

and اَخْصَبَتِ الْأَرْضُ [the land, or earth, abounded, or became abundant, with herbage &c.]. (JK, S.) اِخْتَصَابٌ and اِخْتَصَابٌ are both from الخصب [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rájiz,

* لَقِدْ خَشِيَتْ أَنْ أَرَى جَدِيدًا
* فِي عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبَ

[Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage &c.], اَخْصَباً is put for اَخْصَبَ: but accord. to one reading, it is اِخْصَابٌ, of the measure اَفْعَلٌ, though this is generally employed for colours; and the incipient ٍ is rendered disjunctive of necessity, for the sake of the metre. (L.) [Respecting جَدِيدًا, see جَدِيدٌ.] You say also, اَخْصَبَ جَنَانَ الْقَوْمِ, meaning The tract surrounding the people [became abundant with herbage &c.]. (S, TA.) اَخْصَبُوا They attained, obtained, had, or became in the condition of having, abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life. (S, K.) [They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant. (See the part. n., مُخْصَبٌ, below.)] And اَخْصَبَتِ السَّاَةُ The ewe, or she-goat, obtained abundance of herbage. (TA.) اَخْصَبَ اللَّهُ الْمَوْضِعَ God caused the place to produce herbs and pasture. (Mṣb.) اَخْصَبَتِ الْعَصَادَ mentioned as on the authority of Lth, [and in the K.] is, accord. to Az, a gross mistranscription, for اَخْصَبَ [q. v.]. (TA.)

8: }
9: } see 1.

خصب: see خصبة, in two places.

خصب Abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life; (A, K.;) contr. of جَدِيدٌ; (JK, S, Mṣb;) [fruitfulness;] increase; plenty, or abundance: (Mṣb;) abundance of good, or of good things: (K;) [abundant herbage, and the like:] truffles are included in the term خصب; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) = and بَلَدٌ خصب and اَخْصَابٌ, (S, K,) like سَيَاسَبٌ and بَلَدٌ سَبَبٌ &c., the sing. being used [in بلاد اَخْصَابٌ] as a pl., as though made to consist of parts, or portions, [each termed خصب,] (S, TA,) A country, or region, abounding with herbage [or with the produce of the earth], or with the goods, conveniences, or comforts, of life; [fruitful; or plentiful;] (S, K;) as also مُخْصَبٌ (S, * A, Mṣb, * K) and خصيبٌ (S, * A, K) and خصبٌ (A, Mṣb, * K)

And اَرْضٌ خصبٌ and خصيبةٌ (AHn, TA,) and اَرْضٌ خصبٌ [because خصب is originally an inf. n.] and خصبٌ and خصبٌ, which last word is either an inf. n. used as an epithet, or a contraction of خصيبةٌ, (K,) A land, and lands, abounding with herbage &c. (K, TA.) — And

مُخْصَبٌ and مُخْصَبٌ [A life of abundance or plenty]. (TA.)

خصب; and its fem., with ة: see خصب, in two places.

خصبة: see خصب. Also, [app. as an epithet in which the quality of a subst. is predominant,] A palm-tree having much fruit: pl. خصابٌ (S, K) and خصبٌ (K, TA;) or خصبٌ [is properly a coll. gen. n., and] signifies palm-trees [absolutely:] (K;) and خصبةٌ signifies a palm-tree of the kind called نَخْلَةُ الدَّقَل, in the dial. of the people of El-Bahreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is خصابٌ. (Az, TA.) — It is said that خصبٌ signifies also The spadix of the palm-tree: so in the K: and accord. to Lth, خصبةٌ signifies a single spadix of a palm-tree: but [it is probably a mistranscription for خصبةٌ, with the pointed ض:] Az says that he who assigns to it this meaning errs. (TA.)

خصب; and its fem., with ة: see خصب, in two places. رَجُلٌ خَصِيبٌ A man abounding with good, or with good things; (K;) i.e., whose abode abounds therewith; (TA;) as also خصيبٌ (A, TA) and خصيبٌ (TA;) or this last means one whose region, or quarter, is خصيبٌ: (S;) or it is tropical, (A in art. جنبٌ,) as is also the expression immediately preceding, (A in the present art.,) and means Generous or bountiful [or hospitable]. (A in art. جنبٌ)

أَخْصَبٌ More, and most, abundant with herbage &c.]

قومٌ — خصب: see مُخْصَبٌ, in two places. قومٌ مُخْصَبٌ A people, or party, whose food and milk, and the pasture of whose land, have become abundant. (TA.)

