

secret is concealed in it. (TA.) See an ex. voce **خَزَانٌ**. — Also The occupation, (JK, TA,) and act, (K, TA,) of the **خَزَانِ**. (JK, K, TA.)

خَزْنَةٌ and **خَزْنَةٌ** Wealth, or property, reposed, stowed, laid up, kept, preserved, or guarded. (TA.) [In the present day, both signify also A treasury. The pl. of the former is **خَزَائِنٌ**.] — [Hence,] **خَزَائِنُ اللَّهِ** [in the Kur. vi. 50 and xi. 33, accord. to some,] means †The hidden things that are known of God: (TA:) or †the events decreed by God: (Bd in vi. 50:) or †the treasures of the means of subsistence that are supplied by God. (Bd and Jel* ibid.)

خَزَانٌ One who stores up wheat, or food: of the dial. of Egypt. (TA.) — See also **خَزَانٌ**. — Also, as a subst., like **جَبَانٌ**, (AHn,) Ripe dates becoming black in the interior by reason of some bane: (AHn, K:) n. un. with ة. (AHn.)

خَزَانٌ [One who reposes, stows, lays up, keeps, preserves, or guards, property, &c.; a treasurer]: (K, TA:) pl. **خَزَائِنٌ** and **خَزْنَةٌ**. (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to The keepers, or guardians, of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] **مَا أَتَتْهُ بِخَزَائِنٍ** [in the Kur. xv. 22, accord. to some,] means †Ye are not bearing it in mind with thankfulness. (TA.) — The tongue; as also **خَزَانٌ**. (K, TA.) Hence the saying of Luḳmān to his son, **خَزَانُكَ حَفِظْهُ**, **وَخَزَائِنُكَ أَمِينَةٌ رَشِدَتْ فِي أَمْرِكَ** ذُنْيَاكَ وَأَخْرَجَتْكَ, i. e. †[When] thy tongue [is such as keeps the secret confided to thee], and thy heart [is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come]. (TA.)

مَخَارِجُ الطَّرِيقِ — **خَزَانَةٌ** and **مَخْرَجٌ**: see **مَخْرَجٌ**. — **مَخَارِجُ الطَّرِيقِ** The nearest roads, or ways. (K,* TA.) [In the CK, **مَخَارِجُ** is erroneously put for **مَخَارِجُ**.]

خز

1. **خَزَاهُ**, (S, K,) aor. **يَخْزُوهُ**, (S,) inf. n. **خَزَوٌ**, (S, K,) He ruled, or governed, him; and subdued him. (S, K.) And **خَزَا الدَّابَّةَ** He broke, or trained, the beast. (K.) — Also He withheld, or restrained, him from [indulging] his natural desire. (K.) And **خَزَا النَّفْسَ**, inf. n. as above, He withheld, or restrained, the soul from its purpose, or intention. (JK.) One says, **أَخْزَفِي طَاعَةَ اللَّهِ نَفْسَكَ** Withhold thou, or restrain thou, thy soul from its purpose, or intention, and make it to endure patiently the right course of events, in obedience to God. (TA.) — And He slit his tongue [to prevent his sucking]; namely, a young camel's. (K.) — He possessed him, or it. (K.) — He treated him, or regarded him, with enmity, or hostility. (K.) — And **خَزَوُ** (JK, TA) and **خَزَايَةٌ** (JK) signify The act of piercing, or thrusting, (JK, TA,) with spears. (JK.)

خزى

1. **خَزَى**, aor. **يَخْزِي**, inf. n. **خَزْيٌ** (S, Mgh,*

Msb, K, &c.) and **خَزَى** (Sb, K) and **خَزِيَّةٌ** and **مَخْزَاةٌ**, (MA, [or these two are simple substs.,]) He was, or became, base, abased, abject, vile, despicable, or ignominious: (S, Mgh, Msb:) or, accord. to ISk, he fell into trial, or affliction: (S:) or he fell into trial, or affliction, (K, TA,) and evil, (TA,) and a thing that exposed him to disgrace, and thereby became base, abased, abject, vile, despicable, or ignominious; as also **اخْزَوِي**, (K, TA,) like **ارْغَوِي**: (TA:) or **خَزَى** signifies disgrace, or ignominy: so in the Kur. v. 37 [&c.]: (Sh, TA:) or its primary signification is a state of abasement, vileness, or ignominy: of which one is ashamed: so accord. to Er-Rāghib and Bd and the Ksh: (MF, TA:) or the manifesting foul actions or qualities, for the manifesting of which one deserves punishment: (El-Harālee, TA:) or **خَزَى** signifies he became disgraced, and was confounded, or perplexed, by reason of disgrace. (TA.) — And **خَزَى**, (S, Msb, K,) aor. as above, (S, Mgh,) inf. n. **خَزَايَةٌ** (S, Mgh, Msb, K) and **خَزَى**, (K,) He was, or became, moved, or affected, with shame; (S, Mgh, Msb, K;) [as also **استخزى**: see the part. n. of this latter below:] or **خَزَايَةٌ** signifies the being moved, or affected, with much, or intense, shame. (JK.) — **خَزَايَ فَخْزَيْتُهُ**: see the next paragraph. — **خَزَايَةٌ**: see art. **خزو**.

