

أَخْبَثَ اللَّغْتَيْنِ † It is the worse, or more corrupt, [in respect of authority,] of the two words, or dialectic variants. (A, TA.) — الأَخْبَثَانِ Urine and dung (S, A, Mṣb, K) of a human being: (S, Mṣb, K:) or vomit and human ordure or thin human ordure: (Fr, TA:) or fetor of the mouth, and sleeplessness: or sleeplessness, and disquietude of mind by reason of grief. (K.) It is said in a trad., لَا يَصَلِّي الرَّجُلُ وَهُوَ يَدْفَعُ الْأَخْبَثَيْنِ [The man shall not pray while he is striving to suppress the urine and ordure]. (TA.)

وَقَعَ فِي وَادِي تَخْبِثٍ (K, TA) in which the last word, also pronounced تَخْبِثٌ, is imperfectly decl., (TA,) is similar to وَادِي تَخْبِيبٍ [and means He fell into a state of things that was bad, corrupt, disapproved, &c.]. (K, TA.)

مُخْبِثٌ One who teaches others to be bad, wicked, or deceitful: and some allow it to be applied to one who attributes, or imputes, to others what is bad, wicked, or the like. (TA.) — See also خَبِثٌ, in four places.

مُخْبِثَةٌ A cause of evil or corruption: (S, K:) pl. مَخَابِثٌ. (TA.) So in the saying of 'Antarah,

* نَبِثَتْ عَمْرًا غَيْرَ شَاكِرٍ نِعْمَتِي *
* وَالْكَفْرُ مَخْبِثَةٌ لِنَفْسِ الْمُتَعَبِّرِ *

[I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor]. (S.) One says also, فِيهِ مَخَابِثٌ جَمَّةٌ [In him, or it, are many causes of evil or corruption]. (A.) And طَعَامٌ مَخْبِثَةٌ [Food that is a cause of heaviness to the soul [or stomach]; or of heaving, or becoming agitated by a tendency to vomit: or that is unlawful. (TA.)

مَخْبِثَانٌ and مَخْبِثَانَةٌ and مَخْبِثَانٌ: see خَبِثٌ, in four places.

خبير

1. خَبِيرٌ, aor. ٤, (K,) inf. n. خَبِيرٌ; (TA;) and خَبِيرٌ, and خَبِيرٌ; (K;) He knew; or had, or possessed, knowledge; [of a thing; generally meaning, with respect to its internal, or real, state]. (K, TA.) — خَبِيرَةٌ, (S, A, Mṣb,) aor. ٤, (Mṣb, MS) inf. n. خَبِيرٌ; (Mṣb, MS;*) and خَبِيرَةٌ, [aor. ٤,] (A,) inf. n. خَبِيرٌ; (TA;) and خَبِيرَةٌ, and خَبِيرَةٌ; (TA;) He knew it; syn. عَلِمَهُ; (S, A, Mṣb;) [generally meaning, with respect to its internal, or real, state; like بِهِ: see خَبِيرٌ, its simple subst., as distinguished from its inf. n.] You say, مَنْ أَيْنَ خَبِرْتَ هَذَا الْأَمْرَ, (so in a copy of the S,) or خَبِرْتِ, (so in another copy of the S, and so in the A, where it is expressly said to be with kesr,) Whence knewest thou this thing? (S, A.)* — And خَبِيرَةٌ, (S, K,) aor. ٤, (S,) inf. n. خَبِيرٌ and خَبِيرَةٌ, (S, K,) or the latter is a simple subst.; (Mṣb;) and خَبِيرَةٌ [which is the more common in this sense]; (S, Mṣb, K;) He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it. (S, Mṣb, K.)

