

the senses here explained,) or **أَخَذَ**, (as in other copies of the K, and in the L and TA, [but the former is the more agreeable with the form of the pl.]) A camel beginning to become fat; (L, K;) or to become aged: (K:) pl. **أَوَاخِدُ**. (L.) = Milk that bites the tongue; syn. **قَارِصٌ**. (K.) [See **أَخَذَ**.]

مَأْخِذٌ [A place where, or whence, a thing is taken: pl. **مَأْخِذٌ**.] [Hence,] **مَأْخِذُ الطَّيْرِ** The places whence birds are taken. (K, TA.) — [The source of derivation of a word or phrase or meaning.] — A way [which one takes]; as in the phrase, **سَلَكَ المَأْخِذَ الأقْرَبَ** He went the nearest way. (Mṣb. in art. **خَصِرٌ**.) — [See also 2, last sentence but one.]

أَخِيذٌ: see **مَأْخِذٌ**.

رَجُلٌ مَوْخَذٌ عَنِ النِّسَاءِ A man withheld [by a kind of enchantment or charm (see 2)] from women. (L.)

مَوْتَخِذٌ: see what follows.

مَسْتَأْخِذٌ [Requiring to be clipped; i. e.] long; applied to hair. (K.) = Lowering his head, or stooping, (Aṣ, S, L, K,) by reason of inflammation of the eyes, or ophthalmia, (Aṣ, S, L,) or by reason of pain, (Aṣ, S, L, K,) or from some other cause; (L;) as also **أَخَذَ**, q. v. (TA.) **Lonely**, or **submissive**, (AA, L, K,) by reason of disease; as also **مَوْتَخِذٌ**. (AA, L.)

اخر

2. **أَخَرَ**, (S, K, &c.) inf. n. **تَأْخِيرٌ**, (K,) is trans. (S, K, &c.) and intrans.: (K:) as a trans. verb it signifies *He made to go back or backwards, to recede, retreat, retire, or retrograde: he put, or drove, back: he put, or placed, behind, or after; back, or backward: he made to be behind, or posterior, or last: he made to remain behind, hold back, hang back, or lag behind: he kept, or held, back: he postponed, put off, procrastinated, deferred, delayed, or retarded: he made backward, or late: contr. of قَدَّمَ. (Mṣb, TA.) — **أَخَرَنِي** **إِلَى مُدَّةٍ** He granted me a delay, or postponement, to a certain term, or period. (TA in art. **أَجَلَ**.) = For its significations as an intrans. verb, see 5, in two places.*

5. **أَخَرَ** is quasi-pass. of the trans. verb **أَخَرَ**; (S, A, Mṣb;) i. e. *He, or it, went back or backwards, drew back, receded, retreated, retired, or retrograded: became put, or driven, back: became put, or placed, behind, or after: became behind, posterior, or last: he remained behind, or in the rear; held back, hung back, lagged behind, or delayed; was, or became, backward, or late: it was, or became, kept back, postponed, put off, procrastinated, deferred, delayed, or retarded: contr. of تَقَدَّمَ: (TA:) and **اسْتَأْخَرَ** is syn. therewith; (S, K;) and **أَخَرَ**, inf. n. **تَأْخِيرٌ**, signifies the same, being intrans. as well as trans. (K.) An ex. of the latter occurs in a saying of Moḥammad to 'Omar: **أَخِرْ عَنِّي** Retire thou from me: or the meaning is, **أَخِرْ عَنِّي رَأْيِكَ** [hold thou back from me thine opinion; or reserve thou thine*

opinion until after mine shall have been given]. (TA.) You say, **تَأَخَّرَ عَنْهُ تَأْخِرَةٌ وَاحِدَةٌ** [He went back, &c., from him, or it, once]. (Lḥ.) And **تَأَخَّرَ عَنِ الشَّيْءِ**, or **الْأَمْرِ**, He went back, &c., from the thing, or the affair: he was, or became, behind, behindhand, or backward, with respect to it: he held back, hung back, refrained, or abstained, from it; and **اسْتَأْخَرَ عَنْهُ** signifies the same. (The Lexicons in many places.) **فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ** ساعة in the Kṣur vii. 32 and other places, means *And when their time is come, for punishment, they will not remain behind, or be respited, [any while, or] the shortest time: or they shall not seek to remain behind, by reason of intense terror.* (Bḍ.)

10: see 5, in three places.

