

(Mṣb, K*) and **أَخَذَهُ** † he punished, or chastised, him for his sin, or offence: (Mṣb:) and **أَخَذَ بِذَنْبِهِ** means † he was restrained and requited and punished for his sin, or offence: (L:) or, accord. to some, **أَخَذَ** signifies he extirpated, or exterminated; and **أَخَذَ** he punished, or chastised, without extirpating, or exterminating. (MF.) [For **أَخَذَ**,] some say **وَأَخَذَ**, (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF;) of the dial. of El-Yemen, and used by certain of the seven readers [of the *Kur-án*] in the instance of **لَا يُوَاخِذُكُمْ اللَّهُ** [ii. 225 and v. 91]; and the inf. n. in that dial. is **مُواخِذَةٌ**, and the imperative is **وَإِخْذْ**. (Mṣb.) — † He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, **أَخَذَهُ بِلِسَانِهِ**, meaning † He assailed him with his tongue; vituperated him; spoke against him.] — [He took, took to, or adopted.] You say, **أَخَذَ أَخْذَهُمْ** and **أَخَذَ أَخْذَهُمْ** &c.: see **أَخَذَ**, below. And **أَخَذَ فِي طَرِيقِ كَذَا** [He took such a road]: and **أَخَذَ عَنْ يَمِينِهِ أَوْ سِمَانِهِ** [he took the way by, or on, the right of him, or it, or the left of him, or it]. (S in art. نظر.) [And **أَخَذَ بِالْحِزْمِ**, and **فِي الْحِزْمِ**, (the former the more common, the latter occurring in art. حوط in the K.)] † He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like **أَخَذَ بِالْيَقَةِ**, † he took the sure course in his affair.] And **أَخَذَ حِذْرَهُ** † He took care; became cautious, or vigilant. (Bḍ in iv. 73 and 108.) [And **أَخَذَ** **بِمَا قَالَ فَلَانَ** † He took to, or adopted and followed, or adhered to, what such a one said: see *Har* p. 367; where it is said that **أَخَذَ** when thus used is made trans. by means of **ب** because it implies the meaning of **تَشَبَّهَتْ**.] — He took to, set about, began, or commenced; as in the saying, **أَخَذَ يَفْعَلُ كَذَا** He took to, set about, began, or commenced, doing such a thing; in which case, accord. to Sb, **أَخَذَ** is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say **فَاعْلَأَ** in the place of **يَفْعَلُ** in the phrase above:] and as in **أَخَذَ فِي كَذَا** He began, commenced, or entered upon, such a thing. (L.) — [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words occurring therein. The following instances may be here added.] — **طَرِيقٌ يَأْخُذُ فِي رَمْلَةٍ** [A road leading into, or through, a tract of sand]. (K in art. فزر.) And **أَخَذَ بِبِهِرِ الطَّرِيقِ فِي غَيْرِ الْمَحْجَةِ** [The road lead them otherwise than in the beaten track]. (T* and A in art. بهرج.) — **مَا أَخَذْتُكَ** — **عَيْنِي مَنذُ حِينِ مَا ظَفَرْتُكَ** † My eye hath not seen thee for some time; like **ظَفَرْتُكَ**. (T in art. ظفر.) And **مَا فِي السَّيِّئِ أَحَدٌ تَأْخُذُهُ عَيْنِي** [explained to me by *Ibr D* as meaning † There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein]. (TA in art. جهر.) — **أَخَذْتُ عَنْدَهُ يَدًا**, and **مَعْرُوفًا**: see

8. — **أَخَذَ**, aor. **أَخَذَ**, inf. n. **أَخَذَ**, (S, L, K,) He (a young camel) suffered heaviness of the stomach, and indigestion, from the milk: (S:) or became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk. (L.) — He (a camel, L, K, or a sheep or goat, L) became affected by madness, or demoniacal possession; (K;) or by what resembled that. (L.) — **أَخَذَتْ عَيْنُهُ**, aor. **أَخَذَ**, inf. n. **أَخَذَ**, His eye became affected by inflammation, pain, and swelling, or ophthalmia. (Ibn-Es-Seed, L, K.) — **أَخَذَ**, aor. **أَخَذَ**, inf. n. **أَخَذَ**, It (milk) was, or became, sour. (K.) [See **أَخَذَ**.]

2. **أَخَذَتْهُ**, (S, L, K,*) inf. n. **تَأْخِذُ**, (S, L,) She captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women; (S,* L, K,* TA;) as also **أَخَذَتْهُ**; and **أَخَذَتْهُ** [of which the inf. n. is app. **إِخْذًا**]. (L, TA.) A woman says, **أَخَذَ جَمَلِي** I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from other women. (L, from a trad.) And one says, of a man, **يُؤَخِّذُ عَنِ أَمْرَاتِهِ** He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Mṣb.) The sister of *Ṣubḥ El-'Ádee* said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, **أَخَذْتُ عَنْكَ الرَّاجِبَ وَالسَّاعِيَ وَالْمَاشِيَ وَالْقَاعِدَ وَالْقَائِمَ وَوَلَمَّ** [I withheld from thee by enchantment the rider and the runner and the walker and the sitter and the stander, and did not so withhold from thee the prostrate]. (L.) And one says of a beautiful garment, **أَخَذَ الْقُلُوبَ مَأْخَذَهُ** [It captivated hearts in a manner peculiar to it]: (K in art. حصر.) [in the CK, incorrectly, **أَخَذْتُ** and **الْقُلُوبَ**]; and **أَخَذَ بِقَلْبِهِ** [He, or it, captivated his heart; or] he [or it] pleased him, or excited his admiration. (TA in art. اله.) — **أَخَذَ اللَّبَنَ**, inf. n. as above, He made the milk sour. (K.) [See **أَخَذَ**.]

3. **أَخَذَ**, inf. n. **مُواخِذَةٌ**: see 1, in the middle portion of the paragraph, in five places.

4. **أَخَذَ**, inf. n., app., **إِخْذًا**: see 2.

8. **أَتَّخَذَ** [written with the disjunctive alif] occurs in its original form; and is changed into **أَتَّخَذَ** [with the disjunctive alif **أَتَّخَذَ**]; this being of the measure **افْعَل** from **أَخَذَ**, the [radical] being softened, and changed into **ت**, and incorporated [into the augmentative **ت**]: hence, when it had come to be much used in the form of **افْعَل** [thus changed], they imagined the [former] **ت** to be a radical letter [unchanged], and formed from it a verb of the measure **فَعَلَ**, aor. **يَفْعَلُ**; saying, **تَخَذَ**, aor. **يَتَخَذُ**, (S, L, Mṣb,*) inf. n. **تَخَذَ** and **تَخَذَ**: (Mṣb:) and **أَسْتَخَذَ** [written with the disjunctive alif **أَسْتَخَذَ**], of which exs. will be found below, is also used for **أَتَّخَذَ**; one of the two **ت** being changed into **س**, like as **س** is changed into **ت** in **سِتٌّ** [for **سِدْسٌ**]: or **استخذ** may be of the

measure **استفعل** from **تَخَذَ**; one of the two **ت** being suppressed; after the manner of those who say **ظَلَلْتُ** for **ظَلَلْتُ**: (S, L:) and *IAth* says that **أَتَّخَذَ**, in like manner, is of the measure **افْعَل** from **تَخَذَ**; not from **أَخَذَ**: (L and K in art. **تخذ**;) but *IAth* is not one who should contradict *J*, whose opinion on this point is corroborated by the fact that they say **أَتَّخَذَ** from **إِزَارٌ**, and **أَتَّخَذَ** from **أَمْنٌ**, and **أَهْلٌ** from **أَتَّهَلٌ**; and there are other instances of the same kind: or, accord. to some, **أَتَّخَذَ** is from **وَأَخَذَ**, a dial. var. of **أَخَذَ**, and is originally **أَوْتَخَذَ**. (MF.) [The various significations of **أَتَّخَذَ** and **تَخَذَ** and **استخذ** will be here given under one head.] — You say, **فِي الْحَرْبِ**, (S, L, K,*) and **إِتَّخَذُوا فِي الْقِتَالِ**, (Mṣb,) with two hemzels, (S, L, K,) or, correctly, **إِتَّخَذُوا**, with one hemzeh, [or **إِتَّخَذُوا**,] as two hemzels cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of **wasl**, the first hemzeh being suppressed, the second remains unchanged,] **تَخَذُوا**, or **أَخَذُوا**, one another (S, L, Mṣb, K) in fight, (S, L,) and in war; (Mṣb;) and so **أَتَّخَذُوا**. (Mṣb.) And **إِتَّخَذَ الْقَوْمُ** The people, of company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down. (L, TA.) — [تَخَذَ, as also **استخذ**, and] **تَخَذَ**, aor. **تَخَذَ**, (K in art. **تخذ**;) inf. n. **تَخَذَ** and **تَخَذَ**, (TA in art. **تخذ**;) likewise signifies *i. q.* **أَخَذَ**, (K in art. **تخذ**, and B and TA in the present art.,) as meaning He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. **حَازَ** and **حَصَلَ**. (B, TA.) Some read, [in the *Kur*, xviii. 76,] **تَخَذْتُ عَلَيْهِ أَجْرًا** [Thou mightest assuredly have taken for thyself a recompense for it]: (S, L, K in art. **تخذ**, and TA in the present art. :) this is the reading of *Mujáhid*, (Fr, TA,) and is authorized by *I'Ab*, and is that of *Aboo-'Amr Ibn-El-'Alá* and *AZ*, and so it is written in the model-copy of the *Kur*, and so the readers [in general] read: (AM, L, TA:) so read *Ibn-Ketheer* and the *Bagrees*; he and *Yaḳoob* and *Hafá* pronouncing the **ذ**; and the others incorporating it [into the **ت**]: (Bḍ:) some read **لَاتَخَذْتُ**; (L and K in art. **تخذ**;) but these read at variance with the scripture. (AM, L, TA.) **استخذ** † **أَرْضًا** is a phrase mentioned by *Mbr* as used by some of the Arabs, (S, L,) and signifies *i. q.* **أَتَّخَذَهَا** [He took for himself a piece of land]. (S, L, K.) And **أَتَّخَذَ وَلَدًا** [in the *Kur*, ii. 110, &c.,] signifies He got a son, or offspring. (Bḍ &c. See also below.) And **تَخَذَ**, aor. **تَخَذَ**, inf. n. **تَخَذَ** and **تَخَذَ**, also signifies He gained, acquired, or earned, wealth, (L, and Mṣb in arts. **أخذ** and **تخذ**;) or a thing. (Mṣb.) **عِنْدَهُمْ** and **استخذ** † **عَلَيْهِمْ يَدًا** — signify alike, *i. q.* **أَتَّخَذَ** [He did to them a benefit, or favour; as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (*ISH*;) and **أَتَّخَذْتُ عَنْدَهُ مَعْرُوفًا** means [in like manner, as also **أَخَذْتُ** † **عِنْدَهُ مَعْرُوفًا**, and **يَدًا**, (and **أَتَّخَذَ**, and **يَدًا**)] **أَتَّخَذْتُ** † **عِنْدَهُ مَعْرُوفًا** has a similar meaning; see *Kur* xviii.