3. **خَزَايَ**, inf. n. **مُخَارَاةٌ**, He vied, or contended, with me in mutual abasing; or rendering base, abject, vile, despicable, or ignominious. (TK.) You say, **خَزَايَ فَخْزَيْتُهُ**, (Ks, JK, S, K,) aor. of the latter **أَخْزَبَهُ**, (Ks, JK, S,) [inf. n. app. **خَزَى**,] I vied, or contended, with him (JK, TK) in mutual abasing, &c., (TK,) and I surpassed, or overcame, him [therein]: (JK:) [or it may signify, in abasement, &c.; for] the meaning [of the latter verb with its pronoun] is **كُنْتُ أَشَدَّ خَزْيًا مِنْهُ**. (K: in the CK, **خَزِيًا**: but in a MS copy of the K, **خَزِيًا**.)

4. **أَخْزَاهُ** He (God) abased him; or rendered him base, abject, vile, despicable, or ignominious: or may He abuse him; &c.: (S, Msb:) or He disgraced him, or put him to shame: or may He disgrace him, &c. (K.) Hence, in the Kur. [xi. 80], the saying of Lot to his people, **وَلَا تَخْزُونِ فِي ضَيْفِي** (TA) And disgrace ye not me in respect of my guests: (Bd, Jel, TA:) or make not me ashamed &c. (Bd.) One says also, of him who has done or said that which is approved, **مَا لَهُ أَخْزَاهُ اللَّهُ** [What aileth him? May God abase him, or disgrace him!]; and so without **مَا لَهُ**: (K:) it is like **مَا لَهُ قَاتَلَهُ اللَّهُ**, said of a man whose action pleases: (S in art. **نفر**:) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also **مُخْزٍ**, below. — Also He made him to be ashamed for himself (Ham pp. 114 and 397, and TA) in respect of him, for his shortcoming. (TA.) [See the citation from the Kur. above.] — He compelled him, or constrained him, to admit an evidence, or a proof, whereby he abased him, or disgraced him. (TA.) — And He aided him in, and made him to keep to, a **مَخْزَاةٌ** [i. e. a thing

that was a cause of shame, or of abasement or disgrace]. (TA.)

9. **اخْزَوِي**: see 1.

10: see 1.

خَزَ [part. n. of **خَزَى**] Base, abased, abject, vile, despicable, or ignominious. (MA.) [See also **خَزِيَانٌ** and **مُخْزِيٌ**.]

خَزِيَّةٌ A habit, a quality, a practice, or an action, (JK,) or a crime, a sin, or an offence, or act of disobedience, (TA,) of which one is, or should be, ashamed: (JK, TA: [and **مُخْزَاةٌ**, which is coupled therewith in the JK, app. as syn. with it, properly signifies a thing, or an action, &c., that is a cause of shame, or of abasement or disgrace; being a noun of the class of **مُخْزَاةٌ** and **مُجَنَّبَةٌ**; originally **مُخْزِيَّةٌ**: see 4, last sentence:]) and **مُخْزِيَّةٌ**, of the form of an act.

part. n., from **أَخْزَى**, signifies [the same; or] a bad, an evil, or a foul, habit, quality, practice, or action: the pl. of this last is **مُخْزِيَّاتٌ**, and of the same [and of **مُخْزَاةٌ** also] **مَخَارِجُ**. (Msb.) Or the first signifies A habit, a practice, or an action, in which one becomes base, despicable, or ignominious. (Mgh.) — Also A trial, or an affliction, (K, TA,) into which one is made to fall; (TA;) and so **خَزِيَّةٌ**. (K.)

خَزِيَّةٌ: see what next precedes.

خَزِيَانٌ Moved, or affected, with shame; (S, Msb, K, and Ham p. 36;) as also **مُتَخْزِرٌ**: (Ham p. 482:) or, with much shame, (Lth, JK, TA,) on account of a bad, or foul, deed that he has done: (Lth, TA:) or it may signify [like **خَزَ**] base, abased, abject, vile, despicable, or ignominious: (Ham ubi suprā:) fem. **خَزِيَا** (Lth, JK, S, K) and **خَزِيَانَةٌ**, which is irreg.: (TA:) pl. **خَزَايَا**. (Lth, JK, S, K.)

مُخْزِيٌ Rendered base, abject, vile, despicable, or ignominious, by a thing proved against him. (TA.) [See also **خَزَ** and **خَزِيَانٌ**.]

كَلَامٌ مُخْزِرٌ Speech, or language, that is approved, so that one says of its author, **أَخْزَاهُ اللَّهُ**. (TA.) They relate that El-Farezdaq gave utterance to an excellent verse, and said, **هَذَا بَيْتٌ مُخْزِيٌّ**, i. e. [This is a verse such as that,] when it is recited, people will say, [or rather, such as will make it to be said of me,] **أَخْزَى اللَّهُ قَاتِلَهُ مَا أَشْعَرَهُ** [May God abase, or disgrace, the sayer thereof! How good, or excellent, a poet is he!]. (TA.) [See 4.] [Hence,] **قَصِيدَةٌ مُخْزِيَّةٌ** [An ode] that is extremely good. (TA.)

مُخْزَاةٌ, said in the MA to be an inf. n. of **خَزَى**: see **خَزِيَّةٌ**.

خَزِيَّةٌ: see **خَزِيَّةٌ**.

مُتَخْزِرٌ: see **خَزِيَانٌ**.

خس

1. **خَسَّ**, (Msb, TA,) sec. pers. **خَسِبَتْ**, (Fr, S,