

خضرم

Q. 1. **خَضْرَمَ** الْإِذْنَ, inf. n. **خَضْرَمَةٌ**, *He cut somewhat of the extremity of the ear of a camel, and left it dangling: or he cut the ear in halves: and you say also, خَضَرَمُوا نَعْمَهُم [They so cut the ears of their camels]: (TA:)* or **خَضْرَمَةٌ** signifies the cutting one of the ears only. (JK.) — And **خَضَرَمَ** *He mixed [a thing or things]: (IKh, TA:)* [and so **خَضَرَمَ**, as is indicated in the K in art. **خَضَرَمَ**, by an explanation of the inf. n.] — And **خَضْرَمَةٌ** signifies also *The making a thing to be of an intermediate, or a middling, kind or quality. (TA.)*

Q. 2. **تَخَضَّرَ**, said of butter [in the process of formation], *It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also خَضَرَمَ. (TA in art. خَضَرَمَ.)*

خَضْرَمٌ *A well having much water; (JK, K;)* and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by Aq: (S:;) or a great sea: (K:;) accord. to some, so called because of its greenness; and if so, the **م** is augmentative: (MF:;) or water copious and wide in the utmost degree: (Mz 49th نوع:;) and anything much in quantity, or copious, (S, K,) and *wide, or ample: (S:;) or it signifies also wide, or ample, (K,) applied to anything: (TA:;) pl. خَضَارِمُ: (S:;) and خَضْرَمٌ and خَضَارِمٌ, also, signify much in quantity, or copious, applied to water: (TA:;) and خَضْرَمٌ is applied in this sense as an epithet to نَجِيدٌ. (S, TA.) — † Bountiful, or munificent; (JK, K;)* who gives many gifts: (S, K:;) said to be likened to the sea, or great river, to which this epithet is applied; though Aq disallowed its application to a sea, or great river: (S:;) or likened to the well to which the same epithet is applied: (JK:;) and a forbearing, or clement, lord, or chief; as also خَضَارِمٌ: pl. خَضَارِمٌ and خَضَارِمَةٌ and خَضْرَمُونَ: all applied peculiarly to men: (K:;) not to women. (TK.)

خَضْرَمٌ *Sweet water: or water between sweet and bitter: (K:;) on the authority of Yaakooob. (TA.) — The young of the [kind of lizard called] ضَبٌّ: (S, K:;) accord. to IDrd, in its first stage it is called جَنْلٌ; [after which he should have said, then, غَيْدَاقٌ;] then it is called مُطَبِّخٌ [q. v.]; then, خَضْرَمٌ; and then, نَبٌّ: he does not mention the term غَيْدَاقٌ, but AZ mentions it. (S.)*

خَضْرَمِيٌّ: see **خَضَارِمَةٌ**.

خَضَارِمٌ: see **خَضْرَمٌ**, in two places.

الْخَضَارِمَةُ *A certain people of the عَجَم [i. e. Persians], (S, K,) of the sons of Fāris, (S,) who went forth [from their country] in the beginning of El-Islām, and dwelt in Syria: (S, K:;) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in El-Basrah, and these are the أَسَاوِرَةُ; and some of them, in El-Koofeh, and these are the أَحَامِرَةُ; and some of them, in Syria,*

and they are the خَضَارِمَةُ; and some of them, in El-Jezeerah, and they are the جَرَاخِمَةُ; and some of them, in El-Yemen, and they are the أَبَنَاءُ; and some of them, in El-Mowail, and they are the جَرَامِقَةُ: (S, TA:;) the n. un. is خَضْرَمِيٌّ. (K.)

مُخَضَّرٌ [pass. part. n. of **خَضَرَمَ**]. You say **مُخَضَّرَةٌ** نَاقَةٌ *A she-camel having the extremity of her ear cut. (S, K.)* And **أُذُنٌ مُخَضَّرَةٌ** *An ear cut. (Mz 49th نوع:.)* — Hence, as some say, (Mz ubi suprā,) A man, (K, Mz,) or a poet, (S, K,) who lived in the Time of Ignorance and in that of El-Islām; (S, K, and Mz ubi suprā;) as though he were cut off from paganism to El-Islām; (Mz ubi suprā;) or from infidelity; (IB, TA;) as Lebeed, (S, K, and Mz 20th نوع:;) and Hassān Ibn-Thābit, and Nābighah of the Benoo-Jaadeh, and Abou-Zubeyd, and 'Amr Ibn-Shaas, and Ez-Zibrikan Ibn-Bedr, and 'Amr Ibn-Maadee-Kerib, and Kaab Ibn-Zuheyr, and Maan Ibn-Ows: (Mz 20th نوع:;) [see also **إِسْلَامِيٌّ**, and **شَاهِدٌ**]; or a person who passed half of his life in the Time of Ignorance, and half thereof in that of El-Islām: (K:;) [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is **مُخَضَّرٌ**, with kesr to the ر; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels (**خَضَرَمُوا أَذَانِ إِبِلِهِمْ**) as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with; (IB, TA;) and this they were ordered to do in a manner different from that of the pagans: (TA:;) accord. to some, the epithet applied to a poet of the class above mentioned is **مُحَضَّرٌ**, with the unpointed ح, [i. e. **مُحَضَّرٌ**], from **الْحَضْرَمَةُ** signifying **الْخَلْطُ**, [like **الْخَضْرَمَةُ**, as shown above,] because of his mixing paganism with El-Islām: (Mz 49th نوع:;) or **مُخَضَّرٌ**: (K in art. **خَضَرَمَ**;) and in like manner IKh explains the epithet **مُخَضَّرٌ**. (TA.) — Also A black man whose father is white. (IKh, K.)* — And Deficient in respect of **الْحَسَبُ**; (K;) meaning not of generous parentage. (TA.) — And One whose origin is suspected; or who claims for his father one who is not: (K:;) and so **مُخَضَّرٌ** **النَّسَبِ**: (S, TA:;) or **مُخَضَّرٌ فِي نَسَبِهِ** means of mixed parentage. (TA.) One whose father is unknown: [or, app., accord. to the TA, whose parents are unknown:] or one sprung from [a succession of] concubines. (K.) — Uncircumcised. (K.) And, with **ة**, applied to a woman, Circumcised: (S, K:;) or, as some say, cut, by a mistake of the woman operating, in a place not that of circumcision. (TA.) — Flesh-meat such that one knows not whether it be from a male or a female. (S, K.) — Accord. to IAar, who does not explain it, (ISd, TA,) it is applied also to food, (ISd, K,) ISd thinks (TA) as meaning Insipid; (ISd, K;) neither sweet nor bitter. (ISd.) — And Water between heavy and light: (T, K, TA:;) or not sweet. (TA.) — See also **خَضْرَمٌ**.

