

[And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) †He doubled it, or folded it, one part upon another; namely, a garment, or piece of cloth. (Lh, K, TA.) — [And hence, also, accord. to some,] خَدَعَهُ, aor. -, inf. n. خَدَعُ (S, Mgh, Msh, K) and خَدَعٌ, (AZ, S, K,) or the latter is a simple subst., (Msh, TA,) and خَدِيعَةٌ, (TA,) or this [also] is a simple subst., (Msh, TA,) like خَدَاعٌ, [which is also an inf. n. of 3,] and like خَدَعَةٌ, (TA,) He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَدَلَهُ; (S, Mgh, K;) and desired to do to him a foul, an abominable, or an evil, action, without his knowing whence it proceeded: (S, K:) or he dissembled [or acted deceitfully] with him; pretended to him the contrary of what he concealed: (TA:) or he made him to resign, or relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed: (Er-Rāghib, B:) and خَادَعَهُ, (S, TA,) inf. n. مُخَادَعَةٌ (S) [and خَدَاعٌ], signifies the same; (S,* TA;) as also خَدَعَهُ; and خَدَعَهُ; and خَدَعَهُ, inf. n. تَخَدِيعٌ: (TA:) or this last signifies he deceived him, deluded him, beguiled him, circumvented him, or outwitted him, much: (KL:) [and of another of these verbs we find the following various explanations:] خَادَعَهُ is syn. with كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies he practised with him mutual deceit, delusion, guile, or circumvention; he deceived him, &c., being deceived, &c., by him; and this latter meaning, if not each meaning, may be intended here by كَايَدَهُ; for Bd says, (in ii. 8,) that مُخَادَعَةٌ is between two]: (TA:) or it signifies he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; (AAF, L;) [agreeably with what is said by Kemál Páshá Zádch, (as I find in a marginal note in a copy of the MS, and also in the Kull p. 178,) that one says of a man خَادَعٌ when he has not attained his desire, and خَدَعٌ when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبْتُ اللَّصَّ and طَارَقْتُ النَّعْلَ: (L:) or it signifies, [like خَدَعَهُ,] he pretended to him something different from that which was in his mind. (K.) It is said in the Kur [ii. 8], يُخَادِعُونَ ۖ اللَّهُ وَالَّذِينَ آمَنُوا, (TA,) meaning They pretend, to God and to those who have believed, something different from that which is in their minds, by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يُخَادِعُونَ ۖ اللَّهُ وَهُوَ خَادِعُهُمْ, [They strive, endeavour, or desire, to deceive God, or they think that they deceive God, but He is [their deceiver, i. e.,] the requiter, to them, of their خَدَاعٌ [or deceit, &c.]: (TA:) or the meaning is [they deceive] the friends of God: (S:) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayáh reads, in the former passage, يُخَدِّعُونَ اللَّهُ: (TA:) [which passage continues thus:] ۖ وَمَا يُخَادِعُونَ ۖ إِلَّا أَنْفُسَهُمْ [but they do not deceive any save themselves]; i. e., the re-

sult of their خَدَاعٌ [or deceit] does not befall any save themselves: (K:) here, again, Aboo-Hayáh reads يُخَدِّعُونَ: (TA:) Muarrif reads وَمَا يُخَدِّعُونَ, meaning يُخَدِّعُونَ. (K.) Accord. to IAqr, الخَدَعُ signifies مَنَعَ الْحَقِّ [meaning The preventing from discovering, or accepting, the truth]. (L.) ["He deceived him," or the like, seems to be generally regarded as the primary signification of خَدَعَهُ, for it occupies the first place in all the lexicons to which I have access: but Bd says (in ii. 8) that this meaning is from خَدَعٌ said of the ضَبِّ, and that the primary signification of خَدَعٌ is the act of "concealing:" the action of the ضَبِّ, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] — [Hence, app.,] خَدَعْتُهُ I gained the mastery over him. (TA.) — خَدَعٌ, (Lth, TA, &c.,) aor. -, inf. n. خَدَعٌ, (TA,) said of a [lizard of the kind called] ضَبِّ, [as though meaning either خَدَعُ الْمُحْتَرِّشِ خَدَعٌ It deceived the hunter, or خَدَعُ نَفْسِهِ it concealed itself,] signifies it entered into its hole; (Lth;) as also خَدَعٌ فِي جُحْرِهِ: (S, K:) or it scented a man, and therefore entered its hole, in order that it might not be caught; as also خَدَعٌ: (TA:) or it entered into its hole in a tortuous manner: and in like manner, a gazelle into its covert: but mostly said of a ضَبِّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning he took to going to the right and left, deceitfully, or guilefully: and of a man, meaning he hid himself from another: and he assumed a disposition not his own. (TA.) [See also خَدَاعٌ, below.] — Hence, i. e. from خَدَعٌ said of the ضَبِّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ †The disc of the sun set; (A, K, TA;) like خَضَعَتْ. (TA in art. خضع.) — [And] خَدَعَتْ عَيْنَهُ †His eye sank, or became depressed, in his head. (Lh, K, TA.) [Also meaning †His eye did not sleep: for] خَدَعَتْ عَيْنُ العَيْنِ signifies †the eye did not sleep. (TA.) — [Hence also, as indicated in the S,] مَا خَدَعَتْ فِي عَيْنِي نَعْسَةٌ †[A slumber did not enter my eye]: (S:) or مَا خَدَعَتْ بِعَيْنِهِ نَعْسَةٌ, (so in the L,) or خَدَعَهُ, i. e. نَعْسَهُ, (so in the TA,) meaning †a slumber did not pass by his eye. (L, TA.) [And from the same source have originated several other tropical significations, of which exs. here follow.] — خَدَعَتْ الْأُمُورُ †The affairs varied in their state; or were, or became, variable. (Ibn-'Abbád, K.) — خَدَعَتْ السُّوقُ, (S, K,) inf. n. خَدَعٌ, (TA,) †[The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic: (see خَادَعٌ, below:) or] the market became dull in respect of traffic; (S, K;) as also خَدَعَتْ; (Lh, TA;) or انخَدَعُ: (K: [but سوق is generally fem.:]) and, as some say, it became brisk in respect of traffic: thus it appears to have two contr. significations: (TA:) and خَدَعُ السَّعْرُ †The price became high, or dear. (TA.) — Said of a man, خَدَعٌ also signifies †His

wealth, (K, TA,) and the like, (TA,) became small in amount, or little. (K, TA.) — Said of a time, inf. n. خَدَعٌ, †Its rain became little: (TA:) and of rain, †It became little. (K, TA.) — Said of spittle, or saliva, †It dried: (S, K, TA:) or it became little, and dried, in the mouth: (A, TA.) or it became deficient; and when it becomes deficient, it becomes thick; and when it becomes thick, it becomes stinking: (TA:) or it became corrupt: (IAqr, TA:) and in like manner, said of a thing, it became corrupt, or bad. (TA.) [See also خَادِعٌ, below.] — Said of a generous man, (K,) †He refrained [from giving], (S, L, K,) and refused. (L.) You say, كَانَ فُلَانٌ يُعْطِي ثُمَّ خَدَعَهُ †[Such a one used to give; then he refrained, and refused]. (S.) — خَدَعَهُ aor. -, inf. n. خَدَعٌ, He cut, or severed, his [vein called the] أُخْدَعُ. (TA.)

2. خَدَعَهُ, inf. n. تَخَدِيعٌ: see 1, third sentence. — خَدَعٌ He was deceived, deluded, beguiled, circumvented, or outwitted, repeatedly, so that he became experienced: or he was deceived, &c., in war, time after time, so that he became skilful: or he became experienced in affairs: or he became experienced in affairs, sound in judgment, cunning, and guileful. (TA.)

3. خَادَعَهُ, inf. n. مُخَادَعَةٌ and خَدَاعٌ: see 1, in five places. — خَادَعَةُ العَيْنِ means The causing the eye to doubt respecting that which it sees. (Ham p. 541.) — خَادَعُ المَجْدِ, (As, K,*) or الحَمْدِ, (AA,) a phrase used by Er-Rá'ee, (TA,) He forsook, or relinquished, (As, AA, K,) glory, (As,) or praise, not being worthy of it. (AA.)

4. اخدعه: see 1, first signification. — He incited him to deceive, delude, beguile, circumvent, or outwit; or to desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeded; or to pretend to another something different from that which was in his mind. (K.) In the Kur ii. 8, quoted above, Yahyá Ibn-Ya'amar reads, وَمَا يُخَدِّعُونَ. (TA.)

5. تخدع He constrained himself to deceive, delude, beguile, circumvent, outwit, or the like. (K,* TA.) — تخدعه: see 1, third sentence.

6. تخادعوا They deceived, deluded, beguiled, circumvented, or outwitted, one another; or practised deceit, guile, circumvention, or the like, one to another. (TA.) — تخادع He pretended deceit, delusion, guile, or circumvention, (S,* PS,) on his part: (S:) or he pretended to be deceived, deluded, beguiled, circumvented, or outwitted, not being so; (K, TA;) as also انخدع. (TA.)

7. انخدع quasi-pass. of خَدَعْتُهُ [i. e. He became deceived, deluded, beguiled, circumvented, or outwitted]: (S, Msh, TA:) or he was content to be deceived, deluded, beguiled, circumvented, or outwitted. (Lth, K.) — See also 6. — See also 1, latter half, in two places.

8. اخدعه; and يخدعون, for يخذعون: see 1, in the former half of the paragraph, in two places.