

that is not right: or, as some say, the going, or journeying, upon what is not the middle, or main part, of the road, or what is not the main road, or upon a road not open to view: or continuous, or consecutive, striking, or beating, in different ways: and afterwards tropically applied to any *beating*, or striking, that is not approved: or originally, the striking, or beating, with the fore foot or the hind foot, and the like: (MF, TA:) with the fore feet or legs, it is like *رَمَحَ* with the hind feet or legs. (TA.) You say, of a camel, *خَبَطَ الْأَرْضَ بِرِجْلِهِ*, (Mṣb,) or *خَبَطَ الْأَرْضَ بِبَيْتِهِ*, (S, K,) inf. n. as above, (S,) *He struck, or beat, the ground with his fore foot: (S, Mṣb:) or he struck, or beat, vehemently the ground with his fore foot; and تَخَبَطَ and اخْتَبَطَ signify the same: (K:) it is said in the O that خَبَطَهُ signifies he struck him with his fore foot, or hand, and prostrated him, as also تَخَبَطَهُ: and اخْتَبَطَهُ, said of a camel, is syn. with خَبَطَ: and in the T, that تَخَبَطَنِي is syn. with خَبَطَنِي. (TA.) Hence the trad., لَا تَخَبَطُوا حَبَطَ الْجَمَلِ [lit. Ye shall not beat the ground as the camel does with his fore foot in rising]; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خَبَطَهُ, (K, TA,) aor. and inf. n. as above, (TA,) signifies also *He trod him, or it, vehemently, (K, TA,) as the camel does with his fore foot. (TA.)* — Hence, (S,) *فَلَانَ يَخَبِطُ حَبَطَ عَشْوَاءَ*, (S, TA) † [Such a one goes at random, in a headstrong and reckless manner,] like the weak-sighted she-camel that beats the ground with her fore feet (تَخَبِطُ) as she goes along, not guarding herself from anything. (S, TA.) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Ḥar p. 239.) Zuheyr says,*

* رَأَيْتُ الْمَنَايَا خَبَطَ عَشْوَاءَ مِنْ تَصَبِّ
* تَمَتُّهُ وَمَنْ تَخَطِطِي يُعَمِّرُ فَمِهْرَمِ

I saw the fates [treading mankind] like the treading of the weak-sighted she-camel: whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age. (TA, and EM p. 132.) In like manner you say, *فَلَانَ يَخَبِطُ فِي عَمِيَاءَ* † [Such a one undertakes what he undertakes with ignorance. (TA.)] And *خَبَطَ أَمْرَهُ عَلَى غَيْرِ بَصِيرَةٍ* † [He prosecuted his affair without mental perception, or without certainty]. (S in art. عَشْوَاء, q. v.) And *يَخَبِطُ فِي الظَّلَامِ* † *He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well. (TA.)* And *خَبَطَ اللَّيْلَ*, (K, TA,) aor. and inf. n. as above, (TA,) † *He went, or journeyed, in the night without direction. (K, TA.)* And *بَاتَ يَخَبِطُ الظُّلْمَاءَ* † [He passed the night traversing the darkness without direction]. (TA.) *خَبِطَ* is said to signify † *The act of journeying, or going, without direction: or upon what is not the middle, or main part, of the road, or what is not the main*

road. (TA.) — [And hence, perhaps,] *خَبَطَهُ* † *He asked of him a benefit, or favour, without any tie of relationship; (K, TA;) as also اخْتَبَطَهُ: (IB, K:) or this is from خَبَطَ وَرَقَ الشَّجَرِ* [explained in what follows]: (Ḥar p. 425:) or the latter, [or both,] *he came to him seeking his beneficence without any such tie: (S:) or he came to him seeking a gift; because he who does so must beat the ground with his feet: (IF:) and you also say, مَعْرُوفُهُ اخْتَبَطَ. (Abou-Málik, TA.)* [The latter verb is the more common. See also 10.] — And † *He conferred a benefit upon him without there having been any acquaintance between them, (S, K, TA,) and without there being anything to draw them near, and without there being any relationship: (TA:) and خَبَطَهُ بِخَيْرٍ signifies the same: (TA:) or he bestowed on him a benefit, (K, TA,) being asked: (TA:) and you say also, اخْتَبَطَهُ بِخَيْرٍ: (Abou-Málik, TA:) and خَبَطَ فِيمِهِمْ بِخَيْرٍ signifies † *He benefited them. (TA.)* 'Alkameh Ibn-'Abadeh says, (S, TA,) praising El-Ḥáarith Ibn-Abeeshemir, (TA,)*

