

abode, long; syn. أَطَالَ الإِقَامَةَ (A.): بِمَكَانٍ (S, A, Mṣb, K) and إِلَى مَكَانٍ (K) [in a place]; as also خَلَدَ (S, A, L, Mṣb, K) and خَلَدَ: (K:) and he remained, or continued, incessantly, always, endlessly, or for ever; (S, A, L, K;\*) syn. بَقِيَ, (A, L, K,) and دَامَرُ, (K,) or دَامَرُ بَقَاؤُهُ; (S, L;) فِي دَارٍ in a house, or an abode, not going forth from it: (L:) he remained, stayed, dwelt, or abode, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.)—[Hence,] خَلَدَ, (L, K,) nor. 2 and 4, (Ham p. 70, and L,) inf. n. خَلَدٌ, (K,) or خَلْدٌ, (thus in the L,) and خَلْوَةٌ; (L, K;) and خَلْدٌ; (Ham ubi supra; ) † He was slow in becoming hoary, (Ham, L, K,) when advanced in years; (K;) as though he were created to continue for ever. (L.)—See also 4, in two places.

2. خَلَدَ, as a trans. v.: see 4. = Also He adorned a girl [with bracelets, or other ornaments (see the pass. part. n.), or] with earrings. (AA.)=As an intrans. v.: see 1:—and see also 4.

4. اخلده (S, A, L,) inf. n. اِخْلَادٌ; (S, L;) and خَلَدَهُ, (S, A, L,) inf. n. تَخْلِيدٌ; (S, L;) He (God, S, L) caused him to remain, stay, dwell, or abide: (L:) or caused him to remain, stay, dwell, or abide, long, in a place: (A:) or caused him to remain, or continue, incessantly, always, endlessly, or for ever, (S, L,) in a house, or an abode, not going forth from it: (L:) or caused him to remain, stay, dwell, or abide, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.) يَحْسِبُ أَنَّ مَالَهُ أَخْلَدُهُ, in the Kur civ. 3, means He thinketh that his wealth hath made him to be one that shall continue for ever; that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.)=As an intrans. v.: see 1, in two places.—You say also, اخلد به, (inf. n. as above, AA,) He kept, or clave, to him; (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K.)—And اخلد إليه † He inclined, or propended, to him, (L, K, TA,) and liked him: (L, TA:) he inclined to, and relied upon, (S, A, Mṣb,) him, (S, A,) or it; (Mṣb;) as also خَلَدَ. (Mṣb.) اخلد إلى الأرض, in the Kur [vii. 175], (Ks, S, A, L,) as also خَلَدَ, and خَلَدَ, but this last is rare, (Ks, L,) and so is the second, (L,) means † He inclined to, and relied upon, the earth: (S, A:) or he inclined, or propended, to the world; (Bḏ, Jel;) and relied thereon: (Jel:) or he inclined, or propended, to lowness, baseness, or meanness. (Bḏ.)

خَلَدٌ: see the next paragraph.

خَلْدٌ an inf. n. of خَلَدَ, (A, L,) [or a simple subst.] syn. with [the inf. n.] خَلْوَةٌ. (K.)—[Hence,] الخَلْدُ, (T, K,) or دَارُ الخَلْدِ, (L,) [the latter signifying The abode of the state of perpetual existence;] Paradise: (K:) or the Paradises: (T:) or the world to come. (L.)=A bracelet: and an earring; as also خَلْدَةٌ: pl. خَلْدَةٌ: (K:) which last signifies [also] ornaments for the person, collectively; (TA;) and so خَلْدَةٌ [if this be not a mistranscription for خَلْدَةٌ]. (L.)=The mole; the blind rat; (L,

K;) as also خَلْدٌ, (K,) and جَلْدٌ [q. v.]: (K in art. جلد:) or a species of rat; as also خَلْدٌ: (L:) or one of the names of the فَار [or rat]: (IAḥ:) or a species of the [kind of rats called] جِرْدَانٌ, blind (Lth, S, L, Mṣb) by nature, (Lth, L, Mṣb,) having no eyes, (Lth, L,) inhabiting the deserts: (Mṣb:) Lth says that the sing. is خَلْدٌ, and the pl. خَلْدَانٌ: in the T it is said that the sing. is خَلْدَةٌ, and the pl. خَلْدَانٌ; which is very strange: (L:) or a blind beast [that lives] beneath the ground, (K,) having no eyes, (TA,) that likes the smell of onions and leeks; so that if either of these be put over its hole, it comes forth and is caught: if its upper lip be hung upon a person affected with a quartan fever, it cures him; and its brain, mixed, or moistened, with oil of roses, and used as an ointment, dispels the maladies termed البَرَصُ and البَقُّ and الكَلْبُ and الجَرَبُ and القَوَابِي and الخَنَازِيرُ, and every eruption upon the body: (K:) مَنَاجِدٌ, (L, K,) or, as in some copies of the K, مَنَاجِدٌ, with the unpointed د, (TA,) is used as its pl., like as مَخَاضٌ is used as pl. of خَلْفَةٌ. (L, K.)—Also A species of the قَبْرَةُ [or larva]. (K.)

