

خَبَا: see خَبَث.

خَبَا امرأة *A woman who shows herself and then hides herself*: (S, O, TA:) [like قَبَعَة:] or a woman who keeps to her house, or tent. (K.)

خَبَا *A well-known kind of structure*; (K:) [i. e.] a kind of tent, (Mgh, TA,) made of wool, (Mgh, Mṣb,) or of camels' fur, or sometimes of [goats'] hair, sometimes upon two poles, or three; what is above this kind being termed بَيْت: (Mṣb:) or a tent having one pole; that which has more than one pole being termed بَيْت: (AZ, TA in art. رِبْع:) [or] also applied to a بَيْت [or tent] of any kind: (Towsheeh, TA voce بَيْت, q. v.): pl. أَخْبَات, (TA,) or أَخْبِيَة: (Mṣb:) it is from خَبَاه "he hid it," or "concealed it:" (Mgh:) or it belongs to art. خَبِي: (K:) most of the lexicologists hold that its radical letters are خَبِي: some, that they are خَبُو: IDrd asserts that they are خَبَا (TA:) [See also art. خَبِي:] = *A mark made with a hot iron upon some secret part of an excellent she-camel*: pl. أَخْبِيَة. (Lth, K.)

خَبِي: see خَبَث: and see also 8.

خَبِيَة, and its pl. خَبَايَا: see خَبَث, in two places.

خَبِي An artifice, or a stratagem, resulting in disappointment; i. q. خَائِب; (AHei, K:) formed [from the latter] by transposition. (AHei.)

خَابِيَة, as sometimes pronounced, (Mṣb,) or خَابِيَة, with the ء suppressed, (S, Mṣb, K,) because of frequent usage, (Mṣb,) i. q. خَب [q. v.]; (S, K:) i. e. *A large jar*: pl. خَوَابِي [i. e. خَوَابِي, or خَوَاب]: (TA:) from خَبَاه "he hid it," or "concealed it." (S, Mṣb.) — [Hence,] بِنْتُ الْخَابِيَة *Wine*. (Har p. 365.)

مَخْبَا *A place, or chamber, for hiding or concealing [anything]; a secret place or chamber*: pl. مَخَابِي. (MA.)

جَارِيَة مُخْبَا; so in the [S and] O, and in some of the correct copies of the K; in other copies of the K مُخْبَا; (TA:) [and thus in the CK:] *A girl that is [kept in the house, or tent,] concealed from view; or that conceals herself*; (S:) that is kept behind, or within, the curtain; (K, TA:) not going forth: or (TA) that is not yet married. (Lth, K, TA.)

مُخْبِي One who conceals himself in order that he may see without the knowledge of him who is seen. (Mgh.)

خَبَث

1. خَبَث ذَكَرَهُ *The mention of him, or it, was, or became, concealed*: (L:) [app. meaning he, or it, was, or became, obscure; or of no reputation, or repute.] = خَبَث, accord. to Z, i. q. خَبَث [q. v.]: occurring in a trad. (TA.) [See خَبِيث.]

4. خَبَث *He became in what is termed خَبَث* [q. v.]. (A, TA.) — And, (S, Mṣb, K, TA,) [hence,

or] from خَبَث, (Ksh and Bd in xi. 25, and TA,) or from ذَكَرَهُ خَبَث, (L,) inf. n. إِخْبَات, (S, Mṣb,) *He (a man, Mṣb, TA) was, or became, lowly, humble, or submissive, (S, Mṣb, K, TA,) in heart, (Mṣb,) and obedient, (TA,) to God. (S, TA.)* And in like manner, in the Kṣur [xi. 25], (TA,) *وَإِخْبَاتُوا إِلَى رَبِّهِمْ* means *And who have become lowly, humble, or submissive, [and obedient,] to their Lord; or have lowered, humbled, or abased, themselves to their Lord; or have trusted to their Lord*: (A, TA:) for the Arabs put إِلَى in the place of ل. (TA.)

خَبَث *A low, or depressed, tract of ground*: (TA:) or a low, or depressed, (S,) or concealed and low, (TA,) tract of ground, in which is sand: (S, TA:) or a wide, or spacious, low tract of ground: (IAar, A, K:) or a plain, or soft, tract of ground in a [stony tract such as is termed] حَرَّة: (TA:) and a wide bottom, or bed, or interior, of a valley: (A:) or a deep valley, easy to be walked or ridden through, extended [to a great length], and in which grow varieties of the *عَضَاه*: (TA:) pl. [of pauc.] أَخْبَات (K) and [of mult.] خَبُوت: (A, K:) it is a genuine Arabic word. (TA.)

فِيهِ خَبَتَة *In him is lowliness, humility, or submissiveness*. (S, TA.)

