

preferable, though each is allowable, is نَزَاعٌ in the place of نَزْوَعٌ. (Ham ubi suprâ.) — [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 خَافِضٌ is like عَيْشَةٌ رَاضِيَةٌ, (meaning that it is for عَيْشٌ مَخْفُوضٌ) and that it is tropical.] — Also † *A gentle pace; contr. of رَفَعٌ; (S, A, *K);* and so مَخْفُوضٌ; (S, *A); *contr. of مَرْفُوعٌ.* (A, TA.) [See خَفِضَتِ الْإِبِلُ.] — 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.)

خَفِضَةٌ *and* رَفِيعَةٌ *and* هُوَ فِي حَالٍ خَفِضَةٍ [He is in a state of abasement and in a state of elevation: or perhaps the word خَفِضَةٌ should be written خَفِضَةٌ, to agree in form with رَفِيعَةٌ, 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 الْأَسَاءَةُ الْحَسَنِيَّةُ, *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, (الْقِيَامَةُ)] 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. (صن و شول)] says, censuring a collector of the poor-rate,

* أَلْبَلِي تَأْكُلَهَا مُصَنًّا * خَافِضٌ سَبِّ وَمَشِيلاً سَبًّا * [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 بنَاتُ لَبُونٍ, and demanded them of him; and when he saw among his camels a fat حَفَّةٌ, he said "This is a بنتُ لَبُونٍ," that he might take her; and when he saw a lean لبون, he said "This is a بنتُ مَخَاضٍ," 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 الطَّيْرِ. (K, TA.) — امْرَأَةٌ خَافِضَةٌ † *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 السَّبِيًّا † *Land easy of irrigation. (K.)* The contr. is termed رَافِعَةٌ السَّبِيًّا. (TA.) — 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, Msh, 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.

مَخْفُضٌ 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. — مَخْفُضٌ 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, Mshb.)*

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

خفق

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, Mshb,) aor. - [and 2], inf. n. خَفِقَ, (Mshb,) *He struck, or slapped, him, or it, [so as to make a slight sound,] with something broad, (Mgh, Mshb,) such as a دَرَّةٌ. (Mshb.)* 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. هَمَس.) You say, خَفِقَ النَّعْلُ *The sandal made a sound, or sounds. (Mshb.)* — And خَفِقَانَ وَخَفِقَانَ, aor. - and 2, inf. n. خَفِقَ and خَفِقَانَ, (S, K,) and خَفِقُونَ, (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* اخْتَفَقَتْ: (JK, K;) and in the same sense the former verb is used in speaking of the heart; (S, Mshb;) 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.] خَفِقَ to be with fet-ḥ, in his saying,

مُشْتَبِهَ الْأَعْلَامِ لِمَا جِئَ الْخَفِقَ

[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 † اخْفَقَ, said of the heart, and of lightning, and of a sword, and [اخْفَقَتْ said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خَفَقَتِ الرِّيحُ, (S,) ipf. n. خَفِقَانٌ, (S, TA,) signifies *The wind made a rustling, or murmuring, or confused and continued, sound. (S, TA, *.)* And خَفَقَتِ 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. خَفِقُونَ, *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* اخْفَقَ: (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-Hāni; (TA;) aor. - and 2, (JK,) inf. n. خَفِقُونَ. (TA.)* And خَفِقَ بِرَأْسِهِ, (Mgh, Mshb,) 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. (Mshb.)* It is said in another trad., كَانَتْ رُؤُوسُهُمْ تَخْفِقُ أَوْ 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. خَفِقُونَ, *The stars set, or disappeared. (S.)* And خَفِقَ النُّجُومُ, (JK, Mgh, K,) aor. -, inf. n. خَفِقُونَ, (K,) *The star, or the asterism, [or the Pleiades,] set, or disappeared; (JK, Mgh, K;) as also* اخْفَقَ: (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 1 in the verb had a privative effect. (TA.)* One says, وَرَدَّتْ خَفِقُونَ 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