

خْتِمَةٌ : see what next precedes.

خَتَامٌ : see the last sentence of the next paragraph.

خَتَامٌ an inf. n. of 1 [q. v.]. (Lh, K.) — And a subst. signifying *The first watering of seed-produce, or of a sown field*: (JK, TA:) or *the turning up the earth over sown seed, and then watering it*. (Et-Táifee, TA.) — See also خَاتِرٌ. — Also *The clay*, (JK, S, K,) and *the wax*, (TA,) *with which one seals, or stamps*, (JK, S, K,) *upon a writing*, (JK,) or *upon a thing*: (K:) or *which is sealed, or stamped, upon a writing*. (Msb.) [See also خَتْمٌ. And see an ex. in a verse of Lebeed cited in art. دَكْنُ.] — † [The hymen; as being the seal of virginity; as also خَاتِرٌ.] You say, زَوَّجْتُ إِلَيْكَ بِخَتَامِهَا † [She was conducted as a bride to thee with her seal of virginity], and بِخَاتِرِ رَبِّهَا [with the seal of her Lord]. (TA.) And [hence, app.,] سَيَقَتْ سَيَقَتْ † [if it mean, as I suppose it to do, Their present was sent to him with what rendered it perfect or complete, or with what appertained to it]. (TA.) — † The furthest part of a valley. (JK, TA.) † The last of a company of men; (Lh, TA;) as also خَاتِمٌ and خَاتِرٌ: (K:) whence خَاتِرُ النَّبِيِّينَ † [The last of the prophets], in the Kur [xxxiii. 40]; accord. to one reading, خَاتِرٌ, with damm to the ت; (TA;) or خَاتِمُ الْأَنْبِيَاءِ, i. e. Moḥammad; (S;) also called خَاتِمُ النَّبِيِّينَ and خَاتِمُ الْأَنْبِيَاءِ. (TA.) And † The last portion of anything that is drunk [&c.]. (TA.) خَتَامُهُ مَسْكٌ, in the Kur [lxxxiii. 26], means † *The last that they will perceive thereof will be the odour of musk*: (S, TA:) or, accord. to 'Alkameh and Mujáhid, *its admixture shall be musk*: accord. to Ibn-Mes'ood, *its result shall be the taste of musk*: Fr says, خَاتِرٌ and خَاتِمٌ and خَتَامٌ are nearly the same in meaning; whence the reading of 'Alee, مَسْكٌ خَاتِمُهُ: and the explanation is this; that when any one shall drink thereof, he will find the last cup thereof to have the odour of musk: Er-Rághib says that the meaning is, *the end, and the last draught, i. e. what shall remain, thereof shall be in perfume [like] musk*: and that the assertion that it means it shall be sealed with musk is nought. (TA.) [See also خَاتِرٌ and خَاتِمَةٌ.] — Also, (IAar, K,) and خَاتِرٌ, (K,) or, accord. to IAar, خَاتِمٌ, (TA,) sings. of خَتْمٌ, which signifies † *The places of separation* (فُصُوصٌ [q. v.]) *of the joints* (مَفَاصِلُ) *of horses*. (IAar, K.)

خَاتِمٌ (JK, S, Msb, K) and خَاتِرٌ (TA) and خَاتِمٌ (S, Msb, K,) which is more commonly known than خَاتِمٌ, (Msb, [but see what follows,]) and خَاتِمٌ and خَاتِمٌ (JK, S, K, the last in the CK and TA خَاتِمٌ and خَاتِمٌ (K) and TA but omitted in the CK) and خَاتِمٌ (ISd, IHsh, K) and خَاتِمٌ (Ez-Zeyn El-Irákee, TA) and خَاتِمٌ (Ibn-Málik, TA) and خَاتِمٌ (Ez-Zeyn El-Irákee, TA) and خَاتِمٌ (K) signify the same; (JK, S, Msb, K, TA;) [A signet;

generally a signet-ring; i. e.] a certain ornament (حَلَى, M, K) for the finger, (K,) app., at the first, used for sealing, or stamping, therewith; so that the word is of the same class as طَابَعٌ: afterwards, in consequence of frequency of usage, applied to one not used for that purpose: (ISd, TA:) or a ring having a فَصٌّ of a substance different therefrom [set in it; i. e., having a stone, or gem, set in it]: if without a فَصٌّ, it is called فَتْحَةٌ: (Msb:) or خَاتِرٌ signifies the agent [i. e. the person sealing, or stamping]: (JK, Az, Msb:) خَاتِمٌ, the thing that is put upon the piece of clay [or wax, for the purpose of sealing, or stamping]: (Az, Msb, K:) the pl. [of خَاتِمٌ and خَاتِمٌ] is خَوَاتِمٌ (K) and [properly of خَاتِمٌ] خَوَاتِمٌ: (S, in which the former pl., though more common, is not mentioned, and K:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فَاعَالٌ, though it be not in their language; which shows that he knew not خَاتِمٌ: the pl. of خَتْمٌ is خَتْمٌ. (TA.) — خَاتِمٌ also signifies *A seal, or stamp, and a mark*: so in a trad., in which it is said, وَأَمِينَ خَاتِمِ رَبِّ الْعَالَمِينَ عَلَى عِبَادِهِ الْمُؤْمِنِينَ, i. e. [أَمِينَ (or Amen) is] the seal, or stamp, and the mark, [of the Lord of the beings of the whole world upon his servants the believers,] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from [seeing] what is within it. (TA.) — See also خَتَامٌ, in seven places. [It is nearly syn. with خَتَامٌ, as Fr says: and thus,] it signifies also, (JK, K,) and so does خَاتِمَةٌ, (S, K,) † *The end, or last part or portion*, (JK, S, K,) and *result, or issue*, (K,) of a thing (JK, S, K) of any kind: (JK, K:) † the latter [particularly] signifies † *the last part or portion* (JK, Msb) of a chapter of the Kur-án, (JK,) and of the Kur-án itself: (Msb:) [and † a concluding chapter or section: an epilogue: and an appendix:] and خَاتِمٌ signifies [in like manner] the contr. of مُفْتَتِحٌ; as in the saying, التَّحْمِيدُ الْمُفْتَتِحُ † [The declaration of the praises of God is the opening portion of the Kur-án, and the prayer for the protection of God is its closing portion]; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, الأَعْمَالُ بِخَوَاتِمِهَا [Actions are characterized, or to be judged, as good or evil, by their results]. (TA.) — Also, i. e. خَاتِمٌ, of a mare, † *The lower ring* (الْحَلَقَةُ الدُّنْيَا) [app. meaning the extremity, in which is the orifice, see حَلَقَتَا الرَّجْمِ and حَلَقَةُ الدُّبُرِ, in art. حَلَقٌ,] of the طَبِيَّةُ [evidently here used as a dial. var. of طَبِي, i. e. the teat, though I do not find it mentioned in its proper art. in any lexicon; unless مِنْ طَبِيَّتِهَا be a mis-transcription for مِنْ طَبِيَّتِهَا]: (K, TA:) so called by way of comparison [to a signet or seal]. (TA.) — And † *The hollow* (نُقْرَةٌ) *of the back of the neck*; (JK, K, TA;) which is the *cupping-place*. (TA.) — And † *The least* وَضَعٌ [or white-

ness] of the legs (JK, K, TA) of horses; (JK, TA;) i. e. a slight whiteness in the parts next the hoof, less than what is termed تَخْدِيمٌ. (TA.)

خَاتِمٌ : see خَتَامٌ.

خَاتِمٌ : see خَاتِمٌ, in two places: — and see also خَتَامٌ, in five places.

خَاتِمٌ : see خَاتِمٌ, first sentence.

خَاتِمَةٌ : see خَاتِمٌ, in two places, in the latter half of the paragraph.

خَاتِمٌ :  
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خَاتِمٌ : } see خَاتِمٌ, first sentence.

مَا أَحْسَنَ تَخْتِمَتَهُ : see 5. You say, مَا أَحْسَنَ تَخْتِمَتَهُ [How good, or beautiful, is his act, or mode, of putting on the turban! or, of putting it on in the manner of the نِقَابُ!]. (Ez-Zejjájee, TA.)

مُخْتَمٌ Sealed, or stamped, &c., much. (S,\* TA.) — Applied to a horse, (TA,) † *Having the whiteness of the legs which is termed خَاتِمٌ*. (K, TA. [See the latter word, last sentence.])

مُخْتَمٌ Sealed, or stamped, &c. (S,\* TA.) — Also *The [measure commonly called] صَاعٌ*: (A 'Obeyd, Mgh, K:) or *the sixth part of the [measure called] قَفِيزٌ*. (Mgh in art. كَر.) [It is there added that the قَفِيزٌ is the tenth part of the جَرِيرٌ: but it seems that this is the قَفِيزٌ which is a measure of land; not what is here meant in the explanation of مُخْتَمٌ, which is a measure of corn and the like.] [Pl. مَخَاتِمٌ.]

مُخْتَمٌ : see خَاتِمٌ, in the latter half of the paragraph.

ختن

1. خَتَنَ, (S, Mgh, Msb, K,) aor. = (Msb, K) and ٔ, (K, TA, but omitted in the CK,) inf. n. خَتْنٌ, (S, Mgh, Msb, K,) *He circumcised* (K, TA) a boy, (S, Mgh, Msb, K,) and a girl also: or, as some say, خَتْنٌ relates to men [or boys], and خَفَضٌ to women [or girls]. (TA.) خَتْنٌ : see 8. — And خَتَانٌ [which see below, app. as an inf. n. of which the verb is as above,] signifies *The making a feast, or banquet, to which people are invited, on account of a wedding, and of a circumcision also*. (KL.) — [And accord. to Golius, as on the authority of a gloss. in the KL, خَتْنٌ also signifies *He diminished; he rendered imperfect: and he acted unjustly.*] — خَتْنُهُ is also syn. with خَتَلَهُ [He deceived, deluded, beguiled, circumvented, or outwitted, him, unawares]: and مَخَاتِنَةٌ is syn. with مَخَاتَلَةٌ [which signifies in like manner the act of deceiving, deluding, &c.; or practising mutual deceit, &c.; or striving, endeavouring, or desiring, to deceive, &c.]. (TA.)