

and اخصبت الأرض [the land, or earth, abounded, or became abundant, with herbage &c.]. (JK, S.) اخصب and اخصب are both from اخصب [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rajiz,

لَقَدْ خَشِيتُ أَنْ أَرَى جَدْبًا
فِي عَامِنَا ذَا بَعْدَ أَنْ أُخْصَبَا

[Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage &c.], اخصب is put for اخصب: but accord. to one reading, it is اخصب, of the measure افعَل, though this is generally employed for colours; and the incipient l is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting جدبًا, see جدب.]) You say also, اخصب جناب القوم, meaning The tract surrounding the people [became abundant with herbage &c.]. (S, TA.) — اخصبوا They attained, obtained, had, or became in the condition of having, abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life. (S, *K.) [They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant. (See the part. n., اخصب, below.)] And اخصبت الشاة The ewe, or she-goat, obtained abundance of herbage. (TA.) = اخصب الله الموضع God caused the place to produce herbs and pasture. (Msb.) = اخصبت العشاء, mentioned as on the authority of Lth, [and in the K,] is, accord. to Az, a gross mistranscription, for اخصبت [q. v.]. (TA.)

8: }
9: } see 1.

اخصب: see اخصب, in two places.

اخصب Abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life; (A, K;) contr. of جدب; (JK, S, Msb;) [fruitfulness;] increase; plenty, or abundance: (Msb:) abundance of good, or of good things: (K:) [abundant herbage, and the like:] truffles are included in the term اخصب; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) = اخصب and اخصب, (S, K,) like اخصب and اخصب, the sing. being used [in اخصب] as a pl., as though made to consist of parts, or portions, [each termed اخصب,] (S, TA.) A country, or region, abounding with herbage [or with the produce of the earth], or with the goods, conveniences, or comforts, of life; [fruitful; or plentiful;] (S, *K;) as also اخصب (S, *A, Msb, *K) and اخصب (S, *A, K) and اخصب. (A, Msb, *) And اخصب and اخصب, (AHn, TA,) and اخصب [because اخصب is originally an inf. n.] and اخصب and اخصب, which last word is either an inf. n. used as an epithet, or a contraction of اخصب, (K,) A land, and lands, abounding with herbage &c. (K, TA.) — And

اخصب and اخصب [A life of abundance or plenty]. (TA.)

اخصب; and its fem., with ة: see اخصب, in two places.

اخصب: see اخصب. — Also, [app. as an epithet in which the quality of a subst. is predominant,] A palm-tree having much fruit: pl. اخصب (S, K) and اخصب: (K, TA:) or اخصب [is properly a coll. gen. n., and] signifies palm-trees [absolutely:] (K:) and اخصب signifies a palm-tree of the kind called نخلة الدقل, in the dial. of the people of El-Bahreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is اخصب. (Az, TA.) — It is said that اخصب signifies also The spadix of the palm-tree: so in the K: and accord. to Lth, اخصب signifies a single spadix of a palm-tree: but [it is probably a mistranscription for اخصب, with the pointed ض:] Az says that he who assigns to it this meaning errs. (TA.)

اخصب; and its fem., with ة: see اخصب, in two places. — رجُلٌ اخصبٌ A man abounding with good, or with good things; (K;) i. e., whose abode abounds therewith; (TA;) as also اخصب الرجل (A, TA) and اخصب الجناب: (TA:) or this last means one whose region, or quarter, is اخصب: (S:) or it is tropical, (A in art. جنب,) as is also the expression immediately preceding, (A in the present art.,) and means † Generous or bountiful [or hospitable]. (A in art. جنب.)

[اخصب] More, and most, abundant with herbage &c.]

قومٌ اخصبٌ: see اخصب, in two places. — قومٌ اخصبونٌ A people, or party, whose food and milk, and the pasture of whose land, have become abundant. (TA.)

اخصب [so in the TA, either اخصب (like اخصب &c.) or اخصب,] A land (أرض) abounding with pasture or herbage. (TA.)

بلدٌ اخصبٌ (K) A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought. (TA.) — And قومٌ اخصبونٌ [A people, or party, scarcely ever, or never, without abundance of herbage &c.]. (TA in art. رقع.)

عصر

1. اخصر, (S, A,) aor. َ, inf. n. اخصر, (TK,) It (a day) was, or became, intensely cold. (S, A.) He (a man) suffered pain from the cold in his extremities. (S.) And اخصرت يدي, (S, TA,) and انا ملى, (TA,) My arm, or hand, and my fingers' ends, were pained by the cold. (S, *TA.)

2. اخصر [an inf. n. of which the verb, if it have one, is اخصر]: see اخصر.

3. اخصر المرأة, (A,) inf. n. اخصرة, (TA,) He laid hold upon the woman's اخصرة [or flank], (A,) or put his hand to her اخصر [or waist], (TA,) in compressing her. (A, TA.) — And

اخصره He took his hand in walking, or walked with his hand in hand, (S, A, Ith, K,) so that the hand of each was by the waist (اخصر) of the other: (Ith:) and, (so in the S, but in the K "or,") inf. n. as above, (S,) he took a different way from his (another's) until he met him in a place: (S, K:) اخصرة as the inf. n. of the verb in this sense is syn. with اخصرة: (S:) or اخصره signifies he walked with him, and then parted from him, and so continued until he met him at a time, or place, at which they had not appointed to meet: (IAar:) or he walked by his side. (K.)

4. اخصر It (cold) pained a man's arms, or hands, and his fingers' ends. (A, *TA.)

5: see 8, in the first sentence: = and again, in the last two sentences.

6. اخصر: see 8. — اخصروا They took one another by the hand in walking, or walked together hand in hand [so that the hand of each was by the waist (اخصر) of another: see 3]. (S, K, *)

8. اخصر (A, Mgh, L, Msb, K) and اخصر, (Mgh, Msb, K,) or اخصر, (A, L,) He put his hand upon his اخصر [or waist], (A, Mgh, L, Msb,) or upon his اخصرة [or flank], (Mgh, K,) in prayer. (Mgh, L, Msb.) The doing this in prayer [except in the night, when tired, (see aخصرون)], is forbidden, or disapproved. (Mgh, TA.) = اخصر الطريق He went the nearest way. (S, A, Msb, K.) — And hence, (Msb, TA,) اخصر الكلام † He abridged the language, or the discourse; syn. اوجزه: (S, A, K:) [and in like manner, اخصر الكتاب the book, or writing:] or, accord. to some, the latter (اوجزه) signifies "he expressed its correct meaning concisely, without regard to the original words;" and the former, he curtailed its words, preserving the meaning: (MF:) or properly, he abridged the expressions, making the words fewer, but preserving the entire meaning: (Msb:) or he abridged the language by omitting superfluties, and choosing from it concise expressions which conveyed the meaning. (L.) [You say, اخصره He reduced it by abridgment to the fourth of its original bulk.] And اخصر السجدة † He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself: or he recited only the verse requiring a prostration, to prostrate himself in so doing: both which practices are forbidden. (T, *Mgh, *Msb, *K.) And the verb alone † He recited a verse, or two verses, of the last part of the chapter, in prayer; (K;) not the whole chapter. (TA.) — Also, the verb alone, He curtailed a thing of its superfluties, (K,) in a general sense. (TA.) — And اخصر في الجز, (JK, K, TA,) in some copies of the K اخصر في, with ح, (TA,) or اخصر الجز, (A,) He did not extirpate in cutting; did not cut off entirely, or utterly: (A, K:) or he extirpated in cutting; cut off utterly. (JK.) = اخصر also signifies He took a اخصرة [in his hand]: (S, *K:) and اخصر بها he took it in his hand; namely, a اخصرة: (Har p. 122:)