

ف

The twentieth letter of the alphabet: called **فَا** [and **فَا**]. (TA.) It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **شَفْوِيَّةٌ** [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in **باب الالف**:) sometimes it is substituted for **ث**; thus in the conjunction **ثُمَّ**, as in the saying **جَاءَ زَيْدٌ ثُمَّ عَمْرٌو**, ["Zeyd came, then 'Amr"]; and in **الثَّوْرُ**, "the well-known herb so called [?]," for which they say **الفومر**; and in **الجَدْفُ**, "the grave," or "sepulchre," for which they say **الجَدْفُ**, but using for the pl. **أَجْدَاتٌ**, and not **أَجْدَافٌ**, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. **جدف**.) — **ف** is a particle having no government: (Mughnee,* K,* TA:) or it governs a manṣoob aor.; as in the saying, **مَا تَأْتِينَا فَتَحَدِّثْنَا** [Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here manṣoob by **أَنْ**, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the **أَنْ** in this case is necessarily suppressed: (I'Al p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys],

* فَبَيْنِكَ حَبْلِي قَدْ طَرَقْتُ وَمُرْضِعُ *

[Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is **رَبِّ**, meant to be understood; (Mughnee, TA;) like as it often is in the case of **و**, as is said in the Lubáb. (TA.) — It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things: — one of these is order; and this is of two sorts; relating to the meaning, as in **جَاءَ زَيْدٌ ثُمَّ عَمْرٌو** [Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] **فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ** [And the Devil caused them both to slip, or fall, from

it (i. e. from Paradise), and ejected them from that state of enjoyment in which they were]: (Mughnee, K:*) — the second thing that it denotes when used as an adjunctive to an antecedent is proximate sequence, and this is in everything [i. e. in every case] according to the estimate thereof; (Mughnee, K,*;) [meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, "the long period is sometimes esteemed short by comparison;" or it may be defined as a particle denoting sequence in a case in which is an uninterrupted connection between two events;] one says **تَزَوَّجَ فُلَانٌ فَوُلِدَ لَهُ** [Such a one took a wife, and, in uninterrupted connection with his doing so, a child was born to him,] when there did not intervene between the two events aught save the period of gestation, (Mughnee, K,*;) and so if it were a period protracted [beyond the usual length]; and you say **دَخَلْتُ الْبَصْرَةَ فَبَغْدَادَ** [I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdad,] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the **ف** that denotes causality; as is shown by the correctness of one's saying **إِنْ سَلِمَ فَبُورِئَ الْجَنَّةِ** [If he become a Muslim, he will consequently enter Paradise]; the delay between the two events [by death &c.] being well known: (Mughnee:.) — [or, accord. to J,] the adjunctive **ف** occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, **ضَرَبْتُ زَيْدًا فَعَمْرًا** [I beat Zeyd, and next 'Amr]: (§: [the second and third of these cases will be mentioned in the course of this art:]) — and it is said to occur sometimes in the sense of **ثُمَّ**, (Mughnee, K,* TA,*) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] **ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ثُمَّ خَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا** [Then we made the sperm a lump of clotted blood, then we made the lump of clotted blood a bit of flesh, then we made the bit of flesh bones, then we clothed the bones with flesh]: (Mughnee, K, TA:.) — and sometimes in the sense of **و**, (Mughnee, K,* TA,*) denoting conjunction in an

absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), **بَيْنَ الدُّخُولِ فَحَوْمَلٍ** [as though meaning *Between Ed-Dakhool and Howmal*]; (Mughnee, K, TA;) the right reading of which is asserted by Aṣ to be with **و**; but it is replied that the implied meaning is **بَيْنَ مَوَاضِعِ الدُّخُولِ فَمَوَاضِعِ حَوْمَلٍ** [amidst the places of, or pertaining to, Ed-Dakhool, and the places of, or pertaining to, Howmal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying **جَلَسْتُ بَيْنَ الْعُلَمَاءِ فَالزُّهَادِ** [I sat amidst the learned men and the devotees]: it has been said that **مَا** is here suppressed before **بَيْنَ**, and that **ف** is used in the place of **إِلَى**; but this usage of **ف** is strange: (Mughnee:.) — the third thing that it denotes when used as an adjunctive to an antecedent is relation to a cause: (Mughnee, K,* TA:*) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings **ضَرَبَهُ فَبَكَى** [He beat him, and he consequently wept,] and **ضَرَبَهُ فَأَوْجَعَهُ** [He beat him, and consequently pained him,] when the beating is the cause of the weeping and of the pain: (§, TA:) used in this manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14] **فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ** [And Moses struck him with his fist, and consequently killed him]; or a qualificative, as in [the saying in the Kur lvi. 52-54] **لَا تَكُلُونَ مِنْ شَجَرٍ مِنْ زُقُومٍ فَمَا لَثُونَ مِنْهَا** [Shall surely be eating from trees of Zakkoom, and consequently filling therefrom the bellies, and drinking thereon of hot water]. (Mughnee, K.) — Another manner in which it is used [the second of the three manners before mentioned (Mughnee)] is as a connective of an apodosis, i. e., of the complement of a conditional clause, (Mughnee,* K,* TA,) when this is of a kind not fit to be itself conditional, i. e., to be a protasis. (Mughnee.) It is thus used when the complement is a

wish; as in **لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ** [Would that I had wealth, that I might give alms thereof]: (IAk ibid.): — and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofees universally; as in the saying in the Kur [xl. 38 and 39] **لَعَلِّي أَبْلُغُ الْأَسْبَابَ الْأَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ** [May-be I shall reach the tracts, or the gates, the tracts, or the gates, of the heavens, so that I may look], accord. to one reading: (IAk p. 298:) — and in the complement of a negation, (S, and IAk p. 295,) i. e., of a simple negation; as in **مَا تَأْتِينَا فَنَحَدِّثْنَا** [Thou dost not come to us, that thou mayest talk to us; a saying mentioned before, in the first of the remarks on this particle]. (IAk ibid.) — It is also prefixed as a corroborative to an oath; as in **فَبِعِزَّتِكَ** [which may be rendered *Now by thy might, or nobility, &c.*], and **فَوَيْلِكَ** [Now by thy Lord]. (TA.) — The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sb: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase **أَخُوكَ فَوَجَدَ** [as though meaning *Thy brother, he has been found*]; but **هَذَا** is app. meant to be understood, so that the phrase should be rendered, fully, *this is thy brother, and he has been found*: Fr and El-Aplam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

• **وَقَائِلَةَ خَوْلَانَ فَأَنْكِحُ فَتَأْتِينِي**

and in the saying,

• **أَنْتَ فَاَنْظُرْ لِأَيِّ ذَاكَ تَصِيرُ**

or a prohibition, as in the saying **زَيْدٌ فَلَا تَضْرِبُهُ**; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is **هَذِهِ خَوْلَانٌ**, [so that the saying should be rendered, fully, *Many a woman is there saying, This is Khowlán (the tribe so named), therefore marry thou their young woman*; and in like manner the implied meaning of the third ex. is **هَذَا زَيْدٌ فَلَا تَضْرِبُهُ** *This is Zeyd, therefore do not thou beat him*;] and the implied meaning of the second ex. is **أَنْظُرْ فَاَنْظُرْ**, [so that the saying should be rendered, fully, *Look thou, and look to what result thereof thou wilt eventually come,*] the former **انظر** being suppressed, and its implied pronoun, **أَنْتَ**, expressed: the saying

• **وَإِذَا هَلَكْتُ فَعِنْدَ ذَلِكَ فَاجْزَعِي**

[meaning *And when I perish, on the occasion thereof manifest thou impatience, or grief, &c.*, the second **ف** being redundant,] is an instance of poetic license. (Mughnee.) — [As a numeral, **ف** denotes *Eighty*.]

ف

فأ and فاء Names of the letter ف, q. v. — فأ as a prefixed n. in the accus. case, *syn. with* فوه, see فوه in art. فوه.

فأ

R. Q. 1. فَأَا، (T, M, Mṣb,) inf. n. فَأَاةُ، (T, S, M, Mṣb, K,) He reiterated the letter ف (Mbr, T, S, M, Mṣb, K) in his speech; (S, M, K;) or was as though the letter ف predominated upon his tongue; (T;) or had an impediment in the tongue, the letter ف predominating in the speech. (M.)

You say, فِيهِ فَأَاةٌ [In him is a fault of reiterating the letter ف in his speech; &c.] (S, K.) [See also فَأَاةُ.]

فَأَا: see what follows.

فَأَا، (T, S, M, Mṣb, K) and فَأَا، (T, M, Mṣb, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lh, (T.) A man in whom is what is termed فَأَاةُ, expl. above; (T, S, M, K;) or who reiterates the letter ف much when he speaks; (M;) or who cannot utter the word unless with an effort, commencing with the like of the letter ف, and then pronouncing with effort the letters of the word correctly: (Mgh:) or one who reiterates his words much in speaking: (TA:) fem. with ة. (T, Mṣb.)

فات

8. **اِفْتَأَتْ عَلَيَّ** He said of me what was false:

(AZ, S, O:) or **اِفْتَأَتْ عَلَيَّ الْبَاطِلَ** he forged against me what was false: (K:) and **اِفْتَأَتْ عَلَيَّ مَا نَرُؤُفُلُ** he forged against me what I did not say. (M.)

— And **اِفْتَأَتْ عَلَيْنَا** He was alone in his opinion against us; none sharing it with him: (Ish, T, TA:) or **اِفْتَأَتْ بِرَأْيِهِ** he was alone, or singular, in his opinion: (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.) This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by Ish and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from **اِفْتَأَتْ**, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of **حَلَّاتُ السَّوْبِقِ** and **رَثَاتُ الْمَيْتِ**, and **لَبَّاتُ بِالْحَجِّ**. (S, O.) [See also art. **فوت**.] — **اِفْتَأَتْ**, in the pass form, He (a man, O) died suddenly: (O, K:) but this, app., [if not a mistake for **اِفْتَأَتْ**] should be **اِفْتَأَتْ**, without hemz, from **مَوْتُ الْفَوَاتِ**. (TA.)

فَوَيْتٌ, applied to a man and to a woman, One who follows his, or her, own opinion only. (From a marg. note in a copy of the S. [Thus pronounced by AZ: by others, **فَوَيْتٌ**, without hemz: see art. **فوت**.])

فاد

1. **فَادَهُ**, (T, S, M, A, L, K,) aor. ف، inf. n. **فَادٌ**, (M, L,) He, or it, hit, struck, smote, affected, or hurt, his (a man's, K) **فَوَادٌ** [or heart, &c.]: (S, M, L, K:) he hit, or smote, him, (AZ, T,) or shot, or shot at, and hit, or smote, him, namely a gazelle, (A,) or an animal of the chase, (AZ, T,) in his **فَوَادٍ**. (AZ, T, A.) — And, said

of a disease, (S,) and of fear, (A,) *It smote, or affected, his* **فَوَادٍ**: (S, A:) or, said of fear, it rendered him cowardly. (K.) — And **فَتَدَّ**, (T, M, A, L, K,) inf. n. **فَادٌ**; (M, L;) and **فَتَدَّ**; (K;) He had a disease in his **فَوَادٍ**: (T:) or he had a complaint thereof: (M, L, K:) or he had a pain therein: (K:) or he was, or became, hit, struck, smitten, affected, or hurt, therein. (A.)

— **فَادَ الْخُبْزَةَ**, (T, S, M, L,) or **الْخُبْزُ**, (K,) aor. as above, and so the inf. n., (M, L,) He put the cake of bread, or lump of dough, (T, S,) or the bread, (K,) into the hot ashes; (T, S, K;) and baked it therein: (T:) or he toasted [or baked] (M, L) the cake of bread, or lump of dough, [or the bread,] in the hot ashes. (M, L.) And **فَادَ النَّارَ** (S, M, L, K,) aor. and inf. n. as above, (L,) He roasted the flesh-meat [in the fire]; as also **اِفْتَادَهُ**. (S, M, L, K.)

— And **فَادَ لِبُخْبَزَةٍ**, (S, L,) aor. and inf. n. as above, (L,) He made for the cake of bread, or lump of dough, a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking it]. (S, L.) — **فَادَ لِفُلَانٍ** He acted well, or kindly, to such a one, in his affair, in absence: so in the "Nawádir" of Lh. (TA.)

5. **تَوَقَّدَ** i. q. **تَفَادَ** [i. e., when said of fuel, *It burned, burned up, burned brightly or fiercely, blazed, or flamed*]: (M, L, K:) [and] so when said of the heart [i. e. *It became excited with ardour, or eagerness*]. (M, L, K.) And i. q. **تَحَرَّقَ** [It burned much, as a quasi-pass. v.]: (so in copies of the K, in SM's copy and in my MS. copy and in the CK:) or, as in MF's copy of the K, **تَحَرَّرَ** [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of **فَوَادٍ**.]

8. **اِفْتَادُوا** They lighted a fire (M, A, L, K) for the purpose of roasting. (A.) — See also 1, latter half.

فَادٌ: [see 1, of which it is the inf. n.: and] see the paragraph here following.

فَوَادٌ (S, M, A, Mṣb, K, &c.) and **فَوَادٌ**, which is strange, (K,) but said by Esh-Shiháb to be a dial var., and to be without reason disallowed by AHát; (TA:) of the masc. gender only; (Lh, M, L, K, &c.) The heart; *syn. قَلْبٌ* [q. v.]; (S, M, A, L, Mṣb, K, &c.) of man, and of an animal other than man: (M, L:) so called because of its **تَفَادٌ** (T, M, L, K) i. e. **تَوَقَّدَ** [or ardour]; (M, L, K;) or because of its pulsation, and commotion; [for which reason also the heart is said to be called **الْقَلْبُ**, from **التَّغْلِبُ**]; for it is said that the primary meaning of **فَادٌ** is "motion," and the "putting in motion:" (MF, TA:) or the heart is thus called only when its **تَفَادٌ**, i. e. its **تَوَقَّدَ**, is regarded: and most authors make a distinction between **فَوَادٌ** and **قَلْبٌ**; the latter of which is said to have a more special signification than the former: (TA:) and the former is said to be [the pericardium,] the **غَشَاءُ**,

(L, TA,) or the **وَعَاءُ**, (TA,) of the **قَلْبُ**: (L, TA:) or the *middle thereof*: (L:) or the *interior thereof*: (TA:) the **قَلْبُ** being its **حَبَّةٌ** [q. v.], (L, TA,) or its **سَوِيْدَاءُ**: (L:) or **فُوَادٌ** signifies the *appendages of the مَرِيءُ* [or *oesophagus*], consisting of the *liver and lungs and قَلْبُ* [or *heart*]: (K:) pl. **أَفْئِدَةٌ**, (S, M, A, Mgh, Mjb, K, &c.,) the only pl. thereof known to Sb. (M, L.) — Also *The mind, or intellect*: and this, it is said, may be the meaning of the phrase [in the Kur liii. 11], **مَا كَذَبَ الْفُؤَادُ مَا رَأَى**, (TA,) or **مَا كَذَّبَ**, another reading, i. e. [*The mind did not disacknowledge, or deem improbable, what he saw.* (Jel.) [Hence,] **حِدَّةُ الْفُؤَادِ** *i. q.* **ذِكَاةٌ** [meaning *Sharpness, or acuteness, of mind, in a man: and sharpness of spirit in a beast.* (S in art. **ذَكَو**.)] [And **حَدِيدُ الْفُؤَادِ** *i. q.* **ذَكِيٌّ** meaning *Sharp, or acute, in mind, applied to a man: and sharp in spirit, applied to a beast:* one says **فَرَسٌ حَدِيدَةٌ** *A mare sharp in spirit*; and in like manner **نَاقَةٌ** [*a she-camel*]: (S and K in art. **رَوَعَ**:) and **رَوَاعَةُ الْفُؤَادِ**, and **رَوَاعُ الْفُؤَادِ**, a *quick, spirited, vigorous, she-camel; sharp in spirit*; syn. **شِبْهَةٌ ذَكِيَّةٌ**. (K in that art.) [And **طَارَ فُؤَادُهُ** *His mind or intellect, fled: and his courage.* (See **شَعَاعٌ**: and **طَارَ**.)]

فَتِيْدٌ: see **مَفْقُوْدٌ**, in two places. — Also, (T, M, L,) applied to bread [or dough], (M, L,) and so **مَفْقُوْدٌ**, (M, L, K,) and **مَفْتَادٌ**, and **أَفْوُوْدٌ**, (K,) *Baked on the fire*: (T:) or *put into hot ashes*, (L, K,) and *baked therein*: (L:) or *toasted* [or *baked*] *in hot ashes.* (M, L.) And the first, (T, S, M, &c.,) applied to *flesh-meat*, (S, M, L,) *Roasted*, (T, S, M, L, K,) as also **مَفْقُوْدٌ**, (M, L, K,) *on the fire*: (T:) or *roasted upon live coals*; as also **مَفَادٌ** [evidently, I think, a mis-transcription for **مَفْتَادٌ**]. (L.) — And **فَتِيْدٌ** signifies also *Fire or a fire* [for *baking* &c.]. (T, L, K.)

أَفْوُوْدٌ *A place which one makes, for a cake of bread, or lump of dough, in hot ashes, or in a fire, to put it therein [for the purpose of baking it]*: (S, M, L, K:) pl. **أَفَائِيْدٌ**. (L.) — See also **فَتِيْدٌ**. **مَفَادٌ**: see **فَتِيْدٌ**.

مَفَادٌ (T, S, M, L, K) and **مَفَادَةٌ** (S, L, K) and **مَفَادٌ** (T, M, L, K) *The [iron instrument, with which flesh-meat is roasted, called] سَفُوْدٌ*, (T, S, M, L, K,) [or] *with which one roasts and bakes.* (L, TA.) And [in the CK “or”] the first, (S, L, K,) and the second and third also, (accord. to the K,) the *piece of wood, or wooden implement, with which the [fire in the kind of oven called] تَنْوَرٌ is stirred*: pl. **مَفَائِدٌ**. (S, L, K.)

مَفَادَةٌ } see the next preceding paragraph.
مَفَادٌ }
مَفْوُوْدٌ *Hit, struck, smitten, affected, or hurt,*

in his **فُوَادٍ** [or *heart, &c.*]: (S, A, L:) *smitten, or affected, by a disease therein*: (S, L:) or *by pain therein.* (L.) — A man *without a heart; having no heart*; as also **فَتِيْدٌ**: (Ks, S, L:) *weak-hearted*: (T, L:) a *coward*; (T, M, L, K;) and so **فَتِيْدٌ**: (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) — See also **فَتِيْدٌ**, in two places.

مَفْتَادٌ: see **فَتِيْدٌ**, in two places. — Also *A place of fuel*: (T, L:) *a place in which a fire is lighted for roasting.* (A.)

فَارٌ

1. **فَيْرٌ**, aor. **يَفَارٌ**, *It (a place) became abundant in فَارٌ* [i. e. *rats, or mice*]. (Mjb.) — **فَارٌ**, (J, O,) aor. as above, (K,) inf. n. **فَارٌ**, (TK,) *He dug*; (K;) or *dug as does the فَارٌ* [i. e. *rat, or mouse*]: (M, TA:) and, (K,) as some say, (M, TA,) *he buried, and hid.* (M, O, K, TA.)

فَارٌ [*A kind of animal, well known*, (M, K,) [the *genus mus*; the *rat*; the *mouse*; and the *like*]; with ء, (Lth, S, Mjb,) and without ء; (Mjb;) [a coll. gen. n.:] n. un. with ة: (Lth, T:) [in the S and O and Mjb, **فَارٌ** is said to be pl. of **فَارَةٌ**, but in the last is added, like **تَمْرٌ** and **تَمْرَةٌ**, showing that by pl. is meant coll. gen. n.:] the pl. of **فَارٌ**, (Lth, T, M, K,) or of **فَارَةٌ**, (O, Mjb,) is **فَيْرَانٌ** (Lth, T, M, O, K, Mjb) and **فَيْرَةٌ**: (M, K:) accord. to IAqr, (T, TA,) **فَيْرٌ**, like **صِرْدٌ**, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase **الْفَارُ الْفَيْرُ**, [in which **الْفَارُ** is evidently used in a sense mentioned below, namely, “the muscles,” as is indicated in the T and O,] and, accord. to some, [**الْفَيْرُ** is a corroborative epithet, for they say that] this phrase is like **لَيْلٌ لَيْلٌ** and **يَوْمٌ يَوْمٌ**: (O:) **فَارَةٌ** is applied [accord. to some] to the female; (M;) or [more correctly] to the male and the female, (M, K,) like as **حِمَامَةٌ** is applied to the male and the female of the [genus] **حِمَامٌ**. (M, TA.) — Also *Musk*: (M, K:) this is sometimes called **فَارٌ** because it is from the [animal, or from a kind of animal, called] **فَارٌ**, as some say. (M.) — And **فَارَةٌ الْمِسْكِ** signifies *The bag, follicle, or vesicle*, (**نَافِجَةٌ**, S, M, O, K, or **نَافِقَةٌ**, T,) of *musk*: (T, S, M, O, K:) and is also without ء; (M, Mjb;) or it should correctly be mentioned in art. **فَوْرٌ**, [as being called **فَارَةٌ**] because of the spreading (**فَوْرَانٌ**) of its odour: or it may be with ء because it has the appearance, or form, of the [animal called] **فَارَةٌ**. (O, K.) It was said to an Arab of the desert **أَتَهَمَزُ الْفَارَةَ**, (K, TA, in the CK **أَتَهَمَزُ الْفَارَ**) [meaning *Dost thou pronounce فارة with hemz?*], and he replied, [understanding the animal so called to be meant,] **الْبَهْرَةُ تَهْمِزُهَا**, (K,) meaning, [*The cat*] *bites it.* (TA.) — [Hence, app., by a synecdoche, **فَارَةٌ الْمِسْكِ** is applied to *The musk-animal, or Tibet-musk*;

moschus moschiferus:] El-Jáhidh says, I asked a perfumer, of [the sect of] the Moqtezileh, respecting [the animal called] **فَارَةُ الْمِسْكِ**, and he said, *it is not a mouse, or rat, (فَارَةٌ) but is more like a young gazelle: it is found in the region of Tubbat [or Tibet]; and is hunted; and the man who catches it binds tightly its navel, [or rather its umbilical follicle,] which being pendent, the blood collects in it; then it is slaughtered; and when it is quiet, he cuts out the bound navel, and buries it in barley (شعير) until the congealed blood becomes converted into strong-scented musk.*

(TA.) — And **فَارَةُ الْإِبِلِ** signifies *The sweet odour of the camels, [likened to that of the vesicle of musk,] which diffuses itself from them when they have pastured upon the herbs and their blossoms,* (S, O,) or, as some say, *upon the [plant called] خُرَامِي* [q. v.], (O,) and then drunk, and returned from the water, with their skins moist: (S, O:) so says Yaqqoob. (S.) Thus in a verse cited voce **ذَفِرٌ**. (S, O.) [Therefore **فَارَةٌ ذَفِرًا** should there be rendered *A pungent sweet odour like that of a vesicle of musk.* But see **فَارَةٌ**, in art. **فَوْرٌ**.] — **الْفَارُ** signifies also *† The muscles*: (T, O:) and **فَارُ الْمَتْنِ** *† the flesh on either side of the back-bone*; as also **بِرَابِيعُ الْمَتْنِ**. (T. [See also **الْفَارُ**, in art. **فَوْرٌ**].) — And *A species of trees*; with and without ء: (M:) and **فَارَةٌ** [as its n. un.] *a tree [of that species]*. (K.) — Also *A certain well-known measure, or quantity, of wheat*: in this sense an adventitious word. (O.)

فُوْرٌ: see **فَارٌ**, first sentence.
فَيْرٌ *A place abounding with فَارٌ* [rats, or mice]. (S, O.) You say **أَرْضٌ فَيْرَةٌ**, (O, K,) and **أَرْضٌ فَارٌ**: (S, O, K,) *Land abounding with فَارٌ*: (K:) or *land containing فَارٌ*. (S, O,) [In my copy of the Mjb, I find **مَكَانٌ مَفَارٌ**.] — **مَلِكٌ مَفَارٌ**, (M, K,) and **فَارٌ**, (TA,) *into which a rat, or mouse, (فَارَةٌ) has fallen.* (M, K, TA.)

فَارَةٌ n. un. (but said by some to be fem.) of **فَارٌ** [q. v.] — Also, (S, M, O, K,) and **فُوْرَةٌ**, (M, K, in the O written **فُوْرَةٌ**), both with and without ء, (M, O,) *A flatus* (S, M, O, K) *that collects* (S) *in the pastern* (S, M, O, K) *of a camel, (S,) or of a beast, (M, K,) or of a horse*; (O;) *which issues* (S, M, O, K) *when it is felt*, (S,) *or when it is stroked, and collects when it is left to itself.* (M, O, K.)

فُوْرَةٌ: see the next preceding paragraph.
فَيْرَةٌ and **فَيْرَةٌ**: see **فَيْرَةٌ**.
فُوْرَةٌ: see the paragraph here following.

فَيْرَةٌ (T, M, O, K) and **فُوْرَةٌ** (M, K) and **فَيْرَةٌ** (Lth, T, O, K) and **فَيْرَةٌ**, and also without ء, (K,) *Fenugreek (حَبَّةٌ) cooked until its foam boils up, when it is put into a press (مِعْصَرٌ), and clarified, then dates are thrown upon it, and the woman in the state following childbirth sups it*: (Lth, T:) or *fenugreek (حَبَّةٌ) and dates cooked for the woman in the state following child-*

birth, (M, O, K,) who drinks it, (M,) and for the sick. (O.)

فَسْرٌ; and its fem., with ة: see فَسْرٌ.

فأس

1. فأس, (S, M, O, K,) aor. فأس, inf. n. فأس, (M, K,) He struck (AHn, S, O, Msb, K) him, or it, (S, O,) or a tree, (AHn, M,) with a فأس: (AHn, S, M, O, K:) he cut him, or it, (M,) or a tree, (TA,) therewith: (M:) he clave, (M, O, K,) or split, (T, O,) a piece of wood, (M,) or one's head, (O,) therewith. (M, K.) — He hit (S, K) a man (S) in the فأس of the head. (S, K.) — He ate wheat, or other food. (O, K, *TA.)

فأس A certain implement of iron, (M,) with which one digs; [i. e., a kind of hoe; thus called in the present day; generally having a blade more long than wide, and a short handle; altogether resembling an adz:] (Kr, M:) and with which one cuts; [i. e., an adz; and an axe; both also thus called in the present day; more commonly the former; used for cutting, cleaving, and splitting, trees and wood, (see فأس,) and for hewing, forming, or fashioning, wood &c.: (see also قَدُومَ:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَافِرُ:)] the * in this word may be suppressed: (Msb:) it is of the fem. gender: (M, Msb, K:) the pl. (of pauc., O) is فُؤُوسٌ (M, O, Msb, K) and (of mult., O) فُؤُوسٌ, (S, M, O, Msb, K,) and, accord. to some, فُؤُوسٌ. (TA.) — فأس اللجام [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle في] the حَنَك [here meaning the palate, against which it is made to press when the rein is drawn hard for the purpose of checking the horse]; (IDrd in his book on the Saddle and Bridle, [in one part of which he likens to it the tongue of a buckle,] S, M, A, O, K;) the iron that stands up in the شَكِيمَة; (T;) or, as some say, that which is in the middle of the شَكِيمَة, between the مَسْخَلَانِ: (ISH:) the شَكِيمَة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مَسْخَل is an iron [i. e. a ring of iron, one of a pair of rings which are inserted each into the other, in the place of our curb-chain,] beneath the حَنَك [here meaning the part between the two sides of the lower jaw]: (IDrd:) or, as some say, [and among them Kr,] the transverse iron in the bit; (M;) but this assertion requires consideration. (TA.) You say, فَلَانٌ يَلُوكُ لِسَانَهُ فِي الْكَلَامِ كَمَا يَعْلِكُ الْفَرَسُ فَأَسَ الْجَامِرِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — فأس الرأس, (S, O, K,) or فأس القفا, (M,) The edge of the قَمْحَدُوة [or hinder part of the back of the head], that projects above the back of the neck; [i. e., the small protuberance above the back of the neck:] (S, O, K:) or the hinder part of the قَمْحَدُوة. (M.) — فأس الرحى (M.) —

The [protuberant] part of the [nether, or lower,] mill-stone, in the middle of which is [fixed] the axis. (Kzw, description of Ursa Minor.) —

And hence, الفأس The Constellation of Ursa Minor. (Idem, same place.) — فأس الفم The extremity of the mouth, in which are the teeth. (M.) — اجْعَلْ هَذَا الْأَمْرَ فَأْسًا وَاحِدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. باج.)

فال

2. الفأل is of the measure تَفْعِيلٌ from الفأل: (O, K, *TA:*) [and is app. syn. with تَفَالٌ, signifying The auguring, &c.; or it may signify the auguring, &c., much: accord. to the TK, فَالَهُ بِهِ قَالَهُ بِهِ جَعَلَهُ يَتَفَالٌ he made him to augur, &c., by it; but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says,

لَا يَأْخُذُ التَّفْعِيلُ وَالتَّحْزِي
فِينَا وَلَا قَدْ فِ الْعِدَى ذُو الْأَرْ

[which seems evidently to mean, The auguring, &c., or auguring, &c., much, and the divining, will not have any effect upon us; nor the enemies' noisy reviling or reproaching]: but AA has related it otherwise, substituting التَّفْعِيلُ [lit. the lying] for التَّفْعِيلُ; and has explained it as meaning the enchanting; because it is a turning of a thing from its proper way, or mode. (O, TA.)

5. تَفَالٌ بِهِ, (ISk, S, M, MA,) or تَفَالٌ, (AZ, T, Msb,) or both, (K, TA, [accord. to the latter of which, it seems that the latter v. is formed from the former v., for the purpose of alleviating the pronunciation, and has become the popular form,]) He augured, or augurated, good, by it, or from it; or regarded it as a good omen; i. e., something uttered in his hearing: (AZ, ISk, T, S, M, *MA, Msb, K:) or so, and likewise evil; (AZ, T, Msb, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطِيرَ مِنْهُ (q. v.): and in like manner they used these verbs in relation to the cries and flights of birds, and the motions of gazelles, &c.; as is stated in several of the lexicons, voce بَارِحٌ, &c. See also 2 and 8: and see فأل.]

6: see the next preceding paragraph.

8. ائْتِيَالٌ [in my copies of the S written ائْتِيَالٌ] is of the measure ائْتِيَالٌ from الفأل: (S, K, *TA:*) [in the PS and TK, it is said to be syn. with تَفَالٌ: it seems, however, that in the ex. here following, its exact signification, and whether it be used in an act. or a pass. sense, is doubtful; and that it is trans. without a prep.:] El-Kumeyt says, describing horses,

إِذَا مَا بَدَتْ تَحْتَ الْخَوَافِقِ صَدَقَتْ
بِأَيْمَنِ فَأَلِ الرَّاجِرِينَ أَتَيْتَابُهَا

[app. meaning, When they appear beneath the standards, (perhaps standards set up as winning-posts,) the regarding them as of good omen, or their being regarded as of good omen, (by reason of their excellent performance,) verifies the happiest augury of the diviners: with respect to its being made fem. in this ex., though not regularly fem. in form, see صَرَفٌ, third sentence]. (S, TA.) — [It has also another signification:] Fr says, ائْتَالَتْ الرَّأْيِ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally ائْتَيْلَتْ, which becomes changed by rule to ائْتَلَتْ; and that the signification is the same as that of ائْتَيْلَتْ الرَّأْيِ, I declared, or esteemed, the judgment, or opinion, weak; or pronounced it to be bad, and wrong, or erroneous: perhaps the substitution of hemz for the medial radical letter is for the purpose of giving to the phrase a double meaning: or the hemz may be the original letter, and the phrase may be used ironically]. (O, TA.)

فأل, (T, S, M, O, Msb, K,) and فأل without * is allowable, (Msb,) A good omen; (PS;) contr. of طَبِيرَةٌ: (T, M, Msb, K:) it is when a man is sick, and he hears another say يَا سَالِمٌ [O safe]; or seeking, and hears another say يَا وَاجِدٌ [O finder]: (ISk, T, S, O, K:*) or it is when one hears a good saying, and augurs good by it: (Msb:) [therefore] it is said in a trad., كَانَ حَنَّانٌ يُحِبُّ الْفَالَ وَيَكْرَهُ الطَّبِيرَةَ [He (the Prophet) used to like the فأل, and dislike the طَبِيرَةَ]: (T, S, O:) [or it signifies so, and likewise an evil omen: i. e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Msb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِي الْفَالُ الصَّالِحُ [The good فأل pleases me]; which shows that there is a sort of فأل that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which is evil: (K in art. طير:) the pl. is اَفْوَالٌ [properly a pl. of pauc.], (S, O,) or فُؤُورٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says,

وَلَا أَسْأَلُ الطَّبِيرَةَ عَمَّا تَقُولُ
وَلَا تَسْخَأَلُنِي الْأَفْوَالُ

[And I will not ask the birds respecting what they say, nor shall omens, or good omens, contend with me as though pulling me in different directions].

(S, O.) — لَا فَالَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

فأل اللحم, (O, K,) or فأل اللحم, (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also فَيْلٌ, in art. فَيْل.]

الفأل A certain game of the boys (T, S, O, K,

TA) of the desert-Arabs, (TA,) with earth, or dust: (T:) they hide a thing in earth, or dust, and then divide it, and say, In which of them (S, O, K, TA) twain (S, O, TA) is it? (S, O, K, TA.) [See also الْفَيْئَال, in art. فَيْئَال.]

فَيْئَالُ اللَّحْمِ: see فَيْئَالُ اللَّحْمِ, above.

مُفَايِلٌ [or مُفَايِلٌ (M and TA in art. فَيْئَال)] A boy playing at the game called الْفَيْئَالُ. (S, O.)

فَالُودٌ &c.

فَالُودٌ and فَالُودٌ and فَالُودٌ: see art. فَالُودٌ.

فَأَمٌ

1. فَأَمٌ, [or فَأَمُ الْعُشْبِ, as is shown by an ex. in the S and TA,] aor. فَأَمَ, [inf. n. فَأَمٌ, T, K,] He (a camel) filled his mouth with herbage; (IAar, S, K;) as also فَأَمَرَهُ, (K, TA,) like فَوْرَحَ; (TA; [in the CK فَأَمَرَهُ;]) and تَفَأَمَرَهُ. (AA, T, K, TA.) — And فَأَمَرَهُ, (T,) or فَأَمَرَهُ مِنَ الْمَاءِ, aor. as above, (K,) He satisfied his thirst with drinking of water. (T, K.) — And فَأَمَرَهُ فِي الشَّرَابِ He drank with his mouth, not with his hand nor with any other thing, a gulp, or a draught, (تَفَسَّأَ,) of the wine, or beverage; (T, TA;) said of a man: (TA:) app. from أَفَأَمَرٌ signifying "he filled" a vessel: and صَمَّرٌ signifies the same. (T, TA.) — See also 4.

2: see 4. — فَأَمَرٌ signifies also The making wide a leathern bucket. (T, TA.) — And [app. as inf. n. of فَأَمَرَهُ, first signifying The being made wide, and then, as a subst.,] largeness, bulkiness, or corpulence, and wideness. (TA.) — See, again, 4.

4. فَأَمَرَهُ He widened, (S, M, K,) and added to, a [camel's saddle such as is called] قَتَبٌ, (S, K,) and [such as is called] رَحْلٌ, (S,) or a [woman's camel-vehicle such as is called] هَوْدَجٌ, in its lower part; (M;) and فَأَمَرَهُ, (S, M, K,) inf. n. تَفَأَمَرَهُ, (S, K,) signifies the same: and the epithets فَأَمَرَهُ and فَأَمَرَهُ are then applied thereto. (S, M, K.) — [And He widened a leathern water-bag by inserting a third skin between the two other skins: see the pass. part. n. below, and see also شَعْبَبٌ.] — And He filled a vessel (T, TA) or a leathern bucket: (TA:) and so أَفَعَمَرَهُ. (T, TA.) — أَفَعَمَرَهُ His (a camel's) withers became full of fat: (S:) [or] so فَأَمَرَهُ حَارِكُهُ, like فَوْرَحَ [in measure], accord. to the K, but correctly فَأَمَرَهُ, like عَنِى: (TA:) [or the latter verb is app. فَأَمَرَهُ: for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are فَأَمَرَهُ (S, TA) and فَأَمَرَهُ, meaning fat, and wide within: in the K, erroneously, فَأَمَرَهُ and فَأَمَرَهُ, like مَبْرُوبٌ and مَبْرُوبٌ. (TA.)

6: see 1, first sentence.

قَطَعُوهُ فُؤْمًا, [the latter word] like صُرْدٌ, (K,) or قَطَعُوا الشَّاةَ فُؤْمًا فُؤْمًا, (so in the T accord. to the TT,) i. e. [They cut it, or the sheep, or goat,] into a number of pieces. (T, K.)

فُؤْمٌ A thing that is spread to sit upon or to lie upon, (S, M, K,) pertaining to the [women's camel-vehicles called] مَشَاجِرُ [pl. of مَشَجَرٌ], (M,) or to [those called] هَوَادِجُ, (K,) or to both of these: (S:) or, as some say, a هَوْدَجٌ that is widened in its lower part by something added thereto: or a burden equiponderant to another burden, like a sack with a small mouth, with which the vehicle of a woman is covered; one being placed on one side, and another [app. close to the former] on the other side: (M:) pl. فُؤْمٌ [with two dammehs]. (S, M, K.) — [And A piece that is added to a leathern water-bag. (See شَعْبَبٌ; under which it is loosely explained: and see 4 in this art.)] — Also A company of men: (T, S, M, K:) a pl. having no proper sing.: (S, K:) the vulgar say فَأَمَرَهُ, without ء: (S:) [or] they say فَأَمَرَهُ: (thus in the T accord. to the TT:) [but ISd says, فَأَمَرَهُ and فَأَمَرَهُ have this meaning; otherwise I should say that فَأَمَرَهُ is a modified form, for alleviation, from فَأَمَرَهُ. (M in art. فَيْئَال.)

أَفَأَمَرٌ [a pl. of which the sing. is not mentioned] The four parts whence the water pours forth, between the extremities of the cross-pieces of wood (الْعَرَاقِي), of the leathern bucket. (Th, M.)

مُفَأَمَرٌ: see 4, first sentence. — مَزَادَةٌ مُفَأَمَرَةٌ [A leathern water-bag] widened with a third skin (T, M) between the two [other] skins: [see شَعْبَبٌ:] and in like manner دَلْوٌ مُفَأَمَرَةٌ [app. meaning a widened leathern bucket]. (M.) — And سَقَاءٌ مُفَأَمَرٌ [A skin for water or milk] filled. (TA.) — See also 4, last sentence.

مُفَأَمَرٌ: see 4, first and last sentences.

فَانِيدٌ and فَانِيدٌ

فَانِيدٌ and فَانِيدٌ: see art. فَنَدٌ.

فَأَى and فَأَوٌ

1. فَأَوٌ, inf. n. فَأَوْتُ رَأْسَهُ; فَأَى, inf. n. فَأَيْتُهُ; فَأَوْتُ, I split, or clave, his head, i. e. a man's, with the sword: (AZ, T, S, M:) or فَأَيْتُهُ, I struck, or smote, the upper part of his skull so that it opened from over his brain. (Lth, T.) — And فَأَيْتُهُ الْقَدْحَ I split, or clave, or cracked, the bowl. (M.) And فَأَوْتُهُ بِالْعَصَا I smote, or struck, him with the staff, or stick. (IAar, M.) فَأَوٌ and فَأَى both signify The act of smiting, or striking: and the act of splitting, or cleaving. (K.)

4. فَأَى He (a man, TA) lighted upon, or became in, what is termed a فَأَوٌ: or he inflicted a wound of the head such as showed the whiteness of the bone, or such as laid bare the bone. (K, TA.)

5: see the next following paragraph.

7. انْفَأَى It became split, or cloven, (S, M, K,) or cracked; (M, K;) said of a bowl [&c.]; (S, M;) as also تَفَأَى: (M, TA:) it opened, or became opened: (M, K:) it opened so as to form a break, or breach: (T, M, K:) it became laid open, uncovered, or exposed to view. (T, TA.)

فَأَوٌ An interval, (S, M,) or a low, or depressed, place, (خَفْضٌ, so in one of my copies of the S,) between two mountains: (S, M:) and, accord. to Lh, (M,) a cleft (M, K) in a mountain, (M,) or between two mountains. (K.) And وَأَوٌ [or depressed tract], (M, and so in copies of the K,) or وَطِيٌّ, (so in other copies of the K,) meaning soft, or smooth, or plain, place, (TA,) between two stony tracts of the kind whereof one is termed حَرَّةٌ. (M, K.) And, (M, K,) as some say, (M,) A clear, open, space among sands. (M, K.) And, (M, K,) accord. to As, (M,) A low, or depressed, tract of good land surrounded by mountains, (M, K,) and such as is of an elongated form, and such as is not of that form. (M.) And (as some say, TA) A narrow place in a valley, leading to a wide space, (K, TA,) of which the upper part has no place of exit. (TA.) And (as some say, TA) A smooth place. (K, TA.) — Also The night; (M, K;) so says Aboo-Leylà; but of questionable correctness. (M.) — And The place, or time, of sunset. (K.)

فَأْتَةٌ A party, portion, division, or distinct body; or a company, or congregated body; syn. فُرْقَةٌ, (T,) or طَائِفَةٌ, (S,) or جَمَاعَةٌ; (M, K;) of men: (T, M:) [see more in art. فَيْأٌ, to which it belongs accord. to some: accord. to others,] it is originally فُؤَةٌ [app. فُؤَةٌ] (T) [or فُؤٌ (see art. فَيْأٌ); or فُؤِيٌّ or فُؤِيَّةٌ (see what follows)]; the ء being a substitute for the [final radical letter, which is و] or ي: (S:) the pl. is فُؤُونَ (S, M, K) and فُؤَاتٌ. (M, K.) El-Kumeyt says,

تَرَى مِنْهُ جَمَاعَتَهُمْ فُؤِيَّةً

meaning [Thou wouldst see, in consequence thereof, their skulls become] scattered fragments. (S.)

فَأَوِيٌّ The head, or glans, of the penis. (M, K.)

فَأَوِيَّةٌ or فَأَوِيَّةٌ (accord. to different copies of the K) An elevated, expanded place. (K.)

فَاوَانِيَا

عُودُ الصَّلِيبِ. i. q. الْفَاوَانِيَا, [both of which appellations are now applied to The common peony, paeonia officinalis, and this is what is meant in what here follows,] i. e. الْكُهَيْبَانَا, [app. for كُهَيْبَانَا, which is a Pers. word, meaning the plant above-mentioned,] a plant less than a cubit [in height], having a purple flower, not found except in the day of the sun's taking its abode in Libra; (TA;) [its root has, from ancient times, and in various countries, been held in high repute for medicinal properties; and various fancied virtues (some of which are supposed to be partly dependant upon particular aspects of the moon and certain stars, and several of which are mentioned

in the TA,) are ascribed to it:] *it is hot, attenuant, resolutive, diuretic, has the property of stopping hæmorrhage, and is beneficial as a remedy against the نقرس [i. e. gout, or particularly podagra,] and epilepsy (الصرع), even by its being suspended [on the patient]. (K.)* [See also **بَرُوح**, in art. **بروح**.]

فت

1. **فَتَّ** (S, M, O, Mṣb,) aor. ʾ, (M, Mṣb,) inf. n. **فَتَّ**, (Lth, T, M, Mṣb, K,) *He crumbled a thing, or broke it into small pieces, with his fingers: (Lth, T, TA:) or he broke (a thing, M) with his fingers: (M, K:) or [simply] he broke a thing: (S, O:) or (M) he bruised, or brayed, (M, K,) a thing: (M:) and فَتَّت (M, TA,) inf. n. فَتَّتْ (O,) signifies the same; (M, TA;) or [rather] he broke [a thing, or crumbled it with his fingers,] much. (O.) You say of a man, فَتَّ **الخبز**, (A, Mṣb,) aor. and inf. n. as above; (Mṣb;) and فَتَّتْ **الخبز**; *He crumbled the bread with his fingers. (A.)* — [Hence,] one says, **ذَا مِمَّا يَفْتُ كَبِدِي** + [lit. *This is of what crumbles, or crushes, my liver; like as we say, "of what breaks my heart"*]. (A, TA.) — And **كَلَّمَهُ فَتَّتْ فِي سَاعِدِهِ** + *He told him, or spoke to him, of a thing, and it [crushed, or] weakened, or enervated, him. (M, K, TA.)* And **فَتَّتْ فِي عَضُدِي وَفَدَّ رُكْبِي** (O, TA) + *He broke my strength, and dispersed, or separated, my assistants. (TA.)* And **فَتَّتْ فِي عَضُدِ فُلَانٍ** i. e. *He sought to injure such a one by diminishing, or impairing, [in number or power,] the people of his house. (T, O.)* [See also art. **عضد**.] The verb in this phrase is also used in the pass. form. (O.)*

2: see the preceding paragraph, in two places.

5: see the paragraph here following.

7. **انفتت** *It became crumbled, or broken into small pieces, with the fingers: (TA:) or it became broken with the fingers: (M, TA:) or [simply] it became broken: (S, O:) or it became bruised, or brayed: and فَتَّتْ signifies the same; (M, TA;) or [rather] it became broken [or crumbled with the fingers] much. (S, O.)*

R. Q. 1. **فَتَّتَتْ** [inf. n. of فَتَّتْ] *The drinking, of camels, less than satisfies thirst. (O, K.)* — [And it is also trans.:] one says of a pastor, **فَتَّتَتْ إِبِلَهُ** *He drove back his camels from the water when they had not satisfied their thirst. (IAqr, T, O.)* — And فَتَّتَتْ **إِلَيْهِ**, inf. n. فَتَّتَتْ, *He spoke secretly to him: one says, مَا هَذِهِ الدَّوْنَةُ وَالْفَتَّتَةُ [What is this whispering, and secret speaking?]. (A, TA.)*

فَتَّ *A fissure in a rock: (IAqr, T, O, K:) as also فَتَّتْ: (IAqr, T:) pl. فَتَّتَات. (IAqr, T, O.)* — **مَا فِي يَدِي مِنْكَ حَتَّى وَلَا فَتَّ** *There is not in my hand, from thee, aught. (O.)* — **أُولَيْكَ أَهْلٌ**

فَتَّ and **فَتَّتْ** (Fr, T, O, K*) and **فَتَّتْ** (Fr, T, K) *Those are the people of a house dispersed, or scattered. (Fr, T, O, K*)*

فَتَّ and **فَتَّتْ**: see what next precedes.

فَتَّة, (M, A, and so in some copies of the S,) or **فَتَّتْ**, (so in other copies of the S,) or both, (K,) or the latter and **فَتَّتْ**, (T, O,) *The thing, (S, O,) or piece of dung, (T, M, A, K,) [i. e.] of dry dung, (CK,) of the camel, (T, M, A, K,) or of the horse or any solid-hoofed animal, (T,) that is broken, or crumbled, (S, M, A, O, K,) and put beneath the زَنْدَة, (T, S, O,) or put beneath the زَنْد, on the occasion of striking fire, (M,) [i. e.] in which one strikes fire. (K.)* [Hence,] one says, **فُلَانٌ لَا يَسَاوِي فَتَّةَ**, meaning [*Such a one is not worth] a crumbled piece of dung of the camel. (A.)* — Also, i. e. **فَتَّةَ** and **فَتَّتْ**, (K,) or the latter [only], (AA, T, O,) **كُنَّةٌ** [i. e. *lump, or compact portion,*] of dates. (AA, T, O, K.)

فَتَّةَ and **فَتَّتْ**: see the next preceding paragraph; the former in two places.

فَتَّتَات *Broken bits or particles, (T, S, M, A, O, Mṣb, K,) and (A) such as have fallen off, (T, A,) of a thing, (S, O, Mṣb,) [as] of coloured wool, (T, A,) and of wool in general, (T,) and of musk, and [crumbs] of bread. (A.)*

فَتَّتَات: see the next paragraph, in two places.

مَفْتُوتٌ i. q. **فَتَّتَتْ** [i. e. *Crumbled, or broken into small pieces, with the fingers: or broken with the fingers: or simply broken: or bruised, or brayed;*] (T, S, M, O, Mṣb, K;) as also **فَتَّتَات**. (M, K.) — And particularly, (Lth, T, S, M, A, Mgh, O, Mṣb,) and so **فَتَّتَات**, (S, M, A, Mgh, O,) *Crumbled bread, (Lth, T, S, &c.,) like سَوِيْق*. (A, Mgh.) **فَتَّتَات** has a more special signification than فَتَّتَتْ, [being a n. un., meaning *A mess of crumbled bread,*] (Mgh, Mṣb,) and is said to be eaten by a woman in order that she may become fat. (Mgh.) — And فَتَّتَات signifies also *A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.)*

فَتَّتَات: see the next preceding paragraph.

بَيْنَهُمْ فَتَاتٌ *Between them is secret speaking, [or between them are secret speakings, for فَتَاتٌ is app. pl. of the inf. n. فَتَّتَتْ used as a simple subst., (see R. Q. 1,)] not heard nor understood [by others]. (O, K.)*

مَفْتُوتٌ: see فَتَّتَتْ.

فتا

1. **مَا فَتَّى**, (Fr, T, Mṣb, K,) aor. ʾ; (Fr, T, Mṣb;) and **مَا فَتَّى**, [aor. ʾ;] (K;) and **مَا فَتَّى**, (Fr, T, K,) aor. ʾ; (Fr, T;) *He did not cease [doing a thing; being incomplete, or non-attributive, verbs]; (T, Mṣb, K;) as also مَا أَفْتَى; (AZ, T, K;) this last of the dial. of Temeem; (AZ, T, M;) the first of the dial. of Keys and*

others: (AZ, T:) you say, **مَا فَتَّتْ أَذْكَرُهُ**, (AZ, T, S, O, Mṣb,*) or **مَا فَتَّتْ أَفْعُلُ**, (M,) and **مَا فَتَّتْ**, (AZ, T, S, O, M,) aor. ʾ, inf. n. فَتَّتْ (AZ, T, M) and **فَتَّتَتْ**; (M;) and **مَا فَتَّتَتْ**, aor. ʾ; (Fr, O;) and **مَا أَفْتَاتُ**; (AZ, T, S, M, O;) *I did not cease [remembering him, or doing such a thing]: (AZ, T, S, M, O, Mṣb:*)* these verbs are used only in negative phrases, in this sense; but sometimes the particle of negation is suppressed, it being, however, meant to be understood; (T, S, M;) as in **تَلَّاهُ تَفَاتًا تَذْكُرُ يَوْسُفَ**, (T, S, O, K,) in the Kur [xii. 85], (T, S, O,) meaning **مَا تَفَاتًا**, (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly **لَا تَفَاتًا**, [i. e. *By God, thou wilt not cease remembering Joseph,*] accord. to all the grammarians and the expositors of the Kur-án: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) — And **فَتَّى** (O, K,) inf. n. فَتَّى, (O,) *He forgot it, and abstained, or desisted, from it; (O, K,) and so in some copies of the K; in other copies of the K انقدع or انقدغ; [both of which are evidently mistranscriptions;] namely, an affair, or event: (O, TA:) or this is used only in negative phrases. (K.)* — **فَتَّى**, as a complete [i. e. an attributive] verb, signifies *He stilled, quieted, or made to cease, syn. سَكَّنَ*, or, as some say, (TA,) *he abated, or allayed, syn. كَسَّرَ*, and extinguished: thus says Ibn-Málik, as on the authority of Fr; and it is correct: AHei has erred in charging him with having committed a mistake: (K, TA:) for he says that it is a mistranscription for **فَتَّى**, with the three-pointed ث: it is mentioned also by IKoot and IKtt; and Fr states that one says, **فَتَّى عَنْ الْأَمْرِ** meaning *I made him to cease (سَكَّنَهُ) from the affair: and فَتَّى النَّارَ meaning *I extinguished the fire. (TA.)**

4: see the preceding paragraph, in two places.

فتح

1. **فَتَحَ**, (S, A, MA, Mṣb, K, &c.,) aor. ʾ, (K,) inf. n. فَتَحَ, (Mṣb,) *He opened, (MA,) i. q. فَوَّجَ*, (Mṣb,) and [app. he unlocked,] *contr. of أَغْلَقَ*, (Mṣb, K,) a door; (S, A, MA, Mṣb;) and so فَتَحَ, and فَتَحَ; (K;) or you say فَتَحَتْ **الأبواب** [*I opened the doors*], this verb being with teshdeed to denote multiplicity [of the objects]; (S;) and فَتَحَ signifies the same as فَتَحَ; (S, K;) i. e. each of these signifies *he opened a door; (TK;) you say فَتَحَتْ الشَّيْءَ* and فَتَحَتْ **الشيء** [*I opened the thing; and the former signifies also I sought, or demanded, the opening of the thing*]; (S, TA;) and **جَاءَ يَسْتَفْتِحُ الْبَابَ** [*He came opening the door; or seeking, or demanding, the opening of the door; the latter being the more obvious meaning*]. (A, TA.) —

irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithe [of the produce shall be taken]. (L.) — The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, TA:) pl. as above. (TA.) — The fruit of the tree called *فتح*, resembling the *حبة خضراء* [or fruit of the pistachia terebinthus], (K, TA,) except that it is red, sweet, and round; eaten by men. (TA.) — [As a conventional term in grammar and lexicology, A certain vowel-sound, well-known: and *فتح* signifies The sign of that vowel-sound.]

فتح a word of the measure *فعل* in the sense of the measure *مفعول*. (S.) You say *باب فتح* A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And *قارورة فتح* A wide-headed bottle or flask: (S, K:) or a bottle, or flask, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.)

فتح: see *فتح*, last sentence.

فتح An opening, or intervening space; syn. *فتح*: pl. *فتوح*. (Msb.) — See also *فتح*. — Also +A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, TA.) One says, *ما هذه الفتحة التي أظهرتها* + What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

فتح Gain, profit, or increase obtained in traffic; syn. *ربح*; [so accord. to the L; accord. to the copies of the K, erroneously, *ربح* i. e. "wind;"] mentioned by Az, on the authority of Ibn-Buzurj: a poet says,

• أَظْلُهُمْ لَا بَارَكَ اللَّهُ فِيهِمْ •
• إِذَا ذُكِرَتْ فَتْحَى مِنَ الْبَيْعِ عَاجِبٌ •

[Are all of them, (may God not bless them,) when gain arising from selling is mentioned, in a state of wonder?]. (L.)

فتح A she-camel having wide orifices to her teats; (S, K;) and so a ewe or a she-goat: pl. *فتوح*. (TA.) — See also *فتح*, in two places.

فتح: see *فتح*, fourth sentence.

فتح [see 1, near the end]. — *الفتحة*, thus in the L and other lexicons, without *ح* after the *ح*, but in the K *الفتاحية*, there said to be with *dam* and without *teshdeed*, (TA,) A certain bird, different from that called *الفتاح*, (K, TA,) tinged with redness. (TA.)

فتح [see 1, near the end]. — [As a subst.,] *فلان ولى الفتحة*: one says, *فلان ولى الفتحة* + Such a one was appointed to the office of judge. (A, TA.) — And [i Litigation, or altercation:] one says, *بينهما فتاحات* + Between them two are litigations, or altercations. (A, TA.)

الفتاحية: see *الفتحة*.

فتح [An opener: and an unlocker. — And hence, +A conquerer. — And], in the dial. of Himyer, (TA,) +A judge; one who decides between litigants: (S, Msb, K, TA:) it is like *فتح*, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) *الفتح*, as an epithet applied to God, in the Kur xxxiv. 25, means +The Judge: or, accord. to I Ath, +the Opener of the gates of sustenance and of mercy to his servants. (TA.) — *بيت فتح* means A wide, or an ample, house or tent. (El-Fa'ik, TA.) — And *الفتح* signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called *أمرعجلان*: (O in art. *عجل*:) pl. *فتاح*, (K,) to which is added in the K, "without *ل* and *ج*;" but there is no reason why it should not have *ال* prefixed to it; and perhaps it should be correctly "without *ل* and *ت*," i. e. it is not pluralized with *ل* and *ت* [as an affix to the sing.], as in the L &c. (MF, TA.)

فتح [Opening: &c.]: see *فتح*.

فتح +The commencement, or first part, of a thing: (S, A, K:) pl. *فتوح*. (A.) *فاتحة* (A.) *فاتحة القرآن*, (TA,) [and simply *الفتحة*, +The opening chapter, or exordium, of the Kur-an,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, *قرأ فاتحة* + He recited the first part, or portion, of the chapter of the Kur-an and its last part, or portion. (A.) And *فتوح القرآن* signifies +The first parts, or portions, of the chapters of the Kur-an. (K, TA.) [See also *مفتتح*.]

فتح A place in which things are repositied, stowed, laid up, kept, preserved, or guarded; a repository; syn. *خزانة* and *مخزن*: [and a hoard; syn. *خزينة*:] and *treasure*; or *buried property*; syn. *كنز*: (K, TA:) pl., in both senses, *فتوح*. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify *treasures* or *buried property* (*كنوز*) and *hoards* (*خزائن* [as pl. of *خزينة*, not of *خزانة*]): or *hoards* (*خزائن*) of *wealth*, which Az says is the most probable meaning: (L, TA:) or it there means *keys*, as pl. of *فتح*; (Ksh, Bd;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.)

فتح see the next preceding paragraph, and the next but one following; the latter in two places. — Also A conduit (*قناة*) of water. (TA.)

[*فتح*, applied to a medicine &c., *Aperient*; having the property of opening the bowels: and

فتح deobstruent; having the property of removing obstructions.]

فتح (S, Msb, K, &c.) and *فتح* (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door, and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i. e. anything with which a thing is opened: (TA:) pl. of the former *مفتاح* and *مفتاح*, said by Akh to be similar to *أمانى* and *أمان*; (S;) or *مفتاح* is pl. *مفتاح*, and *مفتاح* is pl. of *فتح* [as well as of *فتح*]. (Msb.) — *مفتاحها الطهور*, said by the Prophet, in relation to prayer, means +That which is as though it were the key thereof is the thing [or water] with which one purifies himself; being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer. (Msb.) — And *أوتيت مفاتيح الكلم*, accord. to different relaters, occurring in a trad., i. e. I have been given the keys of words, means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — And *الفتح* signifies also +A certain brand upon the thigh and neck (K, TA) of a camel, in the form of what is [properly] thus called. (TA.)

فتح An opened, or unclosed, [and an unlocked,] door. (Msb.) — [And +A light, or bright, colour; a meaning probably post-classical. — For other significations, see its verb.]

فتح, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, *Fat*: pl. *مفتاحات*: (K:) mentioned by Seer. (TA.)

فتح is an inf. n. [signifying The act of opening and commencing &c.]: and a n. of place and of time [signifying a place of opening and commencing &c. and a time thereof: and also the opening portion of the Kur-an; as shown voce *خاتر*, q. v.]: and is a commonly-known and chaste word: though it has been said that *مفتتح* [which has the contr. significations] is not a chaste word: (TA in the present art. :) this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. *ختم*.)

فتح +A day [of clouds] bursting, or opening vehemently, with rain. (A.) — *الحروف المنتحة* +The letters of which the utterance requires the opening of [that part of the mouth which is called] the *حناك*; (TA;) all the letters of the alphabet except *ص*, *ض*, *ط*, and *ظ*. (K, TA.)

فتح

1. *فتح*, [aor. - ,] inf. n. *فتح*, He, or it, had

one, or another, of the qualities denoted by the following explanations of **قَتَغ**: (L:) the primary signification is *softness, or suppleness*: (A_q, S, L:) in a man, it is *width, or breadth, and softness, or suppleness, of the hand and foot*: (S:) or it signifies *laxness, and softness, or suppleness, (L, K,) and width, or breadth, (L,) in the joints*: (L, K:) or *softness, or suppleness, in the joints &c.*: (L:) or *width, or breadth, and length, of the hand and foot*: (L, K:) and in a lion, it is *width, or breadth, of the claws, and softness, or suppleness, of the joints*: (L:) in camels, i. q. **طَرَقُ** [i. e. *weakness in the knees; &c.*; as inf. n. of **طَرَقَ**, q. v., the *having weakness in the knees; &c.*]; (L;) or in camels it is the *like of طَرَقُ*: (K, TA: [in the CK, erroneously, **طَرَقُ**]) and in the legs, or hind legs, (**فِي الرَّجْلَيْنِ**) it is *length of the bone, and paucity of the flesh*. (L.) — **قَتَغَ**, (T, S, A, Mgh, K,) aor. 2, (TK,) inf. n. **قَتَغَ**; (S, TA;) and **قَتَغَ**, (K,) inf. n. **قَتَغِيغَ**; (TA;) *He made [or spread] wide his أصابع [here meaning toes], and made them lax*: (K:) or *he bent, and made supple, his toes in his sitting [in prayer]*: (S:) or *he bent his toes towards the sole of the foot in prostration; so accord. to Yahya Ibn-Sa'eed*: (TA:) or *he (a person [sitting] in the act of التَّشَهُدُ [q. v.]) made his toes supple, and pressed the joints thereof towards the sole of the foot*: (A:) or *he bent his toes towards the upper side of the foot, (T, Mgh, TA,) not towards the sole thereof*. (T, TA.) [See also **قَتَغَ**.]

2: see the preceding paragraph, latter half.

4. **افتغ** *He (a man, TA) was, or became, fatigued, (K,) or relaxed and fatigued, (TA,) and out of breath*. (K, TA.)

5. **تَشْتَحُ** is said of a woman [as meaning *She put on, or wore, a ring of the kind termed قَتَغَة, or rings such as are termed قَتَغَة*]. (A: in which it is added, **وَكَانَتْ نِسَاؤُهُمْ يَتَشْتَحْنَ فِي أَصَابِعِهِنَّ العُشْرُ** [And their women used to wear قَتَغَة upon their ten fingers or toes; i. e. upon all their fingers and the thumbs or upon all their toes].)

قَتَغَ: see **قَتَغَة**. — Also *Any [little bell such as is termed] جَلْجَل, (K,) thus in all the copies of the K that we have, but in the L any خَلْخَال [i. e. anklet], (TA,) that does not make a sound*. (K, TA.) — And *The inner side of the part between the upper arm and the fore arm; as also قَتَغَة*. (TA.)

قَتَغَة: see what next follows.

قَتَغَة (S, L, K, &c.) and **قَتَغَة**, (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) **خَاتَم** [here improperly used as meaning simply *ring*] *without a stone, or gem*: (A:) or *a ring (حَلَقَة) of silver without a stone, or gem; if having in it a stone, or gem, it is called خَاتَم: or a خَاتَم [meaning ring] (L, K) of large size, (K,) upon [a finger of] the hand*

and [upon a toe of] the foot, (L, K,) *with, and without, a stone, or gem*: (L:) or *a ring (حَلَقَة), (L, K,) of silver, (K,) worn on the إصبع [i. e. finger], (L,) like a خَاتَم: (L, K:) pl. قَتَغَة [or rather this is a coll. gen. n. of which قَتَغَة is the n. un.] (S, A, L, K) and قَتَغَات (S, L, K) and قَتَغُ (L, K) and قَتَغُ: (L:) *the women sometimes put them upon their toes*: (S:) or *they are properly upon the toes*: (IB:) *the women of the Time of Ignorance used to put them upon their عُشْر [i. e. ten fingers or toes]*. (L.) — See also **قَتَغَ**.*

قَتَغُ The joints of the claws of the lion. (K.) — And a pl. of قَتَغَة [q. v.]. (L, K.)

أَفْتَغَ *Having the quality termed قَتَغَ* [expl. in the first sentence of this art.]: as an epithet applied to a man, *wide, or broad, in the hand and foot, with softness, or suppleness*: (S:) or it signifies *lax, or relaxed, and soft, or supple, and wide, or broad, in the joints: or soft, or supple, in the joints &c.*: (L:) and, applied to a lion, *wide, or broad, in the fore and hind feet, with softness, or suppleness*: (L, K:*) fem. قَتَغَاءَ: and pl. قَتَغَات.

(S, L.) [See an ex. in a verse cited voce رَوْح.]

— The fem., applied to a she-camel, means *Having what is termed طَرَقُ* [expl. above: see 1].

(L.) And **قَتَغَاءَ الأَخْلَافِ**, so applied, *Whose teats rise towards her belly; denoting a quality discommended; but the like in the woman and in the cloven-hoofed animal is commended*. (K.)

— Also (i. e. the fem.) *Any female bird having lax, or relaxed, wings: afterwards used as a name for the eagle*: (MF:) or it is an epithet applied to an eagle; you say **عَقَابٌ فَتَغَاءَ**, (S, L, K,) meaning *an eagle having soft, or supple, wings*; (L, K;) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (S, L.) — And, applied to a foot, accord. to A_q, *Soft, or supple*: and accord. to AA, *having in it a crookedness, or curvature*. (TA.) **فَتَغُ الأَرْجُلِ** [app. meaning *Soft, or supple, in the hind legs*]. (A, TA.) — **أَفْتَغَ العُطْرُفِ**, applied to a gazelle, (A,) or to a man, (K,) means *Languid in respect of the eye*. (A, K.) — And **قَتَغَاءَ** signifies also *A thing, (K, TA,) four-sided, (TA,) resembling a مَلْبِن [app. here meaning the thing thus called upon which bricks are carried from place to place], of wood, upon which the gatherer of [wild] honey sits*: (K, TA:) *then he is drawn, or pulled, [up] from above, until he reaches the place of the honey [which is generally in a cliff]*. (TA.)

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قَتَغَاتُ *Certain things, or little things, (هَنَوَاتُ) of the [fungi termed] فُفُوع, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known*: (K, TA:) so says AHn, without mentioning a sing. thereof. (TA.)

قتر

1. **قَتَرَ**, aor. 2 and 3, inf. n. **قَتُورٌ** and **قَتَارٌ**, [the

latter is thus accord. to the M, and some copies of the K, and in the TA is said to be like **غُرَابٌ**, but in the CK and one MS. copy of the K I find it written **قَتَارٌ**,] *It (a thing, M, TA) remitted, or became allayed, or still, after vehemence; and became gentle after violence*. (M, K, TA.) — **قَتَرَ** **عَنْ عَمَلِهِ**, (M_{sb}, TA,) aor. 2, inf. n. **قَتُورٌ**, (M_{sb},) *He remitted, flagged, or became remiss, or languid, in his work, or labour*: (TA:) *he remitted therein after vigour, or vehemence; became gentle therein after violence*. (M_{sb}.) — Hence, (M_{sb}), **قَتَرَ الحَرَّ**, (S, O, M_{sb}, TA,) aor. 2, (S, O,) inf. n. **قَتُورَةٌ** (M_{sb}) and **قَتُورٌ**, (S, O, M_{sb}), *The heat remitted after vehemence; became gentle after violence*: (M_{sb}, TA:) *the heat remitted, abated, or flagged; became languid and faint*: and the verb is used in like manner of other things; (S;) for instance, of a price: (Fr, in TA, art. **قَط**;) and of a man, signifying *he was, or became, [languid, languid and faint, or] lax in the joints*; (Ham p. 799;) [as also **تَفَتَّرَ**, occurring in the K in art. **حَتَر**, &c.]. And **قَتَرَ البُرْدَ** *The cold abated, or remitted; or became allayed*. (TA.) — And **قَتَرَ الحَمَاءَ** [The water abated in heat so as to become tepid, or lukewarm, or between hot and cold; (see قَاتَرُ);] *the water ceased to be hot*. (M, K.) — **قَتَرَ جَسَدَهُ**, (M, K,) aor. 2, (M,) inf. n. **قَتُورٌ**, (M, K,) *His body became [languid; or] lax in the joints, and weak*. (M, K.) — And **قَتَرَ الطَّرْفَ** *The look of the eye, or eyes, became languishing, or languid; expl. by انكسر نظره*. (IKtt, TA.) [See **طَرَفَ قَاتَرٌ**, below; and see also 4.] — **قَتَرَهُ** *He measured it by the قَتَر*: (M, O, K:) like **شَبَرَهُ** “he measured it by the شَبَر”. (M, O.)

2. **قَتَرَهُ**, inf. n. **تَفَتَّرَ**, *He made it (a thing, M, O) to remit, or become allayed or still, after vehemence; and to become gentle after violence*. (M, O,* K.) — *He made him (a worker) to remit, flag, or become remiss, or languid*. (TA.) — **قَتَرَ الله الحَرَّ**, inf. n. as above, *God made the heat to remit after vehemence; to become gentle after violence*: (M_{sb}, TA:) *made it to remit, abate, or flag; to become languid and faint*. (S.) [And **قَتَرَ البُرْدَ** *He made the cold to remit, or become allayed*. — **قَتَرَ الحَمَاءَ** *He made the water to abate in heat so as to become tepid*. See 1.] — **قَتَرَ جَسَدَهُ** *It (beverage) heated his body, and made it to become languid, or lax in the joints, and weak*: or, as some say, **قَتَرَهُ** and **قَتَرَهُ** both signify the same, i. e., *it made him, or it, [a man's body,] to become languid, or lax in the joints, and weak*: (TA:) or the latter, it (disease, M, K, and intoxication, M) *rendered him weak, or faint*: (M, K:) and **قَتَرَ** also signifies [without its objective complement's being expressed] *it (beverage) rendered its drinker languid, or lax in the joints, and weak*; (K;) or it may have this meaning. (O.) — **قَتَرَ السَّحَابَ**, inf. n. as above, *The cloud continued motionless, and prepared to discharge rain*: (Ibn-'Abbád, O, K:) or *rained, and discharged all its water, and left off, and continued motionless*: (A_q, TA:) or *became motionless*: so

expl. by Hammád Er-Ráwiyeh, in the following verse of Ibn-Mukbil, describing rain, (T,) or a cloud: (TA:)

- تَأْمَلْ حَلِيلِي هَلْ تَرَى ضَوْءَ بَارِقِ
- يَمَانٍ مَرَّتَهُ رِيحٌ نَجِدِ فَفَسَّرَا

[Look attentively, O my friend; dost thou see the light of a cloud emitting lightning from El-Yemen, from which the wind of Nejd has drawn rain, and which has then continued motionless?]. (T, TA.)

4. افتر: see 2, where three significations are mentioned. — Also, † His (a man's, T, O) eyelids became weak, so that his eyes, or sight, became languishing, or languid, or not sharp, انكسر, [see طرف فاطر, below]. (T, O, K.)

5: see 1, latter half.

10. استفر, said of a horse, i. q. استجرم † [i. e. He abstained from covering, so that his seminal fluid collected]: (A, TA:) in the copies of the K, [and in the O,] erroneously, استجر. (TA.)

سفرة A نبيّة (O,) [i. e.] a thing like the سفرة [q. v.] made of palm-leaves, upon which flour, or meal, is sifted. (Ibn-'Abbád, O, K.)

فتر The space between the extremity of the thumb and that of the fore finger (S, O, Mṣb, K) when they are stretched out asunder (S, O, Mṣb, TA) in the usual manner [for measuring]: (Mṣb:) pl. أفتار. (TA.)

قتر: see قتر. — الفتر expl. in the K as signifying “the muscles,” and also as signifying “a certain well-known measure, or quantity, of wheat,” is a mistake for الفار, mentioned in both of these senses in art. فار in the TṢ [and in the O]. (TA. [See art. فار.]

فتره Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and فتر also signifies weakness, feebleness, or faintness. (M, K.) One says, أجد في نفسي فتره I experience in myself an affection like a weakness, &c. (T.) — An interval of time [between things: (S and K in art. وتر; &c.)] or between any two prophets, (M, K,) or between two of God's apostles, (S, O, TA,) during which there is a cessation of the apostolic function: (TA:) or a cessation of the mission of apostles, and a state of effacement of the signs of their religion: so in the Kur v. 22. (Mṣb.) — See also what next follows.

فتر and فتره A certain fish, (O, K,) speckled, and having upon it a blackness, (O,) such that when a man treads upon it, he is affected with a languor (in some copies of the K a tremour) in his legs, (O, K,) so that he becomes drowned, thus described by Ibn-'Abbád, (O,) or so that he sweats: (thus in copies of the K:) it is the رعادة [or torpedo], found in the Nile of Egypt. (TA.)

فتار [A languor which is the] beginning of intoxication. (AHn, M, K.)

الفتور The soft and rising parts of the frogs of horses' hoofs. (Ibn-'Abbád, O.)

فاتر, (T, M, O, K,) and فاتور, (M, K,) Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) — طرف فاطر † An eye, or, eyes, in which is a weakness that is deemed beautiful; (B, TA;) [i. e., languishing,] in which is languish, or languidness; (T;) not having a sharp look; (T, M, K;) or not sharp. (S, O.) [See 4.] — مشى فاطر A weak walking. (O.)

فاتور: see the next preceding paragraph.

دقتر, (O, K,) in the dial. of the Benoo-Asad: (Fr, O, TA:) mentioned in this art. by Sgh [in the O]. (TA.)

مقتر, (so accord. to the O,) or مقتر, (so in the L,) Beverage which renders languid the drinker; (O, L, TA;) or which heats the body, and occasions in it a languor, or laxity of the joints, and weakness: such beverage is prohibited. (L, TA.)

فتش

1. فتش الشيء, (S, O, Mṣb,) aor. - , (Mṣb,) inf. n. فتش; (S, O, Mṣb;) and فتشه, (S, O, Mṣb,) inf. n. فتش; (S, O;) both signify the same; (S, O, Mṣb;) He examined, looked into, scrutinized, or investigated, the thing; but the latter verb is that which is commonly used. (Mṣb.) And فتش عنه, and فتش, He inquired respecting it, and searched to the utmost after it. (Mṣb.) فتش and فتش signify The seeking with inquiry or examination or scrutiny or investigation. (Lth, IF, A, O, K.) You say, ولا فتش Seek thou with inquiry &c., and be not thou lax, or remiss. (A, TA.)

2: see above, in four places.

3. فاتشه, inf. n. مفاتشه, [He inquired of him, or examined him, diligently.] (Sh, TA in art. نور.)

فتاش One who examines things, looks into them, scrutinizes them, or investigates them, much, or diligently; who inquires much, or diligently, and searches to the utmost; who seeks much, or diligently, with inquiry, examination, scrutiny, or investigation.]

فتق

1. فتقه, (S, O, Mṣb, K,) aor. - and - , [the former of which is the more common,] (Mṣb, TA,) inf. n. فتق, (S, O, Mṣb,) He slit it, rent it, rent it asunder or open, or divided it lengthwise: (S, O, K:) disjoined it, or disunited it: (TA:) or undid the sewing of it, unsewed it, or unstitched it: (Mṣb:) contr. of رتقه: (O, TA:) and فتقه, (S, O, Mṣb, K,) inf. n. فتقى, (S, O,) is like it in signification, (S, O, Mṣb, K,) but means he did so much, or many times. (Mṣb.) It is said of the heavens and the earth, in the Kur [xxi. 31], طاتنا رتقا فتقناهما [expl. in art. رتق]. (O, TA.) — And (hence, TA) الفتق signifies † The effecting

of disunion and dissension among the community (T, S, O, K, TA) of the Muslims, (T, TA,) and the befalling of war (S, O, K, TA) among them, (S, O,) after verbal agreement respecting war on the frontier, or some other thing, (T, TA,) with the occurring of wounds and bloodsheddings. (TA.)

One says, فتق فلان بينهم Such a one effected disunion, &c., between them, or among them. (TK.) — And sometimes it means † The dissolving of a compact, or covenant. (TA.) — فتق العجين He put leaven such as is termed فتاق

[q. v.] into the dough. (Lth, O, K.) — فتق

المسك, (S, O, TA,) aor. - , (PS, [in the TA in the next following instance - , an evident mis-transcription,]) inf. n. فتق, He drew forth the odour of the musk [or increased its fragrance]

by the admixture of some other thing: (S, O, TA:) and فتق الطيب, and الدهن, he rendered fragrant, and mixed, [or rendered fragrant by mixing,] with aloes-wood &c., the perfume, and the oil. (TA.) — فتقت المرأة, aor. - , (TK,) inf. n. فتق, (S, Mgh, O, K, TK,) The woman was, or became, such as is termed فتقاء; (S, Mgh, O, K;) contr. of رتقت. (TK.) — And فتق

العامة, aor. - , inf. n. فتق, † The year was, or became, abundant with herbage. (S, O, K, TA.) It is related by Abu-l-Jowzâ that the people were afflicted with drought, and complained to 'Aisheh, who directed them to make an aperture towards the sky in the tomb of the Prophet, and they did so, and thereupon it rained so that the herbage grew, and the camels became fat to such a degree that they became swollen, or inflated, in the flanks (تفتقت); whence it [the year] was called عام الفتق. (O, TA.)

2: see the preceding paragraph, first sentence: — and see also فتق الكلام † He rectified the language; or trimmed it, and removed its faults, or defects: or, as Zj says, he made its meaning clear. (TA.)

4. افتق, said of a man, (TA,) or of a party of men, (O,) He was one, or they were persons, whose beasts were become fat (O, K, TA) so that they became swollen, or inflated, in the flanks (تفتقت) (O, TA) by reason of the abundance of the herbage: (TA:) mentioned by AA. (O, TA.) — Said of the upper limb (قرن) of the sun [app. when a little above the eastern horizon], It reached a rent (فتق) in the clouds, and appeared therefrom. (ISK, S, O, K.) And, said of the moon, It appeared, after concealment, between two black clouds. (IAar, TA.) — Also, said of a party of men, They had the clouds parted asunder from [over] them. (S, O, K.) — And افتقنا

We found, or lighted on, a فتق, i. e. a place upon which rain had not fallen when it had fallen upon what was around it. (S, O, K.) And We had no rain fallen upon our parts of the country when other parts had rain fallen upon them. (TA.) — And افتق † He went forth to a فتق, or an open, and a spacious, place: (O, K, TA:) a verb, in this sense, similar to أصحّر and أفضى. (O, TA.)

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2: see the preceding paragraph, first sentence: — and see also فتق الكلام † He rectified the language; or trimmed it, and removed its faults, or defects: or, as Zj says, he made its meaning clear. (TA.)

— Also † *He became harassed by* † **فَتُوقَ**, meaning such evils as poverty and debt (O, K, TA) and hunger (O, TA) and disease. (K, TA.) — And *He cleaned his teeth with the* **فَتَاق**, or stem, or lower part, of the raceme of a palm-tree. (IAṣr, O, K.)*

5: see 7. — **انفتقت الماشية** and **انفتقت** † *The cattle became swollen, or inflated, in the flanks, by reason of fatness: in consequence of their becoming so, they die; or, sometimes, they become free from the disease: (TA:) one says of a camel, فتفتق سمنًا. (Aṣ, Ṣ, O, K.)* And **فتفتقت حواصير** † *The flanks of the sheep, or goats, became dilated by reason of much pasturing upon herbs, or leguminous plants. (TA.)* It is said in a description of the Prophet, **كان في حاصرته**, **انفتاق**, (O, TA,) meaning † *[There was in his flanks] a flaccidity, or laxness: or a swollen, or an inflated, state: (O:) or a dilatation, which is approved in men, but disapproved in women. (TA.)* — **فتفتق بالكلام** [see **فتق**] † *He was diffuse, or profuse, in speech [as though bursting therewith]. (TA.)*

7. **انفتق** quasi-pass. of **فتقه** [i. e. it signifies *It became slit, rent, rent asunder or open, or divided lengthwise: became disjoined, or disunited: or became unsewed, or unstitched*]: (Ṣ, O, Mṣb, K:*) and **فتقت** is quasi-pass. of **فتقه** [i. e. it signifies *it became slit, &c., much, or in many places, or it is said of a number of things*]. (Ṣ, O, K.)* — **انفتقت آباطه** is said of a fat child [meaning *His armpits became chapped, or cracked*]. (Ṣ in art. **ضب**.) — **انفتق الغيوم عن الشمس** (O, K, TA) i. e. *[The clouds became parted asunder, or] became removed, or cleared away, from [before] the sun: (TA:) and انفتق عن القوم* [from over the party of men]. (Ṣ, O, K.) — **انفتقت عليه بانقة** † *[A calamity, misfortune, or disaster, burst upon him]. (Ṣ and K in art. **بوق**, &c.)* — **انفتقت** said of a she-camel, *She was seized with a disease, (AZ, O, K,) termed* † **فتق**, (TA,) *between her udder and her navel, (AZ, O, K,) occasioned by fatness: sometimes in this case she recovers, (AZ, O,) and sometimes she dies. (AZ, O, K.)* — See also 5, in two places.

فتق inf. n. of **فتقه**. (Ṣ, O, Mṣb.) — [Used as a simple subst., *A rent, slit, or the like.* — And hence, † *A breach in society.*] One says, **رتق فتقهم**, meaning † *[He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA in art. **رتق**.)* — [Hence also *A rupture; a hernia;*] *a certain malady; a protrusion in the thin, or delicate, and soft part of the belly; (Ṣ, O;) a malady in the* **صفاق** [meaning peritonæum], *consisting in a solution of the integument so that a rent takes place in it, and through this passes a strange body, or substance, that was confined within it before the rent; and there is no cure for it, except for that which happens, rarely, to children: (K:) a disease that befalls a man in his intestines, consisting in a disruption of a place between these and his scrotum, in consequence of*

which a flatus collects between the two testicles and they become enlarged; in which case one says, أصابته ريح الفتق: or a severing of the fat [or cellular substance] that encloses the testicles: in the "Ghareebáni," it is termed † **فتق**, with **فتق** to the **ت**: (Mgh:) and thus it is said to be by Az, and thus it is expl. by him: (O:) or it is a *rending of the skin between the scrotum and the lower part of the belly, in consequence of which [some of] the intestines fall into the scrotum: (TA:) accord. to Ibráheem El-Ḥarbee, a rupture of the bladder. (O, TA.)* — [And *A rent in the clouds: see 4:] and* † **فتق** [likewise] signifies *a gap of the clouds: pl. فتوق. (TA.)* — And † *An open, and a spacious, place. (O, K.)* — And *A place upon which rain has not fallen when it has fallen upon what is around it; (Ṣ, O, K;) and* † **فتقة** signifies thus, applied to a land: *pl. of the former فتوق. (TA.)* [Hence,] **عامر ذو الفتوق** *A year of little rain. (Ṣ, O. See an ex., from a rájiz, in the first paragraph of art. **زل**.)* — And † *The dawn; (O, K, TA;) and so* † **فتق**: (Ṣ, O, K, TA:) signifying also the *rising [or rather breaking] of the dawn; as in the saying, أنظر إلى فتق الفجر [Look thou at the rising, or breaking, of the dawn]: and* † **الفتيق** likewise signifies *the dawn; mentioned by El-Iṣbahánee, and in the B. (TA.)* — See also 4, last sentence but one, for a meaning of the pl. **فتوق**.

فتق [inf. n. of **فتقت** said of a woman: — and of **فتق** said of a year:] as a subst.: see **فتق**, in three places: — and see also 7.

مفتتقة, applied to a woman, signifies † *Diffuse, or profuse, in speech, as though bursting therewith; (Ṣ, O, K, TA; [in the CK مُنفتقة];) or loquacious: (TK:) or, accord. to ISk, so applied, that mars († **فتق** [lit. rends]) in [performing] affairs. (TA.)*

فتقة: see **فتق**, last quarter.

فتقاء, applied to a woman, means *Having the فرج dehiscent; [or wide; not constricted;] and* **فتقاء** [q. v.]. (Ṣ, O, K;) *contr. of* **فتقاء** [q. v.]. (Ṣ, O.)

فتاق *The parting asunder (انفتاق) of the clouds from [before] the sun, (O, K, TA,) and their becoming removed, or cleared away, therefrom. (TA.)* — And *The upper limb (قرن), and the disk (عين), of the sun, (O, K, TA,) when it is covered over and then somewhat of it appears. (TA.)* — Also *The base, or lowest portion, of the white [membranous fibres of the palm-tree which are termed] ليف, (O, K, TA,) such as have not yet appeared: (TA:) the face is likened thereto, because of its clearness. (O, TA.)* — And (accord. to IAṣr, O, TA) *The main stem, or the lower part of the main stem when the fruit-stalks have been cut off, of the raceme of a palm-tree. (O, K, TA.)* — And † *The leaven of dough: (ISd, TA:) a large lump of leaven, that soon causes the dough to become mature (O, K, TA)*

when it is put therein. (O, TA.) — And *Mixtures of medicaments compounded (O, K, TA) with oil of jasmine or the like thereof, in order that the odour may diffuse itself: (O, TA:) or mush compounded with ambergris. (TA.)*

فتيق [i. q. † **مفتوق** i. e. *Slit, rent, &c.*]. **فتيق** means [An arrow-head] *having two forking portions; (Lth, O, K;) as though [each] one of them were slit [from the other]: (Lth, O:) [or it may mean sharp in the two edges: for] سيف فتيق الغرارين signifies A sword sharp [in the two edges]: and سيف فتيق, A sharp sword: (TA:) [whence,] رجل فتيق اللسان A sharp-tongued man: (Ṣ, O, K:) or chaste, or eloquent, and sharp, of tongue: or chaste, or eloquent, of tongue, perspicuous in speech. (TA.)* — **الصبح الفتيق** † *The shining dawn. (Aṣ, Ṣ, O, K.)* — See also **فتق**, last sentence but one. — **جمل فتيق** † *A camel swollen, or inflated, in the flanks, by reason of fatness; تفتق سمنًا: (Aṣ, Ṣ, O, K:) and ناقه فتيقة a fat she-camel. (TA.)* — And **فتيق** is used in the sense of **فتق**: thus in the saying of 'Amr Ibn-El-Ahtam,

لها من أمار المنكبين فتيق

[app. describing a she-camel: I can only conjecture the meaning to be, *Having, in the part before the shoulders, a crease like a gash, occasioned by fatness*]. (O.)

فاتق [Slitting, rending, &c.]. — [Hence,] one says, **هو الفاتق الراتق** meaning † *He is the possessor of command or rule, so that he opens and closes, and straitens and widens [or rather widens and straitens]. (Ḥar p. 208.)*

الفتق, of the measure **فيعل** (Ṣ, TA,) from **الفتق** ["the act of slitting" &c.], (TA,) *A carpenter. (Ṣ, O, K.)* — And **حداد** [which signifies a worker in iron: but it also has the meaning here next following, which may therefore be intended by him who first gave this explanation of **فتق**]. (AZ, O, K.) — And **بواب** [i. e. door-keeper]. (O, K.) — And **A hing**. (AZ, O, K.)

مفتق *A place of slitting, or of the slit, of a shirt. (O, K.)*

مفتوق: see **فتيق**.

فتق: see **مفتتقة بالكلام**.

فتقاء: see **مفتتقة الفرع**.

فتك

1. **فتك به**, (Ṣ, MA, O, Mṣb, K,) aor. **فتك** and **فتك**, inf. n. **فتك** and **فتك** and **فتك** (Ṣ, O, Mṣb, K*) and **فتاك** (MA, K*) and **فتاك** (MA,) *He assassinated him; i. e. he came to him when he (the latter) was inadvertent, and assaulted him and slew him; (Ṣ, MA, O;) thus it signifies accord. to an explanation of **الفتك** by A'Obeyd;*

and this is the primary signification : (Az, TA:) if he have not given him [for أَعْطَانَا in my original (an obvious mistranscription) I read أَعْطَاهُ] assurance of safety, it behooves him to make that known to him : (A'Obeyd, TA:) he assaulted him; or he slew him at unawares; and **فَتَكَ** is a dial. var. thereof: (Mṣb:) he seized an opportunity that he (another) offered him (K, TA) by his inadvertence, (TA,) and slew him: or he wounded him openly: (K, TA:) or it has a more general meaning with respect to both of these acts: (K, TA:) Fr says that **الْفَتْكُ** signifies the man's slaying openly. (TA.) It is said in a trad., **قَيْدُ الْإِيمَانِ الْفَتْكُ لَا يَفْتِكُ مُؤْمِنٌ** [i. e. *The giving assurance of safety has inhibited (or, emphatically, inhibits) the slaying at unawares, &c.: one who gives assurance of safety shall not slay at unawares, &c.:* the like has been said above: see also an explanation of the former clause of the trad. in art. **قَيْدُ**]. (S, O.) — And **فَتَكَ**, aor. **فَتَكَ** and **فَتَكَ**, inf. n. **فَتَكَ** and **فَتَكَ** and **فَتَكَ** (O, K) and **فَتَوَكَ** (K,) *He purposed an affair and executed it:* (O:) or he embarked in, or performed, an affair that occasioned uneasiness, and to which the mind invited; as also **فَتَكَ**: (K:) the latter verb is said by Fr to be a dial. var. of the former. (O.) — [Hence,] **فَتَكَ فِي الْأَمْرِ** (K, TA,) inf. n. **فَتَكَ** (TA,) *He persisted, or persevered, in the affair;* syn. **أَلَحَّ**, or **أَلَحَّ**. (Accord. to different copies of the K; in the TA the former. [The same meaning is also assigned to **فَتَكَ**].) — And **فَتَكَ فِي** **الْخُبِيثِ**, [in the **الْخُبِيثِ** CK] inf. n. **فَتَوَكَ** (O, K, TA,) *He exceeded the usual bounds in that which was evil, abominable, foul, or unlawful.* (K, TA.) — **فَتَكَ فِي صِنَاعَتِهِ** *He was skilful in his art, or craft.* (TA.) — And **فَتَكَتْ** said of a girl, or young woman, means *She cared not for what she did nor for what was said to her.* (O, K, TA.) [See also **فَتَكَتْ**.]

2. **تَفْتِيكَ** (IDrd, O,) inf. n. **تَفْتِيكَ**, (IDrd, O, K,) *I separated, plucked asunder, or loosened, the cotton:* (IDrd, O, K:*) so in one of the dials.; (IDrd, O;) it is of the dial. of Asd. (TA.)

3. **مُفَاتَكَةُ** signifies **الْمَاهَرَةُ**; (O, K, TA;) so says Ibn-'Abbād, (O, TA,) and so Z; (TA;) i. e. *The making a show of skill, one with another:* (TK:) [but for **الْمَاهَرَةُ**, the CK has **الْمُجَاهَرَةُ**:] one says, **فَاتَكَ صَاحِبَهُ** i. e. **مَاهَرَهُ** *He made a show of skill, app. in competition, with his companion.* (TA.) — And *The falling to the thing (مُؤَاقَعَةُ الشَّيْءِ) with vehemence; such as eating, (K, TA,) and drinking, (TA,) and the like.* (K, TA.) And **فَاتَكَ الْأَمْرَ** *He threw himself, or plunged, into the affair;* syn. **وَأَقَعَهُ** (K, TA:) and the subst. is **فَتَاكٌ** [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) — And **فَاتَكَ فَلَانًا** (inf. n. **مُفَاتَكَةُ**, TA) i. q. **دَاوَمَهُ** *He kept continually, or constantly, to such a one:* agreeably

with what here follows]. (O, K, TA.) — **فَاتَكَتِ الْإِبِلُ الْخَمِضَ** + *The camels [kept continually, or constantly, to the plants called خَمِضُ, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the خَمِضُ, not pasturing upon anything therewith.* (TA.) And **فَاتَكَتِ الْإِبِلُ الْمَرْعَى** + *The camels consumed with their mouths [or devoured] the pasture.* (TA.) — **فَاتَكَ فَلَانًا** *He gave to such a one that which he mentioned as the price of what he had to sell: in the case of his bargaining with him and not giving him anything, one says فَاتَكَ.* (IAar, O, K.) **فَاتَكَ** **الْبَيْعِ** is expl. in the A as meaning *The trader exceeded the due bounds, or acted unjustly, in offering the thing for sale and naming the price.* (TA.)

4: see 1, in two places. — **مَا أَفْتَكَهُ** means *How persistent, or persevering, is he!* (TA.)

5. **فَتَكَتْ بِأَمْرِهِ** *He executed, or performed, his affair; or kept, or applied himself, constantly, or perseveringly, to it; not consulting any one.* (ISh, O, K.)

فَتَاكٌ: see 3, former half.

فَاتَاكٌ [act. part. n. of 1; generally meaning *Assassinating; or an assassin:*] one who comes upon another suddenly, or at unawares, or takes him by surprise, with some evil, or hateful, act, or [more commonly] with slaughter: and accord. to IDrd, one who, when he purposes a thing, does [it]: (Ham p. 43:) any one who attempts, or ventures upon, great, or formidable, affairs: (Az, TA:) bold, or daring; (S, O, K;) courageous: (K:) pl. **فَاتَاكٌ**. (S, O, K.) — [Hence,] **فَاتَاكُ الْقَلْبِ** + *Penetrating, sharp, or vigorous, and effective, in mind.* (TA.) — And **فَاتَاكَةُ لِلْبَيْعِ** *A serpent that attacks the beast of prey.* (TA.) — And **فَاتَاكَةُ جَارِيَةٍ** *A young woman who cares not for what she does nor for what is said to her.* (TA.)

فَتِيكٌ [app. from the Pers. **تَفْتِيكَ** signifying “fine, soft, wool,” and “soft, downy, kids’ hair,”] *A compress of rags which is put upon a wound in order that the moisture may become absorbed [thereby]: a subst. like تَنْبِيْتُ and تَمِيمٌ: and post-classical.* (TA.)

إِبِلٌ مُفَاتَكَةٌ لِلْخَمِضِ *Camels that keep continually, or constantly, to the [plants called] خَمِضُ, desiring them as food and finding them wholesome.* (O, TA.) [See also 3.]

فتكر

فَتَكَرَ and **فَتَكَرَ**: see what follows.

فَتَكَرِينُ and **فَتَكَرِينُ** (S, O, K) and **فَتَكَرِينُ** and **فَتَكَرِينُ** (O, K) and **فَتَكَرِينُ** (K) *A calamity, or misfortune; (O, K;) and [in the CK “or”] a wonderful, and great, or formidable, affair, or event: (K:) or the ن is the character-*

istic of the pl.; and one says, **لَقِيْتُ مِنْهُ الْفَتَكَرِينَ**, and **الْفَتَكَرِينَ**, meaning [I experienced from him, or it,] difficulties, or distresses, and calamities, or misfortunes. (S.)

قتل

1. **قَتَلَهُ**, (S, M, O, Mṣb, K,) aor. **قَتَلَ**, (M, Mṣb, K,) inf. n. **قَتَلَ**; (T, M, Mṣb;) and **قَتَلَهُ**, (M, K, TA,) [but this has teshdeed given to it to denote muchness of the action, or multiplicity of the objects, (see its pass. part. n. below,)] inf. n. **قَتَلَهُ**; (TA;) *He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Mṣb) &c., (S, O, Mṣb,) and like as one twists a wick. (T.)* — [Hence] one says **رَجُلٌ مُكْتَمَرُ الْقَتْلِ** *[A man firm, or compact, in respect of make; as though firmly twisted].* (K and TA voce **مَجْدُولٌ**. [See the pass. part. n. below.]) — And **قَتَلَ ذُؤَابَتَهُ**, (K,) or **قَتَلَ فِي ذُؤَابَتِهِ**, (O, TA,) *[lit. He twisted his pendent lock of hair;] meaning he made him to turn, or swerve, from his opinion, or judgment, or sentiment, (O, K, TA,) by deceiving, or deluding, him.* (TA.) And **قَدَّ قَتَلَتْ ذُؤَابَتَهُ** *He came, having been deceived, or beguiled, and turned from his opinion, &c.* (TA.) And **مَا زَالَ يَفْتَلُ مِنْ** **يَدُورُ مِنْ وَرَاءِ**, **فَلَانَ فِي الدَّرْوَةِ وَالْغَارِبِ** [i. e. *He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one:*] (S, O, K:) originating from a saying in a trad. of Ez-Zubeyr, cited and expl. voce **غَارِبٌ** [q. v.]. (O, TA.) [See also Freytag's Arab. Prov. ii. 200.] — **فَتَلَهُ عَنْ** **حَاجَتِهِ**, (S, O,) or **عَنْ وَجْهِهِ**, (T,) means *He turned him [from the object of his want, or from his way, or course], like لَفَتَهُ, (T, S, O,) from which it is [said to be] formed by transposition.* (S, O.) And **قَتَلَ وَجْهَهُ عَنْهُمْ** [also] means *He turned his face from them, (M, K,) like لَفَتَهُ.* (M.) — **قَتَلَتِ النَّاقَةُ** [aor. **قَتَلَتْ**,] inf. n. **قَتَلَتْ**, + *The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it عَرَكٌ nor حَازٌ nor خَالَعٌ [which words see in their proper arts].* (T, TA.) [See also **قَتَلَ** below.]

2: see the preceding paragraph, first sentence.

4. **قَتَلَ** said of [trees of the species termed] **سَمْرٌ** and **سَمْرٌ**, (K,) or **قَتَلَتْ** said of a **سَمْرَةٌ** (M, O) and of a **سَلْمَةٌ**, (M,) *They, or it, put forth, or produced, the قَتْلَةُ [q. v.] thereof.* (M, O, K.)

5: see the paragraph here following.

7. **انْقَتَلَ**, and **قَتَلَ**, [but the latter, as quasi-pass. of 2, denotes, or implies, muchness, or multiplicity,] *It [a rope, &c.] became twisted.* (M, K.) — And the former, *He turned away (T, S, Mgh) from his prayer, (T,) or from prayer, (Mgh,) or from his way, or course. (S.)* And **انْقَتَلَ رَاجِعًا** [He turned away, returning]. (S, O, K, in art. **صَوَعٌ**.)

قتل: see its n. un. قَتْلَةٌ: — and see also قَتْلٌ. — Also The cry, or crying, of the قَتَال, i. e. بَلْبَل. (IAqr, T, O, TA. [Said in the TA to be an inf. n.: but its verb, if it have one, is not mentioned.])

قتل an inf. n. of قَتَلَتْ [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] † Wideness between the elbows and sides of a she-camel: (S, O, TA:) or a state of firm, or concealed, insertion, (إندماج) in the elbow of a camel, (M, K, TA,) and its being apart from the side; (M, TA;) as also قَتْلٌ: (M: [thus in the TT as from the M; being there written قَتْلٌ:]) this [or rather the like of this] in the shank and foot of the camel is a fault. (M, TA.)

قَتْلَةٌ [as an inf. n. un., A twisting. — And hence, app., † An intense firmness of compacture of the flesh of the fore arm: expl. in the TT, as from the M, by the words شدة غضب الدباع; for which, I doubt not, we should read شدة غضب الدباع: see مَقْتُولٌ. — And A twist. — And particularly A twisted slip, formed by slitting, of the ear of a she-camel. (See 4 in art. دبر, in the last quarter of the paragraph.) — And, as used in the present day, A needleful of thread. — Also] The seed-vessel of the سَمْر and of the سَمْر, peculiarly, (M, K,) resembling the pods of the bean, (M,) when they first come forth. (M, K.) And The blossom of the سَمْرَة: (M:) or the fruit of the سَمْر and of the عَرُوط: (TA:) or the blossom of the [kind of trees called] عَضَاهُ (O, TA,) when it has become compactly organized: (TA:) or it signifies also, (M, K,) and so does قَتْلَةٌ (K,) or peculiarly this latter, بالتحرريك, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرْمَة) of the عَرُوط, (M, O, K,) because its filaments, or fringe-like appertences, are as though they were cotton, and it is white, like the button of the shirt, or somewhat larger: (AHn, M, O:) or it signifies one of what are termed قَتْلٌ, which means what are [as though they were] twisted, of the وَرَق [properly signifying leaves of simple and common kinds] of trees, such as the ورق of the [tamarisks called] طَرْقَاءَ and أثل and the like; (TA:) or, (M, K, TA,) as AHn says, (M, TA,) this word قَتْلٌ signifies what are not وَرَق, but are substitutes for these: (M, K, TA:) and, (K,) as some say, (M,) what do not expand, of [the appertences of] plants, but are [as though they were] twisted; (M, K;) so that they are like هَدَب [thus in the TT as from the M, perhaps a mistranscription for هَدَب, q. v.]; being like the هَدَب [i. e. هَدَب] of the طَرْقَاءَ and أثل and أُرطى. (M.) — See also قَتِيلٌ, last sentence.

قَتْلَةٌ [A manner of twisting]. You say قَتْلَةٌ بِأَرْحَةٍ, meaning شُرَّةٌ [i. e. A manner of twisting contrary to that which is usual]. (A in art. برح.)

قَتْلَةٌ: see قَتْلَةٌ, near the middle: — and see the paragraph here following, last sentence.

قَتِيلٌ Twisted; [applied to a rope, &c.]; as also مَقْتُولٌ. (M, K.) — And A slender cord, of [the fibres called] لَيْف (M, K,) or of [the bark termed] حَزَم, or of عَوَق [meaning plaited palm-leaves], or of thongs, (M,) which is bound upon the ring (M, K) called عِيَان which is at the end (مُنْتَبِي), (M,) or which is at the place of meeting (مُنْتَقِي), (K,) of the دُجْرَان [two pieces of wood to which the share of the plough is attached]. (M, K.) — [And A tent for a wound: a term used by surgeons: see دَسْرَ الْجَوْحِ, in art. دسر.] — And What one twists [or rolls] (S, M, O, K) between his fingers (M, K) or between the two fingers [meaning the thumb and fore finger], (S, O,) of dirt [that has collected upon the skin when it has not been recently washed]; (S, O, K;) as also قَتِيلَةٌ. (M, K.) So says I'Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يَظْلَمُونَ قَتِيلًا [meaning † And they shall not be wronged by their being deprived of the most paltry right; or they shall not be wronged a whit]: (O, TA:) or the [primary, or proper,] meaning in this phrase is what here follows. (TA; and in like manner Bḍ says in iv. 52.) — And The سَكَاة [or integument, meaning the pellicle], (M, K, TA,) or the خَيْط [or thread, meaning the filament], (Bḍ in iv. 52,) that is in the شَقِّ [or cleft, resembling a crease, which extends along one side] of the date-stone: (M, K, TA: but for شَقِّ, the CK has شَقِّ) ISk says, the قَطِيْبِر is the thin integument upon the date-stone, and, he adds, (T, TA,*) the قَتِيل is what is in the شَقِّ of the date-stone. (T, S, O, Mḥb, TA.) Hence, (M,) one says, مَا أُغْنِي مَا أُغْنِي, (M, and so in the K except that the latter has عَنكَ instead of عَنَّهُ) meaning [I do not avail, or profit, him, (or accord. to the K, thee,) or I do not stand, or serve, him (or thee) in stead,] as much as that سَكَاة (M,) or a whit; (K;) and in like manner, قَتْلَةٌ (Th, M, K, [in the CK, erroneously, قَتِيلَةٌ]) and قَتْلَةٌ. (IAqr, M, K.)

قَتِيلَةٌ A wick (S, O, K) of a lamp: (T, Mḥb:) pl. قَتَائِلٌ and قَتِيلَاتٌ. (Mḥb.) [Hence, حَجَرُ القَتِيلَةِ Amiantus, or flexible asbestos, of which wicks are sometimes made. — And in the present day, قَتِيلَةٌ also signifies A hempen match. — And A suppository.] — قَتَائِلُ الرَّهْبَانِ is the name of A certain plant, the leaves of which are like [those of] the سَنَا (السَّنَا), and its blossom is yellow. (TA.) — See also قَتِيلٌ.

الْقَتَالُ The [bird called] بَلْبَل [q. v.]. (T, O, K.) أَقْتَلُ (S, M, O, K,) applied to the elbow, (S, M, O,) of a camel, (S, O,) or of a she-camel, (M,) [and app. to a he-camel,] Having what is termed قَتْلٌ [expl. above]: (S, M, O, K:) fem. قَتْلَاءُ (T, M, K,) applied to a she-camel, meaning having, in her arm, a wide separation from the side: (T, TA:) or, so applied, heavy, and curved in the hind legs: (M, K:) [the pl. is قَتْلٌ:] and

one says قَوْمٌ قَتْلُ الأَيْدِي [app. meaning Persons having the arms widely separated from the sides]. (S, O.)

ذُبَابٌ مَقْتَلٌ [Twisted wicks]: the epithet in this case is with tesheed because applied to many things. (S, O, K.)

مَقْتُولٌ: see قَتِيلٌ. — [It also signifies † Compact, or firm, in make; as though twisted; like رَجُلٌ مَقْتُولٌ السَّاعِدِ and مَعْصُوبٌ:] you say رَجُلٌ مَقْتُولٌ السَّاعِدِ [or firm or compact] in the سَاعِد [or fore arm]; as though it were twisted. (TA.)

فتن

1. فَتَنَهُ (T, S, M, &c.,) aor. -, (M,) inf. n. فَتْنٌ (S, M, K,) [and quasi-inf. n., in this and other senses, فَتْنَةٌ,] He burned it (T, S, M, K*) in the fire. (M.) Hence, [in the Kur li. 13,] يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (T, S, M, K*) i. e. [The day, or on the day, accord. to two different readings, (يَوْمٌ and يَوْمٌ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ Verily they who burned the believing men and the believing women (T, S*) in the fire kindled in the trench, or pit; throwing them therein. (T.) This is said to be the primary signification of the verb. (TA.) — And He melted it with fire, (T,) or put it into the fire, (S, Mḥb,) namely, gold, (T, S, Mḥb,) and silver, in order to separate, or distinguish, (T, Mḥb,) the bad from the good, (T,) or the good from the bad, (Mḥb,) or to see what was its [degree of] goodness. (S.)

— And hence, accord. to Er-Rāghib, الْفَتْنُ is used as meaning The causing a man to enter into fire [app. by way of trial, or probation], and [in like manner] into a state of punishment, or affliction: (TA:) [and it is also used as meaning the slaying another; whence, in the Kur iv. 102,] إِنَّ هُمْ خِفَتُمْ أَنْ يُفْتَنُوا الَّذِينَ كَفَرُوا means [If ye fear that those who have disbelieved] may slay you; and in like manner in the Chapter of Yoonus [i. e. in x. 83], أَنْ يُفْتَنَهُمْ means أَنْ يُقْتَلَهُمْ. (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.]) — [Hence also,] one says, فَتَنَهُ, aor. -, (K, TA,) inf. n. فَتْنٌ (TA,) He, or it, caused him to fall into the فَتْنَةُ; (K, TA;) i. e. trial; and affliction, distress, or hardship; [generally meaning an affliction whereby some good or evil quality is put to the test;] (TA;) as also فَتَنَهُ; and فَتَنَهُ; (K, TA;) but this, of which the inf. n. is فَتْنٌ, has an intensive signification; (S;) and فَتَنَهُ; (K, TA;) which last is rare, or rather, accord. to Aḥ, [though app. not in this sense, but in another, to be mentioned in what follows,] is not allowable: (TA:) the first of these verbs is trans. and intrans.: (S, K, TA:) you say also, فَتَنَ (AZ, T, S, K, TA,) aor. -, (AZ, T, K,) inf. n. فَتْنٌ (AZ, T, S, TA,) He fell into فَتْنَةٌ [i. e.

to the wrongdoing people]; meaning, make not them to prevail over us, so as to become pleased with their unbelief and to think that they are better than we. (T.) Also *Madness, insanity, or diabolical possession*; (T, K;) and so **فَتُونٌ** and **مَفْتُونٌ**. (T.) And *Error*; or *deviation from the right way*. (M, K.) And *Infidelity*; or *unbelief*: (T, M, K;) thus in the saying, [in the Kur ii. 187,] **وَالْفِتْنَةَ أَشَدَّ مِنْ الْقَتْلِ** [And infidelity, or unbelief, is more excessive than slaughter: and the like is said in ii. 214]. (T.) And *A sin, a crime*; or *an act of disobedience for which one deserves punishment*. (M, K.) And *Disgrace, shame, or ignominy*. (M, K.) **فِتْنَةُ الصَّدْرِ** signifies **الْوَسْوَسُ** [app. as meaning *The devil's prompting, or suggesting, of some evil idea*]: **فِتْنَةُ الْمَحْيَا**, *The being turned from the [right] road*: **فِتْنَةُ الْمَمَاتِ**, *The being questioned in the grave [by the two angels Munkar and Nekeer]*: **فِتْنَةُ السَّيْرِ**, *The sword*: and **فِتْنَةُ الشَّرِّ**, *Women*. (TA.) [And **الْفِتْنَةُ الْعَمِيَا** is a phrase used in the present day as meaning *Incurable evil or trouble*.] = [It is also the name now commonly given to *The mimosa farnesiana* of Linn.; (Delile's *Floræ Egypt.* Illustr. no. 962;) called by Forskål (*Flora Egypt.* Arab. p. lxxvii.) *mimosa scorpioides*.]

فَتَانٌ *A covering, of leather, for the [camel's saddle called] رَجُلٌ*: (T, M, K;) pl. **فَتَانٌ**. (M.)

فَتُونٌ: see **فِتْنَةٌ**, latter half. [It is an inf. n. of 1 in several senses.]

فَتِينٌ, applied to silver (**وَرِقٌ**, i. e. **فِضَّةٌ**), *Burnt*. (S.) — [Hence,] *Black stones*; as though burnt with fire. (T.) And *A [stony tract such as is called] حَرَّةٌ*, (S,) or *like a حَرَّةٌ*, (Sh, T,) *as though the stones thereof were burnt*: (Sh, T, S;) or *a black حَرَّةٌ*: (K;) or *a حَرَّةٌ wholly covered by black stones, as though they were burnt*: (M:) pl. **فَتَانٌ**: (Sh, T, M, K;) and **فَتَانِيْنٌ** signifies *حِرَارٌ* [pl. of **حَرَّةٌ**]; (TA; [and the same is app. indicated in the T;]) as though its sing. were **فَتِينَةٌ**; and some say that this is a sing. [or n. un.], and that **فَتِينٌ** is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of **فَتِينَةٌ** with the **ة** elided because ending the verse, it is **فَتِينٌ**, and said to be pl. of **فَتِينَةٌ**, like as **عَرِينٌ** is of **عَرِينَةٌ**. (T.) — In the dial. of El-Yemen it signifies *Short*; and *small*. (TA.)

فَتِينَةٌ: see the next preceding paragraph.

فَتَانٌ is an intensive epithet. (TA.) — And signifies *A goldsmith or silversmith*: (S, K, TA:) because of his melting the gold and the silver in the fire. (TA.) — And **الْفَتَانَةُ** signifies [The touch-stone; i. e.] *the stone with which gold and silver are tried, or tested*. (KT.) — And the former, *A man who tries, or tempts, much*. (TA.) And **الْفَتَانُ**, *The devil*; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also **الْفَاتِنُ**; (M,

K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former **فَتَانٌ**. (T, S.) And **الْفَتَاتَانِ**, *The dirhem and the deenár*; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or **فَتَانَا الْقَبْرِ**, (M,) [The two angels] *Munkar and Nekeer [who are said to examine and question the dead in the graves]*. (M, K.) — And *A thief, or robber*, (T, K,) *who opposes himself to the company of travellers in their road*. (T.)

فَاتِنٌ [is the act. part. n. of the trans. v. **فَاتَنَ**; and as such] signifies *Causing to err, or go astray*, (T, S, M,) from the truth: (S:) hence the saying in the Kur [xxxvii. 162], **مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ**, (T, S, * M, *) which, accord. to Fr, means, *Ye have not power [over him] to cause him to err, except him against whom it has been decreed that he shall enter the fire [of Hell]*; **فَاتِنِينَ** being made trans. by means of **عَلَى** because it implies the meaning of **قَادِرِينَ**, which is thus made trans.: (M:) Fr says, the people of El-Hijáz say **مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ**; and the people of Nejd, **بِمَفْتِنِينَ**, from **أَفْتِنْتُ**. (S.) — See also **فَاتِنٌ**. — It is also an epithet from the intrans. v. **فَاتَنَ**; and as such is applied to a heart as signifying *Falling into فِتْنَةٌ* [i. e. *trial, or affliction, &c.*; or in a state of trial, &c.]. (S, * TA.)

فَاتِنٌ *A carpenter*. (K.)

مَفْتُونٌ: see **مَفْتُونٌ**. [And see also the different explanations of its verb.]

مَفْتِنٌ: see an ex. of its pl. voce **فَاتِنٌ**.

مَفْتُونٌ [pass. part. n. of 1; signifying *Burned*: &c.]. — It is applied as an epithet to a deenár as meaning *Put into the fire in order that one may see what is its [degree of] goodness*. (S.) — It signifies also *Smitten by a فِتْنَةٌ* [or *trial, &c.*] *so that his wealth, or property, or his intellect, has departed*: and likewise *tried, or tested*: (S:) or *caused to fall into الفِتْنَةَ*; (K, TA;) i. e. *trial*; and *affliction, distress, or hardship*; (TA;) as also **مَفْتِنٌ**. (K, TA.) And [particularly] *Afflicted with madness, insanity, or diabolical possession*. (T, K, *) [See also what here follows.] — It is also *syn. with فِتْنَةٌ*; (T, S, M, K;) and, thus used, it is an inf. n., like **مَعْقُولٌ** &c. (T, S, M.) See **فِتْنَةٌ**, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) **بِأَيْكُمُ الْمَفْتُونُ**, [in the Kur lxviii. 6,] (T, M,) meaning *In which of you is madness*: (T:) but some say that the **ب** is redundant; (M;) thus says AO; (T;) the meaning being **أَيْكُمُ الْمَفْتُونُ** [Which of you is the afflicted with madness]; (T, M;) but Zj disallowed this: (T:) J says, [in the S,] that the **ب** is redundant, as in **كَفَى بِاللَّهِ شَهِيدًا**, and [thus in copies of the S, app. a mistake for "or"] **الْمَفْتُونُ** means **الْفِتْنَةُ**, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the **ب** be redundant, **الْمَفْتُونُ** is the man, and is not an

inf. n.; but if you make the **ب** to be not redundant, then **الْمَفْتُونُ** is an inf. n. in the sense of **الْفِتْنُونُ**. (TA.) [See also art. **ب**; p. 142, second col.; and p. 143, third col.]

مَفْتُونَةٌ is [a term] applied to *A number of black camels collected together* (**لَبَاةٌ سَوْدَاءٌ**), as though they were like the [stony tract called] **حَرَّةٌ** in blackness; as though they were burnt. (T.)

فتى or فتو

1. **يَفْتِي**, aor. **يَفْتُو**; (Lth, T;) or **فَتَى**, aor. **يَفْتِي**; (S, TA;) inf. n. **فَتَاءٌ**, (Lth, A'Obeyd, T, S, * TA,) or **فَتَى**; (TA [and so in one of my copies of the S; but the former, which see below, is that which is commonly known];) *He was, or became, such as is termed فَتَى [i. e. *youthful, or in the prime of life*]. (Lth, A'Obeyd, T, S, * TA.) = **فَتَوْتُهُمْ**, (K, TA,) aor. **أَفْتَوْهُمْ**, (TA,) *I overcame them, or surpassed them, in فتوة*, i. e. *generosity*. (K, TA.) [Accord. to the TK, one says, **فَتَوْتُهُمْ**, meaning *They contended with me for superiority in generosity, and I overcame them, or surpassed them, therein*; and the inf. n. of the former verb is **مُفَاتَاةٌ**.]*

2. **تَفْتِيَةٌ**, (ISk, T, S, M, K,) inf. n. **تَفْتِيَةٌ**, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K) that has nearly attained to puberty, (ISk, T,) *She was prohibited from playing with the boys, (ISk, T, S, M, K,) and from running with them, (M,) and was concealed, or kept within, or behind, the curtain, (ISk, T, S, M,) in the house, or tent*; (M;) and so **تَفْتَتْ**: (ISk, T, K;) [or] **تَفْتَتْ** the latter signifies [or signifies also] *she assumed, or affected, a likeness to the young women, being the youngest of them*. (S, M.) [In text of the latter, as given in the TT, **تَشَبَّهَتْ بِالْفَتِيَانِ** is put for **تَشَبَّهَتْ بِالْفَتِيَاتِ**, which the context shows to be the right reading.]

3: see 1, last sentence. — **الْمُفَاتَاةُ** signifies [also] *The summoning another to the judge, and litigating*; and so **الْتَفَاتِي**. (TA.)

4. **اَفْتَى** *He (a learned man) notified the decision of the law* [in, or respecting, a particular case]. (Msb.) [And the verb in this sense is trans.: you say,] **اَفْتَاهُ فِي الْأَمْرِ** *He notified, made known, or explained, to him, [what he required to know, and particularly what was the decision of the law, in, or respecting,] the case*; (M, K, TA;) it being dubious: said of a lawyer. (TA.) And **اَفْتَانِي** **اَفْتَانِي**, (T, S,) inf. n. **اَفْتَاءٌ**, (T,) *He (a lawyer) gave me an answer, or a reply, [stating the decision of the law,] respecting a question*. (T, S, TA.) And **اَفْتَيْتُ فُلَانًا فِي رُؤْيَا رَأَاهَا** *I interpreted, or explained, to such a one, a dream that he had seen*. (T, TA.) — Also *He drank with the فتى* [q. v.]. (IA, T, TA.)

5. **تَفْتَى** *He affected, or assumed, a likeness to youths, or young men*: said of an old, or elderly, man; or one past the prime of life. (TA.) —

See also 2, in two places. — And *He affected, or endeavoured to acquire, generosity*: and also *he affected, or made a show of, generosity*: (KL:) you say *فتى* and *فتى* [app. as signifying the same: but more properly the former verb has the former of these two significations: and the latter verb has the latter of the same two significations]: both from *فتوة*. (S, K, TA.)

6: see the next preceding sentence, in two places: — and see 3. You say, *تفتوا إلى الفقيه*, They appealed to the lawyer for the notifying of the decision of the law. (S, TA.)

10. *استفتيت الفقيه في مسألة* I sought, or demanded, of the lawyer, a notification of the decision of the law respecting a question. (T, S, M, Mgh, TA.) And in like manner the verb is used in the Kur iv. 126, and xxxvii. 149. (TA.)

فتة A [stony tract such as is called] *حرة* [for which some copies of the K have *جرة*, a mis-transcription, as may be seen from a statement voce *فتين*, in art. *فتن*, q. v.]: pl. *فتون*. (K, TA.)

فتى i. q. *شاب*, (S, M, K, TA, but omitted in the CK,) or *شاب حدث*, (T,) or *شاب حدث*: (Mgh:) it is a subst. [signifying *A youth, or young man; or one in the prime of life*]: and an epithet [signifying *youthful; or in the prime of life*]: (TA:) [as an epithet, similar to *فتى*, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Mgh,) *a strong youth or young man*: (Mgh, Mgh:) it is said that in the Kur xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is *فتاة*: (S, K:) — and it also means *A slave*: (T, M, Mgh, Mgh, TA;) even if an old man; metaphorically used in this sense; (Mgh, Mgh, TA;) and in like manner, *فتاة* means *A female slave*, (T, M, Mgh, Mgh, TA,) and *a female servant*: (TA:) the Prophet is related to have said, Let not any of you say *عبدى* and *أمتى*, but let him say *فتاى* and *فتاى*: (T, Mgh:) — and *Generous, honourable, liberal, or bountiful*: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning *a generous man*:] *a possessor of فتوة* [q. v.]: hence the saying, *لا فتى إلا على*, [There is no one endowed with generosity but, or other than, (meaning like,) *Alee*]: (TA:) — the dual of *فتى* is *فتيان* and *فتوان*; (K, TA;) the former occurring in the Kur xii. 36: (TA:) the pl. of *فتى* is *فتية*, (S, M, Mgh, Mgh, K,) a pl. of pauc., (Mgh,) not mentioned in the K, though occurring in the Kur xviii. 9 & 12, (TA,) instead of which they did not say *أفتاء*, (Sb, M,) and *فتوة*, (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Mgh) *فتيان* (T, S, M, Mgh, Mgh, K) and *فتو* (T, S, M, K) and *فتى*: (S, M, K:) the pl. of *فتاة* is *فتيات*: (S, M, Mgh, K:) the dim. of *فتى* is *فتى*; and that of *فتاة* is *فتية*: (T.) [It is disputed whether the last radical letter

of this and other words mentioned in the present art. be originally *و* or *ى*.] — *الفتيان* means *The night and the day*; (S, M, K, TA;) like *الأجدان* and *الجديدان*: (S, TA:) or, accord. to Seer, *the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon*; syn. *الغداة والعشي*. (Har p. 377.) And you say, *أقمت عنده فتى من نهار* i. e. *I remained, stayed, or abode, with him during a first part of a day*. (TA.)

فتاة fem. of *فتى*: see the next preceding paragraph, in three places.

فتوى (T, S, M, Mgh, Mgh, K) and *فتوى*, (M, K, TA,) [but the latter is mentioned by few,] and *فتيا*, (T, S, M, Mgh, K,) substs. from *فتى*, (T, S,) and as such used in the place of [the inf. n.] *إفتاء* [i. e. *The giving an answer, or a reply, stating the decision of the law, respecting a question*]: (T:) [or rather, as commonly used, *a notification of the decision of the law, in, or respecting, a particular case*;] *a notification, or an explanation, of a case, given by a lawyer*; (M, K;) or *an answer, or a reply, to a question relating to a dubious judicial decision*: (Er-Rāghib, TA:) [fancifully said in the Mgh and Mgh to be derived from *الفتى*:] the pl. is *فتاوى*, and *فتاوى* is said to be allowable, (Mgh, TA,) and another pl. is *فتى*, mentioned by IKoot. (TA.)

فتيا: see the next preceding paragraph.

فتاء [mentioned in the first sentence of this art. as an inf. n.] *Youth, or youthfulness; or the prime of life*; (T, S, M, K;) and so *فتوة*, (T, M,) as a subst. from *فتى* and from *فتى*: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, *قد ولد له فى فتاه أولاد* [Children had, or have, been born to him in the youthfulness, or prime, of his age]. (S.)

فتى dim. of *فتى*, q. v., latter half. — Hence, i. e. because of its smallness, (Z, TA,) *الفتى* signifies what is called *قدح الشطار* [which may be rendered *The cup, or bowl, of the rogues*]; (IAqr, T, Z, K, TA;) [a cup, or bowl,] with which wine is measured; (TA;) tropically thus called. (Z, TA.)

فتى Youthful; or in the prime of life; (Lth, T, S, M, Mgh, Mgh, K;) contr. of *مسن*: (S, Mgh, Mgh;) applied to a camel, (T,) or to a beast, (S, Mgh, Mgh,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like *فتى* [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is *فتية*: (Lth, T, M, Mgh, Mgh, K;) of which the dim. is *فتية*:

(TA:) and the pl. is *أفتاء* (T, S, Mgh, Mgh, TA) and *فتاء*. (M, K, TA.) [The former pl., though the more common, is not mentioned in the M nor in the K.]

فتوة: see *فتاة*. — [Also *Youthful conduct*.] One says, *مال إلى الجهل والفتوة* [He inclined to ignorant, or foolish, or silly, and youthful, conduct]. (S in art. *صبو*). — And *Generosity, honourableness, liberality, or bountifulness*: (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the Sunneh nor in the Scripture [i. e. the Kur-án]: the earliest mentioner thereof was Jaafar Es-Sádiq. (TA.)

فتية: see *فتى*, latter half: and see also *فتى*. *أفتى* i. q. *أصغر* [as meaning *Less, and least, in years, or age*]: from *الفتى* [i. e. *الفتى* or *الفتى*]. (Ham p. 207.)

أفتية [an irreg.] dim. of *فتية* [which is a pl. of *فتى*; like as *أصيبة*, accord. to Sb, is dim. of *صيبة*, a pl. of *صبى*]. (TA.)

مفت [A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the قاضى and others]. — [And] *المفتى* is the name of A certain measure of capacity, called the *مقيال* of Hishám Ibn-Hubeyreh. (Aq, T, M, K.)

فت

1. *فت جلتة*, (T, O, K,) [aor. 2,] inf. n. *فت*, (T,) *He scattered the dates of his جلة* [or receptacle made of palm-leaves]. (T, O, K.) — And *فت الماء الحار بالبارد*, aor. 2, (M, TA,) inf. n. *فت*, (TA,) *He abated, or allayed, the heat of the hot water by means of the cold*: from Yaakoob. (M, TA.) [See also *فتا*.]

7. *انفت*, inf. n. *انفتات*, i. q. *انكسر* [accord. to the TK used in its proper sense as signifying *It broke, or became broken*: but for this I find no authority]. (T, O, K.) So in the saying, *انفت الرجل من هم أصابه* [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.)

8. *ما أفتت بنو فلان قط* means *The sons of such a one have not been overcome, or subdued, hitherto, or ever*. (AA, O, K.)

فت A certain plant, the grain of which is made into bread, (S, M, O, K,) and eaten, (S, M, O,) in the time of drought, or dearth: (S, M, O, K:) in some of the copies of the K, *يختبأ* is put for *يخبز*: (M, F:) *the bread made of it is coarse, or thick, resembling the bread that is baked in hot ashes* [which is generally made in the form of thick round cakes]: (S, O:) *a grain resembling [the species of millet called] جاورس, which is made into bread, and eaten*: (IAqr, T:) it is a wild grain, which the Arabs of the desert take, in the

times of hunger, and pound, or bruise, and make into bread; and it is a bad kind of food, but sometimes, or often, they are content with it for days: (T:) or, as some say, it is [a plant] of the species called نَجِيل, growing in salt lands, of the [plants termed] حَبُوض [pl. of حَمِض], of which bread is made: [a coll. gen. n.:] n. un. فَتَّة: (Th, M:) Abou-Ziyád El-Kilábee says, the فَت, like the دُعَاع, is a herb (بَقْلَة) in which comes forth grain, and each of them spreads [upon the ground], not growing up high; and when they become dry, the people collect what is dry thereof, then pound, or bruise, it, and winnow it, and take forth from it a sort of black grain, with which they fill sacks, and lade the camels: it is a black sort of grain like the شَهِينِيز [q. v.], and they make bread of it, and make عَصِيدَة (يَعْتَصِدُونَ): (O:) in the Bári' it is said to be a species of tree or plant (شَجَر) growing in the plain, or soft, lands, and on the [eminences called] أَكَام, having a sort of grain like the حَمِص [or chick-peas], of which are made bread and سَوِيْق. (Msb.) — And accord. to IF, الفَت signifies The هَبِيد, (O, Msb,) meaning the pulp of the colocynth, شَحْمُ الحَنْظَلِ, (O,) or the colocynth-plant, شَجَرُ الحَنْظَلِ. (Msb: and this is one of the meanings assigned to الفَت in the K. [In the TK, شَحْمُ الحَنْظَلِ is said to be the correct explanation: but from what will be seen voce هَبِيد, I think it most probable that the right meaning is The seeds of the colocynth.]) — IF also says that it signifies The فَسِيل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.) — فَمَر فَت Dates that are scattered; (Lth, Kr, M, K;) not in a provision-bag or other receptacle; like بَت: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so فَذ and بَد and فَض. (T.)

مَفْتَةٌ Multitude: (T, O, K:) so in the saying, وَجَدَ لِبَنِي فَلَانٍ مَفْتَةً [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَفْتَةٌ signifies the same. (K and TA in art. قَت.) — And [i. q. نَزَل:] one says, مَا رَأَيْنَا جَلَّةً أَكْثَرَ مَفْتَةً مِنْهَا, meaning نَزَلًا [i. e. We have not seen a receptacle made of palm-leaves, for dates, having more food prepared for the guest than it]: (T, O:) and كَثِيرٌ مَفْتَةٌ means كَثِيرٌ نَزَلٌ [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نَزَلٌ. [The TA gives the latter reading; and so, therefore, does the TK, which explains it as meaning "increase," and adds that one says طعام كثير مفتة, an ex. app. without any authority; for what I have cited from the T and O shows, I think, that the former reading, and not the latter, is unquestionably right.]

فَتًا 1. فَتًا القَدْرُ, aor. -, (T, S, M, O, K,) inf. n. فَتًا (T, M, K) and فَتُوهُ, (M, K,) both inf. ns. from Lh, (M,) He stilled, or allayed, the boiling of the pot, (T, S, M, O, K,) with water, (S, O,) i. e. with cold water, or by lading out with the ladle: (T:) and فَتَاهَا signifies the same. (M.) — [Hence] one says, وَفَتَا القُدُورَ وَفَتَا النَّائِرَةَ وَفَتَا الفَائِرَةَ † [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — And فَتَا فَضْبَهُ, (M, K,*) aor. -, (M, K,) inf. n. فَتًا, (M,) † He stilled, or quieted, or abated, his anger, (M, K, TA,*) by words, or otherwise. (TA.) † إِنَّ الرِّبِيَّةَ تَفْتَا الغَضَبَ [Verily what is termed رِيْبَة, stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. تَأ. (TA.) — And فَتَاتُ الرَّجُلَ, (S, O,) or فَتَاتَهُ عَنِّي, (T, TA,) † I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And فَتَا الشَّيْءَ عَنْهُ, (M, K,) inf. n. فَتًا, (M,) † He averted the thing from him. (M, K, TA.) And فَتَاكَ عَنَّا † What withheld, or has withheld, thee from us? (Har p. 180.) — Also فَتَا الشَّيْءَ, (M, K,) aor. -, inf. n. فَتًا and فَتُوهُ, (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَتَاتُ الشَّمْسُ المَاءَ The sun abated, or allayed, the cold of the water. (M.) And فَتَاهُ, inf. n. فَتًا, He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَتَا اللَّبَنَ is allowable [as meaning He boiled the milk so that it frothed up and became curdled, or clotted, or dissundered: see what next follows]. (TA.) — فَتَا اللَّبَنَ, aor. -, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHát, M, O, K:) when this is the case, the milk is termed فَائِي. (AHát, O.) — فَتَتِ القَدْرُ The cooking-pot ceased to boil. (O.) — And فَتَى [or فَتَى] فَغْضَبُهُ † His anger was, or became, abated; (TA;) [and] so انْفَتَا فَغْضَبُهُ. (Har p. 232.) — And مَا فَتَا تَفْعُلُ † Thou dost not cease doing [such a thing]; like مَا تَفْتَا. (A, TA.) — فَتَا بَسَلِحِهِ: see فَتَا.

4. افْتَا † It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — And أَطْبَقَتِ السَّمَاءُ ثَمَّ افْتَاتٌ † [The sky became overcast, and then cleared]. (A, TA.) — افْتَا بِالْمَكَانِ † He remained, stayed, dwelt, or abode, in the place. (O, K,*) — افْتَا † He (a man, M) ran until he became tired, (S, M, O, K,*) and out of breath, (S, O,) or and languid. (M, K.) In the saying of El-Khansà,

• أَلَا مَنْ يَعْينَ لَا تَجِفُّ دُمُوعَهَا •
• إِذَا قُلْتَ أَفْتَتْ تَسْتَهْلُ قَتَحِفْلُ •
† [Now who will be as a helper for an eye of which the tears will not dry up? when thou sayest, "They have become tired of flowing,"

they pour, and become copious], she means افْتَاتَتْ (M.) — افْتَوُوا لَهُ They heated stones for him (i. e. a sick man), and sprinkled water upon them, and he lay prostrate upon them, in order that he might sweat: (O, K:) this they did when they were unable to procure a hot bath. (O.)

7: see 1, last sentence but two.
فَائِي as an epithet applied to milk: see 1, near the end.

فَج 1. فَجَّ i. q. نَقَصَ [accord. to the TK in a trans. sense, for it is there said that فَجَّ الشَّيْءَ, aor. -, inf. n. فَجَّ, signifies He, or it, diminished the thing]; (AA, O, K;) said in this sense in relation to anything. (AA, O.) — [Hence, app., though perhaps the verb in each of these three phrases may be the aor. of افْتَجَّ,] بِئْرٌ لَا تَفْتَجُّ [أَفْتَجَّ] means A well that will not become exhausted: and فَلَانٌ بَحْرٌ لَا يَفْتَجُّ Such a one is a sea that will not become exhausted: (S, O:) and مَاءٌ لَا يَفْتَجُّ Water that will not become exhausted; or, accord. to A'Obeyd, of which the bottom will not be reached [app. by drawing therefrom]. (TA.) And فَجَّ [or فَجَّ مَاءٌ مِنْ مَوْضِعٍ] means A drawing of water from a place. (KL.) — And فَجَّ المَاءَ الحَارَّ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K. [Compare فَتَا.] — فَجَّ [as inf. n. of فَجَّت] used in relation to a she-camel signifies [The being such as is termed فَائِي in any of the senses assigned to it below: or simply] the being pregnant: as also فَجَّ. (KL.) — And فَجَّ, (O, K, TA,) inf. n. فَجَّ, (O,) said of a man, (TA,) signifies أَثْقَلَ; (thus in the O and in copies of the K; [but accord. to the TK, أَثْقَلَ, for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;]) as also فَجَّ, (O, K,) inf. n. فَجَّ. (O.)

2: see what next precedes.

4. افْتَجَّ i. q. تَرَكَ: (O, K:) you say, افْتَجَّجَنِي, meaning He left, or relinquished, me, (تَرَكَجَنِي,) and left me alone: (O:) and so افْتَجَّ عَنِّي. (Thus in the O in art. فَسَج.) — Also, (S, O, K,) accord. to Ks, (S, O,) like افْتَا, (TA,) and so افْتَجَّ, (O, K,) this last, in the pass. form, mentioned by IAqr, (TA,) He (a man, TA) was, or became, tired, and out of breath, (S, O, K,) from running. (S, O.) — See also 1, second sentence.

فَائِي, applied to a she-camel, Pregnant; (As, S, O, K;) and so فَاسِيحٌ: (As, S:) or youthful, and having conceived: (As, S:) or having conceived, and become goodly: (AO, S:) or having conceived, and become fat, being youthful: (TA:) pl. فَوَائِيح. (S, O.) And, so applied, i. q. حَائِلٌ

[i. e. One not conceiving during a year, or two years, or some years], and fat: (O, K:) thus having two contr. significations. (K.) And, (K.) accord. to IDrd, (O,) A she-camel having a large hump, and fat; (O, K;) and so though she be not حائل. (O.)

فح

فح *A* [basin such as is termed] فَتْوَرٌ; (M, L, K;) thus it means with the vulgar: (L:) or a طَسْتَان of gold, or of silver: (O:) or the طَسْتَان (T, K,) or طَسْتَان (O, and so in some copies of the K,) [i. e. a large circular tray, of brass or other metal, which serves as a table for food, being generally placed upon a stool, the persons who eat sitting on the floor]; (Lth, T, Z, O, K;) thus it means with the vulgar: (Lth, T, Z, O:) or a خَوَان [or table upon which food is eaten], made of marble, (Lth, T, S, M, O, K,) by the people of Syria, who thus call it, (Lth, T, O,) or of silver, (T, S, M,) and the like, (S,) or of gold: (M, K:) or of any kind accord. to some: (TA:) or a جَامِر [q. v.] of silver, (T, Nh, TA,) or of gold: (Nh, TA:) [but this seems to be virtually a repetition; for it is said that] فَتْوَرٌ, occurring in a verse of Lebeed, means أَغْوَنَةٌ [pl. of pauc. of جَامِر] (T, O) and جَامَاتٌ [which is pl. of جَامِر accord. to IAqr, or of جَامَةٌ accord. to IB, who holds جَامِر to be likewise a pl. of جَامَةٌ: (T:) فَتْوَرٌ is a word of the people of Syria and El-Jezeereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezeereh, (L,) a مَائِدَةٌ [sometimes meaning table in an absolute sense, but properly one with food upon it]: (S, O, L:) [hence,] one says, هُرْعَلَى فَتْوَرٌ وَاحِدٌ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَاحِدَةٍ (S, O, L, TA,) and مَنزِلَةٌ وَاحِدَةٌ (S, O, TA,) and بَسَاطٌ وَاحِدٌ (O, TA, [in both of which the former word is without any vowel-sign to the ب, so that it may be either بَسَاطٌ or بَسَاطٌ,]) or بَسَاطٌ وَاحِدٌ (TT as from the M,) or as though meaning عَلَى بَسَاطٍ وَاحِدٍ, thus expl. by Lth, as said of the people of Syria and El-Jezeereh: (TT as from the T:) [it means, app., They are living upon one kind of fare; upon one footing; upon one level or stratum:] in the copies of the K, [or in the generality of the copies thereof,] الْفَاتْوَرُ is expl. as signifying الْمَنزِلَةُ and النَّشَاطُ; but النَّشَاطُ is a mistake for الْبَسَاطُ. (TA. [My MS. copy of the K has the right reading (البساط), without any trace of alteration.]) — Also † The breast, or bosom: (K:) or a wide breast or bosom; applied by a poet to that of a woman; as being likened to the خَوَانٌ so called. (M.) — And † The disk of the sun (S, O, K) is called its فَتْوَرٌ as being likened to the طَسْتَانٌ so called. (O.) — And † A [bowl such as is termed] جَفْنَةٌ; (M, K, TA;) thus with [the tribe of] Rabee'ah; (M, TA;) for the like reason. (TA.) — And A [vessel such as is termed] نَاجُودٌ and بَاطِيَةٌ (AA, T, O, K) and مِصْحَاةٌ; all which words mean the same thing. (AA, O, TA.) —

And, accord. to the R, A [molten piece such as is termed] سَبِيكَةٌ of silver: and some say, a silver إِبْرِيْق [or ever]. (TA.) — Also A company of men upon the frontier of a hostile country, that go after the enemy, in pursuit. (Ibn-'Abbád, O, K.) — And A spy; syn. جَاسُوسٌ. (Ibn-'Abbád, O, K.)

فَاقْوَرَةٌ: see the preceding paragraph, former half.

فح

4. افشى *He was, or became, tired, (K, TA,) and languid; from running [&c.]* (TA. [But this is for أَفْشًا: see an ex. in a verse cited in art. أَفْشًا.])

فج

1. فَجَّ (TA,) [sec. pers. فَجَّجْتُ, aor. يَفْجُجُ] inf. n. فَجَّجٌ (S, O, K, TA,) *He had the feet wide apart: or, said of a man, he had the knees wide apart: and, said of a beast, or quadruped, he had the hocks wide apart: (TA:) فَجَّجٌ is more ugly than what is termed فَجَّجٌ. (S, O, K.)* — See also 7. — فَجَّجَ رِجْلَيْهِ (TA,) and مَا فَجَّجَ (S, O, K, TA,) aor. يَفْجُجُ, inf. n. فَجَّجٌ (S, O, TA,) *He opened [or parted] his legs (S, O, K, TA) widely; [i. e. he straddled;] (TA;) and so فَجَّجَ (K,) or افجج رِجْلَيْهِ, he parted his legs widely, said of a man and of a beast; (O;) so too فَجَّجَ [alone], and فَجَّجَا; (TA;) and one says also فَجَّجَ [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also فَجَّجَ, inf. n. فَجَّجٌ and مَفْجَاجَةٌ, both of these verbs said of a man; but فَجَّجَ signifies he parted his legs very widely; (TA;) and فَجَّجَتْ is said of a she-camel, (A, O,) لِلْحَلْبِ [to be milked]; (A;) and of a sheep or goat (شَاة). (O.) [What is a thing that straddles and will not make water?] is an enigma: it is a thing like a couch, having four legs. (A, TA.) الْفَجَّجُ in the language of the Arabs is *The making an opening, or interval, between two things.* (TA.) — And فَجَّجْتُ فَجَّجْتُ (S, O, K,) aor. أَفْجَّجْتُ (S, O,) inf. n. فَجَّجٌ (TA,) *I raised the string of the bow [so as to make it distant] from its كَبِدٌ [q. v.]; (S, O, K;) like فَجَّجْتُهَا. (S, O.)* — فَجَّجَ الْأَرْضَ (so in the O,) or افجج الأرض (so in the K,) *He clare the ground, or earth, with the plough, in a manner not approved.* (O, K.) — فَجَّجَ said of a horse &c., *He purposed, or desired, to run.* (TA.) — See also فَجَّجَةٌ.*

2. تَفْجِجٌ *The making [a thing] to be crude [or not thoroughly cooked].* (KL.) [See فَجَّجٌ.]

3: see 1, in three places.

4. افجج: see 1, former half. — Also, (L,) or

أَفْجَّتْ (S, O, L, K,) *He, or she, (i. e. an ostrich) mated. — And, the former, He travelled a road such as is termed فَجَّجٌ; (O, L, K;) said of a man; (O;) as also فَجَّجٌ. (L.) — And He, (a man, S, O,) or it, (a thing, Mṣb,) hastened, went quickly, or was quick; (S, O, Mṣb, K;) mentioned by IAqr. (S.) — See also 1, near the end.*

6: see 1, in three places.

7. انْفَجَّتِ الْقَوْسُ (A,) inf. n. انْفَجَّاجٌ (O,) *The bow had its string distant from its كَبِدٌ [q. v.]; (A, O;) [and so, app., فَجَّجَتْ, for] فَجَّجٌ, in a bow, signifies the state of having the string distant from the كَبِدٌ thereof. (S, O.)*

8: see 4.

فَجَّجٌ *A wide road between two mountains; (S, A, O, K;) and فَجَّجٌ signifies the same: (O, K:) or, in a mountain: (AHeyth, TA:) or, in the anterior part of a mountain, wider than a شَعْبٌ [q. v.]: (TA:) or a depressed road: (Th, TA:) or a conspicuous and wide road: (Mṣb:) or a far-extending beaten track or road: (AHeyth, TA: [see an ex. in a verse cited voce عَمَّقَ:]) or, accord. to ISh, [a track] as though it were a road; and sometimes it is a road between two mountains, (L, TA,) or having on either side what is termed a فَاوٌ [a word variously explained], (so in the L,) or between two walls (حَائِطَيْنِ), (so in the TA,) and extending to the distance of two days' journey, or three, if a road or not a road; and if a road, abounding with herbage: (L, TA:) pl. [of mult.] فَجَّجَاتٌ (Th, S, O, Mṣb) and [of pauc.] أَفْجَجَةٌ, which is extr. [with respect to analogy], (Th, TA,) and أَفْجَجٌ. (Mṣb.) — See also the next paragraph, in two places.*

فَجَّجٌ, with kesr, The Syrian بَطِيخٌ [i. e. melon or water-melon], (S, A, O, K,) which the Persians call the Indian. (S, A, O.) — And فَجَّجٌ (so in the S and A and K,) or فَجَّجٌ (thus in the O, and by implication in the Mṣb, [and thus pronounced in the present day,]) signifies *Unripe; (S, A, O, Mṣb, K;) applied to fruit (A, Mṣb, K) of any kind, (A,) &c.; (Mṣb;) to anything of melons (بَطِيخٌ) and of other fruits; (S, O;) and so فَجَّجَةٌ; (O, K;) but فَجَّجٌ and فَجَّجَةٌ are not mentioned by Ed-Deenawaree [i. e. AHn; and the latter (which see below) I think doubtful in the sense expl. above]. (O.)*

فَجَّجَةٌ *An opening, or intervening space, (O, K, TA,) between two mountains.* (TA.)

فَجَّجٌ an inf. n.: (TA:) see 1, first sentence: — and see also 7.

فَجَّجٌ [a pl. of which the sing. is not mentioned] i. q. ثَقَلَاءٌ [Such as are heavy, slow, sluggish, &c.], (IAqr, O, K,) of men. (IAqr, O.)

فَجَّجٌ: see فَجَّجٌ.

فَجَّاحٌ *A male ostrich which* [they assert, like as they say of the domestic cock, (see **عُقْرُ**)] *lays one egg.* (TA.)

فَجَّاجَةٌ [app. an inf. n., of which the verb is **فَجَّجَ**, sec. pers. **فَجَّجْتُ**,] *The state of being unripe, or not sufficiently cooked.* (TA.) — See also **فَجَّجَ**, in two places.

فَجَّانٌ *The stem (عُود) of the raceme of a palm-tree: mentioned by ISd; and held by him to be of the measure فَعْلَانٌ because this is more common than the measure فَعْلَانٌ.* (TA.)

فَجَّجَ and **فَجَّجْتُ**: see **فَجَّجَ**.

فَجَّجَةٌ *Loquacity, or much talking: or frivolous babbling: or much talking, and boasting of abundance which one does not possess: or clamouring: or great and disorderly talking.* (TA.)

فَجَّجَانٌ, applied to a man, *Loquacious; a great talker:* (S:) or *a frivolous babbler:* (TA:) or, as also **فَجَّجِيٌّ** (O, K) and **فَجَّجِيَّةٌ** (K) and **فَجَّجِيَّةٌ** (O, but there written **فَجَّجِيَّةٌ**), *a great talker, who boasts of abundance which he does not possess:* (O, K:) or *clamorous: or a great and disorderly talker: fem. with ة.* (TA.) The poet Aboo-`Arim El-Kilábee applies the first of these epithets to palm-trees (**نَخِيلٌ**) [as meaning + *Promising much fruit, but not fulfilling the promise*]. (L, TA.)

فَجَّجَانٌ: see the next preceding paragraph.

أَفْجٌ *A man having his legs wide apart; who straddles:* (S, O, L, K, TA;) as also **مُنْفِجٌ** **السَّاقِينِ**; (L, TA;) [and **مُنْفِجٌ**, for] one says **يَمْشِي مُفَاجًا** *he walks with his legs wide apart, or straddling:* (S, A, K:) or **أَفْجٌ** signifies *having his thighs wide apart.* (IAar, TA.) — And **قَوْسٌ أَفْجَاءٌ** *A bow of which the curved ends are elevated so that its string is distant from the part where it is grasped by the hand:* (L:) or *of which the string is distant from its كَبِدٌ [q. v.];* (S, O, K;) as also **مُنْفِجَةٌ**: (A, O, K:) and so **قَوْسٌ فُجْرَاءٌ**: (S, O.)

أَفْجِيَّةٌ *A valley:* (O, K:) or *a wide valley:* (K:) or *a narrow and deep valley,* (IDrd, O, K,) in the dial. of the people of El-Yemen, but others apply this appellation to any valley. (O.)

أَفْجٌ: see **مُنْفِجٌ**. **أَفْجٌ** *A solid hoof that is round like a cupola, syn. مَقْبَبٌ,* (S, O, K, TA,) [and] *hard:* (TA:) such is approved. (S, O.)

أَفْجٌ: see **مُنْفِجٌ**.

أَفْجٌ: see **قَوْسٌ مُنْفِجَةٌ**. **أَفْجٌ** *Ground, or earth, that is cleft* [app. with the plough, in a manner not approved: see 1, near the end]. (TA.)

فَجَّ

1. **فَجَّهْتُ**, (S, Mgh, O, Mṣb, K,) and **فَجَّاهُ**, (S, O, Mṣb, K,) the former of which is the more chaste, (TA,) aor. ʿ, (Mgh, Mṣb, K,) inf. n. **فَجَّاهَةٌ**, (S, O, K,) or this is a simple subst., (Mṣb,) and **فَجَّجَ**, (K, TA,) or **فَجَّجَةٌ**, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Mṣb;) and **فَجَّجَاهُ**, (S, Mgh, O, Mṣb, K,) inf. n. **مُفَجَّجَةٌ** (S, O, Mṣb) and **فَجَّجَةٌ**; (S, O;) and **فَجَّجَاهُ**; (K;) *It (an affair, or event, S, O, Mṣb) came upon him, or happened to him, suddenly, or at unawares,* (Mgh, K, TA,) *unexpectedly,* (Mgh,) *without his having knowledge of it,* (Mgh, TA,) or *without any previous cause;* (TA;) or *hastily;* syn. **عَاجَلَهُ**: (Mṣb:) [it surprised him; or took him by surprise:] and [in like manner] one says, **فَجَّجْتُ الرَّجُلَ**, and **فَجَّجَاتُهُ**, meaning *I came upon the man suddenly, or at unawares.* (Mṣb.) — And **فَجَّجَ الْمَرْأَةَ**, (O, K,) aor. ʿ, inf. n. **فَجَّجَ**, (TA,) *He compressed the woman.* (O, K.) **فَجَّجَتِ النَّاقَةُ**, (IAmb, O, K,) aor. ʿ, (K,) inf. n. **فَجَّجًا**, (IAmb, O,) *The she-camel became big in her belly.* (IAmb, O, K.) — And **فَجَّجًا** is said in the A to be syn. with **زَادَ** [It increased, &c.]. (TA.)

3: see above, first sentence. — [Hence,] **فُوجِعَ** *He was taken away by a sudden death; he died suddenly.* (S in art. فَوَت.)

4. **أَفْجًا** *He found, or lighted on, [or surprised,] his friend doing a disgraceful thing.* (IAar, TA.)

8: see 1, first sentence.

فَجَّاهٌ: see 1, first sentence: — and see also what here follows.

فَجَّاهَةٌ: see 1, first sentence. — Also *A sudden, or an unexpected, event; a thing that comes upon one suddenly, or at unawares.* (K, TA.) Hence, **مَوْتُ الْفَجَّاهَةِ** [Sudden death]: written by some **فَجَّاهَةٌ**, as an inf. n. of unity. (TA.)

الْمُنْفِجِيَّةُ *The lion.* (Sgh, in his tract on the names of the lion; and K.)

فَجَّرَ

1. **فَجَّرَ**, aor. ʿ, (T, L, Mṣb,) inf. n. **فَجْرٌ**, (T, Mgh, L, Mṣb,) *He clave, [a thing]; cut, or divided, [it] lengthwise: this is the primary signification, whence several others, to be mentioned below, are derived:* (T, L:) *he clave, and opened.* (Mgh.) *He clave, or cut, a subterranean channel for water.* (Mṣb.) *He broke open a dam of a river or the like, that the water might break, burst, or pour, through.* (T, L.) — And **فَجَّرَ الْمَاءَ**, (S, Mgh, O, Mṣb, K,) aor. and inf. n. as above; (S, O;) and **فَجَّرَهُ**, (S, O, K,) inf. n. **تَفَجَّرَ**; (O, TA;) but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects; (S, O, TA;) *He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; vented it:* (S, Mgh, O, Mṣb:) *he made the water to flow,*

run, or stream: (K:) and in like manner, *blood, or other fluid.* (TA.) [See also 4.] **فَجَّرَ**, aor. ʿ, inf. n. **فَجْرٌ**, (S, O, Mṣb, K, &c.) *He, or it, inclined; leant; declined; or deviated.* (S, O, TA.) You say, **فَجَّرَ الرَّكْبَ**, (K,) aor. as above, (TA,) and so the inf. n., (K,) *The rider leant, or declined, from his saddle.* (K.) — [Hence,] *He declined, or deviated, from the truth;* (K, TA;) as also **فَجَّرَ**. (IAar, O, K.) — And *He erred in answering, or replying.* (El-Muarrrij.) — Hence also, (S,) *He lied;* (S, O, Mṣb, K;) said of a swearer; (Mṣb;) as also **فَجَّرَ**: (IAar, O, K:) in this sense the former has also **فَجَّرَ** for an inf. n., as well as **فَجَّرَ**: (TA:) *he committed a foul deed; such as swearing a false oath, or lying; in which sense also it has both of these inf. ns.* (TA.) — *He committed an unlawful action:* (ISH:) [or, as it is generally explained, and most frequently used,] *he acted vitiously, immorally, unrighteously, sinfully, or wickedly; he transgressed; went forth from, departed from, or quitted, the way of truth, or the right way; forsook, relinquished, or neglected, the command of God; departed from obedience; disobeyed; syn. فَسَقَ;* (S, Mgh, O, Mṣb, K;) and **عَصَى** (Mgh, K) and **خَالَفَ**: (K:) and [in like manner] **فَجَّرَ**, inf. n. **مُفَجَّرَةٌ** and **فَجَّرًا**, *he did that which was vitious, immoral, unrighteous, sinful, or wicked.* (R, TA.) In the sense of **عَصَى** (Mgh, O, TA) and **خَالَفَ** (O, TA) it is also trans.: you say **فَجَّرَهُ**, meaning *He disobeyed him;* (Mgh, O, TA;) *he opposed him.* (O, TA.) — *He launched forth into acts of disobedience; in which sense it has both of the inf. ns. mentioned above;* (K, TA;) and is [said to be] from **فَجَّرَ** in the first of the significations expl. above. (TA.) — *He disbelieved; syn. كَفَرَ;* (TA;) as also **فَجَّرَ**: (IAar, O, K:) and **فَجَّرَ بِهِ** *he disbelieved in it; syn. كَذَّبَ.* (O, K.) The following passage of the Kur, **بَلْ يَرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ**, [lxv. 5], is said to mean, [But man desireth, or nay, doth man desire,] to disbelieve in that which is before him, [or that which is to come,] namely, the resurrection and reckoning and retribution: (O, TA:) or to continue in his **فُجُورٍ** [i. e. vice, immorality, wickedness, unrighteousness, or the like,] in the time to come: (Bd:) or to go on therein undeviatingly: (El-Hasan El-Baṣree, O:) or to defer repentance, and to do evil deeds first: (O, TA:) or to multiply sins, and to postpone repentance: or to say *I will repent at a future time.* (TA.) — *He did, or committed, an action inducing doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion.* (IKtt, TA.) — *He committed adultery, or fornication;* (Mṣb, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and **فَجَّرَ** signifies the same; (IAar, K;) and, this latter, *he committed an act, or acts, of disobedience with his genital member.* (IAar, TA.) You say **فَجَّرَ بِالْمَرْأَةِ** *He committed adultery, or fornication, with the woman:* and **فَجَّرَتِ الْمَرْأَةُ** *The woman committed adultery, or fornication.* (TA.) — *He pursued a headlong, or rash, or random, course, and went away, not caring whither.* (El-Muarrrij.) — **فَجَّرَ أَمْرَهُ**

Their case, or state of affairs, became bad. (K.) — And فَجَرَ signifies also *He became dim, or dull, in his sight.* (O, K.) — And فَجَرَ مِنْ مَرَضِهِ *He became free from his disease.* (O, K.)

2. فَجَرَهُ: see 1, near the beginning. — Also *He attributed or imputed to him, or charged him with, or accused him of, فَجُور* [i. e. vice, immorality, unrighteousness, &c. (see 1)]; like فَسَقَهُ: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, فَجَرْتِ بِنَفْسِكَ [Thou hast attributed to thyself, or accused thyself of, unrighteousness, transgression, or the like]. (TA.)

3. فَاجِرٌ, inf. n. مُفَاجِرَةٌ and فَجَارٌ: see 1, in the middle of the paragraph. [And see also فَجَارٌ, below.]

4. فَجَرَهُ *He made it* (i. e. a spring, or source,) *to well forth.* (O, K.) [See also 1.] — And [hence, app.,] † *He made [his gift] large; syn. أَجْرَل.* (Ibn-Abbād, O.) — فَاجِرٌ as intrans.: see 1, in four places. — Also فَجَرَهُ *He found him to be a person such as is termed فَاجِرٌ.* (O, K.) — And فَاجِرٌ is like اصْبَحَ (S, O;) signifying *He entered upon the time of daybreak, or dawn:* (K, TA:) and *he was near to entering upon that time.* (TA.) One says, كُنْتُ أَحُلُّ إِذَا أَفَجَرْتُ [I used to alight when I entered upon the last sixth of the night, and depart when I entered upon the time of daybreak]. (S, TA.) And أُعْرِسُ إِذَا أَفَجَرْتُ وَأَرْحَلُ إِذَا أَفَجَرْتُ, i. e., *I alight to sleep when I am near to entering upon the time of daybreak, and I depart when [I enter upon the time in which] the dawn shines.* (TA, from a trad.) — Also *He brought much property;* (O, K;) this being termed فَجْرٌ. (O.)

5: see the next paragraph, in four places.

7. انْفَجَرَ (S, O, Mṣb, K) and تَفَجَّرَ (S, O, K,) but the latter is with teshdeed [as quasi-pass. of 2,] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O,*) *It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent;* (S, O, Mṣb;) *it poured out, or forth, as though impelled or propelled;* syn. انْبَعَثَ; (TA;) *it flowed, ran, or streamed.* (Mṣb, K.) — [Hence,] † *The enemy [poured upon them;] came upon them suddenly, in great number.* (L, A.) And انْفَجَرَتْ عَلَيْهِمُ الدَّوَاهِي [poured upon them;] *came upon them from every quarter,* (K, TA,) abundantly and suddenly. (TA.) — [Hence also,] انْفَجَرَ بِالتَّكْوَرِ, and تَفَجَّرَ بِهِ, † [He was profuse of generosity, or liberality]: (K:) and تَفَجَّرَ فِي الْخَيْرِ † [he was profuse in bounty, or beneficence]. (S, O, TA.) — And انْفَجَرَ الصُّبْحُ, and تَفَجَّرَ, [The dawn broke forth]: and انْفَجَرَ عَنْهُ اللَّيْلُ [The night departed from before it; namely, the rising dawn]. (K.)

8. انْفَجَرَ فِي الْكَلَامِ *He forged speech, not having heard it from any one, nor learned it.* (O, K.)

Bk. I.

فَجْرٌ [Daybreak; dawn;] the light of morning; (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the redness of the sun in the darkness of night; (K;) the فَجْر in the end of the night is like the شَقَق in the beginning thereof: (S, O:) it is twofold: the first is called الْفَجْرُ الْكَادِبُ [the false dawn]; that which rises without extending laterally, (الْمُسْتَطِيلُ, Mgh, Mṣb,) which appears black, presenting itself like an obstacle (مُعْتَرِضًا) [on the horizon]: (Mṣb:) [see ذَنْبُ السَّرْحَانِ, in art. سَرَح:] the second is called الْفَجْرُ الصَّادِقُ [the true dawn]; which is the rising and spreading [dawn], (الْمُسْتَطِيرُ, Mgh, Mṣb,) which appears rising, and fills the horizon with its whiteness; and this is what is called عَمُودُ الصُّبْحِ; rising after the former has disappeared; and by its rising the day commences, and everything by which fasting would be broken becomes unlawful to the faster. (Mṣb.) — Hence, The time of the فَجْر. (Mgh.) — And The prayer of that time: the prefixed noun being suppressed. (Mgh.) — الْفَجْرُ and الْبَحْرُ [in a saying mentioned voce بَحْرٌ, the former here written الْفَجْر, and said to be مُحَرَّكَةٌ, but app. by mistake, for it is afterwards written الْفَجْر,] are metonymically applied to † *The troubles of the present state of existence.* (TA.)

فَجْرٌ † Donation; (K;) generosity; (AO, S, K;) bounty, or munificence; (K;) or large, or ample, bounty or munificence; (AO, TA;) and goodness, or beneficence. (K.) — And Property. (Kr, K.) And Much property. (O.) And Abundance of property. (K, TA.) Abou-Mihjen Eth-Thakafee says,

• فَقَدْ أَجُودُ وَمَا مَالِي بِدِي فَجْرٍ •
[And verily, or often, I practise liberality, or bounty, while my property is not abundant]. (TA.)

فَجْرٌ: see فَاجِرٌ, latter half.

فَجْرَةٌ is a proper name, [i. e. an attributive proper name,] imperfectly decl., like بَرَةٌ; [and signifies the same as الْفَجْرَةُ and فَجَارٌ;] and فَجَارٌ is altered from فَجْرَةٌ, (IJ, TA,) or from الْفَجْرَةُ, (Sb, TA,) and is a subst. in the sense of الْفَجُورُ [i. e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1,)] (S,) or a name for الْفَجْرَةُ [which signifies the same], (O,) like قَطَامٌ, (S, O,) determinate, (S,) occurring in a verse of En-Nábigah cited in the first paragraph of art. حَمَل. (S, O.) One says, رَكِبَ فُلَانٌ فَجْرَةً, (K, TA, [in the CK فَجْرَةَ,]) and فَجَارٌ, (TA,) *Such a one lied;* (K, TA;) and acted vitiously &c. (فَجَرَ). (TA.) And حَلَفَ فُلَانٌ عَلَى فَجْرَةٍ, and فُلَانٌ عَلَى فَجْرَةٍ, [in the L على فَجْرِهِ, in both instances, but the former is the right reading,] *Such a one committed a foul deed, by swearing falsely, [relating to the former phrase,] or by adultery, or fornication, or lying.* (TA.)

فَجْرَةٌ: see مُفَجَّرٌ, in two places.

فَجْرَةٌ The last of a woman's children; like as زَيْنَةٌ signifies the "last of a man's children." (TA in art. زَنِى.)

فَجَارٌ: see فَجْرَةٌ, in two places: — and see فَاجِرٌ, last sentence but one.

