

(Mṣb, K*) and أَخَذَهُ ۖ inf. n. of the latter مَوَازِيحًا (S, L, Mṣb, K.) † he punished, or chastised, him for his sin, or offence: (Mṣb:) and أَخَذَ بِذَنْبِهِ means † he was restrained and requited and punished for his sin, or offence: (L:) or, accord. to some, أَخَذَ signifies he extirpated, or exterminated; and ۖ أَخَذَ he punished, or chastised, without extirpating, or exterminating. (MF.) [For ۖ أَخَذَ,] some say وَأَخَذَ (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF:) of the dial. of El-Yemen, and used by certain of the seven readers [of the Kur-án] in the instance of لَا يُؤَاخِذُكُمُ اللَّهُ [ii. 225 and v. 91]; and the inf. n. in that dial. is مَوَازِيحًا, and the imperative is وَأَخِذْ. (Mṣb.) — † He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, أَخَذَهُ بِلسَانِهِ, meaning † He assailed him with his tongue; vituperated him; spoke against him.] — [He took, took to, or adopted.] You say, أَخَذَ أَخَذَهُمْ &c.: see أَخَذَ, below. And أَخَذَ فِي طَرِيقِ كَذَا [He took such a road]: and أَخَذَ عَنْ يَمِينِهِ أَوْ شِمَالِهِ [he took the way by, or on, the right of him, or it, or the left of him, or it]. (S in art. نظر.) [And أَخَذَ بِالْحِزْمِ, and فِي الْحِزْمِ (the former the more common, the latter occurring in art. حوط in the K,) † He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالتَّقَةِ, † he took the sure course in his affair.] And أَخَذَ حُدْرَهُ † He took care; became cautious, or vigilant. (Bd in iv. 73 and 103.) [And أَخَذَ أَخَذَ فُلَانٌ † He took to, or adopted and followed, or adhered to, what such a one said: see Har p. 367; where it is said that أَخَذَ when thus used is made trans. by means of ب because it implies the meaning of تَسَبَّطَ.] — He took to, set about, began, or commenced; as in the saying, أَخَذَ يَفْعَلُ كَذَا He took to, set about, began, or commenced, doing such a thing; in which case, accord. to Sb, أَخَذَ is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say فاعلاً in the place of يفعل in the phrase above:] and as in أَخَذَ فِي كَذَا He began, commenced, or entered upon, such a thing. (L.) — [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words occurring therein. The following instances may be here added.] — طَرِيقٌ يَأْخُذُ فِي رَمَلَةٍ [A road leading into, or through, a tract of sand]. (K in art. فزور.) And أَخَذَ بِهِمُ الطَّرِيقَ فِي غَيْرِ الْحِجَّةِ [The road lead them otherwise than in the beaten track]. (T* and A in art. بهرج.) — مَا أَخَذْتُكَ — My eye hath not seen thee for some time; like ظفرتك. (T in art. ظفر.) And مَا فِي الْحَيِّ أَحَدٌ تَأْخُذُهُ عَيْنِي [explained to me by Ibr D as meaning † There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein]. (TA in art. جهر.) — أَخَذْتُ عَنْدَهُ يَدًا — see

8. — أَخَذَ, aor. ۖ, inf. n. أَخَذَ (S, L, K,) He (a young camel) suffered heaviness of the stomach, and indigestion, from the milk: (S:) or became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk. (L.) — He (a camel, L, K, or a sheep or goat, L) became affected by madness, or demoniacal possession; (K;) or by what resembled that. (L.) — أَخَذَتْ عَيْنَهُ, aor. ۖ, inf. n. أَخَذَ, His eye became affected by inflammation, pain, and swelling, or ophthalmia. (Ibn-Es-Seed, L, K.) — أَخَذَ, aor. ۖ, inf. n. أَخُوذَةٌ, It (milk) was, or became, sour. (K.) [See أَخَذَ.]

2. تَأْخِيذٌ (S, L, K,*) inf. n. أَخَذَتْهُ (S, L,) She captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women; (S, * L, K, * TA;) as also ۖ أَخَذَتْهُ; and ۖ أَخَذَتْهُ [of which the inf. n. is app. إِخْذٌ]. (L, TA.) A woman says, أَخَذْتُ جَمِيلِي I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from other women. (L, from a trad.) And one says, of a man, يُؤَخِّدُ عَنْ أَمْرَاتِهِ He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Mṣb.) The sister of Şubḥ El-'Ádee said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, أَخَذْتُ عَنْكَ الرَّكِيْبَ وَالسَّاعِيَّ وَالْمَاشِيَّ وَالْقَاعِدَ وَالْقَائِمَ وَنَحْوَهُ [I withheld from thee by enchantment the rider and the runner and the walker and the sitter and the stander, and did not so withhold from thee the prostrate]. (L.) And one says of a beautiful garment, أَخَذَ ۖ الْقُلُوبَ مَأْخَذَهُ [It captivated hearts in a manner peculiar to it]: (K in art. حصر: [in the CK, incorrectly, أَخَذَتْ, and الْقُلُوبَ:] and أَخَذَ بِقَلْبِهِ [He, or it, captivated his heart; or] he [or it] pleased him, or excited his admiration. (TA in art. اله.) — أَخَذَ اللَّبَنَ, inf. n. as above, He made the milk sour. (K.) [See أَخَذَ.]

