

خضرم

Q. 1. خَضْرَمَ الْأُذُنَ, inf. n. خَضْرَمَةٌ, *He cut somewhat of the extremity of the ear of a camel, and left it dangling: or he cut the ear in halves: and you say also, خَضَرَمُوا نَعْمَهُمُ [They so cut the ears of their camels]: (TA:) or خَضْرَمَةٌ signifies the cutting one of the ears only. (JK.) — And خَضْرَمَ He mixed [a thing or things]: (IKh, TA:) [and so خَضْرَمَ, as is indicated in the K in art. خَضْرَمَ, by an explanation of the inf. n.] — And خَضْرَمَةٌ signifies also The making a thing to be of an intermediate, or a middling, kind or quality. (TA.)*

Q. 2. تَخَضَّرَ, said of butter [in the process of formation], *It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also تحضرم. (TA in art. حَضْرَمَ.)*

خَضْرَمٌ A well having much water; (JK, K;) and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by Aṣ: (S:) or a great sea: (K:) accord. to some, so called because of its greenness; and if so, the م is augmentative: (MF:) or water copious and wide in the utmost degree: (Mz 49th نوع:) and anything much in quantity, or copious, (S, K,) and wide, or ample: (S:) or it signifies also wide, or ample, (K,) applied to anything: (TA:) pl. خَضَارِمُ: (S:) and مَخْضَرَمٌ and خَضَارِمٌ, also, signify much in quantity, or copious, applied to water: (TA:) and خَضْرَمٌ is applied in this sense as an epithet to نَبِيذٌ. (S,\* TA.) — † Bountiful, or munificent; (JK, K;) who gives many gifts: (S, K:) said to be likened to the sea, or great river, to which this epithet is applied; though Aṣ disallowed its application to a sea, or great river: (S:) or likened to the well to which the same epithet is applied: (JK:) and a forbearing, or clement, lord, or chief; as also خَضَارِمٌ pl. خَضَارِمٌ and خَضَارِمَةٌ and خَضْرَمُونَ: all applied peculiarly to men: (K:) not to women. (TK.)

خَضْرَمٌ Sweet water: or water between sweet and bitter: (K:) on the authority of Yaḡkoob. (TA.) — The young of the [hind of lizard called] صَبٌّ: (S, K:) accord. to IDrd, in its first stage it is called حَسَلٌ; [after which he should have said, then, غَيْدَاتٌ; then it is called مُطْبِخٌ [q. v.]; then, خَضْرَمٌ; and then, صَبٌّ: he does not mention the term غَيْدَاتٌ, but AZ mentions it. (S.)

خَضْرَمِيٌّ: see الخَضَارِمَةُ.

خَضَارِمٌ: see خَضْرَمٌ, in two places.

الخَضَارِمَةُ A certain people of the عَجَمِ [i. e. Persians], (S, K,) of the sons of Fāris, (S,) who went forth [from their country] in the beginning of El-Islām, and dwelt in Syria: (S, K:) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in El-Baṣrah, and these are the أَسَاوِرَةُ; and some of them, in El-Koofeh, and these are the أَحَامِرَةُ; and some of them, in Syria,

and they are the خَضَارِمَةُ; and some of them, in El-Jezeereh, and they are the جَرَاخِمَةُ; and some of them, in El-Yemen, and they are the أَبْنَاءُ; and some of them, in El-Mowṣil, and they are the جَرَامِقَةُ: (S, TA:) the n. un. is خَضْرَمِيٌّ. (K.)

مَخْضَرَمٌ [pass. part. n. of خَضْرَمَ]. You say مَخْضَرَمَةٌ نَاقَةٌ A she-camel having the extremity of her ear cut. (S, K.) And أُذُنٌ مَخْضَرَمَةٌ An ear cut. (Mz 49th نوع.) — Hence, as some say, (Mz ubi suprā,) A man, (K, Mz,) or a poet, (S, K,) who lived in the Time of Ignorance and in that of El-Islām; (S, K, and Mz ubi suprā;) as though he were cut off from paganism to El-Islām; (Mz ubi suprā;) or from infidelity; (IB, TA;) as Lebeed, (S, K, and Mz 20th نوع,) and Ḥassān Ibn-Thābit, and Nābighah of the Benoo-Jaadeh, and Aboo-Zubeyd, and 'Amr Ibn-Sha-s, and Ez-Zibriḳān Ibn-Bedr, and 'Amr Ibn-Maadee-Kerib, and Kaab Ibn-Zuhey, and Maṣn Ibn-Ows: (Mz 20th نوع: [see also إِسْلَامِيٌّ, and شَاهِدٌ:]) or a person who passed half of his life in the Time of Ignorance, and half thereof in that of El-Islām: (K:) [I have generally found the word thus written:] but IB says that, accord. to most of the lexicologists, it is مَخْضَرَمٌ, with kesr to the ر; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels (خَضَرَمُوا أذَانِ إِبِلِهِمْ) as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with; (IB, TA;) and this they were ordered to do in a manner different from that of the pagans: (TA:) accord. to some, the epithet applied to a poet of the class above mentioned is محضرم, with the unpointed ح, [i. e. مَخْضَرَمٌ] from الخَضْرَمَةُ signifying الخَلْطُ, [like الخَضْرَمَةُ, as shown above,] because of his mixing paganism with El-Islām: (Mz 49th نوع:) or مَخْضَرَمٌ: (K in art. حَضْرَمَ:) and in like manner IKh explains the epithet مَخْضَرَمٌ. (TA.) — Also A black man whose father is white. (IKh, K,\*) — And Deficient in respect of الحَسَبِ; (K;) meaning not of generous parentage. (TA.) — And One whose origin is suspected; or who claims for his father one who is not: (K:) and so مَخْضَرَمٌ النَّسَبِ: (S, TA:) or مَخْضَرَمٌ فِي نَسَبِهِ means of mixed parentage. (TA.) One whose father is unknown: [or, app., accord. to the TA, whose parents are unknown:] or one sprung from [a succession of] concubines. (K.) — Uncircumcised. (K.) And, with ة, applied to a woman, Circumcised: (S, K:) or, as some say, cut, by a mistake of the woman operating, in a place not that of circumcision. (TA.) — Flesh-meat such that one knows not whether it be from a male or a female. (S, K.) — Accord. to IAqr, who does not explain it, (ISd, TA,) it is applied also to food, (ISd, K,) ISd thinks (TA) as meaning Insipid; (ISd, K;) neither sweet nor bitter. (ISd.) — And Water between heavy and light: (T, K, TA:) or not sweet. (TA.) — See also خَضْرَمٌ.

