

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 **الفوم**; 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],

* فَيْبِكَ حَبْلِي قَدْ طَرَقْتُ وَمُرْضِعِ *

[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 **قَامَ زَيْدٌ فَعَمْرٌو** [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 فَبَوَّأَ الْجَنَّةَ** [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 الدَّخُولِ 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 الدَّخُولِ 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 فَيَأْتِيَهُمْ 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

nominal proposition; as in [the saying in the *Qur* vi. 17] **وَإِنْ يَمْسَسْكَ بَخِيرٌ فَبُوعَىٰ كُلِّ شَيْءٍ قَدِيرٌ** [And if He cause good to betide thee, He is able to do everything]: (Mughnee, *Q*, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying **إِنْ تَزُرْنِي أَنْتَ مُحْسِنٌ** [If thou visit me, thou wilt be a well-doer]; in which what follows **ف** is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for **أَنْتَ** is an inchoative, and **مُحْسِنٌ** is its enunciative; and the proposition has become a complement by means of the **ف**: (*S*, TA:) — or, (*Q*), secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and it is one of which the verb is aplastic; as in [the saying in the *Qur* xviii. 37 and 38] **إِنْ تَرَىٰ أَنَا أَوْلَادًا فَكُنْ لَهُمْ مَوْلًا** [If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me]; and [the saying in the *Qur* ii. 273] **إِنْ تَبَدَّوْا الصَّدَقَاتِ فَبِعَمَّا هِيَ** [If ye make apparent the alms, very good, as a thing, is it, i. e. the doing so]: (Mughnee, *Q*;) — or, (*Q*), thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the *Qur* iii. 29] **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** [If ye love God, follow ye me]: (Mughnee, *Q*;) — or, (*Q*), fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the *Qur* xii. 77] **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** [If he steal, a brother of his hath stolen before]: or tropically, as in [the saying in the *Qur* xxvii. 92] **وَمَنْ جَاءَ بِالسِّيَةِ فَكَبَّتْ وَجُوهُهُمْ فِي النَّارِ** [And whoever shall have done that which is evil, their faces are inverted in the fire of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, *Q*;) — fifthly, when the **ف** is coupled with a particle relating to futurity; as in [the saying in the *Qur* v. 59] **مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ** [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the *Qur* iii. 111] **وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ نَكْفُرَهُ** [And what ye do of good, ye shall not be denied the reward of it]: (Mughnee: omitted in the *Q*; as is also what here next follows:) — sixthly, when the **ف** is coupled with a particle to which is peculiarly assigned the first place in a proposition, as in the saying,

• فَإِنْ أَهْلَكَ قَدَىٰ حَقِّي لَطَاءُ
• عَلَيَّ يَكَادُ يَلْتَهَبُ النَّهَابَا

[a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabee'ah

Ibn-Makroon (in *Ham* p. 29), app. meaning *And if I perish, many a one having rage in his bosom, whose fire kindled against me almost flames with a vehement flaming*; **قَدَىٰ حَقِّي** being for **قَرَّبَ دَىٰ حَقِّي**; for **رَبِّ** is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) — the **ف** must also be used when the complement of a conditional clause is imperative; as in the saying **إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرِمَهُ** [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying **إِنْ يُكْرِمَكَ زَيْدٌ فَلَا تُبْهِئْهُ** [If Zeyd treat thee with honour, treat not thou him with contempt]: or negative, either by means of **لَنْ** [as in an ex. above] or by means of **مَا**; as in the saying **إِنْ أَكْرَمْتَ زَيْدًا فَمَا يَهْيُنْكَ** [If thou treat Zeyd with honour, he does not treat thee with contempt]: (TA:) — when the verb of that complement is an aor., affirmative, or negative by means of **لَا**, the **ف** may be introduced or omitted: 'in the former case you may say **إِنْ تَكْرِمُنِي فَأَكْرِمَكَ** meaning **فَأَنَا أَكْرِمَكَ** [i. e. If thou treat me with honour, I will treat thee with honour]; and you may say **إِنْ تَكْرِمُنِي أَكْرِمَكَ** [which is the more usual] if you do not make it [i. e. *اكْرِمَكَ*] the enunciative of a suppressed inchoative [i. e. *أَنَا*]: and in the case of the negative by means of **لَا** you may say **إِنْ تَكْرِمُنِي** [If thou treat me with honour, I will not treat thee with contempt; and you may omit the **ف** as is more usual]: (TA:) — and sometimes the **ف** is suppressed in the case of necessity in verse [on account of the metre]; as in the saying,

* مَنْ يَفْعَلِ الْحَسَنَاتِ اللَّهُ يَشْكُرْهَا *
[Whoso doth those deeds that are good, God will recompense them, i. e., the deeds], (Mughnee, *Q*;) meaning **فَاللَّهُ**: (*Q*;) or, (Mughnee, *Q*;) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is

* مَنْ يَفْعَلِ الْخَيْرَ فَالرَّحْمَنُ يَشْكُرُهُ *
[Whoso doth that which is good, the Compassionate will recompense it]; (Mughnee, *Q*;) and it is absolutely disallowable: (*Q*;) or it occurs in chaste prose, (Mughnee, *Q*;) accord. to Akh; (Mughnee;) and hence the saying [in the *Qur* ii. 176] **إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ** [If he leave wealth, the legacy shall be to the two parents and the nearer of other relations]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, **إِنْ جَاءَ صَاحِبُهَا وَإِلَّا اسْتَمْتِعْ بِهَا** [And if the owner thereof come, restore thou it to him; and if not, or otherwise, benefit thyself by it]: (Mughnee, *Q*;) — when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the *Qur* xxvii. 92, cited above], the **ف** may not be prefixed to it; as in the saying **إِنْ أَكْرَمْتَنِي** [If thou treat me with honour, I will

treat thee with honour]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying **إِنْ أَتَيْتَ النَّارَ فَتَدْخُلِهَا** [If thou become a Muslim, thou wilt not enter the fire of Hell]. (TA.) — And as the **ف** thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying **الَّذِي يَأْتِيهِ فَلَهُ دِرْهَمٌ** [Who comes, or shall come, to me, for him is, or shall be, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle **أَمَّا**, q. v. (Mughnee in art. *أَمَّا*; &c.) — It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of **أَنْ**, meant to be understood, (*S*, TA, and I'Alq p. 295,) but necessarily suppressed: (I'Alq ibid.:) — thus in the complement of a command; (*S*, TA, and I'Alq p. 296;) as in **اِئْتِنِي فَأَكْرِمَكَ** [Come thou to me, that I may treat thee with honour]: (I'Alq ibid.:) [and] you say **زُرْنِي** [Visit thou me, that I may do good to thee]; (*S*, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems to be an omission here in the copies of the *S*, for, as] IB says, if you make **أَحْسِنَ** to be marfooḥ, [not mansoob,] saying **فَأَحْسِنَ إِلَيْكَ**, [the meaning is, for I will do good to thee, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be marfooḥ; as in **صُمِّ** [Be silent, then I will do thee good]; and in **حَسْبِكَ الْحَدِيثُ فَيَنَامُ النَّاسُ** [The discourse is sufficient for thee, so the people shall sleep]: (I'Alq p. 296:) — also in the complement of a prohibition; (*S*, and I'Alq p. 296;) as in **لَا تَضْرِبْ زَيْدًا فَيَضْرِبَكَ** [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'Alq ibid.:) — and in the complement of a prayer; as in **وَبِّ** [My Lord aid me, so that I may not be left helpless]: (I'Alq ibid.:) — and in the complement of an interrogation; (*S*, and I'Alq p. 296;) as in **هَلْ تَكْرُمُ زَيْدًا فَيَكْرِمَكَ** [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'Alq ibid.:) — and in the complement of a petition with gentleness; (*S*, and I'Alq p. 296;) as in **أَلَا تَتَزَلُّ عِنْدَنَا فَتَصِيبَ خَيْرًا** [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'Alq ibid.:) — and in the complement of a demanding with urgency the performance of an action; as in **لَوْلَا** [Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'Alq p. 296:) — and in the complement of an expression of

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 أَسْبَابَ 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 **فَوَيْلَكَ** [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*.]

فَا

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

فَا

R. Q. 1. **فَا فَا فَا**, (T, M, Mṣb,) inf. n. **فَا فَا فَا**, (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 فَا فَا فَا** [In him is a fault of reiterating the letter **ف** in his speech; &c.] (S, K.) [See also **فَا فَا فَا**.]

فَا: see what follows.

فَا فَا فَا (T, S, M, Mṣb, K) and **فَا فَا فَا** (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 **فَا فَا فَا**, 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.)

فَات

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

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

— And **فَاتَاتَ عَلَيْنَا** *He was alone in his opinion against us; none sharing it with him:* (Ish, T, TA:) or **فَاتَاتَ 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 **فَات**, 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 **رَبَّاتُ الْمَيْتِ**, and **لَبَّاتُ بِالْحَجِّ**. (S, O.) [See also art. **فَات**.] — **فَاتَاتَ**, in the pass form, *He (a man, O) died suddenly:* (O, K:) but this, app., [if not a mistake for **فَاتَاتَ**], should be **فَاتَاتَ**, without hemz, from **مَوْتُ الْفَوَاتِ**. (TA.)