فِجَارٌ [a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like فِجَاجٌ [pl. of فِجٌّ, q. v.]. (TA.) — أَيَّامُ الْفِجَارِ is an appellation applied to Four أَفْجَرَةٌ; (K, TA;) the four أَفْجَرَةٌ meaning days [i. e. conflicts] of the Arabs; the single day thereof being termed الْفِجَارُ: (S, O, TA:) they took place at 'Okádh; and those engaged therein transgressed, and held to be allowable everything that should be sacred; as is said in the A: they were called فِجَارُ الرَّجُلِ and فِجَارُ الْمَرْأَةِ and فِجَارُ الْقِرْدِ and فِجَارُ الْبَرَايِضِ; the last, which was the greatest onslaught, being thus called in relation to El-Barrád Ibn-Kays, who slew 'Orweh Er-Rahhál: (TA:) they were between Kureysh with their associates of Kináneh on the one side and Kays-'Eylán on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Kays; it occurred in the sacred months; and when they fought therein, they said فَجَرْنَا; (S, O, K;) therefore Kureysh called this war فَجَارٌ; (S, O, TA;*) فَجَارٌ, like مُفَاجِرَةٌ, being an inf. n. of فَاجِرٌ, expl. above, on the authority of the R. (TA.) — And فِجَارَاتُ الْعَرَبِ signifies *The vyings of the Arabs in glorying, or boasting.* (TA.)

فُجُورٌ: see the paragraph here following.

فَاجِرٌ Inclining, leaning, declining, or deviating. (S, TA.) Declining (سَاقَطٌ) from the road. (IAḡr, TA.) — *Lying; a liar;* because he deviates from the right course: and for the same reason it signifies also مَكْذِبٌ [as meaning disbelieving; or a disbeliever; see فَجَرَ بِهِ, in the middle of the first paragraph]. (TA.) And one says يَمِينُ فَاجِرَةٌ meaning † *A false oath:* (Mgh in art. غَمَس:) a tropical phrase. (Mgh in the present art.) — فَاجِرٌ and فَجُورٌ, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and فَاجُورٌ, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from فَجَرَ, and signify [most frequently *Acting vitiously; immorally, unrighteously, sinfully, or wickedly; or vitious, immoral, &c.; transgressing, or a transgressor; quitting, or one who quits, the way of truth, or justice; forsaking, or a forsaker of, the command of God; departing, or a departer, from the right way, or from obedience; disobedient; or] launching forth, or one who launches forth, into acts of disobedience:* [but the second and third are intensive epithets:] also *committing adultery or fornication; or an adulterer or a fornicator:* (K, TA:) and the first signifies also *enchanting, or an enchanter:* (Sgh, K, TA:) the pl. of the first is فِجَارٌ and فَجْرَةٌ; and the pl. of the second

and third is **فَجْرٌ**. (K, TA.) **فَجْرٌ** is altered from **فَاجِرٌ**, for the sake of intensiveness, and is [determinate, and] seldom used except in the vocative form of speech: you say [in addressing a number of men] **يَا لَفَجْرٍ** [for **يَا آلَ فَجْرٍ**, like as you say **يَا لَعَدُوٍّ** for **يَا آلَ عَدُوٍّ**, q. v.; and meaning *O ye very vitious, &c.*]; occurring in a trad. of 'Aisheh. (TA.) And **فَجَارٍ** (K, TA,) like **قَطَامٍ**, (TA,) is a noun altered from **الْفَاجِرَةُ** (K, TA) [or from **فَاجِرَةٌ**]: you say (S, O, K) to a woman (S, O) **يَا فَجَارٍ** (S, O, K) meaning *فَاجِرَةٌ* [*O vitious woman, &c.*]. (S, O.) = And **فَاجِرٌ** signifies also *Having much wealth, or property*: (K, TA:) in this sense, a possessive epithet [from **فَجْرٌ**, q. v.]. (TA.)

فَاجُورٌ: see the next preceding paragraph.

مَفْجِرٌ (TA) and **مَفْجِرَةٌ** and **مَنْفَجِرٌ** (K) and **فُجْرَةٌ** (S, K) *A place through which water flows* (K, TA) *from a watering-trough &c.*; (TA;) *a place of opening for water*: (S, O, TA:) and the second signifies also *low ground into which valleys pour their water*: (M, K, TA:) pl. **مَفَاجِرٌ**. (TA.) **مَفَاجِرُ الْوَادِي** signifies *The parts, of the valley, into which the torrent disperses itself*: (S, O, TA:) and **فُجْرَةٌ الْوَادِي** (K, TA,) which would seem to be with fet-h [to the ف] from its not being restricted by the mention of any syll. signs, [and is so in the CK,] but is correctly with damm, (TA,) *the wide part of the valley, into which the water pours*. (K, TA.) And **مَفَاجِرُ الدِّبَارِ** signifies *The places opened for the flowing of the water of the ديار*, pl. of **دِبْرَةٌ** [q. v.]. (Mgh.)

مَفْجِرَةٌ: see the next preceding paragraph.

مَنْفَجِرٌ: see **مَفْجِرٌ**. — **مَنْفَجِرٌ رَمْلٍ** † *A road, or way, in sands*. (S, O, TA.)

فجس

1. **فَجَسَ**, aor. ʔ, (S, TA,) inf. n. **فَجْسٌ**, (S, O, K, TA,) *He behaved proudly, or magnified himself*; (S, O, K, TA;) as also **تَفَجَسَ**; (S, * K;) or this latter signifies *he magnified, or exalted, himself*, (O, TA,) and *boasted*: (O, * TA:) and **فَجْرٌ** signifies the same as **فَجْسٌ**, i. e. the “behaving proudly, or magnifying oneself.” (TA.) — And *He overcame, or subdued, or oppressed*. (Ibn-'Abbád, O, K: but only the inf. n. of the verb in this and the following sense is mentioned.) — *He did an unprecedented act, and only one of an evil kind*. (Ibn-'Abbád, O, K, TA.)

4. **فَجَسَ** *He (a man) boasted vainly, or falsely*. (IAar, O, K.)

5: see 1, first sentence. **تَفَجَسَ السَّحَابُ بِالطَّيْرِ** *The clouds burst with rain*: (L, TA:) [app. a dial. var. of **تَبَجَسَ**.]

فجع

1. **فَجَعَهُ**, (S, MA, O, K,) aor. ʔ, (O, K,) inf. n. **فَجْعٌ** (MA, O) and **فَجِيعَةٌ**; (MA; [or this is a

simple subst.];) and **فَجَعَهُ**, inf. n. **تَفْجِيعٌ**, (S, K,) or the latter verb has an intensive meaning; (O, TA;) *It pained him*; (S, MA, O, K;) *afflicted, or distressed, him*; *disordered him, or rendered him diseased*: (MA:) one says, **فَجَعْتَهُ الْمَصِيبَةُ** *The affliction, calamity, or misfortune, pained him*: (S, O:) or **فَجَعٌ** [expl. as the inf. n. of the pass. verb] signifies a man's *being pained by the loss of a thing that is highly esteemed by him* (**يَكْرُمُ عَلَيْهِ**); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, **فَجِعَ بِمَالِهِ** (Lth, O, K) and **بِوَلَدِهِ** (Lth, O) [*He was pained by the loss of his property or cattle, and his offspring*]: and **أَهْلِهِ** and **فَجَعْتَهُ فِي مَالِهِ** [*I pained, afflicted, or distressed, him, in, or in respect of, his property or cattle, and his family*], aor. ʔ, inf. n. **فَجَعٌ**. (Mṣb.)

2: see the preceding paragraph.

5. **تَفَجَع** *He (a man, S, O) expressed, or manifested, pain, affliction, or distress; or uttered lamentation, or complaint*; syn. **تَوَجَّعَ**; (S, O, K, TA;) **لَهُ** [by reason of it]; (S;) or **لِلْمَصِيبَةِ** [by reason of the calamity, or misfortune]; (O, K, TA;) and *writhed, or cried out and writhed; by reason of it*. (TA.)

فَجُوعٌ: see **فَاجِعٌ**, in two places.

فَجِيعٌ: see **مَفْجُوعٌ**.

فَجِيعَةٌ, (S, O, Mṣb, K, TA,) of which the pl. is **فَجَائِعٌ**, (Mṣb, TA,) i. q. **رَزِيَّةٌ** [i. e. *An affliction, a calamity, or a misfortune*]; or *such as is occasioned by the loss of things dear to one*: or *a great affliction or calamity or misfortune*: (S, O, Mṣb, K, TA:) accord. to ISd, *such as pains by [the loss of] what is highly esteemed*: (TA:) and **فَجِيعَةٌ** signifies the same; (S, * O, * Mṣb, K; *) pl. **فَوَاجِعٌ**. (O, Mṣb.)

فَجُوعٌ and **مَوْتٌ فَاجِعٌ** *Death that pains [or afflicts or distresses] men by [attendant] calamities*: (O, K, TA:) and in like manner, **دَهْرٌ فَاجِعٌ** (O, TA) and **فَجُوعٌ** [time, or fortune, that pains &c.]. (TA.) And **مَيِّتٌ فَاجِعٌ** [*A person dead, or dying, that causes pain or affliction or distress*], and [likewise] **مَفْجِعٌ** [app. **مَفْجِيعٌ**], as being from **أَفْجَعُ**, though this [is a verb which] has not been used: thus in the L. (TA.) — [Hence,] **غَوَابٌ الْفَاجِعُ** *The raven of separation or disunion* (**غَوَابٌ الْبَيْنِ**); (O, K, TA;) so called because [they assert that] it pains [or afflicts] men by separation or disunion: (O, TA:) an epithet in which the quality of a subst. predominates. (TA.) — And one says **أَمْرَةٌ فَاجِعَةٌ**, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as **لَابِنٌ** and **تَامِرٌ**, (O,) meaning *A woman having [or suffering] a فَجِيعَةٌ* [q. v.], (O,

K,) i. e. *a رَزِيَّةٌ*. (K.) And **رَجُلٌ فَاجِعٌ** and **مُتَفَجِّعٌ** *A man grieving, or lamenting, [and] doing so most intensely*. (TA.)

فَاجِعَةٌ [as a subst.]: see **فَجِيعَةٌ**.

أَفْجَعُ [*More, and most, pain-giving or afflicting or distressing*]. (O, TA.)

مَفْجِعٌ [app. **مَفْجِيعٌ**]: see **فَاجِعٌ**.

مَفْجَعٌ: see what next follows.

مَفْجُوعٌ *A man [pained, afflicted, or distressed; or] smitten by an affliction such as is termed رَزِيَّةٌ [and فَجِيعَةٌ, q. v.]; as also فَجِيعٌ, and [in an intensive sense] مُتَفَجِّعٌ*. (TA.) You say, **هُوَ** **أَهْلُهُ** and **مَفْجُوعٌ فِي مَالِهِ** [*He is pained, &c., in, or in respect of, his property, or cattle, and his family*]. (Mṣb.)

مُتَفَجِّعٌ: see **فَاجِعٌ**, last sentence.

فجل

1. **فَجَلَ**, aor. ʔ, inf. n. **فَجْلٌ**; (Mṣb, K;) and **فَجَلٌ**, (O,) or **فَجَلٌ**, (K,) aor. ʔ, (O, K,) inf. n. **فَجْلٌ**; (K;) *He, or it, was, or became, thick, and soft, or flaccid*: (O, Mṣb, K:) so says Ibn-'Abbád. (O.)

2. **فَجَّلَهُ**, inf. n. **تَفْجِيلٌ**, *He made it broad, or wide*. (K.)

8. **اِفْتَجَلَ أَمْرًا**, (K,) or **أَمْرَهُ**, (Ibn-'Abbád, O,) *He forged [a case or matter &c., or his case &c.]*; syn. **اِخْتَلَقَهُ**; (Ibn-'Abbád, O, K;) and *invented it, or excogitated it*; syn. **اِخْتَرَعَهُ**. (Ibn-'Abbád, O.)

فَجْلٌ (S, O, K) and **فُجْلٌ**, (O, K,) both mentioned by AHn, (O, TA,) or **فَجْلٌ**, (Mṣb,) thus, with keṣr, commonly pronounced by the vulgar, (TA,) [The radish, raphanus sativus; (Forskål's Flora Egypt. Arab., lxix. no. 327; and Delile's Floræ Egypt. Illustr., no. 608;)] *a certain أَرُومَةٌ [or root of the kind termed rhizoma], (K, TA,) that occasions abominable eructation*; (TA;) *a herb, (Mṣb,) well known*: (S, Mṣb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from **فَجَلَ** signifying as expl. above: (Mṣb:) n. un. with ʔ, (K,) i. e. **فُجْلَةٌ** (S, O) and **فُجْلَةٌ** (O) [and **فَجْلَةٌ**]: *it is a garden-plant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and [those of] the فَجَل: (TA:) it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the نَقْرَسُ [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) *what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh*. (K, TA.) What is called **حَبُّ الْفُجْلِ** is *Another**

remedial thing: (K:) this **فجل** is not of the species of herb mentioned above: (O, Mgh, TA:) so says AHn: the hakeem Dáwood says, it is one of the species of this **فجل**, a wild species, elongated, abounding in the Sa'eed of Egypt: (TA:) [it is the raphanus oleifer, mentioned by Delile (Floræ Egypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic "symâgah:"] from it (or from its seed, TA) is made the oil of the **فجل** (دُهْنُ الْفَجْلِ); (Mgh, K, TA;) and it is known by the appellation of السَّيْمَغَةُ [correctly السَّيْمَغَةُ]. (TA.) [Delile, ubi suprâ, no. 571, mentions **فجل الجبل**, as a name of The *cahile maritima* of Tournefort; the *bunias cahile* of Linn.: and in the same, no. 396, he mentions **فجل الجبل** as the Arabic name of The *rumex spinosus* of Linn.; as does also Forskål, in his work cited above, p. lxx., no. 213, and again in p. 76.]

فجل: } see the next preceding paragraph.
فجل: }

فَجَّالٌ A seller of **فجل** [or radishes]. (TA.)

فَجَّالٌ i. q. **قَامِرٌ** [Playing, or a player, at a game of hazard]: (O, K, TA:) so says IAqr: (O, TA:) accord. to some copies of the K, i. q. **فَجَّارٌ**, which is a mistake. (TA.)

أَفْجَلٌ: see **فَجَّالٌ**.

فَجَّالَةٌ (S, K) and **فَجَّالِيٌّ** (K) A manner of walking in which is a laxness, or slackness, (S, K,) like that of the old man. (S.)

فَجَّالِيٌّ: see what next precedes.

فَجَّالٌ: see **فَجَّالِيٌّ**, in art. **فَجَّنَ**.

أَفْجَلٌ and **فَجَّالٌ** [A man] having a wide space between the feet (K, TA) and the shanks. (TA.)

فجن

4. **افجن** He (a man, TA) kept constantly to the eating of **فَجْنٌ** [i. e. rue]. (K, TA.)

فَجْنٌ [Πύρανον; i. e. rue;] i. q. **سَدَابٌ**; (S, K;) as also **فَجِينٌ**: (T in art. **خفت**, and TA in art. **خفت**;) and so **فَجَّالٌ**: (TA:) IDrd [rightly] says, "I do not think it to be a genuine Arabic word." (TA.)

فَجِينٌ: see the next preceding paragraph.

فجو

1. **فَجَّأَ بَابَهُ** (K,) [aor. **يَفْجُو**,] inf. n. **فَجْوَةٌ**, (TA,) He opened his door. (K.) — And **فَجَّأَ الْقَوْسَ**, (S, K,) inf. n. as above, (S,) He raised the string of the bow [or made it distant] from the part called its **كَبِدٌ**: (S, K;) and so **فَجَّأَهَا**. (S and K in art. **فج**.) — And **فَجَّأَ رِجْلَيْهِ**, or **رِجْلَيْهِ**, **مَا بَيْنَ رِجْلَيْهِ**, or **رِجْلَيْهِ**, He parted his legs wide, or straddled; or did so to make water: and so **فَجَّ**. (TA in art. **فج**.) — **فَجَّجَتْ**, (S, K, TA, [in the CK, and in one of

my copies of the S, erroneously, **فَجَّجَتْ**,] aor. **تَفَجَّجَى**, inf. n. **فَجَّجَا**, (S, TA,) The bow had its string raised [or distant] from the part called its **كَبِدٌ**; (S, K;) and so **تَفَجَّجَتْ**. (ISd, TA.) — And **فَجَّجَى**, [in the CK, erroneously, **فَجَّجَى**,] aor. as above, (K, TA,) and so the inf. n., i. e. **فَجَّجَا**, (K, TA,) He (a man, TA) was wide between the thighs, or between the knees, or between the shanks. (K, TA.) [And it is implied in the S* and K that it is also said of a camel, meaning He was wide between the hocks.] — And **فَجَّجَتْ** said of a she-camel, inf. n. **فَجَّجَا**, She was, or became, large in the belly: (K, TA:) mentioned by ISd, but with an expression of uncertainty as to its correctness. (TA.)

2. **فَجَّجَى**, (TA,) inf. n. **تَفَجَّجِيَّةٌ**, (K, TA,) He removed; put away, or at a distance; (K, TA;) and pushed, thrust, or drove, away; persons from others; (TA;) syn. of the inf. n. **كَشَفَ**; and **تَجَّجِيَّةٌ**; (K, TA;) and **دَفَعَ**. (TA.)

4. **افجى** He expended amply, or largely, upon his family, or household. (Az, K.) — And He found his friend to be guilty of a vice, or a disgraceful, or shameful, action. (Az, TA.)

6. **تفاجى** It (a thing) had [an opening, or intermediate wide space, such as is termed] a **فَجْوَةٌ**. (S, TA.) [Comp. **تَفَاجَّحَ**, in art. **فج**.]

7. **انفجى** It (a door) opened. (K.) — See also 1.

فَجَّأَ inf. n. of **فَجَّجَتْ** [q. v.] said of a bow: (S, TA:) — and of **فَجَّجَى** [q. v.] said of a man, (K, TA,) or of a camel: (S, K, TA:) — and of **فَجَّجَتْ** [q. v.] said of a she-camel. (K, TA.)

فَجْوَةٌ An opening, or intervening space, (S, M, Mgh, Mgh, K,) in a place, (M, TA,) and an intermediate wide space, (S, Mgh,) between two things. (S, Mgh, Mgh, K.) And A wide tract of land or ground; as also **فَجْوَاءٌ**: (K:) or a wide and depressed tract thereof; and thus, accord. to Th, the word means in the Kur xviii. 16. (TA.) And The court, or yard, of a house. (S, Mgh, K.) And The part between the two sides of the solid hoof. (ISd, K, TA.) The pl. is **فَجْوَاتٌ** (Mgh, K, TA) and **فَجَّاءٌ**. (K, TA. [To these pls. the CK strangely adds, as another, **فَجَّاءٌ**].)

فَجْوَاءٌ [as a subst.]: see the next preceding paragraph. [It is originally the fem. of the epithet **أَفْجَى**, q. v.]

فَجْوَةٌ: see the following paragraph.

فَجْوَاءٌ an epithet, of which the fem. is **فَجْوَاءٌ**. (K, TA.) The latter, applied to a bow, Having its string distant from the part called its **كَبِدٌ**; (S, K, TA;) as also **فَجْوَةٌ**; and so **فَجَّأَ** [mentioned in art. **فج**.] (Er-Râghib, TA.) — And the former, (K, TA,) applied to a man, (TA,) Wide between the thighs, or between the knees, or between the shanks: or, applied to a camel, wide between the hocks: (K, TA:) or, accord. to Az,

it signifies having the thighs very wide apart. (TA.) [Freytag adds "Ventrosus," applied to a camel, as from the K, in which I do not find it.]

[Accord. to the TA, some of the words of this art. have **ي** for the final radical; but for this distinction there is no reason.]

فح

1. **فَحَّتِ الْأَفْعَى**, aor. **فَحَّ** and **فَحَّ**, (S, K,) the former dev. from a general rule, which requires the aor. of a verb of this class when intrans. to be with **kesr** only, (S,) inf. n. **فَحِيحٌ** (S, K) and **فَحَّحٌ**, (K,) [the last an intensive form,] The viper [hissed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verse cited voce **مَطَّحَانٌ**:] or what is meant by this verb is [it made a sound by] the rubbing of one part of its skin against another part: or (TA) its making a sound to proceed from its skin is termed **كَشِيشٌ**, (S, TA,) or **حَفِيْفٌ**: (Az, TA:) some use this verb (**فَحَّتِ**) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called] **أَسَاوِدٌ**. (TA.) [J gives here a list of intrans. verbs of this class which have the aor. with **dam**, anomalously, and also with **kesr**; and a list of trans. verbs of the same class which have the aor. with **kesr**, anomalously, and also with **dam**: but both lists are defective; and it would be difficult to make them complete.] — And **فَحَّحَ**, (L, K,) aor. **فَحَّ**, inf. n. **فَحِيحٌ**; (L;) and **فَحَّحَ**; said of a man, † He blew in his sleep, (L, K,) making a sound like the **فَحِيح** of the viper. (IDrd.)

R. Q. 1. **فَحَّحَ**: see the preceding paragraph. — Also, [inf. n. **فَحَّحَةٌ**,] † He (a man, TA) was, or became, affected with a hoarseness, roughness, harshness, or gruffness, in his voice. (K.) [See also **فَحَّحَةٌ**, below.] — And He (a man, TA) was, or became, true and sincere in love, or affection. (IAqr, K.)

فَحَّةٌ The heat, or burning quality, of pepper. (K.)

فَحْحٌ Vipers: (L:) or vipers in a state of excitement, (**هَائِجَةٌ**) [perhaps meaning *initum appetentes*], (K, TA,) made to come forth [from their lurking-places: so called] from the sounds of their mouths. (TA.)

فَحِيحٌ an inf. n. of 1 [q. v.]. (S, K, &c.)

[Freytag explains it as signifying also The first braying of the young camel, which, by reason of its acuteness, is likened to the hissing of the serpent.]

فَحَّحَةٌ [inf. n. of **فَحَّحَ**, q. v.] — Also The voice's being reiterated in the throat, or fauces, resembling hoarseness, roughness, harshness, or gruffness. (L.) — And Speech, or talk. (Kr, TA.) — **فَحَّحَةٌ هَذِيْلٌ** means Hudheyl's pronunciation of **ح** as **ع**: [a characteristic of the tribe of Hudheyl, or of some persons of that tribe,] mentioned by Es-Suyootee in the Mz and [by the same author in] the Iktirâh. (MF, TA.)

فَحْفَاحٌ A man (L) having a hoarse, harsh, or gruff, voice. (L, K.) — And A man speaking, or talking: or talkative. (TA.) — And الفَحْفَاحُ is the name of A river in Paradise. (S, K.)

فحش

1. فَحَشَتْ عَنْهُ، (O, K.) aor. -، (TA,) inf. n. فَحْشٌ، (O, TA,) i. q. فَحَصَ [He searched, or sought, for, or after, it; inquired, or sought information, respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; &c.]; (IDrd, O, K, TA;) namely, a thing; (IDrd, O;) or news, or a story; (TA;) as also فَحِشْتُ، (O, K.)

8: see what immediately precedes.

فَحِشَةٌ (S, O, K) and فَحِشَةٌ (TA) The [portion, or appertenance, called] فَحِشَةٌ (S, O, K) of the stomach of a ruminant animal, also termed the قَبْءٌ, which has أَطْبَاقٌ: (S, O: [see more in art. فَحِشَةٌ:]) pl. of the former أَفْحَاشٌ. (O, TA.) — And one says, مَلَأَ أَفْحَاشَهُ meaning He filled his جَوْفٌ [i. e. belly]. (IF, O.)

فَحِشَةٌ: see the next preceding paragraph.

فجج

1. فَجَّجَ فِي مِثْيَبِهِ، aor. -، inf. n. فَجْجٌ، (S,) this is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not فَجَّجَ as it is written in the K [and O], is indicated by the forms of the inf. n. فَجْجٌ and the epithet أَفْجَجٌ; (MF;) as also فَجَّجَ، (S,) and فَجَّجَ، (K,) and فَجَّجَ; (TA;) He had the fore parts of his feet near together, and his heels wide apart, [i. e. he turned in his toes, and turned out his heels,] in his gait: (S, K:) or فَجَّجَ signifies the having the middle of the legs wide apart, [or having the legs bowed outwards,] in a man, and in a beast (وَابَّةٌ): (Mgh, L:) [or the having the shanks wide apart: (see فَجَّجَ:)] or the having the thighs wide apart: [see فَجَّجَ:] and the verb is فَجَّجَ، inf. n. فَجْجٌ and فَجْجَةٌ [thus written, app. فَجْجَةٌ, which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L.) — And فَجَّجَ، (accord. to the K,) or فَجَّجَ، (accord. to MF,) He magnified himself, or behaved proudly. (K.)

2: see the preceding paragraph: and see also 5.

4. افجج حلوتته He parted the hind legs of his milch camel; i. e., made an opening, or intervening space, between them; (S, O, K;) in order that he might milk her. (S, O.) — افجج also signifies He refrained, or desisted, or drew back; syn. اُخْجِرَ. (O, K.) And one says, افجج عنه، meaning He turned, or turned away or back, from it, or him; syn. اِنْتَبَى. (O, K.)

5. تَفَحَّجٌ signifies The parting of one's legs, or making an opening between them, (AA, S, O, K,) when sitting; as also تَفَحَّجٌ: like تَفَحَّجٌ and تَفَحَّجٌ. (AA, S, O.) And one says, تَفَحَّجَ سَاقَاهُ [His shanks are parted]. (S, O.) See also 1.

7: see the first paragraph.

فَحْجٌ The mode of walking of him who is termed أَفْجَجٌ. (S, O.)

فَحْجٌ an inf. n.: (S, L, TA:) see 1.

أَفْجَجٌ Having the fore parts of the feet near together, and the heels wide apart: (S, O, K:) or having the middle of the legs wide apart: (Mgh, L:) fem. فَجْجَاءٌ: the former applied to a man [&c.]; and the latter, to a beast (وَابَّةٌ) [&c.]: (S, Mgh, O, L:) or having the thighs wide apart: or having the legs wide apart: or having curved, or bowed, legs. (L.) [See also أَفْجَجَ, in art. فح.]

فحس

1. فَحَسَ، aor. -، inf. n. فَحْشٌ، He took a thing from his hand, with his tongue and his mouth; such as water &c.: (Lth, T, O, K:) or he licked up a thing with his tongue, from his hand. (O: but only the inf. n. is mentioned.) — And فَحَسَ السَّلْتِ، aor. as above, (O,) and so the inf. n., (O, K,) He rubbed [the ears off] the سَلْتِ، (O, K, TA,) a particular species of barley, (TA,) so that the awn, or beard, [thereof] became removed (O, K, TA) and scattered. (TA.)

4. افحس He (a man) abraded by degrees, lit., thing after thing. (TA.)

Q. Q. 2. تَفَحَّصَ He carried himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait: (O, K:*) and so تَفَحَّصَ. (O.)

فحش

1. فَحَشَ، aor. -، inf. n. فَحْشٌ (S, O, Mgh, K) and فَحَاشَةٌ، (TA,) It (a thing, or an affair, or anything, TA, or any evil thing, S) was, or became, excessive, immoderate, enormous, exorbitant, beyond measure, (S, O, TA,) or overmuch: (O, K, TA;) as also فَحَاشَ: (S, TA:) it (a thing) was or became, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] as also فَحَشَ، aor. -: (Mgh:) [or excessively, or beyond measure, foul, &c.: (see فَحَاشَةٌ:)] and فَحَاشَ it (a thing, or an affair,) increased by degrees (تَزَايَدَ) in foulness, evilness, badness, &c. (A.) And فَحَشَتِ المرأةُ The woman became foul, or ugly, and old. (IAar.) — See also 4, in two places.

2: see 4, in two places.

3. مَفْحَاشَةٌ، (T in art. هَذَا,) inf. n. مَفْحَاشَةٌ، (T and K in that art.,) [He vied with him, or strove to surpass him, in foul, unseemly, gross, or obscene, speech or language: and he held such discourse

with him:] the inf. n. is syn. with مَبَادَاةٌ. (T and K in that art.)

4. افحش، (Mgh, K,) or افحش في المنطقي، (S,) or في الكلام، (Mgh,) or في كلامه، (A,) inf. n. افحش and افحش، accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) He uttered افحش، (S, A, Mgh, Mgh, K,) i. e., foul, evil, bad, abominable, unseemly, [gross, immodest, lewd, or obscene,] speech or language; (Mgh, Mgh;) as also افحش في المنطق، (TA,) and افحش في الكلام، (Mgh,) or في كلامه، (A,) and افحش في كلامه، (S, A:) and افحش also signifies the same; and he manifested, discovered, or revealed, or he made a show of, such speech or language. (O, K, TA.) You say, افحش عليه في المنطقي [He uttered such speech or language against him]; (S;) and in like manner, افحش، (TA,) and افحش؛ (Mgh;) and افحش. (TA.) — Also افحش He was, or became, niggardly, tenacious, or avaricious. (Mgh.)

5: see 4, in two places: — and see 10.

6: see 1, in two places: — and see 4.

10. استفحشهُ [He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd, or obscene: or excessively, or beyond measure, foul, &c.]. (Mgh in art. قدر.) And تفحش بالشيء، He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.)

فَحْشٌ inf. n. of فَحَشَ [q. v.]. (S, O, &c.) — See also 4. — Excess, exorbitance, or transgression of the proper bounds or limits; (O, TA;) [in anything; (see 1;)] and particularly] in speech or language; (TA;) and in reply: (A, O, K, TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] speech or language; (Mgh, Mgh, TA;) as also فَحْشَاءٌ. (Mgh.)

فَحْشَاءٌ: see فَحَاشَةٌ, in three places: — and see also فَحْشٌ.

فَحَاشٌ: see the next paragraph.

فَحَاشٌ Anything, (Mgh, TA,) or any evil thing, (S,) excessive, immoderate, enormous, exorbitant, beyond measure, exceeding the proper bounds or limits, (S, O, Mgh, TA,) or overmuch: (O, K, TA:) anything not agreeable with truth, and with rule or measure: (TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] applied to a thing or an affair, (Mgh, Mgh,) and to speech or language. (TA.) It is said in a trad., He was asked respecting the blood of fleas, [whether it rendered a garment impure,] and said إِنْ لَمْ يَكُنْ فَحَاشًا فَلَا بَأْسَ بِهِ If it is not excessive, or beyond measure, there is no harm in it. (TA.) — A man who transgresses the proper bounds or limits [in anything: and particularly] in speech or language, (TA,) and in reply: (K, TA:) who is foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] in speech or language, (Mgh, TA,) and in action: (TA:) and فَحَاشٌ signifies the same;

(S, *A, *Mgh;) or has an intensive signification: (TA:) pl. of the former فُحْشًا, like as جُهْلًا is pl. of جاهل, since فُحْش is a sort of جهل, and contr. of حلم. (IJ.) It is said in a trad., لَا تَكُونِي فَاحِشَةً, meaning *Be not thou a transgressor of the proper bounds or limits in reply: which words were addressed to 'Aisheh: (K, TA:) but accord. to one relation, the words were لا تَقُولِي فَاحِشَةً. (TA.) [See فَاحِشَةٌ, below.] — A man evil in disposition. (IB.) — A man niggardly, tenacious, or avaricious: (A, TA:) or very niggardly: (K, TA:) or excessively, or inordinately, so. (S.)*

فَاحِشَةٌ [An excess; an enormity; anything exceeding the bounds of rectitude:] a thing excessively, enormously, or beyond measure, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene:] (Mgh:) or anything not agreeable with truth: (Lth, Mgh:) or a sin, or crime, that is very foul, evil, bad, &c.: or anything forbidden by God: (K:) or any saying, or action, that is foul, evil, bad, &c.: (TA:) and فَاحِشًا signifies the same as فَاحِشَةٌ; (S;) or an enormity, or excessive sin, beyond measure foul, evil, bad, &c.; or a thing that reason disapproves, and the law regards as foul, evil, bad, &c.: (Bd in ii. 164:) the pl. of فَاحِشَةٌ is فَوَاحِشٌ. (Mgh, TA.) Also, particularly, Adultery, or fornication; (S, Mgh, Mgh, K;) and so فَاحِشًا: (Bd in xii. 24; &c. :) so in the Kur iv. 23 and lxxv. 1 [as well as in numerous other instances]: or the فَاحِشَةُ [or excess] there mentioned is the women's going out without permission: (Mgh, Mgh:) or their using foul language against their husband's relations, by reason of the sharpness of their tongues. (Esh-Sháfi'ee.) And فَاحِشًا particularly signifies Niggardliness, tenaciousness, or avarice, (A, K,) in the payment of the poor-rate: or the abstaining [altogether] from paying it. (TA.) So in the Kur ii. 271. (A, TA.)

أَفْحَشَ [More, and most, excessive, &c.].

مُتَفَحِّشٌ One who affects, or takes upon himself, the reviling of others. (TA.) — One who commits excess (فَاحِشَةٌ) which is forbidden. (TA.)

فحص

1. **فَحَصَتْ** الْقَطَاةُ, aor. -, inf. n. **فَحَصَ**, (Mgh,) and **مَفْحَصٌ** is the same as **فَحَصَ**, being used transitively, and not only as a n. of place, (TA.) The قَطَاةُ [i. e. sand-grouse] dug, or hollowed out, in the ground, a place wherein to lay her eggs: (Mgh:) and فَحَصَتِ التَّرَابَ, aor. as above, she (a قَطَاةُ) made for herself an **أَفْحُوصٌ** [q. v.] (A, K) in the earth, or dust. (K.) — Hence you say, (Mgh,) **فَحَصَ عَنْهُ**, (S, A, Mgh, K,) aor. -, (A, K,) inf. n. **فَحَصَ**; (S;) and **تَفَحَّصَ**; (S, A, Mgh, K;) and **اِفْتَحَصَ**; (S, A, K;) *He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined,*

*it: (S, A, K:) or did so to the utmost: (Mgh:) or فَحَصَ signifies vigorous searching in the interstices of anything. (TA.) You say also, عَلَيْكَ عَنِيتُ بِالفحصِ عَنْ سِرِّ هَذَا الْحَدِيثِ [Keep thou to searching for, or after, or into, the secret of this story]. (A, TA.) — Hence also, the saying of Abou-Bekr, سَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْسَاطِ رُؤُوسِهِمُ الشَّعْرَ, (Az, TA,) or فَحَصُوا عَنْ رُؤُوسِهِمُ [alone], (S,) *Thou wilt find a people who have made their heads like the nests (أَفْحِصِ) of [the birds called] أَفْحِصِ: (Az, TA:) or, app., who have shaven the middle of their heads and left them like the أَفْحِصِ of قَطَاةٍ. (S, TA.) [See also أَفْحُوصٌ. — فَحَصَ also signifies The digging, or hollowing out [the ground &c., in any manner]. (TA.) It is said in a trad., فَحَصَتِ الْأَرْضُ أَفْحِصًا The earth was dug into hollows. (Nh, L.) And you say, فَحَصَ لِبُخْبِرَةٍ, aor. -, inf. n. فَحَصَ, *He made, for the cake of bread, or lump of dough, a place in the fire; (TA;) or a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking, or toasting, it]. (L in art. فَاذ.) فَحَصَ is often used intransitively as meaning He made, or scraped, a hollow in the ground, &c.; and so تَفَحَّصَ. And sometimes they said, (S,) فَحَصَ مِنَ الْمَطَرِ التَّرَابَ The rain turned over the dust, or earth, (S, A, K,) and removed one part thereof from another, (A, TA,) making it like the أَفْحُوصُ: (TA:) and in like manner, الْحَصَى the pebbles: (A:) this is when it falls vehemently. (TA.) — فَحَصَ also signifies He (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is مَحَصَ: (TA:) and he (a man) hastened, or went quickly. (K.) You say, *مَرَّ فُلَانٌ يَفْحَصُ Such a one passed along hastening, or going quickly. (TA.) And it is said in a trad. of Kuss, وَلَا سَمِعْتُ فَحَصًا Nor did I hear the falling of a foot, or the sound of walking. (TA.) — You say also, فَحَصَ الصَّبِيُّ, meaning, † The child had his central incisors in a wabbling state: (K:) [nearly syn. with حَفَرَ, and still more so with أَحْفَرَ. — And فَحَصَ also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.)****

3. **فَاحَصَنِي**, (K,) inf. n. **مَفَاحَصَةٌ**, (TK,) [and app. **فَاحَصٌ** also,] † [He did] as though he searched after, or into, my vice, or fault, and my secret, I doing the same with respect to his. (K, TA.) — [Hence, app., the saying,] **بَيْنَهُمَا فَحَاصٌ** † *Between them two is enmity. (TA.)*

5: see 1, in two places.

8: see 1, second sentence.

فَحَصَ Even ground; an expanded and open tract: pl. **أَفْحُوصٌ**. (TA.) — And hence, (TA,) *Any inhabited place. (K, TA.) — In a trad. respecting the intercession [of Mohammad for his people], where it is said, فَانْتَلَقَ حَتَّى أَتَى الْفَحَصَ*

[And he went away until he came to the فَحَصِ], the فَحَصِ is said to signify *What is before the عَرْشِ [of God]. (TA.)*

فَحْصَةٌ The dimple (نُقْرَةٌ) of the chin (A, K) of a child; (A;) and of each cheek. (TA.)

هُوَ فَحِصِي, and **مَفَاحِصِي**, † *He is a searcher after, or into, my vice, or fault, and secret, I being the same with respect to his: (K, *TK:) both mean the same, like أَكْبَلِي and مُؤَاكِبِي. (TA.)*

† **فُلَانٌ فَحَاصٌ عَنِ الْأَسْرَارِ** † *Such a one is a great searcher for, or after, or into, secrets. (A, TA.)*

† **اعْلَمْ أَنَّ عِنْدَ اللَّهِ مَسْأَلَةً فَاحِصَةً** † [Know thou that with God is a searching interrogation]. (A, TA.)

أَفْحُوصٌ (S, M, A, Mgh, K) and **مَفْحَصٌ** (the same, and Mgh) The [nest, or] place for laying eggs, (M, Mgh, Mgh,) or for lying in, (S, K,) of a قَطَاةُ [or sand-grouse], (S, M, A, Mgh, K,) and of the domestic hen, and sometimes of the ostrich, (M,) dug, or hollowed out, in the ground, (Mgh,) or made by clearing away and removing from it the dust or earth; (Mgh;) or because she digs it, or hollows it out: (S, M:) pl. (of the former, TA) **أَفْحِصِ** (S, A) and (of the latter, TA) **مَفَاحِصٌ**: (A, TA:) [see **عَشَّ**:] you say, **لَهُمْ مَفَاحِصٌ كَأَفْحِصِ الْقَطَاةِ** [They have houses like the nests of the قَطَاةِ]. (A.) And it is said in a trad., **مَنْ بَنَى لِلَّهِ مَسْجِدًا وَلَوْ مَفْحَصًا** † [Whoso buildeth for God a place of worship, be it comparatively like a nest of a قَطَاةُ, كَمَا مَفْحَصُ قَطَاةٍ, accord. to another relation,) *God buildeth for him a house in Paradise. (TA.) And in another, in a charge given to the commanders of the army of Mu-teh, وَسَتَجِدُونَ آخَرِينَ لِلشَّيْطَانِ فِي رُؤُوسِهِمْ مَفَاحِصًا † *And ye shall find others in whose heads the devil hath taken up an abode, making them like nests for him: like as one says of a person greatly erring, and obstinately persevering in evil, فَرَّخَ عَشَّ فِي قَلْبِهِ, and الشَّيْطَانُ فِي رَأْسِهِ. (TA.) — Also, both words, Any place dug, or hollowed out. (Nh.) — And the former, A place made in hot ashes, or in a fire, in which a cake of bread, or lump of dough, is put [to bake or toast]: pl. as above. (L, in art. فَاذ; and TA.)***

مَفْحَصٌ, and its pl.: see the next preceding paragraph, in three places.

فَحِصِي: see **هُوَ مَفَاحِصِي**.

مَتَفَحَّصٌ [A place of, or ground for, inquiring, or investigating]. (A and TA voce **تَعَقَّبَ**.)

فحل

1. **فَحَلَ** الإِبِلَ, aor. -, [inf. n. **فَحَلَّ**,] *He sent a male [meaning a stallion-camel] among the [she-] camels. (S, O, K.) The inf. n. فَحَلَّ [used alone]*

means The putting a he-camel among the she-camels. (KL.) — And فَحَلَّ إِيَّهٗ فَحَلًّا كَرِيْمًا He chose for his [she-] camels a generous male [or stallion]; as also فَتَحَلَ. (K.) — See also the next paragraph.

4. افحله, (S,) or افحله فحلاً, (K, TA,) He gave to him, (S,) or lent to him, (K, TA,) a male [camel] (S, K, TA) to cover among his [she-] camels: (S, TA:) and accord. to Lh, فَحَلَّ فُلَانًا and فَحَلَ بَعِيْرًا signify he gave to such a one a he-camel; like افحله. (TA.)

5. تفحل He assumed, or affected, a likeness, or resemblance, to the فحل (S, O, K, TA) i. e. the male (TA) [or rather the manly]: and he affected the quality of the فحل [or manly] in clothing and in food, by making both to be coarse; (O, K, TA;) as did the chiefs of Syria to 'Omar, when he came thither; (O, TA;) i. e., they met him in their ordinary clothing, not having adorned themselves; [in consideration of his simple habits;] self-adornment being an affair of females and of effeminate men. (TA.) [See also its part. n., below.]

8: see 1: — and see also 4.

10. الاستفحال signifies The practice of persons' giving to a man of big make, (O, K, TA,) and comely appearance, (O,) free access to their women, in order that he may beget among them the like of himself; which the unbelievers (علوج, O, or أُعْلَاج, K) of Kábul do [or used to do] when seeing such a man, of the Arabs: (O, K, TA:) so Lth was told, and thus he has expl. the word, after saying that he errs who says استفحلتنا فحلاً لدوابنا [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) — استفحلت النخلة The palm-tree became a فحل [or tree of which the spadix might be used for the purpose of fecundation]. (K. [See also the part. n., below.]) — And استفحل الأمر The affair, or case, became great, or formidable, (S, O, K, TA,) and hard, or difficult. (TA.)

فحل a word of well-known meaning, (S, O,) A male of animals (Mgh, Mṣb, K) of any kind, (Mgh, K,) [including mankind: and particularly a stallion: generally,] a male [or stallion] camel: (MA:) pl. [of mult.] فحول (S, Mgh, O, Mṣb, K) and فحال (S, Mṣb, K) and فحولة (Mgh, O, Mṣb, K) and فحالة (S, O, K) and [pl. of pauc.] أفحل: (K:) and فحيل signifies the same as فحل; (Kr, TA;) and [particularly] a فحل of the camels. (S, O, TA.) — Hence الفحل is an appellation of † Canopus (سهبيل); because it is aloof from the other stars, like the فحل which, when he has covered, goes aloof from the [she-] camels: (S, O, K, TA:) or, as some say, it is so called because of its greatness. (TA.) — رجل فحيل means the same as فحل [i. e. † A masculine, as opposed to an effeminate, man]. (K.) And فحولة فحلة means † A clamorous [or, app., masculine] woman. (S, O, K.) — فحول الشعراء

is an appellation applied to † The poets (O, K) who have overcome, (O,) or who overcome, (K,) in satirizing, those who have vied with them therein; (O, K;) like Jereer and El-Farezdaq, (O, TA,) who used to be called فحلاً مضمراً: (TA:) and in like manner † any one who, when he vies with a poet, is judged to have excelled him [is called a فحل]; (K, TA;) [for فحل in the CK, I read فحل, as in other copies of the K;] like 'Alkameh Ibn-'Abadeh; (TA;) who was surnamed الفحل because he took to wife Umm-Jundab when Imrael-Keys divorced her on the occasion of her judging him [i. e. 'Alkameh] to have overcome him [Imrael-Keys] in poetry. (S, O, K, TA.) — فحل also means [app. † A vigorous orator: see هادِر. — And] † A relater, reciter, or rehearser, by heart, [of poetry, and of traditions, or narratives learned, or heard, or received, from another or others;] syn. فحول: (K, TA:) so in the M. (TA.) — See also فحال, in three places. And see متفحل. — And † A mat that is made of the woven leaves of the palm-tree thus called, (Sh, * S, * O, * K, * TA,) i. e., of the palm-tree called فحال: (S, O, K, TA:) pl. فحول. (S, O, TA.) — And † Rain is thus called [in a verse of Et-Tirimmah Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.)

فحلة: see فحل, former half. فحلة The quality, or state, of being a فحل [or male; and particularly, of being a stallion: and also † masculinity, as a quality of a man, opposed to effeminacy: &c.]: (S, O, K:) and فحولة and فحالة [both of which are also pls. of فحل] signify the same. (K.) [Hence,] فحلة ذو فحلة A camel fit, or meet, for being chosen as a stallion. (TA.) — Also, i. e. فحلة, with kesr, A man's choosing a فحل [i. e. stallion] for his beasts. (TA.)

فحيل: see فحل, first sentence. — One says also فحل فحيل, meaning A generous stallion-camel, that begets generous offspring. (S, K.) Er-Rá'ee says,

- كَانَتْ نَجَائِبَ مُنْدِرٍ وَمُحَرِّقِ
- أُمَاتِهِنَّ وَطَرُقِهِنَّ فَحِيْلًا

[Their mothers were of the generous camels of Mundhir and Moharriq, and their compressing stallion was a generous one, a begetter of generous offspring]: (S [accord. to one of my copies], and TA:) [some copies of the S have نَجَائِبَ and أُمَاتِهِنَّ; and so has the O: but] IB says that the verse is correctly related as above. (TA.) — And كُتِبَ فَحِيْلٌ means A ram that resembles the فحل of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — See also فحل again, third sentence.

فحالة: } see فحلة.
فحولة: }

فحل and فحال The male palm-tree, (S, Mgh, O, Mṣb, K, TA,) by means of which the fruit-bearing palm-trees are fecundated, (S, * Mgh, * Mṣb, TA,) and which, when they are on the windward side of the latter trees, fecundate these: (TA:) [see what follows:] only the former word is mentioned [in this sense] by Lth; and ISd says, (TA,) the former word is used peculiarly as applied to the male palm-tree: (K, * TA:) AHn cites AA as saying that فحل is not said except of that which has life, and Aboo-Naṣr says the like; but AHn adds that people in general disagree from them as to this: (TA:) the pl. of فحال is فحائل; (S, Mgh, Mṣb, K;) and the pl. of فحل is فحول (S, Mgh, O, Mṣb) and فحولة (Mgh, Mṣb) and فحال; (Mṣb;) of the first of which pls. of فحل, the following saying, (S, O, Mṣb, TA,) of Oḩeiḩah Ibn-El-Juláḩ, (O, TA,) presents an ex.:

- تَأْبِرِي يَا حَيْرَةَ الْفَسِيْلِ
- تَأْبِرِي مِنْ حَنْدِ فُشُوْلِي
- إِذْ صَنَّ أَهْلُ النَّخْلِ بِالْفُحُوْلِ

[Receive thou fecundation, O best of young palm-trees: receive thou fecundation from Hanadh, and show that thou hast received it: (فشولي being from شالت بدئها said of a she-camel, meaning "she raised her tail, showing thereby that she was pregnant:") since the palm-owners have been niggardly of the spadixes of the male palm-trees]: (S, O, Mṣb, TA:) the meaning is, that the people of Hanadh were niggardly of the spadixes of their [male] palm-trees, and the east wind blew at the time of the fecundation upon the male trees, bearing off [the pollen of] their spadixes and casting it upon the female trees, so that it served for fecundation: Hanadh is a place about four miles from El-Medeeneh: and it is said to be the town of Oḩeiḩah: or to be a water belonging to Suleym and Muzeyneh. (Mṣb.)

شجر متفحل Trees that do not bear fruit; like the فحل: (Ibn-'Abbád, A, O, TA:) that become barren. (A, TA.) [See also what follows.]

نخلة مستفحلة † A palm-tree that does not bear fruit. (Lh, TA.) [See also what next precedes: and see 10.]

فحر

1. فحر, aor. ʔ, inf. n. فحور (K, TA) and فحومة (K, * TA,) said of anything, (TA,) It was, or became, black [app. like فحر i. e. charcoal]. (K, TA.) [See also فاحر.] — See also فحمر, last sentence. — فحمر, (Ks, S, Mṣb, K,) aor. ʔ, (Ks, S, Mṣb, TA,) accord. to the K ʔ, which is wrong; (TA;) and فحمر; and فحمر; (K;) He (a boy, or child,) nept until his voice became stopped; (Ks, S, Mṣb;) or until his breath became stopped; as also أفحمر. (K.) — And, said of a ram, (K,) or thus فحمر and فحمر, like منع and عليم, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, فحمر حتى He bleated until

he became hoarse. (S, TA.) — فحمر, aor. -, said of a man, *He was unable to answer*, (K, TA,) when one had spoken to him. (TA.) — And فحمت القلب, aor. -, inf. n. فحوم, † [The well, or old well,] ceased to have a flow of water. (K, TA.)

2. فحمة, (S, A, Mṣb, K,) inf. n. تَفحيم, (S, A, K,) *He blackened it*, (S, A, Mṣb, K,) namely, another's face, (S, A, Mṣb,) with فحمر [i. e. charcoal]. (Mṣb.) = See also the next paragraph.

4. افحمر *He (a man) entered upon the time called فحمة العشاء* [q. v.]: like أعتَمَر. (TA.) — And one says, أفحَمُوا, (S,) or أفتَحَمُوا, (K,) *Abstain ye from journeying in the فحمة* (i. e. the most intense blackness, S) of the night; (S, K;) as also فَحَمُوا, (S, * K,) inf. n. تَفحيم. (S.) = افحمه is said of weeping [as meaning *It stopped his voice, or his breath*]: (TA:) see 1. And *He silenced him*, (S, Mṣb, TA,) namely, his adversary (Mṣb) in a dispute or the like, (S, Mṣb, TA,) by an argument or evidence, (Mṣb,) or in some other case. (S, TA.) And, said of anxiety, or disquietude of mind, *It prevented him, or withheld him, from uttering poetry, or verse*. (K.) — And *He found him to be مَفحمر*, (S, K,) *not uttering poetry, or verse*. (S.) One says هاجاه فافحمه, meaning [*He contended with him in satirizing*] and he found him to be مَفحمر, accord. to the K: (TA:) and هاجبناك فها (S) [in which it is implied that the meaning is *We contended with you in satirizing and found you not to be مَفحومون*]: or, accord. to IB, this means, and *we caused you not to hold the tongue from answering, or replying*; because الهجاجه is between two persons: but you [may] say هجوتنه فافحمتنه meaning [*I satirized him*] and *I found him to be مَفحمر*. (TA.)

8. [الافتحام] is expl. in some copies of the K as signifying الإعتبات; in some, الإعتناق; and app. in the copy used by Golius, الإعتبات: the first, which is that followed in the TK, is evidently, I think, the right; meaning *The drinking an evening draught; such as is termed غبوق*. See also the next paragraph, second and last sentences.]

فحمر and فحمر, (S, Mṣb, K,) the latter sometimes occurring, (S, Mṣb,) like نهر and نهر, (S,) [Charcoal; this is what is meant by its being said to signify] extinct coal; (M, K;) a thing well known; (S, Mṣb;) as also فحيم, (S, K;) or, accord. to ISd, this may be a pl. of فحمر, [or a quasi-pl. n.,] like as عبيد is of عبد, and معبر of معبر, &c.: (TA:) the n. un. [meaning a piece of charcoal] is فحمة, (S, K, TA,) but not فحمة. (TA.) = And فحمر signifies also *The draught that is drunk in [any one of] the times denoted by the word فحمة* [q. v.]: (K, TA:) like the غبوق and صبوح and جاشريه and قيل: but it is disapproved by Az. (TA.) — [Accord. to the TK,

it is an inf. n. of which the verb is فحمر, aor. -, signifying *He (a man) drank in the فحمة of the عشاء*: but of this I find not any confirmation.]

فحمر: see the next preceding paragraph.

فحمر: see فاحمر.

فحمة n. un. of فحمر, q. v. [Hence] one says of a black woman with a red خمار [or muffler], كاتبا, *As though she were a piece of charcoal with fire upon its head*. (TA.) — [And hence,] فحمة الليل *The first part of the night*: (K:) or *the blackness of the night*: (Mṣb:) or *the most intense blackness of the night*: (K:) or *the blackness of the first part of the night*: (TA:) or *the most intensely black part of the night*: (S, TA:) or *the part from the setting of the sun to [the time of] the sleeping of mankind*: (K:) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part: (TA:) it is peculiarly in the صيف [meaning summer]; (K, TA;) *not in the winter*: (TA:) and فحمة العشاء signifies *the darkness of the عشاء* [i. e. of the nightfall]: (S:) or *the intenseness of the blackness of the night, and its darkness; which is in its first part: or the time next after the عشاء*: (TA:) the pl. is فحامر and فحوم: (K, TA:) or the latter of these may mean *darkness*; as though it were an inf. n. of فحمر. (TA.) فحمة السحر means *The time of the سحر* [or last part of the night]. (K.) And فحمة بن جبير is [a proper name of] *The middle of the night*. (K.)

فحوم One who will not utter a reply, or an answer. (TA.)

فحمر: see فحمر: — and see also فاحمر.

فحامر A seller of فحمر [i. e. charcoal]. (TA.)

فاحمر Black; (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also فحيم, (K, TA;) applied to hair and to anything. (TA.) And *Black that is beautiful or comely*. (TA.) — And one says أسود فاحمر meaning *Black in an intense degree*. (TA.) = Also A ram uttering a cry, or cries; and so فحمر. (K. [But see 1.]) — And One who does not speak at all. (TA.) — And, applied to water, † Still; not flowing or running. (K, TA.)

مَفحمر [pass. part. n. of 4, q. v.]: i. q. عبي [app. as meaning *Unable to express what he would say*]; (K, TA;) because his face becomes black from anger, like فحمر [i. e. charcoal]. (TA.) One unable to utter verse, or poetry. (S, * K.) And A poet who will not [or cannot] answer, or reply to, him who contends with him in satirizing. (TA.)

مَفحمر An answer, or a reply, [&c.,] that silences. (TA.)

فحو

1. يفحو *فحما بكلامه إلى كذا*, (Mṣb, TA,) aor. يفحو, [like يعلو], the verb being of the class of على,

(so in the Mṣb accord. to the TA,) or يفحى [like ينفع], the verb being of the class of نفع, (so accord. to my copy of the Mṣb,) or, as in copies of the T, يفحى, without tesheed, the verb being of the class of رمى, (TA, [but this is app. a mis-transcription for يفحى, as the last radical letter is و,]) inf. n. فحو; (Mṣb, TA;) or *فحى بكلامه* كذا, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has *فحى بكلامه إلى كذا وكذا*; the other copy having *فحى*;] *He meant, or intended, by his saying, or speech, such a thing*. (Mṣb, K, TA. [In the S, the meaning is only indicated by the context.]) = *بكى حتى فحى* like رضى, *He (a child) wept until he sobbed*. (TA.)

2. تفحمة, inf. n. فحى القدر, *He made the cooking-pot to have a large quantity of أبازير* [or seeds used in cooking, for seasoning the food: from فحأ, q. v.]: (S, * K, TA:) or, accord. to Aboo-Alee El-Kálee, *he put, or threw, into the cooking-pot, أبازير, i. e. توابل*. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters فوح thus combined. (TA.) = See also 1, in two places.

3. فاحته, inf. n. مفاحة, *I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant*. (A, TA.)

فحى and فحأ, (S, K,) the former of which is the more common, (S,) *The seeds that are used in cooking, for seasoning the food*; (S, K;) as also فحوا: or the dry thereof: (K:) pl. أفضأ; (S, K;) which is said by IAth to signify the [seeds called] توابل of the cooking-pot, such as pepper and cumin-seed and the like thereof. (TA.) And it is said to signify particularly *The onion, or onions collectively*. (TA.) Thus in a trad. of Mo'awiyeh, in which he is related to have said to a party who came to him, *فحأ أرضنا*, *كلوا من فحأ أرضنا*, *فقل ما أكل قوم من فحأ أرض فضرهم ماؤها* [Eat ye of the seasoning of our land (meaning of the onions,) for rarely have people eaten of the seasoning of a land and the water thereof has harmed them]. (TA: and the like is said in the S, but not so fully.)

فحوة i. q. شدة [A portion of honey; or a honey-comb; or a portion of a honey-comb]. (K, TA. [It is added in the latter that it is as though it were formed by transposition from فوحه; which I do not find in this sense in any lexicon.]

فحمة, like جرية; (so in some copies of the K, and accord. to the TA, in which it is said to be "with fet-h;") or فحمة, like جرية; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is فحمة, like جرية (accord. to those who hold this to be of the

measure *فَعِيلَةٌ*, not *فَعِيلِيَّةٌ*; i. e., that it is originally *فَحْيَوَةٌ*, the *و* being necessarily changed into *ي* and incorporated into the preceding *ي*; and also *فَحْيَةٌ*; (K, TA;) the former on the authority of AA, and the latter on that of IAar; (TA;) *Thin soup*: (K, TA: [in some copies of the K, *حَسُو* is erroneously put for *حَسُو* or *حَسُو*, the readings in other copies:]) or *soup in general*. (K, TA.)

فَحْوَى and *فَحْوَاءٌ*, (T, S, Mṣb, K, &c.) the latter sometimes used, (Mṣb,) but AZ is said to have disallowed the pronunciation with the lengthened alif, (TA,) and *فَحْوَاءٌ*, (K, TA,) this last mentioned by ISd and Sgh on the authority of Fr, (TA,) The meaning of a saying, or speech; its intended sense or import; syn. *مَعْنَى*; (S, Mṣb, K;) and *مَذْهَبٌ*; (K;) and *لَحْنٌ*. (S, Mṣb.) One says, *عَرَفْتُهُ*, (S, A,) or *فَهِمْتُهُ*, (Mṣb,) *فِي*, (S,) or *فَحْوَاءٌ* *كَلَامِهِ* and *فَحْوَى* *كَلَامِهِ* (A, Mṣb,) (S, A, Mṣb) i. e. [I knew it, or I understood it, in, or from, the intended sense or import of his saying, or speech; or,] in [or from] what I elicited of his meaning, or intent, in what he said. (A.) [See also *عَرُوضٌ*, near the middle of the paragraph.]

فَحْوَاءٌ: see the next preceding paragraph, in two places: — see also *فَحَا*.

فَحْوَى: see *فَحْوَى*.

فَحْيَةٌ and *فَحْيِيَّةٌ*: see *فَحْيَةٌ*, above.

أَفْحَى i. q. *أَبْحٌ*. [Having a hoarse, rough, harsh, or gruff, voice]. (Sgh, TA.)

فح

1. *فَحَّ*, aor. -, inf. n. *فَحِيخٌ* (S, K) and *فَحَّ*; and so *فَاتَحَّ*, (K, TA,) inf. n. *فَاتِحَاخٌ*; (TA;) said of one sleeping, *He snored*; or *made a sound in breathing, audible by persons around him*; syn. *عَطَّ*: (S, L, K:) or *فَحَّ* in sleep is [the making a sound] less than what is termed *عَطِيطٌ* [inf. n. of *عَطَّ*]: and it signifies also a man's sleeping, and blowing in sleep. (L.)

8: see the preceding paragraph.

فَحْجٌ A snare, trap, gin, or net, for catching game or any kind of wild animals or birds; syn. *مُضِيدَةٌ*: (S, A, L, Mṣb, *K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. *فَحْجٌ*:] AM says that the Arabs called it *طَرَبُقٌ* [q. v.; and see also *طَبِيقٌ*]: (TA:) and *فَحْجَةٌ* signifies the same: (L:) pl. of the former *فَحَاخٌ* (S, A, Mṣb, K) and *فَحْوُخٌ*. (S, A, K.) *وَتَبَّ فَلَانٌ مِنْ فَحْجِ إبْلِيسَ* [lit. Such a one leaped from the snare of Iblees] means such a one repented. (A.)

فَحَّةٌ A sleep in which the sleeper snores, or makes a sound in breathing audible by persons

around him: (S: [see 1:]) or a sleep in which the sleeper blows: (L:) or a sleep after coitus: (K:) or a sleep in which the sleeper rests on the back of his head, (IAar, L, K,) and blows by reason of satiety: (IAar, L:) or a sleep in the early part of the morning or of the forenoon, between the time of the prayer of daybreak and sunrise or after sunrise: and, when tired. (A.) One says, *هُوَ يَنَامُ الفَحَّةَ* [He sleeps the sleep termed *فَحَّةٌ*]. (A.) — See also *فَحَّ*.

فخت

1. *فَخَّتَتْ*, said of a woman, *She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*. (Mṣb.) [See also 5.] — And, said of the bird called *فَاخْتَةٌ*, *It [cooed, or] uttered a cry or sound*. (K.) — And *فَخَّتْ* *He lied, or uttered a falsehood*. (A, TA. [See *فَاخْتَةٌ*].) — *فَخَّتَهُ*, aor. -, *He cut it off* (K, TA) with a sword. (TA.) — *فَخَّتْ رَأْسَهُ* *He smote his head with a sword*, (O, K, TA,) and cut it off. (TA.) — *فَخَّتْ الإِنَاءَ*, (K, TA,) inf. n. *فَخْتٌ*, (TA,) *He uncovered the vessel*. (K, TA.) — And *الفَخْتُ* signifies also *The cook's taking out with the hand a piece of flesh-meat from the cooking-pot*: (K, TA:) *مِنْ القُدْرَةِ*, the reading found in copies of the K, [in the CK *القُدْرَةِ*,] is a mistake: it should be *مِنْ القُدْرِ*, as in the L [and O] &c. (TA.)

5. *فَخَّتْ* *He walked in the manner of the bird called فَاخْتَةٌ*: thus in the K: but in most of the lexicons *تَفَخَّتَتْ*: (TA:) i. e. *she* (a woman) *walked as walks the فَاخْتَةٌ*: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying *مشت مجنبة*: (TA: in the O, *مَشَّتْ مجنبة*; and in the margin thereof, *مَجْنِبَةٌ*: [the right reading is *مَشَّتْ مجنبة*; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called *فَاخْتَةٌ*: (O, *TA:) he means, *she strode in her walking, and held out her arms apart from [her sides beneath] her armpits*. (TA.) — And *He wondered*, syn. *تَعَجَّبَ*, (O, K, TA,) and said, *How good, or goodly, is he, or it!* (O, TA.) And it is said of a man as signifying *عَجِبَ* [app. meaning *He showed* *عَجِبَ* i. e. *self-admiration, &c., in his gait*: but I do not find this signification assigned to *تَعَجَّبَ*]. (TA.) — And *He affected lying*; or *lied purposely*; syn. *تَكَذَّبَ*. (A, TA.)

7. *انفخت*, said of a roof, *It became perforated*. (O, K.)

فَخْتٌ The light of the moon; moonlight: (S, A, O, K:) or the light of the moon when it first appears: and hence [as some say] the derivation of *فَاخْتَةٌ* [as the name of a certain bird], because of its colour: (Mṣb: [see, however, what follows:]) you say, *جَلَسْنَا فِي الفَخْتِ* [as though meaning *We sat in the moonlight*]: (A'Obeyd, S, O:) but Sh says, I have not heard *الفَخْتُ* except in this

instance; and Aboo-Is-hāk states that some one of the lexicologists says, I know not whether it be a name of the light of the moon or of its darkness: Abu-l-'Abbās says that the meaning [in the saying above mentioned] is, *in the shade of the moon* [i. e. *in the shade of a moonlight-night*; and to this the colour of the *فَاخْتَةٌ* may be likened]. (TA.) — Also The [snare, or trap, &c., called] *فَحْجٌ*, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the *فَحْجٌ*. (O.) — And *Holes, or perforations, of a round form, in a roof*. (O, K.)

فَاخْتَةٌ A certain well-known bird; (K;) of those having neck-rings [or collars]; (S, O;) a species of pigeon, marked with a neck-ring: (TA:) accord. to Ibn-El-Jawāleekī, (IB, TA,) the name is derived from *الفَخْتُ*, (IB, Mṣb, TA,) meaning "the light of the moon," (IB, TA,) or "the light of the moon when it first appears;" because of its colour: (Mṣb:) [hence, and from what will be found stated voce *قَمْرِي*, it seems to be a species of collared turtle-dove, of a dull white colour, marked with a black neck-ring:] or, as some say, the word is a part. n. from *فَخَّتَتْ* signifying as expl. in the first sentence of this art.: (Mṣb:) the pl. is *فَوَاخِثٌ*. (S, O, Mṣb.) *أَكْذَبُ* *مِنْ فَاخْتَةٍ* [More lying than a *fākhīteh*] is a prov.: because the cry of the *فَاخْتَةٌ* resembles *هَذَا أَوَانُ الرُّطَبِ* [This is the season of the fresh ripe dates]; and this it utters when the spadix of the palm-tree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.]

فخذ

1. *فَخَذَهُ*, (S, O, L, K,) aor. -, (TA, and so accord. to some copies of the K, in which the verb is said to be like *مَنَعَهُ*) or -, (so in other copies of the K,) inf. n. *فَخَذٌ*, (L,) *He hit, or hurt, his (another's) thigh*: (S, L, K:) or *he broke his thigh*: like as one says *رَأْسُهُ* and *رَجْلُهُ*. (O.) And *فَخَذَ* *He was hit, or hurt, in his thigh*: (M, L, K:) or *his thigh was broken*. (A.)

2: see 5, in two places. — *فَخَذَ عَشِيرَتَهُ* + *He called his عشيرة* [or *kingsfolk*] *فَخَذَ* by *فَخَذَ* [i. e. one small body of families after another], (S, Mgh, *O, L, K, *) inf. n. *تَفَخِيذٌ*: (TA:) from a trad. (S, O, L.) — And *فَخَذَهُمْ*, inf. n. as above; (K;) or *فَخَذَ بَيْنَهُمْ*; (L;) + *He dispersed them, and abstained from aiding them*; syn. *فَرَقَهُمْ* *وَوَخَذَهُمْ*; (L, K: [but see what follows:]) and (L) *فَخَذَهُمْ* (O, L, Mṣb) *عَنْ فُلَانٍ* (O, L,) inf. n. as above, (O, L, Mṣb,) signifies *فَخَذَهُمْ*, (L, Mṣb, [in both written without any of the syll. signs,]) or *فَخَذَهُمْ عَنْهُ* [which is evidently the right reading (i. e. *he induced them to abstain from aiding such a one*), and I believe it to be the right reading also in the explanation given immediately before from the L and K]: (O:) and *فَخَذَ بَيْنَهُمْ* *he dispersed them*. (O, Mṣb.)

3: see the next paragraph, in two places.

5. **تَفَخَّدَ الْمَرْأَةُ** *He (a man, Mḡb) sat between the thighs of the woman (Mgh, Mḡb) as he sits who performs [or is about to perform] the act of coitus; as also فَاخَذَهَا [inf. n. مُفَاخَذَةٌ;] and فَخَذَهَا, inf. n. تَفْخِيزٌ: (Mḡb:) or he sat above the thighs of the woman: (Mgh:) تَفْخِيزٌ signifies the same as مُفَاخَذَةٌ [app. agreeably with the former or the latter of the explanations above]. (S, O, L.) = And تَفَخَّدَ *He retired, or held back, (O, K,) عَنِ الْأَمْرِ from the affair. (O.)**

10. **اسْتَفْخَذَ** *i. q. اسْتَحْذَى (Fr, O, K, TA,) i. e. He was, or became, lowly, humble, or submissive; and so اسْتَفْخَذَ. (TA in arts. خذى and فخذ.)*

فَخَذَ and **فَخَذُ** (S, O, L, Mḡb, K) and **فَخَذٌ** (S, O, L, K) and **فَخَذٌ** (L, TA,) as Ez-Zarkashee says in his Expos. of El-Bukháree, (TA,) for in the case of every faucial medial radical of a word of the measure **فَعِل**, whether a noun like **فَخَذٌ** or a verb like **شَهَدَ**, there are four dial. vars., namely, **فَعِل** and **فَعِلٌ** and **فَعِلْ** and **فَعِلَ**; (Seer, O, TA;) thus it is said in the Tes-heel of Ibn-Málik; and MF says that the first three forms are common to every word of the measure of **كَتَف** though without a faucial letter; (TA;) The **thigh**; i. e. the **limb** [i. e. **وَصَل**, but in the O written **وَصَل**,] between the **ساق** and the **وَرَك**; (Mgh,* O, L, K,*) so says Lth; (O;) and in this sense, the first of the forms above mentioned is the most chaste: (MF:) it is of the fem. gender: (Mgh, O, L, Mḡb, K:) pl. **أَفْخَازٌ**, (Sb, L, Mḡb, K,) the only pl. form. (Sb, L.) — Also **أ** small sub-tribe, or portion of the tribe, consisting of the nearest of the kinsfolk of a man; (Kh, A,* O, L, K,*) **بَطْنٌ**; the first [i. e. largest] body being the **شَعْب**, then the **قَبِيلَة**, then the **فَصِيلَة**, then the **عِمَارَة**, then the **بَطْن**, and then the **فَخَذ**: (S, O, L:) or it is **below the قَبِيلَة** but **above the بَطْن**; and is pronounced with the **خ** quiescent: (IDrd, O:) or **below the فَصِيلَة** but **above the بَطْن**: (Mḡb:) or **below the بَطْن** and **above the فَصِيلَة**: (Mḡb, Mḡb:) this last, accord. to IB and Aboo-Usámeh, is the true order; (TA voce **شعب**, q. v.) and AM says that the **فَصِيلَة** is nearer than the **فخذ**: (L:) in this sense, the second of the forms above mentioned is the most chaste: (MF:) and in this sense it is of the masc. gender; (A, Mgh, O, Mḡb;) because meaning **نَفَرٌ**; (Mḡb;) wherefore you say, **هَذَا فَخَذِي**: (A:) pl. as above. (A, O, L, K.) — **حَلَبَتِ النَّاقَةَ** — **فِي فِخْذِهَا** is a phrase mentioned by Fr, meaning + [The she-camel was milked] in her half-month [app. at the period commencing half a month after her parturition]. (O.)

فَخَذَا A woman that holds a man firmly between her thighs, (Mḡb, K, TA,) by reason of her strength. (TA.)

مَفْخُودٌ A man hit, or hurt, in his thigh: (M, L:) or whose thigh is broken. (A.)

Bk. I.

فخر

1. **فَخَّرَ**, (S, O, Mḡb, K,) aor. **فَخَّرَ**, (O, Mḡb, K,) inf. n. **فَخْرٌ** (S, O, Mḡb, K) and **فَخَّرَ** (S, O, K) and **فَخَّارٌ**, (K,) or this is a simple subst., (Mḡb,) or it is a mistake for **فَخَّارٌ**, accord. to some, and this may be an inf. n. either of **فَخَّرَ**, for there are many instances of the same kind, or of **فَاخَّرَ**, (MF,) or **فَخَّارٌ**, with fet-ḥ, is post-classical, and therefore not allowable, (Th, O,) and **فَخَّارَةٌ** and **فَخَّرِي** and **فَخَّرِيَّةٌ**; (K;) and **فَاخَّرَ**; (S, O, Mḡb, K;) and **تَفَاخَّرَ**; (L in art. فَتَح;) [He gloried, or boasted; i. e.] he gloried in, boasted of, boasted himself in, or praised or commended himself for, certain properties, or particular qualities: (K:) he enumerated, or recounted, the particulars of his ancestral nobility or eminence, or his own glorious or honourable deeds or qualities: (S, TA:) or he arrogated to himself greatness and nobility: (TA:) or he contended for superiority by reason of honours arising from memorable deeds or qualities, and from parentage or relationship, and other things relating to himself or to his ancestors: (Mḡb:) or he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank or station. (TA.) You say **فَخَّرْتُ بِهِ** [I gloried in it, or by reason of it; &c.]. (Mḡb.) And **تَفَاخَّرَ بِمَا عِنْدَهُ** *He gloried in, boasted of, or boasted himself in, what he possessed. (L in art. فَتَح.)* And **فَخَّرَ بَعْضُهُمْ عَلَى بَعْضٍ** *One party of them boasted against another [بَكْدًا in such a thing or quality &c.]. (K.)* — Also **فَخَّرَ**, inf. n. **فَخْرٌ**, *He magnified himself by boasting. (TA.)* — **فَاخْرَةٌ فَخْرَةٌ**, (S, O, K,) aor. **فَخَّرَ**, (O, K,) [in two copies of the S written **فَخَّرَ**, contrary to analogy in a verb signifying surpassing in a contest, accord. to most of the grammarians,] inf. n. **فَخْرٌ**: (S:) see 3. — **فَخَّرَ فُلَانٌ** *Such a one excelled to-day such a one in nobleness and hardiness and speech. (ISk, TA.)* — **فَخَّرَ**, aor. **فَخَّرَ**, (O, K,) inf. n. **فَخْرٌ**, (TA,) *He disdained, or scorned. (IAḡr, O, K, TA.)* — **فَخَّرَهُ عَلَيْهِ**: see 4.

2: see 4.

3. **فَاخْرَةٌ فَخْرَةٌ**, (ISk, S, O, Mḡb, K,) inf. n. of the former **مُفَاخْرَةٌ** (Mḡb, K) and **فَخَّارٌ**, (K,) [and aor. of the latter **فَخَّرَ**, or, accord. to some, **فَخَّرَ**, (see 3 in art. خَصَرَ,)] *He vied, or competed, with him, or contended with him for superiority, in فَخْرٌ [i. e. glorying, or boasting, &c., or in glory, or excellence, i. e. he emulated, or rivalled, him therein, and he surpassed him, or overcame him, therein; and, simply, he vied with him, and surpassed him]: (Mḡb,* K:) or he contended with him for superiority in generousness or nobleness of father and mother: (ISk, S:) and he surpassed him, or overcame him, therein. (ISk, S, Mḡb, K.)*

4. **افخره عليه**; (ISk, S, O, K;) and **فَخَّرَهُ عَلَيْهِ**, inf. n. **تَفْخِيرٌ**; (ISk, S, O;) or **فَخَّرَهُ عَلَيْهِ**, aor. **فَخَّرَ**, (AZ, O,* K,) inf. n. **فَخْرٌ**; (AZ, O, TA;) *He judged him, or made him, to excel, or to have*

excelled, him in فَخْرٌ [or glorying, or boasting, or glory, or excellence]. (ISk, S, O, K.) — **أَفْخَرَتْ** *She (a woman) brought forth none but such as was فَاخِرٌ [or goodly, &c.]. (Lth, O.)*

5. **تَفَخَّرَ** (S, TA) and **تَفَاخَّرَ** (TA) *He magnified himself; he was, or became, proud, haughty, or disdainful; syn. of the inf. n. of the former تَعَظَّمُ, and تَكَبَّرَ; (S, TA;) and that of the latter تَعَاظَّمُ. (TA.)*

6. **تَفَاخَّرُوا** [They vied, or competed, or contended for superiority, one with another, in فَخْرٌ, i. e., glorying, or boasting, or in glory, or excellence, i. e. they emulated, or rivalled, one another therein; and, simply, they vied, one with another;] they boasted together, one party against another. (S,* K.) **تَفَاخَّرُوا فِيمَا بَيْنَهُمْ** *They boasted among themselves of their several causes of boasting. (Mḡb.)* — See also 1, in two places; and 5.

8: see 1, first sentence. — [Hence,] **افْتَخَرَتْ زَوَاجِرُهُ** † [Its herbs] became tall. (A, TA.)

10. **اسْتَفْخَرَهُ** *He bought it فَاخِرًا [i. e. of a good, a goodly, or an excellent, quality], namely, a garment, or piece of cloth, (Lth, O,) or a thing. (K.)* And in like manner the verb is used in relation to the giving [and app. the taking] in marriage. (O.)

فَخْرٌ [Glory: excellence: originally an inf. n.: as also **فَخْرَةٌ**.] You say **فَخْرَةٌ عَلَيْهِمْ** † *Verily he possesses glory, or excellence, above them: or perhaps the meaning of this phrase may be verily he has a disposition to boast himself against them: and مَا لَكَ فَخْرَةٌ هَذَا, i. e. فَخْرَةٌ [Thou hast not the glory, or excellence, of this]. (Lh, TA.)*

فَخْرٌ and **فُخْرٌ** *Thickness of an udder, with contractedness of the orifices of the teats, and with paucity of milk. (TA.)*

فَخْرَةٌ: see **فَخْرٌ**, in two places.

فَخْرَةٌ [A manner of glorying, or boasting]. You say **فَخَّرَ فَخْرَةً حَسَنَةً** [He gloried, or boasted, in a good manner]. (Lh, TA.)

فَخَّارٌ [said in the Mḡb to be a simple subst.: see 1].

فَاخْرٌ: see **فَخْرٌ**. — Also **A** she-camel great in the udder, contracted in the orifices of the teats: (Aḡ, S, O:) or great in the udder, having little milk; (K, TA;) and likewise applied to a ewe or she-goat: or that yields thee what she has of milk, and has nothing remaining thereof. (TA.) — And **A** thick udder, contracted in the orifices of the teats, and having little milk: (K, TA:) erroneously repeated in the K among words ending with **ج**. (TA.) — And **A** palm-tree great in the trunk, thick in the branches. (S, O, K.) — Also, and **فَيْخَرٌ**, (O, K,) which is likewise with **ج**, (TA,) both applied to a horse, (O, K,) and the latter to a man also, (O,) *Great in the yard, (O, K,) and long therein: (K:) and the latter, applied*

to a penis, *great*; mentioned by IDrd as with *j*: (TA:) and the pl. is *فَيَاخِرُ*. (K, TA.)

فَخِيرٌ One who vies, or competes, or contends, with another in glorying, or boasting, &c., (O, K,) or for superiority in generosity or nobleness of father and mother; (S;); i. q. *مُفَاخِرٌ*; (K;); like *مُخَصِّرٌ* (S, TA) in the sense of *مُخَاصِرٌ*. (TA.) You say *جَاءَ فُلَانٌ فَخِيرٌ ثُمَّ رَجَعَ أَخِيرًا* [Such a one came contending with others in glorying, or boasting, &c.: then returned last, or meanest]. (A.) — Also *Overcome in فخر* [i. e. glorying, or boasting, &c.]. (K.)

فَخَارٌ Baked pottery; baked vessels of clay: (Msb, voce *خَزَفٌ*: or baked clay: before it is baked, it is called *خَزَفٌ* and *صَلْصَالٌ*: (Msb in the present art.): or i. q. *خَزَفٌ*: (S, O, K;); or a kind of *خَزَفٌ* of which earthen vessels, or jars, mugs, &c., are made: (TA:) or earthen vessels; vessels made of potters' clay: pl. of [or rather a coll. gen. n. of which the n. un. is] *فَخَارَةٌ*. (K.)

فَخِيرٌ:
فَخِيرَةٌ:
فَخِيرَاءٌ:
} see the paragraph here following.

فَاخِرٌ an epithet from *فَخَرٌ* in the first of the senses expl. above; as also *فَخُورٌ*: (K;); [the former signifies *Glorying; boasting; &c.*: and the latter, the same as] *فَخِيرٌ* one who glories, or boasts, much; (S, O, TA;); as also *فَخِيرَاءٌ*: (O, TA;); and *فَخِيرَةٌ* one who glories, or boasts, very much. (O, TA.) — A thing, (S, O, Msb,) or anything, (K;); [superb, grand; as though glorying, or boasting;] good; goodly; excellent; of excellent quality. (S, O, Msb, K;). — Also † Dates not yet ripe (*بُسْرٌ*) that grow large, and have no stones: (S, O, K;); as though they boasted against others. (TA.)

فَيْخِرٌ: see *فَخُورٌ*, last sentence.

فَاخُورٌ A species of sweet-smelling plants; (S, TA;); i. q. *رَبْعَانُ الشُّبُوحِ*; (K, TA;); thus called by the people of El-Başrah; accord. to AHn, the *مَرُورٌ* [or *marum*] having broad leaves; and said to be that of which there have come forth, in its midst, *جَمَامِيحٌ* [pl. of *جَمَاحٌ*, q. v.], like foxes' tails, with a red, sweet-smelling blossom in the middle thereof: the physicians assert that it cuts short the [sleep termed] *سَيَاتٌ*. (TA.) — [A meaning assigned by Golius to this word belongs to *فَنَاخِرَةٌ*.]

مَفْخِرَةٌ and *مَفْخَرَةٌ* A thing in which one glories, or boasts himself; (K;); a cause of glorying or boasting; a generous quality or action, or a generous quality that is inherited by generation from generation; syn. *مَأْتَرَةٌ*: (S, O;); pl. *مَفَاخِرٌ*. (Msb.)

فخر

1. *فَخَرٌ*, aor. *فَخَرَ*, (S, M, K, &c.) inf. n. *فَخَامَةٌ*,

(S, &c.) *He* (a man, S) *was, or became, large, big, bulky, or thick.* (S, M, K, &c.) — And *He was, or became, great in respect of estimation, rank, or quality.* (So accord. to an explanation of the inf. n. in the KL [agreeably with an explanation of the epithet *فَخَرٌ*].) See also *مُفَخَّرٌ*, below. — And one says also *فَخَرُ الْأَمْرِ* [meaning *Great in estimation is the thing or affair or event or case!*]. (K in art. *بَخ*, in which see *بَخ*.)

2. *تَفْخِيرٌ* is syn. with *تَعْظِيمٌ* [as signifying *The magnifying a man, honouring him, or treating him with respect or reverence or veneration*]: (S, K, TA;); one says, *أَتَيْنَا فُلَانًا فَفَخَّرْنَاهُ* meaning [We came to such a one] and we magnified him, or honoured him, and paid him high respect: and *فَخَّرَهُ* signifies [the same as *فَخَّرَهُ*, i. e.] *He magnified him, or honoured him, &c.*; syn. *أَجَلَّهُ*, and *عَظَّمَهُ*. (TA.) — *تَفْخِيرُ الْحَرْفِ* is the contr. of *إِمَالَتُهُ* [i. e. it signifies *The pronouncing of the word with the broad sound of the lengthened fet-h (approaching to the sound of "a" in our word "ball")*]: (S;); [and also with a full sound of the letter *ل*:] or *التَّفْخِيرُ* is the abstaining from *الإِمَالَةَ*; (K, and Kull p. 127;); and the contr. of *التَّرْقِيقُ*; i. e. i. q. *التَّغْلِيطُ*; and signifies the inclining of *ل* towards the place of utterance of *و*, as in the word *الصَّلَاةُ*; and the uttering of *ل* from the lower part of the tongue [i. e. with the tongue turned up], as in the word *اللَّهُ* [i. e. in the word *اللَّهُ* not immediately preceded by a *hesreh*]: (Kull ubi suprâ:); it is [predominantly] peculiar to the people of El-Hijáz, like as *الإِمَالَةُ* is to the tribe of Temeem. (TA.) — See also what next follows.

5. *تَفْخِيمٌ* signifies *He magnified, or aggrandized, himself*; as is shown by a verse cited in the first paragraph of art. *فَيْلٌ*; in which verse it is said in the M that *تَفْخِيمُوا* means *فَخِيمُوا*. — And it is also trans., like 2:; see 2, first sentence.

فَخْرٌ [seems to signify primarily *Large, big, bulky, or thick.* And hence,] *A man having much flesh in the balls, or elevated parts, of the cheeks.* (TA.) — [And predominantly,] *Great in estimation, rank, or quality*; (S, K, TA;); applied to a man: (S, TA;); pl. *فَخَامٌ*: the fem. is *فَخِيمَةٌ*. (TA.) And it is likewise applied to *حَسَبٌ* [or grounds of pretension to respect or honour]. (TA.) — And to speech, or diction, (*مَنْطِقٌ*) meaning *Strong; sound, or correct; or chaste, clear, or eloquent, and comprehensive*; syn. *جَزَلٌ*. (S, K;)

فَخْرَةٌ fem. of *فَخْرٌ* [q. v.]. (TA.) — And *A great army or military force.* (TA.)

فَخِيمَةٌ, like *جَهْنِمَةٌ*, (so in the JK, K, and TA, [in the CK and my MS. copy of the K *فَخِيمَةٌ*, like *جَهْنِمَةٌ*].) *Self-magnification, pride, or haughtiness, and assumption of superiority.* (JK, K, TA.)

فَيْخِمَانٌ A person of authority, (TA,) one held in honour, from whose judgment events are made to proceed, and without whom no affair is decided.

(K, TA. [In the explanation of this word in the CK, *يُضَدَّرُ* is a mistranscription for *يُضَدَّرُ*].)

أَفْخَرٌ i. q. *أَعْظَمٌ* [as meaning *Most, or very, great in estimation, rank, or quality*; applied to a man]. (TA.)

مُفَخَّرٌ, occurring in a trad., as an epithet applied to the Prophet, means *Magnified, honoured, or regarded with respect or reverence or veneration, in the minds and the eyes [of others: and so it means when applied in a general manner]: not largeness in his bodily make: or, as some say, it means [characterized by] فَخَامَةٌ in his face, [i. e.] its nobleness, and fulness, with beauty, or comeliness, and a quality inspiring reverence or veneration.* (TA.)

فد

1. *فَدٌّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* (Aş, T, S, M, L, K) and *فَدٌّ*, (M, L,) *He* (a man, Aş, S) *uttered his voice, called out, cried out, or vociferated*: (Aş, S, M, A, L, K;); or *did so vehemently*: (T, M, L, K;); or *raised his voice*; (TA;); and so *فَدَّدٌ*, said of a man, and of a camel: (L;); or *they* (a number of sheep or goats) *made a sound by running: or made a sound by running with their pastors and those driving them with singing*: (K;); or *he, or it, made a sound like that termed حَفِيفٌ*; (Lth, T, M, K;); as also *فَدَّدٌ*, inf. n. *فَدْدَةٌ*: (M, L, K;*) and *he* (a man) *ran, making a sound by his running.* (L.) — *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ*, *It* (a bird) *moved, or flapped, (حَتَّ) its wings, expanding and contracting them.* (M.) — *He ran, (K, TA,) fleeing.* (TA.) [See also R. Q. 1.] — *فَدَّتِ الْإِبِلُ* *The camels crushed the ground with their feet, by the vehemence of their tread.* (M, L.) And *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* and *فَدِيدٌ*; (L;); and *فَدَّدٌ*; (M, L;); *He* (a man) *trod vehemently upon the ground, by reason of exultation, and briskness, liveliness, or sprightliness.* (M, L.) [See also 2.] — *هُوَ يَفْدُنِي وَيَعْدُنِي* means *He threatens me.* (K, TA.)

2. *فَدَّدٌ*, inf. n. *تَفْدِيدٌ*, *He cried out, or vociferated, or did so vehemently, in buying or selling.* (IAşr, T, L, K;). — And *He* (a man) *walked upon the ground proudly and exultingly.* (IAşr, T, L, K;*)

R. Q. 1. *فَدَّدٌ*, inf. n. *فَدْدَةٌ*: see 1, in three places. — Also *He* (a man, TA) *ran, fleeing from an enemy or a beast of prey.* (T, L, K;). [See also 1, latter half.]

فَدَادٌ: see *فَدَادٌ*, last sentence.

فَدِيدٌ an inf. n. of 1 [q. v.]. — Also *Abundance of camels.* (M, L.) — And *إِبِلٌ فَدِيدٌ* *Many camels.* (M, L.)

فَدَادَةٌ and *فَدَادَةٌ*: see the next paragraph, last two sentences, in three places.

فَدَادٌ *Having a strong, or loud, voice*, (S, M, A, L, K;); and *rude, coarse, or uncivil, in speech*; (L, K;); as also *فَدَّدٌ* and *فَدَّدٌ*. (Lh, M, L,

ق.) — *Having a vehement tread.* (M, L, K.) Hence, in a trad., *قَدْ كُنْتُ تَمْشِي فَوْقِي فَدَادًا* i. e. [Thou usedst to walk upon me] *treading vehemently*, as said by the earth, (M, L,) to a dead man buried in it. (L.) — *Proud*, (K, TA,) and *exulting*. (TA.) — And *Possessing camels in number from two hundred* (in some copies of the K [and in a copy of the T] *from hundreds*, TA) *to a thousand*, (AO, T, Nh, L, K,) and *there-withal rude, coarse, or uncivil, and proud.* (AO, T.) — Pl. *فَدَادُونَ*. (L, K, &c.) — The pl. occurs in a trad., in the saying, *إِنَّ الْجَفَاءَ وَالْقَسْوَةَ وَالْفَدَادِينَ* (T, S, L,) meaning [Verily rudeness, or coarseness, and hardness, are in] *the men whose voices are high, or loud, in their corn-fields and among their cattle*: (El-Ahmar, Aḡ, T, S, L, K:) or (in the K “and”) *the tenders of camels, and pastors of oxen and of asses*: (Th, T, K:) or (in the K “and”) *the tillers of the ground*; (M, A, Mgh, K, TA;) because they vociferate in their corn-fields: (A, Mgh:) or (in the K “and”) *the people of the deserts*; (M, K, TA;) *the men who dwell in the فدَاد* [pl. of *فَدَدٌ*, q. v.]; (MF;) because of the roughness of their voices, and their rudeness, or coarseness: (M:) or (in the K “and”) *the possessors of many camels.* (M, K, TA.) [See also art. *فَدَن*.] — *فَدَادَةٌ* signifies *The frog*: (A, K:) so called because of its croaking. (A.) — Also, *فَدَادَةٌ*, (IAḡr, Th, M, L, K,) and *فَدَادَةٌ*, (IAḡr, L,) or *فَدَادَةٌ*, (M, K,) *A cowardly man.* (IAḡr, Th, M, L, K.) — Also, *فَدَادَةٌ*, (L,) or *فَدَادَةٌ*, (M, K,) *A certain bird*: (M, L, K:) n. un. of *فَدَادٌ*, (L,) or *فَدَادٌ*. (M.)

فَدَادَةٌ: see the last three sentences of the next preceding paragraph.

فَدَادٌ *A desert, or waterless desert*, (T, M, L, K,) *wherein is nothing*: (T, M, L:) or *an even tract of land*: (S, L, K:) or *a spacious and pebbly tract of land*: (A:) or *a rugged and pebbly tract of land*: or *a hard place*: (M, L:) or *a hard and rugged place*: (K:) or *an elevated place* (Aḡ, T, L, K) *in which is hardness*: (Aḡ, T, L:) pl. *فَدَادٌ*. (L.)

فَدَادٌ: see *فَدَادٌ*, first sentence.

فَدَادٌ: see *فَدَادٌ*, first sentence. — Also *Thick milk*: (IAḡr, T:) or i. q. *هَدِيدٌ*, (K,) which signifies *very thick milk*: (S and L and K in explanation of the latter:) or both signify *sour and thick milk*. (T and L in explanation of the latter.)

فدح

1. *فَدَحَهُ*, (S, A, K,) aor. ʔ, (K,) inf. n. *فَدَحٌ*, (TA,) *It* (a debt, S, A, K, and an affair, and a load, TA) *burdened him, burdened him heavily, oppressed him, or overburdened him*: (S, A, K:) *فَدَحَهُ* [in this sense], said of debt, has not been heard from any one in the correctness of whose Arabic speech confidence is placed. (S.)

4: see the preceding paragraph: — and that here following.

10. *استفدحه* *He deemed it* (i. e. an affair [&c.]) *burdensome, heavily burdening, oppressive, or overburdening*: (A, TA:) or *he found it to be so*; as also *فَدَحَهُ*. (K.)

فَادِحٌ *A debt*, (A,) or an affair, (S, K,) [or a load, (see 1,)] *burdening, burdening heavily, oppressing, or overburdening.* (S, A, K.)

فَادِحَةٌ *A misfortune, an affliction, or a calamity*: [pl. *فَوَادِحٌ*:] *الدَّهْرُ فَوَادِحُ الدَّهْرِ* signifies *the afflictions, or calamities, of fortune.* (K, TA.)

مَفْدَحٌ: see the following paragraph.

مَفْدُوحٌ *A man burdened, heavily burdened, oppressed, or overburdened, by debt, or by an affair, or by a load*: (S, L, TA:) *مَفْدُوحٌ* in this sense is not allowable. (L.)

فدخ

1. *فَدَخَ رَأْسَهُ*, aor. ʔ, (K, TA,) inf. n. *فَدَخٌ*, (TA,) *He broke his head with a stone*: (K, TA:) and *فَدَخْتُ الشَّيْءَ* *I broke the thing*: (TA:) [but] the verb is not used except in relation to a thing in which is moisture. (K, TA.)

فدر

1. *فَدَرَ*, (Lth, IAḡr, T, S, M, O, K,) aor. ʔ, (M,) or ʔ, (O, K,) inf. n. *فَدُورٌ* (Lth, T, S, M, O, K) and *فَدَرٌ*; (K;) and *فَدَرَ*, (IAḡr, T, O, K,) inf. n. *فَدِيرٌ*; (O;) and *فَدِرٌ*; (IAḡr, T, O, K;) said of a stallion, (IAḡr, T, S, &c.) primarily of a stallion-camel, (IAḡr, T,) *He desisted from covering*; (IAḡr, T, S, O;) or *he desisted from covering, being wearied by much indulging therein*: (S, O;) or *he flagged, or became remiss, or languid, in covering*, (Lth, T, M, K,) and *desisted therefrom*: (M, K:) the د in *فَدَرَ*, thus used, may be a substitute for the ت in *فَدَرَ*: (O:) accord. to IAth, it signifies *he lacked power, or ability, to cover.* (TA.) — *فَدَرَ*, inf. n. *فَدُورٌ*, said of a mountain-goat, *He became such as protected himself in the mountain from the hunter*: or *he became large, or big, and advanced in age, or full-grown*; thus says IKṯṯ. (TA.) — And *فَدَرَ* said of cooked flesh-meat, (K, TA,) inf. n. *فَدُورٌ*, (TA,) *It became cold.* (K, TA.) — *فَدِرٌ*, aor. ʔ, inf. n. *فَدَرٌ*, *He was, or became, foolish, stupid, or unsound in intellect or understanding.* (TA.)

2: see 1, first sentence. — *هَذِهِ حِجَارَةٌ تَفْدَرُ* means *These are stones that break into small and large pieces.* (O, K.)

4: see 1, first sentence.

5. *تَفْدَرُ*, said of a stone, *It, being struck, broke in pieces.* (TA.)

فَدَرٌ: see *فَادِرٌ*, in two places.

فَدِرٌ *Foolish, stupid, or unsound in intellect or understanding.* (S, M, O, K.) — And *Wood that quickly [or easily] breaks.* (O, K.)

فَدْرَةٌ *A piece of flesh-meat*: (M, K:) or a compact piece thereof: (Aḡ, T, S, O:) or a piece of cold, cooked, flesh-meat: (T: [mentioned in the TA as from the M:]) and a piece of anything: (TA:) pl. *فَدَرٌ*. (T, TA.) — *A lump of dates [compacted together]*: (M:) or a large lump of dates compacted together; as also *فَدِيرٌ* and *فَدِيرَةٌ*, (TA in art. *فَدِرٌ*.) — *A piece of a mountain*: (T, K:) or an overtopping, or an overhanging, or a projecting, piece of a mountain. (M.) See also *فَادِرَةٌ*. — And *A portion of the night.* (M, K.)

فَدْرَةٌ *A man who goes away by himself*; (Ibn-Abbād, O, K;) like *فُرْدَةٌ*; formed by transposition. (Ibn-Abbād, O.) [See also *فَادِرٌ*, last signification.]

فَدْرٌ *Silver.* (O, K.) — And also, (K,) or *غَلَامٌ فَدْرٌ*, (O,) *A boy, or youth, that has nearly attained to puberty*: or *fat, or plump.* (O, K.)

فَدُورٌ: see the next paragraph.

فَادِرٌ, applied to a stallion, [primarily to a stallion-camel, (see 1, first sentence,)] *Desisting from covering*; or *desisting from covering, being wearied by much indulging therein*: (S, O:) or *flagging, or becoming remiss, or languid, in covering, and desisting therefrom*: (M, K:) [or *lacking power, or ability, to cover*: (see 1:)] pl. *فَوَادِرٌ*, (S, O,) or *فَدَرٌ*. (M, K.) — Also, and *فَدُورٌ*, (S, M, O, K,) and *فَدِرٌ*, (M, K,) applied to a mountain-goat, *Advanced in age, or full-grown*: (S, M, O, K:) or *youthful, and complete in make*: (M, K:) or *large, or big*: (S, O:) or *that protects himself in the mountain from the hunter*: (M, K:) *فَادِرٌ* applied to a mountain-goat as meaning *advanced in age* is like *فَارِحٌ* applied to a horse, and *بَارِئٌ* to a camel, and *صَانِعٌ* to an animal of the bovine kind and to a sheep or goat: (Aḡ, T:) accord. to IAth, it is from *فَدَرَ* said of a stallion as meaning “he lacked power, or ability, to cover:” (TA: [and the like is said in the O:]) the pl. (of *فَادِرٌ*, M) is *فَدَرٌ*, (M, and so in some copies of the K,) or *فَدِرٌ*, (so in other copies of the K,) or both, (S, O, [see an ex. of the latter plural in a verse cited voce *تَدْتَرُ*],) and *فَوَادِرٌ* and (of *فَدِرٌ*, M) *فَدُورٌ*, and (quasi-pl. n., M) *مَفْدَرَةٌ*, (M, K,) like *مَشِيخَةٌ*. (M.) — And *فَادِرٌ*, (O, K,) [thus] without ة, (O,) signifies also *A she-camel that goes away alone, apart from the others*; (O, K, TA;) like *فَارِدٌ*. (TA.) [See also *فَدْرَةٌ*.]

فَادِرَةٌ † *A great*, (T, O, K,) *hard and solid*, (M, K,) *mass of rock*, (T, M, O, K,) *which one sees* (T, O) *upon the head of a mountain*; (T, M, O, K;) likened to the mountain-goat; (M, O;) as also *فَدْرَةٌ*. (TA.) [See also what next follows.]

فَدِيرٌ (S, K) and *فَدِيرَةٌ* (S, M, K) *A great mass of rock that projects, or juts out, (تَنْدَرُ) from the head of a mountain*: (S:) what is thus called is *short of (دُونٌ) what is termed فَدْرَةٌ* [in relation to a mountain]; (M, K;) by which may

be meant *دون* in respect of place and projection, not in respect of size. (TA.) [See also *فَدْرَة* and *فَادِرَة*: and see more in art. *فندر*.]

طَعَامٌ مُفْدِرٌ, like *مُحْسِنٌ* [in measure, app. in some one or more of the copies of the *ك* like *مُحْصِنٌ*, for, as is mentioned in the TA, El-Bedr El-Karāfee says that it is anomalous, like *مُسَبِّبٌ* from *أَسَبَبٌ*, and *مُحْصِنٌ* from *أَحْصَنَ*], *Food that stops from copulation*; (K;) as also *مَفْدِرَةٌ*. (Lh, K.)

مَفْدِرَةٌ: see what next precedes: — and see *فَادِرٌ*. — Also *A place of the mountain-goats termed فَدْرٌ*, pl. of *فَادِرٌ*: (S, O:) [or] *مَفْدِرَةٌ* [or] *مَكَانٌ مَفْدِرَةٌ*: (S, O:) [or] *مَفْدِرَةٌ* signifies a place in which are many of those mountain-goats. (M, K.)

فدع

1. *فَدَعٌ*, with kesr, [aor. -, inf. n. *فَدَعٌ*], *He was, or became, such as is termed أَفْدَعٌ* [q. v.]. (O.) And *فَدَعَتْ قَدَمَهُ*, (O, K, TA, in the CK [erroneously] *فَدَعَتْ*), [aor. and inf. n. as above,] occurring in a trad., *His foot had the affection termed فَدَعٌ* [meaning as expl. below; and in like manner the verb may be used in relation to the hand]. (O, K, TA.) — See also *فَدَعٌ*.

2. *فَدَعَهُ*, (O, TA, from a trad.,) inf. n. *تَفْدِيعٌ*, (O, K,) *He caused him (a man, O, TA) to be, or become, such as is termed أَفْدَعٌ*. (O, K, TA.)

فَدَعٌ [app. an inf. n. of which the verb is *فَدَعٌ*] *A breaking, or crushing, syn. شَدَخٌ* [q. v.]: and a slight splitting or cleaving or slitting. (TA.)

فَدَعٌ [mentioned above as an inf. n.] *Deflection, and distortion*: this is [said to be] the primary signification. (TA.) [Generally] *A distortion of the wrist or of the ankle-joint*, (S, Mgh, O, Mṣb, K,) *so that the hand or the foot becomes turned towards the inner side*: (S, O, Mṣb, K:) or *the walking upon the back* [i. e. the upper surface] of the foot [from an explanation of *أَفْدَعٌ* by IAqr, mentioned in the Mgh and O and Mṣb and TA; but it seems rather to mean a distortion of the foot that occasions the so walking]: (K: [see also *رَوْحٌ*]:) or *height of the hollow part of the sole of the foot, such that if the person trod upon a sparrow it would not hurt it* [from an explanation of *أَفْدَعٌ* by Aṣ, mentioned in the O]: (K, TA:) or a distortion (*عَوَجٌ*, K, TA, [in the O *عَوَجٌ*], and *مَيْلٌ*, TA) *in the joints, as though they were dislocated*, (Lth, O, K,) *mostly in the wrists and ankle-joints*, (Lth, O, K, TA,) *by nature* (Lth, O, K, TA) or *by disease, as though the person were unable to extend them*: (Lth, O, TA:) or a deflection between the foot and the shank-bone, (O, K, TA,) and the like in the arm, being a state of dislocation of the joints: (TA:) or it is a colliding of the [inner] ankle-bones, and a wide separation of the feet, (Mgh, TA,) *to the right and left*. (TA.)

[See, again, *رَوْحٌ*.] In the camel, (K,) or in the fore legs of the camel, (Ish, O, TA,) it is the state in which one sees the animal to tread upon the part between the phalanges of his foot, so that the fore part of his foot becomes raised; (Ish, O, K, TA;) and it is nought but a rigidity in the pastern [that occasions this]. (Ish, O, TA.)

The place of what is termed *فَدَعٌ*, (S, O, Mṣb,) in the wrist or ankle-joint. (S, Mṣb.)

أَفْدَعٌ *Having a deflection; and distorted*. (TA [in which it is implied that this is the primary signification].) [Generally] *Having the affection termed فَدَعٌ* [q. v.]; applied to a man; (S, Mgh, O, Mṣb, K;) and to a he-camel: (O, K:) fem. *فَدَعَاءٌ*; (O, Mṣb, K;) applied to a woman; (Mṣb;) and to a she-camel; (O, K;) and to a female slave as meaning *whose hand is distorted in consequence of work*. (IDrd, O.) And the masc. is applied to a male ostrich, as meaning *Having a distortion of the extremities of the fore parts of his feet*; in like manner as when it is applied to a he-camel. (Lth, O, TA.) And hence, *الْأَفْدَعُ*, as an epithet in which the quality of a subst. predominates, signifies *The male ostrich*. (TA.) And *أَفْدَعٌ* is applied by Ru-beh to fish (*سَمَكٌ*) as meaning *Bending, crooked, or curving*. (O.) And *الْفَدَعَاءُ* is a name of † *The well-known asterism called الدَّرَاعُ* [q. v., the Seventh Mansion of the Moon; also called *فَدَعَاءُ النَّشْرَةِ*, because the *النَّشْرَةُ* is the Eighth Mansion]: a poet says,

• *يَوْمٌ مِنَ النَّشْرَةِ أَوْ فَدَعَائِهَا* •
• *يُخْرِجُ نَفْسَ الْعَزِيزِ مِنْ وَجْعَائِهَا* •

[A day of the auroral setting of the *النَّشْرَةُ* or of its *فَدَعَاءُ* that causes the soul of the she-goat to pass forth from her anus]; meaning, by reason of the intensesness of the cold. (TA.) — The dim. of *أَفْدَعٌ* is *أَفْدِيعٌ*. (TA.)

أَفْدِيعٌ: see what next precedes.

فدغ

1. *فَدَغَهُ*, aor. -, inf. n. *فَدَغٌ*, *He broke it*, (S, O, Mṣb, K,) or *crushed it*; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Mṣb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA:) and *he bruised, brayed, or pounded, it coarsely*: and *he clave, split, or rent, it slightly*. (TA.) — And *فَدَغَ الطَّعَامَ* *He put much clarified butter into the food*. (O, K, TA.) — And one says also, *فَدَغَ الْكِمَاءَ فِي السَّمَنِ* [app. meaning *He preserved the truffles in clarified butter*]. (O.)

7. *انفدغ* *It (anything dry, or rigid,) became soft, or supple*. (O, K.)

فَدَغٌ *Distortion in the foot*: (Ibn-'Abbād, O, K:) like *فَدَعٌ*, which is more common. (O.) [See *فَدَعٌ*.]

مِفْدَغٌ *An instrument for breaking, or crushing*.

(K, TA.) And applied to a man; like *مَدَقٌ* [q. v.]. (TA.)

قدم

1. *قَدَمْتُ عَلَى فِيهِ بِالْفِدَامِ*, [aor. -,] inf. n. *قَدَمٌ*, *I covered his, or its, mouth with the فِدَامِ* [q. v.]: (S:) or *قَدَمَ فَاهُ*, and *عَلَى فِيهِ*, aor. -, and *قَدَمٌ*, (M, K, TA,) inf. n. *تَفْدِيمٌ*; (TA;) *he put the فِدَامِ upon his, or its, mouth*: (M, K:) [app. used in relation to a man and also to an *إِبْرِيْقٌ* or other vessel: but the latter verb, and as trans. without a particle, seems to be more commonly used in relation to both:] one says of Persians or other foreigners, and of Magians, on the occasion of their giving to drink, *قَدَمُوا أَفْوَاهَهُمْ* *They bound the فِدَامِ upon their mouths*: (T:) and *قَدَمَ الإِبْرِيْقَ*, (M, K,) inf. n. *تَفْدِيمٌ*, (K,) *He put the فِدَامِ upon the mouth of the إِبْرِيْقِ*. (M, K.) — *قَدَمٌ*, (T, M, K,) inf. n. *قَدَامَةٌ* (T, S, M, Mṣb, K) and *قَدُومَةٌ*, (S, M, Mṣb, K,) *He was, or became, such as is termed قَدَمٌ* [q. v.]; or *he was, or became, heavy, sluggish, or dull; and confounded, or perplexed, and unable to see his right course*. (TA.)

2: see the preceding paragraph, in three places. One says also, *قَدَمَ البَعِيرَ*, meaning *He bound upon the camel's mouth the قَدَامَةَ*, (M,) which means the *غِمَامَةُ* [q. v.]. (TA.)

قَدَمٌ *Impotent* (T, S, M, K) *in speech*, (T, M, K,) and *in adducing an argument*; (T, M;) [as though his mouth were covered with a *فِدَامِ*, for it is said in the S to be from *عَلَى فِيهِ قَدَمْتُ* *بالفِدَامِ*;] *heavy, sluggish, or dull*; (S;) or *with heaviness, sluggishness, or dulness, and softness, and paucity of understanding*: (M, K:) or *unintelligent*: (Mṣb:) and *thick*; (M, K;) *fat*; (M;) *foolish, or stupid; rough, rude, or uncivil*: (M, K:) accord. to IAqr, the *heavy, sluggish, or dull*; as being likened to blood, which is thus called: (T:) and *قَدَمٌ* is a dial. var. thereof, or, accord. to Yaḥkoob, the *ث* is a substitute for the *ف*: (M:) the fem. is with *ة*: (M, Mṣb, K:) and the pl. is *قَدَامٌ* [agreeably with analogy]. (M, K: in a copy of the *قَدَمٌ* [which I think a mistranscription].) — Also *Heavy* [and app. *thick*] *blood*: and, accord. to IAqr, *blood* [itself]. (T.) — And *A garment, or piece of cloth, (T, TA,) saturated with dye, (T,) or saturated with red dye by its being put again into the safflower time after time*. (TA.) And *Red that is saturated (M, K) with redness*: (K:) or *of which the redness is not intense*. (Thus also in some copies of the K.) [See also *مَفْدَمٌ*.]

قَدَامٌ: see the next paragraph, in two places.

قَدَمٌ and *قَدَامٌ* and *قَدَامٌ* and *قَدُومٌ*, (K,) or *قَدَامٌ* [only], (S, T, M,) *A thing which the Persians or other foreigners, (T, K,) and the Magians, (K,) bind upon their mouths on the occasion of their giving to drink*; (T, K;) or a

piece of cloth with which the Magian binds his mouth; (§;) or a sort of thing with which the Persians or other foreigners wipe [app. the mouth] when they give to drink; one of which is termed **فَدَامَةٌ**. (M. [In the § it seems to be implied that this last word is syn. with **فَدَامٌ** as expl. above.]) — Also, (K,) or the first, (T, S, M,) and also **فَدَامٌ**, (§,) or and also **فَدَامٌ**, (M,) A strainer, or clarifier, (T, S, M, K,) for a mug and an **إِبْرِيْق** and the like; (T;) a thing that is put in, or upon, the mouth of the **إِبْرِيْق**, for the straining, or clarifying, of what is in it: (§, M:*) also called **فَدَامٌ**. (M.) — And **فَدَامٌ** signifies also the same as **عِمَامَةٌ**: thus in copies of the K [and in a copy of the M]: but the former word is correctly **فَدَامَةٌ** [as is implied in one place in the M]; and the word by which it is explained is correctly **عِمَامَةٌ**, [as in some copies of the K,] meaning *A thing that is put upon the mouth of the camel.* (TA. [See 2: and see also the first paragraph of art. **عِمَامَةٌ**].)

فَدَامَةٌ: see the next preceding paragraph.

فَدَامٌ: see **فَدَامٌ**, in three places.

فَدَامٌ: see **فَدَامٌ**.

فَدَامَةٌ n. un. of **فَدَامٌ**: see **فَدَامٌ**, former half.

مُفَدَّمٌ: see **مُفَدَّمٌ**. — Also A garment, or piece of cloth, saturated with red dye: (Sh, T, S, M, and some copies of the K:) or of which the redness is not intense. (M, and some copies of the K.) It is said in a trad. that he [the Prophet] disliked the **مُفَدَّم** for the **مُحَرَّم**, but saw no harm in the **مُضْرَج** [q. v.]. (TA.) — Also Dye thick and saturated. (§.) — And **ذُلٌّ مُفَدَّمٌ** † Deeply-stained, intense, vileness or ignominy. (TA.)

مُفَدَّمٌ (T, M, K) and **مُفَدَّوْمٌ** (T) and **مُفَدَّمٌ** (M, K) An **إِبْرِيْق** [a vessel for wine] having a strainer, called **فَدَامٌ**, (T, M, K,) in, or upon, its mouth: (M, K:*) and so **مُفَدَّمٌ**. (M.) It is said in a trad. **إِنْتُمْ مَدْعُوْنَ يَوْمَ الْقِيَامَةِ مُفَدَّمَةٌ أَفْوَاهِكُمْ**, [Verily ye will be summoned on the day of resurrection having your mouths closed with the **فَدَام**]; meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.)

مُفَدَّمَاتٌ [Vessels of the kinds called] and **أَبَارِيْقٌ** and **دِنَانٌ** [pls. of **إِبْرِيْق** and **دِنَانٌ**]. (§.)

مُفَدَّوْمٌ: see **مُفَدَّمٌ**.

فدن

2. **تَفْدِيْنٌ** signifies The making a building tall. (K. [See **فَدْنٌ**].) — And † The fattening of camels. (K, TA.) One says, **فَدَّنَهُ**, meaning † He (the pastor) fattened him [i. e. a camel]; made him like the **فَدْن**, i. e. the **قَصْر**. (TA.)

فَدْنٌ A [pavilion, or building of the kind termed]

قَصْرٌ, (§, M, A, K,) raised high, or made lofty: (M, K:) pl. **أَفْدَانٌ**; (M, A;) to which fat camels are likened. (A. [See 2.]) — And A certain red dye. (M, K.)

فَدَانٌ: see the next paragraph, in five places.

فَدَانٌ The bull; (M, K;) and so **فَدَانٌ**: (K:) the bull with which one ploughs: (IAar, TA:) or, (AA, AHn, S, M, Mgh, Mṣb, K,) as also **فَدَانٌ**, (Mgh, Mṣb, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Mṣb, K) which are coupled together (AHn, M, K) in [or by means of] the [cord called] **قِرَانٌ** (Mgh) [and] which plough, (§,) or with which one ploughs; (AHn, M, Mgh, Mṣb, K;*) and one thereof is not called **فَدَانٌ**: (AHn, M, K:) or **فَدَانٌ** signifies, (Mgh, K,) and so **فَدَانٌ**, (Mgh,) or the former, (§,) or each, (M, Mṣb,) signifies also, (§, M, Mṣb,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (§, Mgh, Mṣb, K,) of the two bulls, (§, Mgh, K,) for ploughing; (§, Mgh, Mṣb;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] **قِرَانٌ**: (M:) but accord. to Abu-l-Ḥasan Eṣ-Ṣiḳillee, **فَدَانٌ**, without teshdeed, signifies the implement, or apparatus, with which one ploughs: and **فَدَانٌ**, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAar says the like: (TA:) [see also **عِيَانٌ**:] the pl. of **فَدَانٌ** is **فَدَادِيْنٌ**, (§, M, Mgh, Mṣb, K,) meaning oxen with which one ploughs: (M, TA:) the pl. of **فَدَانٌ** is **أَفْدِنَةٌ** [a pl. of pauc.] and **فَدْنٌ**, (M, Mgh, Mṣb, TA,) and the vulgar say **فَدْنٌ**, with kesr. (TA.) — **فَدَانٌ**, with teshdeed, also signifies A certain commonly-known quantity [of land]; (IAar, TA;) said by Abu-l-Ḥasan Eṣ-Ṣiḳillee to signify a limited portion of land, subdivided into four and twenty *keerāts*; (TA;) [loosely reckoned as the quantity of land which a yoke of oxen will plough in one day; thus corresponding to the Latin term *jugerum*, and our *acre*; and commonly defined as consisting of 333 *kaṣabeḥs* (or rods) and one third; (the *kaṣabeḥ* being 24 *kaḥḍāḥs*; and the *kaḥḍāḥ* being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps,] it is also expl. as signifying a place of seed-produce. (M, TA.)

أَصْحَابُ الْفَدَادِيْنِ is said to signify **أَصْحَابُ الْفَدَادِيْنِ** [The possessors of ploughing oxen]; like as **جَمَالُوْنَ** signifies "possessors of camels:" but it has been otherwise expl. in [its proper place, as pl. of **فَدَادٌ**, in] art. **فَد**. (K.)

بِنَاءٌ مُفَدَّنٌ A building that is [made] tall, or lofty. (M.) — And **ثَوْبٌ مُفَدَّنٌ** A garment, or piece of cloth, dyed with **فَدْن**. (TA.)

فدى

1. **فَدَاهُ**, (T, S, M, &c.,) aor. **يَفْدِيهِ**, (Mṣb, K,) inf. n. **فَدَاةٌ** (T, S, M, Mgh, K, [omitted in my

copy of the Mṣb, probably by inadvertence,]) and **فَدَى**, (Mgh,) or **فَدَى**, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Mṣb, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like **فَدِيَّةٌ**,] but Aleo Ibn-Suleymān El-Akhfash [i. e. El-Akhfash El-Aṣghar] is related to have said that this is not allowable except by poetic license, and El-Kālee says that **الْفَدَى** was used by the Arabs in conjunction with **الْحِمَى**, [see **حِمَاةٌ**, in art. **حِمَى**,] but other forms were used in other cases [among which he seems to mention **فَدَاةٌ**, with fet-ḥ and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA;) and **اِفْتَدَاهُ**, (M,) [whence an ex. in a verse which will be found in what follows,] or **اِفْتَدَى** (K, TA) and **مَنَّهُ**, (TA,) [but I do not know **اِفْتَدَى** in either of these phrases as having any other than the well-known meaning of **فَدَى** **نَفْسَهُ**, which is strangely omitted in the K;] and **فَادَاهُ**, (§, Mgh, Mṣb, K, TA,) inf. n. **مُفَادَاةٌ** and **فَدَاةٌ**; (Mṣb, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Mṣb, TA;) He gave his ransom; (§;) he gave a thing, (K, TA, [أَعْطَاهُ in the CK being a mistake for **أَعْطَى**, without the affixed pronoun,]) or a captive, for him, (TA,) and so liberated him; (K, TA;) [i. e. he ransomed him;] or he liberated him, or ransomed him, **مِنَ الْأَسْرِ**, [from captivity]: (Mgh, Mṣb:) or **فَادَاهُ** signifies he loosed him, or set him free, and took his ransom: (Mgh, Mṣb, TA:) or **مُفَادَاةٌ** signifies the giving a man and taking a man [in exchange]: and **فَدَاةٌ**, [as inf. n. of **فَدَاهُ**,] the purchasing him [from captivity or the like]: (Mbr, T, Mgh, Mṣb, TA:) or the preserving a man from misfortune by what one gives by way of compensation for him; as also **فَدَى**: (Er-Rāghib, TA:) you say, **فَدَيْتُهُ بِمَالِي** I purchased [i. e. ransomed] him with my property, and **بِنَفْسِي** with myself: (T:) or, accord. to Nuṣayr Er-Rāzee, the Arabs say, **فَادَيْتُ الْاَسِيرَ** [I ransomed the captive], and **فَدَيْتُهُ بِأَبِي وَأُمِّي** [I ransomed him in a tropical sense with my father and my mother], and **بِمَالٍ** [with property], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, **فَدَيْتُ الْاَسِيرَ** meaning I freed the captive from the state in which he was, though **فَادَيْتُ** is better in this sense: as to the reading **تَفَدَوْهُمْ** [in the Kūr ii. 79], Abou-Mo'adh says, it means *Ye purchase them from the enemy and liberate them*; but the reading **تَفَادَوْهُمْ**, he says, means *ye contend with them who are in your hands respecting the price and they so contend with you*: (T, TA:) [that **اِفْتَدَاهُ** is syn. with **فَدَاهُ** is shown by what here follows:] a poet says,

فَلَوْ كَانَ مِثْتُ يَفْتَدِي لَفَدَيْتُهُ

بِمَا لَمْ تَكُنْ عَنْهُ النَّفْسُ تَطِيْبُ

pendent of others; without any to share, or participate, with him; in it: (K, TA:) you say, *استغذ علي بالأمر* He was, or became, alone, or independent, exclusively of me, in the affair: (O:) and *تغذ به* also has the former meaning: (K, TA:) or this latter signifies *He was, or became, alone with him.* (O.)

R. Q. 1. *فَذَذَ* He contracted himself (تَقَصَّرَ), to leap, deceiving, or circumventing, (IAqr, T, O, K,) or in order to deceive, or circumvent, when leaping; (IAqr, T in art. ذف) said of a man. (IAqr, T, O.) — [And accord. to the K, in art. ذف, i. q. تَبَخَّرَ; like ذَفَذَفَ: but] accord. to IAqr, ذَفَذَفَ has this latter meaning, and فَذَذَ signifies as expl. above on his authority. (T in art. ذف.)

فَذُ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. فَرْدٌ; (S, M, Mgh, O, L, K;) and وَاحِدٌ: (L, Mshb:) pl. [of mult.] فُذُودٌ (M, L, Mshb, K) and [of pauc.] أَفْذَادٌ. (M, L, K.) One says, ذَهَبَا فُذَيْنِ They two went away singly. (S, O, L.) And جَاءَ الْقَوْمُ جَاءً أَفْذَادًا: see فُذَاذِي. — And تَمَرٌ فُذٌّ Dates that are separate, each one from others; (IAqr, S, M, O, L, K;) not sticking together; (IAqr, M, L;) as also قَضٌ; (M;) and فَثٌ. (T in art. فث.) — And الفَذُّ is [a name of] The first of the arrows used in the game called المَيْسِرُ: (S, M, O, L, K;) it has one notch; and for it is gained one share [of the slaughtered camel] when it is successful, and one share is exacted when it is unsuccessful: (Lh, M, O, L:) the arrows are ten: the 2nd is called التَّوَامُ; the 3rd, الرَّقِيبُ; the 4th, الحَلْسُ; the 5th, النَّافِيسُ; the 6th, النَّسِيبُ; the 7th, المَعْلَى; and there are three for which there is no share, namely, الوَعْدُ and المَنْبِخُ and السَّفِيحُ. (S, O, L.) [See الرَّقِيبُ.] — كَلِمَةٌ فُذَّةٌ: see فَاذَةٌ.

فُذَاذًا: see the next paragraph, in two places.

جَاءَ الْقَوْمُ فُذَاذِي (O,) or فُذَاذًا (Mshb,) and فُذَاذًا, and أَفْذَادًا, The people, or party, came one by one; singly. (O, Mshb.) And أَكَلْنَا فُذَاذِي, (K, TA,) and فُذَاذِي, (CK,) and فُذَاذًا, and فُذَاذًا, We ate separately. (K.)

فُذَاذًا: see the next preceding paragraph, in two places.

فَاذَةٌ, and فُذَّةٌ, i. q. شَاذَةٌ [i. e. A word, phrase, proposition, or sentence, extraordinary, or exceptional, in respect of rule, or of usage]. (M, L.) And آيَةٌ فَاذَةٌ A verse of the Kur-án that is alone in meaning. (L.)

أَفْذٌ An arrow having no feathers upon it; (T, O, K;) opposed to مَرِيضٌ: so says Abou-Málik: others say أَفْذٌ [q. v.], with ق: but he allowed only the former. (T, O.)

مُفْذٌ A ewe or she-goat bringing forth one only,

(El-Ahmar, T, S, M, O, L, Mshb, K,) at a breeding: (Mshb:) [like مُفْذٌ and مُوَحَّدٌ:] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Mshb.)

مُفْذَاذٌ A ewe or she-goat that usually brings forth one only. (T, S, O, L, K.)

فر

1. فَرٌّ, aor. -, inf. n. فِرَارٌ (T, S, M, K, &c.) and فَرٌّ (M, K) and مَفَرٌّ (S, M, K) and مَفْرٌ (K,) or the last is a n. of place [and of time], (S, M,) He (a man, T) fled: (T, S:) or he turned away or aside, to elude, and fled, (M, K, TA,) from a thing that he feared. (TA.) أَيْنَ الْمَفْرُ [in the Kur lxxv. 10] means *Whither is the [fleeing or] turning away &c.?* (M, TA:) or it may mean *when is the time thereof?* (TA:) and أَيْنَ الْمَفْرُ, another reading, *where is the place of fleeing &c.?* (IAb, Zj, S, M, TA,) as also الْمَفْرُ, (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — فَرٌّ — فَرٌّ — فَرٌّ, aor. as above, inf. n. فَرٌّ, He wheeled about widely from his enemy, to turn again. (Mshb.) — And فَرَّ إِلَى الشَّيْءِ He went, or betook himself, to the thing. (Mshb.) — And [hence] طَرَّتْ يَدُهُ His arm, or hand, fell off; like قَرَّتْ يَدُهُ and تَرَّتْ. (O.) — فَرَّ الْفَرَسُ, (S, O,) or الدَّابَّةُ, (M, K,) aor. -, (S, M, O,) i. e. with damm, (O,) [in copies of the K -, but afterwards in those copies -, which is the regular and correct form,] inf. n. فَرٌّ (S, M, O, K) and فِرَارٌ and فِرَارٌ and فِرَارٌ (K,) or فِرَارٌ is a simple subst., and فِرَارٌ is an inf. n., (Meyd, in explanation of the prov. which here follows,) He looked at, or examined, the teeth of the horse, (S, O,) or he exposed to view the teeth of the beast that he might see what was its age. (M, K.) Hence, (TA,)

إِنَّ الْجَوَادَ عَيْنَهُ فِرَارُهُ

(S, M, Meyd, K, *) and فِرَارُهُ, (M, Meyd, K,) and فِرَارُهُ, (S, K,) sometimes thus pronounced with fet-ḥ, (S,) † [Verily the fleet and excellent horse, his aspect (see عَيْنٌ) is (equivalent to) the examination of his teeth, i. e. he is known by his aspect], is a prov., applied to him whose external state indicates his internal qualities; (Meyd, O, K;) meaning that one knows his excellence from his عَيْنٌ [i. e. aspect] like as one knows the age of a beast by examining his teeth; (TA;) his external appearance rendering it needless for thee to test him, (S, Meyd, O, K,) and to examine (أَنْ تَفْرَ) his teeth: (S, O, K;) and [with the same meaning] one says, فَرَّ الْجَوَادُ عَيْنَهُ: (A, TA:) and [in like manner] الخَبِيثُ عَيْنَهُ فِرَارُهُ [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْنٌ when thou seest him. (TA.) And one says also, فَرَّتْ فَمُّ الْفَرَسِ I opened the mouth of the horse that I might know

his age. (Har p. 28.) And فَرَّ عَنْ أُسْنَانِ الدَّابَّةِ, aor. -, He examined the teeth of the beast. (Har p. 233.) — [Hence the saying of El-Hajjáj, فَرَّرْتُ عَنْ ذِكَايَ, expl. in art. ذكو.] And [hence also] one says, فَرَّ عَنْ أَشْيَاءَ † He examined him respecting things. (O, TA.) And فَرَّ الْأَمْرَ, (M, TA,) and فَرَّ عَنِ الْأَمْرِ, (S, M, O, K, TA,) † He examined, looked into, scrutinized, or investigated, the affair; searched into it; inquired, or sought information, respecting it. (S, M, O, K, TA.) And فَرَّ فُلَانٌ عَمَّا فِي نَفْسِي † Such a one interrogated me in order that he might know, from what I should say, what was in my mind. (TA.) — And فَرَّ الْأَمْرَ فَرَّ الْأَمْرَ † The thing returned to its first state; it recommenced. (M, O, K.) And فَرَّ الْأَمْرَ جَذَعًا † Commence thou the affair from the first thereof. (M, in the TT. [But the MS. has in this case, as in that here immediately preceding, الامر: the right reading is evidently الامر; as in a similar phrase voce جَذَعٌ, q. v.] — فَرٌّ, aor. يَفْرُ or يَفَرُّ, (accord. to different copies of the T,) He became intelligent after being weak [in mind]. (IAqr, T, TA.)

3. مُفَارَّةٌ, inf. n. فَارَرْتَهُ, † I investigated his state, or condition, he investigating mine. (TA.)

4. افْرَهُ He, or it, made him to flee; (S, O;) or made him to turn away or aside, for the purpose of eluding, and to flee: (M, K:) or (O) he did to him a deed that made him to flee; (Fr, AO, T, M, O, K;) as also افْرَبَهُ. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, مَا يُفْرِكُ عَنِ الْإِسْلَامِ إِلَّا أَنْ يُقَالَ لَا إِلَهَ إِلَّا اللَّهُ (T, M, O, TA) i. e. *Nothing induces thee to flee from El-Islám except the saying "There is no deity but God:"* many of the relaters say يَفْرُكُ; but Az says that the former is the right. (TA.) — Hence the saying, افْرَأَ اللَّهُ يَدَهُ God made, or may God make, his arm, or hand, to fall off; like أَطْرَمَا and أَتْرَمَا. (O.) — And أَفْرَرْتُ رَأْسَهُ I split, or clave, his head, with a sword; like أَفْرَبْتَهُ. (Yz, T, O, K.) — أَفْرَرْتُ رَأْسَهُ, said of camels, (S, M, O, K,) and of horses, (M, K,) They shed their milk-teeth and had others come forth. (S, M, O, K.)

5. تَفَرَّرَ بِى i. q. ضَحِكَ [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.)

6. تَفَارَوْا They fled, one from another. (S, O, K.)

8. افْتَرَّ He laughed in a beautiful manner, (M, K,) beyond what is termed اِنْتِكَلَالٌ [inf. n. of اِنْتَكَلَ, q. v.]. (M.) One says, افْتَرَّ ضَاحِكًا He showed his teeth laughing; (S;) as also افْتَرَّ عَنْ تَغْرِه. (T.) It is said of the Prophet, مِثْلَ حَبِّ الْغَمَامِ, meaning *And he used to smile so as to show teeth the like of hail-stones, without a reiterated, or a loud, laughing.* (T.) — Hence, (TA,) اِنْتَرَّ الْبُرْقُ

† *The lightning glistened.* (M, K.) And hence the saying, الصَّرْفَةُ نَابُ الدَّهْرِ الَّذِي يَفْتَرُّ عَنْهُ [Es-Sarfeh is the dog-tooth of time, or fortune, which it shows smiling]: for when Es-Sarfeh [which is the Twelfth Mansion of the Moon] rises, [but it should be, when it sets, aurorally, for it so set, in Central Arabia, about the commencement of the era of the Flight, on the 9th of March, O.S.,] the blossoms come forth and the herbage attains its full height. (M, L. [See more in art. صرف.]) — See also فَرُّ. — Also *He snuffed up a thing into his nose.* (M, K.)

R. Q. 1. فَرَفَرَهُ (S, M, K, &c.) inf. n. فَرَفَارٌ (M,) or فَرَفَارٌ (TA,) *He put in a state of motion, commotion, or agitation; shook; or shook about;* (S, M, K;) *it,* (S, K,) or *him.* (M.) One says of a horse, يَفْرِفِرُ البَّحَامِ فِي فِيهِ *He puts in a state of motion, &c., the bit in his mouth.* (M. [See also an explanation of the verb as intrans., in what follows.]) — *He broke it,* i. e. a thing. (M, K.) — *He cut it.* (K.) — *He clave, split, slit, rent, or tore, it.* (TA.) [Thus] فَرَفَرٌ signifies *He rent, or tore,* [skins such as are termed] زَقَاق [pl. of زَقٌّ], and other things; (O, K, TA;) and *slit, or rent, them much.* (TA. [In two copies of the T, instead of الرِّقَاقِ وَغَيْرَهَا, the reading in the O and K and TA, I find رِقَاقٌ وَغَيْرِهِ.]) — [He mangled it.] One says, يَفْرِفِرُ الشَّاةَ *The wolf mangles the sheep, or goat.* (O,* TA.) — And, (O, K, TA,) hence, (O,) inf. n. فَرَفَرَةٌ (TA,) + *He defamed him, and mangled his reputation.* (O, K, TA.) — And + *He discommended it, [as though] mangling it with discommendation:* the verb occurs in this sense in a trad., having for its object الدُّنْيَا [meaning the enjoyments, or good, of the present world]. (TA.) — Also, (inf. n. فَرَفَرَةٌ, TA,) *He called or cried, or called out or cried out, to him.* (M, K.) — فَرَفَرٌ as intrans., *He (a camel) put his body in a state of commotion, or agitation.* (M, K.) — *He (a horse) struck his teeth with the فَأْسُ [q. v.] of his bit, and moved about his head.* (S, O, K.) — *He hastened, or sped, and went with short steps.* (M, O, K.) — *He was light, and unsteady,* (S,* M,* O,* K, TA,) in mind; (TA;) inf. n. فَرَفَرَةٌ. (S, M, O, TA.) — *He hastened, or was hasty, with foolishness, or stupidity.* (IAar, T, TA.) — And *He confounded, or confused, and was profuse, فِي كَلَامِهِ [in his speaking, or talking, or his speech, or talk].* (M, K.) — And [app. *He talked; for*] الفَرَفَرَةُ signifies الكَلَامُ [which is often used as a quasi-inf. n. of كَلَّمَ]. (M.) — فَرَفَرٌ also signifies *He made the kind of vehicle called فَرَفَارٌ.* (T, K.) — And *He kindled [a fire] with [wood of] the species of tree called فَرَفَارٌ.* (T, K.)

فَرُّ: see فَرُّ, in two places.

فَرُّ [The best, or choice, of men &c.]. One says, هُوَ فَرُّ قَوْمِهِ (O,) or فَرُّ الْقَوْمِ (K,) and فَرُّهُمْ (O, K,) *He is of the best, or choice, of his people, or of the people, (O, K,) and of the chief persons*

thereof, (O, K,*) *who show him smiling* (الَّذِينَ الْفَرُّونَ), perhaps better rendered *who withdraw from him so as to render him conspicuous:* (O, K:) or هُوَ فَرُّ قَوْمِهِ *he is the best, or choice, of his people:* (T:) and هَذَا فَرُّ مَالِي (T,) or مَالِهِ (O,) *this is the best, or choice, of my, or his, property, or camels &c.* (T, O.)

أَفْرَةٌ and فَرَفَرَةٌ and فَرَفَرَةٌ The beginning, or first part, of the heat: (T, S, M, O, K:) or they signify, (T, S, M,) or signify also, (O, K,) the vehemence thereof: (S, M, O, K:) but [Az says,] the second and third are in my opinion from أَفْرٌ, the أ being the first radical letter: and Ks states that some change the أ into ع, saying عَفْرَةٌ and عَفْرَةٌ. (T.) مَا زَالَ فُلَانٌ فِي أَفْرَةٍ شَرِّ مِنْ فُلَانٍ (T.) is a saying mentioned by Lth, (T, TA,) meaning [Such a one ceased not to be] in a vehement state of evil or mischief [proceeding from such a one]. (TA.) — Also *Confusion and difficulty.* (M, K.) One says, وَقَعَ الْقَوْمُ فِي فَرَفَرَةٍ and أَفْرَةٍ and فَرَفَرَةٍ *The people, or party, fell into confusion and difficulty.* (M.) — See also the next preceding paragraph, in three places.

فَرَّةٌ A smiling: [or rather a manner of smiling:] one says, إِنَّهَا لِحَسَنَةُ الْفَرَّةِ [Verily she is beautiful in respect of the manner of smiling]. (TA.)

فَرَارٌ: see فَرَارٌ.

فَارٌ: see فَارٌ.

فَرِيرٌ and فَرِيرٌ The young one of the ewe, and of the she-goat, (M, K,) and of the cow, (M,) or of the wild cow, (A'Obeyd, T, S, M, O, K,) as also, in this last sense, (O, K,) and in the first and second senses, (K,) فَرَفَرٌ and فَرَفَرٌ (O, K) and فَرَفَرٌ and فَرَفَرٌ: (K:) or they [app. referring to all the foregoing words] signify lambs: (K: [but see what follows:]) the female is termed فَرَارَةٌ: (M:) and فَرَارٌ is pl. also; (T, M, K;) i. e. it is applied to a pl. number as well as to one; (TA;) it is said to be pl. of فَرِيرٌ; (T, S, M, O;) and is of a rare form of pl.; (A'Obeyd, S, O, K;*) and it signifies the small in body of the young ones of the goat-kind; (M;) or فَرِيرٌ, as some say, signifies thus: (TA: [but this I think doubtful:]) this last word is said by IAar to signify the young one of the wild animal, of the gazelle and of the bovine kind and the like; and in one instance he says that it signifies lambs: (M:) and, (T, A,) as Aboo-l-Abbás [i. e. Th] states on the authority of IAar, (T,) فَرَارٌ (T, M) and فَرَارَةٌ (T) and فَرِيرٌ (M) and فَرَفَرٌ and فَرَفَرٌ (T, M) signify the lamb when it is weaned, (T, M,) and has become what is termed جَفْرٌ [q. v.], and obtained plenty of herbage, (M,) and has become fat: (T, M:) accord. to Ibn-Abbád, (O,) the last two signify a lamb (حَمَلٌ, O, TA, in the K, جَمَلٌ, a mistranscription, TA) when it eats, and chews the cud: (O, K: [see also فَرَفَرٌ below:]) and [it is also said that] فَرَارٌ signifies great

[app. as meaning lambs or kids], and one thereof is termed فَرَفَرٌ. (TA.) It is said in a prov.

نَزَوُ الْفَرَارِ اسْتَجْبَلَ الْفَرَارَا

[The leaping of the wild calf, or with equal propriety the wild cow, may be here rendered the kid, excited to lightness the other wild calf, or kid]: (T, S, O, K:) A'Obeyd says, on the authority of El-Mu-ärrij, [and so says Meyd, and the same is implied in the S and O,] that الْفَرَارِ here means the young one of the wild cow: (T:) i. e., when the فَرَارِ attains to youthful vigour it takes to leaping, and when another sees it [do so] it leaps in like manner: (T, S, K:) the prov. is used in relation to him of whose companionship one should be cautious; meaning, if thou become his companion thou wilt do as he does: (T, O, K:) some relate it otherwise, saying نَزَوُ الْفَرَارِ, meaning نَزَوُ الْفَرَارِ. (O.) [See also a similar prov. in art. سفه, conj. 5.]

فَارٌ: see فَارٌ. It is applied to a woman as meaning *Wont to flee from that which induces doubt, or suspicion, or evil opinion.* (S.) — See also the next preceding paragraph.

فَرِيرٌ: see فَرَارٌ, in four places. — Also The place of the مَحْسَةِ [thus in a copy of the M (app. مَحْسَةٌ i. e. currycomb, as though meaning the part that is currycombed), in the K of the مَحْسَةِ (i. e. مَحْسَةٌ, q. v.), and in the O of the مَحْسَةِ, which last I think to be a mistranscription,] of the مَعْرَفَةِ [or part, or flesh, upon which grows the mane] of the horse: (M, O, K:) or the base (أَصْلُ) of the مَعْرَفَةِ of the horse. (T; and accord. to the TA, mentioned by Sgh, and there said to be tropical.) — And The mouth: (O, K, TA:) mentioned by Z in a manner indicating that it is of the horse or the like. (TA.)

فَارٌ: see فَارٌ.

كَتِيْبَةٌ فَرِيٌّ [A military force, or troop, &c.,] defeated: (T, O, K:) as also فَرِيٌّ. (T.)

فَرَارَةٌ, applied to a woman, i. q. غَرَارَةٌ (O, K, TA,) meaning *Beautiful in the front teeth.* (TA.)

فَرَارٌ: see فَارٌ. — [Hence,] Quicksilver; so called because flowing quickly, and not remaining in a place: thus says Esh-Sherreeshee. (Har p. 139.)

فَرَفَرَةٌ, in the dim. form, with teshdeed, [A spinning-top;] a thing with which children play. (TA.)

فَرَارٌ (S, M) and فَرَارٌ (T, S, O, K) and فَرَارٌ (M, O, K) and فَرَارٌ (M, O, K) and فَرَارٌ (M, O, K) and فَرَارٌ (K) are epithets from فَرُّ signifying as expl. in the first sentence of this art.: (S, T, M, O, K:) [the first and second meaning *Fleeing; or turning away or aside, to elude, and fleeing:* the third, fifth, and sixth, *fleeing, &c., much:* and the fourth, *fleeing, &c., very much:*] but فَرُّ is applied to one and to two and to more, and to a female; (S, O;) it has no dual nor pl. [nor fem. form]; (T;) the sing. [and dual] and pl. [and masc. and fem.] are alike; (M;) as it is an inf. n. used as an epithet; (M, O;) and it may be a

pl. [or rather a quasi-pl. n.] of فَرَّارٌ (S, M, O,) like as رَكْبٌ is of رَاكِبٌ (S, O,) and صَحْبٌ of صَاحِبٌ (S, O, K,*) or شَرِبٌ of شَارِبٌ (M:) it is related in the trad. respecting the Flight that Surákah Ibn-Málik, when he saw the Prophet and Aboo-Bekr fleeing to El-Medeeneh, and they passed by him, said, هَذَا نَرٌّ قَرَيْشٍ أَفْلا أَرَدَ عَلَيَّ هَذَانِ قَرَيْشٍ فَتَرَاهَا (T, S, O, TA,) meaning [These two are] the two fugitives [of Kureysh: shall I not turn back to Kureysh their fugitives?]. (A'Obeyd, T, TA.)

فَرَّارٌ: see فَرَّارٌ: — and فَرَّارٌ: — and فَرَّارٌ, in three places.

فَرَّارٌ: see فَرَّارٌ, in two places.

فَرَّارٌ: see the next paragraph.

فَرَّارٌ A breaker [or mangler] of everything; as also فَرَّارٌ. (M, K.) — And The lion; because he mangles his antagonist: (Z, TA:) or the lion that mangles his antagonist (O, K*) and everything; (O;) as also فَرَّارٌ and فَرَّارٌ (K,) or فَرَّارٌ (O,) and فَرَّارٌ and فَرَّارَةٌ (O, K.) — And Light and unsteady in mind: (Lth, T, M, O, K:) fem. with ة. (Lth, T, M, O.) — And Loquacious; talkative; a great talker; (M, K;) like فَرَّارٌ: (M:) fem. with ة. (K.) — Also A species of tree, (T, M, O, K,) hard, having much endurance of fire, (T, O,) of which are made [bowls such as are termed] قِصَاع (M, O, K) and عِصَاس (M, O:) AHn says, it is a great kind of tree; (O;) it becomes tall like the دُوب [q. v.]; its leaves are like those of the almond-tree; it has blossoms like the red rose; (O, TA;) and it becomes thick so that great [bowls such as are termed] قِصَاع, and أَقْبَاح, are turned from it: (O:) when its tree becomes old, its wood becomes black like ebony: (O, TA:) it is a hard wood, that blunts iron; and the bowls thereof are thin and light, and of pleasant odour: small saddles, called مَخَاصِر, pl. of مَخْصَرَةٌ, for excellent she-camels, were also made of it, and the curved pieces of wood (أَحْنَاء) thereof amounted [in price] to two hundred dirhems. (O.) — And A sort of vehicle, or saddle, for women (T, O, K) and for pastors, resembling the حَوِيَّة and سَوِيَّة [described in arts. حَوِيٌّ and سَوِيٌّ]. (T.)

فَرَّارٌ: see the next preceding paragraph.

فَرَّارٌ: see فَرَّارٌ, in three places. [It is said that] it signifies A fat جَمَل (Thus in copies of the K [an evident mistranscription for جَمَل, i. e. lamb, as is indicated in the TA by the addition such as has become what is termed جَمَلٌ].) — And † A youth, or young man; (O, K, TA;) as being likened to the lamb (جَمَل) that has obtained plenty of herbage and has become fat; (TA; [see فَرَّارٌ;]) and so فَرَّارٌ. (O, K, TA.) — And A certain bird; (S, O, K;) as also فَرَّارٌ (O, K) and فَرَّارٌ: (K:) a small عَصْفُور [i. e. sparrow, or passerine bird]: (ISh, T, M:) so it is said: (M:) Bk. I.

and فَرَّارٌ signifies the عَصْفُور [in an absolute sense]; (M, K;) as also فَرَّارٌ: (K:) accord. to AHát, Et-Táfee says that الفَرَّارُ, of which the pl. is الفَرَّارِ, signifies the نَقَّارِ; thus he says, [using the pl.,] not the نَقَّار [or نَقَّار? (see عَصْفُور)]; and he adds that sometimes it is said that the فَرَّارُ is the صَر [q. v.]; and some say الفَرَّارُ, with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeeree, as stated by Freytag, فَرَّارٌ is the name of a small aquatic bird like the dove or pigeon: SM says, app. relying upon the correctness of a modern application of the word,] I have seen the فَرَّارُ in Egypt, and it is smaller than the اَوْز [which is applied to the goose and sometimes to the duck]. (TA.) — Also, and فَرَّارٌ, Parched meal (سَوِيْق) prepared from the يَنْبُوت [a tree described in art. نَبْت, which see, and see also غَاف (M, O, K,) i. e. from the fruit thereof; (O, K;) as some say, from the يَنْبُوت of 'Oman. (TA.)

فَرَّارٌ [Purple;] a certain sort of colour. (K.) — And The violet: or violet-colour: syn. in Pers. بَنْفَشَه [i. e. بَنْفَشَه, which is said to have both of these significations]. (KL.) — [And Purslane, or purslain. (Golius, on the authority of Ibn-Beytár.)]

فَرَّارِيٌّ [Of a purple colour]. (TA: there applied as an epithet to the flower of the فَاوَانِيَا [or peony].)

فَرَّارٌ A horse that moves about, or agitates, the bit in his mouth, (M, O, K, TA,) to which Z adds, in order that he may disengage it [therefrom, or] from his head. (TA.) — And i. q. أُخْرُقُ [Rough, ungentle, &c.]; (M, O, K;) applied to a man. (O, K.) — See also فَرَّارٌ, in two places: — and فَرَّارٌ, likewise in two places: — and فَرَّارٌ, also in two places.

فَرَّارَةٌ: see فَرَّارٌ, second sentence.

أَفْرَةٌ and أَفْرَةٌ: see فَرَّة, in five places.

مَفْرٌ an inf. n. of فَرَّ. (S, M, K. [See the first and second sentences of this art.]) — Also A time [and a place] of fleeing: (TA:) and مَفْرٌ signifies a place of fleeing: (I'Ab, Zj, S, M, TA:) and so does مَفْرٌ, (Zj, K, TA,) an instrumental noun used as a noun of place. (K, TA.) [See 1, second sentence.]

مَفْرٌ: see the next preceding paragraph.

مَفْرٌ [Making to flee: &c. See its verb, 4]. — [Hence, app.,] الأَيَّامُ المَفْرَاتُ † The days that reveal, or make manifest, [or cause to fly abroad,] news, or tidings. (O, K.)

مَفْرٌ [originally an instrumental noun: and hence,] A horse fit for one's fleeing upon him: (S, O, K:) or excellent in fleeing. (K.) One says فَرَسٌ مَكْرٌ مَفْرٌ A horse well trained, willing, and

active, ready to return to the fight and to flee. (TA in art. مَكْر.) — See also مَفْرٌ.

مَفْرٌ: see what follows.

مَفْرٌ and مَفْرٌ Examined, looked into, searched into, inquired respecting, or interrogated. (TA, [See 1.]

فَرَا

فَرَا (T, S, M, O, K) and فَرَا (K,) both of these forms authorized by the Koofees, (TA,) A wild ass: (ISk, T, S, M, O, K:) or a youthful wild ass: (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) فَرَاةٌ (T, S, M, O, K) and (of pauc., TA) أَفْرَاةٌ. (M, K.) Hence the saying, كُلُّ الصَّيْدِ فِي جَوْفِ الْفَرَا [Every kind of game is in the belly (or might enter into the belly) of the wild ass]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third, who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) And أَنْكَحْنَا الْفَرَا فَسَنَرِي [We have married our daughter to the wild ass, and we shall see,] (T, S, M, O) is another prov.; (T, Meyd;) in which alif is substituted for the hemz, (S, M, O,) for the purpose of the agreement [of الْفَرَا in rhyme] with سَنَرِي: (M:) said by a man to his wife when a man demanded in marriage his daughter and he refused, but his wife consented, and overcame the father so that he gave her in marriage to him against his wish; then the husband made the intercourse [with her] to be evil, and divorced her: it is applied in cautioning against an evil consequence: (Meyd:) or it is applied to a man when his affair has been endangered and he has seen what he does not like; and it means we have wasted our precaution, and the affair has brought us to an evil result; (As, T;) or we have considered the affair, and we shall see what it will disclose; (T;) or we have sought after high things, and we shall see what our case will be afterwards. (Th, M.)

فَرَاةٌ: see above, first sentence.

فَرِيٌّ i. q. شَيْءٌ فَرِيٌّ [q. v.] (O, K.) See art. فَرِيٌّ.

فَرَبَج

Q. 3. افْرَبَجٌ, said of a lamb, (Lth, O,) or of the skin of a lamb, (S, K, [some of the copies of

the latter of which have الجَمَل in the place of الحَمَل,]) and of the skin of a kid, (O,) *It was roasted so that the upper parts of it became dried up.* (Lth, S, O, K.)

مُفَرَّبِيح [part. n. of the verb above]. A man said, describing a roasted female kid,

فَأَكَلْتُ مِنْ مُفَرَّبِيحٍ مِنْ جَدِيدِهَا

[And I ate of such as was roasted so that the upper parts were dried up, of its skin]. (O.)

فربون

فُورَبُون (K, TA, [in several copies of the K فُورَبُون]) also called أَفُورَبُون (TA, [Euphorbium; an inspissated sap of a certain African plant;] i. q. نَبَاتَةٌ مَغْرِبِيَّةٌ; the best of which is that which dissolves quickly in water; (TA;) an attenuant medicine, beneficial as a remedy for sciatica, and for cold of the kidneys, and for colic, and for the sting, or bite, of venomous or noxious reptiles or the like, and for the bite of the mad dog, and it causes abortion, and attenuates viscous phlegm. (K.)

أَفُورَبُون: see the preceding paragraph.

فرت

1. فُورَت, aor. 2, inf. n. فُورُوتَةٌ [said in the M to be a subst.], *It (water, T, Mṣb) was, or became, sweet [or very sweet or most sweet (see فُورَات)].* (T, O, Mṣb, K.) = فُورَت, (M, K,) aor. 2, (M,) or 2, (K,) inf. n. فُورَت, (M,) *He acted vitiously, or unrighteously; or committed adultery, or fornication; syn. فُجِرَ.* (M, K.) = فُورَت, [aor. 2,] *He became weak in his intellect, after having possessed ample intelligence.* (IAḡr, T, O, K.)

فُورَت i. q. فُورَت [The space measured by the extension of the thumb and fore finger]; (IJ, M, K;) a dial. var. of the latter word; as though formed by transposition. (M.)

فُورَات, applied to water, (T, S, M, &c.,) and فُورَاهُ, both chaste forms, and well known, like تَابُوتٌ and تَابُوتُهُ, (Towsheeh, MF, TA,) *Sweet: (S, O:) or very sweet: (K:) or of the sweetest kind: (T, M, L:) or that subdues thirst by its excessive sweetness: (Bd in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَّت, and formed by transposition: (TA:) you say مَاءٌ فُورَاتٌ (S, M, O, K,) and in a copy of the K فُورَاتٌ also, (TA,) and مِيَاهُ فُورَاتٌ (S, M, O, K,) and فُورَاتَانِ (M, Mṣb, in copies of the K فُورَاتَانِ, and in the CK فُورَاتَانِ) like غُرَبَانِ [pl. of غُرَابٌ, when فُورَاتٌ is pluralized, but this is rarely the case. (Mṣb.)] — الفُورَاتُ signifies also [The Euphrates;] the river of El-Koofeh; (S, Mgh, O, *K;) a great, celebrated river, which issues from the limits of Er-Room, then passes by the borders of Syria &c., and, after meeting with the Tigris, forms therewith one river, and pours forth into the Sea [or Gulf] of Persia.*

(Mṣb, TA.) And الفُورَاتَانِ is an appellation applied to [The Euphrates and Tigris; i. e.] الفُورَاتُ and دُجَيْلَةٌ: or, accord. to the S [and O] الفُورَاتُ and دُجَيْلٌ [The Euphrates and Dujeyl, which latter is a branch of the Tigris]. (TA.) — Also The sea: (M, K:) so in a verse of Aboo-Dhu-eyh describing pearls as found therein. (M.)

فُورَت (M, K,) accord. to Ibn-Habeeb from فُورَت [q. v.], but accord. to Sb the ن is radical, (M,) or الفُورَتَا accord. to IB, (TA in art. فُورَتَا,) The fornicatress, or adulteress. (M and K in this art.* and in art. فُورَتَا.) And The female slave: (Th, and S and K in art. فُورَتَا:) or so الفُورَتَا: and ابْنُ الفُورَتَا The son of the female slave that is a fornicatress. (IAḡr, TA in that art.) And ابْنُ فُورَتَا The low, ignoble, mean, or sordid. (El-Aḡwal, IB, TA.) — Also, فُورَتَا, the name of A certain woman. (M and K in art. فُورَتَا.) — And الفُورَتَا The young one of the hyena. (K in art. فُورَتَا.)

فرتن

Q. 1. فُورَتِن (T, K, TA,) inf. n. فُورَتِنَةٌ (T, TA,) signifies شَقَّقَ كَلَامَهُ وَأَهْتَمَّشَ فِيهِ [app. meaning He uttered, or endeavoured with repeated efforts to utter, his speech in the best manner, and proceeded slowly therein]: (T, K, *TA:) in the copies of the K, اهْتَمَّشَ, with the unpointed س, is put for اهْتَمَّشَ, which is the right reading. (TA.) — And He went along with short steps. (K.) = And He (a man) became angry, and in a state of excitement: from what here follows [and therefore, app., post-classical]. (TA.)

فُورَتِنَةٌ, with ḍamm, [meaning with two dammehs,] A state of commotion of the sea arising from the violence of the winds: app. post-classical. (TA.)

فُورَتِنَا, in which the ن is held by some to be radical, and by others to be augmentative, see in art. فُورَت.

فرت

1. فُورَتُ الكَرِشِ: see 4. — فُورَتُ الجَلَّةِ (ISk, T, S, M, O, K,) aor. 2, (T, O,) or 2, (M,) or both, (ISk, S, K,) inf. n. فُورَت, (T, M,) *He scattered, or dispersed, [the contents of] the جَلَّة [or receptacle made of palm-leaves, for dates]: (T, *K:) or ripped the جَلَّة, and then scattered, or dispersed, its contents, (ISk, S, M, O,) entirely, (M,) لِلْقَوْمِ [for the people, or party].* (ISk, S, O.) — And in like manner, (M,) فُورَتُ كَبِدِهِ (ISk, T, S, M, O, K,) aor. 2, (ISk, S,) and so in some copies of the K,) or 2, (O, and so in other copies of the K,) inf. n. فُورَت; (S, O;) and فُورَتَهَا (ISk, S, M, O, K,) inf. n. تَفُورِثُ; (ISk, S, O, K;) *He struck, or smote, him, (ISk, T, S, O,) or his liver, (K,) he being alive, (ISk, S, O, K,) so that his liver became scattered.* (ISk, T, S, O, K.) And [hence] one says, فُورَتُ الحَبِّ كَبِدَهُ, and فُورَتَهَا, and افُورَتَهَا, meaning † Love crumbled [or crushed] his liver: [like as we say "it broke his heart:"] (M, TA:) and فُورَت is used in like manner of men, as mean-

ing the crumbling of the liver by grief and molestation. (TA.) = See also 7. — فُورَت, aor. 2, (K,) inf. n. فُورَت, (M, O,) *He was, or became, satiated.* (M, *O, *K.) You say, فُورَتَ عَلَيَّ فُورَتَ He drank on an occasion, or in a state, of satiety. (M, TA.) — فُورَتُ القَوْمِ The people, or party, became scattered, or dispersed. (O, K.)

2: see the next following paragraph: — and see also the preceding paragraph, in two places.

4. افُورَت الكَرِشِ He scattered the contents of the كَرِش [or stomach of a ruminant animal]: (T:) or he ripped the كَرِش, and threw away what was in it: (ISk, S, O:) or فُورَتُ الكَرِشِ عَيْنِ He ripped the كَرِش, and scattered what was in it. (M, TA.) Accord. to the K, one says, افُورَت الكَبِدِ, meaning He ripped the كَبِد [or liver], and threw away the فُورَات, i. e., what was in it: but this is taken from two passages in the M and T, which the author of the K has confounded. (TA.) — And [hence, app.,] افُورَت أَصْحَابَهُ † He exposed his companions (T, S, M, O, K) to the ruling power, (T,) or to the censure of men: (T, S, M, O, K:) or he pronounced them to be liars, in the presence of a people, or party, in order to lessen them in their estimation: or he exposed to reproach their secret: (M:) or he calumniated, or slandered, them. (IF, O.) And افُورَت الرَّجُلِ † He reviled, vilified, or vituperated, the man; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation. (M, O.) — See also 1.

5: see the paragraph here following.

7. افُورَت كَرِشُهُ His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed. (M.) — And افُورَت كَبِدُهُ His liver became scattered by a blow, (ISk, T, S, O, K,) he being alive. (ISk, S, O, K.) — افُورَتُ said of a pregnant woman; as also تَفُورَتُ; (O, K, but only the inf. ns. are mentioned in the K;) and فُورَتُ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فُورَت; in the K, فُورَت, and so in a copy of the A; [accord. to the TK, the pret. is فُورَتُ, and the aor. تَفُورَت; but is probably only inferred from the form of the inf. n. in the K;]) She had a heaving of the soul [or stomach], or a tendency to vomit. (T, A, O, K,*) [And] افُورَت بِهَا She (a woman, in the beginning of her pregnancy,) was affected with a spitting, and with a heaving of the soul [or stomach], or a tendency to vomit. (M.) [See also the last of the following paragraphs.]

فُورَت The سَرَجِين [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرِش [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كَرِش: (Jel in xvi. 68:) or i. q. سَرَجِين [a dial. var. of سَرَجِين]: and the سَرَجِين of the كَرِش; as also فُورَاتُهُ (M,) [i. e.] الفُورَاتَةُ signifies what is extracted from the كَرِش [like

الْفَرْثُ: it is erroneously expl. in the K: see 4: (O:) the pl. of فَرْثٌ is فُرُوثٌ. (S, O.) — And Anything that is scattered from a bag or other receptacle for travelling-provisions &c. (M.) = Also A small [leathern vessel for water, of the kind called] رَكْوَةٌ [q. v.]; (T, K;) a dial. var. of فَرْثٌ: (K:) or the small رَكْوَةٌ is called الْفَرْثُ [only], with ق. (O.) = See also the last of the following paragraphs.

فُرَاثَةٌ: see the next preceding paragraph.

مَفَارِثٌ [a pl. of which the sing. is app. مَفْرَثٌ or مَفْرِثٌ] The places in which [slaughtered] sheep and other animals are ripped [and eviscerated] and skinned. (O.)

مُتَفَرِّئَةٌ: see the following paragraph, in two places.

إِنْبَاهَا لِمُتَفَرِّئَتْ بِهَا, said of a pregnant woman, Verily she is affected with a heaving of the soul [or stomach], or a tendency to vomit, (O, K, TA,*) by reason of the heaviness of pregnancy: (O:) [or] one says of a woman in the beginning of her pregnancy, إِنْبَاهَا لِمُتَفَرِّئَتْ, meaning [Verily] she is affected with a heaving of the soul [or stomach], or a tendency to vomit, and the phlegm at the head of her stomach is much in quantity: so says ISK, on the authority of AA: but [Az, after citing this, adds,] I know not whether it be مُتَفَرِّئَةٌ or مُتَفَرِّئَةٌ: (T, TA:*) and امْرَأَةٌ فَرْثٌ (M, TA, [in the former, as given in the TT, the latter word is written فَرْثٌ, without any vowel-sign to the ف,]) it is said, (TA,) means A woman who spits, [or expectorates phlegm,] and has a heaving of the soul [or stomach], or a tendency to vomit, in the beginning of her pregnancy. (M, TA.)

فرج

1. فَرْجٌ, aor. -, inf. n. فَرَجٌ, He made an opening, or intervening space, [or a gap, or breach,] between the two things; or he opened the interstice, or interval, between the two things: (Msb:) [and فَرَجَ الشَّيْءَ He opened the thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach; he unclosed it: and in like manner فَرَجَ, inf. n. تَفْرِيجٌ; for ex.,] you say, فَرَجَ مَا بَيْنَ رِجْلَيْ حَلْوَيْتِهِ [He made an opening, or intervening space, between the hind legs of his milch camel; i. e. he parted her hind legs]; (S and O and K in art. فَحَج, &c.;) and فَرَجَ بَيْنَ أَصَابِعِهِ He made openings, or intervening spaces, between his fingers. (MA.) — The saying in the Kur lxxvii. 9 وَإِذَا السَّمَاءُ فُرِجَتْ means [And when the sky] shall be opened so that it shall become portals: (Ksh:) or shall become cloven, or split, or rent. (Bd and Jel.) — And you say, فَرَجَ الْبَابَ He opened the door. (A, TA.) And فَرَجَ فَاهُ He opened his mouth to die. (TA.) — And فَرَجَ الْقَوْمَ لِلرَّجُلِ, aor. -, inf. n. فَرَجٌ, [and فَرَجٌ, aor. -, inf. n. فَرَجٌ and فُرَجَةٌ, seems from

the context to be mentioned in this sense in the L,] The people, or party, made room, or ample space, for the man, in the place of standing or of sitting. (Msb.) — And فَرَجَ, aor. -, (O, Msb, K,) inf. n. فَرَجٌ; (O, Msb;) and فَرَجَ, (O, Msb, K,) inf. n. تَفْرِيجٌ; (S, O;) signify also He (God) removed, cleared away, or dispelled, grief, or sorrow; syn. كَشَفَهُ. (Msb, K.) You say, فَرَجَ اللَّهُ عَنْكَ and فَرَجَ اللَّهُ عَنْكَ [May God remove, or clear away, from thee thy grief, or sorrow; and in like manner, suppressing the objective complement but meaning it to be understood, عَنْكَ فَرَجٌ and عَنْكَ فَرَجٌ]. (S.) = See also 7, in two places. = فَرَجَ, [aor. -,] inf. n. فَرَجٌ, He had his pudendum (فَرْجٌ) constantly uncovered (S, TA) when he sat. (TA.) — [And, app., He had buttocks which did not meet, or which scarcely met, by reason of their bigness. (See فَرْجٌ and أَفْرَجٌ.)] — فَرَجَتْ said of a she-camel: see 4. — [Freytag adds, as from the S, another signification of فَرْجٌ, "Liberatus fuit curis, tristitia, laetatus fuit:" but for this I do not find any authority.]