3. مَوَازِيحًا: see 1, in the middle portion of the paragraph, in five places.

4. أَخَذَ, inf. n., app. إِخْذٌ: see 2.

8. اتَّخَذَ [written with the disjunctive alif] occurs in its original form; and is changed into اتَّخَذَ [with the disjunctive alif] this being of the measure افعل from أَخَذَ, the [radical] ۖ being softened, and changed into ت, and incorporated [into the augmentative ت]: hence, when it had come to be much used in the form of افعل [thus changed], they imagined the [former] ت to be a radical letter [unchanged], and formed from it a verb of the measure فاعل, aor. يَفْعَلُ; saying, تَخَذَ, aor. يَتَخَذُ (S, L, Mṣb,*) inf. n. تَخَذَ and تَخَذَ (Mṣb:) and اسْتَخَذَ [written with the disjunctive alif] of which exs. will be found below, is also used for اتَّخَذَ; one of the two ت being changed into س, like as س is changed into ت in سِتٌّ [for سِدْسٌ]: or استخذ may be of the

measure استفعل from تَخَذَ; one of the two ت being suppressed; after the manner of those who say ظَلَّتْ for ظَلَلَتْ: (S, L:) and I Ath says that اتَّخَذَ, in like manner, is of the measure افعل from تَخَذَ; not from أَخَذَ: (L and K in art. تخذ:) but I Ath is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say اتَّخَذَ from إِزَارَ, and اتَّخَذَ from أَهْلَ, and أَهْلَ from أَهْلَ, and there are other instances of the same kind: or, accord. to some, اتَّخَذَ is from وَخَذَ, a dial. var. of أَخَذَ, and is originally اتَّخَذَ. (MF.) [The various significations of اتَّخَذَ and تَخَذَ and استخذ will be here given under one head.] — You say, فِي الْحَرْبِ وَفِي الْقِتَالِ (S, L, K,*) and اتَّخَذُوا فِي الْقِتَالِ (Mṣb,) with two hemzehs, (S, L, K,) or, correctly, اِتَّخَذُوا, with one hemzeh, [or اِيْتَخَذُوا,] as two hemzehs cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, the first hemzeh being suppressed, the second remains unchanged,] They took, or seized, (أَخَذُوا,) one another (S, L, Mṣb, K) in fight, (S, L,) and in war; (Mṣb;) and so اِتَّخَذُوا. (Mṣb.) And اِيْتَخَذَ الْقَوْمُ The people, of company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down. (L, TA.) — [اتَّخَذَ, as also ۖ استخذ, and] تَخَذَ, aor. ۖ, (K in art. تخذ,) inf. n. تَخَذَ and تَخَذَ (TA in art. تخذ,) likewise signifies i. q. أَخَذَ (K in art. تخذ, and B and TA in the present art.,) as meaning He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ and حَصَلَ. (B, TA.) Some read, [in the Kur, xviii. 76,] لَتَتَّخَذَنَّ عَلَيْهِ أَجْرًا [Thou mightest assuredly have taken for thyself a recompense for it]: (S, L, K in art. تخذ, and TA in the present art.:) this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Aboo-Amr Ibn-El-'Alà and AZ, and so it is written in the model-copy of the Kur, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Ketheer and the Baṣrees; he and Yaḥkoob and Ḥafṣ pronouncing the ذ; the others incorporating it [into the ت]: (Bd:) some read لَتَتَّخَذَنَّ; (L and K in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) استخذ ۖ أَرْضًا is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies i. q. اتَّخَذَهَا [He took for himself a piece of land]. (S, L, K.) And اتَّخَذَ وَلَدًا [in the Kur, ii. 110, &c.,] signifies He got a son, or offspring. (Bd &c. See also below.) And تَخَذَ, aor. ۖ, inf. n. تَخَذَ and تَخَذَ, also signifies He gained, acquired, or earned, wealth, (L, and Mṣb in arts. اخذ and تخذ,) or a thing. (Mṣb.) — عِنْدَهُمْ وَاسْتَخَذَ عَلَيْهِمْ يَدًا — [He did to them a benefit, or favour; as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (I Sh:) and اتَّخَذْتُ عَنْدَهُ مَعْرُوفًا means [in like manner, as also عِنْدَهُ مَعْرُوفًا ۖ أَخَذْتُ, and يَدًا, and اتَّخَذَ] has a similar meaning; see Kur xviii.