فَاتَاتَ, 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, **فَاتَاتَ**, without hemz: see art. **فَات**.])

فَاد

1. **فَادَهُ**, (T, S, M, A, L, K,) aor. **فَادَهُ**, inf. n. **فَادَهُ**, (M, L,) *He, or it, hit, struck, smote, affected, or hurt, his (a man's, K) فَادَهُ [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 فَادَهُ. (AZ, T, A.) — And, said*

of a disease, (S,) and of fear, (A,) *It smote, or affected, his فَادَهُ: (S, A:) or, said of fear, it rendered him cowardly. (K.) — And فَادَهُ, (T, M, A, L, K,) inf. n. فَادَهُ; (M, L;) and فَادَهُ; (K;) He had a disease in his فَادَهُ: (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.) — فَادَهُ الْخُبْزَةَ, (T, S, M, L,) or الْخُبْزِ, (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 فَادَهُ النَّارَ, (S, M, L, K,) aor. and inf. n. as above, (L,) *He roasted the flesh-meat [in the fire]; as also فَادَهُ. (S, M, L, K.) — And فَادَهُ 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.) — فَادَهُ لِفُلَانٍ He acted well, or kindly, to such a one, in his affair, in absence: so in the "Nawádir" of Lh. (TA.)****

5. **فَادَهُ** i. q. **تَوَقَّدَ** [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, **تَحَرَّقَ** [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of **فَادَهُ**.]

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

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

فَادَهُ (S, M, A, Mṣb, K, &c.) and **فَادَهُ**, 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 التَّقَلُّبُ;] for it is said that the primary meaning of **فَادَهُ** is "motion," and the "putting in motion:" (MF, TA:) or the heart is thus called only when its تَفَادٌ, i. e. its تَوَقَّدٌ, is regarded: and most authors make a distinction between **فَادَهُ** 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 **قَلْبِ**: (L, TA:) or the *middle thereof*: (L:) or the *interior thereof*: (TA:) the **قَلْبِ** being its **حَبَّةٌ** [q. v.], (L, TA,) or its **سَوِيْدَاءٌ**: (L:) or **فُوَادٌ** signifies the *appendages of the مَرِيءِ* [or *oesophagus*], consisting of the *liver and lungs and قَلْبِ* [or *heart*]: (K:) pl. **أَفْئِدَةٌ**, (S, M, A, Mgh, Mgb, 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*]. (Mgb.) — **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, Mgb,) and without ء; (Mgb;) [a coll. gen. n.:] n. un. with ة: (Lth, T:) [in the S and O and Mgb, **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, Mgb,) is **فَيْرَانٌ** (Lth, T, M, O, K, Mgb) 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 **حَمَامَةٌ** is applied to the male and the female of the [genus] **حَمَامٌ**. (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, Mgb;) 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 Mgb, I find **مَكَانٌ مَفَارٌ**.] — *Milk*, (M, K,) and *food*, (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**.
فُوَارَةٌ: see the paragraph here following.

فَيْرَةٌ (T, M, O, K) and **فُوَارَةٌ** (M, K) and **فَيْرَةٌ** (Lth, T, O, K) and **فَيْرَةٌ**, and also without ء, (K,) *Fenugreek (حَبْبَةٌ) 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 (حَبْبَةٌ) 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 (AḤn, S, O, Mṣb, K) him, or it, (S, O,) or a tree, (AḤn, M,) with a فأس: (AḤn, 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: (Mṣb:) it is of the fem. gender: (M, Mṣb, K:) the pl. (of pauc., O) is فُؤُوسٌ (M, O, Mṣb, K) and (of mult., O) فُؤُوسٌ, (S, M, O, Mṣb, K,) and, accord. to some, فُؤُوسٌ. (TA.) — فأس اللِّجَامِ [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle فِي] the حَنَكِ [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 شَكِيمَةِ; (T;) or, as some say, that which is in the middle of the شَكِيمَةِ, between the مَسْخَلَانِ: (ISH:) the شَكِيمَةُ is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مَسْخَلٌ 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 حَنَكِ [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, فَلَانَ يَلُوكُ لِسَانَهُ فِي الْكَلَامِ كَمَا يَلُوكُ الْفَرَسُ فَأَسَ الْبَحَارِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — فأس الرأسِ, (S, O, K,) or فأسُ 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 الرِّحَى. (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, الفأسُ The Constellation of Ursa Minor. (Idem, same place.) — فأس الفمِ 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. الفألُ is of the measure تَفْعِيلٌ from تَفَعَّلَ: (O, K, *TA:*) [and is app. syn. with تَفَعَّلَ, signifying The auguring, &c.; or it may signify the auguring, &c., much: accord. to the تَكُّ بِهِ قَاتَهُ بِه means he made him to augur, &c., by it; but this, as is very often the case in the تَكُّ, 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 التَّأْيِيكُ [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. تَفَعَّلَ بِهِ, (ISk, S, M, MA,) or تَفَعَّلَ, (AZ, T, Mṣb,) 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, Mṣb, K:) or so, and likewise evil; (AZ, T, Mṣb, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطَيَّرَ 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. ائْتَمَنَ [in my copies of the S written ائْتَمَنَ] is of the measure ائْتَمَعَنَ from الفألُ: (S, K, *TA:*) [in the PṢ and TḲ, it is said to be syn. with تَفَعَّلَ: 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, ائْتَمَنَ الرَّأْيُ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally ائْتَمَنَ, which becomes changed by rule to ائْتَمَنَ; and that the signification is the same as that of ائْتَمَنَ الرَّأْيُ, 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, Mṣb, K,) and فأل without * is allowable, (Mṣb,) A good omen; (PṢ;) contr. of طِبْرَةٌ: (T, M, Mṣb, 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: (Mṣb:) [therefore] it is said in a trad., كَانَ كَانَ يُحِبُّ الْفَأْلَ وَيَكْرَهُ الطَّبْرَةَ [He (the Prophet) used to like the فأل, and dislike the طِبْرَةَ]: (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, Mṣb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِي الْفَأْلُ 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 فُؤُوسٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says,

وَلَا أَسْأَلُ الطَّبْرَةَ 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 فَأْلَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

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

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

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. بَرُوح.]*

فت

1. فَتَّ (S, M, O, Mṣb,) aor. ʔ, (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 فَتَّتْ (M, TA,) inf. n. تَفْتِتْ (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 الْخُبْزَ (A, Mṣb,) aor. and inf. n. as above; (Mṣb;) and فَتَّتَهُ; *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 فَتَّ فِي سَاعِدِهِ + He told him, or spoke to him, of a thing, and it [crushed, or] weakened, or enervated, him. (M, K, TA.) And فَتَّ فِي عَضُدِي وَفَدَّ رُكْبِي (O, TA) + *He broke my strength, and dispersed, or separated, my assistants. (TA.) And فَتَّ فِي عَضُدِ فُلَانٍ i. e. فَتَّ فِي أَهْلِ بَيْتِهِ + 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 فَتَّتَ] *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. (IAḡr, T, O.) — And فَتَّتَتْ إِلَيْهِ, inf. n. فَتَّتَتْ, He spoke secretly to him: one says, مَا هَذِهِ الدَّنْدَنَةُ وَالْفَتَّتَةُ [What is this whispering, and secret speaking?]. (A, TA.)*

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

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

فت and فَتَّ: see what next precedes.

فتَّ (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, فَلَانٌ لَا يَسَاوِي فَتَّةً, meaning [Such a one is not worth] a crumbled piece of dung of the camel. (A.) — Also, i. e. فَتَّتْ and فَتَّتْ (K,) or the latter [only], (AA, T, O,) كُنَّةٌ [i. e. lump, or compact portion,] of dates. (AA, T, O, K.)*

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

فتَّتْ 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.)*

فتَّتْ: see the next paragraph, in two places.

فتَّتْ i. q. مَفْتُوتٌ [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 فَتَّتَتْ (M, K.) — And particularly, (Lth, T, S, M, A, Mgh, O, Mṣb,) and so فَتَّتَتْ (S, M, A, Mgh, O,) Crumbled bread, (Lth, T, S, &c.,) like سَوِيْق (A, Mgh.) فَتَّتَتْ 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 فَتَّتَتْ signifies also A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.)*

فتَّتَتْ: see the next preceding paragraph.

فَتَّتَاتٌ بَيْنَهُمْ فَتَّتَاتٌ Between them is secret speaking, [or between them are secret speakings, for فَتَّتَاتٌ 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.)*

فتَّتَاتٌ: see فتَّتَاتٌ.

فتا

1. مَا فَتَّى (Fr, T, Mṣb, K,) aor. ʔ; (Fr, T, Mṣb;) and مَا فَتَّى (K;) and مَا فَتَّى (Fr, T, K,) aor. ʔ; (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 أَذْكَرَهُ (AZ, T, S, O, Mṣb,*) or مَا فَتَّتَتْ أَفْعُلُ (M,) and مَا فَتَّتَتْ (AZ, T, S, O, M,) aor. ʔ, inf. n. فَتَّتَتْ (AZ, T, M) and فَتَّتَتْ; (M;) and مَا فَتَّتَتْ, aor. ʔ; (Fr, O;) and مَا أَفْتَأَتْ; (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 تَفْتًا تَذْكَرُ يَوْسُفَ (T, S, O, K,) in the Kṡur [xii. 85], (T, S, O,) meaning مَا تَفْتًا (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَفْتًا [i. e. By God, thou wilt not cease remembering Joseph,] accord. to all the grammarians and the expositors of the Kṡur-án: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) — And فَتَّى 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 انقدع; [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: AḤei 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 IKṡt; 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. ʔ, (K,) inf. n. فَتَحَ (Mṣb,) *He opened, (MA,) i. q. فَوَجَّ (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 الأبوابَ [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 فَتَحْتُ الشَّيْءَ and فَتَحْتُ [I opened the thing; and the former signifies also I sought, or demanded, the opening of the thing]; (S, TA;) and جاءَ يَسْتَفْتِحُ البابَ [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 **فَتَح**, resembling the **حَبَّة خَضْرَاءَ** [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 **فَتْحَة** signifies The sign of that vowel-sound.]

فَتْح a word of the measure **فَعْل** in the sense of the measure **مَفْعُول**. (S.) You say **بَاب فَتْح** A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And **فَارُورَة فَتْح** 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.)

فَتْحَة: see **فَتْح**, last sentence.

فَتْحَة An opening, or intervening space; syn. **فَرْجَة**: pl. **فَتْح**. (Msb.) — See also **فَتْح**. — 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, **مَا هَذِهِ الْفَتْحَة الَّتِي أَظْهَرْتَهَا** + What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

فَتْحَى Gain, profit, or increase obtained in traffic; syn. **رِبْح**; [so accord. to the L; accord. to the copies of the K, erroneously, **رَبْح** 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.)

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

فَتْحَة: see **فَتْحَى**, fourth sentence.

فَتْحَة [see 1, near the end]. — **الْفَتْحَة**, thus in the L and other lexicons, without **ي** after the **ح**, but in the K **الْفَتْحِيَّة**, there said to be with **دَamm** and without **teshdeed**, (TA,) A certain bird, different from that called **الْفَتْح**, (K, TA,) tinged with redness. (TA.)

فَتْحَة [see 1, near the end]. — [As a subst.,] **فُلَانٌ وَتَى الْفَتْحَة**: one says, **فُلَانٌ وَتَى الْفَتْحَة** + Such a one was appointed to the office of judge. (A, TA.) — And [Litigation, or altercation:] one says, **بَيْنَهُمَا فَتَحَاتٌ** + Between them two are litigations, or altercations. (A, TA.)

الْفَتْحِيَّة: see **الْفَتْحَة**.

فَتْح [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 **فَاتِح**, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) **الْفَتْح**, 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.) — **بَيْتٌ فَتَاحٌ** means A wide, or an ample, house or tent. (El-Fa'ik, TA.) — And **الْفَتْح** 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 **أَمْرُ عَجَلَانَ**: (O in art. **عجل**:) pl. **فَاتِح**, (K,) to which is added in the K, "without **ا** and **ل**;" but there is no reason why it should not have **ال** prefixed to it; and perhaps it should be correctly "without **ا** and **ت**," i. e. it is not pluralized with **ا** and **ت** [as an affix to the sing.], as in the L &c. (MF, TA.)

فَاتِح [Opening: &c.]: see **فَتْح**.

فَاتِحَة + The commencement, or first part, of a thing: (S, A, K:) pl. **فَاتِحَات**. (A.) **فَاتِحَة الْقُرْآن**, (Msb,) or **فَاتِحَة الْقُرْآن**, (TA,) [and simply **الْفَاتِحَة**, +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, **قَرَأَ فَاتِحَة السُّورَة وَخَاتِمَتَهَا** + He recited the first part, or portion, of the chapter of the Kur-an and its last part, or portion. (A.) And **فَاتِحَاتِ الْقُرْآن** signifies +The first parts, or portions, of the chapters of the Kur-an. (K, TA.) [See also **مُفْتَتِح**.]

مَفْتَح A place in which things are repositied, stowed, laid up, kept, preserved, or guarded; a repository; syn. **خَزَانَة** and **مَخْزُون**: [and a hoard; syn. **خَزِينَة**:] and treasure; or buried property; syn. **كَنْز**: (K, TA:) pl., in both senses, **مَفَاتِح**. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify treasures or buried property (**كَنْز**) and hoards (**خَزَائِن** [as pl. of **خَزِينَة**, not of **خَزَانَة**]): or hoards (**خَزَائِن**) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of **مِفْتَاح**; (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.)

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

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

مِفْتَاحٌ لِلْسُّدِّدِ deobstruent; having the property of removing obstructions.]

مِفْتَاح (S, Msb, K, &c.) and **مِفْتَاح** (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 **مِفَاتِيح** and **مِفَاتِيح**, said by Akh to be similar to **أَمَانِي** and **أَمَان**; (S;) or **مِفَاتِيح** is pl. **مِفَاتِيح**, and **مِفَاتِيح** is pl. of **مِفْتَاح** [as well as of **مِفْتَاح**]. (Msb.) — **مِفْتَاحُ الطَّهْوُرِ**, 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 **أُوتِيَتْ مِفَاتِيحَ الْكَلِمِ الْكَلِيمِ**, 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 **الْمِفْتَاح** 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.)

مَفْتُوح 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.]

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

مِفْتَتِح 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 **خَاتِر**, q. v.]: and is a commonly-known and chaste word: though it has been said that **مِفْتَتِح** [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**.)

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

فتح

1. **فَتَحَ**, [aor. **فَتَحَ**,] inf. n. **فَتْح**, He, or it, had

one, or another, of the qualities denoted by the following explanations of قَسَغ: (L:) the primary signification is *softness, or suppleness*: (Aḡ, Ṣ, L:) in a man, it is *width, or breadth, and softness, or suppleness, of the hand and foot*: (Ṣ:) 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, طَرَقَ:]) and in the legs, or hind legs, (في الرجلين,) it is *length of the bone, and paucity of the flesh*. (L.) — قَسَغَ, (T, Ṣ, A, Mgh, K,) aor. 2, (TK,) inf. n. قَسَغَ; (Ṣ, TA;) and قَسَغَ, (K,) inf. n. قَسَغَ; (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]: (Ṣ:) or he bent his toes towards the sole of the foot in prostration; so accord. to Yahyà Ibn-Sa'eed: (TA:) or he (a person [sitting] in the act of التَّشَهُّدُ [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 قَسَغَ.]

2: see the preceding paragraph, latter half.

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

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

قَسَغَ: see قَسَغَ. — 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 قَسَغَ. (TA.)

قَسَغَ: see what next follows.

قَسَغَ (Ṣ, L, K, &c.) and قَسَغَ (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) خَاتَمٌ [here improperly used as meaning simply ring] without a stone, or gem: (A:) or a ring (حَلَقَةٌ) of silver without a stone, or gem; if having in it a stone, or gem, it is called خَاتَمٌ: or a خَاتَمٌ [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 (حَلَقَةٌ), (L, K,) of silver, (K,) worn on the إصبع [i. e. finger], (L,) like a خَاتَمٌ: (L, K:) pl. قَسَغَ [or rather this is a coll. gen. n. of which قَسَغَةٌ is the n. un.] (Ṣ, A, L, K) and قَسَغَاتُ (Ṣ, L, K) and قَسَغُ (L, K) and قَسَغَ: (L:) the women sometimes put them upon their toes: (Ṣ:) or they are properly upon the toes: (IB:) the women of the Time of Ignorance used to put them upon their عَشْرَ [i. e. ten fingers or toes]. (L.) — See also قَسَغَ.

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

أَفْتَسَغَ Having the quality termed قَسَغَ [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: (Ṣ:) 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. قَسَغَاءُ: and pl. قَسَغَاتُ.

(Ṣ, L.) [See an ex. in a verse cited voce رَوْحَ.]

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

(L.) And قَسَغَ الأَخْلَافَ, 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 فَتَسَغُ, (Ṣ, 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. (Ṣ, L.) — And, applied to a foot, accord. to Aḡ, Soft, or supple: and accord. to AA, having in it a crookedness, or curvature. (TA.) Frogs are فَتَسَغُ الأَرْجُلَ [app. meaning Soft, or supple, in the hind legs]. (A, TA.) — أَفْتَسَغَ

الطَّرْفَ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And فَتَسَغَ signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مَلْبِنٌ [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.)

قَسَغَ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And فَتَسَغَ signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مَلْبِنٌ [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.)

قَسَغَ Certain things, or little things, (مَنَوَاتُ,) of the [fungi termed] قَسَغَ, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known: (K, TA:) so says AḤn, 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, (Mṣb, TA,) aor. 2, inf. n. قَتُورٌ, (Mṣb,) † 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. (Mṣb.) — Hence, (Mṣb,) قَتَرَ الحَرَّ, (Ṣ, O, Mṣb, TA,) aor. 2, (Ṣ, O,) inf. n. قَتُورٌ (Mṣb) and قَتُورٌ, (Ṣ, O, Mṣb,) † The heat remitted after vehemence; became gentle after violence: (Mṣb, TA:) the heat remitted, abated, or flagged; became languid and faint: and the verb is used in like manner of other things; (Ṣ;) for instance, of a price: (Fr, in TA, art. قَطَ:) and of a man, signifying he was, or became, [languid, languid and faint, or] lax in the joints; (Ḥam p. 799;) [as also قَتَرَ, occurring in the K in art. حَتَرَ, &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 قَاتَرَ);] 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. (IKṯṯ, TA.) [See طَرَفَ قَاتَرَ, below; and see also 4.] — قَتَرَهُ He measured it by the قَتَرَ: (M, O, K:) like شَبَرَهُ “he measured it by the شَبَرُ.” (M, O.)

2. قَتَرَ, inf. n. قَتِيرٌ, 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 اللّهَ الحَرَّ, inf. n. as above, † God made the heat to remit after vehemence; to become gentle after violence: (Mṣb, TA:) made it to remit, abate, or flag; to become languid and faint. (Ṣ.) [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-'Abbād, O, K:) or rained, and discharged all its water, and left off, and continued motionless: (Aḡ, TA:) or became motionless: so

expl. by Hammád Er-Ráwiyeh, in the following verse of Ibn-Muḳbil, 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. افتقر: 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.)

فتق 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. أفتاق. (TA.)

فتق: see فترة. — الفتق 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 الفأر, mentioned in both of these senses in art. فأر in the TṢ [and in the O]. (TA. [See art. فأر.]

فترة Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and فتور also signifies weakness, feebleness, or faintness. (M, K.) One says, أجد في نفسي فترة 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.

فترة and فتور 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 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. مفاتشة, [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 الفتق, 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

عامر, 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 عامر 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 (قرون) 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.)

Also † *He became harassed by* † فتوق, 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* فتاق, 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, تفتق سمنًا. (Aṣ, Ṣ, O, K.)* And *تفتقت 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*, 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.)* — *تفتق 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 فتق 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. ذهب.) — *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 ریح الفتق*: or a severing of the fat [or cellular substance] that encloses the testicles: in the "Ghareebáni," it is termed فتق, with fet-ḥ 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 فتق 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.

فتق, applied to a woman, signifies † *متفتقة* † *[Diffuse, or profuse, in speech, as though bursting therewith]; (Ṣ, O, K, TA; [in the CK مُنْفَتَقَة];) 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;] (Ṣ, O, K;) contr. of رتقاء [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.)*

فتق [i. q. فتق i. e. Slit, rent, &c.]. فصل فتق الشفرتين 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 فتق الغرارين signifies *A sword sharp [in the two edges]: and سيف فتق, A sharp sword: (TA:) [whence,] رجل فتق 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 الفتق † *The shining dawn. (Aṣ, Ṣ, O, K.)* — See also فتق, last sentence but one. — *جمل فتق* † *A camel swollen, or inflated, in the flanks, by reason of fatness; تفتق سمنًا: (Aṣ, Ṣ, O, K:) and ناقه فتقة a fat she-camel. (TA.)* — And فتق is used in the sense of فتق: thus in the saying of 'Amr Ibn-El-Ahtam,

لها من أمار المنكبين فتق

[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 الرائي* 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.)*

فاتق, of the measure فبعل (Ṣ, TA,) from الفتق ["the act of slitting" &c.], (TA,) *A carpenter. (Ṣ, O, K.)* — And *A 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 فاتق]. (AZ, O, K.)* — And *A بواب [i. e. door-keeper]. (O, K.)* — And *A hing. (AZ, O, K.)*

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

فاتق: see فتق.

فتق بالكلام: see فتق.

فتقاء: see فتق.

فتك

1. فتك به (Ṣ, MA, O, Mṣb, K,) aor. ʾ and ʾ, inf. n. فتك and فتك and فتك (Ṣ, O, Mṣb, K*) and فتوك (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. قَيْد.*] (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 الْحَمِضَ** + *The camels [kept continually, or constantly, to the plants called حَمِضٌ, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the حَمِض, 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** **التَّاجِرُ فِي 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. **تَفَتَكَ 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.

فَاتَكَ [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. **فَتَاكٌ**. (S, O, K.) — [Hence,] **فَاتَكَ الْقَلْبَ** + *Penetrating, sharp, or vigorous, and effective, in mind.* (TA.) — And **فَاتَكَتْ لِلشَّيْءِ** *A serpent that attacks the beast of prey.* (TA.) — And **فَاتَكَتْ جَارِيَةٌ** *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 مُفَاتِكَةٌ لِلْحَمِضِ *Camels that keep continually, or constantly, to the [plants called] حَمِض, desiring them as food and finding them wholesome.* (O, TA.) [See also 3.]

فتكر

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

فَتَكَرِينِ and **فَتَكَرِينِ** (S, O, K) and **فَتَكَرِينِ** and **فَتَكَرِينِ** (O, K) and **فَتَكَرِينِ** (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 مُحْكَمُ 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.] — **قَتَلَهُ 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 قَتَلَهُ, (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.) — **قَتَلَتْ 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 **قَتَلَ** 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 قَتَلْتُ [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 الدرع: 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 عَرْقَط: (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 عَرْقَط, (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 أُرطَى. (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 سِنَا (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 قَتَلُ 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 هُمَّ عَلَى النَّارِ يُقْتَنُونَ (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, فَتَنُ 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 أَنْ يَفْتَنُوكُمُ 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 يَفْتَنَهُمْ means أَنْ يَفْتَنَهُمْ. (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 Aq, [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 السَّرِّ**, *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 *ā* elided because ending the verse, it is **فَتِينٌ**, and said to be pl. of **فَتْنَةٌ**, like as **عَزِينٌ** is of **عَزَةٌ**. (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 deenār*; (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 *Burnt*: &c.]. — It is applied as an epithet to a deenār 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 **بِ** 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 **بِ** 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 **بِ** be redundant, **الْمَفْتُونُ** is the man, and is not an

inf. n.; but if you make the **بِ** to be not redundant, then **الْمَفْتُونُ** is an inf. n. in the sense of **الْفِتْنُونُ**. (TA.) [See also art. **بِ**; 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.]. (IAḡ, 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, *أقيمت 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-an*]: the earliest mentioner thereof was Jaafar Es-Sādiq. (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 Hishām 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 فَيْسَل [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 لِبْنِي فُلَانٍ 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 رَأَيْتَا 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 يَعِينُ 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.

فج

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] فَتَوْرٌ; (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] فَتَوْرِيَّةٌ 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:) فَتَوْرٌ 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 فَتَوْرٍ وَاحِدٍ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَاحِدَةٍ (S, O, L, TA,) and مَنزِلَةٌ وَاحِدَةٍ (S, O, TA,) and بَسَاطٍ وَاحِدٍ (O, TA, [in both of which the former word is without any vowel-sign to the ب, so that it may be either بَسَاطٍ or بَسَاطٍ,]) or بَسَاطٍ وَاحِدٍ (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,] الْفَاتَوْرُ 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 خَوَان so called. (M.) — And † The disk of the sun (S, O, K) is called its فَتَوْرٌ as being likened to the طَسْتَان 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.)

فَافْوْرِيَّةٌ: 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. أَفْجَجْتُ (S, O,) inf. n. فَجَّجٌ (TA,) I raised the string of the bow [so as to make it distant] from its كَبْدٌ [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

أَفْجَجْتُ (S, O, L, K,) He, or she, (i. e. an ostrich) muted. — And, the former, He travelled a road such as is termed فَجَّجٌ; (O, L, K;) said of a man; (O;) as also فَجَّجَ. (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. انْفِجَاجٌ (O,) The bow had its string distant from its كَبْدٌ [q. v.]; (A, O;) [and so, app., فَجَّجَتْ, for] فَجَّجَ, in a bow, signifies the state of having the string distant from the كَبْدٌ 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 عَمَّقُ:]) 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.

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

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

فَجَانٌ 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.)

فَجَفَاحٌ and فَجَفَاحٌ: see فَجَفَاحٌ.

فَجَفَاحَةٌ 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.)

فَجَفَاحٌ, applied to a man, Loquacious; a great talker: (S:) or a frivolous babbler: (TA:) or, as also فَجَفَاحٌ (O, K) and فَجَفَاحٌ (K) and فَجَفَاحٌ (O, but there written فَجَفَاحٌ), 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-ʿArif El-Kilábee applies the first of these epithets to palm-trees (نَخِيل) [as meaning + Promising much fruit, but not fulfilling the promise]. (L, TA.)

فَجَفَاحٌ: see the next preceding paragraph.

أَفْجٌ A man having his legs wide apart; who straddles; (S, O, L, K, TA;) as also مُفْجٌ; (S, O, L, TA;) [and مُفْجٌ, for] one says السَّاقِينِ; (L, TA;) [and مُفْجٌ, for] one says يَمْشِي مُفْجًا he walks with his legs wide apart, or straddling: (S, A, K:) or أَفْجٌ signifies having his thighs wide apart. (IAar, TA.) — And قَوْسٌ أَفْجًا 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 كَبِد [q. v.]; (S, O, K;) as also مُنْفَجَةٌ: (A, O, K:) and so قَوْسٌ فُجْوًا. (S, O.)

أَفْجِجٌ 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 حَافِرٌ مُفْجٌ — أَفْجٌ. see مُفْجٌ السَّاقِينِ; (S, O, K, TA,) [and] مُفْجٌ: (TA:) such is approved. (S, O.)