2. فَرْجٌ: see the preceding paragraph, first sentence: — and again, in the latter half, in three places. = Also, (O, K,) inf. n. تَفْرِيجٌ, (K,) He was, or became, extremely aged, or old and weak. (O, K.) [From فَرَجَ لَحْيَيْهِ, which see expl. voce فَكٌ.]

4. افرج الناس عن طريقه The people cleared themselves away from his road, or path; removed out of his way. (S, O, K,*) And افرجوا عن القَتِيلِ [as also افرجوا (occurring thus in the S and Msb and TA in art. جَلَوْ)] They cleared themselves away, or removed, from the slain person: (Mgh, O, Msb, K:) implying that it was not known who had killed him. (Msb.) And افرجوا عن المكان They left, abandoned, or quitted, the place. (O, K.) — And افرج الغبار The dust became dispersed. (TA.) — And افرج signifies also His shooting, or casting, became altered [for the worse], having been good. (TA.) = افرج الولد الناقة The young one caused the she-camel to be in the state in which one says of her فَرَجَتْ, i. e. فَرَجَتْ, [app. meaning She became unknit, or loosened, in the joints of the hips in parturition (see explanations of فَرِيحٌ as applied to a ewe and to a woman)], when bringing forth for the first time; whereby she was caused to suffer extreme distress: whence فَرَجٌ signifies Distressed. (Mgh.)

5. تَفْرِجٌ: see 7, in two places. — [It also signifies He diverted, amused, or cheered, himself; or became diverted, &c.; often followed by عَلَى, meaning by viewing a thing, i. e., some rare, or pleasing, object: but thus used, it is app. post-classical. (See also the next paragraph.)]

7. افرج It opened; [and particularly by diduc-

tion, or so as to form an intervening space, or a gap, or breach; it gaped; it became unclosed; and so فَرَجَ; (see exs. in art. فَيْص, voce أَفَاصَ, in three places;) and it became unknit, or loosened, said of a bone, and of a limb or member, and of a joint; (see فَرِيحٌ, in two places; and see also فَكَّتْ, and انْفَكَّ in three places, and فَكَّكَ;) syn. انْفَتَحَ. (Msb in art. فَتَح; &c. [See also فُرَجَةٌ.]) — انْفَرَجَتْ سَيْبَاهَا is said of a bow such as is termed فَرُوجٌ, (O, K, TA,) as also انْفَجَّتْ [i. e. انْفَجَّتْ هِيَ, which shows that the meaning is, Its two curved extremities were such as to have an open space between them and between the intermediate portion and the string]. (TA.) — See also 4, second sentence: — and the same, last sentence; and فَرِيحٌ, in two places; and فَرِيحٌ.

— [انْفَرَجَتْ عَنِ الْكَلَامِ] occurs in the L, in art. فَص, app. meaning I broke off from, or intermitted, speaking. — انْفَرَجَ said of grief, or sorrow, or anxiety, [and the like,] signifies It was, or became, removed, cleared away, or dispelled; (A, O, TA;) as also فَرَجَ; (S, O, TA;) and so فَرَجَ, aor. -, inf. n. فَرُوجٌ. (TA.) Aboo-Dhu-eyb says,

وَلِلشَّرِّ بَعْدَ الْقَارِعَاتِ فُرُوجٌ

meaning [And to evil, after striking and agitating calamities, there is, or shall be,] a removing, clearing away, or dispelling: (S, O, TA:) the last word being the inf. n. of the last of the verbs above mentioned; or it may be a pl. of فُرَجَةٌ, like as صُحُورٌ is of صُحُورَةٌ. (TA.) — Also He was, or became, happy, or cheerful. (KL. [See also 5.])

فَرْجٌ: see فُرَجَةٌ. — The space between the hind legs of a horse or mare: (S, O, K:) so in the saying of Imra-el-Kays,

لَهَا ذَنْبٌ مِثْلُ ذَيْلِ الْعُرُوسِ
تَسُدُّ بِهِ فَرْجَهَا مِنْ دُبُرٍ

[She has a tail like the skirt of the bride, with which she fills up the space between her hind legs, from behind]. (S, O.) And The space between the fore and hind legs of a horse or the like. (L.) [Hence, app.,] one says, مَلَأَ فَرْجَهُ and فُرُوجَهُ, and سَدَّ فُرُوجَهُ [in which phrase مَدَّ is erroneously put for سَدَّ in one place in the TA], and جَرَى مَلَأَ فُرُوجَهُ, meaning † He (a horse) ran swiftly. (TA.) And مَلَأَ فُرُوجَ قَوْسِهِ † He made his horse to run at the utmost rate of the pace termed حُضْرٌ. (TA in art. مَلَأ.) — The pudendum, or pudenda; the part, or parts, of the person, which it is indecent to expose; (S, O, Msb, K, &c.;) applied to the pudenda of men and of women and of youths, with what is around them; and so of horses and the like: (TA:) or the anterior pudendum [i. e. the external portion of the organs of generation] of a man and of a woman, by common consent of the lexicologists; and applied to this and the posterior pudendum [in the conventional language of the

law] because both belong to the same [legal] predicament [in certain cases]; (Mgh, Mṣb;) or because each of them is a place of opening; (Mṣb;) or because between the legs: (TA:) but in common parlance it is mostly applied to the *anterior pudendum*: (Mṣb:) or peculiarly, accord. to some, the *anterior pudendum of a woman* [i. e. the *vulva*, or *external portion of the organs of generation of a woman*: and the *vagina*]: (MF, TA:) pl. فُرُوجٌ. (Mṣb.) فُلَانٌ أَبْنُ فَرْجِهِ means † *Such a one is solicitous for his فرج*. (Er-Rāghib, TA in art. بنى.) — And i. q. فَتْحٌ [app. as meaning *An open, wide, place*]: pl. فُرُوجٌ: (Mṣb:) which latter also signifies *The sides, or lateral parts, quarters, or tracts, of a land*. (TA.) And *The part between the two sides, i. e. the بطن, of a valley*: and hence used in relation to a road, as meaning its *entrance*: and a فَج [or *wide, or depressed, road*,] of a mountain. (ISh, TA.) And *A frontier-way of access to a country*; and [particularly such as is] *a place of fear*; (S, O, K, TA;) so called because not obstructed; (TA;) and so فَرْجَةٌ, (Mṣb,) [pl. فُرُوجٌ, whence] one says, فُلَانٌ تَسُدُّ بِهِ الْفَرْجَ, (A,) or الْفُرُوجَ, which is the pl. of فَرْجٌ, (TA,) meaning [*Such a one, by him are obstructed*] *the frontier-ways of access [to the enemy's country]*. (A, TA.)

فَرْجٌ } see فَرْجٌ; the latter in two places.
فَرْجٌ }

فَرْجٌ inf. n. of فَرْجٌ [q. v.]. (S, TA.) — And [app. as such also, or] as a simple subst., *The having the pudendum (الفَرْج) constantly uncovered, (K, TA,) when sitting*. (TA.) — Also a subst. [or quasi-inf. n.] from الْغَمْرُ; (Mṣb;) [as such signifying] *The removal, or clearing away, of grief, or sorrow: or freedom from grief, or sorrow*: (S, O, KL:) or i. q. رَاحَةٌ [i. e. *rest, repose, or ease; or cessation of trouble, or inconvenience, and of toil, or fatigue; or freedom therefrom*]: (MA:) and فَرْجَةٌ and فَرْجَةٌ accord. to ISk, and فَرْجَةٌ also accord. to Az, signify the same as فَرْجٌ: (Mṣb:) one says, مَا لِهَذَا الْغَمْرِ مِنْ فَرْجٍ: (Mṣb.) one says, مَا لِهَذَا الْغَمْرِ مِنْ فَرْجَةٍ and فَرْجَةٍ and فَرْجَةٍ [There is not for this grief any removal, or clearing away]: (T, TA:) and فَرْجَةٌ غَيْرُ فَرْجَةٍ i. e. كَشْفَةٌ [For every grief there is a removal, clearing away, or dispelling]: (A:) or فَرْجَةٌ, of which فُرُوجٌ may be a pl., (see 7, in two places,) signifies *rest from grief, or mourning, or from disease*: (TA:) or *freedom from difficulty, distress, or straitness*; as also فَرْجَةٌ: (Mṣb:) or *freedom from anxiety*; (S, O, K;) as also فَرْجَةٌ and فَرْجَةٌ: (O, K;) or فَرْجَةٌ, with fet-ḥ, is an inf. n. [app. of unity]; and فَرْجَةٌ, with ḍamm, is a simple subst.: (IAḥ, Mṣb:) or فَرْجَةٌ relates to an affair or event; and فَرْجَةٌ, [which see expl. below.] to a wall, and a door; but the two [primary] significations are nearly the same: the authority for the three [syn.] forms of the word is taken by the author

of the K from the statement in the T, cited above, that one says, مَا لِهَذَا الْغَمْرِ مِنْ فَرْجَةٍ and فَرْجَةٍ and فَرْجَةٍ. (TA.) — [Hence,] أَمْرُ الْفَرْجِ is a name of *The جُودَابَة* [n. un. of جُودَابٌ: see art. جذب]. (Ḥar p. 227.)

فَرْجٌ (S, O, TA) and أَفْرَجٌ (K, TA) A man whose pudendum (فَرْج) is constantly uncovered (S, O, K, TA) when he sits. (TA.) — مَكَانٌ فَرْجٌ A place in which is تَفْرِجٌ [app. as meaning *diversion, amusement, or cheering pastime; such a place as is termed in Pers. تَفْرِجٌ كَاه*]. (A, TA.)

فَرْجٌ (S, O, K) and فَرْجٌ, with kesr, (O,) or فَرْجٌ (K,) and فَرْجٌ and فَرْجٌ (S, O, K,) [like فُرُوجٌ (see 7) and فَرْجَةٌ,] A bow wide apart from the string; (S, O, K;) or of which the string is distant from its كَبِد [q. v.]. (TA.) — And the first, A woman wearing a single garment; (O, L, K;) of the dial. of El-Yemen; (O, L;) like فَضْلٌ in the dial. of Nejd; (L;) as also فَرْجٌ. (K.) — And, as also فَرْجٌ, One who will not conceal a secret: (O, K;) and فَرْجَةٌ a man wont to reveal his secrets. (Ḥam p. 49.)

فَرْجَةٌ: see فَرْجٌ, in five places. — It is said in the T, that أَذْرَكُوا الْقَوْمَ عَلَى فَرْجَتَيْهِمْ or فَرْجَتَيْهِمْ occurs in a trad. as meaning عَلَى هَزِيمَتَيْهِمْ [i. e. *They overtook the people, or party, in their state of defeat*]: but it is also related as with قَاف and حَاء [app. فَرْجَتَيْهِمْ]. (TA.)

فَرْجَةٌ An opening, or intervening space, [or a gap, or breach,] between two things; (Mṣb, TA;) as also فَرْجٌ, (A,) of which the pl. is فُرُوجٌ only; (TA;) [and so مَفْرَجٌ, lit. a place of opening, occurring in the K in art. ودى, &c.]; and مَفْرَجٌ (JK and K voce حَلَلٌ, &c.): the pl. of the first is فَرْجٌ (Mṣb, TA) and فَرْجَاتٌ: (TA:) and it is also in a wall, (S, Mṣb, K,) and the like: (S, Mṣb:) and signifies also an opening, or a space, or room, made by persons for a man entering among them, in a place of standing or of sitting. (Mṣb.) One says, بَيْنَهُمَا فَرْجَةٌ, meaning انْفِرَاجٌ [i. e. *Between them two is an opening, or intervening space, &c.*]. (S.) فَرْجُ الشَّيْطَانِ [The Devil's gaps], occurring in a trad., means *the gaps, or unoccupied spaces, in the ranks of men praying [in the mosque]*. (L.) — See also فَرْجٌ, last sentence: — and see فَرْجٌ, in seven places: — and فَرْجَةٌ.

فَرْجَةٌ: see فَرْجٌ, in three places.

فَرْجَةٌ: see فَرْجٌ, last sentence.

فُرُوجٌ, applied to a bow [like فَرْجٌ &c.]: see 7.

فَرْجٌ: see فَرْجٌ. — Also A ewe whose hips are unknit, or loosened, [in the joints], (فَرْجٌ وَرَكَاةَا),

[see 4,] when she brings forth. (TA.) And A woman whose bones are unknit, or loosened, (انْفَرَجَتْ عِظَامَهَا) in consequence of parturition: and hence, as likened thereto, † a camel that is fatigued, and drags his feet, or stands still: (Skr, O:) or a woman fatigued in consequence of parturition: and hence, as being likened thereto, † a she-camel that is fatigued. (Kr, TA.) And A she-camel that has brought forth her first offspring. (O, K.) [See also فَارِجٌ.] — Also, accord. to the K, [and the O as on the authority of Ibn-Abbād,] i. q. بَارِدٌ: but [SM says that] this is a mistake for بَارِزٌ, meaning *Uncovered, appearing, or apparent*; in which sense it is applied also to a fem. noun: (TA:) it is applied, in a verse of Abou-Dhu-eyb, to a pearl (دُرَّة), as meaning *uncovered, and exposed to view, for sale*. (O, TA.)

فَرْجٌ One who often removes, clears away, or dispels, grief, or anxiety, from those affected therewith; or who does so much. (O.)

فَرْجٌ The young of the domestic hen; [the chicken, and chickens;] (S, Mgh, O, K; [but the explanation is omitted in one of my copies of the S;]) as also فَرْجٌ, (S, O, K,) like سُبُوحٌ [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with ḍ: (S:) pl. فُرُوجٌ. (S, Mgh, O.) — And hence, app., by a metaphorical application, (Mgh,) it signifies also *A [garment of the kind called] قَبَاء*, (S, Mgh, O, K, [but omitted in one of my copies of the S,]) *having a slit in its hinder part*: (Mgh, O, K:) or *the shirt of a child*: (O, K:) [but] the Prophet is related to have prayed in a فَرْجٌ (Mgh, TA) of خَزْزٌ (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.)

فَارِجٌ: see فَرْجٌ. — Also A she-camel that has become unknit, or loosened, [app. in the joints of the hips,] (انْفَرَجَتْ [see 4,]) in consequence of parturition, and therefore hates the stallion, (O, K,) and dislikes his being near. (O.) [See also فَرْجٌ.] And see 4, last sentence.

أَفْرَجٌ, in the phrase أَفْرَجُ النَّبَايَا, i. q. أَفْرَجٌ [q. v.]. — And A man whose buttocks do not meet, (S, O, K,) or scarcely meet, (TA,) by reason of their bigness: (S, O, K;) fem. فَرْجَاءٌ: it is mostly the case among the Abyssinians. (S, O.) — See also فَرْجٌ.

تَفْرِجٌ, accord. to Akh, *A beater and washer and whitener of clothes*; syn. قَصَّارٌ. (O.) — See also the next paragraph.

تَفَارِجٌ and تَفْرِجَةٌ are sing. of تَفَارِجٌ (O,) which signifies, (IAḥ, O, K,) as pl. of the first, (K,) or of the second, (IAḥ, O,) *The openings [or interstices] of the fingers*: (IAḥ, O, K:) and the *apertures, (IAḥ, O,) or clefts, (K,) of a railing*: (IAḥ, O, K:) and also, (O, K,) accord. to IDrd, as pl. of تَفْرِجَةٌ, (O,) *the slits of the [kind of garment called] قَبَاء* [and فَرْجٌ]. (O, K.) —

تَفْرِجَةٌ as an epithet, applied to a man, signifies *Cowardly and weak*; as also تَفْرِجَةٌ; (O, K;) and نَفْرِجًا, with ن, (O, * K,) mentioned by I Amb, as imperfectly decl., and as signifying *cowardly*; (O;) or so, accord. to the T and L, تَفْرِجٌ and تَفْرِجَةٌ, and نَفْرِجَةٌ and نَفْرِجًا: and the last two, and نَفْرِجًا and نَفْرِجًا, all with ن, signify one *who becomes defeated, or put to flight, (يُنْكَشَفُ), on the occasion of war, or battle.* (TA.)

تَفْرِجَةٌ and تَفْرِجَةٌ: see the next preceding paragraph.

مَفْرَجٌ: see فَرْجَةٌ. [Hence] مَفْرَجُ الْفَمِ [The place of opening of the mouth]. (TA in art. شجر.) مَفَارِجٌ [is its pl.; and] signifies *Places of exit, or egress.* (TA.)

مَفْرَجٌ, occurring in the saying, in a trad., لَا مَفْرَجَ، meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: Aṣ used to say that it is with ح; and disapproved of the saying مَفْرَجٌ, with ج: A'Obeyd says, I heard Moḥammad Ibn-El-Ḥasan say, it is related with ح and with ج; and he who says مَفْرَجٌ, with ح, means *A slain person found in a desert tract, not by a town or village,* [which signification is mentioned in the K,] the fine for whose blood is to be paid from the government-treasury: AO says that it means *one who becomes a Muslim and has no alliance of friendship with any one [among the Muslims];* wherefore, if he commits a crime, [such as maiming another, &c.,] the government-treasury must make amends for it, because he has no relations or others bound to aid him by paying a bloodwit [or the like]: (S, O: and the like is also said in the Mgh and in the K:) or, accord. to Jābir El-Joāfee, it means *a man who is among a people to whom he does not belong;* wherefore they are bound to pay for him a bloodwit [or the like]: (O, TA:) or it means *one who has no kinsfolk, or near relations:* so accord. to IAṣr: (Mgh, TA:) or *one who has no offspring:* or *one who has no wealth, or property:* and it is also said to mean *one burdened by the obligation to pay a bloodwit, or a ransom, or a debt that must be discharged:* and [in like manner] مَفْرُوجٌ is said to mean *one who is burdened with a debt:* but it is correctly with ح [unpointed]; (TA;) [i.e.] such is termed مَفْرَجٌ, with ح: (Aṣ, Mgh:) and مَفْرَجٌ means *one burdened by his family,* although he be not in debt. (Az, TA voce مَفْرَجٌ [q. v.].)

مَفْرُوجٌ One whose shooting, or casting, has become altered [for the worse], having been good. (AA, O, * K.) = And thus, without ḍ, A hen having chickens. (S, O, K.)

مَفْرَجٌ A camel (O) whose elbow is distant from his armpit: (O, K:) or wide in step: (O:) or, with ḍ, a she-camel whose elbows are far from her chest, and whose armpits are [therefore] wide. (Ḥam p. 783.) — And A comb. (O, K.)

مَفْرُوجٌ An opened door. (TA.) — See also مَفْرَجٌ, near the end.

فَرْجَةٌ: see مَفْرَجٌ.

فرجن

Q. 1. فَرَجَنَ الدَّابَّةَ He carried the beast; removed the dust from it with the فَرْجُونَ. (S, K.) But the etymologists assert that the ن is augmentative. (TA.)

فَرْجُونٌ A currycomb; syn. مَحْسَةٌ [q. v.]. (S, K.)

فرح

1. فَرِحَ, (S, A, L, Mṣb, K, &c.,) [aor. - ,] inf. n. فَرَحٌ, (S, * L, * Mṣb, &c.,) He rejoiced; was joyful, or glad; or was happy; (S, A, L, Mṣb, K, &c.;) syn. سَرَّ: (S, A, Mṣb, * &c.:) or he experienced a sensation of lightness in his heart: (Th, TA:) or his bosom became dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; فَرِحٌ differing from سُرِرٌ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rāghib, TA.) You say, فَرِحَ بِهِ He rejoiced, was joyful, or glad, or was happy, by reason of him, or it; syn. سَرَّ. (S, A, Mṣb, *) — And He was, or became, well pleased, or content. — And He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully. (S, Mṣb, K.) The verb is used in this sense in the Kṣur xxviii. 76. (TA.)

2: see the paragraph here following.

4. إِفْرَاحٌ, (S, A, Mṣb, K,) inf. n. إِفْرَاحٌ; (S;) and تَفْرِيحٌ, (Mṣb, K,) inf. n. تَفْرِيحٌ; (S;) He, or it, rejoiced him; gladdened him; made him joyful, or glad; or made him happy: (S, A, Mṣb, K:) [or occasioned him a sensation of lightness of heart: or made his bosom to become dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرِحَ.] — And He, or it, made him to be well pleased, or content. (Mṣb.) — And He, or it, made him to exult, or rejoice above measure; or to exult greatly, and to behave insolently and unthankfully, or ungratefully. (Mṣb, K.) = Also He, or it, grieved him; or made him unhappy; lit. deprived him of joy; or of happiness: like as أَشْكَاهُ signifies "he made his complaint to cease." (L.) [Thus it has two contr. meanings.] — And It (a debt, AA, S, TA, or a thing, TA) burdened him, burdened him heavily, or overburdened him. (AA, S, K, TA.)

فَرَحٌ [inf. n. of فَرِحَ, q. v.: as a simple subst.,] Joy, mirth, or gladness; or happiness; (S, L, Mṣb, K;) syn. سُرُورٌ; (Mṣb, K;) contr. of حُزْنٌ, (L,) and of تَرَحٌ: (S and A in art. تَرَح:) or a sensation of lightness of the heart: (Th, TA:) or dilata-

tation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; whereas سُرُورٌ is dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; but each is sometimes used as syn. with the other. (Er-Rāghib, TA.) — And A state of being well pleased, or content, with a thing. (Mṣb.) — And Exultation, or a rejoicing above measure; or a state of exulting greatly, and behaving insolently and unthankfully, or ungratefully. (S, Mṣb, K.) — [Also A festivity, or merry-making; particularly, as used in the present day, on the occasion of a marriage. — Pl. أَفْرَاحٌ.] — In the saying of Muṭeṣṣ Ibn-Iyās,

قَدْ ظَفِرَ الْحُزْنَ بِالسُّرُورِ وَقَدْ
أُذِيلَ مَكْرُوهُنَا مِنَ الْفَرَجِ

[Sorrow, or sadness, has overcome happiness, and the object of our dislike, or hatred, has been given a turn to prevail over the object of our love], by أَفْرَاحٌ he means مِنَ الْمَفْرُوجِ بِهِ, i. e. الْمَحْبُوبِ. (Ḥam p. 391.)

فَرِحَ: see the paragraph here following.

فَرِحَ and فَرِحَانٌ (Mṣb, K) and فَرِحٌ, as in some copies of the K and in the L and other lexicons, or فَرُوحٌ, as in other copies and mentioned by IJ, (TA,) and فَرِاحٌ and مَفْرُوحٌ, (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِجَةٌ and [of the second] فَرِحَى (Mṣb, K) and فَرِحَانَةٌ, (K,) but of the correctness of this last ISd was not certain: (TA:) pl. [of the first] فَرِحُونَ (S, Mṣb) and [of the second] فَرِاحَى and فَرِحَى: (K, TA:) Rejoicing, joyful, or glad; or happy: (Mṣb, K:) [or experiencing a sensation of lightness in the heart: or having the bosom dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرِحَ.] Hence, in the Kṣur [iii. 164], فَرِحِينَ بِمَا آتَاهُمْ, [Rejoicing by reason of that which God has given them of his bounty]. (Mṣb.) — And Well pleased, or content: whence, in the Kṣur [xxiii. 55 and xxx. 31], كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ, [Every sect is well pleased, or content, with that religion which it has]. (Mṣb.) — And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Mṣb, K:) whence, in the Kṣur [xxviii. 76], إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ, [Verily God does not love those who exult, or rejoice above measure; &c.]. (S, Mṣb.)

فَرِحَةٌ [A joy, or gladness; or a happiness]: see an ex. voce تَرِحَةٌ. — See also the next paragraph, in two places.

فَرِحَةٌ A cause of joy or gladness, or of happiness; a thing whereby one is made joyful or glad, or happy; as also فَرِحَةٌ; syn. مَسْرَةٌ. (K.) —

And *A thing that thou givest to him that rejoices thee*; (L, K;) *a recompense that thou givest him*; (L;) [as also **فَرَحَةٌ**; for] you say, **لَكَ عِنْدِي**, **فَرَحَةٌ** **إِنْ بَشَرْتَنِي** (S, A, [in one of my copies of the S **بَشَرْتَنِي** **أَيُّ**, as though this were an explanation, but the former is the right reading,]) and **فَرَحَةٌ** (S,) meaning **بُشْرِي** [i. e. *There is for thee, with me, a gift for announcing a joyful event, if thou announce to me such an event*]. (A.)

فَرَحَانٌ; fem. **فَرَحَى**, and accord. to the **فَرَحَانَةٌ** **ك**; also: see **فَرِحَ**.

فَرَحَانَةٌ **كَمَاةٌ** [or *truffles*]: (K:) from Kr: but ISd states the word transmitted to him to be with **ق** [i. e. **فَرَحَانٌ**, of which **فَرَحَانَةٌ** is mentioned as a n. un.]. (L, TA.)

فَرُوحٌ: } see **فَرِحَ**.
فَارِحٌ: }

مَفْرُوحٌ A man *burdened, or burdened heavily, or overburdened, by debt, (A'Obeyd, S, TA.) or by a fine, or the like, and unable to pay it: (A'Obeyd, TA:) or needy, or in want; overcome; and poor: (K:) or poor, possessing no property: (TA:) one who is not known to have any kinsfolk or near relations; (K, TA;) but in a trad. in which it occurs in this sense as related by some, it is, as others relate the trad., with **ج**; and so in the sense next following: (TA:) and a slain person found between two towns or villages. (K.) In the trad. in which it is said **لَا يَتْرُكُ فِي الْإِسْلَامِ مَفْرُوحٌ** mentioned above accord. to A'Obeyd [i. e. the saying means *One who is burdened, or burdened heavily, or overburdened, by debt, &c., shall not be left unbefriended among the Muslims*]. (TA.) And in the writing that the Apostle of God wrote [as a covenant] between the Muhájirs and the Anṣár were the words, **لَا يَتْرُكُوا مَفْرُوحًا حَتَّى يُعِينُوهُ عَلَى مَا كَانَ مِنْ عَقْلِ أَوْ فِدَائِهِ**, in which **مَفْرُوحًا** means **مَقْدُوحًا**, (Ez-Zuhree, Aṣ, S,) i. e. [They shall not leave] *one who is burdened, or burdened heavily, or overburdened, by debt, [until they aid him to acquit himself of what has become incumbent on him, of a bloodwit or a ransom,] meaning that his debt shall be paid for him from the treasury of the state: so says Aṣ; and he disallowed the saying [in this case] مَفْرُوحٌ, [q. v.,] with **ج**. (S.)**

مَفْرُوحٌ A thing that makes joyful or glad, or that makes happy: (T, L:) [and **مَفْرُوحٌ** **بِهِ** a thing by which one is made joyful or glad, or by which one is made happy:] one says, **مَا يَسْرُنِي**, **بِهِ مَفْرُوحٌ**, (Aṣ, T, S, L,) and **بِهِ مَفْرُوحٌ**, for which one should not say **مَفْرُوحٌ** [alone], (Aṣ, S,) [i. e. *Nothing that makes joyful &c., and by which one is made joyful &c., renders me happy by means of it,*] relating to an affair, or event. (S.) [See also **فَرَحَةٌ**.]

مَفْرُوحٌ A certain well-known [exhilarating] medicine; (S, K;) a certain medicine which is given

to drink to him who is in grief, and in consequence of which he becomes happy; thus called by the physicians, and by others called **سُلُوانٌ**. (S in art. سلو.)

مَفْرُوحٌ One who rejoices much, or often: (K:) or one who rejoices [app. much] whenever fortune renders him happy. (S.)

مَفْرُوحٌ: see **مَفْرُوحٌ**, in two places: = and see **فَرِحَ**.

فرخ

1. **فَرِخَ**, aor. **فَرَخَ**, (TK,) inf. n. **فَرِخٌ**, (TK,) *He (a man, TA) became free from fright, or fear, and at ease, or calm. (K.)* [See also 4.] — And **فَرِخَ إِلَى الْأَرْضِ** *He clave to the ground; (K, TA;) as also* **فَرِخَ**. (TA.)

2. **فَرِخَتْ**, and **فَرِخَتْ**, said of a bird, (S, A, Mṣb, K, but in the S and Mṣb the verbs are in the masc. forms,) [inf. n. of the former **فَرِخٌ**,] *She had [or she produced by hatching] a young one, (Mṣb, K,) or young ones. (A.)* [In the L, in one place, and so, accord. to the TA, in other lexicons, for **صَارَ** in the explanatory phrase **صَارَ لَهَا فَرِخٌ**, is put **طَارَ**; as though the verbs signified *She had a young one that flew.*] — And both verbs, said of an egg (**بَيْضَةٌ**), *It had [or produced] a young one: (L, K:) or* **فَرِخَتْ** said of an egg, *it had in it a young bird: (ISH, TA in art. بِيض:) or it broke open from over the young bird, which thereupon came forth from it. (AHeyth, TA in art. رُوع; and Mṣb.)* — See also the next paragraph, in two places. — **فَرِخَ الزُّرْعُ**, (S, A, L, K,) inf. n. **تَفْرِيحٌ**, (S, L,) **† The seed-produce, or corn, was ready to cleave open, when it had come up: (S:) or produced many shoots: (A:) or put forth its shoots: (K:) or shot forth into leaf from the grain, when the latter had cloven asunder; as also** **فَرِخَ شَجَرُهُمْ**. (L.) [See also **قَصَبٌ**.] And **فَرِخَتْ شَجَرُهُمْ** **† Their trees produced many offsets, or shoots from their roots or stems. (A.)** — See also 1. — [Hence,] **بَاصٌ فِيهِمُ الشَّيْطَانُ وَقَرِخَ**, occurring in a trad., means **† The devil made his fixed abode among them; like as a bird keeps to the place of its eggs and young ones. (L.)** And [in like manner] one says, **فَرِخَ الشَّيْطَانُ فِي رَأْسِهِ**, **† The devil took up an abode in his head. (TA in art. فَحَص.)** — **فَرِخَ الْقَوْمُ** means **† The people, or party, became weak; i. e., became like young birds. (K.)** And **فَرِخَ** said of a man, **† He was, or became, base, vile, or abject. (T, TA.)** And **† He (a man) was frightened; or he feared, or was afraid. (K.)** And **فَرِخَ**, in the pass. form, said of a coward, and of a weak old man, inf. n. **تَفْرِيحٌ**, **† He was frightened, and made to tremble. (L.)**

4. **أَفْرَخَتْ** said of a bird: — and of an egg: see 2. — [Hence,] one says, **أَفْرَخَ بَيْضَةُ الْقَوْمِ**, **†**

What was hidden, of the affair, or case, of the people, or company of men, became apparent. (ISH, TA in art. بِيض.) [See also a similar phrase in what follows.] And **أَفْرَخَ قُؤَادُهُ** **† His heart became free from fear: fear in the heart being likened to a young bird in the egg. (L.)** And **أَفْرَخَ الرُّوعُ** **† Fright, or fear, departed; (S, K, TA;) as also** **فَرِخَ**, inf. n. **تَفْرِيحٌ**: (K, TA:) and one says, **لِيَفْرِخَ رُوعُكَ** **† Let thy fright, or fear, depart; like as the young bird goes forth from the egg. (S, TA.)** [But see **رُوعٌ**: and see also a phrase similar to this in what follows.] And **أَفْرَخَ الْأَمْرُ** *The affair, or case, became manifest, or plain, (S, A, L, K,) as to its issue, or result, (L,) after having been confused, or dubious; (S, A, L, K;) as also* **فَرِخَ**. (L.) — **أَفْرَخَ الْقَوْمُ** (S, L, K,) or **بَيَضَهُمْ**, (as in some copies of the K,) meaning **† The people, or party, disclosed their secret, (S, L, K, TA,) is said of those whose case has become apparent. (L.)** [Hence it seems that **أَفْرَخَ الْبَيْضَةَ** properly signifies *It (a bird) hatched the egg, and produced the young bird.*] **أَفْرِخْ رُوعَكَ** **† Calm thy mind, (S, L, K, TA,) is a prov., mentioned by Az, from A'Obeyd, as said, on occasions of fear, to him who is cowardly. (L, TA.)** And **أَفْرِخْ رُوعَهُ** means **† He prayed for him that his fright, or fear, might become calmed, and depart. (AO, TA.)** — See also 2, latter half.

10. **أَسْتَفْرِخَ الْحَمَامَ** *He took for himself the pigeons (S, K) for their young ones, (S,) or for [the purpose of their producing] young ones. (K.)*

فَرِخٌ The young one of a bird: (S, A, Mgh, L, K:) this is the primary signification: (L:) or, *of any creature that lays eggs: (Mṣb:) fem. with ة: (S, A:) and, (L, K,) sometimes, (L,) the young one of any animal: (L, K:) pl. (of pauc., S, L) **أَفْرِخَةٌ** and **أَفْرِخٌ** (S, Mgh, L, Mṣb, K) and **أَفْرِخَةٌ**, (L, K,) the last of which is extr. [with respect to rule], (IAṣr,) and (of mult., S, L) **فَرِاخٌ** (S, L, Mṣb, K) and **فَرِخَانٌ** (L, Mṣb, K) and **فَرُوعٌ** (Mṣb, K) and **فَرِخٌ**. (L.) [See an ex. (from a poet) in which **فَرِاخٌ** is treated grammatically as a sing. in the first paragraph of art. **خَلْف**.] — [Hence,] **† A base, a vile, or an abject, man, who is driven away. (K.)** And one says, **فَرِخَ مَنْ**, **فَرِخَ مَنْ**, (so in two copies of the A,) meaning **† Such a one is a bastard: (A, TA:) said by El-Khafájee to be a phrase of the people of El-Medeeneh, peculiarly; but accord. to MF, it is a post-classical phrase common in El-Hijáz. (TA.)** — And **† A sucher, an offset, or a sprout, of any plant (L, K) or tree &c.: (L:) or a branch of a tree: or, as some say, a branch that is in the middle of a tree: (Ḥam p. 347:) or [its pl.] **فَرِاخٌ** signifies *offsets, or shoots, from the roots or stems of trees: (A:) and this is also said to signify worms that are in herbs. (Ḥam p. 491.)* And **† Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven*****

asunder: (Lth, TA:) or, ready to cleave open, (S, K,) when it has come up: (S:) or, when it has shoots. (L.) — And **الْفَرخُ** signifies † The fore part of the brain; (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called **العَصْفُورُ**; (TA;) or the **عصفور** is beneath the **فَرخُ**: (TA in art. **عصفور**;) the pl. is **فَرَاحُ**: and **الْفَرخُ** signifies [also, particularly,] the fore part of the brain of the horse. (TA in the present art.) In the saying of El-Farezdaq,

• وَيَوْمَ جَعَلْنَا الْبَيْضَ فِيهِ لِعَامِرٍ •
• مُصَيِّمَةً تَفْأَى فِرَاحَ الْجَمَاجِرِ •

he means [And a day in which we made the swords, penetrating into that which they smote, cleave] the brains [lit. brain (الدِّمَاغُ) of the tribe of Amir]. (S, TA.)

فَرخُ, like **كَتِفُ**, † A man whose grounds of pretension to respect, or honour, are suspected. (TA.)

فَرخَةٌ fem. of **فَرخُ** [q. v.]. (S, A.) — Also † A broad **سِنَانُ** [or spear-head]. (K.) — **فَرخَةٌ** **الدَّيْلِمِرِ**: see **ذَرَّاحُ**.

فُلَانٌ فَرخٌ a dim. [of **فَرخُ**]: hence the saying, **فُلَانٌ فَرخٌ قُرَيْشِيٌّ** † [Such a one is the honoured and cherished of Kureysh]: **فَرخٌ** being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and **فُلَانٌ فَرخٌ قَوْمِهِ** † [Such a one is the honoured [and cherished] of his people; like a little young bird in the house of a people who rear it and treat it with kindness. (A.)

فَرخِيَّةٌ [or, probably, **فَرخِيَّةٌ**, agreeably with analogy,] an epithet applied to **نِصَالٌ** [meaning “arrow-heads,” &c., but app. a mistranscription for **نِبالٌ** i. e. “arrows”], which were so called in relation to **الْفَرخُ**, a certain blacksmith in the Time of Ignorance: (TA:) or **الْفَرخُ** was a man who used, in the Time of Ignorance, to pare, or shape, arrows: (S:) mentioned by a poet in the saying,

• وَمَقْدُودَيْنِ مِنْ بَرِيِّ الْفَرخِ •

[And two feathered arrows of the paring, or shaping, of El-Fureykh]. (S, TA.) [Freytag mentions **فَرخِيٌّ**, as applied to an arrow, meaning “ad virum **فَرخِ** appellatum referendus:” but he names no authority: and it has been shown above that the name of the man is without teshdeed; and so, therefore, is its rel. n.]

فَرخُ Ears of wheat of which the final condition has become apparent, and of which the grain has become organized and compact: occurring in a trad., in which the selling of such for measured wheat is forbidden. (IAth, TA.)

مَفَرخُ: see **مَفَارِخُ**.

مَفَرِخٌ A hen-bird having [or producing by

hatching] a young one [or young ones (see 2)]; (L, K;) as also **مَفَرِخٌ**. (L.)

مَفَرِخٌ: see **مَفَارِخُ**.

مَفَرِخٌ: see **مَفَرِخٌ**.

مَفَارِخُ, a pl. of which the sing. is not mentioned, (TA,) Places where birds have [or produce by hatching] young ones. (K.) [Such a place may be called, accord. to analogy, **مَفَرِخٌ** (which may be the sing. of **مَفَارِخُ**) and **مَفَرِخٌ**.]

فرد

1. **فَرَدَ**, aor. ʔ, [inf. n. **فَرُودٌ**], He, or it, was, or became, single; sole; or one, and no more. (Mḡb.) — See also 7, (with which two other forms of the unaugmented verb, namely, **فَرَدَ** and **فَرَدَ**, are also mentioned,) in four places.

2. **فَرَدَ**, inf. n. **تَفَرِيدٌ**, He applied himself to the study of practical religion, or the law, and withdrew from [the rest of] mankind, and attended only to the observance of the commands and prohibitions [of religion]. (IAḡr, T, L, K.) [See also the part. n., below.]

4. **أَفْرَدَتْ** as intrans.: see 7. — **أَفْرَدَتْ** She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to **أَتَامَتْ**: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — **أَفْرَدَهُ** He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, L, Mḡb.) — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, **أَفْرَدَهُ مِنْهُ** [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mḡb in art. **وتر**.) [See an ex. in a verse cited voce **عَادِبٌ**.] — [Hence,] **أَفْرَدَ فُلَانًا بَشِيئَةً** He made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A in art. **فروز**.) — And **أَفْرَدَ الْحَجَّ عَنِ الْعُمْرَةِ** He performed the rites and ceremonies of the pilgrimage separately from those of the **عُمْرَةُ** [q. v.]. (Mḡb.) — And **أَفْرَدَ إِلَيْهِ رَسُولًا** (S, K) He sent [away] a messenger to him. (K.)

5: see the next paragraph, in two places.

7. **أَفْرَدَ** and **فَرَدَ** signify the same: (S:) the latter, aor. ʔ, [inf. n. **فَرُودٌ**], is expl. by Lth as signifying He was, or became, alone, by himself, apart from others, or solitary: (T, L:) and thus **أَفْرَدَ بِنَفْسِهِ** signifies. (Mḡb.) And **أَفْرَدَ عَنْهُ** He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And **أَفْرَدَ بِلَفْلَانٍ** and **فَرَدَ** are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And **أَفْرَدَ** **بِالْأَمْرِ**, (AZ, T, M, L, K,) and **بِكَذِّبًا**, (S,) and **بِرَأْيِهِ**, (L;) and **فَرَدَ**, (AZ, T, M, L, K,) aor. ʔ, (AZ, T, M, L,) inf. n. **فَرُودٌ**; (AZ, L;) and **فَرَدَ**, and **فَرَدَ**, (M, L, K,) mentioned by Lh; (M, L;)

and **أَفْرَدَ**, (L, K,) and **تَفَرَّدَ**, and **أَسْتَفَرَّدَ**; (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. He was, or became, alone; independent of others; without any to share, or participate, with him; in the affair, and in such a thing, and in his opinion: (the lexicons passim: [see **أَسْتَبَدَّ**:] and [in like manner] **تَفَرَّدَ بِالْمَالِ** [he was without any to share, or participate, with him in the property]. (Mḡb.) — **لَأَقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَائِقَتِي** occurring in a trad., means † I will assuredly fight with them until I die; lit., until the side of my neck shall become separate from my body; because its separation can be only by death. (L.)

10. **أَسْتَفَرَّدَ** as intrans.: see 7. — **أَسْتَفَرَّدَهُ**: see 7. — Also He found him alone, having no second person with him. (A.) [Hence, one says,] **أَسْتَفَرَّدَ لَهْمٌ فَلَمَّا أَتَفَرَّدَ مِنْهُمْ رَجُلًا كَرَّ عَلَيْهِ فَجَدَلَهُ** [He fled, or wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground]. (A, L.) And **أَسْتَفَرَّدَ الدَّرَّةَ** He (the diver) found the pearl alone, having no other with it. (A.) — And He took it alone; by itself; without any other, or any like it. (T, L.) He took it forth from among the things that were with it. (M, K.)

فَرْدٌ Single; sole; only; one, and no more; syn. **وَاحِدٌ**; (S, A, L, Mḡb;) i. e. **وَاحِدٌ**: (Mḡb:) [and, used as a subst., a single, or an individual, person or thing:] fem. **فَرْدَةٌ** and **فَرْدِيٌّ** [which latter is anomalous, as though fem. of **فَرْدَانٌ**: (Mḡb:) pl. **أَفْرَادٌ** and **فَرَادِيٌّ** which latter is anomalous, as though pl. of **فَرْدَانٌ** (S, L, Mḡb) and of **فَرْدِيٌّ**, like as **سُكَّارِيٌّ** is pl. of **سُكَّارَانٌ** and of **سُكَّارِيٌّ**. (Mḡb. See also **فَرَادٌ**, below.) You say, **عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا** I counted the dirhems one by one. (T, A.) — And Such as has no equal, or like: (Lth, M, L, K:) pl. **أَفْرَادٌ** (M, K) and **فَرَادِيٌّ** [respecting which latter see above]. (K.) **الْفَرْدُ** as an epithet applied to God means The Single; the Sole; the One; (T;) He who has no equal, or like; the Unequaled: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says **فَرْدٌ**, (S, K,) and **فَرْدٌ**, (T, L, K,) and **فَرْدٌ**, (L, K,) and **فَرْدٌ**, (K,) and **فَرْدٌ**, (T, K,) and **فَرِيدٌ** and **فَرِيدٌ**, (K, but the third and fifth not in the text of the K as given in the TA,) A sword having diversified wavy marks, streaks, or grain; **فَرِيدٌ**, (K, [in the TA **وَفَرِيدٌ**, as though one said also **سَيْفٌ فَرِيدٌ**, which is evidently a mistake,]) unequalled (T, L, K) in excellence. (T, L.) — And The half [meaning one] of a pair or couple. (M, L, K.) — And Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate; syn. **مُتَّحِدٌ**, (M, L, K,) or **وَحْدَهُ**, (Lth, L;) unmixed with others; [in which sense it is] a word of more common application than

ووتر, and more special than **وَاحِدٌ**: (Kull p. 278:) pl. **فِرَادٌ** (M, L, K) [and **أَفْرَادٌ** and **فُرُودٌ** also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by IAg, L.)

تَخَطَّفَ السَّقْرَ فِرَادَ السَّرْبِ

[As the hawk's seizing, or carrying off by force, those that are apart from the others of the flock of birds]. (M, L. See, again, **فِرَادٌ**.) [Hence,] one says **تَوَزَّ فَرْدٌ**, (S,) and **شَىْءٌ فَرْدٌ**, (M, K,) and **فَرْدٌ**, (S, M, K,) and **فَرْدٌ**, (M, K,) and **فَرْدٌ**, (K,) and **فَرْدٌ**, (S, M, K,) and **فَرْدٌ**, (S, K,) and **فَرْدٌ**, (M, K,) and **فَرْدَانٌ**, (K,) [and **مُفَرَّدٌ** (see an ex. voce **شَاةٌ**, in art. **شَوْه**),] A bull, (S,) and a thing, (M, K,) that is alone, by itself, or apart from others; solitary, or separate from others. (S, M, K.) And **سِدْرَةٌ فَارِدَةٌ** A

lote-tree apart from others. (S.) And **شَجَرَةٌ فَارِدَةٌ**, (M, K,) and **فَارِدَةٌ**, (M, TA,) A tree apart from others. (M, K, TA.) And **ظَبْيَةٌ فَارِدَةٌ** A gazelle apart, or separate, from the herd. (S, M, K.) And **فَارِدَةٌ**, and **مُفَرَّدَةٌ**, and **فُرُودٌ**, A she-camel that goes away alone, apart from others, in the pasture, (M, L, K,*) and at the water; (M in explanation of the last, and L;) the epithet applied to the male being **فَارِدٌ**, only. (M, L.)

And **هُوَ فَارِدٌ فِي هَذَا الْأَمْرِ** He is alone in this affair. (A.) And it is said in a trad., **لَا تُعَدُّ فَارِدَتُكُمْ**, meaning *Your ewe, or she-goat, that ye have set apart from the flock, or herd, that ye may milk her in the tent, or house, shall not be reckoned [among those for which ye are to pay the poor-rate]: (A:) or the meaning is, what is over and above the فَرِيضَةُ [or fixed number of camels, &c., to be given in payment of the poor-rate] shall not be added to the latter and reckoned therewith.*

(L.) And in another it is said, **لَا يَغْلُ فَارِدَتُكُمْ**, expl. by Th as meaning *Such of you as shall segregate himself, as, for instance, one or two, and gain spoil, shall resign it to the collective body, and not act unfaithfully by taking it for himself.* (M, L.) And in another, **فَمِنْكُمْ الْمُرْدَلِفُ** *And of you is El-Muzdelif, he of the solitary turban: this was said of him because, when he rode, no one with him wore a turban, to show honour to him.* (L.) — **لَقَيْتُهُ** means *I met him, we two being alone.* (S, L, K.) — **أَفْرَادُ النُّجُومِ**, (S, M, L, K,) as also **فُرُودُهَا**, (K,) signifies *The brightly-shining stars (الدَّرَائِي) in the horizon [when other stars, there, are invisible]: so called because they are apart from the other [visible] stars.* (M, L.) And **الْفُرُودُ**, (T, M, L, and so in some copies of the K,) in some copies of the K **الْفُرُودُ**, [and thus in the CK,] but the former is the right, (TA,) *Certain stars, disposed in a row, behind the Pleiades; (K;) in some copies of the K, around the Pleiades: (TA:) certain bright stars around the Pleiades.* (T, L.) And (L) *Certain stars around حَضَارٍ [q. v.], which is one of the two*

stars called **المُحْلِغَانِ**, (M, L, TA,) the other whereof is called **الْوَزْنُ**; (TA;) *certain small stars with حَضَارٍ; so called because situate apart from the latter, by its side.* (Kitáb Anwá el-'Arab, TA.) And **الْفَرْدُ** is a name of *The star (α) in the hinder part of the neck of الشَّجَاعِ [the constellation Hydra; which star is also called عُنُقُ الشَّجَاعِ]. (Kzw in his description of الشَّجَاعِ.)* — **فَرْدٌ** signifies also *One side of a jaw: (M, L, K:) pl. أَفْرَادٌ.* (M, L.) — And *A sandal such as is termed سِمَطٌ, not patched, nor having a second sole added to it; (K;) a sandal having a single sole; not having a sole composed of two pieces of leather sewed together, one beneath the other; thus in the saying,*

يَا خَيْرَ مَنْ يَبْعَلُ فَرْدٌ

[O best of such as walk with a single-soled sandal], meaning *O best of the great men of the Arabs; for sandals were worn by the Arabs, exclusively of the foreigners; and thin sandals, only by the kings and chief persons of the former.* (L.) — Also, and **فَارِدٌ**, A bull [app. a wild bull]. (Lth, T, L. [See also **مُفَرَّدٌ**].) — [The pl. **الْأَفْرَادُ** as a conventional term in lexicology signifies *What have been transmitted by only one of the lexicologists; what is thus transmitted, if the transmitter is a person of exactness (as Abou-Zeyd and El-Khaleel and others), is admitted.* (Mz, 5th نوع.) [See also **الْأَحَادُ**, voce **أَحَدٌ**; a similar, but less restricted, term: and see **المُفَارِدُ**.]]

فَرْدٌ and **فَرْدٌ** and **فَرْدٌ** and **فَرْدٌ**: see the next preceding paragraph, first quarter: and again, in the second quarter: and for the first and second and third, see also **فَرَادٌ**.

فَرْدَةٌ fem. of **فَرْدٌ** [used as an epithet] in the first of the senses assigned to the latter above. (Mgb.)

فَرْدَةٌ One who goes away alone, (K, TA,) having left his companions. (TA.)

فَرْدَاتٌ [Hills, or the like, such as are termed] **أَكَامٌ** [pl. of **أَكَمَةٌ**, q. v.]. (K.)

فَرْدَى: see **فَرْدٌ**, first sentence: — and see **فَرَادٌ**.

فَرْدَانٌ: see **فَرْدٌ**, second quarter: — and see **فَرَادٌ**.

فَرَادٌ; see the paragraph here following.

فَرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of **فَرْدٌ**; and **فَرَادٌ** is similar to it in meaning]. One says, **جَاءُوا فَرَادًا**, and **فَرَادَى**, (S, M, K,) with tenween and without it, (S,) and **فَرَادٌ**, (K,) like **ثَلَاثٌ** and **رَبَاعٌ**, (TA,) and **فَرَادٌ**, and **فَرَادًا** [a pl. of **فَرْدٌ**], and **فَرْدَى**, (K,) [and **فَرَادًا**, perhaps thus by poetic license, see an ex. in a verse cited voce **مُرْسِمٌ**,] *They came one by one; one at a time; (S;) one after another: (M, K:) AZ relates that the Kilábees said, جِئْتُمُونَا فَرَادًا [Ye came to us one by one; or one after another]: and هُمْ فَرَادٌ وَأَزْوَاجٌ [They are separate*

*persons and pairs], with tenween: and the Arabs said **فَرَادٌ فَرَادٌ**, imperfectly decl., likened to **ثَلَاثٌ** and **رَبَاعٌ**, [A party composed of separate persons, disposed by ones, or one after another,] and **فَرَادَى**, which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is **فَرْدٌ** and **فَرْدٌ** and **فَرِيدٌ** and **فَرْدَانٌ**: (T, K:) but **فَرْدٌ**, (so accord. to a copy of the T,) or **فَرْدٌ**, (so in the K accord. to the TA, [in the CK **فَرْدٌ**]) in this sense, [i. e. in the pl. sense] is not allowable. (T, K.)*

فَرُودٌ: see **فَرْدٌ**, second quarter, in two places.

فَرِيدٌ: see **فَرْدٌ**, former half, in two places: and see **فَرَادٌ**. — Also *i. q. شَذْرٌ* [app. as meaning *The beads that divide the other beads of a string*]; (T, A;) in the language of the 'Ajám [app. meaning Persians] called **جَاوَرَسْتِي** [a word I do not find in any dictionary]: accord. to Ibráheem El-Harbee, **شَذْرٌ** of silver, like pearls: (T:) or **شَذْرٌ** that divide the pearls and gold: (M, L, K:) and *pearls that are strung, and divided by other things interposed: (S, L, K:) or pearls that divide the pieces of gold in a necklace: (A:) one thereof is termed **فَرِيدَةٌ**: (T, M, A, L:) pl. **فَرَائِدٌ**. (T, M, K.) And *A precious, or highly-esteemed, gem; (M, L, K;) as also **فَرِيدَةٌ**; (K;) as though it were the only one of its kind; (M, L;) or so called because unequalled; or because [it is a pearl] found alone in its shell: (MF:) and as some say, (S,) **فَرَائِدُ الدَّرِّ** signifies *the large pearls.* (S, L.) — Also *The intermediate vertebrae between the last of the six vertebrae that are next to the دَائِي [q. v.] of the neck and the six that are between these فَرِيدٌ and the [rump-bone called the] عَجَبٌ; as also **فَرَائِدٌ**: (M, L, K:) or **فَرِيدَةٌ** [the sing.] signifies *the vertebra that projects from the part, of the back of a horse, that is next to the lumbar vertebrae; intervening between the dorsal vertebrae and the lumbar: it projects in some horses.* (M, L.)***

فَرِيدَةٌ, and the pl. **فَرَائِدٌ**: see the next preceding paragraph, in five places.

فَرَادَى: see **فَرْدٌ**, first sentence: and see also **فَرَادٌ**, in two places.

فَرَادٌ One who sells, (T, A, L, K,) and one who makes, (M, L, K,) what are termed **فَرِيدٌ**, (A, L, K,) i. e. (A) **شَذْرٌ**. (T, A.)

فَرَادًا: see **فَرَادٌ**.

فَرُودٌ: see **فَرْدٌ**, first quarter.

الْفَرُودُ: see **فَرْدٌ**, latter half.

فَارِدٌ, and its fem. (with ة): see **فَرْدٌ**, near the middle, in nine places: — and again, near the end. — **فَارِدٌ سَكَّرٌ** Sugar of the best kind, and white. (K.) — And **إِبِلٌ فَوَارِدٌ** [She-camels] which stallions do not resemble (لَا تُشَبِّهُهَا). (So in the O and K. [But the right reading is evidently I think, لَا تُشَبِّهُهَا, which the Turkish translator

of the **ك** appears to have found in a copy of that work; and the meaning, therefore, *which stallions do not desire*. **فَوَارِدُ** is pl. of **فَارِدَةٌ**.)

مُفَرَّدٌ: see **فَرْدٌ**, second quarter. — [Hence, as a conventional term, *A single, simple, word or vocable*;] *an expression of which a portion does not denote a portion of its meaning*: (KT:) [pl. **مُفَرَّدَاتٌ**. — And *Singular*, as distinguished from dual and plural. — And **مُفَرَّدَاتُ الطِّبِّ** *The simples of medicine; medicinal simples*.] — And **مُفَرَّدٌ** signifies also *A wild bull*. (L. [See, again, **فَرْدٌ**, near the end.])

مُفَرِّدٌ *A female*, (S, L,) *a pregnant female*, (A,) or *a ewe or she-goat*, (M,) or *a woman*, (K,) *bringing forth one only*: (S, M, A, L, K:) like **مُفِدٌّ** and **مُوحِدٌ** (S, L:) opposed to **مُتَبِّرٌ**. (A.) [See its verb, 4.]

مُفَرِّدٌ *Pieces of gold (in a necklace, A) divided, one from another, by فرید [q. v.], (M, A, L, K,) i. e., by pearls*. (A.)

مُفَرِّدٌ *A rider having no other with him*: (A:) or *a rider having only his camel with him*. (K.) — **طُوبَى لِلْمُفَرِّدِينَ**, occurring in a trad., (L,) means *Good betide those who apply themselves to the study of practical religion, or the law, and withdraw from [the rest of] mankind, and attend only to the observance of the commands and prohibitions [of religion]*: (IAar, T,* L, K, TA:) and (K, TA) it is also said to mean (TA) *those who are devoted to the commemoration of the praises of God*: (K, TA:) or, as expl. by the Prophet himself, *those men and women who commemorate the praises of God much, or frequently*: (TA:) also, (K,) or, as Kt says in explaining the trad., (TA,) [and as his words are cited in the T,] *those whose contemporaries in birth, (K, TA,) and the generation among which they were, (TA,) have perished, or died, while they themselves have remained, (K, TA,) commemorating the praises of God*: but Az holds the explanation of IAar to be more correct than this of Kt. (TA.)

مُفَرِّدٌ: see **فَرْدٌ**, near the middle of the paragraph.

الْمُفَرِّدُ as a conventional term in lexicology signifies *What have been uttered by only one of the Arabs*: differing from **الْأَفْرَادُ**, which signifies what have been transmitted from the Arabs by only one of the leading lexicologists. (Mz, 15th نوع.)

فردس

Q. 1. **فَرْدَسَةٌ**, (O, K,) inf. n. **فَرْدَسَةٌ**, (Kr, M, O,) *He threw him down, prostrate, on the ground*, (Kr, M, O, K,) *in an evil, or abominable, manner*: (Kr, M, O:) and *slung him upon the ground*; lit., *smote with him the ground*. (O, K.) — And **فَرْدَسٌ** *He filled, or stuffed, compactly, the [receptacle for dates, termed] جِلَّةٌ*. (AA, O,* K.)

فَرْدَسَةٌ *Width; amplitude*: (M, O, Mṣb, K:) Bk. I.

whence is derived the word **فَرْدَوْسٌ**, (Mṣb, K,) accord. to Fr. (Mṣb.)

فَرْدَوْسٌ *A garden*: (S, Mṣb:) so in the Greek language [**παράδεισος**]: (M:) or *a garden comprising everything that is in gardens*: (Zj, M, A, O, K:) such is the proper signification; (Zj, M, O;) and so with the people of every language: (Zj, M:) *and containing grape-vines*: (Fr, O, K:) or *a garden in which are grape-vines*: (IAmb, M, Mṣb:) or *a place in which are grape-vines*: (TA:) or *an ample, beautiful garden*: (A:) or *a garden comprising grape-vines and palm-trees*: (Bd in xviii. 107:) or with the Arabs it signifies *a valley abounding with herbage, like a garden*: (M:) or *a valley*, (Zj, Mṣb,) or *valleys*, (O, K,) *producing various sorts of plants or herbage*: (Zj, O, Mṣb, K:) in the **ك**, for **الْأَوْدِيَّةُ الَّتِي تُنْبِتُ**, we should read **مِنَ الْأَوْدِيَّةِ الَّتِي تُنْبِتُ** (TK;) [or rather, **مِنَ الْأَوْدِيَّةِ مَا يُنْبِتُ**, as in the Mṣb:] or *a meadow*; syn. **رَوْضَةٌ**: (Seer, M:) and the *greenness of grapes* (**أَعْنَابٌ**), (so in a copy of the M,) or of *herbs* (**أَعْشَابٌ**): (so in the TA:) masc. and fem.: (Mṣb:) sometimes the latter; (K;) as in the **ك**ur xxiii. 11, because, by **الْفَرْدَوْسُ** is there meant **الْجَنَّةُ**: (O, TA:) it is an Arabic word, (S, O, Mṣb, K,) accord. to Fr, (S, O, Mṣb,) occurring in a verse cited voce **ثَوَابٌ**, which is by Ḥassán Ibn-Thábit, (O,) derived from **فَرْدَسَةٌ**, meaning “width” or “amplitude,” (Mṣb, K,*) accord. to Fr: (Mṣb:) or it is Greek, (Zj, O, Mṣb, K,) transferred to the Arabic language; (Zj, O, Mṣb;) [i. e., arabicized: but as it occurs in the **ك**ur (xviii. 107 and xxiii. 11), this is contr. to the opinion of Esh-Sháfi‘ee and others, who deny that any arabicized word occurs therein: (see **سُنْدُسٌ**)] or it is Syriac: (Zj, O, K:) the pl. is **فَرَادِيسٌ**; (A, TA;) which is applied by the people of Syria to *gardens and grape-vines*. (TA.) — Hence, (Bd in xviii. 107,) [**Paradise**: or] *a garden of trees, or walled garden, (حَدِيدِيَّةٌ) in the جَنَّةُ [or Paradise]: (S:) or the highest of the stages of the جَنَّةُ*: (Bd, ubi suprà:) or *the middle and highest part of the جَنَّةُ*. (Jel, ibid.)

فَرْدَوْسٌ *Increase* (**نَزَلَ**, in the **ك**ur,) *that is in طعام [i. e. wheat]*: (O, K:) mentioned by IDrd, as heard from some persons of El-Bahreyn. (O.)

فَرَادِسٌ *A man big in the bones*. (Ibn-'Abbád, O, K.)

مُفَرَّدَسٌ *A trellised grape-vine; syn. مَعْرَشٌ*. (Lth, S, M.) — *A wide breast*. (O, K.) — *Wide-breasted; having a wide breast*. (M.) — And [A thing] *filled, or stuffed, compactly*. (O.)

فرز

1. **فَرَزَهُ**, (S, A, O, Mṣb, K,) aor. ٘, inf. n. **فَرَزٌ**, (S, O, Mṣb, K,) *He put it, or set it, apart, away, or aside; removed it; or separated it; from another thing, or from other things*; (S, A, O,

Mṣb, K;) as also **افرزهُ**, (S, O, K,) inf. n. **إِفْرَازٌ**: (K:) *he divided it therefrom*; (A, TA;) [and so **افرزهُ**:] *he divided it into parts, or shares*; as also **افرزهُ**: (Az, Mṣb, TA:) *he distributed it, or dispersed it*. (AO, AZ, TA.) You say, **فَرَزَ فَرَزٌ لَهُ**, aor. and inf. n. as above; and **افرزهُ**; *He set apart, or separated, for him his portion, or share*. (Mgh.) And **فَرَزَ لَهُ مِنْ مَالِهِ نَصِيْبًا** [*He set apart, or divided, for him a portion, or share, of his property*]; as also **افرزهُ**. (A.) And **افرزهُ** **لَهُ نَصِيْبًا مِنَ الدَّارِ** [*He divided for him a share of the house*]. (A.) — See also 2. — [Also, app., *He made fringes, or similar decorations, to it; namely, a garment, or piece of cloth, or the like*: see the pass. part. n.] Abou-Firás [El-Farezdaq] says,

• **بُسْطٌ مِنَ الدِّيْبَاجِ قَدْ فَرَزَتْ** •
• **أَطْرَافَهَا بِفَرَاوِزٍ خَضِرٍ** •

[app. meaning, *Carpets of silk brocade, the extremities of which had been fringed with green fringes*]. (TA.)

2. **فَرَزَ عَلَى بَرَأِيهِ**, (K,) or **فَرَزَ**, (thus, without teshdeed, in the O,) inf. n. **تَفَرِزَةٌ**, [which may be of either of the verbs,] (K,) *He decided against me by his opinion*. (Ibn-'Abbád, O, K.) [See also 8.]

3. **فَارَزَ شَرِيكَهُ** *He separated himself from his partner, with the latter's concurrence; syn. قَاصَهُ*, (S, O, K,) and **قَارَقَهُ**, (S, A, O, K,) and **قَارَقَهُ**. (A.)

4. **افرزهُ**: see 1, in six places. — **أَفْرَزْتُ فَلَانًا** *I made such a one to have a thing to himself alone, with none to share, or participate, with him in it*. (A.) — Also *It (an object of the chase) offered him an opportunity (S, O, K) so that he shot it, or shot at it, (S, O,) from within a short distance*. (S, O, K.)

6. **تَفَارَزَ الشُّرَكَاءُ** *The partners separated themselves, one from another*. (A.)

7. **انفروز بعضهم عن بعض** *They went apart, away, or aside; removed; or separated; one from another, or one party from another*. (TA in art. عزل.)

8. **قَطَعَهُ** [i. e. *He decided his affair exclusively of the people of his house or tent, or of his wife and family*]. (O, K.) [See also 2.]

Q. Q. 1. **فَرَوَزٌ** *He died*; (IDrd, O, K;) said of a man: (IDrd, O:) like **هَرَوَزٌ**. (TA.)

فَرَزٌ *A depressed tract of land (S, O, K, TA) between two hills*: (TA:) or *an intervening space between two mountains*: (TA:) [or] **فَرَزَةٌ** has the latter meaning; mentioned by Ibn-'Abbád. (O.)

فَرَزٌ: see **فَرَزَةٌ**, in two places: — and see also **فَرَزَةٌ**. — Accord. to Lth, **الْفَرَزُ** is syn. with **الْفَرْدُ**; but this is disallowed by Az. (TA.)

فَرَزَةٌ *A cleft in rugged ground*. (TA.)

فِرْزَة *A road in, or upon, an [eminence such as is termed] أَكْبَة; as also فِرْزُ.* (Ibn-'Abbád, O, K.) — See also **فِرْزُ**. — Also i. q. **فِرْصَة**, i. e. **نُوبَة** [meaning *A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession*]. (O, K.)*

فِرْزَة *A piece, or detached portion, (S, O, Mgh, K,) of a thing that is put, or set, apart, away, or aside, or that is removed, or separated; (S, O, K;) as also فِرْزُ: pl. [of pauc.] أَفِرْزُ and [of mult.] فِرْزُ: and فِرْزُ signifies also a portion, or share, that is put aside for the party to whom it pertains, whether one [person] or two. (TA.)*

فِرْزُ *A slave sound, or healthy, or without defect or blemish: or a free man sound, or healthy, or without defect or blemish, and plump. (Ibn-'Abbád, O, K.)*

فِرْزَاؤُ [an arabicized word, from the Pers. **برواز**, app. as meaning *A fringe, or the like; as the latter word does in Turkish, and probably, sometimes, in Persian*]: accord. to some, it is of the measure **فَعْلَالُ** from **فِرْزُ** in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is **فِرْزَاؤُ**. (TA.) See 1, last sentence.

فِرْزَاؤُ *A tongue distinct [in utterance]: (O, K, TA:) and discriminating language. (A,* O, K,* TA.)* — Also *A species of ant, round and black, found in dates: so says Ibráheem El-Harbee, (O and TA in art. عَقْفُ) or the progenitor (جَدُّ) of the black ants: that of the red is termed عَقْفَانُ (K:) but it has been before said by the author of the K, in art. فِرْزُ, that فِرْزَاؤُ signifies "black ants in which is a redness:" and it may be a mistranscription. (TA.)*

فِرْزَاؤُ *A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, and soft, (O, K,) appearing like an extended natural cleft in the ground: but this is mentioned in the book of Lth in art. فِرْزُ [as written فِرْزَاؤُ]. (O.)*

أَفِرْزُ *Humpbacked; as also أَفِرْزُ and أَفِرْزُ: so says Fr. (TA voce أَعْجُرُ) [The same meaning is also assigned to أَفِرْزُ, q. v.]*

أَفِرْزُ, of a wall, an arabicized word, (S, Mgh, O, K,) [of unknown origin, like our word "frieze," and the French "frise," &c., said in the TA to be from the Pers. **برواز**, mentioned above, voce **فِرْزَاؤُ**,] *A projecting appertenance or roof or covering (جَنَاحُ نَادِرٍ) thereof; (Mgh;) the طَنْفُ [q. v., app. meaning a projecting coping, or ledge, or cornice,] thereof; (O and K in the present art., and the same and S in art. طَنْفُ;) surrounding the upper part: (Kr, TA voce زَيْفُ:) [it is also expl. as meaning] a hole, or an aperture, in a wall. (KL. [But this is app. a mistake, caused by a misunderstanding of the word طَنْقُ, which is expl. as having this meaning and also as syn. with أَفِرْزُ; and the author of the KL evidently doubted*

its correctness, for he adds, "so we have heard.")

مَفِرْزُ: see what next follows.

مَفِرْزُ and **مَفِرْزُ** *Put, or set, apart, away, or aside; removed; or separated: (Mgh:) divided into parts, or shares. (Mgh.)* — And the former, *Having the back broken; like مَفِرْزُ. (TA in art. فِرْسُ.)* — **مَفِرْزُ**, (S, O, K,) by some written **مَفِرْزُ**, (TA,) is from **أَفِرْزُ**, the **أَفِرْزُ** of a wall, (S, TA,) and signifies [*A garment, or piece of cloth,] having تَطَارِيفُ [app. meaning a fringe, or fringes; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]*

فِرْزَانُ

Q. 2. **تَفِرْزَانُ**, said of a **بَيْدَقُ** [or pawn] in the game of **شَطْرَنْجُ** [or chess], *It became a فِرْزَانُ. (TA.)* [See an ex. voce **دَسْتُ**.]

فِرْزَانُ الشَطْرَنْجِ (K, TA) [*The queen of the game of chess; or, as some say,] what occupies the place of the wezeer to the sultán [in that game]: (TA:) the former of these words is arabicized, from [the Pers.] **فِرْزِينُ**. (O and K in art. فِرْزُ, and K in the present art.)*

فِرْسُ

1. **فِرْسَة**, aor. -, inf. n. **فِرْسُ**, (S, M, O, Mgh, K, &c.) *He (a lion) broke, or crushed so as to break, its neck; (S, A,* Mgh,* O, K;) i. e., the neck of his فِرْسَة; (S, O, K;) as also فِرْسَة: (S:) this is the primary signification: (S, Mgh, TA:) or he (a beast of prey) seized it, (a thing,) and broke, or crushed so as to break, its neck; as also فِرْسَة: (M:) or he (a lion) broke it; i. e., his فِرْسَة: (Mgh:) and he bruised, or crushed, and broke, it; namely, a thing. (M.)* Accord. to ISk, (S,) you say, **فِرْسُ الذَّبَابِ الشَّاةِ**, (S, TA,) meaning *The wolf seized the sheep, or goat, and broke, or crushed so as to break, its neck: (TA:) accord. to En-Nadr (i. e. ISh), you say, أَكَلَ الذَّبَابُ الشَّاةِ [The wolf ate, or devoured, the sheep, or goat], but not فِرْسَهَا. (S, O, TA.)* — Hence, (S, Mgh, O, Mgh, K;) as also فِرْسَة: (TA:) or the latter, *he (a lion, O, or a wolf, TA) captured it; or made it his prey. (O, K, TA. See also 2 [where a similar but tropical usage of the former verb is mentioned.])* You say, **فِرْسَةُ الأَسَدِ** *The lion killed him or it. (Mgh.)* — **فِرْسَةُ الذَّبِيحَةِ**, (M, Mgh,) aor. -, (M,) inf. n. as above, (S, M, Mgh,) *He (the slaughterer) broke the bone of the neck of the slaughtered animal before it became cold: (S, Mgh, O:) or broke its neck before its death: (Mgh:) or cut, or severed, its نَخَاعُ [or spinal cord]: or divided its neck: (M, TA:) or slaughtered it so as to reach to the نَخَاعُ: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Mgh, TA.)* — **فِرْسَةُ فِرْسَةٍ قَبِيحَةً** *He struck him [in an abominable manner, app. in the back,]*

so that the part between his hips became depressed and his navel protruded. (M.) — **فِرْسُ**, aor. -, (S, A, O, K,) inf. n. **فِرْسَةٌ** (S, A, O, K*) and **فِرْسَاةُ** (S, K,* in the O **فِرْسَاةُ**) and **فِرْسَاةُ** (S,* A, O,* K,*) all of which ns. are mentioned as syn. by Aq, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAq, (TA,) [but the first is expressly said to be an inf. n. of **فِرْسُ** in the S and A only, and the second in the S only, and the third (which seems to be rather a simple subst.) in the A only,] *He was, or became, skilled in horsemanship, or in the management of horses, (S, A, O, K, TA,) and in riding them, (O,* K, TA,) and in urging them to run, and in remaining firm upon them: (TA:) or فِرْسَاةُ and فِرْسَاةُ are inf. ns. having no verb: Lh only [says ISd] mentions **فِرْسُ** and **فِرْسُ** as signifying *he became a horseman; and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKt also says that **فِرْسُ السَّخِيلِ**, inf. n. **فِرْسَاةُ** and **فِرْسَاةُ**, signifies *he rode horses well; and in like manner فِرْسُ [but not followed by السَّخِيلِ]. (TA.)* — Hence, † *He was, or became, skilled in anything that he endeavoured to do. (TA.)* — **فِرْسُ بِالنَّظَرِ**, (see **فِرْسُ فِي النَّاسِ**, and **بِعَيْنِهِ**, and **بِنَظَرِهِ**, and **فَارِسُ**), aor. -, (Mgh,) inf. n. **فِرْسَاةُ** and **فِرْسَاةُ**, (Aq, IAq, Mgh, TA,) accord. to the citation of the words of Aq and IAq in the L, but this is at variance with the opinion generally held, [which is, that **فِرْسَاةُ** is an inf. n. only of **فِرْسُ**, signifying as expl. above, and that **فِرْسَاةُ** is a subst. from **فِرْسُ**, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as **فِرْسُ**, (q. v.), as will be seen from the explanations of **فِرْسَاةُ** and **فَارِسُ**, below]. (Mgh.) See 5, latter part, in two places. — **فِرْسُ** *He kept continually, or constantly, to the eating of the dates called فِرْسَاةُ. (O, K.)* — And *He pastured upon, or depastured, the plants called فِرْسُ. (O, K.)***

2. **فِرْسُ الغَمَرِ**, (inf. n. **تَفِرْسُ**, TA,) *He (a wild beast) seized often the sheep or goats, or seized many of them, and broke, or crushed so as to break, their necks. (M, TA.)* — **فِرْسَةُ الشَّيْءِ**, (inf. n. as above, TA,) *He exposed to him (namely a wild beast) the thing, [meaning the animal,] that he might seize it, and break, or crush so as to break, its neck: and فِرْسَةُ إِيَّاهُ he threw, or cast, it to him, that he might do so to it: (M:) and فِرْسَةُ الرَّجُلِ الأَسَدَ حِمَارَهُ the man left his ass to the lion, that he might break his neck, or kill him, or make him his prey, while he himself should escape. (S, K.)* El-'Ajjáj uses the former verb in relation to the kind of flies called **نَعْرُ**, saying,

• **صَرَبًا إِذَا صَابَ البَايْعِخَ أَحْتَفَرُ**
• **فِي البَاهِرِ دُحْلَانًا يُفِرْسُ النُّعْرُ**

[*A beating which, when it falls upon the tops of heads, digs, in the pates, hollows that afford prey to the blue stinging flies*]; meaning, that these wounds are wide, and enable the **نَعْرُ** to obtain

thence what they desire. (M.) And one of the poets uses it in relation to human beings, in the following verses, [which exhibit an instance of the license termed *إِقْوَاة*,] cited by IAar :

- قَدْ أَرْسَلُونِي فِي الْكَوَاعِبِ رَاعِيًا
- فَقَدْ وَأَبِي رَاعِي الْكَوَاعِبِ أَفْرَسٌ
- أَتَتْهُ ذِيَابٌ لَا يُبَالِسِينَ رَاعِيًا
- وَكُنَّ سَوَامًا تَشْتَبِي أَنْ تُفْرَسَا

[They had sent me among the girls with swelling breasts, as a guardian; and, by my father, while guardian of the girls with swelling breasts, or by the father of the guardian of the girls with swelling breasts, I was (lit. I am) made a prey: there came thither wolves not caring for a guardian, and those females were (as) pasturing camels eagerly desiring to be given as prey]: he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since *فَرَسُ الرِّجَالِ لِلنِّسَاءِ* [lit. men's making women their prey] is in this case † men's holding commerce of love with women: *فَرَسٌ* is for *فَرَسَتْ*; for, as Sb says, they sometimes put *أَفْعَلُ* in the place of *فَعَلْتُ*: *أَبِي* is in the gen. case as governed by *وَ* denoting swearing; and *راعي الكواعب* may be a denotative of state relating to the *ت* [the pronoun of the first person] understood [in *فَرَسْتُ* for *أَفْرَسْتُ*]; or *وأبي* may be prefixed to *راعي الكواعب*, governing it in the gen. case, and by the latter expression he may mean himself: by wolves not caring for a guardian, he means wicked men not caring for him who guarded these women: and he uses the word *تشتبي* to denote intense desire; for if he did not mean intensesness, he would have said *تُرِيدُ*. (M.)

3. *فارسة*, inf. n. *مُفَارَسَةٌ* and *فَرَسٌ*, (M, TA,) [app., *He vied, or contended, with him in horsemanship*: this signification seems to be indicated by what immediately precedes in the M, which is, *فَرَسَ* and *فَرَسَ* “he became a horseman:” but perhaps it may signify *he vied, or contended, with him in فراسة*, meaning *insight*, &c.: or it may have both these significations.]

4. *He* (a pastor) *had the neck of one of his sheep, or goats, broken, or had one of them killed, (S, O,) or taken, (K,) by the wolf, (S, O, K,) he being inadvertent. (K.)* — See also 2, in two places. — *He left a remainder of property [as a prey], having taken all beside thereof. (AA, O, K.)*

5. *He pretended to others that he was a horseman, or one skilled in horsemanship. (As, O, K.)* — *He acted deliberately, (S, O, K, TA,) and considered, or examined, a thing, or did so repeatedly, in order to know it, or to obtain a clear knowledge of it. (S,* K,* TA.)* — *تفرس* [He perceived in him the thing intuitively; or by a kind of thaumaturgic faculty, and by right opinion and conjecture: or by means

of indications, or evidences, and experiments, and the make and dispositions: (see *فِرَاسَةٌ*, below:)] or *he perceived in him the thing by forming a correct opinion from its outward signs; syn. تَوَسَّيَهُ.*

(M.) You say, *تَفَرَسْتُ فِيهِ خَيْرًا*, (S, O,) or *الخير*, (Mgh,) [*I perceived in him good, or goodness, intuitively; &c.: or I discovered (تَعَرَّقْتُ) in him good, or goodness, by right opinion. (Mgh.)*] [*فَرَسٌ* † *فِرَاسَةٌ* and *فِرَاسَةٌ*, inf. n. *فِرَاسَةٌ* and *فِرَاسَةٌ*, (respecting which, however, see 1, last quarter,) signifies the same as *تفرس*; i. e., *He perceived, or discerned, the internal, inward, or intrinsic, state, condition, character, or circumstances, by examination of outward indications, &c., and by his eye. And so تفرس في الناس* *He saw into the internal, inward, or intrinsic, states, &c., of men.* See *فِرَاسَةٌ*, below.]

8: see *فَرَسَةٌ*, in five places.

Q. Q. 1. *فَرَسَةٌ* [an inf. n. of which the verb is *فَرَسْتُ*, as is shown by the mention of the part. n. *مُفَرَسَةٌ*,] A woman's good managing of the affairs of her house, or tent: (Lth, K, TA:) the *ن* is augmentative. (TA.)

فَارِسٌ: see *فَارِسٌ*.

فَرَسٌ A species of plant: (Yaakooob, S, M, O, K:) the *قَصَاقُص*, (O, and so in copies of the K,) or *قَصَاقُص*, (so in the CK,) [each said to be a name of the *أشنان* (or *kali*) of Syria, or of a species of *حمض*, q. v.,] accord. to Abu-l-Mekarim: (O:) or the *حَبِين* [q. v.]: or the *بَرُوق* [q. v.]: (O, K:) or the [small kind of thorny trees called] *شُرُس*. (TA.)

فَرَسٌ [A horse; and a mare;] one of what are called *حَيْبٌ*; (M;) the name *فرس* is given to it because it crushes and breaks the ground with its hoofs; (A, O;*) and is applied to the male and the female; (S, M, A, Mgh, O, Mgh, K;) but mostly applied to the latter; (M;) the female not being called *فَرَسَةٌ*; (S, O;) or the female is [sometimes] thus called: (Yoo, IJ, M, Mgh, K:) it is applied also to the Arabian, (Mgh, Mgh,) and to the Turkish, (Mgh,) or that which is not Arabian: (Mgh:) or, accord. to Moḥammad [the Hanafee Imám], to the Arabian only; but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, “whether it be a *بَرْدُونٌ* or a *فَرَسٌ* or a *بَغْلٌ* or a *حِمَارٌ*.” (Mgh:) the pl. is *أَفْرَاسٌ*, (S, M, Mgh, O, Mgh, K,) [a pl. of pauc. but used as a pl. of mult. also,] and *أَفْرَسٌ*, [a pl. of pauc. only,] (O,) and *فُرُوسٌ*: (K:) and as *فَرَسٌ* is originally fem., you say *ثَلَاثُ أَفْرَاسٍ* when you mean males [as well as when you mean females]: (M:) or you say *ثَلَاثَةُ أَفْرَاسٍ*, with *ة*, when you mean males; and *ثَلَاثُ أَفْرَاسٍ*, without *ة*, when you mean females: (Mgh:) the dim. is *فَرَسِيٌّ*, (S, O, Mgh,) when applied to the male; (Mgh;) and

فَرَسِيَّةٌ, when applied to the female; (S, O, Mgh;) agreeably with rule; (Mgh;) accord. to Aboobekr Ibn-Es-Sarráj: (S, O:) or *فَرَسِيٌّ* when applied to the female [also], which is extr. (Sb, M. [See *حَرْبٌ*.]) — *هُمَا كَفَرَسِيٌّ وَهَانٍ* [They two are like two horses running for a wager] is a saying applied to two persons running a race to a goal, and being equal: (A, O, K:) the comparison relating to the beginning [of a contest], for the termination necessarily shows which outstrips; (O, K:) and to two who are equal, and two who are nearly equal, in excellence &c. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorce: so he likened the two periods to two horses running for a wager. (O,* TA.) — *فَرَسُ الْبَحْرِ* † [The horse of the great river; i. e., of the Nile;] the hippopotamus. (Dmr. [See also *عَضْبٌ*.]) — *الْفَرَسُ* † A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e.] *الْفَرَسُ الْأَعْظَمُ* † [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.) — *قِطْعَةُ الْفَرَسِ* † [The Piece of the Horse;] the constellation Equuleus. (Kzw.) — *الْفَرَسُ التَّامُّ* † [The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called *الْفَرَسُ الْأَعْظَمُ* is included. (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.]])

الْفَرَسَةُ, (IAar, S, M, O, K, TA,) or *الفَرَسَةُ*, (M, TA,) the former accord. to A'Obeyd, (M, TA,) or, accord. to A'Obeyd, it is with *ص*, and the vulgar, he says, pronounce it with *س*, (O,) *Gibbosity [of the back]*; syn. *الْحَدَبُ*: (IAar, O, TA:) or, (M, O, K, TA,) as also *الفَرَسَةُ*, (M, O,) which latter is the more approved in this sense, (M,) *the رِيح [or flatus] of gibbosity*; (M, O, K, TA;) [i. e.] *the رِيح that renders gibbous*; (M;) as though it were breaking, or crushing so as to break, the back (*كَأَنَّهَا تَفْرِسُ الظُّهْرَ أَيْ تَدْقُهُ*), and cleaving it (*تَفْرِسُهُ أَيْ تَشَقُّهُ*): (O:) [or *الفَرَسَةُ* signifies *the displacement of one of the vertebrae*; for,] accord. to As, one says *أَصَابَتْهُ فَرَسَةٌ* when one of the vertebrae of one's back has become displaced; but the flatus (*الريح*) from which gibbosity results is termed *الفَرَسَةُ*, with *ص*: (TA:) or *الفَرَسَةُ* signifies *a flatus that attacks in the neck, and breaks it*: (S:) or, as some say, *an imposthume, or ulcer, (فَرْجَةٌ) that is in the neck, breaking it*: (M:) or *a breach (فَرْجَةٌ) in the neck*; thus says AZ: or *a breach (فَرْجَةٌ) that is in [the case of] gibbosity*: the pl. is *فَرَسَاتٌ*, not

أَفْرِسَة, which latter is said to be a pl. of فَرَسَة, but is anomalous. (TA.)

فُرْصَة and فَرِصَة; the latter of which is the more approved in both of the following senses; *i. q.* نَوْبَة [meaning *A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession; as also فُرْزَة: pl. فُرْس: فُرْس الوُرْد: [the turns, or times, for coming to water in succession] means [the occasions of] persons' being left free to come to water.* (M. [See فُرْصَة.]) — And *i. q.* نَهْرَة [meaning *An opportunity; a time at which, or during which, a thing may be done, or had.* (IAqr, M, O.) So in the phrase أَصَاب فُرْسَتَهُ [He got, or obtained, his opportunity]. (M.)

فُرْسَة [an inf. n. of modality]: see 1, near the middle of the paragraph. = الفُرْسَة: see الفُرْسَة.

فَرَسَة: see فَرَس, near the beginning.

الفُرْسَن, of the camel, is *What corresponds to the حَافِر [or hoof] of the horse (S, O, Mgh, K) and the like: (S, O, Mgh): or what corresponds to the قَدَم [or foot] of the man: (El-Bári', Mgh): and † of the bovine animal in like manner: (IAmb, Mgh): and sometimes † of the sheep or goat, (S, O, TA,) for الظَّلْف: (TA:) or it is only of the camel: (El-Bári', Mgh): or the extremity of the خَف [or foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Mgh, K:) pl. فَرَسِين, (M, Mgh,) not فُرْسَانَت: (M:) it is of the measure فَعْلِلن; (S, O;) the ن being augmentative; (Aboo-Bekr Ibn-Es-Sarráj, S, O, Mgh, K;) because it is from فَرَسْت. (Aboo-Bekr Ibn-Es-Sarráj, S.) See also art. فوسن.*

فَرَس A sort of black dates; (IAqr, O, K;) not the same as the سَهْرِيَز (O) or سَهْرِيَز. (K.)

أَبُو فَرَسِين: }
الفَرَسِين: } see الفَرَسِين.

فَرِيس [originally *Having the neck broken, or crushed so as to be broken.* — And hence,] *Killed [in any manner: see 1]: pl. فَرِيسِي. (K.)* It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) — And [hence] فَرِيسَة signifies *The prey of a lion [or other beast]: (TA:) an animal that is seized, (M,) and that has its neck broken, (S, M, Mgh,*) by a lion [or other beast]; (S, Mgh;) as also فَرِيس: (M:) [pl. of the former فَرِيسِين.] — See also مَفْرُوس. = Also *A ring, or hoop, of wood, (S, M, O, K,) bent [into that form], and tied, (M, O,) at the end of a rope; (M, O, K;) called in Pers. جَنْبِر [correctly جَنْبِر]. (S, O, K.) = See also فَرِيس العَنْقِي, in art. فوس.**

فَرِيسِين, and with ة; dim. ns.: see فَرِيس, near the middle; the former in two places.

فَرِيسَة: see what next follows.

فَرِيسَة a subst. (S, M, O, K) from الفَرِيسَة, (O,

K, TA,) signifying الفَرِيسَة, (TA,) or from تَفَرَسْت K, TA,) signifying الفَرِيسَة, (TA,) or from تَفَرَسْت [q. v.], (S,) or from تَفَرَسْت فِيهِ الشَّيْءُ [q. v.]: (M:) or, as also فَرِيسَة, [said to be] an inf. n. of فَرَسَ بِالنَّظَرِ: [but see this verb:] (Mgh:) فَرِيسَة بِالنَّظَرِ [or فَرِيسَة بِالنَّظَرِ (see 1, last quarter,)] signifies *Insight; or intuitive perception; or the perception, or discernment, of the internal, inward, or intrinsic, state, condition, character, or circumstances, by the eye [or by the examination of outward indications &c.]: (IKht:) or فَرِيسَة signifies a faculty which God puts into the minds of his favourites, in consequence whereof they know the states, conditions, or circumstances, of certain men, by a kind of what are termed كَرَامَات [or thaumaturgic operations], and by the right direction of opinion and conjecture: and also a kind of art [such as physiognomy, which is especially thus termed in the present day,] learned by indications, or evidences, and by experiments, and by the make and dispositions, whereby one knows the state, conditions, or circumstances, of men: (IAth:) or the discovery of an internal quality in a man by right opinion. (Mgh.) It is said in a trad., اَنْتَقُوا فَرِيسَة اَلْمُؤْمِنِ [Beware ye of the insight, &c. of the believer]: (S, M, IKht, IAth, Mgh:) and the reason is added, فَاتَهُ يَنْظُرُ بِنُورِ اَللّٰهِ [for he looks with the light of God]. (TA. [See also قَرَابَة.])*

فَرِيسَة: see فَرِيس. [It is a subst. formed from the latter by the affix ة.]

الفَرِيسُ, and الفَرِيسُ, and أَبُو فَرِيس: see الفَرِيسُ, in four places.

الفَرِيسَان: see الفَرِيسُ, in two places. — Also † *The strong and courageous, (En-Nadr, O, K,) of men, as being likened to the lion. (En-Nadr, O, TA.) — And † The headman, or chief, of the دَهَائِن [pl. of دَهَائِن, q. v.], (IKh, O, K,) and of the villages, or towns: (IKh, O:) pl. فَرِيسَانَة. (IKh, O, K.)*

الفَرِيسُون: see الفَرِيسُ.

الفَرِيسَان: see the next paragraph, in two places.

الفَرِيسُ act. part. n. of فَرَسَ [q. v.]. — *The lion; [so called because he breaks the neck of his prey]; as also الفَرِيسُون, [which has an intensive signification,] and الفَرِيسَان, (O, K,) which last [also] has an intensive signification, (TA,) and † أَبُو فَرِيسَان, (S, A, K,) and † أَبُو فَرِيسَان, (O,) and † الفَرِيسَانِين, (TA,) and † الفَرِيسَانِين, (S, M, K,) and † الفَرِيسَانُون, a word of a measure not mentioned by Sb, (IJ, M,) and † الفَرِيسَانِين; (K;) or † الفَرِيسَانِين, which is said by IKh to be applied to the lion because he is the chief of the beasts of prey, signifies, (O,) or signifies also, (S,) used as an epithet applied to the lion, (S,* M,* O,) and so † الفَرِيسَانِين, (S,* M, O,) *the thick-necked, (S, O,) that is wont to break the neck of his prey; or the former of these two, the rapacious lion; (O;) and the ن in these words is augmentative: (Sb, S, M, O:) and you also say † سَبَعُ فَرِيسَان, (M,) or**

أَسَدٌ فَرِيسَانٌ, (TA,) meaning *a rapacious beast, (M,) or lion, (TA,) that often seizes others and breaks their necks. (M, TA.) = Also The master, or owner, of a horse; (S, M, K;) a possessive epithet; (M;) like لَابِن (S, O, K) and تَامِر (S, O:) and a horseman; a rider upon a horse; (ISk, S, Mgh, O, Mgh, K;) and upon a mule; (ISk, A, Mgh, Mgh;) and upon an ass: (ISk, Mgh, Mgh;) or a rider upon a mule is called فَرِيسَانٌ عَلَى; (ISk, S, O, Mgh, K;) or فَرِيسَانٌ عَلَى; (A, O;) and a rider upon an ass, فَرِيسَانٌ عَلَى جَمَارٍ; (ISk, S, Mgh, O, Mgh;) and a rider upon any solid-hoofed beast, فَرِيسَانٌ عَلَى ذِي حَافِرٍ; (K:) or these phrases are not used: (K:) 'Omárah Ibn-Ákeel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Mgh,) I do not call the owner of the mule, nor the owner of the ass, فَرِيسَانٌ, but I call them بَقَالٌ and حَمَارٌ; (S, O, Mgh:) [فَرِيسَانٌ is often best rendered a cavalier:] the pl. is فَرِيسَانِين (S, M, Mgh) and فَرِيسَانِين, which latter is [more usual, but] anomalous, (S, M, O, Mgh, K,) for فَوَاعِلٌ is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَة, as صَوَارِبٌ, pl. of صَارِبَة, or of an epithet of the measure فَاعِلٌ applying to a female, as حَوَائِضٌ, pl. of حَائِضٌ, or of a sing. of the measure فَاعِلٌ applying to a thing that is not a human being or not a rational being, as بَوَائِزٌ, pl. of بَائِزٌ, and حَوَائِطٌ, pl. of حَائِطٌ; and there are no instances like فَوَارِيسٌ except those of هَوَالِكٌ and نَوَائِكٌ [and حَوَالِفٌ and some other words enumerated in the Mgh and TA]; (S, Mgh;) and as فَوَارِيسٌ is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard فَرِيسَة فَرِيسَة. (M.) — Also, (Ag,) or فَرِيسَانٌ عَلَى الخَيْلِ (S,) *A man skilful in horsemanship, or in the management of horses. (Ag,* S.) — And hence, the former, (فَارِيس,) † A man skilful in anything that he endeavours to do. (TA.) — الفَوَارِيسُ is the name of † Four stars of the constellation Cygnus. (Kzw. See دَجَاجٌ = رَجُلٌ بِعَيْنِهِ, (S, O, TA,) and بِنَظَرِهِ, and بَعِيْنَهُ (Ag,) *A man who acts deliberately, and examines: (S, and so in Hr p. 356:) who possesses فَرِيسَة [i. e. insight, or intuitive perception, &c.]: (O:) or knowing by means of examination. (TA.) And فَرِيسَانٌ [Seeing into the internal, inward, or intrinsic, states, &c., of men]. (IAqr.) = فَرِيسَانٌ, (S, M, Mgh, K,) or فَرِيسَانٌ, (so in some copies of the K,) [the former if fem., as it is a proper name, the latter if masc.,] *A certain nation; (Mgh, Mgh;) [namely, the Persians;] i. q. † الفَرِيسُون: (S, O, K:) generally fem.: (Mgh:) فَرِيسَانٌ is pl. of † فَرِيسَانِي, which is a rel. n. from فَرِيسَانٌ in the sense next following: (M:) [or, rather, فَرِيسَانٌ is a coll. gen. n., and فَرِيسَانِي is its n. un.] — Also, (S, O, but in the K "or") *The country of the فَرِيسُون; (S, O, K;) [i. e., Persia;] a country of a certain nation. (M.)*****

فَارِسِيّ [Persian : a Persian] : see فَارِسُ. Hence, التَّمَرُ الْفَارِسِيّ A certain sort of dates, (Mgh, Mṣb.) of good quality. (Mṣb.)

مَفْرُوسٌ : see مَفْرُوسٌ. — It is also a noun of excess, or a comparative and superlative epithet, from فِرَاسَةٌ, used by Zj, in the phrase أَفْرَسُ النَّاسِ meaning, *The best*, (M,) or *best and most true*, (TA,) in فِرَاسَةٌ, [i. e., *insight, or intuitive perception, &c.*] of mankind. (M, TA.) One says also, أَنَا أَفْرَسُ مِنْكَ *I am more endowed with mental perception, [or insight, or intuitive perception,] and more knowing, than thou.* (TA.)

مَفْرُوسٌ *Having the back broken* : (M, TA.) and مَفْرُوزٌ. (TA.) — And *Humpbacked*; as also قَرِيسٌ, (M, TA,) and أَفْرَسٌ (Fr in TA voce أَعْجَرُ) [and أَفْرَضُ and أَفْرَزُ].

الْمُفْرَسِ : see الْفَارِسُ.

مُفْرَسَةٌ A woman who manages well the affairs of her house, or tent. (Lth, TA.)

فرسخ

فَرْسَخٌ, mentioned, but not explained, by J [in the §], (K,) [A parasang, or league;] three Hāshimee miles (أَمْيَالٌ هَاشِمِيَّةٌ [see مَيْلٌ]) : or twelve thousand cubits : or ten thousand cubits : (K:) three miles of the Hāshimee measure, i. e., accord. to the Bāri' and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غَلْوَةٌ [q. v.] : (Mṣb.) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits : (Mṣb voce مَيْلٌ) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above] : (Mṣb in the present art. :) or, accord. to some, six miles : (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:] it is [said to be] from the same word as signifying "rest," or "ease;" (K, TA;) because, when a man walks the distance thus called, he sits down, and rests : or, accord. to the Mṣb, from فَرْسَخَةٌ signifying "width;" the word having this meaning, however, is فَرْسَخَةٌ, with ش : (TA :) [the truth is, that] it is a Pers. word [فَرْسَنَك], arabicized : (S, A:) the pl. is فَرْسَاخٌ. (S, A, Mṣb.) The other meanings of this word, not mentioned by J, may have been regarded by him as not of established authority. (TA.) — It signifies also *An opening, or intervening space, between two things.* (K.) — And *A thing in which is no opening, or intervening space* : as though having two contr. significations. (K.) — Also *A thing that is lasting and abundant, that does not cease, or come to an end.* (Ish, K.) — And *A long time* (K, TA) of the night or of the day : thus in the saying, اِنْتَظَرْتُكَ فَرْسَخًا [I looked, or waited, for thee, or I have looked, &c., a long time &c.]. (TA.) — And A

سَاعَةٌ [meaning hour or time] (K, TA) of the day : or a time of the night and of the day : pl. as above. (TA.) — And *The time, (K, TA,) or interval, (TA,) between stillness and motion.* (K, TA.) — And *Stillness, or quiet* : (K, TA:) a meaning mentioned by more than one of the authorities respecting strange words. (TA.) — And *Rest, or ease.* (K.)

فرسق

فِرْسِقٌ : see the art. here following.

فرسك

فِرْسِكٌ (S, O, K) [and فِرْسِقٌ (K in art. فرسق)] The peach : or the sort thereof called the nectarine : from the Greek *περσική* or *περσικόν*; the *malum Persicum*, which is generally applied to the former fruit; or *amygdalus Persica* of Linn., (so in Forskål's Flora Aegypt. Arab. p. cxiii,) which is applied to both of the fruits above mentioned : i. e.] the [fruit called] خَوْخٌ ; (K, TA;) of the dial. of El-Yemen : (TA:) or a sort thereof, (K,) i. q. فِرْسِقٌ, which is like the خَوْخٌ in size, (Lth, O,) أَجْرَدٌ [which here means *without down*, and for which Golius and Freytag appear to have read أَجْوَدٌ, smooth, red [accord. to the CK "or red"], (Lth, O, K, TA,) and yellow, the flavour of which is like that of the خَوْخٌ : (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خَوْخٌ that does not cleave asunder from its stone : (S, O:) or [a free-stone peach or nectarine; i. e.] such as cleaves asunder from its stone. (K.)

فرسن

الْفِرْسَانُ, of the camel, is *What corresponds to the حَافِرُ [or hoof] of the horse or a similar beast* : (S, K:) or *the part which is below the رِئِغُ [or pastern] and in which are the bones called سَلَامِيّ [q. v.]* : and sometimes it is † of the sheep or goat : it is of the fem. gender : and the pl. is فِرْسَانٌ : (TA:) accord. to Ibn-Es-Sarrāj, the ن is augmentative, because it is from فَرَسَتْ, (S, TA,) and [therefore] it has been mentioned before [in art. فرس, in which see more]. (S.)

الْفِرْسَانُ : see what next follows.

الْفِرْسَانُ The lion; (K, TA;) as also الْفِرْسَانُ and so الْفِرْسَانُ [and الْفِرْسَانُ]. (TA.) See also the last paragraph below.

الْفِرْسَانِيّونَ, (K, TA,) with damm, (TA,) The كَرَاتُ جَبَلِيّ [lit. mountain-leek] : (K, TA:) so it is said to be : it is a four-sided أَصْلُ [app. meaning stem], from which rise many white, four-sided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness : (TA:) it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the

dog, (K, TA,) i. e. of the mad dog : (TA:) [it is now applied in Cairo to *euphrasia* : (Forskål, Descr. Anim. &c., p. 145:) and *marrubium plicatum*. (Idem, Flora Aegypt. Arab., pp. lxxviii. and 213.)]

مُفْرَسِنُ الْوَجْهِ, with fet-h to the س, *Having much flesh in the face.* (K.) Perhaps the lion is hence called فِرْسَانٌ. (TA.)

فرش

1. فَرَشَهُ, (S, A, O, K,) aor. ʔ, (S, O,) inf. n. فَرَشَ (O, K) and فَرَأَشَ, (S, O, K,) *He spread it; expanded it.* (S, A, O, K.) You say, فَرَشْتَهُ فَرَشْتَهُ أَفْرَشْتَهُ and فَرَأَشْتَهُ أَفْرَشْتَهُ (A, TA) and فَرَشْتَهُ أَفْرَشْتَهُ (A) [I spread for him a bed : or the last signifies *I spread it* (namely a bed) *for myself*]. And فَرَشْتَهُ فَرَأَشْتَهُ فَرَشْتَهُ فَرَأَشْتَهُ *I spread for such a one.* (Lth.) And فَرَشَ فَرَأَشَ, inf. n. فَرَشَ ; and فَرَشَهُ أَفْرَشَهُ ; and فَرَشَهُ فَرَأَشَهُ, inf. n. فَرَشَ ; *He spread for such a one a carpet* (IAgr, K) in his entertainment. (IAgr.) And فَرَشَ فَرَأَشَ, inf. n. فَرَشَ ; and فَرَشَهُ أَفْرَشَهُ ; [He spread the garment, or piece of cloth : or the latter signifies *he spread it for himself*.] (TA.) And فَرَشَ فَرَأَشَ, inf. n. فَرَشَ ; and فَرَشَهُ أَفْرَشَهُ ; [He spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And فَرَشَ فَرَأَشَ, inf. n. فَرَشَ ; and فَرَشَهُ أَفْرَشَهُ ; [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And فَرَشَ فَرَأَشَ, (A, TA,) and فَرَشَهُ أَفْرَشَهُ, (TA,) *He* (a lion, and a wolf, and a dog, TA, or a beast of prey, A, TA) *spread his fore legs upon the ground* : (TA:) and the former phrase, *he* (a man, Mṣb, TA) *spread his fore arms upon the ground*, (S, K, TA,) *in the same manner, not raising them from the ground*; the doing of which in prostrating oneself in prayer, is forbidden : (TA:) or *laid his fore arms upon the ground* (Mgh, Mṣb) *like a bed for himself.* (Mṣb.) فَرَشَ [as an inf. n. of which the verb is فَرَشْتَهُ, as is shown by an explanation of اِقْعَادٌ in the § and L, and by the phrase مَفْرُوشَةُ الرَّجُلِ mentioned in the § and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of اِقْعَادٌ] signifies *The being a little expanded*; which is approved : (S, O, K:) when the width [between the shanks] is immoderate, so that the hock-joints knock together, which state is termed عَقْلٌ [inf. n. of عَقِلَ], it is disapproved : or, as some say, it signifies its *not being erect nor much expanded.* (S, O.) And فَرَشَ فَرَأَشَ, (Fr, S,) inf. n. فَرَشَ, (Fr, S, K,) means *God spread abroad the young camels*; syn. فَرَشَ فَرَأَشَ, (Fr, S, K.) — [Hence,] فَرَشَهُ أَفْرَشَهُ, (S,) or *He made, or rendered, his state, or case, or affair, (S,) or a state, &c., (K,) ample, or free from straitness, to him*; and *laid it open to him, altogether*; [as though he expanded it to him;] syn. فَرَشَهُ أَفْرَشَهُ, (S, K,) and فَرَشَهُ أَفْرَشَهُ, (TA.) And in like manner the saying of 'Alee,

to signify † *A man who is light* (A, K) in head; (A, TA;) *light-mitted, or unsteady*; (TA;) such being likened to the فراشة of the lamp, in respect of lightness, or unsteadiness, and contemptibleness. (A,* TA.) — Also *Thin pieces of bone, such as fly off from any bone when it is struck: or any crusts, or coverings, that are upon bone, exclusive of the flesh: or the bone of the eyebrow: or what is thin, of the bone of the head: or the bones that come forth from the head of a man when it is broken*: (TA:) or *فراش الرأس* signifies *certain thin bones that are next to the bone that covers the brain*: (S, TA:) and *فراشة*, any thin bone: (S, K:) and *فراش الرأس*, the thin bones, or pieces of bone, of the head, such as fly off in consequence of a blow. (TA.) — Also, *فراش الظهر* The place where the upper parts of the ribs are infixed in [the spine of] the back. (TA.) — And *الفراشان* The two extremities of the haunches, in [or at] the *نقرة*, q. v. (TA.) — And *The parts of the upper portions (فروع) of the two shoulder-blades that rise towards the base of the neck and the even part of the back*. (AO, O.) — And *Two veins, green, or of a dark, or an ashy, dust-colour, (أخضران) beneath the tongue*. (En-Nadr, O, K.* [In the last of these, this signification and the next are erroneously assigned to the sing. word. See also *الفراش*.]) — Also, (TA,) or *فراشا الجبار*, (En-Nadr, O,) or *فراشاه*, (IDrd in his Book on the Saddle and Bridle,) *The two iron things with which are made fast the cheek-straps of the head-stall*. (En-Nadr, O, K.) — And *فراش* and *فراشة* also signify *The edge of anything*. (Abou-Sa'eed, in TA, art. *نسر*.) — And The former, *Mud that has dried, after the water, upon the ground*. (S, O, K.) — And it is said to signify *A little water in pools left by torrents*: n. un. *فراشة* [q. v.]. (TA.) — And [*Little*] bubbles (*حبيب*) upon the surface of [the beverage called] *نبيذ*: (S, O, K:) and likewise of the water of sweat: (S,* L:) or *a little sweat*: so says IAsr. (L.) — *فراش قفل* signifies *The مناشب [or catches] of a lock; [app. meaning the little pins which fall into corresponding holes in the bolt of the Arabian wooden lock of a door, (which see figured and described in the Introduction to my work on the Modern Egyptians,) when it is pushed into the hole or staple of the door-post, preventing its being drawn back until they are raised by the key, which has small pins, made to correspond with the holes, so that, being introduced into these, they push up the catching pins:]* n. un. *فراش* with *ة*: (A'Obeyd, TA:) or *فراشة قفل* signifies *what catches, or sticks fast, in a lock*; (S, K;) [or, as expl. in the Arabic Dictionary of Farhat, *what enters into a lock and makes it fast*;] meaning *its teeth*; (TK;) [which are the little pins described above:] the word is thought by IDrd to be not Arabic: or, thus applied, it is from the same word as signifying “a thin bone,” because of the thinness of the *فراشة* of the lock. (TA.)

فراش A thing that is spread (Mgh, K) upon the ground: (Mgh:) a thing that is spread for

one to sit or lie upon; in which sense it is used in the Kur ii. 20: (TA:) and particularly, a bed, upon which one sleeps: (AA, Mgh:) pl. [of pauc.] *أفراشة* (TA) and [of mult.] *فروش*, (S, K,) for which one may say, in the dial. of the Benoo-Temeem, *فروش*. (Sb.) [See also *فروش*: and see what is quoted below from a trad.] — Hence, (TA,) † *A man's wife*; (AA, S, O, K;) as also *إزار* and *لحاف*: (O, TA:) pl. *فروش*; so used, accord. to some, in the Kur lvi. 33. (K.) — Also † *A woman's husband*: (AA, Er-Raghib:) and a female slave's master, or owner. (TA.) So, accord. to some, in the words of a trad., *الولد الفرواش ولعاهر الحجر*, meaning *The child is for the husband*; (Er-Raghib, TA;) or *for the master of the bed, who is the husband, or the owner of the woman*; (Mgh, TA;) or *for the bed*, so that there is no ellipsis; (TA;) and *for the adulterer, or fornicator, shall be stones*, like as you say he shall have dust, meaning, *nothing*; i. e., he shall have no right of relationship; or, accord. to some, *stoning*. (Mgh.) [See also *عاهر*.] — † *The nest of a bird*. (O, K,* TA.) — † *A house, or tent*. (AA.) — And *الفراش* signifies *The place against which the tongue goes in the furthest, or innermost, part of the mouth*; (AA, O, K, TA;) or, as some say, *in the lower part of the حنك [which word app. here, as it often does, means the palate]:* or *فراش اللسان* signifies *the portion of skin (الجلدة) [to which is here added *السناء*, app. a mistranscription which I am unable to rectify,] that covers the bases of the upper teeth*. (TA. [In the TA voce *مخارة*, in art. *حور*, q. v., it is written *الفراشة*.])

فروش A plant, or herbage, that becomes spread upon the ground, not standing up upon a stem. (TA.) [See also *مفروش*.] — And † *A girl, or young woman, compressed by a man*; (O, K;*) an instance of *فعل* from *افتعل*; (O;) [being from *افتروش*;] but not heard by Az on any other authority than that of Lth. (TA.) — And † *An Arabian Bull [or perhaps it is properly an epithet applied to that animal as meaning] having no hump*: (TA:) [see also *مفروش* as applied to a camel:] or *فراش*, which is pl. of *فروش*, signifies *a sort of oxen, between the دراب and عراب, having small humps, and their اعياب [a mistranscription for *اغياب*, i. e. *devlaps*, pl. of *غيب*] are flaccid, or pendulous*. (TA voce *دربانية*.) — Also † *A mare, (As, O, K,) or any solid-hoofed animal, (S,) seven days, (As, S, K,) or seven nights, (O,) after her having foaled*; (As, S, O, K, TA;) which is the best of times for putting a burden upon her: (O, K:) and *that has recently brought forth*; (O, K, TA;) so says Kt; like the *نفساء* of women; or like the *معوذ* of she-camels: (TA:) pl. *فراش*. (S, O, K.) — See also *فروش*, latter half.

فراشة: see *فراش*, in ten places. — Also † *A small quantity of water*: (A, O, K, TA:) one says, *لم يبق في الإناء إلا فراشة* [There remained

not in the vessel save a small quantity of water]. (O, TA.) And *A small quantity of water remaining in pools left by torrents, the ground beneath which is seen, by reason of its clearness: and some say, a place where water collects and remains in a smooth, or hard and smooth, rock*. (TA.) — And *Great stones, like mill-stones, which are laid first [as a foundation] and upon which is then built a تركيب, i. e. an enclosure for palm-trees*. (TA.) — And *الفراشان* signifies *Two cartilages near, or by, the لبة [which generally means the uvula; but also, the arches, or pillars, of the soft palate; or the furthest part of the mouth]*. (TA.)

فراش One who spreads the carpets and similar furniture [such as beds, or mattresses, and the like, and keeps them in order: app. a post-classical word: fem. with *ة*]. (KL.)

مفروش A thing resembling the *شاذكونة* [a kind of thick quilted stuff made in El-Yemen]; (O, K;) i. e. a thing that is put upon the *صفة* [or covering next the saddle] to sit upon; (TA;) as also *مفروشة*: (A, TA:) or the latter is smaller than the former, (O, K,) and is put upon the *صفة* of the camel's saddle, (A,) or upon the camel's saddle [itself], to sit upon: (O, K:) [pl. *مفراش*.] — [Hence,] *مفراش* is applied to signify † *Women, or wives*. (A, TA.) One says, *فلان كريمة المفراش* † *Such a one is a person who has high-born wives or women*; (A;) or *who takes as his wives high-born women*. (S, O, K.) One says also of a man who has never married, *إنه لبالك المفروش*, meaning † *Verily his life has passed away lost*. (TA.) And *هذه المفراش* is said to mean † *Persons who will not die upon their beds, and will not die otherwise than by slaughter*. (TA.)

مفروشة: see the next preceding paragraph.

جمل مفروش, (O, K,) [and] *جمل مفروش* † *A camel having no hump*. (T, A, O, K, TA.) [See also *فروش*.] And *مفروشة الظهر* † *A flat-topped [hill, or eminence, of the kind termed] اكمة*. (S, A, TA.)

مفروش Seed-produce spreading itself (S, K, TA) upon the ground. (TA.) [See also *فروش*.] — *شجة مفروشة* A wound of the head that reaches to the *فراش* [q. v.]; as also *مفروشة*: (L:) or *that cracks the bone but does not crush*. (S, O, K.)

مفروشة الرجل (S, O, TA) applied to a she-camel, (TA,) *Having what is termed فروش in the hind leg*; (thus, by implication, in the S and O; [see 1;]) or *having a [certain] bending in the hind leg*. (TA.)

مفروش; and its fem., with *ة*: see *مفروش*.

مفروش; and its fem., with *ة*: see *مفروش*: — and for the latter, see also *مفروش*.

فَلَانٌ مُتَفَرِّشٌ لِلنَّاسِ † Such a one is a person who lays himself out for the service of men, or makes himself like a victim for them, (يَفْرِشُ لَهُمْ نَفْسَهُ,) in kindness for them. (A.) And فَلَانٌ كَرِيمٌ مُتَفَرِّشٌ لِأَصْحَابِهِ † Such a one is a generous person, who lays himself out for the service of his companions, &c.; expl. by the words يَفْتَرِشُ نَفْسَهُ لَهُمْ. (TA.)

فرش

Q. 1. فَرَشَحَ, inf. n. فَرَشْحَةٌ (S, K) and فَرَشَحَى (K,) He (a man, S) parted his legs: (K:) or he parted his legs in sitting; and so فَرَشَطَ: (Lh, S:) or he spread his legs wide apart: (A'Obeyd, TA:) and he stood with his legs wide apart in prayer; (Ks, S;) and so فَرَشَحَ رِجْلَيْهِ: (S:) or he sat in a relaxed state, with his thighs cleaving to the ground; (K;) and so فَرَشَطَ: (TA:) or he leaped, or jumped; (K;) or made short leaps or jumps. (TA.) And فَرَشَحَتْ, (S, L, and so in some copies of the K,) or فَرَشَحَتْ, (thus in other copies of the K, and thus in the CK,) She (a camel) parted her hind legs to be milked (S, L, K) and to stale. (L.)

Q. 2. تَفَرَّشَتْ: see what immediately precedes.

فَرِشَاحٌ A broad, or wide, land: (K, TA:) accord. to the K, syn. with فَرِشَاحٌ; but Sh says that the latter is a mistranscription; the former being the correct word, from فَرَشَحَ فِي جِلْسَتِهِ: and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. فرسح.) — And A spreading, or wide, solid hoof. (S, K.) — And Clouds (سَحَابٌ) in which is no rain. (K.) — And An unseemly, or ugly, and old, woman, and she-camel. (K.)

الفَرِشِيحُ † The penis: (K, TA:) a tropical term. (TA.)

فرص

1. فَرَصَهُ, (M, K,) aor. 2, (TA,) or -, (O in art. فرس) inf. n. فَرَصٌ, (S, M,) He cut it; (S, M, K;) namely, skin, or a skin, (M,) [and metal; (see مَفْرَصٌ);] or it signifies, (TA,) or signifies also, (S, K,) sometimes, (S,) he slit it, or cut or divided it lengthwise: and he made a hole in it: (S, K, TA:) namely, skin, or a skin: (TA:) or he slit it, namely, a skin, with an iron instrument having a wide end, like as the maker of sandals slits the two ears of the sandal at the heel, to put into them the شَرَاكُ [or the two arms of the شراك]: (Lth, TA:) or فَرَصَتْ التَّغْلُ signifies I made a hole in each of the two ears of the sandal, for the شراك [or for the two arms of the شراك]. (S.) — Also, (S, M, K,) aor. -, [so in a copy of the M, but accord. to a rule of the K it should rather be 2,] inf. n. as above, (M,) He hit, or hurt, his فَرِيصَةً [q. v.]; (M, K; and so in a copy of the S;) or, accord. to [other copies of] the S, his فَرِيصٌ [q. v.]; (TA;) which is a place where a

wound causes death. (S.) — And فَرِصَ, [aor. 2,] inf. n. فَرِصٌ; and فَرِصَ, inf. n. فَرِصٌ; He had a complaint of his فَرِيصَةً. (M.) — فَرِصَ الْفَرِصَةَ: see 8.

2. تَفْرِيصُ أُسْفَلٍ (L,) or تَفْرِيصُ نَعْلِ الْقِرَابِ (O, K, TA) [i. e.] نَعْلُ الْقِرَابِ (TA, [in the O بَعْدَ الْقِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (تَنْقِيشُ, O, L, K, TA,) of the نَعْلُ [i. e. shoe of iron or silver, at the bottom of the scabbard of a sword], (L,) or of the lower part of the نَعْلُ (O, K, TA) of the scabbard, (O, TA,) with the extremity of the [instrument of] iron. (O, L, K, TA.)

3. مَفَارِصَةُ (K,) inf. n. فَارَصْنِي فِي الْمَاءِ (A,) He took of the water with me, each of us taking his turn. (A.) The inf. n. signifies The doing, or taking, with another, each in his turn. (K.)

4. أَفْرَصَتُهُ الْفُرْصَةَ The opportunity gave him power or ability [to do a thing]. (M, A, K.)

5. تَفْرِصُ الْفُرْصَةَ: see 8.

6. تَفَارَصُوا They shared the water among themselves by turns. (M, A, Mṣb.) And تَفَارَصُوا بِمَرْحَمِهِمْ They took, or drew, of the water of their well by turns. (S, K.)

8. افترص الفرصة He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. انتهرها (O, K;) or اغتنمها (TA:) or he got, or took, the opportunity; as also تفرصها; and فَرَصَهَا (M, TA,) aor. -, (so in a copy of the M,) inf. n. فَرِصٌ. (TA.) You say also, افترص الأمور [He took, or seized, opportunities to do things]. (A.) And فَلَانٌ لَا يَفْتَرِصُ إِحْسَانَهُ وَبِرَّهُ † [Such a one's beneficence and kindness are not caught at]; because there is no fear that his beneficence and kindness will become beyond one's reach. (A, TA. [See also 8 in art. فرط.]) — مَنِ اقْتَرَصَ مُسْلِمًا ظَلَمًا, occurring in a trad., is an instance of the verb derived from فَرِصٌ signifying the “act of cutting,” or from فَرِصَةٌ signifying “an opportunity;” and the meaning is [Such as] detracts, or, literally, cuts off, somewhat [from the honour of a Muslim wrongfully]: or assumes authority over the honour of a Muslim wrongfully, by speaking evil of him behind his back, or otherwise, or defaming him. (IAth, L, TA.)* — افترصت الورقة [from الفريضة, “the quivering muscle” so called,] The leaf was caused to quiver. (M, TA.)

فَرِصُ The stones of the مَقْلُ [or fruit of the Theban palm]: n. un. with 2. (AA, O, K.)

فَرِصَةٌ: see فَرِصَةٌ. — Also, الْفَرِصَةُ, The رِيحُ [or flatus] from which results gibbosity [of the back] (الْحَدَبُ): (S, M, O, K:) and الْفَرِصَةُ is a dial. var. thereof: (M, TA:) or, accord. to A'Obeyd, the latter [q. v.] is vulgar. (TA.)

فَرِصَةٌ A turn; a time at which, or during

which, a thing is, or is to be, done, or had, in succession: (S, A, K:) or a turn, or time, for persons' coming to water in succession, (Yaḥkoob, S, M, A, Mṣb, K,*) in the cases of the periodical drinkings of their camels, such as the حَمْسِ and the رِبْعِ and the سِدْسِ &c., (Yaḥkoob, M,) when the water is little; (Mṣb;) as also فَرِصَةٌ (M) and فَرِيصَةٌ: (Yaḥkoob, M:) a dial. var. of the same is with س; (IAḥr, M;) and رُقْصَةٌ is another: (TA:) pl. فَرِصٌ. (M, Mṣb.) You say, جَاءَتْ فَرِصَتُكَ مِنَ الْبَيْتِ Thy turn, or time, for watering from the well has come. (Aḥ, S, Mṣb.)* — A portion, or share, of what falls to one's lot, of water; syn. شَرْبٌ. (S, K.) — An opportunity; a time at which, or during which, a thing may be done, or had; syn. نَهْزَةٌ; (S, M, TA;) and فَرِصَةٌ is a dial. var. of the same. (M.) You say, انتهر الفرصة, i. e. اغتنمها [expl. above: see 8]. (S.) And أَيَامُكَ فَرِصٌ [Thy days are opportunities]. (A, TA.) — See also فَرِصَةٌ. — Also The temper (سَجِيَّةٌ), and outstripping, and strength, of a horse. (M.)

فَرِصَةٌ A piece of wool, (Aḥ, M,) or of cotton, (Aḥ, S, M, O, Mṣb, K,) or of rag, (S, O, Mṣb, K,) with which a woman wipes herself, to purify herself from the catamenia; (S, M, O, Mṣb, K;) as also فَرِصَةٌ and فَرِصَةٌ: (Kr, M:) from فَرِصَ meaning “he cut” a thing: (Aḥ, TA:) pl. فَرِصٌ: (K:) or they say فَرِصٌ, as though pl. of فَرِصَةٌ. (IDrd, O.) — And, accord. to AAF, A piece, or bit, of musk. (M.) — See also فَرِصَةٌ.

فَرِصَاةٌ A she-camel that remains aside, and when the trough for watering is vacant, comes and drinks: (O, K, TA:) from فَرِصَةٌ signifying نَهْزَةٌ. (Az, TA.)

فَرِصٌ Strong; (O, K;) as expl. by El-Uma-wee: (O:) and thick and red; (O, K;) as expl. by Ez-Ziyádee. (O.) — مَا عَلَيْهِ فَرِصٌ (O,) or مِنْ فَرِصٍ (K,) means There is not upon him a garment: (O, K:) so says El-Uma-wee. (O.)

فَرِيصٌ One who shares in water with another, each taking of it in turn. (S, K.) You say, هُوَ فَرِيصِي [He is my sharer in water, each of us taking thereof in turn]; and in like manner, فَرَانِصٌ مُفَارِصِي. (TA.) — فَرِيصٌ is also, like فَرَانِصٌ, pl. of فَرِيصَةٌ; (S;) [or, rather, فَرِيصٌ is a coll. gen. n., whereof the n. un. is فَرِيصَةٌ;] which signifies The portion of flesh [or muscle] between the side and the shoulder-blade which incessantly trembles, or quakes, (Aḥ, S, K,) in a beast: (Aḥ, S:) or the portion of flesh which is in the part extending from the مَرْجِعُ [or lower part, next the armpit,] of the shoulder-blade to the arm, on either side, and which trembles, or quakes, when the man, or beast, is frightened: (Zj, in his “Khalk el-Insán:”) or the portion of flesh which is by the نَعْضُ of the كَنْفِ, [which may app. be here rendered with sufficient exactness the cartilage of

the shoulder-blade; or the part of it where it moves to and fro;] in the middle of the side, by the place where the heart beats: there are two such portions, each of them thus called, which tremble, or quake, on an occasion of fright: and the piece of flesh that is between the breast (كُدَى) and the مَرَجِع [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصْل) of the مَرَجِعِ المَرَقِيَيْنِ [or place to which either elbow returns, in a beast, when, having been removed from the usual place, it is brought back thereto]: (M:) or a small piece of flesh which is in the heart, and which trembles, or quakes, by reason of a calamity, when one is frightened: (A'Obeyd:) or a piece of flesh [or muscle] in the side, which trembles, or quakes, when one is frightened. (A.) [Hence the saying,] **فَرِيضَةٌ** † **هُوَ ضَخْمُ الفَرِيضَةِ** † *He is bold and strong.* (A, TA.) — **فَرِيضُ العُنُقِ** *The external jugular veins (أَوْدَاج) of the neck: n. un. with ة:* (A'Obeyd, S, K:) or the tendons, or sinews, (عَصَب) and veins, of the neck: so, app., says A'Obeyd, in the following words of a trad.: **إِنِّي لَأَكْرَهُ أَنْ أَرَى الرَّجُلَ نَائِرًا فَرِيضٌ رَقِيْبُهُ قَائِمًا عَلَى مَرِيْتِهِ يَضْرِبُهَا** [Verily I hate to see the man having the tendons, or sinews, and veins, of his neck swelling with anger, rising against his little wife, beating her]: for these are what swell out in anger: (S:) or, accord. to IAḡr, the meaning is, the hair of the neck, which term is metaphorically used in relation to the neck, though it [really] has no فَرَائِص, because anger causes its veins to swell out [like as fright causes the فَرِيص properly so called to tremble or quake]: (Az, TA:) **فَرِيصٌ** is a dial. var. of the same. (TA.) [See **فَرَصَةٌ**, last signification.]

الفَرِيصَةُ: see **فَرِيصٌ**, in two places. — **الفَرِيصَةُ** i. q. **أَمْرٌ سَوِيْدٌ**, (IDrd, O, K,) i. e., **الإِسْتِ**. (TA.) — See also **فَرَصَةٌ**.

أَفْرُسٌ and **أَفْرُزٌ** *Humpbacked*; as also **أَفْرُسٌ** and **أَفْرُزٌ**. (Fr in TA voce **أَعَجْرٌ**.)

مَفْرُوسٌ: see what next follows.

مَفْرُوسٌ (IDrd, S, M, A, O, K) and **مَفْرُوسٌ** (IDrd, S, O, K) *A thing with which silver is cut, (S, A,) and gold: (A:) or a broad iron instrument with which one cuts: (M:) or the iron with which iron is cut, or silver: (K:) or a broad iron instrument with which iron is cut: (IDrd, O:) or the iron with which silver is cut: (O:) [see also **مَقْرَاضٌ**:] or, as some say, i. q. **إِشْفَى** [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Aḡḡhà says,*

- وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأَعْبِرُكُمْ
- لِسَانًا كَمَفْرَاضِ الخَفَاجِيِّ مَلْحَبًا

[And I defend your honours, and lend to you a tongue like the مفراض of the Khafájee, sharp]. (S.) And you say, **بَيْنَ جَنْبَيْهِ مَفْرَاضُ الخَفَاجِيِّ** (S.)

‡ [Between his two sides is an intellect sharp as the مفراض of the Khafájee]. (A.) [Hence it seems that among the tribe of Khafájeh were expert workers with the instrument thus called.]

هُوَ مَفْرِصِي: see **فَرِيصٌ**, second sentence.

فَرَصَدٌ

فَرَصَدٌ and **فَرِصِيدٌ** *The stones of raisins and of grapes; (M, O, L, K;) as also **فَرِصَادٌ**. (M, L, K.)*

فَرِصَادٌ *The [mulberry called] ثَوْتُ [q. v.]: (AO, AHn, O, Mḡb:) or the [tree called] ثَوْتُ: or its fruit: (M, K:) or the red ثَوْتُ: (S, Mḡb:) [or, accord. to Zeyn el-Aḡḡr, the sweet and white mulberry: so says Golius: see ثَوْتُ:] Lth says that it is a well-known tree; that the people of El-Baḡrah call the tree thus, and call its fruit ثَوْتُ: (T, O, Mḡb:) and by **فَرِصَادٌ** the lawyers mean the tree that bears the [fruit called] ثَوْتُ. (Mḡb.) — Also *A red dye: (K:) or redness. (M, L.)* — See also **فَرِصِيدٌ**.*

فَرِصِيدٌ: see **فَرِصِيدٌ**.

فَرَضٌ

1. **فَرَضَهُ**, (S, A, O, Mḡb, &c.,) aor. -, (Mḡb, TA, &c.,) inf. n. **فَرَضٌ**, (S, O, Mḡb, K, &c.,) *He made a mark in it, or upon it, by notching, or otherwise: (O:) he notched it; made a notch, or an incision, in it; (S, O, Mḡb, K;) namely, a piece of wood, (Mḡb,) a زَنْد, [or rather فَرَضًا said of a زَنْدَة, from which fire is produced,] and a سَوَاك [or toothstick], (S, O,) and in like manner a bow; (A;) as also [فَرَضَهُ]; (see this verb below;) and] **تَفَرِيضٌ**, (K:) or this last signifies *he notched it much; or made notches in it; (S, O, TA;) or you say, فَرَضَ قَوْسَهُ and فَرَضَ قَسِيَهُ: (A:) and فَرَضَهُ signifies he notched it with his teeth; namely, a tooth-stick: (Aḡ:) and he cut it; namely, a thing; or a hard thing; which is said by some to be the primary signification: (TA:) and he (a tailor) cut it out; namely a garment: (Kull p. 275:) and he cut it out and made it round; namely a shield: (TA:) and فَرَضٌ also signifies the cutting, or dividing, lengthwise; cleaving; or the like; applied in a general manner; or the making a trench, or an oblong excavation, in the middle of a grave; فَرَضْتُ لِمَمِيْتٍ signifying *I made a trench, or an oblong excavation, in the middle of a grave, for the corpse. (TA.)* — **فَرَضَ لَهُ**, [aor. and] inf. n. as above, (K, &c.,) *He apportioned to him [a thing]: he appointed to him [a thing]: (Bḡ in xxxiii. 38, and TA:*) because that which is apportioned, or appointed, [to a person] is cut off from the thing from which it is apportioned, or appointed: (TA:) he made [a thing] lawful, or allowable, to him; (Jel in xxxiii. 38, and Kull in p. 275, and TA:*) relating to a case into which a man has brought himself: (Kull:) this is said to be the meaning when the phrase فَرَضَ لَهُ occurs in the Kḡr: (TA:) he appointed,***

or assigned, to him a definite portion; (K;) as also **فَرَضَ لَهُ فِي**. (O, L, K.) You say **فَرَضَ لَهُ فِي العَطَاءِ** [He appointed, or assigned, to him a definite portion in the gift]. (Aḡ, S.) And **فَرَضَ فِي الدِّيَوَانِ** [He appointed, or assigned, to him a definite portion in the register of soldiers or pensioners; or] he registered his stipend therein. (Aḡ, A, TA.) And **فَرَضَهُ**, (S,) and **فَرَضَهُ**, (S, K,) *He gave to him. (S, O, K.)* — **فَرَضَ**, (S, A, Mḡh, Mḡb,) aor. as above, (TA,) and so the inf. n., (Mḡb, TA,) also signifies *He (God, S, A, Mḡh, Mḡb) made a thing, (S, TA,) or prayer, (A, Mḡh,) or statutes or ordinances, (Mḡb,) obligatory, or binding, syn. أَوْجَبَ, (S, A, Mḡh, Mḡb, TA,) by a known decree, (TA,) [or He imposed a thing &c.,] عَلَى إِنْسَانٍ on a man, (TA,) or عَلَىْنَا on us; (S;) and so **اِفْتَرَضَ**, (S, A, Mḡh, O, K:) or **فَرَضَ** is like **إِجَابَ**; but the latter is so termed in consideration of its befalling; and the former is so called in consideration of the sentence, or decree, respecting it: (B:) [this is said in books on the law, in explanation of the opinion of Aboo-Haneefeh, as opposed to that of Esh-Sháfi'ee: for] accord. to Esh-Sháfi'ee, these two terms are alike; (L, TA;) but accord. to Aboo-Haneefeh, the difference between **الوَاجِبُ** and **الْفَرَضُ** is like the difference between heaven and earth: (TA:) this distinction, however, is founded upon contested derivations of the two terms: (Kull p. 276:) and it is said that wherever the phrase **فَرَضَ اللَّهُ عَلَيْهِ** occurs, it means **إِجَابَ**. (TA.) Also *He (the apostle of God) instituted, or prescribed, [a thing as a statute, or an ordinance, or a command or prohibition;] syn. سَنَّ; (O, K;) on the authority of IAḡr alone: (O, TA:) but accord. to others, he made necessarily obligatory or binding; and this, says Az, is the obvious meaning. (TA.) Also He (a judge) decreed, or adjudged, [a thing, as, for instance,] expenses [&c.]. (Mḡb.) Also He assigned, or appointed, a particular time for doing a thing; or he determined, defined, or limited, a thing as to time, or otherwise; the inf. n., فَرَضٌ, being syn. with **تَوَقَّيْتُ**: (Ibn-'Arafeh, A, O, K:) as in the phrase **فَمَنْ فَرَضَ فِيمِثَ السَّحَجِ** [And whoso determineth the performance of the pilgrimage therein]; (Ibn-'Arafeh, O, K;) occurring in the Kḡr [ii. 193]; and in like manner it is expl. by Ibn-'Arafeh as occurring in xxxiii. 38 of the Kḡr: (O, TA:) but the phrase quoted above is also expl. as meaning *and whoso maketh it obligatory, or binding, on himself to perform the pilgrimage therein, by his entering upon the state of إِحْرَامَ*. (TA.) — **سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا** (K,) in the Kḡr, [commencing chap. xxiv.,] (TA,) means [This is a chapter which we have revealed and] in which we have set down the obligatory statutes: (O, K:) or in which we have bound you to do according to what is made obligatory therein: (Az, O:) or, as some read, **وَفَرَضْنَاهَا**, (S, O, K,*) meaning *and in which we have set down obligatory statutes, (O, L, K,) one after another: (O, K:) or which we have distinctly explained: (Az, S, O, K:) or we***

from the middle and side. (TA.) = فَرَضَانِ i. q. فَرِيضَانِ, q. v., accord. to ISk. (IB.)

فَرِيضِي and فَرِيضٌ (S, A, Mgh, O, K) and فَرِيضٌ (A, Mgh, B) and فَرِيضٌ (A, O, L, K) A man skilled in the science of the فَرَايِضِ; (S, A, Mgh, O, K, B;) i. e. in the science of questions relating to inheritance; (Mgh); or in the science of the division of inheritances. (TA.)

فَرَاضٌ The mouth of a river or rivulet. (S, O, K, *) — And Roads, or ways. (Lth, O, K.) [In this latter sense, app., (as well as in others shown above,) pl. of فَرَاضَةٌ, q. v.] = Also The fire that is elicited from the زَنْدَةِ. (AHn, TA.) [See also فَرَضٌ (of which it is a pl.), first sentence.] = And Clothing: (S, O, K, *) one says, مَا عَلَيْهِ فَرَاضٌ There is not upon him any clothing; (S, O, *) or, accord. to AHeyth, covering. (TA.) [See also فَرَاضٌ, near the end.]

فَرِيضٌ An arrow having its notch cut; (S, A, O, K, *) as also مَفْرُوضٌ. (TA.) = See also فَرِيضِي: = and see فَرَاضٌ. = Also The cud of the camel; accord. to Kr: but accord. to others this is called, فَرِيضٌ [q. v.], with ق. (TA.)

فَرِيضَةٌ, of the measure فَرِيضَةٌ in the sense of the measure مَفْعُولَةٌ: pl. فَرَايِضٌ: said by some to be derived from فَرَضٌ signifying the act of "apportioning," or "appointing;" because فَرَايِضٌ are apportioned, or appointed: by others said to be from فَرَضٌ in relation to a bow. (Mgh.) [These remarks apply to the word in all the senses here following.] — A subst. signifying A thing made obligatory, or binding, on a person or persons, (S, Mgh, TA,) by God; (S, TA;) an obligatory statute or ordinance of God, in a general sense: pl. as above. (TA.) — A portion, or share, made obligatory, or binding, (K, TA,) on a man: (TA:) or anything apportioned, or appointed: [and particularly a primarily-apportioned inheritance: (see an ex. in the first paragraph of art. عُول):] and hence, فَرَايِضٌ is applied to the portions, or shares, of inheritances; [i. e. the fixed primary portions of inheritances assigned by the Kur-án; which are a half, third, fourth, sixth, and eighth;] because they are apportioned, or appointed, to their several owners. (Mgh.) And hence, (Mgh,) عَلِمَ الْفَرَايِضِ, and elliptically الْفَرَايِضِ, (S, Mgh, O, Mgh, K,) The science of the division of inheritances; (S, O, TA;) or the science of questions relating to inheritance. (Mgh.) It is said in a trad., (Mgh,) تَعَلَّمُوا الْفَرَايِضِ وَعَلَيْهَا وَعَلَيْهَا, accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلَيْهَا فَاتَهُ, with the pron. masc., referring to عَلِمَ understood as prefixed to الفرائض; [i. e. Learn ye the science of the division of inheritances, &c., and teach ye it to (other) men, for it is the half of science:] it is said to be called the half of science in consideration of the division of statutes into those which pertain to the living and

those which pertain to the dead; or by way of amplification. (Mgh, * Mgh.) The phrase الْفَرِيضَةُ الْعَادِلَةُ [The equitable portion of inheritance], in a trad. of Ibn-'Omár, is that respecting which the Muslims have agreed: or that for which the authority is elicited from the Kur-án and the Sunneh without there being in these any express statute respecting it: or that is equitably divided, agreeably with the portions and shares mentioned in the Kur-án and the Sunneh. (TA.) — What is made obligatory, or binding, [on the owner, to give,] of pasturing beasts, [i. e. camels,] in payment of the poor-rate; (S, O, K, *) the camel that is taken in payment of the poor-rate: so termed because it is made obligatory to be given, of a certain number of camels: the ة is added because the word is made a subst., not an epithet: pl. فَرَايِضٌ: (TA:) فَرَايِضٌ signifying the dues of the poor-rate, of camels: (A, Mgh:*) the فَرِيضَةُ of twenty-five camels is a مَخَاضٌ, (Mgh,) or she-camel one year old; (AHeyth;) that of thirty-six, a بَنْتٌ, (AHeyth, Mgh,) or she-camel two years old; (AHeyth;) that of forty-six, a حَقَّةٌ, or she-camel three years old; and that of sixty-one, a جَذَعَةٌ, or she-camel four years old. (AHeyth.) الْفَرِيضَتَانِ signifies The جَذَعَةُ of sheep, or goats, with the حَقَّةُ of camels; (ISk, S, O, K, *) and فَرَايِضَتَانِ signifies the same, accord. to ISk. (IB.) And فَرِيضَةٌ, by an extension of its meaning, is applied to A camel, in other cases than those of the poor-rate. (TA.) — See also فَرَاضٌ.

فَرِيضٌ Wide, or broad. (O, K, *)

فَرَاضٌ: see فَرِيضِي.

فَرَاضٌ: see فَرِيضِي. = Old, aged, or advanced in age; applied to a cow; (S, A, O;) in the Kur ii. 63; (S, O, *) and to a ram: (TA:) or extremely aged; or old and weak; applied to a cow; (Fr, Kátádeh;) as also فَرَاضَةٌ and فَرِيضٌ (TA) and فَرِيضَةٌ: (K, TA: [but to what these are applied is not shown further than by their being mentioned as fem. epithets:]) or large and fat; applied to a cow: pl. فَرَايِضٌ: (AZ:) and the pl. also signifies sound, or healthy, and large; (Ibn-'Abbád, O, TS, K, *) not small, nor diseased: (Ibn-'Abbád, O, TS, *) and, contr., diseased. (Ibn-'Abbád, O, TS, K, *) — † Old, aged, or advanced in age, and large, big, or bulky; applied to a man: (TA:) or large, big, or bulky; applied to a man; (S, A, O, K, *) and to a full-grown unripe date (بُسْرَةٌ); (A, TA;) and to the bursa faucium of a camel (شَقِيْقَةٌ); and to a uvula (لَهَابَةٌ); (O, K, *) and to a skin for water or milk (سِقَاءٌ); (IB, *) and to a beard (لِحْيَةٌ); (A, O, K, *) or, applied to this last, it is with ة; (Akh, S, *) or with and without ة: (L, *) and without ة, applied in the same sense to anything; (S, O, K, *) being masc. and fem.: (Aq, O:) pl. فَرَايِضٌ, (IAqr, S, A, O, K, *) applied to men; (IAqr, S, A, O, *) or this, so applied, signifies goodly, or handsome: (TA:) and فَرَايِضٌ is applied to dates [&c.]. (A, TA.) Also † Old, or ancient; (K, *) applied to a thing. (TA.) You say فَرَاضٌ فَرَايِضٌ † Great ran-

cour, or malevolence, or malice; (L, *) as also فَرَايِضٌ: (A, L, *) or old rancour, &c. (O.) And فَرَايِضٌ † Great enmity. (IAqr.)

أَفْرَضٌ The most [and more] skilled, of men, in the science of the فَرَايِضِ; (S, Mgh, O, K, *) i. e. in the science of the division of inheritances; (S, O, TA, *) or in the science of questions relating to inheritance. (Mgh.) It is said in a trad., أَفْرَضُكَمُ زَيْدٌ The most skilled, of you, &c., is Zeyd. (S, Mgh.)

مَفْرُوضٌ An iron instrument with which notches, or incisions, are made. (S, O, K, *)

مَفْرُوضٌ Notched much, or in many places; serrated; or jagged. (El-Báhílee.) — And hence, The [kind of beetle called] جَعَلٌ: (El-Báhílee:;) or the male of the [beetles called] خَفَافِسٌ. (IAqr.)

مَفْرُوضٌ: see فَرِيضٌ: = and see also فَرَضٌ, as syn. with مَفْرُوضٌ, in four places.

مَفْرُوضٌ: see فَرَضٌ, as syn. with مَفْرُوضٌ, in three places.

فرط

1. فَرَطٌ, (O, K, *) aor. -, (TA,) inf. n. فَرُوطٌ, (K, *) He (a man, TA) preceded; went before; was, or became, before, beforehand, first, or foremost; had, or got, priority, or precedence; (O, K, TA, *) as also فَرَطٌ, aor. -, [inf. n. فَرُوطٌ; which is therefore used as an epithet applied to one and to more;] (O, TA, *) and so افتَرَطَ, in the phrase افتَرَطَ إِلَيْهِ [He was foremost in attaining to him in this affair]. (TA.) [See مَفْتَرِطٌ. — فَرَطٌ, (S, O, Mgh, K, &c.,) aor. -, (S, Mgh, K, *) inf. n. فَرُوطٌ, (S, *) or فَرُوطٌ, (Mgh, *) or both, (O, *) or the former and فَرَاطَةٌ, (M, K, *) He preceded, or went before, the people, or company of men, (S, M, O, Mgh, K, *) to the water, (S, O, *) or in search of water, (Mgh, *) or to come to water, (M, K, *) for the purpose of preparing the buckets and ropes, (Mgh, *) or for the purpose of putting into a right state the watering-trough (M, K, *) and ropes (M, O) and buckets, (M, O, K, *) i. e. to prepare these for them. (TA.) [See also 5.] — An Arab of the desert said to El-Hasan, عَلِمْنِي دِينًا وَسُوطًا لَا ذَاهِبًا فَرُوطًا وَلَا سَاقِطًا سُقُوطًا meaning Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it. (TA.) — فَرُوطٌ مِنْهُ It proceeded from him hastily, before reflection, or without premeditation; [as though it preceded his judgment;] syn. تَقَدَّمَ, and سَبَقَ, and تَقَدَّمَ. (TA.) [See 3.] You say, فَرُوطٌ مِنْهُ كَلَامٌ, aor. -, Speech proceeded from him hastily, before reflection, or without premeditation; syn. سَبَقَ, and تَقَدَّمَ. (Mgh.) And فَرُوطٌ فَرُوطًا A saying proceeded to him from me hastily, before reflection, or without premeditation; syn. سَبَقَ. (S, *) And in like manner you say of an evil action. (TA.) — فَرُوطٌ عَلَيْهِ He hastened to do him an evil action: (O, TA, *) he acted hastily and unjustly towards him. (S, O, *)

TA.) Hence, in the *Kur* [xx. 47], إِنَّا نَخَافُ أَنْ يُنَادِيَ بِأَسْمَائِنَا وَيُنَادِي بِأَسْمَائِنَا وَيُنَادِي بِأَسْمَائِنَا Verily we fear that he may act hastily and unjustly towards us: (S:) or that he may hastily do to us an evil action: (Ibn-'Arāfeh, O:) or that he may hasten to punish us. (Fr, Bd, O, Jel.) [See also 4.] فَرَطَ عَلَيْهِ also signifies He did to him what was disagreeable, or hateful, or evil; he annoyed him. (TA.) And فَرَطَ, inf. n. فَرُوطٌ, He reviled. (IKṭṭ.) You say also فَرَطَ عَلَيْهِ فِي الْقَوْلِ: see 4, latter half. — فَرَطَ فِيهِ: see 2, near the middle. — فَرَطَ فِي حَوْضِهِ: see 4, last sentence but one. — فَرَطَتِ النَّخْلَةَ The palm-tree was left without being fecundated until its spadix became dry and hard (عَسَا, in the CKḲ, and in the O يَعْسُو). (O, K, TA.) — And فَرَطَتِ الْبَيْتْرَ The well was left until its water had collected again. (Sh, TA.) = فَرَطَ إِلَيْهِ رَسُولَهُ: see 2. — فَرَطَ وَلَدًا, or وَلَدًا, and فَرَطَ وَلَدَهُ: see 4.

2. فَرَطَهُ, inf. n. تَفْرِيطٌ, He, or it, made him to precede; to be, or become, before, beforehand, first, or foremost; to have, or get, priority, or precedence; (TA;) as also افراطه. (O, TA.) — He emboldened him, in contention, or altercation; as also افراطه. (TA.) فَرَطَ إِلَيْهِ رَسُولًا (IDrd, O, K,) inf. n. as above, (IDrd,) He sent to him a messenger (IDrd, O, K) among his particular, or special, friends; sent him forward, or in advance, to him: (IDrd, O:) or he made him his deputy in a litigation: (O:) and افراطه he sent a messenger specially and expressly respecting his needful affairs: (IAḡr, O, L, K, TA.) and فَرَطَ إِلَيْهِ رَسُولَهُ he sent forward, or in advance, his messenger to him, and hastened him: (K, TA: [in the CKḲ, instead of وَأَعْجَلَهُ, we find وَأَرْسَلَهُ:];) but [SM says,] I do not find this last form mentioned by any of the leading authorities. (TA.) — فَرَطَهُ also signifies He sent it before, remaining behind it: or he quitted it, and sent it before: (TA:) he left it, and quitted it: (S:) he left him; (AA;) as also افراطه: (Ks, S:) he left him, and became behind him; as also افراطه: (TA:) he left him, and went before him: (S, O, K:) and افراطه [has a similar meaning,] he left him behind, and forgot him: (Fr:) and he forgot it, namely a thing, or an affair: (K:) فَرَاطٌ, also, [inf. n. of فَرَاطٌ,] signifies the act of leaving: (TA:) and فَرَطَ عَنْهُ he left, forsook, or relinquished, him, or it; or he abstained, or desisted, from it: (TA:) and فَرَطَ فِيهِ he neglected it; and preferred backwardness (قَدَّمَ الْعَجْزَ) in it, or with respect to it; and failed, or fell short, of doing what he ought, or flagged, or was remiss, with respect to it; as also فَرَطَهُ; (K;) [but accord. to the TA, only the former of these two phrases signifies "he failed of doing what he ought," &c.];] or simply he neglected it; (ISd, TA;) or he failed of doing what he ought, or flagged, or was remiss, with respect to it, and neglected it, (S, O, Mḡb,) so that it escaped him; (S, O;) as also فَرَطَ فِيهِ (S, O, K, TA.) [in the K, the words rendered "so that it escaped him" are omitted,] aor. ʔ, (S, O, K, TA.)

inf. n. فَرَطَ (S, O, K:) and فَرَطَ alone, he flagged, or was remiss; was lazy, or indolent: (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive. (Sb, TA.) Şakhr-el-Ghef says,

• ذَلِكْ بَزَى فَلَئِنْ أَفْرَطَهُ •
• أَخَافُ أَنْ يَنْجِرُوا الَّذِي وَعَدُوا •

That is my weapon, and I will not send it before, remaining behind it: [I fear lest they perform that which they have threatened:] or I will not quit it, nor send it before: or I will not be behind it: (TA:) or I will not neglect it. (ISd, TA.) And Sá'ideh Ibn-Ju-eiyeh says,

• مَعَهُ سِقَاءٌ لَا يُفْرِطُ حِمْلَهُ •

With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, فَرَطْتِكَ فِي كَذَا وَكَذَا I left thee in such and such [a state, &c.]: (AA, O:) and مَا أَفْرَطْتُ مِنْ الْقَوْمِ أَحَدًا I did not leave, of the people, or company of men, any one. (Ks, S, O.) And فَرَطَ فِي جَنبِ اللَّهِ He neglected the things of God, and did them not: (TA:) or the command of God. (O, TA.) [See also art. جنب.] And it is said in a trad., لَيْسَ فِي التَّوْبِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ أَنْ لَا يَصْحَى حَتَّى يَدْخُلَ وَقْتُ الْأُخْرَى [There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other (prayer) commences]. (TA.) — Also He let him alone, or left him, for a while; or granted him a delay, or respite; [and so فَرَطَهُ; for] فَرَطْتُمْ means I long let them alone, or left them, or granted them delay or respite. (TA.) — You say also, فَرَطَ اللَّهُ عَنْهُ مَا يَكْرَهُ, or removed, or averted, from him what he dislikes, or hates: (Kh, S, O, K:) but this expression is seldom used except in poetry. (S, O.) — فَرَطَهُ, (O, K,) inf. n. تَفْرِيطٌ, (TA,) also signifies He praised him immoderately; (O, K, TA;) like فَرَطَهُ: (O, TA:) Şgh has expressed, in the TS, his fear that the former may be a mistranscription for the latter; but seems to have afterwards conceded the correctness of the former, from his mention of it in the O. (TA.)

3. فَرَاطَهُ (S, O, K, TA.) in the O and K, inf. n. فَرَاطٌ and فَرَاطٌ, (S,) He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, K, TA.) — تَكَلَّمَ فَرَاطًا (S, O, Mḡb, K,) the latter word being an inf. n. of فَرَاطٌ, (TA,) He spoke hastily; without premeditation; expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ; (S, O, K, TA.) he let fall hastily, or unpremeditated, sayings or expressions; expl. by بَوَادِرُ مِنْهُ. (Mḡb.) — See also 2, in two places: — and see 6. — فَرَاطَهُ also signifies He found him; syn. فَالَطَهُ and صَادَقَهُ (O, K, TA:) and so فَالَطَهُ and لَافَطَهُ. (TA.)

4: see 2, in seven places. — أَفْرَطَتْ أَوْلَادًا (S, O, K, TA.) said of a woman,

She sent children before her [to Paradise, by their dying in infancy]; syn. قَدَّمْتَهُمْ (S, O, TA:) and افتطرت أولادًا, said of a man, in like manner signifies قَدَّمْتَهُمْ. (TA.) And you say also, فَرَطَ وَلَدَهُ He was preceded by his child to Paradise. (IKṭṭ.) And فَرَطَ وَلَدًا (K, TA,) or وَلَدًا (CKḲ,) He lost children by their dying young: (K, TA;) as though they preceded him to Paradise; (TA;) and so افتطرت أولادًا; (Mḡb;) and افتطرت أولادًا; which also signifies he lost a young child by death: (TA:) or the last of these phrases, (K,) or the last but one, (S, O,) signifies he lost his child, or children, (K,) or a young child, (S, O,) by death before attaining to puberty. (S, O, K.) [See افتطرت.] And أَفْرَطَتْ الْوَلَدُ The child's death was hastened; or was made to happen early. (Th.) — افراطه He hastened him; or made him to hasten. (S, O.) And you say also, السَّحَابَةُ افطرت الماءُ The cloud hastens and forwards the water in the beginning of the [autumnal rain called] وَسَمِي. (TA.) And افطرت السَّحَابَةُ بالوسمي The cloud hastened with the [rain called] وَسَمِي. (S, O, and the like is said in the K.) And افطرت بيده إلى سيفه ليستله He put his hand hastily to his sword to draw it forth. (IAḡr, O, K.) And افطرت [alone] He hastened with an affair. (K, TA.) And He advanced, or went forward, before tarrying, or waiting, or pausing, in the affair. (TA.) — افطرت also [very frequently] signifies He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (S, O, Mḡb, K, TA;) in the affair; (S, O, TA;) and في حبه in loving him; and في بغضه in hating him; (O, TA;) and في مده in praising him: (K:) it is likewise said of anything exceeding the due bounds; [meaning it was, or became, excessive, or immoderate:] and also signifies he did more than he was commanded. (TA.) You say also, فَرَطَ فِي الْقَوْلِ He exceeded the due bounds, or just limits, towards him in speech. (K, TA.) And افطرت في القول He talked [excessively, exceedingly, immoderately, or] much. (TA.) [And, افطرت عليه He acted insolently, or presumptuously, towards him.] — Also افطرت عليه He loaded him (namely a camel, IKṭṭ) with that which he was unable to bear. (IKṭṭ, K.) And افطرت He filled (S, O, K) a مَزَادَةٌ (S) or a قَرْبَةٌ (O) so that he made the water to flow: (O, K:) or a watering-trough or vessel (TA) so that it overflowed: (K, TA:) and فَرَطَ فِي حَوْضِهِ (O, TA,) aor. ʔ, (O,) inf. n. فَرُوطٌ, (TA,) he filled his watering-trough: (O, TA:) or poured much water into it. (TA.) — And افطرت النَّخْلَةَ He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K. [See 1, near the end.])

5. تَفَرَطَ He (a horse) outwent, or got before, other horses. (S, TA.) [See also 1.] — See also the next paragraph.

6. تَفَارَطُوا They vied, or strove, one with another, to precede, outgo, outstrip, or get before. (S, O.*) Bishr says, [using the verb transitively,

- يَنَازِعَنَّ الْأَعِنَّةَ مُضْعَبَاتٍ
- كَمَا يَتَفَارَطُ التَّمَدَّ الْحَمَامُ

[They contend with the reins, being unbroken and refractory, like as the pigeons vie, one with another, in striving to get first to the scanty remains of rain-water]. (S.) — [Hence,] تَفَارَطَ فَلَانٌ Such a one preceded, or got before, and made haste. (O, K, TA.) — And hence, (TA,) تَفَارَطَتِ الْهُجُومُ (O, K, TA,) and الْأُمُورُ (O, TA,) † Anxieties, and affairs, or events, came to him [as though] vying, one with another, to be first: (K, TA:) or befell him at an indefinite time, (O,* K,* TA,) but only at such a time. (O, TA.) You say also, † فَارَطْتَهُ † Anxieties ceased not to come to him at one indefinite time after another. (TA.) — تَفَارَطَ الشَّيْءُ The time of the thing past; as also † تَفَرَّطَ, which occurs in a trad., relating to a time of prayer, and meaning its time passed before its being performed: (TA:) and both of these verbs are used in the sense next following in relation to a warring, or warring and plundering, expedition. (O.) The time of the thing became postponed, or delayed, so that he who desired it did not attain it. (K.) You say, تَفَارَطَتِ الصَّلَاةُ عَنْ وَقْتِهَا The prayer became delayed after its time. (TA.)

8: see 1, first sentence: — and see 4, in five places. — فَلَانٌ لَا يَفْتَرِطُ إِحْسَانَهُ وَبِرَّهُ (S, K*) Such a one's beneficence and kindness are not caught at, (لا يفتروض, as in a copy of the S and in the TA,) or do not pass away, (لا يفتروض, as in another copy of the S,) and (S, TA) their passing away, so that one cannot avail himself of them, is not to be feared: (S, K, TA:) a saying of one of the Arabs of the desert. (TA.)

فَرَطٌ Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits. (S, O, K,* TA.) You say, إِيَّاكَ وَالْفَرَطَ فِي الْأَمْرِ [Avoid thou, or beware thou of, excess in the affair]. (S, O.) — Mastery, ascendancy, prevalence, or predominance: (K, TA:) as, for instance, of eager desire, and of grief. (TA.) — A time, whether long or short; an indefinite time; syn. حِينٌ. (S, O, K.) You say, لَقِيتُهُ فِي الْفَرَطِ بَعْدَ الْفَرَطِ I met him time after time. (S, O.) And أَنَا آتِيهِ الْفَرَطُ I come to him, or will come to him, at some time. (TA.) — It also denotes one's meeting a man, (TA,) or coming to him, (K,) after some days, (K, TA,) accord. to A'Obeyd; (TA;) not more than fifteen days, (K,) or than fifteen nights, accord. to the same, (S, O,) nor less than three. (K.) You say, أَنَا أَلْقَاهُ فِي الْفَرَطِ [I meet him, or will meet him, or shall meet him, after some days]. (TA.) [But the above-mentioned restriction does not apply when it is prefixed to a noun signifying a period of time: for] you say also, آتَيْتُهُ فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ [app. meaning I came to him after a day or two

days]. (S, O.) [It is said in the TA that, accord. to ISk, it is used in the saying أَيْتَكَ فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ, and that it is a day between two days; but this seems to me to be a mistake for between a day and two days: it is afterwards said in the TA that فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ means after two days; but the complete explanation should doubtless be after a day or two days.] Lebeed says,

- هَلِ النَّفْسُ إِلَّا مُتَعَةً مُسْتَعَارَةً
- تَعَارَ فِتَاتِي رَبِّهَا فَرَطٌ أَشْبَهَ

[Is the soul aught but a borrowed thing to be enjoyed, which is lent, and goes to its Lord after some months?]. (S.) And an Arab said, مَضَيْتُ فَرَطًا; and being asked "What is فَرَطٌ ساعة?" he answered, "Like since thou beganst to speak:" he meant [I went away after a little while, or a little while ago, and] by له and what follows it, I did not feel sure of my escaping. (TA.) — Also A small mountain; (K;) pl., accord. to Kr, فَرَطٌ [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكْمَةٌ. (K.) — And the same, (K,) or فَرَطٌ, (thus as written in the O,) An erect way-mark, or thing set up for guidance to the right way: (O, K:) pl. أَفْرَاطٌ and أَفْرَاطٌ: (K:) [but] it is said in the A that بَدَتْ لَنَا أَفْرَاطُ الْمَغَازَةِ is a tropical saying, signifying مَا أَتَقَدَّمَ مِنْ أَعْلَانِهَا [as though meaning † The foremost of the way-marks of the desert, or waterless desert, appeared to us]. (TA.)

فَرَطٌ: see فَرَطٌ, near the end.

فَرَطٌ A person who goes before, or in advance of, others, to the water, (S, Mgh, K,) or who is sent before, or in advance, to seek water, (Mṣb,) and who prepares for them the ropes and buckets, (S, O, Mṣb,) and plasters with mud [in one copy of the S and fills] the watering-troughs, and draws water for them; (S, TA;) as also † فَرِطٌ; (S, Mgh, O, Mṣb, TA;) being of the measure فَعَلَ in the sense of the measure فَاعَلَ, (S, Mṣb, TA,) like تَبَعَ in the sense of تَابَعَ: (S, TA:) and a number of persons who perform that office; (S, O, Mṣb, K;) as also † فَرِطٌ, (S, Mṣb, K, TA,) pl. of فَرِطٌ: (Mṣb, TA:) you say رَجُلٌ فَرِطٌ and قَوْمٌ فَرِطٌ. (S, Mṣb.) It is said in a trad., أَنَا فَرِطٌ عَلَى الْحَوْضِ [I shall be your preceptor to the pool of Paradise]. (S, O.) — See also فَرِطٌ. — [Hence,] † A child [that dies] not having attained to puberty: (K, TA:) [whence the phrase اِفْتَرَطَ فَرِطًا: see 4:] pl. أَفْرَاطٌ: or فَرِطٌ is both sing. and pl. [in this sense]. (TA.) — Hence also, (S, Mṣb,) † A reward, or recompense, prepared in advance, or beforehand: (S, Mgh, Mṣb, K,) and a work, or an action, of the same kind. (K.) You say, of an infant that has died, (S, Mṣb,) اللَّهُمَّ اجْعَلْهُ لَنَا فَرِطًا O God, make him to be a [cause of] reward, or recompense, prepared in advance, or beforehand, for us. (S, Mgh, Mṣb.) — [Hence also,] † Water [at which one arrives]

in advance of other waters. (K, TA.) — [Hence also,] أَفْرَاطُ الصَّبْحِ (S, O,) or الصَّبَاحِ (K,) † The annunciations, or foretokens, (K,) or the beginnings of the annunciations or foretokens, (S, O,) of the daybreak: (S, O, K:) sing. فَرِطٌ. (Lth, TA.) — See also فَرِطٌ, last sentence. — Also Haste. (TA.) — See also the next paragraph.

فَرِطٌ A swift horse; (S, O, K;) one that precedes, outgoes, outstrips, or gets before, others: (S, A, O:) pl. أَفْرَاطٌ. (L, TA.) — A case, or an affair, in which the due bounds, or just limits, are exceeded: (S, O, K:) or neglected; (S,* TA;) as also † فَرِطٌ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُلُّ أَمْرٍ فُلَانٌ فَرِطٌ The whole of the case of such a person is one in which the due bounds, or just limits, are exceeded. (A, TA.) And it is said in the Kur [xviii. 27], وَكَانَ أَمْرُهُ فَرِطًا, meaning, And whose case is one in which the due bounds, or just limits, are exceeded: (S, O:) or in which obedience is neglected and unheeded: (TA:) or [one of] preference of backwardness (تَقْدِيرُ الْعَجْزِ): (Zj:) or [one of] repentance: or, accord. to some, the meaning is that which here next follows: (O, TA:) wrongdoing; injustice; transgression: (O, K, TA:) some say also, that it means hastening, or acceleration. (TA.) — فَرِطٌ (S, O) and † فَرِطٌ (O) An [eminence such as is termed] أَكْمَةٌ, resembling a mountain: (S, O:) or the second, accord. to Zbd, the base (سَفْح) of a mountain: (TA:) pl. أَفْرَاطٌ (Zbd, S, O) and أَفْرَاطٌ. (O.) [See also فَرِطٌ, last sentence but one.]

فَرِطَةٌ A single act of going forth; (S, O, K;) and of preceding, or going before. (S, O.) — [A hasty, or an unpremeditated, saying, or action: pl. فَرِطَاتٌ. (See 1 and 3.)] You say, اللَّهُمَّ اغْفِرْ لِي مَا فَرِطْتُ مِنْ بِيءِي [meaning, O God, forgive me my hasty, or unpremeditated, sayings, or actions]: (TA:) [or my acts of hastiness, or forwardness, and transgression: for] الْفَرِطَةُ فِي الدِّينِ [unless we should in this instance read الْفَرِطَةُ, as the Turkish translator of the K has done,] signifies hastiness, or forwardness, and transgression, in religion. (TA.)

فَرِطَةٌ The act of going forth; (S, O, K;*) and of preceding, or going before. (S, O.) Hence the saying of Umm-Selemeh, to 'Aishah, نَهَاكَ عَنِ الْبِلَادِ الْفَرِطَةِ فِي الْبِلَادِ [He (referring to Moḥammad) forbade thee from going forth into the country, or provinces]. (S, O.) And فَلَانٌ ذُو فَرِطَةٍ فِي الْبِلَادِ Such a one is a person who makes many journeys. (TA.)

