

[And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) † *He doubled it, or folded it, one part upon another*; namely, a garment, or piece of cloth. (Lh, K, TA.) — [And hence, also, accord. to some,] خَدَعَهُ, aor. -, inf. n. خَدَعُ (S, Mgh, Mṣb, K) and خَدَعُ, (AZ, S, K,) or the latter is a simple subst., (Mṣb, TA,) and خَدِيعَةٌ, (TA,) or this [also] is a simple subst., (Mṣb, TA,) like خَدَاعُ, [which is also an inf. n. of 3,] and like خَدَعَةٌ, (TA,) *He deceived, deluded, beguiled, circumvented, or outwitted, him*; syn. خَتَلَهُ; (S, Mgh, K;) and *desired to do to him a foul, an abominable, or an evil, action, without his knowing whence it proceeded*: (S, K:) or *he dissembled [or acted deceitfully] with him; pretended to him the contrary of what he concealed*: (TA:) or *he made him to resign, or relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed*: (Er-Rāghib, B:) and خَادَعَهُ, (S, TA,) inf. n. مُخَادَعَةٌ (S) [and خَدَاعُ, signifies the same; (S,* TA;) as also خَدَعَهُ; and خَدَعَهُ; and خَدَعَهُ, inf. n. تَخَدِيعُ: (TA:) or this last signifies *he deceived him, deluded him, beguiled him, circumvented him, or outwitted him, much*: (KL:) [and of another of these verbs we find the following various explanations:] خَادَعَهُ is syn. with كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies *he practised with him mutual deceit, delusion, guile, or circumvention; he deceived him, &c., being deceived, &c., by him*; and this latter meaning, if not each meaning, may be intended here by كَايَدَهُ; for Bḍ says, (in ii. 8,) that مُخَادَعَةٌ is between two]: (TA:) or it signifies *he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him*; (AAF, L;) [agreeably with what is said by Kemál Páshá Záh, (as I find in a marginal note in a copy of the MṢ, and also in the Kull p. 178,) that one says of a man خَادَع when he has not attained his desire, and خَدَع when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبْتُ اللَّصَّ and طَارَقْتُ: (L:) or it signifies, [like خَدَعَهُ,] *he pretended to him something different from that which was in his mind*. (K.) It is said in the Kur [ii. 8], يُخَادِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا, (TA,) meaning *They pretend, to God and to those who have believed, something different from that which is in their minds, by concealing unbelief and pretending belief*; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يُخَادِعُونَ ٱللَّهَ وَهُوَ خَادِعُهُمْ, [They strive, endeavour, or desire, to deceive God, or they think that they deceive God, but He is [their deceiver, i. e.,] the requiter, to them, of their خَدَاع [or deceit, &c.]: (TA:) or the meaning is [they deceive] the friends of God: (S:) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayáh reads, in the former passage, يُخَدِّعُونَ ٱللَّهَ: (TA:) [which passage continues thus:] وَمَا يُخَادِعُونَ ٱللَّهَ إِلَّا أَنفُسَهُمْ [but they do not deceive any save themselves]; i. e., the re-

sult of their خَدَاع [or deceit] does not befall any save themselves: (K:) here, again, Aboo-Hayáh reads يُخَدِّعُونَ: (TA:) Muarriḳ reads وَمَا يُخَدِّعُونَ, meaning يُخَدِّعُونَ. (K.) Accord. to IAḡr, خَدَعُ signifies مَنَعَ الْحَقِّ [meaning *The preventing from discovering, or accepting, the truth*]. (L.) [“He deceived him,” or the like, seems to be generally regarded as the primary signification of خَدَعَهُ, for it occupies the first place in all the lexicons to which I have access: but Bḍ says (in ii. 8) that this meaning is from خَدَعُ said of the ضَبِّ, and that the primary signification of خَدَعُ is the act of “concealing:” the action of the ضَبِّ, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] — [Hence, app.,] خَدَعْتُهُ I gained the mastery over him. (TA.) — خَدَعُ, (Lth, TA, &c.) aor. -, inf. n. خَدَعُ, (TA,) said of a [lizard of the kind called] ضَبِّ, [as though meaning either خَدَعُ الْمُحْتَرِشِ It deceived the hunter, or خَدَعُ نَفْسَهُ it concealed itself,] signifies *it entered into its hole*; (Lth;) as also خَدَعُ فِي جُحْرِهِ: (S, K:) or *it scented a man, and therefore entered its hole, in order that it might not be caught*; as also ٱنْخَدَعُ: (TA:) or *it entered into its hole in a tortuous manner*: and in like manner, a gazelle into its covert: but mostly said of a ضَبِّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning *he took to going to the right and left, deceitfully, or guilefully*: and of a man, meaning *he hid himself from another: and he assumed a disposition not his own*. (TA.) [See also خَدَاعُ, below.] — Hence, i. e. from خَدَعُ said of the ضَبِّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ † *The disc of the sun set*; (A, K, TA;) like خَضَعَتْ. (TA in art. خضع.) — [And] خَدَعَتْ عَيْنَهُ † *His eye sunk, or became depressed, in his head*. (Lh, K, TA.) [Also meaning † *His eye did not sleep*: for] خَدَعَتْ عَيْنُ العَيْنِ signifies † *the eye did not sleep*. (TA.) — [Hence also, as indicated in the S,] مَا خَدَعْتُ † [A slumber did not enter my eye]: (S:) or مَا خَدَعْتُ بَعَيْنَهُ نَعْسَةً, (so in the L,) or خَدَعَةٌ, i. e. نَعْسَةٌ, (so in the TA,) meaning † *a slumber did not pass by his eye*. (L, TA.) [And from the same source have originated several other tropical significations, of which ex. here follow.] — خَدَعَتْ ٱلْأُمُورُ † *The affairs varied in their state; or were, or became, variable*. (Ibn-'Abbád, K.) — خَدَعَتْ ٱلسُّوقُ, (S, K,) inf. n. خَدَعُ, (TA,) † [The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic: (see خَادَعُ, below:) or] the market became dull in respect of traffic; (S, K;) as also ٱنْخَدَعْتُ; (Lh, TA;) or ٱنْخَدَعُ: (K: [but سوق is generally fem.:]) and, as some say, *it became brisk in respect of traffic*: thus it appears to have two contr. significations: (TA:) and خَدَعُ ٱلسَّعْرُ † *The price became high, or dear*. (TA.) — Said of a man, خَدَعُ also signifies † *His*

wealth, (K, TA,) and the like, (TA,) became small in amount, or little. (K, TA.) — Said of a time, inf. n. خَدَعُ, † *Its rain became little*: (TA:) and of rain, † *It became little*. (K, TA.) — Said of spittle, or saliva, † *It dried*: (S, K, TA:) or *it became little, and dried, in the mouth*: (A, TA.) or *it became deficient*; and when it becomes deficient, it becomes thick; and when it becomes thick, it becomes stinking: (TA:) or *it became corrupt*: (IAḡr, TA:) and in like manner, said of a thing, *it became corrupt, or bad*. (TA.) [See also خَادَعُ, below.] — Said of a generous man, (K,) † *He refrained [from giving], (S, L, K,) and refused*. (L.) You say, كَانَ فُلَانٌ يُعْطِي ثُمَّ خَدَعُ † [Such a one used to give; then he refrained, and refused]. (S.) — خَدَعَهُ aor. -, inf. n. خَدَعُ, *He cut, or severed, his [vein called the] أُخْدَعُ*. (TA.)

2. خَدَعَهُ, inf. n. تَخَدِيعُ: see 1, third sentence. — خَدَعُ He was deceived, deluded, beguiled, circumvented, or outwitted, repeatedly, so that he became experienced: or he was deceived, &c., in war, time after time, so that he became skilful: or he became experienced in affairs: or he became experienced in affairs, sound in judgment, cunning, and guileful. (TA.)

3. خَادَعَهُ, inf. n. مُخَادَعَةٌ and خَدَاعُ: see 1, in five places. — خَادَعَةُ العَيْنِ means *The causing the eye to doubt respecting that which it sees*. (Ham p. 541.) — خَادَعُ ٱلْبَجْدِ, (Aḡ, K,*) or ٱلْحَيْدِ, (AA,) a phrase used by Er-Rá'ee, (TA,) *He forsook, or relinquished, (Aḡ, AA, K,) glory, (Aḡ,) or praise, not being worthy of it*. (AA.)

4. ٱنْخَدَعَهُ: see 1, first signification. — He incited him to deceive, delude, beguile, circumvent, or outwit; or to desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeded; or to pretend to another something different from that which was in his mind. (K.) In the Kur ii. 8, quoted above, Yaḡyá Ibn-Yaḡmar reads, وَمَا يُخَدِّعُونَ. (TA.)

5. تَخَدَعُ He constrained himself to deceive, delude, beguile, circumvent, outwit, or the like. (K,* TA.) — تَخَدَعَهُ: see 1, third sentence.

6. تَخَادَعُوا They deceived, deluded, beguiled, circumvented, or outwitted, one another; or practised deceit, guile, circumvention, or the like, one to another. (TA.) — تَخَادَعُ He pretended deceit, delusion, guile, or circumvention, (S,* PṢ,) on his part: (S:) or he pretended to be deceived, deluded, beguiled, circumvented, or outwitted, not being so; (K, TA;) as also ٱنْخَدَعُ. (TA.)

7. ٱنْخَدَعُ quasi-pass. of خَدَعْتُهُ [i. e. He became deceived, deluded, beguiled, circumvented, or outwitted]: (S, Mṣb, TA:) or he was content to be deceived, deluded, beguiled, circumvented, or outwitted. (Lth, K.) — See also 6. — See also 1, latter half, in two places.

8. ٱنْخَدَعَهُ; and يُخَدِّعُونَ, for يُخَدِّعُونَ: see 1, in the former half of the paragraph, in two places.