أَفْجٌ: see مُفْجٌ.

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

فَجَا 1. فَجَاهَةٌ, (S, Mgh, O, Mṣb, K,) and فَجَاهَةٌ, (S, O, Mṣb, K,) the former of which is the more chaste, (TA,) aor. َ, (Mgh, Mṣb, K,) inf. n. فَجَاهَةٌ, (S, O, K,) or this is a simple subst., (Mṣb,) and فَجَحٌ; (K, TA,) or فَجَحَةٌ, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Mṣb;) and فَجَاهَةٌ, (S, Mgh, O, Mṣb, K,) inf. n. مُفْجَاهَةٌ (S, O, Mṣb) and فَجَاهَةٌ; (S, O;) and فَجَاهَةٌ; (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. عَاجَلَةٌ: (Mṣb:) [it surprised him; or took him by surprise:] and [in like manner] one says, فَجَحْتُ الرَّجُلَ, and فَجَأْتَهُ, meaning I came upon the man suddenly, or at unawares. (Mṣb.) — And فَجَأَ الْمَرْأَةَ, (O, K,) aor. َ, inf. n. فَجَحٌ, (TA,) He compressed the woman. (O, K.) فَجَحْتُ النَّاقَةَ, (IAmb, O, K,) aor. َ, (K,) inf. n. فَجَأٌ, (IAmb, O,) The she-camel became big in her belly. (IAmb, O, K.) — And فَجَأٌ is said in the A to be syn. with زَاد [It increased, &c.]. (TA.)

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

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

8: see 1, first sentence.

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

فَجَاءَةٌ: 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 الْفَجَاءَةِ [Sudden death]: written by some فَجَاءَةٌ, as an inf. n. of unity. (TA.)

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

فجر

1. فَجَرَ, aor. َ, (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 فَجَرَ الْمَاءَ, (S, Mgh, O, Mṣb, K,) aor. and inf. n. as above; (S, O;) and فَجَرَهُ, (S, O, K,) inf. n. تَفْجِيرٌ; (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.] فَجَرَ, aor. َ, inf. n. فَجْرٌ, (S, O, Mṣb, K, &c.) He, or it, inclined; leant; declined; or deviated. (S, O, TA.) You say, فَجَرَ الرَّكْبُ, (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 فَجَرَ. (IAar, O, K.) — And He erred in answering, or replying. (El-Muarrij.) — Hence also, (S,) He lied; (S, O, Mṣb, K;) said of a swearer; (Mṣb;) as also فَجَرَ: (IAar, O, K:) in this sense the former has also فَجَرَ for an inf. n., as well as فَجْرٌ: (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] فَجَرَ, inf. n. مُفْجِرَةٌ and فَجَارٌ, 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 فَجَرَهُ, 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 فَجَرَ in the first of the significations expl. above. (TA.) — He disbelieved; syn. كَفَرَ; (TA;) as also فَجَرَ: (IAar, O, K:) and فَجَرَ 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 فَجْرٌ [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 فَجَرَ signifies the same; (IAar, K;) and, this latter, he committed an act, or acts, of disobedience with his genital member. (IAar, TA.) You say فَجَرَ بِالْمَرْأَةِ He committed adultery, or fornication, with the woman: and فَجَرَتِ الْمَرْأَةُ The woman committed adultery, or fornication. (TA.) — He pursued a headlong, or rash, or random, course, and went away, not caring whither. (El-Muarrij.) — فَجَرَ 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. أَجْرَلُ.* (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 أَحَلُّ إِذَا أُفْجِرْتُ [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 أُفْجِرْتُ وَأَرْحَلُ إِذَا أُفْجِرْتُ, 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 فجر in the end of the night is like the شَقَق in the beginning thereof: (S, O:) it is twofold: the first is called الفَجْرُ الكَاذِبُ [the false dawn]; that which rises without extending laterally, (المُسْتَطِيلُ, 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 الفَجْرُ الصَّادِقُ [the true dawn]; which is the rising and spreading [dawn], (المُسْتَطِيرُ, 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 فجر. (Mgh.) — And The prayer of that time: the prefixed noun being suppressed. (Mgh.) — الفَجْرُ and البَحْرُ [in a saying mentioned voce بَحْرٌ, the former here written الفَجْرُ, and said to be مُحَرَّكَة, but app. by mistake, for it is afterwards written الفَجْرُ,] 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 أُجُودُ 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 الفَجْرَةُ and فَجَارٌ;] and فَجَارٌ is altered from فَجْرَةٌ, (IJ, TA,) or from الفَجْرَةُ, (Sb, TA,) and is a subst. in the sense of الفَجُورُ [i. e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1,)] (S,) or a name for الفَجْرَةُ [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 فَجْرَةً,]) 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 (سَاقِطٌ) 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 *enchanted, 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 **فَجْرَةٌ** (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 **فَجْرَةٌ 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 **فَجَسٌ**, 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 **فَجَعْتُهُ 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. **تَفَجَعَهُ** *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 **مَوْتُ 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. **فَجَلٌ**; (Mṣb, K;) and **فَجَلٌ**, (O,) or **فَجَلٌ**, (K,) aor. ʔ, (O, K,) inf. n. **فَجَلٌ**; (K;) *He, or it, was, or became, thick, and soft, or flaccid*: (O, Mṣb, K:) so says Ibn-'Abbád. (O.)

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

8. **أَفْجَلُ أَمْرًا**, (K,) or **أَمْرُهُ**, (Ibn-'Abbád, O,) *He forged [a case or matter &c., or his case &c.]*; syn. **أَخْتَلَفَهُ**; (Ibn-'Abbád, O, K;) and *invented it, or excogitated it*; syn. **أَخْتَرَعَهُ**. (Ibn-'Abbád, O.)

فَجَلٌ (S, O, K) and **فَجَلٌ**, (O, K,) both mentioned by AHn, (O, TA,) or **فَجَلٌ**, (Mṣb,) thus, with kees, 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 **فَجَلٌ** signifying as expl. above: (Mṣb:) n. un. with ة, (K,) i. e. **فَجَلَةٌ** (S, O) and **فَجَلَةٌ** (O) [and **فَجَلَةٌ**]: 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 **فَجَلٌ**: (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 الْفَجَلِ** 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 Forskâl, 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. **فَجَّن**.

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 **فَجْن** [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. **فَجَّاهٌ** (K,) [aor. **يَفْجُو**,] inf. n. **فَجْوَةٌ**, (TA,) He opened his door. (K.) — And **فَجَّاهُ الْقَوْسِ**, (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 **فَجَّاهٌ**. (S and K in art. **فج**.) — And **فَجَّاهُ رِجْلَيْهِ**, or **رِجْلَيْهِ**, **مَا بَيْنَ رِجْلَيْهِ**, or **رِجْلَيْهِ**, He parted his legs wide, or straddled; or did so to make water: and so **فَجَّاهٌ**. (TA in art. **فج**.) — **فَجَّاهٌ**, (S, K, TA, [in the CK, and in one of

my copies of the S, erroneously, **فَجَّاهٌ**,] aor. **فَجَّاهٌ**, inf. n. **فَجَّاهٌ**, (S, TA,) The bow had its string raised [or distant] from the part called its **كَبِدٌ**; (S, K;) and so **فَجَّاهٌ**. (ISd, TA.) — And **فَجَّاهٌ**, [in the CK, erroneously, **فَجَّاهٌ**,] aor. as above, (K, TA,) and so the inf. n., i. e. **فَجَّاهٌ**, (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 **فَجَّاهٌ** said of a she-camel, inf. n. **فَجَّاهٌ**, 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. **فَجَّاهٌ**, (TA,) inf. n. **تَفْجِيَةٌ**, (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. **كَشَفٌ**; and **تَفْجِيَةٌ**; (K, TA;) and **دَفَعٌ**. (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. **تَفَاجَّحٌ**, in art. **فج**.]

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

فَجَّاهٌ inf. n. of **فَجَّاهٌ** [q. v.] said of a bow: (S, TA:) — and of **فَجَّاهٌ** [q. v.] said of a man, (K, TA,) or of a camel: (S, K, TA:) — and of **فَجَّاهٌ** [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 **فَجَّاهٌ**. (K, TA. [To these pls. the CK strangely adds, as another, **فَجَّاهٌ**].)

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.

أَفْجَى 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 **فَجَّاهٌ** [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 "Ventreus," 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 **فَحَّاحٌ**, (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 **مَطْحَانٌ**:] 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 **فَحَّ**, (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. **فَحْفَحَةٌ**,] † He (a man, TA) was, or became, affected with a hoarseness, roughness, harshness, or gruffness, in his voice. (K.) [See also **فَحْفَحَةٌ**, 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.]

فَحْفَحَةٌ [inf. n. of **فَحْفَحَ**, 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.) — **فَحْفَحَةُ هُدَيْلٍ** 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. فَحَّشَ عَنْهُ، (O, K.) aor. -، (TA,) inf. n. فَحْشٌ، (O, TA,) i. q. فَحَّصَ [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 فَحَّشْتُ، (O, K.)

8: see what immediately precedes.

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

فَحْشَةٌ: see the next preceding paragraph.

فجج

1. فَجَّجَ فِي مِثْيَبِهِ، (S,) 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. فَجَّجَ 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 also 1 in art. فَجَّجَ:] and the verb is فَجَّجَ، inf. n. فَجَّجَ and فَجَّجَةٌ [thus written, app. فَجَّجَةٌ, 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. افْحَجَ حَلْوَبَتَهُ 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.) — افْحَجَ also signifies He refrained, or desisted, or drew back; syn. اُخْجَرَ. (O, K.) And one says, افْحَجَ عَنْهُ، meaning He turned, or turned away or back, from it, or him; syn. اِنْتَبَى. (O, K.)

5. تَفَحَّجَ signifies The parting of one's legs, or making an opening between them, (AA, S, O, K,) when sitting; as also تَفَحَّجَ: like تَفَحَّجَ and تَفَحَّجَ. (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 أَفْحَجٌ. (S, O.)

فَحْجٌ an inf. n.: (S, L, TA:) see 1.

أَفْحَجٌ 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. فَحْجَاءٌ: 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 أَفْحَجَ, in art. فَجَّجَ.]

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,) فَحَسَ، (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. افْحَسَ 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. فَحَّشَ، aor. -، inf. n. فَحْشٌ (S, O, Mgh, K) and فَحَّاشَةٌ، (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 فَحَّاشٌ: (S, TA:) it (a thing) was or became, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] as also فَحَّشَ، aor. -: (Mgh:) [or excessively, or beyond measure, foul, &c.: (see فَحَّاشَةٌ:)] and فَحَّاشٌ it (a thing, or an affair,) increased by degrees (تَزَايَدَ) in foulness, evilness, badness, &c. (A.) And فَحَّشَتِ الْمَرْأَةُ 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. افْحَشَ، (Mgh, K,) or افْحَشَ فِي الْمَنْطِقِ، (S,) or افْحَشَ فِي الْكَلَامِ، (Mgh,) or افْحَشَ فِي كَلَامِهِ، (A,) inf. n. افْحَاشٌ and فَحْشٌ، accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) He uttered فَحْشٌ، (S, A, Mgh, Mgh, K,) i. e., foul, evil, bad, abominable, unseemly, [gross, immodest, lewd, or obscene,] speech or language; (Mgh, Mgh;) as also فَحْشٌ فَحْشٌ، (Mgh,) and فَحْشٌ فِي الْكَلَامِ، (TA,) and فَحْشٌ فِي كَلَامِهِ، (A,) and فَحْشٌ فِي كَلَامِهِ، (S, A:) and فَحْشٌ تَفَاحَشٌ 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, افْحَشَ عَلَيْهِ فِي الْمَنْطِقِ [He uttered such speech or language against him]; (S;) and in like manner, فَحْشٌ، (TA,) and فَحْشٌ؛ (Mgh;) and فَحْشٌ عَلَيْهِ بِلِسَانِهِ. (TA.) — Also افْحَشَ 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. اسْتَفْحَشَهُ [He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd, or obscene: or excessively, or beyond measure, foul, &c.]. (Mgh in art. قَدَّرَ.) And تَفَحَّشَ بِاللَّشَى، He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.)

فَحْشٌ inf. n. of فَحَّشَ [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 فَحَّشَاءٌ. (Mgh.)

فَحَّاشَةٌ: see فَحَّاشَةٌ, in three places: — and see also فَحْشٌ.

فَحَّاشٌ: see the next paragraph.

فَحَّاشٌ 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 فَاحِشًا 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 فَحَّاشٌ 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 lxx. 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.)

أَفْحَشُ [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 فَحَصَتْ التُّرَابَ, aor. as above, she (a قَطَاةُ) made for herself an أَفْحُوصَ [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 تَفْحَصُ; (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 عَنِ الْفَحْصِ 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 أَفْحِصَ The earth was dug into hollows. (Nh, L.) And you say, فَحَصَ لِيُخْبِزَ, 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 تَفْحَصُ. And sometimes they said, (S,) فَحَصَ مِنَ الْمَطَرِ التُّرَابَ The rain turned over the dust, or earth, (S, A, K,) and removed one part thereof from another, (A, TA,) making it like the أَفْحُوصَ: (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 أَحْفَرُ.] — 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. فَحَاصٌ 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.

فَحَصٌ Even ground; an expanded and open tract: pl. فَحُوصٌ. (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 الْفَحْصَ

[And he went away until he came to the فَحْصَ], the فَحْصَ 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.)

أَعْلَمُ 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) مَفَاحِصُ: (A, TA:) [see عَشَّ:] you say, لَهُمْ مَفَاحِصٌ مِثْلُ بَيْتِ اللَّهِ وَمَنْ بَنَى لِلَّهِ مَسْجِدًا وَوَو مَفْحَصًا † [Whoso buildeth for God a place of worship, be it comparatively like a nest of a قَطَاةُ, كَمَفْحَصِ 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 مَفَاحِصِي.

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

فحل

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

means The putting a he-camel among the she-camels. (KL.) — And **فَحَلَّ إِيَّهٗ فَحْلًا كَرِيمًا** He chose for his [she-] camels a generous male [or stallion]; as also **فَحَلَّ**. (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 **فَحَلَّ بَعِيرًا** and **فَحَلَّ افحله** 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 (**عُلُوَج**, O, or **أَعْلَاج**, 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 **اسْتَفْحَلْنَا فَحْلًا لِدَوَابِّنَا** [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) — **فَحَلَّ** **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.] **فُحُول** (S, Mgh, O, Mṣb, K) and **فَحَال** (S, Mṣb, K) and **فُحُولَة** (Mgh, O, Mṣb, K) and **فِحَالَة** (S, O, K) and [pl. of pauc.] **أَفْحُل**: (K:) and **فَحِيل** signifies the same as **فحل**; (Kr, TA;) and [particularly] a **فحل** of the camels. (S, O, TA.) — Hence **الفحل** is an appellation of † *Canopus* (**سُهَيْل**); 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.) — **رَجُلٌ فَحِيلٌ** means the same as **فحل** [i. e. † A masculine, as opposed to an effeminate, man]. (K.) And **فَحِيلَة** means † A clamorous [or, app., masculine] woman. (S, O, K.) — **فُحُولُ الشَّعْرَاءِ**

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 **فَحْلًا مُضَرًّا**: (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 **فَضَل** in the CK, I read **فَضَل**, 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.) — **فَحْلٌ** also means [app. † A vigorous orator: see **هَادِرٌ**. — 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. **رَأَوْ**: pl. **فُحُولٌ**: (K, TA:) so in the M. (TA.) — See also **فَحَالٌ**, in three places. And see **مُتَفَحِّلٌ**. — 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 **فَحَالٌ**: (S, O, K, TA:) pl. **فُحُولٌ**. (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.)

فَحْلَةٌ: see **فَحْلٌ**, former half.

فَحْلَةٌ 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 **فُحُولَةٌ** and **فِحَالَةٌ** [both of which are also pls. of **فحل**] signify the same. (K.) [Hence,] **بَعِيرٌ ذُو فِحَالَةٍ** A camel fit, or meet, for being chosen as a stallion. (TA.) — Also, i. e. **فَحْلَةٌ**, with kesr, A man's choosing a **فحل** [i. e. stallion] for his beasts. (TA.)

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

- **كَانَتْ نَجَائِبَ مُنْذِرٍ وَمُحَرِّقٍ**
- **أُمَاتِهِنَّ وَطَرُقِهِنَّ فَحِيلًا**

[Their mothers were of the generous camels of Mundhir and Moharrik, 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 **نَجَائِبُ** and **أُمَاتِهِنَّ**; and so has the O: but] IB says that the verse is correctly related as above. (TA.) — And **كُتِبَ فَحِيلٌ** means A ram that resembles the **فحل** of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — See also **فَحْلٌ** again, third sentence.

فِحَالَةٌ: } see **فِحَالَةٌ**.
فُحُولَةٌ: }

فَحْلٌ and **فَحَالٌ** 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 **فَحْلٌ** 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 **فَحَالٌ** is **فَحَائِلٌ**; (S, Mgh, Mṣb, K;) and the pl. of **فَحْلٌ** is **فُحُولٌ** (S, Mgh, O, Mṣb) and **فُحُولَةٌ** (Mgh, Mṣb) and **فِحَالٌ**; (Mṣb;) of the first of which pls. of **فَحْلٌ**, the following saying, (S, O, Mṣb, TA,) of Oḩeifah Ibn-El-Juláḩ, (O, TA,) presents an ex.:

- **تَأْبِرِي يَا حَيْرَةَ الْفَيْسَلِ**
- **تَأْبِرِي مِنْ حَنْدٍ فَشُولِي**
- **إِذْ صَنَّ أَهْلُ النَّخْلِ بِالْفُحُولِ**

[Receive thou fecundation, O best of young palm-trees: receive thou fecundation from Hanadh, and show that thou hast received it: (**فَشُولِي** being from **شَالَتْ بِذَنبِهَا** 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 Oḩeifah: or to be a water belonging to Suleym and Muzeyneh. (Mṣb.)