أَخِرٌ [an epithet variously explained]. One says, in reviling, (S, TA,) but not when the object is a female, (TA,) **أَبْعَدَ اللهُ الأَخِرَ**, (Th, S, A, &c.) and **الأَخِرَ**, (M, &c.) or this latter is wrong, (Meshárik of 'Iyád, Mgh, Mṣb,) as is also **الأَخِرَ**, (Meshárik of 'Iyád,) meaning † *May God alienate, or estrange, from good, or prosperity, or may God curse, him who is absent from us, (A, Mṣb, TA,) distant, or remote: (A, Mṣb:) or the outcast; the alienated: (Mṣb:) or him who is put back, and cast away: so says Sh: or, accord. to ISh, him who is put back, and remote from good: and he adds, I think that **الأَخِيرُ** is meant: (L:) or the base fellow: or the most ignoble: or the miserable wretch: (Et-Tedmoree and others:) or the last speaker: (Nawádir of Th:) or **الأخِر** is here a metonymy for the devil: (Lb:) it is a word used [for the reason explained voce **أَبْعَدَ**] in relating what has been said by one of two persons cursing each other, to the other; (Expositions of the Fṣ;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (A.) One also says, **لَا مَرْحَبًا بِالأَخِيرِ**, [alluding to a particular person,] meaning [May the place, or land, not be ample, or spacious, or roomy,] to the remote from good. (TA.) It is said in a trad. of Mázin, **إِنَّ الأَخِرَ قَدْ زَنَى** Verily the outcast, (Mgh, Mṣb,) or he who is remote, and held back, from good, (Mgh, TA,) hath committed adultery, or fornication: the speaker meaning himself; (Mgh, Mṣb;) as though he were an outcast. (Mṣb.) And in another trad. it is said, **المَسْأَلَةُ أَخَرَ كَسِبَ المَرْءُ** Begging is the most ignoble [mode of] gain of man: but El-Khaṭṭábee relates it with **medd**, [i. e. **أَخِرٌ**,] explaining it as meaning *begging is the last thing whereby man seeks sustenance when unable to gain [by other means].* (TA.)*

أَخِرٌ The back, hinder, or latter, part: the hindermost, or last, part: *contr. of قَدَّمَ*. (K.) [See also **مَوْخَرَ**; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see **أَخِرٌ**.] You say, **مِنْ أَخِرِ**, (S, K,*) **His garment was rent, or slit, in its back, or hinder, part,**

(S,) or *behind*. (K.) And **تَأَخَّرَ أَخْرًا** [He retired backwards]. (A.) And **جَاءَ أَخْرًا**: see **أَخِرٌ**, in two places.

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخِرٌ**.

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخِرٌ**, in five places.

بِعْتَهُ بِأَخْرَةٍ I sold it (namely the article of merchandise, TA) with postponement of the payment; upon credit; for payment to be made at a future period; syn. **بِنِظْرَةٍ**; (S, A, K;) i. e. **بِنِسْبَةٍ**. (S.)

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخِرٌ**.

أَخْرَى: see **أَخَرَ**, of which it is the fem.: and see also **أَخِرٌ**.

أَخْرَاءُ another fem. of **أَخَرَ**. (K.)

إِخْرِيًّا and **إِخْرِيًّا** and **إِخْرِيًّا**: see **أَخِرٌ**.

أَخْرَاوِيٌّ and **أَخْرَوِيٌّ** [Relating to the other state of existence, or the world to come.]

أَخِيرًا and **أَخِيرًا**: see **أَخِرٌ**, in five places. See also **أَخِرٌ**.

أَخِيرِيٌّ dim. of **أَخْرَى**, fem. of **أَخَرَ**, q. v. (S.)

أَخَرَ a subst., of the measure **أَفْعَلٌ**, but implying the meaning of an epithet, (S,) from **أَخَرَ** in the sense of **تَأَخَّرَ**, (TA,) *Another; the other; a thing [or person] other than the former or first; (L;) i. q. **غَيْرٌ**; (K;) as in the phrases, **رَجُلٌ أَخَرَ** another man, and **ثَوْبٌ أَخَرَ** another garment or piece of cloth: (TA:) or one of two things [or persons]; (S, Sgh, Mṣb;) as when you say, **جَاءَ القَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَأَخَرَ كَذَا** The people came, and one was doing thus, and one [i. e. another] thus: (Sgh, Mṣb:) originally meaning *more backward*: (TA:) fem. **أَخْرَى** (S, Mṣb, K) and **أَخْرَاءُ**; (K;) which latter is not well known: (MF:) pl. masc. **أَخْرُونَ** and **أَخْرٌ**; (S, K;) [the latter irreg. as such;] and, applied to irrational things, **أَوَاخِرٌ**, like as **أَفْضَلٌ** is pl. of **أَفْضَلٌ**: (Mṣb) and pl. fem. **أَخْرِيَّاتٌ** and **أَخْرٌ**; (S, Mṣb, K;) which latter is imperfectly decl.; for an epithet of the measure **أَفْعَلٌ** which is accompanied by **مِنْ** has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article **ال** prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with **أَخَرَ**; for it has a fem. [and dual] and pl. without **مِنْ** and without the article **ال** and without its being prefixed to another noun: you say, **أَخْرَيْنَ** and **بِرَجَالِ أَخَرَ** and **مَرَرْتُ بِرَجُلٍ أَخَرَ** and **بِنِسْوَةِ أَخَرَ** and **بِأَمْرَأَةٍ أَخْرَى** [I passed by another man, and by other men, and by another woman, and by other women;] therefore, as it [namely **أَخَرَ**] is thus made to deviate from its original form, [i. e. **أَخَرَ**, (I'Alk p. 287,) which is of a class of words used, when indeterminate, alike as sing. and dual and pl.,] and is [essentially and originally] an epithet, it is imperfectly decl.,*