مَخْضَرَمٌ: see مَخْضَرَمٌ, in two places.

مُتَخَضِّرٌ, applied to butter, [as also مَخْضَرَمٌ and مَخْضَرَمٌ,] *Dissundered, or separated [into clots]; not coalescing; by reason of cold. (K. [See Q. 2.]*

خضع

1. خَضَعَ, aor. ʿ, inf. n. خُضُوعٌ (S, Mṣb, K) and خَضَعٌ and خُضَعَانٌ, or خُضَعَانٌ, (TA,) *He was, or became, lowly, humble, or submissive, (S, Mṣb, K,) لَهُ to him, (Mṣb, TA,) [for instance,] to his creditor, (Mṣb,) or to God; (TA;) as also خَضَعَ, (S, K,) [and خَضَعَ, (K in art. اخضع,) and خُضُوعٌ: (Sgh, K:) خُضُوعٌ is nearly the same as خُضُوعٌ, except that the latter is mostly used in relation to the voice [or the eyes]; but the former is used as meaning in the necks: (Mṣb:) or the former is in the body, ('Eyn and K in art. خضع,) and signifies the acknowledgment of humility and submission; ('Eyn;) and the latter is in the voice and in the eyes. ('Eyn and K ubi suprā.) It is said in a trad. respecting the [devils'] hearing [the words of the angels] by stealth, خُضَعَانًا لِقَوْلِهِ [With submissiveness to his saying, or to what he said]; or, accord. to one relation, خُضَعَانًا; but it may be a pl. of خَضَعٌ; and accord. to another relation, it is خُضَعَا, which is a pl. of خَضَعٌ. (TA.) — He was, or became, still, (K, TA,) and tractable, or submissive. (TA.) — He made his words soft to a woman; as also خَضَعَ: (L:) or the latter signifies his speech was soft to a woman. (O, K.) It is said in the Kṣur [xxxiii. 32], فَلَا تَخْضَعْنَ بِالْقَوْلِ Then be ye not soft in speech. (TA.) And you say, خَضَعَ لَهَا بِكَلَامِهِ وَخَضَعَتْ لَهُ وَتَطْمِئِنُّ فِيهَا [He was soft to her in speech, and she was soft to him, and he became excited to feel an eager desire for her, or to lust after her]; (TA;) and in like manner, خَضَعَهَا, (K,\* TA,) inf. n. مَخْضَاعَةٌ, (TA,) [he was soft in his speech to her, she being soft in her speech to him.] And خَضَعَا بَيْنَهُمَا حَدِيثًا They two (a man and a woman) made soft discourse together, saying that which excited each to feel an eager desire for, or to lust after, the other. (TA from a trad.) — خَضَعَ, aor. ʿ, inf. n. خُضُوعٌ, [or, as in two copies of the S, خَضَعٌ, though it seems that the verb is correctly خَضَعَ, not خَضَعٌ,] *He had a natural stooping of the neck: (TA:) and he bent himself, or became bent; as also خَضَعَ. (Zj.) And خَضَعَ, said of a hawk, He lowered his head to make a stoop, or to pounce down. (Z, TA.) — [Hence,] خَضَعَتْ The camels strove, or exerted themselves, or hastened, in their pace, or going; (K;) because, when they do so, they lower their necks. (TA.) And خَضَعَ, (K,) said of a horse, (IAqr,) [for the same reason,] + *He went quickly, or swiftly. (IAqr, K.) خَضَعَ النُّجُومُ † The star, or asterism, inclined (S, K, TA) to the place of setting, (S, TA,) or to setting: (K, TA:) and in like manner, خَضَعَتِ الشَّمْسُ † the sun inclined***