

secret is concealed in it. (TA.) See an ex. voce **خَزَانٌ**. — Also *The occupation*, (JK, TA,) and *act*, (K, TA,) of the **خَزَانِ**. (JK, K, TA.)

خَزِينَةٌ and **خَزِينَةٌ** *Wealth, or property, reposed, stowed, laid up, kept, preserved, or guarded.* (TA.) [In the present day, both signify also *A treasury*. The pl. of the former is **خَزَائِنٌ**.] — [Hence,] **خَزَائِنُ اللَّهِ** [in the Kur. vi. 50 and xi. 33, accord. to some,] means *†The hidden things that are known of God*: (TA:) or *†the events decreed by God*: (Bd in vi. 50:) or *†the treasures of the means of subsistence that are supplied by God.* (Bd and Jel* *ibid.*)

خَزَانٌ *One who stores up wheat, or food*: of the dial. of Egypt. (TA.) — See also **خَزَانٌ**. — Also, as a subst., like **جَبَانٌ**, (AHn,) *Ripe dates becoming black in the interior by reason of some bane*: (AHn, K:) n. un. with *ḥ*. (AHn.)

خَازِنٌ [One who reposes, stows, lays up, keeps, preserves, or guards, property, &c.; a treasurer]: (K, TA:) pl. **خَازِنُونَ** and **خَزَنَةٌ**. (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to *The keepers, or guardians, of Paradise*: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] **مَا أَتَمَّرَ لَهُ بِخَازِنِينَ**, in the Kur [xv. 22, accord. to some,] means *†Ye are not bearing it in mind with thankfulness.* (TA.) — *†The tongue*; as also **خَزَانٌ**. (K, TA.) Hence the saying of Luḳmān to his son, **إِذَا كَانَ خَازِنُكَ حَفِيظًا**, **وَمَخَازِنُكَ أَمِينَةً رَشِدَتْ فِي أَمْرِكَ دُنْيَاكَ وَأُخْرَتِكَ**, i. e. *†[When] thy tongue [is such as keeps the secret confided to thee], and thy heart [is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come].* (TA.)

مَخَازِنُ الطَّرِيقِ and **مَخَزِنٌ**: see **خَزَانَةٌ**. — **مَخَازِنُ** *The nearest roads, or ways.* (K,* TA.) [In the CK, **مَخَازِنُ** is erroneously put for **مَخَاصِرُهُ**.]

خزو

1. **خَزَاهُ**, (S, K,) aor. **يَخْزُوهُ**, (S,) inf. n. **خَزُوٌ**, (S, K,) *He ruled, or governed, him; and subdued him.* (S, K.) And **خَزَا الدَّابَّةَ** *He broke, or trained, the beast.* (K.) — Also *He withheld, or restrained, him from [indulging] his natural desire.* (K.) And **خَزَا النَّفْسَ**, inf. n. as above, *He withheld, or restrained, the soul from its purpose, or intention.* (JK.) One says, **أَخْزُ فِي طَاعَةِ اللَّهِ نَفْسَكَ**, *Withhold thou, or restrain thou, thy soul from its purpose, or intention, and make it to endure patiently the right course of events, in obedience to God.* (TA.) — And *He slit his tongue [to prevent his sucking]; namely, a young camel's.* (K.) — *He possessed him, or it.* (K.) — *He treated him, or regarded him, with enmity, or hostility.* (K.) — And **خَزُوٌ** (JK, TA) and **خَزَايَةٌ** (JK) signify *The act of piercing, or thrusting, with spears.* (JK.)

خزى

1. **خَزَى**, aor. **يَخْزِي**, inf. n. **خَزِيٌّ** (S, Mgh,*

Mgh, K, &c.) and **خَزَى** (Sb, K) and **خَزِيَةٌ** and **مَخْزَاةٌ**, (MA, [or these two are simple substs.,]) *He was, or became, base, abased, abject, vile, despicable, or ignominious*: (S, Mgh, Mgh:) or, accord. to ISk, *he fell into trial, or affliction*: (S:) or *he fell into trial, or affliction, (K, TA,) and evil, (TA,) and a thing that exposed him to disgrace, and thereby became base, abased, abject, vile, despicable, or ignominious; as also* **أَخْزَى**, (K, TA,) like **أَرْعَى**: (TA:) or **خَزَى** signifies *disgrace, or ignominy*: so in the Kur v. 37 [&c.]: (Sh, TA:) or its primary signification is *a state of abasement, vileness, or ignominy, of which one is ashamed*: so accord. to Er-Rāghib and Bd and the Ksh: (MF, TA:) or the *manifesting foul actions or qualities, for the manifesting of which one deserves punishment*: (El-Harālee, TA:) or **خَزَى** signifies *he became disgraced, and was confounded, or perplexed, by reason of disgrace.* (TA.) — And **خَزَى**, (S, Mgh, K,) aor. as above, (S, Mgh,) inf. n. **خَزَايَةٌ** (S, Mgh, Mgh, K) and **خَزَى**, (K,) *He was, or became, moved, or affected, with shame*; (S, Mgh, Mgh, K;) [as also **أَسْتَخْزَى**: see the part. n. of this latter below:] or **خَزَايَةٌ** signifies *the being moved, or affected, with much, or intense, shame.* (JK.) — **خَازِنِي فَخَزَيْتُهُ**: see the next paragraph. — **خَزَايَةٌ**: see art. **خزو**.