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

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

فحمر

1. **فَحْمَرٌ**, aor. ʔ, inf. n. **فُحِمِرَ** (K, TA) and **فُحُومَةٌ**, (K, * TA,) said of anything, (TA,) It was, or became, black [app. like **فَحْمَرٌ** i. e. charcoal]. (K, TA.) [See also **فَحْمَرٌ**.] — See also **فَحْمَرٌ**, last sentence. — **فَحْمَرٌ**, (Ks, S, Mṣb, K,) aor. ʔ, (Ks, S, Mṣb, TA,) accord. to the K ʔ, which is wrong; (TA;) and **فَحِمِرَ**; and **فَحِمِرَ**; (K;) He (a boy, or child,) nept until his voice became stopped; (Ks, S, Mṣb;) or until his breath became stopped; as also **أَفْحِمِرَ**. (K.) — And, said of a ram, (K,) or thus **فَحْمَرٌ** and **فَحِمِرٌ**, like **مَنَّعٌ** and **عَلِمِرٌ**, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, **فَحْمَرٌ حَتَّى** 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. فحمر *He (a man) entered upon the time called فحمة العشاء* [q. v.]: like أَعْتَمَر. (TA.) — And one says, أَفْحَمُوا, (S,) or أَفْحَمُوا عَنَّا, (K,) meaning *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.) = فحمه 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 مَفْحَمٌ*, (S, K,) *not uttering poetry, or verse*. (S.) One says هَاجَاهُ فَأَفْحَمَهُ, meaning [*He contended with him in satirizing*] and he found him to be مَفْحَمٌ, accord. to the K: (TA:) and هَاجَبْنَاكَرُ فَمَا أَفْحَمْنَاكَرُ (S [in which it is implied that the meaning is *We contended with you in satirizing and found you not to be مَفْحَمُونَ*]): or, accord. to IB, this means, and *we caused you not to hold the tongue from answering, or replying*; because هَاجَاةٌ is between two persons: but you [may] say هَجَوْتُهُ فَأَفْحَمْتُهُ meaning [*I satirized him*] and *I found him to be مَفْحَمٌ*. (TA.)

8. [الإفْحَامُ] is expl. in some copies of the K as signifying الإِعْتِيَانُ; in some, الإِعْتِنَانُ; and app. in the copy used by Golius, الإِعْتِيَانُ: 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 غَبُوقٌ*. See also the next paragraph, second and last sentences.]

فحمر and فحمر, (S, Mṣb, K,) the latter sometimes occurring, (S, Mṣb,) like نَهَرٌ and نَهَرٌ, (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 فَحِيمٌ, (S, K;) or, accord. to ISd, this may be a pl. of فحمر, [or a quasi-pl. n.,] like as عَبِيدٌ is of عَبْدٌ, and مَعْبُورٌ of مَعْرٌ, &c.: (TA:) the n. un. [meaning a piece of charcoal] is فَحْمَةٌ, (S, K, TA,) but not فَحْمَةٌ. (TA.) = And فحمر signifies also *The draught that is drunk in [any one of] the times denoted by the word فَحْمَةٌ* [q. v.]: (K, TA:) like the غَبُوقٌ and صَبُوحٌ and جَاشِرِيَّةٌ and قَيْلٌ: but it is disapproved by Az. (TA.) — [Accord. to the TK,

it is an inf. n. of which the verb is فَحَمَرُ, 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 فَاحِمٌ.

فحمة n. un. of فحمر, q. v. [Hence] one says of a black woman with a red خِمَارٌ [or muffler], كَأَنَّهَا فَحْمَةٌ فِي رَأْسِهَا نَارٌ [As though she were a piece of charcoal with fire upon its head]. (TA.) — [And hence,] فَحْمَةُ اللَّيْلِ 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 صَيْفٌ [meaning summer]; (K, TA;) not in the winter: (TA:) and فَحْمَةُ الْعِشَاءِ 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 فَحَامٌ and فَحُومٌ: (K, TA:) or the latter of these may mean darkness; as though it were an inf. n. of فَحَمَرُ. (TA.) فَحْمَةُ السَّحَرِ means *The time of the سحر* [or last part of the night]. (K.) And فَحْمَةُ بَيْنِ جُمَيْرٍ 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 فَحَمَرٌ: — and see also فَاحِمٌ.

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

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

مَفْحَمٌ [pass. part. n. of 4, q. v.]: i. q. عَيْبٌ [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.)

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

فحو

1. يَفْحُو فَحَا بِكَلَامِهِ إِلَى كَذَا, (Mṣb, TA,) aor. يَفْحُو [like يَغْلُو], the verb being of the class of عَلَى,

(so in the Mṣb accord. to the TA,) or يَفْحِي [like يَنْفَع], the verb being of the class of نَفَع, (so accord. to my copy of the Mṣb,) or, as in copies of the T, يَفْحِي, without tesheed, the verb being of the class of رَمَى, (TA, [but this is app. a mis-transcription for يَفْحِي, as the last radical letter is و,]) inf. n. فَحُو; (Mṣb, TA;) or فَحَى بِكَلَامِهِ إِلَى كَذَا, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has فَحَى إِلَى كَذَا وَكَذَا; the other copy having فَحَى;] *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.]) = بَكَى حَتَّى فَحَى, like رَضِيَ, *He (a child) wept until he sobbed*. (TA.)

2. تَفْحِيَةُ, inf. n. فَحَى الْغَدْرُ, *He made the cooking-pot to have a large quantity of أَبَايزِرٍ [or seeds used in cooking, for seasoning the food: from فَا, q. v.]: (S, * K, TA:) or, accord. to Aboo-Alee El-Kálee, he put, or threw, into the cooking-pot, أَبَايزِرٍ, i. e. تَوَابِلٍ. (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. مَفَاةٌ, inf. n. فَاحِيَةٌ, *I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant*. (A, TA.)

فحى and فحا, (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 فَحْوَاءٌ: or the dry thereof: (K:) pl. أَفْحَاءٌ; (S, K;) which is said by IAth to signify the [seeds called] تَوَابِلٍ 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'áwiyeh, in which he is related to have said to a party who came to him, فَحَا أَرْضَنَا, كَلُوا مِنْ فَحَا أَرْضَنَا, فَقَلَّ مَا أَكَلْ قَوْمٌ مِنْ فَحَا أَرْضٍ فَضَرَّهُمْ مَاؤُهَا [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. شَهْدَةٌ [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 فَوْحَةٌ; which I do not find in this sense in any lexicon.]

فحمة, like جَرِيَّةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be "with fet-h;") or فَحِيَّةٌ, like جَرِيَّةٌ; (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 فَحِيَّةٌ, like جَرِيَّةٌ (accord. to those who hold this to be of the

measure *فَعِيلَةٌ*, not *فَعْلِيَّةٌ*; 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 *فَحْيَةٌ*: 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 *فَحَّ*, (K, TA,) inf. n. *فَحِيخٌ*; (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 *عَطَّ* [inf. n. of *عَطَّ*]: and it signifies also a man's *sleeping, and blowing in sleep*. (L.)

8: see the preceding paragraph.

فَح 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. *فَح*:] AM says that the Arabs called it *طَرَبُقٌ* [q. v.; and see also *طَبَقٌ*]: (TA:) and *فَحَّةٌ* signifies the same: (L:) pl. of the former *فَحَاخٌ* (S, A, Mṣb, K) and *فَحُونُخٌ*. (S, A, K.) *وَتَبَّ فُلَانٌ مِنْ فَحِّ إِبْلِيسَ* [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. *فَخَّتٌ*, (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.)

فَخْتُ 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] *فَحَّ*, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the *فَحَّ*. (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 الرُّطْبِ* [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. تَفَخُّيدٌ: (Mḡb:) or he sat above the thighs of the woman: (Mgh:) تَفَخُّيدٌ 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. اسْتَخَذَى (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. **أَفْخَاذٌ**, (Sb, L, Mḡb, K,) the only pl. form. (Sb, L.) — Also **أ** a 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 **فَخَّرَ**; (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.)* — **فَاخْرَهُ فَاخْرَهُ**, (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. **فَاخْرَهُ فَاخْرَهُ**, (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. **تَفَخُّيرٌ**; (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 تَعَطَّرٌ, and تَكَبَّرٌ; (S, TA;) and that of the latter تَعَاظَّرٌ. (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 **فُخْرَةٌ**.] You say **إِنَّهُ لَذُو فُخْرَةٍ 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 فُخْرَةٌ هَذَا, i. e. فُخْرَةٌ [Thou hast not the glory, or excellence, of this]. (Lh, TA.)*

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

فُخْرَةٌ: see **فُخْرٌ**, in two places.

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

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

فَاخْرُورٌ: see **فَاخْرُورٌ**. — 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 **ز**. (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 **ز**, (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 *تَفْخِيمُهُ* signifies [the same as *فَتْخِيمُهُ*, 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. *تَفْخَرٌ* 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 *تَفْخَرُوا* means *فَخَرُوا*. — 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 *جَهْنِيَّةٌ*, (so in the JK, K, and TA, [in the CK and my MS. copy of the K *فَخِيمَةٌ*, like *جَهْنِيَّةٌ*]) *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.) — *فَدٌّ*, 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*; (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. *فَدْدِيدٌ*, *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,

ك.) — *Having a vehement tread.* (M, L, K.) Hence, in a trad., *فَدَا فِدَاً* 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. *فَدَاوُنٌ*. (L, K, &c.) — The pl. occurs in a trad., in the saying, *إِنَّ الْجَفَاءَ وَالْقَسْوَةَ*, (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, A, 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 فَدَاوُنُ* [pl. of *فَدَاوُنٌ*, 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. *فَدَنٌ*.] — *فَدَاوَةٌ* signifies *The frog*: (A, K:) so called because of its croaking. (A.) — Also, *فَدَاوَةٌ*, (IAqr, Th, M, L, K,) and *فَدَاوَةٌ*, (IAqr, L,) or *فَدَاوَةٌ*, (M, K,) *A cowardly man*. (IAqr, Th, M, L, K.) — Also, *فَدَاوَةٌ*, (L,) or *فَدَاوَةٌ*, (M, K,) *A certain bird*: (M, L, K:) n. un. of *فَدَاوٌ*, (L,) or *فَدَاوٌ*. (M.)