مُخَضَّرٌ: see **مُخَضَّرٌ**, in two places.

مُتَخَضَّرٌ, applied to butter, [as also **مُتَخَضَّرٌ** and **مُحَضَّرٌ**,] *Dissundered, or separated [into clots]; not coalescing; by reason of cold. (K.)* [See Q. 2.]

خضع

1. **خَضَعَ**, aor. **خَضَعُ**, inf. n. **خُضُوعٌ** (S, Mṣb, K) and **خَضَعَانٌ** and **خُضَعَانٌ**, or **خُضَعَانٌ**, (TA,) *He was, or became, lowly, humble, or submissive, (S, Mṣb, K,) لَهْ to him, (Mṣb, TA,) [for instance,] to his creditor, (Mṣb,) or to God; (TA:;) as also خَضَعَ, (S, K,) [and خَضَعَ, (K in art. خَضَعَ),] and خُضُوعٌ: (Sgh, K:;) **خُضُوعٌ** is nearly the same as **خُشُوعٌ**, except that the latter is mostly used in relation to the voice [or the eyes]; but the former is used as meaning in the necks: (Mṣb:;) or the former is in the body, ('Eyn and K in art. خَضَعَ,) and signifies the acknowledgment of humility and submission; ('Eyn;) and the latter is in the voice and in the eyes. ('Eyn and K ubi suprā.) It is said in a trad. respecting the [devils'] hearing [the words of the angels] by stealth, **خُضَعَانًا لِقَوْلِهِ** [With submissiveness to his saying, or to what he said]; or, accord. to one relation, **خُضَعَانًا**; but it may be a pl. of **خَاضِعٌ**; and accord. to another relation, it is **خَاضِعٌ**, which is a pl. of **خَاضِعٌ**. (TA.) — *He was, or became, still, (K, TA,) and tractable, or submissive. (TA.) — He made his words soft to a woman; as also خَضَعَ: (L:;) or the latter signifies his speech was soft to a woman. (O, K.)* It is said in the Kur [xxxiii. 32], **فَلَا تَخْضَعْنَ بِالْقَوْلِ** *Then be ye not soft in speech. (TA.)* And you say, **خَضَعَ لَهَا بِكَلَامِهِ وَخَضَعَتْ لَهُ وَتَطَبَّعَ** [He was soft to her in speech, and she was soft to him, and he became excited to feel an eager desire for her, or to lust after her]; (TA:;) and in like manner, **خَاضَعَهَا**, (K, TA,) inf. n. **مُخَاضَعَةٌ**, (TA,) [he was soft in his speech to her, she being soft in her speech to him.] And **خَضَعَا** **بَيْنَهُمَا حَدِيثًا** *They two (a man and a woman) made soft discourse together, saying that which excited each to feel an eager desire for, or to lust after, the other. (TA from a trad.)* — **خَضَعَ**, aor. **خَضَعُ**, inf. n. **خُضُوعٌ**, [or, as in two copies of the S, **خَضَعُ**, though it seems that the verb is correctly **خَضَعَ**, not **خَضَعُ**,] *He had a natural stooping of the neck: (TA:;) and he bent himself, or became bent; as also خَضَعَ. (Zj.)* And **خَضَعَ**, said of a hawk, *He lowered his head to make a sinop, or to pounce down. (Z, TA.)* — [Hence,] **خَضَعَتِ الْإِبِلُ** *The camels strove, or exerted themselves, or hastened, in their pace, or going; (K:;) because, when they do so, they lower their necks. (TA.)* And **خَضَعَ**, (K,) said of a horse, (IAar,) [for the same reason,] **خَضَعَ النَّجْمُ** *The star, or asterism, inclined (S, K, TA) to the place of setting, (S, TA,) or to setting: (K, TA:;) and in like manner, خَضَعَتِ الشَّمْسُ the sun inclined**