مُخْصَبٌ [so in the TA, either مُخْصَبٌ (like مُخْصَبٌ &c.) or مُخْصَبٌ مُبْقَلٌ] A land (أَرْضٌ) abounding with pasture or herbage. (TA.)

(K) بَلَدٌ مُخْصَابٌ A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought. (TA.) — And قَوْمٌ مُخْصَبٌ [A people, or party, scarcely ever, or never, without abundance of herbage &c.]. (TA in art. رفعٌ)

خصر

1. خصر, (S, A,) aor. ٰ, inf. n. خصر, (TK,) It (a day) was, or became, intensely cold. (S, A.) He (a man) suffered pain from the cold in his extremities. (S.) And خصوت يَدِي, (S, TA,) and آناملی, (TA,) My arm, or hand, and my fingers' ends, were pained by the cold. (S, TA.)

2. تَخْصِيرٌ [an inf. n. of which the verb, if it have one, is خصر]: see خصر.

3. مُخَاصِرَةٌ, (A,) inf. n. خاصرة, (TA,) He laid hold upon the woman's خاصرة [or flank], (A,) or put his hand to her خصر [or waist], (TA,) in compressing her. (A, TA.) — And

خاصرة He took his hand in walking, or walked with him hand in hand, (S, A, IAth, K,) so that the hand of each was by the waist (خصر) of the other: (IAth:) and, (so in the S, but in the K "or,") inf. n. as above, (S,) he took a different way from his (another's) until he met him in a place: (S, K:) as the inf. n. of the verb in this sense is syn. with مُخَاصِرَةٌ: (S:) or خاصرة signifies he walked with him, and then parted from him, and so continued until he met him at a time, or place, at which they had not appointed to meet: (IAqr:) or he walked by his side. (K.)

4. اَخْصَرٌ It (cold) pained a man's arms, or hands, and his fingers' ends. (A, * TA.)

5: see 8, in the first sentence: — and again, in the last two sentences.

6. تَخَاصِرُوا They took one another by the hand in walking, or walked together hand in hand [so that the hand of each was by the waist (خصر) of another: see 3]. (S, K.)

8. اختصر (A, Mgh, L, Mṣb, K) and تَخَصِّرٌ, (Mgh, Mṣb, K,) or تَخَاصِرٌ, (A, L,) He put his hand upon his خصر [or waist], (A, Mgh, L, Mṣb,) or upon his خاصرة [or flank], (Mgh, K,) in prayer. (Mgh, L, Mṣb.) The doing this in prayer [except in the night, when tired, (see المُتَخَصِّرُونَ,)] is forbidden, or disapproved. (Mgh, TA.) — اختصر الطريق He went the nearest way. (S, A, Mṣb, K.) — And hence, (Mṣb, TA,) اختصر الكلم He abridged the language, or the discourse; syn. أَوْجَزَهُ: (S, A, K:) [and in like manner, الكتاب the book, or writing:] or, accord. to some, the latter (أَوْجَزَهُ) signifies "he expressed its correct meaning concisely, without regard to the original words;" and the former, he curtailed its words, preserving the meaning: (MF:) or properly, he abridged the expressions, making the words fewer, but preserving the entire meaning: (Mṣb:) or he abridged the language by omitting superfluities, and choosing from it concise expressions which conveyed the meaning. (L.) [You say, اَخْتَصَرَ + على الرابع]

اختصر السجدة + He reduced it by abridgment to the fourth of its original bulk.] And اَخْتَصَرَ + He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself: or he recited only the verse requiring a prostration, to prostrate himself in so doing: both which practices are forbidden. (T, * Mgh, * Mṣb, * K.) And the verb alone + He recited a verse, or two verses, of the last part of the chapter, in prayer; (K;) not the whole chapter. (TA.) — Also, the verb alone, He curtailed a thing of its superfluities, (K,) in a general sense. (TA.) — And اختصر في الجزء (JK, K, TA,) in some copies of the K, with ح, (TA,) or في الحَرَقَةِ (A,) He did not extirpate in cutting; did not cut off entirely, or utterly: (A, K;) or he extirpated in cutting; cut off utterly. (JK.) — اختصر also signifies He took a مُخَاصِرَةٌ [in his hand]: (S, * K;) and تَخَصِّرٌ [in his hand] he took it in his hand; namely, a مُخَاصِرَةٌ: (Har p. 122:)