

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 *ل* with the *ء* suppressed following the same rule as the *ل* in *ضَارِب*: (TA:) and the dim. of *أَخْرَى* is *أَخْرِي*. (S.) See also *أَخْرَى* voce *أَخْرَى*.—*أَخْرَى* (S, K,) or *أَخْرَى* (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 *أَخْرَى* *أَخْرَى*, *The last of the people*. (S, K.) One says, *جَاءَ فِي أَخْرَى الْقَوْمِ* *He came among the last of the people*. (TA.) And *جَاءَ فِي أَخْرِيَاتِ النَّاسِ* *He came among those who were the last of the people*. (S, A, K.) [See also *أَخْر*.]—In *أَبَدَ اللهُ الْأَخْرَ*, the last word is a mistake for *الْأَخْر*, q. v. (Meshárik of 'Iyáq.)

أَخْر (S, Mṣb, K,) an epithet, of the measure *فَاعِلٌ* (S,) and *أَخِيرٌ* (S, Mṣb,) *The last; aftermost; hindmost*: and the latter; *after; hinder*: and [as a subst.] *the end*: *contr. of أَوَّل*: [or of *أَوَّل* when used as a subst.]: (A, Mṣb, K:) or of *مُتَقَدِّمٌ*: (Lth, Mṣb:) or what is *after the first* or *former*: (S:) fem. of the former *أَخْرَةٌ*: (S, Mṣb, K:) pl. [masc.] *أَخْرُونَ* (Kur xxvi. 84, &c.,) and (masc. and fem., Mṣb) *أَوَاخِرٌ* (S, Mṣb) and fem. *أَخْرَاتٌ* also: (Th:) and *مَأْخِرٌ* is syn. with *أَوَاخِرٌ*; as in *مَأْخِرٌ 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* (Lḥ, 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 إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ* *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* (IAḡr, 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 الشَّهِرِ*, and *السَّنَةِ*, and *كَانَ ذَلِكَ فِي آخِرِ الشَّهِرِ*, and *أَوَاخِرِهَا*, *That was in the end of the month, and of the year*; and *in the last days thereof*.] And

النَّهَارُ يَجْرُعُ عَنْ أَخْرِ فَاخِرٍ [*The day lengthens*] *hour by hour*. (A.) See also *أَخْر*, last sentence.—*الْأَخْر* is a name of God, signifying [*The last*; or] *He who remaineth after all his creatures, both vocal and mute, have perished*. (Nh.)—*الْأَخْرَانِ* *The two hinder dugs of the she-camel*; opposed to the *قَادِمَانِ*; (TA;) *the two dugs that are next the thighs*. (K.)—*الْأَخْرَةَ* (K,) for *الدَّارُ الْأَخْرَةَ*, (Bd in ii. 3,) [and *الْحَيَاةُ الْأَخْرَةَ*,] and *الْأَخْرَى* (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 suprâ.) [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 *بَاع*, in art. *بِيع*: so too *أَخْرَى*.)]—*أَخْرَةُ الرَّحْلِ* (S, Mṣb, K,) and *السَّرِجُ* (Mṣb,) and *أَخْرَةٌ* (S in art. *قَدَم*, and K,) and *مُؤَخَّرَةٌ* (S, Mgh, Mṣb, K,) which is a rare form, or, accord. to *Yaḡkoob*, not allowable, (S,) and *مُؤَخَّرَةٌ*, and *مُؤَخَّرَةٌ*, and *مُؤَخَّرَةٌ* (S in art. *قَدَم*, and K,) and *مُؤَخَّرَةٌ* (Mṣb, K,) or this is a mistake, (Mgh, Mṣb,) and *مُؤَخَّرَةٌ* (K,) but the first of all is the most chaste, (Mṣb,) *The thing, (S,) or piece of wood, (Mṣb,) of the camel's saddle, (S, Mṣb,) and of the horse's, (Mṣb,) against which the rider leans [his back]*; (S, Mṣb;) *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 *أَوَاخِرٌ*. (Mṣb.)—*أَخْرَةُ الْعَيْنِ*: see *مُؤَخَّرُ 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.)

مُؤَخَّرُ الْعَيْنِ (T, S, A, Mgh, Mṣb, K, [in the CK *مُؤَخَّرَهَا*]) said by *AO*, (Mṣb,) or *A'Obeyd*, (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, (Mṣb, TA,) and *مُؤَخَّرَتَهَا*, and *أَخْرَتَهَا* (K,) [*The outer angle of the eye*;] *the part of the eye next the temple*; (S, A, Mgh, Mṣb;) *the part next the temple*: (K:) opposed to its *مُقَدِّمٌ*, which is the extremity thereof next the nose: (S, Mgh, Mṣb:) 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.)—*أَخْرٌ*, 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, Mṣb.) [See also *أَخْرٌ* and *أَخْرٌ*.]—*مُؤَخَّرُ الرَّحْلِ*, and *مُؤَخَّرَتُهُ*: see *أَخْرٌ*.

الْمُؤَخَّرُ 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 المُقَدِّمُ*. (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 مِبْكَارٌ* and *بُكُورٌ*: pl. *مَأْخِرٌ*. (A.)

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

مَتَأَخَّرٌ: 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. *أَخْوَةٌ*, [third pers. *أَخَا*], (S, K,) aor. *تَأَخُو*, (S,) inf. n. *أَخْوَةٌ*; (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.) *أَخْوَةٌ* 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 أَخْوَةٌ* [&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 *أَخْوَةٌ* is a dial. var. of *أَخْوَةٌ*, occurring in a trad. (IAth, TA.)—[It is also trans.] You say, *أَخْوْتُ عَشْرَةَ* *I was, or became, a brother to ten*. (TA.)

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