فَرِطِيٌّ and فَرِطِيٌّ, (Ibn-'Abbád, K,) but the latter is said in the Moḥeṭṭ to be with damm, [which most probably means that it is فَرِطِيٌّ, and it is thus written in the O,] (TA,) applied to a camel and to a man, Untractable, refractory, or stubborn; (Ibn-'Abbád, K;) not rendered manageable or submissive. (TA.)

فِرَاطٌ (S, O) and فِرَاطَةٌ, like فِرَاطَةٌ, or فِرَاطَةٌ, (so in the O,) Water that is for him, of the tribes, who first arrives at it; (S, O;) water that is common property among a number of tribes, and is for him who first arrives at it: (O, K:) and in like manner the latter word applied to a well.

(TA.) You say, هَذَا مَاءٌ فِرَاطَةٌ بَيْنَ بَنِي فُلَانٍ وَبَنِي فُلَانٍ, meaning, [This is water between the sons of such a one and the sons of such a one, so that] whichever of them arrives at it first waters [his beasts] and the others do not through him. (TA.)

فِرَاطَةٌ: see فِرَاطٌ, in three places.

فَارِطٌ Preceding; going before; being, or becoming, before, beforehand, first, or foremost; having, or getting, priority, or precedence: pl. فِرَاطٌ. (TA.) — See the sing. and pl. voce فِرَاطٌ, first sentence. — فِرَاطُ الْقَطَا [meaning sand-grouse], who precedes the others to the valley and the water. (S, TA.) — فَارِطٌ also signifies One who goes before to dig the grave: pl. as above, and also فَوَارِطٌ, which latter is extr., like فَوَارِسٌ, pl. of فَارِسٌ, as is said in the O. (TA.) — And hence, (Lth, TA,) الفَارِطَانِ, (Lth, S, O, K,) in the A الفَرِطَانِ, (TA,) † Two stars, (Lth, S, O, K,) separate, each from the other, (Lth, S, O,) before [the stars in the tail of the Bear, app. meaning the Greater Bear, called] بَنَاتُ نَعَشٍ (K,) or before the bier (سَرِير) of بَنَاتُ نَعَشٍ: [each] being likened to the فَارِطٌ who goes before a company of men to dig the grave. (Lth, O, TA.)

مُفَرِّطٌ Sent before, or first, or foremost. (TA.) Hence the saying in the K̄ur [xvi. 64], (TA,) وَأَنَّهُمْ مُفَرِّطُونَ And that they shall be sent before, or first, or foremost, to the fire [of Hell], and hastened thither; (Az, O, K, TA;) this being the primary signification: (Az, O, TA:) or forgotten (Mujáhid, Fr, O) in the fire [of Hell]: (Fr:) or neglected, or left: (TA:) or forgotten, and neglected or left, in the fire: and another reading is مُفَرِّطُونَ, meaning [they are] exceeding the limits assigned to them: (O, K:) and another is مُفَرِّطُونَ, meaning [falling short of their duty] to themselves, in respect of sins. (TA.) — [Filled, or] full; applied to a pool of water left by a torrent. (S, TA.)

مُفَرِّطٌ Exceeding the due bounds, or just limits; acting extravagantly; applied to a man: excessive; applied to anything; as, for instance, tallness, and shortness. (TA.) It is said in a trad. of 'Alee, لَا تَرَى الْجَاهِلَ إِلَّا مُفَرِّطًا أَوْ مُفَرِّطًا Thou wilt not see the ignorant otherwise than exceeding the due bounds in what he doth or falling short of what he ought therein. (TA.) See also مُفَرِّطٌ.

مُفَرِّطٌ: see مُفَرِّطٌ and مُفَرِّطٌ.

مَفَارِطٌ The extremities of a country or the like. (TA.)

فُلَانٌ مُفَرِّطٌ السَّجَالِ إِلَى الْعُلَى [Such a one's

emulation is foremost in attaining to eminence]; i. e. he has precedence therein: [see 1, first sentence:] (TA:) said in praise of a man. (TA in art. رتق.)

فوطح

Q. 1. فَوَطَحَ He made broad, or wide, (K,) or he spread out, or expanded, anything: and so فَوَطَحَ. (L.) Hence, فَوَطَحَ said of a round cake of bread, It was made broad, or wide: (S, L:) said by IB to be correctly فَوَطَحَ, and to be thus in a verse as related by El-Ámidee. (TA. [But see the pass. part. n., below.]

فَوَطَحَ: see what follows.

رَأْسٌ مُفَرِّطٌ A broad, or wide, head; (S, K;) as also فَوَطَحَ: the former is thus accord. to J; but it is [said to be] correctly مُفَرِّطٌ, with J: (K:) [or] both are correct; ر being a letter which replaces J. (MF.)

فرع

1. فَرَعَهُ [He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفْرَعُ النَّاسَ طَوْلًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فَرَعَهُ فِي قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also فَرَعَهُ. (TA.) And فَرَعَهُ الْقَوْمَ (K,) or فَرَعَتْ قَوْمِي (S, O,) inf. n. فَرَعَهُ and فَرَعَهُ, † He was, or became, superior to the people or party, (K,) or I was, or became, superior to my people or party, (S, O,) in eminence, or nobility, or in beauty, or goodness. (S, O, K.) And فَرَعَهُ صَاحِبَهُ † He was, or became, superior to his companion; he excelled him. (IĀr, TA in art. برع.)

[See also 5.] — And فَرَعَهُ (O, K,) aor. ٢, (K,) inf. n. فَرَعَهُ (TK [as is indicated in the K, and, in the former of the two senses here following, فَرَعَهُ also, said in the TA to be syn. with صَعِدَ], † He (a man, O) ascended: and also he descended: thus having two contr. significations: (O, K, TA:) or, accord. to IĀr, it has the former meaning, and فَرَعَهُ has the latter meaning: (TA: [but see what follows:]) you say, فَرَعَتْ الْجَبَلَ (S, TA) and فِي الْجَبَلِ (TA,) I ascended the mountain; (S, TA;) as also فَرَعْتُهُ (S, O, K,*) inf. n. فَرَعْتُهُ: (S, O, K:) and فِي الْجَبَلِ فَرَعْتُ: I descended the mountain; as also فِيهِ فَرَعْتُ: (S, O, K:) or, as IB says, on the authority of A'Obeyd, فِي الْجَبَلِ فَرَعُ means he ascended the mountain: and فَرَعَهُ مِنْهُ he descended it. (TA.)

— And فَرَعَتْ رَأْسَهُ بِالْعَصَا (S, O, K, TA,*) inf. n. فَرَعَتْ; (O, TA;) as also فَرَعْتَهُ (S, O,) inf. n. فَرَعَتْ; (O;) † I smote his head, [or assailed it, smiting,] syn. عَلَوْتُهُ (S, O, K, TA) بِهَا (K, TA)

بِالسَّيْفِ (TA,) [with the staff, or stick], and فَرَعَتْ بِالسَّيْفِ (TA.) — فَرَعَتْ فَرَسِي بِالْبِجَامِ (S, O, K,*) aor. ٢, inf. n. فَرَعَتْ (S, O,) † I pulled in my horse by the bridle and bit, to stop him. (S, O, K.) — فَرَعَتْ بَيْنَهُمَا (S, O,) or بَيْنَهُمَا (K, TA,) aor. ٢, inf. n. فَرَعَتْ (TA,) † I interposed, or intervened as a barrier, (S, O, K, TA,) between them two, (S, O, TA,) or between them, (K, TA,) and restrained (S, O, K, TA) them two, (S, O, TA,) or them, and made peace, or effected a reconciliation, between them: (K, TA:) and فَرَعَتْ بَيْنَ الْقَوْمِ inf. n. تَفْرِيعٌ, † He made a separation, and interposed, or intervened as a barrier, between the people, or party: and hence the saying in a trad., كَانَ يَفْرَعُ بَيْنَ الْغَنَمِ i. e. He was making a separation between the sheep, or goats: IĀh says that Hr has mentioned it as with ق; but, he adds, Aboo-Moosa says, it is one of his mistakes. (TA.) — هَذَا أَوَّلُ صَيْدٍ فَرَعَهُ means This is the first object of the chase of which he shed, or has shed, the blood. (TA. [See also 4.]) — See also 8. — فَرَعَهُ الْأَرْضَ: see 4. — فَرَعَهُ (aor. ٢,) (TA,) inf. n. فَرَعَهُ (S, O, K, TA,) He (a man) was, or became, abundant, (TA,) or free from deficiency, (S, O, K,) in respect of the hair [of the head]. (S, O, K, TA.) [See فَرَعَهُ.]

2: see 1, near the middle, in two places. — فَرَعَتْ مِنْ هَذَا الْأَصْلِ مَسَائِلَ (Msb, K, but in the latter فَرَعَتْ,) inf. n. تَفْرِيعٌ (TA,) † I derived, or deduced, questions, or problems, or propositions, from this fundamental axiom or principle; (Msb;) or made questions to be the فَرَعَهُ [i. e. the branches, meaning derivatives,] of this fundamental axiom or principle: (K, TA:) a tropical phrase. (TA.) — See again 1, latter half, in two places. — And see also 4, former half, in three places.

3. فَرَعَهُ الرَّجُلَ He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.)

4: see 1, in five places. — You say فَرَعَهُ بِبَيْتِهِ meaning He alighted at their abode [as a guest]; syn. نَزَلَ. (K.) And أَفْرَعْنَا بِلَانٍ فَمَا أَحْمَدْنَاهُ نَزَلَ. i. e. نَزَلْنَا بِهِ [We alighted as guests at the abode of such a one, and we did not find him to be such as should be commended]. (S, O.) — And فِي لَوْمَةٍ [app. فِي لَوْمَةٍ] i. e. اِنْحَدَرَ [as though meaning † He lowered himself in his meanness, or sordidness; but I suspect it to be a mistranscription]; a tropical phrase. (TA.) — فَرَعَهُ الْأَرْضَ He went round, or about, or round about, (S, O, K, TA,) or did so much, (S, O, TA,) in the land, (S, O, K, TA,) as also فَرَعَهَا, and فَرَعَهَا (TA,) and consequently knew its state, or case, or circumstances. (S, O, K, TA.) — فَرَعَتْ الْإِبِلُ The camels brought forth the [firstlings, or] first offspring (الْفَرَعُ). (O, K.) — And أَفْرَعُوا (O,) or فَرَعُوا (K,) They, (O,) or the people, or

party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) — And افروع القوم The people, or party, sacrificed the فرع [or firstling of a camel, or of a sheep or goat]: (S, Mṣb:) or افروع الفرعة he sacrificed the فرعة, (O, K,) which signifies the same as the فرع; (Mgh, Mṣb;) and so استفروع; (O;) or [simply] استفروع; (K;) and افروع [alone]; (O;) and استفروع, (O, K,) inf. n. تفريع; (K;) he sacrificed the فرع; (O, K;) whence the trad., فروعوا حتى يكتمر slaughter ye the firstling [of a camel, or of a sheep or goat], but slaughter not one that is little, whose flesh is like glue, [until it be full-grown.] (O, TA.) — And [hence, perhaps,] افروعته I made him to bleed. (Mṣb.) And افروع الصبيغ افروعته, (O, K, TA,) so says Ibn-'Abbād, (O, TA,) or افروعته, so in the L, (TA,) The hyena, or female hyena, injured, and made to bleed, (O, K, TA,) or killed, and injured, (L, TA,) the sheep or goats. (O, L, K, TA.) And افروع اللجام The bit made the mouth of the horse to bleed. (O, K. [See also 1, near the end.]) And افروع المرأة, said of menstruating, It made the woman to bleed. (TA.) And [hence, app.,] افروع العروس He accomplished his want in respect of the compressing of the bride. (AA, O, K.* [See also 8.]) — And افروعت She (a woman) saw blood on the occasion of childbirth: (O, K:) or, as some say, before childbirth: (A'Obeyd, TA:) or at the first of her menstruating: (Ibn-'Abbād, O, K:) or she menstruated: (A'Obeyd, L, TA:) or she (a woman, or a beast,) first saw blood when taken with the pains of parturition, or near to bringing forth: and افروع لها الدم the blood appeared to her. (L, TA.) — And افروع He began, or commenced, discourse, or a narration; (K;) and so استفروع; (Sh, O, K, TA;) and افروع: (Sh, TA:) and likewise, as also استفروع, a thing. (K.) One says, افروعت به Very evil is that with which thou hast begun, or commenced: (S, O:) and افروعت به [or with which] Very good is that which [or with which] thou hast begun. (Mṣb.) And افروع سفرة, and افروع حاجته, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افروعوا من سفريهم They came, or arrived, from their journey when it was not the proper time for their coming. (TA.) — And افروعوا They sought after herbage in its place (انتجعوا) among the first, or foremost, of the people. (S, O, K.) — افروع أهله, thus in all the copies of the K, expl. as meaning كفاهم, and likewise in the O, is a mistranscription by Sgh, whom the author of the K has here followed: it is correctly, افروع الوادي i.e. The valley sufficed its people; syn. كفاهم. (TA.) — افروع بسيد بني فلان, (O, K,) with damm,

(K,) means The chief of the sons of such a one was taken (O, K, TA) and slain. (TA.)

5. افروع أغصان الشجر The branches of the trees became abundant. (S, O, K.*) — And [hence,] افروع الوادي [The valley branched forth]. (TA.) — [See also an ex. in a verse cited voce فطيع.] — افروعت من هذا الأصل مسائل (O, Mṣb, K, TA) Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Mṣb;) or were made to be the فروع [i. e. the branches, meaning derivatives,] thereof; (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.) — افروعهم He set upon them (O, K, TA) with reviling and the like; as in the A and L: (TA:) and he was, or became, superior to them, (O, K, TA,) in eminence, or nobility; and excelled them: (TA: [see also 1:]) or it signifies, (S, K, TA,) or signifies also, (O,) he married, or took to wife, the chief of their women, (S, O, K, TA,) and the highest of them: (TA:) and افروعت بيني فلان I married among the noble and high of the sons of such a one; like تنصبتهم and تذريرهم. (TA.)

8. افروع: see 4, latter half. — Hence, (TA,) He devirginated a maid; (S, O, Mṣb, K, TA;) as also افروعا. (K.) — And hence, افروع قصيدة افروعا كذا [He broached such an ode], and افروعا معنى كذا [such meanings]: (Har p. 61:) and افروع ابقار افروعا [He broaches virgin meanings]. (TA, and Har ubi supra.)

10: see 4, former half, in two places: — and the same again, latter half, in two places.

افروع The upper, or uppermost, part of anything; (S, O, Mṣb, K;) the فرع being what branches forth (يتفرع) from the lower, or lowest, part thereof: (Mṣb:) pl. فروع only. (TA.) It is said in a trad. افروع الشجر ابعده من الحارِب قالوا فروعها [What part of trees is furthest from the plucker of the fruit? they said, The uppermost part thereof; he said, And such like is the first row of the persons worshipping in the mosque]. (TA.) Thus افروع الأذن signifies The upper, or uppermost, part of the ear; (K,* MF, TA;) pl. as above. (TA.) And افروع العينين The upper, or uppermost, parts of the two eyeballs. (TA.) — [Hence,] A branch of a tree or plant: (KL, TA:) or the head of a branch: or a great branch: and a branch of anything. (MA.) — [And hence,] A branch, or subdivision, or derivative, of anything that is regarded as a fundamental or a whole; a thing that is built, or founded, upon another thing; opposed to أصل: (K, TA:) [the pl. فروع, as opposed to أصول meaning “fundamentals,” signifies, in the conventional language of the lawyers and the men of science in general, the derivative institutes of the law, &c.: see 2:] علم الفروع [the science of the derivative institutes of

the law] is what is commonly known by the appellation of علم الفقه [the science of jurisprudence; because it is mainly concerned with institutes derived from fundamentals]. (Hájjee Khaleefeh.) — And افروع The hair of a woman: pl. as above [app. used in a collective sense like the French “cheveux”]: (K, TA:) one says امرأة امرأة طويلة [meaning a long-haired woman]. (TA.) And افروع Full [or abundant] hair. (S, O, K, TA.) — And افروع The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says هو فروع قومه He is the noble, or man of eminence, of his people or party, (S, O, TA,*) and فروعهم من فروعهم nobles, &c. (TA.) — And [app. from the same word as signifying “a branch of a tree,”] افروع valley branching off. (TA.) And افروع channel in which water runs to the شعب (K, TA) i. e. the وادي [here meaning the water-course in a low tract or between the two acclivities of two mountains]: (TA:) [but] in this sense its pl. is فروع. (K, TA.) — Also [or فروع] A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof: (As, TA:) and افروع a bow that is not [made from a branch] divided lengthwise (S, O, K, TA) is called قوس فروع; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قوس فروع: (S, O:) or the فرع is [one] of the best of bows: (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says قوس فروع and فرعة. (K.) — Also, i. e. فروع, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is فروع which has this signification; but this is said by Sgh [app. in the TS], and after him by the author of the K, to be a mistake; and a verse in which it occurs with the , quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the , quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify “a branch,” and be metonymically used as meaning recent property. (TA.) — See also the next paragraph, latter half.

افروع The firstling of the camel, (S, Mgh, O, Mṣb, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Mṣb, K,) looking for a blessing thereby; (S, O, Mṣb;) and افروع signifies the same: (Mgh, Mṣb:) hence, (Mgh, O, K,) it is said in a trad., لا فروع ولا عبيرة (S, O, K,*) or ولا عبيرة [see عبيرة:] or when the camels amounted to the number for which their owner wished, they sacrificed [a firstling]: (TA:) or when one's camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and

the Muslims used to do it in the first part of El-Islám: then it was abrogated: (K, TA:) accord. to the Bári' and the Mj, the *firstling of camels* and also *that of sheep or goats* are thus called: (Msb:) the pl. [of فَرَعٌ] is فَرَعٌ, with two dammehs. (K.) It is said in a prov., *أَوَّلُ الصَّيْدِ فَرَعٌ* [The first of what are taken by the chase or the like is a فرع] as being likened to a firstling: so says Yezed Ibn-Murrah. (TA. [See Freytag's Arab. Prov., i. 35.]) — The poet Ows Ibn-Hajar, (S, O,) or Bishr Ibn-Abee-Kházim, has used it as meaning *The skin of a فرع*; (S, O,*) suppressing the prefix جلد: (S:) for they used to clothe with its skin another young one of a camel, in order that the mother of the one sacrificed might incline to it [and yield her milk]. (O; and the like is said in the TA.) — Also, and فَرَعٌ, Lice: (S, K:) or, as some say, *small lice*: (TA:) and *one thereof* is termed فَرَعَةٌ and فَرَعَةٌ: (S, K:) or, accord. to some, فرعة signifies a large louse. (TA.) — And the former (فَرَعٌ), *Food that is prepared* [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as خَرَسٌ signifies such as is on the occasion of a woman's bringing forth. (TA.) — And *A portion, or share*; syn. قِسْمٌ: (O, K, TA:) accord. to some, peculiarly of water. (TA.) — See also فَرَعٌ, last quarter. — It is also the inf. n. of فَرَعٌ. (TA. [See 1, last sentence.])

فَرَعَةٌ *A high, or an elevated, place of a mountain*: pl. فِرَاعٌ: so in the saying, *إِيْتِ فَرَعَةً مِنْ فِرَاعِ الْجَبَلِ فَاتَزَيَّنْهَا* [Come thou to one of the high places of the mountain and descend it]: (S, TA:) or, as some say, it signifies particularly the *head of a mountain*. (TA. [See also فَرَعَةٌ.]) — And فَرَعَةُ الْجَلَّةِ *The highest, or uppermost, of the dates of the [receptacle called] جَلَّةٌ* [q. v.]. (TA.) — And فرعة الطريق [i. e. فَرَعَةُ الطَّرِيقِ] and فرعته [sic, app. فَرَعْتَهُ,] and فَرَعَاؤُهُ and فَرَعَتُهُ all signify *The highest part of the road, and the place where it ends: or the conspicuous and elevated part thereof: or فَرَعَتُهُ signifies the sides, or borders, thereof*. (TA. [See also فَرَعَةُ الطَّرِيقِ.]) — And one says, *فَرَعْتُ فِي فَرَعَةٍ مِنَ النَّهَارِ* I came to him in a first part of the day. (TA.) — See also فَرَعٌ, latter half.

فَرَعَةٌ *The blood of the virgin on the occasion of devirgination*.

فَرَعَةٌ: see فَرَعَةٌ. — [Also] *A piece of skin that is added in the قَرْبَةِ [or water-skin] when the latter is not full-sized, or complete*. (O, K.) — See also فَرَعٌ, first quarter, in two places: — and the same again, latter half, in one place. — It is also a pl. of فَرَعٌ [q. v.]. (O, K.)

فُرُوعُ الْجَوَازِ means *The most intense degree of heat*: (S, O, TA:) [or rather الفُرُوعُ is a name of a certain asterism of الجَوَازِ (which is an appel-

lation of Orion and of Gemini, either whereof may be here appropriately meant,) *at the season of the auroral rising of which the heat becomes most intense*:] Abou-Khirásh says,

وَعَلَّ لَهَا يَوْمَ كَانَ أَوَارَهُ
ذَكَ النَّارِ مِنْ نَجْمِ الْفُرُوعِ طَوِيلِ

[And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the فُرُوعُ; a long day]: (S, O, TA:) in the S, وَعَلَّ لَهَا; but correctly لَهَا, meaning to the she-asses: (TA:) and Abou-Sa'eed related it as above with the unpointed ع in الفُرُوعُ: (S, O, TA:) in the same manner, also, it is expl. by him as used in the phrase *فِيحُ نَجْمِ الْفُرُوعِ* [which I would render *the vehement raging of the heat of the asterism of the فُرُوعُ*] in a verse of Umeiyeh Ibn-Abee-Áidh; El-Jumaheer related it differently, with غ; but the فُرُوعُ [or rather the فُرُوعَانِ] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فيح. (TA.)

فُرُوعٌ, occurring [with tenween, perfectly decl.,] in a verse of Umeiyeh Ibn-Abi-š-Salt, (O, K,) i. q. فُرُوعُونَ, (O,) which is a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as فَيَصْرٌ was of the Room [or Greeks of the Lower Empire], and كَسْرِي of the Persians, (Ksh in ii. 46,) [and also] a foreign word, (Msb,) [wherefore it is imperfectly decl., in Hebr. פַּרְעֹה, i. e. Pharaoh,] a dial. var. of فُرُوعُونَ, or used by poetic license: (K:) the pl. of the latter is فَرَاعِنَةٌ. (Msb.)

فُرُوعُونَ: see the next preceding paragraph,

فَارِعٌ [Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say *جَبَلٌ فَارِعٌ* *A mountain higher, or taller, than what is next to it*. (S, O.) — And *High, or tall*; applied to a man, and to an extended gibbous piece of sand. (TA.) — And *High, or elevated; goodly in form or aspect or appearance; beautiful*: (Abou-Adnán, O, K:) or [simply] *high* [app. in rank or dignity]: (IAqr, O:) and also *low, ignoble, or mean*: (IAqr, O, K:) thus having two contr. significations. (O, K.) — And a man of the Arabs said, *لَقِيتُ فُلَانًا فَارِعًا مَفْرَعًا*, meaning [I met such a one] one of us ascending and the other descending. (S, O, TA.) — Also sing. of فَرَعَةٌ, which signifies *The armed attendants, or guards, of the Sultán, or sovereign*: (O, K, TA:) it is like فَرَعٌ. (TA.)

فَارَعَةٌ *The higher, or highest, part of a mountain [and of a valley]: one says, انزِلْ بِفَارَعَةِ الْوَادِي* [Alight thou in the higher, or highest, part of the valley, and beware of its lower, or lowest, part]. (S, O.) See also فَرَعَةٌ, in two

places. — الفَارَعَةُ مِنَ الْغَنَائِمِ means *The surplus that is deducted* [so I render المَرْفَعَةُ الصَّاعِدَةُ, app. such things as cannot be divided and are therefore removed,] *from the main stock of the spoils before they are divided into fifths*. (TA.) — And فَوَارِعٌ, (pl. of فَارَعَةٌ, TA,) applied to تِلَاعٌ, [a word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. تَلَعَةٌ,)] (S, O, K,*) means *Of which the channels wherein the torrents flow are in high, or elevated, parts*. (S, O, K.)

فَيَفْرَعٌ (K, TA) and فَيَفْرَعٌ (TA) *A species of trees*. (K, TA.)

أَفْرَعٌ *Free from deficiency in the hair [of the head]*; (S, O, K;) contr. of أَصْلَعٌ; (IDrd, S, O, K;) used only in this sense; not applied to a man who is large in the beard or in the whole head of hair: (IDrd, S, O:) the Prophet was أَفْرَعٌ, (S, O,) and so was Abou-Bekr, (O, K,) and 'Omar was أَصْلَعٌ: (O:) fem. فَرَعَاءٌ; (S, O, K;) accord. to IDrd, applied to a woman as meaning *having much hair*: (S, O:) pl. فُرْعَانٌ, (O, K,) like its contr. صَلْعَانٌ; (O;) and also فُرْعٌ. (K.) 'Omar, being asked, "Are the صَلْعَان better or the فُرْعَان," said "The فُرْعَان are better," meaning to assert the superior excellence of Abou-Bekr over himself. (O.) — فَرَعَاءُ الطَّرِيقِ: see فَرَعَةٌ.

— Also i. q. مَوْسُوسٌ [app. as meaning *Such as is subject to diabolical promptings or suggestions*]: so in the trad., لَا يُؤْمِنُكَ إِلَّا فَرَعٌ [The افرع shall by no means act as your Imám]. (Nh, K, TA.)

مُفْرَعٌ الكَتِفِ (TA.) — مُفْرَعٌ الكَتِفِ *Anything tall*. (TA.) — مُفْرَعٌ الكَتِفِ *A man broad in the shoulder-blade*: (S, O, TA:) or *high therein*. (TA.) And كَتِفٌ مُفْرَعَةٌ *A shoulder-blade high, projecting, and broad*. (TA.)

مُفْرَعٌ: see فَارِعٌ, last sentence but one.

مِفْرَعٌ *One who interposes as a restrainer between persons [at variance], (O, K, TA,) and makes peace, or effects a reconciliation, between them*: (TA:) pl. مَفَارِعٌ. (S, O, K.)

فرعن

Q. 2. تَفْرَعَنَ He (a man, TA) *affected the nature, or disposition, of the فَرَاعِنَةُ* [pl. of فُرُوعُونَ, and here meaning such as are inordinately proud or corrupt or unbelieving, &c., as were the Pharaohs]. (S, O, K, TA.)

فَرَعَنَةٌ *Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast*; (S, K, TA;) and *pride, haughtiness, or insolence*. (TA.)

فُرْعُونٌ [Pharaoh;] *the surname of El-Weleed Ibn-Mus'ab, king of Egypt*: (S:) or *the surname of every king of Egypt*: (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] *anyone inordinately proud or corrupt or*

unbelieving; (S, K;) insolent and audacious in acts of rebellion or disobedience, or extravagant therein and in wrongdoing: as also فرعون and فرعون; (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. فراعنة. (Msb, K, TA.) It is said in a trad., هذِهِ فرعون هذه الأمة [app. meaning *One of us is the Pharaoh of this people, or nation*]. (S: in one of my copies of the S, فرعون and أخذنا.) — And [it is said that] الفرعون signifies *The crocodile*, (K, TA,) in the language of the Copts. (TA.)

الدروع الفرعونية Certain coats of mail so called in relation to the فرعون [or Pharaoh] of Moses. (Sh, TA.)

فرغ

1. فرغ, [aor. 2; and app. فرغ, aor. 2 and 2, as below; inf. n. فروغ and فرأغ; or, accord. to some, the latter is a simple subst., but it is more commonly used than the former;] said of a thing, *It was, or became, empty, vacant, void, devoid, destitute, or unoccupied*; syn. خلا. (Msb.) [You say, فرغ من كذا *It was, or became, empty, vacant, void, devoid, or destitute, of such a thing; or unoccupied thereby*.] And فرغ لك [The thing was, or became, vacant, or unoccupied, for thee; as though it were a place, or a vessel: and hence, *the thing was, or became, exclusively for thee*]. (TA voce خلا.) — [Hence,] فرغ (O, *K, *TA) said of a man, (TA,) [and app. فرغ also, as below,] inf. n. فروغ, † *He died*; (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) — And فرغ من الشغل, (S, O, Msb, K, *) aor. 2, inf. n. فروغ (S, O, Msb, K) and [more commonly] فرأغ (S, O, K,) or the latter is a simple subst.; (Msb;) and فرغ, aor. 2, (O, K,) mentioned by Yoo; (O;) and فرغ, aor. 2, (O, Msb, K,) of the dial. of Temeem; (Msb;) and فرغ, aor. 2, a compound of two dial. vars.; (O, Msb;) *He was, or became, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure*. (K, *TA.) [See also 5.] — [And hence,] فرغ من الأمر *He ceased from, ended, or finished, the affair*. — And فرغ له and إليه, (O, Msb, K, TA,) aor. 2 and 2; (TA;) and فرغ, (O, *Msb, K, *TA,) aor. 2; inf. n. فروغ and [more commonly] فرأغ; (TA;) *He made him, or it, his object, or the object to which he directed himself*; syn. قصد. (O, Msb, K, TA:) [or *he made him, or it, his exclusive object*; agreeably with an explanation of the phrase here following]: whence, in the Kur [lv. 31], سنفرغ لكم *We will make you our object*; expl. by IĀar as meaning *سنعبد* [which is syn. with *سنقصد*]; (TA;) and some read سنفرغ; (O, TA;) and some, سنفرغ; (O;)

and some, سنفرغ, asserting that Temeem say نعلم; (O, TA;) and some, سنفرغ اليكم, meaning *سنقصد اليكم*; or سنفرغ لكم means *We will apply ourselves exclusively (سنسجد) to the reckoning with, and the requiting of, you*; and it is said to be a threat; (Bd;) a metaphorical phrase, from a man's saying to him whom he threatens, سافرغ لك, (Ksh, Bd,) meaning *I will apply myself exclusively to the making an assault upon thee*: (Ksh:) one says [also] in threatening, لا فرغن لك [meaning in like manner *I will assuredly apply myself &c.*]. (TA.) [See, again, 5.] — فرغ الماء, (S, O, K,) aor. 2, (S, K,) inf. n. فرأغ, (S, TA,) *The water poured out or forth, or became poured out or forth*. (S, O, K.) — فرغ, [aor. 2,] inf. n. فرأغ, † *He (a horse) was easy, or good, and quick, in pace, and wide in step*. (TA.) — فرغت, فرغتة † *The [wound made by a] stroke, or blow, was wide*; (O, K, TA;) likened to the فرغ of the leathern bucket. (TA.) — And فرأغ (as an inf. n. of which the verb is فرغ, TK) signifies *The being impatient, and disquieted or disturbed or agitated*. (O, K.) — فرغ as trans.: see 4.

2. فرغته *I made it empty, vacant, void, devoid, destitute, or unoccupied*; as also فرغته. (Msb.) فرغ الطررف signifies *The making the receptacles empty*. (S, O, K.) And some read [in the Kur xxxiv. 22], حتى إذا فرغ عن قلوبهم, (O, TA,) expl. as meaning *Until, when their hearts shall be made void of fear, or fright*: or, accord. to IJ, فرغ and فرغ and فرغ [which are all mentioned as readings in the same passage] have one meaning. (TA. [See 2 in art. فرغ.]) — [Hence one says, فرغه لكذا *He made him to be, or become, or he left him, vacant from, devoid of, or free from, business, occupation, or employment; or made him to be unoccupied, unemployed, or at leisure; so that he might apply himself exclusively to such a thing*.] — See also the next paragraph.

4: see 2, first sentence. — افرغه, (S, O, K,) inf. n. افرأغ and افرغ, (O,) signifies [also] *He poured it out, or forth*; (S, O, K;) namely, water [&c.]; (S;) as also فرغه, (S, O, K,) inf. n. فرأغ; (S, O;) and افرغ likewise signifies *he poured forth blood*; (S, O, K;) and فرغ عليه, meaning *he poured out, or forth, upon him, the water*, is mentioned by Th, who has cited as an ex.,

- فرغن الهوى فى القلب ثم سقينه
- صبابت ماء الحزن بالاعين الشجل

[They (referring to women) poured desirous love into the heart; then they gave him to drink the remains of the water of grief, by looking with the wide eyes: but perhaps فرغن is here used for فرغن, by poetic license, for the sake of the metre]: (TA:) افرأغ signifies *A single act of افرأغ*; and hence the trad. كان يفرغ على رأسه ثلاث افرأغات

[He used to pour upon his head three pourings]. (TA.) — [Hence,] ربنا افرغ علينا صبرا, in the Kur [ii. 251 and vii. 123], means † *O our Lord, pour forth upon us patience*, like as [the water of] the leathern bucket is poured forth: (O, TA:) or *send down upon us patience* (Msb, *TA) that shall envelop us: (TA:) or افرغ الله عليه الصبر means † *God inspired him with patience*. (Msb in art. رطب.) — [Hence, also,] افرغ عليه ذنوبا [lit. *He poured forth upon him a bucketful of water*] means † *he talked with him of that in consequence of which he was confounded, or perplexed, by shame*. (TA.) — افرغ also signifies *He poured metal, such as gold and silver &c., in a molten state, into a mould*. (TA.) And *He cast a thing, i. e. formed it by pouring molten metal into a mould*. (Msb. [See its pass. part. n., مفرغ.]) — And افرغ عند الجماع *He poured forth his ماء [or sperma] on the occasion of جماع*. (TA.)

5. تفرغ *He was, or became, or he made himself to be, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure*; syn. تخلى من الشغل. (O, K.) [See also الشغل.] Hence the trad. of the Prophet, ما تفرغوا من هموم الدنيا ما استطعتم [Be ye, or make yourselves to be, vacant, or free, from the anxieties of the present state of existence as much as ye are able]. (O.) — And تفرغت لكذا [I was, or became, or I made myself to be, vacant, or free, from business, occupation, or employment; or unoccupied, unemployed, or at leisure; for such a thing: and I applied myself exclusively to such a thing]: (S: [these meanings are there indicated, but not expressed; and are well known:]) one says, تفرغ للعبادة [He applied himself exclusively to religious service]: (Msb in art. بتل:) and تفرغت للأمر means [also, simply,] [i. e. I addressed, or applied, or directed, myself, or my regard, or attention, or mind, to the affair]. (Msb in art. صد.) [See also تخلى تفرغ به signifies تخلى به [meaning *He confined himself exclusively to it; or contented himself with it exclusively of other things*]. (K and TA in art. خلو.)

8. افرغت *I poured forth upon myself* (S, O) water: (S:) [and so افرغت على نفسى for one says,] وايت يفرغ الماء ثم يفرغه على نفسه [I saw him taking, or lading out, the water; then pouring it forth upon himself]. (A, TA.) And افرغت انا نفسي ماء *I poured out for myself water*. (O, K.)

10. استفرغ [He drew forth water &c.]. One says, استفرغ ما فى الراوية من الماء [He drew forth what was in the leathern water-bag, or pair of leathern water-bags, of water]. (TA in art. عزل.) El-Akhtal said respecting Esh-Shaabee, meaning to denote the largeness of the latter's retentive faculty, انا استفرغ من انا واحد وهو يستفرغ من انا استفرغ من انا: [I draw from one vessel, and he

by words in the next but one of the preceding verses. (O.) [See also another reading voce فرغ; and another, voce فرغ.] And it is said in a form of prayer, اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَيْشَ الرَّافِعَ وَالْمَالَ الْفَارِغَ [O God, I ask of Thee ample, or abundant, and pleasant, or good, means of subsistence, and cattle free from labour]. (TA.) And one says, فُلَانٌ فَارِغٌ مَشْغُولٌ, meaning †Such a one is devoted to that which is unprofitable. (TA in art. شغل.) And هَذَا كَلَامٌ فَارِغٌ † [This is empty talk or language]. (TA.)

أَفْرَغٌ [More, and most, empty &c.: and more, and most, free from business &c.]. أَفْرَغٌ مِنْ فَوَادٍ [More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See فرغ, latter half.]) See also another prov., voce حَجَامٌ. — Also i. q. فَارِغٌ, q. v.: (O, K:) fem. فَرِغَاءٌ: see فَرِغٌ.

مَفْرُغٌ A place of pouring out or forth: (O, TA:) and [particularly] the part of the leathern bucket that is next to the fore part of the watering-trough. (TA.) See فَرِغٌ, second sentence. — Also i. q. سِيلَانٌ [app. سِيلَانٌ i. e. The flowing of water &c.; as an inf. n. of فَرِغٌ said of water]. (TA.)

دِرْهَمٌ مَفْرُغٌ A dirhem [cast, i. e.] poured into a mould; not مَضْرُوبٌ [coined or minted]. (TA.) And حَلَقَةٌ مَفْرُغَةٌ A ring that is solid (S, O, K, TA) in the sides [that compose the round], (S, O,) and [continuous,] not cut. (TA.) One says, هُمٌّ كَالْحَلَقَةِ الْمَفْرُغَةِ لَا يَدْرِي أَيْنَ طَرَفَاهَا [They are like the solid and continuous ring, of which it is not known where are the two ends]: (A, TA:) a prov., applied to a company of men united in words and action. (TA in art. حلق.) — مَفْرُغٌ is also an inf. n. of أَفْرَغُهُ [q. v.]. (O.)

مُسْتَفْرَغَةٌ A she-camel having much milk. (O, K.) [See also فَرَاغٌ.] — مُسْتَفْرَغٌ † A horse that does not reserve aught of his run [i. e. of his power of running, for the time of need; that exhausts his power thereof]. (O, K, TA.)

فَرِغٌ

فَرِغٌ (S, A, L, K) and فَرِغَةٌ (L) [the former app. a coll. gen. n., and the latter the n. un., Purslane, or garden purslane;] the herb called الْبَقْلَةُ الْحَمِيقَاءُ (S, A, L,) which does not grow in Nejd, (L,) also called فَرِغِيْنٌ (S, A,) i. q. رَجَلَةٌ (S, L, K:) an arabicized word, from the Pers. پَرِيْسَن, which signifies “broad-winged.” (AHn, L, K.) — Also, the former, The كَعَابِرُ [which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.)

فَرِغَةٌ: see the preceding paragraph.

فرق

1. فَرَقَ بَيْنَ الشَّيْئَيْنِ (S, Mgh, O, Mṣb, K,*) aor. 2, (S, Mgh, O, Mṣb,) and in one dial. 3, (Mṣb, TA,) inf. n. فَرَقٌ and فَرَقَانٌ (S, O, Mṣb, K,) the latter of which has a more intensive signification, (TA,) He made a separation, or a distinction, or difference, (Mṣb, K, TA,) between the two things, (K,* TA,) or between the parts of the two things: (Mṣb:) relating alike to objects of sight and to objects of mental perception: (TA:) IʿAṣ, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and فَرَقَ, to persons, or material things: (Mṣb: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Mṣb.) It is said in the Kur [v. 28], فَاقْرَأْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, فَاقْرَأْ.

(Mṣb, TA.) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ, in the Kur [xlv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katādeh. (O, TA.) And in the phrase وَقَرَأْنَا فَرَقَانَهُ (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَرَقَانَهُ is meant We have made it distinct, (S, O, K, TA,) and rendered it free from defect, (O, K, TA,) and explained the ordinances therein: (TA:) but some read فَرَقَانَهُ, meaning We have sent it down in sundry portions, in a number of days. (S, TA.) وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ (O, K, TA,) in the Kur [ii. 47], (O, TA,) means And when we clave because of you the sea; i. q. فَلَقْنَاهُ: (O, K, TA:) another reading, فَرَقْنَا, meaning we divided into several portions, is mentioned by IJ; but this is unusual. (TA.) It is also said that الْفَرَقُ is for rectification; and التَّفْرِيقُ, for vitiation: and IJ says that إِنَّ الَّذِينَ فَرَقُوا † وَيَنْهَرُ †, in the Kur [vi. 160, and the like occurs in xxx. 31], means Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves: but that some read فَرَقُوا وَيَنْهَرُ, without teshdeed, meaning, have severed their religion from the other religions [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the former reading, for sometimes فَعَلَ has the same meaning as فَعَّلَ. (TA.) IJ also says that فَرَقَ لَهُ عَنِ الشَّيْءِ signifies He made the thing distinct, or plain, to him. (TA.) — فَرَقَ الشَّعْرَ بِالْمِشْطِ, aor. 2 and 3, inf. n. فَرَقٌ, He separated his hair with the comb: and فَرَقَ رَأْسَهُ بِالْمِشْطِ, inf. n. تَفْرِيقٌ, He separated the hair of his head with the comb. (TA.) [And it is implied in a trad. cited in the O and TA that فَرَقَهُ signifies the same as the latter of the two phrases in the next preceding sentence.] — فَرَقَ لَهُ الطَّرِيقُ (S, O, K,) inf. n. فَرُوقٌ (K,) The road presented itself to him divided into two roads: (S, O, K, TA:) or [it means] an affair presented

itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA, as from the K: [but not in the CK nor in my MS. copy of the K:]) and hence, in a trad. of IʿAb, فَرَقَ لِي رَأْيٌ An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, فَرَقَ لِي هَذَا الْأَمْرُ, inf. n. فَرُوقٌ, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, فَإِنْ نَدَى يَفْرُقُ لِلْإِمَامِ رَأْيٌ [And if an idea, or an opinion, appear not, or occur not, to the Imām]. (Mgh.) — فَرَقَتْ said of a she-camel, and of a she-ass, (S, O, K,) aor. 2, (S, O,) inf. n. فَرُوقٌ, She, being taken with the pains of parturition, went away at random in the land. (S, O, K.) — فَرَقَ (O, K,) aor. 2, (K,) He voided dung; syn. ذَرَقَ [which is said of a bird, and sometimes of a man]. (O, K. [See also أَفْرَقَ.]) — And He possessed a فَرُوقٌ [q. v.] (O, K, TA) of sheep or goats: (O, TA:) accord. to the K, of date-stones with which to feed camels: but the former explanation is the right. (TA.) — فَرَقَهَا (K,) inf. n. فَرِغَةٌ (TA,) He fed her (i. e. a woman) with فَرِغَةٌ [q. v.]; as also فَرَقَهَا (K,) inf. n. إِفْرَاقٌ (TA.) — فَرَقْتَنِي † فَرَقْتَنِي †, aor. 2, [He vied with me in fear and] I exceeded him in fear. (Lh, L, TA.) — See also 2, last sentence. — فَرِقٌ (S, O, Mṣb, K,) aor. 2, (Mṣb, K,) inf. n. فَرِقٌ (S, O, Mṣb,) He feared; or was, or became, in fear, afraid, or frightened. (S, O, Mṣb, K.) You say, فَرِقْتُ مِنْكَ [I feared thee, or was in fear of thee]: (S, O, Mṣb:*) but you should not say, فَرِقْتُكَ: (S, O:) Sb [however] mentions فَرِقَهُ, suppressing مِنْ. (TA.) And you say also, فَرِقَ عَلَيْهِ [He feared for him]. (TA.) — And فَرِقَ, aor. 2, He entered into a wave, [which is termed فَرِقٌ] and dived therein. (K.) — And the same verb accord. to the K, but accord. to Sgh [in the O] it seems, from the context to be فَرِقَ (TA,) He drank (O, K) the measure called فَرِقٌ (O,) or with the فَرِقٌ (K, TA.)

2. تَفَرَّقَ (S, O, K,) inf. n. تَفْرِيقٌ and تَفْرِيقَةٌ (S, O, K,) He separated it [into several, or many, portions]; disunited it [i. e. a thing, or a collection of things]; or dispersed, or dissipated, it; or did so much [or greatly or widely]; syn. بَدَّدَهُ. (K.) And بَيْنَ الْأَشْيَاءِ [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And عَلَيْهِمْ فَرَقَهُ and عَلَيْهِمْ He scattered, or distributed, it among them, and to them.] See 1, former half, in five places. It is said in a trad. of 'Omar, فَرَقُوا عَنِ الْمَنِيَّةِ وَأَجْعَلُوا الرَّأْسَ رَأْسَيْنِ (Mgh, O,*) meaning Separate ye your cattle by way of preservation from death, [und make the one head two head,] by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh, O.) And it is said in a trad. respecting the poor-rate, لَا يَفْرُقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ There shall be no separating what is put together, nor shall

there be a putting together what is separate. (TA. [The reason is, that by either of these acts, in the case of cattle, the amount of the poor-rate may be diminished.]) يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ [in the Kur ii. 96, meaning *Whereby they might dissolve, break up, discompose, derange, disorganize, disorder, or unsettle, the state of union subsisting between the man and his wife, in respect of affairs and of the expression of opinion, or, briefly, whereby they might cause division and dissension between the man and his wife.*] is from التَّفْرِيقُ as meaning تَشْتِيبُ الشَّمْلِ وَالْكَلِمَةِ (El-Isbahānee, TA.) One says also, فَرَّقَ الْأَمْرَ, meaning شَتَّه [i. e. *He discomposed, deranged, disorganized, disordered, or unsettled, the state of affairs.*] (§ in art. شت.) And فَرَّقَ عَلَيْنَا الْكَلَامَ [lit. *He scattered speech (app. meaning he jabbered) at us, or against us.*] (K in art. بق: see R. Q. 1 in that art.) In the saying in the Kur [ii. 130 and iii. 78], لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ, [We will not make a distinction between any of them], the verb is allowably made to relate to أَحَدٌ because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.]) See, again, 1, near the middle. — فَرَّقَهُ, (O, TA.) inf. n. تَفْرِيقٌ, (O, K, TA.) also signifies *He made him to fear, or be afraid; put him in fear; or frightened him*: (O, K, TA.) and أَفْرَقْتُهُ I made him to fear, or be afraid of, him, or it: (Mṣb:) and Lh mentions فَرَّقْتُ الصَّبِيَّ as meaning *I frightened the boy, or child*; but ISd says, I think it to be فَرَّقْتُ. (TA.)

3. فَرَّقَهُ, inf. n. مُفَارَقَةٌ and فِرَاقٌ, (§, Mṣb, TA.) *He separated himself from him, or it; or left, forsook, or abandoned, him, or it: or he forsook, or abandoned, him, being forsaken, or abandoned, by him*: syn. بَايَنَهُ; (TA;) and فَارَزَهُ, and قَاطَعَهُ; (A in art. فرز;) and تَرَكَهُ. (Mṣb in art. ترك.) And فَارَقَ أَمْرَاتَهُ *He separated himself from his wife.* (TA.) — فَارَقْتُ فَلَانًا مِنْ حِسَابِي عَلَى كَذَا وَكَذَا *I released such a one from my reckoning with him on such and such terms agreed upon by both*: and so صَادَرْتُهُ عَلَى كَذَا وَكَذَا. (TA.) And فُورِقَ عَلَى مَالٍ يُؤَدِّيهِ *He (an agent) was released from being reckoned with on the condition of his paying certain property for which he became responsible.* (TA in art. صدر.) — فَارَقْتَنِي فَرَقْتَهُ: see 1, last quarter.

4. افرقوا إبلهم They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young. (IAḡr, O, K.) — And افرق غنمه *He made, or caused, his sheep, or goats, to stray; and neglected them, or caused them to become lost, or to perish.* (TA.) — And افرق *He lost a portion of his sheep or goats.* (IKh, TA.) — And *His sheep, or goats, became a فريقة* [q. v.]. (IKh, TA.) — افرق *He recovered*; (Lth, Aḡ, Az, S, O, K;) or *recovered, but not completely*; (Aḡ, O, K;) to which IKh adds, *quickly*; (TA;) i. e., a sick person from (من) his sickness; (Aḡ, Az, S, O, K;) and one fevered from his fever; (Aḡ, S;) and one smitten

with the plague: (Lth, TA:) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.) — افرقت *She (a camel) had a return of some of her milk.* (O, K.) — افرق said of a man, and of a bird, and of a beast of prey, and of a fox, *He voided dung, or thin dung.* (Lh, TA. [See also 1, last quarter.]) — And افرقه *He, or it, caused him to void dung*; syn. أَذْرَقَهُ. (K. [But I do not find اذرق mentioned except as an intrans. v.]) See also فرقة, last sentence. — افرقها: see 1, last quarter. — أَفْرَقْتُهُ مِنْهُ: see 2, last sentence.

5. تَفَرَّقُوا, inf. n. تَفَرُّقٌ (O, K) and تَفَرَّقُوا, (K, TA,) with two kesrehs, but accord. to the "Nawādir" of Lh تَفَرَّقُوا, (TA,) [and in the CḲ تَفَرَّقُوا,] *It was, or became, separated, or disunited: or separated much, or greatly, or widely, or into several, or many, portions; or dispersed, or dissipated: contr. of تَجَمَّعَ: and افترق signifies the same*: (K, TA:) and so does انفرق: (TA:) all are quasi-pass. of فَرَّقْتَهُ: (§, TA:) [or rather the second and third have the former of the meanings mentioned above: and تَفَرَّقُوا has the latter of those meanings:] or افترقا is said of two sayings, as quasi-pass. of فَرَّقْتُ بَيْنَهُمَا: and تَفَرَّقُوا, of two men, as quasi-pass. of فَرَّقْتُ بَيْنَهُمَا: (Mgh, Mṣb, TA:) so says IAḡr: (Mṣb:) [but] one says also, افترق القوم [The party, or company of men, became separated; or they separated themselves:] (Mṣb:) and Esh-Shāfi'ee has used افترقا as relating to two persons buying and selling; (Mṣb, TA;) and so have Aḡmad [Ibn-Hambal] and Aḡboo-Hanefeh and Mālik and others. (TA.) It is said in a trad., ابيعان بالخيار ما لم يتفرقا i. e. [The buyer and seller have the option to annul their contract] as long as they have not become separated bodily; (Mgh, Mṣb;) originally, ما لم يتفرقا; for this is the proper meaning. (Mṣb.) تَفَرَّقَتْ بِهِرَ الطَّرِيقِ [properly *The roads became separate with them.*] means every one of them went one [separate] way. (TA.) [And one says, شذبت الأغصان (§ in art. شذب, &c.) *The branches were, or became, or grew out, apart, one from another; divaricated; diverged; forked; straggled; or spread widely and dispersedly.* And تَفَرَّقَ أَمْرُهُ *His affair, or state of affairs, became discomposed, deranged, disorganized, disordered, or unsettled, so that he considered what might be its issues, or results, saying at one time, I will do thus, and at another time, I will do thus*: see أَجْمَعَ; and شَتَّ: and افترق signifies the same: see an ex. voce فشا, in art. فشو. And تَفَرَّقَتْ كَلِمَتُهُمْ (K voce شال, in art. شول,) *Their expression of opinion was, or became, discordant*: and تَفَرَّقَتْ آرَأُؤُهُمْ *Their opinions were, or became, so.*]

6. تفارقا They separated themselves, one from another; or left, forsook, or abandoned, one another. (TA.)

7. انفرق, of which مُنْفَرِقٌ may be an inf. n. [like انفرقا], as well as a n. of place, *It was, or became,*

separated, or divided. (O, K.) See also 5. [Hence,] انفرق الفجر i. q. انفلق [The dawn broke]. (TA.)

8. افترق: see 5, first sentence, in three places: and also in the last sentence but one.

فَرَّقٌ [is originally an inf. n.: but is often used as a simple subst. meaning *A distinction, or difference, between two things.* — Hence,] *The line [or division] in the hair of the head*: (K: [see also مَفْرُقُ:] or, as some say, the part, of the head, extending from the side of the forehead to the spiral curl upon the crown: an ex. occurs in a verse of Aḡboo-Dhu-eyb cited voce مَطْرَبٌ. (TA.) — [And app. *A blaze on a horse's forehead.* (See an ex. voce مُعْتَدِلٌ.)] — And [hence, perhaps,] one says, بَانَتْ فِي قَدَالِهِ فُرُوقٌ مِنَ الشَّيْبِ i. e. [app. meaning *There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest.*] (TA.) — One says also of the female comb and dresser of the hair, فَرَّقَا i. e. [She combs and dresses the hair] with such and such a mode or manner [app. of combing and dressing or of dividing]. (L. [But the last word, which seems to be in this case an inf. n., is there written without any vowel-sign.]) — Also *A certain bird or flying thing*; (O, K;) not mentioned by Aḡhāt in "the Book of Birds." (O, TA.) — And *Flax.* (K.) — See also فَرَّقٌ, in nine places.

الْفُرُقُ: see الْفُرْقَانُ. — It also signifies *A certain vessel with which one measures.* (TA. [See also فَرَّقٌ.]) — And [it is said that] الْفُرْقَانُ signifies قَدْحَانِ مَفْتَرِقَانِ [app. meaning *Two separate bowls, or milking-vessels, supposing the former word to be قَدْحَانِ; the latter word being مُفْتَرِقَانِ.*] (TA. [This is app. said in explanation of فُرْقَانِ ending a verse in which it means "milking-vessels:" but it is said in the S, and in one place in the TA, that it is in that instance pl. of فَرَّقٌ or فَرَّقٌ, q. v.]])

فَرَّقٌ *A piece, or portion, that is split from a thing, or cleft therefrom*; (§, O, K;) whence its usage in the Kur xxvi. 63: (§, O:) and *a portion of anything* (K, TA) when it is separated; and the pl. is فُرُوقٌ: (TA:) or *a portion that is separated, or dispersed, of a thing*; and thus it is said to mean in the Kur ubi suprā; and the pl. is أَفْرَاقٌ, like أَحْمَالٌ as pl. of حَمْلٌ. (Mṣb.) See also فَرَقَةٌ. — Also *A great flock or herd, of sheep or goats*: (§, O, K:) and (as some say, TA) *of the bovine kind: or of gazelles: or of sheep, or goats, only: or of straying sheep or goats; as also فَرِيقَةٌ* (K, TA,) and فَرِيقَةٌ: (TA:) or *less than a hundred*, (K, TA,) of sheep or goats. (TA.) فَرِقَانِ مِنْ طَيْرٍ صَوَاتٍ, occurring in a trad., in which the second and third chapters of the Kur-ān are likened thereto, (L,) means *Two flocks [of birds expanding their wings without moving them in flight].* (L, TA: but the first word, in both, is without any vowel-sign.) See, again, فَرَقَةٌ. — And *A set of boys.* (O, K.) An

Arab of the desert said of some boys whom he saw, هُولَاءُ فِرْقٍ سَوِيٍّ [These are a bad set of boys]. (O.) — And A distinct quantity of date-stones with which the camel is fed. (K.) — [And app. Any feed for one's beast: see an ex. in art. جِل, conj. 4.] — Also A mountain. (IAar, O, K.) And A [hill, or mountain, or the like, such as is termed] هَضْبَةٌ. (IAar, O, K.) — And A wave, billow, or surge. (IAar, O, K.) — And الفِرْقُ is the name applied by the Arabs to The star [a] upon the right shoulder of Cepheus. (Kzw.)

فِرْقٌ Wideness of the space between the two central incisors, (IKh, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (YaakooB, S, O, K, TA.) And A division in the عُرْفُ [or comb] of the cock: and likewise in the forelock, and in the beard, of a man: (S, O, K:) pl. أَفْرَاقٌ. (S, O.) And sparseness, or a scattered state, of the plants, or herbage, of a land. (S, O, K.) — In a horse, The state of the hips when one of them is more prominent than the other; which is disapproved: (S, O, K, TA:) or a deficiency in one of the thighs, in comparison with the other: or a deficiency in one of the hips. (TA.) — Also The dawn: or الفِرْقُ signifies فَلَاقُ الصُّبْحِ: (K:) or what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; (ما)

الصُّبْحِ: (K:) or what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; (ما) أَنفَلَقَ مِنَ عَمُودِ الصُّبْحِ [which is one of the explanations of الفَلَاقُ in the K:] because it has become separated from the blackness of the night: (TA:) one says, أَبْيَنَ مِنْ فِرْقِ الصُّبْحِ a dial. var. of فَلَاقِ الصُّبْحِ [i. e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Mṣb, TA.)

It is also the inf. n. of فِرِقَ [q. v.: when used as a simple subst., signifying Fear, or fright]. (S, O, Mṣb.) — Also, and فِرْقٌ, (S, Mgh, O, Mṣb, K,) the latter accord. to the usage of the relaters of traditions, (Az, Mgh, O, Mṣb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, TA,) or the former is the more chaste (K, TA) accord. to Aḥmad Ibn-Yaḥyà and Khálid Ibn-Yezeed, (TA.) A certain vessel, (T, Mgh, O, Mṣb,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Mṣb, K,) holding three أَصَعُ [a pl. of صَاعٌ, (Mgh, O, Mṣb, K, TA,) or, (K, [app. referring to فِرْقٌ only,]) which is the same quantity, sixteen pints, (S, Mgh, O, Mṣb, K, TA,) i. e. twelve times the quantity termed مَدٌ by the people of El-Hijáz: (TA:) or, accord. to El-Kutabee, the فِرْقُ is sixteen pints, and the صَاعُ is one third of the فِرْقُ; but the فِرْقُ is eighty pints: or the فِرْقُ, he adds, is, as some say, four pints: (Mgh:) or it is four أَرْبَاعُ [pl. of رُبْعٌ, q. v.]; (K, TA;) thus accord. to AHát: and I Ath says, the فِرْقُ is said to be five أَقْسَاطُ; [or six; (see قِسْطٌ;)] the قِسْطُ being the half of a صَاعُ: but the فِرْقُ is a hundred and twenty pints: (TA:) in the "Nawádir" of Hishám, on the authority of [the Imám] Moḥammad, the

فِرْقُ is said to be thirty-six pints; but [Mṣr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moḥeet, that it is sixty pints: (Mgh:) the pl. is فِرْقَانٌ, (S, Mgh, O, K, TA,) which is of فِرْقٌ and of فِرْقٌ; (S, Mgh, O, TA;) and أَفْرَقٌ occurs in a trad. as a pl. [of pauc.] of فِرْقٌ meaning the measure thus called. (TA.) 'Aisheh is related to have said that she and the Prophet used to wash themselves from a vessel called the فِرْقُ. (O, Mṣb.) [In a verse of which a hemistich is cited in the S and TA, the pl. فِرْقَانٌ is used as meaning Milking-vessels. (See also الفِرْقُ.) Respecting a modern signification of فِرْقٌ (A bale, or sack, of merchandise), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

فِرْقٌ: see فِرْقَةٌ, in two places.

فِرْقٌ is applied to plants, or herbage, (تَبْتٌ) as meaning [In a sparse, or scattered, state; or] small, not covering the ground: (AHn, K, TA:) or (K) فِرْقَةٌ is applied to land, (أَرْضٌ) meaning of which the plants, or herbage, are in a sparse, or scattered, state; (S, O, K, TA;) not contiguous: (S, O, TA:) thus used, it is a possessive epithet, having no verb. (TA.) — See also فِرْقَةٌ, in two places.

فِرْقَةٌ the subst. from فَارَقَهُ; (S, MA, TA;) or from افْتَرَقَ, (Mṣb,) [i. e.] a quasi-inf. n. used in the sense of افْتِرَاقٌ; (TA;) signifying Separation, disunion, or abandonment; (MA, KL, PṢ;) and فِرَاقٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ [This shall be the separation of my and thy union]; and so is فِرَاقٌ, (O, K, TA,) which [is an inf. n. of فَارَقَهُ, and], in the Kur lxxv. 28, means the time of the quitting of the present world by death. (TA.)

فِرْقَةٌ A طَائِفَةٌ [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Mṣb, K,) and of other things; as also فِرْقٌ; (Mṣb;) and so, accord. to IB, فِرْقٌ: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. فِرْقٌ (O, Mṣb, K) and أَفْرَاقٌ (S, O, K) is pl. of فِرْقٌ (O, K) and أَفَارِيقٌ is pl. of أَفْرَاقٌ (S, O, K,) and أَفَارِقَةٌ occurs in poetry; (O, K;) or أَفَارِيقٌ may be of the class of أَبَاطِيلُ, a pl. without a sing. (O, TA.) — Also A portion of a thing in a state of dispersion; and so فِرْقٌ and فِرْقٌ. (L, TA.) — And A skin that is full [of milk], that cannot be agitated to make butter حَتَّى يُفَرَّقَ أَي يُذَرَّقَ [app. a tropical phrase meaning until it is made to void some of its contents]. (K.)

فِرْقَانٌ, originally an inf. n. (Mṣb. [See 1, first sentence.]) Anything that makes a separation, or distinction, between truth and falsity. (S, O, K.) — Hence, (TA,) الفِرْقَانُ signifies The Kur-án; (S, O, Mṣb, K;) as also الفِرْقُ. (S, O, K.) — And The Book of the Law revealed to Moses, (Az, O, K,) in which a distinction is made be-

tween that which is allowable and that which is forbidden. (O.) — And Proof, evidence, or demonstration. (O, K.) — And The time a little before daybreak: (AA, O, K:) or the dawn. (O, K.) One says, طَلَعَ الفِرْقَانُ [The dawn rose]. (O.) — And Aid, or victory: (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الفِرْقَانِ in the Kur [viii. 42]: (O:) or by this phrase is meant The day of Bedr, (O, K,) in which a distinction was made between right and wrong. (O.) — And The cleaving of the sea: so it means [accord. to some] in the Kur ii. 50. (O, K.) — And Boys: (O, K:) such the people of the olden time used to make witnesses [in law-suits or the like]. (O.) — It is also pl. of فِرْقٌ (S, M, O, K) and of فِرْقٌ. (S, Mgh, O.)

فِرَاقٌ and فِرَاقٌ: see فِرْقَةٌ.

أَفْرُقٌ: see فِرْقَةٌ, in two places: — and أَفْرُقٌ, last sentence but two.

فِرِيقٌ A طَائِفَةٌ [or party, &c.,] (S, Mṣb, K) more in number, (S, K,*) or larger, (Mṣb,) than a فِرْقَةٌ: (S, Mṣb, K:) pl. [of pauc.] أَفْرِيقَةٌ and [of mult.] أَفْرِيقَاءُ and فِرِيقٌ (K, TA) and فِرِيقٌ: (CK:) see also فِرْقَةٌ, in two places; and see فِرْقٌ: AḤei says that it is itself a quasi-pl. n., applied to few and to many: 'Abd-el-Hakeem, that it occurs in the sense of a طَائِفَةٌ [or party, &c.], and in the sense of a single man: and El-Iṣbahánee, that it signifies a company of men apart from others [i. e. a party of men]: (MF, TA:) or [simply] a company [of men]. (O.) — And A separator of himself. (IB, TA.) Hence the saying, هُوَ أَسْرَعُ مِنْ فِرِيقِي الخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — نِيَّةٌ فِرِيقٌ means مَفْرَقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says,

أَحَقُّ أَنْ جِيرَتَنَا اسْتَقَلُّوا
فَنِيَّتْنَا وَنِيَّتُهُمْ فِرِيقٌ

[Is it true that our neighbours have gone away, so that the place to which we purpose journeying and the place to which they purpose journeying are such as separate widely]: he says فِرِيقٌ in like manner as one applies [the epithet] صَدِيقٌ to a company of men. (Sb, TA.) — Also A palm-tree (نَخْلَةٌ) in which is [app. meaning out of which grows] another. (AA, AHn, O, TA.)

فِرْوَقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and فِرْوَقَةٌ, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and فَارْوَقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فِرْوَقَةٌ, (K,) and فِرْوَقَةٌ, (CK,) and فَارْوَقَةٌ, and فِرْوَقٌ, (K,) but this last is also applied to a woman, (IB, TA,) and فِرْوَقٌ, and فَارْوَقٌ, One who fears much, or vehemently; [or rather the epithets with the affix ة are doubly intensive, meaning one who fears very much;]

(§, * O, * K, TA;) and **فَرَّقَ** and **فَرَّقَ** signify the same as the other epithets above; or **فَرَّقَ** signifies *fearing*, or *fearful*, by nature; and **فَرَّقَ**, [simply,] *fearing* a thing. (K.) It is said in a prov., **رَبَّ عَجَلَةٍ تَهَبُ رَيْثًا وَرَبَّ فَرُوقَةٍ يَدْعَى لَيْثًا** [Many an act of haste causes (lit. gives) slowness, and many a very fearful man is called a lion, and many a collection of clouds has not been productive of rain]: (§, * O:) said by Málík Ibn-'Amr Ibn-Mohállam, when Leyth, his brother, looked hopefully at the clouds from afar, and desired to avail himself of the benefit thereof; whereupon Málík said to him, "Do not, for I fear for thee some of the troops of the Arabs:" but he disobeyed him, and journeyed with his family; and he had not stayed [away] a little while when he came [back], and his family had been taken. (O. [See also Freytag's Arab. Prov. i. 535.]) — And **الْفَرُوقَةُ** signifies **الْحُرْمَةُ** [meaning *Honour*, or *reputation*; or that which one is under an obligation to respect and defend]: (O, K, TA: [in the CK **الْحُرْمَةُ**]:) so Sh was told: and [so, app., **الْفَرُوقُ**, for] he cites as an ex.,

• مَا زَالَ عَنْهُ حُبُّهُ وَمَوْقُهُ •
• وَاللُّؤْمُ حَتَّى أَنْتَبَهْتَ فَرُوقُهُ •

[His foolishness and his stupidity quitted him not, and meanness, so that his honour, &c., was violated]. (O, TA.) — And *The fat of the kidneys*: (O, K:) so says A'Obeyd, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.)

فَرِيقَةٌ: see **فَرِيقٌ**. — Also *Some* (§, O, K) *one or two or three* (§, O) *of a flock or herd, of sheep or goats, becoming separate therefrom*, (§, O, K,) *being shut out from the rest by the like of a mountain or a space of sand or some other thing*, as is said in the "Kitáb Leysa," (TA,) *and going away*, (§, O, K,) in the "Kitáb Leysa" *straying*, (TA,) *in the night, from the main aggregate*. (§, O, K.) — And *Dates cooked with fenugreek* (**حَلْبَةُ**), *for the woman in the state following childbirth*: (§, O, K:) or *fenugreek* (**حَلْبَةُ**) *cooked with grains* (**حَبُوبٌ**) [or *kernels?*], (O, K, TA,) *such as* **مَخْلَبٌ** [q. v.], and **بِيرٌ** [app. a mis-transcription], and other things, (TA,) *for her*: (K, TA:) or, accord. to IKh, *a soup that is made for him who is affected with a chronic disease, or emaciated by disease so as to be at the point of death*. (TA.) [See also **فَلِيقَةٌ**.]

فَرُوقٌ: see **فَرُوقَةٌ**, first sentence.
فَرُوقَةٌ: see **فَرُوقَةٌ**, first sentence, in two places.

فَارِقٌ [act. part. n. of **فَرَّقَ**, q. v.], mentioned in the Kur lxxvii. 4, means *Those angels that descend with what makes a distinction between truth and falsity*: (Fr, O, K:) or *that distinguish between that which is allowable and that which is forbidden*: (Th, TA:) or *that make a distinction between things according as God has commanded them*. (Er-Rághib, TA.) — Also, **فَارِقٌ**, *A she-camel, and a she-ass, in consequence*

of her being taken with the pains of parturition, going away at random in the land; (§, O, K;) and so **فَارِقَةٌ**, as in the "Mufradát:" or a she-camel that separates herself from her mate, and brings forth alone: or a she-camel that runs (تَشْتَدُّ), and then casts her young one by reason of the pain that befalls her; thus expl. by IAqr: (TA:) pl. **فَوَارِقٌ** and **فَرِيقٌ** (§, O, K) and **فَرِيقٌ** (K) and **فَرِيقٌ**, which is thus used by El-Aqshà, applied to she-camels, and **مَفَارِقٌ** is [an irreg. pl.] likewise applied to she-camels as syn. with **فَوَارِقٌ**. (TA.) — And hence, as being likened to such a she-camel, applied to a cloud (**سَحَابَةٌ**) as meaning *† Apart from the other clouds*; (§, O, K;) *cut off from the main aggregate of the clouds*: (ISd, TA:) or an *isolated cloud, that will not break its promise [of giving rain], and sometimes preceded by thunder and lightning*: (TA:) thus applied, also, having for pl. **فَوَارِقٌ** and **فَرِيقٌ** [&c.]. (O.)

فَارِيقٌ *A thing that makes a distinction between two things: and a man who makes a distinction between truth and falsity*: (TA:) or *one who makes a distinction between affairs, or cases*. (Msb.) **الْفَارِيقُ** is an appellation that was given to 'Omar Ibn-El-Khattáb, (§, O, K, TA,) the second of the Khaleefehs; (TA;) because a distinction was made by him between truth and falsity. (Ibráheem El-Harbee, O, K, * TA.) — **التَّرِيْقَاتُ الْفَارِيقَةُ**, (O,) or **التَّرِيْقَاتُ الْفَارِيقَةُ**, (K,) *The most approved sort of theriac*, (O, K,) and *the most esteemed of compounds*; because it makes a distinction between disease and health: (K:) called by the vulgar **تَرِيْقَاتُ فَارِيقَةٍ**. (TA.) — See also **فَرُوقَةٌ**, first sentence.

فَارُوقَةٌ: see **فَرُوقَةٌ**, first sentence, in two places.
أَفْرَقٌ, applied to a man, *Having a wide space between the two central incisors*: (IKh, TA:) [or] *i. q. أَفْرَجٌ* [app. as meaning the same, or having a similar meaning]: (K, TA: [but the CK has **الْأَفْرَجُ** instead of **الْأَفْرَجُ**]:) or, accord. to Lth, the **أَفْرَقُ** is like the **أَفْرَجُ**, except that the **أَفْرَجُ** is such as has been rendered so, and the **أَفْرَقُ** is such naturally. (O, TA.) And *A camel having a wide space between the two toe-nails*. (Yaqqoob, TA.) And *Having a wide space between the buttocks*. (TA.) And *A he-goat having a wide space between his horns*. (IKh, TA.) And *A ram, or he-goat, having a wide space between his testicles*: and [the fem.] **فَرُوقَةٌ** *an ewe, or she-goat, having a wide space between the two teats*. (Lth, O, K, TA.) — *A camel having two humps*. (TA.) — *A man whose forelock is as though it were divided; and in like manner, whose beard is so*. (§, O, K, *.) *A cock whose عَرْفٌ [or comb] is divided*: (§, O, K:) and (accord. to Lth, O) *a white cock*: (O, K:) or, as some say, *having two combs* (**ذُو عَرْفَيْنِ**). (O.) — *A horse having one of the hips more prominent than the other; which is disapproved*: (§, K, TA:) or *having a deficiency in one of his thighs, in comparison with the other: or having a deficiency in one of the*

hips: or, accord. to the T, a beast having one of his elbows prominent, and the other depressed. (TA.) And *A horse having one testicle*. (Lth, O, K, TA.) The pl. is **فَرُوقٌ**. (TA, in which it is here mentioned: also mentioned in the K after **أَفْرَقٌ** as applied to a ram or he-goat: in the CK [erroneously] **فَرُوقٌ**.) And **فَرُوقٌ** applied to a horse signifies the same as **أَفْرَقٌ**. (O, TA.) — **أَفْرَقٌ** *A road that is distinct, apparent, or manifest*. (TA.) And **سَيْلٌ أَفْرَقٌ** *A torrent that is as though it were the فَرِيقُ* [app. as meaning *wave, billow, or surge*]. (TA.)

تَفَارِيقٌ [*Sundry, or separate, or scattered, portions or things: and sundry times*]. You say, **أَخَذْتُ حَقِّي مِنْهُ بِالتَّفَارِيقِ** (§, O, K, * TA) i. e. [*I took my right, or due, from him in sundry portions: or] at sundry times*. (TA.) And **فَرَّقَ** **فَرَّقَ** **تَفَارِيقٌ** i. e. [*He put together] what were scattered [of his household goods, or furniture and utensils]*. (TA.)

• إِنَّكَ خَيْرٌ مِنْ تَفَارِيقِ الْعَصَا •
[Verily thou art better than the several portions of the staff], (§, O, K,) which is a prov., (O,) was said by a poet, (§,) or by Ghaneeyeh, (O,) or Ghuneiyeh, (K,) El-Aqrábeeyeh, to her son; for he was evil in disposition, (**عَارِمًا** in the CK is a mistake for **عَارِمًا**), very mischievous, notwithstanding his weakness, (O, K,) and slenderness of bone; (O;) and he assaulted one day a young man, who thereupon cut off his nose, and his mother took the mulct for it; so her condition became good after abasing poverty; then he assaulted another, who cut off his ear; and another, who cut off his lip; and his mother took the mulct for each; and when she saw the goodness of her condition, (O, K,) the camels and the sheep or goats and the household goods that she had acquired, (O,) she said thus: (O, K:) for from the staff (§, O, K) when it is broken (§) is made a **سَاجُورٌ** [q. v.], and from this are made tent-pegs, and from the tent-peg is made an **عِرَانٌ** [q. v.], and from this are made **تَوَادٍ** [pl. of **تَوَادِيَةٌ**, q. v.]. (§, O, K.)

مَفْرَقٌ (§, O, K) and **مَفْرِقٌ** (§, O, Msb, K) *The middle of the head*; (§, O, K;) *the place where the hair of the head is separated*: (§, O, Msb, K:) pl. **مَفَارِقٌ**; which is used also in the sense of the sing., as though the sing. applied to every part thereof: (§, O:) one says, **شَابَتْ مَفَارِقُ رَأْسِهِ** [meaning *The place (lit. places) of the separation of the hair of his head became white, or hoary*]. (Mgh voce **دَكَّرَ**.) [See also **فَرِيقٌ**.] — Also *The place, of a road, where another road branches off*: (§, O, Msb, K:) both words are used in this sense likewise: (§, O, K, *:) pl. as above. (K.) — And [hence] one says, **وَقَفَّتْهُ عَلَى مَفَارِقِ** **الحَدِيثِ** † [*I made him to know] the modes, or manners, [of the narrative, or discourse,] or the manifest, plain, or obvious, modes or manners [thereof]*. (TA.)

مَفْرُقٌ A she-camel whose young one has become separated from her, (S, O, K, TA,) as some say, (TA,) by death: (S, O, K, TA:) pl. **مَفَارِقٌ**. (TA. [Thus in my original, not مَفَارِقٌ.]) — And A she-camel that carries two years, or three, without conceiving. (TA.) — And A she-camel having a return of some of her milk. (TA.) — And Anyone recovering from his disease. (Lh, TA.) — And Deviating from the right way or course, or from that which is right. (TA.) — And **مَفْرُقُ الجَسِيرِ**, (thus accord. to the K, there said to be like **مُحْسِنٌ**), or **مَفْرُقٌ الجَسِيرِ**, (thus in the O,) A man (O) having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.)

مَفْرُقُ الجَسِيرِ: see what next precedes.

مَفْرُقُ الشَّعِيرِ [The disperser of the camels or cattle;] the [small, stinking beast called] **ظُرْبَانٌ**; because when it emits a noiseless wind from the anus among the cattle, they disperse themselves. (S, O, K.)

مَفَارِقٌ: see **مَفْرُقٌ**: — and **فَارِقٌ**, latter half.

مَنْفَرِقٌ is a n. of place, as well as an inf. n. [of **انْفَرَقَ**]: (O, K:) and is used by Ru-beh as meaning A place where a road divides. (O.)

فرقد

فَرَقْدٌ A calf: (S:) accord. to Aboo-Kheyreh, after he has become about two months old: (TA voce **عَجَلٌ**;) or the calf of a wild cow; as also **فَرَقْدَةٌ**: (IAar, O, L, K:) fem. **فَرَقْدَةٌ**. (L.) — And **الفَرَقْدُ** (O, L, K) and **الفَرَقْدُ** (O, K) + The asterism (**نَجْمٌ**) by which one directs his course (O, K) by sea and by land; (O;) two stars [β and γ of Ursa Minor]; (L, K;) also called (in poetry, O, K, [and generally in prose,]) **الفَرَقْدَانِ**; (O, L, K;) thus in a verse cited voce **أَلَا**; (O;) they are two stars near the **قُطْبُ** [or pole-star]; (S, L;) two stars that never set, revolving round the **جَدْيُ** [or pole-star], both in Ursa Minor; (L;) the two bright stars of the four that form the angles of a quadrilateral figure in Ursa Minor; (Kzw;) also called by the Arabs **الفَرَاقِدُ** [which is the pl. of **الفَرَقْدُ**]. (L.) — And **فَرَقْدٌ** signifies also A level, or an even, land. (Ibn-'Abbád, O.)

فَرَقْدٌ: see above, first and second sentences.

فرقع

Q. 1. **فَرَقَعَ الأصَابِعُ** i. q. **نَقَضَهَا**, (S,* O,* K, [in copies of the K written **نَقَضَهَا**, but correctly with teshdeed, as is shown by what here follows,]) inf. n. **فَرَقَعَةٌ** i. q. **تَنْقِيعٌ** (S, O) and **تَنْقِيعٌ**, (TA,) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA. [See also 2 in art. **فَرَقَعَ**].) And one says, **سَمِعْتُ**

صَرَقَعَةً and **لِرَجُلٍ فَرَقَعَةً** [I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.) — And **فَرَقَعَهُ** He twisted his (a man's, K) neck. (O, K.) — **فَرَقَعَ** [as an intrans. v.], (O, K, TA,) inf. n. as above, (TA,) He ran vehemently, (O, K, TA,) going back, or retreating: so in the Tekmileh. (TA.) — And **فَرَقَاعٌ** (as an inf. n. of which the verb is **فَرَقَعَ**, TK) signifies The emitting of wind from the anus with a sound: (O, K:) mentioned by IDrd as from some one or more of the Arabs. (O.) — See also **فَرَقَعَةٌ** in what next follows.

Q. 2. **تَفَرَّقَتِ الأصَابِعُ** The fingers produced a sound or sounds [by their joints' being cracked]; (O;) quasi-pass. of 1 in the first of the senses expl. above; (S, K;) as also **اِفْتَرَقَعَتْ**, (K, TA,) inf. n. **اِفْتَرَقَاعٌ** and [quasi-inf. n., being app. the inf. n. in this case of **فَرَقَعَتْ**,] **فَرَقَعَةٌ**, (TA,) [and this is app. what is meant by its being said that] **اِفْتَرَقَاعٌ** is [syn. with] **الفَرَقَعَةُ**. (K.) — Accord. to IDrd, **تَفَرَّقَعَ** signifies The sounding of two things striking against each other. (O.) — And **تَفَرَّقَعَ الرَّجُلُ** The man drew himself together, or shrank; like **تَفَرَّعَ** [which is mentioned in the K in the same sense, as also **تَفَرَّقَعَ**]. (L, TA.)

Q. 3: see Q. 2, in two places. — **اِفْتَرَقَاعٌ** also signifies The withdrawing, or removing, and going away, from a thing (**عَنْ شَيْءٍ**); (K;) and the dispersing of itself, or becoming dispersed. (IAth, TA.) **اِفْتَرَقَعُوا عَنِّي**, a phrase used by 'Eesá Ibn-'Omar, (S, O,) to people who had congregated about him on an occasion of his having fallen from his ass, (O,) means Withdraw ye, or remove, (S,) or disperse yourselves, (O,) from me, (S,) and go away. (S, O.) And 'Eesá Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] **حَتَّى اِفْتَرَقَعَ عَنْ قُلُوبِهِمُ الفِرْعَانُ**; meaning, **كُشِفَ**; or the like, being understood;] but the common reading is **فَرَقَعَ**, q. v. (TA.)

الفَرَقَعَةُ The **اِسْتِ** [here app. meaning anus (see 1)]; (Lth, IAar, K;) of the dial. of El-Yemen: (O:) also called **الفَرَقَعَةُ**. (TA.)

فرك

1. **فَرَكٌ**, as expl. by Lth, signifies (O, TA) primarily (TA) One's rubbing, or rubbing and pressing, a thing [with the hand] so that its integument becomes stripped off (O, TA) from its kernel; as, for instance, a [shelled] walnut. (TA.) One says, **فَرَكَ السَّنْبِلَ**, (S, O, Mshb, K,) aor. **فَرَكٌ**, inf. n. **فَرَكٌ**, (S, Mshb,) He rubbed, or rubbed and pressed, the ears of corn (K, TA) with his hand [so that the kernels became divested of their husks]. (S, O, Mshb, TA.) And **فَرَكَ الثَّوْبَ** (S, O, Mshb, K) He rubbed, or rubbed and pressed, the garment (K, TA) with his hand [to remove a soil]. (S, O, Mshb, TA.) And **فَرَكَ المَبْنَى مِنَ الثَّوْبِ** (Mgh, O, Mshb,) aor. and inf. n. as above, (Mgh,) He rubbed, (Mshb,) or rubbed and pressed, (Mgh,)

with his hand, the [dry soil of] sperma, so that it crumbled, and came off from the garment; (Mgh, Mshb;) like **حَتَّه**: and in like manner **الطِّينَ** [i. e. the dry mud]. (Mshb.) [And **فَرَكَ القَمْلَةَ** He rubbed, or rubbed and pressed, the louse, between his finger and thumb, or otherwise, to kill it. (See the pass. part. n., below.)] — **فَرَكَتْ زَوْجَهَا**, and **فَرَكَهَا زَوْجَهَا**, aor. **فَرَكٌ**; (S, O, K;) and **فَرَكْتُهُ**, and **فَرَكَهَا**, aor. **فَرَكٌ**, but this form of the verb is extr.; (K;) inf. n. **فَرَكٌ** (S, O, K) and **فَرَكٌ** and **فَرُوكٌ**; (K;) She hated her husband, and her husband hated her; (S, O;) or she hated her husband vehemently, and her husband hated her vehemently: (K:) the verb has not been heard otherwise than as relating to the husband and wife: (S, O:) Lh has mentioned **فَرَكْتُهُ**, aor. **تَفَرَّكُهُ**; but it is not well known: (TA:) all of the nouns mentioned above as inf. ns. signify [hatred, or] vehement hatred, in a general sense, as also **فَرَكَانٌ**, (K, TA,) which is [app. a simple subst.] mentioned on the authority of Seer, and also mentioned as with two kesrehs and the teshdeed [i. e. **فَرَكَانٌ**]: (TA:) or all relate peculiarly to the hatred of the husband and wife; (K, TA;) i. e., to the man's hating his wife; or to her hating him, which is the better known: it is said in a trad. of Ibn-Mes'ood, **إِنَّ الجَبَّ مِنَ اللَّهِ وَالغِرْكَ مِنَ الشَّيْطَانِ**, and hatred of the husband is from the Devil]: A'Obeyd says that **الغِرْكَ** signifies the woman's hating her husband; that it relates peculiarly to the wife and the husband, and that it had not been heard by him as used in relation to any but them two: and IAar says that the sons of a man by a wife who hates him, which sons are termed **أَوْلَادُ الغِرْكَ**, possess generosity, because the sons thus called are most like to their fathers, and do not resemble her: and when the husband hates the wife, one says **صَلَفَهَا** [i. e. **صَلَفَهَا** or **صَلَفَهَا**] and **فَرَكَتْ** [i. e. **صَلَفَتْ عِنْدَهُ**]. (TA.) — **فَرَكْتُ**, (S, O, K,) The ear had a flaccidity in its **أَصْلُ** [or base, meaning the part surrounding the entrance of the meatus auditorius]. (S,* O,* K.)

2. **تَفَرِيكٌ** [inf. n. of **فَرَكٌ**] The causing to be hated, or much hated. (O.)

3. **مَفَارِكَةٌ**, (AZ, O, K, TA,) inf. n. **فَارِكَةٌ**, (TA,) i. q. **تَارِكَةٌ** [i. e. He left, forsook, or abandoned, him; or he did so being left &c. by him]; (AZ, O, K, TA;) namely, his companion; (AZ, O;) said by IF to be formed by substitution [of **ت** for **ف**]: (O, TA:) expl. in the A as meaning **فَارِقَةٌ** [which is syn. with **تَارِكَةٌ**]. (TA.)

4. **اِفْرَكَ السَّنْبِلَ** The ears of corn became **فَرِيكٌ**, i. e. in the state in which they were fit to be rubbed, or rubbed and pressed, with the hand [so as to divest the kernels of their husks], and then to be eaten: (S, O:) and **اِفْرَكَ الزَّرْعُ**, (TA,) and **اِحْبُ**, (K,) The seed-produce, and the grain, attained to the state in which it was fit to be rubbed, or rubbed and pressed, (K, TA,) with the

hand: or the grain became hard, or firm, and attained to its utmost state of growth; before which it is forbidden to sell it. (TA.)

5. **فَرَك** *He* (an effeminate man, O) *affected languor, or languidness, (تَكَسَّرَ) in his speech, (O, K,)* and *in his walk: (K:)* so says IDrd. (O.)

7. **انفرك السنبل** *The ears of corn were rubbed, or rubbed and pressed, (K, TA,)* with the hand [so that the hernels became divested of their husks]. (TA.) And **انفرك الثوب** *The garment became rubbed, or rubbed and pressed, (K, TA,)* with the hand [to remove a soil]. (TA.) [See 1.] —

And **انفرك المنكب** *The shoulder-joint became lax, or slack: (S, TA:)* or **انفرك منكبه**, (Lth, O, K,*) as also **انفرك وابلته**, (Lth, O,) signifies *the واپلة [or head] of his humerus became dislocated* (Lth, O, K) *from the صدفة [or socket] of the scapula, so that the shoulder-joint became lax, or slack: but when the like thereof happens in the واپلة of the femur, one does not say انفرك, but حرق, and the epithet مَحْرُوق is applied to it [i. e. to the hip-joint]. (Lth, O.) — And انفرك عن عهده* *He became released from his compact, engagement, or promise; syn. انفك. (TA.)*

10. **استفرك الحب في السنبل** *The grain became full (سمن [q. v.]), and hard, or firm, [as though demanding to be rubbed with the hand so as to be divested of the husks, and eaten,] in the ear of corn. (K, TA.)*

فرك: see what next follows.

فرك, (O, K,) like **كف**, (K,) or correctly, as written in the L and A. **فرك**, (TA, [but this I think doubtful,]) [A fruit or the like] of which the integument becomes rubbed off [with the hand]: (O, K: [I read المنفرك قشوره, as in the CK, for المنفرك قشوره in other copies of the K and in the O:]) thus applied to an almond, and likewise to a peach. (TA.) — See also what next follows.

أصل فرقاء *An ear having a flaccidity in its أصل [or base]; as also فرقاء. (S, O, K. [See 1, last sentence.])*

فركان and **فركان**: see 1, latter half.

فرك a term for **حيض** [or Menstruation]: mentioned by MF. (TA.)

فروك: see **فارك**, first sentence.

فرك, applied to grain (حب), i. q. **فرك** [i. e. Rubbed, or rubbed and pressed, with the hand, so that the integument becomes stripped off from the kernel]: (K:) or wheat (بر) that is rubbed, &c., and picked, or cleared. (O.) See also 4. — And *Wheat rubbed, &c., and moistened with clarified butter &c.; (K, TA;) also termed مفروكة. (TA.)* — The **فركان**, or, as in some copies of the K, **فركتان**, (TA,) *Two bones [app. the two greater cornua of the os hyoides] in, or at, (في,) the root of the tongue. (K, TA.)*

فركتان: see what next precedes.

فارك A woman *hating, or who hates, her husband; [app. accord. to the K, vehemently;] as also فروك [but app. in an intensive sense]: (S, O, K:)* pl. of the former **فوارك**. (O, TA.) Dhur-Rummeh says, (O, TA,) describing camels, (TA,)

• **إِذَا اللَّيْلُ عَنْ نَشْرِ تَجَلَّى رَمِينَهُ** •
• **بِأَمْثَالِ أَبْصَارِ النِّسَاءِ الْفَوَارِكِ** •

[When the night clears away from an elevated piece of ground, they cast at it the like of the eyes of the women that hate their husbands]: (O, TA:) he likens them to the women that hate their husbands because these raise their eyes towards men, not confining the look to the husbands: he says, these camels enter upon the time of dawn, having journeyed all their night; and whenever an elevated piece of ground becomes within their view, they cast their eyes at it by reason of sprightliness and strength for the journeying. (TA.)

مفرك [Caused to be hated, or to be much hated: see its verb. And] A man *hated by women: (S, O, K:)* such was Imra-el-Kays: (S, O: [and accord. to Freytag, مفرك occurs in this sense in the Deewán of Jereer.] And **مفركة** A woman *hated by men. (IAar, K.) — Also Left, forsaken, or abandoned, and hated. (Fr, TA.)*

فمكة مفروكة: see **فريك**. One says also **فمكة مفروكة**: see **فريك**. One says also **فمكة مفروكة** [A louse rubbed, or rubbed and pressed, between the finger and thumb, or otherwise, to be killed]. (S, O.) — Applied to a camel, (En-Nadr, O, K,) it means *Such as is termed أفك [q. v.]; (En-Nadr, O;) whose shoulder is slit [so I render انخرم, but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see تخرم)], and the عصبَة [which I suppose to signify in this case either tendon or ligament] that is in the interior of the أخرم [q. v., app. here meaning the glenoid cavity of the scapula] detached. (En-Nadr, O, K. [See also انفرك منكبه.]) — And A garment, or piece of cloth, (TA,) *strongly dyed (K, TA) with saffron &c. (TA.)* — See also **مفرك**.*

فريك, as a subst.: see **فريك**.

فور

2. **تفريم** [as an inf. n. of which the verb is **فلمر** signifies A woman's *contracting her vulva (or قُبَل, TA) [i. e. vulva or vagina] with the stones of raisins [which were supposed to have an astringent property, or with some other medicament: see فرم: and see also 10]: and so تفريب. (IAar, T.)*

3. **فرام** [app. as an inf. n. of which the verb is **فارمت** signifies A woman's *menstruating, and stuffing her vulva with a piece of rag: and one says of her who has done this, افتومت [and app.*

also **فارمت**. (T, K.) [See also **فرامة**.] — It occurs in a trad. [as an inf. n.] used in the sense of **مجامعة** [meaning † The act of compressing]. (IAth, TA.)

4. **افر** *He filled (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyl. (T, S.)*

8. **افتومت**, said of a woman: see 3.

10. **استفومت** *She (a woman) applied a medication to her vulva, or vagina, to contract it: (S, K:*) or she stuffed her vulva, or vagina, (T, TA,) with the stones of raisins, and the like: (TA:) the women of [the tribe of] Thakeef, having a wideness in that part, made this use of the stones of raisins, desiring thereby to contract it: (M, TA:*) [see also 2: and see فرم:] the epithet فرماء is applied to her who does thus; as also مستفومة. (M, K.) — And [hence] one says of a mare, استفومت بالحصى, meaning † She caused the pebbles to enter her vulva by her vehement running. (TA. [And the same is implied in the S by an ex. and explanation of the part. n.]*

فرم, (T, S, M, K,) and **فرمة**, (S, K,) and **فرام**, (M, K,) *A medicament, or remedial application, (T, S, M, K,) such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, K.)*

فرم The rag that is used on the occasion of menstruation: (IAth, TA:) and **مفارم** signifies the rags used on the occasion thereof; and [may be an irreg. pl. of فرم, like as مشابه is held to be of شبه, but it is said that it] is a pl. having no sing.: (M, TA:) [in the K, in art. حشو, the مفارم (there in the CK erroneously written مقارم) are said to be used by the مستحاضة: see 8 in that art.]

فرمة: see فرم.

فرماء: see 10.

فرام: see فرم: = and see also the next following paragraph.

فرامة The piece of rag which a woman bears [stuffed] in her vulva, or vagina: (AZ, T, K:) or her menstruating, and stuffing her vulva with a piece of rag; like فرام [as expl. above: see 3]. (K.)

أفرم A man (TA) *whose teeth become much broken. (K, TA.)*

مفرم Filled with water (T, M) &c.: (M:) mentioned by A'Obeyd, as applied to a watering-trough: (T:) and applied also to a شعب [or road in a mountain, &c.,] as meaning filled with men, or people: (M:) of the dial. of Hudheyl. (T, M.)

مفارم: see فرم, in two places.

مستفومة: see 10.

فون

فون [app. from, or cognate with, the Latin

“furnus” An oven, (IDrd, *S, *M, K,) syn. مَخْبِزٌ, (M, K,) [or one] in which one bakes bread such as is termed فُرْنِي; (S, K;) differing from the تَنْوَر [q. v.]: (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. أَفْرَان. (M.)

فُرْنِي Thick, (S, K,) round, or circular, (K,) bread; (S, K;) so called in relation to its place [in which it is baked, i. e. the فُرْن]: (S:) or (K) a sort of bread having a raised and pointed, or hollowed, head, the lateral portions thereof being drawn together to, or towards, the middle, (M, K,) and being intermingled, one part thereof in another, (M,) roasted, or fried, (K,) then well moistened with milk and clarified butter and sugar: (M, K:) n. un. فُرْنِيَّة: which signifies also a round, or circular, great cake of bread: (M:) [whence, app.,] فَإِذَا هِيَ مِثْلُ الْفُرْنِيَّةِ الْحُمْرَاءِ [And lo, she, or it, was like the red فُرْنِيَّة; but to what this refers I know not]: a saying of some of the Arabs. (S, TA.) — And (as being likened thereto, TA) † A thick, bulky, man: (M, K, TA:) and (K) a bulky dog. (IB, K, TA.) — Also A baker; as a rel. n. of فُرْن: (Msb:) and so فُرَان, in the dial. of the vulgar. (TA.)

فُرْنِيَّة: see the next preceding paragraph.

فُرَان: see فُرْنِي, last sentence. [It is applied in the present day to A baker of bread and of meat &c.]

فَارِيَّة A female baker (T, K) of the bread termed فُرْنِي. (T.)

فرناب

فُرْنَاب A rat, or mouse; syn. فَارَّة: (IAqr, O, K:) or the young one generated between it and a jerboa: (K:) or [as a coll. gen. n.] the rat, or mouse; syn. فَار. (T.) [See also قُرْنَاب.]

فرنج

الْفِرْنَجِي, n. un. فِرْنَجِي: see what follows.

الإفْرَنْجِيَّة (O, K) [and الإفْرَنْجِي, which is the more common,] and الإفْرَنْجِي, (MF, TA, [but in the Commentary of MF written without any of the syll. signs,]) in which last manner it is correctly written accord. to the sheykhs of El-Andalus, who are the nearest to, and the best acquainted with, the country of the people thus called, and so written by Suh, (MF,) A certain people; [the Franks; an appellation given originally, by the Arabs, to the French; and afterwards to all Europeans except those of the Turkish Empire:] an arabicized word from إِفْرَنْك, (K,) or افرنك, (O,) or from فرنك [or فِرْنَك]: (Suh, MF:) accord. to general analogy, it should be الإفْرَنْجِيَّة, with kesr to the ر; (O, K:) so called because the seat of their dominion is [named] فرنجة or فرانسَة [i. e. France]; and their king is called الفِرْنَجِيْسِي, [more

properly الفِرْنَجِيْسِي,] which is likewise an arabicized word. (Suh, as cited by MF.) [The n. un., or appellation given to a single person of this people, is فِرْنَجِي and إِفْرَنْجِي.]

فرنند

فِرْنَنْد A sort of cloth, or garment, (Lth, T, O, K,) well known: (K:) an adventitious word, (Lth, T, O,) [from the Pers. فِرْنَنْد,] arabicized. (O, K.) — And [hence, app.,] فِرْنَنْد السَّيْفِ, (T, S, M, O, K,) and إِفْرَنْدُهُ, (S, O, K,) The diversified wavy marks, streaks, grain, or water, of the sword; syn. وَشِيَّة, (T, S, M, O, K,) and جَوْهَرَةٌ, (T, O, K,) and رِبْدَةٌ [q. v.], (S, O,) and مَاؤُهُ الَّذِي يَجْرِي فِيهِ, (T, O,) and طَرَائِقُهُ, (T, O,) i. e. سَفَاسِقُهُ. (T.) — And الفِرْنَنْدُ signifies The sword itself. (M, L, K.) — And The حَوْجَمَر; (K, TA;) i. e. (TA) the red rose. (M, TA.) — And The grains of the pomegranate. (AA, O, K.)

فِرْنَنْدُ i. q. أَبْزَارٌ [Seeds that are used in cooking, for seasoning food; &c.]: pl. فِرْنَانْدُ. (IAqr, O, K.)

فِرْنَانْدَةٌ A قَطَاة [or sand-grouse]. (Ibn-'Abbád, O, K.)

إِفْرَنْدُ السَّيْفِ: see فِرْنَنْدُ, second sentence.

فونس

For words mentioned in some of the lexicons under this head, see art. فوس.

فونق

Q. 2. تَفَرَنْقٌ He was, or became, bad; (K, TA;) said of a camel: (TA:) and so تَفَرَنْقَتْ said of a sheep or goat (شَاة). (Ibn-'Abbád, O, TA.) — And تَفَرَنْقَتْ أُذُنُهُ His ear became raised. (Ibn-'Abbád, O, K.)

فُرَنْقٌ Bad; (Ibn-'Abbád, O, K;) applied to the عَرِيْف [or chief, superintendent, or manager of the affairs,] of a people or party: and so فُرَنْقَتْ applied to a camel. (Ibn-'Abbád, O.)

فُرَانِقُ The بَرِيْد, i. e., (IDrd, S, O,) the warmer before the lion; (S, O, K;) a certain beast of prey, [sometimes called by us the lion's provider,] that cries out before the lion, as though warning men of his presence; said to resemble the jachal (إِبْنُ آوِي); (IDrd, TA;) and said to be the jachal [itself]; but some say otherwise: (TA voce بَرِيْد:) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally فِرْوَانَه [or فِرْوَانَه], (IDrd, TA,) or originally فِرْوَانَك (S, O, K:) said by AHát to be [also] called the وَعُوْع. (TA.) — And (hence, TA) The guide of the messenger on a beast of the post. (O, K, TA.) And sometimes The guide of an army was thus

called. (S, TA.) — And, (O, K,) accord. to some, (O,) it signifies The lion [himself]. (O, K.)

فُرَنْقِي: see مَتَفَرَنْقِي.

فروه

1. فَرَوَةٌ, aor. ʔ, (S, K,) inf. n. فَرَاهِيَّة and فَرَاهِيَّة (K) [and app. also فُرُوْهَةٌ, expl. below as a simple subst.], He was, or became, skilled, or skilful. (S, K.) — And فَرَوَةٌ and فَرَوَةٌ, aor. of each ʔ, [inf. n. app. فُرُوْهَةٌ and فَرَاهِيَّة and فَرَاهِيَّة, expl. below as simple subst.,] said of a horse or similar beast, &c., He was, or became, brisk, lively, sprightly, active, agile, or light. (Msb.) — [And فَرَوَةٌ, inf. n. فَرَاهِيَّة, (of which see an explanation below,) probably signifies He was, or became, beautiful, comely, pretty, or elegant; like صَبِيْح, inf. n. صَبِيْحَةٌ. — And فَرَوَةٌ, (S, K,) aor. ʔ, (K,) inf. n. فَرَوَةٌ, (TK,) He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully: (S, K:) the ʔ in this verb, accord. to Fr, is substituted for the ح in فَرِيْح, which has this meaning. (TA.)

2: see what next follows.

4. أَفْرَهَتْ She (a camel) brought forth [young ones such as are termed] فَرَوَةٌ (S) or فَرَوَةٌ (K) [i. e. such as were brisk, lively, sprightly, active, agile, or light]; as also فَرَهَتْ, inf. n. تَفَرِيْهَةٌ. (K.) — And She (a woman) brought forth beautiful children. (TA.) — And افره He (a man) took for himself a غُلَام [i. e. youth, young man, or male slave,] such as is termed فَارَةٌ (IAqr, K) meaning beautiful, or comely, of countenance. (IAqr, TA.)

10. هُوَ يَسْتَكْرِمُهَا الأَفْرَاسُ means He seeks the horses, or mares, that are of generous race: (K, TA:) and the like is said in the A, but with الدَّوَاب in the place of الأفراس. (TA.)

فَرَوَةٌ [part. n. of فَرَوَةٌ, meaning Exulting, or rejoicing above measure; &c.]. In the Kur xxvi. 149, some read فَرِهِيْن, from فَرَوَةٌ, signifying as expl. above: others reading فَرَاهِيْن, which is from فَرَوَةٌ: (S, TA:) — but فَرَوَةٌ is also syn. with فَارَةٌ, as an epithet applied to a youth, or young man, or male slave; and thus the reading of فَرِهِيْن in the Kur has been expl. as meaning Possessing skill. (TA.)

فَرَوَةٌ i. q. فَرَاتٌ, as an epithet applied to water, signifying Sweet, &c.: both are chaste forms, and well known, like تَابُوْهٌ and تَابُوْتٌ: so in the Towsheeh. (MF and TA in art. فورت.)

فَرَاهِيَّة [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see فُرُوْهَةٌ. — Also Beauty, or comeliness. (Msb, TA.)

فُرُوْهَةٌ [app. an inf. n., but mentioned as a simple subst., meaning] Skilfulness. (K.) — And فُرُوْهَةٌ and فَرَاهِيَّة and فَرَاهِيَّة denote a

quality of a hackney and of a mule and of an ass, (Ş,) or of a horse, or similar beast, &c., (Mşb,) all signifying *Briskness, liveliness, sprightliness, activity, agility, or lightness.* (Mşb, TA.)*

فَرَاهِيَةٌ [mentioned in the first paragraph as an inf. n.]: see what next precedes.

فَارِهٌ *Skilful, or possessing skill;* (Ş, Mşb, K;) part. n. of فَرِهَ, irregularly formed, for by rule it should be فَرِيهٌ: (Ş:) accord. to Z, it is applied to a man; and also, without ة, to a قَيْنَةٌ [i. e. female slave, or slave-songstress]. (Mşb.) — And it is applied as an epithet to a hackney, (Az, Ş, Mşb,) and a mule, (Ş,) and an ass, (Az, Ş, Mşb,) or to a horse, or similar beast, (Az,) meaning *Brisk, lively, sprightly, active, agile, or light;* (Az, * Mşb;) *sharp; strong; that goes, or journeys, much; a great goer:* (Az, TA:) it is not applied to a فَرَسٌ, (Az, Ş,) i. e. to an Arabian horse; (Az, Mşb;) such being termed جَوَادٌ, (Az, Ş, Mşb,) and رَائِعٌ: (Ş:) 'Adee Ibn-Zeyd has applied it to the latter; but Aş has charged him with error in so doing; saying that he possessed not knowledge of horses: (Ş:) the pl. is فَرِهَةٌ, (Ş, Mşb,) like بَزَلٌ and حَوْلٌ pls. of بَزَلٌ and حَائِلٌ, (Ş,) or فَرِهَةٌ, like كَتَبٌ, (K,) and فَرِهَةٌ, with two fet-ḥahs, (Mşb,) or فَرِهَةٌ, (Ş, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and فَرِهَةٌ, like رُكَّعٌ, and فَرِهَةٌ, like سَكْرَةٌ, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) — Also, applied to a غُلَامٌ [i. e. youth, young man, or male slave], *Beautiful, or comely, of countenance.* (IAşr, TA.) And [the fem.] فَرَاهِيَةٌ signifies *A beautiful, or comely, girl, or young woman:* (K:) [and] so فَرَاهِيَةٌ, [of which the masc. is أَفْرَهُ, and] of which the pl. is فَرِهَةٌ; but Az says, I do not think that they use this word in relation to girls, or young women, though they may apply it peculiarly to female slaves like as they apply فَارِهٌ and فَرَاهِيَةٌ peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Mşb.) — And فَرَاهِيَةٌ is also syn. with فَيْتِيَةٌ [i. e. *A youthful female, or one in the prime of life*]: (thus accord. to several copies of the K and accord. to the TA:) or قَيْنَةٌ [i. e. *a female slave, or a slave-songstress*]: see the first sentence of this paragraph. (Thus in the CK.) — And it signifies also [A woman] *who eats vehemently:* (K:) and فَارِهٌ applied to man, *A vehement eater.* (IAşr, TA.)

أَفْرَهُ: see its fem., فَرَاهِيَةٌ, in the next preceding paragraph. — فَلَانٌ أَفْرَهُ مِنْ فَلَانٍ means *Such a one is more beautiful, or comely, than such a one.* (Mşb.)

مُفْرَهَةٌ and مُفْرَهَةٌ (Ş, K) and مُفْرَهَةٌ (Ş) are epithets applied to a she-camel, meaning *Bringing forth [young ones such as are termed] فَرِهَةٌ (Ş) or فَرِهَةٌ. (K.)* [See 4.]

فَرِهٌ

Q. 2. تَفْرَهَدٌ, said of a boy, or youth, not of a

man, *He became fat.* (TA. [See also فَرُهْدٌ, and مُفْرَهْدٌ.])

فَرُهْدٌ: see the next paragraph, in three places.

فَرُهْدٌ (Ş, M, O, L, K) and فَرُهْدٌ (M, L, K) A boy, or youth, (L,) *fat, or compact in make, (حَادِرٌ) and thick;* (Ş, M, O, L, K;) as also فَرُهْدٌ: (O:) and *soft, thin-skinned, and plump:* (M, O, * K:) some assign this meaning to فَرُهْدٌ, but others say that this is a corruption, and it is correctly with ف: and one says also غُلَامٌ فَرُهْدٌ, meaning *a plump boy or youth:* (L:) also, (K,) or فَرُهْدٌ [only], (TA,) or فَرُهْدٌ, (IDrd, O,) a boy, or youth, (IDrd, O, K, TA,) not a man, (IDrd, O,) *plump* (IDrd, O, K, TA) *in body,* (TA,) and *beautiful* (IDrd, O, K, TA) *in face;* (TA;) as also فَرُهْدٌ: (K:) and فَرُهْدٌ and فَرُهْدٌ signify a boy, or youth, *that has nearly attained to puberty.* (O. [See also فَرُهْدٌ and فَرُهْدٌ.]) — Also, i. e. the first and second, (L, K,) or فَرُهْدٌ, which is of the dial. of Azd, (O,) *The whelp of a lion;* (O, L, K;) of the dial. of 'Omán: the pl. [of فَرُهْدٌ, or] of فَرُهْدٌ, accord. to Kr, is فَرَاهِيْدٌ; but ISd distrusts his authority on a matter of this kind. (L.)

فَرُهْدٌ: see the next preceding paragraph, in four places. — Also *A young mountain-kid.* (L, K.) — And [the pl.] فَرَاهِيْدٌ signifies *Young lambs or kids.* (O, K.)

مُفْرَهْدٌ *A fat boy or youth.* (TA.)

فَرُو

2. تَفْرِيَةُ, inf. n. تَفْرِيَةٌ, *He furred, or lined with fur, the garment called جَبَّةٌ:* see the pass. part. n., below.]

4. اَفْرَى *He was, or became, abundant in cattle, or other property:* like اَفْرَى. (M in art. ثرو. [See فَرُوَّةٌ, last sentence.]

8. اَفْرَى *He wore fur* [i. e. fur]: (Ş, M, K:) [and so, app., اَفْرَى alone: see مُفْرَتٌ, below.]

فَرُوٌ signifies *A certain thing that is worn;* (Ş, Mşb;) as also فَرُوَّةٌ: (Mşb:) each of these is a word of well-known meaning: (M:) [but the former is properly a coll. gen. n., and فَرُوَّةٌ is its n. un.; agreeably with what here follows:] فَرُوٌ is well known [as being fur]; and فَرُوَّةٌ is the appellation applied when it is [a furred garment] like the جَبَّةٌ: (Lth, T:) and signifies also *a skin, but not unless having upon it وبر* [i. e. fur, or soft hair,] or wool: (T:) [in general,] this latter word signifies, (K, TA,) and some say the former also, (TA,) *a kind of garment, well known, (K, TA,) lined with the skins of various species of animals, the most highly esteemed whereof is the سمور* [or sable], tanned, and sewed together; this garment being worn for preservation from the cold: (TA:) فَرَاٌ is the pl. (Ş, M, Mşb, TA) of mult., and the pl. of pauc. is أَفْرٌ: so says Abou-Alee El-Kálee. (TA.)

فَرُوَّةٌ: see the next preceding paragraph, in three places. — Also *The scalp, or skin of the head:* (Ş, Mşb, K:) or فَرُوَّةُ الرَّأْسِ signifies *the scalp, or skin of the head, with the hair thereof,* (Lth, T, M, Mgh,) of a man, and of other than man: (M:) or *the upper part of the head:* (M, TA:) and one says, ضَرْبَةٌ عَلَى أَمْرٍ فَرُوَّةٍ meaning [He struck him upon] his هَامَةٌ [crown, &c.]. (TA.) [Hence,] it is metaphorically applied, in a trad., to †The skin of the face. (TA.) — And †A woman's [head-covering such as is called] قِنَاعٌ, (Mgh, K, TA,) or [such as is called] قِنَاعٌ; occurring in a trad.; (Mgh, TA;) metaphorically applied thereto. (Mgh.) — And †A crown, such as is worn by a king: (Z, K, * TA:) [said to be] so called because made of skins. (TA.) — And A [garment of the kind called] جَبَّةٌ of which the two sleeves have been tucked up. (K.) — And The half of a [garment such as is called] كَسَاءٌ made of the soft hair of camels; (K, TA;) now known by the appellation of جَبَّةٌ [evidently a mis-transcription, app. for خَبَّةٌ, q. v.]. (TA.) — And A [bag such as is termed] وَفْضَةٌ [q. v.], (K, TA,) [i. e.] like the خَرِبَطَةُ, made of skin, (TA,) in which the beggar puts his alms. (K, TA.) And hence, (TA,) ذُو الْفَرُوَّةِ means *The beggar.* (K, TA.) — And A portion of herbage collected together and dry. (Ş, K.) — And Waste, or uncultivated, land, having in it no herbage (T, K) and no بَرَشٌ [or maculae, or spots differing in colour from the rest]. (T.) — أَبُو فَرُوَّةٍ signifies *The chestnut* [here meaning chestnut, which is called in Egypt ابو فَرُوَّةٍ in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels. (TA.) — Also i. q. فَرُوَّةٌ, (Fr, Aş, ISk, T, Ş, M, Mşb, K,) and غِنَى; (Ş, K;) [i. e. *Abundance, and richness &c.;*] accord. to Yaşkoob [i. e. ISk], (M,) formed from فَرُوَّةٌ by substitution (Ş, M) of ث for ف: (M:) one says, إِنَّهُ لَذُو فَرُوَّةٍ مِنَ الْمَالِ, and فَرُوَّةٌ, both meaning the same [i. e. *Verily he is a possessor of abundance of property*]; (T, Ş; [in some copies of the latter, فى الْمَالِ;]) so says ISk, (T,) or Fr; (Ş;) and Aş says the like: (Ş:) the latter says, فَرُوَّةٌ فُلَانٌ ذُو فَرُوَّةٍ, meaning *Such a one is a possessor of abundant property.* (T.)

فَرَاٌ *A manufacturer of فَرَاٌ* [i. e. furs, or furred garments]: — and *A seller thereof.* (TA.)

جَبَّةٌ مُفْرَاَةٌ [A furred جَبَّةٌ;] a [garment of the kind called] جَبَّةٌ upon which is a فَرُوَّةٌ [or fur, i. e., that is lined therewith].

المُفْرَتِيُّ لَا يَجِدُ الْبَرْدَ. [act. part. n. of 8]. *The wearer of fur will not feel the cold* is a saying of the Arabs. (TA.)

فَرُوَّةٌ

Q. Q. 1. فَرُوَّةٌ see in art. فَرُوَّةٌ.

the like, as being fem. of فَرِيٌّ. (M, TA.) — And A wide دَوُو [or leathern bucket]; (M, K;) as though it were slit; (M;) as also فَرِيَّة. (K.) — And A thing forged, or fabricated; (S, K, TA;) thus [or rather as hence meaning unknown, or unheard of,] in the saying, لَقَدْ جِئْتُ شَيْئًا فَرِيًّا, in the Kur [xix. 28], (S, TA,) i. e. [Thou hast done] a thing hitherto unknown; a thing deemed strange: (Bd:) or a thing of great magnitude or moment or gravity; (S, K, TA;) and thus it is said to mean in the phrase above cited: (S, TA:) or wonderful; (T, TA;) thus as expl. by Er-Rághib; (TA;) and thus it is also said to mean in that phrase. (T, TA.) — See also 1, latter half, in eight places. — Also, applied to a man, A forger, or fabricator, of lies; and so فَرِيٌّ. (Lh, M, TA.) — And Milk of the time when it is milked. (K.) — And they say, الفَرِيُّ الفَرِيُّ, meaning العَجَلَةُ العَجَلَةُ [i. e. Haste: haste: used in an imperative sense; as inf. ns. are often thus used; but they are] both like غَنِيٌّ [in measure]: mentioned by Sgh. (TA.)

أَفَرَى الفَرِيٌّ occurs in a trad. as meaning The most lying of lies: الفَرِيٌّ is the pl. of فَرِيَّة. (TA.)

مَفَرِيٌّ: see فَرِيٌّ.

مَفَرِيَّة A مَزَادَةٌ [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.)

فزر

1. فَزَرَ, (A, O, K,) aor. -, inf. n. فَزْرٌ, (TA,) He (a gazelle) was, or became, frightened, or afraid. (A, O, K.) — فَزَرَ قَلْبَهُ His heart heaved by reason of fear. (O.) — فَزَرَ عَنْهُ He (a man, O) turned away from him. (A, O, K.) And He separated himself from him, and became alone. (A, O, K.) — فَزَرَ, aor. -, inf. n. فَزْرَةٌ and فَزْرَةٌ, He (a man, O) became excited with ardour, or eagerness. (O, K.) — فَزَرَ, (A, O, K,) inf. n. فَزْرٌ, (O,) He disturbed, removed, or unsettled, such a one from his place: (A, O, K:) or he frightened, and disturbed, or removed, or unsettled, such a one from his place, and made his courage (lit. his heart) to fly away: (IDrd, TA:) and [in like manner] فَزَرَهُ he frightened him; (K;) or, as in some copies of the K, he disturbed or disquieted him; (TA;) or he frightened him, and disturbed or disquieted or unsettled him, and made his courage (lit. his heart) to fly away. (S, O,*) [See also 10.] — فَزَرَ, aor. -, inf. n. فَزْرٌ, (S, O, K, TA) and فَزَرَ, (TA,) said of a wound, It became moist, and flowed, (S, O, K, TA,) discharging its contents; and so فَصٌّ: and in like manner it is said of water [app. as meaning it oozed forth]: (TA:) and of sweat, meaning It exuded; and so فَصٌّ. (TA in art. فص.)

2. فَزَرَهُ He (a man) rendered him powerful, or strong, and made him to overcome. (Ibn-'Abbád, O.)

4: see 1, latter half.

8. اِفْتَزَرَ He (a man, O) overcame; (K;) or was, or became, powerful, or strong, and overcame: (O:) and اِفْتَزَرَ and اِفْتَزَرَ signify the same: so in the Nawádir. (O, TA.)

10. اسْتَفَزَرَهُ It (fear, S, A, O) excited him to lightness and unsteadiness; unsettled him. (S, A, O, K.) — وَاسْتَفَزَرْتُ مِنْ أَسْطَعْتِ مِنْهُ بِصَوْتِكَ, in the Kur [xvii. 66], is expl. by Fr as meaning And excite thou to lightness and unsteadiness, or unsettle thou, when thou canst, with thy voice. (O, TA.)

And in like manner, وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ, in the same [xvii. 78], is expl. by him (O, TA) as meaning, And verily they were near to unsettling thee from the land: (TA:) but some say the meaning is, they were near to frightening thee so as to excite thee to promptness of flight from the land. (O, TA.) And اسْتَفَزَرَهُ عَنْ رَأْيِهِ He incited him, or excited him, to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; like اسْتَحْفَفَهُ عَنْ رَأْيِهِ. (Az and TA in art. حفف.) — He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him; like اسْتَحْفَفَهُ. (Ksh in xliii. 54.) — He expelled him (Jel in xvii. 105, and K) from the land, (Jel,) or from his abode, and disturbed, or disquieted, or unsettled, him, (K,) so as to excite him to lightness and unsteadiness. (TA.) [See also 1, latter half.] — He, or it, deceived him, or beguiled him, so as to cast him into destruction. (TA.) — He slew him: so the verb is expl. by some in the Kur xvii. 78, quoted above. (TA.)

فَزْرٌ A light, or an active, man. (S, A, O, K.) — And The offspring of the cow; (S;) [meaning,] of the wild cow: (O, K:) because of its restlessness: (TA:) pl. أَفَزْرَاءُ. (S, O, K.)

فَزْرَةٌ A leap with disquietude [or fright]. (TA.)

قَعْدٌ مُسْتَفْزِرٌ [so in a copy of the S, but without the vowel-signs: in two other copies of the same, فَزْرٌ مُسْتَفْزِرٌ, which belongs to art. وفز:] He sat in an uneasy posture. (S.) — فَزْرٌ مُسْتَفْزِرٌ لِلْوَيْبِ وَالْعَدْوِ [so in two copies of the S, in art. طمر; in the O, in that art., مُسْتَفْزِرٌ لِلْوَيْبِ وَالْعَدْوِ; probably a mistake for مُسْتَفْزِرٌ; app. meaning, A horse in a state of excitement to leap and run.]

فزر

1. فَزَرَ, (S, O, Mṣb, K, &c.,) aor. -, (M, O, TA,) or -, (Mṣb,) inf. n. فَزْرٌ, (S, O, Mṣb,) He rent, or slit, a garment, or piece of cloth: (K:) he dissundered (S, O, Mṣb) the same. (S, O.) — He split, slit, or cracked, a thing. (S, O, TA.) — He struck a man's nose with a thing so as to split it. (O, TA.) — He struck one with a stick, or staff: (TA:) or he struck him with a stick, or staff, on his back, (K, TA,) so as to break it. (TA.) — He separated, disunited, sundered, or dispersed, a thing. (TA.) — He separated, or divided, a thing from another thing.

(TA.) — He broke [a thing]. (Sh, O, Mṣb.) Sh says, I was in the desert, and, seeing some small round tents (قِيَاب) pitched, I said to an Arab of the desert, "To whom belong these لِبْنِي فَزَارَةَ فَزَرَ اللَّهُ" and he answered, "فَبِأَيِّ قِيَابٍ طَبَّوهُمْ: whereupon I said to him, "What meanest thou by it?" and he answered, "[To Benoo-Fezárah:] may God break [their backs]." (TA.) — He crumbled, or broke into small pieces, a جَلَّة [or round piece of camel's or similar dung]; as also فَزَرَ, (TA,) and اِفْزَرَ. (O, K, TA.) [In the CK, الجَلَّة is put for الجَلَّة.] — See also 5. — Also, as implied in the K, but correctly فَزَرَ, aor. -, inf. n. فَزْرٌ [q. v.], He was, or became, such as is termed أَفَزْرٌ [expl. below]. (TA.)

2 and 4: see 1, last signification but one.

5. تَفَزَرَ It (a garment, or piece of cloth,) became rent, or slit; (K;) as also اِنْفَزَرَ; (O, K;) and فَزَرَ, inf. n. فَزْرٌ; (Mṣb; [but see فَزَرَ, below;]) and so the like thereof; (Mṣb;) and the same is said of a wall: (TA:) and it (a garment, or piece of cloth,) became dissundered, ragged, tattered, or shabby, and old and worn out; (S, TA;) as also اِنْفَزَرَ. (TA.)

7: see 5, in two places.

فَزْرٌ inf. n. of the trans. v. فَزَرَ. (Mṣb.) — [And app. used as a simple subst., having for its pl. فَزْرٌ: see فَزَرَ.] — [Also] A man possessing little, or no, good, or goodness; or little, or no, wealth; like نَزْرٌ. (AZ, TA in art. نزر.)

فَزْرٌ A flock of sheep, or herd of goats: (S, O:) or a flock of sheep from ten to forty: (AZ, A'Obeyd, S, O, K:) or from three to ten; thus in the copies of the K; but in the L, to twenty: (TA:) and two, and more: (S, O, K:) and hence, (S, O,) الفَزْرُ was a surname of Sa'ad Ibn-Zeyd-Menáh: he came to the مَوْسِم [or fair, and place of meeting, app. of the pilgrims,] with some goats, and allowed them to be taken as spoil, saying, "Whoso takes of them one, it shall be his, but a فَزْرٌ [i. e. a pair or more] of them shall not be taken;" فَزْرٌ here meaning two and more: whence the prov., لَا آتِيكَ مِعْزَى الْفَزْرِ, meaning [I will not come to thee] until the goats of El-Fizr shall become gathered together; and [that means never, for] those goats will never become gathered together: (S, O, K:) or, accord. to ISd, this surname was given to him because he said to his sons, one after another, "Pasture ye these goats," and they were incontinent to him; so he called to the people, "Collect yourselves together;" and they did so; and he said, "Take ye them as spoil;" but I do not allow to any one more than one;" therefore they separated them at once, and they became scattered in the country: this was the origin of the prov.: and one of their provs. relating to leaving a thing undone is the saying, لَا أَفْعَلُ ذَلِكَ مِعْزَى الْفَزْرِ [I will not do that until the goats of El-Fizr shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) فَزْرٌ means The kid (S, O, K, TA) itself: (S, O, TA:)

and one says, لَا أَفْعَلُهُ مَا نَزَا فِزْرًا [I will not do it as long as a kid leaps]. (TA.) — And The male young one of the نمر [or leopard]: (TA:) or the male young one of the [beast of prey called] نمر [q. v.], (O, K, TA, [in the CK, erroneously, نمر,]) as is said in the T, and likewise in the Tekmileh: (TA:) and فزرة signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and فزارة signifies the female of the نمر; (O, Mṣb, TA;) thus says IAḥr, (O,) [and] thus is said in the T: (TA:) or the mother of the نمر is called فزارة; and also the female of the نمر; (K, TA;) thus says IAḥr. (TA.) = Also The أصل [or origin, &c.,] (O, K) of a thing. (O.) = And A small thing, (O, K,) like a نَبْخَةٌ [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a غُدَّة [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

فَزْرُ an inf. n. [of which the verb, accord. to a general rule, is فَزَّرَ, A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb فَزَّرَ, inf. n. فَزُورُ, is mentioned in a similar sense.]) — And [app. The being open, or wide, or broad,] meaning in Pers. فِرَاحِ شَدَن. (KL.) = Also The being such as is termed أَفْزَرُ [expl. below]. (S. [See 1, last sentence.])

فَزْرُ Slits, rents, or fissures: (K:) but this word perhaps occurred to the author of the K mistranscribed; for it is said in the L that فَزُورُ [a pl. of which the sing. is app. فَزْرُ, originally an inf. n.] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

فَزْرَةٌ: see فَازِرٌ. = Also A great protuberance upon the back, or upon the chest. (K.)

فَزْرَةٌ: see فَزْرُ, last quarter of the paragraph.

فَازِرٌ A wide road; (S, O, K;) as also فَزْرَةٌ: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] نَجَاف [pl. of نَجْفٌ] and the [hills, or small mountains termed] قُور [pl. of قَارَةٌ], and cleaves them as though it made furrows upon their heads: you say, أَخَذْنَا الْفَازِرَ and أَخَذْنَا طَرِيقَ الْفَازِرِ, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And فَازِرَةٌ [or فَازِرَةٌ] signifies A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, (K, TA,) and soft; appearing like an extended, long, natural cleft in the ground: (TA:) the same meaning is also assigned to فَازِرَةٌ. (K* and TA in art. فَوَز.) = Also A species of ants, (O,) black ants, (K,) in which is a redness: (O, K:) mentioned also among words of which the final radical is ز [as being called فَازِرٌ]. (TA.) — And The round black thing [app. a species of animal-cule] found in [dried] dates. (O.)

فَازِرَةٌ: see the next preceding paragraph.

أَفْزَرُ and مَفْزُورٌ A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-Abbád, the former signifies the same as أَقْعَسُ [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also أَفْزَرُ.]) — And [the fem. of the former] فَزْرَاءُ A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

مَفْزُورُ الْأَنْفِ A man having his nose struck with a thing so as to be split. (TA.) = See also أَفْزَرُ.

فزع

1. فَزَعٌ, (S, O, Mṣb, K,) and فَزَعٌ, (K,) aor. 2, of the former verb, (Mṣb, K,) and of the latter also, (K,) inf. n. فَزَعٌ, (S, O, Mṣb, K,) which is of the former verb, (S, O, Mṣb, TA,) and [of the latter verb] فَزَعًا [فَزَعًا] in the CK being a mistake for فَزَعًا and فَزَعٌ, (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Mṣb, K, TA;) and so تَفَزَعُ: (TA in art. رَوْع:) you say, فَزَعَهُ مِنْهُ he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Mṣb, TA:) accord. to Er-Rághib, فَزَعٌ signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of جَزَع [q. v.]; and one should not say فَزَعْتُ مِنَ اللَّهِ like as one says فَزَعْتُ مِنْهُ: or, as Mbr says, in the "Kámil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — فَزَعٌ signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA;) this latter being likewise a signification of إِفْزَاعٌ: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Anṣár, إِنْتُمْ تَتَكْتُمُونَ عِنْدَ الْفَزَعِ وَقَتْلُونَ عِنْدَ الطَّمَعِ [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] فَزَعٌ has two contr. significations: (K:) and both of these significations are expressed by the verb فَزَعُ: (O:) you say فَزَعُ إِلَيْهِ and فَزَعُ مِنْهُ; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him; or that the

former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;]) but you should not say فَزَعَهُ, (K, TA,) i. e. like مَتَعَهُ: (TA:) [or] from الفَزَعُ as signifying "fear," or "fright," you say فَزَعْتُ as signifying "I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by إِلَيْهِ which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say فَزَعْتُكَ: (S: [thus in my copies, فَزَعْتُكَ, not فَزَعْتُكَ:] or فَزَعُ إِلَيْهِ signifies he sought, or demanded, of them, aid, or succour; and فَزَعَهُمْ and فَزَعَهُمْ signify he aided, or succoured, them, syn. أَغَاثَهُمْ [in the CK أَغَاثَهُمْ] and نَصَرَهُمْ, like أَفْزَعَهُمْ: (K, TA:) accord. to IB, فَزَعْتَهُ meaning فَزَعْتُ لَهُ [primarily signifying I feared, or became in fear &c., for him]; then the ل was dropped; for one says فَزَعْتَهُ and فَزَعْتُ لَهُ: (TA:) or فَزَعُ, like فَوَحٌ, signifies اتَّصَرَ: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for اسْتَنْصَرَ, he sought, or demanded, aid, or aid against an enemy:]) and فَزَعُ إِلَيْهِ he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Mṣb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, فَافْزَعُوا إِلَى الصَّلَاةِ i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — فَزَعٌ مِنْ نَوْمِهِ means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, فَزَعْتُ بِمَجِيءِ فُلَانٍ, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) = فَزَعَهُ in the phrase فَفَزَعَهُ فَازِعَهُ means He exceeded him in fear, or fright. (TA.) = فَزَعُ عَنْ قُلُوبِهِمْ: see the next paragraph.

2. فَزَعَةٌ: see 4. — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — فَزَعَهُ عَنْهُ He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that فَزَعُ has this meaning; but in the O and other lexicons it is فَزَعٌ. (TA.) And فَزَعَهُ عَنْهُ, (S, K,) inf. n. تَفْزِيعٌ, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the

Qur [xxxiv. 22], **حَتَّىٰ إِذَا فُزِعَ عَنِ أَقْوَاسِهِمْ**, meaning *Until, when fear, or fright, shall be removed from their hearts*: (S, O:) this is the common reading: another reading is **فَزَعِ اللَّهُ**: and El-Ḥasan reads **فَزِعَ**: and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase **سِيرَ عَنِ الْبَلَدِ**: (TA:) some read **فَزِعَ** [q. v.]: (O and TA in art. **فَزِعَ**): and 'Eesà Ibn-'Omar is related to have read **إِذَا أَفْرَتَع**. (TA in art. **فَزِعَ**.)

3. **فَزَعَهُ فَزَعَهُ** [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.)

4. **أَفَزَعَهُ**, (Mṣb, K,) inf. n. **أَفْزَاعٌ**, (S, O,) *He made him to fear, or to be afraid; frightened him; or terrified him*; (S, O, Mṣb, K;) as also **فَزَعَهُ**, (S, O, Mṣb, K,) inf. n. **تَفْزِيعٌ**. (S, O.) And you say, **يُفْزِعُ مِنْهُ** [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and **مِنْ أَجْلِهِ** [on account of him, or for the sake of him], (O, K,) and **بِهِ** [by him, or by means of him]. (O.) — [Hence,] *He housed him from his sleep*. (K, TA. [See 1, last quarter.]) — Also *He aided, or succoured, him*. (S, K.) See 1, former half; and again, in the latter half. — See also 2.

5: see 1, first sentence.

فَزِعٌ *Fear, or fright*: (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, O, K,) sometimes, (S, O,) having a pl., which is **أَفْزَاعٌ**. (S, O, K.) — [And, as seems to be indicated by an explanation of **مَفْزُوعٌ** (q. v.), *A fearful event*: pl. as above.]

فَزِعٌ *Fearing; being afraid or frightened or terrified*; (Er-Rághib, MA, Mṣb, TA;) thus in a verse cited voce **ظَنُّوبٌ**; (Er-Rághib, TA;) and **مَفْزُوعٌ** is syn. therewith: (O, K:) and one says also **رَجُلٌ فَزِعٌ**, pl. **فَزَعَةٌ**; and **مَفْزُوعٌ**; meaning *a man put in fear; made afraid; frightened, or terrified*. (TA.) And *In a state of disquiet, disturbance, or agitation*: whence an extraordinary reading, of four readers, in the Qur xxviii. 9, [i. e. **فَزِعًا**] for **فَارِعًا**, relating to the heart of the mother of Moses, meaning *in a state of disquiet, &c., almost quitting its pericardium*. (TA.) It has no broken pl.; its only pl. being **فَزِعُونَ**. (TA.) — Also *Seeking, or demanding, aid, or succour*; and Ṣgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, *aiding, or succouring*; thus being trans., though of the measure **فَعَلٌ**; but it may be altered from **فَزِعٌ**, like as **حَذِرٌ** is [said to be] altered from **حَاذِرٌ**. (IB, TA.)

فَزَعَةٌ: see **فَزَعَةٌ**.

فَزَعَةٌ A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K:) [like **مَفْزُوعَةٌ** as expl. by Lth and others:] and *by whom, or by means of whom, one is made afraid, or frightened*. (O.)

فَزَعَاتُ الرُّوعِ sing. of **فَزَعَاتٌ** in the phrase **فَزَعَاتُ الرُّوعِ** [app. meaning *The fears, or frights, of the heart*]. (TA. [The sing., as well as the pl., is there said to be thus, **بِالتَّخْرِيكِ**; but if the former be, as I think it is, an inf. n. un., it should by rule be **فَزَعَةٌ**].)

One who fears men, or is frightened at them: (K:) or one who fears, or is frightened, much, or often; (O;) [and] so **فَزَاعَةٌ**. (TA. [But see what next follows.])

One who makes men to fear, or frightens them, much, or often. (O, K.) See also **فَزَعَةٌ**.

فَزِعٌ: see **فَزِعٌ**, in two places.

مَفْزُوعٌ i. q. **مَلْجَأٌ** [as meaning *A refuge, i. e. a place to which, or a person to whom, one betakes himself, or has recourse, for refuge, protection, or preservation*], (S, O, Mṣb, K, TA,) on the occasion of the befalling of an affliction or a calamity; (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, **فُلَانٌ مَفْزُوعٌ لِلنَّاسِ** *Such a one is a refuge to men when an event comes upon them suddenly, and هُمَا مَفْزُوعٌ لِلنَّاسِ*, and **هُمَا مَفْزُوعٌ**, &c.; (S, O;) and **مَفْزُوعَةٌ** is the same in signification and in its applications; (K;) expl. by IF as signifying *a place to which one who is in fear, or frightened, betakes himself, or has recourse, for refuge, protection, or preservation*: (TA:) or **مَفْزُوعٌ** signifies one of whom aid, or succour, is sought, or demanded: (K:) and **مَفْزُوعَةٌ**, [a cause of fear or fright; being a word of the class of **مَبْعُودَةٌ** and **مَجْبُودَةٌ**; i. e.] *a thing that one is made to fear, or at which one is frightened*; (S;) or *a person whom one is made to fear, or at whom one is frightened*; [like **فَزَعَةٌ**]; or *on account of whom, or for the sake of whom, one is made to fear, or is frightened*: (Lth, O, K:) you say, **فُلَانٌ لَنَا مَفْزُوعَةٌ** [Such a one is to us a person whom we are made to fear, &c.], and in like manner you say of a female, and of a pl. number. (O.)

مَفْزُوعَةٌ: see the next preceding paragraph, in two places.

مَفْزُوعٌ *Cowardly*; (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and *courageous*; (Fr, O, K;) as being one the like of whom fearful events are made to befall (**بِمِثْلِهِ تُنْزَلُ الْأَفْرَاعُ**). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) **مَفْزُوعَةٌ** applied by 'Amr Ibn-Maadee-Kerib as an epithet to his **أَسْتِ**, in replying to a threat of El-Ash'ath, who had said to him, **لَوْ دَنَوْتُ لِأَصْرَطْنِكَ**, means *Secure from being overcome by fear, or fright, and*

[therefore] *not lax so as to break wind [in consequence of fear]*; being from **فَزَعَهُ** meaning "he removed fear, or fright, from him;" or it may be for the same reason as that for which **مَفْزُوعٌ** is applied to a courageous man. (O.)

مَفْزُوعٌ: } see **فَزِعٌ**, first sentence.
مَفْزِيعٌ: }

فـس

the second of these is more known than the first; both of which are arabicized, from the Persian **اِسْفِيسْت** [or **اِسْفِيسْت**]. (TA.)

فـا

1. **فَسَأَهُ**: see 2. — Also, (M, K,) or **فَسَأَهُ بِالْعَصَا**, (AZ, O,) aor. -, inf. n. **فَسَأَ**, (M,) *He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick*; (AZ, M, O, K;) as also **فَسَأَهُ**, (K,) or **فَسَأَهُ بِالْعَصَا**. (O.) — And **فَسَأَ فُلَانًا عَنْهُ** *He restrained, withheld, or debarred, such a one from him*. (O, K.) — **فَسِئٌ**, aor. -, [inf. n., app., **فَسَأَ**, q. v. infra,] *He was, or became, such as is termed **أَفْسَأُ** [q. v.]. (K.)*

2. **فَسَاءَهُ**, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. **تَفْسِيَةٌ** (S, O) and **تَفْسِيٌّ**, (S,) *He stretched it so that it rent, or became ragged, or dissundered*: (S, O:) or *he rent it*; as also **فَسَأَهُ**, aor. -, (M, K,) inf. n. **فَسَأَ**. (M.)

5. **تَفْسَأَ**, said of a garment, or piece of cloth, (S, M, O, K,) *It became ragged, or dissundered, (S, O,) and worn out*: (S:) like **تَفْسَأَ**, or **تَفْسَأَ**: (accord. to different copies of the S: the latter in the L:) or *it became rent*. (M, O.) — **تَفْسَأَ فِيهِمْ**, (K,) or **بِهِمْ**, (O,) said of a disease, *It spread among them, (O, K,) and became common among them*: (TA:) like **تَفْسَأَ**. (O, K.) — **تَفْسَأَ**: see 1.

6. **تَفْسَأَ**, and **تَفْسَأَى**, (M, O, TA,) *He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both*. (TA.)

فَسَأٌ a subst. signifying *The state of such as is termed **أَفْسَأُ** [q. v.]: (M, TA:) or a hollowness, or incurvity, of the spine*. (TA in art. **فَقَأَ**.) [See also 1, last sentence.]

أَفْسَأُ i. q. **أَبْزُخٌ** [i. e. *Having a protuberant breast, or chest, and hollow back; &c.*]: or *having a protuberant breast, or chest, and the lower part of the belly prominent*: (M, K:) fem. **فَسَأَةٌ**: (M:) and (M, in the K "or") *he who, when he walks, is as though his posteriors were in pain* (in the M **تَوَجَّعٌ**; in some copies of the K **تَوَجَّعٌ** [as though for **تَوَجَّعٌ**], and in some **بِرَجْعٍ**); as also **مَفْسُوءٌ**: (M, K:) or *he who, when he sits, cannot rise but with an effort*: (O, K:) or *whose spine enters into [or turns inwards between] his haunches*. (K.)

مَفْسُوءٌ: see the next preceding paragraph.

فست and فسط

فُستَات, also written فِستَات: see فُسطَات.

فُسطَات, also written فِسطَات: see فُسطَات, in art. فسط, to which it belongs; for the ت is a substitute for the [former] ط in فسطاط, or for the [latter] س in فِسطَات. (M and TA in art. فسط.)

فستق

فُستَق and فُستَق (O, Mṣb, K,) the latter the more agreeable with the original, (O,) which is پسته (O, K,) a Pers. word, (O,) for from this each is arabicized; (O, Mṣb, K;) [The pistachio-nut, *pistacia vera* of Linn.;] a certain fruit; (O;) [in the Mṣb بقل; perhaps a mis-transcription for نقل, i. e. نُقْل, a certain fruit that is eaten with wine;] well known: (K:) said in a verse of Aboo-Nukheyleh to be مِنَ الْبُقُولِ: thus, and thus only, with ب, the phrase is related: if it were مِنَ النُّقُولِ, the mistake would be removed: (O:) Az says that the فستقة [which is the n. un.] is a fruit of a well-known tree: and AHn says, "It has not come to my knowledge that it grows in the land of the Arabs:" (TA:) it is good for the liver, and the mouth of the stomach, and the colic, and the odour of the mouth. (K. [In the CḲ, التَّكْبَةُ is put for التَّكْبَةُ.]) The vulgar pronounce the word with fet-h [to the ف, saying فُستَق: and many of them say فُستَق]. (Mṣb.)

ثَوْبٌ فَسْتَقِي [meaning A garment of the colour of the فُستَق] is [thus] with damm [to the ف and ت]. (Mṣb.)

فسح

1. فَسَح (MA, Mṣb, K, [in the CḲ فَسَح, a misprint,]) with damm, (Mṣb,) like كَرَم (K,) [aor. ٤,] inf. n. فَسَاحَةٌ (L,) or فَسَاحَةٌ [for which the former is app. a mistranscription] and فَسْحَةٌ (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Mṣb, K;) as also فَسَح (Mṣb, K,) and فَسَح (K.) انفسح (K.) فَسَحَ لَهُ (S, MA, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. فَسَح (MA, Mṣb, TA) and فَسُوح (TA;) as also فَسَح (A, K,) and فَسَح (A;) He made room, or ample room, for him, (S, MA, Mṣb, K,) فِي الْمَجْلِسِ (S, MA, Mṣb) in the sitting-place, or in the assembly. (MA.) You say, فَسَحُوا فِي الْمَجْلِسِ (S, Mṣb,*) and فَسَحُوا (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوَسَّعُوا (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Ḥasan, and the former accord. to that of others, in the KḲur lviii. 12. (Fr, TA.) — And اِنسَح عَنِّي Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bḍ in

lviii. 12.) — فَسَح [as inf. n. of فَسَح] also signifies The making wide steps; and so فَسَحِي. (K.) [Hence,] اِنسَح الخَطِي said by an Arab of the Desert, of the Benoo-'Okeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning †Make wide the spaces between each two punctures of the needle, lest the punctures should rend. (L.) — And فَسَحَ لَهُ الْاَمِيرُ فِي السَّفَرِ means The commander, or governor, wrote for him a فَسَح [q. v.]. (K.)

2. فَسَح He made a place spacious, roomy, wide, or ample. (Mṣb.)

4: see 1, first and second sentences.

5: see 1, in three places. — فَتَسَح also signifies He expatiated, or ranged at large: and he had ample room or scope: see مَتَسَح.]

6: see 1, third sentence.

7: see 1, first sentence. — [Hence,] اِنفَسَح مَرَاهِمُهُ [lit. The nightly resting-place of their camels was, or became, spacious,] means †their camels became numerous. (TA.) — And اِنفَسَح صَدْرُهُ †His bosom became dilated [with joy]. (S, A.) — And اِنفَسَح طَرَفُهُ †His eye had an unobstructed view, nothing hindering its seeing far. (L.)

Q. Q. 2. تَفَسَّحَ: see تَفَسَّحَ, in art. فحس.

فَسَحَ A writing like a جَوَاز [or traveller's pass]. (K.) [See 1, last sentence.]

فَسَحَ: see فَسَّحَ, in three places.

فَسْحَةٌ Spaciousness, roominess, width, or amplex; (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فَسَح.] — And [Ample scope for action &c.] in an affair. (Mṣb in art. رَخو.) [And A state in which is ample scope for acting &c.: see نَفَسَ.] — اِنفَسَحَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.)

فَلَانِ اَبْنٌ: see فَسَّحَ, in two places. — فَسَحَرُ is a phrase mentioned by Lh, thought by him to be from الفَسْحَةُ and اِنفَسَاحٌ, but the meaning is unknown. (L.) — Also The glans of the penis. (K in art. فسحر; where the word is mentioned again in the S likewise.)

فَسَّحَ: see the paragraph here following.

فَسَّحَ (S, A, Mṣb, K) and فَسَّحَ (K,) like فَسَّحَ (S, A, Mṣb, K,) (TA,) Spacious, roomy, wide, or ample; applied to a place; (S, A, Mṣb, K;) as also فَسَّحَ (K:) or فَسَّحَ signifies thus applied to a sitting-place: (S:) and فَسَّحَرُ (S, K,) in which the م is augmentative, (S,) signifies (S, K) also (K) اَبَسَ الصَّدْرُ [meaning free

from distress of mind or from narrowness of mind], (S, K,) as does also فَسَّحَ [in the CḲ in this sense written فَسَّحَ]; both being applied in this sense to a man. (K.) — سَبْرٌ فَسَّحٌ [means A pace in which the steps are wide: see 1, latter half].

جَمَلٌ مَفْسُوحُ الصُّلُوعِ i. q. مَفْسُوح [i. e. A camel wide in the ribs]. (TA.)

مَا لَكَ فِي هَذَا مَتَسَّحٌ [There is not for thee ample scope (lit. a place in which one has ample scope) in this]. (A.)

مَتَسَّحٌ وَاِدٍ [The place of expanding of a valley]. (JK and K in art. حرق, &c.)

مَرَاغٌ مَتَسَّحٌ † A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (Aṣ, K.)

فسح

1. فَسَحَ (S, A, L, K,) aor. ٤, (S, L, K,) inf. n. فَسَحَ (S, L;) and فَسَحَ (L; [but this has an intensive signification;]) He dislocated, luxated, or disjoined, (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, without breaking: (L:) [and] فَسَحْتُ الْبِفَصْلِ عَنْ مَوْضِعِهِ I removed the joint from its place. (Mṣb.) — And the former v., aor. and inf. n. as above, He removed a stick, or twig, or branch, from its place with his hand. (Mṣb.) — And the same v., (S, Mṣb,) aor. as above, (A,) and so the inf. n., (K,) He cast, or cast off, (S, Mṣb, K,) a garment, (S, Mṣb,) or his garments. (A.) You say, فَسَحْتُ عَنِّي ثَوْبِي I cast, or cast off, from me my garment. (S.) — And the same v., (L, Mṣb,) [aor. and] inf. n. as above, (K,) He separated, disunited, sundered, dissuended, or dispersed, (L, Mṣb, K,) a thing. (L, Mṣb.) — Also, the same verb, (S, A, L, Mṣb,) aor. as above, (L,) and so the inf. n., (L, Mṣb, K,) † He undid, dissolved, or annulled, (S, A, L, Mṣb, K,) a sale, (S, A, L, Mṣb,) and a determination, resolution, or decision, (S,) and a marriage, (S, A, L,) and a contract, compact, or covenant, and an affair. (Mṣb.) — And the same v., (L, Mṣb,) [aor. and] inf. n. as above, (L, K,) † He (a man, Mṣb) corrupted, or disordered, the judgment, or opinion. (L, Mṣb, K.) — فَسَّحَ, aor. ٤, (L, K,) inf. n. فَسَّحَ (L;) or فَسَّحَ, this v. being intrans. as well as trans.; (Mṣb;) † It (the judgment, or opinion,) was, or became, corrupt, or disordered. (L, Mṣb, K.) — [And, accord. to the TḲ, فَسَّحَ, (but this I think to be a mistake for فَسَّحَ,) inf. n. فَسَّحَ, signifies † ضَعْفُ † He was, or became, weak, app. in intellect and in body; see فَسَّحَ below); said of a man: and جَهْلٌ (app. intrans., meaning † He was, or became, ignorant; but accord. to the TḲ trans., meaning he knew not a thing).] — In the conventional language of the philosophers, اِنفَسَحَ [as an inf. n.] signifies † The transmigration of the rational soul of a human being from his body to [some one of] the inanimate,

not increasing, bodies, such as the minerals, or metals, and the simple elements: (Dict. of Technical Terms used in the Sciences of the Musalmans:) or, to a plant: the former meaning being that of *الرشح*. (So in a marginal note in a copy of the TK.)

2: see the preceding paragraph, first sentence.

3. *فاسخه البيع* † [He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.])

4. *افسح القرآن* † He forgot the Kur-an. (Fr, S.)

5: see 7, in two places. — *تفسخ الشعر عن الجلد* The hair fell off and became scattered from the skin, peculiarly of a dead body: (L, K:) and in like manner, *التفسخ عن العظم* the flesh from the bone. (A, L.) And *تفسخت الفأرة في الماء* The rat, or mouse, became dissundered, [or fell in pieces, through putrefaction,] in the water. (S.) — *تفسخ تحت الحمل الثقيل*, said of a [young camel such as is termed] *ربع*, (S, K,*) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] one says of a man, *تفسخ تحت العبء الثقيل*. (A.)

6. *تفاسخوا العقد* † They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And *تفاسخا البيع* † [They two agreed in dissolving, or annulling, the sale]. (A.) — And *تفاسخت الأقاويل* † The sayings annulled, or contradicted, one another. (TA.)

7. *انفسح* It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or disjointed; (A, L;) as also *تفسخ*. (L.) One says, *وقع فلان فأنفسخت قدمه* Such a one fell, and his foot became dislocated. (L. [And the like is said in the A.]) — It (a stick, or twig, or branch,) became removed from its place by the hand. (Msb.) — It (flesh) became dissundered by putrefaction; as also *تفسخ*. (L.) — And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) † It became undone, dissolved, or annulled. (S, A, L, K.) — Also said of a weak man, [app. as meaning † He became unnerved,] on an occasion of difficulty. (L: see *فسيخ*.)

فسح [mentioned above as the inf. n. of 1 in most of its senses] † Weakness (L, K) in intellect and in body; as also *فَسْحَةٌ*. (L.) — And † Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And † Weak in intellect and in body; as also *فَسْحَةٌ*. (K.) — See also *فسيخ*.

فسح † A corrupt, or disordered, judgment, or opinion. (L.)

فَسْحَةٌ: see *فَسْحٌ*, in two places.

فسيخ [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooking. (Golius, from Meyd.) — And] † A weak man, who becomes unnerved (*يتفسيخ*) on an occasion of difficulty: (L:) a man who does not attain that which he wants, (S, L, K,) and is not fit for his affair, or business; as also *فَسْحٌ* [q. v.]. (K.)

ثوب فاسح † A faded garment: so in the language of the present day: perhaps post-classical. (A in art. *روم*.) — *الفاسح* is a name given by the Jews to their festival of *The Passover*: see De Sacy's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also *الفِضْح*.]

فسد

1. *فسد*, aor. *فَسَدَ*, (S, M, A, O, L, Msb, K, &c.,) which is the aor. commonly known, (TA,) and *فَسَدَ*, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and *فَسَدَ*, aor. *فَسَدَ*; (S, M, O, L, K;) inf. n. *فَسَادٌ* (S, M, A, O, L, K) and *فَسُوذٌ*, (M, O, L, K,) the former being inf. n. of *فَسَدَ*, aor. *فَسَدَ*, (S, A, O,) and so the latter, and the former being also inf. n. of *فَسَدَ*, (O,) or the former is of *فَسَدَ* and the latter is of *فَسَدَ*, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) It (a thing, S, A, O) [and he (a man)] was, or became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin; (MA, KL, PS, &c.;) and so *استفسد*: (KL:) *contr. of صَلَحَ*: (M, L, K:) it became altered in its state [for the worse]: and it became null, void, of no force, or of no account; or it came to nought, or perished; accord. to the explanation by most of the expositors of the ex. in the Kur xxi. 22. (MF.)

2: see 4, first sentence.

3. *فاسده* He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. *كشع*.) And *فلان فاسد* [Such a one cuts the ties of friendship, or kindred, with his people, tribe, or near kinsfolk]. (A.)

4. *افسد*, (S, M, O, L, Msb, K, &c.,) inf. n. *فَسَادٌ* and [quasi-inf. n.] *فَسَادٌ*; (L;) and *فَسَدَ*, (O, L, Msb, K,) inf. n. *تَفْسِيدٌ*; (O, K;) He, or it, made, or rendered, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; deprived of virtue, or efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected; [constituted, disposed, arranged, or qualified, ill, wrongly, or improperly;] disordered, or disturbed, [disorganized,] destroyed, annihilated, consumed, wasted, or ruined; (MA, KL, &c.;)

فسد المال. (M, L, K.) One says, *فسد المال* [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And *فسد عليهم* He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; *أمرهم*, or the like, being understood. And *فسده عليّ* He corrupted him and rendered him disaffected towards me.] *إفساد صبيّ*, occurring in a trad., means *The injuring a child by rendering its mother pregnant while she is suckling it and so vitiating her milk*: which act is also termed *الغيلة*. (L.) [And *افسد* as *contr. of أَصْلَحَ* signifies also *He acted in a bad, an evil, or a corrupt, manner; acted ill, corruptly, wrongly, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; or did evil, or mischief; إليه* to him: and he created, or excited, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; or made, or did, mischief; *بين القوم* between, or among, the people, or party. (See also 10.)]

6. *تفاسدوا* They became at variance, one with another; (M, L;) they cut, severed, or broke, the tie of kindred, (M, L, K,) and of friendship, (L,) one with another. (M, L, K.)

7. *انفسد* [as quasi-pass. of *أفسده*] is not allowable, (S, L,) or has not been heard. (K.)

10. *استفسد* *contr. of استصلح*. (S, O, L, K.) [Hence, He regarded, or esteemed, a thing, or man, as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; &c.: see 1. — And] He wished, or desired, [a thing, or man,] to be bad, evil, corrupt, &c. (KL.) — [And He sought to render bad, evil, corrupt, &c. — And hence, He treated in such a manner as to render disaffected, or rebellious.] One says, *الأمير يستفسد رعيته* [The prince, or governor, treats his subjects in such a manner as to render them disaffected, or rebellious]. (A.) And *استفسد السلطان قائده* The Sultan provoked the leader of his forces to rebellion by his evil conduct to him. (L.) — [And He sought to act in a bad, an evil, or a corrupt, manner; to act ill, corruptly, wrongly, wrongfully, improperly, unrighteously, or dishonestly.] One says, *استفسد فلان إلى فلان* [Such a one sought to act in a bad, an evil, or a corrupt, manner, or to act ill, &c., to such a one]. (M.) — [And He sought discord, or dissension. — And It (an event) happened in a bad, or an evil, manner.] — See also 1.

فساد an inf. n. of 1: (S, M, A, &c.:) or a simple subst.: (Msb;) [as a subst. signifying] *Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity, or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated, or tainted, state; a state of disorder or disturbance, or of destruction, annihilation, consumption, waste, or ruin*: (MA, KL, PS, &c.:) *contr. of صَلَحَ*. (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] *syn. with فساد*

[signifying The making, or rendering, bad, evil, corrupt, &c.: (see 4:) and, oftener, the acting ill, corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; doing evil, or mischief; and creating, or exciting, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling]: (L:) and [particularly] the taking property wrongfully. (O, K.) [Hence,] حَرْبُ الْفَسَادِ [The war of evil-doing]: thus was termed a war that happened between [the two sub-tribes] بَنُو شَك [in which the latter word is app. a mistranscription for شَيْك] and غَوْت, of the tribe of طَيِّ: it was so termed because one party patched their sandals with the ears of the other, and one party drank wine out of the skulls of the other. (MF.) — Also Drought, barrenness, dearth, or scarcity of good: (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ i. e. Drought, &c., hath appeared in the land, and in the cities that are upon the rivers; (M, L, TA;) accord. to Zj; (M;) or accord. to Ez-Zejjājee. (L, TA.)

فَسِيدٌ: see the next paragraph.

فَاسِدٌ (S, M, A, O, L, Mṣb, K, &c.) part. n. of فَسَدَ; (S, M, A, &c.) and فَسِيدٌ (S, M, O, L, K,) part. n. of فَسَدَ; (S, O;) Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin: (MA, KL, PṢ, &c.): [contr. of صَالِحٌ and ضَالِحٌ, as is indicated in the S and M &c.:] pl. (of the former, S, O, Mṣb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسَادِي (S, M, O, Mṣb, K,) applied to a people, (S, M, O,) like as they said سَاقَطٌ and سَقَطَى; (S, O;) the pl. being made of the same form as هَلَكَى because these two words are nearly the same in meaning. (Sb, M.)

أَفْسَدٌ is [a noun denoting the comparative and superlative degrees] from الْفَسَادُ; as in the prov., أَفْسَدُ مِنْ بَيْضَةِ الْبَيْدِ i. e. [More corrupt, or unsound, &c.,] than the egg that the ostrich leaves in the desert, not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الْإِفْسَادُ; as in the prov., أَفْسَدُ مِنَ الْجَرَادِ [i. e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.)

مَفْسَدَةٌ A cause, or means, or an occasion, of فَسَادٍ [i. e. badness, evilness, corruptness, unsoundness, &c.; or making, or rendering, bad, evil, corrupt, &c.]; (M, A;) contr. of مَضْلِحَةٌ: (S, O, Mṣb, K:) pl. مَفَاسِدٌ. (A, Mṣb.) One says, هَذَا الْأَمْرُ مَفْسَدَةٌ لِكَذَا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هَرَمٌ مِنْ أَهْلِ الْمَفَاسِدِ لَا الْمَصَالِحِ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.)

Bk. I.

فسر

1. فَسَّرَ, aor. - (S, M, O, Mṣb, K) and فَسَّرَ, (M, K) inf. n. فَسْرٌ; (S, M, O, Mṣb, K;) and فَسَّرَ, (S, M, K) inf. n. تَفْسِيرٌ; (S, K;) which latter is the more common; (IKṭṭ;) or the latter has an intensive signification; (Mṣb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAṣr, O, K;) or a meaning perceived by the intellect: (B:) he rendered a thing apparent, plain, or clear; explained, expounded, or interpreted, it: (S, M, O, Mṣb, K;) accord. to Th (O, K, TA) and IAṣr, (TA,) تَأْوِيلٌ and تَفْسِيرٌ signify the same; (O, K, TA;) and so these and مَعْنَى: (O, TA:) or تَفْسِيرٌ signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and تَأْوِيلٌ signifies the “reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning:” (O, L, K, TA:) or the latter, the “turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-án and the Sunneh:” for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ, if the meaning be [thus explained], “He produceth the bird from the egg,” this is تَفْسِيرٌ: and if the meaning be [thus explained], “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is تَأْوِيلٌ: (KT:) or تَفْسِيرٌ signifies the expounding, explaining, or interpreting, the narratives that occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and تَأْوِيلٌ, the “explaining the meaning of that which is مُشَابِهٌ, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration.” (TA.) — Also فَسَّرَ, inf. n. فَسْرٌ; and فَسَّرَ, inf. n. تَفْسِيرَةٌ (S, O, K,) like تَذَكُّرَةٌ; (TA;) or تَفْسِيرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is post-classical; (S, O, K;) He (a physician) examined, or inspected, urine, (S, O, K, [but the inf. ns. only are mentioned,]) that he might judge, by its colour, of the disease of the person from whom it came. (TA.)

2: see the preceding paragraph, in six places.

5: see the next following paragraph.

10. اسْتَفْسَرَهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Mṣb, TA:) and اسْتَفْسَرَهُ is like اسْتَفْسَرَهُ. (TA.)

تَفْسِيرَةٌ Anything by which is known the explanation and meaning of a thing: (O, TA:) or anything which interprets, or explains, the state, or condition, of a thing. (B, TA.) — Urine by means of which, (M, O, K,) or by means of the colour of which, (TA,) one seeks to obtain an indication of the disease (M, O, K, TA) of a patient: (O, TA:) or it is an inf. n., as mentioned above. (O, K.) [See 1, last sentence.]

عَاهِنٌ: see أوردَ كَلَامَهُ غَيْرَ مَفْسَّرٍ.

فسط

فَسَطٌ and فُسَطٌ (S, M, Mṣb, K) and فُسَاطٌ and فُسَاتٌ (S, M, K,) the latter in the last two, as it is not found in the pl., being a substitute for the [former] فسطاط, or rather for the [latter] فساط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسطاط are together, whereas the two identical letters in فساط are separated, (M,) and فُسَاتٌ and فُسَاتٌ (K,) altogether eight different forms, but MF observes that Esh-Shiháb El-Kasálanee gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-ḥ to the ف,] (TA,) A tent of hair[-cloth]: (S, Mṣb:) or a great tent: (Mgh:) or a kind of structure (M, Z) used in travelling, less than the سُورَاق: (Z:) or the kind of structure called سُورَاق: (K:) pl. فَسَاطِيطٌ; (M, Mṣb, TA;) for which they did not say فَسَاطِيطٌ. (M, TA.) — Hence فُسَطٌ is applied to A city: (Z, TA:) any city: and particularly a city in which is the general place of assemblage of people: (TA:) a populous, or comprehensive, city; accord. to some: (Mṣb:) the place of assemblage of the people of a كُورَةٌ [which means a city, and a district, or region], (Lth, Az, K,) around their general mosque: (Az, TA:) or you say, فُسَطَاتُ الْمِصْرِ, meaning the place of assemblage of the people of the مِصْر [or city], around their congregational mosque. (M.) فُسَطَاطٌ [so in two copies of the S] is [a name of] The city of مِصْر [the metropolis of Egypt]: (S:) or الْفُسَطَاطُ is also the proper name of مِصْرُ الْعَتِيقَةِ (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El-'Áṣ; (K, TA;) the city of مِصْر in old times; as also الْفُسَطَاطُ: (Mṣb:) and الْبِصْرَةُ. (TA.)

فسق

1. فَسَقَ is said to signify primarily It (a thing) went forth, from another thing, in a bad, or corrupt, manner. (Mṣb.) One says, فَسَقَتِ الرُّطْبَةُ, (S, O, Mṣb,) فَسَقَتِ الرُّطْبَةُ عَنْ قَشْرِهَا (K,) The fresh ripe date came forth from its skin; (S, O, Mṣb, K;) as also انْفَسَقَتْ: (IDrd, O, K;) and in like manner فَسَقَ is said of anything as meaning it came forth from its integument: so says Es-Sarakustee. (Mṣb.) — [Hence] فَسَقَ, aor. فَسَقَ and فَسَقَ, (S, O, Mṣb, K) the latter aor. mentioned by Akh, (S, O, Mṣb,) inf. n. فَسُوقٌ (S, Mgh, O, Mṣb, K) and فَسَقَ, (S, O, K,) or this latter is a simple subst.; (Mṣb;) and likewise فَسَقٌ, like كُرْمٌ (K, TA,) mentioned by Lh, but not known by Ks; (TA;) He went forth from, departed from, or quitted, (Mgh, Mṣb, K,) the right way, (Mgh, K,) or the way of truth, (K,) and the limits of the law, (Mgh,) [or the bounds of] obedience; (Mṣb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or i. q. فَجَرَ [meaning

as above; or *he transgressed*; or *acted unrighteously, sinfully, wickedly, vitiously, or immorally*. (S, O, K. [See also فسق below.]) فسق عن أمر ربه (in the Kur [xviii. 48], O, TA) means *He departed (خرج) from the command of his Lord*: (Th, S, O, K:) or *from the obeying [of the command] of his Lord*: (Fr, O, TA:) and Akh says that this phrase is like *التخمر عن الطعام*, (S, O,) meaning *عن مأكله*, (S,) or *عن أكله الطعام*; but Th says that there is no need of this [explanation]: or, accord. to AO, it means *he declined, or deviated, from obeying the command of his Lord*: (O:) for فسق signifies also *he declined, or deviated*: (K:) and hence the saying, فسقت الركاب عن قصد السبيل i. e. [The ridden camels] declined [from the right direction of the way]. (TA.) Sometimes فسوق may mean *The believing in a plurality of gods*: and it may mean *the committing sin*. (A Heyth, O.) And it is said to mean *The calling one another by names of reproach*: (Zj,* Mgh, TA:) or the saying “O Jew,” and “O Christian,” after one has become a believer: thus in the Kur xlix. 11. (TA.) — One says also, فسق في الدنيا, inf. n. فسق, meaning *He had a wide, or an ample, range in respect of worldly things, and made them light and easy to himself, being without restraint in his management of them, not making them strait to him*. (Ktr, Sh, TA.) — And فسق ماله *He made away with his property; and disposed of it, or spent it*. (TA.)

