

though a pl. : but when you name thereby a man, it is perfectly decl., when indeterminate, accord. to Akh, or imperfectly decl. accord. to Sb. (S, L.) The dim. of *أَخْر* is *أَوْخِر*; the *!* with the *ء* suppressed following the same rule as the *!* in *ضَارِب*: (TA:) and the dim. of *أَخْرَى* is *أُخَيْرَى*. (S.) See also *أَخْرَى* voce *أَخْرَى*. — *أَخْرَى* means *I will not do it ever*: (S, K:) or the latter, *I will not do it to the end of time*. (S.) And *أَخْرَى* *الْقَوْمِ*, *The last of the people*. (S, K.) One says, *جَاءَ فِي أَخْرَى الْقَوْمِ* *He came among the last of the people*. (TA.) And *جَاءَ فِي أَخْرِيَاتِ النَّاسِ* *He came among those who were the last of the people*. (S, A, K.) [See also *أَخْر*.] — In *أَبْعَدَ* *اللَّهُ* *الْأَخْر*, the last word is a mistake for *الْأَخْر*, q. v. (Meshárik of 'Iyáq.)

أَخْر, (S, Mṣb, K,) an epithet, of the measure *فَاعِل*, (S,) and *أَخِير*, (S, Mṣb,) *The last; aftermost; hindmost*: and the latter; *after; hinder*: and [as a subst.] *the end*: *contr. of أَوَّل*: [or of *أَوَّل* when used as a subst.]: (A, Mṣb, K:) or of *مُقَدِّم*: (Lth, Mṣb:) or what is *after the first or former*: (S:) fem. of the former *أَخْرَة*: (S, Mṣb, K:) pl. [masc.] *أَخْرُونَ* (Kṣur xxvi. 84, &c.,) and (masc. and fem., Mṣb) *أَوَاخِر* (S, Mṣb) and fem. *أَخْرَات* also: (Th:) and *مَأَخِير* is syn. with *أَوَاخِر*; as in *مَأَخِيرُ اللَّيْلِ* [occurring in the S and K in art. *جَهْر*, meaning *The last, or latter, parts, or portions, of the night*]. (TK in art. *جَهْر*.) You say, *جَاءَ أَخْرًا* and *أَخِيرًا* and *أَخْرًا* and *أَخْرَة*, all meaning the same [*He came lastly, or latterly*]: and in like manner, *مَا عَرَفْتُهُ إِلَّا أَخِيرًا* and *إِلَّا بِأَخْرَة* [*I did not know it save at the last, or lastly, or latterly*]: (S:) or *جَاءَ أَخِيرًا* and *أَخْرًا* and *أَخْرَة* and *أَخْرَة* and *أَخْرَة* and *أَخْرَة*, (K,) or *أَخْرَة* and *أَخْرَة*, (Lh, L,) and *إِخْرِيًا* and *أَخْرِيًا* and *إِخْرِيًا* and *أَخْرِيًا* (K) mean *he came lastly of everything*. (K.) It is said in a trad., respecting Moḥammad, *كَانَ يَقُولُ بِأَخْرَة* *إذا أراد أن يقوم من المجلس*, *كَذَا وَكَذَا* *He used to say, at the end of his sitting, when he desired to rise from the place of assembly, thus and thus*: or, accord. to IAth, it may mean, *in the last, or latter, part of his life*. (TA.) And you say, *أَخْرَة مَرَّتَيْنِ* and *أَتَيْتَكَ أَخْر مَرَّتَيْنِ* (IAar, M, K) app. meaning (M) [*I came to thee the latter of two times*]; *the second of two times*. (M, K.) And *لَا أَكَلِمَةَ أَخْر الدَّهْرِ* *I will not speak to him [to the end of time, or] ever*. (A.) [See a similar phrase above, voce *أَخْر*.] And *جَاءُوا عَنْ أَخْرِهِمْ* [*They came with the last of them*; *عن* being here syn. with *ب*; meaning *they came all, without exception*]. (A.) [And *فِي آخِرِ الشَّهْرِ*, and *كَانَ ذَلِكَ فِي آخِرِ الشَّهْرِ*, and *أَوَاخِرِهَا*, *That was in the end of the month, and of the year; and in the last days thereof*.] And

النَّهَارُ يَجْرَعُ عَنْ آخِرِ فَآخِرِ [*The day lengthens*] *hour by hour*. (A.) See also *أَخْر*, last sentence. — *الْأَخْر* is a name of God, signifying [*The last; or*] *He who remaineth after all his creatures, both vocal and mute, have perished*. (Nh.) — *الْأَخْرَانِ* *The two hinder dugs of the she-camel*; opposed to the *قَادِمَانِ*; (TA;) *the two dugs that are next the thighs*. (K.) — *الْأَخْرَة*, (K,) for *الدَّارُ الْآخِرَة*, (Bq in ii. 3,) [and *الْحَيَاةُ الْآخِرَة*,] and *الْأَخْرَى*, (K,) [*The latter, ultimate, or last, and the other, dwelling, or abode, and life; i. e. the latter, ultimate, or last, and the other, world; the world, or life, to come; and the ultimate state of existence, in the world to come*]; *the dwelling, or abode, [and life,] of everlasting duration*: (K:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bq ubi supr.) [Opposed to *الدُّنْيَا*.] And *أَخْرَة* also signifies *The enjoyments, blessings, or good, of the ultimate state; of the other world; or of the world, or life, to come*: in which sense likewise it is opposed to *دُنْيَا*: (see an ex. of both voce *بَاع*, in art. *بِيع*: so too *أَخْرَى*.) — *أَخْرَة الرَّحْلِ*, (S, Mṣb, K,) and *السَّرْجِ*, (Mṣb,) and *أَخْرَة*, (S in art. *قَدَم*, and K,) and *مُؤَخَّرَة*, (S, Mgh, Mṣb, K,) which is a rare form, or, accord. to Yaḡkoob, not allowable, (S,) and *مُؤَخَّرَة*, and *مُؤَخَّرَة*, and *مُؤَخَّرَة*, (S in art. *قَدَم*, and K,) and *مُؤَخَّرَة*, (Mṣb, K,) or this is a mistake, (Mgh, Mṣb,) and *مُؤَخَّرَة*, (K,) but the first of all is the most chaste, (Mṣb,) *The thing, (S,) or piece of wood, (Mṣb,) of the camel's saddle, (S, Mṣb,) and of the horse's, (Mṣb,) against which the rider leans [his back]*; (S, Mṣb;) *the contr. of its قَادِمَة* [by which term *قَادِمَة* is meant the *وَاسِط*]: (K:) the *وَاسِط* of the camel's saddle is the tall fore part which is next to the breast of the rider; and its *أَخْرَة* is *its hinder part*; (Az, L;) i. e. *its broad piece of wood, (Mgh,) or its tall and broad piece of wood, (Az, L,) which is against, or opposite to, (تَحَادَى,) the head [and back] of the rider*: (Az, Mgh, L:) [for] the *أَخْرَة* and the *وَاسِط* are the *شُرْحَانِ*, between which the rider sits: this is the description given by En-Naḡr [Ish]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of *أَخْرَة* is *أَوَاخِر*. (Mṣb.) — *أَخْرَة الْعَيْنِ*: see *مُؤَخَّرَة الْعَيْنِ*. — *أَخْر* and *أَخِير* [accord. to some] also signify *Absent*. (K.) But see *أَخْر*, second sentence.

أَخْرِيًا: see *أَخْرِيًا*.

أَخْر dim. of *أَخْر*, q. v. (TA.)