Hence the phrase, (S,) لَا خَبِيرُونَ خَبِيرَكَ, (S, K,) in some good lexicons خَبِيرَكَ, (TA, [and so in the CK, but this I think to be a mistake, suggested by the explanation, which is not literal,]) i. q. لَا عَلِمْتَ عِلْمَكَ [which properly signifies I will assuredly know thy knowledge, or what thou knowest, but here means, as is shown by the manner in which the phrase that it explains is mentioned in the S, I will assuredly try, prove, or test, thy state, and so know what thou knowest]. (S, K.) [Hence, also,] the saying of Abu-d-Dardà, وَجَدْتُ النَّاسَ أُخْبِرُ تَقْلِبَهُمُ, (S,) or تَقْلِبَهُ, (A, K,) I found the people to be persons of whom it is said thus: [Try, prove, or test, them, or him, and thou wilt hate them, or him:] i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (K:) or when thou triest, provest, or testest, them, thou wilt hate them: the imperative form being used, but the meaning being that of an enunciative: (S, A, L, B:) [وَجَدْتُ is a verb of the kind called أَعْمَالُ الْقُلُوبِ, which govern two objective complements; therefore أُخْبِرُ تَقْلِبَهُمُ and أُخْبِرُ تَقْلِبَهُ are for مَقْلِبًا عِنْدَ الْخَبِيرَةِ and مَقْلِبِينَ عِنْدَ الْخَبِيرَةِ] — [and, as appears from a passage in the L, خَبِيرَهَا, (see خَبِيرٌ),] He furrowed, or ploughed, the land for sowing. (Mṣb.) — خَبِيرٌ — خَبِيرٌ, (K,) aor. ٤, inf. n. خَبِيرٌ, (TA,) He made the food greasy; or put grease to it. (K, TA.) — خَبِيرٌ It (a place) was, or became, what is termed خَبِيرَةٌ: (S:) or abounded with سِدْرٌ [or lote-trees]. (TA.) — And خَبِيرَتِ الْأَرْضِ, aor. ٤, (K,) inf. n. خَبِيرٌ, (TA,) The land, or ground, abounded with خَبِيرٌ [app. meaning soft soil: see 3]. (K.) — خَبِيرَتِ, [probably خَبِيرَتِ, like غَزْرَتِ &c.] inf. n. خَبِيرَةٌ, † She (a camel) abounded with milk. (Lh, TA. [See خَبِيرٌ.]

2: see 4, in two places: — and see 1.
3. خَابِرُهُ, (TA,) inf. n. مَخَابِرَةٌ, (S, A, Mgh, Mṣb, K, &c.) [He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce:] the inf. n. signifies i. q. مَزَارَعَةٌ [i. e. the making a contract, or bargain, with another to cultivate land for a share of its produce], (AO, Lh, S, A, IATH, Mgh, Mṣb,) for somewhat of its produce, (S, Mṣb,) or for a third or a quarter, (AO, Mgh,) or for a determined share, such as a third or a quarter or some other portion, (IATH,) or for half or the like: (so in some copies of the K and in the TA:) or the tilling the ground for half or the like: (so in other copies of the K:) and i. q. مَوَاطِنَةٌ: (K:) and خَبِيرٌ is syn. with مَخَابِرَةٌ: (S, K:) it is a forbidden practice: (A, Mgh, TA:) it is from خَبِيرٌ signifying “a tiller, or cultivator, of land:” (S, Mgh:) or from خَبِيرٌ “he furrowed, or ploughed (land) for sowing;” whence خَبِيرٌ also: (Mṣb:) or from خَبِيرَتِ الْأَرْضِ “the land abounded with خَبِيرٌ:” or from [the fortress of] خَبِيرٌ, because the Prophet made it to remain in the possession of its inhabitants for half of its revenue; and therefore it was said, خَابِرُهُمُ. (TA.)