2. فسق is the contr. of تعديل (O, K, TA:) one says فسقه (O, TA), inf. n. فسقى (TA,) *He (the judge) pronounced him to be characterized by فسق [q. v.]*: (O, TA:) *he attributed to him فسق*. (TA.)

7: see 1, second sentence. — [Hence,] انفسق *He divested himself, or became divested, of good*. (IDrd, O.)

فسق is an inf. n., (S, O, K,) or a simple subst., (Msb,) from فسق [q. v.] (S, O, Msb, K:) unless as signifying [simply] *A going forth, or a departure*, it is said to be a word unknown before El-Islám, and to have become so much used in its legal acceptance as to be, when so used, conventionally regarded as proper (MF, TA:) [thus used,] it signifies *a going forth, or departure, from the right way, (K, TA,) which is said to be the primary meaning, (TA,) or from the way of truth; (K, TA;) or from the truth, or that which is right, as in the phrase وَاتَّهَى لَفْسُقٍ, (O, K, [in the CK لفسق, a strange mistake,]) in the Kur [vi. 121]; (O;) or a relinquishment, or neglect, of the command of God; (Lth, O, K;) and an inclining to disobedience; (Lth, O;) or also disobedience [itself]; (K;) or i. q. فجور [meaning as above; or transgression; or unrighteous, sinful, wicked, vitious, or immoral, conduct]: (O, K:) it is said by El-Ishbahánee to be a more general term than كفر; applying to few sins, misdeeds, transgressions, or acts of disobedience, or to little thereof; and also, to many, or much thereof; but is commonly known as applying to the latter: and it is related on the authority of Málik that in the Kur*

vi. 146 it means *such as is slaughtered*: (TA:) [being used as a subst.,] it sometimes has a pl., which is فسوق. (TA.)

فسق (Lth, O, K) and فسيق (Lth, S, O, K,) applied to a man, *Always characterized by فسق*. (Lth, S, O, K.) — يَا أَيُّهَا الْفَاسِقُ يَا فَاسِقُ means *O thou فاسق*; (S, O, K;) like يَا حَبِيبُ, meaning *O thou الخبيث*; يَا أَيُّهَا الْخَبِيثُ, being determinate, as is shown by their saying يَا فَاسِقُ الْخَبِيثُ, thus prefixing ال to خبيث: (S, O:) and to a woman they say يَا فَسَاقِي, like قَطَامِر (S, O, K,) meaning *يا فاسقة* (K) [or rather يَا أَيُّهَا الْفَاسِقَةُ].

فسقية, with fet-h, [often pronounced فسقية], a post-classical word, [arabized, from the Lat. “piscina,”] i. q. مَتَوَسُّطًا [properly *A place, here meaning a tank, or basin, in which the ablution termed وضوء is performed*: now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water:] pl. فساقِي. (TA.)

فساق: } see فسق
فسيق: }

فاسق Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience; (Msb;) *disobedient [to God]*; (Mgh, TA;) [transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral;] mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so فاسق is a more general term than كافر; and ظالم is a more general term than فاسق: (El-Ishbahánee, TA:) accord. to IDrd, (O,) the فاسق is thus called because of his divesting himself, or becoming divested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAar, S, O, Msb, K,) nor in their poetry, (IAar, S, O, K,) though it is an Arabic word, (IAar, S, O, Msb, K,) and a chaste one, and the Kur-án has used it: (IAar, Msb:) the pl. is فسقة and فساق: (Msb:) فواسق, [pl. of فاسقة,] applied to women, signifies فواجر [generally meaning adulteresses, or fornicatresses]. (TA.) — The five animals, or living things, (الحيوانات الخمس, [specified voce حيوان]) are metaphorically termed فواسق [as though meaning †Transgressors] (Mgh, Msb) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of

freedom from إحرام and in the state of إحرام, and in prayer, which is not rendered ineffectual thereby: (Msb:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

فاسقية A certain mode of attiring oneself with the turban. (Z, O, K.) One says, قَعَمَرُ فُلَانٌ الفاسقية [Such a one attired himself with the turban in the mode termed الفاسقية]. (TA.)

الفوسقة The rat, or mouse; syn. الفأرة: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فاسقة. (TA.)

أفسق [More, or most, characterized by فسق]. The Arabs say, لَعَنَ اللَّهُ أَفْسُقِي وَأَفْسَكَكَ, meaning, الأفسق منا [i. e. *May God curse the more characterized by فسق, of us, or of me and thee*]. (Fr, O.)

فسكر

Q. 1. فسكته He postponed him; i. e., made him, or asserted him, to be behind, or posterior, or last, (Sh, O, K,) in rank, or estimation. (O.) — And فسكل He was, or became, behind, &c.: the verb being intrans. as well as trans. [unless فسكل be a mistake for فسكل, the pass. form, of which an ex. occurs in the O and TA]. (K.) — Accord. to IAar, a foreign word (عجمية), arabized. (O.)

فسكل: see the next paragraph, in two places.

فسكل The last, in coming in, of the horses in a race; (S, O, K;) as also فسكل and فسكول and فسكول: (K:) also called the سكتة [q. v.] and الفاسور. (S, O. [In a copy of the S, in art. فسكل is put for الفسكل,] — And hence, (S, O,) applied to a man, †Low, base, ignoble, vile, or mean: (S, O, K:) the vulgar say فسكل. (S, O.)

فسكول and فسكول: see فسكل. — Both also signify †Occupying the hinder, or latter, or last, place [in rank, or estimation: see Q. 1, above]; (K, TA;) as epithets applied to a man. (TA.)

فصل

1. فصل (S, M, O, K,) with damm, (S, O,) like كرم; (K;) and فصل (M, K,) like علم; (K;) and فصل (M, K,) of the form of that whereof the agent is not named, (M,) like غني; (K;) inf. n. فصول and فصولة (S, M, O, K) and فصول (M, TA;) He (a man, S, O) was, or became, low, base, ignoble, vile, or mean; (S, M, O, K;) such as had no manliness, or manly virtue, (M, K,) and no hardness. (TA.) — And فصل الصبي He weaned the boy; (AA, O, K;) as though a dial. var. of فصل. (TA.)

2: see the paragraph here following.

4. فصل عليه مآعه He pronounced against him (i. e. against another man, Lth, O) that his goods

were bad; syn. ارذاله: (Lth, O, K:) and **افسل** *he pronounced against him that his dirhems, or pieces of money, were bad, or were such as are termed زبوف*; (Lth, O, K;) syn. **زيفها**, (Lth, O, K, TA,) and **ارذلتها**: (TA:) and [in like manner] **فسله**, inf. n. **تفسيل**, signifies **ارذله** and **زيفه**. (TA.) = See also what next follows.

8. **اقسل الفيلة**, (M,) inf. n. **اقسال**; (O, TA;) or **افسلها**; (K;) [app. a mistranscription for **اقسلها**, as it is outweighed by the latter in authority;] *He plucked the young palm-tree from its mother, and planted it* (M, O, K) *in another place*. (O.)

فسل and **مفسول**, (S, M, O, Mḡb, K,) as epithets applied to a man, (S, O, Mḡb,) *Low, base, ignoble, vile, or mean*; (S, M, O, Mḡb, K;) *such as has no manliness, or manly virtue*, (M, K,) and *no hardness*: (TA:) pl. [of pauc.] **اقسال**, (S, O,) or **افسل**, (M, K,) or both, (TA,) and [of mult.] **افسل** and **فسول**, (S, M, O, K,) and **فصول** (Kr, M, K) and **فسل**, (M, K) and **فسلاء**, (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. **فسيل**. (M.) — Also, the former, *Anything bad, corrupt, vile, base, abominable, or disapproved*. (TA.) [The pl.] **فصول**, applied to dirhems, or pieces of money, means *Bad*; or *such as are termed زبوف*. (TA.) = And **فسل** signifies also *Cuttings from grape-vines, for planting*. (AHn, M, K.)

فسل *Foolish, stupid, or unsound in intellect or understanding*. (AA, O, K.)

فسيل *The young ones, or small ones, of palm-trees, like ودي*; (S, O, Mḡb;) as also **فسيلة**: (S, O:) [or] the former signifies *such as are cut from the mother-tree, or plucked from the ground*, (Mgh, * Mḡb,) *of the young ones, or small ones, of palm-trees*, (Mgh,) and *then planted*; (Mgh, Mḡb;) and **فسيلة** signifies *one thereof*: (Mḡb:) [i. e.] **فسيلة** signifies [a sucker, or an offset, of a palm-tree: or] a *small palm-tree*: and **فسيل** is its pl., as also **فسال**, (M, K,) and **فسلان**, (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of **فسيل** [which is properly speaking a coll. gen. n.], like as **رعفان** is pl. of **رعيف**. (Mḡb.)

فسالة *The filings (سحالة) of iron*: (S, O:) or *the portions that become scattered about, on the occasion of beating [or hammering], in the manufacturing, of iron and the like thereof*. (M, K.)

فسيلة: see **فسيل**, in three places.

مفسلة *A woman who, when her husband is desirous of compressing her*, (S, M, O, K,) *urges an excuse to him*, (S, O,) or *says to him حائض*, (M, K, *) and *the like thereof*, (M,) *in order to repel him* (M, K) *thereby*: (M:) *such*, and the **مفسوفة** [which belongs to the same category] the Prophet cursed. (O.)

مفسول: see **فسل**.

فسو

1. **فسا**, (aor. **يفسو**, Mḡb,) inf. n. **فسو** (S, M, Mḡb, K) and **فساء**, (M, K,) or this latter is a simple subst., (S, Mḡb,) *He emitted a noiseless wind [or a puff of wind]* (Mḡb, K, TA) *from his anus*. (K, * TA.) [Hence the saying, **فسا بيتنا** **الظربان**, or **بجهم**, expl. in art. **ظرب**.]

6. **تفاسى**, said of a man, *He protruded his posteriors*: (M, TA:) and **تفاست**, said of the [beetle called] **خنفساء**, *It protruded its podex for the purpose of emitting a noiseless wind*: (S, TA:) but Aḡ says that it is with hemz. (TA. See 6 in art. **فسا**.)

الفسا is a dial. var. of **الفسا** [i. e. **فسا** is a dial. var. of **فسا**, expl. in art. **فسا**]. (K.)

الفساة: see the paragraph here following.

فسوة [is the inf. n. of unity of **فسا**, as such signifying *A single noiseless emission of wind from the anus*: and] has for its pl. **فسوات**, agreeably with rule, and also **فسي**, which is [anomalous,] like **ليس له إلا** pl. of **شهوة**, which see. (TA.) — **فسوة الصبيح** [the lit. signification of which is sufficiently plain] occurs in a trad. as meaning *† There is not any benefit, or profit, or utility, attributable to it; [or rather, it is worse than useless;] the [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i. e. **فسوة الصبيح**, and app. **الفساة** also (mentioned among the addenda to this art. in the TA,)] is a plant (شجرة) like the **خشخاش** [or poppy], from the fruit of which no great utility is derived: so says IAth. (TA.) [See also **خفط**, in two places.] — **فسوات الصبيح** is an appellation of *Certain truffles (كمأة)*; (K;) *a species of كمأة*; (M;) said by AHn to be *the species thereof called القعبل*; (M, TA;) and the like is said in the Minháj; and further, that it is *a plant of disagreeable odour, having a head which is cooked, and eaten with milk; and when it dries, there comes forth from it what resembles ورس* [q. v.]. (TA.)*

فساء an inf. n. of 1; (M, K;) or a subst. therefrom [signifying *A noiseless wind from the anus*]. (S, Mḡb.)

فسو *A man who often emits a noiseless wind from the anus*; (S, M, K;) as also **فساء**. (M, K.)

فسية [originally **فسيو**] dim. of **فسوة**. (TA.)

فساء: see **فسو**. — And **الفساة**: see what here follows.

الفاسية (S, M, K) and **الفاسية** (M, K) and **الفاسية** (TA) *The [beetle called] خنفساء*; (S, M, K;) which emits a noiseless wind, and makes the party to stink by its foul odour: (M:) the pl. of the first is **الفواصي**. (TA.) Hence the prov., **خنفساء** *i. e. [More foul than] a فاسية*. (S, M.)

الفاسية: see the next preceding paragraph. — **ابن الفاسية** is an appellation of *The insect called قرنتي*, resembling the beetle called **خنفساء**, or some-

what larger than the latter, with long hind legs, and with a speckled back: for **القرنتي**, as the explanation of **ابن الفاسية**, the TA, in art. **بني**, has **القرنتي**; and the TT, in that art., as from the T, **القرنتي**: what I have here substituted for these is evidently, in my opinion, right.]

أفسي من الظربان [More wont to emit noiseless wind from the anus than the **ظربان**, a small stinking beast, described in art. **ظرب**,] is a saying of the Arabs. (TA.)

المفسي *The anus* [as being the place of emission of the **فسا**]. (TA.) **ما أقرب محساة من مفساة** (TA.) [How near is his mouth to his anus!] is a prov. [expressive of wonder at a man's shortness: see **محسو**, in art. **حسو**]. (S.)

فش

1. **فش الوطب**, (S, A, K,) aor. **فش**, inf. n. **فش**, (S, TA,) *He made the wind*, (S, A, K,) and *the butter*, (TA,) *to come forth from the milk-skin, or butter-skin*, (S, A, K, TA,) *by loosing the tie round its mouth*. (TA.) And **فش السقاء** *He loosed the tie of the skin, and opened its mouth, after blowing into it, so that the wind came forth from it*. (Mgh.) [Hence the prov.,] **لأفشتك فش الوطب** *† I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin, or butter-skin: said to a man who is angry: (T, S:) or I will assuredly remove thy boastfulness, &c.: (TA:) or I will assuredly take away thy pride, and thy vanity, or vain glory, or conceit, &c.: (Th:) or the meaning is لأحلبنك [I will assuredly mulct thee, &c.; lit., milk thee]. (Kr.) See also **فشاش**. — [Hence,] **فش الناقة**, (S, K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He milked the she-camel quickly*. (S, K.) And **فش الضرع** *He exhausted all the milk of the udder*. (TA.) — [Hence also,] **فش الورم** *It (a medicament) caused the swelling, or tumour, to subside*. (See also 7.) — And **فش الغفل**, (IKṭṭ, L,) or **الباب**, (Mgh, Mḡb,) [aor. **فش**, inf. n. **فش**, (IKṭṭ, L,) *He opened the lock, or the lock of the door, by artifice*, (Mgh, Mḡb,) *without a key*, (IKṭṭ, L,) or *without its key*: (Mḡb:) from **فش السقاء**. (Mgh.) — And accord to Lth, (O,) **فش** signifies **تتبع السرقة** [app. meaning *The seeking repeatedly, or in a leisurely manner, after pilfering, or petty theft*]: (O, Mḡb, K:) it is the inf. n. of **فشه**, aor. **فش**: (O, Mḡb,) and Lth, (O,) or Az, (Mḡb,) cites as an ex.,*

نحن ولبناه فلا نفشه

[which seems to mean *We have had charge of it, and we will not seek repeatedly, or in a leisurely manner, bit by bit, after pilfering from it*]. (O, Mḡb.) — And **فش**, aor. **فش**, inf. n. **فش**, *He compressed a woman*. (IKṭṭ, TA.) — And *He ate*; as a trans. verb. (TA.) — And **فش الرجل**, (S, O, K,) aor. **فش**, (O,) [inf. n. **فش**,] *The man eructed, or belched*. (S, O, K.) [A meaning assigned by Freytag to 4 also, as on the authority of the S,

in which I find it assigned to فَش only.] — And الفَش also signifies *The blowing gently, or softly.* (TA.) — And *The breaking wind gently, or softly.* (IAqr, TA.) — And *The uttering calumny;* (O, K;) thus accord. to IAqr, with ف, (O,) بَيْنَ النَّاسِ [among the people]. (TK.) — And فَشِ الْقَوْمِ, inf. n. فَشُوْش, *The people, or party, became in good condition, or fat, after leanness:* mentioned here, and also in art. قش, in the L. (TA.) — And فَش is syn. with فاش as meaning *He gloried, or boasted, and magnified himself, imagining [in himself] what he did not possess.* (TA in art. فيش.)

4. افش الْقَوْمِ *The people, or party, went away, and fled quickly:* and so with ق. (TA.)

7. انفشت الرِّياحُ *The blasts of wind came forth from the skin,* (S, Mgh,*) on its being felt, (Mgh,) and from the like thereof. (S.) — انفس اللبنُ *The milk flowed forth by reason of the wideness of the orifice of the teat.* (TA.) — انفس الجرحُ [and الورم, and likewise فَش accord. to modern usage,] *The wound [and the swelling or tumour] ceased to swell, or be inflated.* (ISk, S) — انفس عن الأمر *He (a man) became remiss and indolent in the affair:* (S:) *he turned back from it through weakness and impotence;* like تغيش. (TA in art. فيش.) — And انفس *He was, or became, cowardly; weak-hearted.* (TA.)

R. Q. 1. فشفس, (K,) inf. n. فشفسة, (Fr, O,) *He was, or became, weak in judgment.* (Fr, O, K.) — And *He was, or became, extravagant, immoderate, or excessive, in lying:* (IDrd, O, K:) or so فشفس في قوله. (TA.) — And فشفس ببوله *He sprinkled his urine;* (IDrd, O, K;) as also شففت. (IDrd, O.)

فَش The fruit of the يَبُوت [q. v., a kind of trees, of which one species is said to be also called حروب; but see the next sentence]; (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. فَشَّة: and pl. فِشاش. (TA.) — And The [species of trees called] حروب [which name is now commonly applied to the carob, or locust-tree; *ceratonia siliqua*]; as also فَشُوْش, (O, K,) and فشفسة, (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies a حروبَة [n. un. of حروب], accord. to AA. (O.) — Also Foolish, or stupid. (IAqr, O, K.) — And Places in which water collects and remains: and a depressed piece of ground into which water pours and where it remains: (O, K:) so says Ibn-'Abbád: [but] ISh says that هَجَلُ فَش means [a wide, depressed, piece of ground,] such as is not very deep. (O.) — Also, and فَشُوْش, and فشفاس, [this last said in the TA to be written by Sgh with kesr, but it is not so in the O,] A [garment of the kind called] كساء such as is thick (IAqr, O, K, TA) in texture, (TA,) fine in the yarn; (IAqr, O, K, TA;) called by the vulgar فشفاس; (O; in the TA فاش;) or, as some say, فشفاس signifies a thick كساء; and فَشُوْش, a thin, or flimsy, كساء, such as is scanty in the yarn. (TA.)

فَشاش, like فطام, [indecl.,] means الفاشة [i. e. *She who makes the wind to come forth from a skin, by loosing the tie round its mouth:* in the TA expl. only as signifying الصرُوطُ عِنْدَ الْجَمَاعِ, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K.) فَشاش فِيهِ [lit. *O woman discharging the confined wind of the skin, discharge thou its confined wind, from its anus to its mouth, i. e., from end to end,* (Meyd, O, K,) which is a prov., (Meyd, O,) means + [O woman] do thou with it, or him, what thou wilt, for it, or he, has no means of self-defence (Meyd, O, L, K) nor of becoming altered; and it is said in relation to an angry man who is not able to become altered: (L:) الفَش is the making the wind to come forth from a وَطْب. (Meyd.)

فَشاش: see the next paragraph.

فَشُوْش A female slave who emits noiseless wind from the anus; as also فاشاء [an evident mistranscription for فاشة]: (IAqr, in TA:) [or] a woman from whom wind issues on the occasion of الْجَمَاعِ: (IDrd, O, K, TA:) or, accord. to the K, applied to a woman, sonum submissum genitalibus edens in congressu: and also, applied to a man, who glories, or boasts, vainly: but these two explanations are there wrongly assigned: (TA:) the former of them applies to نَجاحَة; and the latter, to فَيوش; two epithets occurring, with فَشُوْش, in a verse of Ru-beh. (O, TA.) — And, applied to a woman, i. q. خَلابة [i. e. *Very deceitful*]: (O, CK, TA:) thus correctly, with خ: in some copies of the K with ح; and in others, with ج. (TA.) — And A woman who sits upon the جُرْدان. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies مَنشيرة الشَّحْبِ, (S, O, K, TA,) meaning *Whose milk flows forth without its being drawn, by reason of the wideness of the orifice of the teat: or whose milk flows forth in separate jets, like the rays of the rising sun, into the vessel, so as not to make froth:* and فَشاش signifies the quality, or state, that is denoted by this epithet thus applied. (TA.) — And A skin, such as is used for water or milk, that sweats, or exudes moisture. (O, K.) — See also فَش, in three places.

فَشيش The sound of a gentle emission of wind from the anus. (TA.) — And The sound of the skin of a viper when it moves along upon a dry, or rigid, substance. (TA.)

فَشاش One who opens locks by artifice, (Mgh, Msh,) without their keys. (Msh.) — See also فَش, last sentence, in two places.

فَشاش: see فاش and فاش.

فشفسة: see فَش, second sentence.

فشفاس A man who inflates himself with lying, and arrogates to himself that which belongs to another. (TA.) — See also فَش, last sentence.

مَنْش النَّخْرَيْنِ A man inflated in the nostrils, with shortness and expansion of the cartilaginous portion of the nose, which are characteristics of the noses of the Zenj. (TA.)

فشا

1. فَشَأ, (O, K,) aor. -, (K,) [inf. n. فَشَى;] as also افشأ; *He magnified himself; or behaved proudly, or haughtily:* (O, K:) [or he gloried, or boasted: for] الفَش is from الفخر, (Ibn-Buzurj, O,) [or] syn. with الفخر. (K.)

4: see what here precedes.

5. It (a thing) spread. (S, O.) One says of a disease, تفشأ بيمه, (AZ, S, O,) or فيهمه, (K,) [and تفشى, and تفشا,] *It spread among them:* (AZ, S, O, K:) and تفشأ it became common, or general, or universal, among them. (O.) — تفشأ به *He mocked at him, or derided him.* (O, K.)

فج

1. فَجَح, aor. -, (S, O, K,) inf. n. فَجَح, (A'Obeyd, TA,) *He parted his legs, or made an opening between them,* (A'Obeyd, S, O, K,) but less than is denoted by فجاج, (A'Obeyd, TA,) previously to making water; as also فَجَح, (S, O, K,) inf. n. فَجِج; (S, O;) or the latter signifies he did so [much, i. e.,] in a greater degree than is denoted by the former verb: (TA:) [and فَجَح and فَجَح signify the same:] and فَجِج [likewise] is syn. with فَجَح [signifying the same as فَجَح]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And فَجَحْت (T, TA) and فَجِجْت and فَجِجْت (T, O, TA,) as also افجحت, with ح, (IAqr, O,) are said of a she-camel, (T, O, TA,) meaning *She parted her [hind] legs widely, to be milked or to stale.* (T, TA.) — And فَجَح عَنْهُ, and فَجَح *He declined, deviated, or turned aside or away, from him, or it; like فَجَح and فَجَح.* (TA in art. فَجَح.)

2: see the foregoing paragraph, in two places.

5: see the same paragraph, in two places.

7: see the same paragraph.

فش

1. فَشَح, aor. -, (K,) inf. n. فَشَح, (TK,) *He (a man, TK) parted his legs, or made an opening between them;* (K;) like فَجَح; both mentioned by Th, on the authority of IAqr; (TA;) as also فَشَح, (K,) inf. n. فَشِج; and likewise with ج, as mentioned by Th. (TA.) — And فَشَح عَنْهُ, and فَشَح *He declined, deviated, or turned aside or away, from him, or it;* (K;) and so فَشَح and فَشَح. (TA.)

2: see above, in two places: — and see also what here follows.

5. فشحت She (a camel) parted her [hind] legs widely; syn. تَفَاحَتْ; (K, TA;) [to be milked, or] to stale; as also فَشِحت; (TA;) and so فَشِحت. (K.) = And فَشِحت جَارِيَتَهُ He compressed his young woman. (K.)

7: see the next preceding paragraph.

فَسَاح [indecl.,] like فَطَامِ, The ضَبُع [or hyena, or female hyena]. (K.)

فشح

1. فَشِغَهُ, (S, O, K,) aor. -, (K,) inf. n. فَشِغَ, (TA,) It overspread it and covered it; (S, O, K;) as also فَشِغَهُ, (K,) inf. n. فَشِغَ. (TA.) And فَشِغَتْ said of the نَاصِيَةِ [or forelock (of a horse)], and of the قَصَّة [which has the same, or a similar, meaning], It covered the eye. (TA.) And فَشِغَ It (a thing) was, or became, wide and spreading; as also فَشِغَ: and فَشِغَتْ said of the غُرَّة [or blaze on a horse's forehead] is like فَشِغَتْ [signifying it was wide and spreading]. (TA.) [See also 5.] — فَشِغَهُ بِالسَّوْطِ, (S, O, TA,) inf. n. as above, (S,) He set upon him, or assailed him, or struck him, with the whip, syn. عَلَاهُ بِهِ, (S, O, TA,) and ضَرَبَهُ بِهِ; (TA;) and فَشِغَهُ بِالسَّوْطِ signifies in like manner he struck him with the whip; (S;) or so فَشِغَهُ السَّوْطِ. (O, K.)

2: see 1, first sentence. — [Hence,] فَشِغَهُ النَّوْمُ, inf. n. فَشِغَ, Sleep came upon him and overpowered him; (Aṣ, O, K, TA;) and rendered him heavy, lazy, or torpid. (O, TA.)

4: see 1, last sentence.

5. فَشِغَهَا, said of the he-camel, He overcame her, and mounted upon her; namely, the she-camel. (O.) — And in like manner, فَشِغَهُ, said of debt, (O,) It overcame him, and lay as a burden upon him. (O, K.) — And, said of hoariness, i. q. فَشِغَهُ and تَشِيهُهُ and تَشِيهُهُ [i. e. It became abundant upon him, and spread]: (IAṣ, TA:) or فَشِغَهُ said of hoariness, or of the blood, it spread in him, and became abundant: (K:) or this, said of hoariness, it became abundant in him, and spread: and, said of the blood, it overcame him, and pervaded his body. (S, O.) See also 1. فَشِغَ الْوَلَدُ, occurring in a trad., means Children were, or became, numerous. (O.) And in another trad. occur the words, مَا هَذِهِ الْقِتَابِ الَّتِي تَفَشَّحَتْ, meaning [What is this judicial decision] that has spread abroad? (O: [and the like is said in the Mgh, in which the verb thus used is said to be from فَشِغَ signifying a certain plant:] but this is differently related; some saying thus; and some, تَشَعَّتْ [q. v.]; and some تَشَعَّتْ [app. a mistranscription, perhaps for تَشَعَّبَتْ, q. v.]. (TA.) One says also, فَشِغَ الْخَيْرُ فِي بَنِي فَلَانٍ, i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — And فَشِغَ الْبَيُوتِ He (a man, S, O)

entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, TA.) — And فَشِغَ الْمَرْأَةَ He devirginated the woman. (S, O, K: more fully expl. in all of these by the words دَخَلَ بَيْنَ رِجْلَيْهَا وَافْتَرَعَهَا.)

7. اِنْفَشِحَ It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1.

فَشِغَةُ A [substance like] cotton (قُطْنَةٌ [in the L قَصْبَةٌ]) in the interior of the reed, or cane: and also a substance that flies about from the interior of the صَوْلَاة [in the O صَوْلَاة, and in the K without the teshdeed], i. e. the plant, or herb, thus called, (Lth, O, K,) which is the صَاصِلِي; (O;) and this is that whereof the children of El-'Irāk eat the interior. (TA.) — And The [species of convolvulus called] لَبْلَاب [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.)

فَشَاغَ, (S, [thus written in my copies and others also,] and so in the Mgh,) or فَشَاغَ and فَشَاغَ, (O, K, said in the former to be like صَرَاحَ and فَشَاغَ, and in the K to be like غَرَابَ and also with teshdeed,) thus accord. to IB on the authority of Az, and thus also accord. to Hr, but mentioned by Z as with the unpointed ع, (TA,) A certain plant, (S, Mgh, O, K,) [said by Golius to be the rough smilax,] that spreads, (S, K,) or mounts, (Mgh, O,) and twines, upon trees, (S, Mgh, O, K,) and mars them, (O, K, [in some copies of the latter of which it is mentioned in two places,] and has no leaves [?]. (Mgh.)

فَشَاغَ: see the next preceding paragraph. — Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.)

فَشَاغَ: see فَشَاغَ.

فَاشِغَةُ نَاصِيَةُ: see the following paragraph.

أَفْشَغَ A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — And نَاصِيَةُ فَشَاغَاءُ A spreading forelock [of a horse]; (S, O, K;) as also فَاشِغَةُ. (O, K.) — And رَجُلٌ أَفْشَغَ الثَّنِيَةَ A man having the fore tooth projecting. (Lth, O, K.) And أَفْشَغَ الْأَسْنَانَ Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.)

فشل

1. فَشِلَ, (S, O, Mṣb, K,) aor. -, (O, Mṣb, K,) inf. n. فَشَلٌ; (S, O, Mṣb;) a verb of which exs. occur in the Kūr iii. 118 and viii. 48; and فَشَلٌ, aor. -: and فَشِلَ, aor. -: two dial. vars., the former of these agreeable with a reading of the latter verse of the Kūr-ān, and the latter agreeable with a reading of the same verse by El-Ḥasan El-Baṣree; (O;) He was, or became, cowardly, (S, O, Mṣb, K,) and weak, (O, K,) or weak-hearted, (Mṣb,) and flagging, remiss, or languid, (K,) and timorous. (TA.) — فَشَلْتُ, and فَشَلْتُ, (O,) or فَشَلْتُ, (K, TA, [in

the CK فَشَلْتُ, the pronoun relating to الْفِشْلِ,)] inf. n. فَشَلٌ; (TA;) and فَشَلْتُ, (O, K, TA,) thus accord. to the M as well as the O, (TA,) i. e. مِفْشَلَهَا, (O,) or فَشَلَهَا; (TA;) [in the K فَشَلْتُ alone, i. e. without any complement, as though it were intrans.; or فَشَلْتُ, which is said in the TA to be the reading in the copies of the K, but which I have not found in any;] and فَشَلْتُ [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the فَشَلُ, (K,) which is also called مِفْشَلُ, (IAṣ, O,) meaning She hung a ثَوْب [or piece of cloth] (thus in the O, in the TA her ثَوْب,) upon the [camel-vehicle called] هَوْدَج, then put it [or drew it, or the main part thereof,] within it, and bound its extremities to the قَوَاعِد [or four pieces of wood that form a square frame upon which it is fixed (see its sing. قَاعِدَةٌ)]; this being [beneath her (see فَشَلٌ) so as to be to her] a preservative from the heads of the [curved pieces of wood called] أَحْنَاءَ [pl. of حَنْوٌ q. v.] and the [apparatus called] أَقْتَابَ [pl. of قَتَبٌ q. v.] and the knots of the cord called عَصَمَ [pl. of عِصَامٌ q. v.]: (O, TA:) so says Ish. (TA.)

2 and 4: see the preceding paragraph.

5. فَشِلَ, said of water, It flowed. (S, O, K.) — And He took a wife (Ish, O, K) مِنْهُمْ [from among them, probably meaning persons not of his own kindred: see مِفْشَلٌ]. (Ish, O.) — See also 1.

8: see 1, latter sentence.

فَشَلٌ Weak; (S, O, K;) or weak-hearted; (Mṣb;) cowardly; (S, Mṣb, K;) flagging, remiss, or languid; (K;) and accord. to the K, فَشَلٌ signifies the same, and one says, رَجُلٌ فَشَلٌ فَشَلٌ and فَشَلٌ فَشَلٌ; but [SM says that] this is a mistake, and [incorrectly] taken from a passage of the M, in which it is stated that one says رَجُلٌ فَشَلٌ فَشَلٌ and فَشَلٌ فَشَلٌ; i. e., with ش in both and with س in both; not that it is with fet-ḥ in both and like كَتَفَ: (TA:) [I find, however, فَشَلٌ فَشَلٌ mentioned in art. فَشَلٌ in the K, and also, as from Ibn-Abbād, in the same art. in the O; and as فَشَلٌ is agreeable with a general rule as part. n. of فَشَلٌ, I think it probably correct:] the pl. is أَفْشَالٌ, (S,) or فَشَلٌ, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to the Prophet by an Arab of the desert, (O,)

• وَلَا شَيْءٌ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا •
• سِوَى الْحَنْظَلِ الْعَامِيِّ وَالْعَلْبِزِ الْفِشَلِيِّ •
by الْعَلْبِزِ الْفِشَلِيِّ is meant أَكَلَهُ الْعَلْبِزِ الْفِشَلِيِّ the phrase being like الشَّجَرَةُ الْمَلْعُونَةُ in the Kūr [xvii. 62], i. e., أَكَلُوهَا: [so that the verse means, And there

is nothing, of what men eat, in our possession, save the colocynth that is a year old, and therefore dry, or that has been laid up for the year of drought or barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak: (O, TA:) but it is also related with **فَس**, [i. e. **الفَسَل**,] and thus does not need any paraphrastic interpretation. (TA.) = See also what next follows.

فَسَل, (O, K,) or **فَسَلٌ**, (S,) [but said to be] with **kesr**, (O, K,) *A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] هَوْدَج, (S,) which the woman puts beneath her in the هَوْدَج: (K:) or the curtain (سُر) of the هَوْدَج; as also **مَفْسَلٌ**. (IAḡr, O, K.) [See a description thereof in the latter sentence of the first paragraph.]*

فَسَل: see **فَسَلٌ**, in four places.

فَسَلٌ: see the paragraph here following.

الفَيْسَلَةُ *The حَشْفَةُ*; (K;) [i. e.] *the head [or glans] of the penis*: (S, O:) and *the head of any مُحَوَّق* [or penis having a large glans]: (CK:) in the text of the K as given in the TA, **مُجَوَّفٌ**: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its **ل** is augmentative, like the **ل** in **عَبْدَلٌ** and in [the proper name] **زَيْدَلٌ**: but it may be from some other word than **فَيْسَلَةٌ**, though this has nearly the same meaning, [or, as is said in the TA in art. **فَيْسَلٌ**, both have the same meaning,] and, if so, the **ي** may be augmentative, which is more agreeable with analogy: (TA:) the pl. is **فَيْسَلٌ**, (K,) and **فَيْسَلٌ** is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) — [The pl.] **فَيْسَلٌ** signifies also a name of *Certain trees*. (K.) — [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called **الفَيْسَلُ**.]

تَفْسِيلٌ *Milk remaining in the udder*: (Fr, O, K:) and so **تَمْسِيلٌ**. (Fr, O.)

مَفْسَلٌ: see **فَسَلٌ**. = Also *One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body, or weak*. (IAḡr, O, K, TA.)

مَفْسَلَةٌ *The كِبَارِجَةُ* [i. e. **كِبَارِجَةُ**], (Ish, TA,) which is an arabicized word from the Pers. **كِرَاجِه**, in Turkish **قورسُق** [also written **قورصُق**, i. e. the gizzard, or the crop, of a bird]. (TK voce **مَفْسَلَةٌ** [which is said in the K to signify thus, and also the stomach of a ruminant animal: one of the two words thus expl. may be a mistranscription for the other].)

فشو

1. **فَشُو**, (aor. **يَفْشُو**, S,) inf. n. **فَشُو** (S, MA, Mḡb, K) and **فَشِي** (K) and **فَشُو**, (Mḡb, K,) *It (a thing,*

Mḡb, or a secret, MA, or information, news, or tidings, S, K, and a man's beneficence, or bounty, K) *became revealed, disclosed, or divulged*, (S, MA, Mḡb, K,) and *spread*. (S,* Mḡb, K.) — [It (a saying or the like) *became common*; or *obtained extensively*.] — **فَشَتِ الْمَائِيَّةُ** *The cattle pastured [at large], where they pleased*. (Mḡb.) — **فَشَتَ عَلَيْهِ**, (TA in art. **ضَمِع**), or **فَشَتَ ضَيْعَتَهُ**, (TA in the present art.), or **فَشَتَ عَلَيْهِ** **الضَيْعَةَ**, (Ḥam p. 33,) said to mean *His property was, or became, large, or abundant, [or wide-spread], so that he was unable to collect it together: and [hence] his means of attaining his object, or his affairs, became disordered so that he knew not with which of them to begin*: (TA in art. **ضَمِع** and in the present art.): or *he took to doing an affair that did not concern him*. (TA in art. **ضَمِع**, and Ḥam p. 33.) — And **فَشَتِ أُمُورَ النَّاسِ** *The affairs of the people became discomposed, or disordered*; syn. **اِفْتَرَقَتْ**. (Mḡb.)

4. **فَشَاهُ** *He revealed, disclosed, or divulged, it*, (S, MA, Mḡb, K,) and *spread it*; (S,* Mḡb, K;) namely, a thing, (Mḡb,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) — **اَفْشَى اللَّهُ ضَيْعَتَهُ**, occurring in a trad., means *God made, or may God make, his means of subsistence to be abundant*. (TA in art. **ضَمِع**.) = And **اَفْشَى**, said of a man, *He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large*, (K, TA.)

5. **تَفَشَى** *It (a thing) became wide*. (S.) And **تَفَشَتِ الْقَرْحَةُ** *The ulcer, or sore, became wide*, (K, TA,) and *blistered, and corrupt, by reason of thick purulent matter*. (TA.) — **تَفَشَاهُمْ**, and **تَفَشَى بِهِمْ**, said of a disease, *It became much among them*, (K, TA,) and *spread*: or, as in the T, *became common, or general, or universal, among them*: AZ mentions the verb as with hemz. (TA. [See 5 in art. **فَشَأُ**].) — And **تَفَشَى الْجُبْرُ فِي الْكَاغِدِ** *The ink infiltrated into the paper upon which one had written, it (the paper) being thin*. (TA.)

فَشِيَانٌ, accord. to the K, but in the book of Az [i. e. the T] **فَشِيَانٌ**, (TA,) *A swoon (غَشِيَةٌ) that betides a man*; termed in Pers. **تَاسَا**: (K, TA:) mentioned by Lth. (TA.)

فَشَاءٌ *The multiplication by propagation, and the numerosness, of cattle*. (K.)

فَاشِيَةٌ sing. of **فَوَاشٍ**, (TA,) which signifies *Such as spread themselves, of cattle pasturing at large, of sheep or goats, and of camels, &c.* (S, K, TA.) Hence, (TA,) it is said in a trad., **ضَمُّوا فَوَاشِيَهُمْ**, **حَتَّى تَذَهَبَ فَحْمَةُ الْعِشَاءِ** [*Draw ye together your cattle pasturing at large, until the darkness, or intense blackness, of, or after, nightfall pass away*]. (S, TA.) = Also *A sleep which a person takes during a portion of the night, after which he rises*. (TA.)

فص

1. **فَصَّهُ**, [aor., accord. to rule, 2, and inf. n.,

accord. to Golius, **فَصَّ**,] † *He separated it from (مِنْ) another thing*; (S, A, K;) as also **اِفْتَصَّهُ**: (S, K:) and *he pulled it out, or up, or off; or removed it; or displaced it; from another thing*; (S, K;) as also † the latter. (S.) = **فَصَّ**, inf. n. **فَصِصٌ**: see 7. = **فَصَّ الْجَزْحُ**, aor. -, inf. n. **فَصِصٌ**, (S, M, O, K,) like **فَزَّ**; (S, O;) *The wound became moist, and flowed*: (S, O, K:) or *flowed: or flowed with somewhat, not much*. (M.) And **فَصَّ الْعَرَقُ** *The sweat exuded*; (M, TA;) and so **فَزَّ**. (TA.) — **فَصَّ** said of the [locust, or cricket, called] **جُنْدَب**, (Sh, O, K,) inf. n. **فَصِصٌ** (M, O) and **فَصَّ**, (M,) *It uttered a sound*. (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. **فَصِصٌ**, (AA, O,) *He uttered a weak weeping*, (AA, O, K, TA,) like *whistling*. (TA.) — And **فَصِصٌ** signifies also *The being in a state of commotion; and twisting, or winding*. (M.) = And one says, **مَا فَصَّ فِي يَدِي شَيْءٌ**, (IAḡr, M, O, K,) aor. -, inf. n. **فَصَّ**, (M,) *Nothing remained, or became permanent*, (IAḡr, O, K,) or *accrued*, (M,) [in my hand,] **مِنْهُ**, [thereof, or therefrom]. (M.)

2. **فَصَّصَ الْخَاتَمَ** [He set a **فَصَّ** (q. v.) in the ring, or signet]. (A.) = **فَصَّصَ بَعْضَهُ**, (A,) inf. n. **تَفَصِصٌ**, (O, K,) † *He looked intently, or hardly*: (A:) or *he opened his eyes and looked intently, or hardly*. (Ibn-'Abbád, O, K.)

4. **اَفْصَى إِلَيْهِ مِنْ حَقِّهِ شَيْئًا** † *He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due*. (Fr, S, M, K.)

7. **اِنْفَصَّ** † *It became separated from (مِنْ) another thing*: (S, M, K, TA:) *it became parted asunder, severed, disjoined, or disunited*: (TA:) and i. q. **اِنْفَرَجَ** [app. as meaning *it opened, so as to form an interval, an interstice, or a gap*]; (L;) [and so, app., **فَصَّ**, aor. -, inf. n. **فَصَّ**; for] **فَصَّصَ** is syn. with **اِنْفَرَجَ**. (TA.) And [hence,] † *He got out of or from (مِنْ) a thing, and severed himself therefrom*. (Mḡr, in De Sacy's *Chrest. Arabe*, 2nd ed., tome iii., p. 292.) And **اِنْفَصَّصْتُ** **اِنْفَرَجْتُ** **عَنِ الْكَلَامِ** means **اِنْفَرَجْتُ** [i. e., app., *I broke off from, or intermitted, speaking*]. (L.)

8: see 1, in two places.

10. **مَا اسْتَفَصَّ مِنْهُ شَيْئًا** † *He did not extract, get out, or elicit, from him, or it, anything*. (S, K.)

R. Q. 1. **فَصَّصَ** *He told a narrative, or story, truly*; (IAḡr, K, TA;) as though from its **فَصَّ**, [q. v.,] and **كُنْه**. (TA.) — And [the inf. n.] signifies *The being hasty in speech*, (Ibn-'Abbád, O, K,) and *quick therein*. (Ibn-'Abbád, O.) = Also *He fed a beast, or horse or the like, with فَصِصَةً* [q. v.]. (M.)

R. Q. 2. **تَفَصَّصُوا عَنْهُ**, (K, TA,) *They dispersed themselves, and took themselves away, from him, (K, TA,) from around him; and took fright, and ran away at random*. (O, TA.)

فَصِّ, of a ring, or signet, (S, M, A, Mṣb, K,) signifies [The stone, or gem, or] what is set therein, (Lth, M, L, Mṣb,) of a different substance therefrom; (Mṣb;) and is also written فَصِّص, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Farábee; (Mṣb;) and فَصِّص; (A, K;) all of which three forms are mentioned by Ibn-Málik and others; but they assert that the first is the most correct and the most commonly known: (TA:) pl. [of pauc.] أَفْصِص (Lth, M) and [of mult.] فُصُوص (S, M, A, Mṣb, K) and فَصَّاص (Lth, M.) — [Also, Any gem, or similar stone, rare or common, and natural or factitious: and any hard stone cut for inlaying or for construction. — A dis, such as is used in the game of tables, or backgammon: and an ossicle that is used in like manner: see كَفَّبَ.] — † A clove (سِن) of garlic; (Lth, A, O, K;) [and] so فَصَّةٌ (S and L in art. سن.) — † The yolk of an egg. (M, voce مَح.) — † The bubbles of water. (M.) — † What leaps, or leap, up, [i. e., the particles that leap up, in effervescence,] of wine. (M.) — † The black (حَدَقَةٌ) of the eye: (M, K;) [or the pupil: for] you say, عَرَفْتُ الْبَيْضَاءَ فِي فِصِّ حَدَقَتِهِ [I knew vehement hatred in the pupil of the black of his eye]: and رَمَوْهُ بِفُصُوصِ أَعْيُنِهِمْ [they cast piercing glances at him with their eyeballs]. (A, TA.) — † A joint, or place of separation between two parts of an animal: (M, A:) or any joint, (AZ, M,) or any place of meeting of two bones, (ISk, S, Mṣb, K,) except [of] the fingers, (AZ, M,) for the joints thereof are not so called: (M:) pl., in this and all the other senses which we have mentioned, [of pauc.] أَفْصِص (M) and [of mult.] فُصُوص: (S, M, A, Mṣb:) or, as some say, contradicting AZ, the فُصُوص are the بَرَاكِم and the سَلَامِيَّات: [see these two words:] (Sh, TA:) and ISh says, in the "Book of Horses," that the فُصُوص of the horse are the joints of the knee and pasterns, in which latter are the سَلَامِيَّات, these being the bones of the pasterns. (TA.) One says of a horse, إِنَّ فُصُوصَهُ نَظِيْبٌ [Verily his joints are hard; not flabby nor fleshy. (S, A.) [And hence, app., from the place in which it is mentioned by Z in this art., the saying,] فَلَانَ حَزَارٌ [in a copy of the A, حَزَار; and in the TA, ضَار; but I have no doubt that the right reading is that which I have given; lit., Such a one is the great cutter of joints;] meaning, † Such a one is often right in his judgment, or opinion, and in his answer. (A, TA.) — Hence, [immediately,] accord. to Abu-l-'Abbás; or [originally] from فَصِّ in the first of the senses expl. above, accord. to IDrd; (Mṣr, cited in De Sacy's Chrest. Arabe, sec. ed. iii. 292;) فَصُّ أَمْرٍ † The point upon which a thing, or an affair, turns, or hinges; or the point in which it is distinguished, or discriminated, from other things; syn. مَفْصَلُهُ; (Abu-l-

'Abbás ubi suprâ, S, Mṣb, K;) or مَحْزُوه: (Mṣr ubi suprâ:) [or its utmost point, or particular; syn. مَتْنَاهُ: (Mṣb in art. فصل, in explanation of مَفْصَلُ أَمْرٍ:] or its origin, or source; syn. أَصْلُهُ; (M; and Mṣr ubi suprâ, and L;) and مَخْرَجُهُ (L, TA:) and its essence, or very essence; its substance; its most essential, or elementary, part; its pith; the ultimate element to which it can be reduced or resolved; syn. حَقِيقَتُهُ, (M, L, TA,) and كُنْهَهُ, i. e. جَوْهَرُهُ, and نَبَاتَتُهُ: (L, TA:) or its real, as opposed to its apparent, state; syn. مَخْبُوه. (A, TA.) Hence the saying, (S, Mṣb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-'Owwám, (TA,) or of 'Abd-Allah Ibn-Jaḥfar Ibn-Abel-'Alib, (Mṣr ubi suprâ, and TA,)

وَيَأْتِيكَ بِالْأَمْرِ مِنْ فَصِّهِ

† [And he will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; &c.: but it appears to be originally without وَ; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918:] (S, M, A, Mṣr, TA:) or he will tell thee the thing, or affair, distinctly. (Mṣb, TA.) * You say also, قَرَأْتُ فِي فِصِّ الْكِتَابِ كَذَا [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, فُصُوصُ الْأَخْبَارِ † [The most essential parts or particulars of narrations]. (A.)

فِصِّ: } see فَصِّص, first signification.
فِصِّ: }

فِصَّةٌ: see فَصِّص, former half.

فِصِيصٌ [as an inf. n.: see 1. — Also] Date-stones (نَوِي) clean, as though oiled. (Ibn-'Abbád, O, K.)

فِصَّاصٌ [A cutter, or an engraver, or a seller, of فُصُوص, or stones, or gems, for rings or signets]. (TA.)

فِصْفِصٌ: see what next follows.

فِصْفِصَةٌ (S, M, Mṣb, K) and فَصْفِصٌ (M) A certain plant; (K;) i. q. رَطْبَةٌ [a species of trefoil, or clover], (S, M, Mṣb,) a food for beasts, or horses and the like, (TA,) before it dries up; after which it is called قَت: (Mṣb:) or i. q. قَتٌ: or قَتٌ in its fresh state: (M:) also written with س: (TA:) originally, (S, M,) in Pers., (S, M, K,) إِسْفِيسْت, (so in copies of the S,) or إِسْفِيسْت, (so in a copy of the S and one of the M) or إِسْفِيسْت, (K,) and so, accord. to the TA, in the handwriting of Az,) or إِسْفِيسْت: (CK:) pl. فِصْفِصِص. (S, M, Mṣb.)

فِصْفِصٌ Hardy; strong; (O, K, TA;) applied to a man. (TA.)

الفِصْفِصَةُ The lion. (O, K.)

فِصْفِصٌ [A ring, or signet, having a فَصِّ set in it]. (A.)

فَصَح

1. فَصَحَّ, (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. 2,] inf. n. فَصَّاحَةٌ, (KL,) or فَصَّح; (Mz ubi suprâ, on the authority of Er-Rághib;) or فَصَّح; (so in other copies of the K;) or the latter also; (A;) and فَصَّح; (A, K, Mz;) said of milk, It became divested of the froth, (S, A, K, Mz,) which is the primary signification accord. to Er-Rághib; (Mz;) and clear of its biestings: (A:) or فَصَّح has this latter signification. (S, L, K.) And فَصَّح, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprâ.) — And [hence] فَصَّح, (S, Mṣb, K, and Mz ubi suprâ,) [aor. 2,] inf. n. فَصَّاحَةٌ (S, K) and فَصَّح, (K,) † He (a man) was, or became, good in his language, or dialect; a metaphorical signification from the same verb as said of milk; so accord. to Er-Rághib: (Mz: see also 4: [and see فَصَّاحَةٌ below:]) or he (a foreigner) was, or became, good and correct in his language, or dialect: (S, Mṣb:) or he [a man] was, or became, clear, perspicuous, or distinct, in speech, or language: and he (a foreigner) spoke Arabic intelligibly: but this signification seems to belong more properly to أَفْصَح, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in فَصَّاحَةٌ [q. v.]; like تَفَصَّح: (K:) and he was, or became, eloquent; (L;) thus used as syn. with بَلَّغ [from which it is properly distinct]. (MF.) — قَدْ فَصَّحَكَ الصُّبْحُ [is said to mean] † Daybreak has become apparent to thee, and its light has overcome thee: (K, TA:) and some say, فَصَّحَكَ: [or,] accord. to Lh, فَصَّحَهُ الصُّبْحُ means daybreak came upon him suddenly. (TA.)

2. فَصَّح: see 1, first sentence. — Also; † He (a foreigner) made his tongue to speak Arabic. (A.)

4. افصح: see 1, first sentence, in two places. — It is also said of urine, (K, TA,) as mentioned by IAḥar, but not expl. by him, (TA,) meaning It became clear, or free from turbidness. (K.) — And افصحت is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning Her milk became free from admixture; (K;) or free from froth, and clear of its biestings: (A:) or her biestings ceased, and the milk came after: (Lh, TA:) or her biestings ceased, and her milk became free from admixture. (S.) — And [hence] افصح signifies also † He spoke with فَصَّاحَةٌ; (K, TA;) [i. e. clearness, perspicuousness, or distinctness; accord. to the explanation of فَصَّاحَةٌ in the K, and the usage of this verb in numerous exs.; or with chasteness, or correctness;] as also افصح الكلام and افصح به, and افصح القول; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of أَحْسَن, &c.: (TA:) † he spoke clearly, or plainly, (A, K, *

TA,) to another; (A, TA;) without indistinctness, or without concealment: (TA:) [and] † he (a foreigner) spoke Arabic: (S, A, Mṣb:) or † spoke Arabic correctly: (ISk, Mṣb:) [and] † he (a man of barbarous or vitious or indistinct speech) spoke intelligibly. (L.) And one says, **افصح في منطقه** † He (a child) began to speak intelligibly. (A, L.) And † **افصح فلان ثم فصيح** † [He spoke Arabic, and then became good in his language, or dialect: so accord. to Er-Rāghib, as cited in the Mz, 9th نوع; in which it is said that some, but not so correctly, use these two verbs in the converse manner: or he spoke clearly, or intelligibly, and then became chaste, or good and correct, or eloquent, in his speech, or language]. (A.) And **افصح** is also used in poetry as signifying † He (an animal not endowed with speech) uttered a sound, or cry, clearly. (L.) And one says, **افصح عن شيء**, inf. n. **إفصاح** [in this and the preceding senses], meaning † He explained a thing. (A, TA.) And **افصح عن مراده** † He showed or revealed [his desire or his meaning]. (Mṣb.) — Also † It (a thing) became clearly apparent, manifest, or evident. (K.) One says, **افصح الضبح** † The daybreak became clearly apparent; (A, K;) the light of daybreak appeared. (S.) — And **افصح الرجل من كذا** † The man got clear out of such a thing; or escaped from it. (S, TA.) You say, **نفصح من شتائنا** † We shall get clear out of our winter. (A.) — And **أفصخوا** † They (the Christians, S, A, K) entered upon, (S, K,) or celebrated, (A,) the festival called **الفصح** [or Easter], (S, A, K,) and broke their fast, eating flesh-meat. (TA.) [And said also of Jews, meaning They celebrated the Passover: see **الفصح**.]

5. **تفصح** † He affected (**تكلف**) the faculty, or quality, of **فصاحة** [q. v.] (S, A, TA) **في كلامه** [in his speech]; as also **تفصيح**: (S:) or he made use of the faculty of **فصاحة**: or, as some say, [but accord. to general analogy, this signification seems to belong more properly to **تفصيح**,] he affected a resemblance to those endowed with that faculty; [or made a show of **فصاحة**;] like **تَحَلَّر** as meaning “he made a show of **الحلم**” [i. e. “forbearance,” &c.; in which sense **تَحَلَّر** is more commonly used]. (TA.) See also 1, latter part.

6: see the next preceding paragraph, in two places.

10. **استفصحه** † He deemed it **فصيح** as meaning chaste, or free from barbarousness, &c.; namely, a word, or phrase: and probably used in a similar sense in relation to a man: but perhaps post-classical: its pass. part. n. occurs in the Mgh, in art. **بنى**. — **استفصحته عن كذا** † [I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. **سبح**.)

فصيح: see **فصيح**.

فصح: see **فصيح**, first sentence. — Also † A day cloudless by reason of cold; (ISh, T, TA;) or a day without clouds and without cold; as also **مفصيح**. (K.) — And **الفصح** [or **عبد الفصح**] (vulgarly pronounced **الفصح**, ISk, Mṣb) † The festival of the Christians, (S, A, Mṣb, K,) [namely, Easter,] when they break their fast, and eat flesh-meat, (S, Mṣb,) after having fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called **الفاصح**; thus with **س** and **خ**: more properly called **عيد الفطير**:] pl. **فصوح**. (Mṣb, TA.)

فصيح Milk divested of the froth, (S, A,) and clear of its biestings: (A:) or milk that has come after the ceasing of the biestings; as also **فصح**. (Lh, TA.) — [And hence, † Chaste, as meaning free from barbarousness: applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech: (see **فصاحة**, below:) or] of which the beauty is perceived by hearing: (K:) and as applied to language in general, [free from weakness of construction and from incongruity of words, with **فصاحة** (which see again) in the words themselves:] as used by the vulgar, it means in which the rules of desinential syntax are observed; syn. **معرّب**: (L:) [and sometimes it means] eloquent; syn. **بليغ** [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with **فصاحة** (which see again) in language: or] clear, perspicuous, or distinct, in speech, or language; as also **فصح**; (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like **عذل**: (TA:) [and sometimes it signifies] eloquent; syn. **بليغ** [respecting which see what precedes]: (S, A:) or **مُنطَلِقُ اللسان** [i. e. free from impediment of the tongue, or eloquent, or chaste,] in speech, who knows how to distinguish what is good in language from what is bad: (TA:) the pl. as applied to men is **فصحاء** and **فصاخ** and **فصح**, (K, TA,) the last formed in the manner of the broken pl. of a subst., like **قضب** pl. of **قضب**: (Sb, TA:) the fem. is **فصيحة**; of which the pl. is **فصاخ** and **فصائح**. (K, TA.) And you say **رجل فصيح** † A man whose tongue speaks Arabic correctly. (Mṣb.) And **فصح** † **فصح** † [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or † an eloquent tongue. (A.) And **فصيح** signifies also † Any one having the faculty of speech; (S;) [i. e.] a human being: (TA:) **أعجم** meaning that which is “destitute of the faculty of speech;” (S;) [i. e.] “a beast;”

as also **صامت**: whence the saying, **فصح ما فصيح** † **وصامت** † [as though meaning He has property consisting of human beings and of beasts: but see **صامت**]. (TA.) And it also occurs in poetry as meaning † Clear, applied to the cry of an ass. (L.)

فصاحة, [an inf. n. of **فصح**, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies † Chasteness, as meaning freedom from barbarousness: i. e.,] in a word, freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy [not sanctioned by frequency of usage among the Arabs of pure speech]; (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.;) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazweenee in the “Eedāh,” cited in the same نوع of the Mz:) and in language [in general], freedom from weakness of construction (**ضعف التأليف** q. v.) and from incongruity of words, combined with **فصاحة** in the words themselves: (KT:) and in a speaker [or writer] a faculty whereby one is enabled to express what he desires, with **فصاحة** in language: (KT:) or goodness and correctness in language, or dialect: (S:) or clearness, perspicuousness, or distinctness, in speech, or language: (K:) and [agreeably with an explanation of **فصيح** in the S and A &c.] it is sometimes used as meaning eloquence; syn. **بلاغة** [from which it is properly distinct]. (MF.)

أفصح [More, and most, chaste, as meaning free from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue]. (Jel.)

أفصحية The quality of being more, and most, chaste, as meaning free from barbarousness; &c.]

مفصح [or as a n. of place from **أفصخوا** (see 4, last two sentences)] A place where the Christians celebrate the festival called **الفصح** [or Easter]. (A.) [And app. also A place where the Jews celebrate the festival so called by them, i. e. the Passover.]

مفصيح: see **فصح**. — Also Anything clearly apparent, manifest, or evident. (S.)

فصد

1. **فصد**, (S, O, K,) aor. -, (K,) inf. n. **فصد** (S, O, K) and **فصاد**, (O, K,) [or the latter is a simple subst.,] He cut, (S, O,) or slit, (K,) [or opened,] a vein; (S, O, K;) as also **افتصد**. (S, K.) — And **فصده**, aor. -, inf. n. **فصد** (M, L, Mṣb) and **فصاد**, (M, L,) or the latter is a simple subst., (Mṣb,) He cut, or slit, [or opened,] it, namely, a vein. (M, L.) [And app., accord. to

the Mṣb, *He bled him by opening a vein*; agreeably with what here follows.] And one says also, **فَصَدَ النَّاقَةَ** *He slit [or opened] a vein of the she-camel to draw forth the blood therefrom and to drink it [or to put it in a gut and broil it: see فَصِيدٌ].* (M, L.) — **لَمْ يُحْرَمِ مَنْ فُصِدَ لَهُ** *He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting [or opening] of a vein and who has had the blood so obtained,* (M, A, *K,) is a prov.; (S, M, A, O;) **فُصِدَ** being for **فُصِدَ**, (S, M, O, K,) like **ضُرِبَ** for **ضُرِبَ**, and **قَتِلَ** for **قَتِلَ**; (M;) and some, also, say **فُزِدَ**; (S, M, O, K;) for every quiescent **ص** before **د** may be changed into **ز**; and every movent **ص** before **د** may have somewhat of the sound of **ز** given to it, (S, M, O,) but may not in this case be altogether changed into **ز**; so that for **صَدَرَ** and **صَدَفَ** you may not say **زَدَرَ** and **زَدَفَ**: (M:) some, also, say **مَنْ قُصِدَ لَهُ**, with **ق**, meaning *[who has been given] a little*: (S, O, K:) the origin of the saying was this: two men passed the night at the abode of an Arab of the desert, and, meeting in the morning, one of them asked his companion respecting the entertainment given by the host, and the latter answered, "I was not entertained as a guest, but only a vein [of a camel] was slit [or opened] to draw blood for me;" whereupon the other replied in the words above: (O, K:) or a man used to entertain another as his guest in a time of scarcity, and, having no food to offer him, and being unwilling to slaughter his camel, bled it by slitting [or opening] a vein, and heated the blood that came forth, for his guest, until it became thick, and gave it to him to eat; and hence this prov.: (M, L:) it is applied to him who has obtained a part of that which he wanted. (Yaḥkoob, M, O, L, K.) [See **فَصِيدٌ**.] — One says also, **فَصَدَّ لَهُ عَطَاءٌ**, (O, L, K,) aor. -, inf. n. **فَصَدَّ**, (L,) meaning *He apportioned to him a gift, or stipend, and caused it to be transmitted to him.* (O, L, K.)

2. **رَأَيْتُ فِي الْأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ** means *I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent.* (Ish, O, L, K.) [Here **تَفْصِيدًا** is a pass. inf. n., used as a subst.] — And **تَفْصِيدٌ**, also, signifies *The macerating [a thing] with a little water.* (ADK, O, K.)

4. **افصد الشجر**, and **انفصد**, *The trees opened their gems,* (M, K,) and *disclosed the extremities of their leaves.* (M.)

5: see 7. [Hence,] **جبينه عرقاً** *His jebīn flowed with sweat*: (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his **جبين** flowed. (M.)

7: see 4. — Also, and **نفصد**, *It flowed*: (S, O:) or both signify *it flowed in small quantity*; said of blood. (A.) — See also what next follows.

8. *He (a man) had his vein cut [or opened];* Bk. I.

i. e. *he had blood taken from him by the opening of a vein*; and so **انفصد** as used in the present day]. (Lth, L, Mṣb.) — See also 1, first sentence.

فُصِدَةٌ: see **فَصِيدَةٌ**.

فَصَادٌ an inf. n. of 1 [q. v.]: (M, O, L, K:) or a simple subst. [signifying *The act of bleeding by opening a vein*]. (Mṣb.)

فَصِيدٌ and **مَفْصُودٌ** *A vein slit [or opened]*. (M, K.) — And both signify also *A man bled by the opening of a vein*. (TK.) — Also, the former, *Blood* (S, M, O, L, K) *obtained by the cutting [or opening] of a vein* (S, O, L) *of a camel*, (L,) *and put into a gut*, (S, M, O, K,) *in the Time of Ignorance*, (M,) *and broiled*: (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A, *L,) and to give it to the guest to eat, in a season of dearth. (S, O, *L.)

فَصِيدَةٌ *Dates kneaded and mixed with blood*; (Ibn-Kuthweh, O, L, K;) as also **فُصِدَةٌ**; (O, K;) thus termed by Ibn-'Abbād: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.)

فَصَادٌ *A phlebotomist, or bleeder*. (MA. [See also what next follows.]

فَاصِدٌ [*Bleeding, or (like فَصَادٌ) one who bleeds, by opening a vein*]. (Mṣb.) — And **الفاصدان** signifies *The place [or the two places] of the running of the tears upon the cheek*. (O.)

اغصب مَفْصِدَهُ [*Bind thou his place of blood-letting*]. (A.)

مَفْصِدٌ [*A lancet; the instrument with which a vein is slit [or opened]*]. (O, Mṣb, K.)

مَفْصُودٌ: see **فَصِيدٌ**.

مُتَفَصِدٌ: see what follows.

مُنْفَصِدٌ and **مُتَفَصِدٌ** *Flowing*; (M, K;) *running*: (K:) [or *flowing in small quantity*: see 7.]

فصع

1. **فَصَعٌ**, aor. -, (Lth, O, K,) inf. n. **فَصَعٌ**, (Lth, S, O,) *He squeezed, or pressed, a fresh ripe date, (Lth, S, O, K,) with his two fingers [or his thumb and a finger], (Lth, O,) so that it should become divested of its skin*; (Lth, S, O;) and in like manner, a fig: (Lth, O:) or *he made it* (i. e. a fresh ripe date) *to come forth from its skin*, (A'Obeyd, O,) [to which SM adds, as from A'Obeyd,] *in order that it might ripen quickly*. (TA.) The act thus explained is forbidden in a trad.; [but I have not found for what reason.] (S, O.) — And *He rubbed a thing with his two fingers, (in the K, erroneously, with his finger, TA,) in order that it might become soft, and open so as to disclose what was in it.* (IDrd, O, K, TA.) — And *He pulled or stripped, or put off, [a garment or the like]*. (O, TA.) You say, **فَصَعُ** **عَنْ رَأْسِهِ** (O, K) *He removed, or took off, his turban from his head*. (O, K.) — Said of a boy [not yet circumcised], *He withdrew his*

prepuce from his glans; and so **انفصع**. (S, O, K.) — **فَصَعَتْ** said of a mare; *She disclosed and concealed alternately her vulva on the occasion of staling*. (Ibn-'Abbād, O, K.) — **فَصَعُ لِي بِكَذَا**, (K,) inf. n. **فَصَعُ**, (TA,) *He gave to me such a thing*: (K:) [or] **فَصَعُ لِي بِحَقِّي**, inf. n. **تَفْصِيعٌ**, *he gave to me my right, or due*: (Ibn-'Abbād, O:) and **فَصَعُ لَهُ بِأَمَالٍ** *he gave to him the property*; as also **فَصَعُ**. (K.)

2. **فَصَعْتُ مِنْ كَذَا**, inf. n. **تَفْصِيعٌ**, *I made it to go, or come, forth from such a thing*. (IAḥr, S, L, TA.) — See also 1, last sentence, in two places. — Accord. to Lth, **فَصَعُ**, inf. n. as above, is also used in relation to a stink, and the ordure of a child, and a noiseless emission of wind from the anus: (O:) [or] it means *He emitted wind from the anus with a sound: or without a sound*. (K.)

7. **انفصع** *It went, or came, forth from a thing*; or *was made to do so*; quasi-pass. of **فَصَعْتُ مِنْ كَذَا** (S.)

8. **اقتصعت منه حَقِّي** *I took from him my right, or due, (O, K,*) all of it, (K,) by force, (O, K,) not leaving of it anything*: (O:) or *I took from him my right, or due, all of it, on the spot*. (S, O.) — See also 1, latter half.

فُصَعَةٌ *The prepuce of a boy, (IDrd, T, O, K, TA,) when it is wide, so that the glans protrudes from it, (IDrd, O, K, TA,) or when he withdraws it from over the glans, before he is circumcised*. (T, TA.)

فَصَعَانٌ *Having the head always uncovered, by reason of heat and inflammation*. (IAḥr, O, K.)

أَفْصَعٌ *A boy having the prepuce appearing* (S, O, K) *withdrawn from the glans*. (S, O.) — And **الْفَصَعَاءُ** [fem. of **الْأَفْصَعُ**] signifies **الْفَارَةُ** [app. as n. un., or fem., of **الْفَارُ** q. v.; but it may here have some other of the meanings expl. in art. **فَارٌ**]. (IAḥr, K.)

فصل

1. **فَصَلَ**, (S, M, O, Mṣb, K,) aor. -, inf. n. **فَصَلَ**, (M, Mṣb, K,) *He separated, or divided, (S, O, Mṣb, K,) and put apart, (Mṣb,) a thing, (S, O, Mṣb,*) عَنْ غَيْرِهِ [from another thing], (Mṣb,) and عَنْ بَعْضِ مِنْ بَعْضٍ [or عَنْ بَعْضٍ i. e. part thereof from part]*. (M and TA in art. **مِيز**.) And (K,) *He made a separation, or partition, (M, K, TA,) between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rāghib: (TA:) and فَصَلَ الْحَدَّ بَيْنَ الْأَرْضَيْنِ [aor. and] inf. n. as above, The limit, or boundary, made, or formed, a separation between the two lands: (Mṣb:) and فَصَلْتُ بَيْنَ الْقَوْمِ *I made a division, or separation, between, or among, the people, or party*. (O.) — [Hence,] **فَصَلَ الرَّضِيعَ عَنْ أُمِّهِ**, (S, Mgh, O,) or **عَنِ الرَّضَاعِ** (M, K) *He removed, or took off, his milk from his mother*. (M, K) aor. as above,*

(M, K,) inf. n. فَصَالٌ, (S, O,) or فَصْلٌ, and the former is a simple subst., (M, K,) or both, (Mgh.) *He weaned [the suckling from his mother, or the young infant from sucking the breast]*; (S, M, Mgh, O, K;) as also أَفْصَلَهُ: (S, M, O:) or فَصَلَتِ الْمَرْأَةُ رَضِيعَهَا, inf. n. فَصْلٌ, and فَصَالٌ is the subst., *the woman weaned her suckling.* (Mgh.) — Hence also, i. e. from فَصْلٌ as first expl. above, فَصْلُ الْخُصُومَاتِ *The deciding of litigations, alterations, or disputes*: like فَصْلُ الْخُطَابِ: (Mgh:) or this latter means *distinct, or plain speech; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him*: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or *such as decides, or distinguishes, between what is true and what is false*, (Ksh ibid., Mgh, O, K,) and *what is sound and what is corrupt*, (Ksh, Mgh,) and *what is correct and what is erroneous*: (Ksh:) or *such as decides the judgment, or judicial sentence*: (Er-Rāghib, TA:) or *the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged*; (Ksh, O, K; [an explanation of which a part is dropped in the CK;]) thus accord. to 'Alee: (Ksh:) or *the [using of the] phrase بَعْدَ*. (Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art. الْخُطْبِ.] *كَلِمَةُ الْفُصْلِ* in the Kur xlii. 20 means *The sentence of God's deciding between mankind on the day of resurrection*, (O,) which is called *يَوْمُ الْفُصْلِ*. (TA.) And الْفُصْلُ [alone] means *The deciding judicially between what is true and what is false*; (M, O, K;) and, (O, K,) sometimes, (O,) so الْفَيْصَلُ; (S, O, K;) or this latter is [a simple subst., i. e.,] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) *هَذَا يَوْمُ الْفُصْلِ هَذَا يَوْمُ الْقَدَرِ* in the Kur xxxvii. 20 and 21, means [*This is the day of requital*]: *this is the day wherein a decision, or a distinction, shall be made (يُفَصَّلُ فِيهِ) between the doer of good and the doer of evil, and every one shall be requited for his work and with that where-with God will favour his servant the Muslim.* (M.) And *إِنَّ رَبَّكَ هُوَ يُفَصِّلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ*, in the Kur xxxii. 25, means [*Verily thy Lord*] *He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion.* (Bd.) And one says also *فَصَلَ الْحُكْمَ* [He decided the judgment, or judicial sentence]. (M.) فَصْلُ النَّظْمِ, in the K, is a mistake: see 2. (TA.) — فَصْلٌ مِنَ النَّاحِيَةِ, (S, O,) or مِنَ الْبَلَدِ (K,) or عَنْ بَلَدٍ كَذَا, aor. ُ, (M,) inf. n. فَصُولٌ, (M, K,) *He went forth [from the part of the country, or from the town or country, or from such a town or country]*. (S, O, K.) And فَصَلَ الْعَسْكَرَ عَنِ الْبَلَدِ [*The army went forth from the town or country*]: whence the saying of the Prophet respecting Ibn-Rawāḥah, *كَانَ أَوْلَنَا فَصُولًا*

i. e. *He was the first of us in going away (أَنْفَصَالًا) from his house and his family and the last of us in returning to [it and] them.* (Mgh.) And فَصَلَ فُلَانٌ مِنْ عِنْدِي, inf. n. فَصُولٌ, *Such a one went forth [from my presence or vicinage, or from me]*. (TA.) And فَصَلَ مِنِّي كِتَابٌ إِلَيْهِ [*A letter*] *passed from me to him.* (TA.) Thus the verb is intrans. as well as trans.; its inf. n. when it is trans. being فَصْلٌ; when intrans., فَصُولٌ. (TA.) — And فَصَلَ الْكُرْمُ *The vine put forth small grapes, resembling lentils or a grain similar thereto.* (M, K.)

2. فَصَلَ النَّظْمَ, (M, TA,) thus correctly, with teshdeed, but in the K فَصَلَ, like نَصَرَ, (TA,) [inf. n. تَفْصِيلٌ,] *He put between every two of the strung beads [or pearls] a bead such as is termed مُفَصَّلٌ* [q. v., or what is described voce فَاصِلَةٌ as an epithet applied to a necklace]. (M, K, TA.) — And فَصَلْتُ الشَّيْءَ inf. n. تَفْصِيلٌ, *I made the thing to consist of distinct portions or sections.* (Mgh.) — And فَصَلَ الشَّاةَ, (inf. n. as above, TA,) *He (a butcher) divided the sheep, or goat, into limbs, or members.* (S, O, TA.) — [Hence فَصَلَ means also *He cut a piece of cloth for a garment: and he cut out a garment*: — whence تَفْصِيلٌ means *The cut of a garment.* (See also De Sacy's Chrest. Ar., sec. ed., i. 86-7.)] — And [hence, likewise,] تَفْصِيلٌ also signifies [*The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making distinct, clear, plain, manifest, or perspicuous*; i. q. تَبْيِينٌ. (S, O, K.) فَصَلْنَاهُ in the Kur vii. 50 [referring to the book of the Kur-án] means *Which we have made distinct, &c.*: or, as some say, *whereof we have divided the verses by means of the فَوَاصِلُ* [pl. of فَاصِلَةٌ, q. v.]. (TA.)

3. مُفَاصَلَةٌ, (S, K, TA,) inf. n. فَاصِلٌ شَرِيكُهُ, (TA,) *He separated himself from his partner, with the latter's concurrence*; syn. بَائِنُهُ, (K, TA,) and فَارَزَهُ. (S and O and K in art. فَرَزَ.)

7. انفصل *It became separated, or divided*, (S, M, O, Mgh, K,) and *put apart.* (Mgh.) — [And *He went forth, or away*; like the intrans. فَصَلَ.] See 1, near the end.

8: see 1, former half. — افصل النخلة عن موضعيها *He transplanted the palm-tree.* (AHn, M, K.) A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called فَصْلَةٌ. (TA.)

فَصَلَ inf. n. of the trans. v. فَصَلَ [q. v. passim]. (M, Mgh, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of فَصُولٌ. (S, O.) — *A separation, division, or partition, between two things.* (M, K.) — The

place of the مُفَصَّل [i. e. joint, or articulation, and therefore of the division, of two bones] of the body: between every one such and another [that is the next to it] is a وَصْلٌ [or limb, in the CK, erroneously, وَصَل]. (Lth, O, K.) See also مَفْصَلٌ. — As used by the Baḡrees, [in grammar,] it is [A disconnector] like عِمَادٌ as used by the Koo-fees: (O, K:) thus in the saying in the Kur [viii. 32], *إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ*, [lit. *If this, it, be the truth from Thee*], هو is termed فَصْلٌ and عِمَادٌ, [more commonly the former,] and الْحَقُّ is in the accus. case as being the predicate of كَانَ. (O.) — Also sing. of فَصُولٌ in the phrase فَصُولُ السَّنَةِ [*The four divisions of the year*; namely *autumn, winter, spring, and summer*], expl. in art. زَمَنٌ. (Mgh: see زَمَنٌ.) — And A division, or section, of a بَابٌ [or chapter]; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure مَفْعُولٌ or that of the measure فَاعِلٌ. (MF, TA.) — And The contr. of أَصْلٌ [as denoting relationship]: there are أَصُولٌ of relationship and فَصُولٌ thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of فَصْلٌ as opposed to أَصْلٌ under the latter of these words.]) — [It is also used as an epithet.] One says قَوْلٌ فَصْلٌ *A true say or saying*; (M, K;) *not false*: thus in the Kur [lxxxvi. 13]: (M:) or فَصْلٌ there means *distinguishing between what is true and what is false*; and relates to the Kur-án [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was *قَصْلٌ لَا نَزْرٌ وَلَا هَذْرٌ*, (O, TA, but in the latter هَذْرٌ [to assimilate it in form to نَزْرٌ,] meaning *Distinct*, (O, TA,) *clear, or plain, distinguishing between what is true and what is false*; (TA;) *not little nor much.* (O.) — And A general طَاعُونٌ [i. e. plague or pestilence]. (TA.)

فَصْلَةٌ *A transplanted palm-tree*; (AHn, M, K;) *a young palm-tree removed from its place of growth [meaning from its mother-tree]*: pl. فَصَلَاتٌ. (TA.) See 8.

فَصَالٌ an inf. n., (S, Mgh, O,) or a simple subst., (M, Mgh, K,) *The weaning of a sucking infant.* (S, M, Mgh, O, Mgh, K.) It is said in the Kur [xlvi. 14], *وَحَمَلُهُ وَفَصَالُهُ ثَلَاثُونَ شَهْرًا*, (O, TA,) meaning *And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months.* (TA.) And one says, *هَذَا زَمَنُ فَصَالِهِ* *This is the time of the weaning of him.* (Mgh.)

فَصِيلٌ *A young camel when weaned from his mother*: (S, M, Mgh, O, K, TA:) and sometimes *such a young one of the bovine kind*: (TA:) [and by a proleptic application,] *a young camel* [in a general sense], because he is, or will be, weaned from his mother: (Mgh:) [in the T, voce هَوَارٌ,

and in other lexicons &c., it is applied to a young, newly-born, camel: and in the L, voce سُخْدٌ, to a foetus in a she-camel's belly: see an ex. of its meaning a young sucking camel (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce خَسْفٌ: the pl. is فَضْلَانٌ, (Sb, S, M, Mgh, O, Mṣb, K,) agreeably with rule, (Sb, M,) and فَضْلَانٌ, (Sb, Fr, M, Mṣb, K,) formed by likening the sing. to فَضْلٌ, of which غُرْبَانٌ is a pl., (Sb, M,) and فَضْلٌ, (Sb, S, M, Mṣb, K,) as though it were an epithet, (Sb, M, Mṣb,) like كَرِيمٌ, of which كِرَامٌ is a pl.: (Mṣb:) and the female is termed فَصِيلَةٌ. (M, K.) — Also A حَائِطٌ [or wall of enclosure], (M, O, K,) having little height, (O, K,) before, or in front of, a fortress; (M, K;) or (K) before, or in front of, the [main] wall of a city or town. (O, K.) One says, وَتَوَقَّعُوا سُوْرَ الْمَدِيْنَةِ بِكَيْشٍ وَفَصِيْلٍ [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — And A piece of stone; of the measure فَعِيْلٌ in the sense of the measure مَفْعُوْلٌ. (TA.)

فَصِيْلَةٌ A piece of the flesh of the فَخْدٌ [or thigh]: (Hr, I Ath, O, K, TA:) or, accord. to Th, (O, in the K "and") a piece of the limbs, or members, of the body. (O, K, TA.) — And A man's nearer, or nearest, رَهْطٌ (S, M, O, K) and عَشِيْرَةٌ (M, K) [i. e. kinsfolk, or sub-tribe, &c.]: or [some] of the nearest of the عَشِيْرَةَ of a man: from the first of the significations mentioned in this paragraph: (I Ath, TA:) it signifies less than the فَخْدٌ: (Mgh, Mṣb:) or less than the فَصِيْلَةُ: (TA:) [see شَعْبٌ in two places:] or the nearest to him of the اَبَاءٌ [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-Abbás [one of Moḥammad's paternal uncles] was called فَصِيْلَةُ النَّبِيِّ: the term is like the مَفْصِلٌ in relation to the human foot. (TA.) جَاءُوا بِفَصِيْلَتِهِمْ means They came, all of them, or all together. (S, O.)

فَصَالٌ an epithet applied to a man, (O,) Who praises men much in order that they may bestow upon him: an adventitious, not indigenious, word: (O, K:) [and] loquacious in every place. (MA.)

فَاصِلٌ [as an act. part. n.] Separating; dividing; or making a separation, or partition. (Mṣb.) — It is said in a trad., مَنْ أَنْفَقَ نَفَقَةً فَاصِلَةً, رُبِّي سَبِيْلَ اللهِ فَيَسَى بِسَبْعِمِائَةِ ضَعْفٍ meaning [Whoso expends expense] such as distinguishes between his belief and his unbelief [i. e. such as distinguishes him as a believer, it shall be rewarded with seven hundred fold]: (S, O, K, TA:) or, as some say, such as he cuts off from his property. (TA.) And one says فَاصِلٌ كَلَامٌ (K and TA in art. فوز) and فَاصِلٌ (A ibid.) i. q. فَارِزٌ (O and K, and TA ibid.) i. e. Discrimi-

nating language. (TA ibid.) And حَكْمٌ فَاصِلٌ and فَاصِلٌ [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, حَكْمَةٌ فَاصِلَةٌ: and طَعْنَةٌ فَاصِلَةٌ [An act of piercing or thrusting with a spear or the like] that decides between the two antagonists. (M, K, TA.) As an epithet applied to God, الْفَاصِلُ means The Decider between the خَلْقُ [i. e. the human race, or these and other created beings,] on the day of resurrection. (Zj, TA.)

فَيْضٌ: see I, near the middle. It also signifies A cut, or severance, (O, TA,) such as is complete, (TA,) between two persons. (O, TA.) — And it is also an epithet: see فَاصِلٌ, in four places. — And [hence] it signifies † A judge, one who decides judicially, an arbiter, or arbitrator; (S, O, K;) and so فَيَصِلِي: (Ibn-'Abbád, O, K:) in the Expos. of the "Miftáh" [of Es-Sekkákee] by the seyid [El-Jurjánée] it is implied that it is in this sense a tropical intensive appellation. (TA.)

فَاصِلَةٌ A bead [or a bead of gold or a gem] that forms a separation, or division, between the pair of [other] beads [i. e. between every two other beads] in a string thereof. (M, K. [See also مَفْصَلٌ.]) — And [hence] فَوَاصِلٌ, of which it is the sing., † The final words of the verses of the Kur-án, (O, K,) and of the clauses of rhyming prose [in general], (Mṣb and K and TA in art. سجع,) that are like the rhymes of verses; (O and K in the present art., and Mṣb and TA in art. سجع;) and [the final words] of verses. (TA in art. سجع.)

فَيْصِلِي: see فَيْضٌ.

مَفْصِلٌ Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also فَصْلٌ: (M, K:) a single one of the مَفَاصِلُ of the limbs or members: (S, O, Mṣb, K:) [a joint such as the elbow and knee and knuckle: and sometimes a joint as meaning a bone having an articulation at each end, or at one end, together with the flesh that is upon it:] in a trad. in which it is said that the mulct for any مَفْصِلٌ of a human being is the third of the mulct for the [whole] finger, it means the مَفْصِلُ of any of the fingers or toes; i. e. the portion between any اَنْمِلَتَانِ [here meaning two knuckles; but this is a loose and an imperfect explanation; for to it should be added, and also the unguial portion, or portion in which is the nail; for the word is here applied to denote any of the phalanges with the flesh that is upon it: in the T &c., in art. نمل, one of the explanations of الِاَنْمِلَةُ is "the مَفْصِلُ in which is the nail"]. (TA.) — And [hence] one says, يَا تَيْكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ, † [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, مِنْ قَصِهِ, q. v.;) or], from its utmost point or particular, i. e., مَمْتَنَاهُ. (Mṣb.) [This saying may be originally a hemistich, thus:

وَيَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ

] like the similar saying ending with قَصِهِ. — In the following saying of Aboo-Dhu-eyb, [the former half of which I give from art. طفل in the S, the latter half only being cited in the present art. in the S and M and O,]

- وَإِنَّ حَدِيثًا مِنْكَ لَوْ تَبَدَّلِيْنَهُ
- جَنَى التَّحْلِ فِي الْبَابِ عُوْدٌ مَطَائِلِ
- مَطَائِلِ أَهْبَارِ حَدِيثِ نِتَاجِهَا
- نَشَابٌ بِمَاءٍ مِثْلِ مَاءِ الْمَفَاصِلِ

[And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk (lit. milks) of camels such as have recently brought forth, having young ones with them, such as have young ones with them [and] that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the مَفَاصِلُ, (which is pl. of مَفْصَلٌ, S, O) signifies (accord. to As, S, O) the place of separation (مَفْصَلٌ) of the mountain from the tract of sand, these two having between them crushed and small pebbles, so that the water thereof is clear, (S, M, O,) and glistens, (وَيَبْرِقُ, S, O,) or and is shallow; (وَيَبْرِقُ;) the poet meaning to describe the clearness of the water because of its descending from the mountain and not passing by dust nor earth: (M:) or it signifies hard stones (M, K) compactly disposed, or heaped up: (M, K: in the former, مُتْرَاصِفَةٌ: in the latter, مُتْرَاكِمَةٌ:) and (M, K) it is said to signify (M) what is between two mountains, (M, K,) consisting of sand and crushed pebbles, the water whereof is clear: (K:) or, accord. to AO, the water-courses of a valley: (O:) accord. to Abu-l-'Omeythil, the clefts in mountains, from which water flows; and only said of what are between two mountains: in the T, the مَفْصِلُ is said to be any place, in a mountain, upon which the sun does not rise: (TA:) and it is said that مَاءُ الْمَفَاصِلِ means what flows from between the two joints (مِنْ بَيْنِ الْمَفْصِلَيْنِ) when one of them is cut from the other; like clear water; and the sing. is مَفْصَلٌ: (M:) AA says that the مَفَاصِلُ in the verse are the مَفَاصِلُ of the bones; and that it likens that water to the مَاءُ of the flesh: (O, TA:) and IAqr says the like thereof. (TA.)

المَفْصَلُ + The tongue; (S, M, O, Mṣb, K;) as being likened to an instrument. (Mṣb.)

عَقْدٌ مَفْصَلٌ A necklace between every two pearls [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a شَذْرَةٌ [or bead of gold, &c.], or a gem, to form a division between every two of the same colour, or sort. (TA.) — آيَاتٌ مَفْصَلَاتٌ, in the Kur [vii. 130] means [Signs, or miracles,] between every two whereof was made a separation by a period of delay: or which were made distinct, plain, or manifest. (TA.) — And الْمَفْصَلُ is an appellation of The portion of the Kur-án from [the chapter entitled] الْحَجْرَاتُ [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from الْجَائِيَةِ [ch. xlv.]: or from الْقَتَالِ [ch. xlvi.]:

one copy of the §, I find **يَفْضُ**;) though some allow it: and some say that **إِفْضَاءً** [evidently a mistake for **إِفْضَاضٌ**] means the *falling out* of the teeth *from above and below*; but the former explanation is the more common. (TA.) — *He separated it; dispersed it; scattered it; broke it up*; (§, A, Mṣb, TA;) namely, a thing; (Mṣb;) or a party of men; (§, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, **فَضَّ الْمَالَ عَلَى الْقَوْمِ** (Mgh, TA) *He distributed the property among the people, or party of men.* (Mgh, TA.) — **فَضَّتْ مَا بَيْنَهُمَا** *I cut [the tie, or bond, that was between them].* (TA.) — **فَضَّ الْمَاءَ**, [aor. and] inf. n. as above, *He poured out, or forth, the water*; (TA;) and so **الدَّمُوعُ** the tears. (Ḥar p. 57.) [See also 8.] — **فَضَّ الْمَاءَ**, [aor., accord. to rule, **يَفْضُ**,] *The water flowed*: (TA;) and **انْفَضَّتْ الدَّمُوعُ** *The tears poured forth.* (Ḥar p. 57.)

2. **فَضَّ** *He silvered a thing: he ornamented a bit or bridle with silver*: from **فِضَّةٌ**: see the pass. part. n., below.]

4: see 1, in two places. — **افض العطاء** *He made the gift large.* (TA.)

5: see 7. — **تَفَضَّتْ** from **الْفِضَّةُ**, for **تَفَضَّتْ**, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether *I took for myself, or acquired, فِضَّةٌ*, [i. e. *silver*], or *I made use of it.* (TA.)

7. **انفَضَّ** *It broke; or became broken*; (§, Mgh;) said of a seal, (Mgh,) or thing. (§.) — **انْفَضَّ مِمَّا صُنِعَ بِهِ عَقَانٌ**, occurring in a trad., means *His connections became cut, or sundered, [so that he became clear] from what was done to [Othmán] Ibn-Affán, through grief and regret*: (O, TA:) but accord. to one relation, the verb is [**انْفَضَّ**,] with **ق**. (TA.) — **انْفَضَّ** also signifies *It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up*; (§, Mgh, O, Mṣb;) said of a thing, (Mṣb,) and of a party of men; (§, Mgh, O, Mṣb;) as also **تَفَضَّضَ**, said of a thing, (§,) and of a party of men. (TA.) One says, **انْفَضَّ الْجُلُوسُ** [*The assembly of persons sitting together broke up*]. (Mṣb in art. **جلس**.) — See also 1 last sentence.

8. **افتَضَّها** *He devirginated her*: (O, K:) and so **افتَضَّها**, with **ق**. (O, TA.) [See also 1, second sentence.] — **افتَضَّ الْمَاءَ** *He poured out, or forth, the water by little and little, successively*: (O, K:) or *he obtained the water at the time of its coming forth* (§, O, K,) *from the spring or from the clouds.* (TA.) [See also 1, near the end.] — **افتَضَّتْ** said of a woman, *She broke [i. e. ended] her عِدَّةٌ*, (O, K, TA,) meaning a widow's عِدَّةٌ [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA.)

such as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. **حَفَشَ**,) thereby to quit the state of the عِدَّة: or it was customary with them for her to wipe her قَبْلُ with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA:) she used to enter a حَفَشَ [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عِدَّة; then she went forth, and a بَعْرَةٌ [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. **بعر**:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عِدَّة by means of a bird, wiping her قَبْلُ with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with **ق** and **ب** [i. e. saying **تَقْبِضُ** instead of **تَفْتِضُ**]; and Az mentions that Esh-Sháfi'ee related this trad. [in like manner] pronouncing the word with **ق** and **ض**, from **القَبْضُ**. (TA.)

R. Q. 1. **فَضَّضَ** *He made a garment, and a coat of mail, wide, or ample.* (TA.) — [Also, probably, *It* (a garment, and a دِرْعُ and † the means of subsistence,) *was, or became, wide, or ample*: see **فَضَّضَةٌ**, below.]

R. Q. 2. **تَفَضَّضَ بَوْلُ النَّاقَةِ** *The urine of the she-camel became sprinkled upon her thighs.* (TA.)

فَضَّضَ, (K,) or **فَضَّضَ مِنَ النَّاسِ**, (O, TA,) *A small number of men (نَفَرٌ) in a state of dispersion.* (O, K, TA.) And **تَمَرٌ فَضَّضٌ** *Dates in a separate state, not sticking together.* (IAḡr. [See also **فَضَّضٌ**].) And **حَرِيرٌ فَضَّضٌ** *Silk scattered, strewn, or thrown dispersedly.* (A, TA.) [See also **فَضَّضَ**, and **فَضَّضَ**.]

فَضَّةٌ: see the next paragraph, in two places.

فِضَّةٌ [*Silver*;] *a certain thing well known*: (§, O, K:) or *wrought silver*: (IAḡr, T and K voce **قَوَارِيرٌ**, q. v.:) pl. **فِضَّضٌ**. (TA.) The phrase **قَوَارِيرٌ فِضَّةٌ**, in the Kṡr [lxxvi. 16], means *Such [flashes] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver*: (Az, O,) being, as Zj says, *originally of silver, yet transparent, so that what will be within them will be seen from without*; whereas the قَوَارِيرُ of this world are originally from sand. (Az, O.) [See also art. **قو**.] — Also *An elevated [stony tract such as is termed] فَضَّضٌ*; and so **فِضَّةٌ**: pl. **فِضَّضٌ** and **فِضَّضٌ**. (Ibn-Abbád, O, K.) — And **فِضَّضُ الْجِبَالِ** signifies *Rocks scattered* (مَنْشُورٌ, in the CK مَنْشُورٌ), *one upon another*: (Ibn-Abbád, O, K:) sing. **فِضَّةٌ**. (TA.)

فَضَّضَ *What is separated, dispersed, or scattered*; (§, O, K;) as also **فَضَّضَ**; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA:) and *sprinkled*: (K:) and particularly *what is sprinkled, of water, when one performs ablution with it, (A, O, K,) and what flows upon the limbs on that occasion*; (A;) as also **فَضَّضَ**.

(K.) The saying of 'Aisheh to Marwán, **فَأَنْتَ فَضَّضْتَ مِنَ لَعْنَةِ اللَّهِ**, (A, O, K,) or **فَضَّضَ**, (A,) or **فَضَّضَ**, or **فَضَّضَ**, accord. to different relations, (K,) means *So thou art a part [of the object] of the curse of God*: (Sh, A, O, K:) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, §, TA:) or, accord. to another relation, she said **فَطَاطَةٌ** [see **فَطِيطٌ**]. (TA.) [See also **فَضَّضَ** and **فَضَّضَ**.]

فَضَّضَ: see **فَضَّضَ** [and **فَضَّضَ**].

فَضَّضَ *What is separated, dispersed, or scattered, of a thing, when it is broken*; (§, O, K;) as also **فَضَّضَ**; (O, K;) and **فَضَّضَةٌ**. (TA.) You say, **طَارَتْ عِظَامُهُ فَضَّضًا** *His bones became scattered in fragments on the occasion of the blow.* (TA.) See also **فَضَّضَ**.

فَضَّضَ: see the next preceding paragraph.

فَضَّضَ: see **مَفْضُوضٌ**: — and see **فَضَّضَ**, in three places. — Also *What is cast forth from the mouth, of date-stones.* (TA.) — And *Sweet water*: (§, O, K:) or *flowing water*: (A'Obeyd, §, O, K:) or *fresh water when it comes forth from the spring or from the clouds*: (O:) or *water such as is termed غَرِيضٌ* pl. **فَضَّضٌ**. (TA in art. **فظ**.) And a place *abounding with water.* (TA.) — **نَاقَةٌ كَثِيرَةٌ فَضَّضِ اللَّبَنِ** *A she-camel having much milk*: and **رَجُلٌ كَثِيرٌ فَضَّضِ الْكَلَامِ** *a man of much speech or talk.* (TA.) — And accord. to El-Khattábee and others, [and among them the author of the K,] **طَلَعُ** [or *spadix of a palm-tree*] when it first comes forth: but this is a mistranscription; correctly **غَضَّضَ**, with **غ** (O, TA.)

فَضَّضَةٌ: see **فَضَّضَ**.

فَاضَةٌ *A calamity; a misfortune*: (Fr, §, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. **فَوَاضٌ**. (O, K.)

فَضَّضَةٌ *Wideness, or ampleness, of a garment, and of a دِرْعُ [see **فَضَّضَ**], and † of the means of subsistence.* (§, O, K.) [See R. Q. 1.]

فَضَّضَ *Wide, or ample*: (§, O, K:) in this sense applied to a garment; (§, O;) and to a دِرْعُ; (O, K;) the دِرْعُ [or shift] of a woman, and the دِرْعُ [i. e. coat of mail] used in war; (O;) as also **فَضَّضَةٌ**, (§, A, O, K,) and **فَضَّضَةٌ**; (TA;) and † to the means of subsistence: (§:) also

much, or abundant, and ample : (TA:) and [in this sense] applied to water. (TA.) **فَضْفَاضٌ** **الرِّدَاءُ وَالْبَدَنُ**, in a trad. of Saʿteḥ, means † Liberal, or generous, in disposition : or a large giver : (TA:) and **رَجُلٌ فَضْفَاضٌ** means † a man who gives much; likened to water to which the same epithet is applied. (TA.) You say also, **جَارِيَةٌ فَضْفَاضَةٌ** A fleshy, corpulent, tall, girl. (O, K.) And **سَحَابَةٌ فَضْفَاضَةٌ** A cloud abounding with rain. (TA.) And **أَرْضٌ فَضْفَاضٌ** Land overspread with water from abundance of rain. (O, TA.)

فُلَانٌ فَضْفَاضَةٌ وَلَدٌ أَبِيهِ accord. to Lth, means Such a one is the last of the children of his father; but Az says that the word known in this sense is **نَضَانَةٌ**, with ن. (TA.)

فَضْفَاضَةٌ: see **فَضْفَاضٌ**.

مِفْضَةٌ A thing with which clods of earth are broken; (S, O, K;) as also **مِفْضَاضٌ**. (O, K.)

مِفْضَصٌ A thing silvered: (TA:) a bridle (لِجَامٍ) ornamented with silver. (S, TA.)

مِفْضَاضٌ: see **مِفْضَةٌ**.

مِفْضُوضٌ Broken; as also **فَضِيضٌ**. (TA.)

فضح

1. **فَضَحَهُ**, (S, A, &c.) aor. ʿ, inf. n. **فَضَّحَ**, (Mṣb,) He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame. (S, A, L, Mṣb, K.) **لَا تَفْضَحْنَا بَيْنَ خَلْقِكَ**, occurring in a prayer, means Expose not Thou our vices, or faults, among thy creatures: or the meaning may be, protect Thou us, that we may not be disobedient, and so deserve to have our vices, or faults, exposed among thy creatures. (Mṣb.) — [Hence,] **فَضَّحَ الْقَمَرَ النُّجُومَ** [The moon put to shame the stars; i. e.] the light of the moon predominated over that of the stars, (A, TA,) so that they were not apparent, or distinct: (TA:) and in like manner, **الضُّبْحُ** the dawn. (A, TA.) — And **فَضَّحَكَ الضُّبْحُ**, said to a person sleeping at daybreak, (TA,) † Daybreak has shone forth, so as to discover thee to him who may see thee, and to expose thee to shame: (L, TA:) or i. q. **فَضَّحَكَ** [i. e. daybreak has become apparent to thee, and its light has overcome thee: or daybreak has come upon thee suddenly]. (K.) —

And **فَضَّحَ الضُّبْحُ**, (so in the S, and in some copies of the K,) or **فَضَّحَ**, (so in other copies of the K,) and **فَضَّحَ**, (S, K,) † The daybreak appeared, (S, K, TA,) and shone forth. (TA.) = **فَضَّحَ**, aor. ʿ, (K,) inf. n. **فَضَّحَ**, (TK,) It was, or became, of the colour termed **فَضْحَةٌ** [q. v.]. (K.)

2: see the last sentence but one above.

3. **فَضَّحَهُ** [He exposed his vices, faults, or evil qualities or actions, the other doing the like to him: see also 6]. (A.)

4: see 1, last sentence but one. — **الْفَضْحُ** البُزْرُ

† The full-grown unripe dates showed in them a redness. (S.) And **الْفَضْحُ النَّخْلُ** † The palm-trees became red and yellow [in their fruit]. (K.)

6. **تَفَاضَحَ الْمُرْتَجِرَانِ** [The two composers, or reciters, of verses of the metre termed **رَجَزٌ** exposed each other's vices, faults, or evil qualities or actions]. (A.) And **أَرَادُوا أَنْ يَتَنَاصَحُوا فَتَفَاضَحُوا** [They desired, or meant, to give sincere, or faithful, advice or counsel, one to another, and they exposed one another's vices, faults, or evil qualities or actions]. (A.)

8. **اِفْضَحَ** His vices, faults, or evil qualities or actions, became exposed; he became disgraced, or put to shame: (S, L, K:) he did evil, and became disgraced thereby. (L.) — And [hence] **اِفْضَحْنَا** **فِيكَ** We have been negligent, or have failed of our duty, in respect of visiting thee, and seeking for thee. (A, TA.)

الضُّبْحُ الضُّبْحُ The dawn that is overspread with redness: (K, TA:) because of its shining forth. (TA.) = See also what next follows.

فَضْحَةٌ, a subst. from **فَضَّحَ**, (L, K, TA,) and **فَضَّحَ**, (S, L, TA,) the inf. n. of **فَضَّحَ**, (TK,) Whiteness, but not in an intense degree: (K, TA: [and the same is implied in the S:]) or, as some say, dust-colour inclining to **طَحْلَةٌ** [which is a hue between that of dust and whiteness, with a little blackness, or between that of dust and blackness, with a little whiteness], (S, L, TA,) intermixed with an ugly hue; one of the colours of camels and of pigeons: the epithet is **فَضَّحٌ**; fem. **فَضْحَاءٌ**: said by an Arab of the desert, in answer to a question of AA respecting it, to be the colour of cooked flesh-meat. (L, TA.) **فَضْحَةُ الضُّبْحِ** means The whiteness of the dawn. (TA.)

فَضَّحَ: see **فَضْحَةٌ**.

فَضَّحَ One who exposes [much, or habitually, or often,] the vices, faults, or evil qualities or actions, of others; who [so] disgraces them, or puts them to shame; as also **فَضَّحٌ**. (TA.) One says, **الْخَمْرُ فَضَّحَتْ لِتَارِيهَا** [Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof]. (A.) — **يَا فَضَّحُ** means O thou who art rendered notorious by thy evil character or conduct. (K, TA.)

فَضَّحَ: see **فَضْحَةٌ**, in two places.

هُوَ فَضَّحٌ فِي الْمَالِ He is a bad manager of property, or cattle; (K, TA;) not taking good care thereof. (TA.)

فَضَّحَةٌ: see the paragraph here following.

فَضَّحَةٌ:

فَضَّحَةٌ a subst. from **فَضَّحَهُ**, as also **فَضَّحٌ**, (S, A, L, K,) and **فَضَّحَةٌ**, and **فَضَّحَةٌ**, (L, K,) and **فَضَّحٌ**; (K;) Disgrace, shame, or ignominy; (PṢ, TA;) a state of exposure of the vices, faults, or evil qualities or actions, of a man: (Har p. 3:)

any evil thing that exposes its author to disgrace or shame; any disgraceful, or shameful, thing: (L:) a vice, or fault, or the like; syn. **عَيْبٌ**: pl. **فَضَائِحٌ**: (Mṣb:) [and] a disgracing; putting to shame; or rendering ignominious. (MA and KL; in both of which it is mentioned as an inf. n.) It is said in a trad., **فَضَّحُ الدُّنْيَا أَهْوَنُ مِنْ فَضَّحِ الْآخِرَةِ** [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.)

فَضَّحَ: see **فَضَّحٌ**.

فَضَّحٌ [act. part. n. of 1]. It is said in a prov., **الطَّمَأُ الْفَادِحُ أَهْوَنُ مِنَ الرَّبِيِّ الْفَادِحِ** [Oppressing thirst is easier to bear than the state of satisfaction with drinking that disgraces, or puts to shame]: and you say, **إِذَا كَانَ الْعُذْرُ وَاضِحًا كَانَ الْعَابُ فَاضِحًا** [When the excuse is manifest, reproof is disgracing]. (A, TA.) — And **الْفَادِحُ** signifies † The daybreak, or dawn: because it exposes and manifests everything. (Har. p. 556.)

أَفْضَحٌ White, but not intensely so: (S, L, K:) see also explanations of **فَضْحَةٌ**, indicating other meanings: fem. **فَضْحَاءٌ**. (L, TA.) — Hence, because of their colours, (S,) **الْأَفْضَحُ** signifies The lion: and The camel. (S, K.)

فضح

1. **فَضَّحَ**, aor. ʿ, (Mṣb, K,) inf. n. **فَضَّحَ**, (Mgh, Mṣb,) He broke a hollow thing [or the like], (Mgh, Mṣb, K, TA,) such as a head, and a melon; (A, TA;) syn. **كَسَرَ**; (Mṣb, K, TA;) as also **اِفْضَحَ**: (K, TA:) he broke, or crushed, syn. **شَدَّخَ**, (S, K, TA,) a person's head, (S, TA,) and a fresh ripe date, and the like; (TA;) as also **اِفْضَحَ**: (K, TA:) or he struck a person's head [and wounded it] so that the brains came forth: (Mṣb:) and [particularly] he crushed (**شَدَّخَ**) full-grown unripe dates [to make the beverage called **فَضَّحٌ**]; and so **اِفْضَحَ**: (S:) or **الْبُسْرُ** **اِفْضَحَ** he made, or made for himself, the beverage called **نَبِيذٌ** [or **فَضَّحٌ**] of the full-grown unripe dates. (A.) — And He ruptured, or broke, or rent open, an eye, (AZ, K, TA,) and a belly, and any receptacle containing oil or beverage. (AZ, TA.) — And **فَضَّحَ الْمَاءَ** signifies The pouring forth of water, (K, TA,) and of the seminal fluid; occurring in the latter sense in a trad. (TA.) — And **يَفْضَحُ شَارِبُهُ**, said of a beverage, (K, TA,) such as is termed **يَفْضَحُ**, (TA,) means † It subdues (**يَكْسِرُ**) and intoxicates its drinker. (K, TA.)

4. **اِفْضَحَ**, said of a raceme, or bunch, (**عُنُقُودٌ**) [of dates or the like,] It attained to the time, (L, K,) and became in a fit state, for the crushing of the fruit and (L) for the expressing of the juice. (L, K.)

7. **اِنْفَضَحَ** [It (a hollow thing or the like, such as a head, and a melon,) became broken, or

crushed: (see 1:) or] it (a person's head) was struck [and wounded] so that the brains came forth: (Mṣb:) and it (a camel's hump) became broken, or crushed. (S, K.) — انفضحت It (an eye) became ruptured, broken, or rent open. (L.) And انفضخ It (a full skin) slit, or burst, and let flow its contents. (L.) And the former, It (a قارورة [i.e. flask, or bottle,]) broke, and became empty. (L.) And It (a دلو [or leathern bucket]) poured forth the water that was in it: (L, K:) and so انفضحت. (L.) And It (a قرحة [i.e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) — And انفضخ said of a man, He wept much, (K, TA,) and shed copious tears. (TA.) — And It (anything) became wide. (L.)

8: see 1, in four places.

فَضُوحٌ Beverage that subdues (يَكْسِرُ) and intoxicates its drinker. (L, K.) See the next paragraph.

فَضِيحٌ A beverage (S, A, Mgh, K) of the kind called نَبِيدٌ (A) prepared from full-grown unripe dates, (S, A, Mgh, K,) crushed, (K,) without its being touched [i.e. boiled or heated in any degree] by fire: (S:) or prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong: it is like بَادِقٌ in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مَثَلْتٌ. (KT.) A rájiz says,

بَالَ سَهْلٍ فِي الْفَضِيحِ فَفَسَدَ

expl. in art. بول. (L.) Ibn-'Omar, being asked respecting فَضِيحٌ, said, "It is not فَضِيحٌ, but فَضُوحٌ;" meaning that it subdues and intoxicates its drinker. (Mgh,* L.) — Also Expressed juice of grapes. (L, K.) — And Milk mixed with a greater quantity of water, (K, TA,) so that it has become thin, and is white, like فَضِيحٌ and حَضَارٌ &c. (TA.)

مِضْخَةٌ A stone with which full-grown unripe dates are crushed. (K.) — And مَفَاضِخٌ [of which it is app. the sing.] signifies Vessels for the beverage called فَضِيحٌ, (L, K,) in which it is left to become [fermented and] strong. (L.) — And the former signifies also A wide دَلْوٌ [or leathern bucket]. (K.)

فضل

1. فَضَّلَ, aor. 2; and فَضَّلَ, aor. 1; and فَضَّلَ, aor. 2; three syn. dial. vars.; (S, O, Mṣb, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (S, O;) [but] it is a compound of two thereof, (S, O, Mṣb, K,) accord. to the companions of Sb, (S, O,) i.e. a compound of the second and the third, (K,) like نَعِمٌ having for its aor. يَنْعِمُ, (Sb, S, O, Mṣb,) and نَكَلَ, aor. يَنْكُلُ, [but this I do not find in its proper art.,] and حَضَرَ, aor. يَحْضُرُ, [but this is disallowed by some,] and فَرَّغَ, aor. يَفْرِغُ, among

perfect verbs, (Mṣb,) and مَتَّ, aor. تَمَوَّتْ, and كَدَّتْ, aor. تَدْوُمُ, (Sb, S, O, Mṣb,) and تَكْوَدُ, aor. تَكْوُدُ; (Sb, S;) inf. n. فَضُلٌ: (S,* O,* Mṣb, K:*) all signify It exceeded; or was, or became, redundant, or superfluous; [syn. زَادَ;] being used in relation to الْفَضْلُ (K, MF, TA) meaning الزِّيَادَةُ, as Ibn-Es-Seed says, (MF, TA,) [i.e.] as meaning the contr. of النَّقْصُ: (K, TA:) or the first of the three, i.e. فَضَّلَ, aor. 2, inf. n. فَضُلٌ, signifies thus, i. q. زَادَ, (Mṣb,) and فَضَّلَ and فَضُلٌ are also inf. ns. [of the same, i.e.] signifying زِيَادَةٌ, as in the saying, in a trad., accord. to different relaters, إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا عَلَى الْمَلَائِكَةِ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا عَلَى الْمَلَائِكَةِ and فَضْلًا [i.e. Verily to God belong angels who occupy themselves in ranging about, in addition to the angels who are stationed among the created, or human and other, beings]: (TA:) and all the three dial. vars. mentioned above signify it remained [of a greater quantity or number]; syn. بَقِيَ: (S,* O,* Mṣb;) you say, فَضَّلَ مِنْهُ شَيْءٌ, aor. 2; and فَضَّلَ, aor. 1; and فَضَّلَ, aor. 2; somewhat remained thereof: (S, O:) or from الْفَضْلُ as meaning الْبَقِيَّةُ, you say فَضَّلَ like نَصَرَ, [i.e. aor. 2,] and فَضَّلَ like حَسِبَ, [implying that the aor. is 2 and 1,] (K,) [accord. to the TK meaning it had somewhat remaining, but accord. to SM,] using these verbs [which are said by him to be like نَصَرَ and سَمِعَ and حَسِبَ, the last as mentioned by Lh,] in the phrase فَضَّلَ مِنْهُ شَيْءٌ [expl. above]. (TA.) — فَضَّلَ is trans. as well as intrans. One says, فَضَّلَهُ and فَضَّلَ عَلَيْهِ, [aor. 2,] inf. ns. فَضُلٌ and فَضُولٌ, [but see a distinction made between these two words voce فَضُلٌ below,] meaning He, or it, exceeded, or excelled, him, or it. (MA.) See also 4. [And see فَضُلٌ below, last signification.] الْفَضْلُ as meaning The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation, has but one form of verb, فَضَّلَ, aor. 2, like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet,

وَجَدْنَا نَهْشَلًا فَضَلَّتْ فُقَيْمًا

[We found, or have found, that Nahshal (the tribe so called) overcame &c., or have overcome &c., Fuqeym (another tribe)], pronouncing the ض [in فضلت] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled "Kitáb el-Farḳ:" and Es-Seymuree says, in his book entitled "Kitáb et-Tebšireh," فَضَّلَ, aor. 2, like نَصَرَ, aor. يَنْصُرُ, is from الْفَضْلُ meaning the ruling [others] as a chief, lord, or master. (TA.) And فَضَّلَهُ signifies also [simply] He overcame him; surpassed him; or gained ascendancy, or the mastery, over him. (TA.) See also 3.

2. فَضَّلَهُ (K, TA) عَلَى غَيْرِهِ (TA) inf. n. تَفْضِيلٌ, i. q. مَزَاهُ, (K, TA,) i.e. He attributed to him an excellence distinguishing him from [or above] another, or others: (TA:) or فَضَّلْتُهُ عَلَى غَيْرِهِ, inf. n. as above, I judged him (S, O, Mṣb,*

TA) to be more excellent than another, or others: (S,* O,* Mṣb, TA:*) or I made him (S, O, Mṣb,* TA) to be so. (S,* O,* Mṣb, TA.) وَقَضَّنَاهُمْ عَلَى وَكثِيرٍ مِمَّنْ خَلَقْنَا, in the Kur [xvii. 72, i. e. And we have made them to excel many of those that we have created], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk pronely; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ, in the Kur [xvi. 73, i. e. And God hath made some of you to excel some others], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, فَضَّلَهُ بِهِ, meaning حَصَّهُ [i.e. He distinguished him particularly, peculiarly, or specially, by it, namely, a thing]. (A and K in art. حَصَّ.) And فَضَّلَ فِي الْعَطَاءِ He gave to some more than to others. (S in art. اَفَقَّ.) — [An explanation of فَضَّلَ given by Golius, as on the authority of the K, ("i. q. وسخ, Sordibus infecti, vel pro sordida habuit, quotidianam vestem,") is a strange mistake; app. caused by his finding in a copy of the ك التَّفْضِيلُ التَّوَسِيحُ instead of التَّفْضِيلُ التَّوَسُّحُ: see 5. — اسْمُ التَّفْضِيلِ The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called التَّفْضِيلُ, because it is regularly of the measure أَفْعُلُ: see exs. voce خَيْرٌ.]

3. الْفَضَالُ [and الْمَفَاضَلَةُ inf. ns. of فَاضَلَ] and التَّفَاضُلُ [inf. n. of 6 (of which see an ex. in art. سَوَى, conj. 6,)] signify التَّمَازِي فِي الْفَضْلِ [i.e. The contending for superiority in excellence]; (K,* TA;) تَمَازَى being of the measure تَفَاعَلَ from فَاضَلْتُهُ فَضَّلْتُهُ, (TA.) And you say, فَاضَلْتُهُ فَضَّلْتُهُ, (S, O, K,* in the last فَاضَلْتُهُ,) aor. of the latter 2, (TA,) inf. n. فَضُلٌ, (O, TA,) I contended with him for superiority, or vied with him, in excellence, (O, TA,) and I surpassed him, or outvied him, therein. (S, O, K, TA.) — And فَاضَلَ بَيْنَ الشَّيْئَيْنِ [app. He made the relation between the two things to be unequal in respect of excellence; i.e. he made the two things to be unequal, or unlike each other, in excellence; contr. of سَاوَى بَيْنَهُمَا: see also 6]. (TA.)

4. اَفْضَلَ فِي تِجَارَتِهِ He gained; or made gain, or profit; in his traffic; syn. رِبِحَ. (Az and Mṣb in art. رِبِحَ.) — فَضَّلَ عَنْهُ, [and فَضَّلَ عَنْهُ, aor. 2, inf. n. فَضُلٌ, (see فَضُلٌ below, last signification, and see also فَاضُلٌ,)] It exceeded it. (K, TA. [See also 1, latter half.]) Ows says, describing a bow,

كَقَوْسٍ طَلَّاعِ الْكَفِّ لَا دُونَ مِنْهَا
وَلَا عَجَسَهَا عَنْ مَوْضِعِ الْكَفِّ أَفْضَلًا

[Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof extend beyond the place of the hand: the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) — أَفْضَلَ see 5, in two places. — أَفْضَلْتُ مِنْهُ الشَّيْءَ, and أَفْضَلْتُ signifying the same, (S, O, K, TA,) i. e. *I left of it the thing remaining, or redundant.* (O, TA.)

5. تَفَضَّلَ عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. تَمَزَّى (K, TA,) both of which signify *He thought himself to be superior to him in excellence*; (TA in art. مزو;) whence the saying in the K̄ur [xxiii. 24], يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ, meaning *He desireth that he may have superiority over you in rank and station*: (TA in the present art. :) or i. q. أَفْضَلَ عَلَيْهِ (S, O, M̄sb, K, TA,) inf. n. أَفْضَالَ (M̄sb, TA,) i. e. *he bestowed, or conferred, a benefit, or benefits, upon him, syn. أَحْسَنَ* (S, TA,) or تَطَوَّلَ (K, TA,) and *gave him of his bounty*: (TA:) [and each, followed by بِشَيْءٍ, *he presented him, or favoured him, with a thing*:] or تَفَضَّلَ signifies, (K,) or signifies also, (S,) *he laid claim to superiority of excellence over his equals, or fellows*; (S, K;) whence [accord. to some] the saying in the K̄ur quoted above: (S:) and [you say] أَفْضَلَ عَلَيْهِ فِي الْحَسَبِ (K, TA,) meaning *he became possessed of eminence, [or superiority, over him, in the grounds of pretension to respect or honour,] as in a verse of Dhu-l-Iṣṣba' cited voce عَنْ [q. v., p. 2164,] ending with فَتَخَزُونِي for فَتَخَزُونِي, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) — التَّفَضُّلُ also signifies التَّوَشُّحُ [generally meaning *The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom*]: and the putting, or disposing, the extremities of his two garments, or pieces of cloth, contrarivise, or in contrary directions, upon his عَاتِقٍ [or part between the shoulder and the neck]. (K, TA: but in the former, عَلَى عَاتِقَيْهِ is erroneously put for عَلَى عَاتِقِهِ. TA.) — And تَفَضَّلَتْ said of a woman in her tent or chamber or house, *She was in a single garment*; (S, O, TA;) [she wore a single garment;] such as is termed مِفْضَلٌ [q. v.]: (S, TA:) or she (a woman) wore the garments of her service. (TA.)*

6: see 3. — التَّفَاوُلُ بَيْنَ الْقَوْمِ means *The differing in superiority, or excellence, of some over others, among the people, or party.* (TA.) And one says, الأَشْيَاءُ تَتَفَاوَلُ [meaning *The things are unequal, or unlike, one to another, in respect of excellence*; contr. of تَتَسَاوَى: see also 3]. (TA.)

10. اسْتَفْضَلَ أَلْفًا *He took a thousand [dirhems] in excess of his right, or due.* (TA.) — See also 4.

فَضْلٌ [an inf. n.: (see 1, throughout:) and also a simple subst., signifying] *An exceeding, a redundant, or a superfluous, quantum [of anything, good or evil]; an excess, a redundance, or a superfluity*; syn. زِيَادَةٌ (Mgh, M̄sb;) contr. of نَقْصٌ (S, O, K:) [and often meaning *superabundance, or exuberance*; and *surpassingness, superiority, or excellence, عَلَى غَيْرِهِ over another, or others, than him, or it*: and *preponderance*:] the pl. is فُضُولٌ (Mgh, M̄sb, K:) and this is sometimes used as a sing.; (Er-Rághib, M̄sb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, M̄sb;) by a predominant application; whence the saying فُضُولٌ بِلَا فَضْلٍ [excess without excellence]: (Mgh:) and hence the rel. n. فُضُولِي is formed from it: (Er-Rághib, M̄sb, TA:) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the *quality of busying oneself with that which does not concern him*:] accord. to Er-Rághib, فَضْلٌ signifies *an excess* [in respect of a property or quality, or of an acquisition,] above moderateness: and this is of two sorts; such as is commended, as the فضل of knowledge, or science; and such as is discommended, as the فضل of anger at that whereat it is not necessary: but فَضْلٌ is more used in relation to that which is commended; and [the pl.] فُضُولٌ, in relation to that which is discommended: when the former is used of an excess [in respect of some attribute] of one of two things above the other, it is of three sorts; فضل of kind, as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَةٌ) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also *any gift whereof the giving to the recipient thereof is not obligatory*; [i. e. a free gift, or gratuity; and an act of bounty or grace; a favour; a benefit; and bounty as an abstract term:] as in the saying [in the K̄ur iv. 36], وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ [And ask ye God of his free gift, or of his bounty, or (as expl. in the Ksh and by Bḍ) of his exhaustless treasures]; and in the saying in the K̄ur [v. 59 and lvii. 21 and lxii. 4], ذَلِكَ فَضْلٌ [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائِلٌ) [mentioned above]: thus says Er-Rághib: El-Munáwee says, [explaining one of its meanings,] in the "Towkeef," that it is the *commencing, or originating, of an act of beneficence without an efficient cause* [i. e., app., not by reason of any obligation]. (TA.) — Also *A portion remaining*, (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel; (TA;) and فَضْلَةٌ and فَضَالَةٌ signify

the same, (K, TA,) or a *redundant portion* (S and O and M̄sb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, بِالْفَضْلِ لِلسُّبُلِ i. e. *The remaining portion of the wine or beverage [is for the excellent]*. (TA.) It is said in a trad., لَا يُمْنَعُ فَضْلُ الْمَاءِ يُمْنَعُ بِهِ الْكَلْبُ [The redundance of water shall not be denied that the herbage be thereby denied]: (TA, in the present art. :) meaning that when there is a well in the desert, with herbage near it, and a person prevents others from drawing water, he thereby prevents the latter from availing themselves of the herbage; for when a man comes with his camels, and pastures them upon that herbage, and does not then water them, thirst kills them. (TA in art. كَلَأ.) And it is said in another trad., فَضْلُ الْإِزَارِ فِي النَّارِ [The redundant portion of the waist-wrapper is in the fire of Hell]; meaning what one drags [thereof] upon the ground, by reason of pride. (TA.) And one says, فِي يَدِهِ فَضْلُ الزَّامِرِ, meaning [In his hand is] the end of the زَامِرُ [or nose-rein of the camel]. (TA.) ذَاتُ الْفُضُولِ and الْفُضُولُ, with dāmm and with fet-h, [The thing having redundant portions] is the name of the coat of mail of the Prophet, which was thus called because having redundance and ampleness. (TA.) فُضُولٌ الْغَنَائِمِ means *The remains of the spoils when they are divided*; (TA;) such as a single horse, or a single camel. (KL.) And by the فُضُولُ of women are meant *The remains of the menstrual discharge.* (Ham p. 107: see, there, explanations of a verse in which this occurs.) جَلْفُ الْفُضُولِ [The confederacy, or covenant, of the فضول, a word which is here of uncertain meaning,] is thus explained: Hāshim and Zuhrah and Teym [accord. to the CK Teymā] went in to 'Abd-Allah Ibn-Jud'án, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he might despoil any one, without their taking it for him [i. e. the latter] from him [i. e. the former]: (O, K, TA: [in the CK, يَطْلِبُهُ أَحَدٌ is a mistake for يَطْلِبُهُ أَحَدًا:] or it was thus called as being likened to a confederacy, or covenant, which was made of old, at Mekkeh, in the days of Jurhum, to act with mutual equity, and to take for the weak from the strong, and for the stranger from the resident, and in which three men, every one of whom was named El-Faḍl, joined: and it was also called that of the مُطَبِّبُونَ. (TA. [See art. طَبِيب.] — The saying لَا يَمْلِكُ دِرْهَمًا فَضْلًا عَنْ دِينَارٍ, and the like may be said of other sayings similar to it, means *He does not possess a dirhem nor a deenár [or rather much less a deenár]*: it is as though one said, *he does not possess a dirhem: how then should he possess a deenár?* for the negation of that which is much is a necessary consequence of the negation of that which is little: فَضْلًا is here in the accus. case as an inf. n.; فَقَدَ مَلِكٌ دِرْهَمًا فَقَدَا دِرْهَمًا signify

يَفْضُلُ عَنْ قَدْرِ مَلِكِ دِينَارٍ [or rather يَفْقِدُ &c., i. e. he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a deenár]: (Mṣb:) *Ḳuṭb-ed-Deen Esh-Sheerázee* says, (Mṣb, TA,) in the Expos. of the "Miṭáḥ," (TA,) فَضْلًا is used in a case in which the inferior [of two things] is deemed a thing of which the existence is improbable, and the impossibility of the existence of a thing that is above it is meant thereby; wherefore it occurs between two phrases differing in meaning; and it is mostly used after a particle of negation: (Mṣb, TA:) AḤei says that he had not found any authority for it in the [classical] language of the Arabs. (Mṣb. [See also بَهَّة, which is used in a somewhat similar manner.]])

فُضِّلَ *Wearing a single garment, such as is termed مُفَضَّلٌ; an epithet applied to a woman; (Ṣ, Mgh, O, Ḳ;) and also to a man; (Ṣ, O, Ḳ;) like مُتَفَضِّلٌ: (O, Ḳ;) it is of the dial. of Nejd; like فُرُجٌ in the dial. of El-Yemen. (L in art. فُرُج.)* — And *A woman proud, or self-conceited, or so in her gait; who makes a portion of her skirt to be redundant [so that it drags upon the ground when she walks]. (TA.)* — See also مُفَضِّلٌ, in three places.

فَضْلَةٌ: see فَضْلٌ, former half, in two places. — [Hence, as used by grammarians,] *A dispensable member of a proposition; such as the objective complement of a verb, when the suppression thereof is not detrimental [to the meaning]; contr. of عَمْدَةٌ. (IAḳ, p. 143) [The pl. is فَضَلَاتٌ.]* — And *The clothes that are used for sleeping [therein]: (Ḳ, TA:) [so called] because they are an addition over and above the clothes that are used on various [other] occasions. (TA.)* — And *Wine; and so فَضَالٌ [which see also in what here follows]: (O, Ḳ;) الْفَضْلَةُ is mentioned by A'Obeyd as a name for wine: (O:) or it signifies, accord. to AḤn, the wine that alters [or has become altered] in colour after oldness; and ISd says that it is so called because the choice, or best, or most excellent, part thereof [for لَانَ لِأَنَّ صَمِيمًا in my original (an obvious mistranscription) I read لِأَنَّ صَمِيمًا] is what remains: (TA:) the pl. is فَضَلَاتٌ and فَضَالٌ [the latter word mentioned above as a syn. of فَضْلَةٌ]. (Ḳ.)*

فَضْلَةٌ is a n. of the same kind as جَسَّةٌ and إِنَّهُ لَحَسَنٌ, (AZ, Ṣ, O, TA:) one says, إِنَّهُ لَحَسَنٌ, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (Ṣ, O, Ḳ, TA.)

فَضَالٌ: see فَضْلَةٌ: — and see also مُفَضِّلٌ.

فَضُولٌ: see فَضْلٌ, latter half.

فَضِيلٌ; pl. فَضَلَاءٌ: see فَاضِلٌ; and see an ex. voce فَضْلٌ, former half.

فَضَالَةٌ: see فَضْلٌ, former half.

فَضِيلَةٌ *An excellence, or excellent quality; contr. فضيلة*

of نَقِيصَةٌ; (Ṣ, O, Mṣb;) and contr. of رَدِيئَةٌ: (M and Ḳ in art. رَدَال:) or a high degree in [or of] excellences: (Ḳ:.) [differing from فَاضِلَةٌ, q. v.:] pl. فَضَائِلٌ. (MA.)

فَضَائِي [a pl. of which the sing. is not mentioned] i. q. مُتَفَضِّلُونَ, (O, Ḳ, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.)

فَضُولِي a rel. n. formed from فَضُولٌ as pl. of فَضْلٌ but used as a sing.: (Er-Rághib, Mṣb, TA:) see فَضْلٌ, near the beginning: *One who busies himself with that which does not concern him. (Er-Rághib, Mgh, O, Mṣb, TA.)* In the conventional language of the lawyers, *One who is not a commissioned agent, (Mgh, O, KT, TA,) nor a guardian (وَلِيّ), (KT, TA,) nor a proprietor, (TA,) nor a person of firm judgment (أَصِيلٌ), in a contract. (KT.)* The pronunciation with fet-h to the ف is a mistake. (Mgh, O.) — Also *A tailor. (IAḳr, O, Ḳ.)*

مُفَضَّلٌ: see فَضَالٌ.

فَاضِلٌ [act. part. n. of فَضَّلَ: as such signifying *Exceeding; &c.*]. One says, مَالٌ فَلَانٌ فَاضِلٌ i. e. [The wealth, or property, of such a one is superfluous; or] abundant, or much in quantity, such as has exceeded the supply of food sufficient to sustain life (فَضْلٌ عَنِ الْقَوْتِ). (TA.) — And [Excelling; or excellent, as also فَضِيلٌ, of which the pl. is فَضَلَاءٌ, but which is probably post-classical: or it is] applied to a man as [a possessive epithet] meaning *possessing فَضْلٌ [i. e. excellence]. (TA.)* [And conventionally, *Erudite; or excellent in learning.*] — See also مَفْضُولٌ.

فَاضِلَةٌ is a subst. from فَضِيلَةٌ [app. as a concrete term, signifying *An excellent thing, or an excellent action; each as distinguished from an excellent quality; (Ḳ, TA;) pl. فَوَاضِلٌ: (TA:) [but generally] it signifies a gift, or thing that is given: (Ḥam p. 431, and Ḥar p. 184:) or a benefit, or benefaction: or such as is continual, or uninterrupted: (MA:) pl. as above: (Ḥam and Ḥar, ubi suprâ; and MA:) [or] فَوَاضِلٌ signifies benefits, or benefactions, that are goodly, or pleasing, (IDrd, O, Ḳ,) or such as are great, or large. (Ḳ.)* And فَوَاضِلُ الْمَالِ signifies *What accrues to one of the proceeds and profits of property, (O, Ḳ, TA,) of the increase of lands and palm-trees and the like, and the gains of commercial transactions, and the milk and wool of cattle and sheep. (TA.)* The Arabs say, إِذَا عَزَبَ الْمَالُ قَلَّتْ فَوَاضِلُهُ, (O, Ḳ,) meaning *When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity. (O.)*

أَفْضَلٌ [More, and most excellent, &c.]; fem.

فَضْلِي: (TA:) pl. masc. أَفْضَالٌ; and pl. fem. فَضَلِيَّاتٌ. (Mṣb in art. اِخْر.)

مُفَضِّلٌ: see فَضَالٌ. — Also *A single garment that is worn [without any other] by a woman (Ṣ, O, Ḳ, KL) in her tent or house or chamber, such as is called خَبْعَلٌ [a garment variously described], or the like of this, (Ṣ,) and by a man; (KL;)*

also called مُفَضَّلَةٌ (Ḳ,) and فَضْلٌ; (Fr, O, Ḳ;) or فَضْلٌ ثَوْبٌ signifies *a single garment, a مُحَلَّةٌ [q. v.], or the like thereof, with which a woman wraps herself (تَتَوَشَّحُ بِهِ); (Mgh;) and accord. to Lth, فَضَالٌ signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and مُفَضِّلٌ signifies [also] an every-day-garment: (MA:) فَضْلٌ فِي ثِيَابٍ occurring in a trad. of 'Áisheh requires consideration [as being questionable]. (Mgh.)*

مُفَضَّلَةٌ: see the next preceding paragraph.

مُفَضِّلٌ: see what next follows.

مُفَضِّلٌ and مُفَضَّلٌ and مُفَضَّلٌ and فَضَالٌ *A man possessing much excellence, or superiority, (Ḳ, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.)* And (Ḳ) امْرَأَةٌ امْرَأَةٌ عَلَى قَوْمِهِ (Ḳ, TA) and امْرَأَةٌ امْرَأَةٌ عَلَى قَوْمِهَا, *A man, and a woman, possessing excellence, or superiority, [or much thereof, agreeably with the former explanation, over his, and her, people,] and liberal or bountiful [or very liberal or bountiful]. (Ṣ, O, Ḳ.)*

مَفْضُولٌ [pass. part. n. of فَضَّلَ: as such signifying *Exceeded; &c.: and excelled: and overcome, or surpassed, in highness, elevation, or eminence, of rank, &c.: and simply] overcome, or surpassed: whence the saying, قَدْ يُوجَدُ فِي الْمَفْضُولِ مَا لَا يُوجَدُ فِي الْفَاضِلِ [Sometimes, or often, what is not found in the overcomer is found in the overcomer]. (TA.)*

مُتَفَضِّلٌ *One who lays claim to superiority of excellence over his equals, or fellows. (Ṣ.)* [See also its verb: and] see فَضَائِي. — See also فَضْلٌ.

فضى and فضو

1. فَضَا (M, Mṣb, Ḳ,) aor. يَفْضُو (M, Mṣb,) inf. n. فَضُو (M, Mṣb, Ḳ) and فَضَاءٌ (M, Ḳ,) *It (a place) was, or became, wide, or spacious; (M, Mṣb, Ḳ;) as also فَاضِي; (TA as from the Ḳ, in which I do not find it;) the latter occurring in a trad., and expl. in the Nh as signifying it became a فَضَاءٌ [q. v.]. (TA.)* — [And *It was, or became, empty, vacant, or void; (for it is said in the TA that الْفَضْوُ, by which الْفَضُو is evidently meant, signifies الْخَلْوُ;) as also فَاضِي, as appears from an explanation of the part. n. مُفَضِّي, q. v.]* — فَضَا الشَّجَرُ بِالْمَكَانِ, inf. n. فَضُو [i. e. فَضُو], *The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKṭṭ, TA.)* — And فَضَا دِرَاهِمَهُ *He did not put his dirhems, or money, into the purse [app. meaning that he left his money strenn]. (Ḳ.)*

4. اَفْضَى: see the preceding paragraph, in two places. — Also *He went forth, (Ṣ,) or came, (TA,) to the فَضَاءُ [q. v.]. (Ṣ, TA.)* — [Hence] اَفْضَى فَلَانٌ إِلَى فَلَانٍ *Such a one came to, or reached, such a one: (M, Mgh, TA:) originally, became in the space, or the place, or quarter, of*

such a one: (M:) or properly, *became in the* فَضَاءَ of such a one. (Mgh.) And in like manner, *The thing, or event, came to, or reached, him*. (M.) And أَفْضَيْتُ إِلَى الشَّيْءِ I came to, or reached, the thing. (Mgh.) Accord. to IAqr, (TA,) الإِفْضَاءُ properly signifies الإِنتِهَاءُ [i. e. *The coming at last, or ultimately, or the reaching, to a person or thing*]. (IAqr, T, Mgh, TA.) Hence the saying [in the Qur iv. 25], وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ i. e. *When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of إِلَى because having the meaning [of أَنتَهَى or وَصَلَ: (M:) or this means, when one of you hath become alone with the other, agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, أَفْضَى إِلَى أَمْرَائِهِ [He went in to his wife: or] he became in contact with his wife, skin to skin: (S, Mgh:) or it signifies, (M, K,) or signifies also, (S, Mgh,) † he compressed his wife: (S, M, Mgh, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.) — أَفْضَى بِهِمْ He reached with them, or brought them to, a wide, or spacious, place. (TA.) And أَفْضَى بِهِ الطَّرِيقَ إِلَى [The road brought him to a rugged tract of land]. (K* and TA in art. وَعَرَّ) — أَفْضَى يَدَهُ إِلَى الْأَرْضِ He touched the ground with the palm of his hand (IF, S, Mgh, K) in his prostration [in prayer]. (S, K.) And أَفْضَيْتُ إِلَيْهِ I put my hand to it without anything intervening; i. q. مَسَّسْتُهُ (Mgh in art. مس.) — أَفْضَيْتُ إِلَى فُلَانٍ سِرِّي [I communicated, or made known, to such a one my secret]: (S:) or أَفْضَيْتُ إِلَيْهِ بِالسِّرِّ I acquainted him with the secret. (Mgh, TA.) — أَفْضَى also signifies † He became poor: so says IAqr: as though he came to the ground. (TA.) — لَا يُفْضَى اللَّهُ فَاقٌ, occurring in a trad., is a phrase expressive of a prayer, meaning *May God not make thy mouth wide and empty*. (TA.) — Hence the saying of IAqr, الإِفْضَاءُ أَنْ تَسْقَطَ الثَّنَائِيَا مِنْ تَحْتِ وَمِنْ فَوْقِ [app. meaning that أَفْضَاءُ is the inf. n. of أَفْضَى signifying *His central incisors, below and above, fell out; or he was caused to lose them*]: and hence [the epithet] المِفْضَاءُ [and therefore hence also what here follows]. (TA.) — أَفْضَى الْمَرْأَةَ He made the woman's مَسْلَكَانِ (i. e. her vagina and rectum, Mgh) to become one, (S, M, Mgh, Mgh, K, TA,) in devirginating her, (Mgh,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so أَفْضَاهَا: (M, in which it is mentioned in art. فَضَى:) the epithet applied to her is مِفْضَاءَةٌ (M, Mgh, Mgh, K,) which is syn. with شَرِيْرٌ. (S.)*

5. فَضَى for تَفَضُّتْ see in art. فَضَى (conj. 5). — [التَفَضُّتْ in a passage of the Fákíhet el-Khulafá accord. to several copies thereof is an obvious mistake for التَفَضُّتْ, with the unpointed

ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

فَضَا (S, M, K,) also written فَضَى (TA,) A thing (S, K) mixed. (S, M, K.) You say طَعَامٌ فَضَا Mixed food: (S:) and تَمْرٌ فَضَا dates mixed, (AA, S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kálee; (TA;) or scattered, or strewn, and mixed: (M:) and تَمْرَانِ فَضَا [two sorts of dates mixed]: and تَمُورٌ أَفْضَاءٌ [several sorts of dates mixed]. (AA, TA.) And مَتَاعُهُمْ فَوْضَى فَضَا Their goods are mixed together: (M:) or are shared in common. (TA.) And أَمْرُهُمْ فَوْضَى بَيْنَهُمْ [Their case is mixed, or promiscuous, &c., like (q. v. in art. فَوْضَى); or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And أَفْضَى إِلَى الْأَمْرِ فَضَا i. e. [He left the affair] in an un-sound [or a disordered] state. (TA.) And أَلْقَى ثَوْبَهُ فَضَا [He threw down his garment in a disorderly, or careless, manner;] he did not commit his garment to any one's care. (M, TA.) — [Also One; a single thing or person: and alone; by itself or himself; not having any other with it or him; apart from others: thus it has two contr. meanings.] You say سَهْمٌ فَضَا One, or a single, arrow: (K:) or an arrow that is alone, by itself, not having any other with it, in the quiver. (AA, TA.) And بَقِيْتُ فَضَا I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA:) or apart from my brethren and my family. (Akh, TA.) — Also, i. e. فَضَا (M, K,) or correctly with ي [i. e. فَضَى], as written by El-Kálee, (TA.) The stones (حَبِّ) of raisins; (M;) i. q. فَضَا [or فَضَى]. (K.) — See also what next follows.

فَضِيَةٌ Water collecting and stagnating: pl. فَضَا; with medd, accord. to Kr; and also فَضَى and فَضَى, with fet-h and with kesr, the former of these like حَلَقٌ as pl. [or rather a quasi-pl. n.] of فَضِيَةٌ, and the latter like بَدْرٌ as a pl. of بَدْرَةٌ; occurring in different relations of a verse of 'Adee Ibn-Er-Rikáq. (M in art. فَضَى, and TA.)

فَضَا is an inf. n.: (M, K, TA:) and is expl. by Aboo-'Alee El-Kálee as signifying *Width, or spaciousness*. (TA.) — [It is also used as an epithet:] see فَاضٍ. — And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies *A court, an open area, or a yard, of a house; syn. سَاحَةٌ: (S, K:) and a wide, or spacious, tract of land: (ISh, S, M, K:) or a plain and wide expanse of land: (Sh, TA:) the pl. is أَفْضِيَةٌ. (ISh, TA.)*

فَضَا Water running upon the ground: (K:) or, accord. to Aboo-'Alee El-Kálee it is [in measure, but not exactly in meaning,] like حَسَاةٌ [a pl. of حَسَى], signifying *water running upon the surface of the earth; [or rather waters &c.; for he adds,] and its sing. is فَضِيَةٌ: in the M, [in art. فَضَى,] it is said to be a pl. of فَضِيَةٌ [q. v.,] on the authority of Kr. (TA.)*

فَضِيَةٌ: see the next preceding paragraph.

فَاضٍ (Mgh, TA) and مُفَضٍّ (M, TA) *Wide, or spacious, (M, Mgh, TA,) as also فَضَاءَةٌ (Az, Er-Rághib, Mgh, Mgh, TA,) open and plain, and vacant. (TA.)* — [The first of these words, in the present day, pronounced فَاضِي, is commonly used in the sense of فَارِغٌ as meaning *Unoccupied, unemployed, or at leisure*.]

مَفْضَى i. q. مَتَسَعٌ [A place of width or spaciousness, &c.]. (TA.)

مُفَضٍّ: see فَاضٍ. [And see also its verb, 4.]

مِفْضَاءَةٌ: see 4, last sentence.

فطا

1. فَطَأَهُ is like حَطَأَهُ in its [various] meanings. (K.) Like the latter it signifies *He struck him on the back. (AZ, S, O.)* — And *He broke it, or crushed it. (S, O, K.)* — And فَطَأَهَا (S, O, TA,) aor. -, inf. n. فَطَأَ (TA,) *He compressed her; (S, O, TA;) namely, a woman. (TA.)* — And فَطَأَ بِهِ الْأَرْضَ *He threw him down, or prostrated him, on the ground. (S, O.)* — And فَطَأَ بَسْتَجِهِ *He cast forth his excrement, or ordure; sometimes occurring with ث; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O.)* — And فَطَأَتِ الْغَنَمُ بِأَوْلَادِهَا *The sheep, or goats, brought forth their young ones. (S, O.)* And فَطَأَتْ لَعْنُ اللَّهِ أُمَّهَا فَطَأَتْ بِهِ *She cast him forth [from her womb]: like فَطَأَتْ بِهِ. (TA in art. شَطَأَ.)* — And فَطَأَ بِهَا *He broke wind [app. with a sound; like حَطَأَ بِهَا]. (S, O.)* — فَطَأَ الْقَوْمَ *He did to the people, or party, what they did not like. (O, K.)* — And فَطَأَ ظَهْرَ بَعِيرِهِ *He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K.)* — فَطَأَ, aor. -, (K,) inf. n. فَطَأَ (TA,) [app., i. q. فَطَسَ, i. e. *He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see فَطَأَ below.* — And] *He had a hollow back, and a protuberant breast, or chest. (K.)* — And فَطَأَ الْبَعِيرُ *The camel was, by nature, low, or depressed, in his back. (S, O.)*

4. فَطَأَ He copulated much, or often. (IAqr, O, K.) — And *He became ample in his state, or circumstances. (IAqr, O, K.)* — And *His nature, or disposition, became evil, after having been good. (IAqr, O, K.)* — فَطَأَهُ *He fed him; gave him to eat; or gave him food. (O, K.)*

6. فَطَأَ (K, TA,) said of a man, (TA,) is syn. with تَفَاعَسَ [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than تَفَاعَسَ. (K, TA.)* فَطَأَ عَنْهُ means *He held back, or receded, from him, or it. (K, TA.)* And فَطَأَ عَنْهُمْ *He was defeated, and retreated from them, (O, K,) after he had charged, or made an assault or attack, upon them. (O.)*

فَطَأُ [mentioned above as inf. n. of فَطِنٌ, and in the O erroneously written فُطَأ,] i. q. فَطَسٌ [i. e. A depression and expansion of the bone of the nose; or a spreading of the nose upon the face]; (S, O, K;) and فُطَاءٌ is syn. with فُطَسَةٌ [which is a subst. signifying as above] (S, O: but in one of my copies of the S, the former of these words is written فُطَاءٌ; and in the O, the latter is written فُطَسَةٌ.) — And *Hollowness of the back*, (K, TA,) or, as some say, *of the middle of the back*, (TA,) and *protuberance of the breast, or chest*; as also فُطَاءٌ. (K, TA.)

فُطَاءٌ: } see the next preceding paragraph.
فُطَاءٌ: }

أَفْطَأُ i. q. أَفْطَسُ [i. e. Having the bone of his nose depressed and expanded; or having his nose spreading upon his face]. (S, O, TA.) It is said that Museyimeh the Liar was أَفْطَأُ (O,) or أَفْطَأُ الْإِنْفِ: so in a trad. (TA.) — And *Having a hollow back, and a protuberant breast, or chest*. (K.) And أَفْطَأُ الظَّهْرِ A camel low, or depressed, in the back, by nature. (TA.)

فَطَحَ

1. فَطَحَهُ (S, K,) aor. ٢, (K,) inf. n. فَطْحٌ; (S;) and فَطَّحَهُ (S, K,) inf. n. فَطْطِيحٌ; (S;) *He made it broad, or wide*. (S, K.) — And فَطَّحَ العُودَ وَغَيْرَهُ (K, TA,) inf. n. as above; and فَطَّحَهُ, inf. n. as above; (TA;) *He pared, or fashioned by cutting, the stick, or piece of wood, &c., and made it broad, or wide*. (K, TA.) And فَطَّحَ الحَدِيدَةَ, and فَطَّحَهَا, *He made the piece of iron broad, or wide, and even, or flat, for a مِسْحَاة, or a مِعْرَاق, or some other thing*. (L.) — And فَطَّحَ بِالْعَصَا ظَهْرَهُ (K, TA,) aor. and inf. n. as above, (TA,) *He struck his back with the staff, or stick*. (K, TA.) — And فَطَّحَتْ بِالْوَلَدِ, said of a woman, i. q. رَمَتْ بِهِ [She cast forth the child, or the fetus]. (K, TA.) [Compare فَطَّحَتْ.] — فَطَّحَ, aor. ٢, inf. n. فَطْحٌ, [app., He (a man) had a broad, or wide, head: (see أَفْطَحَ:)] or it signifies, or signifies likewise, and so app. فَطَّحَ, inf. n. فَطْطِيحٌ, (see فَطَّحَ below, and أَفْطَحَ,) said of the head, and of the end of the nose, *It was, or became, broad, or wide*. (TK.) — فَطَّحَ النَّخْلُ *The palm-trees became fecundated*. (Kr, K.)

2: see the preceding paragraph, in four places.

فَطَّحَ [inf. n. of فَطَّحَ, q. v.: and, as a simple subst.,] *Breadth, or width, of the head*, (S, K, TA,) *in the middle*; as also فَطْطِيحٌ: (TA:) and *breadth, or width, of the end of the nose*, (L, K,) *so that it sticks close to the face*; as in the bull, which is termed أَفْطَحَ. (L.)

فَطَّوْحٌ A she-camel bulky in the belly, (K, TA,) broad, or wide, in the ribs. (TA.)

أَفْطَحَ A man having a broad, or wide, head. (S.) And A broad, or wide, head; (A, L;) as also فُفْطَحَ (S, A, L) and فُفْطَوْحٌ. (A.) And أُرْبَتَةٌ فُطْحَاءٌ A broad, or wide, end of a nose: (A, L:) and so قَدَمٌ [i. e. foot]. (A.) — الأَفْطَحُ The bull: so called because of the breadth of the end of his nose: (L, K:) an epithet in which the quality of a subst. predominates. (L.) — And *The chameleon* (K, TA) *whose back and colour the sun makes to glisten so that it becomes white by reason of the heat thereof*. (TA.) — And الفُطْحَاءُ The broad, or wide, part of a bow. (L.) — Also i. q. أَفْطَحَ [q. v.]. (K.)

فُفْطَحَ: } see the next preceding paragraph.
فُفْطَوْحَ: }

فَطَحَلُ

الفَطْحَلُ (S, O, K,) and accord. to the expositors of the Fḡ, الفُطْحَلُ also, (TA,) [or زَمَنُ الفَطْحَلِ,] A [or the] time in which mankind had not as yet been created (لَمْ يُخْلَقْ فِيهِ بَعْدُ): (S, O, K:) or the time of Noah: (K:) or a [or the] time in which the stones were moist, or soft: (S, O, K:) thus said Ru-beh, when asked respecting it; (TA;) and thus the Arabs of the desert accord. to AO: (S, O, TA:) a poet said,

زَمَنُ الفَطْحَلِ إِذَا السَّلَامُ رَطَابٌ
[In the time of the فَطْحَل, when the stones were moist, or soft]: (TA:) and El-Ajjáj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-Ajjáj, in replying to a woman whom he desired to take to wife, and who had asked him what was his age, and what was his property, &c., (TA.)

فَقُلْتُ لَوْ عَمِرْتُ عُمَرَ الحِجْلِ
أَوْ عُمَرَ نُوحٍ زَمَنُ الفَطْحَلِ
وَالصَّخْرُ مُبْتَلٌ كَطِينِ الوَحْلِ
صِرْتُ رَهْمِينَ جَدِثٌ أَوْ قَتْلِي

[And I said, If I were made to live the life of the new-born young one of the dabb (which is said to be seven hundred years), or the life of Noah in the time of the fitahl, when the rocks were moist like the clay of the mire, I should become the pledge of a grave or of slaughter]: (S, O, TA: but the last has هَرَمٌ in the place of جَدِثٌ:) and one says, كَانَ ذَلِكَ زَمَنَ الفَطْحَلِ [That was in the time of the fitahl]; a prov., in which the last word is said to have the first, or the third, of the meanings expl. in this art.; and which is said of a thing that happened long ago: (Meyd: [see also Freytag's Arab. Prov. ii. 340:]) and أَتَيْتَكَ أَفْطَحًا, and البَدْمَلَةُ, expl. by AHn as meaning [I came to thee] in the time [or year] of abundance of herbage, and of food and drink. (TA.) — And فَطَّحَلُ also signifies A torrent. (Sh, O, K.) — And A camel large, big, or bulky.

(Fr, Sh, K.) — And *Plump and big*. (Ibn-Abbád, O, K.)

فَطَرَ

1. فَطَرَهُ (S, M, K,) aor. ٢, (M, K, TA,) and, accord. to the K, - also, but this latter form requires consideration, for it is related by Sgh, from Fr, in another sense, that of milking a camel, and not unrestrictedly, (TA,) inf. n. فَطْرٌ; (S, M;) and فُطِرَهُ (M, TA,) inf. n. فُطِيرٌ; (TA;) [but the latter is with tesheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects;] *He clave, split, slit, rent, or cracked, it*. (S, M, K.) — Hence, (S,) فَطَّرَ (S, Mḡb, K,) aor. ٢, (Mḡb, TA,) inf. n. فَطْرٌ (Mḡb, K) and فُطِرَ (K,) *It (the tooth called ناب, of a camel,) came forth*; (S, K;) *it clave the flesh and came forth*. (TA.) — See also 7. — فُطِرَهُ (S, Mgh, Mḡb, K,) aor. ٢, inf. n. فُطْرٌ (S, Mgh, Mḡb,) *He (God, Mḡb, K) created it, (S, Mḡb, K,) namely, the creation: (Mḡb, K:) he caused it to exist, produced it, or brought it into existence, newly, for the first time, it not having existed before; originated it; commenced, or began it*; (S, M, A, Mgh, K;) as also فُطِرَهُ, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of] فَاطِرُ السَّمَوَاتِ [The Originator, or Creator, of the heavens] until two Arabs of the desert came to me, disputing together respecting a well, and one of them said فُطِرْتُهَا, meaning, *I originated, or began, it*. (S.) فُطِرَ عَلَى الشَّيْءِ: see طَبِيعَ. [The explanation there given is confirmed by explanations of فُطِرَهُ.] — فُطِرَ العَجِينُ (Lth, S, K,) aor. ٢, inf. n. فُطْرٌ; (S;) and فُطِرَهُ; (Ks, TA;) *He made the dough into bread, or baked it, without leavening it, or leaving it until it should become good [or mature]*; (K;) *he kneaded the dough and made it into bread, or baked it, immediately*; (Lth;) *he hurried the dough, or prepared it hastily, so as to prevent its becoming mature*. (S.) You say فُطِرَتِ الْمَرْأَةُ [The woman hurried the dough, or prepared it hastily, so that immaturity, or want of leaven, was manifest in it]. (S.) — And in like manner, فُطِرَ الطِينُ *He prepared, or kneaded, the clay, or mud, [without leaving it until it should become mature,] and plastered with it immediately*. (Lth, TA.) — And فُطِرَ الجِلْدُ (IAḡr, K,) inf. n. فُطْرٌ; (TA;) and فُطِرَهُ; (K;) *He did not saturate the skin with the tanning liquid*: (IAḡr, K:) or *he did not put it therein*. (A.) — And فُطِرَ (Fr, O, K,) aor. ٢ and ٢, (Fr, O, K, TA,) inf. n. فُطْرٌ (Fr, S, O, K,) *He milked a she-camel, (Fr, S, O, K,) and a ewe or goat, (TA,) with the fore finger and the thumb*: (Fr, S, O, K, TA:) or *with the ends of the fingers*: (K, TA:) or, as one does in indicating the number thirty, i. e., *with the two thumbs and the two fore fingers*: [but this is app. a mistake for what next follows:] (L, TA:) or, accord. to IAth, *with two fingers [and] with the end of the thumb*. (TA. See also النَّاقَةُ.)

— And [hence, app.,] *فَطَرَ أَصَابِعَهُ* He pressed, or squeezed, his fingers. (TA.) And He struck his (another's) fingers so that they burst forth with blood (*انْفَطَرَتْ دَمًا*). (TA.) — See also 2: — and 4, first sentence.

2. *فَطَرَهُ*: see 1, first sentence. — Also, (inf. n. *تَفَطَّرَ*, §,) He made him to break his fast; or to eat and drink; (§, * Mgh, * K;) as also *فَطَرَهُ*, and *فَطَرَهُ*: (K:) he gave him breakfast: he, or it, (namely, the action termed *اِسْتِنَاءًا*, and a clyster, [&c.,] Mgh,) broke, or vitiated, his fast. (Mgh.) And you say also *كَلَامٌ يَفْطِرُ الصَّوْمَ* هذا, [and, more commonly, *يَفْطِرُهُ*,] This is speech which breaks, or vitiates, the fast. (TA.) — *فَطَرُ*: see 1.

4. *فَطَرَ* He broke his fast; (§, * Mgh; *) he breakfasted; he ate and drank after fasting; (Mgh, * K;) as also *فَطَرَ*, (K,) aor. 2, (TA,) inf. n. *فَطُورٌ*: (Mgh, TA:) his fast became vitiated. (Mgh.) *فَطَرَ* as quasi-pass. of *فَطَرْتَهُ* is extr., (Sb,) like *أَبْشَرَ* as quasi-pass. of *بَشَرْتَهُ*. (Sb, Mgh.) You say *فَطَرَ عَلَى تَمْرِ* [He breakfasted upon dates, or dried dates;] he made dates, or dried dates, his breakfast, after sunset [in *Ramādān*]. (Mgh.) In the saying *فَاصْبِرُوا لَوِئْلِيهِ وَأَبْطِرُوا لِرُؤْيِيهِ* [Fast ye after the sight of it, namely, the new moon commencing *Ramādān*, and break ye your fast after the sight of it, namely, the new moon commencing *Showwāl*], the *ل* is in the sense of *بَعْدَ*, i. e., *بَعْدَ رُؤْيِيهِ*. (Mgh.) — It was time for him to break his fast: (K:) he entered upon the time of breaking his fast; (Mgh, Mgh, K;) like *أَصْبَحَ* and *أَمْسَى* as meaning “he entered upon the time of morning” and “upon the time of evening:” (Mgh, * Mgh:) or he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., *أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ* The cupper and the cupped place themselves in the predicament of those who break their fast: or it is time for the cupper and the cupped to break their fast: or it is used after the manner of a harsh expression, and an imprecation against them. (IAth.) — *فَطَرُهُ*: see 2. — *فَطَرَ الْجِلْدَ*: see 1.

5: see the next paragraph, in six places.

7. *فَطَرَ*, and *تَفَطَّرَ*, (§, M, K,) and *فَطَرَ*, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the § by its being expl. by *تَشَقَّقَ*,] It became cleft, split, slit, rent, or cracked. (§, M, K.) *إِذَا السَّمَاءُ انْفَطَرَتْ* [in the *Kur* lxxxii. 1] means *When the heaven shall become cleft*. (Bd, TA.) And *تَكَادُ السَّمَاوَاتُ يَفْطَّرْنَ مِنْهُ* [in the *Kur* xix. 92] *The heavens are near to becoming repeatedly rent in consequence thereof*. (Bd.) And *تَفَطَّرَتْ قَدَمَاهُ* His feet became cracked: [or much cracked.] (TA, from a trad.) And *تَفَطَّرَتْ الْأَرْضُ بِالنَّبَاتِ* The earth became cracked [in many

places by the plants coming forth]. (TA.) And *تَفَطَّرَ الشَّجَرُ بِوَرْقِي* [The trees broke forth with leaves; as also *انْفَطَرَ*, often occurring in this sense; see *Har* p. 58; and see *فَطَرَ*. (§ and K, voce *رَاحَ*; &c.) And *تَفَطَّرَتْ قَدَمَاهُ دَمًا* [and *انْفَطَرَتْ* (see 1, last sentence but one,)] His feet [burst forth or] flowed with blood. (TA.) — And *انْفَطَرَ الصُّبْحُ* † The dawn broke. (TA in art. *صَدَمَ*.)

8: see 1. And see also 8 in art. *شَرَعَ*.

فَطَرٌ [as an inf. n.: see 1: — as a subst.,] A cleft, split, slit, rent, or crack: (K:) or, accord. to some, a first cleft &c.: (MF:) pl. *فَطُورٌ*: (K:) occurring in the saying *هَلْ تَرَى مِنْ فَطُورٍ* [Dost thou see any clefts?], in the *Kur* [lxvii. 3]. (TA.) — 'Omar, being asked respecting [the discharge termed] *الْمَذَى*, answered, It is *الْفَطَرُ*: (O, K:) thus as related by A'Obeid: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed *الْفَطْرُ*: (O, K:) or, as some say, it is from *تَفَطَّرَتْ قَدَمَاهُ دَمًا* [expl. above]: (TA:) or he likened its coming forth from the orifice of the *ذَكَرِ* to the coming forth of the *نَابِ* of the camel: or, as it is related by En-Naḍr, he said *فَطْرُ*, with *ḍamm*; meaning *the milk that appears upon the orifice of the teat of the udder*. (O, K.)

فَطْرٌ Such as has broken forth [with buds or leaves] (*مَا تَفَطَّرَ*), of plants. (TA.) See also *فَطْرٌ*. — And, (§, K,) as also *فَطْرٌ*, (K,) the latter used in poetry, (TA,) [The toadstool;] a species of *كُهْمَا* [or *fungus*], (§, K,) white and large, (§) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. *فَطْرَةٌ*. (§) [Also applied in the present day to The common mushroom; *agariens campestris*. And *Any fungus*.] — [Also, the former, *Immaturity*, or *want of leaven*, in dough:] see the explanation of *فَطَرْتِ* *الْبُرَّةِ الْعَجِينِ*. — And *فَطْرٌ* and *فَطْرٌ* signify also *Somewhat of that which remains of milk [in the udder], which is then milked*: (L, K:) or a small quantity of milk when it is milked: (TA:) or milk at the time when it is milked. (AA, TA.) See also *فَطْرٌ*, last sentence.

فَطْرٌ Grapes when the heads thereof appear; (K, TA;) [so called] because the [fruit-] stalks [then] break forth (*تَفَطَّرَ*); (TA;) as also *فَطْرٌ*. (K, TA.) — Also a subst. from *أَفْطَرَ*; (§;) [as such] it signifies *The breaking of a fast*; *contr. of صَوْمٌ*. (TA.) [Hence, *عِيدُ الْفَطْرِ* The festival of the breaking of the fast, immediately after *Ramādān*; sometimes called *الفطر* alone.] *الفطرة* means *صَدَقَةُ الْفَطْرِ* [The alms of the breaking of the fast], (O, K, TA,) which is a *صَاعٌ* [q. v.] of wheat: the prefixed noun (*صدقة*) is rejected, and *ة* is affixed to its complement (*الفطر*) to indicate that such has been done: but it is a

word used by the lawyers; not of the classical language. (TA.) — See also *مَفْطَرٌ*.

فَطْرٌ: see *فَطْرٌ*, in two places.

فِطْرَةٌ Creation: (Mgh:) the causing a thing to exist, producing it, or bringing it into existence, newly, for the first time; originating it. (TA.) — The natural constitution with which a child is created in his mother's womb; (AHeyth, K;) i. q. *خَلْقَةٌ*. (§, Mgh.) It is said to have this signification in the *Kur* xxx. 29. (TA.) And so in the saying of *Moḥammad*, *كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَيَّ* *الفطرة* Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb, either prosperous or unprosperous [in relation to the soul]; and if his parents are Jews, they make him a Jew, with respect to his worldly predicament; [i. e., with respect to inheritances &c.]; and if Christians, they make him a Christian, with respect to that predicament; and if Magians, they make him a Magian, with respect to that predicament; his predicament is the same as that of his parents until his tongue speaks for him; but if he die before his attaining to the age when virility begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother's womb. (AHeyth, TA.) [See another explanation of the word, as occurring in this trad., below.] — *Nature*; *constitution*; or *natural*, *native*, *innate*, or *original*, *disposition*, or *temper* or other *quality* or *property*; *idiosyncrasy*. (Th, TA.) — The faculty of knowing God, with which He has created mankind: (TA:) the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth: this is a secondary application: and this is [said to be] the signification meant in the trad. mentioned above. (Mgh.) — Hence, *The religion of el-Islām*: (Mgh:) the profession whereby a man becomes a Muslim, which is the declaration that there is no deity but God, and that *Moḥammad* is his servant and his apostle, who brought the truth from Him, and this is (AHeyth, TA) religion. (AHeyth, K, TA.) This is shown by a trad., in which it is related that *Moḥammad* taught a man to repeat certain words when lying down to sleep, and said *إِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ* [And then, if thou die that same night, thou diest in the profession of the true religion]. (AHeyth, TA.) Also by the saying, *قَصَّ الْأظْفَارِ مِنَ الْفِطْرَةِ* The paring of the nails is [a point] of the religion of el-Islām. (Mgh.) — Also i. q. *سُنَّةٌ* [app. meaning *The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Moḥammad*]. (TA.) — In the *Kur* xxx. 29, accord. to some, *The covenant received, or accepted, from Adam and his posterity*. (Bd.) — The pl. is *فِطْرَاتٌ* and *فِطْرَاتٌ*. (TA.) — See also *فِطْرٌ*.

