

أَخْبَثَ اللَّغْتَيْنِ [It is the worse, or more corrupt, in respect of authority,] of the two words, or dialectic variants. (A, TA.) — الأَخْبَثَانِ Urine and dung (S, A, Mṣb, K) of a human being: (S, Mṣb, K:) or vomit and human ordure or thin human ordure: (Fr, TA:) or feter of the mouth, and sleeplessness: or sleeplessness, and disquietude of mind by reason of grief. (K.) It is said in a trad., لَا يُصَلِّي الرَّجُلُ وَهُوَ يَدْفَعُ الْأَخْبَثَيْنِ [The man shall not pray while he is striving to suppress the urine and ordure]. (TA.)

وَقَعَ فِي وَادِي تَخَبْتٍ (K, TA,) in which the last word, also pronounced تَخَبْتٍ, is imperfectly decl., (TA,) is similar to وَقَعَ فِي وَادِي تَخَبْتٍ [and means He fell into a state of things that was bad, corrupt, disapproved, &c.]. (K, TA.)

مُخَبِّتٌ One who teaches others to be bad, wicked, or deceitful: and some allow it to be applied to one who attributes, or imputes, to others what is bad, wicked, or the like. (TA.) — See also خَبِثَتْ, in four places.

مُخَبِّتَةٌ A cause of evil or corruption: (S, K:) pl. مَخَابِثُ. (TA.) So in the saying of 'Antarah,

نَبِثْتُ عَمْرًا غَيْرَ شَاكِرٍ نِعْمَتِي
وَالْكَفْرَ مُخَبِّتَةً لِنَفْسِ الْمُنْعِمِ

[I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor]. (S.) One says also, فِيهِ مَخَابِثُ جَمَّةٍ [In him, or it, are many causes of evil or corruption]. (A.) And طَعَامٌ مُخَبِّتٌ [Food that is a cause of heaviness to the soul [or stomach]; or of heaving, or becoming agitated by a tendency to vomit: or that is unwholesome. (TA.)

مَخَبِّتٌ and مَخَبِّتَانِ and مَخَبِّتَانَةٌ: see خَبِثَتْ, in four places.

خبر

1. خَبَرَ, aor. ʔ, (K,) inf. n. خُبُورٌ; (TA;) and خَبَّرَ, and تَخَبَّرَ; (K;) He knew; or had, or possessed, knowledge; بِشَيْءٍ [of a thing; generally meaning, with respect to its internal, or real, state]. (K, TA.) = خَبَرَهُ, (S, A, Mṣb,) aor. ʔ, (Mṣb, MṢ,) inf. n. خَبَرَ; (Mṣb, MṢ;*) and خَبَرَهُ, [aor. ʔ,] (A,) inf. n. خَبَرَ; (TA;) and تَخَبَّرَهُ, and تَخَبَّرَهُ; (TA;) He knew it; syn. عَلِمَهُ; (S, A, Mṣb;) [generally meaning, with respect to its internal, or real, state; like خَبَرَ: see خَبَرَ, its simple subst., as distinguished from its inf. n.] You say, مَنْ أَيْنَ خَبَرْتُ هَذَا الْأَمْرَ, (so in a copy of the S,) or خَبَرْتُ, (so in another copy of the S, and so in the A, where it is expressly said to be with kesr,) Whence knewest thou this thing? (S, A,*) — And خَبَرَهُ, (S, K,) aor. ʔ, (S,) inf. n. خَبَرَ and خَبَرَهُ, (S, K,) or the latter is a simple subst.; (Mṣb;) and خَبَرَهُ [which is the more common in this sense]; (S, Mṣb, K;) He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it. (S, Mṣb, K.)

Hence the phrase, (S,) لَا خُبْرَنَ خَبْرَكَ (S, K,) in some good lexicons خَبْرَكَ, (TA, [and so in the CK, but this I think to be a mistake, suggested by the explanation, which is not literal,]) i. q. لَا عَلَمَنَ عَلَيْكَ [which properly signifies I will assuredly know thy knowledge, or what thou knowest, but here means, as is shown by the manner in which the phrase that it explains is mentioned in the S, I will assuredly try, prove, or test, thy state, and so know what thou knowest]. (S, K.) [Hence, also,] the saying of Abu-d-Dardā, وَجَدْتُ النَّاسَ أَخْبَرَ تَقْلِيمِ, (S,) or تَقْلِهِ, (A, K,) I found the people to be persons of whom it is said thus: [Try, prove, or test, them, or him, and thou wilt hate them, or him:] i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (K:) or when thou triest, provest, or testest, them, thou wilt hate them: the imperative form being used, but the meaning being that of an enunciative: (S, A, L, B:) [وَجَدْتُ is a verb of the kind called أَفْعَالٌ, which govern two objective complements; therefore أَخْبَرَ تَقْلِيمِ and أَخْبَرَ تَقْلِهِ are for مَقْلِيًا عِنْدَ الْخَبْرَةِ and مَقْلِيَيْنِ عِنْدَ الْخَبْرَةِ] = [and, as appears from a passage in the L, خَبَرَهَا, (see خَبَرَ)] He furrowed, or ploughed, the land for sowing. (Mṣb.) = خَبَرَ, (K,) aor. ʔ, inf. n. خَبَرَ, (TA,) He made the food greasy; or put grease to it. (K, TA.) = خَبَرَ It (a place) was, or became, what is termed خَبْرًا: (S:) or abounded with بَدْر [or lote-trees]. (TA.) — And خَبَرَتِ الْأَرْضُ, aor. ʔ, (K,) inf. n. خَبَرَ, (TA,) The land, or ground, abounded with خَبَار [app. meaning soft soil: see 3]. (K.) = خَبَرْتُ, [probably خَبَرْتُ, like غَزَرْتُ &c.,] inf. n. خَبَرْتُ, She (a camel) abounded with milk. (Lh, TA. [See خَبَرَ.]

