

[And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) † *He doubled it, or folded it, one part upon another; namely, a garment, or piece of cloth.* (Lh, K, TA.) — [And hence, also, accord. to some,] خَدَعُ, aor. -, inf. n. خَدَعُ (S, Mgh, Msh, K) and خَدَعُ, (AZ, S, K,) or the latter is a simple subst., (Msh, TA,) and خَدِيعَةٌ, (TA,) or this [also] is a simple subst., (Msh, TA,) like خَدَاعُ, [which is also an inf. n. of 3,] and like خَدَعَةٌ, (TA,) *He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ; (S, Mgh, K;) and desired to do to him a foul, an abominable, or an evil, action, without his knowing whence it proceeded: (S, K;) or he dissembled [or acted deceitfully] with him; pretended to him the contrary of what he concealed: (TA:) or he made him to resign, or relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed: (Er-Rāghib, B:) and خَادَعَهُ, (S, TA,) inf. n. مُخَادَعَةٌ (S) [and خَدَاعُ, signifies the same; (S,* TA;) as also خَدِيعَةٌ; and خَدَعَهُ; and خَدَعَهُ, inf. n. تَخْدِيعُ: (TA:) or this last signifies he deceived him, deluded him, beguiled him, circumvented him, or outwitted him, much: (KL:) [and of another of these verbs we find the following various explanations:] خَادَعَهُ is syn. with كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies he practised with him mutual deceit, delusion, guile, or circumvention; he deceived him, &c., being deceived, &c., by him; and this latter meaning, if not each meaning, may be intended here by كَايَدَهُ; for Bd says, (in ii. 8,) that مُخَادَعَةٌ is between two]: (TA:) or it signifies he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; (AAF, L;) [agreeably with what is said by Kemāl Pāshā Zādeli, (as I find in a marginal note in a copy of the MS, and also in the Kull p. 178,) that one says of a man خَادَع when he has not attained his desire, and خَدَع when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبَتِ اللِّصَّ and طَارَقَتْ and التَّغَلَّ: (L:) or it signifies, [like خَدَعَهُ,] he pretended to him something different from that which was in his mind. (K.) It is said in the Kur [ii. 8], يُخَادِعُونَ ٱللَّهَ وَالَّذِينَ آمَنُوا, (TA,) meaning *They pretend, to God and to those who have believed, something different from that which is in their minds, by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يُخَادِعُونَ ٱللَّهَ وَهُوَ خَادِعُهُم, [They strive, endeavour, or desire, to deceive God, or] they think that they deceive God, but He is [their deceiver, i. e.,] the requiter, to them, of their خَدَاع [or deceit, &c.]: (TA:) or the meaning is [they deceive] the friends of God: (S:) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayáh reads, in the former passage, يُخَدِّعُونَ ٱللَّهَ, (TA:) [which passage continues thus:] وَمَا يُخَادِعُونَ ٱللَّهَ إِلَّا أَنْفُسَهُمْ [but they do not deceive any save themselves]; i. e., the re-**

sult of their خَدَاع [or deceit] does not befall any save themselves: (K:) here, again, Aboo-Hayáh reads يُخَدِّعُونَ: (TA:) Muārrik reads وَمَا يُخَدِّعُونَ, meaning يُخَدِّعُونَ. (K.) Accord. to IAār, خَدَعُ signifies مَنَعَ الْحَقَّ [meaning *The preventing from discovering, or accepting, the truth*]. (L.) [“He deceived him,” or the like, seems to be generally regarded as the primary signification of خَدَعُ, for it occupies the first place in all the lexicons to which I have access: but Bd says (in ii. 8) that this meaning is from خَدَعُ said of the ضَبِّ, and that the primary signification of خَدَعُ is the act of “concealing:” the action of the ضَبِّ, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] — [Hence, app.,] خَدَعْتُهُ I gained the mastery over him. (TA.) — خَدَعُ, (Lth, TA, &c.) aor. -, inf. n. خَدَعُ, (TA,) said of a [lizard of the kind called] ضَبِّ, [as though meaning either خَدَعُ الْمُخْتَرِشُ It deceived the hunter, or خَدَعُ نَفْسَهُ it concealed itself,] signifies it entered into its hole; (Lth;) as also خَدَعُ فِي جُحْرِهِ: (S, K;) or it scented a man, and therefore entered its hole, in order that it might not be caught; as also ٱنْخَدَعَ: (TA:) or it entered into its hole in a tortuous manner: and in like manner, a gazelle into its covert: but mostly said of a ضَبِّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning he took to going to the right and left, deceitfully, or guilefully: and of a man, meaning he hid himself from another: and he assumed a disposition not his own. (TA.) [See also خَدَاعُ, below.] — Hence, i. e. from خَدَعُ said of the ضَبِّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ † *The disc of the sun set*; (A, K, TA;) like خَضَعَتْ. (TA in art. خضع.) — [And] خَدَعَتْ عَيْنُهُ † *His eye sank, or became depressed, in his head.* (Lh, K, TA.) [Also meaning † *His eye did not sleep*: for] خَدَعَتْ عَيْنُ signifies † *the eye did not sleep.* (TA.) — [Hence also, as indicated in the S,] مَا خَدَعَتْ † *A slumber did not enter my eye*: (S:) or مَا خَدَعَتْ بَعِينُهُ نَعْسَةً, (so in the L,) or خَدَعَهُ, i. e. نَعْسَةً, (so in the TA,) meaning † *a slumber did not pass by his eye.* (L, TA.) [And from the same source have originated several other tropical significations, of which exs. here follow.] — خَدَعَتِ الْأُمُورُ † *The affairs varied in their state; or were, or became, variable.* (Ibn-'Abbād, K.) — خَدَعَتِ السُّوقُ, (S, K,) inf. n. خَدَعُ, (TA,) † *The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic: (see خَادَعُ, below:) or the market became dull in respect of traffic: (S, K;) as also ٱنْخَدَعَتْ; (Lh, TA;) or ٱنْخَدَعَ: (K: [but سوق is generally fem.:]) and, as some say, it became brisk in respect of traffic: thus it appears to have two contr. significations: (TA:) and خَدَعُ السَّعَرُ † *The price became high, or dear.* (TA.) — Said of a man, خَدَعُ also signifies † *His**

wealth, (K, TA,) and the like, (TA,) became small in amount, or little. (K, TA.) — Said of a time, inf. n. خَدَعُ, † *Its rain became little: (TA:) and of rain, † It became little.* (K, TA.) — Said of spittle, or saliva, † *It dried:* (S, K, TA:) or it became little, and dried, in the mouth: (A, TA.) or it became deficient; and when it becomes deficient, it becomes thick; and when it becomes thick, it becomes stinking: (TA:) or it became corrupt: (IAār, TA:) and in like manner, said of a thing, it became corrupt, or bad. (TA.) [See also خَادَعُ, below.] — Said of a generous man, (K,) † *He refrained [from giving], (S, L, K,) and refused.* (L.) You say, † *كَانَ فُلَانٌ يُعْطِي ثُمَّ خَدَعُ* † *[Such a one used to give; then he refrained, and refused].* (S.) — خَدَعُ aor. -, inf. n. خَدَعُ, *He cut, or severed, his [vein called the] أَخْدَع.* (TA.)

2. خَدَعَهُ, inf. n. تَخْدِيعُ: see 1, third sentence. — خَدَعُ *He was deceived, deluded, beguiled, circumvented, or outwitted, repeatedly, so that he became experienced: or he was deceived, &c., in war, time after time, so that he became skilful: or he became experienced in affairs: or he became experienced in affairs, sound in judgment, cunning, and guileful.* (TA.)

3. خَادَعَهُ, inf. n. مُخَادَعَةٌ and خَدَاعُ: see 1, in five places. — مُخَادَعَةُ الْعَيْنِ means *The causing the eye to doubt respecting that which it sees.* (Ham p. 541.) — خَادَعُ الْمَجْدُ, (As, K,* TA,) or الْحَمْدُ, (AA,) a phrase used by Er-Rá'ee, (TA,) *He forsook, or relinquished, (As, AA, K,) glory, (As,) or praise, not being worthy of it.* (AA.)

4. ٱخْدَعَهُ: see 1, first signification. — *He incited him to deceive, delude, beguile, circumvent, or outwit; or to desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeded; or to pretend to another something different from that which was in his mind.* (K.) In the Kur ii. 8, quoted above, Yaḥyà Ibn-Yaḥmar reads, وَمَا يُخَدِّعُونَ. (TA.)

5. تَخَدَّعَ *He constrained himself to deceive, delude, beguile, circumvent, outwit, or the like.* (K,* TA.) — تَخَدَّعَهُ: see 1, third sentence.

6. تَخَادَعُوا *They deceived, deluded, beguiled, circumvented, or outwitted, one another; or practised deceit, guile, circumvention, or the like, one to another.* (TA.) — تَخَادَعُ *He pretended deceit, delusion, guile, or circumvention, (S,* PS,) on his part: (S:) or he pretended to be deceived, deluded, beguiled, circumvented, or outwitted, not being so; (K, TA;) as also ٱنْخَدَعَ.* (TA.)

7. ٱنْخَدَعَ quasi-pass. of خَدَعْتُهُ [i. e. *He became deceived, deluded, beguiled, circumvented, or outwitted*]: (S, Msh, TA:) or *he was content to be deceived, deluded, beguiled, circumvented, or outwitted.* (Lth, K.) — See also 6. — See also 1, latter half, in two places.

8. ٱخْتَدَعَهُ; and يُخَدِّعُونَ, for يُخَدِّعُونَ: see 1, in the former half of the paragraph, in two places.