

art. and in art. خسر : in which sense, also, it has no singular. (TA in the present art.)

أَخْسَرُ sing. of أَخْسَرُونَ, which occurs in the Kur [xi. 24 and] xviii. 103 [and xxi. 70 and xxvii. 5], (Akh, S,) and signifies The greatest losers; those who suffer, or shall suffer, the greatest loss. (Bd.)

مُخْصِرَةٌ An occasion, or a cause, of loss; or of error, or going astray; or of being lost, of perishing, or of dying: a word of the same class as مُبْخَلَةٌ and مُجْبَنَةٌ &c.: pl. مَخَاسِرُ. Hence the saying, [مَخَاسِرُ مَخَاسِرُ] Occasions, or causes, of mockery, or derision, or ridicule, are occasions, or causes, of loss, &c.]. (A.)

خف

1. خَفَّ, aor. َ, (JK, S, Mṣb, K,) inf. n. خَفٌّ, (JK,) or خُوفٌ, (S, K,) or both; (Mṣb;) [and انخف]; It (a place) sank, (JK, Mṣb,) or went away, into the ground, or earth, (S, Mṣb, K,) with what was upon it. (JK.) You say, انخفت الأرض, [and خفت], The ground sank [into the earth] with what was upon it. (TA.) And انخفت به الأرض, (JK,) or خفت به الأرض, (TA,) and انخف به الأرض, (Mṣb in art. سوغ,) The ground sank with him, or it: (JK:) or the ground, or earth, [swallowed up him, or it; or] took and enclosed him, or it. (TA.) And انخفت البئر, The well [sank and collapsed; or] went away into the earth with its casing of stones and mud. (Mgh.) And خفت به and خفت في الأرض [He, or it, sank into the ground, or earth, and became swallowed up, or enclosed, or concealed, therein]. (S.) It is said in the Kur [xxviii. 82], accord. to one reading, نَصَفَ بِنَا [We had been swallowed up by the earth]: (S:) accord. to another reading, (that of 'Abd-Allah, S, i. e. Ibn-Mes'ood, TA,) لَا نَخِفُ بِنَا (S, K,) in the pass. form; (K;) [meaning the same;] like as one says, خفت عين الماء. (S.) You say also, خفت عين الماء, The spring of water sank, or went away, into the earth. (Mṣb, K.) And انخفت العين, The eye sank, or became depressed, in the head; syn. غارت; (Mṣb in art. غور;) [and so خفت, inf. n. خُوف; for] خُوفُ العَيْنِ signifies The eye's going away into the head: (S:) or انخفت signifies its black, or part surrounded by the white, disappeared in the head: (Mgh:) or this last, (K,) as quasi-pass. of the trans. v. خَفَّ, (TA,) it (the eye) became blind; as also انخفت; (K, TA;) and [in like manner] خفت + it (the eye) lost its light [or sight]. (Mṣb.) — [Hence, app.,] خَفَّ الْقَمَرُ, inf. n. خُوفٌ; (S, Mṣb, K;) and خَفَّ; (TA;) + The moon [suffered eclipse, or became eclipsed, or] lost its light, or part of its light; (Mṣb;) i. q. كَفَّ: (S, Mṣb, K;) and خَفَّتِ الشَّمْسُ and كَفَّتِ both signify the same [i. e. the sun suffered eclipse, &c.]: (Mgh:) or one says كَفَّتِ of the sun, and خَفَّ of the moon, (Th, S, Mṣb,

K,) accord. to the more approved usage: (Th, S, Mṣb:) or, in the common conventional language, الكُوفُ is the partial loss of the light of the sun, and الخُوفُ is the total loss of the light thereof: (AHāt, Mṣb:) or الخُوفُ is the partial loss of the light of the sun, and الكُوفُ is the total loss thereof, (K, TA,) accord. to AHāt: (TA:) الخُوفُ often occurs in the trads., as said of the sun; though the term commonly known in the classical language is الكُوفُ [in this case]: and it is said in a trad., إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ أَوْ لِحَيَاتِهِ [Verily the sun and the moon suffer not eclipse for the death of any one or for his life]; predominance being in this instance attributed to the moon, as being masc., over the sun, which is fem. (IAth.) — Also, inf. n. خَفَّ, + It (a thing) became defective or deficient; suffered loss or diminution. (K.) — + It (the body) became lean, or emaciated. (TA.) And خَفَّتْ, said of camels and of sheep or goats, + They became lean, or emaciated. (TA. [This meaning is there indicated, but not clearly expressed. See خَفَّةٌ. Accord. to the KL, the inf. n. خَفَّ signifies The being vile, abject, or contemptible: and also the being lean, or emaciated: and hence Golius, on that authority, has rendered the verb as meaning vilis et macer fuit.] — Also + It (the colour, or complexion, of a person) became altered, or altered for the worse. (TA.) — And + It (a thing, K, as, for instance, a roof, TA) became pierced with a hole, or rent; (K, TA;) as also انخف. (TA.) — And خَفَّتْ, said of a she-camel, + She, after yielding abundant milk, soon stopped [its flow] in winter. (K, TA.) — And, said of a well, It was, or became, such as is termed خَفِيفٌ [q. v.]. (TA.) — And خَفَّ, said of a man, + He recovered from a disease. (IDrd, K, TA.) — خَفَّ, (JK, Mṣb, TA,) aor. َ, (Kur xvi. 47, &c,) inf. n. خَفَّ, He (God) made a place, (JK, Mṣb,) or the ground, (TA,) to sink, (JK, Mṣb, TA,) or go away, into the earth, (Mṣb,) with what was upon it. (JK, TA.) And خَفَّ بِهِ الأرض, (S, K,) inf. n. خَفَّ, (S,) He (God) made him, or it, to disappear in the earth, or ground: (S, K:) [or made the earth, or ground, to sink with, and swallow up, him, or it:] whence, in the Kur [xxviii. 81], فَخَفْنَا بِهِ وَبَدَارَهُ الْأَرْضُ [And we made the ground to sink with, and swallow up, him and his mansion]. (S.) And خَفَّتْ عَيْنُ الْمَاءِ I made the spring of water to sink, or go away, into the earth. (Mṣb.) — خَفَّ, (K, TA,) aor. َ, inf. n. خَفَّ, (TA,) + He put out, or blinded, the eye of such a one, (K, TA,) so that the black, or part surrounded by the white, disappeared in the head. (TA.) — خَفَّ الشَّيْءُ, (K,) aor. and inf. n. as above, (TA,) + He made a hole in, or rent, the thing. (K, TA.) — And + He cut, or cut off, the thing. (K.) — خَفَّ الْبَيْتُ, (K,) inf. n. as above, (TA,) + He dug the well in stones, so that it yielded an abundant and unceasing flow of water: (K, TA:) or he dug the well by piercing through its mountain [or rock] to the water beneath so that it would never become exhausted: or he dug the well so as to reach an unceasing, or a

copious, source of water. (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbās respecting the poets, أَمْرًا الْقَيْسُ سَابِقُهُمْ خَفَّ لَبُّهُمُ, عَيْنُ التَّعْبِيرِ, i. e. + [Imra-el-Keys is he who has the precedence of them:] he has made the source of poetry to well forth abundantly to them. (TA.) — خَفَّ النَّاقَةُ, inf. n. as above, + He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA.) — خَفَّ also signifies The confining a beast without fodder: (K, TA:) or making a beast to pass the night without fodder: (Ham p. 290:) and (hence, TA) + the constraining a man to do that which he dislikes, or hates; (JK, Ham ibid., K, TA;) as also خَفَّ: (JK:) and (hence, Ham) + the lowering, humbling, or abasing, another: (Ham, K, TA:) whence, سَمَّاهُ الْخَفَّ, (Ham,) or سَمَّاهُ خَفًّا, &c.: [explained below: see خَفَّ:] (TA:) and the verb of خَفَّ in these three senses is خَفَّ. (T, K.)

4. أَخَفَّتِ الْعَيْنُ: see 1. — اخف, said of a well-sinker, + He found his well to be such as is termed خَفِيفٌ [q. v.]: (JK:) or he produced an abundant flow of water. (TA.)

7: see 1, in nine places.

خَفَّ [an inf. n. of 1: and hence several of the significations here following.] Deep places in the ground (عُمُوقُ ظَاهِرِ الْأَرْضِ; in the CK ماءُ عُمُوقٍ; as also خَفَّ. (K, TA.) — The place whence the water of a well issues. (AZ, S, K.) In the following saying of Sā'idah El-Hudhalec,

• أَلَا يَا فَتَى مَا عَبَدَ شَيْءٌ بِجِيلِهِ •
• يَبْلُغُ عَلَى الْعَادِي وَتَوْبَى الْمَخَافِ •

the last word is pl. of خَفَّ [app. as signifying A source of water], after the manner of مُشَابِهٌ and مَلَامِحُ: (TA:) the meaning is, [Truly, O young man, what is 'Abd-Shems? i. e.] how great a person is 'Abd-Shems! by the like of him the enemy is overcome [and the sources of water become difficult of access]. (M in art. بَل.) — A cloud, or collection of clouds, that has risen and appeared from the direction of the extreme west, [as North-western Africa is called by the Arabs,] from [the quarter of] the right of the Kibleh [to one who is on the north-east of Mekkeh, towards El-'Irāk]: (Lth, K:) or it signifies, (JK, TA,) [and] so خَفَّ and خَسِيفٌ, (K,) a cloud, or collection of clouds, that has risen and appeared from the direction of the extreme west, bearing much water; (JK, K, TA;) i. e., from [the quarter of] the right of the Kibleh [as explained above]. (TA.) — Deficiency, or imperfection; a fault; or a low, or base, quality; (S, K, TA;) as also خَسِيفَةٌ. (TA.) One says, رَضِيَ فَلَانٌ بِالْخَفِّ, Such a one was content with deficiency, or imperfection; &c. (S, TA.) — + Leanness, or emaciation; (TA;) as also خَسِيفَةٌ. (JK.) — [See also 1, last sentence. — Hence,] بَاتَ الْقَوْمُ عَلَى الْخَفِّ, The party passed the night in a state of hunger, not having anything wherewith to feed themselves: (TA:) and بَاتَ فَلَانٌ خَفًّا, Such a one passed