مُؤَخَّرَة الْعَيْنِ, (T, S, A, Mgh, Mṣb, K,) [in the CK *مُؤَخَّرَة*,] said by AO, (Mṣb,) or *أ'Obeyd*, (TA,) to be better without *teshdeed*, from which observation it is to be understood that *teshdeed* in this case is allowable, though rare, but Az disallows it, (Mṣb, TA,) and *مُؤَخَّرَاتِهَا*, and *أَخْرَاتِهَا*, (K,) [*The outer angle of the eye*]; *the part of the eye next the temple*; (S, A, Mgh, Mṣb;) *the part next the temple*: (K:) opposed to its *مُقَدِّمَة*, which is the extremity thereof next the nose: (S, Mgh, Mṣb:) pl. *مَأَخِير*. (Mgh.) You say, *نَظَرْتُ إِلَى*

بِمُؤَخَّرِ عَيْنِهِ [*He looked at, or towards, me from (lit. with) the outer angle of his eye*]. (S.) — *مُؤَخَّرِ الرَّحْلِ*, and *مُؤَخَّرَتَهُ*: see *أَخْر*.

مُؤَخَّر *The back, hinder, or latter, part of anything: its hindermost, or last, part: contr. of مُقَدِّم*: as in the phrase, *ضَرَبَ مُؤَخَّرَ رَأْسِهِ* [*He struck the back, or hinder part, of his head*]. (S, Mṣb.) [See also *أَخْر* and *أَخْر*.] — *مُؤَخَّرِ الرَّحْلِ*, and *مُؤَخَّرَتَهُ*: see *أَخْر*.

المُؤَخَّر a name of God, [*The Postponer, or Delayer*]; *He who postpones, or delays, things, and puts them in their places*: [or *He who puts, or keeps, back, or backward*: or *He who degrades*:] *contr. of المُقَدِّم*. (TA.) — *مُؤَخَّرِ الرَّحْلِ*, and *مُؤَخَّرَتَهُ*: see *أَخْر*.

نَخْلَة مِشَار *A palm-tree of which the fruit remains until the end of winter*: (AHn, K:) and until the end of the time of cutting off the fruit of palm-trees: (S, M, K:) *contr. of مَبْكَار* and *بُكَور*: pl. *مَأَخِير*. (A.)

مَأَخِير [reg. pl. of *مِشَار*]: see *أَخْر*, first sentence.

مُتَأَخَّر: see its verb. — [An author, or other person, of the later, or more modern, times.]

المُتَأَخَّرِينَ in the Kṣur xv. 24 is said by Th to mean *Those who come to the mosque after others, or late*: (TA:) or it means *those who are later in birth and death*: or *those who have not yet come forth from the loins of men*: or *those who are late, or backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience*. (Bq.)

اخو

1. *أَخُو*, [third pers. *أَخَا*], (S, K,) aor. *أَخُو*, (S,) inf. n. *أَخُوَة*; (S, K, &c. ;) and *أَخِيَّت*, (K, TA,) [in the CK *أَخِيَّت*, which is wrong in respect of the pers., and otherwise, for it is correctly] with *medd*, (TA,) inf. n. *إِخَاء* and *مُواخَاة*; (Lth;) and *تَأَخَّيْتُ*; (K;) *Thou becamest a brother* [in the proper sense of this word, and also as meaning *a friend, or companion, or the like*]. (S, *K, *TA.) *أَخُوَة* is also [used as] a simple subst., (TA,) signifying *Brotherhood; fraternity; the relation of brother*; as also *إِخَاء* and *مُواخَاة*; and *تَأَخَّ*: (Lth, TA:) and the relation of sister. (S.) You say, *إِخَاءٌ بَيْنِي وَبَيْنَهُ أَخُوَة* [&c., meaning] *Between me and him is brotherhood*. (JK, TA.) And *بَيْنَ الشَّجَاعَةِ وَالْحَمَاسَةِ تَأَخُّجٌ* [*Between liberality and courage is a relation like that of brothers*]. (TA.) And *أَخُوَة* is a dial. var. of *أَخُوَة*, occurring in a trad. (IAth, TA.) — [It is also trans.] You say, *أَخُوْتُ عَشْرَةَ* *I was, or became, a brother to ten*. (TA.)

2. *أَخِيَّت لِلدَّابَّةِ*, (S, K,) or *الدَّابَّةِ*, (Mṣb, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. *تَأَخِيَّة*, (S, Mṣb, K,) *I made an أَخِيَّة* [q. v.] *for the beast, (Mṣb, K,) and tied the beast therewith*; (Mṣb;) [and