

actions, if it have done wrong; and its right action]. (L.) — *خَطِيئَةٌ يَوْمٌ* and *خَطِيئَةٌ نَيْلَةٌ* are expressions like *طِيلٌ يَوْمٌ* and *طِيلٌ نَيْلَةٌ*: you say, *خَطِيئَةٌ يَوْمٌ يَمُرُّ بِى إِلَّا أَرَى فِيهِ فُلَانًا* [app. meaning *It were a crime that a day should pass with me without my seeing in it such a one; or perhaps, it is a rare event that a day passes with me &c.*: see what follows]. (TA.) — *A little, or small quantity; or a few, or small number; of anything.* (K, TA.) You say, *عَلَى النَّخْلَةِ خَطِيئَةٌ مِنْ رَطَبٍ* [Upon the palm-tree are a few fresh ripe dates]: and *بِأَرْضِ بَنِي فُلَانٍ خَطِيئَةٌ مِنْ وَحْشٍ* [In the land of the sons of such a one is] a small number of wild animals that have missed their [wonted] places and are in what are not their accustomed places. (TA.)

*خَطَا* A man who constantly adheres to faults, offences, sins, crimes, or acts of disobedience for which he deserves punishment. (TA.)

*خَاطِبٌ* Intentionally doing that which is not right; (El-Umawee, S;) intentionally pursuing a wrong way in his religion; (K;) intentionally doing that which he is forbidden to do. (Msb.) [See *خَطِيئٌ*, of which it is the part. n.] — [Also *Missing the mark.* Hence the saying,] *مَعَ خَطَا* [With those that miss is an arrow that goes right, or hits the mark]; (S, K;) being pl. of *خَاطِئَةٌ*, meaning that misses the butt: (Har p. 481.) a prov., (S,) applied to him who frequently errs, but sometimes does right; (S, K;) or to the niggard who sometimes gives notwithstanding his niggardliness. (A'Obeyd.)

*خَاطِئَةٌ*: see 1, first sentence.

*مُخَطِبٌ* [act. part. n. of 4, q. v.]; One who does wrong, meaning to do right. (El-Umawee, S.)

[*مُخَطِبٌ* signifies the same as *مُتَخَطِّطٌ*, or nearly so: and hence the saying,] *نَاقَتُكَ مِنَ الْمُتَخَطِّطَاتِ* [the last word being app. *الجَيْفِ*, (TA in the present art.,) or *نَاقَتُكَ هَذِهِ*, (TA in the present art.,) or *نَاقَتُكَ هَذِهِ مِنَ الْمُتَخَطِّطَاتِ الْجَيْفِ*, and the lit. meaning, *Thy she-camel, or this thy she-camel, is of those that step over the carcasses; i. e. she is hardy and strong, such as will go on, and leave behind [others that have fallen down and died]* (تَخَلَّفَ [so in the TA, app. تَخَلَّفَ,]) until she [herself] has fallen down (الى مد سقطت). (AZ, TA in art. *خطو*.)

*حَائِلٌ*, applied to a she-camel, *حَائِلٌ* [i. e. Not conceiving, or not becoming pregnant during a year, or two years, or some years; &c.: see its verb, 10]. (K, TA.)

### خطب

1. *خَطَبٌ*, (S, K,) or *خَطْبَةٌ*, (A,) aor. 2, (TA,) inf. n. *خَطَبَةٌ*, (S, K,) or this, accord. to some, is a subst. used as an inf. n., (TA,) and *خَطَابَةٌ*, (K,) said of a *خَطِيبٌ* (A) or *خَاطِبٌ*, (K,) [He recited a *خَطْبَةٌ* (q. v. infra),] *عَلَى الْمِنْبَرِ* [upon the pulpit]; (S, K;) as also *خَطِيبٌ* [He recited a *خَطْبَةٌ* (q. v. infra),] *عَلَى الْقَوْمِ*, (Msb,) and *عَلَى الْقَوْمِ*, (S.)

(Th, Msb,) aor. 2, (Msb,) inf. n. *خَطْبَةٌ*, (Th, Msb,) [He recited a *خَطْبَةٌ* to the people, and over the people, i. e. on the pulpit, beneath which they sat: or] he delivered an exhortation, or admonition, to the people. (Msb.) — *خَطَبَ الْمَرْأَةَ*, (S, A,\* Msb, K,) aor. as above, (TA,) inf. n. *خَطْبَةٌ*, (S, A, K,) or this is a simple subst., (Msb,) and *خَطَبٌ* (Lh, K) and *خَطِيبِي*; (T, S,\* K;) and *اِخْتَطَبَهَا*; (S, K;) He asked, or demanded, the woman in marriage. (Msb.) In the following verse of 'Adee Ibn-Zeyd, respecting Jedheemeh El-Abrash, and his asking in marriage Ez-Zebba,

\* *لِيُخَطِّبَنِي الَّتِي عَدَرْتُ وَخَانَتْ*  
\* *وَهَنَّ ذَوَاتُ غَائِلَةٍ لِحِينًا*

[For the asking in marriage of her who acted perfidiously and treacherously: for they (i. e. women) are possessed of secret malevolence: may they be disgraced and accursed:] *خَطِيبِي* is syn. with *خَطْبَةٌ*: (S:) accord. to Lh, it is a simple subst.; but AM says that he is in error, and that it is an inf. n. (TA.) You say also, *خَطَبَ الْمَرْأَةَ* He asked, or demanded, the woman in marriage, of the people. (Msb.) And *خَطَبَ إِلَى فُلَانٍ* [He asked, or demanded, a woman in marriage, of such a one]. (TA.) And *خَطَبَ عَلَى أَخِيهِ* He asked, or demanded, a woman in marriage, when another had done so, and she had inclined to the latter, and he and she had agreed to a certain dowry, and had approved each other, and nothing remained but to conclude the contract; the doing of which is forbidden: but it is not forbidden to ask in marriage a woman when another has done so if she and the latter have not agreed, nor approved each other, nor has either of them inclined to the other. (TA.) — *فُلَانٌ يَخْتَبُ عَمَلٌ كَذَا* [Such a one seeks, or desires, to do such a thing. (A, TA.)] = *خَطَبٌ*, [aor. 2,] inf. n. *خَطَابَةٌ*, He became a *خَطِيبٌ*. (S.) = *خَطَبٌ*, aor. 2, (JK, K,) inf. n. *خَطَبٌ*, (S, TA,) He, or it, was, or became, of the colour termed *خَطْبَةٌ*: (S,\* K:) or his, or its, colour was, or became, what is thus termed. (JK.)

2. *خَطَبَهُ* He granted his request of a woman in marriage; as also *اِخْتَطَبَهُ*. (TA.)

3. *خَاطِبُهُ بِالْكَلَامِ*, (A, Msb, TA,) or *خَاطِبُهُ*, (S, TA,) inf. n. *مُخَاطِبَةٌ* and *خَطَابٌ*, (S, Msb,) He talked, spoke, conversed, or discoursed, with him; held a colloquy, dialogue, conversation, or discourse, with him: (Msb, TA:) he talked to him, spoke to him, or addressed him, face to face; accosted him with speech or words. (A.) [Hence,] *حَرْفٌ خَطَابٌ* [A particle of allocution]: such is the *ت* in *أَنْتَ* and *أَنْتِ*, (Mughnee and K on the letter *ت*,) and such is the *ك* in *ذَاكَ* &c. (I'Ak p. 36; &c.) — He consulted with him. (TA.) — *فَصَلَ الْخَطَابُ* [as used in the Kur xxxviii. 19] means *The deciding a case, or passing sentence, or judging, with evident demonstration, or proof; or by testimony confirmed by oath*: (K, TA:) or *the deciding between truth and falsehood, and distinguishing between just judgment and the con-*

trary thereof: (TA:) or *understanding, intelligence, sagacity, or knowledge, in judging or passing sentence: or the pronouncing the phrase *أَمَّا بَعْدُ*, (K, TA,) which David [it is said] was the first to utter, and which means, accord. to Abu-l-'Abbás, *Now, after these preliminary words, [I proceed to say] thus and thus; (TA;) or this last phrase means after my prayer for thee; (K in art. *بعد*;) or after praising God. (TA in art. *بعد*. [See also art. *فصل*.])**

4: see 2. — [Accord. to the KL, *اِخْتَطَابٌ* signifies *The inviting one for the purpose of marriage*: but I think it is only *اِخْتَطَابٌ* that has this signification.] — *أَخَطَبَكَ الصَّيْدُ* [The game, or object of the chase, has become within thy power, or reach; (S, A;) and has become near thee; (S;)] *فَارَمَهُ* [therefore shoot it, or cast at it].

(A.) And *اِخْطَبِكَ الْأَمْرُ* [The thing, or affair, has become within thy power, or reach. (JK, A,\*)] = *اِخْطَبَ*, said of the colocynth, (JK, S, K,) *It became striped with green*: (JK, K:) or *it became yellow, with green stripes.* (S.) And *اِخْطَبَتِ الْحِنْطَةُ* The wheat became coloured. (TA.)

6. *تَخَاطَبَا* They two talked, spoke, conversed, or discoursed, each with the other; held a colloquy, dialogue, conversation, or discourse, each with the other. (TA.) [Hence, *عُرْفُ التَّخَاطُبِ* The generally-known, generally-received, or conventional, language of conversation.]

8: see 1, in two places. — *اِخْتَبَوْهُ* They invited him to marry a woman of their family: (S, Msb, K:) or they invited him to ask, or demand, in marriage, a woman of their family. (AZ,\* A. [See also 4.]

*خَطْبٌ* A thing, an affair, or a business, (A, K, MF,) small or great, (K,) that one seeks, or desires, to do, (A,) syn. *أَمْرٌ مَخْطُوبٌ*, (Ham p. 33,) or that is, or may be, a subject of discourse: this is the primary signification: (MF:) or a great thing or affair: or a thing, or an affair, that is disliked; not one that is liked: or that is liked also: (Ham p. 127:) or the cause, or occasion, of a thing or an event: (JK, S:) or an affliction; a calamity: (Msb:) [often used in this last sense in the present day:] and a state, or condition: (TA:) pl. *خَطُوبٌ*; (A, Msb, K;) for which *خَطْبٌ* is used in a verse below. (TA.) You say, *مَا خَطْبُكَ* [What is the thing, or affair, or business, that thou seekest, or desirest, to do? (A:) or what is thy cause [of coming &c.]? (S.)] *جَلِيلٌ* and *خَطْبٌ يَسِيرٌ* [A little, or an unimportant, and a great, or an important, thing or affair]. (A.) And *هُوَ يُقَاسِي خَطُوبَ الدَّهْرِ* [He endures, or he contends, or struggles, with, or against, the afflictions, or calamities, of fortune]. (A.) El-Akhtal says,

\* *كَلِمَعِ أَيْدِي مَثَاكِيلِ مُسَلِّبَةٍ*  
\* *يَنْدُبْنَ ضُرُوسَ بَنَاتِ الدَّهْرِ وَالْخَطْبِ*

† [Like the wavings of the hands of mothers bereft of many children, in mourning on account of