الإيمان الفطري [The faith to which one is disposed by the natural constitution with which he is created]. (Mgh.)

فَطَارٌ A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAqr, O, K:) or recently made. (TA.)

فَطُورٌ (S, Mṣb, K) and فَطُورِيٌّ (S, K,) as though the latter were a rel. n. from the former, (S,) A breakfast; a thing [i. e. food or beverage] upon which one breaks his fast. (S, Mṣb, K.)

فَطِيرٌ Dough unleavened; or not left until it has become good [or mature]; contr. of فَطِيرٌ: (S, TA:) and in like manner clay, or mud. (TA.) [Hence,] عِيدُ الْفَطِيرِ [The feast of unleavened bread; also called, of the Passover;] a festival of the Jews, [commencing] on the fifteenth day of their month نِسَان, and lasting seven days. (Mṣb. [See also الفَصْحُ.]) — Anything prepared, made, or done, hastily, or hurried, so as to prevent its becoming mature: (Lth, S, K:) fresh; recent; newly made: (S, TA:) pl. فَطِيرِيٌّ: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطِيرِيٌّ, in the K, expl. as meaning [He fed him] with فَطِيرِيٌّ, is a gross mistake, a mistranscription of أَطْعَمَهُ فَطِيرِيٌّ, as the phrase stands in the handwriting of Sgh himself, in well-formed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say عِنْدِي خُبْزٌ خَبِيرٌ وَحَيْسٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, حَيْسٌ [q. v.]. (S, TA.) You say also الْفَطِيرُ الْفَطِيرُ إِتَاكَ وَالرَّأْيُ الْفَطِيرُ [The worst opinion is the hastily formed, and immature]. (TA.) — A skin not saturated with the tanning liquid: or not put therein: (TA:) a whip not tanned: not softly tanned: (TA:) or not newly tanned. (L.) — Also A calamity; syn. دَاهِيَةٌ. (O, K, TA.)

فَطُورَةٌ: see what next follows.

فَطِيرَةٌ and فَطُورَةٌ A sheep, or goat, that is slaughtered on the day of [the festival of] the فَطْر: (K, TA:) mentioned by Sgh, and in the B. (TA.)

فَطَارِيٌّ A man possessing neither good nor evil; (IAqr, O, K, TA;) such as is termed فُذْرٌ [impotent in speech or actions, heavy, or dull; &c.]: (TA:) from فَطَارٌ applied to a sword, meaning that will not cut. (IAqr, O, TA.)*

فَطُورِيٌّ: see فَطُورٌ.

فَاطِرٌ A camel whose نَاب [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) — فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ [in the Kur xlii. 9, &c.,] means The Originator [or Creator] of the heavens and of the earth. (IAb, S, TA.) See 1.

فُوطِيرٌ a subst. for الْجَمَاعِ, in Syriac. (TA.)

أَفَطُورٌ and the pl. أَفَاطِيرٌ: see the next paragraph.

تَعَاجِيرٌ, a word similar to تَعَايِبٌ and تَعَايِبٌ

and تَبَاشِيرٌ [q. v.], none of which four words has a sing., Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also نَفَاطِيرٌ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that أَفَاطِيرٌ is the pl. of أَفَطُورٌ, and signifies a cracking, or chapping, in the nose of a young man, and in his face. (TA.) — Also, thus correctly, with ت, The first of [the herbage of the rain called] the وَسْبِي [q. v.]; and in this sense also it has no sing.: but it is said in the K that نَفَاطِيرٌ is pl. of نَفَطُورَةٌ, with ن; [in the O, that it is pl. of نَفَطُورٌ;] and [in both] that it signifies scattered herbage; (TA;) and Lh says, as is stated by AHn, that مِّنْ عَشْبٍ نَفَاطِيرٌ means small quantities of herbage in land: (O, TA:) it is also added in the K, in explanation of نَفَاطِيرٌ, or it signifies the first herbage of [the rain called] the وَسْبِي: (TA:) [and it is said that] تَفَاطِيرٌ نَبَاتٌ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَاشِيرٌ.)

مَفَطِيرٌ A man breaking his fast; eating and drinking after fasting: (S, Mṣb, K, TA:) pl. مَفَاطِيرٌ, (Sb, S, Mṣb, K,) like as مَيَاسِيرٌ is pl. of مَوْسِرٌ, (S,) and مَفَاطِيرٌ of مَفَاطِيرٌ: (Mṣb:) and فَطِيرٌ signifies the same, as sing. and pl., (S, Mṣb, K,) being originally an inf. n. (S, Mṣb.)

مُنْفَطِيرٌ is used in the Kur [lxiii. 18], in the phrase السَّمَاءُ مُنْفَطِرَةٌ بِه [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like مَعْضِلٌ in the phrase دَجَاجَةٌ مَعْضِلٌ. (TA.)

نَفَطُورَةٌ and نَفَطُورَةٌ, and the pl. نَفَاطِيرٌ: see نَفَاطِيرٌ, in six places.

فَطَسَ

1. فَطَسَ (S, M, A, Mṣb, K,) aor. -, (S, Mṣb, K) and فَطَسَ, (Mṣb,) inf. n. فَطُوسٌ, (S, M, &c.,) He died; (S, M, &c.); as also فَطَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) — فَطَسَ الْحَدِيدَ, (A, O, K, TA,) aor. -, (K, TA,) inf. n. فَطَسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called فَطِيسٌ: (A:) or he beat the iron.

(TA.) — And الْفَطَسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الْوَطْءُ.) — And you say, فَطَسْتُهُ عَنْ كَذَا meaning I repelled him in a most evil manner from such a thing: and likewise I beat him [app. away from such a thing]. (Ibn-Abbád, O, K.) — And فَطَسَهُ الْكَلْبِيَّةُ, (Ibn-Abbád, O, K,) and بِالْخَبِيرِ, (Ibn-Abbád, O,) aor. -, (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also فَطَسَهُ, (Ibn-Abbád, O, K,) inf. n. تَفَطِيسٌ. (Ibn-Abbád, O.) — فَطَسَ, aor. -, inf. n. فَطَسٌ, (S, M, A, K,) He had the bone of

his nose wide and depressed; (M;) or depressed and expanded: (S, A, K:) he had his nose spreading upon his face. (A, K.) [And فَطِيسٌ app. signifies the same.]

2. فَطَسَهُ He killed him. (Mṣb.) — See also 1.

فَطَسٌ (with fet-ḥ, O, in a copy of the M written فَطَسُ,) The berries of the myrtle: n. un. with ة. (Lth, M, O, K.)

فَطَسٌ: see فَطَسَةٌ.

فَطَسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-Abbád, O, K.) — [See also فَطَسٌ.] — Also A certain bead used for fascinating and restraining [men]; (Lh, S, M, K;) one of the beads of the Arabs of the desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say,

أَخَذْتُهُ بِالْفَطَسَةِ • بِالثَوْبَاءِ وَالْعَطَسَةِ •

[I captivated and restrained him by means of the falseh, by means of yawning and of sneezing]: (S, O, K: [in some copies of the S and K بِالثَوْبَاءِ:] they shorten the ثَوْبَاءِ on account of the metre, which is رَجَزٌ with the third foot of each hemistich suppressed. (O.)

فَطَسَةٌ a subst. from فَطَسَ [as such signifying A state of depression and expansion of the bone of the nose; or a spreading of the nose upon the face]: (S, O, K:) or the same word, (M, L,) or فَطَسٌ, (TA, [but this is the inf. n. of فَطَسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.)

فَطِيسٌ A great hammer, (S, M, A, O, K,) such as is used by a blacksmith: (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) — And A great فَاسٌ [i. e. hoe or adz or axe]. (M, TA.)

فَطِيسَةٌ The snout of the swine; as also فَطِيسَةٌ: (S, M, K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the لَظ] is [called] the شَفَّةُ of man, and of camels the مَشْفَرُ, and of beasts of prey the خَطِيرُ and the خُرْطُومُ, and of the swine the فَنَطِيسَةٌ, (O, K,) [in the latter of which it is plainly stated that فَطِيسَةٌ is used in relation to man and to camels and to beasts of prey, whereas Th seems evidently to mean that what is called the شَفَّةُ of man, and of camels the مَشْفَرُ, &c., is called the فَنَطِيسَةُ of the swine,] which word فَنَطِيسَةُ he [thus] mentions, with ن, as of the measure فَنَطِيسَةٌ, the ن being augmentative. (O.)

فَاطِسٌ Dying, or dead. (IAqr, M.)

فَنَطِيسَةٌ: see فَطِيسَةٌ, in two places: and see also art. فَنَطَسَ, in two places.

أَفَطَسَ A man (S) having the bone of his nose wide and depressed; (M;) or depressed and ex-

panded: (S, K:) *having his nose spreading upon his face*: (K:) fem. فُطْسَاءُ. (M, K.) And it is also applied as an epithet to the nose itself [as meaning *Having its bone wide and expanded*; &c.]. (A in art. نفس.) — فُطْرَةٌ فُطْسَاءُ means *A date small in the drupe, having the base cleaving [to it]*. (TA.)

فَطْر

1. فُطِرَ (S, Mṣb, K,) aor. ٔ, (Mṣb, K,) inf. n. فُطْرٌ, (Mṣb, TA.) *He cut it, or severed it*; (S, Mṣb, K, TA;) namely, a rope, (S, Mṣb, TA,) or a stick, or piece of wood, and the like. (TA.) — And فُطِرَ (K,) or فُطِرَتْهُ (S, Mṣb) said of a mother (S) or of a suckling woman, (Mṣb,) aor. and inf. n. as above, (Mṣb, TA,) *He, (K,) or she, (S, Mṣb,) weaned, or ablated, him, (S, Mṣb, K,) namely, a child, (S, K,) or suckling, (Mṣb.)* And فُطِرَتِ السَّخْلَةُ *The lamb, or kid, was weaned, or ablated.* (K.) [And in like manner one says of other animals.] — And [hence, or] from the first of the significations expl. above, (Mṣb,) one says, فُطِرْتَهُ عَنْ عَادَتِهِ *† I [weaned him, or] disengaged him, (TA,) or withheld him, (Mṣb,) namely, a man, (S, Mṣb, TA,) [from his custom, or habit.]* And فُطِرْتَهُ *† I will assuredly wean thee from the state in which thou art, or from that which thou art pursuing: or] I will assuredly cut short thy eager desire.* (TA.)

4. افطّر *He (a child) entered upon the time for his being weaned, or ablated.* (Mṣb, TA.) And in like manner one says of a lamb, or kid. (IAṣr, K, TA.)

6. فُطِرُوا *Their lambs, or kids, (S, Mṣb,) [in the CK, erroneously, (S, Mṣb, K, TA,) therefore this [person] gave, or delivered, his lambs, or kids, to this; and this [person], his lambs, or kids, to this.* (TA.)

7. افطّر *He (a child, or young one,) was, or became, weaned, or ablated: commonly used in this sense in the present day.* — And افطّر *He desisted from, or left, or relinquished, him, or it.* (K, TA.)

فَطْرٌ *The act of weaning, or ablation, of a child or young one: (S, Mṣb, K:) a subst. in this sense. (K.)* — And [it is also, app., an epithet:] you say نَاقَةٌ فَطْرٌ [app. نَاقَةٌ فَطْرٌ, like as you say فَطْرٌ فَطْرٌ, q. v.], meaning *A she-camel whose young one has been weaned from her: thus in the A. (TA.)* — [And hence it seems to be used as a proper name of a woman; like فاطمة; for it is said,] and the woman is named فَطْرٌ, like كِتَابٌ, [in form]. (TA.)

فَطِيرٌ *A child weaned, or ablated; (S, Mṣb, K;) as also مَفْطُورٌ: (K:) pl. of the former فَطْرٌ, (S, Mṣb, K,) which is of a rare form as pl. of an epithet of the measure فَعِيلٌ, and more particularly of such as is used in the sense of the measure مَفْعُولٌ. (IAth, TA.)* And سَخْلَةٌ فَطِيرٌ [in the

CK فَطِيرَةٌ] and فَطِيرٌ and مَفْطُومَةٌ *A lamb, or kid, weaned, or ablated, (K, TA,) which is the case two months from its birth, and it ceases not to be thus termed until it becomes a جَفْرٌ [q. v.]. (TA.)*

فَطِيرَةٌ [a subst., rendered so by the affix ٔ,] *A sheep, or goat, weaned, or ablated.* (TA.)

فَطِيرٌ [act. part. n. of 1, q. v.] — [Hence,]

فَطِيرَةٌ *A suckling woman weaning, or ablated, a suckling. (Mṣb.)* And فَطِيرٌ *A she-camel whose young one has become a year old and been weaned, or ablated. (S, TA.)* And *A she-camel that weans, or is weaning, from her, her young one. (TA.)* [See also فَطِيرٌ.] — [Hence,] in a trad. cited voce مَرْضِعٌ [q. v.], الفَطِيرَةُ signifies † *Death.* (TA in art. رَضِعَ.) = See also فَطِيرٌ.

مَفْطُورٌ; and its fem., with ٔ: see فَطِيرٌ.

فَطْنٌ

1. فُطِنَ, [aor. ٔ,] inf. n. فُطْنَةٌ and فُطَانَةٌ and فُطَانِيَةٌ [&c. as in the next sentence, *He was, or became, intelligent, understanding, knowing, sagacious, or skilful: see the explanations of فُطْنَةٌ below*]; (S;) and فُطِنَ signifies [the same, i. e.] *he became such as is termed فُطِنَ.* (Lth, TA.) You say, فُطِنَ لَهُ, (Mṣb, K,) and إِلَيْهِ, and بِهِ, (K,) aor. ٔ; (Mṣb, K;) and فُطِنَ, aor. ٔ; (Mṣb, K;) and فُطِنَ, aor. ٔ; (K;) inf. n. فُطِنَ (Mṣb, K) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) and فُطَانَةٌ and فُطَانَةٌ (Mṣb) and فُطَانَةٌ and فُطَانَةٌ (K;) *He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilled of it, i. e. skilful in it; (K;) namely, an affair: (Mṣb:) [and he understood, or knew, it; often used in this sense:] and sometimes they said فُطِنَهُ, making the verb trans. by itself, because it implies the meaning of فُهِمَ; (TA;) or فُطِنْتُ الشَّيْءَ, with fet-h, signifies *I understood, or knew, the thing: (S;) and some say that فُطَانَةٌ [as inf. n., agreeably with analogy, of فُطِنَ, which see in what follows,] signifies [the possessing] excellence in respect of readiness of intelligence for the perception of what comes to one from another. (TA.)* فُطِنَ لَهُ also signifies *He took notice of, or paid attention to, him, or it: see Har p. 626, and Ham p. 695.* And فُطِنَ signifies [also] *He became one of whom فُطْنَةٌ [i. e. intelligence, &c., as expl. below,] was a سَجِيَّةٌ [meaning faculty, or quality, firmly rooted in the mind]. (Mṣb.)**

2. تَفَطَّنَ لِلْأَمْرِ, (Mṣb, TA,) inf. n. تَفَطُّينٌ, (K, TA,) *He made him to understand, or know, the affair: (K, TA:) or he made him knowing in the various modes of the affair, and skilful therein. (Mṣb.)* Hence the prov., لَا يُفَطِّنُ الْقَارَةَ إِلَّا الْحِجَارَةُ i. e. [Nothing will make] *the she-bear [to understand, except stones]. (TA.)* And فُطِنَهُ *فَطِنَهُ* means *The teacher rendered him فُطِنَ [i. e.*

intelligent, &c.,] by the disciplining of his mind and the correcting him. (TA.)

3. فُطِنَ is of the measure مُفَاعَلَةٌ from فُطِنَ: (S:) [as such it signifies *The contending, or vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill; whence فُطِنَتْهُ is used in the K (in art. حجج) as a syn. of حَاجِبَتْهُ, q. v.: or it signifies [sometimes] the showing intelligence, understanding, knowledge, sagacity, or skill, one with another. (PṢ.)* [Agreeably with the former explanation,] one says, فُطِنَ فِي الْكَلَامِ i. e. *He held a dialogue or colloquy, or a disputation or debate, with him [with the view of trying which of them would prove superior in intelligence, &c.]; syn. رَاجَعَهُ. (K)* [See also 3 in art. لحن.]

5. تَفَطَّنَ لَهُ *He understood it, or knew it, [quickly, or] with quickness of intelligence; namely, what was said.* (TA.)

فُطِنَ: } see what next follows.
فُطِنَ:

فُطِنَ (S, Mṣb, K, KL) and فُطِنَ (S, K, KL) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) are epithets (S, K, TA) applied to a man, (S, TA,) signifying *Intelligent, understanding, knowing, sagacious, or skilful; (S, K, KL;)* the first expl. by Lth as signifying *possessing فُطْنَةٌ respecting things: (TA:) and it signifies one of whom فُطْنَةٌ has become a سَجِيَّةٌ [meaning faculty, or quality, firmly rooted in the mind]: (Mṣb:) the pl. [of this] is فُطِنَ, (K,) or فُطِنَ, with two dammehs, (Mṣb,) or both: (TA:) and the fem. is فُطِنَتْ. (K.) فُطِنَ بِمُخَصَّصَاتِهِ means *A man knowing in the various modes of his disputation, or litigation, and skilful therein. (Mṣb.)**

فُطِنَةٌ [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies *Intelligence, understanding, knowledge, sagacity, (S, KL, PṢ,) or skill; (K, KL, PṢ;) contr. of غِبَاوَةٌ: (TA:) or, accord. to some, such [intelligence, &c.,] as is instinctive [or natural; infused into the mind by God]; not acquired. (TA.)* [See also دِهْنٌ.]

فُطُونٌ: } see فُطِنَ.
فُطِينٌ:
فُطَانٌ:

فَطْ

1. فُطِّتَ, (Mṣb,) sec. pers. فُطِّطَتْ, (S, M, Mṣb,) inf. n. فُطِّطَةٌ (S, M, Mṣb, K) and فُطِّطٌ, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and فُطِّطٌ is syn. with these, (M, K,) and so is فُطِّطٌ, but these two are simple substa., (M,) *He (a man) was, or became, such as is termed فُطٌّ [i. e. rough, coarse, rude, &c., as expl. below]; (S, M, Mṣb, K;*) or rough, &c., so as to be unduly feared. (Mṣb.)* — فُطِّتَ, (M, K,)

aor. 2, inf. n. **فَطَّ**; (TK;) and **فَطَّطَهُ**; (M, K;) *He let it out*, namely the water termed **فَطْ**, by cutting open the stomach [of a camel]: (M, TA:) or *he pressed it*, or *squeezed it*, out, namely the water so termed, (M, K,) *from the stomach*, (M, TA,) and *drank it*: (TK:) and **كَرَشَ بِعَجْرِهِ** **فَطَّطَهُ** *he slaughtered a camel, and pressed out*, or *squeezed out*, the water of its stomach, and strained it: (Esh-Sháfi'ee, T:) or **فَطَّطَهُ** signifies *he gave his camel to drink, then bound his mouth in order that he might not ruminate, and, when attacked by thirst, cut open his belly, and pressed out*, or *squeezed out*, the fluid of the feces of his stomach, and drank it: (S:) and **أَفْطَطْتُ الْكِرْشَ** *I pressed out*, or *squeezed out*, the water of the stomach. (Z, TA.)

4: see **فَطَّه**. — **أَفْطَطَهُ**, inf. n. **أَفْطَاطٌ**, also signifies *He turned him back*, or *away*, from the object of his desire. (TA.) — And **أَفْطَطَهُ** is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, *He inserted the thread into it*: if to the thread, *he inserted it into the eye of the needle*:] mentioned by AA. (TA.)

8: see **فَطَّه**, in three places.

فَطَّ, applied to a man, (T, S, M, &c.,) *Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incontinent; unobsequious; (S, M, O, K, and Bq in iii. 153;) evil in disposition; illnated; (O, K, and Bq and Jel ubi supra;) hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared; (Msb;) rough, or coarse, in speech; (Lth, T, M, K;) sour, or austere, therein: (Lth:) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. **أَفْطَاطٌ**. (M.) You say, **إِنَّهُ لَفَطٌّ بَطٌّ** [*Verily he is rough, coarse, or the like*]; the latter word being an imitative sequent; (M, K;) as such we regard it because Th, who mentions it, does not explain it; (M;) and **فَطَّطَهُ** [app. signifies the same]. (TA in art. **بَطٌّ**.) — Also *The water of the stomach [of a camel], (T, S, K,) which is pressed, or squeezed, out, and drunk, (T, K,) on an occasion of want of water, (T,) in the waterless deserts; (T, K;) the water that comes forth from the stomach [of a camel]; because it is a coarse, or bitter, beverage: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, the urine of horses which is drunk on an occasion of thirst: pl. **فَطُوطٌ**: thus used by Mutemmem Ibn-Nuwayreh. (M, L.)**

فَطَّاطٌ and **فَطَّاطٌ**: see 1, first sentence.

فَطِيطٌ *The seminal fluid of a woman: or of a stallion: (M, K:) so they assert: but it is not of established authority: (M:) and so say IDrd and Fr: (TA:) accord. to Kr, the seminal fluid of a stallion, in a she-camel's womb: (M,* TA:) or this is the explanation given by Fr: (T:) and **فَطَّاطَةٌ** is of the measure **فَعَالَةٌ** from this word;*

(K;) as signifying the seminal fluid of a stallion, or the water of the stomach; but El-Khattábee disallows the latter meaning; or from **فَطَّ**: (TA:) and hence the saying of 'Aisheh to Marwán, **وَلَكِنَّ اللَّهَ نَعَنَ أَبَاكَ وَأَنْتَ فِي صُلْبِهِ فَأَنْتَ فَطَّاطَةٌ مِنْ نَعْنَةِ اللَّهِ** [*But God cursed thy father when thou wast essentially in his loins; so thou art seed of the object of the curse of God*]; (K;) i. e., **نُطْفَةٌ مِنْهَا**; (TA;) or **عَصَارَةٌ مِنْهَا** [*produce thereof, as though expressed therefrom*]: (Z:) or, accord. to one relation, **فَضْضٌ**; (K;) pl. of **فَضِضٌ**, which means water such as is termed **غَرِيضٌ**: or, accord. to another relation, **فَضْضٌ**, meaning **نُطْفَةٌ**: and accord. to another, **فَضِضٌ**. (TA.) — See also **فَطَّ**.

فَطَّاطَةٌ: see the next preceding paragraph.

هُوَ أَفْطَطٌ مِنْ فَلَانٍ *He is [more rough, coarse, rude, or the like, (see فَطَّ,) or] more difficult in disposition, evil in disposition, illnated, or perverse, than such a one.* (TA.)

فَطَعَ

1. **فَطَعَ الْأَمْرَ**, (S, O, Msb, K,) aor. 2, (O,) inf. n. **فَطَاعَةٌ**, (S, O, Msb,) and perhaps **فَطَعٌ** [respecting which see **فَطَعَ**]; (Mbr, TA;) as also **فَطَعُ**; (S, O, Msb, K;) *The affair, or event, was, or became, hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant: (S:) or excessively bad, evil, abominable, foul, or unseemly. (O, Msb, K.)* — And **فَطَعَ الْأَمْرَ**, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, **فَطَعْتُ الْأَمْرَ**, aor. **أَفْطَعُهُ**,] but [SM says] in the "Nawádir" of AZ, **فَطَعَ بِالْأَمْرِ**, inf. n. **فَطَاعَةٌ**, (TA,) *He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, syn. اسْتَعْظَمَهُ, (K,) or *was made to fear, or be frightened, and was overcome, by it, (AZ, O, TA,) and trusted not that he had power to accomplish it, or to bear it: (AZ, O, K, TA:) it is said in a trad., **أُرِيتَ أَنَّهُ وَضَعَ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ فَفَطَعْتُهُمَا** [*I was made to see, meaning I imagined, or dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear*]; in which instance, as IAth says, the verb is thus made trans. in accordance with its meaning, which is **خَفَّتُهُمَا**, and **أَكْبَرْتُهُمَا**: but the phrase commonly known is **فَطَعْتُ بِهِ** and **مِنْهُ**: (TA:) you say, **فَطَعْتُ بِكَذَا** *I was unable to do, or accomplish such a thing: (Ibn-'Abbád, O, K:*)* and **فَطَعْتُ بِأَمْرِي** occurs in a trad. as meaning [*I found that*] *my affair, or case, was hard, difficult, or distressing, to me, and I regarded it with fear, or dread: **فَطَعَ بِالْأَمْرِ**, inf. n. **فَطَاعَةٌ** and **فَطَعٌ**, means *He saw the affair, or event, or case, to be **فَطِعٌ** [q. v.]: Mbr says, **فَطَعٌ** is an inf. n. of **فَطِعَ******

فَطِعَ, like as **كَرُمَ** is of **كَرَمَ**: but I have not heard it save in the saying of the poet,

• قَدْ عَشْتُ فِي النَّاسِ أَطْوَارًا عَلَى خُلُقِي •
• نَشْتِي وَقَاسَيْتُ فِيهِ اللَّيْنَ وَالْفَطْعَا •

[*I have lived among men during several periods, conforming to disposition differing in kind, (عَلَى) بِإِنْ سَعَيْتُمْ نَشْتِي* being like the phrase **نَشْتِي** in the Ksh xcii. 4, meaning **لَأَشْتَاتُ** and *I have endured therein softness and hardness*]. (TA.) — **فَطِعَ**, (O, K,) aor. 2, inf. n. **فَطِعٌ**, (O,) said of a vessel, (K,) *It became full.* (O, K.)

[2. **فَطِعَ**, inf. n. **تَفْطِيعٌ**, accord. to Freytag, signifies *He described a thing as great*: but for this he names no authority: by "great" is here meant *hard, difficult, or distressing*; &c.: see 1, first sentence.]

4. **أَفْطَعُ** as intrans.: see 1, first sentence. — **أَفْطَعَنِي الْأَمْرُ** *The affair, or event, made me to fear, or frightened me: made me to fall into a hard, difficult, or distressing, case: (TA:) made me to be without power, or strength, or ability; disabled, or incapacitated, me. (Ham p. 32.)* — And **أَفْطَعُ** *He (a man, S, O, Msb) suffered the befalling of a hard, difficult, or distressing, event.* (S, O, Msb, K.) — See also 10.

5: see what next follows.

10. **اسْتَفْطَعَهُ** (S, O, K) and **أَفْطَعَهُ** (S, K) and **تَفْطَعَهُ** (O, K) *He found it (a thing, S) to be **فَطِيعٌ** [i. e. hard, difficult, or distressing; &c.]. (S, O, K.)*

فَطِيعٌ: see **فَطِيعٌ**. — Also *Full*; applied to a vessel. (O, TA.)

فَطِيعٌ (S, O, Msb, K) and **مُفْطِيعٌ** (S, Msb, TA) and **فَطِيعٌ**, which last is a possessive epithet, (TA,) applied to an affair, or event, *Hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant: (S, TA:) or excessively bad, evil, abominable, foul, or unseemly. (O, Msb, K.)** — And the first, *Much, or abundant*: so in the saying of 'Amr Ibn-Maadee-Kerib,

• وَقَدْ عَجَبْتُ أُمَامَةً أَنْ رَأَتَنِي •
• تَفَرَّقَ لِمَتِي شَيْبٌ فَطِيعٌ •

[*And Umámeh wondered that she saw me such that much, or abundant, hoariness had spread in, or overspread, my hair descending below the ears, or upon the shoulders: فِي is app. understood before لِمَتِي*]. (O, TA.) — **فَطِيعٌ** applied to water signifies *Sweet: (Lth, O, K:) or clear; limpid; or cool, sweet, and clear or limpid. (IAqr, O, K, TA.)*

فَطِيعٌ: see **فَطِيعٌ**.

called; accord. to IAar: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فَعْلَةٌ (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to workers in clay and digging and the like; (K, TA;) or such as work with their hands in clay or building or digging; like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) — وَكُنَّا فَاعِلِينَ, in the Kur [xxi. 79], means *And we were able to do what we willed.* (O, TA.) And وَالتَّيِّبِينَ هُمْ لِلزُّكُوتِ فَاعِلُونَ, in the same [xxiii. 4], means *And who give the zكاة [or poor-rate]:* (Zj, O, TA:) or, as some say, *who do that which is good, or righteous.* (O, TA.)

مُتَعَلِّقٌ A writing forged, or falsified. (Mgh.) — And Poetry composed with originality, not in imitation of any model. (TA.) — جَاءَ بِالمُتَعَلِّقِ, meaning *It produced a grievous, or distressing, effect,* (K, TA,) is a phrase mentioned by IAar, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِي بِالمُتَعَلِّقِ, i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)

فغر

1. فَعَمَّرَ, aor. ʿ, inf. n. فَعَامَمَةٌ and فَعَوَمَةٌ, *It was, or became, full;* said of the سَاعِدُ [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعَمَّتْ, said of a woman, *She was, or became, full-formed, and thick in her shank.* (K.) — See also 4, in three places.

2: see what next follows.

4. افغمر; [like افأمر]; (S, K;) and so افغمر; (K in art. فغمر;) as also فغمر; (thus in some of the copies of the K;) or فغمر; (thus accord. to other copies of the K and accord. to the TA,) aor. ʿ, inf. n. فغمر; (TA;) *He filled a vessel;* (S, K, TA;) and exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it. (TA.) — And افغمت الغود [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., نَوَّانَ امْرَأَةٌ مِنَ السُّورِ الْعَيْنِ اشْرَقَتْ, i. e. [If a woman (of Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لافغمت, and لافغمت; but Az says that the right relation is لافغمت, with ع. (TA in this art. and in art. فغمر.) And one says, افغمر المسك البيت, *The musk filled with its odour,* (S,) or perfumed, (K,) [the house, or chamber, or tent.] — And افغمر الرجل *He filled the man with anger;* (S, TA;) mentioned by Az on the authority of Aboo-Turab: (TA:) or he angered him: or he filled his

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nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also فغمة and فغمة, aor. of both ʿ, (K, TA,) inf. n. فغمر; but better known with the pointed غ. (TA.) — And افغمه and افغمه *He filled him with joy, or happiness.* (Aboo-Turab, TA.)

12. افغومر *It became full, and overflowed.* (K.) — And افغومر طيباً *It (a house, or chamber, or tent,) became filled with perfume.* (TA.)

فغمر Full; applied in this sense to a سَاعِدُ [or fore arm]; (S, K;) and to a vessel; as also فغمر, in which the ل is augmentative: (K:) and full of flesh; applied to the place of the ankle. (TA.) It is said of the Prophet, in a trad., كَانَ فغمر الأوصال i. e. *He was full in respect of the limbs.* (TA.) And one says امْرَأَةٌ فغمة *A woman full-formed, and thick in her shank.* (K.) And حاضر فغمر *A [great] tribe filled with its people.* (TA.) [See also مغمم: and see افغمر.] — And *A species of tree: or the rose.* (K.)

فغمر: see the next preceding paragraph.

فغمر Full [like فغمر]: or overflowing by reason of fulness. (TA.)

مغمم Filled; applied in this sense to a skin for water or milk; as also مغمم: but as to مغموم, IAar asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فغمر], applied to a river, or rivulet: and Aboo-Sahl cites an ex. of it from the verses of the F; as signifying full of flesh. (TA.) — The phrase سئل مغمم may be of the same category as همر ناصب [for همر ذو ناصب], the meaning being *A torrent having the quality of filling;* though the possessive epithet in most instances has the form of the act. part. n., such as ذات رضيع [for ذات طلاق] and ذات رضيع: or it may be that مغمم in this case is expressive of muchness, or abundance, like the latter word in the phrase شعر شاعر and موت مائت. (Ham p. 106.)

مغموم: see the next preceding paragraph.

فغى or فغو

1. فغى i. q. فغى [so in my original, app., if not a mistranscription, فغى i. e. *He crumbled a thing much;* said of a man. (TA.)

2. فغى, inf. n. تَفْغِيَةٌ, *He branded a camel with a mark in the form of the viper.* (الافغى). (TA.)

4. افغى *He (a man) became possessed of [or characterized by] evil after good or goodness.* (TA.)

5. افغى *He (a man, S) became like the viper* (الافغى, S, K) *in evil:* (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَهَ بِالافغى) *in the evilness of his disposition.* (TA.)

افغى Angry and foaming [with anger]. (IAar, M, K.) — And [the fem.] فاعية A woman (TA) wont to calumniate; syn. نمامة. (K, TA: in the CK النمامة is put for النمامة.)

فاعية [as a subst.] The flower of the حنّاء [i. e. Lawsonia inermis, or Egyptian privet]: (K:) [said to be] a dial. var. of فاعية [q. v.]. (TA.)

افغى (S, Mgh, K) of the fem. gender, but with tenween, (S, Mgh,) because it is a subst., not an epithet; (Mgh;) [said in the S and Mgh to be like اروي; but this is a mistake, for اروي is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written افغى, being also of the measure of a verb;] A certain serpent, (S, Mgh, K,) of a malignant kind; [i. e. the viper;] also called افغو, (K, TA, [in the CK, erroneously, افغوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the افغو and the افغو by the افغو, the [final] alif being changed into و in both of these words in the dial. of El-Hijaz: (TA:) *it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it:* (Mgh, TA:) *sometimes it has two horns* [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) افغوان signifies the male: (S, Mgh, TA:) [see also حشاش: the pl. is افغاع. (S, Mgh, K.) [In the K, the pl. is written افغاعى, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) افغاعى signifies † Certain veins (عروق) that branch off from the حالبان [q. v.]. (K.)

افغاع [a pl. of which the sing. is not mentioned] Sweet, or pleasant, odours. (IAar, M, K.)

افغو, and افغوان: see افغى.

افغاع *A land in which are vipers* (افغاع): or, abounding therewith. (K.)

مفغى A camel branded with a mark in the form of the viper (الافغى): (K:) and [the fem.] مفغاة camels (إبل) branded therewith. (TA.)

مفغاة [as a subst.] A brand in the form of the viper (الافغى). (S, K.)

فغر

1. فغمر (S, Mgh, Mgh, K,) aor. ʿ (Mgh, K) and ʿ, (AZ, K,) inf. n. فغمر (Mgh, TA) and فغور (TA,) *He opened his mouth;* (S, Mgh, Mgh, K;) as also افغمر. (Zj, Sgh, K.) — [Also, both verbs, فغمر and افغمر, *He, or it, made, or caused, to open the mouth.* And hence,] فغمر النجم, (T, TA,) or افغمر النجم, (S, O,) i. e., الثريا, (T, S, O,) *The*

by ISd: Kr says that it signifies a certain malady, which ISd thinks to be a distortion in the mouth, an explanation given by IAqr. (TA.)

فَعْمَتُهُ *The odour of perfume*; like فَعْوَةُ الطَّيْبِ (TA in art. فغمر): or the state of spreading of the odour of perfume. (TA in the present art.)

فَاغِيَةٌ and فَعْوٌ *The flower of the حِنَّاءَ* [i.e. *Lavsonia inermis*, or *Egyptian privet*]; (Fr, S, K;) as also فَاغِيَةٌ (K in art. فعو or فعى): or both signify the flower, or blossom, of anything [i.e. of any plant, or, app., of any fragrant plant: see Ham p. 713]: or, as is said in a trad., the فَاغِيَةُ is the prince, or chief, of the sweet-smelling plants of Paradise: Sh says that فَاغِيَةُ signifies نَوْرٌ وَرَائِحَةٌ طَيِّبَةٌ [a flower, or blossom; and a sweet odour]: but I think that we should read نَوْرٌ وَرَائِحَةٌ طَيِّبَةٌ a sort of flower, or blossom, having a sweet odour: and IAqr says that the فَاغِيَةُ is the best and the most fragrant of sweet-smelling plants: (TA:) or it is the flower produced by a branch of the حِنَّاءَ that has been planted inverted, and which is sweeter than [that of] the [common] حِنَّاءَ. (K.)

فقا

1. فَقَأَ الْعَيْنَ (S, Mgh, O, Mḡb, K,) aor. : (Mḡb, K,) inf. n. فَقَأٌ (S, Mgh, O,) *He put out the eye; or blinded it; or made it to sink in its socket; syn. بَخَقَا*; (Lḥ, S, O, K;) as also فَقَأَهَا (S, O, K,) inf. n. تَفَقَّأَتْ (S, O:) or, accord. to the Mḡb, بَخَصَصَا; which is said by Es-Sarakustee to mean *he put his finger into the eye and pulled it out*; and by IKḥḥ to mean *he extinguished its light*; and by some to mean *he slit it, or rent it*: (TA:) or *he slit, or rent, the portion of the eye that is surrounded by the white thereof*: (Mgh:) or *i. q. قَلَعَهَا*; (K, TA;) i. e. [he pulled out the eye; or], as some say, *he pulled out the portion of the eye which is surrounded by the white, and with which one sees*: (TA: [and the like is said in the Mgh in explanation of القلع, but this is there said to differ from الفقا:]) or, as some say, *he put his finger into the eye and so slit, or rent, it*: (TA:) or *he broke, or ruptured, the eye*; syn. كَسَرَهَا; and so البثرة [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:]) this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mḡr,] فَعَأَتِ الْبِثْرَةَ means *I slit the pimple, &c., or rent it [open]*. (Mgh, Mḡb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَأَ) an eye of one of them (بَعِيرٍ), and set it free to pasture where it would, and made no use of it. (TA.) — فَقَأَ اللَّهُ عَنْكَ الْعَمَالَ is a tropical saying [app. meaning *May God prevent from seeing thee the fatal eye*: the term عَمِينِ الكَمَالِ being applied to an eye believed to have

the power of killing by its glance]. (A, TA.) — And فَقَأَ نَظْرِيهِ (O, K,) likewise said to be a tropical phrase, (TA,) means † *He dispelled his anger*. (O, K.) — And فَعَأَ عَيْنَهُ also means [sometimes] † *He struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: or he was rough, rude, or ungentle, to him in speech*. (TA in art. عِين.) — And فَعَأَتِ الْبُهْمَى inf. n. فَعْوَةٌ (O, K, TA,) or, accord. to the L, فَعْوٌ (TA,) *The [barley-grass termed] بهمى was rendered dusty by rain, or by a torrent, so that the cattle would not eat it until it became clean*: (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. فقا.] — And, as some say, (TA,) or فَعَأَتِ (S, O, TA,) † *The envelopes [or glumes] of the بهمى burst open so as to disclose* (S, O, TA) *its fruit [or seeds]*, (S, O,) or *its flower*. (TA.)

2: see 1, first sentence. — لَا يُفَقِّئُ الْبَيْضَ (IJ, TA,) or لَا يَفَقِّئُ الْبَيْضَ (A, TA,) + [He will not break, or burst, eggs, or the eggs,] is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.)

4. افقأ *His breast, or chest, became depressed* (انخسف), in consequence of a malady, or an accident; (IAqr, O, TA;) said of a man. (IAqr, O.) [But see فقا and افقا.]

5: see 7, in two places. — It is also said of the corpse that has lain long upon the field of battle, meaning *It rent, or burst*. (Mgh.) And one says, تَفَقَّأَتْ شَحْمًا + [I almost burst with fat]: (S:) [and] تَفَقَّأَتِ الشَّاةُ شَحْمًا [the sheep, or goat, almost burst with fat]: (O:) شَحْمًا being in the accus. case as a specificative. (S, O.) And أَكَلَ أَكْلًا حَتَّى كَادَ يَنْفَقِي + *He ate until his belly almost burst*. (A, TA.) And أَكَلَ حَتَّى كَادَ يَنْفَقِي + [He ate until he almost burst]. (O: in the TA with بَكَى [he wept] in the place of اكل, and with تَفَقَّأَتِ السَّحَابَةُ عَنْ مَائِهَا + *The cloud burst with its water*. (S, O, TA.) — See also 1, last sentence. — And see 2.

7. انفقات العين and تفقات, quasi-pass. vs., [the former] of فقا العين and [the latter] of فقاها as expl. in the first sentence of this art.; (K, TA;) [thus signifying *The eye became put out; or blinded; or made to sink in its socket: &c.: or it broke; or became broken, or ruptured:*] and so البثرة [the pimple, or the small, or purulent, pustule]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Mḡb,) said of a بثرة, means it [broke, or] rent, or burst: (Mgh, Mḡb:) and thus تَفَقَّأَتْ said of [a pustule such as is termed] دَمَلٌ (S, Mgh, O,) and of [such as is termed] قَرَحٌ. (S, O.) — See also 5.

8. افتقا الحرز is expl. in the K as meaning أعاد عليه وجعل بين الكلبتين كلبه اخرى [and in like manner in the O, except that the latter has كلبية and الكلبيتين]; and so have several copies

of the K;] but this meaning is assigned by Lḥ to افتقا, which see for a fuller explanation. (TA.)

فَقَأَ (S, O, K) and (O, K) accord. to Ks and Fr (O) فَعَأَةٌ [in the CK فَعَأَةٌ] and فَعَأَةٌ (O, K) and in some copies of the K فَعَأَةٌ (TA) and فَاغِيَةٌ (K,) originally فَاغِيَةٌ (TA,) The [membrane called] سَابِيَاءَ (S, O, K) which comes forth عَلَى رَأْسِ الْوَلَدِ [upon the head of the young one, meaning at the time of bringing forth,] (S, O,) or which rends open from off the head of the young one [at the time of bringing forth]: (K:) pl. [of the first] فَعْوَةٌ (TA:) or a small, thin, piece of skin, which is upon the nose of the young one, and which, if not removed from it, (O, K,) at the birth, (O,) causes its death, (O, K,) is thus termed, (K,) or is termed فَعَأَةٌ, by IAqr: (O:) or, accord. to As, the water [or fluid] that is عَلَى رَأْسِ الْوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. ربق and رمد)]: and accord. to IAqr, the water [or fluid] that is in the مَشِيمَةِ [or membrane enclosing the foetus in the womb] is termed فَعْوَةٌ and سَعْدٌ and سَعْتٌ and نَحْطٌ (TA:) it is also said that فَعْوٌ signifies a certain white thing that comes forth from the woman or the she-camel in parturition, and which is an envelope wherein is much water or fluid; mentioned by A'Obeyd as with hemz [i.e. written فَعْوٌ], and said by him to be the سَابِيَاءَ [q. v.]. (TA in art. فغو.) — And فَعْوٌ signifies also A small hollow, or cavity, in stone, or a rugged place, that collects water: (K:) or it is [a hollow, or cavity,] like a حَفْرَةٌ or جُفْرَةٌ, in the midst of a [stony place such as is termed] حَرَّةٌ (Sh, O, TA,) or in the midst of a mountain: (TA:) and فَعْوٌ signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فَعْوَانٌ. (O, TA.)

فَقَأَ A protuberance, or swelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also افقا.]

فَعَأَةٌ: see فَعْوٌ, in two places. — Also † A cloud in which is neither thunder nor lightning, and the rain of which is مُتَقَارِبٌ [app. meaning drawing near: as though likened to the membrane thus called]. (O, TA.) [In the former written, in this instance, فَعَأَةٌ, which I think to be a mis-transcription by the copyist.]

فَعَأَةٌ: see فَعْوٌ.

فَعَائِي: see the next paragraph.

فَعْيٌ A he-camel affected with a disease termed حَقْوَةٌ [q. v.], in consequence of which he voids not his urine nor his dung; (O, K,*) and sometimes, or often, his veins and his flesh become choked with blood, and swollen; and if slaughtered and cooked, the cooking-pot becomes full of blood; and sometimes, or often, his stomach becomes so much inflated, or swollen, that it rends, or bursts: and it is likewise applied to a she-camel: (O:) and فَعْيٌ signifies the same applied to a she-camel. (K.) — Also (i. e. فَعْيِي) The disease above-

mentioned, itself. (O, K.) — See also فُقُو: latter sentence.

فُقَاةُ }
فُقَايَاُ } see فُقُو.

فُقَاٌ Having a protuberant breast, or chest. (IAar, TA in art. فُأ.) [But see 4, and see also فُقَا.]

فُقَاةٌ Valleys, or water-courses, or torrent-beds, (أودية), that cleave the earth. (O, K.)

فَقَح

1. فَقَح: see 2. — Said of a plant, *It became tall, or full-grown, and blossomed.* (K.) — فَقَحَ He, or it, hit, or struck, such a one in his فُلَانًا [q. v.]. (K.) — And فَقَحَ الشَّيْءَ (K.) aor. -, inf. n. فَقَّحَ, (TA,) i. q. سَفَّهَ [i. e. He took the thing into his mouth, not moistened,] like as one does medicine: (K, TA:) of the dial. of El-Yemen. (TA.)

2. فَقَّحَ, (S, K,) inf. n. تَفْقِيحٌ, (S,) He (a whelp) opened his eyes for the first time; (S, K;) as also فَقَّحَ, aor. -, (K,) inf. n. فَقَّحَ. (TA.) It is said in a trad., فَقَّحْنَا وَصَأْنَا (S, TA) † We have opened our eyes for the first time, and ye have kept your eyes closed; (TA;) meaning the truth has become manifest to us, and ye have been blind to it; (AO, A, TA;) or we have seen our right course, and ye have not seen [yours]. (IB, TA.) And فَقَّحَ الشَّجَرُ The trees burst their buds, and made the extremities of their leaves to appear. (L.)

5. تَفَقَّحَ It opened; syn. تَفَقَّحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies absolutely: others, peculiarly فِى الْكَلَامِ تَفَقَّحَ (Az, as quoted in the L. [See فِى الْكَلَامِ فِي تَفَقَّحَ] (a well-known phrase) in art. فَتَحَ: but فِى الْكَلَامِ in the present case appears, from what precedes, to be evidently a mistranscription for فِى الْكَيْامِ, i. e., in relation to calyxes.)

6. تَفَقَّحُوا They put [or turned] their backs one towards another; (S, K;) [from فُقَّحَ, q. v.]; like as you say تَفَاهَرُوا [and تَدَابَرُوا] and [in the contr. sense] تَقَابَلُوا. (S, TA.)

فَقَّحَةٌ: see فُقَّاحٌ. — Also The anus: (S, K:) because it opens in the case of need: (Ham p. 677:) or a wide, or an ample, anus: (K, MF:) or a wide دُبُر: or a دُبُر with what it comprises: and afterwards, by reason of frequency of usage, applied to signify any دُبُر: (L:) pl. فُقَّاحٌ. (S, K.) — And The palm of the hand; as also فُقَّاحَةٌ: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — And The napkin (مَنْدِيل) of الإحْرَامِ [i. e., which is used by one performing the rites of the حَجَّ or of the عُمْرَةَ]: (K:) of the dial. of El-Yemen. (TA.)

فُقَّاحَةٌ: see the next preceding paragraph.

فُقَّاحٌ A certain herb, (K, TA,) resembling the أُنْحَوَانُ [or chamomile] in its growth and its place of growth; n. un. with ة: it is one of the plants growing in the sands; and it is said that its flower is more contracted than that of the chamomile, and that the dust, or earth, sticks to it as it does to the [herb called] حَمِيصٌ: (TA:) or the flower of the إِذْخِرُ [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called الإذْخِرُ; and it is the flower of the إِذْخِرُ when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its نَوْنٌ [i. e. colour, or kind]; (TA;) as also فُقَّاحَةٌ: (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فُقَّاحَةٌ.]) — Also † A woman of goodly, or beautiful, make, or form. (Kr, K, TA.)

حَلَّةٌ عَلَى فُلَانٍ حَلَّةٌ فُقَّاحِيَّةٌ Upon such a one is a حَلَّةٌ [q. v.] of the colour of the rose when it is about to open. (S.)

هُوَ مَتَفَقِّحٌ لِلشَّرِّ † He is in a state of preparation for evil, or mischief.

فَقَد

1. فَقَدَهُ, (S, A, MA, Mgh, O, L, Mṣb, K,) aor. -, (S, A, O, &c.,) inf. n. فُقِدَ and فُقِدَانٌ (S, MA, O, L, Mṣb, K) and فُقِدَانٌ (S, O, F) and فُقِدُوا; (IDrd, O, L, K;) and اِفْتَقَدَهُ; (S, A, MA, Mgh, O;) He found it not, (L, TA,) lost it, (MA, PṢ, &c.,) saw it not, (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] it was, or became, absent from him, (Mgh,) or he had it not, was destitute of it, was without it, lacked it, or wanted it, syn. عَدِمَهُ; (Mṣb, L, K;) but accord. to Er-Rāghib, الفَقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوجود; (TA;) [whereas] الفَقْدُ [as inf. n. of فُقِدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bd in xii. 71.) [فُقِدَ signifies It was not found, was lost, was not seen, &c.] It is related of Abu-Dardà that he said, مَنْ يَتَفَقَّدُ يَفْقَدُ [lit. He who seeks will not find,] meaning he who seeks after good in mankind will not find it; for he saw good to be rare in mankind: or he who seeks to acquaint himself with the circumstances of men will not find what will please him. (L.)

4. أَفْقَدَهُ اللَّهُ إِيَّاهُ God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَفْقَدَكَ اللَّهُ كُلَّ حَبِيبٍ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] الإِفْقَادُ is not of established authority: as to the saying الجِنُونُ يَفْقَدُ شَبَوَةَ الْجَمَاعِ [meaning Insanity causes to lose, or annuls, the desire of coitus], the correct word is يَعْذِمُ or يَزِيلُ. (Mgh.)

5. تَفَقَّدَهُ He sought it, or sought for it or after

it; or did so leisurely or repeatedly; (A, Mgh, L;) as also اِفْتَقَدَهُ: (Mgh, L:) or he sought it, or sought for it or after it, it being absent from him; (S, O, L, Mṣb, K;) as also اِفْتَقَدَهُ: (K:) or he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Rāghib and many others; but this expression and تَعَبَّدَهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Rāghib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before. (MF.) You say, مَا تَفَقَّدْتَهُ مِنْذُ اِفْتَقَدْتَهُ, meaning مَنْذُ فُقِدْتَهُ [i. e. I have not sought for, or after, him, or it, since I lost him, or it. (B, TA.) See also 1, last sentence. — [Also He investigated it.]

6. فَقَدَ بَعْضُهُمْ بَعْضًا تَفَاقَدُوا [i. e. They lost one another]. (S, O, K.)

8: see 1: — and see also 5, in three places.

الفَقْدُ, (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written الفَقْدُ, (O, K,) A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كَشُوْتُ: (TA:) and a beverage prepared from raisins or honey or [the plant] كَشُوْتُ, as also الفَقْدُ: (K:) or, as AHn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called الفَقْدُ: he says, the فُقْدُ is what is called in Pers. فَنَجِنَكُنْتُ: IAar says, الفَقْدَةُ [or الفَقْدَةُ? then. un.] is the كَشُوْتُ: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيذ) is made of honey, and then the فُقْدُ is thrown into it, and causes it to become strong: so says Lth: and he says that the فُقْدُ is a plant resembling the كَشُوْتُ: and الفَقْدُ is the نَبِيذُ of the كَشُوْتُ. (O.)

الفَقْدَةُ: see the next preceding paragraph.

الفَقْدُ: see الفَقْدُ, in two places.

فَقِيدٌ and مَفْقُودٌ signify the same, (O, Mṣb, K,) [Not found, lost, not seen, missed, non-existent,] absent from one, (Mgh in explanation of the latter,) not had, lacking or lacked, wanting or wanted. (Mṣb, K.) One says, مَاتَ غَيْرَ فَقِيدٍ وَلَا حَبِيبٍ (A, K,) and غَيْرَ مَفْقُودٍ وَلَا مَحْبُودٍ (A,) [He died unmixed and unpraised; or,] without his loss being called for [and without being praised]. (A, K.)

فَاقَدَ [as act. part. n. of 1 signifies Not finding a thing, losing it, not seeing it, missing it, not having it, being destitute of it, lacking it, or wanting it; or having failed to find it, having lost it, or having failed to see it. — And hence,] A woman who is bereft of her child [by death]: (A'Obeyd:) or who loses (تَفَقَّدَ) her husband or child: (S, O:) or whose husband, or child, (L, K, TA,) or relation, or loved and loving relation, (TA,) has died: (L, K, TA:) or who marries after the death of her husband. (Lth, L, K.) The Arabs say, لَا تَتَزَوَّجَنَّ فَاقِدًا وَتَزَوَّجِ مُطَلَّقَةً [Do

not thou marry a woman whose husband has died, but [rather] marry thou a divorced woman. (Lh, L.) — And in like manner, (O,) it is applied also to a she-gazelle, (S, O, L,) and to a cow [app. a wild cow], (O, L, K,) as also فاقدة (O,) meaning *Whose young one has been devoured by a beast, or bird, of prey*; (O, L, K;) and to a pigeon (حمامة) likewise. (L.)

فقود: see فقيد, in two places.

فقر

1. فُقِرَ (TA,) [aor., app., ُ and ِ,] inf. n. فُقْرٌ (O, K, TA,) *He dug the ground*; (O, *K, *TA;) as also فُقِرَ (TA,) inf. n. تَفْقِيرٌ. (K, TA.) And *He dug a well to draw forth the water.* (TA.) — And فُقِرَ signifies *The boring, or perforating, of beads for the purpose of stringing*; (K;) [as also تَفْقِيرٌ; for one says] فُقِرْتُ [as well as فُقِرْتُ], meaning *I bored, or perforated, beads.* (S.) — And *The act of cleaving, slitting, or rending.* (O.) [See also 8.] — And فُقِرَ أَنْفَ البَعِيرِ (S, O, K, *) [and فُقِرَ البَعِيرِ also, as is indicated in the TA,] aor. ُ and ِ, inf. n. فُقْرٌ (K,) *He made an incision in the nose [or muzzle] of the camel,* (S, O, K, TA,) *the beast being refractory,* (TA,) *with an iron instrument,* (S, O, TA,) *so as to reach to the bone,* (K, TA,) *or nearly so,* (TA,) *then put upon the place of the incision the [cord called] جَرِيرٌ (S, O, TA,*) with a [string such as is termed] وَكْرٌ wound upon it,* (S, O,) *to render him tractable, or to train him, thereby*: (S, O, K, TA:) sometimes the refractory camel has three incisions made in his muzzle; and when his owner desires to render him tractable, and to prevent him from being brisk above measure, he puts the جَرِيرٌ upon the incision that is next to his lip, and in consequence he governs him as he will; and if he be between the refractory and the tractable, he puts the جَرِيرٌ upon the intermediate incision, and in consequence he exceeds in his pace; and if he desire that he should stretch forth and go without inconvenience to his owner, he puts the جَرِيرٌ upon the uppermost incision. (Abou-Ziyád, L.) [The incision above mentioned is termed فُقْرَةٌ. — Hence, app., by a tropical usage, فُقِرَ signifies † *He stigmatized a man*: Freytag has mentioned it as occurring in the Deewán of the Hudhalees, and meaning “*satyra perstrinxit eius vitia commemorans aliquem.*”] — فُقِرَ فُقْرَهُ (or vertebra) of his back. — Hence the phrase, فُقِرَ الفُقْرَةُ (S, O,) or الدَاهِيَةُ, aor. ُ, inf. n. فُقْرٌ (Msb,) [lit.] *The calamity broke the vertebrae of his back*: (S, O:) [meaning] *the calamity befell him.* (Msb.) — فُقِرَ, with damm, [aor. ُ,] *He had a complaint of his vertebrae*: and فُقِرَ, aor. ُ, inf. n. فُقْرٌ, *He had a complaint of his vertebrae arising from fracture or disease.* (Msb.) — فُقِرَ or فُقِرَ in the sense of افتقر: see 8.

2: see 1, first and third sentences. — فُقِرَ فُقْرَهُ (S, TA,*) or فُقِرَ فُقْرَهُ (K, TA,) inf. n.

تَفْقِيرٌ; [and accord. to Golius, فُقِرَ, but for this I have not found any authority;] *He dug a hollow such as is termed فُقِيرٌ [q. v.] for the shoot, or offset, of a palm-tree.* (S, K, TA.) — And فُقِرَ, said of anything, *It was incised, or notched; and impressed, or marked.* (TA.) — Lth has erroneously assigned to تَفْقِيرٌ, a meaning belonging to تَفْقِيرٌ, q. v. (TA.)

4. افقر He (a colt) became fit for riding upon his فُقَار [or vertebrae]; like أَرْكَبَ (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebrae and] fit for being ridden. (L, Msb.) — افقره نَاقَتَهُ (S, O,) or بَعِيرَهُ (ISk, K,) or ظَهْرَ بَعِيرِهِ (TA,) or بَعِيرًا (Mgh,) or دَابَّتَهُ (A'Obeyd, TA,) or المَهْرَ (Msb,) *He lent him the vertebrae [meaning the back] of his she-camel, that he might ride thereon*: (S, O:) and *he lent him the back of his camel (ISk, K, TA) during a journey, (ISk, TA) for carrying a burden, and for riding, (ISk, K, TA,) to be returned afterwards*: (ISk, TA:) and *he lent him a camel, that he might ride thereon*; from فُقَار signifying the “vertebrae” of the back: (Mgh:) and *he lent him his beast to ride as long as he pleased during a journey and then to return it to him*: (A'Obeyd, TA:) and *he lent him the colt to ride upon its vertebrae [or back].* (Msb.) — Hence, افقره أَرْضَهُ † *He lent him his land for sowing.* (TA, from a trad.) — افقركَ الصَّيْدُ means *The object of the chase has enabled thee to have its vertebrae within thy power*; therefore shoot it, or shoot at it: (O, TA:) or *has enabled thee to have its side [which is sometimes termed فُقْرٌ within thy power*: (K:) or *has become near to thee.* (TA.) [The Khaleefeh] El-Weleed the son of Yezeed the son of 'Abd-El-Melik is related to have said, افقر بعد مسlemeة الصَّيْدُ لِمَنْ رَمَى *The object of the chase has enabled the shooter at it to have its vertebrae within his power after Mesleme; meaning that, since the death of his paternal uncle Mesleme, the territory of the Muslims had become assailable to him who might attempt it.* (TA.) — افقره also signifies *He (i. e. God, S, O, K, or a man, Msb) rendered him فقير [meaning poor, or needy, &c.].* (S, O, Msb, K.) — مَا افقرَهُ [i. e. *How poor, or needy, &c., is he!*] and مَا أَغْنَاهُ [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are افقر and استغنى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]

5. ظهر قِبَلَنَا نَاسٌ يَتَفَقَّرُونَ العَلَمِ occurring in a trad., as some relate it, means [There appeared before us men] eliciting what was recondite, or obscure, of knowledge, and opening what was closed thereof; from فُقِرْتُ البئرُ meaning “I dug the well to draw forth the water:” but the reading commonly known is يَتَفَقَّرُونَ [q. v.,] with the ق before the ف. (IAth, TA.) — See also 2.

6. افتقر He feigned the lowliness, or submissive-

ness, of poverty, humbling, or abasing, himself with men. (K* and TA in art. باس.)

8. افتقر He clave, slit, or rent; and opened: [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Kays was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see حَسَفَ,] he is related to have added, وافتقر عن معانٍ عورٍ أصح بصر: in saying this, he attributed a sound and an opened sight to the poetry, [which he thus personified,] and in like manner he described obscure and occult meanings by applying to them the epithet عور [generally meaning “blind of one eye”]: he meant that Imra-el-Kays had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عن with what is [to be understood as] antecedently connected with it occupies the place of a noun in the accus. case as a denotative of state: it is as though he said, فَتَحَ لِلشِّعْرِ أَصَحَّ بَصْرٍ مُجَاوِزًا لِلْمَعَانِي العُورِ مُتَخَطِّبًا لَهَا [lit. *He opened, to poetry, a most sound vision, passing over half-blind meanings.*] (O.) — Also, (O,) *He was, or became, فقير [meaning poor, or needy, &c.];* (S, O, Msb, K, &c.) and so فُقِرَ, aor. ُ, inf. n. فُقْرٌ (Msb;) and فُقِرَ, aor. ُ, (K;) or they said افتقر (Sb, Msb, TA,) like as they said افترق (Sb, TA,) but they did not say فُقِرَ (Sb, Msb, TA,) like as they did not say شدد (Sb, TA,) افتقر serving them instead of فُقِرَ (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) — And one says, افتقر إليه *He, or it, wanted, needed, or required, him, or it*; [a phrase of frequent occurrence; like فقير إليه;] i. q. احتاج إليه. (TA in art. حوج.)

10. استفقر بغيراً [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See اومل.)

فُقِرَ and فُقِرَ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said فُقِرَ (MF, TA,) *Poverty, want, or need; contr. of غنى*: (K:) or the state of a man when he has [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) [other meanings are indicated by explanations of the epithet فقير, q. v.]: مَفَاقِرٌ [signifying needs, or wants,] is said by some to be a pl. of فُقِرَ, anomalous, like مَسَابِه [pl. of سَبِه] and مَلَامِح [pl. of لَمَح]: or it may be a pl. of مَفَقَرٌ, an inf. n. of افقره; or pl. of مَفَقَرٌ; or it has no sing.: (TA:) you say, مَفَاقِرَهُ سَدَّ اللهُ مَفَاقِرَهُ *God rendered him, or may God render him, free from want*; (S, Msb, K;) [lit.] *God supplied, or may God supply, his various needs, or wants.* (S, K.) — And فُقِرَ signifies also *Anxiety; or disquietude, or trouble, of mind*: pl. فُقُورٌ (O, K, TA:) one says, شَكِيَ إِلَيْهِ فُقُورُهُ *He complained to him of his anxieties; &c.:*

and it means also, *his circumstances, and wants*: (TA:) [for,] accord. to IAqr, the phrase فُقُورٌ is like شُورُهُمَا. (O.) — See also فُقُورَةٌ.

فُقُورٌ: see the next preceding paragraph. — Also The *side*: pl. فُقُورٌ, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See أَفْقَرَكُ الصِّيدُ.]

فُقُورٌ: see فُقُورَةٌ.

فُقُورٌ: see فُقُورٌ, former half, in two places.

فُقُورٌ: see فُقُورٌ.

فُقُورَةٌ: see فُقُورٌ. — Accord. to the K, it signifies also *A certain plant*; and its pl. [or rather the coll. gen. n.] is فُقُورٌ: but the sing. [or n. un.] is correctly فُقُورَةٌ, with fet-ḥ and then ḍamm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is فُقُورٌ, as it has no broken pl.; and expl. by Th. (TA.)

فُقُورَةٌ *A hollow dug in the ground*: pl. فُقُورٌ. (O, K, TA.) — And The [incision termed] قُرْمَةٌ (IAqr, O, TA) that is made in the nose [or muzzle] (IAqr, O) of the camel, (IAqr, O, TA,) [in order to render him tractable, (see 1, near the beginning,)] after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAqr, O:) pl. [of pauc. أَفْقَرٌ, occurring in the L, evidently as a pl. of فُقُورَةٌ in this sense, and, of mult., but also used as a pl. of pauc.,] فُقُورٌ. (O, TA.) Hence the saying of 'Aisheh, in relation to [the murder of] 'Othmán, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] بَلَّغْتُمْ مِنْهُ الْفُقُورَ الثَّلَاثَ, meaning † *Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three فُقُورٌ]: thus expl. by AZ. (TA.)* Accord. to AHeyth, فُقُورٌ means † *Great, or grievous, or formidable, events.* (O.) And the three فُقُورَاتُ of the son of Adam are said to be † *The day of birth and the day of death and the day of resurrection.* (O.) — Also The *part, of a shirt, that is the place into which the head is inserted.* (K.) — Also *Nearness.* (K.) And one says, هُوَ مِثْلِي فُقُورَةٌ, meaning *He is near to me.* (K, TA.) — See also مُفْقِرٌ.

فُقُورَةٌ: see فُقُورٌ. — [Hence] الْفُقُورَاتُ is a name of † *The star [or stars] in the حُرُوزَاتُ [meaning joints of the tail] of Scorpio.* (Kzw in his descr. of Scorpio.) And فُقُورٌ signifies † *Certain ornaments, moulded, or fashioned, in the form of the vertebrae of the back*: (A, KT, TA, and Har p. 34:) one of which is termed فُقُورَةٌ. (Har ibid.) — And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) † *The best verse in an ode is termed فُقُورَةٌ.* (S, O, K, KT.) — And hence, as being likened to the best verse in an ode, فُقُورَةٌ means † *Any choice phrase or sentence*: (KT:) one says, مَا أَحْسَنَ فُقُورَ كَلَامِهِ, i. e. [How beautiful are] the points, or points of wit, (نُكْتَةٌ

[pl. of نُكْتَةٌ]) of his speech, or language! (A, TA.) — And in like manner it is applied to signify † *The end [or final word] of every verse of an ode and [of every clause] of a خُطْبَةٌ [which is in rhyming prose].* (Mṣb.) — And † *[A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the فُقُورَةٌ is that which in [rhyming] prose is like the verse in poetry.* (Kull p. 208.) — Also *A piece of land, such as is termed قَرَاخ [q. v.], for sowing.* (O, K.) — And *A thing that serves as a mark, or sign, (Lth, K, TA,) to men contending, or competing, in shooting, or casting, (Lth,) such as a mountain, (K,) or such as a hill, or a hollow dug in the ground, (Lth,) or a هُدْفٌ [or butt, &c.], (Lth, K, TA,) and the like: (K, TA:) they say, in such contending or competing, أُرَامِيكَ مِنْ أَدْنَى فُقُورَةٍ [I will contend, or compete, with thee in shooting, or casting, from the nearest فُقُورَةٌ] and مِنْ أَبْعَدِ فُقُورَةٍ [from the furthest فُقُورَةٌ]. (Lth, TA.)*

فُقُورَةٌ: see فُقُورَةٌ.

فُقُورٌ [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رُكْبَى and عُمُرَى] from أَفْقَرُهُ نَاقَتَهُ (S) or بَعِيرَهُ. (K.)

فُقُورٌ The *vertebrae of the back*; (S, Mṣb, K;) the *bones of the spine, which are set in regular order, one upon another, from the part where is the كَاهِلٌ to the عَجَبُ*: (K, TA:) [it is sometimes used as a sing., as in the S and O and K voce طَبَقٌ: but properly] the sing., (Mṣb, K,) or n. un., (S, TA,) is فُقُورَةٌ, (S, Mṣb, K,) for which one should not say فُقُورَاتٌ, with kesr: (ISk, Mṣb:) and فُقُورَاتٌ, of which the pl. is فُقُورٌ and فُقُورَاتٌ and فُقُورَاتٌ, signifies the same as فُقُورَةٌ; (S, Mṣb, K;) as does also فُقُورَةٌ. (K.) — [Hence,] فُقُورٌ † *The three very bright stars [δ and ε and ζ] disposed obliquely in the midst of the constellation الجوزاء [i. e. Orion].* (Har p. 456. [See art. الجوزاء.]) — And [hence also,] ذُو الْفُقَارِ † *the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alee: it had previously belonged to El-'Áq Ibn-Munebbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abul-'Abbás [i. e. Th], it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called ذُو الْفُقَارِ; but this is said by El-Khattábee to be vulgar. (TA.)* — It (i. e. ذُو الْفُقَارِ) is also used, metaphorically, as meaning † *The spear.* (TA.)

فُقُورٌ *A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted: (S, O:) or a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted, (K, TA,) then alluvial soil with dung of camels or the like is pressed down around it: (TA:) pl. فُقُورٌ, with two ḍammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies *wells, (K, TA,) three, and more, together, (TA,) or com-**

municating, one with another. (K, TA.) The sing. signifies also *A well: (Mgh, O:) or an old well: (O:) or a well having little water: (TA:) pl. as above. (Mgh.)* — And *A plain, or soft, place, in which wells are dug forming a regular series.* (O, K.) And رَكْبَةٌ فُقَيْرَةٌ signifies *A dug well.* (TA.) And فُقَيْرُ بَنِي فَلَانَ فِي الرِّكَائِيَا is expl. by A'Obeid as meaning *The share of the sons of such a one of the wells.* (TA.) — Also The *mouth, (K, TA,) or the place whence the water issues, (S, O, TA,) of a subterranean channel, or conduit: (S, O, K, TA:) pl. as above. (TA.)* — And it is said to signify *A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber: but the word commonly known in this sense is نَقِيرٌ [q. v.], with ن.* (IAth, TA.) — As an epithet applied to a camel, it means *Having an incision [or two incisions or three] made in his nose [or muzzle] in the manner explained in the first paragraph of this art.; and so مَفْقُورٌ. (K, TA.)* — Also, applied to a man, (TA,) *Having the vertebrae of the back broken; (S, O, K, TA;) and so فُقُورٌ and مَفْقُورٌ: (K:) or having a complaint of the vertebrae of his back, arising from fracture or from disease: (Mṣb:) or having his vertebrae pulled out from his back, so that his spine is interrupted: (T, L:) and فُقُورٌ, a man having a complaint of his vertebrae: (S, O, TA:) and فُقَيْرٌ and مَفْقُورٌ, a man afflicted [lit. having the vertebrae of his back broken] by a calamity. (Mṣb.)* — Hence, as though having the vertebrae of his back broken, (IDrst, TA in art. جَبْر) [but said to be irregularly formed from أَفْقَرٌ, like أَفْقَرُهُ, q. v.,] *Poor; or needy; contr.*

of غَنِيٌّ; (as implied in the K;) *having [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) or one who finds food sufficient to sustain life: (K:) or one who possesses only what is sufficient for life: (ISk, S, K:*) or one whose property is, or has become, little: further expl. in art. سَكَن: (Mṣb:) or one who has what to eat; (Abou-'Amr Ibn-El-'Alà;) differing from مَسْكِينٌ, which signifies one who possesses nothing; altogether destitute: (Abou-'Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean *destitute, i. e. possessing nothing: (IAqr, S, O:)* Abou-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá'ee in praise of 'Abd-El-Melik Ibn-Marwán;*

• أَمَا الْفُقَيْرُ الَّذِي كَانَتْ حَلْوَتُهُ
• وَفَقَّ الْعِيَالُ فَلَمْ يَبْرُكْ لَهُ سَبَدٌ

[As to the فقير whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) Aq says that the مسكين is better in condition than the فقير: and Yoo says that the فقير is better in condition than the مسكين; and adds, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين: (S, O, TA:) or the former signifies *needy, needing, or wanting; a needer; and the latter, one abased by need or want, or otherwise; (Ibn-'Aráfah, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by*

need or want, he may not receive of the poor-rate; for he may be rich: (Ibn-'Arafah:) [الفَقِيرُ *the needer of God*, i. e., of God's help, &c., and *الفَقِيرُ إِلَى رَحْمَةِ اللَّهِ the needer of the mercy of God*, are epithets which a man often writes before his name:] it is said in the *Kur* [xxxv. 16], *أَتَمَّرَ الْفُقَرَاءَ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ*, which is explained as meaning *Ye are the needers, or they who stand in need, of God: [and God, He is the Self-sufficient, the Praised in every case:]* (O, TA: [see also the *Kur* xxviii. 24:]) or *فَقِيرٌ* signifies one *who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, being weak, and who has no trade; and one who has a mean trade that does not suffice for his need; and مسكين, a beggar, who has a trade that stands in some stead, (حِرْفَةٌ تَقَعُ مَوْعِدًا),* but does not cause him and his household to be without want; (Esh-Sháfí'ee, T, O, K;) so that the former is in a harder condition than the latter accord. to Esh-Sháfí'ee; (T;) and it seems that he is called *فَقِيرٌ* because of crippleness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid Ibn-Yezeed:) Aṣ also says that the latter is in a better condition than the former; (S, O, K;) and so says Aḥmad Ibn-'Obeyd: (TA:) and as to the verse of Er-Rá'ee, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that *لَمْ يُشْرِكْ لَهُ سَبَدٌ* means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the *Kur* xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence Aboo-Bekr holds the opinion of Aṣ to be correct: (TA:) but it is urged in reply, that these men were hirers, not owners, of the vessel, as appears from one reading, [app. *يَعْمَلُونَ* for *يَعْمَلُونَ*,] with teshdeed: (TA:) or the former signifies one *who has neither property nor gain that suffices for his need; and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (Bd in ix. 60:)* or both signify the same, (IAṣ, S, K,) one *who possesses nothing: (IAṣ, S:)* or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karáfee:) [see more voce *فُقَرَاءٌ*:] fem. with *ة*: (Mṣb, K:) pl. masc. *فُقَرَاءٌ*; (Mṣb, K;) pl. fem. *فُقَرَاءٌ*, (K,) and *فُقَرَاءٌ* (Lh, Mṣb, TA) like the masc., [said to be] the only instance of the kind except *سَفَهَاءٌ* as pl. of *سَفِهَاءٌ*; (Mṣb;) [though *فُقَهَاءٌ*, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.)

فُقَارَةٌ: see *فُقَارَةٌ*.

فُقَيْرٌ: see the next paragraph.

فُقَارَةٌ [An act that breaks, or will break, the vertebrae of the back: and hence,] + a calamity, or misfortune; (S, O, K;) as also *فُقَيْرٌ* (S, O, K;) or, accord. to Lth and others, such as breaks

*the vertebrae of the back: (TA:) pl. فُقَارَةٌ. (Har p. 399.) عَمِلَ بِهِ الْفُقَارَةَ is a prov., meaning He did to him an act breaking, or that would break, his vertebrae; or a calamity, or misfortune, as in the *Kur* lxxv. 25: (Meyd:) [or, accord. to J, it app. means he did to him that which would render him tractable; for he says,] it is from the phrase *فُقِرْتَ أَنْتَ الْبَعِيرُ. (S. [This phrase in the S has been strangely misunderstood by Golius; who has consequently, after mentioning the meaning "infortunium," added "et Habena seu capistrum, de quo in Conj. 1."]) — And [hence] الْفُقَارَةُ signifies † The resurrection. (TA.)**

أَفْقَرٌ [More, and most, poor or needy &c.: said to be formed irregularly from *افْتَقَرَ*, not from an un-augmented form of the verb; like *أَفْقَرَةٌ*. (See *Ḥam* pp. 573-4.)

مُفَقَّرٌ: see *فُقِرٌ*.

مُفَقَّرٌ, applied to a man, (O, TA,) Strong (O, K, TA) in the vertebrae of the back; (TA;) and thus *مُفَقَّرٌ*, applied to a camel; and [in like manner] *ذُو فُقْرَةٍ*, so applied, strong to be ridden: (O, TA:) and *مُفَقَّرٌ* signifies also strong in the back; applied to a colt: (TA:) and, thus applied, that has attained to the time when he may be ridden. (K.) — And [hence] one says, *إِنَّهُ لَمُفَقَّرٌ* + *لِذَا الْأَمْرِ* Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it; (Ish, O, L, K;) and *لِذَا الْعَزْمِ* for this determination, or resolution; and *لِذَا الْقَرِينِ* for this adversary, or opponent. (L.) And *رَجُلٌ مُفَقَّرٌ* + *A man sufficient for everything that he is ordered to do; (O, K, TA:)* as though by reason of the strength of his vertebrae. (TA.) — See also *فُقِرٌ*.

مُفَقَّرٌ A sword having notches, or indentations, in its *مَتْنٌ* [q. v.], (S, K,) forming depressions therein. (K.) — See also *مُفَقَّرٌ*, in two places.

مُفَقَّرٌ: see *فَقِيرٌ*, in three places.

مَفَقَّرٌ: see *فُقِرٌ*, in two places.

فُقَرٌ أرض متفقرت Land in which are many hollows. (O, K.)

مُتَفَقِّرٌ A man asserting himself to be in a state of *فُقْرٌ* [i. e. poverty, or need, &c.]. (A, TA.)

فقص

1. *فَقَصَّ*, aor. -, (Lth, Lh, M, O, K,) inf. n. *فَقْصٌ*; (Lth, Lh, IDrd, M, O;) *He broke; (Lth, Lh, M, O, K;) or crushed; (Lh, O, K;) an egg, (Lh, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also* *فَقَصَّ*, inf. n. *فَقْصٌ*: (M, TA:) and *he (a bird) broke asunder an egg from over the young bird: (A and TA in explanation of the former verb:)* and *فَقَسَّ*, aor. -, inf. n. *فَقْسٌ*, signifies the same as *فَقَصَّ*. (Lh, O.) — *فَقَصَّ فَلَانٌ بَيْضَ الْفِتْنَةِ* [lit. Such a one broke asunder the eggs of sedition, or

*the like,] is a tropical phrase [meaning † such a one originated sedition, &c.]. (A, TA.) — [Golius has assigned to *فَقَصَّ*, constr. with an accus., another signification ("assecutus fuit rem"), as on the authority of the K; app. from a mistranscription in the explanation of *الْبِقَاصُ*, in a copy of that lexicon.]*

2: see the preceding paragraph.

5: see what next follows.

7. *انْفَقَصَتِ الْبَيْضَةُ* and *تَفَقَّصَتْ* The egg broke [or broke asunder] *عَنِ الْفَرْخِ* [from over the young bird].

مَفْقُوصَةٌ: see *بَيْضَةٌ فَقَصَتْ*.

مَفْقُوصٌ as an epithet: see its fem. voce *مَفْقُوصَةٌ*. — Also *An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, K,) which clasps together [app. at the upper parts, so as to form a support like a trevet, for his provisions &c.,] several separate sticks, or pieces of wood, set over against one another. (Lth, O.)*

فُقُوصٌ, (Lth, O, K,) or *فُقُوصَةٌ*, (M,) [the former a coll. gen. n., and the latter its n. un.,] *A melon (بَطِيخَةٌ) before it has become ripe: (Lth, M, O, K:)* a word of the dial. of Egypt: (Lth, O, K:) [but now applied in Egypt to the *cucumis sativus* (or common cucumber); (Forskål's Flora Aegypt. Arab., pp. lxxvi., 169;) or, particularly, *cucumis sativus fructu albo: (Delile's Floræ Aegypt. Illustr., no. 929:)] also mentioned as with *س* for the last letter. (TA.)*

مَفْقَاصٌ [A kind of mace;] a thing like a pomegranate, at the end of an iron rod, that breaks, or crushes, everything that it reaches. (Ibn-'Abbád, O, K.)

فَقِصَّةٌ and *بَيْضَةٌ مَفْقُوصَةٌ* (IDrd, O, K) and *فَقَصَةٌ* (CK [but not found by me elsewhere]) *An egg broken, or crushed. (IDrd, O, K.)*

فقع

1. *فَقَعَ*, aor. - and - , inf. n. *فُقُوعٌ* (S, O, K) and *فَقَعٌ*, (K,) said of the colour of a thing, (S, O,) *It was intensely yellow: (S, O, K:)* or its yellowness was free from admixture. (K, TA. [See also *فَقَعَ* below.]) [And] *فَقَعَ* said of a skin, or hide, or a tanned, or red, skin or hide, (أديم,) *It was beautiful and clear [in colour]. (Ḥam p. 562.) — فَقَعَ* said of a boy, *He became active, and grew, grew up, or became a young man; (K, TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is - and - , as above;]) and so* *تَفَقَّعَ*. (TA.) — And *فَقَعَ* (K, TA) said of a man, (TA,) *He died from, or in consequence of, the heat. (K, TA.) — فَقَعَتِ الْوَقَاعُ فَلَانًا* The calamities of time, or fortune, crushed such a one. (K, TA.) — *فَقَعَ*, aor. -, (K,) inf. n. *فَقْعٌ*, (O,) *He stole. (O, K. [accord. to the TK, trans. in this sense.]) — And He emitted wind from the anus, with a sound; (K, TA:)* in which sense the inf. n. is

likewise فَعَّ; accord. to some, peculiarly said of an ass: and فَعَّ بِهِ, and فَعَّ بِمَفْعٍ, and فَعَّ بِمَفْعٍ, inf. n. فَعَّعَ, he did so vehemently. (TA.) — فَعَّعَ, i. e. like فَرِحَ, (K, TA,) inf. n. فَعَّعَ, (TK,) said of a man, (TA,) He became red. (K, TA.)

2. فَعَّعَ, (TA,) inf. n. فَعَّعَ, (O, K, TA,) He twisted the sides of his mouth, or opened his mouth and was diffuse, in speech, (O, K, TA,) and uttered speech that had no meaning. (TA.) — And فَعَّعَ أَصَابِعَهُ, (S, O, TA,) inf. n. as above, (S, O, K, TA,) i. q. فَرَّقَهَا, (S, O, K, TA,*) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the action signified thereby is forbidden to be performed in prayer: (O, TA:) [but it is said that] this is the contracting of the fingers to the inner side of the hand and making a sound with the outer side [app. by pressing the fist upon the ground so as to make the joints of the fingers crack, when rising; for I think that any action more irregular than this would be too obviously wrong to need prohibition]. (O.) — And فَعَّعَ الْوُرْدَةَ, inf. n. فَعَّعَ, He made the rose into a round form (أَدَارَهَا), and then struck it so that it rent open, or asunder, producing a sound: (O:) or التَّفْقِيعُ signifies the striking a rose with the hand, (O, K,) or the making a rose-leaf into a round [and app. hollow] form, and pressing it with the fingers, (TA,) so that it produces a sound, (O, K, TA,) when rending open, or asunder. (TA.) — [And فَعَّعَ signifies also It cracked with a sound: and it crackled: said of a flint-stone in fire: see صَوَّانٌ: and said of salt thrown into a fire: see نَارٌ.] — See also 1, last sentence but one. — فَعَّعَ الْأَدِيرَ, (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.)

4. افْعَعُ, (TA,) inf. n. افْعَعُ, (O, K, TA,) He was, or became, poor, or needy; (TA;) or in an evil state or condition. (O, K, TA.)

5: see 1. — [Reiske, as stated by Freytag, has explained this verb as signifying It was, or became, contracted; said of a hand: but probably, I think, in consequence of his having found تَفَقَّعَتْ erroneously written for تَفَقَّعَتْ.]

6. تَفَاعَتَ عَيْنَاهُ His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.)

7. انْفَعَّ It became cleft, or fissured, or rent open or asunder. (O, K.)

فَعَّعَ [an inf. n., of فَعَّعَ, q. v. Used as a subst.,] Intense whiteness. (TA.) [But it seems to signify more commonly, Intense yellowness: or yellowness free from admixture: see 1, first sentence.] — And i. q. حَصَّاصٌ [app. as meaning An emission of wind from the anus, with a sound]. (S, O, TA. [See 1, last sentence but one.]) — Also, and فَعَّعَ, (S, O, K,) the latter mentioned by ISk, (S, O,) A species of كَمَاة [or truffles]; (S,

O;) accord. to A'Obeid, (S, O,) the white and soft thereof; (S, O, K;) which is the worst thereof; or, as IATH says, a species of the worst [kind] of كَمَاة; accord. to AHn, it comes forth from the ground so as to appear, white, and is bad; the good being that which is extracted by digging: Lth says, it is a كَمْرٌ [or truffle] that comes forth from the base of the plant called إَجْرَدٌ [q. v.], and is of the worst of كَمَاة, and the quickest in becoming corrupt: (TA:) the pl. is فَعَّعَةٌ, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and فَعَّعَ, with fet-h, has for pls. أَفْعَعٌ [a pl. of pauc.] and فَعَّعٌ [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K:*) one says, هُوَ أَذَلُّ مِنْ فَعَّعٍ قَرَقَرٍ, (S,) or مِنْ فَعَّعٍ بَقْرَقَرَةٍ, (O, K,) [He is more vile than the feces of, or than feces in, a low and soft tract of ground,] because the beasts kick it along, (S,) or because it offers not resistance to the gatherer thereof, or because it is trodden with the feet, (O, K,) and the beasts kick it along. (O.) — [From a mention of the pl. فَعَّعٌ in art. ذَانُ, and in the present art. in the TA, it appears that فَعَّعٌ is also applied to The species of fungus called دُوُونٌ, and to the species called طُرْتُوثٌ, &c.] — And [hence, perhaps,] فَعَّعٌ [as a coll. n.] signifies also †Pointed toes (خَرَاطِيمِر) of a sort of boots. (O, TA.)

فَعَّعَ: see the next preceding paragraph.

فَعَّعَ: see what next follows.

فَعَّعَ; (O, and thus in my MS. copy of the K; in other copies of the K فَعَّعَ or فَعَّعَ; and in all the copies is added كَرَبَاعٌ or كَرَبَاعٌ; [but there is no such word as رَبَاعٌ, nor رَبَاعٌ; whence it seems to be meant that we should read كَرَبَاعٌ; i. e. فَعَّعَ, like رَبَاعٌ, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) فَعَّعَ, (O, K,*) like كَرَبَاعٌ, (O,) [i. e.] with fet-h, like كَرَبَاعٌ: (K:) [which suggests that كَرَبَاعٌ may be an early mistranscription for كَرَبَاعٌ, and that فَعَّعَ is wrong, and only فَعَّعَ right, though it is said in one place in the TA that فَعَّعَ is like سَحَابٌ, i. e. that it is فَعَّعَ: or it is فَعَّعَ, like أَمِيرٌ; (K, TA;) so accord. to El-Jâhidh, as mentioned by Az: (TA:) applied to a man, as meaning Red; (O, K, TA;) intensely so; by reason of إَغْرَابٌ [i. e. app., goodness of condition]: (O, TA:) and فَعَّعَ, as an epithet applied to a man, signifies red. (TA.)

فَعَّعَ, (so in the O,) or فَعَّعَ, like سَبَيْتٌ, (K,) but the former, like أَمِيرٌ, is the right, [a coll. gen. n.,] and its n. un. is with ة, (TA,) The white, of pigeons; (K, TA;) said by El-Jâhidh to be such, of pigeons, as are like the صَفْلَابِي [or Slave] of men; (O, TA;) a kind of white pigeon; so called

as being likened to a [white] species of truffle [i. e. the فَعَّع]. (TA.) — أَمِيرٌ فَعَّعٌ, (so in the O,) or أَمِيرٌ فَعَّعٌ, like سَبَيْتٌ, (K,) White that is intense (O, K) in whiteness. (O.) [See also فَعَّعَ.] — فَعَّعٌ as an epithet applied to a man: see فَعَّعَ.

فَعَّعَ: see فَعَّعَ: — and see فَعَّعَ, in two places.

فَعَّعَ One who emits wind from the anus, with a sound, much, or frequently. (TA.) — And Strong, or vehement; and bad, corrupt, or wicked. (Lth, O, K.)

فَعَّعَ A certain beverage, (S, O, L, K,) [a sort of beer,] made from barley: (L, TA:) [but there are several sorts thereof, perhaps peculiar to post-classical times: (see De Sacy's Chrest. Arabe, sec. ed., vol. i., pp. 149-154:)] so called because of the froth that rises upon its head. (O, K. [See فَعَّعَةٌ.]) — And A certain plant, (AHn, O, K,) such as is termed فَعَّعٌ, i. e., (AHn, O, K*) which, when it dries up, becomes hard, and as though it were horns. (AHn, O, K.) [Now applied in North-Western Africa to The toadstool, which is called in other parts فَعَّعٌ.]

فَعَّعَ: see فَعَّعَ, in two places.

فَعَّعَ, like مَمَانَةٌ, sing. of فَعَّعَ, (TA,) which signifies The bubbles that rise upon water, (S, O, K, TA,) and upon wine, (O,) [&c.,] round, [or globular,] (TA,) like قَوَارِيرٌ [or vessels of glass]. (S, O, TA.)

فَعَّعَ A seller of [the beverage called] فَعَّعَ. (TA.)

فَعَّعَ (S, O, K) and فَعَّعَ (K) Yellow intensely yellow; (S, O, K;) thus both signify: (Lh, K, TA:) or red intensely red: (K:) or red free from an admixture of whiteness: or purely red: (TA:) or فَعَّعَ is applied to white and to any other colour as signifying free from admixture; (K;) and فَعَّعَ is applied in this sense to white: (TA:) and فَعَّعَ, of which the pl. is فَعَّعٌ, signifies intensely white. (K.)

فَعَّعَ A calamity, or misfortune: (S, O, K:) pl. فَوَاعِعُ. (S, O, K,*)

فَعَّعَ: pl. فَعَّعَ: see فَعَّعَ.

فَعَّعَ, accord. to the K, signifies مُدْبِقٌ [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is فَعَّعٌ مُدْبِقٌ, signifying مُدْبِقٌ [i. e. a poor person cleaving to the dust or earth: for أَدْبَقَ is intrans. as well as trans.]; which denotes the worst condition, like مَجْهُودٌ. (TA.) [See 4.]

فَعَّعَ and فَعَّعَ [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one.

(ك) ; the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, "in my opinion, he, of the Arabs, who says *فَقَاهَا* [in speaking of women] takes no account of the fem. ة: it is like *فَقَرَأَ* applied to women." (TA.) [In Egypt, the appellation *فَقِي*, a vulgar corruption of *فَقِيه*, is now applied to *A schoolmaster*; and to *a person who recites the Kur-an &c. for hire.*] — *فَقِي فَحْلٌ* means *A stallion [camel] expert in covering*, (K, TA,) *that knows well the she-camels that are lusting, and the pregnant.* (TA.)

المُسْتَفْقِيَة The female companion of the wailing woman, who responds to her (K, TA) in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified "she who seeks, or desires, to understand:"] it is said in a trad. that each of these persons is cursed by God. (TA.)

فقو

1. *فَقَوْتُ* or *اِتْرَهُ* I followed his track, or footsteps; i. q. *فَقَوْتُهُ*; (K, TA;) mentioned by Yaşkoob among the words formed by transposition: so in the M. (TA.)

فَقُو: see its syn. *فَقُو*, in art. *فَقُو*.

فَقُوَة The *فوق* [or notch] of the arrow; (S, K, TA;) i. e. the part which is the place of the bow-string: (TA:) [also called *فَقُوَة*, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. *فَقَوِي*, (S, K,) also written *فَقَا*. (TA.) An ex. of the pl. occurs in a verse cited in art. *عَرَقَب*, voce *عَرَقَب*. (S.)

فك

1. *الفك*, accord. to Er-Rāghib, primarily signifies *التفريخ* [i. e. The opening a thing; and particularly by *diduction*, or so as to form an intervening space, or a gap, or breach]. (TA.) You say, *فَكَ*, first pers. *فَكَتُّ*, (S, O, Mṣb, K,) aor. -, inf. n. *فَكَ*, (O, Mṣb,) *He separated* (S, O, Mṣb, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or *فَكَتُّهُ* I separated one part of it from another part thereof: (Mṣb:) and *فَكَتُّهُ* likewise signifies the separating two things knit together, or intricately intermixed. (Lth, S, TA.) And *He broke* [or broke open] a seal, i. e. a sealed piece of clay or wax; (Mgh, Mṣb, TA;) in relation to which *يَفْتَكُهُ* occurs as meaning *يَفْتَكُهُ*, though we have not heard it [as a classical expression in this sense]. (Mgh.) — And *فَكَ العظم*, (Mgh, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He dislocated the bone; put it out of joint.* (Mgh, Mṣb.) [This, or the like, is what is meant by its being said that] *الفك* in the hand, or arm, is [i. e. denotes] less than *الكسر*. (K.) — And *فَكَ يَدُهُ*, (K, TA,) aor. and inf. n.

as above, (TA,) *He opened, or unclosed, his hand from what was in it:* (K, TA:) so in the M. (TA.) — And *فَكَ الرهن*, (S, Mgh, O, Mṣb, K,) aor. -, (TA,) inf. n. *فَكَ* and *فَكَوُك*; (K;) and *فَكَتُّهُ*; (S, Mgh, O, K;) † *He redeemed the pledge;* (S, Mgh, O, Mṣb, K, TA;) *got it out from the hand of him to whom it was pledged.* (Mgh.) — And *فَكَتُّ* signifies also *I loosed, set loose or free, or let go, anything.* (Mṣb.) — [Hence,] *فَكَ الأسيير*, (Mṣb, K,) aor. -, (TA,) inf. n. *فَكَ* and *فَكَك* and *فَكَك*, (K,) † *He liberated, or set free, the captive.* (Mṣb, K, TA.) And *فَكَ الرقبة*, (S, O, Mṣb, K,) aor. -, inf. n. *فَكَ*, (TA,) [lit. *He loosed the neck,*] means † *he emancipated [the slave].* (S, O, Mṣb, K, TA.) *فَكَ الرقبة* is expl. in a trad. as meaning † *The assisting in paying the price [of the slave when one is unable to pay the whole of the price].* (O, TA.)

In the *Kur* [xc. 13], *فَكَ رَقَبَةً* is said by some to mean † *The emancipating of a slave:* and by some, † *the man's emancipating himself from subjection to God's punishment by the confession of the unity of God and by righteous doing and then by teaching the same to others.* (TA.) *فَكَ فُلَانٌ* means † *Such a one was set free, and at rest, from a thing.* (IAṣr, Th, TA.) — [Hence also,] one says, *هُوَ يَفَكُ المَشَاكِلَ* † [*He solves*] *the things, or affairs, that are dubious, or confused.* (TA in art. *شَكَلَ*.) — *قَدَ فَكَ وَفَرَجَ* is said of a very old man, meaning *فَرَجَ لَحْيَيْهِ* [i. e. *He has parted his jaws, by hanging the lower jaw in consequence of weakness*]; as is the case in extreme old age. (S, O.) And [hence,] *فَكَ*, (AZ, S, O, K,) aor. -, inf. n. *فَكَ* and *فَكَوُك*, (AZ, S, O,) said of a man, means † *He was, or became, extremely aged, or old and weak.* (AZ, S, O, K.) [Or *فَكَ* thus used may be from *الفك* signifying "the jaw:" and so what next follows.] — *فَكَتُّ الصَّبِيَّ* I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]. (S, O.) — *قَدَ فَكَتُّ*, [third pers. *فَكَ*,] aor. *فَكَتُّ*, inf. n. *فَكَتُّ*, *Thou hast become such as is termed أَفَكَ* i. e. *one whose مَنْكَب* [here meaning *shoulder-bone*] *has become unknit, or loosened, (انْفَرَجَ), from its joint, in consequence of weakness and flaccidity.* (S.) [See also *فَكَتُّ* below.] — And *قَدَ فَكَتُّ*, aor. *فَكَتُّ*; (S, O, K;) and *فَكَتُّ*, (O, K,) a verb of a very rare form, [respecting which see *دَر*, last sentence,] (MF, TA,) aor. *فَكَتُّ*; (O, K;) inf. n. *فَكَتُّ* (S, O, K) and *فَكَ* also; (TA;) † *Thou hast become foolish, or stupid, and soft, flaccid, or languid.* (S, O, K, TA.)

2: see the preceding paragraph, second sentence.

4. *اَفَكَتْ* She (a camel) being near to bringing forth, her *صَوَانٍ* [app. meaning *two parts on the right and left of the tail* (see *صَلَا* in art. *صَلَا*)]

became lax, or flaccid, and her udder became large; (K, TA;) and so *اَفَكَتْ*; (TA;) so too *تَفَكَتْ*: or this last signifies *she became vehemently desirous of the stallion.* (O, K.) — And *اَفَكَتْ مِنَ الجَبَالَةِ* *He* (a gazelle) *got loose from the snare* into which he had fallen. (TA: also mentioned, but not expl., in the O.)

5. *تَفَكَتْ* It (a thing) became much, or widely, separated; and became unclosed. (O, TA.) — *تَفَكَتْ السَّفِينَةُ* The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh in art. *خَلَعَ*.) — See also 7. — And see 4. — You say also, *هُوَ يَتَفَكُّكُ* meaning † *He is [or acts] without power of self-restraint, in consequence of stupidity, or unsoundness of intellect,* (S, O, K, TA,) in his gait, and in his speech: (TA:) or *تَفَكَتْ* in walking is syn. with *تَخَلَعَ*, (S and K and TA in art. *خَلَعَ*.) i. e. [he was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them. (TA in that art.)

7. *انْفَكَتْ* It became separated: you say, *انْفَكَتْ الشَّيْءُ مِنَ الشَّيْءِ* The thing became separated from the thing: (O, TA:) and *انْفَكَتْ مِنْكَ* [I became separated from thee]. (TA.) — And, said of a bone, *It became dislocated, or out of joint;* (MA, Mgh, Mṣb;) *it unknit, or loosened, and separated;* syn. *انْفَرَجَ* and *انْفَصَلَ*; as also *تَفَكَتْ*. (Mgh.) [And it is also used in relation to a member of the body:] one says, *انْفَكَتْ قَدَمُهُ* أو *انْفَرَجَتْ وَرَأَتْ* [Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated]: (S, O:) [or] *انْفَكَتْ قَدَمُهُ* means *انْفَكَتْ* [i. e. his foot became dislocated]; and *انْفَكَتْ إصْبَعُهُ* [i. e. his finger became unknit, or loosened in a joint]. (K.) — One says also, *انْفَكَتْ رَقَبَتُهُ مِنَ الرِّقِّ*, meaning † *He became freed [lit. his neck became loosed] from slavery.* (S, O, TA.) — And *انْفَكَتْ عَنْ عَهْدِهِ* † [*He became released from his compact, engagement, or promise.*] (TA voce *انْفَرَكَ*.) — And *انْفَكَتْ عَنْ فِعْلِهِ* † [*He will not desist from his evil doing.*] (O and K in art. *عَرَفَ*.) — [It is also used in the sense and manner of the non-attributive verb *زَالَ*; respecting which see art. *زِيلَ*.] One says, *مَا انْفَكَتْ مَا زَالَ قَائِمًا*, meaning *مَا زَالَ قَائِمًا* [i. e. *Such a one ceased not to be, or continued to be, standing.*] (S, O.) And *مَا انْفَكَتْ أُذُنُكَ*, meaning *مَا زِلْتُ* [i. e. *I ceased not, or I continued, remembering thee.*] (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by *إِلَّا*, which is [said by Aṣ and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. *إِلَّا*, p. 78, col. i.]

8: see 1, former half, in two places.

الفك The *لحْي* [meaning *jaw*; and also either of the two lateral portions of the lower jaw], (S, O, Mṣb, K,) i. e. (Mṣb) *each of the لَحْيَانِ*;

tremour, or shivering] : (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said رَجُلٌ مَفْكُولٌ [which shows that it had a verb though none is known to have been in use]. (IF, O.) أَخَذَتْ بِي نَاقَتِي أَفْكَالًا مِنْ [the former as from Ibn-'Abbád,] but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for أَحَدَتْ, and, consequently, that the meaning is, *My she-camel produced in me a tremour arising from the rate of journeying*: some copies of the K, as is stated in the TA, for مِنَ السَّبِيْرِ, have مِنَ السَّبِيْرِ, from the outstripping.] — Also The [bird commonly called] شَقْرَاقٌ [generally meaning the green wood-pecker]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) — And *A company, or collective body, of men*: one says, جَاءُوا بِأَفْكَالِهِمْ *They came with their company* [i. e. all together]. (Ibn-'Abbád, O, K.) أَفْكَالٌ [is app. a pl. thereof, and, as such,] signifies أَفْوَاجٌ [pl. of فَوْجٌ, q. v.]: thus in the phrase أَفْكَالٌ مِنْ كَذَا [app. meaning *Multitudes of such a kind of thing*]: (K:) [or] thus in the saying, mentioned by Ibn-'Abbád, عِنْدَهُ أَفْكَالٌ مِنْ كَلَامٍ [app. meaning *He has multitudes of sayings, or words*; for كَلَامٌ (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.])

مَفْكُولٌ [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour*. (IF, O, K, TA. [See أَفْكَالٌ, first sentence.])

فكه

1. فَكَهُ, aor. فَكِهَ, inf. n. فَكَاهَةٌ (S, Mgh, K) and فَكَهُ, (K, TA,) [the latter inf. n. correctly thus, agreeably with a general rule, in the CK with the ك quiescent, but said in the TA to be بالتحريك,] + *He was, or became, cheerful, happy, or free from straitness*; (S, Mgh, K;) *jocose, or given to jesting*, (S, Mgh,) and *to laughing*: (Mgh, K;) or *one who talked to his companions and made them to laugh*. (K.) — See also 5.

2. فَكَّهُمْ, inf. n. تَفْكِيمُهُ, *He brought to them* فَكَّهُمْ [i. e. fruit]. (K.) — And [hence] فَكَّهُمْ فَكَّهُمْ, inf. n. as above, † *He entertained them in a novel manner with facetious sayings or talk*. (K, TA.)

3. فَكَّهُ, (K,) inf. n. مُفَاكَّهُةٌ, (S,) † *He jested, or joked, with him*; (S, K, TA;) *indulged in*

pleasantry with him. (TA.) It is said in a prov., لَا تُفَاكَّهُ أُمَّةً وَلَا تَبِلْ عَلَى أَكْبَةِ هِلْوَكٍ, i. e. and publish not what is secret of thine affair: see art. اِكْرَم. (S, TA.) [See also an ex. in a verse cited voce تَزَنَّد.]

4. أَفْكَتْ She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] رَمِيحٌ, before her bringing forth: (S, TA:) or she being near to bringing forth, her صَلْوَانٌ [app. meaning two parts on the right and left of the tail (see صَلَا in art. صَلَو)] became lax, or flaccid, and her udder became large; like أَفْكَتْ. (TA in art. فَك. [See also the part. n., below.]

5. تَفَكَّهُ He ate fruit (فَاكِهَةٌ): (Mgh, K:) and He took fruit with his hand; [he helped himself to it;] syn. تَنَاوَلَ الْفَاكِهَةَ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical, meaning [And then ye would be in the condition of] making your fruit to be your saying إِنَّا لَمُعْرَمُونَ *Verily we are burdened with debt* (which words occur in the next verse): or تَفَكَّهُ here [or rather in a case of this kind] means *He threw away from himself the fruit*: thus says Ibn-'Ateeyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also *He abstained from fruit*: thus it bears two contr. meanings. (K.) — And sometimes [it means † *He amused himself with talk*; like as one amuses himself with the eating of fruit after a meal; i. e.] التَّفَكَّهُ is metaphorically used as meaning التَّنَقُّلُ بِالْحَدِيثِ. (Bd in lvi. 65.) — And † *He affected jesting, or joking*. (TA.) — And تَفَكَّهُوا بِفُلَانٍ † *They spoke evil of such a one; or did so in his absence; and defamed him; and did thus with jesting, one with another*. (TA.) — And تَفَكَّهُ بِهِ † *He enjoyed it*: (S, Mgh, K:) and [particularly] (Mgh) *he enjoyed the eating of it*. (Mgh, Mgh.) — And تَفَكَّهُ also signifies † *He wondered*, (S, Mgh, K,) at it; and so فَكَهُ, followed likewise by مِنْهُ. (K.) And hence [accord. to some] the saying in the Kur cited above, فَظَلْتُمْ تَفَكَّهُونَ i. e. † [And then ye would be in the condition of] wondering at what had befallen you in respect of your seed-produce. (TA.) — And *He repented, grieved, lamented, or regretted*: (IAar, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] *repenting, &c.*: (S, TA:) and so تَفَكَّهُونَ, which is of the dial. of 'Okl; or, accord. to Lh, Temeem say تَفَكَّهُونَ, and Azd-Shanoo-ah say تَفَكَّهُونَ. (TA.)

6. تَفَاكَّهُ signifies The *jesting, or joking, [or indulging in pleasantry, (see 3,) of a number of persons,] one with another*. (K.) [You say, تَفَاكَّهُوا *They jested, &c., one with another.*]

فَاكِهَةٌ *Eating, or an eater of*, فَكِهِةٌ [i. e. fruit]; (K, TA;) a possessive epithet; applied to a man.

(TA.) — Also, (S, Mgh, K,) and فَكَاهَةٌ, (K, TA, in the CK فَكَاهَةٌ,) and فَكِيهَانٌ [app. فَكِيهَانٌ or فَكِيهَانٌ, like فَكِيهَانٌ, (AZ, TA,) + *Cheerful, happy, or free from straitness*; (AZ, S, Mgh, K;) *jocose, or given to jesting*, (AZ, S, Mgh,) and *to laughing*: (Mgh, K:) or the first, (K, TA,) and second, (K,) one who talks to his companions and makes them to laugh: (K, TA:) and فَكِيهَاتٌ, applied to women, *cheerful, happy, or free from straitness*. (TA.) — And فَكِيهَةٌ signifies also † *Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully*: (S, TA:) and thus the pl. فَكِيهِينَ signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) فَكِيهِينَ [is the more common reading and] means *enjoying an easy and a pleasant life; or enjoying ease and plenty*. (S, Mgh.) — And † *Wondering*: and thus some explain the pl. فَكِيهُونَ in the Kur xxxvi. 55. (TA.) — هُوَ فَكِيهٌ بِأَعْرَاضِ النَّاسِ means † *He is one who delights in speaking evil of men, or in doing so in their absence*. (K, TA.)

[فَكِيهَةٌ is said by Golius to signify "Qui proloqui non potest," on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is فَكِيهَةٌ.]

فَكَاهَةٌ, a subst. [as distinguished from the inf. n. فَكَاهَةٌ, (S, K,) *A jesting, or joking*; (S, Mgh, Mgh, K;) as also فَكِيهَةٌ. (K.)

فَكِيهَةٌ: see what next precedes.

فَاكِهَةٌ Possessive فَكِيهَةٌ [i. e. fruit]; (K, TA;) an epithet of the same class as تَامِرٌ and لَابِنٌ or, accord. to Aboo-Mo'adh the grammarian, one whose fruit has become abundant. (TA.) — See also فَكَهُ, in two places. — And [the fem.] فَكَاهَةٌ, † A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; [app. by its having much fruit;] syn. مَعْجِبَةٌ. (K.)

فَاكِهَةٌ a word of well-known meaning, (S,) *Fruit, of any kind*; (K;) a thing, or things, the eating whereof is enjoyed, (Mgh, Mgh,) whether moist or dry, as figs and melons and raisins and pomegranates: (Mgh:) [the words, of the Kur lv. 68, فِيهَا فَكَاهَةٌ وَنَخْلٌ وَرُمَّانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed فَكَاهَةٌ: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imám Aboo-Haneefeh among them:] the pl. is فَوَاكِهُ, meaning *kinds thereof*. (S.) — And (by way of comparison [thereto], TA) † *Sweetmeat*; syn. حَلْوَاءٌ; (K;) which is also applied by some to "fruit" (فَاكِهَةٌ), (T in art. حَلْو) or to "sweet fruit." (K in that art.) — And فَكَاهَةُ الشِّتَاءِ [lit. *The fruit of winter*] is metonymically used as meaning † *the fire*. (Har p. 594.)

فَاكِهَانِيٌّ: see فَكِيهَانِيٌّ.

فكبان : see فكه, second sentence.

فَاكِبَانِي A seller of فَاكِبَة [i.e. fruit]; (S, K;) as also فَاكِبِي; (TA;) but not فَاكَا. (Sb, TA.)

فَلَانٌ مِّنْ أَفْكِهِ النَّاسِ occurs in two trads. [as meaning † He was of the most cheerful and jocose of men]. (TA [in which the meaning is indicated by the context].)

أَعْجُوبَةٌ i. q. أَفْكُوهَةٌ [A wonderful thing]. (K.)

You say, جَاءَ فَلَانٌ بِأَفْكُوهَةٍ [Such a one did, or uttered, a wonderful thing]. (TA.)

مُنْكَبَةٌ (AZ, S, K) and مُفْكَبَةٌ (K) A she-camel whose milk is thick, (K, TA,) like biestings: (TA:) or that yields her milk plentifully on the occasion of eating the [herbage called] رِبْع, before her bringing forth: (S:) or whose milk pours forth on the occasion of parturition, before her bringing forth: or, accord. to Sh, the meaning is that indicated by the second explanation of the verb, 4 [q. v.]. (TA.)

فل

1. فُلَّهُ (M, K,) aor. ʔ, inf. n. فُلٌّ (M, TA,) He broke it, or notched it, in its edge, (M, K,) namely, [a sword or the like, or] anything; (M;) and so فُلَّهُ (K, TA,) [or this signifies he did so much, or in many places,] inf. n. تَفْلِيلٌ. (TA.) — And i. q. كَسْرُهُ [app. as meaning He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) — And [in like manner] one says, غَرَبَهُ غَرَبَةً meaning كَسْرُهُ [i. e. † He broke his sharpness, or vehemence, or valour]. (TA.) And قَتَلَ الْجَيْشَ, (S, O, Mṣb,) or الْقَوْمَ, (M, K,) aor. and inf. n. as above, (M, O, Mṣb,) He defeated (هَزَمَ, S, M, O, K, or كَسَرَ, Mṣb) the army, or military force, (S, O, Mṣb,) or the people, or party. (M, K.) And مَنْ قَتَلَ ذَلَّ وَمَنْ أَمَرَ قَتَلَ a prov., (Meyd, O,) meaning He who has few aides is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (قَتَلَ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 689, a different (and I think a wrong) reading is given, with قَتَلَ in the place of قَتَلَ; though the reading with قَتَلَ is added.]) شَجَكَ أَوْ فَلَكَ أَوْ جَمَعَ كَلًّا لَكَ, in the story of Umm-Zarā, is said to mean, Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فَلَكَ is meant altercate, or wrangle, with thee: (TA, in two places:) or the meaning [of فَلَكَ] is defeat thee [so I render كَسَرَ]; or take away thy property; or defeat thee (كَسَرَ) with his alter-

cation and his censure. (O.) — فُلَّ عَنْهُ عَقْلُهُ, aor. -, [in the CK (erroneously) ʔ,] His intellect, or intelligence, departed from him, and then returned. (M, K.)

2: see above, first sentence. — تَفْلِيلٌ [as inf. n. of the pass. v. فُلِّلَ] means The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.)

4. افلأت الأرض The land became such as is termed فُلٌّ [q. v.]. (AHn, M.) — And افلأنا, (Fr, T,) and افلأنا, (S, O,) He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فُلٌّ, (Fr, T, S, O,) upon which rain had not fallen: (Fr, T:) or the latter means we trod a land (M, K) such as is termed فُلٌّ (M) or such as is termed فُلٌّ. (K.) — And افلأنا † He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فُلٌّ applied to land. (M.) — And in like manner, one says, افلأنا الدهر ماله † [Time, or fortune, deprived him of his property]. (O.)

5: see the next paragraph, in three places: — and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed].

7. انفلأ It became broken, or notched, in its edge; as also افتلأ, and تغفلأ; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فُلَّهُ, as is also the second; but the third is quasi-pass of قَلَّلَهُ [and implying that it was so much, or in many places, or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَفَلَّلَتْ مَضَارِبُهُ meaning تَكَسَّرَتْ [i. e. Its edges (for the swords of the Arabs in the older times were generally two-edged), or its parts for striking, became broken, or notched, much, or in many places]; (S, TA;) and one says, انفلأ سنه, (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلأوا They became defeated; (S, M, Mṣb, K;) as also تغفلأوا [but this has an intensive signification]. (M, K.)

8: see the next preceding paragraph.

10: see 1, former half. — استفلأ الشيء He took of the thing the least portion, (M, K,) because of its difficulty (لَعُوبَةٌ), (M,) or such as the tenth part thereof (كَعْشِيرَةٌ): (K:) or الاستفلأ signifies the obtaining a little thing from a difficult place; from a place of the seeking of a right, or due, or of a gift; it having no other object than a thing of little account. (T.)

R. Q. 1. فَلَفلَ He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (T, O, TA;) as also تغفلأ: (TA:) or both signify he walked thus, with short steps: (K:) or تغفلأ

signifies [simply] he went with short steps; (En-Nadr, O;) or so تغفلأ. (T accord. to the TT.) — And He rubbed and cleaned his teeth with the [stick called] سِوَاك; (T, O, K;) as also تغفلأ; (IAṣr, O, K;) or so تغفلأ. (T accord. to the TT.) — فلغل الطعام and الشراب He peppered the food and the wine or beverage. (M.) — [And فلغل الشعر He made the hair very crisp, or such as we term woolly, like that of the negro: see the pass. part. n., below.]

R. Q. 2. تَفَلَّلَ: see R. Q. 1, in three places. — Said of the hair of a negro, It became very crisp [or such as we term woolly]. (M, TA.) — And تغفلأ قَادِمَتَا الضَّرْعِ The two anterior teats of the udder became black. (S, O, K.)

يَا فُلٌّ (S in this art. and in art. فلن, and K and TA in the latter art.) meaning يَا فُلَانٌ [O such a one], (S &c.) with refā and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانٍ to two persons, and يَا فُلُونَ to a pl. number; and يَا فُلَّةً to a female, and يَا فُلَاتٍ to two females, and يَا فُلَاتٍ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةً (K, TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يَا فُلَاتٍ (TA,) is said, and some say يَا فُلٌ, [in the CK يَا فُلٌ, but correctly يَا فُلٌ, i. e., as is said in the TA, يَنْصِبِ يَا فُلًا] meaning يَا فُلَّةً (K, TA:) [J says,] يَا فُلٌ, without tesheed, said in calling to a person, is apocopated from يَا فُلَانٌ; not formed in the way of تَرخِيمٍ, for if it were an instance of تَرخِيمٍ they would say يَا فُلَا: (S in this art. :) [or,] accord. to Sb, يَا فُلٌ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمْرٌ [which is originally دَمُو or دَمِي or دَمِي], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art. :) and sometimes فُلٌ was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

فِي نَجَّةِ أُمِّكَ فُلَانًا عَنْ فُلٍ

(S and M in this art.) meaning عَنْ فُلَانٍ [i. e. In, or amid, a multitude of cries, or noises: (thus expl. in the S:) withhold thou such a one from such a one]: (S in art. فلن:) and Sb disallowed the saying فُلٌ as meaning فُلَانٌ [in the CK (erroneously) يَا فُلٌ as meaning فُلَانٌ] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فلن:) [but] they said [also] فُلٌ بَنٌ فُلٌ, [said to be] an instance of an elision, (T and M in art. فلن,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلُونَانٌ]; (T;) like as they said هَيُّ بَنٌ هَيُّ: (T, M:) and فُلٌ with the ل quiescent, occurs in a trad. respecting the resurrection; meaning يَا فُلَانٌ: (TA:) Ibn-Buzurj

says that some of the tribe of **اسد** [i. e. Asd or Asad] say **يا فل** [app. **يا فل**, without any variation,] in calling to a man and to two men and to a pl. number of men and to a female: (TA in art. **فلن**;) accord. to **As**, one says **يا فل** and **يا فلانة**; he who says **يا فل** saying thus [when he pauses after it and] when he goes on, making the noun **marfoof** without tenween; whereas he who says **يا فلانة** says thus when he is silent after it, retaining the **ة** [which is termed the **ة** of pausation], but when he goes on he rejects the **ة** and makes the noun to be **mansoob**, saying [for ex.] **يا فلانة فل** [O such a one, say]. (T and TA in art. **فلن**.) [See also **مضمّن** (in art. **ضمن**), last sentence.]

فل A break, or notch, in the edge, (ISk, T, S, M, O, Mṣb, K,) of a sword, (ISk, T, S, O, Mṣb, K,) [or the like,] or of anything; (M;) and so **فلّة** [i. e. a single break, or notch, in the edge,] of a sword: (TA:) pl. of the former **فلول**, (ISk, T, S, M, O, Mṣb, K,) of which an ex. occurs in a verse cited voce **بيد**: (O, TA:) it has been said that **فلول** is an inf. n.; but it is more correctly said to be pl. of **فل**. (M.) — And A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire: (M, K, TA:) pl. **فلول**. (M, TA.) — And A company (M, K, TA) of men; (TA;) as also **فليل**: (M, K, TA:) pl. of the former **فلول**. (TA.) — And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, **فل**,]) and to a single man, (S, O,) signifying *Defeated*; (S, M, O, K;) and **فلى** also signifies thus, applied to a **كتيبة** [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like **قوى**: (AA, T, O:) one says **رجل فل** and **قوم فل**, and sometimes [when speaking of a number of men] they said **فلول** and **فلان**; (S, O;) accord. to the copies of the K, the pl. is **فلول** and **فلان**; but correctly the latter is **فلان**, like **رمان**, as in the M; (TA;) [i. e.] the pl. is **فلول** and **فلان**: and [of **فل** used in a pl. sense it is said that] it must be either a quasi-pl. n. or [originally] an inf. n.: if the former, the sing. should by rule be **فال**, the case being like **شارب** and **شرب**, [of which the former is a sing. and the latter is a quasi-pl. n.,] and **فال** is of the measure **مفعول** in the sense of the measure **مفعول**: and **فلول** is not necessarily pl. of **فل**, but is rather pl. of **فال**; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA:*) and as to **فلان**, it is necessarily pl. of **فال**, for **فعل** is not of the forms that have **فعل** as the measure of a pl.: (M, TA:) if it [i. e. **فل**] be [originally] an inf. n., [this accounts for its being applied alike to a number of men and to a single man, which is not mentioned in the M, or] it is like **نسخ** in the sense of **منسوخ** in the phrase **نسخ الهمين**, (M.) — Also Land affected with drought or barrenness; as also

فل: or [i. e. the former accord. to the K, but app. each accord. to the text of the M as given in the TT,] such as is rained upon but does not produce plants or herbage: (AO, M, K:) or such as the rain has failed to fall upon during several years: or such as is not rained upon between two lands that have been rained upon: (M, K:) or, accord. to AO, this is termed **عاطية**; **فل** having the second of the meanings expl. in this sentence: (M:) or upon which rain has not fallen: (TA:) [in this sense, in the TT, as from the T, written **فل** [for **فل**]: and so in the same, as from the T and M, in the sense here following:] or in which is nothing; (T, M,* K:*) so says **IAṣr**; whence, he adds, **الفلاة**; but [Az says] I do not think that it is taken thence: (T:) the pl. is like the sing., [or rather the word used as a sing. is likewise used as a pl.,] and **افلان**, (M, K,) this pl. form being sometimes used: (M:) or the pl. of **افل** is **افلان**; and one says also **افلان**. (T.) — And A sort of cloth made of the hard fibres of flax. (TA.)

فل a term for **ياسمين مضاعذ** [Double jasmine], which is [rendered so] either **بالتوكيب** [an expression meaning, as used in the present day, by grafting], or by slitting the stem thereof and inserting into it the [additional] jasmine [app. meaning by budding]: it is a flower of pure whiteness; and the rubbing oneself with its leaves perfumes the body: (TA:) [this name, or, more commonly, **فل**, is now applied to the Arabian jasmine (*jasminum sambac*), or, as Forskål says (Flora Aegypt. Arab. p. cii.), *nyctanthes sambac*, mentioned by him among the plants cultivated in El-Yemen.] — [Freytag, misled by the CK, has assigned to this word a meaning belonging to **فل**.]

فل Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also **فل**, in three places. — **غدا فلان**, with **kesr**, means [He went forth early in the morning] devoid of food. (O.) — And **فل** **من الخير** occurs in a verse, (S, O,) in the poetry of Abd-Allah Ibn-Rawāḥah and in that of Ḥassán, (S, O,) meaning *Devoid of good*. (S, TA.) [See **عل**.] — And Such as has become thin, of hair. (K.) — See also **فل**.

فلّة: see **فل**, first sentence.

فلل, in a sword [or the like], The state of having breaks, or notches, in the edge. (S, O.)

فليل: see **افل**. — Applied to the tusk, or canine tooth, of a camel, *Broken* (S, M, O, K) in the edge. (S, O.) — See also **فل**, first quarter. — Also, and **فليّة**, a quantity of hair collected together: (S, M, O, K:) the two words are either of the class of **سل** and **سلة** [which are exactly syn., each with the other,] or are an instance of the pl. [or rather coll. gen. n.] that does not differ from its sing. [or n. un.] except in [its not having] the [affix] **ة**: (M:) in one instance, occurring in

a trad., the latter is said to signify a **كُتْبة** [or portion convolved, or glomerated, or formed into a ball] of hair, or, as Z says, app. of [the silk called] **دمقس**: the pl. [of either] is **فللّات**. (TA.) Hence, (O,) **فليّة** signifies also The mane of the lion. (O, TA.) In the saying of Sá'ideh Ibn-Ju-eiyeh,

• **وَعُودِرَ نَاقِبًا وَتَوَاتِبَتُهُ** •
• **مُدْرَعَةَ أُمِيمٍ لَهَا فَيْلِيلٌ** •

[And he was left remaining, and a hyena having stripes upon its arms, (thus **مُدْرَعَةَ** as used in this verse is expl. in the TA in art. **ذدع**, q. v.,) a young mother, (**أُمِيمٍ** being an instance of **تَرْخِيمٍ**, used by poetic license, for **أُمِيمَةٍ**, a dim. of **أُم**,) and therefore unusually fierce, having a mane, or having convolved, or glomerated, hair, came to him at night, or in the beginning of the night], the last word is expl. by Suh, in the R, as meaning the **عَرَف** [so in my original, an obvious mis-transcription for **عَرَف**, with **ḍamm**]; but by Skr as meaning **شعر متبويب**. (TA.) — And **فليل** signifies also [The membranous fibres that grow at the base of the branches of the palm-tree, called] **ليف**: (M, K:) so in the dial. of Hudheyl: (TA:) and **فلل** signifies the same. (K.)

فليّة: see the next preceding paragraph, in two places.

فلى: see **فل**, in the former half.

فليّة, (T,* K, TA,) like **عليّة**, (TA,) or **فليّة**, (O,*) [in the TT, as from the T, and in the O, written without the sign of tesheed to the **ل** (app. because it is sufficiently indicated by the heading of the art. and by the pl. of this word), and in the CK, erroneously, **فليّة**,] Land upon which the rain [that should have been that] of its year has not fallen until the falling of the rain of the next year upon it: pl. **فلالي**: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land in which is nothing; like **فل** as expl. by **IAṣr**. (T.)

فلفل, (S, M, O, Mṣb, K,) also pronounced **فلفل**, (K,) but the vulgar pronounce it [thus] with **kesr**, (O,) and the pronouncing it with **kesr** is said to be not allowable, (Mṣb,) a word of Pers. origin, (M,) arabicized, from **پلپل**, with **kesr**, (O,) [or **پلپل**; i. e. *Pepper*;] a sort of berry, (**حب**, S, O, K,) brought from India, (O, K,*) well known, (S, M, O,) not growing in the land of the Arabs, but often mentioned in their language: **AḤn** was informed by one who had seen it that its tree is just like the pomegranate; (M, TA;) but **Dáwood** the ḥakeem adds that it is taller; (TA;) between the pair of leaves thereof are two fruit-stalks, regularly disposed, each fruit-stalk of the length of the finger; and it is green, and is then plucked, and spread in the shade, and becomes black and shrivelled; and it [the tree] has thorns, like those of the pomegranate: when it [i. e. the fruit] is fresh and moist, it is preserved

with water and salt until it becomes mature, when it is eaten like as preserved herbs are eaten upon the tables of food, and it is a digestive: the n. un. is **فُلْفُلَةٌ** [app. meaning a peppercorn, like **حَبَّة** **فُلْفُلٍ**: and **فُلْفُلٍ** **حَبِّ فُلْفُلٍ** means peppercorns, collectively]: (M, TA:) Dáwood says, in the "Tedhkireh," that its leaves are thin, red next the tree and green in the other direction, and its wood is lank and soft: and it is white and black: (TA:) the white is the better. (TA.) [A long description of its properties, with additions in the TA, some of them well known and others fanciful, I omit as being needless.] — **دَارْفُلْفُلٌ**, or **دَارْفُلْفُلٌ**, (accord. to different copies of the K,) [app. **دَارْفُلْفُلٌ**, or perhaps **دَارْفُلْفُلٌ**, a compound of two words (both originally Pers.) made one, as such written in the K with the article (**الدَّارْفُلْفُلُ**), and perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is **فُلْفُلٌ** when it first bears fruit, accord. to the K; but several writers declare that the tree of [the] **دَارْفُلْفُلٌ** is not the same as the tree of the **فُلْفُل**: (MF, TA:) [**دَارْفُلْفُلٌ** is one of the names now applied to long pepper, and is commonly pronounced **دَارْفُلْفُلٌ**: it is [generally] known in Egypt by the name of **عِرْقُ الذَّهَبِ** [another term, now used, for long pepper,] and is called in Pers. **بَلْبَلِ دَرَاذِ** [i. e. **بَلْبَلِ دَرَاذِ**, the latter of which words signifies "long"]: (TA:) it increases the venereal faculty, causes the food to digest; removes colic, (K, TA,) and flatulence; (TA;) and is beneficial as a remedy against the bite, or sting, of venomous reptiles, applied as a liniment, with oil. (K, TA.) — **فُلْفُلٌ** is also a name sometimes applied to The fruit of the **بُرُقُوق** [q. v., in art. **برق**]; likening it to the **فُلْفُل** mentioned before [i. e. to peppercorns]: he who pronounces it, when thus applied, **فُلْفُلٌ** errs; for this signifies the fruit of certain trees of the [kind called] **عَضَاهُ**; and the people of El-Yemen call thus [particularly] the fruit of the [species of **عَضَاهُ** termed] **غَاف** [q. v.]. (M.) — **فُلْفُلُ الْمَاءِ** is the name of A certain plant growing in the neighbourhood of water, lank, soft, or smooth, in the leaves, having berries (**حَبِّ**) in bunches. (TA.) — **فُلْفُلُ الْقُرُودِ** is The same as **حَبِّ اللَّيْمِ** [but what this is I do not find]. (TA.) — **فُلْفُلٌ** **الصَّغَالِيَةِ** is What is called [in Pers.] **فَنَجْنَكَشْتِ** [i. e. **فَنَجْنَكَشْتِ**: see **الفقد**]. (TA.) — **فُلْفُلٌ** is pl. of **فُلْفُلٌ**.] And **فُلْفُلُ السُّودَانِ** is the name of Certain berries (**حَبِّ**), round and smooth, in sheaths, or cases, (**غُلْفِ**), and in receptacles (**أَثِيَاتِ**) like the **صَوْبَرِ** [or cone of the pine, app. in form]. (TA.) — See also **فُلْبُلٌ**, last sentence. — **فُلْفُلٌ** signifies also A sharp, or clever, servant; (T, O, K;) and **فُلْفُلٌ** is said to signify thus likewise by Mullà 'Alee, in his "Námoos," and even more commonly: but this requires consideration. (MF, TA.)

فُلْفُلٌ: see the next preceding paragraph, first sentence: and the same again, in three places.

فُلْفُلَةٌ n. un. of **فُلْفُلٌ**; q. v., former half.

أَفْلٌ, applied to a sword [or the like], (T, S, O, K,) *Having breaks, or notches, in its edge*; (T, S,* O;*) or *broken, or notched, in its edge*; as also **مَفْلُولٌ** and **مَنْفَلٌ**. (M, K.) **الْأَفْلُ** was the name of a sword of 'Adee Ibn-Hātim (O, K) Eṭ-Tá-ee. (O.)

مَفْلَلٌ, applied to a **نَضِي** [app. as meaning an arrow-head] *Broken by having hit stones*. (S.) And, applied to front teeth (**تَعْرُ**) *Serrated*. (T.)

مَفْلُولٌ } **أَفْلٌ** see
مَنْفَلٌ }

مَفْلَلٌ, applied to food, (TA,) and to wine, (T, TA,) [*Peppered, i. e.*] *having فُلْفُل put into it*, (T, M,* TA,) and consequently *burning the tongue*: (T, TA:) or *wine that burns [the tongue] like فُلْفُل*. (S, O, K, TA.) — And A garment, or piece of cloth, *figured with round forms resembling فُلْفُل [or peppercorns] in roundness and smallness*; (T, O, TA;) i. e. (TA) *figured with the like of the فُلْفُل [pl. of صَعْرُورَةٌ] of فُلْفُل*. (M, K, TA.) — And *Very crisp hair, [such as we term woolly,] (T, O, K, TA,) like that of the negro*. (TA.) — And A hide worn, or eroded, by the tan, (**نَهْكَةٌ** **الدَّبَاغِ**, M, K, in the **نَهْكَةُ الدَّبَاغِ**) *the like of فُلْفُل [or peppercorns] appearing in it*. (TA.)

فلت

1. **فَلَّتْ**, intrans. and trans., syn. with **أَفَلَّتْ**, q. v. (Mṣb.) See also 8.

3. **فَلَّتْ**, (A, TA,) inf. n. **مَفَالَتَةٌ** (A, O, TA) and **فَلَاتٌ**, (O, K, TA,) *He came upon him suddenly, at unawares, or unexpectedly, with it*. (A, O,* K,* TA.)

4. **أَفَلَّتْ**, (T, S, O, Mṣb, TA,) inf. n. **أَفَلَاتٌ**; (T, Mṣb, TA;) and **أَفَلَّتْ**; (T, S, O, TA;) and **فَلَّتْ**; (S, O, TA;) and **فَلَّتْ**, aor. -, inf. n. **فَلَّتْ**; (Mṣb;) signify the same; (T, S, O, Mṣb, TA;) i. e. *He, or it, (a bird, &c., Mṣb, or a thing, S, O,) escaped; got away; or became, or got, loose, clear, quit, free, or at liberty*; (O, Mṣb, TA;) [or *did so*] *suddenly*: (TA:) or **أَفَلَاتٌ** and **أَفَلَاتٌ** and **فَلَّتْ** signify a thing's *going forth suddenly*: (Mgh:) or **أَفَلَّتْ** signifies *he, or it, went forth quickly*: (Mṣb:) and one says **أَفَلَّتْنِي**, (M, K,) for **أَفَلَّتْ مِنِّي** [he escaped, &c., from me]; (Sgh, TA in art. **جرع**;) and **فَلَّتْ مِنِّي**, and **أَفَلَّتْ مِنِّي**; (M, K;) all signifying the same. (TA.) [See exs. voce **جرعة**; and another ex. in art. **حصى**, conj. 7.] — See also 5. — **أَفَلَّتْ**; (T, S, M, O, Mṣb, K;) and **فَلَّتْ**, aor. -, inf. n. **فَلَّتْ**; both verbs being trans. as well as intrans.; (Mṣb;) *He made him, or it, [and he suffered him, or it,] (namely, a man, M, or a bird, &c., Mṣb,) to escape, or get away, or to become, or get, loose, clear, quit, free, or at liberty; he set him, or it, loose, free, or at*

liberty; (T, M, O, Mṣb, TA;) *he saved him, or freed him, from destruction*. (T, TA.) [See, again, **جرعة**.]

5: see 4, in three places. — **تَفَلَّتْ عَلَيْنَا**, (Mgh,) or **عَلَيْهِ**, (O, K, TA,) *He seized, (Mgh, O, K, TA,) or came suddenly, (TA,) upon us, (Mgh,) or upon him*. (O, K, TA.) Hence, in a trad. of Umm-Hāni, **تَفَلَّتْ عَلَيْنَا بِقَتْلِهِمَا** [*And he seized upon them both to slay them*]. (Mgh.) — And **تَفَلَّتْ إِلَيْهِ** *He was desirous of it, or he longed for it*; (M, O, K, TA;) as also **أَفَلَّتْ**; namely, a thing. (M, TA.) Hence the saying, **أَرَاهُ يَفَلَّتْ إِلَيَّ** [*I see him to be desirous of thy companionship*]. (TA.) And one says, **أَنْ لَكَ أَنْ تَفَلَّتْ إِلَيَّ وَلَا أَنْ تَفَلَّتْ عَنْهُ** [*I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it*]. (TA.)

7: see 4, in four places.

8. **أَفَلَّتْهُ** *He took it quickly, or hastily; namely, a thing*: (M, TA:) or *he seized it, or carried it off, by force; or took it hastily and openly; or snatched it at unawares*. (Aḡ, O.) And it is doubly trans.: you say, **أَفَلَّتْهَا اللَّهُ نَفْسًا** [*God took away from her suddenly her soul*]: and hence, **أَفَلَّتَتْ نَفْسًا** [lit. *She had her soul taken away from her suddenly*]; (O, TA;) a phrase occurring in a trad., (T, O, TA,) meaning *she died suddenly, without disease*: (T, TA:) you say, **أَفَلَّتْ نَفْسَهُ**, meaning *He died suddenly*; (M, TA;) and **أَفَلَّتْ نَفْسَهُ**; (S, TA;) with the **نَفْسِ** in the accus. case and in the nom. case; (TA;) and **أَفَلَّتَتْ** alone; meaning *he died suddenly*. (S, O, K, TA.) [See also **أَفَلَّتَتْ**, in art. **أَفَلَّتَتْ**; and **أَفَلَّتَتْ** in the same.] And **أَفَلَّتْهُ الْمَوْتُ**; and **فَلَّتْهُ**; as also **فَلَّتْهُ**; *Death took him away suddenly*. (IAḡr, T, TA.) — And **أَفَلَّتْ بِأَمْرٍ كَذَا** *He was taken suddenly by such a thing, before his preparing for it*. (O, K, TA: omitted in the CK.) — And **أَفَلَّتْ عَلَيْهِ** *The affair was decided against him exclusively of him [i. e. without his having any part in the decision]*. (TA.) [See also 8 in art. **فوت**.] — **أَفَلَّتْ** also signifies *It (any affair) was done without pausing*. (T, TA.) — And one says, **أَفَلَّتْ الْكَلَامَ**, meaning *He extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating*. (S, M, O, K.)

فَلَّتْ *Escape*: one says, **فَلَّتْ مِنْ هَذَا الْأَمْرِ**, **فَلَّتْ** *There is no escape for thee from this affair, or event, or case*. (En-Nadr, T, K,* TA.*)

فَلَّتْ and **فَلَّتْ**: see **فَلَّتَانٌ**.

فَلَّتَةٌ *A sudden, or an unexpected, event; or a thing that comes upon one suddenly, or at unawares; and anything done without consideration*: (IAth, L, TA:) and *an affair, or event, that happens without its being soundly, thoroughly, or well, performed or effected*: pl. **فَلَّتَاتٌ**: it has no broken pl.: (M, TA:) and **فَلَّتَاتٌ** signifies

slips, or faults, of an assembly, or a company of men sitting together. (T, O, K, TA.) One says, **مَاتَ فُلْتَةً** [*He died suddenly*]. (M.) And **كَانَ فُلْتَةً** *That* (meaning an affair, or event, S, O) *was sudden, or unexpected*; (S, M, O, Mṣb, K, TA;) *without premeditation*, (S, O, Mṣb, K, TA,) *and without a wavering in opinion*: (S, O, K, TA:) or, as some say, *it was [like] a thing hastily and forcibly seized, or snatched*: (L, TA:) and, accord. to some, it is derived from **فُلْتَةٌ** in the sense next following. (O,* TA.) — The last night of any of the sacred months, of which night people differ as to whether it be lawful to war therein or not, wherefore the avenger of blood hastens to obtain retaliation: (O, TA:) or the last night of the month; (S, M, O, K, TA;) i. e., of any month: (S, O, K, TA:) or the last day of a month after which is a sacred month; (S, M, O, K, TA;) as the last of Jumáda-l-Ákhireh; because a man might see therein him on whom he would take his blood-revenge, and if he delayed to do so, and the next day arrived, the sacred month commenced, and the opportunity escaped him: (M, TA:) or an hour observed by the Arabs in the Time of Ignorance; namely, the last hour of the last day of Jumáda-l-Ákhireh: they made hostile attacks, or incursions, during this hour, even when the new moon of Rejeb had risen; Rejeb not commencing until sunset: (AHeyth, T, TA:) or **لَيْلَةٌ فُلْتَةٌ** (or accord. to MF **لَيْلَةٌ الْفُلْتَةُ**, TA,) *the night by [the deducting of] which the month becomes deficient, and by [the addition of] which it becomes complete*; for sometimes some persons see the new moon when others do not see it, and these latter make a hostile attack, or incursion, upon the others; and it is thus called because it is like a thing that has been let loose after having been bound. (M, TA.) — See also **فُلُوتٌ**.

فُلْتَةٌ: } see the next paragraph.
فُلْتَانٌ: }

الْفُلْتَانُ i. q. **تَفَلَّتُ**: (M:) [or] it is from **فُلْتَانٌ**, (T,) like **صَلْتَانٌ** (T, S) from **الْإِنْصِلَاتُ**: (T:) an epithet signifying *Brisk, lively, or sprightly*, (Lth, T, S, O, K,) *and sharp of spirit*; (Lth, T, S, O;) applied to a man, (Lth, T,) or to a horse, (S, O,) as also **فُلْتٌ** and **فُلْتٌ** and **فُلْتَانٌ**, (O,) the last of which is said by Kr to be pl. of **فُلْتَانٌ** signifying *swift, fleet, or quick*; (M;) or all are applied in this latter sense to a horse: (K:) and **فُلْتَةٌ** applied to a horse, *that leaps, springs, or bounds, with his whole body and limbs*. (K in art. **كَلَّتْ**.) Also, i. e. **فُلْتَانٌ**, *Strong, sturdy, hard, or hardy*; (T, O, K;*) applied to a man. (T, O.) And *Bold, or daring*; (T, O, K;) applied to a man: (T:) and so **فُلْتَانَةٌ** applied to a woman. (T, O.) And *Desirous of evil, or mischief*. (M, TA.) And, some say, *Fleshy; having much flesh*. (M.) — Also *A certain bird, (M, K, TA,) of which they assert that it preys upon birds, (M,) or that preys upon apes, or monkeys, (K, TA,) said by AHát to be the زمج, (TA,) which, accord. to him, is the male*

eagle: (TA in art. **زَمَجٌ**;) *it is of a colour inclining to yellow; and sometimes it seizes the lamb, or kid, and the young child*: thus in the “*Ḥayát el-Ḥayawán*” &c. (TA.)

فُلُوتٌ A garment of which the two edges cannot be drawn together, by reason of its smallness; (A'Obeyd, T, S, O, K;) of which the two edges cannot be drawn together in the hand, (M, L,) so that they escape from the hand of the wearer when he wraps himself in the garment: (L:) applied as an epithet to a **بُرْدَةٌ**; as also **فُلْتَةٌ**: (O, L:) or **فُلُوتٌ** signifies a garment that does not remain fixedly upon its wearer, by reason of its roughness or coarseness, or its smoothness or softness. (IAḡr, O.)

مُفَلَّتٌ, for which one should not say **مُفَلَّتٌ**, as an epithet applied to a camel, *That has got loose*. (ISH, T.)

فلج

1. **فَلَجَ**, aor. -, (S, M, O, L, Mṣb, K,) and -, (K,) or the latter only [when the verb is trans. as] in **فَلَجَ الْقَوْمَ**, (TA,) inf. n. **فَلَجٌ**, (S, O, K,) or **فُلُوجٌ**, (Mṣb,) or both, and, accord. to Kr, **فَلَجٌ** and **فَلَجٌ**, but it is said in the L that these two are simple subst.; (TA;) and **افلج**, inf. n. **إِفْلَاجٌ**; (K, TA;) the latter verb authorized by AO and Kṯr and others, but omitted by Th in the Fṣ; (TA;) *He succeeded; succeeded in an enterprise or a contest; overcame, conquered, or gained a victory*: (S, O, K, &c. :) or *he attained his object; gained what he sought*. (Mṣb.) One says, **مَنْ يَأْتِ الْحَكْمَ وَحْدَهُ يَفْلُجُ** [*He who comes to the judge by himself will succeed, or overcome, or gain his cause*]: a proverb. (S, O.) And **فَلَجَ** **فَلَجَ**, (S, O,) and **افلج**, (TA,) *He (a man) succeeded against, or overcame, his adversary*; (S, O, TA;) and *got before him, or got precedence of him*. (TA.) And **فَلَجَ بِحُجَّتِهِ**, (Mṣb, TA,) and **فِي حُجَّتِهِ**, (TA,) *He established, (Mṣb,) or he overcame by and in, (TA,) his argument, plea, allegation, or proof*. (Mṣb, TA.) And **فَلَجَتْ حُجَّتُهُ** [*His argument, &c., was successful*]. (A.) And **فَلَجَ سَهْمُهُ** and **افلج**, *His arrow was successful*. (O, TA.) And **فَلَجَتْ بِقَلْبِي** *She (a woman) took away [or captivated] my heart*. (A, TA.) — And **فَلَجَ الْقَوْمَ**, in which case only one says **يَفْلُجُ** and **يَفْلُجُ**, and **فَلَجَ** **فَلَجَ**, (S, O,) and **افلج**, (TA,) *He (a man) succeeded against, or overcame, the people, or party, and his companions*. (TA.) — **فَلَجَ**, aor. -, (S, M, O, L, K,) and -, (K,) or the former only, (MF, TA,) inf. n. **فَلَجٌ**, *He divided a thing; parted it; divided it in parts or shares; or distributed it*; (S, O, K;) as also **فَلَجٌ**, inf. n. **تَفْلِيجٌ**: (O, K;) *he divided property, (Mgh, TA,) or running water*: (TA;) and *he divided a thing in halves*. (M, L, Mṣb, TA.) One says, **فَلَجْتُ الشَّيْءَ بَيْنَهُمَا** *I divided,*

parted, or distributed, the thing between them, or among them. (S, O.) And **فَلَجَ الشَّيْءَ بَيْنَهُمَا** *He divided the thing between them two in halves*. (M, L, TA.) And **فَلَجْتُ أَلْفًا**, aor. -, inf. n. **فَلَجٌ** and **فُلُوجٌ**, *I divided, parted, or distributed, a thousand [dirhems] by means of the فُلَجُ, a well-known measure of capacity*. (Mṣb.) — And **فَلَجْتُ الشَّيْءَ**, (S, Mṣb, K,*) aor. in this case and in other cases following - and -, (K,) or - only, (TA,) [but it is implied in the S and O and Mṣb that it is -,] inf. n. **فَلَجٌ**, (K,) *I split the thing, clave it, or divided it lengthwise*: (S, O;) or *I split the thing, &c., into two halves*: (Mṣb, K:) or **فَلَجْتُ الشَّيْءَ فُلَجَيْنِ** has this latter meaning. (S, O.) — And **فَلَجْتُ الْأَرْضَ لِلزَّرَاعَةِ**, (S, O, K,*) inf. n. **فَلَجٌ**, (K,) [*فَلَحَحْتُهَا*], *I furrowed, or ploughed, the land for sowing*. (S, O, K.) — And **هُوَ يَفْلُجُ الْأُمُورَ** *He looks into, and divides, or distributes, and manages, the thing, or affair*. (L, TA.) — And **فَلَجَ**, inf. n. **فَلَجٌ**, *He imposed the [tax called] جَزِيَةٌ*. (K.) One says, **فَلَجَ الْجَزِيَةَ عَلَى الْقَوْمِ**, (T, S, Mgh,* O, &c. :) and **فَلَجَ الْقَوْمَ**, (TA,) *He imposed the جَزِيَةَ upon the people, or party*; (T, S, Mgh, O, &c. :) *he divided the جَزِيَةَ among the people, or party, imposing upon each person his portion*; (Aḡ, Mgh;*) and **فَلَجَ الْجَزِيَةَ بَيْنَهُمْ**: (A:) [said to be] from **فَلَجٌ**, or **فَالَجٌ**, (Aḡ, Mgh,) or **الْقَيْمُزُ الْفَالِجُ**; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the *جَزِيَةَ* used to be paid in wheat, or corn: (Aḡ, Mgh:) or the verb in this sense is an arabicized word. (Shiffá el-Ghaleel.) — **فَلَجَ**, aor. -, inf. n. **فَلَجٌ** and **فَلَجَةٌ**, *He had what is termed فَلَجٌ, meaning [as expl. below, i. e.] width between the teeth, and feet [or legs, and arms], &c.* (Lh, TA.) — **فَلَجَ**, (Th, S, O, Mṣb, K,) inf. n. **فَالِجٌ**, one of the [few] inf. ns. of the measure **فَاعِلٌ**; (ISd, TA;) and **فَلَجَ**, aor. -, mentioned by IKṯṯ and Es-Sarakuṣṭee and others; (MF, TA;) but the former alone is mentioned by Th in the Fṣ, and by other celebrated lexicologists; (TA;) [and vulg. **افلج**]; *He had the disease termed الْفَالِجُ* [expl. below]. (Th, S, O, Mṣb, K.)

2: see 1, former half: — and see also **فَلَجٌ**, in two places.

3. **فَلَجَهُ** *He contended with him, trying which of them should succeed, or overcome*. (TA.) Hence one says, (TA,) **أَفَالِجُكَ أُمُورًا مِنَ الْحَقِّ** *I will contend with thee, trying which of us shall succeed, to accomplish affairs of right*. (A, TA.)

4. **افلج** as intrans.: see 1, former half, in three places. — **افلجه الله عليه** *God made him to succeed against him; to overcome him, conquer him, or gain the victory over him*: (S, O, K;*) and **فَلَجَتْ** *made him to excel him*. (TA.) — And **فَلَجَتْ**

فأفْلَجِي I contended in an altercation, disputed, or litigated, and he decided in my favour, and judged me to have prevailed against, or overcome, my adversary. (TA, from a trad.) — And افلج الله حُجَّتَهُ (S, O, Mṣb,) or بُرْهَانَهُ (K,*) God made his argument, plea, allegation, or proof, right, and manifest, or clear: (S, O, K:*) or established it. (Mṣb.)

5. تفلجت قدمه His foot became cracked, or chapped. (S, O, K.) [See also متفلج, in art. فلج.] — [And تفلجت said of a woman, She made open spaces between her front teeth: see the part. n., voce افلج.]

7. انفلج الضبح The daybreak shone, or shone brightly. (TA.) — See also 1, last sentence.

10. استفلج فلان بأموره Such a one mastered, or became master of, his affair: and so استفلج with ح. (A, TA.) [See the latter verb.]

ان فلج an inf. n. of فلج [q. v.]. (S, O, K, &c.) — And [probably as such] قمر [app. as meaning An overcoming in a game of hazard]; as also فلج. (L.) — See also فالج, in two places. — Also, and فلج, (S, O, K,) and فلج, [q. v.] (Seer, L,) [or perhaps this is a mistranscription for فلج or فلج.] The half of a thing: (S, O, K:) pl. of the first and second فلوج. (S, O.) One says, هما فلجان They two are two halves. (K.) — And one says, في رجله فلوج, [pl. of فلج.] In his foot are fissures, or cracks; as also فلوج. (S in art. فلج.) — See also فلج.

فلج (S, O, K) and فلج (L) and فلجة (O, K,) subst., (or, accord. to some, the first and second are inf. ns., TA.) Success; success in an enterprise or a contest; conquest; or victory. (S, O, L, K.) One says, لمن الفلج and فلج To whom belongs success, or the conquest, or victory? (Lh, L.) — See also فلج.

فلج: see فلج. — Also, (S, O, Mṣb, K,) and فلج (TA,) or قفيز فلج (AO, S, O,) A certain measure of capacity, (AO, S, O, Mṣb, K,) well known, (Mṣb, K,) with which things are divided, (TA,) of large size, said to be the same as the قفيز [q. v.]; and فلج is said to be an arabicized word, from the Syriac فالغا: (L: [but see فلج:]) it is said that the فلج [thus in my copy of the Mgh, but it is there strangely added that it is “with fet-ḥ,” as though فالج,] is two fifths of what is termed الكثر المعدل, [see art. كثر,] and, by 'Alee Ibn-'Eesà, that it is larger than the فلج: in the T, the فلج is said to be the half of the great كثر; and the فلج is the measure of capacity that is called in Syriac فالغا. (Mgh.)

فلج: see فلج, in two places. — It is also an Bk. I.

inf. n. of فلج [q. v.]: (Lh, TA:) and signifies Distance, or width, between the teeth; (K;) as also فلج: (TA:) or, between the medial and lateral incisors, (T, S, O,) when natural; and فلج, distance, or width, between those teeth when it is the effect of art. (T.) فلج in all the teeth is disapproved, and not at all beautiful; but it is esteemed goodly when only between the two middle teeth. (TA.) — Also Distance, or width, between the feet, (Lth, O, K, TA,) in the posterior direction: (O, TA:) or, between the shanks; like فلج: (ISd, TA:) or crookedness, or curvature, [or a boning outwards,] of the arms. (TA. [See افلج.]) And The turning over of the foot upon the outer side, and displacement of the heel; in a neuter sense. (L.) — Also, (S, K,) and, accord. to the S, فلج, but this is a mistake, (IB, K,) A river: (A'Obeyd, TA:) or a small river: (S, O, K:) a rivulet, or streamlet; syn. جدون: (A:) or a running spring of water: or running water: (R, TA:) or a large well: (Ibn-Kunáseh, TA:) pl. أفلاج (S, O) and فلجات (R, TA) [or فلجان, for] signifies rivulets, streamlets, or small channels, for the irrigation of seed-produce: and فلج, with two dammehs, signifies a rivulet, streamlet, or small channel, for irrigation, running to every part of a garden. (L.) — فلج is also sometimes used as an epithet: one says ماء فلج meaning Running water: and عين فلج a running spring of water. (L.) — And الفلج signifies The daybreak. (TA.)

افلج [part. n. of فلج]: see an ex. voce افلج.

فلج: see فلج, last sentence but two. — It is also a pl. of فلج [q. v. voce فلجة].

فلجة: see فلجة.

فلجة: see فلج.

فلجات Fields, or lands, sown, or for sowing. (TA. [See also فلجة, in art. فلج.]) — See also فلج, last sentence but two.

فلج, [thus in the L,] accord. to Sb, A sort of men: one says, الناس فلجان The people, or men, are two sorts; [for ex.,] consisting of entering and going out: [but I think it most probable that فلج and فلجان are mistranscriptions for فلج and فلجان, for] Seer says that فلج signifying “a half” and “a sort” is derived from فلج syn. with قفيز: thus he makes فلج an Arabic word. (L.) See also فلج.

فلجان, [said to be] from فلج signifying “a certain measure of capacity,” [but app. from the Pers. فنجان,] A [small porcelain or earthenware] cup out of which coffee &c. is drunk; commonly pronounced by the vulgar فنجان and فنجال [from

the Pers. پنگان and پنگال, and also called فلجانة, vulgarly فنجانة; and فلجانة: (see فنجانة: pl. فنجانين and فنجانين and فنجانين.) (TA.)

فلجانة: see the next preceding paragraph.

فلج: see the paragraph here following.

فلجة One of the oblong pieces of cloth of a tent: (TA:) or, of a [tent of the kind called] خباء: (Aṣ, S, O, K:) Aṣ says, I know not in what part it is: (TA:) فلج appears to be used for it by poetic license; or the word may be one of those pronounced with and without ة; or without ة it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ة: (M, TA:) [or] فلج signifies a single oblong piece of a بجاد [q. v.]; and its pl. is فلج: (L and TA in art. بجد:) and [in like manner] فلجة signifies a piece of a بجاد. (TA in the present art.) — See also فلجة, with ح.

فلوج A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase هو فلوج, expl. above. (TA.)

فلوجة Land that is put into a right, or proper, state for sowing; (S, O, K;) good, clear, land prepared for sowing: (TA:) pl. فللاج. (S, O, K.) And [hence, app.,] Any one town, or village, of the Sawad: (O, K:*) pl. as above. (O.)

رجل فالج في حجتته A man who succeeds, or overcomes, in his argument, plea, allegation, or the like; as also فلج. (TA.) And السهم الفالج The arrow that is successful: (S, O, K:) the winning arrow in the game called الميسر: or it may mean the arrow that is successful in a contest at archery. (TA.) — See also فلج, in four places. — فالج (S, O, L, K) and فلج (L) also signify A large, or bulky, camel, with two humps, that is brought from Es-Sind for the purpose of covering: (S, O, K:*) or a camel with two humps, between the Bukhtee (البختي) and the Arabian: so called because his hump is divided in halves, or because his two humps have different inclinations: (L:) pl. of the former فوالج. (S, M, K; all in art. صر.) — And الفالج signifies [Palsy, or paralysis, whether partial or general; hemiplegia or paraplegia:] a disease arising from a flaccidity in one of the lateral halves of the body; (A;) or a flaccidity in one of the lateral halves of the body, (K, TA,) arising suddenly, (TA,) occasioned by an efflux of a phlegmatic humour, and causing the passages of the spirit to become obstructed; (K, TA;) this being its first effect; it deprives the patient of his senses and his motion; and is sometimes in one member: (TA:) or a flatus (ريح, S, O, L, TA) which attacks a man, and deprives him [of the use] of one lateral half of the body; (thus in the L, and the like is said in the 'Eyn; TA;) whence it is thus called:

as others relate it, it is فَلَجَات, with ج. (AḤn, L.)

فَلَجٌ (S, A, Mgh, L, Mṣb, K, &c.) and فَلَاحٌ (S, L, K) the latter a contraction of the former, (L.) Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, (S, A, Mgh, L, Mṣb, K,) or of that whereby one becomes in a happy and good state. (L.) And Safety, or security. (S, L, K.) And Continuance, or permanence, in a good, or prosperous, state, (A, L, K,) and in the enjoyment of ease, comfort, or the blessings of life; and the continuance of good: (L:) and simply continuance, permanence, lastingness, duration, or endurance. (ISk, S, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفَلَاحُ. (TA.) حَى الفَلَاحُ, in the call to prayer, means Come ye to the means of the attainment of Paradise, and of permanence therein: (IAth, L:) or hasten to the attainment of everlasting life: (L:) or come to safety, or security: (S:) or come ye to the way of safety and prosperity: (Mṣb:) or come to the continuance of good. (L.) And you say, لَا أَفْعَلُ ذَلِكَ فَلَاحَ الدَّهْرِ, I will not do that while time lasts. (L.) A poet says,

وَلَكِنْ لَيْسَ لِلدُّنْيَا فَلَاحٌ

meaning [But there is not to the present state of existence] lastingness, or endurance. (S, L.) — Also (both words) †The [meal, or food, called] سَحُورُ [that is eaten a little before daybreak previously to commencing a day's fast]: (S, A, L, K:) so called because thereby is the continuing of the fast; (S, A;) or because of the lastingness of its utility. (L.)

فَلَاحَةٌ: see what next follows.

فَلَاحَةٌ, (thus in my copies of the S, and in the L and Mṣb,) with kesr, (Mṣb,) [agreeably with general analogy,] or فَلَاحَةٌ, with fet-ḥ, (K,) [but I think that fet-ḥ is here a mistake for kesr, because فَلَاحَةٌ deviates from general analogy, and because it is a general rule of the author of the K to omit the mention of the vowel of a word when it is fet-ḥ,] Agriculture; or the art, work, or occupation, of ploughing, tilling, or cultivating, land. (S, L, Mṣb, K.)

فَلَيْحَةٌ The pericarp (سِنْفَةٌ) of the [tree called] مَرْمَخ, when it splits: (K, TA:) also mentioned as with ج [i. e. فَلَاحَةٌ]. (TA.)

فَلَاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (S, Mṣb, K, TA:) because he cleaves (فَلَاحٌ i. e. يَفْلَحُ) the land: (TA:) [pl. فَلَاحُونَ:] coll. gen. n. فَلَاحَةٌ. (A, TA.) — And [hence, as being likened to a plougher,] A seaman, or sailor; (K, TA;) a servant of ships or boats. (TA.) — And One who lets asses, or other beasts, on hire; syn. مَكَابِر: (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) — And One who defrauds in a sale, in the manner

described in the explanation of the phrase فَلَاحٌ بِهِ. (L.)

أَفْلَحَ Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَاحٌ in his lip: fem. فَلَاحَةٌ. (L.) 'Antarah El-'Absee was surnamed الفَلَاحُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَفَّةُ (the lip) is fem.; (S, L;) or because his name is fem. (L.) [See also أَعْدَمُ.]

قَوْمٌ أَفْلَحُوا [i. q. مُفْلِحُونَ] A people prospering; successful; attaining, or acquiring, that which they desire or seek, or what is good, or that whereby they become in a happy and good state: أَفْلَحُ is a pl. of which ISd says, "I know not any sing. of it." (L.)

مَفْلَحَةٌ A cause, or means, of prosperity or success; or of the attainment, or acquisition, of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy and good state. (L, from a trad.)

القَدَمَيْنِ, and اليَدَيْنِ, and رَجُلٌ مَفْلَحٌ الشَّفَّةِ, A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L.) [See also 5 in art. فَلَاح.]

فلذ

1. فَلَذَّ, aor. -, inf. n. فَلَذُّ, He cut, or cut off. (Mṣb.) One says, فَلَذَّ لَهُ قِطْعَةً مِنَ الْمَالِ, He cut off for him a portion of the property: (T:) and فَلَذْتُ لَهُ مِنْ مَالِي, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (S, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K.) — See also the next paragraph, in two places.

2. فَلَذَّ, (T, L,) inf. n. تَفْلِيدٌ; (T, O, L, K;) as also فَلَذَّ, inf. n. فَلَذُّ; (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إِنَّ الْفَرَقَ مِنَ النَّارِ فَلَذَّ كَبِدَهُ, [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps فَلَذَّ is here a mistranscription for فَلَذَّ]; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.)

3. فَلَذَّ التَّسَاءَ, inf. n. مَفَالَذَةٌ, He bandied words, or held colloquies, with women. (O, K.) One says, فَلَذَّ فُلَانٌ ذُو مَطَارِحَةٍ وَمَفَالَذَةٍ, Such a one has a habit of bandying words, &c., with women. (K, TA.)

8. افْتَلَذَ مِنْهُ قِطْعَةً مِنَ الْمَالِ He cut off, or took, for himself, from him, a part, or portion, of the property. (T.) And افْتَلَذْتُ مِنْهُ حَقِّي I cut off, or took, for myself, from him, my right, or due. (A, TA.) And افْتَلَذْتُهُ الْمَالَ I took from him a part, or portion, of the property. (S, O, L, K.)

فَلَذٌ The liver of a camel: (S, M, O, L, K:) pl. أَفْلَادٌ [also said to be a pl. of فَلَذَةٌ, q. v.]. (S, M, O, L.)

فَلَذَةٌ A piece, or portion, of liver, (S, M, O, L, K,) cut in an oblong form, (O,) and of flesh-meat, (S, O, L, K,) and of property, (S, O, L,) and of gold, and of silver, (M, L, K,) &c.: (S, O, Mṣb:) a piece of flesh-meat cut in an oblong form: (Aṣ, T, M, L:) pl. [of mult.] فَلَذٌ (T, S, L, K) and [of pauc.] أَفْلَادٌ, (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or فَلَذٌ may be a dial. var. of فَلَذَةٌ, and so this pl. may be regular. (M, L.) — أَفْلَادُ الأَرْضِ, (M, L, K,) or أَفْلَادُ كَيْدِ الأَرْضِ, occurring in a trad., (Aṣ, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means †The buried treasures of the earth, (Aṣ, T, M, L, K,) and its riches. (L.) — And أَفْلَادُ كَيْدِ مَكَّةَ means †The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh: so called because the liver is one of the noble parts of the body. (L.) — الفَلَذَاتُ [(not to be mistaken for الأَجْسَامُ الفَلَذَاتُ) is a pl. of الفَلَذَةُ, and] signifies الأَجْسَامُ السَّبْعَةُ [i. e. †The seven material substances; namely, the four elements, (fire, air, earth, and water,) and the three products composed of these (which are minerals, vegetables, and animals)]. (MF.) [But in the copy of his work which I use, الأَجْسَادُ is erroneously put for الأَجْسَامُ.]

فَالُوذُقُ (T, S, M, O, L, K) and فَالُوذُقٌ, but, accord. to Yaḥkoob, not فَالُوذُجُ, (S, O, L,) or this is the proper form, because the ه in the original Pers. word is regularly changed into ج, (MF,) [the word being] arabicized, (T, S, O, L,) from the Pers. (M, O, L) بَالُوذَه [or فَالُوذَه or بَالُوذَه], (O,) A kind of sweet food, (M, O, L, K,) well known, (K,) prepared of the purest substance of wheat (نَبْ الحِنْطَةِ), (T, L,) or of starch, (TA in art. نَشُو) [with water and honey:] pl. فَوَالِيدُ [of which see an ex. in the next paragraph]. (A.) — Also i. q. فَوَالِيدُ, q. v. (M, L, K.)

فَوَالِيدٌ (T, M, O, L, Mṣb, K,) an arabicized word, (T, O, Mṣb,) from the Pers. فَوَالِيدُ [or فَوَالِيدُ or فَوَالِيدُ], (O,) and فَوَالِيدٌ also, (M, L, K,) Steel; i. e. purified and refined iron; or the pure part of iron; (T, M, O, L, Mṣb, K;) which is added in other iron: (M, L:) pl. فَوَالِيدٌ. (A.) One says, الصَّرْبُ بِالْفَوَالِيدِ خَيْرٌ مِنَ الصَّرْبِ فِي الْفَوَالِيدِ, [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فالود]. (A.)

فَالُوذُقُ and فَوَالِيدُ: see فَوَالِيدُ, above.

مَفْلُوذٌ A sword made of فَوَالِيدُ [i. e. steel]. (O, K.)

فلز

فَلَزٌ (Lth, IDrd, S, A, O, K, &c.) and فَلَازٌ and فَلَازٌ, (Ibn-'Abbád, O, K,) the first of which is

what is commonly known, (TA,) *White copper* (نحاس أبيض [app. a sort of bronze in which the relative quantity of the tin is unusually large] whereof are made cast cooking-pots (Lth, O, K, TA) of large size, and mortars in which substances are pounded: (TA:) or the metals; gold and silver and copper and the like: (A'Obeyd, A, O, K:*) or the substance [i. e. recrement] that is removed [or blown away] by the blacksmith's bellows from molten metals: (S, O, K:) or the dross, or recrement, of iron, (O, K,) that is removed [or blown away] by the blacksmith's bellows: (O:) or stones: (O, K:) its primary meaning is [said to be] *hardness, and ruggedness.* (IDrd, O.) الفلزات [pl. of الفلز (not to be mistaken for الفلزات)] signifies *The seven metals; namely, gold, silver, copper, iron, lead, tin* [thus I here render الأُسْرَبُ, and *tutenag* [thus I render السَّخَارِصِيْنِي, following De Sacy and others]. (Kzw.) — And hence, as being likened to the فلز above described, (TA,) † *A strong, hard, and thick, or coarse, man.* (K, TA.) And † *A niggard:* (Ibn-'Abbád, O, K, TA:) as though he were hard iron, upon which nothing would make any impression. (TA.) — And *A thing upon which swords are tested by striking it therewith.* (Ibn-'Abbád, O, K.)

فلس

2. تَفْلِسُ (S, A, O, Mṣb, K,) inf. n. تَفْلِسُ (S, O, Mṣb, K,) *He (a judge) proclaimed him, (S, A, O, Mṣb,) or pronounced him, (O, K,) to be, or to have become, in a state of إفلاس [meaning bankruptcy, or insolvency], (S, A, O, K,) or to have become مُفلس [meaning bankrupt, or insolvent], and paraded him among the people as such.* (Mṣb.) — And [hence] one says, فَلَاسَ مِنْ كَلِّ خَيْرٍ [app. meaning *He was pronounced destitute of all good, or of all property.*] (TA.) = فَلَاسَ [It was marked with spots differing in colour from the rest, resembling فلوس, or small copper coins. (See مُفَلِّسُ.)] تَفْلِسُ اللَّوْنُ [used as a subst. properly so termed] signifies *Spots in a colour, differing therefrom in colour, resembling فلوس.* (M.)

4. افلس, [inf. n. إفلاس,] *He became مُفلس [which in the common legal acceptation means bankrupt, or insolvent]: (S:) or he had no property remaining: (O, K:) as though his دَرَاهِمُ [or pieces of silver] had become فلوس [or small copper coins], (S, O, K,) and base money; like as أُخْبِتُ signifies "his companions, or friends, became bad, wicked, or deceitful:" (S, O:) or he became in such a state that it was said he had not a فلوس [or small copper coin]; (S, O, K;) like as أَقْبِرُ signifies "he became in a state in which to be overcome, or subdued:" (S, O:) or as though he became in a state in which to be overcome, or subdued: (Mṣb:) or he became a possessor of فلوس after he had been a possessor of دَرَاهِمُ: (M, Mṣb:) but properly, [so in the Mṣb, but I would rather say secondarily, or tropically,]*

he became reduced from a state of ease, or competence, or richness, to a state of difficulty, or poverty. (Mṣb.) = افلس الرجل *He sought the man and missed his place.* (AA, O.)

فَلَسٌ [A small copper coin;] a thing well known, (M, A, K,) used in buying and selling; (Mṣb;) the forty-eighth part of a dirhem: [i. e., about half a farthing of our money:] so in Egypt: (Ibn-Faḍl-Allah, cited by Es-Suyootee in his Ḥusn el-Moḥádarah:) pl. (of pauc., S, O) أَفْلَسٌ, and (of mult., S, O) فُلُوسٌ. (S, M, O, Mṣb, K.) [The dim. of the former of these pls. is أَفْلِسٌ: see an ex. below, voce مُفَلِّسٌ. The pl. فُلُوسٌ is the common term for *Money* in Egypt and some other parts in the present day.] — [Hence, *Anything resembling a small coin:* as — *A counter of metal:* — and *A scale of a fish:* as Sgh says,] فُلُوسُ السَّمَكِ signifies *what are on the back of the fish, resembling the [coins called] فُلُوس.* (O.) — And *The seal of the جزية [or tax paid by the free non-muslim subject of a Muslim government], (T, S, K,) which was hung upon the neck, (T, S, TA,) or upon the throat.* (O, K.)

الفلس A certain idol which belonged to the tribe of Teiyi, (IDrd, M, O, K,) in the Time of Ignorance; which Alee, being sent by Moḥammad, destroyed, taking away the two swords, مَحْذَرٌ and رَسُوبٌ, that El-Ḥarīth Ibn-Abee-Shemir had given to it. (O, TA.)

فَلَاسٌ, from أَفْلَسٌ, [app. signifying *Bankruptcy* or *insolvency:* or a state of *indigence* or *destitution:* and] *lack of obtainment:* (K, TA:) and *failure of finding him whom [or that which] one seeks.* (TA.) You say, وَقَعَ فِي فَلَاسٍ شَدِيدٍ [He fell into a severe state of indigence or destitution]. (TA.) And one says, فِي حُبِّهَا فَلَاسٌ, meaning *With her love, or the love of her, is no obtainment:* and the phrase حُبِّهَا فَلَاسٌ, occurring in a verse of El-Mo'attal El-Hudhalee, or of Aboo-Kilábeh, [in which the love thus described is afterwards termed حُبُّ مُفَلِّسٌ, so that فَلَاسٌ is here used for مُفَلِّسٌ, or the phrase is elliptical,] *Her love, or the love of her, is such that nothing is obtained from it.* (O.)

فَلَاسٌ A seller of فلوس, pl. of فَلَاسٌ. (M, O, K.)

أَفْلِسٌ: see فَلَاسٌ and مُفَلِّسٌ.

مُفَلِّسٌ act. part. n. of 4 [q. v.]: pl., (Mṣb,) or quasi-pl. n., (A,) مُفَلِّسٌ; (A, Mṣb;) like as مُفَطِّرٌ is of مُفَطِّرٌ, [and مُبَايِسٌ of مُبَايِسٌ;] or pl. of مُفَلِّسٌ [which signifies the same as مُفَلِّسٌ but in an intensive degree]. (A, TA.) [The dim. is مُفَلِّسٌ.] You say, فَلَانَ مُفَلِّسٌ مَا لَهُ إِلَّا, [Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) — See also فَلَاسٌ.

مُفَلِّسٌ Proclaimed [or pronounced] by the judge

to be in a state of إفلاس. (A.) [See 2.] = Also, (Mgh,) or مُفَلِّسُ اللَّوْنِ, (O, K,) A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فُلُوس [or small copper coins]. (Mgh, O, K.)

مُفَلِّسٌ: see مِفْلَاسٌ.

مِفْلَاسٌ, a pl. or quasi-pl. n.: see مُفَلِّسٌ.

مِفْلَاسٌ dim. of مُفَلِّسٌ, q. v.

فلسف

Q. 2. تَفَلَّسَ He was, or became, a فَيْلَسُوف [or philosopher]. (M.) — He affected to be a philosopher. (PU.)

فَلَسَفَةٌ, a foreign word, *Science;* (M;) [*philosophy;* or] *love of science:* from the word here following. (O and K in art. سَوَف.)

فَيْلَسُوفٌ A man of science; (M;) [*a philosopher;*] a word meaning in Greek a lover of science. (O and K in art. سَوَف.)

فلطح

Q. 1. فَلَطَحَ He expanded, and made broad, or wide, a round cake of bread; (K, TA;) as also فَرَطَحَ; both mentioned by Abu-l-Faraj: [see art. فَرَطَحَ: both are app. correct; but the former seems to be the more approved:] and he made broad, or wide, anything. (TA.)

فَلَطَاحٌ: see the following paragraph.

مُفَلِّطَحٌ A cake of bread [expanded, and made broad, or] wide: (IAḡr, TA:) and a thing [of any kind (see the verb)] having breadth and width. (TA.) حَسَكَةٌ مُفَلِّطَحَةٌ occurs in a trad. [meaning *A broad, or wide, head of a thistle or the like.*] (TA.) And رَأْسٌ مُفَلِّطَحٌ means *A broad, or wide, head;* as also فَلَطَاحٌ. (K.) — إِذَا ضَنُّوا عَلَيْهِ بِالْمُفَلِّطَحَةِ, occurring in a trad., is expl. by El-Khattábee as meaning [*If they be niggardly, to him, of*] the expanded cake of bread: and it is also expl. as meaning the dirhems [or money]: (TA:) or the phrase [accord. to one relation] is إِذَا ضَنُّوا عَلَيْكَ بِالْمُفَلِّطَحَةِ, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. فَلَطَحَ.)

فلح

1. فَلَغَهُ (S, K,) aor. -, (K,) inf. n. فَلَغٌ (S,) *He clave, split, or rent, it, (S, K,) i. e., a thing; (S;) or it signifies, or signifies also, (accord. to different copies of the K,) he cut it, (K,) with a sword, &c.; and he broke, or crushed, it; like as one does the hump of a camel, with a knife:* (TA:) and one says also فَلَغَهُ, (S, K,) inf. n. تَفْلِغٌ; (S;) meaning the same; (K;) or this has an intensive signification. (O, TA.) — And فَلَغْتُهُ [also] signifies *I made it apparent, or manifest; or exposed it to view.* (Sh, TA.)

2: see the preceding paragraph.

5: see the paragraph next following, in three places.

7. انفلح (S, K) and [in an intensive sense] فُلِحَ (K) *It became cleft, split, or rent; &c.* (S, K.) One says, انفلحت البيضة, and [in an intensive sense] فُلِحَت, *The egg became cleft, split, or cracked asunder.* (IF, O.) And فُلِحَت فُلِحَت *His foot became cleft in several, or many, places; or cracked, or chapped; syn. تَشَقَّقَت.* (S.)

فُلِحَ and فُلِحَ *A fissure, or crack, in the foot,* (S, O, K,) &c.: (K:) pl. فُلُوح; (S, O, K;) like فُلُوح and فُلُوح. (O.)

فُلِحَ: see what next precedes.

فُلِعَة *A piece of the hump of a camel:* (O, K, TA:) pl. فُلِع. (TA.) — نَعَنَ اللَّهُ فُلِعَتَهَا (S, O, K) is a foul phrase, (S,) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, فُلِعَ اللَّهُ فُلِعَتَهَا, meaning [*May God remove far from all that is good*] *her rima vulvæ; or what is cleft, or cracked, or chapped, of her heel:* or, as Kr says, فُلِعَتَهَا, app. meaning فُرَجَهَا [*her vulva*]; for فُلِعَة, [thus] مُسْرَكَة, means the فُرَج. (TA.)

فُلِعَة: see what next precedes.

فُلُوع *A very sharp sword; one that cuts much:* pl. فُلُوع. (K. [See also مِفْلُوع.])

فَالِعَة *A calamity, or misfortune:* pl. فَوَالِيع. (O, K.)

مِفْلُوع *A sharp, or cutting, sword.* (TA. [See also فُلُوع.])

مَزَادَة مِفْلَعَة [*A leathern water-bag composed of several pieces of skins sewed together.* (O, K.)

فلق

1. فُلِقَهُ, aor. -, (S, Mgh, O, Mḡb, K,) inf. n. فُلِقَ, (S, Mgh, O, Mḡb,) *He split it, clave it, or divided it lengthwise;* (S, Mgh, O, Mḡb, K;) as also فُلِقَهُ, (S, *K,) inf. n. تَفْلِيقُ; (S;) or the latter has an intensive signification [or relates to a number of objects]. (O, *Mḡb.) Aleo used often to swear by saying, وَالَّذِي فُلِقَ الْحَبَّةَ وَبَرَأَ النَّسِمَةَ, [*By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul.*] (TA.) — [Hence,] فُلِقَ الصُّبْحُ, (S,) or الفجر, (TA,) said of God, (S, *TA,) *He made the dawn [to break, or] to appear.* (TA.) — فلقت النخلة [app. فَلَقَت, the part. n. being فُلِقَ, q. v.,] means *The palm-tree split, or clave, from [around, i. e. so as to disclose,] the spathe.* (TA.) — And فُلِقَ فِي الْأَرْضِ, aor. -, inf. n. فُلِقَ, *He went far into the land;* like عَلِقَ. (Ibn-Abbád, O and TA in art. غلق.) — And فُلِقَ, (K,) as

inf. n. of فُلِقَ in the phrase فُلِقَ صُوفَ الْجِلْدِ (TK,) signifies *The plucking of the wool of the hide when it has become stinking; like مَرِقَ.* (K, TA. [كالمَرِقِ, in the CK, is a mistake, for كالمَرِقِ.])

2: see above, first sentence.

4. افلق *He did, or performed, or he uttered, what was admirable, or wonderful;* (S, O, Mḡb, K, TA;) said of a man, (S, O, TA,) and (TA) of a poet, (S, *O, *Mḡb, K, TA,) in his poetry; (TA;) as also افلقت. (S, K.) [From فُلِقَ, q. v.] — And *He brought to pass that which was a calamity;* (K;) as also افلقت. (Lh, TA.) One says to a man, جِئْتَ بِعَلَقٍ فُلِقَ وَأَفْلَقْتَ i. e. *Thou hast brought to pass that which is a calamity.* (S, O, K, *) — And افلق في الأمر *He was, or became, skilled in the affair.* (TA.)

5: see 7, first sentence. [Hence] one says, قِيسُ [The egg cracked, or rather cracked in several places, but did not split apart, or did not split much]. (Az, S in art. قيس.) And of milk such as is termed رَائِب [q. v.] one says تَفْلَقَ meaning *It became disunclered, or curdled, by reason of intense sourness:* or, as heard by Az from some of the Arabs, *it, being collected in a skin, and smitten by the heat of the sun, became disunclered, or curdled, so that the milk [or curds] became separate [from the whey]:* and of such milk they loathe the drinking. (TA.) — And تفلق الصبح: see 7. — تفلق said of a boy: see Q. Q. 2. — See also 8, in two places.

7. انفلق *It became split, cleft, or cloven, or divided lengthwise; it split, clave, or clave asunder;* (S, Mgh, O, Mḡb, K;) as also انفلق; (S, Mgh, *K;) [or] the latter signifies تَشَقَّقَ [i. e. *it became split, &c., much, or in pieces, or in several or many places.*] (O, Mḡb.) The former occurs in the Kur xxvi. 63, said of the sea [as meaning *It clave asunder.*] (O.) — [Hence,] انفلق الصبح (S and K in art. عطف) and انفلق (TA in the present art.) *The dawn broke.* (TA in explanation of the latter.)

8. اتلقى *He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running; as also انفلق and انفلق.* (K.) One says, مَرَّ يَفْتَلِقُ فِي عَدْوِهِ, (S, O,) and يَفْتَلِقُ فِيهِ, (O,) *He passed along doing what was wonderful by reason of his vehemence in his running.* (S, O.) See also 4, in two places.

Q. Q. 2. تَفْلِقَ, said of a boy, *He became big, or bulky, and fat, or plump;* (O, K, TA;) as also تفلق; both mentioned in the "Nawádir." (TA.) — See also 8, in two places.

فُلِقَ, (AHeyth, TA,) or فُلِقَ, (S, O, TA,) the former said by AHeyth to be the more correct, (TA,) *A split, fissure, cleft, or longitudinal division;* syn. شَقَى: pl. فُلُوق; (S, O, TA;) and

فُلِقَ (Lh, K, TA) [or فُلِقَ?] signifies also [particularly] *a fissure, or cleft,* (شَقَى) *in a mountain;* (Lh, K, TA;) and so فُلِقَ: (K, TA:) and *a gap* [app. meaning *gap, or ravine, or pass.*] (TA.) One says, مَرَزَتْ بِحَرَّةٍ فِيهَا فُلُوقٌ, meaning شَقُوق [i. e. *I passed by a stony tract such as is termed حَرَّة in which were fissures, or clefts.*] (S, O.) And فُلِقَ فِي رِجْلِهِ فُلُوقٌ i. e. شَقُوق [In his foot, or leg, are fissures or clefts]. (Ag, S, O, *K.) And كَلِمَتِي مِنْ فُلِقٍ فِيهِ (Lh, S, O, K) and فُلِقَ فِيهِ, (Lh, S, K,) the former of which is the more known, (TA,) meaning مِنْ شَقِهِ [He spoke to me from out the fissure of his mouth, i. e., with his lips, not by means of a spokesman]. (K.) And ضَرَبَهُ عَلَى فُلِقِ رَأْسِهِ *He struck him on the place where his hair was separated, the middle of his head.* (TA.) — See also فُلِقَ. — And see the paragraph here following, last quarter.

فُلِقَ: see the next preceding paragraph. — فُلِقَة, in two places. — Also *A rod, or branch, that is split in two,* (S, O, K,) [i. e., in halves,] and of which are then made two bows, each whereof is termed فُلِق; (S, O,) [or] each half (كُلُّ شَيْءٍ [in the CK شَيْءٍ]) of what is thus split is termed فُلِق; (K, TA:) and thus is termed a bow that is made of the half of a branch, (K, TA,) the branch being split in two; and it is also termed قَوْسٌ فُلِق, the latter word being thus used as an epithet, on the authority of Lh: or, as AHn says, the bow termed فُلِق is one of which the wood whereof it has been made has been previously split in two, or three, pieces: and he also says that قَوْسٌ فُلِقِي [app. for قَوْسٌ فُلِقِي] signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also شَرِيح, in two places: and see فُرُوع.] — Also *A wonderful thing or affair or case;* (S, O, Mḡb, K;) as also فُلِقِي, (K,) and فُلِقِي, (TA,) and فُلِقِيَّة, (O, *TA,) of which last an ex. occurs in the prov.,

يَا عَجَبِي لِهَذِهِ الْفُلِقِيَّةِ *
هَلْ تَغْلِبَنَّ الْقَوْبَاءَ الرِّيقَةَ *

[O my wonder at this wonderful thing! Does the ringworm indeed overcome the spittle?]: AA says, the meaning is, that he was in wonder at the alteration of usual occurrences; for the spittle usually dispels the ringworm, so he spat upon his ringworm, but it did not become healed: القوباء is made an agent; and الريقة, an objective complement. (O, TA.) — And *A calamity, or misfortune;* (S, O, K;) as also فُلِقَة, (K, TA, accord. to the CK فُلِقَ,) and فُلِقِي, (O, K,) and فُلِقِيَّة, (S, O, K,) and فُلِقِي, (K, TA) or فُلِقِي, (TA,) and فُلِقِي, (O and CK,) and يَا لِفُلِقِيَّةِ. (IDrd, O, K.) The Arabs say, فُلِقِيَّةٌ *O [come with succour] to the calamity.* (S, O.) And جَاءَ بِعَلَقٍ فُلِقَ, (S, O, K,) imperfectly decl., (S, O,) i. e. [He brought to pass] that which was

a calamity: (S, O, K:) and **بُعَلَّتْ فُلْتِي**: (O, K:) or this means a very wonderful thing. (TA.)

فُلْتِي: see **فُلْتِي**, first sentence, in two places. — Also The daybreak, or dawn; (S, O, K:) as also **فُلْتِي**, mentioned by Z and others; (TA;) and thus the former has been expl. as signifying in the Kur cxiii. 1: (S, O, TA:) or what has broken (انفلق) of the **عَمُود** of the dawn; (Fr. K, TA;) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] **عَمُود**: (TA:) or [simply] the light of daybreak or dawn: (Mṣb, K:*) or the appearing of the daybreak or dawn: (Zj, TA:) and **فُلْتِي الصُّبْحِ** signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, **فَرَقِي الصُّبْحِ هُوَ أَتَيْنُ مِنْ فُلْتِي الصُّبْحِ** and **فَرَقِي الصُّبْحِ** [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — And [hence,] The plain appearing of the truth after its having been dubious. (TA.) = Also A low, or depressed, place of the earth, between two hills, or elevated grounds; (Aṣ, S, O, K:) as also **فُلْتِي**, (S, O, K,) and **فُلْتِي**, (K,) which last is said by Abou-Kheyreh, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the **فُلْتِي** is of hard, or hard and level, ground; (TA;) and the pl. of **فُلْتِي** is **فُلْتَان** (S, K, TA) and **أَفْلَاتِق** also: (TA:) or **فُلْتِي**, (K,) or **فُلْتِي**, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA;) and the pl. of the latter word is **فُلْتَان**, like as **حُجْرَان** is pl. of **حَاجِر**. (TA.)

= And **الْفُلْتِي** signifies Hell; syn. **جَهَنَّمَ**: (K:) or a certain well (**جُبٌّ**) therein. (Es-Suddee, O, K.) = And The whole creation; all the beings, or things, that are created. (Zj, S, O, K.) This, accord. to some, is the meaning in the Kur cxiii. 1. (S, O.) = And What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) **يَا أَبْنُ شَارِبِ الْغَلْتِي** [O son of the drinker of what remains &c.]. (K, TA.) — And The milk that is in a dissundered, or curdled, state, by reason of sourness; as also **مُتَفَلَّقِي**. (K.) = And The مقطرة of the keeper of a prison; (S, O, K:*) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, **بَاتَ فُلَانٌ فِي الشَّقِي وَالْفَلْتِي مِنَ الشَّقِي إِلَى الْغَلْتِي** i. e. [Such a one passed the night] in fear and the مقطرة [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also **فُلْتِي**.

فُلْتِي, last sentence. — **بُعَلَّتْ فُلْتِي**: and **بُعَلَّتْ فُلْتِي**: see **فُلْتِي**, last sentence.

الْفُلْتِي A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle

of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K:*) [In some copies of the latter it is figured, but somewhat differently in different copies.] — See also **فُلْتِي**.

فُلْتِي A piece [properly that has been split off] (Mgh, Mṣb, KL) of a thing; as also **فُلْتِي**: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] **جَفْنَةٌ**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطِنِي فُلْتِي الْجَفْنَةِ** [Give thou to me the half of the bowl, perhaps meaning, of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of **فُلْتِي** is **فُلْتِي**: (Mgh, TA:*) and **فُلَاتِق** is app. a pl., like **أَفْلَاتِق**, (and perhaps **فُلُوق**, mentioned voce **فُلَاتِق**), and **فُلَاتِق** a quasi-pl. n., of **فُلْتِي**, all agreeably with analogy; whence] one says, **صَارَ أَفْلَاتِقًا**, and **فُلَاتِقًا**, meaning **أَفْلَاتِقًا**, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA.) [See also **فُلَاتِق** and **فُلَاتِق** below.] = See also **فُلْتِي**, last quarter.

فُلْتِي [signifies, in the present day, A thick staff, to the ends of which are attached the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinaded; and it is also called **فُلْتِي**: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الْفُلْتِي** signifies **الْحَسْبِيَّة**; as also **الْفُلْتِي**].

فُلْتِي, or **فُلْتِي**: see **فُلْتِي**, last quarter.

فُلْتِي الضَّرَّة A ewe, or she-goat, (**شَاةٌ**) wide, or ample, in the udder. (Ibn-'Abbád, O, K.)

فُلْتَان A sheer, or an unmixed, lie. (IAṣr, O, K.) [It is also a pl.: see **فُلْتِي**, in two places.]

فُلَاتِق: see **فُلْتِي**, in two places. — Also, (O, K,) and **فُلُوق**, (thus in the O,) or **فُلُوق**, like **فُلُوق**, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K:*) [or **فُلَاتِق** may be here a quasi-pl. n. of **فُلْتِي** (q. v. voce **فُلْتِي**), so that the meaning may be, that has become cleft portions of curd; and **فُلُوق** may also mean thus as a pl. of **فُلْتِي**. See also the next paragraph.]

فُلَاتِق: see **فُلْتِي**, in two places. — Also The state of milk's becoming thick and sour, so that it curdles, or becomes dissundered: (IAṣr, K, TA:) [or it may be here a pl. of **فُلْتِي** (q. v. voce **فُلْتِي**), for in a verse cited by IAṣr the milk in this case is termed **ذُو فُلَاتِقِي**, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is **فُلُوق**, for this I think very questionable. See also the next preceding paragraph.]

فُلَاتِق: see **فُلَاتِق**.

فُلَيْتِي: see **فُلْتِي**, former half. — Also The depressed place in the **جِرَان** [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] **عَلْبَاوَان**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الْفُلَيْتِي** also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] **نُغْص** of the shoulder-blade: it is the vein of the **وَاهِنَة**; and is [also] called **الجَائِف** [q. v., and see also **الْوَرِيد**]. (O.) And A certain vein that swells up in the neck. (K.) = See, again, **فُلْتِي**, in two places.

فُلَاتِقَة A piece of baked brick: (Lh, K:) pl. **فُلَاتِق**. (So in copies of the K. [Probably a mistranscription for **فُلَاتِق**, which, if correct, is properly a coll. gen. n.]

فُلَيْتِي: see **فُلْتِي**, in three places. = Also A quantity collected together, (**فُلَيْتِي**, K, TA, in the O without any point to the first letter,) or a small quantity, (**فُلَيْتِي**, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA.) = And A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Ḥarbee; (O;) or a pottage (**قِدْرٌ**) that is cooked, and into which fragments (**فُلْتِي**, i. e. **كِسْر**) of bread are crumbled: (TA:) but accord. to AA, it is called **فُرَيْقَة** only. (O, TA.)

فُلُوق: see **فُلْتِي**.

فُلَاتِق Splitting, cleaving, or dividing lengthwise.

(TA.) **فَالِقِ الْحَبِّ وَالْتَوِي**, (O, K:*) in the Kur [vi. 95], (O,) means The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]: or, as some say, the Creator thereof. (O, K:*) And hence the saying of 'Aisheh, **إِنَّ الْبُكَاءَ فَالِقُ كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the Kur [vi. 96], **فَالِقِ الْإِصْبَاحِ** He who causeth the dawn to break: in which instance, also, **فَالِق** has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) — **نَخْلَةٌ فَالِقِي** means A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K:*) pl. **فُلْتِي**. (TA.) — **الْفَوَالِقِي** as pl. of **الْفَالِقِي** signifies The veins that divide [so as to form ramifying veins (thus I render **العُرُوقِ الْمُتَفَلِّقَةِ**)] in the human being. (Ibn-'Abbád, O, TA.) — See also **فُلْتِي**, first sentence. — And see **فُلْتِي**, former half, in three places. — **خَلَّتِي بِفَالِقَةِ الْوَرِكَةِ**, or, as in the T, **بِفَالِقِ الْوَرِكَةِ**, [thus in the TA, but I think that **الْوَرِكَةِ** and **الْوَرِكَةِ** are evidently mistran-

scriptions, and that the right reading is **الودكاه**, with **دال**,] meaning [I left him in the low, or depressed, tract in the midst of] the sand [called *El-Wedkâ*]. (TA.)

فَيْلَقٌ An army; a military force: (S, O, K:) or a great [military force such as is termed] **كَيْبِيَّةٌ**: (Kt, Mṣb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. **فَيْلَاقٌ**. (S, K.) One says, **رَمَاهُمُ بِفَيْلَاقِي**, meaning [He assailed them] with a formidable [great] **كَيْبِيَّةٌ**. (TA.) — And A great, big, or large, man: (O, K:) occurring in this sense in a trad., as an epithet applied to Ed-Dejjâl: Kt doubted whether it were thus or **قَيْلَمٌ**; but Az affirms that both have this meaning. (O.) And one says, **بَلَى فُلَانٌ بِأَمْرَةٍ فَيْلَاقِي**, meaning [Such a one was tried, or afflicted, with a woman, or wife,] cunning, evil, and clamorous. (TA.) — See also **فَيْلَقِي**, in two places. — Also [The cocoon of a silk-worm:] the thing from which **قَرٌّ** is obtained; an arabicized word. (Mṣb voce **فَيْلَاقِي**, q. v.: mentioned also in the Mgh, in art. **فورش**.)

فَالِقَةٌ, as a subst.: see **فَلَقِي**, former half: and see also **فَالِقِي**, last sentence.

فَتَلَّهَ means *Such a one was slain with the hardest, or most violent, sort of slaughter*. (Lh, TA.) — And **مَا رَأَيْتَ سَيْرًا أَفَلَقَ مِنْ هَذَا** I have not seen a journey further in extent than this. (Lh, TA.)

مُفَلِّقٌ A poet who poetizes admirably, or wonderfully. (S, O.)

مَفْلَقَةٌ: see **فَلَقِي**, last quarter.

مُفَلِّقٌ, applied to a peach, and an apricot, and the like, that splits, or cleaves, from [around, i. e. so as to disclose,] its stone, and becomes dry: and **فُلُوقٌ**, with damm to the **ف**, and also to the **ل**, with teshdeed, signifies such as does not become dry: (Mṣb:) or **فُلَيْقِي**, (S, O, K,) with damm and [then] teshdeed, (S,) like **قَيْبِيَّةٌ**, (O, K,) signifies, applied to a peach, that splits, or cleaves, from [around] its stone: and **مُفَلِّقٌ**, such as becomes dry. (S, K.)

مُفَلَّاقٌ A man low, ignoble, or mean, and poor, or destitute: (Lth, O, K:) or one who possesses no property: pl. **مُفَالِقِي**: and to such is likened such as possesses no knowledge nor understanding of a juridical decision. (O.) And A man who does, or utters, evil, or disliked, or hateful, things. (TA.)

مَفْلُوقٌ A camel marked with the brand termed **فَلَقَةٌ** [q. v.]. (O, K.)

مُفَلِّقِي: see **فَلَقِي**, last quarter: — and see **فَالِقِي**.

فلقس

فَلَقَسٌ: see the following paragraph, latter sentence.

فَلَقَسَ One whose mother is Arab, but not his father: (Lth, O, K:) or one whose father is such as is termed **مَوْئِي** [i. e. a freedman under the patronage of his emancipator], and whose mother is Arab; (S, O, K;) thus says A'Obeyd, (S, O,) and thus Sh: (TA:) or one whose father and mother are Arabs, and whose two grandmothers are slaves; (O, K;) thus accord. to Az and AHeyth (O) and ISk, and this is [said to be] the right explanation: (TA:) or one whose father is a **مَوْئِي** [expl. above], and his mother the like, i. e. a **مَوْلَاةٌ**; (S, O, K;) thus accord. to Abu-l-Ghowth. (S, O.) — Also, (O, K,) and **فَلَقَسَ**, (K,) Niggardly, or a niggard; and vile, or ignoble. (O, K.)*

فلك

1: see the next paragraph, in two places.

2. **فَلَكٌ**, (S, O, K,) inf. n. **تَفْلِيكٌ**, (S,) said of a girl's breast, *It became round*, (S, O, K, TA,) like the **فَلَكَةٌ** [or whirl (of a spindle)], but less than is denoted by **نُهْوَدٌ** [inf. n. of **نَهَدٌ**, q. v.]; (TA;) as also **تَفَلَّكٌ**, (S, O, K,) and **أَفَلَكٌ**, (Th, O, K,) and **فَلَكٌ**. (Ibn-Abbâd, O, K.) — And **فَلَكْتُ**, (K,) inf. n. as above, (TA,) *She became round in the breast*; as also **فَلَكْتُ**. (K, TA.) [For the latter verb, the CK has **فَلَكْتُ**.] — See also **فَلَكَةٌ**, second sentence. — **التَفْلِيكُ** also signifies The pastor's making, of course hair (**هَلْبٌ**), a thing like the **فَلَكَةٌ** (AA, T, S, O, TA) of the spindle, (AA, T, TA,) and inserting it into the tongue of the young unweaned camel, (AA, T, S, O, TA,) having perforated the tongue [for that purpose], (AA, T, TA,) in order that he may not suck: (AA, T, S, O, TA:) accord. to Lth, **فَلَكْتُ الْجَدِي** signifies I put a twig around the tongue of the kid in order that it might not suck: but Az says that the right explanation of **التَفْلِيكُ** is that of AA [given above]. (TA.) [See also 4 in art. **جر**, and 4 in art. **لج**.] — And **فَلَكٌ**, inf. n. as above, *He (a man) persisted, or persevered*, (**لَجٌّ**) in an affair; (K, TA;) and so **أَفَلَكٌ**. (TA.) — And **فَلَكْتُ** *She (a bitch) desired copulation, and discharged blood from the womb*; syn. **أَجَعَلْتُ**. (O, K.)

4: see 2, first sentence: — and **فَلَكَةٌ**, second sentence: — and see also 2, last sentence but one.

5: see 2, first sentence.

فُلُوكٌ A ship: (S, O, Mṣb, K, &c. :) [also particularly applied to the ark of Noah; as in the *Kur-ân* vii. 62, &c. :] the word is generally thus only; but some say **فُلُوكٌ** also, with two dammehs; and it is held that this may be the original form; and that **فُلُوكٌ** may be a contraction, like as **عُنُقٌ** is [of **عُنُقٌ** accord. to Sb]: (MF, TA:) it is masc. and fem., (S, O, K,*) and sing. and pl., (S, O, K,) and Ibn-Abbâd says that it has **فُلُوكٌ** also for a pl.: (O:) [it is said that] it may be sing., and in this case masc.; and pl., and in this case fem.: (IB, Mṣb:) [but see what here follows:] it occurs in the *Kur-ân* in the following (and other) places:

in xxvi. 119, &c.; where it is sing. and masc.: (S, O, TA:) and in [xvi. 14 and] xxxv. 13; where it is pl. [and fem.]: (TA:) and in ii. 159; where it is fem., and may be either pl. or sing.: it seems that, when it is sing., it is regarded as meaning the **مَرْكَبُ**, and is therefore made masc.; or the **سَفِينَةٌ**, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the **فُلُوكٌ** that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the **فُلُوكٌ**, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like **الْجُنُبُ**, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among subst., such as **الطِّفْلُ** &c.; (S, O, TA;) for **فُلُوكَانِ** has been heard from the Arabs as dual of **فُلُوكٌ**, but not **جُنُبَانِ** [or the like] as dual of **جُنُبٌ** [or the like]; and they say that what has not been dualized is not a pl. [form], but [is, or may be,] a homonym, and what has been dualized [is, or may be,] a pl. [form]: (MF, TA:) Sb then says in continuation, (TA,) for **فَعَلٌ** and **فَعَلٌ** share in application to one thing [or meaning], as **العَرَبُ** and **العَرَبُ**, (S, O, K, TA,) &c.; (S, O, TA;) and as it is allowable for **فَعَلٌ** to have for its pl. **فَعَلٌ**, as in the instance of **أَسَدٌ** and **أَسَدٌ**, so too **فَعَلٌ** may have for its pl. **فَعَلٌ**. (S, O, K, TA.) **فُلَيْقِي** is a dial. var. of **فُلُوكٌ**; and Abu-d-Dardâ read, [in the *Kur* x. 23,] **إِذَا كُنْتُمْ فِي الْفُلَيْقِي** [When ye are in the ships; where others read **الْفُلُوكِ**; and where the context shows that the pl. meaning is intended]. (IJ, TA.) — [It may also be a pl. of the word next following].

الْفَلَكُ The place of the revolving of the stars; (O, K, TA;) [the celestial sphere: but generally imagined by the Arabs to be a material concave hemisphere; so that it may be termed *the vault of heaven*; or *the firmament*:] the astronomers say that it is [a term applied to every one, by itself, of] **سَبْعَ أَطْوَاقٍ** [by which they mean *surrounding spheres*], exclusive of the **سَمَاءُ** [or sky, as meaning the region of the clouds]; wherein have been set the seven stars [i. e. the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn], in every **طَوْقٍ** [or surrounding sphere] a star, some being higher than others; revolving therein: (TA:) [it is also commonly imagined that above these is an eighth sphere, called by the astronomers **فَلَكٌ** *التَّوَابِتِ* (the sphere of the fixed stars), and by others **فَلَكٌ الكُرْسِيِّ**; and above this, a ninth, called **فَلَكٌ الأَطْلَسِ** and **فَلَكٌ العَرَشِ**, and also called **الأَثِيرُ** (q. v.):] the pl. is **أَفَلَاكٌ** [a pl. of pauc.] (S, O, Mṣb, K, TA) and **فُلُوكٌ** (K, TA) and **فُلُوكٌ** may be another pl., like as **أَسَدٌ** and **خُسْبٌ** are pls. of **أَسَدٌ** and **خُسْبٌ** (S, O, TA.) [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that **أَسَدٌ** and **خُسْبٌ** are mistranscriptions for **أَسَدٌ** and **خُسْبٌ**; and therefore that for **فُلُوكٌ** (which is not mentioned as a pl. of **فَلَكٌ** in the K) we should read **فُلُوكٌ**.] And **فَلَكٌ السَّمَاءِ** signifies *The pole of*

heaven; [generally the north celestial pole;] likened to the pivot, or axis, of the mill-stone. (TA.) — Also (i. e. الفلك) *The revolving of the heaven [or celestial sphere].* (TA.) — And فلك signifies also *The circuit, and main part, of anything.* (K.) — And *Waves of the sea in a state of commotion,* (O, K, TA,) *circling,* (TA,) and *going to and fro.* (O, TA.) This, (O, TA,) or what is next mentioned, (TA,) or the place of revolving of the stars, (O,) or the pole of heaven, (TA,) is meant in a trad. where it is said of a horse smitten by the [evil] eye, that he was as though he were turning in a فلك. (O, TA.) And *Water put in motion by the wind,* (O, K, TA,) *going to and fro, in a state of commotion:* (O, TA:) mentioned by Z. (TA.) — Also *A hill, or mound, of sand, having around it a wide expanse of land:* (IAar, O, K, TA:) or فلك من الرمل signifies *rugged, round أجوبة* [app. a pl. of جوبة (though I do not find it mentioned as such), and meaning *depressed and clear places*], of the sands, like [tracts of] what are termed كذان [or soft stones resembling dry pieces of clay], hollowed out by the gazelles. (TA.) — And *Pieces of land,* (S, O, K, TA,) or of sand, (S,) *having a circular form, and elevated above what is around them,* (S, O, K, TA,) *with ruggedness and evenness;* (TA;) one whereof is termed فلكة (S, O, K, TA,) with the J quiescent; pl. فلانك (K, TA;) i. e. [this is pl. of فلكة,] like قَصَعَة and قِصَاع: (TA:) in [the book entitled] El-Ghareeb El-Muṣannaf, [by Aboo-'Amr Esh-Sheybānee, we find] فلكة and فلك, [each] بالسَّحْرِيك; [accord. to which, فلكة is a n. un., and فلك is a coll. gen. n.;] but in "the Book" of Sb, [agreeably with the K, we find] فلكة [as a sing.] and فلك [as a quasi-pl. n.], like حلقَة and حلق. (IB, TA.) — See also فلكة, in two places.

فلك A slave (AA, O) *having a buttock like the فلكة [or whirl] of a spindle* (AA, O, K) *in shape;* (AA, O;) *resembling the Zenj;* (K;) [for] the buttocks of the Zenj are round: (AA, O:) or *large in the buttocks.* (TA.) And (O, K) it is said to signify (O) *Thick, or coarse of make, in the joints:* (O, K:) and *loose in the bones;* (K;) or *weak, loose in the bones, and flaccid;* thus expl. by Ibn-'Abbād: (O:) and *having a pain in his patella* (في فلكة ركبته). (O, K.)

فلك: i. q. فلك, q. v. — And a pl. of فلك. (K, TA.)

فلكة The *whirl* of a spindle: (MA:) [this is what is meant by the saying that] the فلكة of the مغزل is well known; (K;) [and] is thus called because of its roundness: (S, O:) [it is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-pin is inserted:] also pronounced فلكة: (O, K:) the pl. [of the former] is فلك [or rather this is a quasi-pl. n.] and [that of the latter sing. is] فلك. (TA.) — And *A thing that is made round, or hemispherical,*

(فلكة, or فلك, accord. to different copies of the K,) *like the فلكة of the spindle, of coarse hair* (هلب), *then the tongue of the young unweaned camel is perforated, [and this thing is inserted into it, (see 2, and see also 4 in art. لبع)] in order that he may be prevented from sucking.* (K) [For فتخرق لسان الفصيل in the CK, I read فتخرق لسان الفصيل, as in other copies of the K and in the TA: after these words, the copies of the K have فَيُضَدُّ بِهِ, app. a mistranscription for some phrase meaning فَيُجْعَلُ فِيهِ, which is necessary to complete the explanation.] — And *An [eminence such as is termed] أكمة [formed] of one mass of stone;* (K, TA;) accord. to ISh, [of] the smaller of the [eminences termed] إكام, *compact in its head, as though this were the فلكة of a spindle, not giving growth to anything, in height of the measure of two spears or a spear and a half.* (TA.) — See also فلك, near the end, in two places. — Also *Anything circular.* (K.) — And [particularly] *The joint [or cartilaginous dish] between the two vertebræ [i. e. between any one of the vertebræ and that next to it] of the camel:* (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense and in the last two of the senses following, is فلك. (TA.) — [And *The cap of the knee;* (see فلك; فلكة الركبة) *signifying the patella:* so in the present day.] — And *The small thing [البتة] [app. the foramen cæcum, from its round form, for, though the TA adds the epithet التاشئة, which means "rising," I think that this addition may be conjectural,] upon the head of the root of the tongue.* (K.) — And *The side of the [portion of the breast called the] زور [q. v.], and the part thereof that is round, or circular.* (K. [But see بئدة; where it is said that "the فلك of the زور of a horse are six in number:" what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed دوائر, pl. of دائرة.]])

فلكة: see فلكة, first sentence.

فلكة: see فلك, near the end.

فلكي: see فلك, last sentence but one.

فلكي [Of, or relating to, the فلك as meaning the celestial sphere. — And] *One who occupies himself [as an astronomer, or astrologer] with the science of the stars.* (TA.)

فلكية [dim. of فلك, which is sometimes fem. when used as a sing. as well as when used as a pl.] *A small ship: the vulgar say فلوكة [i. e. فلوكة; whence the Italian "feluca"].* (TA.)

فلك and فلكة A girl whose breast is becoming round, (K, TA,) *like the فلكة [or whirl (of a spindle)].* (TA.) [And the former is also applied as an epithet to the breast: for] AA says that [the pl.] قوايك is applied to breasts (ثدي) that are less than such as are termed نواهد. (TA.)

فيلكون The شوبق [or baker's rolling-pin: see the latter word]: (O, K, TA: [in the CK, الشوبق is erroneously put for الشوبق:]) Az holds both of these words to be arabicized. (O.) — And (TA) *The بردي [or papyrus].* (S; and K in art. فلكن.) — And *Tar, or pitch;* syn. قار, or زفت. (K in art. فلكن.) — And *قوس فيلكون A great bow.* (TA in art. فلكن.)

أفلك One who goes round about the فلك, (IAar, O, K,) i. e. the hill, or mound, of sand that has around it a wide expanse of land. (IAar, O.)

الإفليكان Two portions of flesh which border, on each side, the نهة; (IDrd, O, K;) i. e. they are the غنْدَبَتَان [q. v.]. (IDrd, O.)

فالك: see فلك.

فلن

فلان is a substitute for the proper name of a human being, (S, Mṣb, K, TA,) i. e. of a male; (S, TA;) and in like manner فلانة (Mṣb, K, TA,) for that of a female; (TA;) each without ال: (Mṣb:) [the former may be rendered *Such a one, or Such a man;* and the latter, *Such a woman:*] and الفلان and الفلانة for other than a human being, (S, K, TA,) i. e. for a [particular] camel, (Lth, TA,) or for a [particular] beast, as in the saying, ركبْتُ الفلان [I rode such a beast, i. e. such a male beast], and حلبْتُ الفلانة [I milked such a beast]: (Mṣb, TA:) فلان has no dual nor pl.: (IB, TA:) [but] sometimes one says to a single person, masc., يَا فلان; and to two, يَا فلانين; and to a pl. number, يَا فلوان; and in the fem., يَا فلانة; &c.: (K:) [see more in art. فل:] accord. to Kh, فلان is of the measure فَعَال; and its dim. is فلين: (TA:) or, as some say, it is of the measure فَعْلَان, [originally فُلْوَان,] with و rejected, therefore its dim. is فلينان [originally فُلْوَانَان]; (T, L, TA;) like as إنسان is [said by some to be] إنسيان, of which the ي is rejected, and therefore its dim. is إنسيانان. (T, L.)

فلين: see the preceding paragraph.

فلانة and الفلانة: see فلان, in three places.

فلاني the rel. n. of فلان: it is rendered indeterminate by the affix ي; and by means of the article ال, it becomes determinate; therefore you say فلان الفلاني [meaning *Such a one, the person named in relation to such a one*]. (TA.)

فلانين: see فلان, near the end.

فلند

فلند and فلندة A boy, or youth, compact in make (حادر), fat, that has nearly attained to puberty; as also فلندور and فلندة: (K:) or فلند [i. e. فلند or فلندة] signifies a fat boy or

youth, that has nearly attained to puberty; thus expl. by AA: [and so فوهده is expl. by him: and فرهد and فرهد are similarly expl.:] or, as some say, a plump boy or youth: and accord. to Kr, a boy that fills the cradle. (TA.)

فلهود: } see the preceding paragraph.
مفلهود:

فلو

1. فلاة (M, K,) first pers. فلوته (S, M, Mgh,) aor. 2, (TA,) inf. n. فلو (M, K, TA,) with fet-h, and فلاة accord. to the M, or فلاة accord. to the K, (TA.) He withdrew him from sucking; namely, a colt, (M, K,) and a young ass, (M,) and a child; (M, K;) as also افلاه, and افتلاه: (M, K:*) or he weaned, or ab lactated, him, as also افلاه, and افتلاه: (K:) or فلاة عن امه and افتلاه signify thus; relating to a colt and a young ass: (S: [and in a similar manner both are expl. in the T, on the authority of ISk:]) or فلاة (M,) or فلاة عن امه, relating to a colt and a young ass, (T,) signifies thus; (T, M;) but افتلاه (M,) or افتلاه لنفسه (T,) signifies he took him for himself [app. from his mother]: (T, M:) or فلوته and افلته signify I separated him from his mother; namely, a colt: and فليت is said of a filly [meaning she was separated &c.]. (Mgh.) [Hence,] the فلاة [q. v.] is [said to be] thus called فليت عن كل خير [Because it is as though it were weaned, and removed, from everything good]. (M.) — And فلوته I reared him, or brought him up; [namely, a youth, or boy;] as also افتلته: a poet says,

- وليس يهلك منا سيد أبدا
- إلا افتلنا غلاما سيدا فينا

[And a chief of us does not ever perish but we rear a youth to be a chief among us]. (S.) — فليتته (M, K,) first pers. فلوته and فليتته (T, S,) inf. n. فلو and فلى (M in this art. and in art. فلى,) He struck (S, M, K) him, (K,) or his head, (S, M,) with the sword: (S, M, K:) or he struck, or cut, it, i. e. one's head, with the sword. (T* and M in art. فلى.) — And فلوته I entered amid the breaks, or interspaces, of the people; like فليته (T, TA.) — فلاة as intrans., said of a man, He journeyed, or went forth to journey. (IAar, T, K.) — And He became intelligent after being ignorant. (IAar, T, K.)

4: see 1, first sentence, in three places. — افلت said of a mare, (M, K,) and of a she-ass, (M,) means She was one whose colt had attained to the age for his being weaned. (M, K.) And the phrase قد افلن امهارة, ending a verse of 'Adee Ibn-Zeyd, and referring to wild animals, means, as expl. by AHn, that had become in the state in which their young ones were full-grown and in no need of their mothers. (M.) — افلى القوم (IAar, T, K.)

The people, or party, came to the فلاة [or desert, &c.]: (S, K:*) or, as Z says, entered it; which is nearly the same as the former explanation. (TA.)

8: see 1, in six places: — and see also art. فلى.

فلاة [a coll. gen. n.]: see فلاة.

يا فلاة and يا فل: see فل, in art. فل.

فلو: see فلو.

فلاة A [desert such as is termed] قفر; (M, K;) so called for a reason mentioned above, in the first paragraph, q. v.; (M;) or [such as is called] مفارة; (T, S, K;) in which is no water; or, in the fewer cases, in which there is an interval of two days with a portion of the day preceding them and of the day following them between the waterings of camels and of one day between the waterings of asses and of sheep or goats (للابل ربع وللحمير) (M, K:) or a land in which is no water: (Mgh:) or a wide [desert such as is termed] صحراء: (M, K:) pl. فلووات, (T, S, M, K,) a pl. of pauc., (TA,) and فلاة (T, S, M, Mgh, K,) [or rather this is a coll. gen. n. of which فلاة is the n. un.,] and فلى (M, K,) or this is pl. of فلاة, (S,) and [so are] فلى (M, K) and فلو [which is the original of فلى and فلى], (CK,) is [likewise] pl. of فلاة. (S, M, Mgh, K:*) — افلاة A man of the desert: or one who travels in the desert or deserts. — And ابن الفلاة The حرياء [or male chameleon]. (T in art. بنى.)

فلاة, mentioned in the paragraph here following as a pl. of فلو, signifies also Bones. (TA.)

فلو (S, M, Mgh, Mgh, K) and فلو (M, K) and فلو (S, M, Mgh, K) A colt, (S, Mgh,) because he is weaned; (S;) or a colt, and a young ass, (M, Mgh, K,) when weaned, (M, K,) or separated from his mother: (Mgh:) or when a year old; (K;) or فلو signifies also a colt that is a year old: (M: [see فارج:]) and a light, or an active, ass: (IAar, TA voce يعفور:) and sometimes (S) the female is called فلوته: (S, Mgh:) the pl. is افلاة (S, M, Mgh, Mgh, K,) like افلاة as pl. of حبر, (S, Mgh, Mgh,) and like احبار as pl. of حبر, (TA,) and also افلاوى (S, K,) and فلو, mentioned by Fr, (M, TA,) and فلاة is mentioned as a pl. of فلو signifying a colt by Aboo-Alee El-Kalee. (TA.)

فدوية فلوته are epithets applied to a woman [each signifying Of, or belonging to, the فلاة, or desert]. (TA.)

فلاة مفلية and مفلة A mare having a فلو. (S, TA.)

فلى

1. فلى رأسه (M, Mgh, K,) and فلى رأسه (Mgh,) فلى رأسه (M, Mgh;) and فلى رأسه (aor. 2,) inf. n. فلى; (M, Mgh;) and فلى رأسه (TA.)

also; (K; [but not in my copy of the TA;]) He searched his head, (M, Mgh, K,) and his clothes, (Mgh,) for lice: (M, Mgh, K:) [and it appears from an explanation below (see 8) that فلى رأسه perhaps signifies the same:] or one says, فليت رأسه من القمل [I searched his head for lice]: (S:) or فليت رأسى, aor. as above, and so the inf. n., signifies I cleared my head of lice. (Mgh.) [See also الفلاة, below.] In the saying of 'Amr Ibn-Maadee-kerib,

- ترأه كالثغام يغفل مسكا
- يسو الفليات إذا فليتني

[Thou seest it (meaning the white hair intermixing with black) like the thagham (the plant so called) inserted in mush, grieving the lousing women when they louse me], فليتني is for فليتني (T, S,) the two ن being deemed difficult of utterance; (T;) as Akh says, he has rejected the latter ن because it is merely a preservative to the verb [lest its affix should be supposed to form an essential part of it], whereas the former ن may not be rejected, because it is the pronoun of the verb. (S.) — [Hence,] فلى الشعر (ISk, T, S, K,) aor. and inf. n. as above, (TA,) †He considered, and endeavoured to understand, the poetry, and elicited its meanings, (ISk, T, S, K, TA,) and what was strange of it: (ISk, S, TA:) or, accord. to the A, he investigated the meanings of the poetry: one says, افل هذا البيت فإنه صعب †[Investigate thou the meaning of this verse, for it is difficult]. (TA.) [Freytag has mentioned فلاة, in art. فلو, as signifying "Disquisition," and as followed by عن; from the Deewán of the Hudhalees.] And فلى الأمر †He considered, or examined, the various modes of the affair, or case, endeavouring to obtain a clear knowledge of them, and looked to its result. (T, TA.) And فليت القوم بعيني †[I examined the people, or party, with my eye, in order to know them]: and فليت خبرهم †[I examined their state, or case, in order to know it]. (TA.) And فلاة فى عقله (T, M, K, TA,) aor. as above, (T, TA,) and so the inf. n., (M, TA,) †He looked, or examined, to see what was his intelligence: (T, TA:) or he tried, or tested, him, in respect of his intelligence. (M, K, TA.) — فليت القوم I entered amid the breaks, or interspaces, of the people; (T, TA;*) as also فلوته; (T;) and so افليتهم. (TA.) And فلى المفارة He passed through the مفارة [i. e. desert, or waterless desert]. (TA.) — فلاة بالسيف (K, TA,) inf. n. فلى (TA,) signifies the same as فلاة, aor. يفلوه (K, TA,) inf. n. فلو. (TA.) See the latter verb in art. فلو. — افلى i. q. انقطع [It, or he, was cut, or cut off, &c.]. (IAar, T, K.)

2: see the first sentence above.

4: see 1, near the end of the paragraph.

5. فلى He applied himself, as to a task, to the act of searching his head for lice. (T, M, TA.)

6. ثغالت الحمر *The asses scratched, scraped, or rubbed, one another*; as though they were lousing one another. (M, TA.) — See also 10.

8. يفتنون الفلاة (T,) or النكان (K,*), † They depasture the herbage (T, K,*), of the فلاة [or desert, or waterless desert, &c.], (T,) or of the place, (K,) and seek for the portions of herbage that are beginning to dry up therein; like as [is done when] the head is searched for lice (كما يفتنى الرأس or كما يفتنى الرأس accord. to two transcripts from the T). (T in arts. فلو and فلى of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فلو, to which it does not belong.]

10. استغلى رأسه, and تغالى (S, K,) i. e. تغالى هو [not تغالى رأسه], (S,) He desired that his head might be searched for lice. (S, K.) — And استغلاه He exposed himself to have his head struck and cut with the sword: (M, TA.) a poet says,

- أما ترانى رابط الجنان
- ألقبه بالسيف إذا استغلاى

[Dost thou not see me to be strong of heart? I will strike and cut his head with the sword when he exposes himself to be so struck &c.]

فلية, mentioned in this art. by Freytag, with فلالى as its pl., is taken by him from a mistranscription in the CK in art. فل: see فلية in that art.]

فلاة الشعر, like كساء [in measure], means فلاة, evidently, I think, فلاة الشعر, or the first word may be a mistranscription for فلى, i. e. اخذك ما فلى [lit. Thy taking what is in it, in which "it" refers to the شعر: app. a euphemism for the taking of lice from the hair: if so, it may be an inf. n., like فلى; (see 1, first sentence;)] or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)

فلاية [The act of searching the head for lice;] the subst. from فلى رأسه signifying "he searched his head for lice." (Lth,* T,* K.) [See also the next preceding paragraph.]

and فاليات [فالية] act. part. n. of 1: fem. فالية [are pls. of فالية and] signify Women who search the head for lice. (T, TA.) See an ex. of the former pl. in the verse cited in the first paragraph. — فالية الافاعى (in which the former word is a pl. [in meaning], M, TA) signifies [lit. The lousers of the vipers; meaning,] accord. to the A, certain species of the kind [of beetles] called خنافس [pl. of خنفساء, speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خنفساء, speckled (M, K) with [the colour termed] صحمه, which is found at the holes [of serpents &c.], and is the mistress of scorpions and serpents; so that when it comes forth from a hole [thereof], it makes known their existence [therein]: (K:) or certain small things like خنافس, speckled; which are familiar with scorpions and serpents; so that when

they are seen in the hole [thereof] it is known that behind them are scorpions and serpents: (T:) or certain insects (دواب) that are found at the holes of the [lizards called] ضباب [pl. of صب]; so that when they come forth, it is known that the صب is coming forth inevitably. (M.) Hence one says, اتكمر فالية الافاعى (IAqr, T, M, K,*), meaning † The beginning of evil to be looked for [has come to you], (IAqr, T,) or the beginnings of evil [have come to you]; (K;) which is a prov. (IAqr, T.) — And [hence] ابن الفوالى means The حمان i. e. the serpent [so called]. (T in art. بنى.)

فالية [fem. of فالى, q. v. — And also] A knife. (T.)

فم The mouth: (MA, KL, &c.): it is originally فمه (S, K, and Mgb in art. فوه), with two fet-hahs, (Mgb in that art.,) or فوه; (so in some copies of the S;) the ه being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] فويه and [in the latter case] افواه, and not افماء [in some of the copies of the S not افمام]: but when you form the rel. n., you say فمى; and, if you will, فموى, combining the substitute and the letter for which it is substituted, like as they say in the dual فموان; this being held to be allowable because of there being therein another letter rejected, i. e. the ه, as though they made the م in this case to be a substitute for the ه, not for the و; (S, TA;) and one says also فممان, which, like فموان, is anomalous; (IAqr, K in art. فوه;) but one says فمان also, as well as فموان: (Mgb in art. فوه:) it has three forms, فم, فم, and فم: (S, K, TA:) and some decline it doubly; saying in the nom. case فم, accus. فمًا, and gen. فم; (S, TA;) like امم and امم, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ي, one says فمى and فمى; but when to [a pronoun] other than the ي, it is declined with the letters و and ا and ي, so that one says فوه and فاه and فيه; but one also says فمه: (Mgb. in art. فوه:) and sometimes the م is musheddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Moḥammad Ibn-Dhu-eyb El-'Ománeeh El-Fukeymee, the rájiz, (TA in this art. and in art. طسر,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El-Azeez, (TA in art. طسر.)

- يَا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فَمِي
- حَتَّى يَعُودَ الْمَلِكُ فِي أُسْطِيهِ

(S, TA) or أُسْطِيهِ i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. طسر, and

TA in art. طسر;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said † من فميه, with fet-h to the ف: (S, TA:) the pl. of فم, with teshdeed, is افمام; and its dim. is فمى, mentioned by Lh. (TA.) MF says that many of the expositors of the Tes-heel have collected the dial. vars. of this word, compounded and un-compounded, and they have exceeded twenty; that with fet-h, they say, being the most common and the most chaste. (TA.) [See more in art. فوه.] — [Hence,] الفم is metonymically applied to † The teeth. (Ham p. 242.) — [Hence also,] فم الحوت † The star [α] in the mouth of Piscis Australis. (Kzw &c.: see art. حوت.) And فم الفرس † The star [ε] upon the lip of Pegasus. (Kzw.) — [And فم الرحم † The mouth of the womb.] — And فم النهر † The mouth of the river. (MA.) — And [hence likewise,] فم is also used as meaning † Branch; opposed to است meaning "root." (TA in art. فم; in which see است, last quarter.) — فم من الدهب means The quantity that is used at one time, of tan; (Fr, K,* TA;) like نفس منه. (Fr, TA.)

فموى and فمى: see the preceding paragraph, near the beginning.

فم a dial. var. of the conjunction ثم [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, رأيت عمراً فم زيداً and ثم زيداً, both meaning the same [i. e. I saw 'Amr: then Zeyd]: (TA:) and in like manner one says فمت and فمت, meaning ثمت and ثمت. (M and TA voce ثم.)

فم and فم: see the first paragraph, latter half.

فن فن (M,) or فن الإبل (T, S,) aor. ف, (T, M,) inf. n. فن, (T, S, M, K,) He drove away (T, S, M, K*) him, (M,) or the camels. (T, S.) — And [فته also signifies He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him; for] one of the significations of الفن is المظلل. (T, K.) — And فته, aor. ف, (M,) inf. n. فن, (M, K,) He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غين. (M, K.) — And He caused him to suffer difficulty, distress, or trouble; or fatigue, or weariness; syn. عناه; (M;) or the syn. of الفن is العناه [which is the subst. from عناه; and signifies difficulty, distress, or trouble]. (T, K.) — [And He, or it, adorned, or decorated, him, or it; for] الفن signifies التزيين. (K.)

2. فن الناس He made the men, or people, to consist of different sorts, or of a medley, not of

one tribe. (M, K, TA.) — **فَنَّنَ الْحَدِيثَ** *He diversified the narrative, or discourse.* (MA.) And **فَنَّنَ الْكَلَامَ** [*He diversified the speech, or language: or*] *he branched off into one mode after another [in speech]:* and so **فَنَّنَ** [alone, this verb being intrans.]. (T, TA.) And **فَنَّنَ رَأْيَهُ** *He varied his opinion, not keeping steadily to one opinion.* (T, TA.) — And [the inf. n.] **فَنْنٌ** signifies *The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَخْلِيطٌ.* (S, K.) [Hence, as inf. n. of **فَنَّنَ**,] in a garment, or piece of cloth, [the having] *streaks differing from the rest: (S, K:) or the state of becoming dissundered, (T, M,) one part from another, (T,) when old and worn out, without becoming much rent: (T, M:) or difference (M, K) in its make (M) or in its texture, (K,) by thinness in one place and thickness in another: (M, K:) or التَّفْنِينُ signifies [there being] what is a thin, or flimsy, unseamly place in the garment, or piece of cloth, that is [in other parts] thick, or compact. (T.) — And فنن signifies also He sought many [or various] things. (Har p. 612.)*

5. **فَنَّنَ** *It was, or became, of various sorts, or modes, or manners.* (KL.) — See also 2. You say likewise **فَنَّنَ فِي الْكَلَامِ** [*He practised, or took to, various modes, or manners, in speech; he diversified therein.*] (TA in art. طرق, conj. 3. [Thus used, it is like افتن, q. v.] — And **فَنَّنَ فِي الْعُلُومِ** *He was, or became, possessed of various acquirements in the sciences.* (MA.) — Also *It was, or became, in a state of commotion: thus expl. by some; others add, like the فَنْنُ [or branch]. (M.)*

8. **اَفْتَنَ** *He began, commenced, or entered upon, various sorts of speech.* (M, K.) And **اَفْتَنَ فِي حَدِيثِهِ** and **اَفْتَنَ فِي خُطْبَتِهِ** *He produced, or gave utterance to, various sorts and ways of speech, [i. e. he diversified,] in his narration, or discourse, and in his oration, or harangue: (S, TA:) it is like اَفْتَنَ [meaning he branched off in it]. (S. [See also 5.])* And **اَفْتَنَ فِي خُصُومَتِهِ** *He expatiated, and practised versatility, in his altercation, or disputation, or litigation. (TA.) — And اَفْتَنَ الْجَمَارَ بِاُتَيْهِ *The he-ass betook himself to driving away his she-asses to the right and to the left and in a direct and an indirect course. (TA.)**

10. **اَسْتَفَنَّهُ** *He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing.* (K.)

R. Q. 1. **فَنَّنَ** *He (a man, IAqr, T) caused his camels to become dispersed, by reason of indolence and remissness.* (IAqr, T, K.)

فَنٌّ *A sort, or species, syn. صَرْبٌ.* (T, M, K,) or **اَفْنُونٌ**, (S, Mṣb,) of a thing; (Mṣb;) as also **اَفْنُونٌ** [in this sense and in the senses here following; in the CK, erroneously, اَفْنُونٌ: (M, K:) and a state, or condition; syn. حَالٌ: (M, K:) [and a way: (see what follows:)] and a mode, or manner:

(MA:) pl. [of mult.] **فُنُونٌ** (T, S, M, Mṣb, K) and [of pauc.] **اَفْنَانٌ**. (T, M, K.) One says, **رَعَيْنَا فُنُونَ النَّبَاتِ** [*We pastured our cattle upon the various sorts of herbage*]: and **اَصْبْنَا فُنُونَ الْاَمْوَالِ** [*We obtained the various sorts of possessions*]: and a poet says,

• **قَدْ لَيْسَتْ الدَّهْرُ مِنْ اَفْنَانِهِ**
• **كُلٌّ فَنٌّ نَاعِبٌ مِنْهُ حَيْرٌ**

[*I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.*] (T.) [**اَفْنُونٌ** has for its pl. **اَفْنَانٌ**, which may also be regarded as pl. of **فَنٌّ** like as it is said to be a pl. pl. of **فَنْنٌ**: and] **اَفْنَانٌ** [alone], (S,) or **اَفْنَانٌ**, (TA,) signifies *kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, *PS;) like اَسَالِيبٌ [pl. of اَسْلُوبٌ]. (S, TA.)* And **فُنُونٌ** signifies *Different sorts of men, or a medley thereof, not of one tribe. (M.) — Also A wonderful thing or affair or case. (S, TA.)*

هُوَ فَنٌّ عِلْمٍ *He is [a good student of science, i. e.] one who occupies himself well with science.* (K.)

فَنَّةٌ مِنَ الدَّهْرِ *A particular period of time; [or a particular time;] as also فَنَّةٌ.* (T, K,*) The Arabs say, **كُنْتُ بِحَالٍ كَذَا وَكَذَا فَنَّةً مِنَ الدَّهْرِ**, and **فَنَّةً مِنَ الدَّهْرِ** [*I was in such and such a state, or condition, at, or during, a particular time.*] (T.)

فَنَّةٌ *Much, or abundance, of herbage.* (IAqr, K.)

فَنٌّ *A branch of a tree: (S, M, Mṣb, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with غَضَنٌ; but this latter signifies “such as has been cut off” i. q. قَصِيْبٌ meaning مَقْضُوْبٌ: (M:) pl. اَفْنَانٌ; (T, S, M, Mṣb, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of فَنٌّ, and meaning “sorts,” or “species”; others, as pl. of فَنْنٌ: (T, Bd:) and اَفْنَانٌ is a pl. pl., (T, S, K,) i. e. pl. of اَفْنَانٌ. (T, S.) — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,*

• **اَغَاثٌ شَرِيْدُهُمْ فَنْنُ الظَّلَامِ**

† [*The shelter of the darkness aided him, or them, who fled.*] (M.) — And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning † *Locks of hair; these being likened to branches: and El-Marrār says,*

• **اَعْلَاقَةٌ اَمْرٍ الْوَلِيْدِ بَعْدَمَا**
• **اَفْنَانٌ رَأْسِكَ كَالْعَغَامِ الْمُخْلِيسِ**

† [*Dost thou feel attachment of love to Umm-El-Weleed after that the locks of thy head have become like the hoary thaghām?*]; meaning the

locks of the hair of his head when he had become hoary. (T. [See **تَغَامٌ**].)

فَنِينٌ *A humour in the armpit [of a camel], with pain. (M, K.) — And A camel having the tumour thus called; as also مَفْنُونٌ.* (M, K.)

فَنَوَاءٌ and **شَجَرَةٌ فَنَاءٌ**, which latter is anomalous, *A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فَنَاءٌ: (A'Obeyd, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches. (K.) — And [hence] اِمْرَاةٌ فَنَوَاءٌ † *A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فَنَاءٌ. (M.) [See also فَيَانٌ.]**

فَتَانٌ *A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashà. (S.) [See also مَفْنٌ.]*

شَعْرٌ فَيَانٌ † *Hair having locks [lit. branches (اَفْنَانٌ)] (M, *K) like the اَفْنَانُ of trees; [the latter word properly signifying having many branches, (see Ham p. 622,) of the measure فَيَعَالٌ, not فَعْلَانٌ;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فَيَعَالٌ from الفَعْنُنُ, and the ي augmentative. (T.) — And one says also, agreeably with analogy, رَجُلٌ فَيَانٌ, (M,) and اِمْرَاةٌ فَيَانَةٌ, (M, K,) meaning [*A man, and a woman,] having much hair; (K;) for اَفْنَانُ الشَّجَرِ is perfectly decl., derived from اَفْنَانٌ: IAqr has mentioned اِمْرَاةٌ فَيَانِيَةٌ meaning [a woman] having much hair; and if the phrase be thus, فَيَانٌ must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAqr. (M.) [See also art. فَيَانٌ.]**

اَفْنُونٌ: see **فَنٌّ**, in two places. — Also *A tangled, or luxuriant, or dense, branch. (T, K.) — And Obscure, indistinct, or confused, speech, (T, K,) of a foolish, stupid, or dull, person. (T.) — And A mixed, or confused, run, of a horse and of a she-camel. (T, K.) — Also A serpent. (T, M, K.) — And An old woman: so some say: (M:) or an old woman advanced in age: (T, K:) or one who is flaccid, or flabby: (K:) Yaākoob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Aḥmar which is cited as an ex. thereof is preceded by what shows that it is applied to his beloved. (TA.) [It is said in the M to be also the proper name of a certain woman; and as such it may be used by Ibn-Aḥmar.] — And i. q. دَاهِيَةٌ [*A calamity, or misfortune, &c.*]: (M, K:) so some say. (M.) — And *The first part of youth, or youthfulness; and of clouds. (M, K.)**

مَفْنٌ *A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so مَفْنَتِنٌ: (S:) or a man who utters, or performs, wonderful things: (S, K, TA:) fem. with ة. (T, S, K.) — And A horse that performs various sorts, or modes, of running. (TA.)*

مُنْفَن A garment, or piece of cloth, diversified; not uniform. (M, TA.) — And Old, and evil in disposition, as an epithet applied to a man: (M:) and so with *ن* applied to a woman. (M, K.) — Also, with *ن*, A she-camel that seems to one to have been ten months pregnant, **نُتْنَكِشِفُ مِنْ الكِشَافِ** [app. meaning then suffers, or exposes, herself to be compressed; from الكِشَافُ as inf. n. of كَشَفَتْ said of a she-camel: compare تَنْكَشِفُ as here used with تَكْتَشِفُ said of a woman]. (K.)

مُنُون: see **فِين**.

مُنِين: see **مِن**.

فنتق

فنتق A **خَان** of the way or road; (Ibn-'Abbád, O, K;) a dial. var. of **فندُق** [q. v.]; disapproved by El-Khaffjée; but heard by Fr from a desert-Arab of Kudá'ah, as meaning a **فندُق**, i. e. **خَان**. (TA.)

فنجان

فلجان and **فنجانة**: see **فلجان**, in art. **فلج**.

فنج

1. **فنج**, aor. *فَنَجَ*, (L,) inf. n. **فَنَجٌ**, (L, K,) *He bruised a bone without splitting, or cleaving, it, and without causing to bleed: (K:) or فَنَجَ رَأْسَهُ; *he bruised the bone of his head with a thing without making an apparent cleft or causing blood to flow: or he struck his head with a thing, meaning a staff, or stick, cleaving it or not cleaving it.* (L.) And **فَنَجَهُ**, and **فَنَجَهُ**, *He broke his head, and rendered him submissive, or abased him.* (L.) And **فَنَجَهُ**, aor. *فَنَجَهُ*, inf. n. **فَنَجٌ** and **فَنُوجٌ**, *He weakened him, rendered him languid, or enervated him.* (L.) And **فَنَجَهُ**, (S, L,) aor. *فَنَجَهُ*, (L,) inf. n. **فَنَجٌ**; (L, K;) and **فَنَجَهُ**, inf. n. **فَنَجٌ**; (S, L, K;) and **فَنَجَهُ**; (L;) *He, or it, (an affair, or event, S,) overcame him, overpowered him, subdued him, and rendered him submissive, or abased him: (S, L, K:) or did so in the worst, or most abominable, manner.* (L.)*

2: see the preceding paragraph, in two places.

5: see 1, last sentence.

فَنِخ A man overcome, overpowered, subdued, and rendered submissive, or abased: or overcome, &c., in the worst, or most abominable, manner. (L.) And An old man: (L:) [a man] flaccid, or flabby, and weak. (L, K.)

مِفْنِخ A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In explaining this word, J uses **رُؤُوسَهُمْ** for **رَأْسَهُمْ**; and the author of the K does the same, though in art. **سلع** he charges J with error for using a similar expression. (MF.) [Or, perhaps, the meaning

here intended may be, and defeats their head, or chief.]

غَيْرُ مَفْنُوجٍ, occurring in a trad., applied to a [garment of the kind called] **بُرْدٌ**, means *Not old and worn out, nor weak.* (TA.)

فند

1. **فند**, aor. *فَنَدَ*, (TK,) inf. n. **فَنَدٌ**; (S, M, A, O, L, K, TA;) or **فند**, [perhaps **فَنَدٌ**, not **فَنَدٌ**] inf. n. **فَنُودٌ**; (IK, TA;) and **فند**, (S, IK, L,) inf. n. **فَنَادٌ**; (S, L, K;) *He lied; uttered a falsehood; said what was untrue: (S, M, IK, A, O, L, K:) this is [said to be] the primary signification. (L.) قولُ ذِي إِفْنَادٍ is used by a poet for **قَوْلِ إِفْنَادٍ** [A saying having, or characterized by, lying, or falsehood]. (M, L.) — And **فند**, aor. *فَنَدَ*, (TK,) inf. n. **فَنَدٌ**, (M, O, K,) *He erred, or committed a mistake or mistakes, (M, O, K, TK,) in extreme old age, (O,) in speech, or in judgment, or opinion: (M, K, TK;) and فند he made many mistakes in his speech.* (A, TA in art. **سهب**.) — And **فند**, aor. *فَنَدَ*, (IK, TA, TK,) inf. n. **فَنَدٌ**; (T, S, M, IK, A, O, L, K;) and **فند**; (S, M, IK, L;) *He became weak in judgment by reason of extreme old age: (S, IK, A, O, L:) or he became unsound in mind, (M, L, K,) [in such a state that] his intellect, or intelligence, was denied, or disapproved, (T, M, K, TK, الفند being expl. in the T and M and K by **إِنْكَارُ الْعَقْلِ**, and **فند** in the TK by **انكر عقله** [meaning **عقله**], and in like manner **فند** [of which see the part. n., **مَفْنَدٌ**, below, as expl. in the A,]) by reason of extreme old age, (T, M, K, TK,) or disease; (M, K, TK;) primarily thus restricted to the case of old age, but sometimes used without the being so restricted: (M:) and **فند** is also expl. as signifying *he became weak in intellect, or doted: (IK, TA:) and as signifying he became extremely aged, because he who has become so speaks perverted language; from the same verb as signifying he lied. (L.) — [And **فند**, inf. n. **فَنَدٌ**, app. signifies also *He was, or became, impotent: and unthankful for the favour of God: see **فند**.]****

2. **فندة**, inf. n. **فَنَدَةٌ**, *He pronounced him to be a liar, an utterer of falsehood, or a sayer of what was untrue. (Fr, M, K.) — See also 4. — He blamed him, (S, O, L,) and pronounced his judgment to be weak: (S, A, O, L:) or he pronounced him, (Fr, T,) or it, i. e. his judgment, (IAar, T,) to be weak. (Fr, IAar, T.) And He pronounced him to be impotent, or lacking in ability. (Fr, M, L, K.) — **فند فرساً** *He acquired, or got for himself, a horse: (T, O, TA:) so says Hároon Ibn-'Abd-Allah, as mentioned by Sh: but (Az says) I know it not in this sense: thus in the T: (TA:) or [rather] he took him for the purpose of tying him, or keeping post, on the enemy's frontier, (T, TA,) and as a refuge to which to have recourse (T, O, TA) when suddenly attacked by the enemy; (T, TA;) from **فند**, (T, O, TA,) signifying "a **شِمْرَاخٌ**," (O,) or "a great**

شِمْرَاخٌ," (T, TA,) "of a mountain," (T, O, TA,) or as signifying "a great mountain:" (O:) or i. q. **صَمْرَةٌ** [as meaning *he made him light of flesh for military service*], (O, K, TA,) so as to be like the branch of a tree, termed **فند**. (O, TA.) — **فند** *He desired, of such a one, [the performance of] the affair; (K, TA;) as also (في الأمر) inf. n. **فاند**, (O, K, TA, in the O) and **فندة**. (O, K, TA.) — **فند** *He kept constantly, or perseveringly, to the beverage, or wine. (AHn, M, K, TA.) — And **فند** (inf. n. **فَنَدٌ**, TA) *He sat upon a **فند**, (T, L,) i. e. a **شِمْرَاخٌ** of a mountain. (T, O, K.)***

3: see 2, near the end of the paragraph.

4. **فند**, inf. n. **فَنَادٌ**, as intrans.: see 1, in five places. — **فندة** (inf. n. as above, TA) *He charged him with error in judgment, or opinion; as also **فندة**. (M, K.) — And *It (old age) rendered him weak in judgment, or unsound in mind: (L:) or it (extreme old age) caused him to have little understanding; [or to be] like a stone. (A.)**

5. **فند** *He repented, (K, B, TA,) مِنْهُ [of it]. (T, K.) — **فندة**: see 2, near the end.*

8. **فند** *He was caused to perish by reason of extreme old age. (O.)*

فند: see the next paragraph, first sentence.

فند (T, S, M, A, O, L, K) and **فند** (Ibn-'Abbád, O, K) *A great mountain: (IF, O, K:) or a mountain apart from others: (Ibn-Abi-l-Hadeed, TA:) or a portion of a mountain, (Ibn-'Abbád, S, O, K,) or a great portion thereof, (M, TA,) having tallness, or length, [app. the former,] (Ibn-'Abbád, S, O, K, TA,) and some add, with slenderness: (TA:) or a head, or round and tall and slender head, or peak, (**شِمْرَاخٌ**) of a mountain: (T, A:) or a great peak or head (**شِمْرَاخٌ**, T, L, or **رَأْسٌ**, M, L,) of a mountain: (T, M, L:) or a **رُكْنٌ** [i. e. a side, or an outward part, or the strongest side or outward part,] of a mountain: (L:) pl. **أَفْنَادٌ**. (M, L.) One says of a bulky and heavy man, **كَأَنَّهُ فَنَدٌ**, meaning *As though he were a head, or peak, (**شِمْرَاخٌ**) of a mountain. (A.) — And the former (**فند**) is the sing. of **أَفْنَادٌ** in the phrase **أَفْنَادُ اللَّيْلِ**, (T,) which means *The component parts, or portions, of the night. (T, O, K, TA.) — And A congregated party (T, O, K, TA) of men. (T, O.) One says, **هُمُ فَنَدٌ عَلَى حِدَّةٍ** *They are a party by itself. (T, TA.) And it is said in a trad., (T,) respecting the Prophet, (T, O, K,) that, when he died, (O,) صَلَّى النَّاسُ عَلَيْهِ أَفْنَادًا أَفْنَادًا i. e. [The people prayed for him, or invoked blessing upon him,] one by one, without an Imám; (Th, T, O, K;) or companies after companies: (O, K:) and they were computed to be thirty thousand, with sixty thousand angels; two angels to every one (T, O, K) of the believers. (T, O.) And the Prophet****

said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) **فَتَّبِعُونِي أَفْنَادًا أَفْنَادًا يَهْلِكُ بَعْضُكُمْ بِبَعْضٍ**, meaning [Ye will follow me] in scattered companies, company after company; [killing one another;] **أَفْنَادًا** being pl. of **فند**; (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of 'Aisheh: (T, TA:) or the former means **فند** i. e. [impotent; and unthankful; lit] having impotence; and unthankfulness for [God's] favour. (O, K, TA.) — And *A sort, or species:* (K, TA:) pl. **أَفْنَاد**: one says, **جَاءُوا أَفْنَادًا** They came being diverse sorts. (TA.) — And *A branch of a tree.* (T, O, K*) — And *Land upon which rain has not fallen;* (T, O, K;) also termed **فندية** [app. **فندية**]. (T.)

فند [inf. n. of **فند**, q. v.: as a subst.,] i. q. **فند** [app. as meaning *Exorbitance in speech*]; and *error in judgment:* pl. **أَفْنَاد**. (Ham p. 112.) — See also **فند**, near the end.

فندة *A complete branch from which a bow is made.* (O.)

فندية [app. **فندية**]: see **فند**, last sentence.

فنداوة (in the O and CK without hemz) *A sharp* **قدوم** [or **adz**]. (S, O, K.) — And *A bold, or fearless, she-camel.* (IAqr and Sh, TA in art. **عدا**.)

فنداية *An adz, or an axe, or a hoe;* syn. **فأس**: (IAqr, T, L:) or *a broad-headed* **فأس**: (M, L:) pl. **فناديد**, which is anomalous. (IAqr, T, L.)

فناديد *A sort of sweetmeat, made of concrete juice of the sugar-cane* (**قند**, q. v.,) and *starch* (**نشأ**): a foreign word; for the measure **فَاعِيل** is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with **د**; (MF;) and is an arabicized word, from [the Pers.] **پانيد** [or **پانيد**]: (K voce **فانيد**;) but is more properly with **د**. (MF.)

فمند (T, S, L, K,) or **فمند**, [meaning *Weak in judgment, or unsound in mind, &c.,* (see 1,) by reason of extreme old age, or disease,] an epithet applied to a man only: you do not use the fem. form, with **ة**, applying it to an old woman, because [it is held that] she has not possessed judgment (T, S, M, L, K) in her youth (T, S, M, L) or at any time: (K:) or both **فمند** and **فمند** signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, (**أنكر**, **عقله**) by reason of extreme old age: or who confounds [things] in his speech: (A:) or the former, or **فمند** the latter, signifies *loquacious by reason of unsoundness of mind:* (Aq, T:) and the former signifies *weak in intellect:* (L:) [and extremely aged: (see 1:)] and the same, (T,) or **فمند** the latter, (L,) *weak in judgment;* notwithstanding he may be strong in body: and *weak in body;* notwithstanding he may be right in judgment: and *weak in judgment and in body.* (Fr, T, L.)

فمند: see the next preceding paragraph, in four places.

فندر

فندر and **فندر**, applied to a boy or youth, *Plump: and wanting in courage and generosity; stupid and heavy.* (Ibn-'Abbád, O.)

فنديرة and **فنديرة** (K in this art., and S in art. **فندر**) *A great mass of rock that becomes detached* (S, K) *from the head* (S) *or from the side* (K) *of a mountain:* (S, K:) pl. **فنادير**. (TA.) — And, both words, *A large lump of dates* (K, TA) *compacted together;* as also **فندرة**. (TA.)

الفندورة *The anus.* (IAqr, T, O, TA.)

فنديرة: see **فنديرة**.

Accord. to some, the ن in the words mentioned in this art. is augmentative. (O.)

فندق

فندق *The fruit of a certain tree,* (Lth, O, K,) *the same as the* **بندق**, which has been mentioned before, [i. e. *hazel-nut, or hazel-nuts,*] (K,) *or round, like the* **بندق**, *having a covering which, being removed, discloses a kernel* (**حَب**), *like the* **فستق**. (Lth, O.) — And, (Lth, O, K,) in the dial. of the people of Syria, *A [building of the kind called]* **خان** [q. v.], *where men alight and lodge, [and in which they deposit their goods,] of the* **خانات** *that are in the roads,* (Lth, O, K,*) *and in the cities:* (Lth, O:) [said to be] a Pers. word, [app. from the Greek **πανδοχείον**, occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. **فناديق**. (TA.)

فنداق *A register of accounts:* (O, K:) thought by Aq to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. **قنداق**]. (TA.)

فنزج

فنزج *A leaping, jumping, springing, or bounding;* and so **فنزجة**: (L:) or *the game, or sport, called* **دستبند**, [or **دستبند**, a Pers. word,] meaning *the dance of the Magians,* (Lth, O, L,) *or a dance of the Persians* (**العجم**), (S, K,) *in which the performers hold one another by the hand;* (Lth, S, O, K;) arabicized from [the Pers.] **بَنجَه** [app. as meaning "a gripe with the hand"]: (S, K:) or *a game, or sport, of the Nabathæans, called in Pers.* **بَنجگان** [app. from **بَنجَه** and **كُن**, from the joining of hands]; (ISk, O;) *a game, or sport, played by the Nabathæans in joyous exultation:* (IAqr, O:) occurring in a saying of El-'Ajjáj cited in art. **عكف**. (TA. See 1 in that art.) — And, as some say, *The five embolismal, or supplementary days, which are added at the end of the twelfth month of the Persians [and called by them* **دزدیده**]. (IDrd, O, L.)

فنزجة: see the preceding paragraph.

فنتس

فنتاس [The bottom of the hold of a ship or boat; i. e.] *the part of a ship or boat where the water that is drawn out therefrom collects:* (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. **فناطيس**. (TA.) — Hence, (O,) *A tank made of boards,* (O, K,) *and tarred,* (O,) *borne in sea-going vessels,* (O, K,*) *and containing sweet water for drinking.* (O, K.) — And, (O, K,) accord. to IAqr, (O,) *A bowl* (O, K) *of wood, the exterior of which is coloured with yellow and red and green,* (O,) *with which the sweet water is distributed* (O, K) *among the ship's crew.* (O.) — It is also applied to a nose, as signifying *Broad.* (IDrd, M, TA. [See also what next follows.]

فنتيس *A nose wide in the nostril, and expanded in the end:* (Ibn-'Abbád, O, K:) pl. **فناطيس**. (K.) [See also what next precedes.] — And, (O, K,) accord. to IDrd, (O,) *A man broad in the nose.* (O, K.) — And *Low, ignoble, or ungenerous,* (O, K, TA,) accord. to some, in an absolute sense, (TA,) *or in respect of birth;* (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) — Also *The penis;* (O, K;) and so **فروطيس**: accord. to some, peculiarly of the swine. (TA.)

فنتيسة *The snout of the swine:* (O, K:) [mentioned also in art. **فنتس**; the ن being held by some to be augmentative:] and so **فروطيسة**. (TA.) And *The nose of the wolf.* (O.) And one says, **إِنَّهُ لَمَنْعُ الْفَنْطِيسَةِ** (O, K*) and **الْفَرْطِيسَةِ** (O,) meaning † [Verily he is] *one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment:* (O, K:) thus mentioned on the authority of Aq; and Abou-Sa'eed [meaning Aq] says that his **فَنْطِيسَةِ** and **فَرْطِيسَةِ** [properly] signify his nose. (TA.)

فنع

فنع, aor. **فنع**, (S, O, K,) inf. n. **فنع**, (S, O,) *He abounded, and increased, in wealth.* (S, O, K.) **مَنْ فَنَعَ فَنَعَ** is a prov., (O, TA,) meaning [He who is contented] *is free from want, or is rich.* (TA.)

فنع [as a simple subst.] *Increase, and abundance, of wealth:* (S:) *increase* (O, K, TA) *in wealth and in what is little in quantity:* (TA:) and i. q. **خير** [good, moral or physical; wealth, or much wealth; prosperity, welfare, or wellbeing; &c.]: and *generosity:* (O, K, TA:) and *large, or ample, liberality or bounty or munificence:* (TA:) and *excellence;* (O, K;) or *much, or abundant, excellence.* (TA.) One says **مَالٌ ذُو فَنَعٍ** and **فَنَأٌ**, but the former is more common and more known, i. e. *Abundant wealth.* (TA.) And **فَرَسٌ فَنَعَ** *A horse having increase [in his rate of going], or having excess [therein].* (TA.) — And *Strength of odour of musk.* (K.) **مِسْكٌ فَنَعَ** means *Musk of which the odour is strong.*

that is between the lower lip and the chin; (S, K;) also called **الإفنيك**; but Ks knew not this: (S:) or the **فنيكان** are the two extremities of the **عَنْقَةَ**: (O:) or (K, TA, in the CK "and") the sing. signifies a bone [beneath the temple,] to which the shaving of the head reaches (**عَظْمٌ يَنْتَسِي إِتِيهِ حَلْقُ**) (الرأس): (K, TA:) and accord. to Lth, the dual signifies the two extremities of the [lower] jaw, of whatever has a jaw, that move in the act of chewing, below the temples: (O:) or, accord. to Sh, the two thin, rising bones, [app. the two coronoid processes of the jaw,] lower than the ears, between the temple and the ball of the cheek. (TA.) The lower **فنيك** is [app. The symphysis of the pubes; being] said by Aboo-Amr Esh-Sheybānee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the **فنيك** is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also **الإفنيك**, (IDrd, O, K,) the **زِمْتِي**, (K,) or **زِمَجِي**, [i. e. the place of growth, or the root, or the whole, of the tail, of a bird, or] of a young bird; as they assert; (IDrd, O;) but IDrd says, "I will not pronounce it to be correct:" (O:) and the dual signifies two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs [sufficiently], but excludes them prematurely. (Lth, O.) — See also **فَنَك**.

الإفنيك: see the next preceding paragraph, in three places.

مُتَفَنِكَةٌ A foolish, or stupid, woman. (Ibn-'Abbād, O, K.)

فنو

فَنُو, said to be sing. of **أَفْنَاءٌ**: see the latter, below.

فَنَاءٌ: see the next paragraph: — and see also **فَنِي**, in art. **فنى**.

فَنَاءٌ A bull or cow; syn. **بَقْرَةٌ**; (AA, T, S, M, K;) [i. e.] a **بَقْرَةٌ وَحْشِيَّةٌ** [or wild bull or cow; an antelope of the bovine kind]: so says Aboo-Alee El-Kālee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAqr, to be **فَنَاءٌ**, with **ق**: (TA in art. **قنو**.) pl. **فَنَوَاتٌ** (AA, T, S, M, K) and [coll. gen. n.] **فَنَاءٌ**. (Aboo-Alee El-Kālee, TA.)

أَفْنِي i. q. **قَبَانٌ** [i. e. Hair having locks like the branches of trees; or long and beautiful hair]; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of **أَفْنِي** is **فَنَوَاءٌ**. Hence,] **أَمْرَاءُ فَنَوَاءٌ** A woman having much hair: (IAqr, M, K;) and **أَفْنَانٌ** **شَجَرَةٌ فَنَوَاءٌ** A tree having wide shade: (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be **فَنَاءٌ** [q. v. in art. **فن**]. (S, M, K.)

أَفْنَاءٌ means Mixed sorts of men or people; like **أَعْنَاءٌ**: and the sings. are [said to be] **هُوَ مِنْ أَفْنَاءٍ**: (IAqr, T:) one says, **هُوَ مِنْ أَفْنَاءٍ** and **عِنُو**.

when it is not known of whom he is: (S:) or **رَجُلٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**, meaning a man such that one knows not of what tribe he is: but some hold that one says only, **قَوْمٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**; not **رَجُلٌ**; and that there is no sing. of **أَفْنَاءٌ**: (M in art. **فنى**.) accord. to AHeyth, one says, **هُؤُلَاءِ مِنْ أَفْنَاءِ النَّاسِ**, meaning these are of the strangers from this and that place: but one does not say, speaking of one person, **رَجُلٌ مِنْ أَفْنَاءِ النَّاسِ**: and Umm El-Heythem knew not a sing. of **أَفْنَاءٌ**. (T in art. **فنى**.)

فنى

1. **يَفْنِي**, (T, S, M, Mgh, K, &c.) aor. **يَفْنِي**; (T, M, Mgh, K;) and **فَنِي**, aor. **يَفْنِي**, (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhārith Ibn-Kaṣb; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. **فَنَاءٌ**, (T, S, M, Mgh, K, &c.) which is of both of the verbs; (TA;) It (i. e. a thing, S, Mgh, TA) passed away and came to an end; vanished away; became spent, or exhausted; failed entirely; ceased, perished, or came to nought; or was, or became, transitory, evanescent, or non-existent; the inf. n. being syn. with **نَقَادٌ**; (Aboo-Alee El-Kālee, TA;) contr. of **بَقَاءٌ**; (M, TA;) and the pret. being syn. with **عَدِمَ**: (K, TA:) it is said of every created thing that it is subject to **الْفَنَاءَ**. (Mgh.) [Hence] **دَارُ الْفَنَاءِ** [The abode of transitoriness, evanescence, or perishableness,] means the present world. (T in art. **دور**.) — And, said of a man, (T, M, K,) i. e. **فَنِي**, aor. and inf. n. as above, (M,) † He was, or became, extremely aged; or old and infirm; syn. **هُوَرٌ**: (M, K:) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says,

• **حَبَائِلُهُ مَبْنُوتَةٌ بِسَبِيلِهِ**
• **وَيَفْنِي إِذَا مَا أَخْطَأَتْهُ الْحَبَائِلُ**

(T, M,) meaning [His snares are spread in his way, and when the snares fail to catch him] he becomes old and infirm and so dies: (T:) or it means, when death misses him he becomes old and infirm. (M.)

3. **مَفْنَانَةٌ**, (T, TA,) inf. n. **فَانَاهُ**, (T, S, M, K,) (AA, T, S, M, K;) and, (M,) accord. to El-Umawee, (T, S,) he stilled, or quieted, him. (T, S, M.) El-Kumeyt says, (S, M,) mentioning anxieties, (M,)

• **نُقِيْمُهُ تَارَةٌ وَتُفْعِدُهُ**
• **كَمَا يُفَانِي الشَّمْسُ قَائِدَهَا**

[They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with **رَائِدَهَا** [her pastor], instead of **قَائِدَهَا**.) Accord. to IAqr, **فَانَاهُ** signifies **وَأَجَاهُ**

[app. a mistranscription for **وَإِحَاهُ**, originally **أَحَاهُ**, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] **أَزَجِي الزَّمَانِ** i. e. **أَفَانِي الأَيَّامَ** [meaning I make the time to pass away easily; as though beguiling it]. (Har p. 607.) — And one says, **بَنُو فُلَانٍ مَا يُعَانُونَ مَا لَهُمْ وَلَا يُفَانُونَهُ** i. e. The sons of such a one do not tend, or take care of, their cattle, or camels, or [other] property, and do not manage the same well. (T.)

4. **أَفْنَاهُ** He, or it, caused it, or him, to pass away and come to an end; to vanish away; to become spent, or exhausted; to fail entirely; to cease, perish, or come to nought; he, or it, did away with, destroyed, or annihilated, it, or him; (T, S, M, Mgh, K, TA;) trans. of **فَنِي**. (T, S, Mgh, K.) The saying of a rájiz, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats,

• **يَقُولُ نَيْتَ اللَّهِ قَدْ أَفْنَاهَا** •

(T, TA,) may mean an imprecation against them, i. e. He says, would that God had destroyed them: (T:) — or it means, would that God had made to grow for them [the plant called] **الْفَنِي**, i. e. **عَنْبُ الثَّعْلَبِ**; so that they might have abundance of milk, and become fat. (T, TA.)

6. **تَفَانُوا**, (S, K,) or **تَفَانُوا قَتْلًا**, (M,) They destroyed one another, (S, M, K,) [or they shared, one with another, in destruction, (see an ex. in a verse cited voce **دَقَّ**) by slaughter,] in war, or battle. (S.)

الْفَنِي, thus, with **ي**, in the M, and thus it should be written accord. to Aboo-Alee El-Kālee, in the T and S with **ل**, and in like manner in the K, in which it is [mentioned in art. **فنو**, and] written without the article **ال** (**فَنَاءٌ**), and said to be a pl., of which the sing. is **فَنَاءَةٌ**, (TA,) [The plant called] **عَنْبُ الثَّعْلَبِ**; [see art. **ثعلب** and see also **الأفاني**, in this art.]; (T, S, M, K;) whereof one is called **فَنَاءَةٌ**: (S:) or, as some say, another plant; (T;) [i. e.] as some say, a species of trees, or plants, (**شَجَرٌ**) having red berries, (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as **قَرَارِيضَ** [meaning carat-weights] with which to weigh, every berry (**حَبَّةٌ**) being a **قِيرَاطٌ**: and some say that it is a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle. (M.)

فَنَاءَةٌ: see the next preceding paragraph, in two places: — and see also art. **فنو**.

فَنَاءٌ A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Mgh, K,) in front, (T, M, Mgh, Mgh, K,) or extending from the sides, (S, Mgh,) of a house: (T, S, M, Mgh, Mgh, K:) pl. **فَنَائِي** (T, S, M, Mgh, K) and **فَنِي**: (K:) and **فَنِي** [q. v.] signifies the same. (T, M.)

فان part. n. of فنى [i. e. signifying *Passing away and coming to an end*; &c.]. (T.) — And † An old man *extremely aged, or old and infirm*; (M, * Mṣb, K, * TA;) so called because of his nearness to passing away, or perishing: (Mṣb:) or an old man *whose faculties have entirely failed*. (Mgh.) And فانية occurs in a trad., applied to a she-camel, or to camels, as meaning † *Advanced in age*. (TA.) — فان في الله, in the language of the mystics, means † *Lost in contemplation of God, and insensible to all else*.]

فنو. اَفَنَاءٌ مِنْ النَّاسِ is expl. in art.

الافانى [without the article افان] is the name of *A species of plant*, (T, S, K,) *yellow, and red*; (T;) [said to be so called] *while fresh and succulent*; (S;) accord. to AA, (T,) *when it has dried up, it is called الحماط*; (S, T;) but this is a mistake; for الافانى signifies *a particular species of plant by itself, of the herbs, or leguminous plants, termed ذُكُور, which dries up, and becomes scattered*; whereas the حماط is الحلبه [a mis-transcription for حَلْمَة], and this does not dry up, because it is of the [kind called] جَنْبَة and عُرْوَة: (T:) the n. un. is اَفَانِيَة, (T, S,) like فَمَانِيَة [in measure]. (S.) And it is said to signify also [The plant called] عِنَبِ الثَّعْلَبِ. (S. [See also الفنى, above.]])

مَفَنَاءَةٌ A land (أَرْضٌ) *suitable to those who alight and abide therein*: (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzár El-Hudhalee, with ق, [as some relate that verse,] but Aṣ says that in the dial. of Hudheyl it is with ف. (TA in art. فنى.)

فه

1. فِهَة, (K,) [or perhaps فِهَة, but originally فِهَة], like فَرِحَ, (K,) sec. pers. فَهَيْتَ, [aor. -,] inf. n. فَهَة (S, TA) [and app. فَهَة and فَهَاهَة], *He (a man, S) lacked power or ability*. (S, K.) And فَهَة, inf. n. فَهَاهَة and فَهَة, *He made a slip, or committed a fault, from lack of power or ability, &c.* (TA.) And فَهَة فِي خُطْبَتِهِ, and فَهَاهَة, *He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]*. (TA.) — And فَهَيْتَ الشَّيْءِ, *I forgot the thing*. (Ish, K, * TA. [In the K the third pers. is mentioned, as being فِهَة; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهَة عَنِ الشَّيْءِ, inf. n. فَهَة [probably, I think, a mistake for فَهَة], *He forgot the thing*. (TA.) See also 4.

2: see what next follows.

4. افه He (i. e. God) *made him to lack power or ability*; as also فِهَة. (S, K. [The former is omitted in one of my copies of the S.]) — And *He (another person) made him to forget*. (TA.) One says, خَرَجْتُ لِحَاجَةٍ فَأَقْبَنِي فَلَانَ عَنْهَا حَتَّى

فِهَيْتَ i. e. [I went forth for a needful affair, and such a one] *made me to forget it [so that I did forget it]*. (S, TA. [Or افبني may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, عَنْ افبني عَنِ حاجتي signifies *He busied me so as to divert me [from my needful affair, or the object of my want]*. (TA.)

R. Q. 1. فِهَة He fell from a high station to a lover one. (IAṣ, TA.)

فه, (S, K,) applied to a man, (S,) *Lacking power or ability*; (S, K;) as also فِهَة, (CK, but omitted in other copies of the K,) and فِهَة, (S, * K,) and فِهَة, (K,) which last is mentioned by IDrd as signifying *dull of tongue, lacking power, or ability, to accomplish the object of his want*: (TA:) and فِهَة is applied, in the sense first mentioned, to a woman; (S;) or as meaning *lacking power, or ability, to accomplish the object of her want*. (TA.) And كَلِمَة فِهَة means [A word, or a sentence, &c.,] *having فِهَاهَة [i. e. a lack of power, &c.]*. (TA.)

فِهَة and فِهَاهَة [each of which has been mentioned above as an inf. n.] *Lack of power or ability*; (S, K;) as also فِهَيْتَ. (K.) — The first signifies also *A case, or an instance, of فِهَاهَة*: and [a case, or an instance, of] *unmindfulness or forgetfulness*: (TA:) and *a slip, or fault*: and *a case, or an instance, of ignorance*: and *the like thereof*. (A'Obeyd, S, TA. *)

فه: see فِهَة.

فِهَة i. q. فه, q. v.: (S, * K:) or *unable to speak*. (KL. [See فِكِيَة.]) One says سَفِهَة فِهَة [Light-mitted, lacking power or ability], (S, TA.)

فِهَاهَة: see فِهَة.

فه: see فِهَة.

فِهَيْتَ: see فِهَة.

هُوَ فِهَاهَةٌ عَلَى الْمَالِ means *He is a good manager or tender or superintendent [of the camels or cattle &c.]*. (K.)

فهد

1. فِهْد, (S, A, O, L, K,) aor. -, (A, K,) inf. n. فَهْد, (L,) *He (a man, S, A, O) resembled the فِهْد [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping, (L, K,) or in his much sleeping, and stretching himself*. (S, A, O.) And *He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done*. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zarā, *إن دَخَلَ فِهْدٌ وَإِنْ خَرَجَ أَسَدٌ وَلَا يَسْأَلُ عَمَّا عِنْدَ عِبْدِ*, (S, * L,) i. e. *If he come in and be with me in the tent, or house, he is gentle and quiet like the فِهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a*

right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered].

(L.) And one says, فَهَدْتُ عَنِّي, inf. n. فَهْدٌ, *Thou wast, or hast been, heedless, or negligent, of me*. (A.) — فَهَدْتُ لَهُ, (O, L, K,) aor. -, (K,) *He did well, or kindly, in his affair in his absence*: (O, L, K:) like فَادٌ, and مَهْدٌ. (O, L.)

فِهْدٌ [The lynx; lupus cervarius;] *a well-known beast of prey*; (L, Mṣb, K;) *with which one hunts; and which sleeps much*; (L;) called in Pers. يُوُز: (Mgh:) fem. فَهْدَةٌ: (L, Mṣb:) pl. of the masc. فَهْدٌ (S, Mgh, O, L, Mṣb, K) and أَفِهْدٌ (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فَهْدَاتٌ. (Mṣb.) أَنْوَمٌ مِنَ الْفِهْدِ [More sleepful than the lynx] is a proverb. (A.) — And *A nail in the [or fore part] of the [camel's saddle called] وَاسِطٌ*; (O, L, K;) also termed كَنْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فِهْدٌ and فِهْدٌ [A man] *resembling the فِهْد [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]*: and [a man] *being, or feigning himself, heedless of what is requisite, or necessary to be done*. (K.)

أَسْتُ fem. of فَهْدٌ [q. v.]. (Mṣb.) — *The است [i. e. podex, or anus]. (L, K.) — A small piece of butter. (L in art. نهد.) — الفِهْدَتَانِ (S, A, O,) or فَهْدَتَا صَدْرِ الْفَرَسِ, (L, K,) or فَهْدَتَا الْفَرَسِ, (AO, TA,) *Two prominent portions of flesh in the [part of the breast called] زَوْر [q. v.] of the horse, (S, A, O, K,) like two stones of the hind termed فِهْر: (S, O:) or the prominent flesh in the breast of the horse, on its right and left: (L:) or two portions of flesh on the right and left of the breast of the horse. (AO, TA.) — And فَهْدَتَا الْبَعِيرِ Two protuberant bones behind the ears of the camel; (O, L, K;) the same that are termed الْخَشَاوَانِ (O, L.)**

فِهَادٌ The owner, or master, of a فِهْد [or lynx]: (L:) or one who trains the فِهْد for hunting. (T, O, L, K.)

فَوُهْدٌ A fat boy or youth, (AA, S, O, L,) *that has nearly attained to puberty*; (AA, S, L;) i. q. فَوُهْدٌ; (O, K;) [and فَرُهْدٌ and فَرُهْدٌ]; and فَوُهْدٌ; (AA, L;) as also أَفَوُهْدٌ: (O, K:) Yaḥkoob asserts that the ف in فوهد is a substitute for the ث in فوهد, or that the converse is the case; and both signify a boy *perfect in make*: or, accord. to AA, *soft and plump*: or both signify *perfect, and soft, thin-skinned, and plump*: (L:) fem. فَوُهْدَةٌ. (S, O, L, K.)

أَفَوُهْدٌ: see the next preceding paragraph.

فهر

1. فِهْر, aor. -, (Mṣb, K,) inf. n. فَهْرٌ (S, O, Mṣb,

ك) and **فَهْر**; (S, O, K;) and **افهر**, (IAqr, O, K,) inf. n. **افهار**; (TA;) *He compressed a woman*, (IAqr, S, O, Mqb, K,) *one of his young women*, (IAqr,) *without consummating the act*, i. e. *without انزال*, (IAqr, S, O, Mqb,) *and then removed to another and consummated the act* (IAqr, S, O, Mqb, K) *with the latter*, (IAqr, O, Mqb,) *who was with him in the house, or chamber*; (IAqr;) the doing of which is forbidden (S, O, Mqb) by the Prophet: (O:) and **ف** the latter verb signifies also *He was alone with one of his young women*, (K, TA,) **فَهْرٌ**, (TA,) *when another of them heard the sound proceeding from him*, which [sound] is termed **الوجس**, (K, TA,) and **الركز**, and **الحفحة**; (TA;) which [also] is forbidden. (K, TA.)

2. **فهر**, inf. n. **تفهير**, *He compressed without consummating the act*, i. e. *without انزال*, by reason of weariness and languor. (Mqb in art. **عزل**. [See also 1.]) — Also, inf. n. as above, *He (a man) was, or became, weary, or fatigued*. (S, TA.) Said of a horse, as also **فهيرو** and **تفهير**, *He was, or became, out of breath by reason of fatigue or running*; (K, TA;) *and interrupted, or stopped short, in running*; and *jaded*: (TA:) or *he fell back by degrees from running, by reason of weakness, and being interrupted, or stopped short, in running*: (K, TA:) or the first deficiency of the rate of running of the horse is termed **التراذ** [the falling back by degrees]; the next, **الفئور** [the becoming languid]; and the next, **التفهير**. (S, TA.)

4: see 1, in two places. — **افهر بهيره** *His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey*. (IDrd, O, K.) — And **افهر** (said of a man, TA) *His flesh became compacted and lumpy* (O, K*) *and wrinkled by reason of fatness*: (O:) when such is the case, it is the ugliest sort of fatness. (O, K.) — Also *He was present at the festival of the Jews*, (IDrd, O, K, TA,) called **الفهر**: (TA:) or *he came to their synagogue*: (K, TA:) or it signifies also *he was present in their synagogue*. (IDrd, O.) — And **أفهرت**, said of a girl, *She was circumcised*. (Ibn-'Abbád, O, K.)

5. **فهر في المال** *He became, or made himself, ample, or abundant, in wealth, or in camels, or the like*; (S, O, K;) as also **تفهير**; (K;) as though the former verb were formed by substitution from **تبحر**: or it may mean *he was, or became, weary, fatigued, or jaded, and languid, or remiss*. (S, O.) And **فهر في الكلام** *He took a wide, or an ample, range in speech*. (TA.)

Q. Q. 1. **فهير**: see 2.

Q. Q. 2. **تفهير**: see 2: — and see also 5.

الفهر, (Mqb, K,) or **فهر اليهود**, (S, Mgh, O,) *The synagogue of the Jews*, (S, Mgh, O, Mqb, K,) *in which they assemble* (O, Mqb, K) *for prayer* (Mqb) *on the occasion of their festival*: (K:) or *a certain day on which they eat and drink*: (K:)

Bk. I.

or it signifies also *a certain festival of the Jews*: (O:) [app. *the feast of Purim* (written in the Book of Esther פורים pl. of פורים): accord. to A'Obeyd, (O, Mqb,) a Hebrew word, (S, O, Mqb,) or Nabathæan; (Mqb;) arabicized; (S, Mqb;) originally **فهر**; (S, O, Mqb;) and the Christians say **فخر**. (TA.)

فهر, (S, O, K,) masc. and fem.; (Fr, S, O, K;) or, accord. to Lth, the Arabs in general made it fem.; but it occurs in the K as masc.; (TA;) *A stone such as fills the hand*: (S, O, K:) or *a stone of the size of that with which one crushes walnuts* (K, TA) *and the like*: (TA:) or *a round stone with which one bruises, or brays, perfume*: (Ham p. 643:) or *a stone, absolutely*: (TA:) pl. [of pauc.] **أفهار** (S, O, K) and [of mult.] **فهور**: (O, K:) **اف** used to say **فهر** and **فهيرو**, (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.,] like **سدر** and **سدرة**: (O:) the dim. is **فهيروة**. (S, O.)

فهيرو: see the next preceding paragraph.

فهيروة *Pure, unmixed, milk, into which heated stones are put; and when it boils, flour is sprinkled upon it, and it is mixed, and stirred about, and beaten, therewith; and is then eaten*: (ISk, S, O, K:) it has also been mentioned as with **ق**. (TA.)

فهيروة [dim. of **فهر** and of **فهيروة**]: see **فهر**.

فهيروة and **ناقفة فهيروة**, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbád, *A she-camel that is hard and strong*, (O,) or *hard and large*. (K.)

أرض مفهيرة *Land having in it [stones such as are termed] أفهار [pl. of **فهر**]. (O, TA.)*

مفاهرك, (K, TA,) thus we find it, with fet-h, but in some copies of the K with damm, (TA,) *The flesh of thy breast*. (K, TA.)

IF says that there is not in the original language [of the Arabs] more than one word having in it the letters **ف** and **ه** and **ر**, and that is **الفهر**. (O.)

فهرس

Q. 1. **فهرس الكتب** [*He made, or wrote, a catalogue of the books or writings*], (O,) or **فهرس كتابه** [*he made an index, or a table of contents, to his book or writing*], (K,) inf. n. **فهرسة**. (TA.) See what follows.

فهرس *A book, or writing, in which [the names or titles or descriptions] of [other] books, or writings, are collected; [i. e. a catalogue of books or writings: but more commonly, accord. to modern usage, the index, or table of contents, of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] فهرست: (O, K:) pl. **فهارس**. (TA.)*

فهم

1. **فهمه**, aor. **فهم**, inf. n. **فهم** (S, Mqb, K, &c.) and **فهم**, (Mqb, K,) which is the more chaste, (K,) but the former is a dial. var. [more] extensively obtaining, or, as some say, it is a subst. used as an inf. n., (Mqb,) and **فهامية** (S, K) and **فهامة** and **فهامة**, (K,) *He understood it, or knew it with the mind; he apprehended its meaning; syn. عقله, (JK,) and **علمه** (S, Mqb, K) and **عرفه بالقلب**. (K.) And **فهم عنه** [*He understood what he (another) said*]. (A in art. **خوس**; &c.) [See also **فهم** below.] — **فهم**, meaning *He was, or became, such as is termed فهم* [i. e. *one having much understanding*], is like **علم**, meaning "he was, or became, such as is termed **علم**." (TA.)*

2: see what next follows.

4. **أفهمته** and **فهمته**, (S, Mqb, K, TA,) inf. n. of the latter **تفهير**, (S, TA,) *I made him to understand, or know, a thing*; (S, Mqb, K, TA;) syn. **جعلته يفهمه**. (TA.)

5. **فهمه** *He understood it, or knew it, (فهمه) one thing [or one particular thereof] after another*; (S, K;) namely, *speech, or language*. (S.) — [And *He endeavoured to understand it*. (See its inf. n. as used in the former half of the second paragraph of art. **دبر**.)] And **تفاهم** signifies the same as **التفهير** [app. as meaning *The endeavouring to understand; or the affecting, or pretending, to understand*]. (TA.)

6: see what next precedes.

7. **انفهم**, (K, TA,) as quasi-pass. of **فهمه**, inf. n. **تفهير**, [or of **أفهمه**, i. e. as meaning *He was made to understand, or know*], (TA,) is an incorrect word. (K, TA.)

10. **استفهمني الشيء** *He sought, or desired, of me, the understanding of the thing [i. e., that he might be made to understand it]*; (S, K, TA;) syn. **طلب مني فهمه**. (TA.)

فهم is an inf. n. of 1, (S, Mqb, K, &c.) or a subst. used as an inf. n.: (Mqb:) [see 1, first sentence:] it is expl. as signifying *The conception of the meaning from the word, or expression: or the quickness of the transition of the mind from extrinsic to other [i. e. intrinsic] things: or a condition of the mind whereby it ascertains what is approvable: or, as in the "Aḥkām" of El-Amidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it*. (TA.)

فهم, an epithet applied to a man, (S,) *Quick of understanding*; syn. **سريع الفهم**. (K.)

كثير فهم *Having much understanding*; syn. **كثير الفهم**; an intensive epithet; like **فهامة** [except that the latter is doubly intensive]. (TA.)

فهامة: see what next precedes.

فَاهِر [act. part. n. of فِهَرَ; *Understanding, or knowing, a thing.*]

مَفْهُوم [pass. part. n. of فِهَرَ; *Understood, or known.* — And hence, مَفْهُومٌ لَفْظٍ *The acceptation of a word or an expression; i. e. the meaning, or sense, in which it is understood: see also مَعْنَى, in art. عَنِ.*]

فهِو

1. فُهَوْتُ عَنْهُ, (JK, K,) aor. أَفْهَوْتُ, inf. n. فُهْوٌ, (JK,) *I was unmindful, forgetful, or neglectful, of it.* (JK, K.) — ISd says, فَهَا فُوَادُهُ is like هَفَا, [which, said of the heart, accord. to explanations in the TA in art. هَفُو, means *It fluttered, or palpitated: and it was flurried by reason of grief or of beating:*] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) — And فَهَا signifies also *He spoke clearly, or distinctly, after doing the contrary thereof.* (TA.)

3. مَفَاهَاهُ, inf. n. مَفَاهَاةٌ; i. q. فَاوَهُهُ, inf. n. مَفَاوَهَةٌ; i. e. *He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence.* (TA in art. فَوَهُ.)

4. اَفْهَى *He was weak, or erroneous, in his judgment, or opinion.* (IAfr, K, TA.)

فَاهٌ, formed by transposition from فَاثَهُ, *A man who reveals, or discloses, everything that is in his mind; like فَاوَوَهُهُ; (Fr, in § and TA, art. فَوَهُ.)* and so فَاهٌ: (Fr, in TA *ibid.*;) and فَاهٌ بِجُوعِهِ one who reveals his hunger. (TA *ibid.*)

[الافهاني, said by Freytag to signify *The elephant and the buffalo*, is a mistranscription for الافهاني.]

أَفْهَاءٌ [a pl. of which the sing. is not mentioned] i. q. هَلَّةٌ [pl. of أَهْلَةٌ; signifying *Headless; or heedless of evil by reason of their goodness; &c.*]. (IAfr, TA.)

فُو

فُو, with the و quiescent, [Valerian;] *a certain medicine, (K, TA,) a diuretic, (CK,) beneficial as a remedy for pain of the side and for alopecia.* (K, TA.) — As a prefixed noun, signifying *The mouth*, see voce فُوهُ, in art. فَوَهُ.

فُوَّةٌ, (T, S, M, K,) like قُوَّةٌ [in form], (S, K,) [*Madder; the species thereof used by dyers; rubia tinctorum;*] certain roots (Lth, T, S, M, K) of a plant (M) which are extracted from the earth, (Lth, T, M,) with which they dye (Lth, T, S, M, K) clothes, or garments: (Lth, T:) AHn says, *red roots of a plant which rises slender, having upon its head berries intensely red, and having much juice used for writing therewith and variegating:* (M:) called in Pers. رُوَيْنَ: (PS:) [in a copy of the T رُوَيْنَ or دُوَيْنَ: and in my copies of the S رُوَيْنَهُ and رُوَيْنَهُ:] it is [also used as] a medicine, having the property of causing abortion, (K,) producing a flow of the urine and of the men-

strual discharge, (K, TA,) *aperient, clearing the complexion or skin, clearing the skin from every mark of the ringworm and of the white [species of leprosy termed] يَهَقُ: (K:) it has been mentioned also in the K as ending with [a radical] ه [i. e. written فُوهُ, in art. فَوَهُ]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem. gender.* (TA.)

مَفْوَاةٌ; pl. مَفَاوٍ: see the following paragraph.

مَفْوَى *Dyed with فُوَّةٌ; applied to a garment;* (T, S, M, K;) and to a hide. (M.) — And مَفْوَاةٌ *A land (أَرْضٌ) abounding with فُوَّةٌ: (AHn, M, K:) or having in it فُوَّةٌ: (M:) and مَفْيَاةٌ signifies the same: (TA in art. غَيْبَى) or you say مَفَاوِي مِنَ الْمَفَاوِي [i. e. مَفْوَاةٌ; of which the pl., without the article, is مَفَاوٍ; (T;)] مَفَاوِي signifying the lands (الأرضون) that give growth to فُوَّةٌ. (TA.)*

فَوْتُ

1. فَوَاتٌ, aor. يَفْوُتُ, inf. n. فَوْتُ, originally signifies *فَاتٌ وَقْتُ فَعَلِهِ [i. e. The time, or opportunity, of the doing, or performing, of the affair passed, passed away, elapsed, or escaped, neglected by him, without his doing it or performing it];* and hence the phrase فَوَاتَتِ الصَّلَاةُ, meaning *The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein:* (Msb:) and فَوَاتَاتٌ is syn. with فَوَاتٌ. (M, O.) [And both of these verbs are trans.:] one says فَوَاتَهُ الشَّيْءُ, (S, O, Msb,) or الأَمْرُ, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, M, O, Msb, K;) and فَوَاتَهُهُ; (K;) *The thing, or affair, passed, or passed away, from him [neglected by him]; (M, K;) [or the time, or opportunity, of the doing, or performing, thereof passed, or passed away, from him neglected by him;] or the thing escaped him, [or became beyond his reach,] so that he was unable to attain it, or to do it, or to accomplish it.* (Msb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, فَوَاتَهُ signifies *He, or it, preceded him; was, or became, or got, before him; outwent him; passed beyond him; or had, got, or took, precedence of him: and went, or passed, away from him: and the like.* (MF, TA.) One says, فَوَاتَنِي كَذَا, meaning *Such a thing preceded me, &c., app. so as to become beyond my reach:* and فَوَاتَهُ جَارِيَتُهُ حَتَّى: (T:) and فَوَاتَهُهُ جَارِيَتُهُ *I ran with him until I passed beyond him, or outwent him:* (A, TA:) and فَوَاتَهُ بَدْرًا *Such a one preceded him, or outwent him, by a cubit.* (Msb.) فَوَاتٌ, in the K *xxxiv. 50,* means *فَوَاتٌ نَهْرٌ مِنَّا [And there shall be for them no escaping from us, i. e. لا يَفْوُتُونَنَا [they shall not escape us]. (Jel. [And Bḍ says the like; adding, “by flight, or fortifying themselves.”]) An Arab of the desert is related to have said, الْحَمْدُ لِلَّهِ الَّذِي لَا يُفَاتُ وَلَا يُلَاتُ [expl. in art. لَيْت]. (T.) And they assert that a man went*

forth from his family, and when he returned, his wife said to him, “If thou hadst been present with us, we would have related to thee what hath happened;” whereupon he said to her, لَمْ تَفَاتِي لَمْ تَفَاتِي (M, Meyd) i. e. *It has not escaped thee [lit. thou hast not been escaped], so adduce what thou hast [to tell]: the saying is a proverb.* (Meyd.) — See also 5: and see 8, in three places. — فَاتٌ is also syn. with فَادٌ [as signifying *He died;* in which sense the aor. is يَفْوُتُ, and the inf. n. فَوْتُ]. (A in art. فَيَد.) And أَفْوَيْتُ signifies *He died suddenly.* (TA in art. فَاتٌ, q. v.)

4. أَفَاثَهُ الشَّيْءَ, (S, MA,) or الأَمْرَ, (K,) *He made the thing, or affair, to pass, or pass away, from him [neglected by him; or he made the time, or opportunity, of the doing, or performing, thereof to pass, or pass away, from him neglected by him; or he made the thing to escape him, or become beyond his reach, so that he was unable to attain it, or to do it, or to accomplish it: see 1, second sentence]. (M, A, K.)*

5. فَوَاتَهُ عَلَيْهِ فِي مَالِهِ means *فَوَاتَهُ بِهِ*, (A'Obeyd, T, S, M, O, K,) i. e. *He acted exclusively of him, (M,) [or passed him over], namely, his father, (A'Obeyd, T, M, O,*) in respect of his property, (A'Obeyd, T, &c.,) i. e. his own property, (A'Obeyd, T,) by giving it away, (A'Obeyd, T, M, O,) and squandering it, (A'Obeyd, T, M,) without consulting him, or asking his permission: (O, TA:) occurring in a trad., relating to a case in which the Prophet ordered the father to cause the property to be restored to his son; and informed him that the son had no right to act thus to his father. (A'Obeyd, T, O,*) — See also 8, latter half, in two places: — and see the paragraph here following, in two places.*

6. تَفَاوُتٌ has for its inf. n. تَفَاوُتٌ and تَفَاوُتٌ, (S, M, O, K,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-Ambaree; both anomalous, for the inf. n. of a verb of the measure تَفَاعَلَ is تَفَاعَلٌ, [in the copies of the S تَفَاعَلَ, and said to be so in J's handwriting,] with damm to the ع, except in this instance: (S, O:) but Sb said that there is not among inf. ns. an instance of تَفَاعَلٌ nor of تَفَاعَلٌ. (M.) مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ. (M.) تَفَاوُتٌ, (T, M, O, K,) or تَفَوُتٌ, (T, O, K,) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the K *ur [lxvii. 3], (O,) means Thou seest not in the creation of the Compassionate, (M, O,) i. e. in his creation of the heaven, (M,) any incongruity, or discordance; (T, M, O;) or any fault, defect, or imperfection, so that the beholder might say, “If it were thus, it were better;” (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing تَفَوُتٌ and تَفَاوُتٌ. (M.) — And one says, تَفَاوُتَ الشَّيْءَيْنِ *The two things were far apart, one from the other; or widely distinct or separated: (S, O, K:) or**

differed, or were different. (Msb.) And تَفَاوَتَا فِي الْفَضْلِ They two were distinct, or dissimilar, in respect of excellence, (Msb,) or فِي الشَّرَفِ [in eminence, or nobility]. (A.)

8: see 1, first and second sentences. — Aq, relating the verse of Ibn-Muqbil,

- يَا حَرَّ أَمْسَيْتَ شَيْخًا قَدْ وَهَى بَصْرِي
- وَأَقْبَيْتَ مَا دُونَ يَوْمٍ لَبَعْتُ مِنْ عَمْرِي

[which may be rendered *O ingenuous woman*, (ح being an abbreviation of حُرَّةُ,) *I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed, or has run out like water poured forth* (فَرَجَ)], says, it is from الْفَوْتُ, and الْإِقْبِيَاتُ [app. as the inf. n. of the pass. v. اَقْبَيْتَ used in this verse] signifies الْفَرَاغُ. (T.) — See also 1, last sentence. — الْإِقْبِيَاتُ signifies also *The betaking oneself, or applying oneself, before another or others, or hastily*, (S, O, Msb,) *to a thing*, (S, O,) or *to the doing of a thing*, (Msb,) *without obeying him who should be obeyed*, (S, O,) or *following his own opinion only, without consulting him who had the best right to order in the case*: (Mgh,* Msb:) you say, اِقَاتَ عَلَيْهِ بِأَمْرِ كَذَا i. e. فَاتَهُ [app. meaning *He so betook himself, &c., in opposition to him*: or فَاتَهُ may be here used in the sense in which it is expl. above voce تَفَوَّتَ]. (S, O.) And you say, فَلَانَ لَا يَفْعَلُ عَلَيْهِ Such a one, nothing is to be done without his order; (S, O, K;*) and so عَلَيْهِ لَا يَفْعَلُ (Har p. 63;) or لَا يَفْعَلُ عَلَيْهِ [which means the same]. (Msb.) (T, M, O,) اِمْلِي يَفْعَلُ عَلَيْهِ فِي بَنَاتِهِ (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning *Shall such a one as I [am] have anything done in respect of his daughters without his order?* (Mgh,* TA;) and was said by 'Abd-Er-Rahmán the son of Abobekr to his sister 'Aisheh, on the occasion of her having given in marriage his daughter, the elder Hafsa, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T,* O, TA.)* And you say, اِقَاتَ عَلَيْهِ فِي شَيْءٍ, and اِقَاتَ عَلَيْهِ فِي شَيْءٍ, meaning *He brought to pass a thing exclusively of him* [i. e., of another person, without the latter's having any part therein]. (TA.) And اِقَاتَ عَلَيْهِ فِي كَذَا, and اِقَاتَ عَلَيْهِ فِيهِ, *He followed his own opinion only, exclusively of him* [i. e., of another], *in the disposal, or management, of such a thing*: the verbs being trans. by means of عَلَى because implying the meaning of التَّغْلِبُ. (TA.) And اِقَاتَ عَلَيْهِ فِي الْأَمْرِ (M, K,* TA,) and اِقَاتَ عَلَيْهِ فِيهِ (MA,) *He decided against him in the affair*. (M, MA, K,* TA.) — And اِقَاتَ بِأَمْرِهِ *He effected, or executed, his affair without consulting any one*: thus accord. to Aq, without hemz: (T, TA:) and, as is related on the authority of ISh and ISk, one says, with

hemz, meaning *he was alone in his affair*; and in like manner one says, بِرَأْيِهِ *in his opinion*. (TA.) [See also art. فَاتَ.] — And اِفْتَاتَ الْكَلَامَ *He originated, or excogitated, the speech*: (O, K, TA:) and *he extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating*; as also اِفْتَلْتَهُ. (TA.)

فَوْتُ an inf. n. of 1. (S,* M, &c.) — فَوْتُ فِيهِ and فَوْتُ يَدِهِ and فَوْتُ رَمْحِهِ [lit. *Beyond the reach of his mouth and of his spear and of his hand, or arm* (in several copies of the K erroneously written فَوْتُ)] mean *where he sees it but will not [be able to] reach it, or attain it*. (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ اللَّهُ رِزْقَهُ فَوْتُ فِيهِ i. e. [May God make his sustenance to be beyond the reach of his mouth,] *where he shall see it and shall not attain it*. (S, O. [And the like is said in the M and A.]) And one says, هُوَ مِثِّي فَوْتُ الرَّمْحِ [He, or it, is] *where my spear will not reach him, or it*. (S, A, O.) And هُوَ مِثِّي فَوْتُ الْيَدِ [He, or it, is] *beyond the reach of my hand, or arm*: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And أَفْلَتْنَا فَلَانَ فَوْتُ الْيَدِ and فَوْتُ الظُّفْرِ [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail]. (A. [Golius, as on the authority of the A, has فَوَيْتَ ظُفْرًا, which he explains as syn. with فَوْتُ يَدٍ; but it signifies *A little beyond the reach of a finger-nail*.]) — اَسْمَعُ — اَسْمَعُ صَوْتًا وَأَرَى فَوْتًا means *I hear a sound, or voice, but I see not a deed, or no deed*. (TA in art. صوت.) — فَوْتُ signifies also *The space between two fingers [when they are extended apart (see بَضْرُ)]:* (S, M, O, K:*) pl. أَفْوَاتُ. (S, M, O.) — And you say, فَوْتُ بَيْنَهُمَا فَوْتُ فَائِتٍ like as you say بَيْنَهُمَا فَوْتُ بَيْنَهُمَا [i. e. *Between them two* (meaning two men) *is a wide distance*; app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتُ مَائِتٍ and لَيْلٌ لَيْلٌ]. (M.)

فَوْتُ an inf. n. of 1. (S,* M, &c.) — [Hence,] مَوْتُ الْفَوَاتِ *Sudden death*: (S, M, A, O, K:*) likewise termed الْمَوْتُ الْفَوَاتُ and الْمَوْتُ الْفَوَاتِ. (IAq, TA.) You say, مَاتَ مَوْتُ الْفَوَاتِ *He died a sudden death*. (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, أَخَافُ مَوْتُ الْفَوَاتِ [I fear sudden death]. (O.)

فَوَيْتَ One who follows his, or her, own opinion only, (M, O, K,) *not consulting any one*: (O:) applied alike to a man and to a woman: (M, O, K:*) on the authority of Er-Riyáshee: pronounced by AZ with hemz. (O.) — See also فَوْتُ [of which it is the dim.]

فَوَيْتَ act. part. n. of 1 [q. v.]. (T.) — See also فَوْتُ, last sentence.

فوج

1. فَاحٌ, [aor. يَفُوحٌ] said of musk, i. q. فَاحٌ [i. e. *It diffused, or exhaled, its odour*]. (O, K.) — And, said of the day, † *It became cool*. (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ, † [The sun became moderated at the cool time of the day]. (O.)

2. لَسْتُ بِرَائِحٍ حَتَّى أَفُوجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أَيُّ نَفْسِي أَهْرَدَ [in which, for أَهْرَدَ, I read أَهْرَدَ عَنْ نَفْسِي عَلَى نَفْسِي] [erroneously] in some copies)

4. اَفَاجَ (K,) inf. n. اِفْجَاةٌ (S,) *He hastened, or went quickly*; (S, K, and O and Msb in art. اَفَاجَ الْقَوْمَ) and *he ran*. (S, K.) — And اَفَاجَ فِي الْأَرْضِ *The people, or party, went away, and spread, or dispersed themselves, in the land*. (L in art. اَفَاجَ) — And اَفَاجَ فِي عَدْوِهِ *He was slow in his running*. (L in art. اَفَاجَ) [Thus اَفَاجَ has two contr. significations.] — Also *He sent the camels to the watering-trough, or tank, drove by drove*. (O,* K.)

10. اَسْتَفِجَ فَلَانَ *Such a one was desired, or incited, to be [quick, or] brisk, or prompt*; syn. اَسْتَحَفَّ. (K, and O in art. اَفَاجَ.)

فَوْجٌ *A company, congregated body, party, or group, of men*; (S, A, O, L, Msb, K;*) as also فَوَاجٍ (L,) and فَوَاجَةٌ (K,) and فَوْجٌ (O, K, and Msb in art. فَوْجٌ, q. v.,) which last is said by Az to be originally فَوْجٌ, from فَاحٌ, aor. يَفُوحٌ, like هَيِّنٌ from هَانَ, aor. يَهْوَنُ, for which they say also هَيِّنٌ: (O, and Msb* in art. فَوْجٌ) or *a crowd, or dense company &c.*: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur ex. 2:) or *a company, &c., of the followers, or dependants, of chiefs*: or *a great crowd of men*: (L:) [and app. † a multitude of things: (see an ex. voce اَفْوَاجٌ, in art. فَوَاجٍ):] pl. [of pauc.] اَفْوَاجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] فَوُوجٌ and pl. pl. اَفَاوِجٌ (S, O, Msb, K) and اَفَاوِجٌ (S, O, K) and اَفَاوِجٌ, as though pl. of اَفِجَةٌ. (O.)

فَوْجٌ: see the next preceding paragraph: — and see also art. فَوْجٌ.

مَرَبْنَا فَوَاجٍ وَبِيَمَةٍ فَوْجٌ. One says, فَوَاجٍ وَبِيَمَةٍ فَوْجٌ, meaning *The company (فَوْجٌ) of those that were at the repast of such a one [passed by us]*. (TA.) — It is said that فَوَاجٍ, applied to a she-camel, signifies *Fat*: or *such as is termed حَائِلٌ and fat*: but the word commonly known [thus used] is فَوَاجٍ [q. v.]. (TA.)

فَوَاجَةٌ: see فَوْجٌ: — and see also art. فَوْجٌ.

فوج

1. فَاخَ الْبَيْتِ (Mṣb, K,) aor. يَفُوحُ and يَفِيحُ; (Mṣb;) or فَاخَتْ رِيحُ الْبَيْتِ, aor. تَفُوحُ and تَفِيحُ; (S;) inf. n. فَوْحٌ (S, Mṣb, K) and فَوْحَانٌ and فَوْحَانٌ (S, K;) and فَيْحٌ (S, Mṣb, K) and فَيْحَانٌ (S, K;) The musk diffused [or exhaled] its odour; (Mṣb, K;) or the odour of the musk diffused itself [or became exhaled]; and فَاخَ الطِّيبِ the perfume diffused [or exhaled] its odour; (S;) or this last signifies the perfume became perceptible; or it clung and remained; [in a garment or person;] syn. عَيْقٌ (Mṣb in art. فَيْح:) the verb is not used in relation to a foul, or disagreeable odour or thing: (S, A, Mṣb, K:) of such an odour one says هَمَّتْ (Mṣb:) or the former verb is common to both: (K:) but this assertion is outweighed [by the other]: (TA:) فَوْحٌ signifies the giving forth, and exhaling, a sweet, or pleasant, odour: (KL:) and the perceiving such an odour: Fr says that فَاخَتْ and فَاخَتْ رِيحَهُ are syn.; but AZ says the فَوْحٌ is attended by sound. (TA.) — For other significations of this verb, see art. فَيْح.

4. افاح: for this verb, see art. فَيْح.

6. نَزَلْنَا فِي بُسْتَانٍ تَنَاحَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أُنْوَارُهُ [We alighted in a garden the birds of which warbled plaintively, one to another, and the flowers of which exhaled sweet odours, one with another]. (A.)

فَوْحُ الْحَيْضِ The chief and first portion of the menstrual discharge. (L.)

فَوْحَةٌ [A spreading, or an exhalation], of perfume. (TA in art. عَصْر.)

فوج

1. فَاخَتْ الرِّيحُ, aor. تَفُوحُ, inf. n. فَوْحَانٌ (K;) as also فَاخَتْ, aor. تَفِيحُ, (K in art. فَيْح) inf. n. فَيْحٌ and فَيْحَانٌ; (TA in art. فَيْح;) The wind, or odour, rose, or diffused itself: (K:) you say, فَاخَتْ رِيحُ طَيْبَةٍ, aor. تَفُوحُ and تَفِيحُ, a sweet odour diffused itself from him, or it; like فَاخَتْ: (AO, Aṣ, S;) or فَاخَتْ الرِّيحُ, aor. تَفُوحُ, (AZ, S, K,) inf. n. فَوْحٌ (AZ, TA in art. فَوْح) or فَوْحَانٌ (AZ, TA in the present art.), signifies the wind made a sound, or noise, (AZ, S, K, TA,) in its blowing. (AZ, TA.) — And فَاخَ الْحَرُّ The heat became allayed, or assuaged. (L.) — See also the next paragraph, in two places.

4. افاخ, (AZ, S, K,) inf. n. إِفَاخَةٌ (Lth, AZ, S, IATH,) He (a man) emitted wind, (Lth, AZ, S, K,) with a sound, (AZ, S,) from the anus; (Lth;) and فَاخَ, aor. يَفُوحُ, inf. n. فَوْحَانٌ (K, TA) and فَوْحٌ (TA,) signifies the same: (K, TA:) or the former, he voided excrement with an emis-

sion of wind: (IATH, TA:) [mentioned also in art. فَيْح:] and he (a man, or a beast,) emitted wind in voiding urine: (ISH, S:) and فَاخَ, aor. يَفُوحُ, it (the emission of excrement) made a sound. (L.) — افاخ ببوله He emitted his urine from a dilated aperture. (L.) And افاخَتْ She (a camel) made a sprinkling with her urine. (L.) — افاخ الزرق, inf. n. as above, He opened the mouth of the زق [or skin for wine &c.] to give vent to the air within it: thus accord. to Fr; who says that he heard a sheykh, of those having knowledge in the Arabic language, explain this phrase as meaning he smeared the inside of the زق with رُب [or rob]. (L.) — افاخ عنك من الظهيرة, (L, TA,) in the كَعَنَاءُ, but correctly عنك, as in other lexicons, (TA,) [as also افاخ,] means ابرؤ, (L, K,) i. e. Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (L, TA.)

فود

1. فَاذَ, aor. يَفُودُ, (S, Mgh, O, K, and T in art. فَيْد,) inf. n. فَوْدٌ; (AA, K, and T in art. فَيْد;) as also فَاذَ, aor. يَفِيدُ, (S, O, K, and T &c. in art. فَيْد) inf. n. فَيْدٌ; (IAṣr, K, and T in art. فَيْد;) He died. (T, S, Mgh, O, K.) — And فاد, aor. يَفُودُ, (M,) inf. n. فَوْدٌ, (K,) It (property) continued, or belonged, or appertained, syn. ثَبَّتَ, (M, K,) to its owner; (M;) as also فاد, aor. يَفِيدُ, (S, L, K, in art. فَيْد,) inf. n. فَيْدٌ: (K:) or (so in the K) it went away, passed away, or departed; (K;) as also فاد, aor. يَفِيدُ, (K in art. فَيْد) inf. n. فَيْدٌ. (K.) [See also art. فَيْد.] — فاده, (Aṣ, Yaḥkoob, T, M, L,) aor. يَفُودُهُ, (Yaḥkoob, M,* L,) inf. n. فَوْدٌ, (K,) He mixed it, (M, L, K,) namely, saffron [&c.], (M, L,) or perfume &c., (Aṣ, T,) or moistened it with water &c.; (L;) syn. دَافَهُ, (Aṣ, Yaḥkoob, T, M, L;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]: (M, L:) and so فاده, aor. يَفِيدُهُ, (S, L, K, in art. فَيْد,) inf. n. فَيْدٌ. (L.) [See also art. فَيْد.]

4. أَفَدْتُهُ I killed him; destroyed him. (O, K.) [See also art. فَيْد.] — And I gave him property. (M, L, K.) It belongs to this art. and to art. فَيْد [q. v.]. (L.) — See also 10.

5. تَفَوَدَ فَوْقَ الْجَبَلِ He (a mountain-goat) ascended (أَشْرَفَ) upon the mountain. (O,* L, K.)

6. هُمَا يَتَفَاوَدَانِ الْعِلْمَ (ISH, K) is a phrase used by the vulgar, (ISH,) but the correct expression is يَتَفَايِدَانِ, meaning They two impart knowledge, each to the other: (K:) or يَتَفَايِدَانِ بِالْمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISH:) or, in the opinion of MF, each is allowable. (TA.) [See also art. فَيْد.]

10. استفاده, (M, L, K,) and افاده, (M, K,)

[respecting which latter see 10 in art. فَيْد,] as also تَفِيدُ, (K, [but this belongs to art. فَيْد only,]) He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فَيْد.]

فَوْدٌ Each of the two sides of the head: (Aṣ, S, M, A, O, L, Mṣb, K:) pl. أَفْوَادٌ: (M, L, Mṣb:) one says, بَدَا الشَّيْبُ بِفَوْدَيْهِ [Hoariness appeared in the two sides of his head]. (S, O, L.) And The main, or chief, portion of the hair of the head, next the ear; (M, L, K;) or of the hair that descends below the lobe of the ear, next the ear: (IF, L, Mṣb) or فَوْدَانٍ signifies [two locks, or plaited locks, of hair, such as are termed] ضَفِيرَتَانِ (ISk, S, O, L, Mṣb) of a man (ISk, S, O, L) and of a woman. (O.) — † The side (K, TA) of anything; (TA;) each of the two sides (M, L) of a thing. (L.) You say, ارْفَعْ فَوْدَ الخِيَامِ † Raise thou the side of the tent. (A.) And نَزَلُوا بَيْنَ فَوْدَيِ الْوَادِي † [They alighted, or abode, between the two sides of the valley]. (A.) — † Each of the two equiponderant halves of the load of a beast: (S, M, O, L, K, TA:) one says, قَعَدَ بَيْنَ الْفَوْدَيْنِ † [He sat between the two equiponderant halves of the load of the beast]. (S, O, L, TA.) And [hence, app.,] † A [sack such as is termed] جَوَالِقِ. (K.) — † The part that is abundant in plumage of each of the wings of the eagle: (M:) [or each of the wings; for] one says, أَلْقَتْ العَقَابُ فَوْدَيْهَا عَلَى الْبَيْتِ † [The eagle cast] its wings [upon, or over, the eaglet]. (A.) — One says also, جَعَلْتُ الْكِتَابَ فَوْدَيْنِ, meaning † I doubled the upper part of the letter, or writing, over the lower part, so that it became two halves. (A, O.) — And اسْتَلَمْتُ فَوْدَ الْبَيْتِ † [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Kaḥbeh]. (A.) — Also A company, congregated body, party, or group, of men; or a crowd, or dense company &c.; or a great crowd of men; syn. فَوْجٌ: (Ibn-'Abbād, O, K:) pl. أَفْوَادٌ. (Ibn-'Abbād, O.)

فَوَادٌ (O, K,) with fet-ḥ to the ف, (O,) like فَوَادٌ [generally meaning The heart (see other explanations in art. فَوَاد)]; (O, K;) a dial. var. of the latter word. (O.)

فَادَةُ a subst. from فَادَ الْمَالُ (M, K, and L in art. فَيْد,) in the sense of قَيْتٌ: (M, and L in art. فَيْد;) it belongs to this art. and to art. فَيْد. (TA.) [See the latter art.]

مَدْفُودٌ, applied to perfume &c., i. q. مَفُودٌ [Mixed, or moistened with water &c.]; (Aṣ, T;) as also مَفِيدٌ. (S and O and L in art. فَيْد.)

رَجُلٌ مُتَلَاَفٌ مَفَوَادٌ A destructive man; as also مَفِيَادٌ. (Ibn-'Abbād, O, K.)

فور

1. فَاوَرُ, (M, Mṣb, K,) aor. يَفُورُ, said of water; (Mṣb;) and فَاوَرَتْ, aor. تَفُورُ, said of a قَعْر [or

cooking-pot]; (T, S;) inf. n. **فَوْرَانٌ** and **فَوْرٌ** (T, S, M, Mḡb, K) [the latter of which is the more common] and **فُوُورٌ** (M, K) and **فُوَارٌ**; (M, TA;) *It boiled, or estuated.* (T, S, M, Mḡb, K.) — [فار said of a liquor, *It fermented.* (See **نَبِيذٌ**). — Said of blood, and of wine, *It flushed, or mantled, in the cheeks or head.* — **فَارَتِ نَفْسُهُ** *His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثَارَتِ [q. v.].* (T in art. **ثَوْرٌ**.) — **فَارَ فَاثِرُهُ** i. q. **ثَارَ ثَائِرُهُ** (T, S, K) *His anger boiled [or became roused or excited]; (S;) or he was, or became, angry.* (TA.) — [And † the same phrase is expl. in the M, accord. to the transcript in the TT, as signifying **اِنْتَشَرَ غَضَبُهُ**; but I think that the right reading is evidently **عَضِبَهُ**; and the meaning, *His sinews became swollen; said of a horse or the like: see art. **نَشْرٌ**; and see also **فَاثِرٌ**, below.] — **فَارَ الْعِرْقُ**, inf. n. **فَوْرَانٌ**, *The vein became excited, or in a state of commotion, and flowed forth [with blood]:* (M, K, TA;) to which is added in the K, **وَضْرَبٌ**; but this is a mistake, occasioned by a false reading of the next words in the M, which are **وَضْرَبَ وَضْرَبٌ** and **فَوَارَ الْعِرْقُ**. (TA. [See **فَوَارٌ**].) — **فَوَارَ رَغِيْبٌ** and **وَأَسِعَ**, in a horse means *The vein's having inflations, or knots, [or a varicose condition,] apparent in it; which is disapproved.* (ISK, TA.) — **فَارَ** said of water signifies also *It welled, and came forth, from the earth, or ground:* (Mgh:) *it appeared, pouring forth, from the spring, or source.* (TA.) — **فَارُوا** is said of men assembled in market-places [app. as meaning *They bustled, or were in a state of commotion.* (TA.) — **فَوَارَ الْبَسَكُ**, inf. n. **فَوَارٌ** and **فَوْرَانٌ**, [*The odour of*] *the musk spread.* (M, K.) — **فَرْتُهُ**: see 4. — Also (**فَرْتُهُ**) *I made for it, i. e. the balance, what are termed **فِيَارَانٍ** [dual of **فِيَارٌ**, q. v.].* (Th, M, K.)*

2. **فَوْرَ لِلنِّسَاءِ** *He made what is termed **فَيْرَةٌ** [q. v.] for the woman in the state following childbirth.* (M, K.)

4. **أَفَرْتُهُ** and **فَرْتُهُ** *I made it to boil, or estuate.* (IAḡr, M, K.)

الْفَارُ *The muscles of a man:* (M, K:) also mentioned in art. **فَارٌ**, as written with .. (TA.) **أَبْرَزَ فَارَكَ** [*Put forth thy fire, that passengers may see it and be attracted by it, though thou make lean thy muscles,*] is a saying meaning † *give food though thou injure thy body* [by doing so]. (M, L.) — See also **فَارٌ** (with which it is syn. in other senses), in art. **فَارٌ**.

فَوْرٌ [originally an inf. n.: see 1.] *The burning, or heat, and boiling, of Hell.* (TA.) And *Intenseness, or vehemence, of heat;* (TA;) as also **فَوْرَةٌ**. (S.) — **فَوْرَ الشَّقِي** *The remains of the redness in the western horizon after sunset: as also **نَوْرَةٌ**.* (TA.) [See also **فَوْرَةٌ**.] — And *A time: (TA:) [or rather] the present time in which is no delaying.* (Mḡb.) Thus in the saying, **الشَّقِيَّةُ عَلَى الْفَوْرِ** [*The right of pre-emption is to be had in the present time in which is no delaying.* (Mḡb.)

— And hence, *A state in which is no delay.* (Mḡb.) You say, **جَاءَ فُلَانٌ فِي حَاجَتِهِ ثُمَّ رَجَعَ مِنْ فَوْرِهِ** [*Such a one came for the object of his want,*] then returned immediately, or at once: or, as some say, *with the same motion with which he came, not ceasing from motion after it; properly, conjoining what was before the coming with what was after it, without tarrying.* (Mḡb.) And **أَتَوْا مِنْ فَوْرِهِمْ**, meaning **مِنْ وَجْهِهِمْ** [i. e., app., *They came in a headlong manner; like the phrase **مَضَى عَلَى وَجْهِهِ** instead of **أَتَوْا**;*] and this is said by Zj to be the meaning of **مِنْ فَوْرِهِمْ** in the Kḡr iii. 121: (M, TA:) or **قَبْلَ أَنْ يَسْكُنُوا** [*before their resting, or ceasing from motion*]: (K, TA:) or **مِنْ فَوْرِهِمْ** in the Kḡr ubi supra means *in the commencement of their procedure: (O:) or in, or at, their instant of time; (Ksh, Bḡ;) i. e. [in, or at, the same instant, or] immediately: (Bḡ:) and **أَتَيْتَ فُلَانًا** meaning **قَبْلَ أَنْ أَسْكُنَ مِنْ فَوْرِي** [i. e. *I came to such a one before my resting, or ceasing from motion.* (S, O.) And you say, **فَعَلْتُهُ مِنْ فَوْرِي**, meaning *I did it at once, or instantly.* (T, TA.)*

فَوْرٌ *Gazelles:* (T, S, M, K:) a word having no sing.; (T, S, M, TA;) accord. to IAḡr and Yaḡkoob: (TA:) or its sing. is **فَاثِرٌ**; (M, K, TA;) accord. to Kr. (TA.) One says, **لَا أَفْعَلُ مَا لِأَلَاتِ الْفَوْرِ** *I will not do such a thing while the gazelles wag their tails.* (IAḡr, T, S.)

فَارَةُ الْبِسَكِ *The odour of musk: or the bag, or receptacle, [i. e. the follicle, or vesicle,] thereof:* (M, L:) [Sḡh says that] this and what next follows have been mentioned in art. **فَارٌ**, [q. v.,] but should more properly be mentioned in the present art., both being from **فَارٌ**, aor. **يَفْوَرُ**. (O.) — **فَارَةُ الْإِبِلِ** means *The sweet exhalation from the skins of the camels when they are moist after returning from the water.* (M, K.)

فَوْرَةٌ: see **فَوْرٌ**: — and **فَوَارَةٌ**. — Also *An ebullition of anger, rage, or passion; syn. **هَائِجٌ**.* (S) and K in art. **هَمِجٌ**. — And *Freshness, or newness: so in the saying **أَخَذْتُ الشَّيْءَ بِفَوْرَتِهِ** [I took the thing in its fresh, or new, state].* (TA.) — [And hence,] **فَوْرَةُ النَّهَارِ** *The first part, or beginning, of the day.* (T, TA.) And **فَوْرَةُ الْعِشَاءِ** *The time [next] after the **عِشَاءُ** [or nightfall].* (S, TA.) — **فَوْرَةُ النَّاسِ** *The place where people congregate, and where they bustle, or are in a state of commotion, (يَفْوَرُونَ), in their market-places.* (TA.) — **فَوْرَةُ الْجَبَلِ** *The higher, or highest, part; and the elevated and hard, or elevated and plain or level, part; of the mountain.* (K.)

فَوْرَةٌ i. q. **فُوْرَةٌ** [expl. in art. **فَارٌ**] meaning *A certain flatus in the pastern of a horse* [ḡc.]. (O, K.) — And i. q. **كُوْفَةٌ** [*A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles; &c.*]. (Kr, M, K.)

فَيْرَةٌ *Fenugreek (حَلْبَةِ)* mixed [in the manner described voce **فَيْبِرَةٌ** (q. v.) in art. **فَارٌ**] *for the woman in the state following childbirth.* (M, K.)

فِيَارٌ sing. of **فِيَارَانٌ**, (T,) which signifies *The two things (T, S, M, O, K) of iron (M, K) between which is the tongue of the balance: (T, S, M, O, K:) originally with و in the place of the ي, (M, O,) changed into ي because of the kesreh before it.* (O.)

فَوَارَةٌ *The froth, or foam, that boils, or boils over, of a cooking-pot: (S and K in this art. * and voce **طَبَاخَةٌ**;) and **مَفَاوِرٌ** signifies the same, mentioned by Ibn-Abbád. (O.) And [in like manner] **فَوْرَةٌ** signifies *The mantling foam upon the surface of wine.* (TA.)*

فَوَارٌ [an intensive epithet from **فَارٌ**; signifying *Boiling much; &c.: — and Water, &c., welling forth abundantly; gushing.* — [Hence,] **ضَرَبَ فَوَارٌ** *A smiting [that inflicts a wound] such as is wide, (IAḡr, M, TA,) so that the blood flows [abundantly]:* (M:) a poet says,

- **بَضْرِبُ يَخْفَتُ فَوَارَةٌ**
- **وَطَعِنُ تَرَى الدَّمُ مِنْهُ رَشِيًا**
- **إِذَا قَتَلُوا مِنْكُمْ فَارِسًا**
- **ضَمِنَا لَهُ بَعْدَهُ أَنْ يَعْيشَا**

(IAḡr, M, TA. [The text of the M as given in the TT, for **تَرَى الدَّمُ**, has **يُرَى الدَّمُ**; and for **أَنْ يَعْيشَا**, it has **أَوْ يَعْيشَا**: and the right reading of the first hemistich seems to be, **بَضْرِبُ تَخْفَتُ فَوَارَةٌ**; for an inf. n. is sometimes made fem.: see an instance of **ضَرَبٌ** as fem. in the EM p. 157: the poet means, *With a smiting that silences, or kills, inflicting a wide and gushing wound; and a piercing with the spear in consequence of which thou seest the blood sprinkled: when they slay a horseman of you, we are responsible for him after it that he shall live: i. e., as is said in the M, his blood shall be revenged, so that he will be as though he had not been slain: and it is also there said that by **يَخْفَتُ فَوَارَةٌ** is meant **فَدَمَهَا** *لَهَا وَاسِعَةً* in which the two fem. pronouns and the fem. epithet all relate to the word **ضَرَبٌ**, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.]*

فَمُورٌ *Sharp, as an epithet applied to a man; syn. **حَدِيدٌ**.* (O, K.) See also **فَمُورٌ**.

فَوَارَةٌ, (accord. to the K,) or **فَوَارَةٌ**, (accord. to a copy of the M,) *A source, or spring, of water:* (M, K:) [the latter word is app. the right in this case; for] IAḡr says that **فَوَارَةٌ** is applied to a *wave: and to a **بَرْكَةٌ** [i. e. watering-trough, or the like; or basin, pool, pond; &c.]: and **فَوَارَةٌ**, to anything that is not water: and in one place he says that **فَوَارَةٌ** and **دَوَارَةٌ** are applied to anything that does not move nor turn round; and **دَوَارَةٌ** and **فَوَارَةٌ** to such as moves and turns round.* (T,

TA.) — **فَوَارَةُ الْوَرِكِ**, with fet-ḥ and tesheed, signifies *The hole, or perforating aperture, of the ورك [or haunch]: (S, O:) or the فَوَارَةُ, (K,) or فَوَارَةٌ, (so in a copy of the M,) is an aperture in the ورك [or haunch], to the belly, or interior of the body, not obstructed by bone: (M, K:) [these two explanations plainly apply to the sacro-schiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the فَوَارَاتَانِ, (K,) or فَوَارَاتَانِ, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] سَكْتَانِ [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (بَيْنِ الْوَرِكَيْنِ) and the فَحْجِ [or ischium], towards the side of the ورك [or hip-bone], (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also الْفَائِلُ, in art. فِيل.] And accord. to Lth, the term فَوَارَاتَانِ, (O, and so in a copy of the T,) or فَوَارَاتَانِ, (so in another copy of the T,) is applied to *Two appertences of the كَرِشِ [or stomach, properly of a ruminant animal], having within them two small nodous lumps (غُدَّتَانِ), which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh. (T, O.)**

فَوَارَةٌ: see the next preceding paragraph, in six places.

فَائِرٌ [part. n. of 1: — hence, **فَائِرَةٌ**]: see 1, in two places. — Applied to a beast, of the equine and other kinds, *Swollen in the sinews; syn. مُتَشَبِّهِ الْعَصَبِ. (K.)* [In the TA, this is said to be a mistake for **مُنْتَشِرُ الْعَصَبِ**, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.] — See also **فَوْرٌ**.

مَفَاوِزُ: see **فَوَارَةٌ**.

فوز

1. **فَازَ**, aor. **يَفُوزُ**, inf. n. **فَوْزٌ** (S, A, O, Mṣb, K) and **مَفَازَةٌ** and **مَفَازَةٌ**, (TA,) *He attained, acquired, gained, or won, good, or good fortune, (S, A, O, Mṣb, K,) or his wish or desire, or what he desired or sought; (Bḍ in iii. 182, and TA;) he met with, or experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked, or hated, or evil: (TA:) he succeeded, or was successful: he won, or gained the victory: (Mṣb:) [he had his arrow drawn, or] his arrow came forth [from the رِيَابَةِ], in the game called **الْمَيْسِرُ**: and † it (an arrow) won; or came forth before its*

fellow [or fellows in that game]. (O, TA.) You say, **فَازَ بِهِ** *He attained it, acquired it, gained it, or won it; (Kh, A, O, Mṣb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and he took it away; went away with it. (S, K.) — He became safe, or secure; he escaped. (S, A, O, Mṣb, K.) You say, **فَازَ مِنْهُ** *He became safe, or secure, from it; he escaped it; (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And **فَازَ بِالتَّوَابِ وَقَارَ مِنَ الْعِقَابِ** *A happy end is his who gains reward and escapes punishment. (A.) — And **فَازَ**, (S, O, K,) aor. **يَفُوزُ**, (TA,) inf. n. **فَوْزٌ**, (S, A, K,) † *He perished: (S, A, K:) he died; and so **فُوزٌ**: (S, A, O, Mṣb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the following ex.: **مَاتَ فُلَانٌ وَفُوزٌ فُلَانٌ بَعْدَهُ** [*Such a one died and such a one died after him*]: and accord. to others, **فُوزٌ** signifies † *he became in the مَفَازَةِ [or state of temporary safety] which is between the present life and that which is to come. (TA.) [This last signification is given in the A.] — See also 2.******

2. **فَوْزٌ** † *He went, or his course brought him, to the مَفَازَةِ: (IAḥr, TA:) or † he went upon the مَفَازَةِ: (A, TA:) or † he went away: (IAḥr, O, K:) or † he went away into the مَفَازَةِ: (A:) and **فَازَ** signifies † *he traversed the مَفَازَةَ. (Mṣb.) You say, **فَوْزَ بِإِبِلِهِ** (S, A, O, K) † *He entered upon the مَفَازَةَ with his camels. (S, O, K.) — Also † He went forth from one land or country to another: and **تَفُوزٌ** signifies the same as **فَوْزٌ**. (TA.) — See also 1, latter part, in three places. — And, said of a road, *It was, or became, apparent: (O, K:) and Sgh adds, [but not in the O,] and it stopped, or came to an end. (TA.)****

4. **اِفَازَهُ بِكَذَا** *He (God, S, O, K, or a man, Mṣb) caused him to attain, acquire, gain, or win, such a thing. (S, O, Mṣb, K.)*

5: see 2.

فَازٌ: see what next follows.

فَازَةٌ *A [tent such as is called] مِظَلَّةٌ (S, K,) with two poles, (K,) or that is extended with a pole: (S; in which is added, “it is in my opinion an Arabic word:”) pl. [or rather coll. gen. n.] **فَازَاتٌ**. (ISd, TA.)*

فَائِرَةٌ † *A thing that rejoices one, and by which one attains good or the object of his desire: you say, **فَازَ بِفَائِرَتِهِ** † *He attained, acquired, gained, or won, a thing that rejoiced him, &c. (A, O,* TA.)**

مَفَازٌ: see the following paragraph, near the end.

مَفَازَةٌ *A place of safety, security, or escape. (S, A, O, K.) So in the Kur [iii. 185], **فَلَا تَحْسِبَنَّكَ مِنَ الْعَذَابِ بِمَفَازَةٍ مِنَ الْعَذَابِ** [*Do thou by no means reckon them to be in a place of security from punishment*]: (S, A,* O:) or, accord. to Fr, the meaning here is, *far from punishment. (TA.) — A cause,**

or means, of prosperity, or success, or of the attainment or acquisition of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy or good state; syn. مَفْلَحَةٌ. (A.) — † [The state of temporary safety which is between the present life and that which is to come. See 1, last signification.] — † A place of perdition, or destruction: (Mṣb, K:) or i. q. **فَلَاةٌ**: (A:) [i. e.] a desert; syn. **بَرِّيَّةٌ**; any [desert such as is called] **قَفْرٌ**: (TA:) or a desert in which is no water: (ISh, O, K:) and a desert in which is no water for the space of a journey of two nights or more: when there is none for the space of a journey of a night and a day, it is not thus called: (ISh, O, TA:) or a tract in which two watering-places are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them, [accord. to that which is generally preferred of the explanations of the term **رَبْعٌ** which is here employed,] and other animals [that journey quicker] drink on alternate days; as also **فَلَاةٌ**: or such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days; as also **فَيْفَاءَةٌ**: (TA:) so called to prognosticate good fortune, and safety, (Aḥ, IF, S, A, O, Mṣb,) as meaning a place of safety, (A,) from **فَازَ** signifying “he became safe:” (Mṣb:) or from **فَوْزٌ**, (IAḥr, S, O,* Mṣb,) or **فَازَ**, (Aḥei, TA,) signifying “he perished,” (IAḥr, S, O,* Aḥei,) or “he died.” (Mṣb, TA:) Aḥei condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAḥr, TA:) the pl. is **مَفَاوِزُ**: (S:) and **مَفَازٌ** signifies the same as **مَفَازَةٌ**: so in a trad. of Kaḥ Ibn-Málik: **فَاسْتَقْبَلَ سَفْرًا بَعِيدًا وَمَفَازًا** [*And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.*] (TA.)*

فوص

3. **الْمُفَاوِصَةُ** signifies *The being clear, or perspicuous, syn. الْبَيَانُ, (S, O, K,) in talk or discourse (فِي الْحَدِيثِ). (S.)* [In the O, and K, **مِنْ الْحَدِيثِ**; and hence it is said in the TK that **فَاوَصَ الْحَدِيثَ** signifies **بَيَّنَّهُ** *He made the talk, or discourse, clear, or perspicuous: but for this I do not find any authority.] Some say **الْمُفَاوِصَةُ**. (IB, TA in art. فَيْص.) [See also 4 in art. فَيْص.]*

4. **مَا أَقَاصَ بِكَلِمَةٍ**: see art. فَيْص. [It seems to be indicated in the S that this is from **الْمُفَاوِصَةُ**, expl. above: and the like of this is app. said by IB.]

6. **التَّفَاوِصُ** signifies **التَّبَايُنُ** [*The being, or becoming, separated, one from another*]; from **الْبَيْنُ**, not from **الْبَيَانُ**: (O, K:) originally **التَّفَايِصُ**; mentioned also [in a different sense] in art. فَيْص. (TA.) See the latter art.