خَبِيث *A thing that is contemptible, or despicable*; (K, TA:) *bad, corrupt, abominable, vile, base, or disapproved*; [&c.]; (TA:) and [thus] i. q. خَبِيث. (A, K.) The Jew of Kheyber says,

يَنْفَعُ الطَّيِّبُ الْقَلِيلُ مِنَ الرِّزِّ
قِي وَلَا يَنْفَعُ الْكَثِيرُ الْخَبِيثُ

[The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial]. (TA.) Kh asked Aṣ respecting the *الخَبِيث* in this verse; and the latter replied that the poet meant *الخَبِيث*; the former word being of the dial. of Kheyber: but Kh rejoined, "If so, the poet would have said *الكثير*: it behooves you only to say that the people of Kheyber change *ث* into *ت* in some words:" AM thinks that *الخَبِيث* in this verse is a mistranscription for *الخَمِيت*, which means the thing that is "contemptible and bad," and is syn. with *الْخَسِيس*. (TA.) — It is also applied to a man; meaning as above; or *Bad, corrupt, vitious, or depraved*. (TA.)

مُخْبِتٌ + Still; motionless: as also مُخْبِتٌ. (TA in art. خَمِد.)

خَبَا

1. خَبَا (S, Mgh, Mṣb, K, &c.) aor. ʔ, (Mṣb, K,) inf. n. خَبَانَة, (S,) or خَبَث, the former being a simple subst., (Mṣb,) or both, (Mgh, K, [the latter word erroneously written in the CK خَبَث]) and خَبَانَة, (K,) said of a thing, (S, Mgh, Mṣb,) *It was, or became, خَبِيث* [q. v., meaning bad, &c.]; contr. of طَاب. (S, Mgh, Mṣb, K.) [Hence,] *خَبَا رَائِحَتُهُ* [Its, or his, odour was, or became,

bad, foul, or abominable]. (A.) And *خَبَثَ طَعْمُهُ* [Its taste was, or became, bad, foul, abominable, or nauseous]. (A.) And *خَبَثَتْ نَفْسُهُ* [His soul [or stomach] became heavy; (TA:) it heaved, or became agitated by a tendency to vomit; syn. غَثَتْ: (A and TA in the present art., and S and K in art. غَثَى: [see also غَثَتْ نَفْسُهُ, in art. مَذَر:])] a phrase forbidden by Mohāmmad to be used; as though he disliked the word خَبَث. (TA.) One of certain food, *تَخَبَثَ عَنْهُ النَّفْسُ* [The soul, or stomach, becomes heavy, or heaves, or becomes agitated by a tendency to vomit, in consequence of it]. (TA.) — خَبَث, (S, A, K,) inf. n. خَبَث, (S, K,) said of a man, signifies [in like manner] *He was, or became, خَبِيث*, (S, A, K,) meaning *bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning*. (S, K, TA. [See also 4.]) [Hence,] *خَبَثَ بِهَا* [He committed adultery, or fornication, with her. (A, Mgh, Mṣb, K.)] — [It is also said of a venomous reptile and the like, meaning *It was, or became, malignant, or noxious; impure, unclean, foul, or filthy*.]

2. يَخْبِثُ النَّفْسَ, (TA,) or يَخْبِثُ النَّفْسَ, (so in a copy of the A, [but the former I believe to be the right,]) *This is of the things that cause the soul [or stomach] to become heavy, or to heave, or become agitated by a tendency to vomit*. (TA.)

4. اخْبَث *He (a man) was, or became, characterized by خَبِيث* (Mṣb, TA) and شَر (Mṣb) [meaning *badness, wickedness, deceit, &c.*: see also خَبِيث]. — *He had bad, wicked, or deceitful, companions or friends, and a bad, wicked, or deceitful, family*: (L:) or his companions, or friends, became bad, wicked, or deceitful: (S in art. نَفَس:) or he took to himself bad, wicked, or deceitful, companions or friends (S, L, K) or connexions or assistants. (TA.) = اخْبِثْ *He taught him to be bad, wicked, or deceitful: and rendered him bad, corrupt, vitious, or depraved*. (S.) — See also 2.

5: see what next follows.

6. تَخَابَثَ (A, TA) *He made a show of being, or pretended to be, bad, wicked, or deceitful*. (TA.) And you say also تَخَبَثَ [either in the same sense, or as meaning *He affected, or endeavoured, to be bad, wicked, or deceitful; or to do that which was خَبِيث, or bad, &c.*]. (A, TA.)

10. اسْتَخْبَثَ [He deemed, or esteemed, خَبِيث, i. e. bad, &c.]. *كَانَتْ الْعَرَبُ تَسْتَخْبِثُ مِثْلَ الْحَيَّةِ وَالْعَقْرَبِ* [The Arabs used to deem impure, unclean, foul, or filthy, such as the serpent and the scorpion]. (Mṣb.) — *He deemed bad, or corrupt, a word, or a dialectic variant*. (A, TA.)

خَبَث an inf. n. of خَبَا: (S, Mgh, Mṣb, K:) [used as a simple subst., it means *Any of the qualities denoted by the epithet خَبِيث*, q. v., i. e. *badness, &c.*:] and يَخْبِثُ signifies the same: (K:) or this is a subst. from أَخْبَث meaning "he had a bad, wicked, or deceitful, family;" (TA:) and signifies the state of having bad, wicked, or deceitful, companions or friends or connexions: (L:) يَخْبِثُ, also, is syn. with