خَلْدٌ: see خَلْدٌ, in two places.

خَلْدٌ The mind: (S, A, K:) the heart: (S, K:) pl. اِخْلَادٌ. (TA.) You say, وَقَعَ ذَلِكَ فِي خَلْدِي, That came into my mind, or heart. (S.)

خَلْدَةٌ: }  
خَلْدَةٌ: } see خَلْدٌ.  
خَلْدَةٌ: }

خَالِدٌ [Remaining, staying, &c.].—[Hence,] الخَوَالِدُ [as though pl. of الخَالِدَةُ] † The three pieces, or portions, of stone, or rock, called الأَرْنَافِي, upon which the cooking-pot is placed, (S, A, L, K,) remaining in their places: (L:) so called because of their remaining (S, L) a long time (L) after the standing relics of a house have become effaced. (S, L.) [See an ex., from a poem of El-Mukhabbal Es-Saqdee, voce إِلا, p. 78; where خوالد is with tenween for the sake of the metre.]—Also † The mountains: and the stones: (L, K:) and the rocks: so called for the same reason. (L.)= [As a proper name, خَالِدٌ is often written خَلْدٌ.]

مُخَلَّدٌ: see the next paragraph, in two places.

مُخَلَّدٌ † Slow in becoming hoary; (A;) as also خَلْدٌ and مُخَلَّدٌ: (Har p. 588:) whose teeth do not fall out (T, A) by reason of extreme old age: (T:) or, as some say, it is مُخَلَّدٌ; as though [meaning] made by God to continue for ever in such a state: (A:) a man who is not hoary when advanced in age: (ISK, S:) whose hair of his head and beard remains black in old age. (T.)—Also † Still; motionless. (TA in art. خمد.)

مُخَلَّدٌ: see the paragraph next preceding.—مُخَلَّدُونَ in the Kur [lvi. 17 and lxxvi. 19] means

Always of the same age; never altering in age: (Fr:) or [endowed with perpetual vigour;] that never become decrepit: (K:) or that never exceed the fit age for service: (L, K:)—or it means adorned with earrings: (L, K:) or, with bracelets; (AO, L, K;) accord. to the dial. of El-Yemen: (L:) or, with ornaments. (Zj.)

## جلس

1. خَلَسَهُ, (S, A, Mṣb,) aor. 2, (Mṣb, Mṣ.) inf. n. خَلَسٌ (Mgh, Mṣb, K) and خَلَسِي; (K;) and خَلَسَهُ; (S, A, Mṣb, K;) and خَلَسَهُ; (S, TA;) He seized it, or carried it off, by force; (S, A, K;) مِنْ يَدِهِ from his hand: (A:) he took it at an opportunity, with deceit, guile, or circumvention: (TA:) or he took it hastily and openly: (Mgh:) or he snatched it at unawares; seized it hastily when its owner was unawares: (Mṣb:) or خَلَسَ denotes a quicker action than خَلَسٌ. (Lth, K.) You say also, خَلَسَهُ إِيَّاهُ [He seized it, or carried it off, from him by force; &c.]: (TA:) and خَالَسَهُ الشَّيْءُ I seized the thing, or snatched it away, from him. (Har p. 130.) And أَخَذَهُ خَلَسِي, i. e. أَخْتَلَسًا [He took it by forcible seizure; &c.]. (TA.) خَلَسٌ is also in fighting and prostrating: and you say, خَلَسَ طَعْنَةً [He seized on opportunity to inflict a thrust, or wound, with a spear or the like]. (TA.) And أَخْتَلَسَ بَصْرُهُ † His sight was suddenly taken away. (A\* and TA in art. ملس.)

3. خَالَسَهُ الشَّيْءُ, (A, TA,\*) inf. n. مُخَالَسَةٌ and خَلَسَ, (TA,) [He contended with him in a mutual endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares: see 1 and 6.] A poet says, [app. using the verb tropically,]

\* نَظَرْتُ إِلَى مَيِّ خَلَسًا عَشِيَّةً \*  
\* عَلَى عَجَلٍ وَالنَّكَاشِحُونَ حُضُورُ \*

[I looked at Mei, vying with her in snatching glances, in the evening, in haste, while the secret enemies were present]. (Th, TA.)—See also 1.

4. اخلس It (the hair, A, TA, and the head, [meaning the hair of the head,] AZ, S, TA) became a mixture of black and white, (S, A, TA,) in equal proportions: or more black than white: (TA:) [or mostly white: (see خَلَسَ:)] or partly white. (AZ.)—[Hence,] † It (herbage) became a mixture of fresh and dry: (S, K, TA:) or partly green and partly white, in drying up. (AZ, TA.) † It (حَلِي [q. v.]) put forth fresh verdure. (IAḥ, TA.) And اخلست الأرض † The land put forth somewhat of herbage. (TA.)

5: see 1.

6. تَخَالَسَا الشَّيْءُ [They both contended together, each endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares: