

imposes on one by stipulation. (M, K, TA.) — See also the next paragraph.

خَبَلٌ: see **خَبَالٌ**. — وَقَعَ فِي خَبَلِي It came into my mind; (JK, K;) a phrase like the saying, سَقَطَ فِي يَدِي: (JK, K;*) [in the K, meaning the same as this saying:] and sometimes (JK) one says also **فِي خَبَلِي**. (JK [and so in the K accord. to the TA, but not in the CK, nor in my MS. copy of the K].)

خَبَلٌ: see **خَبَالٌ**, in four places: — and see **خَبَلٌ**, in three places. — Also The jinn, or genii; (IAar, Fr, S, K;) and so **خَابِلٌ**: (JK, K;) or the latter has this signification; and the former is a quasi-pl. n. of the latter, or, as some say, a pl., as is also **خَبَلٌ**: (TA:) and **خَابِلٌ** signifies also a devil, or the devil. (K.) One says, **بِهِ خَبَلٌ**, meaning In him is somewhat of [the jinn, or genii, called] **أَهْلُ الْأَرْضِ**. (S. [See **الْأَرْضُ**], near the end of the paragraph: and see other explanations of **خَبَلٌ** voce **خَبَالٌ**, which may apply in this case.] — Accord. to IAar and Fr, it is also applied to Mankind. (TA.) — Also A certain bird, that cries all the night, with one cry, resembling **خَبَلٌ**. (M, K, TA.) — Also A مزادة [or leathern water-bag]. (Fr, K.) — And A full قُرْبَة [or water-skin]. (Fr, K.)

خَبِلَ and **أَخْبَلَ** (K, TA) Corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly] in his reason, or intellect; as also **مُخْبِلٌ**: (TA:) [or in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see **خَبَالٌ**, below:) and hence,] possessed, or insane; (K, TA;) as also **مُخْبِلٌ** and **مُخْبِلٌ**: (TA:) or **مُخْبِلٌ** signifies a man having no heart; (JK;) as also **مُخْبِلٌ**: (JK, Mṣb:) or this last, having one of his limbs, or members, corrupted, rendered unsound, vitiated, or disordered: (Mṣb:) and **خَبِلَ** and **مُخْبِلٌ** signify also a beast corrupted, rendered unsound, vitiated, or disordered, in the legs, so as not to know how to walk: (JK;) or **مُخْبِلٌ** signifies a man who is as though his extremities were amputated. (S.) — **دَهْرٌ خَبِلٌ** † A time difficult to the people thereof; (T, S, K, TA;) in which they see not happiness. (T, TA.)

خَبَلَةٌ Corruption from a wound. (TA.) — See also **خَبْرَةٌ**, last signification.

خَبَالٌ Corruptness, unsoundness, or a vitiated or disordered state, [in an absolute sense;] (S, Mṣb, TA;) said in the O and the Mufradāt [of Er-Rāghib] to be the primary signification; (TA;) as also **خَبَلٌ** (Ham p. 542) and **خَبَلٌ**, of which last the pl. is **خَبُولٌ**: (S:) [and particularly in the reason, or intellect: (see **خَبِلَ**, of which it is an inf. n.:)] and in actions, as well as in bodies and in minds: (TA:) or, primarily, such as is incident to an animal, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought; as also **خَبِلَ** and **مُخْبِلٌ**: (Er-Rāghib, TA:) or **خَبِلَ**

signifies possession, or insanity; (K;) and so **خَبَلٌ** (JK, Mṣb, K) and **خَبَلٌ** (K) and **خَبَالٌ**; (Mṣb;) or **خَبَلٌ** signifies an affection, in the heart, resembling possession or insanity; (Az, TA;) or egregious stupidity or foolishness, without possession or insanity; (TA;) and **خَبَلٌ** also signifies a state, or quality, resembling possession or insanity, such as stupidity, or foolishness; and heedlessness, or weakness of intellect, and the like. (Mṣb.) مَا زَادُوكُمْ إِلَّا خَبَالًا, in the Kur [ix. 47], means They had not added to you aught save corruption and evil. (Bd, TA.) And **يَا لَو تَكُنَّ خَبَالًا**, in the same [iii. 114], They will not fall short, or flag, or be remiss, in corrupting, or vitiating, your affairs. (TA.) — Hence, (TA,) Loss, or a state of diminution; syn. **نَقْصَانٌ**: (O, K, Er-Rāghib:) or this is the primary signification. (TA.) — And hence, (TA,) A state of perdition or destruction: (O, K, Er-Rāghib:) or a thing's going, passing, or wasting, away; or being consumed or destroyed. (Zj, TA.) — Also The condition of a well when it is hollowed in the sides, and old, so that sometimes the bucket enters into its hollowed part and becomes lacerated. (Fr, K.) — And Fatigue, weariness, distress, embarrassment, affliction, trouble, or difficulty. (JK, S, O, K.) So in the saying, **فَلَانٌ خَبَالٌ عَلَى أَهْلِهِ**, [Such a one is a cause of fatigue, &c., to his family]. (JK, S, O.) — And A deadly poison. (IAar, K.) — And The fluid squeezed, or wrung, (IAar, TA,) or flowing, (S, K, TA,) from the inhabitants of Hell, or from their skins. (IAar, S, K, TA.) [See also **رَدْعَةٌ**.]

خَابِلٌ Corrupting, rendering unsound, vitiating, or disordering, [in an absolute sense;] (M, K;) and particularly in the reason, or intellect. (TA.) — See also **خَبِلَ**, in two places. — It is also added to **خَبِلَ** to give intensiveness to the signification. (TA.)

أَخْبَلَ: see **خَبِلَ**.

مُخْبِلٌ: see **خَبِلَ**, in four places.

مُخْبِلٌ a [proper] name of Time. (S, K.)

مُخْبِلٌ: see **خَبِلَ**, in two places.

مُخْبِلٌ: see **خَبِلَ**. — **مُخْبِلٌ دَابَّةٌ** The legs of a beast. (JK. [But this I do not find in any other lexicon; and I doubt its correctness.]])

خبين

1. **خَبِنَ**, aor. ʔ, inf. n. **خَبْنٌ** (S, Mṣb, K) and **خَبَانٌ** (S, K) and **خَبَانٌ** (S, ISd,) He folded it, namely, a garment, (S, Mṣb, K,) &c., (S, K,) in its skirt, (Mṣb,) and sewed it, (S, K,) in order that it might become shorter; (S, Mṣb, K;) he contracted it [in its length], and sewed it; (M, TA;) he raised its (a garment's) skirt, or lower part, and sewed it higher up, in order that it might become contracted and shortened, as is done with the garment of a child; (Lth, TA;) [he made a tuck in it, to shorten it;] i. q. **ثَبِنَ**. (S in art. **ثَبِنَ**.) — [Hence, † He shortened it; namely, a period.] You say, [of a she-camel,

or of camels,] **خَبِنَ مِنْ طَوْلِ ظَهْرِهَا**, meaning † The length of the interval between her, or their, two waterings was shortened. (TA.) — Also, (Mṣb, TA,) aor. ʔ, (Mṣb,) [or. ʔ.] He hid it, or concealed it; (Mṣb, TA;) kept it, or preserved it; or stored it; namely, a thing. (TA.) You say, **خَبِنَ الطَّعَامَ** He hid, or concealed, kept, or preserved, or stored, (S, K,) and prepared, (S,) wheat, or food, for [a time of] dearth, or adversity. (S, K.) — **يَخْبِنُ الْكَذِبَ** † He prepares falsehood. (K, TA.) — **خَبْنَتَهُ خَبُونٌ** [as though signifying † Death hid him, or perhaps death shortened his existence,] is a phrase like **شَعْنَتَهُ شَعُوبٌ**, meaning he died. (K.) [In copies of the K, **خَبُونٌ** and **شَعُوبٌ**: but both are imperfectly decl., as fem. proper names of more than three letters.]

4. **اَخْبَنَ** He (a man, TA) hid, or concealed, a thing in the **خَبْنَةُ** [q. v.] of his trousers, (K, TA,) next the back: **اِثْنِ** signifies “he hid, or concealed, [a thing] in his **ثَبْنَةٍ**, next the belly.” (TA.) [See also what next follows.]

8. **اَخْبَنَ الشَّيْءَ** He took [and carried] the thing beneath the part extending from his armpit to his flank. (Har p. 552.) [See also what next precedes.]

خَبْنٌ The part of a مزادة [or leathern water-bag that is hung on either side of a camel] which is between its **خُرْتُ** [or loop at either of its upper corners, whereby it is suspended, (in the CK **خُرْبٌ**, which may signify the same,)] and its mouth [which is in the middle of the upper part]: (JK, K;) [thus] there are two such parts, [on either side of the mouth,] together called **خَبْنَانٌ**. (JK, TA.)

خَبْنَةٌ The doubled upper border of the trousers, (IAth, TA,) next the back, in which one hides, or conceals, [or carries,] a thing; (IAar, TA;) the **ثَبْنَةُ** being [similar to it, but] in the waist-wrapper, (IAth, TA,) next the belly: (IAar, TA;) or the raised skirt, or lower part, of the garment, in which one carries a thing: pl. **خَبْنٌ**. (Har p. 427.) And What one carries in the **حُضْنٌ** [or part between the armpit and the flank, &c.]: (S, K;) or what one carries beneath the armpit, (JK, Mṣb,) and in the sleeve: (JK;) or what is put, of food, and carried under the armpit or in the sleeve. (Har p. 427.) It is said in a trad. of 'Omar, **إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَالْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ خَبْنَةً** [When any one of you passes by a garden of palm-trees, let him eat thereof, but not make, or take for himself, a خَبْنَةٍ]. (S, TA. [See another reading voce **ثَبْنَانٌ**.])

خَبْنَتَهُ خَبُونٌ: see 1.

خَابِنٌ [applied to a she-camel, or to a number of camels,] † Whose interval between two waterings has been shortened. (IAar.) — † One who prepares falsehood. (JK, K, TA.) — **إ. ق. شَدِيدٌ** [Strong, &c.]. (JK, K.)