

that is not right: or, as some say, the going, or journeying, upon what is not the middle, or main part, of the road, or what is not the main road, or upon a road not open to view: or continuous, or consecutive, striking, or beating, in different ways: and afterwards tropically applied to any beating, or striking, that is not approved: or originally, the striking, or beating, with the fore foot or the hind foot, and the like: (MF, TA:) with the fore feet or legs, it is like رَمَحَ with the hind feet or legs. (TA.) You say, of a camel, خَبَطَ الأَرْضَ بِيَدِهِ, (Mṣb) or خَبَطَ الأَرْضَ, (S, K,) inf. n. as above, (S,) He struck, or beat, the ground with his fore foot: (S, Mṣb:) or he struck, or beat, vehemently the ground with his fore foot; and تَخَبَطَ and اِخْتَبَطَ signify the same: (K:) it is said in the O that خَبَطَهُ signifies he struck him with his fore foot, or hand, and prostrated him, as also تَخَبَطَهُ: and اِخْتَبَطَهُ, said of a camel, is syn. with خَبَطَ: and in the T, that تَخَبَطَنِي بِرَجْلِهِ is syn. with خَبَطَنِي. (TA.) Hence the trad., لَا تَخَبَطُوا خَبَطَ الْجَمَلِ [lit. Ye shall not beat the ground as the camel does with his fore foot in rising]; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خَبَطَهُ, (K, TA,) aor. and inf. n. as above, (TA,) signifies also He trod him, or it, vehemently, (K, TA,) as the camel does with his fore foot. (TA.) — Hence, (S,) فَلَانٌ يَخَبُطُ خَبَطَ عَشْوَاءَ (S, *TA) † [Such a one goes at random, in a headstrong and reckless manner,] like the weak-sighted she-camel that beats the ground with her fore feet (تَخَبُطُ) as she goes along, not guarding herself from anything. (S, TA.) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Har p. 239.) Zubeyr says,

* رَأَيْتُ النَّيَا خَبَطَ عَشْوَاءَ مَنْ نُصِبَ *
* تَمَّتْهُ وَمَنْ تَخَطَى يُعَمَّرُ فَمَهْمَرُ *

I saw the fates [treading mankind] like the treading of the weak-sighted she-camel: whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age. (TA, and EM p. 132.) In like manner you say, فَلَانٌ يَخَبُطُ فِي عَمِيَاءَ † [Such a one undertakes what he undertakes with ignorance. (TA.) And خَبَطَ أَمْرَهُ عَلَى غَيْرِ بَصِيرَةٍ, or without certainty]. (S in art. عَشْوَاء, q. v.) And يَخَبُطُ فِي الظَّلَامِ † He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well. (TA.) And خَبَطَ اللَّيْلَ, (K, TA,) aor. and inf. n. as above, (TA,) † He went, or journeyed, in the night without direction. (K, TA.) And بَاتَ يَخَبُطُ الظُّلْمَاءَ † [He passed the night traversing the darkness without direction]. (TA.) خَبَطَ is said to signify † The act of journeying, or going, without direction: or upon what is not the middle, or main part, of the road, or what is not the main

road. (TA.) — [And hence, perhaps,] خَبَطَهُ † He asked of him a benefit, or favour, without any tie of relationship; (K, *TA;) as also اِخْتَبَطَهُ: (IB, K:) or this is from خَبَطَ وَرَقَ الشَّجَرِ [explained in what follows]: (Har p. 425:) or the latter, [or both,] he came to him seeking his beneficence without any such tie: (S:) or he came to him seeking a gift; because he who does so must beat the ground with his feet: (IF:) and you also say, اِخْتَبَطَ مَعْرُوفَهُ. (Aboo-Málik, TA.) [The latter verb is the more common. See also 10.] — And † He conferred a benefit upon him without there having been any acquaintance between them, (S, K, TA,) and without there being anything to draw them near, and without there being any relationship: (TA:) and خَبَطَهُ بِخَيْرٍ signifies the same: (TA:) or he bestowed on him a benefit, (K, TA,) being asked: (TA:) and you say also, اِخْتَبَطَهُ بِخَيْرٍ: (Aboo-Málik, TA:) and خَبَطَ فِيهِمْ بِخَيْرٍ signifies † He benefited them. (TA.) 'Alkameh Ibn-'Abadeh says, (S, TA,) praising El-Háarith Ibn-Abee-Shemir, (TA.)

* وَفِي كُلِّ حَيٍّ قَدْ خَبَطَتْ بِنَعْمَةٍ *
† [And upon every tribe thou hast conferred benefit, app. meaning without being related to them]: (S, TA:) but it is said in a marginal note to the S, that خَبَطَ would be better; and so it is accord. to one relation: in the L, however, it is said that خَبَطَتْ would be more agreeable with analogy. (TA.) Accord. to AZ, خَبَطْتُ الرَّجُلَ, inf. n. خَبَطَ, signifies † I held loving communion, commerce, or intercourse, with the man. (TA.) — [In respect of the places which I have given to the above-mentioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] — خَبَطَ الْوَرَقَ مِنَ الشَّجَرِ, aor. -, (Mṣb,) inf. n. خَبَطَ, (Lth, T, Mṣb,) He made the leaves to fall from the trees: (Mṣb:) or he beat the leaves of the trees, (Lth, T,) meaning large trees of the kind called طَلْح, [acacia, or mimosa, gum-mifera,] with a staff, or stick, (Lth,) so that they fell off, or became scattered, (Lth, T,) after which he gave them as food to camels; (Lth;) refrain-from injuring thereby the trunks and branches of the trees: (T:) and خَبَطَ لَهُ خَبَطًا signifies the same as خَبَطَ. (TA.) And خَبَطَ الشَّجَرَةَ, (S, K,) aor. as above, (TA,) and so the inf. n., (S,) He beat the tree with a staff, or stick, in order that its leaves might fall off: (S:) or he bound the tree, and then made its leaves to fall, (K, TA,) by beating it with a staff, or stick, to give them as food to camels and other beasts. (TA.) The leaves are stored up for the camels; and in winter-time are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Har p. 218.) Moḥammad was asked, Does الغَبَطُ [i. e. "the wishing for a blessing on the condition that it shall not become transferred from its possessor"] injure [its author]? and he answered, لَا إِلَّا كَمَا يَضُرُّ العَصَاءَ الخَبَطَ [No, save as the beating off the leaves injures the trees called 'idáh]; i. e., it only diminishes, without annulling,

its author's recompense, like the beating off the leaves of the 'idáh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. غَبَطَ.] — Hence, (A, TA,) خَبَطَ القَوْمَ بِسَيْفِهِ † He struck the people with his sword. (A, K, TA.) — خَبَطَهُ الشَّيْطَانُ † The devil touched him with a hurt, (K, TA,) so as to corrupt him, or disorder him, and render him insane; (TA;) as also تَخَبَطَهُ: (K, TA:) or the latter, [which is the more common,] the devil corrupted him, or disordered him: (S, Mgh, Mṣb:*) lit., struck him: (Mgh, Mṣb:) or prostrated him, and sported with him: or trampled upon him, and prostrated him. (TA.) It is said in the Kur [ii. 276], لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ † [They shall not rise save as he riseth whom the devil prostrateth by reason of possession, or insanity]; i. e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, whom the devil corrupts, or disorders, by rendering him insane. (K, *TA.) [You say also, of a drug, خَبَطَ العَقْلَ † It disordered the intellect: see the act. part. n., below.] — خَبَطَ also signifies † He (a man) threw himself down (S, L, K) where he was, (S, L,) to sleep, (S, K,) or and slept. (L.) And † He (a man) slept. (A' Obeyd, TA.) In the K, قَامَ is erroneously put for نَامَ. (TA.) — خَبَطَ عَلَى البَابِ He knocked upon the door, or at the door. (TA.) — خَبَطَ العِرْقَ The vein beat, or pulsated. (TA.)

2: see 1, near the end of the paragraph.

5. تَخَبَطَ It was, or became, in a state of commotion, agitation, convulsion, tumult, or disturbance; syn. اضْطَرَبَ. (Az, TA in art. حَبَط.) — It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places.

8: see 1, in six places. — You say also, التَّاقَةُ النَّاقَةُ † The she-camel eats the thorns. (Th, TA.)

10. اسْتَخَبَطَهُ † He asked of him a means of access, nearness, intimacy, or ingratiating. (TA.)

خَبَطَ What is beaten by beasts, (K, TA,) with their feet, (TA,) and broken. (K, TA.) — Leaves (Mṣb, K) of any kind (K) that have been made to fall from a tree; (Mṣb, K;) by its being beaten with a staff, or stick; (K, *TA;) used as food for camels: (TA:) and leaves that have been beaten off with staves, or sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous, or cohesive, when they are put into the mouths of camels. (AHn, K.) The word is of the measure فَعَلَ in the sense of the measure مَفْعُولٌ, like many other instances that have been heard, (Mṣb,) as نَفَضَ and هَدَمَ. (TA.)

خَبَطَةُ † A touch, or stroke, of diabolical possession, or insanity. (TA.) You say also, بِفَلَانٍ خَبَطَةُ بَالِسٍ † [In such a one is a touch of diabolical possession, or insanity]. (TA.) — † A