* وَفِي كُلِّ حَيٍّ قَدْ خَبَطْتَ بِنِعْمَةٍ *

† [And upon every tribe thou hast conferred benefit, app. meaning without being related to them]: (S, TA:) but it is said in a marginal note to the S, that *خَبَطَ* would be better; and so it is accord. to one relation: in the L, however, it is said that *خَبِطَ* would be more agreeable with analogy. (TA.) Accord. to AZ, *خَبَطَتِ الرَّجُلَ*, inf. n. *خَبِطَ*, signifies † *I held loving communion, commerce, or intercourse, with the man. (TA.)* — [In respect of the places which I have given to the above-mentioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] — *خَبَطَ الْوَرَقَ مِنَ الشَّجَرِ*, aor. -, (Mṣb,) inf. n. *خَبِطَ*, (Lth, T, Mṣb,) *He made the leaves to fall from the trees: (Mṣb:) or he beat the leaves of the trees, (Lth, T,) meaning large trees of the kind called طَلْحُ, [acacia, or mimosa, gum-mifera,] with a staff, or stick, (Lth,) so that they fell off, or became scattered, (Lth, T,) after which he gave them as food to camels; (Lth;) refrain from injuring thereby the trunks and branches of the trees: (T:) and خَبَطَا لَهُ خَبِطًا signifies the same as خَبَطَ. (TA.)* And *خَبَطَ الشَّجَرَةَ*, (S, K,) aor. as above, (TA,) and so the inf. n., (S,) *He beat the tree with a staff, or stick, in order that its leaves might fall off: (S:) or he bound the tree, and then made its leaves to fall, (K, TA,) by beating it with a staff, or stick, to give them as food to camels and other beasts. (TA.)* The leaves are stored up for the camels; and in winter-time are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Ḥar p. 218.) *Moḥammad was asked, Does الغَيْطُ [i. e. "the wishing for a blessing on the condition that it shall not become transferred from its possessor"] injure [its author]? and he answered, لَا إِلَّا كَمَا يَضُرُّ الْعِضَاءَ الْخَبِطَ [No, save as the beating off the leaves injures the trees called 'idáh]; i. e., it only diminishes, without annulling,*

its author's recompense, like the beating off the leaves of the 'idáh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. غبط.] — Hence, (A, TA,) *خَبَطَ الْقَوْمَ بِسَيْفِهِ* † *He struck the people with his sword. (A, K, TA.)* — *خَبَطَهُ الشَّيْطَانُ* † *The devil touched him with a hurt, (K, TA,) so as to corrupt him, or disorder him, and render him insane; (TA;) as also تَخَبَطَهُ: (K, TA:) or the latter, [which is the more common,] the devil corrupted him, or disordered him: (S, Mgh, Mṣb:*) lit, struck him: (Mgh, Mṣb:) or prostrated him, and sported with him: or trampled upon him, and prostrated him. (TA.)* It is said in the Kur [ii. 276], *لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ*, † [They shall not rise save as he riseth whom the devil prostrateth by reason of possession, or insanity]; i. e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, whom the devil corrupts, or disorders, by rendering him insane. (K, TA.) [You say also, of a drug, *خَبَطَ الْعَقْلَ* † *It disordered the intellect: see the act. part. n., below.*] — *خَبَطَ* also signifies † *He (a man) threw himself down (S, L, K) where he was, (S, L,) to sleep, (S, K,) or and slept. (L.)* And † *He (a man) slept. (A' Obeyd, TA.)* In the K, *قَامَ* is erroneously put for *نَامَ*. (TA.) — *خَبَطَ عَلَى الْبَابِ* † *He knocked upon the door, or at the door. (TA.)* — *خَبَطَ الْعِرْقَ* † *The vein beat, or pulsed. (TA.)*

2: see 1, near the end of the paragraph.

5. *تَخَبِطُ* *It was, or became, in a state of commotion, agitation, convulsion, tumult, or disturbance; syn. اضْطَرَبَ. (Az, TA in art. حبط.)* — It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places.

8: see 1, in six places. — You say also, *النَّاقَةُ تَخَبِطُ الشُّوكَ* † *The she-camel eats the thorns. (Th, TA.)*

10. *اسْتَخَبَطَهُ* † *He asked of him a means of access, nearness, intimacy, or ingratiating. (TA.)*

خَبِطَ *What is beaten by beasts, (K, TA,) with their feet, (TA,) and broken. (K, TA.)* — *Leaves (Mṣb, K) of any kind (K) that have been made to fall from a tree; (Mṣb, K;) by its being beaten with a staff, or stick; (K, TA;) used as food for camels: (TA:) and leaves that have been beaten off with staves, or sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous, or cohesive, when they are put into the mouths of camels. (AHn, K.)* The word is of the measure *فَعْلٌ* in the sense of the measure *مَفْعُولٌ*, like many other instances that have been heard, (Mṣb,) as *نَفَضَ* and *هَدَمَ*. (TA.)

خَبِطَةُ † *A touch, or stroke, of diabolical possession, or insanity. (TA.)* You say also, *يَفْلَانُ بِخَبِطَةِ الْبَالِسِ* † [In such a one is a touch of diabolical possession, or insanity]. (TA.) — † A