4. اِخْبِيرُهُ, [inf. n. اِخْبَارٌ;] (S, A, Mṣb, K;) and

اِخْبِيرُهُ, (S, A, K,) inf. n. تَخْبِيرٌ; (K;) are syn. [as signifying He informed him, told him, or acquainted him]. (S, A, K.) You say, اِخْبِيرْتُهُ بِكَذَا, (S, Mṣb,) [and عَنْ كَذَا,] and اِخْبِيرْتُهُ, (S,) [I informed him, or told him, of such a thing; or acquainted him with such a thing; or made him to know the internal, or real, state of such a thing.] And اِخْبِيرُهُ خَبِيرَةٌ, i. e. اِنْبَاءُ مَا عِنْدَهُ [He informed him, or told him, of what he had, or knew]. (K. [Whether it be meant that اِخْبِيرُ is doubly trans. without a particle, in this instance, like اَعْلَمَ, or whether خَبِيرَةٌ be a quasi-inf. n., is not explained.]) One says also, تَخْبِيرٌ عَنْ مَجْهُولٍ, † [His aspect acquaints one with his unknown state or qualities]. (A.) [And اِخْبِيرَ عَنْهُ He predicated of him, or it.] — اِخْبَرْتُ اللَّحْمَةَ † I found the milch camel to be abounding with milk. (K. [See 1, last sentence.]

5: see 1, in two places: — and see 10, in four places. — تَخْبَرُوا خَبِيرَةً, (K,) or تَخْبَرُوا خَبِيرَةً, (S,) They bought a sheep or goat, (S, K,) for different sums, (TA,) and slaughtered it, (S, K,) and divided its flesh among themselves, (S, TA,) each of them receiving a share proportioned to the sum that he had paid. (TA.)

8: see 1, in three places. — مَا اِخْتَبَرْتَ لِأَهْلِكَ مَا خَبِيرَةٌ, or flesh-meat, hast thou bought for thy family? (TA.)

10. اسْتَخْبِرَهُ, (A, K,) and تَخْبِرُهُ, (K,) He asked, or sought, or desired, of him information, or news, or tidings: (A, K:) or he asked him respecting news, or tidings, and desired that he should inform him thereof. (TA.) And اسْتَخْبِرَ and تَخْبِرَ, (S,) or اسْتَخْبِرَ الْخَبِيرَ and تَخْبِرُهُ, (TA,) He asked, or inquired, after the news, or tidings, (S, TA,) that he might know the same: (TA:) and تَخْبِرَ الْاِخْبَارَ He searched after the news, or tidings, diligently, or time after time. (A, TA.)

خَبِيرٌ: see خَبِيرٌ. — Also Trees of the kind called سِدْرٌ [or lote-trees], (Lth, K,) and أَرَاكٌ, with abundant herbage around them; (Lth;) as also خَبِيرٌ: (Lth, K:) [both coll. gen. ns.:] ns. un. خَبِيرَةٌ and خَبِيرَةٌ. (TA.) — Seed-produce. (K.) — A place where water rests, or stagnates, in a mountain: (K:) a place where water has fallen, such as the water-course has furrowed (خَبِيرٌ [perhaps a mistranscription for خَبِيرٌ]) in the summits (رُؤُوسُ) [of mountains], and through which one wades. (L.) — A large [leathern water-bag of the kind called] مَزَادَةٌ [q. v.]; (S, K;) as also خَبِيرَةٌ (Kr, K) and خَبِيرٌ: (K:) but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خَبِيرَةٌ. (S, K.) — Hence, by way of comparison thereto, (S,) † اِشْتَبَرْتُ خَبِيرَةً مَخْبِيرَةٌ, (S, K;) as also خَبِيرَةٌ, (K,) and مَخْبِيرَةٌ [ناقَةٌ]. (TA.)

خَبِيرٌ (S, A, K) and خَبِيرٌ (K) and خَبِيرٌ, an inf. n., (Mṣb,) and خَبِيرٌ, also an inf. n., (TA,) and خَبِيرَةٌ and خَبِيرَةٌ and مَخْبِيرَةٌ, (K,) Knowledge, syn. عَلِمَهُ, (S, A, Mṣb, K,) بِشَيْءٍ [of a thing]: