

though a pl. : but when you name thereby a man, it is perfectly decl., when indeterminate, accord. to Akh, or imperfectly decl. accord. to Sb. (S, L.) The dim. of **أَخْر** is **أَوْخِر**; the **ا** with the **ء** suppressed following the same rule as the **ا** in **ضَارِب**: (TA:) and the dim. of **أُخْرِي** is **أُخْرِي**. (S.) See also **أُخْرِي** voce **أُخْرِي**. — **أُخْرِي** (S, K,) or **أُخْرِي** (S, K,) means *I will not do it ever*: (S, K:) or the latter, *I will not do it to the end of time*. (S.) And **أُخْرِي** (S, K,) *The last of the people*. (S, K.) One says, **جَاءَ فِي أُخْرِي الْقَوْمِ** *He came among the last of the people*. (TA.) And **جَاءَ فِي أُخْرِيَاتِ النَّاسِ** *He came among those who were the last of the people*. (S, A, K.) [See also **أَخْر**.] — In **أَبَدَ اللهُ الْآخِرَ**, the last word is a mistake for **الْآخِرَ**, q. v. (Meshárik of 'Iyáq.)

أَخْر (S, Msh, K,) an epithet, of the measure **فَاعِلٌ** (S,) and **أَخِيرٌ** (S, Msh,) *The last; aftermost; hindmost*: and the latter; *after; hinder*: and [as a subst.] *the end*: *contr. of* **أَوَّلٌ**: [or of **أَوَّلٌ** when used as a subst.]: (A, Msh, K:) or of **مُتَقَدِّمٌ**: (Lth, Msh:) or what is *after the first* or *former*: (S:) fem. of the former **أَخْرَةٌ**: (S, Msh, K:) pl. [masc.] **أَخْرُونَ** (Kur xxvi. 84, &c.,) and (masc. and fem., Msh) **أَوَاخِرٌ** (S, Msh) and fem. **أَخْرَاتٌ** also: (Th:) and **مَأْخِرٌ** is syn. with **أَوَاخِرٌ**; as in **مَأْخِرِ اللَّيْلِ** [occurring in the S and K in art. **جَهْر**, meaning *The last, or latter, parts, or portions, of the night*]. (TK in art. **جَهْر**.) You say, **جَاءَ أَخْرًا** and **أَخِيرًا** and **أَخْرًا** and **أَخْرَةً**, all meaning the same [*He came lastly, or latterly*]: and in like manner, **مَا عَرَفْتُهُ إِلَّا بِأَخْرًا** and **جَاءَ أَخِيرًا** and **أَخْرًا** and **أَخْرَةً** and **أَخْرًا** and **أَخْرَةً** and **أَخْرًا** and **أَخْرَةً** (Lh, L,) and **إِخْرِيًا** and **إِخْرِيًا** and **إِخْرِيًا** (K) mean *he came lastly of everything*. (K.) It is said in a trad., respecting **Mohammad**, **كَانَ يَقُولُ بِأَخْرَةٍ** *إذا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ كَذَا وَكَذَا* *He used to say, at the end of his sitting, thus and thus*: or, accord. to IATH, it may mean, *in the last, or latter, part of his life*. (TA.) And you say, **أَخْرَةٌ مَرَّتَيْنِ** and **أَتَيْتَكَ أَخْرَ مَرَّتَيْنِ** (IAqr, M, K) app. meaning (M) [*I came to thee the latter of two times*]; *the second of two times*. (M, K.) And **لَا أَكَلِمَةَ أَخْرَ الدَّهْرِ** *I will not speak to him [to the end of time, or] ever*. (A.) [See a similar phrase above, voce **أَخْر**.] And **جَاءُوا عَنْ أَخْرِهِمْ** [*They came with the last of them*; **عن** being here syn. with **بِ**; meaning *they came all, without exception*]. (A.) [And **فِي آخِرِ الشَّهْرِ**, and **السَّنَةِ**, and **كَانَ ذَلِكَ فِي آخِرِ الشَّهْرِ**, and **أَوَاخِرِهَا**, *That was in the end of the month, and of the year*; and in the last days thereof.] And

النَّهَارُ يَجْرُ عَنْ أَخْرِ فَأَخْرٍ [*The day lengthens*] *hour by hour*. (A.) See also **أَخْرٌ**, last sentence. — **الْآخِرُ** is a name of God, signifying [*The last*; or] *He who remaineth after all his creatures, both vocal and mute, have perished*. (Nh.) — **الْآخِرَانِ** *The two hinder dugs of the she-camel*; opposed to the **قَادِمَانِ**; (TA;) *the two dugs that are next the thighs*. (K.) — **الْآخِرَةُ**, (K,) for **الدَّارُ الْآخِرَةُ**, (Bd in ii. 3,) [and **الْحَيَاةُ الْآخِرَةُ**,] and **الْأُخْرَى** (K,) [*The latter, ultimate, or last, and the other, dwelling, or abode, and life*; i. e. *the latter, ultimate, or last, and the other, world; the world, or life, to come*; and *the ultimate state of existence, in the world to come*]; *the dwelling, or abode, [and life,] of everlasting duration*: (K:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bd ubi supr.) [Opposed to **الدُّنْيَا**. And **أَخْرَةٌ** also signifies *The enjoyments, blessings, or good, of the ultimate state; of the other world*; or *of the world, or life, to come*: in which sense likewise it is opposed to **دُنْيَا**: (see an ex. of both voce **بَاعَ**, in art. **بِيعَ**: so too **أُخْرِي**.)] — **أَخْرَةُ الرَّحْلِ**, (S, Msh, K,) and **السَّرِجِ**, (Msh,) and **أَخْرَةٌ** (S in art. **قَدَمَ**, and K,) and **مُؤَخَّرَةٌ** (S, Mgh, Msh, K,) which is a rare form, or, accord. to Yaakoob, not allowable, (S,) and **مُؤَخَّرَةٌ**, and **مُؤَخَّرَةٌ**, and **مُؤَخَّرَةٌ** (S in art. **قَدَمَ**, and K,) and **مُؤَخَّرَةٌ** (Msh, K,) or this is a mistake, (Mgh, Msh,) and **مُؤَخَّرَةٌ** (K,) but the first of all is the most chaste, (Msh,) *The thing, (S,) or piece of wood, (Msh,) of the camel's saddle, (S, Msh,) and of the horse's, (Msh,) against which the rider leans [his back]*; (S, Msh;) *the contr. of its قَادِمَةٌ* [by which term **قَادِمَةٌ** is meant the **وَاسِطُ**]: (K:) the **وَاسِطُ** of the camel's saddle is the tall fore part which is next to the breast of the rider; and its **أَخْرَةٌ** is *its hinder part*; (Az, L;) i. e. *its broad piece of wood, (Mgh,) or its tall and broad piece of wood, (Az, L,) which is against, or opposite to, (نَحَادِي) the head [and back] of the rider*: (Az, Mgh, L:) [for] the **أَخْرَةٌ** and the **وَاسِطُ** are the **شُرْحَانِ**, between which the rider sits: this is the description given by En-Nadr [ISH]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of **أَخْرَةٌ** is **مُؤَخَّرَاتُ الْعَيْنِ**: see **مُؤَخَّرَاتُ الْعَيْنِ**. — **أَخْرٌ** and **أَخِيرٌ** [accord. to some] also signify *Absent*. (K.) But see **أَخْرٌ**, second sentence.

أَخْرِيًا: see **أَخْرٌ**.

dim. of **أَخْرٌ**, q. v. (TA.)

مُؤَخَّرَاتُ الْعَيْنِ, (T, S, A, Mgh, Msh, K, [in the CK **مُؤَخَّرَاتُ الْعَيْنِ**]) said by AO, (Msh,) or A'Obeid, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Msh, TA,) and **مُؤَخَّرَاتُهَا**, and **أَخْرَاتُهَا**, (K,) [*The outer angle of the eye*;] *the part of the eye next the temple*; (S, A, Mgh, Msh;) *the part next the temple*: (K:) opposed to its **مُقَدِّمَةٌ**, which is the extremity thereof next the nose: (S, Mgh, Msh:) pl. **مَأْخِرٌ**. (Mgh.) You say, **نَظَرْتُ إِلَى**

بِمُؤَخَّرِ عَيْنِهِ [*He looked at, or towards, me from (lit. with) the outer angle of his eye*]. (S.) — **مُؤَخَّرُ الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخْرٌ**.

مُؤَخَّرٌ The back, hinder, or latter, part of anything: its *hindermost, or last, part*: *contr. of* **مُقَدِّمٌ**: as in the phrase, **ضَرَبَ مُؤَخَّرَ رَأْسِهِ** [*He struck the back, or hinder part, of his head*]. (S, Msh.) [See also **أَخْرٌ** and **أَخْرٌ**.] — **مُؤَخَّرُ الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخْرٌ**.

مُؤَخَّرٌ a name of God, [*The Postponer, or Delayer*]; *He who postpones, or delays, things, and puts them in their places*: [or *He who puts, or keeps, back, or backward*: or *He who degrades*:] *contr. of* **مُقَدِّمٌ**. (TA.) — **مُؤَخَّرُ الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخْرٌ**.

نَخْلَةٌ مِشْخَارٌ A palm-tree of which the fruit remains until the end of winter: (AHn, K:) and until the end of the time of cutting off the fruit of palm-trees: (S, M, K:) *contr. of* **مِشْكَارٌ** and **بُكُورٌ**: pl. **مَأْخِرٌ**. (A.)

[reg. pl. of **مِشْخَارٌ**]: see **أَخْرٌ**, first sentence.

مُتَأَخَّرٌ: see its verb. — [An author, or other person, of the later, or more modern, times.]

الْمُسْتَأْخِرِينَ in the Kur xv. 24 is said by Th to mean *Those who come to the mosque after others, or late*: (TA:) or it means *those who are later in birth and death*: or *those who have not yet come forth from the loins of men*: or *those who are late, or backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience*. (Bd.)

اخو

1. **أَخَوْتُ**, [third pers. **أَخَا**], (S, K,) aor. **تَأَخُو**, (S,) inf. n. **أُخُوَّةٌ**; (S, K, &c. ;) and **أَخِيَّتٌ** (K, TA,) [in the CK **أَخِيَّتٌ**, which is wrong in respect of the pers., and otherwise, for it is correctly with **medd**, (TA,) inf. n. **إِخَاءٌ** and **مُؤَاخَاةٌ**; (Lth;) and **تَأَخِيَّتٌ** (K;) *Thou becamest a brother* [in the proper sense of this word, and also as meaning a friend, or companion, or the like]. (S, *K, *TA.) **أُخُوَّةٌ** is also [used as] a simple subst., (TA,) signifying *Brotherhood; fraternity; the relation of brother*; as also **إِخَاءٌ** and **مُؤَاخَاةٌ**; and **تَأَخُّجٌ**: (Lth, TA:) and the relation of sister. (S.) You say, **إِخَاءٌ** and **بَيْنِي وَبَيْنَهُ أُخُوَّةٌ** [&c., meaning] *Between me and him is brotherhood*. (JK, TA.) And **بَيْنَ السَّخَاةِ وَالْحَمَاسَةِ تَأَخُّجٌ** [*Between liberality and courage is a relation like that of brothers*]. (TA.) And **خُوَّةٌ** is a dial. var. of **أُخُوَّةٌ**, occurring in a trad. (IAth, TA.) = [It is also trans.] You say, **أَخَوْتُ عَشْرَةَ** *I was, or became, a brother to ten*. (TA.)

2. **أَخِيَّتٌ لِلدَّابَّةِ**, (S, K,) or **الدَّابَّةُ**, (Msh, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. **تَأَخِيَّةٌ**, (S, Msh, K,) *I made an أَخِيَّة [q. v.] for the beast, (Msh, K,) and tied the beast therewith*; (Msh;) [and