3. **خَازِنِي**, inf. n. **مُخَازَاةٌ**, *He vied, or contended, with me in mutual abasing; or rendering base, abject, vile, despicable, or ignominious.* (TK.) You say, **خَازِنِي فَخَزَيْتُهُ**, (Ks, JK, S, K,) aor. of the latter **أَخْزَيْهِ**, (Ks, JK, S,) [inf. n. app. **خَزَى**,] *I vied, or contended, with him* (JK, TK) *in mutual abasing, &c., (TK,) and I surpassed, or overcame, him [therein]*: (JK:) [or it may signify, *in abasement, &c.*; for] the meaning [of the latter verb with its pronoun] is **كُنْتُ** *أَشَدَّ خَزِيًّا مِنْهُ*. (K: in the CK, **خَزِيًّا**: but in a MS copy of the K, **خَزِيًّا**.)

4. **أَخْزَاهُ** *He (God) abased him; or rendered him base, abject, vile, despicable, or ignominious: or may He abase him; &c.*: (S, Mgh:) or *He disgraced him, or put him to shame: or may He disgrace him, &c.* (K.) Hence, in the Kur [xi. 80], the saying of Lot to his people, **وَلَا تُخْزُونِ فِي ضَيْفِي** (TA) *And disgrace ye not me in respect of my guests*: (Bd, Jel, TA:) or *make not me ashamed &c.* (Bd.) One says also, of him who has done or said that which is approved, **مَا لَهُ أَخْزَاهُ اللَّهُ** [What aileth him? May God abase him, or disgrace him!]; and so without **مَا لَهُ**: (K:) it is like **مَا لَهُ قَاتَلَهُ اللَّهُ**, said of a man whose action pleases: (S in art. **نفر**:) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also **مُخْزِرٌ**, below. — Also *He made him to be ashamed for himself* (Ham pp. 114 and 397, and TA) *in respect of him, for his shortcoming.* (TA.) [See the citation from the Kur above.] — *He compelled him, or constrained him, to admit an evidence, or a proof, whereby he abased him, or disgraced him.* (TA.) — And *He aided him in, and made him to keep to, a* **مَخْزَاةٌ** [i. e. a thing

that was a cause of shame, or of abasement or disgrace]. (TA.)

9. **أَخْزَوِي**: see 1.

10: see 1.

خَز [part. n. of **خَزَى**] *Base, abased, abject, vile, despicable, or ignominious.* (MA.) [See also **خَزِيَانٌ** and **مَخْزِيٌّ**.]

خَزِيَةٌ *A habit, a quality, a practice, or an action, (JK,) or a crime, a sin, or an offence, or act of disobedience, (TA,) of which one is, or should be, ashamed*: (JK, TA: [and **مَخْزَاةٌ**, which is coupled therewith in the JK, app. as syn. with it, properly signifies a thing, or an action, &c., that is a cause of shame, or of abasement or disgrace; being a noun of the class of **مَجْبُتَةٌ** and **مَبْخَلَةٌ**; originally **مَخْزِيَةٌ**: see 4, last sentence:]) and **مَخْزِيَةٌ**, of the form of an act. part n., from **أَخْزَى**, signifies [the same; or] *a bad, an evil, or a foul, habit, quality, practice, or action*: the pl. of this last is **مَخْزِيَاتٌ**, and of the same [and of **مَخْزَاةٌ** also] **مَخَازٍ**. (Mgh.) Or the first signifies *A habit, a practice, or an action, in which one becomes base, despicable, or ignominious.* (Mgh.) — Also *A trial, or an affliction, (K, TA,) into which one is made to fall*; (TA;) and so **خَزِيَةٌ**. (K.)

خَزِيَةٌ: see what next precedes.

خَزِيَانٌ *Moved, or affected, with shame*; (S, Mgh, K, and Ham p. 36;) as also **مُسْتَخْزِيٌّ**: (Har p. 482:) or, *with much shame, (Lth, JK, TA,) on account of a bad, or foul, deed that he has done*: (Lth, TA:) or it may signify [like **خَز**] *base, abased, abject, vile, despicable, or ignominious*: (Ham ubi suprà:) fem. **خَزِيَا** (Lth, JK, S, K) and **خَزِيَانَةٌ**, which is irreg.: (TA:) pl. **خَزِيَايَا**. (Lth, JK, S, K.)

مُخْزِيٌّ *Rendered base, abject, vile, despicable, or ignominious, by a thing proved against him.* (TA.) [See also **خَز** and **خَزِيَانٌ**.]

كَلَامٌ مُخْزِرٌ *Speech, or language, that is approved, so that one says of its author, اللَّهُ أَخْزَاهُ. (TA.) They relate that El-Farezdaq gave utterance to an excellent verse, and said, **هَذَا بَيْتٌ مُخْزِيٌّ**, i. e. [This is a verse such as that,] *when it is recited, people will say, [or rather, such as will make it to be said of me,]* **مَا لَهُ أَخْزَاهُ اللَّهُ قَاتِلَهُ مَا أَشْعَرَهُ** [May God abase, or disgrace, the sayer thereof! How good, or excellent, a poet is he!]. (TA. [See 4.]) [Hence,] **قَصِيدَةٌ مُخْزِيَةٌ** [An ode] *that is extremely good.* (TA.)*

مَخْزَاةٌ, said in the MA to be an inf. n. of **خَزَى**: see **خَزِيَةٌ**.

خَزِيَةٌ: see **خَزِيَةٌ**.

مُسْتَخْزِيٌّ: see **خَزِيَانٌ**.

خس

1. **خَسَّ**, (Mgh, TA,) sec. pers. **خَسِبَتْ**, (Fr, S,