2: see 4, in two places: = and see 1.

3. خَابَرَهُ, (TA,) inf. n. مَخَابَرَةٌ, (S, A, Mgh, Mṣb, K, &c.,) [He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce:] the inf. n. signifies i. q. مَزَارَعَةٌ [i. e. the making a contract, or bargain, with another to cultivate land for a share of its produce], (AO, Lh, S, A, IATH, Mgh, Mṣb,) for somewhat of its produce, (S, Mṣb,) or for a third or a quarter, (AO, Mgh,) or for a determined share, such as a third or a quarter or some other portion, (IATH,) or for half or the like: (so in some copies of the K and in the TA:) or the tilling the ground for half or the like: (so in other copies of the K:) and i. q. مَزَارَعَةٌ: (K:) and خَبَرَ is syn. with مَخَابَرَةٌ: (S, K:) it is a forbidden practice: (A, Mgh, TA:) it is from خَبِيرٌ signifying “a tiller, or cultivator, of land:” (S, Mgh:) or from خَبَرَ “he furrowed, or ploughed (land) for sowing;” whence خَبِيرٌ also: (Mṣb:) or from خَبَرَتِ الْأَرْضُ “the land abounded with خَبَار” or from [the fortress of] خَبِيرٌ, because the Prophet made it to remain in the possession of its inhabitants for half of its revenue; and therefore it was said, خَابَرَهُمْ. (TA.)

4. أَخْبَرَهُ, [inf. n. إِخْبَارٌ;] (S, A, Mṣb, K;) and

تَخَبَّرَهُ, (S, A, K,) inf. n. تَخَبُّيرٌ; (K;) are syn. [as signifying He informed him, told him, or acquainted him]. (S, A, K.) You say, أَخْبَرْتَهُ بِكَذَا, (S, Mṣb,) [and عَنْ كَذَا,] and تَخَبَّرْتَهُ, (S,) [I informed him, or told him, of such a thing; or acquainted him with such a thing; or made him to know the internal, or real, state of such a thing.] And أَخْبَرَهُ خُبْرَةً, i. e. عِنْدَهُ [He informed him, or told him, of what he had, or knew]. (K.) [Whether it be meant that أَخْبَرَهُ is doubly trans. without a particle, in this instance, like أَعْلَمَهُ, or whether خُبْرَةً be a quasi-inf. n., is not explained.] One says also, تَخَبَّرَ عَنْ مَجْهُولِهِ [His aspect acquaints one with his unknown state or qualities]. (A.) [And أَخْبَرَهُ عَنْهُ He pre-dicated of him, or it.] = أَخْبَرْتُ اللَّقْحَةَ: I found the milch camel to be abounding with milk. (K. [See 1, last sentence.]

5: see 1, in two places: — and see 10, in four places. = تَخَبَّرُوا خَبْرَةً, (K,) or تَخَبَّرُوا خَبْرَةً, (S,) They bought a sheep or goat, (S, K,) for different sums, (TA,) and slaughtered it, (S, K,) and divided its flesh among themselves, (S, TA,) each of them receiving a share proportioned to the sum that he had paid. (TA.)

8: see 1, in three places. = مَا أَخْتَبَرْتَ لِأَهْلِكَ خَبْرَةً, or flesh-meat, hast thou bought for thy family? (TA.)

10. اسْتَخْبَرَهُ (A, K) and تَخَبَّرَهُ (K) He asked, or sought, or desired, of him information, or news, or tidings: (A, K:) or he asked him respecting news, or tidings, and desired that he should inform him thereof. (TA.) And اسْتَخْبَرَ, (S,) or تَخَبَّرَ, (TA,) He asked, or inquired, after the news, or tidings, (S, TA,) that he might know the same: (TA:) and تَخَبَّرَ الْأَخْبَارَ He searched after the news, or tidings, diligently, or time after time. (A, TA.)

خَبَرَ: see خَبَرَ. = Also Trees of the kind called بَدْر [or lote-trees], (Lth, K,) and أَرَاك, with abundant herbage around them; (Lth;) as also خَبَرَ: (Lth, K:) [both coll. gen. ns.:] ns. un. خَبْرَةٌ and خَبْرَةٌ. (TA.) — Seed-produce. (K.) — A place where water rests, or stagnates, in a mountain: (K:) a place where water has fallen, such as the water-course has furrowed (خَبَرَ [perhaps a mistranscription for خَبَرَ]) in the summits (رُؤُوسُ) [of mountains], and through which one wades. (L.) = A large [leathern water-bag of the kind called] مَزَارَعَةٌ [q. v.]; (S, K;) as also خَبْرَاءُ (Kr, K) and خَبِيرٌ: (K:) but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خُبُورٌ. (S, K.) — Hence, by way of comparison thereto, (S,) تَخَبَّرَ الشَّعْبُ خَبْرَةً [she-camel abounding with milk]; (S, K;) as also خَبْرَةٌ, (K,) and مَخْبُورَةٌ [تَأَقُّفٌ]. (TA.)

خَبَرَ (S, A, K) and تَخَبَّرَ (K) and خَبَرَ, an inf. n., (Mṣb,) and خَبَرَ, also an inf. n., (TA,) and خَبْرَةً and خَبْرَةً and مَخْبُورَةً, (K,) Knowledge, syn. عَلِمَ, (S, A, Mṣb, K,) بِشَيْءٍ [of a thing]: