

preferable, though each is allowable, is نَزَاعٌ in the place of نَزْوَعٌ. (Ham ubi supra.) — [It is also used as an epithet; app. for خَفُضٌ.] You say, عَيْشٌ خَفُضٌ, (JK, TA,) and خَافِضٌ, (S, A, K,) and خَفِيفٌ, and مَخْفُوضٌ, (TA,) † *An easy, or a tranquil, (JK, S, K, TA,) and plentiful, (JK, TA,) and soft, or delicate, (TA,) life:* (JK, S, &c. :) and خَفِيفٌ signifies the same as خَفُضٌ. (TA: there mentioned in the same place as here.) [It is said in the A, that عَيْشٌ خَفِيفٌ is like عَيْشَةٌ رَاضِيَةٌ, (meaning that it is for عَيْشٌ مَخْفُوضٌ) and that it is tropical.] — Also † *A gentle pace; contr. of رَفْعٌ;* (S, A, *K;) and so مَخْفُوضٌ; (S, *A;) *contr. of مَرْفُوعٌ.* (A, TA.) [See خَفِيفٌ الإِبِلُ.] — Also *Low, or depressed, land:* (TA:) and [in like manner] خَافِضَةٌ *a low, or depressed, tract (تَلْعَةٌ مُطْمَئِنَّةٌ) of land:* (ISH, K:) رَافِعَةٌ signifying [the contr., i. e.] a hard and elevated tract of land. (ISH.)

خَفِيفَةٌ *حَالِ رَفْعَةٍ* and *هُوَ فِي حَالِ خَفِيفَةٍ* *He is in a state of abasement and in a state of elevation:* or perhaps the word خَفِيفَةٌ should be written خَفِيفَةٌ, to agree in form with رَفْعَةٌ, and because in itself denoting a state. (A.)

صَوْتٌ خَفِيفٌ † *A low, soft, or gentle, voice.* (TA.) And كَلَامٌ خَفِيفٌ and مَخْفُوضٌ † [*Low, soft, or gentle, speech.*] (A, TA.) See also خَافِضٌ. — عَيْشٌ خَفِيفٌ: see خَفُضٌ.

خَفِيفَةٌ, as a subst.: see خَفُضٌ, near the beginning of the paragraph.

الْخَافِضُ, one of the names of God called الْأَسْمَاءُ الْحَسَنَى, *The Abaser of the proud, haughty, or insolent:* (K:) *the Abaser of everything which He desireth to abase.* (TA.) — خَافِضَةٌ رَافِعَةٌ in the Kur [lvi. 3, applied to the resurrection, (الْقِيَامَةَ)] means *Abasing certain persons to Hell: exalting certain persons to Paradise:* (O, K:) or *abasing the disobedient: exalting the obedient.* (Zj.) — A rájiz [of the tribe of Asad (S in arts. شَوْلٌ and صَنْ)] says, censuring a collector of the poor-rate,

* أَلْبَلِي تَأْكُلَهَا مِصْتًا * خَافِضٌ سِنَّ وَوَسِيْلًا سِنًا *
[*Dost thou devour my camels, elevating the nose with pride, lowering age in one case and raising age in another?*]: or, accord. to IAqr, this was a man addressing his wife, and censuring her father, who had required as her dowry twenty camels, all to be بَنَاتٌ لَبُونٌ, and demanded them of him; and when he saw among his camels a fat حَقَّةٌ, he said "This is a بِنْتُ لَبُونٌ," that he might take her; and when he saw a lean لبون, he said "This is a مَخَاضٌ," that he might leave her. (S.) — هُوَ خَافِضٌ الْجَنَاحِ † *He is gentle, easy to deal with, compliant, or obsequious:* (A, TA:) *he is grave, staid, sedate, or calm;* (TA:) and so هُوَ خَافِضٌ الطَّبِيرِ. (K, TA.) — امْرَأَةٌ خَافِضَةٌ. (K, TA.) — *A woman low, soft, or gentle, in voice:* (TA:) *not clamorous and foul-tongued.* (T, TA.) — عَيْشٌ خَافِضٌ: see

خَفُضٌ, in two places. — أَرْضٌ خَافِضَةٌ السَّقِيَا † *Land easy of irrigation.* (K.) The contr. is termed رَافِعَةٌ السَّقِيَا. (TA.) — بَيْنِي وَبَيْنَكَ لَيْلَةٌ خَافِضَةٌ † *Between me and thee is a night of easy journeying.* (S, TA.) — قَوْمٌ خَافِضُونَ † *A people, or company of men, remaining at a water:* when going in search of pasture and of the places where rain has fallen, they are not so called. (IAqr.) — خَافِضَةٌ *A woman who circumcises girls.* (S, A, Mgh, K,*) And خَافِضٌ is sometimes applied to *A man who circumcises boys.* (TA.)

خَافِضَةٌ, as a subst., or an epithet in which the quality of a subst. predominates: see خَفُضٌ, last signification.

مَخْفُوضٌ قَوْمٌ *A place where a people are in a state of ease, or tranquillity; or in a plentiful and pleasant state of life.* (TA.) — See also خَفُضٌ, in the latter part of the paragraph. — مَخْفُوضٌ also signifies *The place of a girl where the operation of circumcision is performed.* (Lh and Az, in TA, voce عَذْرَةٌ.)

مَخْفُوضٌ: see خَفُضٌ, in two places, in the latter part of the paragraph: and see خَفِيفٌ. — مَخْفُوضَةٌ *A girl circumcised.* (Mgh, Mgh.)

الْحُرُوفُ الْمُنْخَفِضَةُ *All the letters of the alphabet except خ, ح, ط, ظ, غ, and ق;* (K:) which latter are called الْمُسْتَعْلِيَّةُ. (TA.)

خلق

1. خَفِقَ signifies *The striking, or slapping,* (JK, S, K,) a thing, [so as to make a slight sound,] with a دَرَّةٌ [q. v.], (JK, K,) or with something broad. (JK, S, K.) You say, خَفَقَهُ, (Mgh, Mgh,) aor. - [and 2], inf. n. خَفِقَ, (Mgh,) *He struck, or slapped, him, or it, [so as to make a slight sound,] with something broad,* (Mgh, Mgh,) such as a دَرَّةٌ. (Mgh.) And خَفَقَهُ, aor. - and 2, *He struck him slightly, [or so as to make a slight sound,] with a sword,* (S, K,) and with a whip, and with a دَرَّةٌ. (TA.) And خَفَقَ الْأَرْضَ بِنَعْلِهِ *He struck the ground [so as to make a sound] with his sandal.* (S, TA.) — And hence, i. e. from خَفَقَهُ as first explained above, (Mgh.) *The sounding [of the patting, or pattering,] (JK, Mgh, K) of the sandal, (JK, K,) or of the sandals, (Mgh,) and the like:* (TA:) and خَفِقَ الْأَرْضَ [the sounding of the patting, or pattering, of the feet upon the ground]. (Az, in TA, art. هَمِسٌ.) You say, خَفِقَ التَّعْلُ *The sandal made a sound, or sounds.* (Mgh.) — And خَفِقَانَ الرَّأْيَةَ, aor. - and 2, inf. n. خَفِقَ and خَفِقَانَ (S, K) and خَفِقَ, (TA.) *The banner, or standard, was, or became, in a state of commotion; moved, or went, to and fro; trembled; fluttered; or quivered;* (S, K;) as also خَفِقَتْ: (JK, K:) and in the same sense the former verb is used in speaking of the heart; (S, Mgh;) خَفِقَانَ الْقَلْبِ signifying *the fluttering, or palpitating, of the heart;* (JK, T, K;) and in like manner خَفِقَانَ الْجَنَاحِ *the fluttering, or flapping, of the wing:*

(JK:) so, too, the former verb is used in speaking of the mirage; (S, K;) and † the latter verb likewise; (Lth, K;) and Ru-beh, by poetic license, makes the ف of [the inf. n.] الخَفِقَ to be with fet-h, in his saying,

مُسْتَبِيهِ الْأَعْلَامِ لَبَّاعِ الْخَفِقِ *

[*Indistinct in respect of the signs of the way, glistening much in the quivering, or fluttering*]: (S, K:) in like manner, also, the former verb is used in speaking of lightning, (S, *TA,) inf. n. خَفِقَ; (S;) and of a sword, and of the wind, and the like: and † اخَفِقَ, said of the heart, and of lightning, and of a sword, and [اخَفِقَتْ said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خَفِقَتِ الرِّيحُ, (S,) inf. n. خَفِقَانَ, (S, TA,) signifies *The wind made a rustling, or murmuring, or confused and continued, sound.* (S, TA,*) And خَفِقَتِ النَّاقَةُ *The she-camel broke wind, with a sound.* (K.) — خَفِقَ said of a bird, [because of the flapping, or sound, of its wings,] *It flew.* (S, K.) See also 4, first sentence. And said of an arrow, [because of its whizzing,] *It went swiftly.* (TA.) And خَفِقَ فِي الْبِلَادِ, inf. n. خَفِقُوا, *He went away into, or in, the countries, or lands, &c.* (TA.) — Also, said of a man, [in the CK, فَلَانٌ is erroneously put for فَلَانٌ,] *He moved, or shook, his head, (S, K,) or bent [down] his head, (TA,) [or nodded,] being drowsy, or dozing;* (S, K, TA;) as also † اخَفِقَ: (Sgh, K:) or *he drowsed, or dozed:* (Mgh:) or *he had a fit of drowsiness, or dozing, and then awoke:* (TA:) or *he slept;* (JK, TA;) so says Ibn-Háni; (TA;) aor. - and 2, (JK,) inf. n. خَفِقُوا. (TA.) And خَفِقَ بِرَأْسِهِ خَفِقَةً † أو خَفِقَتَيْنِ (Mgh, Mgh,) occurring in a trad., (Mgh,) *He bent [down] his head, without the rest of his body, [or nodded,] once, or twice, being taken by a fit of drowsiness, or dozing.* (Mgh.) It is said in another trad., *كَانَتْ رُؤُوسُهُمْ كَأَنَّهَا تَخْفِقُ خَفِقَةً † أو خَفِقَتَيْنِ* [Their heads used to nod by reason of drowsiness, or dozing, once or twice]. (S.) And in another, *كَانُوا يَنْتَظِرُونَ الْعِشَاءَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ*, i. e. [They used to wait for nightfall until] they slept so that their chins dropped upon their breasts. (TA.) — خَفِقَتِ النُّجُومُ, inf. n. خَفِقُوا, *The stars set, or disappeared.* (S.) And خَفِقَ النُّجُومُ, (JK, Mgh, K,) aor. -, inf. n. خَفِقُوا, (K,) *The star, or the asterism, [or the Pleiades,] set, or disappeared;* (JK, Mgh, K;) as also † اخَفِقَ: (JK:) or the former signifies *the star, &c., went down in the place of setting;* and in like manner the verb is used in speaking of the moon; (TA;) and of the sun: (IAqr, TA:) and خَفِقَتِ النُّجُومُ † signifies *the stars retired to the place of setting:* (S, K:) or, as some say, *shone with a flickering light, or glistened, or shone brightly:* [because of their twinkling, or apparent quivering: or] as though the l in the verb had a privative effect. (TA.) One says, *وَرَدَتْ خَفِقُوا النَّجْمِ*, meaning [I came] at the time of the setting of the Pleiades; making the inf. n. an adv. n. [of time]. (S, TA.) — Hence, (Mgh, TA,) or, as some say, from the same word as signifying "the act of striking [or