فوض

2. فَوْضَ إِلَيْهِ الْأَمْرَ (S, M, A, O, Mḡb, K.) inf. n. *He committed to him the thing, affair, or case; syn. رَدَّ (S, A, O, K.) or صَبَّرَ (M,) or سَلَّمَ (Mgh, Mḡb;) abstaining from contention, or litigation; (Mgh;) and made him arbiter thereof. (TA.)* It is said in the Kur [xl. 47], (TA.) وَأَفْوَضَ أَمْرِي إِلَى اللَّهِ (A, TA) *And I commit my case unto God, making Him arbiter thereof. (TA.)* — التَّفْوِيزُ فِي النِّكَاحِ (S, O,) or نِكَاحُ التَّفْوِيزِ (TA,) is *The giving [a woman] in marriage without [requiring] a dowry. (S, O, TA.)* You say, فَوْضَ الْمَرْأَةَ *He gave the woman in marriage without [requiring] a dowry. (K.)* And فَوَضَتْ بِضَعْفًا إِلَى زَوْجِهَا (Mgh,) or فَوَضَتْ بِضَعْفًا إِلَى الزَّوْجِ (Mḡb,) *She married herself to her husband without a dowry: (Mgh, Mḡb:) or فَوَضَتْ signifies She gave up, or renounced, the ordinance of the dowry. (Mḡb.)*

3. مَفَاوِضَةٌ signifies *The being copartner, or copartners, in everything; (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also تَفَاوُضٌ (K.) [See 6.] Hence, (TA,) شِرْكَةُ الْمَفَاوِضَةِ Copartnership in everything; (Lth, M, S, A, * Mgh, * TA;) in which everything is common property; (Lth, M, TA;) opposed to شِرْكَةُ الْعِنَانِ, which is copartnership in one thing: (Lth:) or copartnership of two persons in all that they possess: (Mḡb:) or copartnership of two persons in all that is in their hands, or that they may afterwards acquire; which is null and void accord. to Esh-Sháfi'ee, but allowable accord. to Aboo-Haneefeh and his two companions [Aboo-Yoosuf and Moḥammad]. (TA.) You say, I WAS COPARTNER WITH HIM IN ALL THE PROPERTY THAT WE BOTH TOGETHER POSSESSED. (AZ, TA.) Hence also, (TA,) مَفَاوِضَةُ الْعُلَمَاءِ *The conversing and conferring of the learned on matters of science; each of two persons receiving what the other had [to communicate], and giving what he himself had to the other; as though each committed what he had to his companion. (O, * TA.)* — *The commixing [in social intercourse]. (A.)* — *The being coequal. (A, O, K.)* — *The competing (مَجَارَاةٌ) in an affair. (K.)* You say, *He competed with him, (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جازاه, whence he has been led to assign to فَاوَضَ a wrong meaning, which Freytag has inadvertently copied,] and did like as he did, (Mgh,) in his affair, (S, TA,) or in such an affair. (Mgh.)* And *I competed with him; syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مَفَاوِضَةٌ [There was, between them two, competing]. (A.)**

6: see 3. You say, تَفَاوَضَ الشَّرِيكَانِ فِي الْمَالِ *The two partners were sharers in the property altogether: (S, O, TA:) or تَفَاوَضَ الشَّرِيكَانِ signi-*

fies the two partners were coequal. (A, Mgh.) — [Hence, تَفَاوَضُوا *They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others: see 3. — And They mixed together in social intercourse: see, again, 3.] — تَفَاوَضُوا الْحَدِيثَ They [discoursed together; or] began, or commenced, or entered upon, discourse. (M, Mḡb.) [See an ex. in a verse cited in the first paragraph of art. زَهُو.] — Also, تَفَاوَضُوا فِي الْأَمْرِ They competed (فَاوَضَ بَعْضُهُمْ بَعْضًا [every one doing like as the others did,]) in the affair. (S, O, K.)*

فَوْضَةٌ a subst. from مَفَاوِضَةٌ (O, TA) [signifying, app., Copartnership: &c.].

قَوْمٌ فَوْضِيُّ *A party, or company, of men who are equals, having no chief: (S, O, Mḡb, K:) or separated, or in a state of dispersion; (Lth, O, K;) فَوْضِيُّ being pl. of فَاوَضٌ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, فَوْضِيُّ is applied to a number of ostriches: (S, O:) or having no commander, nor any to collect them together: (M:) or mixed, and having no commander over them. (A.)* You say, النَّاسُ فَوْضِيُّ *The people are equals in this; there is no distinction to be made between them. (Mgh.)* And جَاءَ الْقَوْمُ فَوْضِي *The party, or company, of men came mixed together. (S.)* And الْوَحْشُ فَوْضِي *The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.)* أَمْوَالُهُمْ فَوْضِي بَيْنَهُمْ *Their possessions are property which they share among themselves; as also فَيُضَوِّضُ and فَيُضَوِّضِي. (S.)* And مَتَاعُهُمْ فَوْضِي بَيْنَهُمْ, and فَوْضِي فُضًا, *Their goods are common property among them. (M.)* And الْمَالُ فَوْضِي بَيْنَهُمْ *The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Mḡb.)* And كَانَتْ خَيْبَرَ فَوْضِي (Mgh) *common property (Mgh, Mḡb) among the Companions; not divided. (Mḡb.)* — أَمْرُهُمْ فَوْضِي, and فَيُضَوِّضُ (M,) or فَوْضِي بَيْنَهُمْ, and فَيُضَوِّضِي (TA,) *Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or أَمْرُهُمْ فَوْضِي (AZ, O, K,) or فَوْضَوِّضًا (TA,) or both, (O, TA,) Their case is mixed, or promiscuous, (AZ, O, K,) every one of them making free use of that which belongs to another, (K,) one wearing the garment of another, and one eating the food of another, none of them consulting his companion respecting that which he does without his order. (AZ, O.) [See a similar phrase voce مَشْوَرَةٌ.]*

فَوْضَاءُ: and } see فَوْضِي, last sentence.
فَوْضَوِّضَاءُ: }

تَفَاوِضَةٌ *Remains of life: (O, TA:) so in the saying, رَأَيْتُ التَّفَاوِضَةَ لِفُلَانٍ (O) or بِفُلَانٍ (TA) [I saw the remains of life pertaining to, or in, such a one].*

مَفْوُوضَةٌ *A woman who marries herself to her husband without a dowry: (Mgh, Mḡb:) or who gives up, or renounces, the ordinance of the dowry: (Mḡb:) or, accord. to some, the word is مَفْوُوضَةٌ, (Mgh, Mḡb,) meaning married by her guardian without the naming of the dowry: (Mgh:) or meaning having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it: (Mḡb:) or meaning married without the mention of a dowry, or on the condition of her having no dowry. (KT.)*

فوط

2. فَوَطَهُ, inf. n. تَفْوِيطٌ, *He clad him, or attired him, with a فَوِطَةٌ. (TA.)*

فَوِطَةٌ sing. of فَوِطٌ, which signifies *Cloths that are brought from Es-Sind, (Lth, O, K, TA,) thick, or coarse, and short, used as waist-wrappers: (Lth, O, TA:) or striped waist-wrappers: (K:) Az says, I have not heard this word in aught of the language of the Arabs, and I know not whether it be an Arabic word or of the language of the foreigners, but I have seen in El-Koofeh striped waist-wrappers, which are sold, and are bought by the camel-drivers and the Arabs of the desert and the servants and the people of the lowest sort, who use them as waist-wrappers, and call them thus; sing. فَوِطَةٌ: IDrd says that it is not an Arabic word: (O, TA:) it is added in the K, or it is a word of the language of Es-Sind: Sgh says, (TA,) فَوِطَةٌ is a word of the language of Es-Sind, arabicized, from فَوِطَةٌ, with a dammeh not fully sounded: (O, TA:) [and SM adds,] it is called with us in El-Yemen, أَزْهَرِيَّةٌ: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.) The dim. of فَوِطَةٌ is فَوِيطَةٌ. (Har p. 294.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 195.] — It (the pl.) is also applied to *Short napkins, with striped extremities, woven at El-Mahalleh El-Kubrà, in Egypt, which a man puts upon his knees to preserve himself therewith [from being soiled] at meals [and with which the hands are wiped after washing]. (TA.)**

فَوِطِي *Blue, but not of a clear blueness. (TA.)*

فَوِيطَةٌ dim. of فَوِطَةٌ, q. v.

فَوَاطٌ *A weaver, or seller, of فَوِطٌ, pl. of فَوِطَةٌ. (TA.)*

مَفَوِطٌ *A man clad, or attired, with a فَوِطَةٌ. (TA.)*

فوط

1. فَوَاطٌ, aor. يَفْوِطُ, inf. n. فَوِطٌ and فَوَاطٌ: see فَوِطَةٌ in art. فَوِطَةٌ.

فوف

1. مَا فَافَ عَنِّي بِخَيْرٍ (T, M, O,) or مَا فَافَ بِخَيْرٍ (K,) inf. n. يَفْوُفُ (K,) aor. وَوَلَا زَنْجَرَ (K,) [may be rendered *He did*

not benefit, or he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth; i. e., with a thing inconceivably small; or with anything; being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying "Not [even] this [will I give thee]," (T, O, K,) or "Not [even] the like of this." (M.)

فوف: see the next paragraph, in two places.

فوف The whiteness that is upon the nails of young persons; (S, M, O, K;) as also فوف; (T, M, K;) the latter mentioned by Fr, but not known by IAar; (T;) or the former is the more common: (K;) n. un. with ة; (M, K;) meaning a portion thereof. (M.) — And The integument [or pellicle] that is upon [what is termed] the core of the heart, and the stone of the date, (على حبة القلب والنواة) beneath the flesh [or pulpy substance] of the date: (M, K;) or the white grain [i. e. the embryo, which resembles a white grain,] in the interior of the date-stone, from which the palm-tree grows forth [or germinates]: and it is said that فوفة signifies the integument [or pellicle] that is upon the date-stone: (S, O;) [i. e.] the thin integument that is upon the date-stone; also called القطمير. (T.) — [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّي فَوْفًا i. e. [He (a man, S, O) did not avail me] aught. (S, O, K.) And مَا ذَاقَ فَوْفًا [He tasted not] aught. (T, K.) — And فوف signifies also Any integument; (M, K;) and so فوفة. (K.) — And The bladder of an animal of the bovine kind; as also فوف: (K;) mentioned by Sgh in the TS. (TA.) — Also A sort of the [garments called] بُرود of El-Yemen: (M, K;) thin, variegated, or figured, garments of El-Yemen: (IAar, T;) and one says also بُرْدٌ فَوْفِيٌّ, and نُورِيٌّ, which is formed by substitution, and mentioned by Yaakooob, and بُرْدٌ أَوْفَانٌ, meaning a بُرْدٌ having white stripes, (M,) and so بُرْدٌ مَفُوفٌ; (S, M, K;) or this last and بُرْدٌ فَوْفٌ signify a thin بُرْدٌ; (S, O, K, TA;) and in like manner one says حَلَّةٌ أَوْفَانٌ: (TA;) أَوْفَانٌ is pl. of فوف: (S, O;) and accord. to Lth, the أَوْفَانٌ are of the [بُرودٌ called] عَصَب [q. v.] of El-Yemen. (O.) — Also Flowers, or blossoms; syn. زَهْرٌ; [in the CK زَهْرٌ]; used in this sense by Ibn-Ahmar; being likened by him to the garments called فوف. (T, K, TA.) — And Portions of cotton: (O, K, and so in some copies of the S;) [perhaps meaning] a white thing [resembling cotton] which is in the عَشْرٌ [q. v.]. (Ham p. 784.) — [And Freytag mentions its signifying The extreme portion of the penis; as on the authority of the K: but he seems to have confounded فوف with فوف.]

فوف the subst. denoted by the verb فاف: (M, TA:) [as such,] it is coupled by a poet with زنجير [which is similar to it in meaning: see this last word]. (S, O, TA.) — Also n. un. of فوف. (S, M, O, K.) See this latter word, in three places.

بُرْدٌ فَوْفِيٌّ: see فوف, latter half.

غُرْفَةٌ مَفُوفَةٌ: see فوف, latter half. — غُرْفَةٌ مَفُوفَةٌ, the mention of which occurs in a trad. of Kaab, means [An upper chamber] whereof one brick is of gold and another of silver [i. e. constructed of gold and silver bricks alternately]. (TA.)

فوفل

بِالصَّيْرِ وَالْفَتْحِجِ, (K, [there said to be] الفوفل, app. indicating that it is الفوفل and الفوفل, but accord. to the CK and TK الفوفل, and thus only, as though it were said to be بِالصَّيْرِ فَالْفَتْحِجِ,) or شَجَرَةُ الْفَوْفَلِ, (thus written in the O, [in the TT, as from the M, شجر الفوفل, thus, without the affix ة to the former word, and without any vowel-sign,] accord. to AHn, (M,) or Aboo-Ziyad, (O,) A palm-tree, [the areca catechu, or betel-nut palm,] like the cocoa-nut palm, that bears racemes upon which are the فوفل, resembling dates, (M, O, K,) of which some are black and some are red, not of the growth of the land of the Arabs: (O;) [in one of my copies of the S, the فوفل (thus the word is there written) is said to be a tree like the cocoa-nut: in the other copy it is not mentioned:] the فوفل is said by AHn to be the fruit of a certain palm-tree, hard as though it were wood: (M;) in the Tedhkireh of Dawood it is said to be a fruit like the Syrian جَوْزٌ [or walnut], of an astringent quality, found upon trees resembling the cocoa-nut: (TA;) it is good for hot and gross humours, (K, TA,) prepared as a liniment; (TA;) and for inflammation of the eye, (K, TA,) as a dressing and collyrium; and has great efficacy for drying up the seminal fluid, and as a digestive. (TA.)

فوق

1. فاقته, (S, Mgh, O, Msh, K,) derived from فوق as signifying the contr. of تحت, (Mgh,) aor. فَوَّقَ, (S, O,) inf. n. فَوَّقُ (O, K) and فَوَّقِي (K) and فَوَّقَانٌ, (CK,) He (a man, S, O, Msh) was, or became, above them, or superior to them, or he excelled them, or surpassed them, (S, Mgh, O, Msh, K,) namely, his companions, (S, O, Msh, K,) or others, (Mgh,) in eminence, or dignity, or nobility; (S, O, K;) and he overcame them; (Msh, TA;) and did so in, or by, an argument or the like. (Msh.) And فُقْتُ فَلَانًا I became better than such a one, and higher, and more eminent or noble; as though above him in station. (TA.) And فَاقَتِ الْجَارِيَةَ بِالْجَمَالِ [The young woman excelled in beauty, or comeliness]. (Msh.) It is said in a trad., مَا حَبَبَ إِلَيَّ الْجَمَالَ حَتَّى مَا أَحَبُّ أَنْ يَفُوقَنِي أَحَدٌ بِشَرَاكِ نَعْلِ [Comeliness has been made lovely to me so that I love not that any one should excel me in the thong of a sandal].

(TA.) — فاق, (S, O, K,) aor. يَفُوقُ, (O,) inf. n. فَوَّقَ, (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccoughed, or hickuped; a signification indicated by its being said that] فَوَّقِي means the reiterating of an overpowering [or involuntary] sobbing sound: (Msh, TA;) and فَوَّقِي [as a subst.] signifies also the wind [itself] that rises from the chest (S, O, K) of a man. (S, O.) — And, accord. to Az, (Msh,) فاق, (Msh, TA,) aor. يَفُوقُ, (Msh,) inf. n. فَوَّقِي (Msh, TA) and فَوَّقِي, (TA,) He was affected, or taken, with a panting, or breathing [shortly, or] uninterruptedly. (Msh, TA.) — And فاق بنفسه, (S, O, K,) aor. يَفُوقُ, (S, O,) inf. n. فَوَّقِي [or فَوَّقِي] (S, O, K) and فَوَّقِي, (K,) said of a man, (S,) His spirit was about to pass forth: (S, O, K;) or he gave up his spirit; (S, O, K;) as also فاق [alone] aor. يَفُوقُ: (IAar, O and K in art. فيق:) or he died: (K;) or فَوَّقِي [is app. held by some to be a simple subst., and] accord. to IAar signifies death itself: (TA;) or it signifies, (S, O, Msh,) or signifies also, (K,) an affection [i. e. a gasping, or short catching of the breath,] incident to a man at the point of death: (S, O, Msh, K;) and one says [of the man], فاق, aor. يَفُوقُ, inf. n. فوق [app. فَوَّقِي]; the verb being of the class of طَلَبَ [of which the inf. n. most commonly used is طَلَبَ; or, if the saying that the verb is of the class of طَلَبَ be not meant to indicate the form of its inf. n. as well as that of its aor., فوق may be a mistranscription for فَوَّقِي or فَوَّقِي]. (Msh.) — فاق, (O, K,) aor. تَفُوقُ, inf. n. فَوَّقِي, (TA,) She (a camel) had in her udder the فَيْقَةَ, or milk that had collected between two milkings; (O, K, TA;) and (K) so أَفَاقَتْ: (S, O, K;) or the latter verb signifies she (a camel) attained to the time for her being milked; and the inf. n. is إِفَاقَةٌ and [quasi-inf. n.] فَوَّقِي: (IAar, TA;) or إِفَاقَةٌ in relation to the she-camel means her being driven, or led, back from the pasturing, and left until she rests, and recovers [her milk]: (ISH, TA;) and إِفَاقَةُ الدَّرَةِ signifies the returning of the milk. (Zeyd Ibn-Kethweh, TA.) [See also فَوَّقِي, below.] — فَوَّقِي signifies A bending, or [thus in the TA as from the K, but in copies of the K "and,"] a breaking, (K, TA,) in the notch (في الفوق), (K,) or in one of the two cusps of the notch, (TA,) of an arrow: (K, TA;) or its verb, said of an arrow, is فاق, aor. يَفَاقُ, inf. n. فَوَّقِي and فَوَّقِي, in which the و is then made movent with fet-h, [so that the word becomes فَوَّقِي,] because this verb is of the class of فَعِلَ, aor. يَفْعَلُ: (K, TA;) or one says of an arrow فَوَّقِي, [aor. يَفُوقُ,] inf. n. فَوَّقِي, meaning its notch broke; (Msh;) and انفاق said of an arrow signifies thus; (S, Msh;) or its notch became much broken; (O, K, TA;) or became split, or cracked. (TA.) — And فُقْتُ السَّهْمَ, (S, O, Msh, K,) inf. n. فَوَّقِي, (Msh,) I broke the notch of the arrow. (S, O, Msh, K.) And فاق الشيء, aor. يَفُوقُ, He broke the thing. (TA.) —

فوق in the sense of افتاق [from إفاقة] is not allowable. (S, O.)

2. فَوْقَهُ, inf. n. تَفْوِيقٌ, *He made him, or judged him, to excel, or to have excelled.* (TA.) = فَوْقُ الفصيل, (S, O, K,) inf. n. as above, said of the pastor, (TA.) *He gave to the young unweaned camel to drink the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K, TA. [See فَوَاقٌ.]) — And [hence] one says, فَوْقِي الأمانِي وَأَرْضَعِي أَوَابِقِي بِرِي [He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty]. (TA.) And it is said in a trad. of 'Alee, إِنَّ بَنِي أُمَيَّةَ لَيَفْوِقُونَنِي, تَرَاتُ مُحَمَّدٌ, meaning + [Verily the sons of Umeiyeh] give to me by little and little of the property [constituting the heritage of Moḥammad]. (TA.) — See also 10. = فَوْقُ السَّهْمِ, (inf. n. as above, Mṣb,) *He made to the arrow a فَوْقُ [i. e. notch for the bow-string].* (S, O, Mṣb, K.) — And [hence,] فَوْقُ الْمَرْأَةِ + *He slit the vulva of the woman.* (TA in art. سوس.) — See also the next paragraph, last sentence.

4. إفاقة, (O, K, TA,) some say, (O, TA,) signifies *A resting*; (O, K, TA;) from فَوَاقٌ signifying *a resting between two milkings*; (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) — And أفاقت said of a she-camel, signifies the same as فَاقَتْ expl. above: see 1, latter half. (O, K, TA.) — And [hence, perhaps,] افاق مِنْ مَرَضِهِ, (S, O, K, TA,) and مِنْ سَكْرِهِ, (S, O,) and مِنْ غَشِيَتِهِ, (O, TA,) inf. n. إفاقة; (TA;) and استفاق; both signify the same; (S, O, K;) i. e. *He returned to a healthy, or sound, state [of body and of mind, from his disease, and from his intoxication, and from his swoon, or fit of insensibility]:* (O, K, TA;) or one says of the diseased, افاق and استفاق meaning *he became convalescent; or recovered, but not completely, his health and strength*: and the subst. [or quasi-inf. n.] is فَوَاقٌ: (TA;) and one says of the insane, or possessed, افاق, inf. n. إفاقة, meaning *he recovered his intelligence*; and of the intoxicated, likewise, افاق, originally افاق مِنْ سَكْرِهِ, like as one says اسْتَيْقَظَ as syn. with الإفاقة is derived from فَوْقُ meaning the contr. of تَحْتُ, like as مَرَضُهُ مِنْ تَعَلَّى and تَمَائِلُ are from العُلُوُّ and المُنُولُ: (Ḥar p. 132:) but accord. to 'Alee Ibn-'Eesà, فَوَاقٌ signifies *he sought, or desired, the إفاقة.* (Ḥam p. 541.) — And [hence,] افاق الزَّمَانُ † *The time became abundant in herbage after barrenness or drought.* (O, K, TA.) = أَفَقْتُ السَّهْمَ, (inf. n. إفاقة, Mṣb,) *I put the فَوْقُ [or notch] of the arrow upon the bow-string,* (S, O, Mṣb, K,) to shoot with it; (S, O, Mṣb;) as also أَوْفَقْتَهُ: but أَوْفَقْتَهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to

Yoo, one says أَوْفَقْتَهُ also: (O:) and, accord. to the A, السَّهْمُ † فَوْقٌ signifies [in like manner] *he put the bow-string into the notch of the arrow on the occasion of shooting.* (TA.)

5. تَفَوَّقَ عَلَى قَوْمِهِ *He exalted himself above his people, or party.* (O, K, TA.) = تَفَوَّقَ said of a young unweaned camel, *He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K.) — And تَفَوَّقَهَا *He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time;* (O, K;) as also استفاقاها. (K. [But see this latter below.]) — Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma'adh, of reciting the Qur-ān, and said, أَمَا أَنَا فَاتَفَوَّقَهُ تَفَوَّقَ اللَّفْجُجِ [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning † *I do not recite my set portion at once, but piecemeal, in my night and my day.* (S, O, TA.) — One says also تَفَوَّقَ شَرَابَهُ i. e. † *He drank his wine, or beverage, part after part.* (TA.) Sb has mentioned that يَتَجَرَّعُهُ and يَتَفَوَّقُهُ are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.)

7. اِنْفَاقٌ *It (a thing) broke, or became broken; quasi-pass. of فَاقَ الشَّيْءُ meaning كَسَرَهُ.* (TA.) — See also 1, near the end. — Said of a camel, *He became lean, or emaciated:* — and *He perished, or died.* (O, K.)

8. اِفْتَاقٌ *He was, or became, poor, or in want, or need:* (S, O, Mṣb, K:) فَاقٌ in this sense is not allowable. (S, O.) = And *He died with much فَوَاقٌ [which may here mean either hiccoughing (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath].* (O, K.)

10: see 4, in four places. = استفاقاها: see 5. [It signifies as there explained: or it signifies, or signifies also,] *He delayed the milking her, namely, a camel, until her milk collected in her udder, or in order that it might collect;* and فَوْقَهَا, inf. n. تَفْوِيقٌ. (TA.) One says, اسْتَفَقِي النَّاقَةَ *Milk not thou the she-camel before the time.* (O, K.) — And مَا يَسْتَفِيقُ مِنَ الشَّرَابِ *He does not abstain [from drinking wine]:* (O, K, TA:) or *he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always.* (TA.)

فَاقٌ *A [large bowl such as is termed] جَفْنَةٌ, filled with food.* (Lth, T, O, K.) = And *Cooked olive-oil.* (O, K, TA.) So in the saying of Shem-mákh, (O, TA,*) describing the hair of a woman, (TA,)

قَامَتْ تَرْبِكَ أَثِيثَ النَّبْتِ مُسَدِّلاً
مِثْلَ الْأَسَاوِدِ قَدْ مَسَحْنَ بِالْقَابِ

[She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of

growth, let down, like the black serpents that have been anointed with cooked olive-oil]: or, as some say, meaning الإِنْفَاقُ, meaning *fresh olive-oil [from اِنْفَاقٌ, a Pers. word signifying "olive-oil"]:* or, as AA relates it, the poet said, قَدْ شَتَّخْنَ بِالْفَاقِ [that have been crushed in the فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) = And *The desert;* syn. صَحْرَاءُ: (O, K, TA:) so says AA: and on one occasion he says that الفَاقُ means *a certain land:* (O: a meaning also mentioned in the K:) or *a certain wide land.* (TA.) = It is also expl. as signifying بَانَ [i. e. *Oil of ben*]: and also *A comb:* on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) = And accord. to the K, it signifies *Tall, and incongruous in make;* and so فَوْقٌ and فَوْقَةٌ and فَيْقٌ and فَوَاقٌ and فَيْاقٌ: but these words are all correctly, in this [or a similar] sense with two káfs. (TA.) = Also, accord. to the K, *A certain aquatic bird, long in the neck:* but this, likewise, is correctly with two káfs. (TA.)

فَوْقٌ is the contr. of تَحْتُ; (S, Mgh, O, Mṣb, K;) [primarily signifying *The location that is above, or over;*] and is an adv. n. (Mgh, Mṣb, K) of place; (Mgh, Mṣb;) and a simple noun, indecl., [with dammeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K. [For the words يَكُونُ أَسْمًا وَظَرْفًا مَبْنِيًّا, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has *يَكُونُ أَسْمًا وَظَرْفًا مَبْنِيًّا*.]) One says, زَيْدٌ فَوْقَ السَّطْحِ [Zeyd is above, or rather upon, the house-top]. (Mgh, Mṣb.) And الْعِمَامَةُ فَوْقَ الرَّأْسِ [The turban is above, or upon, the head]. (Mgh.) And طَفَا فَوْقَ الْمَاءِ *It floated upon the water.* (S &c. in art. طفو.) Ks has mentioned the saying, أَوْفُقُ تَمَامٌ أَمْرٌ أَسْفَلَ [Dost thou, or wilt thou, sleep in the part that is above of the house &c., or in the part that is below? i. e., in the upper part, or in the lower part?] with fet-h, as suppressing the noun to which فوق is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صِفَةٌ [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, عَبَدُ اللَّهِ فَوْقُ زَيْدٍ [Abd-Allah is above Zeyd]: but if you make it simply a noun, you use the nom. case, and say, فَوْقُهُ رَأْسُهُ [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], فَخَرَّ عَلَيْهِمُ السَّمَاءُ مِنْ فَوْقِهِمْ [And the roof fell on them from above them], the utility of the phrase مِنْ فَوْقِهِمْ is hardly apparent,

because *عليهم* sometimes serves in its stead: but IJ says that *من فوقهم* may here have a useful office; for *على* is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, *قَد سَرْنَا عَشْرًا*, [We have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said *فخر عليهم السقف* without the adding *من فوقهم*, it might be supposed to be like the saying *قَد خَرِبَتْ عَلَيْهِمْ دَارُهُمْ* [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says *من فوقهم*, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.)

إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [When they came to you from above you and from below you], in the *Kur* [xxxiii. 10], relates to Benoo-Kureydhah, who came to them from above them; and to Kureysh and Ghatafan, who came from the district of Mekkeh, from below them. (TA.)

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ [But those who have been careful of their religious duties shall be above them in station on the day of resurrection]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, *فَوْقُ*, and] *أَخَذَهُ مِنْ فَوْقِ*, [meaning † He overcame him, or overpowered him, and in like manner *من فوقه*, as expl. in the *Ham* p. 128, i. e. *قهره*], namely, his adversary; and so a hawk, his prey, or quarry. (M and K in an expl. of *عليه*, in art. *دل*.) And [in a similar manner] *فَوْقُ* is metaphorically used as denoting excess, (Mgh, Mṣb,) and excellence: (Mṣb:) thus one says, *العشرة فوق التسعة* (Mgh, Mṣb) i. e. † Ten is above nine; meaning ten exceeds nine: (Mṣb:) and *هَذَا فَوْقُ ذَلِكَ* (Mgh, Mṣb) i. e. † [This is above, or superior to, that;] meaning this is more excellent than that; (Mṣb:) and hence, (Mgh, Mṣb,) in the *Kur* [ii. 24], (S, O,) *بَعُوضَةٌ فَمَا فَوْقَهَا* i. e. † [A gnat and what exceeds it (Mgh, Mṣb) in smallness, or in largeness; (Mgh, Mṣb, K;) what is smaller than it, (AO, S, O,) or what is larger than it, by the latter being meant the fly [mentioned in the *Kur* xxii. 72] and the spider [mentioned in xxix. 40], (Fr, S, O,) and the phrase as expl. in the former sense being like the reply to him who says "Such a one is small" *وَفَوْقُ ذَلِكَ* i. e. † And smaller than that: (AO, O:) hence also, in the *Kur* [iv. 12], *فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ* (Mgh, Mṣb) i. e. † [And if they are women,] exceeding two. (Mṣb.)

فَوْقُ The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Mṣb, K;) as also † *فَوْقَةٌ*: (Mṣb, K;) the former is masc., and also, like the latter, fem.: (IAmb, Mṣb:) and *الفوقان* signifies the *زَمْتَانِ* [or two cusps of the *فَوْقُ*, between which is put the bow-string]; (O, K;) thus these are termed by the tribe of Hudheyl; but a poet who has used the dual form is said by AO to have meant

thereby a single *فَوْقُ*: (O:) the pl. [of mult.] is *أَفْوَاقٌ* and [of pauc.] *أَفْوَاقٌ*; (S, O, Mṣb, K;) or, accord. to ISk, these are pls. of *فَوْقَةٌ*: (TA;) and *فَوْقًا* also is a pl., formed by transposition; [see an ex. in a verse cited voce *عَرْفُوبٌ*;] (K, TA;) one says *فَوْقَةٌ* and *فَوْقًا* [for *فَوْقَةٌ* and *فَوْقٌ*]. (TA.) *سَهْمٌ دُو فَوْقِي* means An arrow rendered complete by its having a *فَوْقُ*: — and hence † *فَوْقُ* occurring in a trad. [as meaning † A complete share; for *سَهْمٌ* signifies "a share" as well as "an arrow"]. (A'Obeyd, O.) And *أَعْلَاهُمْ فَوْقًا*, meaning † He, or they, of them, having the largest share of religion, is a metaphorical phrase, from the *فَوْقُ* of the arrow. (TA.) — And they say, *أَقْبِلْ عَلَى فَوْقِي نَيْلِكَ*, [or, app., *فَوْقِي نَيْلِكَ*, for *نَيْلٌ* is a coll. n., meaning "arrows," or "Arabian arrows,"] meaning † Betake thyself to thy affair, and that which concerns thee. (TA.) — And *فَوْقًا وَاحِدًا*, (O, K,) or *رَمِينًا فَوْقًا*, (TA,) meaning † *رَشَقًا* [i. e. † We shot in one direction; or we shot one bout, in one direction]. (O, K, TA.) — [Hence, app.,] one says, *كَانَ فُلَانٌ لِأَوَّلِ فَوْقِي*, meaning † Such a one was [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — And [hence, perhaps,] *فَوْقُ* signifies also † A mode, or manner, of speech: (A, O, K:) pl. *فَوْقٌ*. (TA.) One says to a man when he enters upon a mode, or manner, of speech, *خَذْ فِي فَوْقِي أَحْسَنَ* [Enter upon a mode, or manner, of speech better than it]. (A, TA.) — And † The first way. (AA, O, K, TA.) — [Hence, app.,] they say, *إِرْجِعْ إِنْ شِئْتَ فِي فَوْقِي*, † Return thou, if thou wilt, to the state of close, or loving, communion in which we were. (Ibn-'Abbád, Z, O, TA.) — And the Arabs say, in imprecating, *لَا رَجْعَ لِفُلَانٍ إِلَيَّ* i. e. † May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kindee,

• مَا بَالَ عَرْسِي شَرِقَتْ بِرَبِقَهَا •
• نَمَّتْ لَا يَرْجِعُ لَهَا مِنْ فَوْقَهَا •

meaning † [What is the case of my wife that she is choked by her spittle? Then, or afterward,] may it (her spittle) not return to its channel [i. e. her throat, the way whence it came; so that she may be suffocated]. (O.) — And one says (O, K) of a man when he has gone away, (O,) *مَا أَرْتَدَّ عَلَى فَوْقِهِ*, meaning † He went away and he did not return [to the place whence he departed]. (O, K.) — *فَوْقُ* also signifies, (O, K,) accord. to Ibn-'Abbád, (O, TA,) † The vulva of a woman: (O, K, TA:) but Aṣ says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] *فَوْقُ الرَّجْمِ* signifies † the rima of the vulva, by way of comparison [to the notch of the arrow]. (TA, in the supplement to this art.) — [And app. † The front edge of the lobe of the ear: see 1 in art. *خوهر*, where it is mentioned in such a manner as seems to preclude the supposition of its being a mistranscription for *فَوْقُ*.] — And (as Ibn-'Abbád says, O) † The place of opening [مَفْرَجٌ, O, TA, in the K, erroneously, مَفْرَجٌ, TA, and *جَوْبَةٌ*, O, K, TA] of the mouth: or (as some

say, O) the extremity of the tongue. (O, K, TA.) — And † The uppermost part of the penis, (En-Nadr, O, K, TA,) or of the glans thereof. (TA.) — And, accord. to the K, A certain bird; meaning a certain aquatic bird: but this is correctly [فَوْقٌ], with two *kāf*s. (TA.) — See also *فَاتٌ*, last sentence but one.

فَيْقٌ [originally *فَوْقٌ*]: see *فَيْقَةٌ*. — Also, as mentioned in this art. and in art. *فَيْقِي*, in the K: see *فَاتٌ*, last sentence but one.

مُفَيْقٌ and *فَيْقٌ*: see *مُفَيْقٌ*.

فَاقَةٌ Poverty, (S, O, K,) want, or need. (S, O, Mṣb, K.) One says, *هُوَ دُو فَاقَةٍ* He is one who is in [poverty or] want or need. (Mṣb.) [See 8.] It has no [unaugmented] verb. (TA.)

فَوْقَةٌ: see *فَوْقٌ*, first sentence. — And see also *فَاتٌ*, last sentence but one.

فَائِئِقٌ [of which, as a part. n., it is a pl.].

فَيْقَةٌ: see what next follows.

فَيْقَةٌ (S, O, &c.,) originally *فَوْقَةٌ* (TA,) the و having become ي because of the kesreh before it, (S, O, TA,) The milk that collects (S, O, K) in the udder (K) between two milkings: (S, O, K:) and *أَبْنُ السَّرَاحِ* [or this is a mistake for *أَبْنُ السَّرَاحِ*] has mentioned *فَيْقَةٌ* † *التَّاقَةُ*, with fet-h; but ISd says, "I know not how that is:" (TA:) pl. † *فَيْقٌ* (S, O, K,) [or rather this is a coll. gen. n. and *فَاقَةٌ* is its n. un.,] and *فَيْقَاتٌ* (K) and *أَفْوَاقٌ*, [a pl. of pauc.,] (S, O, K,) or this may be pl. of the pl. *فَيْقِي*, (IB, TA,) and *أَفَاوِيئِي*, (S, O, K,) which is a pl. pl. (O, K) [or pl. of *أَفْوَاقٌ*]. [See also *عَرَاكَةٌ*.] — See also above, conj. 2, an ex. of *أَفَاوِيئِي* in a tropical sense. — *أَفَاوِيئِي* also signifies † The water that has collected in the clouds and then falls in rain, (S, O, K, TA,) time after time. (S, K, TA.) — Also, i. e. *أَفَاوِيئِي*, † The greater part of the night: (Lh, O, K, TA:) so in the saying, *خَرَجْنَا بَعْدَ أَفَاوِيئِي مِنَ اللَّيْلِ* [We went forth] after the greater part of the night had passed: (Lh, O:) or, accord. to Th, after portions (أَقْطَاع) of the night. (TA.) — *فَيْقَةُ الضُّحَى* means † The period of the [early portion of the forenoon called the] *ضُحَى* when the sun has become high: (Ibn-'Abbád, O, K, TA:) or, accord. to Z, the first part of the *ضُحَى*. (TA.)

فَوْقَانِي [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of *فَوْقٌ*, like as *تَحْتَانِي* is of *تَحْتٌ*: † and ن being very often added in the rel. n. (TA in art. *تحت*.) — And [hence, but more commonly *فَوْقَانِيَّةٌ*,] A garment worn by a man over that which is next the body; [an upper-coat; generally long, reaching to the heels, ample in width, and with long sleeves: it seems to have been formerly peculiar to men of the learned professions:] of the dial. of Mekkeh: post-classical. (TA. [See Dozy's Dict. des Noms des Vêtements chez les Arabes, p. 343.]

فَوَاقٍ The returning supply of milk after sucking or milking. (TA.) — See also the next paragraph, in three places.

فَوَاقٍ: see 1, former half, in two places: — and see 1 again, latter half: — and 4, in two places. — Also † The time between two milkings; (S, O, Mṣb, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the time between two suckings; (Ksh in xxxviii. 14;) and † **فَوَاقٍ** signifies the same: (S, O, Mṣb, K;) or, (Mṣb, TA,) accord. to IF, (Mṣb,) the **فَوَاقِ** of the she-camel is the returning of the milk into the udder after the milking: (Mṣb, TA:) or **فَوَاقٍ** signifies the time between the opening of one's hand and the grasping with it the udder (K, TA) of the camel: or when the milker grasps the udder and then lets it go, in milking: (TA:) the pl. is **أَفْوَقَةٌ** and **أَفَقَةٌ**; (O, K;) and Fr says that **فَوَاقِ** has for its pl. **أَفْبَقَةٌ**, originally **أَفْوَقَةٌ**, the kesreh of the **و** being transferred to the **ف**, and the **و** being then changed into **ي** because of the kesreh before it; and **أَفْوَقَةٌ** has for its pl. **أَفْوَقَاتٍ**. (TA.) One says, **مَا أَقَامَ إِلَّا فَوَاقًا** † **عِنْدَهُ** † [He did not remain at his abode save as long as the time between two milkings]. (S, O, TA.) And it is said in a trad., **الْعِبَادَةُ قَدْرُ الْفَوَاقِ** † [The period of the visiting of a sick person is the space of time between the two milkings of the she-camel]. (S.) And in a trad. of 'Alee occurs the saying, **قَالَ لَهُ الْأَسِيرُ أَنْظِرْنِي فَوَاقٍ** † قَالَ لَهُ نَاقَةٌ i. e. † [The captive said to him,] Grant thou me a delay, or respite, as long as the time between two milkings [of a she-camel]. (TA.) **مَا لَهَا مِنْ فَوَاقٍ** and **فَوَاقٍ** in the Kṣur [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Asim, and the former that of the rest, (O,) means † [There shall not appertain to it] any postponement, or delay, and resting: (S;) or, accord. to AO, the latter is the meaning of the former reading; and the latter reading means, any waiting, or expecting: (TA:) or [both mean] any pausing as much as the time between two milkings, (Ksh, Bd,) or two suckings: (Ksh:) or any returning, and repeating; (I'Ab, Ksh, Bd;) from **أَفَاقٍ** “he (a sick man) returned to a healthy, or sound, state”; and the **فَوَاقِ** of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the **فَوَاقِ**] the milk returns to the udder; (Bd;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) **قَسَمَ غَنَائِمَهُ خَيْرَ عَن فَوَاقٍ** (Mgh,) or **قَسَمَ فَوَاقٍ**, (O, TA) and **الْغَنَائِمُ يَوْمَ بَدْرٍ عَن فَوَاقٍ** (TA,) means † He divided the spoils [of Kheyber, or on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) **فَوَاقِ** meaning **عَنْ فَوَاقٍ** † **صَادِرًا عَنِ سُرْعَةٍ** [i. e. **عَنْ سُرْعَةٍ** with a dividing proceeding from quickness]: (Mgh, O:*) or, as some say, the meaning is, making some of them

[i. e. of those who composed his army] to be more highly distinguished († **أَفْوَقٌ**) than others (O, TA*) in the proportion of their spoils and of the trial undergone by them. (TA.) — See also **فَوَاقٍ**, last sentence but one.

فَوَاقٍ, mentioned in this art. in the K: see **فَوَاقٍ**, last sentence but one.

فَوَاقٍ Superior, excellent, or surpassing: (Mgh, Mṣb:*) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say, **هُوَ فَوَاقٍ** [He is superior, excellent, or surpassing, in knowledge], and **فِي الْفَنَى** [in wealth, &c.]. (Mgh.) And **جَارِيَةٌ فَائِقَةٌ** [A young woman excelling in beauty, or comeliness]. (Mṣb.) And **فَوْقَةٌ** [an irreg. pl. of **فَوَاقٍ**, like as **خَوْنَةٌ** is of **خَائِنٌ**, for by rule these pls. should be **فَاقَةٌ** and **خَائِنَةٌ**,] signifies *Elegant scholars, and orators.* (IAṣr, O, K.) — Also The place of junction of the neck with the head: (S, O, K:) therefore when this is high, the neck is long. (S, O.)

أَفْوَقٌ: see **فَوَاقٍ**, last sentence but one. — Also An arrow of which the **فُوقِ** [or notch] is broken: (S, O, Mṣb, K, TA:) [and] an arrow having no **فُوقِ**: (L voce أَقَدَّ:) pl. **فُوقٌ** [perhaps a mistranscription for the regular form of pl., i. e. **فُوقٌ**; or it may be that the **و** is with fet-ḥ to distinguish it from **فُوقٌ** signifying “a notch” of an arrow]: but IAṣr explains this as signifying arrows of which the heads have fallen. (TA.) One says, **رَجَعَ فُلَانٌ بِأَفْوَقٍ نَاصِلٍ** † Such a one returned with an arrow having a broken notch and without a head upon it; meaning, with an incomplete share of good fortune: (S, O:) or, disappointed of attaining what he desired, or sought: a proverb. (TA.) And **رَدَدْتُهُ بِأَفْوَقٍ نَاصِلٍ** † [I turned him back, or away, with a paltry benefit; or] I made his share of good fortune to be little, or incomplete. (TA.) And **مَا بَدَلْتُ مِنْ فُلَانٍ بِأَفْوَقٍ نَاصِلٍ**, expl. in the first paragraph of art. **بَل**. — **مَحَالَةٌ فَوْقَاءَ** [A large sheave of a pulley] of which every **سِنٌّ** [or tooth, perhaps meaning cog, though I do not remember to have met with any description of a cogged **مَحَالَةٌ**,] has two cusps (**فُوقَانِ**), (O, K,) like the **فُوقَانِ** [of the notch] of the arrow. (O.) [The strangeness of this explanation induces me to think that **فَوْقَاءَ** is here a mistranscription for **فُوقَاءَ**, (see **مَحَالَةٌ فُوقَاءَ**, in art. **فُوه**), and that the explanation is partly conjectural.] — And **كَمَرَةٌ فَوْقَاءَ** A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed **حُوقَاءَ**. (O.)

مُفَيْقَةٌ and **مُفَيْقَةٌ** A she-camel having in her udder the milk that had collected between two milkings: (AA, S, O, K:) pl. **مُفَاقِيٌّ** (S, O, K) and **مُفَاقِيٌّ**, (Akh, TA,) and **فُوقٍ** also is pl. of **مُفَيْقَةٌ** signifying as expl. above, mentioned by AA in the third vol. of his “Nawádir,” and said by IB to be, accord. to analogy, pl. of **فُوقٌ**, and to be originally **فُوقٌ**; but accord. to one relation of a verse

in which it occurs, it is **فُوقٍ**, which is more agreeable with analogy. (TA.) — And the former, applied to a poet, is *syn. with مُفَيْقٌ* [i. e. One who poetizes admirably, or wonderfully.]. (Abou-Turáb, K. [But its verb is mentioned in the O and K in art. **فَيْقِ**].)

مُفُوقٌ † Food, and beverage, that is taken by little and little. (IAṣr, O, K, TA. [See its verb.]) — Applied to an arrow, [Having a notch made for the bow-string. (See 2.) — And] Having the bow-string put into its notch on the occasion of shooting: [see 4, last sentence:] — whence the saying, **لَا زِلْتِ فِي الْخَيْرِ مُفُوقًا وَسَمَكِ فِي الْكُرْمِ مُفُوقًا** † [Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity]. (A, TA.)

مُسْتَفَيْقٌ A man who sleeps much: (O, K, TA:) mentioned by IAṣr; but this is strange.

فول

فُولٌ [Beans; or the bean; *fabia sativa* of Jus-sieu; *vicia faba* of Linnæus; i. e.] i. q. **بَاقِلِيٌّ** [q. v.]: (T, IF, S, Mṣb:) or i. q. **حَمَصٌ** [i. e. chick-peas; or the chick-pea]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. **فَيْل**; but in the older of my copies, before that art.]:) or a certain grain, or seed, (**حَبٌّ**) like the **حَمَصٌ**: but with the people of Syria [and of Egypt], i. q. **بَاقِلِيٌّ**: or (as some say, M) specially the dry [thereof]: n. un. with **ة**: (M, K:) mentioned by Sb. (M.)

فُؤَالٌ A seller of **فُولٌ**. (TA.)

فولاد

فُولَادٌ: see art. **فُلْدٌ**.

فوم

2. **فُومَةٌ** **فُومَتْ** الخُبْزُ I made bread, or the bread. (IJ, M.) [And] **فُومُوا لَنَا** Make ye bread for us: (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.)

فُومٌ, a word occurring in the Kṣur ii. 58, (T, S, M, &c.,) is expl. as signifying the same as **ثُومٌ** [which generally means *Garlic*; but is said to have also the meaning here next following]; (T, S, M, Mṣb, K;) said to be a dial. var. of the latter word, but app. [if meaning “garlic”] formed, as IJ says, by the substitution of **ف** for **ث**; (M;) and 'Abd-Allah [Ibn-Mes'ood] read [in the Kṣur ubi suprâ] **وَتُومَهَا** [instead of **وَتُومَهَا**]: (Fr, T, S:) it is also expl. as signifying *wheat*; (T, S, M, Mṣb, K;) which is said by Lḥ to be a meaning of **ثُومٌ** and **فُومٌ**; and if Ibn-Mes'ood read the word as **ثُومٌ**, the meaning is *wheat*, i. e. “wheat;” (T;) accord. to Fr, it is an old word, signifying thus, (T, S,*) and also *bread*; (T, S, K;) Zj says that there is no difference of state-

ment among the lexicologists as to its having the former of these two meanings, that it is said to have the latter also, and that it also signifies the other grains, beside wheat, whereof bread is made [which last meaning is also mentioned in the **ك**]; (**ت**;) and **IJ** holds that it is rightly expl. as having the first of these three meanings (i. e. "wheat") and the last of them: (**م**;) another meaning assigned to it is **حَمَصٌ** [i. e. *cicer arietinum*; or chick-peas]; (**س**, **ك**;) which is of the dial. of Syria: (**س**;) and it signifies also **عُقْدَةٌ** [app. meaning head of a plant, such as that] of an onion, or of a garlic: or a great gubbet of food: (**ك**;) [for **أَوْ لُقْمَةٌ عَظِيمَةٌ** in the **CK**, I read **لُقْمَةٌ عَظِيمَةٌ** as in other copies of the **ك**:] in the dial. of Azd-es-Sarāh, it is applied to ears of corn; and **فُومَةٌ** is its n. un.; (**م**;) this latter signifying an ear of corn, (**س**, **ك**, **ت**, **أ**;) as expl. by **IDrd**: (**ت**, **أ**;) **فُومٌ** has **فُومَانٌ** [of the measure **فُعْلَانٌ**] for a pl., this being [virtually] a pl. pl.; mentioned by **IJ**, who says that the **ḍammeh** in **فُومٌ** is different from the **ḍammeh** in **فُومَانٌ**. (**م**, **ت**, **أ**.)

فُومَةٌ: see the next preceding paragraph, near the end. — Also *A thing that one carries between his two fingers.* (**ك**.)

فُومًا فُومًا (**م**, **ك**,*) means [They cut the sheep, or goat,] into a number of pieces; (**م**;) like **فُومًا**. (**ك**.)

فُومِيٌّ, altered from **فُومِيٌّ**, *A seller of فور* [app. in any of its senses, but accord. to the **ت**, **أ** as meaning wheat, or chick-peas]: (**س**, **ك**;) [or] a seller of fruit: (**م**, **أ**;) accord. to **Az**, (**ت**, **أ**;) **فُومِيٌّ** means **السُّكَّرِيُّ**, (**م**gh, **ت**, **أ**;) who is called by the vulgar **البَّيَّاعُ** [generally signifying the seller, or vender; perhaps here meaning the seller of sugar, though I do not anywhere find **السُّكَّرِيُّ** thus explained]; (**م**gh;) but he says, "I do not think it genuine Arabic." (**ت**, **أ**.)

فوه

1. **فَاهٌ** به (**س**, **م**ṣb, **ك**), aor. **يَفُوهُ** (**س**, **م**ṣb) and **يَفِيهُ** also, (**ISd**, **ت**, **أ**), inf. n. **فُوهٌ**, (**م**, **أ**), [and inf. n. of unity **فُوهَةٌ**, (see **Har** p. 434,)] *He uttered it, or pronounced it*, (**س**, **م**ṣb, **ك**), namely, a saying; (**س**;) as also **تَفُوهٌ**. (**س**, **ك**.) One says, **مَا فَهَتْ بِكَلِمَةٍ**, and **مَا تَفُوهَتْ**, i. e. *I opened not my mouth with a word, or sentence.* (**س**.) **فَاهٌ لِسَانٌ**, a phrase used by **El-Hareere**, the Arabs did not say: they only said, **فَاهَ الرَّجُلُ بِكَذَا** [*The man opened his mouth with such a thing, i. e., with such a saying, &c.*]. (**Har** p. 191.) And **هَذَا أَمْرٌ مَا فَهَتْ عَنْهُ**, inf. n. **فُوهٌ** [or **فُوهٌ**?], is a saying mentioned by **Fr**, as meaning *This is a thing, or an affair, which I mentioned not, or have not mentioned.* (**ت**, **أ**.) — See also 2. — **فُوهٌ**, aor. **يَفُوهُ**, [inf. n. **فُوهٌ**,] *He (a man) had what is termed فُوهٌ*, (**س**, **ت**, **أ**), which means *width of the mouth*, (**س**, **ك**, **ت**, **أ**), and *largeness thereof*: (**ت**, **أ**;) or

protrusion and length of the upper central incisors: (**س**, **ت**, **أ**;) or *length of all the teeth*; length of the upper central incisors being termed **رُوقٌ**: (**IB**, **ت**, **أ**;) or *protrusion of the teeth from the lips, with length thereof.* (**ك**, **ت**, **أ**.)

2. **أَفُوهٌ** *He (i. e. God) made him to be wide in the mouth, &c.*. (**س**, **ك**.) — **شَدَّ مَا فُوهَتْ** [thus accord. to the **ت**, **أ**, but an explanation of **مُوهٌ** seems to show that the right reading is **فُوهَتْ**, in the pass. form,] and **تَفُوهَتْ**, and **فُوهَتْ**, means **شَدَّ مَا أَكَلْتَ** [app. *Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food*: see **شَدَّ**: and see also 10]. (**ت**, **أ**.)

3. **فَاهُوهٌ**, (**ك**, **ت**, **أ**), inf. n. **مُفَاهُوهٌ**; (**ت**, **أ**;) and **فَاهَاهُ**, [formed from the former by transposition,] (**ك**, **ت**, **أ**), inf. n. **مُفَاهَاهُ**; (**ت**, **أ**;) *He talked, or discoursed, with him*: [see also 6:] and *he contended with him for superiority in glory, or excellence.* (**ك**, **ت**, **أ**.)

5. **تَفُوهٌ** *He spoke.* (**KL**.) See also 1, first and second sentences. — And see 2. — **تَفُوهُ الْبَكَانِ** + *He entered the فُوهَةٌ of the place*; (**ك**, **ت**, **أ**;) i. e., *the mouth thereof*; likened to the **فَم** [properly thus called] as being *the first place of ingress to the interior thereof.* (**ت**, **أ**.)

6. **تَفَاهَوْا** *They talked* [app. one to another: see 3]. (**ك**.)

10. **اسْتَفَاهَ**, (**س**, **ك**), inf. n. **اسْتِفَاهَةٌ** and **اسْتِفَاهٌ**, (**ك**), the latter mentioned by **Lh**, (**ت**, **أ**), *He (a man, **س**) ate, (**س**, **ك**), or drank, (**ك**), vehemently, after scantiness, (**س**, **ك**), or after weakness*; (so in a copy of the **س**;) but seldom used in relation to drinking: or you say, **اسْتَفَاهَ فِي الطَّعَامِ**, meaning *he ate much of the food*: so says **IAqr**, not particularizing the act as being after scarcity or not. (**ت**, **أ**.) [See also 2.] — And *He quenched his thirst by drinking.* (**ك**.)

فَاهٌ: see what next follows: and see the next paragraph again, in the latter half: — and the same word, and **فَاهٌ**, (the latter in two places,) see voce **فَاووهَةٌ**.

فَاهٌ and **فَاهٌ** and **فِيهٌ** (**ك**, **ت**, **أ**) and, accord. to the copies of the **ك**, **فُوهَةٌ**, [or, as in the **CK**, **فُوهَةٌ**,] but correctly **فُوهَةٌ**, (**ت**, **أ**), and **فَمٌ**, all signify the same [i. e. *The mouth*]: (**ك**, **ت**, **أ**;) the pl. is **أَفُوهَةٌ**, (**س**, **ك**, **ت**, **أ**), pl. of **فُوهٌ**, (**س**, **ت**, **أ**), and as such its case is plain; as pl. of **فِيهٌ**, it is like **أُرُوحٌ** as pl. of **رِيحٌ**; as pl. of **فَاهٌ**, it is allowable as having **و** for its original medial radical; but as pl. of **فُوهَةٌ**, it is anomalous: (**ت**, **أ**;) and another pl. is **أَفَاهَامٌ**, (**ك**, **ت**, **أ**), said by some to be pl. of **فَمٌ** or **فَمٌ**, with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art. **فَم**; but some disallow this pl.; and accord. to some, (**ت**, **أ**), it has no sing. (**ك**, **ت**, **أ**) agreeable with rule, (**ت**, **أ**), for **فَمٌ** is originally **فُوهٌ**, (**ك**, **ت**, **أ**), with the **و** movent

by fet-ḥ, or **فُوهٌ**, as in some copies of the **س**,] with the **و** quiescent, on the authority of **IJ**; (**ت**, **أ**;) the **ه** is elided, and the **و** becomes a movent final, therefore it must be changed into **ا**, because of the fet-ḥah preceding it, so the word becomes **فا**; but a noun may not be of two letters whereof one is [the **ن** of] the tenween, (**ك**, **ت**, **أ**), thus the passage is expressed in the **م**, but **MF** remarks that correctly we should say whereof one is the **ا**, (**ت**, **أ**), and therefore a hard letter is substituted for it, one similar to it in kind, which is **م**, for they are both labials, and in the **م** is a sort of humming sound (**هُوِيٌّ**, in the **CK** **هُوِيٌّ**) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the **و**: (**ك**, **ت**, **أ**;) [several similar disquisitions, added in the **ت**, **أ**, respecting the change from **فوه** to **فم**, I omit, regarding them as needless: what is said on this subject in the **س**, in art. **فم**, I have mentioned in that art.:] in the present art., **J** says that the **م** of **فم** is a substitute for the **ه**, not for the **و**, of **فوه**; but this is a mistake: (**IB**, **ت**, **أ**;) the dual of **فَمٌ** is **فَمَانٌ** and **فَمَوَانٌ** (**IAqr**, **س**, **م**ṣb, **ك**) and **فَمَيَانٌ**, the second and third of which are anomalous: (**IAqr**, **ك**;) of the second, which occurs in a verse of **El-Farezdaq**, [and respecting which see the first paragraph of art. **فم**,] **Sb** says that it is used by poetic license. (**ت**, **أ**.) In using it as a prefixed noun, in the phrase **هَذَا فُوهُهُ**, they deemed the combination of the two **ه**s difficult in respect of utterance; therefore they suppressed the [radical] **ه** thereof [in this case, and then in other, similar, cases], and said, **هَذَا فُوهٌ**, and **فُو زَيْدٌ**, and **رَأَيْتُ فَا** and **رَأَيْتُ فَا** and **مَرَرْتُ بِفِي زَيْدٍ**: and when prefixing it to [the pronoun denoting] thyself, thou sayest, **هَذَا فَيٌّ**; and this thou dost alike in using it in the nom. case and in the accus. and in the gen., because the **و** [of **فُو**] is changed into **ي** and is then incorporated [into the pronominal **ي**]: (**س**, and the like is said in the **م**ṣb;) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance, **فَا** occurs at the end of a verse of **El-Ajjáj**, without an affix, in this case for **فَاهَا**. (**س**.) — In the saying **كَلِمَتُهُ فَاهٌ**, meaning *I spoke to him, his mouth being near to my mouth*, **فَاهٌ** is in the accus. case as a denotative of state: (**س**, **ت**, **أ**;) or by reason of the derivative [مُكَلِّمًا] meant to be understood: or, as **Sb** says, it is an instance of one of the nouns that are put in the place of inf. ns., and it is not to be separated from what should follow it, so that you may not say **كَلِمَتُهُ فَاهٌ** [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning **وَهَذِهِ حَالُهُ** [this being his state], (**Sb**, **ت**, **أ**), i. e. **فُوهٌ إِلَى فَيٍّ** [his mouth was near to my mouth], the clause [following **كَلِمَتُهُ**] occupying the place of a denotative of state. (**ت**, **أ**.) — The saying **فَاهَا لِيغِيكَ**, (**Meyd**, **ك**, **ت**, **أ**), which is a prov., (**Meyd**, **ت**, **أ**), means *May God make the mouth of misfortune to cleave to thy mouth*; (**Meyd**, **ك**, **ت**, **أ**;) [but lit. signifies, only, her, or its, mouth

to thy mouth; and is [likewise] an instance of one of the nouns that are used in the manner of inf. ns. expressive of imprecation, by reason of a verb not mentioned: Sb says, فَاها is without tenween, meaning فَا الدَاهِيَةَ, as is shown by the saying,

- وَدَاهِيَةٌ مِنْ دَوَاهِي الْمَنُو
- ن يَرْهَبُهَا النَّاسُ لَا فَا لَهَا

[Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeyd says that its primary meaning is, may God make the ground to be in thy mouth; that it is like the sayings بِفِيكَ الْحَجَرُ and بِفِيكَ الْاَثَلُ (S, Meyd;) and [hence] it means *disappointment* [cleave] to thee: (S, Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeyd, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says,

- فَكَلْتُ لَهُ فَاها لِيْفِيكَ فَايْنَهَا
- قَلْوَصُ امْرِي قَارِيكَ مَا اَنْتَ حَادِرُهُ

[And I said to him, فَاها لِيْفِيكَ, for she is the youthful she-camel of a man who will give thee as a guest's entertainment that which thou fearest]; (S, Meyd; but in the S, as IB has observed, فَايْنَهَا is erroneously put for فَايْنَهَا;) i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by قَارِيكَ] he means يَقْرِيكَ, from قَرِيَ الصَّيْفِ: (S:) it is also said that فَاها is metonymically used as meaning the dust of the earth, which is termed the mouth of the earth because it drinks the water; and it is as though the saying meant *the dust be in thy mouth*: (Meyd:) Sh is related to have said, I heard IAqr say لِيْفِيكَ فَاها, with tenween, meaning *may God make thy mouth to cleave to the ground*; [or rather, ground to thy mouth; lit., simply, a mouth to thy mouth;] and some say فَاها لِيْفِيكَ, without tenween, as an imprecation meaning †*may God break thy فَمْر* [i. e. thy teeth, to which فَمْر is often metonymically applied, as is also فُوهُ]. (TA.) — One says also, فَاها لِيْفِيكَ عَلَى اَفْوَاهِهَا, meaning †*Such a one drew for his camels the water when they came to it, while they were drinking*; not having stored it for them in the drinking-trough: and جَرَّ فُلَانٌ عَلَى اَفْوَاهِهَا †*Such a one suffered his camels to pasture while going along [by his driving them gently: see art. جر]*: so says Ag; and so accord. to the A and other lexicons; but the author of the K, by an omission, has assigned the latter explanation to the former phrase. (TA.) — لَوَجَدْتُ فَاها لِيْفِيكَ, meaning اُدْنَى طَرِيْقِي, (K, TA,) has [with other, similar, phrases] been explained in art. كَرَش [q. v.]. (TA.) — فُوهُ قَرَسٍ حَمِيْرٍ [Mouth of a horse that is suffering indigestion in consequence of his having eaten barley and so made it to stink] is an appellation applied to him who has stinking breath. (TA. [An ex. of it occurs in a verse of Imra-el-keys cited in the TA in art. حَمِيْر as in Ahlwardt's "Divans of the Six Ancient Arabic Poets," p. 125; and differently in De

Slane's "Diwan d'Amro-kais," p. 36 of the Arabic text.]) — And فُوهُ جَرِيْرٍ [Mouth of a large field-rat] and فُوهُ دَبَّاءٍ [Mouth of a sort of small wingless locust, or perhaps correctly فُوهُ دَبَّاءَةٍ mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — One says also, لَا فَضَّ فُوهُ, meaning †*May his teeth, or front teeth, not be broken.* (K, TA.) And سَقَطَ فُوهُ †*His teeth fell out.* (TA in art. فَض [q. v.]) — And مَاتَ لِيْفِيهِ i. e. لَوَجِيْهِ [meaning †*He died upon his face; prone: like سَقَطَ لَوَجِيْهِ †He fell upon his face: the J in both being used in the sense of عَلَى; as it is in the phrase خَرُّوا لِذُقَانِيْمٍ (expl. in art. خَر), &c.]. (A, K, TA. [The explanation in the TK, being somewhat ambiguous (though correct), has misled Freytag in this case.]) And [in like manner, using J in the sense of عَلَى,] كَبَّهُ اللهُ لِيْفِيهِ, one of their forms of imprecation, meaning †*May God cause him to die: or prostrate him [upon his face; as also لَوَجِيْهِ كَبَّهُ]. (TA.) — [See also فُوهُ as syn. with فُوهُ; like which it has اَفْوَاهٌ for a pl.] — فُوهُ also, having for its pl. اَفْوَاهٌ, and pl. pl. اَفْوَاهِيَّة, (S, Mgh, Mṣb, K,) [which last is of very frequent occurrence,] signifies *Perfume, or an odoriferous substance*: (Mgh, Mṣb:) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (يُعَالَجُ); like as تَوَابِلُ signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or the تَوَابِلُ [or seeds used in cooking] with which food is compounded or prepared (يُعَالَجُ) are also called اَفْوَاهُ الطَّيْبِ (Mṣb:) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or اَفْوَاهُ, the pl. mentioned above, signifies [the seeds called] التَوَابِلُ: and also *what diffuse fragrance* [I read نَوَافِحُ, as in my MS. copy of the K, pl. of نَافِح, q. v., instead of نَوَافِحُ (with جَمِيْر), the only reading that I find in other copies of the K, regarding the latter as indubitably a mistranscription,] of perfumes, or odoriferous substances: (K:) and the sorts, or species, of flowers; (K, TA;) thus says AHn; and in one place he says that اَفْوَاهُ signifies *what are prepared for perfume, of sweet-smelling flowers*; and sometimes they are of herbs, or leguminous plants: (TA:) and also sorts, or species, of a thing [app. of any kind]: (K:) and one says, اَفْوَاهُ البُقُولِ, and اَفْوَاهُ الطَّيْبِ, meaning *It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants*: (Mgh:) but فُوهُ is not applied to anything that is termed عَقَارٌ. (AHeyth, TA in art. عَقْر.)**

فُوهُ: see I, last sentence. — Also The quality of a مَحَالَّة [or large sheave of a pulley] such as is termed فُوْهَاءُ, fem. of اَفْوَاهُ, q. v. (TA.)

فُوهُ: see its syn. فُوهُ.

فُوْهَةٌ: see فُوْهَةٌ, in five places.

فُوْهَةٌ Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the نَسَا [app. as meaning sciatica or the sciatic nerve] and pain of the hip and of the flank, powerfully diuretic, and kneaded with vinegar and applied as a liniment it cures the [leprosy termed] بَرَص: (K, TA:) but the word was not known to Az in this sense, [which is the only meaning, except one which I think doubtful, that I find assigned to it;] and it is said to be the فُوْهَةٌ [which see in art. فُو, i. e. madder]. (TA.) — See also فُوْهَةٌ.

مَفُوْهَةٌ, originally فُوْهَةٌ: see مَفُوْهَةٌ.

فُوْهَةٌ: see its syn. فُوْهَةٌ. — [Hence] it signifies also †*The فَمْر* [i. e. *mouth*] of a place; likened to the فَمْر [properly so called] as being the *first place of ingress, or entrance, to the interior*: (TA:) [and so too as being the *place of egress, or exit, from the interior*:] it is of a river, or rivulet, (Lth, S, Mṣb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Mṣb, K, TA;) signifying the فَمْر [or mouth]; as also †*فُوْهَةٌ*, (K, TA,) without teshdeed; mentioned by IAqr: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Mṣb, TA;) the *foremost part* thereof: or, as some say, the *place of its pouring into the كَفْلَامَةُ* [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its رَأْس [or head, as though in this case having one, or each, of two contr. meanings, unless, as I believe it to be, the mouth, or outlet, of a valley or water-course or torrent-bed be sometimes called its رَأْس as being its *foremost part*]: (TA:) and of a street, it is the *place of egress, or exit*; (Mṣb;) the *foremost part* thereof: (TA:) and of a road, it is the فَمْر [or mouth], which is the *upper part* thereof (اعلاه): (Mṣb: [thus in my copy; but I think that اعلاه is a mistranscription, in my copy, for اَوْلَاهُ, and that the correct meaning is therefore the *foremost part* thereof, agreeably with what is said above in relation to a road and to a river or rivulet:]) but accord. to some, †*فُوْهَةٌ*, without teshdeed, is not allowable; and one should say, قَعَدَ عَلَى فُوْهَةِ الطَّرِيْقِ, and فُوْهَةٌ [probably, I think, a mistranscription for فُوْهِيْهِ, with the و quiescent, both meaning *He sat at the mouth of the road*]; not †*فُوْهِيْهِ*, without teshdeed: (TA:) and فُوْهَةٌ signifies also †*the first, or foremost, part, of a thing*; (K, TA;) like that of the street and that of the river or rivulet: [whence] one says, طَلَعَ عَلَيْنَا فُوْهَةٌ اِيْلِكَ, i. e. †*The first, or foremost, portion of thy camels [came to us, or came forth upon us]*; like the phrase فُوْهَةُ الطَّرِيْقِ: (TA:) the pl. of فُوْهَةٌ is اَفْوَاهُ, (Ks, S, Mṣb, TA,) which is anomalous, (S, Mṣb, TA,) and (TA) فُوَاهَاتُ [in the CK فُوَاهَاتُ] and فُوَاهَاتُ. (K, TA.) [Hence] one says, دَخَلُوا فِي اَفْوَاهِ الْبَلَدِ وَخَرَجُوا, (A, K, TA,) in the copies of the K مِنْ اَرْجَلِهِ, which is wrong, (TA,) i. e. †*They entered into the foremost parts of the country, or town,*

and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of أَفْوَاهُ as here used is فُوهَةٌ. (TA.) — It signifies also *A say, or saying, or speech*; (S, K, TA;) from 1 in the first of the senses assigned to it above: hence one says, *إِنَّ رَدَّ الْفُوهَةِ لَشَدِيدٌ* (S, TA) *Verily the retracting of that which has been said is difficult*: (Har p. 434:) and [hence] one says also, *هُوَ يَخَافُ فُوهَةَ النَّاسِ* [He fears the say, or speech, of men]. (TA.) — And The Muslims' *rending one another's reputation by evil speech, or by backbiting*; (K, TA;) as also *فُوهَةٌ*. (TA.) — *إِنَّهُ لَذُو فُوهَةٍ* means *Verily he is strong in speech, and free, or unconstrained, in tongue*. (TA.) — And one says, *مَا أَشَدَّ فُوهَةَ بَعِيرِكَ فِي هَذَا الْكَلْبِ*, meaning [How vehement is] thy camel's eating [of this herbage]! and in like manner, *فُوهَةَ فَرَسِكَ* [the vehement eating of thy horse]: whence their saying *أَفْوَاهُهَا* [which may be well rendered as it has been in art. *جس*, q. v.], meaning *Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition*. (TA.) — And *Milk, as long as there remains in it the taste of sweetness*; (K, TA;) as also *فُوهَةٌ*; and sometimes correctly said with *ق*, i. e. [فُوهَةٌ] without teshdeed. (TA.)

فَاوُهَةٌ A man who reveals, or discloses, everything that is in his mind; as also *فَاهٌ*, (Fr, S, TA, [but omitted in one of my copies of the S.]) and *فَاهٌ*: (Fr, TA:) and *بَجْوَعِهِ* one who reveals his hunger; originally *فَاهٌ*, like as they said *هَائِرٌ* and *هَارٌ*. (TA.)

أَفْوَهُ Having what is termed *فَوْهٌ*, meaning as expl. in the last sentence of the first paragraph [i. e. *width of the mouth, &c.*]; fem. *فُوهَاءٌ*; (S, K, TA;) the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) *فُوهَاءٌ شَوْهَاءٌ*, applied to a woman, means *Wide-mouthed, ugly*: and, applied to a mare, *wide-mouthed, long-headed*: or *sharp in spirit*. (TA.) — [Hence,] *بُشْرٌ فُوهَاءٌ* A wide-mouthed well. (K.) — And *طَعْنَةٌ فُوهَاءٌ* A wide wound made by piercing. (K.) — And *مَحَالَةٌ فُوهَاءٌ* [A large sheave of a pulley] (S, K, TA) that is wide (K, TA) and (TA) whereof the teeth between which runs the well-rope are long. (S, TA.) [See also *فُوقًا*, in art. *فوق*.]

مُفَوِّهٌ and *فِيهِ*, (S, K,) the latter originally applied to a woman; (S, TA;) *فِيهِ* signifies *good in speech*; a good speaker: (TA:) or both signify *good and eloquent in speech*; as though taken from *الفَوْه* meaning "width of the mouth:" (IAṣr, TA:) or *having an inordinate desire, or appetite, for food*; a vehement eater; (K, TA;) applied to a man and to other than man: (TA:) and the latter (*فِيهِ*), *having an inordinate and insatiable desire, or appetite, for food*: (TA:) and this also

signifies a man *who eats much*; syn. *أَكُولٌ*; (S, K;) and so does *مُسْتَفِيهٌ*: (K [in some copies of which, *كوفى* is strangely put in the place of *اكول* in the explanation here given]:) or *مُسْتَفِيهٌ* signifies a man *eating vehemently after scantiness*, (S,) or *after weakness*: (thus in a copy of the S:) and *مُفَوِّهٌ* is also expl. as meaning a man *who eats vehemently*. (TA.) And one says *مُنْطِقٌ مُفَوِّهٌ* (K, TA) meaning [Very] eloquent in speech: (TA:) and *مَنْطِقٌ مُفَوِّهٌ* (K, TA) *Good, or excellent, speech, or diction*. (TA.) — *شَرَابٌ مُفَوِّهٌ* means [Beverage, or wine,] perfumed (K, TA) with [the odoriferous substances called] *أَفْوَاهِيَةٌ* [pl. of *فُوهُ*, q. v.]. (TA.) — And *تُوبٌ مُفَوِّهٌ* (Lth, K) and *مُغَوِّىٌّ* (K) A garment, or piece of cloth, dyed with *فُوهُ* [or *فُوَّة*, i. e. *madder*]. (Lth, K.)

مُسْتَفِيهٌ: see the next preceding paragraph, in two places.

في

في is a particle governing the gen. case [and used in the manners and senses expl. in what here follows]. (T, S, M, Mughnee, K.) — It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Mṣb, Mughnee, K, TA,) either in relation to place or in relation to time; (Mughnee, K, TA;) properly and tropically. (Mṣb, Mughnee, TA.) *غَلِبَتِ الرَّومِيُّ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ* [The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years], in the Kur [xxx. 1—3], is an ex. of its relation to place and to time. (Mughnee.) And *وَلَكِنَّ فِي الْأَقْصَابِ حَيَاةٌ* [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. *حى*)] in the Kur ii. 175,] is an ex. of its being used tropically. (Mughnee.) *أَدْخَلْتُ الْخَاتَمَ فِي أُصْبَعِي* is an ex. of its relation to place, but the proposition is inverted [i. e. the meaning is *I inserted my finger into the signet-ring*]. (Mughnee.) [Using it properly,] you say, *الْمَاءُ فِي الْإِنَاءِ* [The water is in the vessel]: (S:) and *هُوَ فِي الْجِرَابِ* [It is in the wallet,] and *فِي الْكَيْسِ* [in the purse]: and *هُوَ فِي بَطْنِ أُمِّهِ* [He is in the belly of his mother]: and *هُوَ فِي الْغَلِّ* [He is in the shackle for the neck]: (M:) and *زَيْدٌ فِي الدَّارِ* [Zeyd is in the house], (S, M, * Mṣb,) or *within the house*, and *in the midst of it*, for *الدَّارُ*, *فِي*, means *دَاخِلَهَا*, and *وَسَطَهَا*: (T:) and [using it tropically, you say,] *الشَّكُّ فِي الْخَبْرِ* [Doubt, or uncertainty, is in the information]. (S.) The saying *فِيهِ عَيْبٌ* [In him is a fault, or blemish], if relating to a real عَيْب, is proper; and if relating to an ideal عَيْب, tropical: the former is such as the ampu-

tation of the hand of the thief, and the redundancy of a hand; and the latter, such as the running-away of a slave. (Mṣb.) [When relating to time, it may in some cases be rendered *In*, or *during*; as in the phrase *فِي أَيَّامِ مَعْدُودَاتٍ* in the Kur ii. 139, i. e. *In*, or *during*, certain numbered days. *إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاجْتُهُونَ*, in the Kur xxxvi. 55, may be rendered + *Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy*. The phrase *فِيهِ مَا فِيهِ*, lit. *As to his saying thus, in it is what is in it*, is used as a polite expression of objection, or contradiction; like *فِيهِ تَأْمَلُ*, q. v. In many instances, *فِي* may be rendered *Of*, or *concerning*, or *in respect of*; as in *قَالَ فِيهِ كَذَا* + *He said of, or concerning, him, or it, thus*; for *فِي ذِكْرِهِ* + *He said in mentioning him, or it, thus*; or *فِي وَصْفِهِ* in describing him, or it; or the like: hence, for ex., one says *كَتَبَ كِتَابًا فِي عِلْمِ اللَّغَةِ* + *He wrote a book of, or concerning, the science of lexicology*: and hence, in the Kur ii. 133, *أَتَحَاجُّونَنَا فِي اللَّهِ* + *Do ye argue with us concerning, or in respect of, God?* — It also denotes concomitance, (Mughnee, K,) and (K) in this case (Mughnee) it is syn. with *مَعَ*. (Mṣb, Mughnee, K.) Thus in the phrase, *قَالَ ادْخُلُوا فِي أُمَمٍ* [He shall say, Enter ye with peoples], (Mṣb, Mughnee, TA,) in the Kur [vii. 36]: (Mṣb, TA:) or, as some say, the meaning is, *فِي جَمَاعَةِ أُمَمٍ* [in the company of peoples]. (Mughnee.) Thus, too, in the phrase, in the Kur [xli. 15], *فِي أَصْحَابِ الْجَنَّةِ* [With the inmates of Paradise]. (Mṣb, TA.) [Or in these and similar instances, *فِي* may be rendered, more agreeably with the primary signification, as meaning *Among*.] In the K, the meaning as denoting concomitance and that which is identical with *مَعَ* are made distinct: and it has been said that *بِ* denotes the continuance of concomitance and *مَعَ* denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase *طُولٌ فِي اسْتِرْخَاءٍ* + *Length together with laxness*: (occurring in the K voce *طَنَبٌ*): and *سَوَادٌ فِي حُمْرَةٍ* + *Blackness blending with redness*: and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase *طُولُهُ عِشْرُونَ ذِرَاعًا فِي ثَلَاثِ أَرْجَعِ عَرْضًا* *Its length is twenty cubits with (or as we say by) three cubits in breadth*: in which case the number of square cubits is expressed by the phrase *ثَلَاثٌ فِي عِشْرُونَ* as though meaning *Twenty* as a multiplicand with *three* as its multiplier; i. e. *twenty multiplied by three*: see *ضَرَبَ* as signifying "he multiplied." — It also denotes the assigning of a cause. (Mṣb, Mughnee, K.) Thus in the phrase *فِي أَرْبَعِينَ شَاةً* i. e. *On account, or because, of completing [the possession of] forty sheep or goats, [the giving of]*

a sheep or goat [for the poor-rate] is incumbent [on the possessor: or this may be rendered, in the case of the possession of forty, a sheep or goat is to be given]. (Mṣb.) And thus in the saying, [in the Qur xii. 32,] **فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ** [And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., **إِنَّ أَمْرًا دَخَلَتْ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا** [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase **أَسْلَفَ فِي كَذَا** He paid in advance, or beforehand, for, or on account of, such a thing.] — It also denotes superiority; (Mughnee, K, TA;) i. e. (TA) it is used in the sense of **عَلَى**. (T, S, M, Mṣb, TA.) Thus in the saying, in the Qur [xx. 74], **وَلَا صَلْبِنَكُمْ فِي** [And I will assuredly crucify you upon the trunks of palm-trees]. (T, S, Mṣb, Mughnee, TA.) And so in the verse of 'Antarah cited voce **سَوَّحَ**. (T, M, Mughnee, TA.) And Yoo asserts that the Arabs say, **نَزَلْتُ فِي أَبِيكَ**, meaning **عَلَيْهِ** [i. e. I alighted, or descended and stopped, &c., at the abode of thy father]. (S.) — It is also *syn. with* **بِ**, (T, S, M, Mughnee, K,) sometimes. (S.) Thus in the saying of Zeyd-el-Kheyh,

• **وَتَرَكِبُ يَوْمَ الرُّوْعِ فِيهَا فَوَارِسُ** •
 • **بَصِيرُونَ فِي طَعْنِ الْأَبَاهِرِ وَالْكَلَى** •
 (S, Mughnee, TA,) meaning, **بِطَعْنِ الْإِبَاهِرِ وَالْكَلَى** [i. e. And horsemen skilful in piercing the aortas and the kidneys ride in the day of fear therein]. (S, TA.) And thus in a verse cited by Fr, **أُرْغَبُ** is made trans. by **فِي** and **عَنْ** instead of **بِ** and **عَنْ**. (T, TA.) [Thus, also, **فِي شَيْءٍ** is sometimes used for **بِشَيْءٍ**, meaning *It is nought; or not of any account or weight; &c.*: see more in art. **شَيْءٌ**.] — It is also *syn. with* **إِلَى**. (Mughnee, K.) Thus in the Qur [xiv. 10], **فَرَدُّوا** [And they put their hands to their mouths]. (Mughnee, TA.) — It is also *syn. with* **مِنْ**. (M, Mughnee, K, TA.) Thus in the Qur [xxvii. 12], **فِي تِسْعِ آيَاتٍ** [Of, or among, nine signs]. (M, TA.) And in the saying, **خَذَلَنِي** [Take thou for me ten of the camels; of, or among, them let there be two stallions. (M, TA.)] [Thus too in the saying **هُوَ فِي أَصْلِ قَوْمِهِ** He is of, or among, the purest in race, &c., of his people: and the like thereof.] — It also denotes comparison; and this is when it occurs between a preceding [mention of a] thing excelled and a following [mention of a] thing excelling: as in the saying, [in the Qur ix. 38,] **فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ** [But the enjoyment of the present life, in comparison with that which is to come, is no other than little]. (Mughnee, K.) — It is also used for compensation; and this is when it is redundant as a compensation for another [فِي] which is sup-

pressed: as in the saying, **ضَرَبْتُ فِيمَنْ رَغِبْتُ** for **ضَرَبْتُ مَنْ رَغِبْتُ فِيهِ** [I beat, or struck, him whom thou desiredst]: (Mughnee, K:) but this is allowed by Ibn-Malik alone. (Mughnee.) — And it is used for corroboration: (Mughnee, K:) this is when it is redundant without its being for compensation: and this El-Farisee allows in a case of necessity in verse; citing as an ex.,

• **أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا** •
 • **تَخَالَ فِي سَوَادِهِ يَرْتَدُّجَا** •
 [I am Aboo-Saad; when the night becomes dark, thou imagining its blackness to be black leather]. (Mughnee.) And it is thus used in the saying, in the Qur [xi. 43], **وَقَالَ ارْكَبُوا فِيهَا** [for **أَرْكَبُوهَا**], i. e. *And he said, Embark ye therein, the like of which occurs also in xviii. 70 and xxix. 65*, (Mughnee, K,) accord. to some. (Mughnee.) — **فِي** as a prefixed noun in the gen. case, *syn. with* **فِي**, and **فِي** as *syn. with* **فِي**, see voce **فُوهُ**, in art. **فُوهُ**.

فِي is a word expressive of wonder: they say, **يَا فَيَّ مَا لِي أَفْعَلُ كَذَا** [O my wonder! What has happened to me that I do thus?]: or it is expressive of regret on account of a thing that is passing away [so that this exclamation may be rendered *Oh! What has happened to me &c.*]: Ks says that it is not to be written with **فِي** [though it is so written in several of the lexicons in art. **فِي**, i. e. **فِي**]; and that it means **يَا عَجَبِي** [as first expl. above]: and in like manner one says, **يَا فَيَّ مَا لِي أَصْحَابُكَ** [O my wonder! What are thy companions? i. e. *what manner of men are thy companions?* **مَا** here denoting interrogation respecting qualities, or attributes; as in the Qur xxvi. 22]: and he says that **مَا** in this case occupies the place of a noun in the nom. case. (M, TA.) Ks is also related to have said that some of the Arabs express wonder by **فَيَّ** and **هَيَّ** and **شَيَّ**; and some add **مَا**, saying **يَا فَيَّ مَا** and **يَا هَيَّ مَا** and **يَا شَيَّ مَا**, meaning *How good, or beautiful, is this!* the K is faulty here; mentioning only **يَا فَيَّ مَا**, and explaining it as denoting wonder. (TA.)

فِي: see **تَفِيئَةٌ**, in art. **تَفِيئَةٌ**.

فِي

1. **فَيَّ**, aor. **يَفِي**, inf. n. **فِي** (S, O, Mṣb) and **فِي** (O), *He (a man, Mṣb) returned*; (S, O, Mṣb); and so **فَاءٌ**, and **فَاءٌ**: (M, TA): **فِي**; as also **فِيئَةٌ** and **فِيئَةٌ**, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and **فَاءَةٌ** and **فَاءَةٌ** all signify **رُجُوعٌ** (K:) or, accord. to some, **فَاءٌ** signifies particularly *he returned to a good state or condition*. (MF, TA.) One says, **فَاءٌ مِنْ غَضَبِهِ** *He returned [to a good state, or recovered, from his anger]*: (M, TA:) and **فَاءٌ سَرِيحٌ الْفِيءُ** [Such a one is quick in respect of the returning &c. from his anger]: (S, M, O:) and

فَاءٌ سَرِيحٌ الْفِيئَةُ (M,) or **لَحَسَنُ الْفِيئَةِ** (S, O,) i. e. [Verily he is quick, or good, in respect of] the returning [to a good state, or from his anger, or in respect of the manner of returning &c.]: (S, M, O:) and **هُوَ سَرِيحٌ الْغَضَبِ سَرِيحٌ الْفِيئَةِ** [He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) And **فَاءٌ إِلَى الْأَمْرِ**, and **فَاءٌ** [i. e. **فَاءٌ إِلَى الْأَمْرِ**], inf. n. **فِي** and **فِي**, *He returned [to the affair, or to the command, i. e. to that which was commanded]*. (M, TA.) **حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ** in the Qur xlix. 9, means *Until [referring to a party (طَائِفَةٌ) before mentioned] return to the ordinance of God, or to that which God has commanded: (Bd:) or until it return (T, Mṣb) to obedience, (T,) or to that which is right. (Mṣb.) And إِلَى الْأَمْرِ*, inf. n. **فِي**, signifies also *He reconsidered the affair, or case*. (TA.) — **فَاءٌ الْمَوْلَى** (M, Mṣb, K) inf. n. **فِي**, (TA,) or **فِيئَةٌ** (Mṣb,) means *The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her*. (M, Mṣb, K. [See Qur ii. 226.]) But MF observes that this usage of **فَاءٌ** to signify *He expiated an oath* belongs to the conventional language of the law. (TA.) In the case of a man who has sworn that he will abstain from conjugal intercourse with his wife, a period of four months is appointed to him in the Qur-án; and if he have such intercourse with her in the four months, it is said of him, **قَدَّ فَاءٌ**, meaning *He has returned [or reverted] from his oath, to the doing that which he swore that he would not do, and is bound to expiate his oath: if he have not had such intercourse with her until the end of the four months from the day of his swearing, then, Ibn-Abbás and a number of the Companions pass upon her a single sentence of divorce, making the [said sentence of] divorce to have effect at the end of the months; but many of the Companions and others say that in this case he must return, and expiate his oath, or he must divorce. (T, TA.) And [hence] one says **فَاءٌ عَلَى أَمْرَاتِهِ فَيئَةٌ** *He has the right of returning to his wife: (Mṣb, TA:) and هُوَ يَمْلِكُ فَيئَةً* *He possesses the right of returning to her; namely, a wife whom he has divorced. (A, TA.)* — **فَاءٌ عَلَى ذِي الرَّحِمِ** occurs in a trad. as meaning *The being favourably inclined, or affectionate, to the relation; and returning to kind treatment of him. (TA.)* — **فَاءٌ** said of the shade, (M, Mṣb,) aor. **يَفِي**, inf. n. **فِي**, (M, Mṣb, K,*) *It shifted, or removed*; (M, K,*) or [rather] *it returned from the side of the west to the side of the east: (Mṣb:) and تَفِيئَاتُ الظُّلِّ* *The shades became changed in their manner of being; (S, O;) or [rather] they returned [towards the east] after midday. (T, TA. [See the Qur-án xvi. 50.])* — And **فَاءَاتُ الشَّجَرَةِ**; and **تَفِيئَاتُ** (M); and **فِيئَاتُ**, inf. n. **فِيئَةٌ** (S, O, TA;) *The tree had much shade. (M, TA.)* **فَاءَاتُ الْحَدِيدَةِ** *The iron implement became blunt after its being sharp. (T, TA.)**

فِيَتْ الْغَنِيمَةَ (mentioned, but not expl., in the K,) inf. n. فَيٌّ (TA,) means *I took the spoil*. (TK.) [See also 10.]

2. فَيًّا الظَّلَّ. and فَيًّا اِفَادَهُ He (God) made the shade to return [in the afternoon]. (El-Khaffajee, MF, TA.) = قِيَات said of a tree: see 1, near the end. — Said of the wind, *It put in motion the seed-produce, or standing corn, and the trees*. (M, TA.) And, said of a woman, *She put in motion her hair, from self-conceit, or vanity*. (M, TA.)

4. اَفَاتَهُ I made it to return. (O.) See also 2. — [Hence,] one says, اَفَاءَ اللّٰهُ عَلَى الْمُسْلِمِينَ اَفَاءَ اللّٰهُ عَلَى الْمُسْلِمِينَ [God restored to the Muslims, as though it were theirs by right, or gave to them as spoil, the property, or wealth, of the unbelievers]; (S, O;) inf. n. اِفَاءَةٌ. (S.) And اَفَاءَ اللّٰهُ عَلَيْهِمْ اَفَاءَ اللّٰهُ عَلَيْهِمْ [God restored, or gave, to them the spoils]. And اَفَاءَ عَلَى قَوْمٍ قِيَاتًا He took for a party the spoil of another party and brought it to them: and he took for a party spoil that had been taken from them. (T, TA.) — And اَفَاتُ كَذَا I made such a thing to be a فَيٌّ [or spoil]. (TA.) — And اَفَاتُ فُلَانًا عَلَى الْاَمْرِ I turned him to the thing, or affair, when he had desired another thing, or affair. (AZ, T.) = See also 1, first sentence.

5. تَفَيَّاتِ الشَّجَرَةِ and تَفَيَّاتِ الظَّلَالِ: see 1, near the end. — تَفَيَّأَ فِيهِ means *He shaded himself in it; i. e., in the shade termed فَيٌّ*. (M.) One says, تَفَيَّأْتُ فِي فَيِّ الشَّجَرَةِ [I shaded myself in the afternoon-shade of the tree]. (S, O.) And تَفَيَّأَ بِالشَّجَرَةِ [He shaded himself by means of the tree; or] he entered into the اَفْيَاءَ [or afternoon-shades] of the tree: (MA:) and [it is said that] تَفَيَّأْتُ بِالشَّجَرَةِ signifies *I entered into the اَفْيَاءَ of the tree, and shaded myself thereby*: (Har p. 500:) and Aboo-Temmám has made it trans. by itself [i. e. without a prep.] in his saying,

تَفَيَّأْتُ ظِلَّهُ مَمْدُودًا

[as though meaning *And I protected myself from the sun by its shade, when it was extended*]: but [perhaps he has thus used the verb in the last of the senses here following, for] it is said that this is irregular. (TA.) — [Hence] one says, تَفَيَّأْتُ بِفَيْئِكَ meaning † *I have had recourse to thee for protection*. (A, TA.) — تَفَيَّأَ is said of a branch or twig [as meaning *It bent, in a languid manner*]. (T, M, L, K, voce تَرَادَدٌ; &c.) And one says, تَفَيَّأَتْ لِزَوْجِهَا, meaning *She bent herself over her husband, and affected languor, or languidness, to him, feigning coyness, or opposition, and threw herself upon him*: (T, TA:) from اَفْيَاءُ signifying “the act of returning:” and some say تَفَيَّأَتْ, with ق; but Az says that this is a mistake, and that it is correctly with ف. (TA.) = تَفَيَّأَ signifies also تَتَبَعَ [He sought a thing time after time, or repeatedly, &c.]. (Har

p. 500.) And one says, فُلَانٌ يَتَفَيَّأُ الْاَخْبَارَ and فُلَانٌ يَسْتَفِيئُهَا [app. meaning *Such a one seeks after news, or tidings, time after time, or repeatedly, &c.*]. (A, TA.)

10. اسْتَفَاءَ He took as spoil. (S, M, O, K.) One says, اسْتَفَاءْتُ هَذَا الْمَالَ I took this property as spoil. (S, O.) — See also 5. = As intrans., see 1, first sentence.

Afternoon-shade; shade after the declining of the sun from the meridian; (T, S, O;) [i. e.] the فَيٌّ is what was sun, and has been annulled, or superseded, by shade; (M, K;) or that from which the sun has departed: so called because of its “returning” from side to side: (S, O: [see 1, first sentence:]) ISk says, (S, O,) the ظِلُّ is what sun has annulled, or superseded; [correctly, what sun annuls, or supersedes; (see ظِلٌّ);] and the فَيٌّ is what has annulled, or superseded, sun: (S, Mgh, O:) but AO says, on the authority of Ru-beh, that on which the sun has been and from which it has departed is فَيٌّ and ظِلٌّ; and that on which the sun has not been is ظِلٌّ: (S, O:) [see more under this latter word:] pl. [of pauc.] فَيَّوَةٌ and [of mult.] فَيَّوَةٌ. (S, M, Mgh, O, Mṣb, K.) — And Spoil, booty, or plunder; syn. غَنِيمَةٌ [q. v.]; (S, M, Mgh, O, Mṣb, K;) thus called, by the inf. n., because it returns from one party to another; (Mṣb;) and فَيٌّ in this sense is not allowable; (Mgh, Mṣb;) nor is it in the preceding sense: (Mgh:) or such as is obtained without difficulty; and therefore likened to shade. (MF.) And The [tax, or tribute, termed] خَرَجٌ [q. v.]: (S, O, K:) frequently occurring in trads. as meaning such, of the possessions of the unbelievers, as accrues to the Muslims without war: (TA:) or such as is obtained from the believers in a plurality of gods after the laying-down of arms: (A’Obeyd, Mgh and Mṣb voce غَنِيمَةٌ:) or such as God has restored [as though it were theirs of right] to the people of his religion, of the possessions of those who have opposed them, without fighting, either by the latter’s quitting their homes and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter: such is termed فَيٌّ in the Kur-án. (T. [See more under غَنِيمَةٌ.]) = Also A flock of birds: (O, K:) [or a number of birds disposed in a row:] also termed عَرَقَةٌ and صَفٌّ. (O, TA.) = يَا فَيٌّ (M, O, K, in the CK [erroneously] = يَا فَيٌّ, or, accord. to Ks, correctly يَا فَيٌّ [q. v.], (M,) [Oh! or O my wonder!] an expression of regret, (M, O, K,) accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning يَا عَجَبِي. (Ks, M.) [See فَيٌّ, last three sentences.]

فَيْئَةٌ A [party, portion, division, or distinct body, of men, such as is termed] طَائِفَةٌ: (S, O, K, TA:) or a company (Mṣb, TA) of soldiers who fight in the rear of an army, and to whom the latter has recourse in the case of fear or defeat: (TA:) or

a company of men who [in war] have recourse, for aid, one to another: (Er-Rághib, TA:) a word having no proper sing.: (Mṣb, TA:) originally فَيٌّ; (S, O, K;) the ة being substituted for the medial ي, which is dropped: (S, O:) or its original form is فَيُّوَةٌ [or فَيُّوَةٌ or فَيُّوَةٌ (see art. فَاوٌ and فَايٌ)]; the final [radical] letter being that which is elided; for it is from فَاوَةٌ [or فَايَةٌ] “I divided;” and فَيْئَةٌ is syn. with فَرَقَةٌ: (IB, L, TA:) pl. فَيَّاتٌ and فَيَّوُونَ (S, O, Mṣb, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Mṣb.)

دُو فَيْئَةٍ: see 1, in four places. — [Hence] دُو فَيْئَةٍ a term applied to Date-stones (نَوَى التَّمْرِ) when they are hard: [because,] being given as fodder to cattle, and eaten by them, they pass forth as they were at first. (T, TA.) = Also A time; syn. حِينٌ. (K.) One says, جَاءَهُ بَعْدَ فَيْئَةٍ He came to him after a time. (TA.) — And The حِدَادَةُ [or kite], that seizes as its prey the chickens from the dwellings: (O:) or a certain bird resembling the eagle, (L, K,) which, when it fears the cold, migrates to El-Yemen. (L.)

فَيْئَةٌ: see 1, first quarter, in four places.

تَفَيَّأَ (M and K in art. تَفَأَ,) as also تَفَيَّأَ, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) [and اَفَانٌ and اَفَانٌ and اَفَانٌ and اَفَانٌ and اَفَانٌ, (see art. اَفَاءُ,)] The time of a thing: (M and K in art. تَفَأَ:) one says, اَتَيْتُهُ عَلَى تَفَيَّأَةِ ذَلِكَ I came to him at the time of that: (M in that art.:) and [by extension of the signification] one says, دَخَلَ نَعْرَهُ عَلَى تَفَيَّأَةِ فُلَانٍ meaning *He entered near after such a one; as though treading in his footsteps*: (K in the present art.:) the ت in تَفَيَّأَةٌ is an augmentative letter; the word being [originally] of the measure تَفَعَّلَةٌ, but formed by transposition: Z says that the ت would not be augmentative if the composition of the word were as it is here, without transposition: that it is not of the measure تَفَعَّلَةٌ from اَفْيَاءُ; for, if it were, it would be of the same measure as تَهَيَّأَةٌ [i. e. it would be تَفَيَّأَةٌ]; therefore, if not formed by transposition, it would be of the measure فَعِيلَةٌ [i. e. it would be from تَفَأَ, as some hold it to be], because of the اِعْلَالُ [or alteration for the sake of alleviating the sound, such as takes place in يَسِيرٌ for يَسِيرٌ, which cannot be in a noun of the measure تَفَعَّلَةٌ from a trilateral root like فَيَّا, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from تَفَيَّأَةٌ [originally تَفَيَّأَةٌ] to تَفَيَّأَةٌ, which is then changed to تَفَيَّأَةٌ, as Z says in the “Fáik,” is what determines the ت to be augmentative, and the [original] measure to be تَفَعَّلَةٌ. (L and TA* in arts. فَيَّا and تَفَأَ.)

مُفَيَّأٌ A thing that has been made a فَيٌّ [or spoil, &c.]. (TA.) And A person whose country,

or province, or town, has been conquered, and become a *فِيء* to the Muslims. (IKt, O, TA.) It is in a trad. of some of those who have gone before, *لَا يُؤَمَّرُ مَعًا عَلَى مَفِيءٍ*; meaning *An emancipated slave shall not be made governor over an Arabian*; (K, TA;) or, as in the Nh [and O] and L, *لَا يَلِينَنَّ* [shall by no means rule]; (TA;) as though it were said, none of the people of the Sawád (which was conquered by force and became a *فِيء* to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.)

مَفِيءٌ A person who makes a thing [or a country or the like] to be a *فِيء*. (TA.) See also *مَعًا*.

مَفِيئَةٌ } see the paragraph here following.
مَفِيَاةٌ }

مَفِيوَةٌ A place of *فِيء*, i. e. of the shade thus termed; [a place of afternoon-shade;] (M, K;) as also *مَفِيَاةٌ*; (K;) and, as AAF says, on the authority of Th, *مَفِيئَةٌ*; (M, L, TA;) and so *مَفِيوَةٌ*, like *مَسْبُوعَةٌ* [in measure]: (L, TA;) accord. to Lth, (TA,) *مَفِيوَةٌ* is syn. with *مَفْنُوَةٌ*, (S, TA,) which signifies a place on which the sun does not come: so says Az; and he adds that it is probably correct, but that he had not heard it on any other authority than of Lth. (TA.)

مَفِيوٌ i. q. *مَعْتَوٌ* [Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; &c.]: so called from his keeping long [or much] in the shade. (M, TA.)

مَفِيوَةٌ: see *مَفِيوَةٌ*.

فيح

1. *فَاجَتْ بِرِجْلَيْهَا*, aor. *تَفِيحٌ*, She (a camel) kicked with her hind legs, backwards. (TA.)

4. *افاح*, mentioned in the O and L and Mṣb in this art.: see art. *فوج*.

فَيْحٌ A foot-messenger; a courier who journeys on foot: (S:) or a Sultán's foot-messenger: (L, Mṣb;) or one who journeys with letters: (L:) or a quick courier who carries tidings, or communications, from one town, or country, to another: (Nh, TA:) originally Pers., (S, O,) arabicized, (S, O, K,) from *پيك*: (O, K:) pl. *فَيُوحٌ*. (S, TA.) It is also expl. as meaning *One going, or journeying, alone*: thus in a verse of 'Adee Ibn-Zeyd, in which it is opposed to *زُرَافَةٌ* meaning "a company [of men]." (TA.) And [the pl.] *فَيُوحٌ*, (O, K,) as used in a verse of 'Adee Ibn-Zeyd, (O,) means *Men who enter the prison and go forth from it, keeping guard*. (O, L, K: in some copies of the K, and keep guard.) — And *A company [of men]*; (Mṣb;) syn. with *فَوْجٌ*: (O and K in art. *فوج*;) and sometimes applied to a single person: pl. [of pauc.] *أَفْيَاحٌ* and [of mult.] *فَيُوحٌ*. (Mṣb.) — Also *A low, or depressed, place, such as is termed وَهْدٌ*, of the earth, or ground. (AA, O,

K.) — And *A state of dispersion*; as also *فَيْحٌ*. (TA. [See 4 in art. *فوج*.])

فَيْحٌ: see what next precedes.

فَيْحَةٌ A she-camel that kicks with her hind legs [much or often], backwards. (TA. [See 1.])

فَيْحٌ A wide [expanded and even tract such as is termed] *بَسَاطٌ*, of land. (AA, O in art. *فوج*.)

فَيْحَةٌ A wide tract between two elevated portions, (S, O, K, all in art. *فوج*;) of rugged ground, or of sand: (S, O:) or what has the form of a valley between two mountains, or between two rugged tracts containing stones and sand and earth, like a *خَلِيفٌ* [q. v.], but wider: thus expl. by ISh: pl. *فَوَائِحٌ*. (TA in art. *فوج*.)

فيح

1. *فَيْحَانٌ*, aor. *يَفِيحُ*, inf. n. *فَيْحٌ* and *فَيْحَانٌ*: see art. *فوج*. — *فَاحِ الدَّمُ*, inf. n. *فَيْحٌ* (L, Mṣb) and *فَيْحَانٌ*, (L,) *It poured out, or forth*: (L:) or it flowed; as also *افاح*, inf. n. *إِفَاحَةٌ*: or, accord.

to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Mṣb.) — And *فَاحَتِ الشَّجَّةُ*, (S, A, Mṣb, K,) aor. *تَفِيحٌ*, inf. n. *فَيْحٌ*, (TA,) *† The wound upon the head spirted forth blood*; (S, Mṣb, K;) or *poured forth much blood*.

(A.) — And *فَاحِ الحَرِّ*, aor. *يَفِيحُ*, inf. n. *فَيْحٌ*; and aor. *يَفُوحٌ*, inf. n. *فَوْحٌ*; *† The heat rose, or diffused itself, and raged vehemently*. (L.) It is said in a trad., *شِدَّةُ القَيْظِ مِنْ فَيْحِ جَهَنَّمَ*, [The intensesness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.)

And one says, *† الحَمَى مِنْ فَيْحِ جَهَنَّمَ* *† The fever is from the vehemence of the heat of Hell*. (A.)

— And *فَاحَتِ القِدْرُ*, (S, K,) aor. *تَفِيحٌ* (S, TA) and *تَفُوحٌ*, (TA,) *† The cooking-pot boiled*; (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) — And *فَاحَتِ النَّارُ* *† The fire spread*. (Mṣb.) And [hence, app.,] *فَاحَتِ الغَارَةُ*, aor. *تَفِيحٌ*, i. e. *† [The troop of horsemen making an attack, or incursion, upon a people] spread themselves*, (S, TA.) See *فَيَاحٌ*.

— And *فَاحٌ*, (L, Mṣb, TA,) aor. *يَفَاحُ*, (L, TA,) [inf. n., app. *فَيْحٌ*, which signifies "width" accord. to the S and K, and is agreeable with general analogy in this case, as the aor. of the verb is originally *يَفِيحُ*, though it seems to be implied in the Mṣb that the aor. is not *يَفَاحُ*, but *يَفِيحُ*,] *It (a sea, S,* L, K,* TA, and a place, L, or a valley, Mṣb) was, or became, wide*. (S,* L, Mṣb, K,* TA.)

2. *لَوْ مَلَكَتِ الدُّنْيَا لَتَبَسَّخْتُهَا فِي يَوْمٍ وَاحِدٍ* means *† [If thou possessedst all that the world contains,] thou wouldst dissipate it, or squander it away, in one day*. (A, TA.)*

4. *افاح* *He poured forth, spilled, or shed, blood*. (S, Mṣb, K.) See also 1, first sentence. — *افاح القِدْرُ* *† He made the cooking-pot to boil*. (S, K.) — *أَبْرُدُ q. أَفِخْ عَنْكَ مِنَ الغَطْبِيرَةِ* — *† Stay thou until the mid-day heat shall have become assuaged, and the air be cool*: (M, L, TA:) [as also *افِخْ*:] the medial radical letter is both *و* and *ي*. (M.)

فَيْحٌ and *فَيُوحٌ* *Abundance of herbage of the [rain, or season, called] رَيْحٌ*, with ample extent of land: (K:) [accord. to the TK, both are inf. ns., of which the verb is *فَاحٌ*, and the agent is *الرَّيْبِغُ*: but this, I think, is rendered doubtful by what here follows:] *فَيْحٌ* occurs in a verse [as some relate it]; but accord. to the relation of IAqr, it is *فَتُوحٌ*, with *ت*, [and with fet-h to the *ف*] and this, which signifies "rain," is said by Az to be the right reading: the pl. [of *فَيْحٌ*] is *فَيُوحٌ*. (TA.)

فَيَاحٌ: see *أَفْيَاحٌ*.

فَيَاحٌ, like *قَطَامٌ*, [indecl.,] (T, S, L, K,) of the fem. gender, (L,) a name for *The غَارَةُ*, (T, S, L, K,) meaning *troop of horsemen making a hostile attack, or incursion, upon a people*. (T, L.) *فَيْحِي*, (S, A, K, &c., [in the CK, erroneously, *فَيْحِي*],) said by the people of the Time of Ignorance, (S,) when they impelled horses making a hostile attack, or incursion, and they spread out, (L,) means *Spread out, O attacking troop of horsemen*: (S, A, K:) or *spread out upon them, or against them, and disperse yourselves, &c.* (Sh, L.)

فَيْحٌ: see *فَيُوحٌ*.

فَيَاحٌ: see *أَفْيَاحٌ*, in two places. — Also *† Profuse in bounty*: (S, A:) so in the saying, *إِنَّهُ لَنَجْوَادٌ فَيَاحٌ* [Verily he is liberal, munificent, or generous; profuse in bounty]. (S.) — And *نَاقَةٌ فَيْحَةٌ* *† A she-camel that yields much milk, (A, K,) and has a large udder*. (K.)

أَفْيَاحٌ A sea, (S, L, K,) and a valley, (Mṣb,) and any place, (L,) wide, or extensive; (S, L, Mṣb, K;) as also *فَيَاحٌ*: (S, L, K:) *فَيَاحٌ* occurs in the story of Umm-Zarā, accord. to A'Obeyd, applied to a *بَيْتٌ* [i. e. house, or tent]; but accord. to others, it is *فَيَاحٌ*, without *teshdeed*: (L:) [the fem. of *أَفْيَاحٌ*: and pl. *فَيُوحٌ*:] one says *دَارٌ فَيْحَاءٌ* *A wide, or an ample, house or abode*: (S, K:) and in like manner *رَوْضَةٌ* [a meadow, &c.]. (L, Mṣb.) — And *فَيْحَاءٌ* signifies also *A sort of thin cooked food, such as is supped, or sipped, (حَسَاءٌ) seasoned with seeds such as are used in cookery*. (S, K.)

فيح

1. *فَاحَتِ الرِّيحُ*, aor. *تَفِيحُ*, inf. n. *فَيْحٌ* and

فَيَخَانُ: see 1 in art. فَوخ. Accord. to Kr and the K, فَيَخُ signifies *A spreading, or becoming diffused*; like فَوخ: (TA:) but ISd expresses doubt of the correctness of this: (L, TA:) it is [said to be] an inf. n. in this sense. (TK.) — See also 4.

2. فَيَخِ الْعَجِينُ *He made the dough like the سَكْرَجَة* [or فَيَخَة (q. v.) in form]. (TA.)

4. افَاخَ (L,) inf. n. افَاخَة (L, K,) *He (a man, L) emitted wind from the anus, with a sound*; (L, K;) as also فَاخَ: (L:) or *he voided excrement with an emission of wind.* (L, K.) [See also art. فَوخ.] — افَاخَ, said of a man, signifies also سَقَطَ فِي يَدِهِ [i. e. *He repented of what he had done*; &c.]. (K.) — And افَاخَ مِنْ فُلَانٍ *He (a man, TA) turned away from, avoided, shunned, and left, such a one*; syn. صَدَّ عَنْهُ. (K.)

فَيَخَة *A state of dilatation of the place of exit of the urine.* (IAgr, K.) — And *A tangled, luxuriant, or dense, and abundant, state of herbage.* (K.) — And *Vehemence, or intenseness, of heat.* (K, TA.) — And *A [kind of small saucer, or cup, such as is called] سَكْرَجَة* [q. v.]: (K:) pl. فَيَخَات. (O and K voce شَفَارِج.)

فيد

1. فَادَتْ لَهُ فَائِدَةٌ (T, S, A, O, L, Mṣb, K,) aor. فَيَدُ (S, A, O, &c.) inf. n. فَيَدٌ (Mṣb,) [*Profit, or advantage, or the like, (see فَائِدَةٌ)*] *accrued to him*; (T, S, A, O, L, Mṣb, K;) or *came to him.* (IKtt, TA.) — And فَادَ, aor. فَيَدُ (T, S, M, O, L, K,) inf. n. فَيَدٌ (M, O, L,) said of property, *It continued, or belonged or appertained, syn. تَبَيَّنَ* (T, S, M, O, L, K,) *لَهُ to him*; (T, S, M, O, L;) as also فَادَ, aor. فَيَدُ (M in art. فَوَدُ) inf. n. فَوَدٌ (K in that art.): or *went away, passed away, or departed.* (K.) [But this last meaning, which I find only in the K, in relation to فَادَ, in this art. and in art. فَوَدُ, may be taken from what next follows, and relate to property as applied to cattle.] — And فَادَ, aor. as above, (T, M, L, K, and S &c. in art. فَوَدُ) and so the inf. n., (IAgr, T, L, and K in art. فَوَدُ) *He (a man, M, TA) died*; (T, M, L, K, and S &c. in art. فَوَدُ;) as also فَادَ, aor. فَيَدُ (S and K &c. in art. فَوَدُ) inf. n. فَوَدٌ (K &c. in that art.): and so فَاذَ and فَاذٌ; (TA;) i. q. فَات. (A.) One says, مَا فَادَ حَتَّى بَلَغَ, meaning مَا فَاتَ التَّغَادُرُ, meaning *He did not die until his means of subsistence became exhausted*. (A.) — And فَادَ, aor. as above, (S, M, O, L, K,) and so the inf. n., (S, O, L,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*; (S, M, O, L, K;) as also تَفَيَّدَ. (T, S, M, L, K.) — And, (M, L, K,) accord. to some, (M, L,) *He was cautious of a thing, and turned aside from it.* (M, L, K.) [See also 2.] — فَادَ said of saffron, and of the plant called وَرْسٌ, *It became pulverized, or reduced to powder by its being bruised*

or brayed. (IKtt, TA.) — فَادَهُ, aor. فَيَدُهُ (S, L, K,) inf. n. فَيَدٌ (L,) *He mixed it, (namely, saffron, K,) or moistened it with water &c.*; syn. دَاوَهُ (S, L, K;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]; (TA;) as also فَادَهُ, aor. فَيَدُهُ (T, M, L, &c., in art. فَوَدُ) inf. n. فَوَدٌ (K in that art.): and *he bruised, or brayed, it, (namely, saffron, and the plant called وَرْسٌ) and then wetted it with water*: (L in art. فَوَدُ:) and فَادَتْهُ *she (a woman) rubbed it (namely perfume) in water, in order that it might dissolve.* (M, L.) — فَادَ الْمَلَّةَ عَنِ الْخَبْزَةِ, inf. n. فَيَدٌ; and فَادَاهَا; *He removed the hot ashes from the cake of bread*; syn. أَرَزَاهَا. (TK.) [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الْفَيْدُ أَنْ تَفَيَّدَ بِيَدِكَ الْمَلَّةَ عَنِ الْخَبْزَةِ.]

2. فَيَدَ مِنْ قَرِينِهِ (Th, M, L) *He turned away from, or avoided, his adversary*: (Th, L:) or *he fled from him.* (M.) [See a similar meaning of فَادَ, above.] — And فَيَدَ (T, O, K,) inf. n. تَفَيَّدٌ (L, K,) *He augured evil from the cry of the [bird called] قَيَادٌ*. (T, O, L, K.)

4. افَادَهُ *He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another*: (AZ, Ks, T, S, M, L:) and افَادَهُ مَالًا, inf. n. افَادَةٌ, *He gave him property.* (Mgh, Mṣb.) It belongs to this art. and to art. فَوَدُ. (L in art. فَوَدُ.) — [And *He, or it, profited, advantaged, or benefited, him*; فَائِدَةٌ being understood. Hence,] one says, *إِنْ أَفَدْتَنِي حَرْفًا فَقَدْ أَصَفَدْتَنِي أَلْفًا* [If thou teach me a word, thou givest me what is worth a thousand dirhems]. (A in art. صَفَدَ.) — [Hence, also, افَادَ said of a word, and a phrase, *It had, or performed, a useful office, as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed.* And hence, *It imported, or conveyed, a meaning*; and particularly, when said of a phrase, *a complete meaning, so that a pause might be well made after uttering it*; فَائِدَةٌ being understood.] — See also 10. — And see 1, last signification. — Also, افَادَهُ, inf. n. as above, *He killed him; destroyed him; slaughtered him*; namely, a man, and a beast. (T, L, and K* in art. فَوَدُ.)

5. تَفَيَّدَ, as intrans.: see 1, latter half. — تَفَيَّدَهُ: see 10.

6. هُمَا يَتَفَيَّدَانِ بِالْمَالِ بَيْنَهُمَا *They two give, of the property, each to the other; or profit, or benefit, each other therewith*: (ISh, T, O, K:) you should not say هُمَا يَتَفَاوَدَانِ (K:) and هُمَا يَتَفَايِدَانِ *They two impart knowledge, each to the other*: (K in art. فَوَدُ [q. v.]:) or, in the opinion of MF, both of these verbs are allowable. (TA.)

10. اسْتَفَادَهُ (T, S, M, &c.) *He gained it, acquired it, or got it, for himself, namely, property [&c.]*; (T, S, M, Mgh, Mṣb, and L and K in art. فَوَدُ;) and فَادَهُ is syn. therewith, (S, M, A, Mgh, O, L, Mṣb, K,) as used by some, (Mṣb,) having two

contr. significations, (K,) though disallowed by others, (Mṣb,) or it is more chaste than the former; (Mgh;) and تَفَيَّدَهُ signifies the same. (M, and K in art. فَوَدُ.) — [And *He derived it, learned it, or inferred it.* — And استفاد منه *He gained, or derived, profit, advantage, or benefit, from him, or it*; فَائِدَةٌ being understood.]

فَيَدٌ *Saffron*: (IAgr, TA voce مَلَابٌ:) or the *leaves of saffron*: (L:) or *saffron mixed, or moistened with water &c.* (S, O, L, K.) — And *The hair upon a horse's lip.* (T, S, O, K.)

[فَيَدٌ expl. by Golius as signifying (on the authority of Meyd) *Vir pusillanimus pavidusque*, is app. a mistake for فَيَدٌ.]

قَيَادٌ (T, S, M, A, O, L, K) and قَيَادَةٌ (T, S, O, L, K,) in which latter the ة is added to render the epithet intensive, (T, L,) *A man who walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side.* (T, S, M, A, O, L, K.) One says, *فُلَانٌ يَمْشِي عَلَى الْأَرْضِ قَيَادًا مَيَادًا* [Such a one walks upon the ground] with an elegant and a proud and self-conceited gait, &c. (A.) — Hence, القَيَادُ is said to signify *The lion.* (O.) — And *The male of the بَوْمُ* [or owl]: (T, S, M, O, K:) or i. q. الصَّدَى [which is also said to signify the male of the بَوْمُ: for other explanations see صَدَى]. (S, O.) — And قَيَادَةٌ (M,) or this and قَيَادٌ (T, S, O, K,) *One who collects together what he can, and eats it.* (Lth, T, S, M, O, K.)

قَيَادَةٌ: see the next preceding paragraph, in two places.

فَائِدَةٌ a subst. from فَادَ الْمَالُ (M, L, and K in art. فَوَدُ) in the sense of تَبَيَّنَ (M, L;) or an act. part. n. from فَادَتْ لَهُ فَائِدَةٌ; (Mṣb;) *Profit, advantage, benefit, or good, which God bestows upon a man, and which he [the latter, consequently] gains, or acquires, and which he produces*: (T, L:) *an accession which accrues to a man*: (Mṣb:) *what one gains, or acquires, of knowledge, (S, A, O, L, Mṣb, K,) and polite accomplishments, (Mṣb,) and property*: (S, A, O, L, K:) *what one has recently acquired, of property, of gold or silver, or a slave, or the like*: (AZ, Mṣb:) and [simply] *profit, advantage, benefit, or utility*: and *good*: and *knowledge*: and *wealth, or property*: (KL:) pl. فَوَائِدُ (T, O, L, Mṣb, K:) it belongs to this art. and to art. فَوَدُ: (TA:) some improperly derive it from الْفَوَادُ. (MF.) — [Hence, *Utility as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed, of a word or phrase.* And hence, *A meaning, or an import, of a word or phrase*; and particularly *a complete meaning of a phrase, such that a pause may be well made after the uttering thereof.*]

مَفَيَّدٌ [Perfume, &c.] *mixed, or moistened with water &c.*; (S, O, L;) as also مَفُودٌ. (Aq, T in art. فَوَدُ.)

رَجُلٌ مِتْلَافٌ مِفْيَادٌ *A destructive man; as also* (Ibn-'Abbád and O and K in art. فود.) مِفْوَادٌ.

فمروزج

فمروزج [an arabicized word from the Pers. فمروزه or فمروزه] *The turquoise; a well-known kind of stone.* (TA.) — And *A certain sort of dye [probably of the colour of the stone so called].* (TA.)

فمش

1. فَمَشَ (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ (O, TA,) *He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَشٌ; like as you say دَامَرٌ, aor. يَذِيرُ; and دَمَرٌ, aor. يَذْمُرُ; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and فاش [signifies the same; or] he gloried, or boasted, vainly, and praised himself for that which was not in him.* (AHeyth, in L, art. طرمذ.) [See also 5.] = فاش الأتان, aor. as above, (IDrd, O, K,) and so the inf. n., (IDrd, O,) *He (the ass) mounted the she-ass: (IDrd:) said by Yoo to be from الفَيْشَةُ (O, K.)**

3. فَمَاشَهُ (TA,) inf. n. فَمَاشٌ (S, O, K,) and مَفَاشَةٌ (O, K,) *He vied, or contended, with him in glorying, or boasting, or in glory, or excellence.* (S, O, K, TA.) — Also, (TK,) inf. n. مَفَاشَةٌ, (Ibn-'Abbád, O, K,) *He threatened him much in fight, and then was pronounced a liar.* (Ibn-'Abbád, O, K, TK.) — See also 1.

5. تَفَشِىَ الشَّيْءَ *He arrogated the thing falsely;* (Ibn-'Abbád, O, K, TA;) *without merit.* (Ibn-'Abbád, O, TA.) — *He turned back from the thing (Ibn-'Abbád, O, K) through weakness and impotence; (TA;) like انْفَشَ (TA.)*

فَيْشٌ and فَيْشَةٌ *The head [or glans] of the penis: (S, O, K;) or a swollen penis: (TA;) or the latter word has the former meaning; and فَيْشٌ is its pl., [or rather coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ: (O;) and فَيْشَةٌ signifies the same as فَيْشَةٌ; and some say that its ل is augmentative: (TA;) or فَيْشٌ signifies a weak فَيْشَةٌ. (Lth, TA.)*

فَيْشَةٌ: see فَيْشٌ, in two places. — Also *The uppermost part of the head.* (TA.)

فَيْشٌ: see فَيْشَةٌ. = [See also 3.]

فَيْشٌ: see the next paragraph, in two places.

فَيْشٌ *A man who glories, or boasts, and magnifies himself, imagining [in himself] what he does not possess; (K;) vainly boastful, without merit; (TA;) who contends for superiority in that which he does not possess; (K;) and [in like manner] فَيْشٌ one who pretends to possess a thing, not being as he pretends; (TA;) both signify one who glories, or boasts, vainly, and praises himself for*

that which is not in him: (AHeyth, in L, art. طرمذ:) and the latter is said to signify a cowardly and weak man. (TA.) — Also, A chief, or lord, abounding in excellence, or generosity, or bounty, (Ibn-'Abbád, O, K,) who vies with others in glory. (TA.)

فَاشُوشٌ *A weak and lax man.* (TA.)

فَيْشُوشَةٌ *Weakness and laxness; (O, K;) and so فَيْشٌ. (TA.)*

فَيْشَةٌ: see فَيْشٌ.

فميص

1. فَمِيسَ فِي الْأَرْضِ, aor. يَفِيسُ (S, O, K,) inf. n. فَيْسٌ (TA,) *He went away into the country, or in the land.* (S, O, K.) In the following verse of Imra-el-Kays,

• مَنَابِتُهُ مِثْلُ الشُّدُوسِ وَلَوْنُهُ
• كَثُوكِ السِّيَالِ فَهُوَ عَذْبٌ يَفِيسُ

respecting which Aḡ said, I know not what is [the meaning of] يَفِيسُ, this word is said to be from فاص signifying as expl. above: (S, O:) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but فاص signifies also it shone, or glistened; syn. بَرَّقَ; (TA;) and some say that يَفِيسُ in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفِيسُ being meant the lustre (مَاءٌ) thereof: (O:) [accordingly, the verse may be rendered, *The places of growth thereof, i. e. their gums, were like the (garment called) سُدُوسٌ, and their colour was like the thorns of the سِيَالِ (q. v.), so that they were sweet and glistening: (see the context in "the Divans of the six ancient Arabic poets," edited by Prof. Ahlwardt:) or, as some relate the verse, the last word is يَفِيسُ, (IB, O, TA,) from مَا أَفَاصُ بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative of state, the meaning being فِي حَالِ كَلَامِهِ, [i. e. sweet when [displayed in] speaking; or rather, clearly uttering; but it will be seen below that يَفِيسُ, as well as يَفِيسُ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see*

4. — مَا اسْتَطَعْتُ أَنْ أَفِيسَ مِنْهُ, meaning *I was not able to turn aside, or away, from, or to avoid, him, or it.* (S, O.) [See also مَفِيسٌ: and see 4.] — And وَاللَّهِ مَا فَضْتُ, like as one says مَا وَاللَّهِ مَا فَضْتُ [perhaps meaning *By God I did not quit my place; as well as I did not cease:*] (S, O, K:*) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, مَا فَضْتُ أَفْعَلُ *I did not cease (مَا بَرَحْتُ) doing [such a thing]: (M:) and فَمِيسٌ, likewise, signifies بَرِحَ. (IB, TA.)*

3: see 3 in art. فوص.
4. فَضَّ الصَّبُّ عَنْ يَدِهِ [The lizard called فَضٌّ escaped, or slipped, from his hand, is expl. as meaning] *his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the صَبِّ, so that it escaped from him. (M, TA.)* And one says, قَبَضْتُ فَلَمْ يَفِيسْ *I grasped him and he did not escape, or get loose. (AHeyth, TA.)* And قَبَضْتُ عَلَى ذَنْبِ الصَّبِّ فَأَفَاصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنْبُهُ [I grasped the tail of the صَبِّ and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA: [but in the O, مِنْ is omitted before يَدِي; not intentionally, for the verb before مِنْ is there masc., as above:]) this is when thy fingers become unclosed (تَفَرَّجَ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed التَّفَاوُصُ. (TA.) [It is also said that] أَفَاصَتْ الْيَدُ *signifies The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA. [But I doubt the correctness of this.]) — And الإفَاصَةُ signifies The being clear, or perspicuous; syn. البَيَانُ; (O, K;) like الإفَاصَةُ, expl. in art. فوص;] and the being fluent. (O.) [And also *The making speech clear, or perspicuous.*] One says, افَاصَ فُلَانٌ *Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.)* And افَاصَ لِسَانُهُ *His tongue made speech, or the speech, clear, or perspicuous; and so فَمِيسٌ, aor. يَفِيسُ; (M;) and فَيْسٌ, (TA,) inf. n. فَيْسٌ, (TA,) his tongue does not make it clear, or perspicuous (K, TA.)* And مَا أَفَاصَ بِكَلِمَةٍ *He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaḡkoob, S, O, TA.)* See also 4 in art. فوص: and see 1 in the present art. [And it is said that مَا أَفَاصَ بِكَلِمَةٍ signifies the same. Or, accord. to Mṡr, if he be correctly cited in Ḥar p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with ض, and not so with ص: but this I greatly doubt.] — One says also, افَاصَ بِيُولِهِ *He ejected his urine: (O, K:) or افَاصَ بِهِ. (El-Ghooree, in Ḥar ubi supr.)**

6. التَّفَايُصُ is said to be the original and regular form of التَّفَاوُصُ, which signifies *The speaking, talking, or discoursing, each to another, or each with another: the ي being changed into و because of the ḍammeh. (M in this art. and in art. فوص, and TA.) — See also another explanation in art. فوص: and see 4 in the present art.*

10: see 1, last sentence.
مَا عَنْهُ مَفِيسٌ *There is not any place to which to turn aside, or away, from it: or there is not any turning aside, or away, from it: syn. مَحِيدٌ [which may be meant either as a n. of place or as an inf. n.]: (Aḡ, S, O, K:) or مَعْدِلٌ. (IAḡr, M.)*

فميص

1. فَمِيسَ (S, M, Mgh, &c.,) aor. يَفِيسُ, inf. n. فَيْسٌ (S, M, O, Mḡb, K) and فَيْسُوشَةٌ (S, O, K)

and **فَبُوضُ** (M, O, K) and **فَبُوضُ** and **فَبُوضَةٌ** (M, K) and **فَبُوضَانُ** (M, O, K), *It (water) overflowed; poured out, or forth, from fulness*: (Mgh:) *it (water, S, O, K, or a torrent, Mṣb) became abundant, (S, O, Mṣb, K) and flowed from [over] the brink of the valley, (Mṣb), or so as to flow over the side of the valley, (S, O), or so as to flow like a valley; (K);* and **فَبُوضُ** signifies the same: (Mṣb, TA:) *it (water) became abundant*: (TA:) [contr. of **غَاضُ**, aor. **يَغِيضُ**:] *it (water, and that of the eyes, and the like, M, or anything fluid, Mṣb) ran, or flowed*: (M, Mṣb:) *or it poured out, or forth; or poured out, or forth, vehemently; gushed out, or forth*: (M:) and *it (water, and blood,) fell in drops*. (Mṣb.) — *It (a vessel) became full*: (Mṣb:) [or *it overflowed*: for you say,] **فَاضَ النَّهْرُ بِمَائِهِ** *The river overflowed with its water*: and **فَاضَ الْإِنَاءُ بِمَا فِيهِ** *The vessel overflowed with what was in it*: (Mṣb:) and a poet says,

• **شَكَوْتُ وَمَا الشُّكْوَى لِيئَلِي عَادَةٌ** •
• **وَلَكِنْ تَفِيضُ الْكَأْسِ عِنْدَ امْتِلَائِهَا** •

[*I complained; and complaint is not a custom of the like of me; but the cup overflows on the occasion of its being full*]. (A.) You say also, **فَاضَتْ عَيْنُهُ**, aor. as above, inf. n. **فَيُضُّ**, *The eye flowed [with tears]*. (TA.) And **فَاضَ عَرَقًا**, said of a man, [*He sweated*]; *sweat appeared upon his body, on an occasion of grief*. (IKṭṭ.) — † *It (a thing) was, or became, much, abundant, many, or numerous*. (O, K.) You say, **فَاضَ اللَّتَامُ** † *The mean became many*: (S, O:) opposed to **غَاضُ**, q. v. (S and A in art. **غِيضُ**.) And **فَاضَ الْخَيْرُ** † *Good, or wealth, &c., became abundant*, (A, Mṣb,) **فِيهِمْ** among them. (A.) — Aor. as above, (S,) inf. n. **فَيُضُّ**, (TA,) † *It (a piece of news, or a story,) spread abroad*: (S, M, K;) as also † *spread abroad among the people*, (Mṣb and TA in explanation of the latter verb,) *like water*. (TA.) † The latter is also said of a place, meaning † *It became wide, or ample*. (A.) And you say, **فَاضَ عَلَيْهِ الدَّرْعُ** † [*The coat of mail spread over him; or covered him*]. (A.) — Aor. as above, inf. n. **فَيُضُّ** and **فَبُوضُ**, † *He (a man, S, O, K) died*: (S, M, O, K;) and, (S, M, O, K,) in like manner, (S, O,) **فَاضَتْ نَفْسُهُ**, (S, M, A, Mgh, O, Mṣb, K,) aor. as above, (M,) inf. n. **فَيُضُّ**, (M, Mṣb,) † *his soul departed, or went forth*: (S, M, A,* Mgh,* O, Mṣb, K;) of the dial. of Temeem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but Aṣ says that one should not say, **فَاضَ الرَّجُلُ**, nor **فَاضَتْ نَفْسُهُ**, for **فَاضُ** is only said of tears and of water: (S, O:) to which is added in the O, but one says, **فَاطَ**, with **ظ**, [as is also said in the Mgh,] as meaning “he died,” and not **فَاضُ**, with **ض**, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is **فَاطَ**, with **ظ**, without the mention of the **نَفْسِ**; and some do not allow any other: (Mṣb:) but in the L we find as follows: IAṣr says. **فَاضَ الرَّجُلُ** and **فَاطَ**, meaning “the

man died:” and Abu-l-Ḥasan says, **فَاطَتْ نَفْسُهُ**, the verb relating to **نَفْسِ**; and **فَاضَ الرَّجُلُ** and **فَاطَ**: but Aṣ says, I heard AA say that one should not say, **فَاطَتْ نَفْسُهُ**, but **فَاطَ**, meaning “he died;” and not **فَاضُ**, with **ض**, decidedly: IB, however, says that what IDrd has cited from Aṣ is different from that which J has ascribed to him; for IDrd cites the words of Aṣ thus: the Arabs say, **فَاطَ الرَّجُلُ**, meaning “the man died;” but when they speak of the **نَفْسِ**, they say **فَاضَتْ نَفْسُهُ**, with **ض**; and he quotes the ex.

• **فَفَقِئَتْ عَيْنٌ وَفَاضَتْ نَفْسٌ** •

[*And an eye was put out, and a soul departed*]: and he [IB] adds that this is what is commonly known to be the opinion of Aṣ: but J has committed an error; for Aṣ quotes from AA that one should not say, **فَاطَتْ نَفْسُهُ**, but **فَاطَ**, meaning “he died;” not **فَاضُ**, decidedly: and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that **فَاضَتْ نَفْسُهُ** is of the dial. of Kṣ; and **فَاضَتْ**, of the dial. of Temeem: and AHāt says, I heard AZ say that Benoo-Dabbeh alone say, **فَاضَتْ نَفْسُهُ**: in like manner also El-Mázinee says, on the authority of AZ, that all the Arabs say, **فَاطَتْ نَفْسُهُ**, except Benoo-Dabbeh, who say, **فَاضَتْ نَفْسُهُ**, with **ض**. (TA.) [See also art. **فَيْضُ**. It is further said, that **الْفَيْضُ** signifies *Death*: (A, K;) as occurring in a trad. respecting Ed-Dejjál, where it is said, **ثُمَّ يَكُونُ عَلَى أَثَرِ ذَلِكَ الْفَيْضُ** [Then shall be, after that, death]: (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted **الْفَيْضُ**, in this case, to signify “death;” but I have not heard it from any other; unless it be from **فَاضَتْ نَفْسُهُ** signifying *His slaver collecting upon his lips at the departure of his soul [flowed]*. (TA.) — You say also **فَاضَ صَدْرُهُ مِنَ الْغَيْظِ** † [*His bosom overflowed with wrath, or rage*]. (A, TA.) And **فَاضَ صَدْرُهُ بِالسِّرِّ** † *His bosom disclosed, or revealed, the secret*: (S, O, K;) *his bosom could not conceal the secret*: (M;) *his bosom was full with the secret, and disclosed it, not being able to conceal it*. (TA.) — And **فَيُضُّ** is used as meaning † *God's suggesting [of a thing]*: what the Devil suggests (إِلْقَاءُ) is termed **الْوَسْوَسَةُ**. (Kull p. 277.) — **فَاضَ الْبَعِيرُ بِجِرَّتِهِ**: see 4, latter half.

4. **فَاضَ**: see 1, first sentence. — *He filled a vessel so that it overflowed*: (S, M, O, K;) or [simply] *he filled a vessel*, (M, Mṣb,) accord. to Lḥ; but the former, [says ISd,] in my opinion, is the correct signification. (M.) — *He made water, and tears, and the like, to run, or flow; or to pour out, or forth; or to pour out, or forth, vehemently; to gush out, or forth*: (M:) *he poured [water &c.] out, or forth*: (A, TA:) or *he poured water out, or forth, copiously*. (Mgh.) You say, **فَاضَ عَلَى جَسَدِهِ**, (S, O, K,) or **فَاضَ عَلَى نَفْسِهِ**, (Mṣb,) *He poured the water (S, O, Mṣb, K) upon himself, (S, O, K,) or upon his body. (Mṣb.)* And **فَاضَ دُمُوعُهُ**, (S,) or **دَمَعَهُ**, (Mṣb,) *He poured forth his tears*. (Mṣb.) And **فَاضَتْ الْعَيْنُ الدَّمْعَ**

[*The eye poured forth tears*]. (TA.) — **فَاضَ اللَّهُ الْخَيْرَ** † *God made good, or wealth, &c., to abound*. (Mṣb.) — **فَاضَ عَلَيْهِ الدَّرْعُ** † *He put on him the coat of mail*: like as you say **صَبَّهَا** [lit. he poured it]. (A, TA.) — **أَفَاضُوا مِنْ عَرَاقَاتٍ** † *They pushed on, pressed on, or went quickly, syn. دَفَعُوا, (S, Mgh, O, Mṣb, K,) or **أَنْدَفَعُوا**, (M, A,) *with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Mṣb, K,) to Minè, (S, M, O,) exclaiming لَبِيكُ: (M:) *or they returned, and dispersed themselves, from 'Arafát to another place*: (K:) the last rendering is taken from Ibn-'Arafah; and agreeably with all of these renderings, the phrase in the Kṣ [ii. 194], **فَإِذَا أَفْضْتُمْ مِنْ عَرَاقَاتٍ** and [in like manner,] you say, **أَفَاضُوا مِنْ مَنَى إِلَى مَكَّةَ** † *They returned from Minè to Mekkeh; on the day of the sacrifice*: (Mṣb:) **إِفَاضَةٌ** signifies † *the advancing, and pushing on, or pressing on, in journeying, or pace, (A,* TA,) and the like, (A,) with multitude, and is only after a state of separation and congregation*: (TA:) it is from the same word as signifying the “pouring out, or forth;” (A, O, TA;) or from **فَاضَ الْمَاءُ** signifying “he poured the water out, or forth, copiously:” (Mgh:) and the original expression is **فَاضَ نَفْسَهُ**, or **رَاحَلْتَهُ**; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or **إِفَاضَةٌ** signifies the *quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or legs*: and **فَاضَ**, he (a rider) made his camel to exert himself beyond measure, to go a quick run, between the utmost rate and what is less than that; **إِفَاضَةٌ** denoting the half [of the full rate] of the run of camels having riders upon them; and being only applied when they have riders upon them: (Khálid Ibn-Jembeh:) and every **دَفْعَةٌ** [or act of pushing on, or pressing on,] is termed **إِفَاضَةٌ**. (S, Mṣb, K.) Hence, **طَوَافُ الْإِفَاضَةِ**, signifying *The circuiting [around the Kaḥbeh] on the return from Minè to Mekkeh*: (Mṣb, TA;) on the day of the sacrifice: (TA:) or *the circuiting of visitation*. (Mgh.) — **أَفَاضُوا فِي الْحَدِيثِ** † *They pushed on, or pressed on, in discourse*; syn. **أَنْدَفَعُوا**: (Lḥ, S, M, A, O:) *they entered thereinto; launched forth, or out, thereinto*: (Lḥ, M, O;) *they were large, or copious, or profuse, therein*: (O, TA:) or *they dilated therein*: (M:) or *they began, commenced, or entered upon, discourse*: (Mṣb;) as also **أَفَاضُوا**, (M, Mṣb,) accord. to some; (Mṣb;) but this latter is disallowed by most; (M;) or by the skilful. (Mṣb.) You say also, **أَفَاضَ فِي عَمَلٍ** † *He entered into an action, or employment; and pushed on, or pressed on, therein*: (Bḍ in x. 62:) or *he began it, commenced it, or entered upon it*. (Jel, ibid.) — **أَفَاضَ بِالشَّيْءِ** † *He impelled, or thrust, with the thing*: (M:) *he cast, or threw, the thing*. (M, TA.) — **أَفَاضَ الْبَعِيرُ** † *He propelled his cud (Lḥ, S, M, A, O,) and (S, O) alone, (S, O, K,) and (TA,) † The camel propelled his cud (Lḥ, S, M, A, K) from his inside,***

(Lh, M, A,) or from his stomach, (S, K,) and expelled it, or ejected it: (S:) or cast it forth in a scattered and copious state: or it means [he made to be heard] the sound of his cud, and of his chewing. (M.) — مَا افاض بِكَلِمَةٍ † He did not make clear, or distinct, or perspicuous, a word, or sentence. (Mḡb, TA.) [And ما افاض بكلمة signifies the same.] — افاض بِالْقِدَاجِ, (S, M, A, O, K,) and عَلَى الْقِدَاجِ, meaning بِالْقِدَاجِ, for prepositions stand in the places of other prepositions, (S, O,) and افاض الْقِدَاجِ, (O, K,) † i. q. ضَرَبَ بِالْقِدَاجِ [which has two significations: He turned about, or shuffled, the gaming-arrows: and he played with the gaming-arrows]: (S, M, A, O, K:) and أَجَالَهَا [which has the former of the above significations]: or he dealt them forth. (TA.) Aboo-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

- فَكَأَنَّ رِيَابَهُ وَكَأَنَّه
- يَسْرُ بِفَيْضٍ عَلَى الْقِدَاجِ وَيَصْدَعُ

(S, TA) † [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice, saying “The arrow of such a one has won,” or “This is the arrow of such a one:” or, accord. to some, distributing, or dispensing, by means of the arrows: (TA in art. صدع:) by بِالْقِدَاجِ عَلَى is meant بِالْقِدَاجِ عَلَى. (S voce عَلَى.) One relation of this verse substitutes بِفَيْضٍ for يَخُوضُ. (TA.) Az says that إِفَاضَ [a mistranscription for إِفَاضَةً] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ أَفِضَهَا مِنْ مَالِكَ, [app. a mistake for فِئْتِي مَالِكَ,] i. e. † Then put thou, or throw thou, it, and mix it, among thy property. (TA.) — أَفِضَتْ She (a woman) became wide in the belly: [as though spread out:] or she became large in the belly, and flabby in flesh. (M.) — افاض الْمَرْأَةُ He made the مَسْلُكَانِ [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) i. q. أَفْضَاهَا [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5. تَفَيْضُ It flowed. (Har p. 610. [But this I do not find elsewhere.]

10. اسْتَفَاضَ He asked for the pouring out (إِفَاضَةً) of water, (K, TA,) &c. (TA.) — Said of a piece of news: and of a place: see 1, in the first half of the paragraph. You say also, اسْتَفَاضَ الوَادِي شَجَرًا † The valley became wide, and abundant in trees. (S, O, K, TA.) — اسْتَفَاضُوا: see الْحَدِيثُ: see افاضوا فِي الْحَدِيثِ. [It seems to be indicated in the S and O that it signifies They spread abroad the story among the people; as used by some: see مُسْتَفِضٌ.]

فَيْضٌ A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْضَاضٌ and [of mult.] فَيُوضٌ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] الفَيْضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Baḡrah: (Aḡ, S, K:) or this last is called فَيْضُ الْبَصْرَةِ, because of its greatness. (M.) You say also أَرْضٌ ذَاتُ فَيُوضٍ Land in which is water: (Lh, M:) or in which are waters that overflow. (S, K, TA.) — A horse † that runs much; (S, M, O, K;) that is fleet, or swift; (M;) that runs vehemently; likened to water pouring forth; as also سَكَبَ. (Eth-Thaalebee, in TA, art. سكب.) — A man † bountiful, or munificent; as also فَائِضٌ, (A,) and فَيَاضٌ: (S, O:) or, as also † the last, a man abounding [or profuse] in beneficence or bounty. (M.) — Much, or abundant, water. (M.) — † Much, or abundance: as in the saying, † أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ † He gave him little from much. (S, M, O.) Anything much in quantity. (KL.) — † A large gift: [and simply a gift, favour, or grace:] pl. فَيُوضٌ. (KL.) — [See also 1, last sentence but one. Hence بطريق الفَيْضِ meaning † By way, or means, of instinct; instinctively.] — † Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.) — ذَهَبْنَا فِي فَيْضٍ † We went with the corpse and bier of such a one. (M.)

فَاضَةٌ: see مُفَاضٌ.
أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ: i. q. فَوُضِيَ, q. v. (TA in art. فوض.)

فَيُوضُونَ, and فَيُوضِي, and أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ, and فَيُوضِي, and فَيُوضِي, i. q. فَوُضِيَ, q. v. in art. فوض. (AZ, K.)

مُفَاضٌ: see فَيُوضٌ.
أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ: see فَيُوضِي.

فَيَاضٌ A river containing much water: (S:) or that flows much. (Ham p. 375.) — Applied to a man: see فَيْضٌ, in two places.

فَائِضٌ A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — Applied to a man: see فَيْضٌ.

حَدِيثٌ مُفَاضٌ pass. part. n. of 4 [q. v.] — مُفَاضٌ فِيهِ † Discourse in which people have pushed on, or pressed on: (K:) [or into which they have entered: or in which they have been large, or copious: or in which they have dilated: or begun: see 4; and see also مُسْتَفِضٌ.] — دَرْعٌ مُفَاضَةٌ † A wide, or an ample, coat of mail; (S, M, A, O, K;) as also فَاضَةٌ (IJ, M) and فَيُوضٌ. (M.) [In the CK, this word is erroneously written مُفَاوِضَةٌ, as applied to a coat of mail and to a woman.] مُفَاضٌ applied to a man, † Wide in the

belly: fem. with ة: (M:) or the latter, a woman large in the belly, (S, M, A, O, K,) and flabby in flesh, (M, A,) and, as some add, inordinately tall: (TA:) or, as some say, the latter signifies a woman having her مَسْلُكَانِ [i. e. vagina and rectum] united; as though formed by transposition from مُفَاضَةٌ: (M:) and, accord. to some, مُفَاضٌ signifies having a fulness. (TA.) It is said of the Prophet, كَانَ مُفَاضَ الْبَطْنِ, meaning † He had the belly even with the breast: (O, K:) or he had a fulness in the lower part of the belly. (TA.)

مُسْتَفَاضٌ: see the next paragraph.
مُسْتَفِضٌ One who asks for the pouring out (إِفَاضَةً) of water &c. (S, O.) — A story, or a piece of news, † spread abroad (S, M, A, O, Mḡb, K) among the people, (S, O, Mḡb,) like water; (TA;) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (Aḡ, Fr, ISk, and the lexicologists in general, and Az, S, O, Mḡb, and K,) for this is a mistake of the inhabitants of the towns and villages: (Aḡ, Fr, ISk, &c., and Mḡb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Aboo-Temmám; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by فِيهِ. (M.)

فيظ

1. فَاظَ, aor. يَفِيظُ, inf. n. فَيِظٌ (ISk, T, S, M, K) and فَيِظَانٌ (S, M, K) and فَيِظَانٌ (Lh, TA) and فَيِظُولَةٌ (Lth, M, K,) He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) فَاظَ, aor. يَفِيظُ, inf. n. فَوُظٌ (ISk, T, S, M, K) and فَوَاطٌ; (S, K, TA; but in the CK, فَوَاطٌ, and there said to be with ḍamm;) or, accord. to IJ, only the inf. n., فَوُظٌ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيِظُهُ and فَوُظُهُ, [in the CK فَوُظُهُ,] The time came for his dying. (M, K.) In like manner, (S,) you say also, فَاظَتْ نَفْسُهُ His soul departed, or went forth; (Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. تَفِيظُ, (M,) inf. n. فَيِظٌ (Lth, T, M) and فَاظَتْ; (Lth, T;) and [accord. to some,] فَيِظُولَةٌ; inf. n. فَوُظٌ: (M:) or, when the نفس is mentioned, you say, فَاظَتْ, with ض: (K:) Aḡ says, I heard Aboo-Amr Ibn-El-'Alà say that one should not say فَاظَتْ نَفْسُهُ (T, S, M,*) but فَاظَ, (S, M,) meaning “he died;” and not فَاضَ, with ض, decidedly; (S;) or not فَاضَتْ: (T:) [but what was said by Aḡ respecting these two verbs has been stated more fully, and variously, in art. فَيِضٌ, q. v.:] AO says that فَاظَتْ نَفْسُهُ is of the dial. of Keys; and فَاظَتْ, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kuḏá'ah and Temeem and Keys say the latter: AḤát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and El-Mázinee relates the like on the authority of AZ.

(TA.) — You say also, **فَاظَ نَفْسَهُ**, (Ks, S, M, K,) aor. **يُفِيظُ**, (Ks, T,) *He vomited forth his soul*: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.)

4. **اِظَاهَهُ** *He (God) caused him to die.* (K, TA.) And you say also, **ضَرَبْتُهُ حَتَّى أَفْطَتَ نَفْسَهُ** [*I beat him, or smote him, until I made his soul to depart, or go forth.*] (S.) And **لَأُفِيظَنَّ نَفْسَكَ** [*I will assuredly cause thy soul to depart, or go forth.*] (M.) And **اِظَاهَهُ اللَّهُ نَفْسَهُ** [*God caused him to vomit forth his soul.*] (Ks, T, S, M.)

تَفَيَّظُوا أَنْفُسَهُمْ *They constrained themselves to vomit forth their souls.* (S, TA.) [But in one copy of the S, I find **يُفِيضُوا أَنْفُسَهُمْ**, expl. as meaning *They cause to vomit forth their souls*; which suggests that the right reading may perhaps be **يُفِيضُوا**: or it may be **يُفِيظُوا**, from **فَاظَ نَفْسَهُ**.]

فيف

فَيْفٌ *A place that is even, level, or flat*: (S, O, K:) or, (K,) accord. to Lth, (T, O,) *a waterless desert*, (T, M, O, K,) *such as is even, level, or flat, and wide, or spacious*; (T, O;) and **فَيْفَاءٌ** and **فَيْفَا** (M, K) and **فَيْفَى** (K) also signify [thus, or] *a waterless desert*: (M, K:) and, (K,) accord. to El-Mu-arrij, (T, O,) **فَيْفٌ** signifies a portion of the earth that is *a place whereof the winds are variable*; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] *any road between two mountains*: (T, TA:) its pl. is **أَفْيَافٌ** [a pl. of pauc.] and **فَيْوْفٌ** [a pl. of mult.]. (T, S, M, O, K.)

فَيْفَى: see the preceding paragraph.

فَيْفَاءٌ: see **فَيْفٌ**: and see also **مَفَازَةٌ**, in art. **فوز**.

فَيْفَاءٌ is *syn. with* **فَيْفٌ**, q. v.: therefore its **ا** is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) *a smooth [desert such as is termed]* **صَحْرَاءٌ**: (S, M, O:) its pl. is **فَيْفَافٌ**. (S, M, O, K.) [In the CK, this pl. is written **فَيْفَافٌ**, as though it were a pl. of **فَيْفٌ**.]

فيت

1. **فَاتِقٌ**, aor. **يَفِيْقُ**: see **بَفَيْسِهِ**, in art. **فوق**.

4. **أَفْيَقٌ**, said of a poet, i. q. **أَفْلَقٌ**: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فَيْسٌ:
فَيْسٌ and **فَيْسٌ**:
فَيْسَةٌ and **فَيْسَةٌ**: see art. **فوق**.
فَيْسَاتٌ:
مُفَيْسٌ:

فيل

1. **فَالٌ رَأْيُهُ**, aor. **يَفِيْلُ**, (S, M, O, K,) inf. n. **فَيْوْلَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فَيْوْلَةٌ**, (M, O,) thus in other copies of the K, (TA,) and **فَيْانَةٌ**, thus in the O, but in the copies of the K **فَيْلَةٌ**, (TA,) *His judgment, or opinion, was weak*, (S, M, O, K,) and *erroneous*; (M, K;) as also **تَفْيِيلٌ**; (M, Z, K, TA;) and [in like manner] **فَيْلٌ فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَيْلُوا** occurs in a trad. as meaning **فَالٌ رَأْيُهُمْ**: (TA:) [and **فَالٌ** alone, said of a man, signifies the same as **فَالٌ رَأْيُهُ**, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple subst.:] and one says, **فِي رَأْيِهِ فَيْانَةٌ**, (T, M, K, TA,) the last word like **سَحَابَةٌ**, (TA, [in the CK, erroneously, **فَيْانَةٌ**, (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.) = And **فَالٌ** signifies also *He (a man) magnified himself, and became like the elephant (الفيل)*: or *he showed a morose aspect*: (TA:) [or it may so signify: IAar cites the following verse:

• **مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادُوا الْغَنَى**
 • **تَوَلَّوْا وَقَالُوا لِلصَّدِيقِ وَتَخَمَّوْا**

which may mean [*Of mankind are folks who, when they find riches, turn the back, and magnify themselves and become like the elephant [to the friend, and aggrandize themselves]: or show a morose aspect to the friend [&c.]; for the elephant is morose in aspect.* (M.)

2. **تَفْيِيلٌ**, (S, M, K,) inf. n. **فَيْلٌ رَأْيُهُ**, *He declared [or esteemed] his judgment, or opinion, to be weak*, (S,) or *bad, and erroneous.* (M, K.) Umeiyeh Ibn-Abee-'Aïdh says,

• **فَلَوْ غَيْرَهَا مِنْ وَدِّ كَعْبِ بْنِ كَاهِلٍ**
 • **مَدَحْتَ بِقَوْلِ صَادِقٍ لَمْ تَفْيَلِ**

meaning **لَمْ يَفْيَلْ رَأْيُكَ** (Skr, M) i. e. [*But hadst thou praised other than her, of the children of Kaab Ibn-Kāhil, with a true saying, thy judgment, or opinion, would not have been declared weak.* (Skr.) — See also 1, in two places.

3. **فَيْالٌ**, [inf. n. **مُفَايَلَةٌ** and **فَيْالٌ**, (see **الْفَيْالُ** below,)] *He played [at the game called الفَيْالُ: see its part. n. below].* (O.)

5. **تَفْيِيلٌ**: see 1. = Also *He (a man, K, [or a camel, as is indicated in the O,]) became fat*, (O, K,) *as though he were a فيل [or an elephant].* (O.) [See also 10.] — And, said of youth, or young manhood, (**السَّيَابُ**) *It increased*, (Lth, T, M, O, K,) and *became in its prime and fulness.* (Lth, T, O.) — And, said of herbage, *It became tall, and full-grown; or became of its full height, and blossomed.* (Th, M, K.)

10. **اسْتَفْيَلِ** *He (a camel) became like the فيل [or elephant] (M, K, TA) in bigness*: (TA:) mentioned by IJ among the class of **اسْتَحْوَذَ** and the like: part. n. **مُسْتَفْيِلٌ**. (M.) [See also 5.]

فَالٌ: see **فَيْلٌ**, latter half: = and the paragraph commencing with **فَائِلٌ الرَّأْيِ**, near its end: = and see also **فَالٌ**, in art. **فَالٌ**.

فَيْلٌ: see the paragraph here following.

فَيْلٌ [The elephant; Pers. **پهیل**]; *a certain animal, (TA,) well known*: pl. [of pauc.] **أَفْيَالٌ** and [of mult.] **فَيْوْلٌ** and **فَيْلَةٌ**; (S, M, O, Mṣb, K;) not **أَفْيَلَةٌ**: (ISk, S, O, Mṣb:) accord. to Sb, **فَيْلٌ** may be originally of the measure **فُعْلٌ**, (S, M, O,) pronounced with **kesr** because of the **ي**, like as they said **أَبْيَضٌ** and **بَيْضٌ**; but Akh says, this is not the case in the sing., but only in the pl.: (S, O:) fem. with **ة**. (M, K.) — Hence, **لَيْلَةٌ مِثْلُ لَوْنِ الْفَيْلِ** [lit. *A night like the colour of the elephant*]; meaning *a night that is black*, (M, TA,) and *dust-coloured*; (M;) *in which one knows not the right course to pursue*: the colours of the **فَيْل** being of this kind. (M, TA.) —

[Hence, also, **دَاءُ الْفَيْلِ** *The disease called by us the tumid Barbadoes leg*; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed **جُدَامٌ** (q. v.). — And [hence, likewise, used as an epithet,] **فَيْلٌ** signifies also **↓ Heavy** [or **dull**]; and **low, ignoble, or mean.** (K, TA.) — And one says **فَيْلٌ الرَّأْيِ**, meaning *A man weak in respect of judgment, or opinion*; (T, S, M, O, K;) and so **فَيْلُهُ**; (M, K;) and **فَيْلُهُ**; (T, M, O, K;) and **فَيْلُهُ**, (ISk, T, S, M, O, K,) of the measure **فَيْعَلٌ**; (O;) and **فَالُهُ**, (T, M, O, K,) and **فَالٌ** alone, (S, K,) meaning *weak in respect of judgment, or opinion*; (T, S, M, O, K;) *erring in insight*: (S:) pl. [of the first] **أَفْيَالٌ**: (S, M, O, K:) but AO says, the **فَائِلٌ** is *one who, inspecting, forms an opinion and errs*; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be **فَائِلٌ**. (TA.)

فَيْلٌ and **الْفَيْالُ**, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of **ف**], (Lth, T, O,) and **الْمُفَايَلَةُ** [which is likewise an inf. n. of **ف**], (M, K,) *A certain game*, (Lth, T, M, O, K,) *well known*, (O,) *of the children*, (T,) or *of the youths, or young men, of the Arabs* (M, K) *of the desert*, (M,) *with earth, or dust*: (Lth, T, M, O:) *a thing is hidden in earth, or dust, which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him فَالٌ رَأْيُكَ: (T, M, * K:*) ISk termed it **الْفَيْالُ**, with **رَأْيُكَ**: (O;) and it has been mentioned before in art.*

فأل : (T, O, K:) accord. to some, (TA,) this game is called الطَّبِينُ and السَّدْرُ. (T, TA. [But see the former of these two words.])

فَيَاةُ : } see the first paragraph.
فَيَوَّةُ :

فَيْلُ اللَّحْمِ A man having much flesh : (T, O,* K:) some pronounce it with ة, (T, O,) saying فَيْالُ, (T,) or فَيْلُ; (O;) both mentioned before [in art. فأل]. (TA.) — فَيْلُ الرَّأْيِ : see فَيْلُ, latter half.

فَيْالُ The attendant, or master, (S, M, O, Mḡb, K,) or the keeper, or driver, (MA, KL,) of the فَيْل [or elephant], (S, MA, O, Mḡb, KL,) or of the فَيْلَة. (So in the M and K.)

فَيْالُ الرَّأْيِ : see فَيْلُ, latter half, in two places.

الفَيْالُ [as a subst.] signifies *The flesh that is upon the خُرْبَة*, (S, O,) or خُرْبُ, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وِرْكِ; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean *the flesh that is upon the sacro-ischiatic foramen*; though خُرْبَة الوِرْكِ and خُرْبُ الوِرْكِ are said in the TA, in art. خرب, to mean "the hole where the head of the thigh-bone is inserted;"] so says A'Obeyd : (S, O:) or, (S, M, O, K,) as some say, so adds A'Obeyd, (S, O,) a certain vein (T, S, M, O, K) in the خُرْبَة of the وِرْكِ, descending into the leg, (T,) or in the thigh : (S, O:) Aḡ says, in "the Book of the Horse," in the وِرْكِ is the خُرْبَة, which is a نُقْرَة wherein is flesh, no bone being in it; and in that نُقْرَة is the فَيْالُ, and there is no bone between the said نُقْرَة and the belly, but only skin and flesh; (T,* S, O;) and he cites the saying of El-Aḡshà,

• قَدْ نَخَضِبُ الْعَبْرِي مَكْنُونِ فَيْالِهِ •
• وَقَدْ يَشِيْطُ عَلَيَّ أَرْمَاحِنَا الْبَطْلُ •

[Oft we stain the ridge of the spear-head in what is concealed in the interior of his فائل, and oft the man of valour dies by means of our spears]; مَكْنُونٌ; الفَيْالُ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but Aḡ said مِنْ in the place of فِي; and AA, قَدْ نَطْعُنُ, which has been pronounced to be wrong: (O:) or the فَيْالِي, (T, M,) or the فَيْالَتَانِ, (so in the K, [app. a mistranscription,]) are two veins entering into the interior parts of the thighs, (T, M, K,) in the hinder parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aḡshà cited above, saying that the

epithet مَكْنُونٌ would not have been used if the فائل were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فائل were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Kays which will be cited in what follows: (M:) [hence it is said,] or they are two portions of flesh [between which is the lower part of the os sacrum, i. e.] the lower parts of which are upon the صَلَوَانُ [dual of صَلَا], from the region of the lower portions of the حَجَبَتَانِ to the عَجَبُ, bordering upon the عَضْعُصُ on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K:) [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts.; as they are variously explained:] الفَيْالُ is a dial. var. of الفَيْالُ; (M, K, TA;) which is expl. by Sḡh [in the O] as meaning a certain vein issuing from the فَوَارَة of the وِرْكِ [i. e. from the sacro-ischiatic foramen]: (TA:) [but the assertion that الفَيْالُ is a dial. var. of الفَيْالُ seems to be founded only upon what here follows:] Imra-el-Kays says, [describing a horse,]

• لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الْفَيْالِ •
(S, M; or عَلَى الْفَيْالِي, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the فائل; for] he means عَلَى فَيْالِ, having altered the latter word by transposition. (T, S, O, TA.)

فَيْالَةٌ : see its dual in the next preceding paragraph, near the middle.

أَفْيَلٌ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَفْيَلٌ مِنْ أَفْيَلِ الرَّأْيِ الدَّبْرِيِّ is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.)

مُفَايِلٌ [in the S and O in art. فأل, with ة, i. e. الفَيْالُ], مُفَايِلٌ Playing at the game called الفَيْالُ. (M, O.)

المُفَايِلَةُ expl. as a subst.: see الفَيْالُ.

مَفْيُولَةٌ [a quasi-pl. n. (like مَشْيُوحَةٌ &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فَيْل [or elephant]. (O, K.)

مُسْتَفْيِلٌ part. n. of 10, q. v. (M.)

فهبج

1. فَيْانُ, aor. يَفْيَعُ, (K,) inf. n. فَيْنُ, (TA,) He, or it, came. (K.)

وَقْتُتٌ A time; syn. وَقْتُتٌ, or وَقْتُتٌ مِنَ الزَّمَانِ; (T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيْتُهُ الْفَيْنَةَ بَعْدَ الْفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words بعد الفينة) and لَقِيْتُهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةً:) thus فَيْنَةُ is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَةٌ &c.]: (AZ, M:) and you say, إِنِّي لَأَتِي فَيْلَانًا [Verily I come to such a one] time after time; not continually repairing to him: (AZ, T:) and, accord. to ISk, مَا أَلْقَاهُ إِلَّا الْفَيْنَةَ, i. e. [I do not meet him save occasionally, or] time after time. (TA.) [See also فَيْنَةٌ.]

فَيْنَانٌ Having beautiful and long hair: (K:) or so فَيْنَانُ الشَّعْرِ; applied to a man: (S:) فَيْنَانٌ [is also applied as an epithet to hair; and] has been mentioned in art. فن q. v.: (K:) if it be from فَيْنَانٌ, meaning "a branch," it is [of the measure فَيْعَالٌ, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْنَةً, meaning "a time," [which seems to be hardly reasonable,] it is [of the measure فَيْعَلَانٌ, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — One says also فَيْلَانٌ, meaning Wide, extensive, shade. (TA.)

أَفْيُونٌ, also written أَفْيُونٌ and أَفْيُونٌ, held by some to belong to this art. and by others to belong to art. افسن, has been mentioned in page 70.

فيه

1. فَوْه, aor. يَفْيَهُ: see فَوَاهُ, aor. يَفْوُهُ, in art. فوه.

فهبج

فَيْهَبُجٌ A wine-measure: (S, O, K:) a Pers. word arabicized [and therefore all its letters are regarded as radical]. (S.) — And A strainer (O, K, TA) for wine. (TA.) — And (sometimes, S, O) a name for Wine: (S, K:) or clear wine: (O, TA:) or an epithet applied to wine [app. signifying clear]: (TA:) or wine such as is مُسْتَلَقٌ [app. a mistranscription for مُسْتَلَقٌ, a word now used as signifying aromatized]; like قَنْدِيدٌ [q. v.] and أَمْرٌ زَنْبِقٌ. (IAmb, TA.)