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

فَدَاوٌ *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* (A, T, L, K) *in which is hardness*: (A, T, L:) pl. *فَدَاوَاتٌ*. (L.)

فَدَاوٌ: see *فَدَاوٌ*, first sentence.

فَدَاوٌ: see *فَدَاوٌ*, first sentence. — Also *Thick milk*: (IAqr, 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. -, (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*:] *فَوَادِحُ الدَّهْرِ* signifies *the afflictions, or calamities, of fortune*. (K, TA.)

مَفْدَحٌ: see the following paragraph.

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

فدخ

1. *فَدَخَ رَأْسَهُ*, aor. -, (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, IAqr, T, S, M, O, K,) aor. -, (M,) or -, (O, K,) inf. n. *فَدُورٌ* (Lth, T, S, M, O, K) and *فَدَرٌ*; (K;) and *فَدَرَ*, (IAqr, T, O, K,) inf. n. *فَدِيرٌ*; (O;) and *فَدِرٌ*; (IAqr, T, O, K;) said of a stallion, (IAqr, T, S, &c.) primarily of a stallion-camel, (IAqr, T,) *He desisted from covering*; (IAqr, 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 IKtt. (TA.) — And *فَدَرَ* said of cooked flesh-meat, (K, TA,) inf. n. *فَدُورٌ*, (TA,) *It became cold*. (K, TA.) — *فَدِرٌ*, aor. -, 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.)

فِدْرَةٌ A piece of flesh-meat: (M, K:) or a compact piece thereof: (A, 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. *فِدْرٌ*. (T, TA.) — A lump of dates [compacted together]: (M:) or a large lump of dates compacted together; as also *فِدْرٌ* and *فِدْرِيَّةٌ*, (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.)

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

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

فُدُورٌ: 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 *فُدْرٌ*. (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: (A, 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 *فُدْرٌ*, (M, and so in some copies of the K,) or *فُدْرٌ*, (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) *فُدُورٌ*, and (quasi-pl. n., M) *مَفْدِرَةٌ*, (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 *فُدْرَةٌ*.]

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 *فِدْرَةٌ*. (TA.) [See also what next follows.]

فِنْدِيرٌ (S, K) and *فِنْدِيرَةٌ* (S, M, K) *A great mass of rock that projects, or juts out, (تَنْدِرٌ) from the head of a mountain*: (S:) what is thus called is *short of (دُونٌ) what is termed فِدْرَةٌ* [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 *فِدْرَة* 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 K like *مُحْصِنٌ*, for, as is mentioned in the TA, El-Bedr El-Karāfee says that it is anomalous, like *مُسَبَّبٌ* from *أَسْبَبٌ*, 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 فِدْرٌ*, 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, TA.)

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, TA.) — *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 T *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; (S;) 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 S 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**, (S,) or and also **فَدَامٌ**, (M,) A strainer, or clarifier, (T, S, M, K,) for a mug and an **إبريق** and the like; (T;) a thing that is put in, or upon, the mouth of the **إبريق**, for the straining, or clarifying, of what is in it: (S, 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. (S.) — And **ذُلٌّ مُفَدَّمٌ** † Deeply-stained, intense, vileness or ignominy. (TA.)

مُفَدَّمٌ (T, M, K) and **مُفَدَّوْمٌ** (T) and **مُفَدَّمٌ** (M, K) An **إبريق** [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. **إِنَّكُمْ مَدْعُوعُونَ 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 **أَبَارِيقٌ** and **دَنَانٌ** [pls. of **إبريق** and **دَنَانٌ**]. (S.)

مُفَدَّوْمٌ: see **مُفَدَّمٌ**.

فدن

2. **تَفْدِينٌ** signifies The making a building tall. (K. [See **فَدَنٌ**].) — 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, (S, 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, (S,) 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, (S,) or each, (M, Mṣb,) signifies also, (S, M, Mṣb,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Mṣb, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, 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-Ṣiḳīlee, **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 **عَيَانٌ**:] the pl. of **فَدَانٌ** is **فَدَادِينٌ**, (S, 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 **فَدْن**, with kesr. (TA.) — **فَدَانٌ**, with teshdeed, also signifies A certain commonly-known quantity [of land]; (IAar, TA;) said by Abu-l-Ḥasan Eṣ-Ṣiḳīlee 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 *kaṣābehs* (or rods) and one third; (the *kaṣābeh* being 24 *kaḅḅahs*; and the *kaḅḅah* 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 الْفَدَادِينِ is said to signify **أَصْحَابُ الْفَدَادِينِ** [The possessors of ploughing oxen]; like as **جَمَالُونَ** 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. **فَدَاءٌ** (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-Suleymán 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 **حِمَاءٌ**, in art. **حِمَى**,] but other forms were used in other cases [among which he seems to mention **فَدَاءٌ**, 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**, (S, Mgh, Mṣb, K, TA,) inf. n. **مُفَادَاةٌ** and **فَدَاءٌ**; (Mṣb, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Mṣb, TA;) He gave his ransom; (S;) 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 **فَدَاءٌ**, [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 لَفَدَيْتَهُ
بِمَا لَمْ تَكُنْ عَنْهُ النَّفْسُ تَطِيبُ

[And if a person dead were to be ransomed, assuredly I would ransom him with what minds would not be willing to relinquish]. (M, TA.) — [The inf. ns. of the first of these verbs are much used in precative phrases:] they said, **فَدَى** لَكَ [for فَدَاكَ, and therefore virtually meaning *Mayest thou be ransomed*; the ل being *لِالتَّبْيِينِ* i. e. “for the purpose of notifying” the person addressed]: (TA.) and **فَدَى** لَكَ أَبِي [for فَدَاكَ أَبِي بِنَفْسِهِ, and therefore virtually meaning simply *May my father ransom thee with himself*; so that it may be well rendered *may my father be a ransom for thee*]: (S:) and فَدَا, with tenween, some of the Arabs pronounce with *kesr* [to the ء, i. e. they pronounce فَدَا with the tenween of *kesr*], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فَدَاكَ, because it is indeterminate; they intending thereby the meaning of a prayer; and Aḡ has cited [as an ex. thereof] the saying of En-Nábigah [Edh-Dhubyáne],

• مَهْلًا فَدَاكَ لَكَ الْأَقْوَامُ كَثِيرٌ •

• وَمَا أَتَيْتُمْ مِنْ مَالٍ وَمِنْ وَدَدٍ •

[Act gently: may the peoples, all of them, and what I make to be abundant of wealth and of offspring, give themselves as a ransom, or be a ransom, for thee: فَدَاً being app. assimilated to an indeterminate imperative verbal noun such as صِه in the phrase *يَا رَجُلُ صِه*, which is as though one said *رَجُلُ يَا رَجُلُ*; thus meaning here *لِيُفَدِكَ*: but De Sacy mentions, in his “Chrest. Arabe,” sec. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, فَدَاً and فَدَاً and فَدَاً; and adds that what here follows is said by a commentator to be, of several explanations, that which is the right: والقول الآخر وهو الصحيح ان فَدَاً بمعنى لِيُفَدِكَ فَبِنَاهُ كَمَا بَنَى الْأَمْرَ وَكَذَلِكَ تَرَكَ وَدَرَاكَ لِأَنَّهُ لِيُفَدِكَ بِمَعْنَى أَتَرَكَ وَادْرَكَ: this, it will be observed, is similar to the explanation which I have offered of فَدَاً لَكَ; for لِيُفَدِكَ is app. a typographical mistake for لِيُفَدِكَ: and I incline to think that فَدَاً, though supposed to be correct and therefore likened to تَرَكَ and دَرَاكَ, is a mistake of a copyist for فَدَاً; and the more so because I find in Ahlwardt’s “Divans of the Six Ancient Arabic Poets” the three readings فَدَاً and فَدَاً and فَدَاً, but not فَدَاً. (S, TA.) — وَقَدَيْتَاهُ بِذَبْحٍ [in the Kur xxxvii. 107] means *And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter*. (T, TA.) — فَدَتْ نَفْسَهَا مِنْ زَوْجِهَا and فَدَتْ [alone] mean *She gave property to her husband so that she became free from him by divorce*. (Mḡb, TA.) — See also what next follows.

2. فَدَاَهُ (S, *K,) or فَدَاَهُ بِنَفْسِهِ (S, *TA,) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (S, K;)

and فَدَاَهُ بِنَفْسِهِ (S, TA,*) aor. يَفْدِيهِ, inf. n. فَدَاً; (TA;) *He said to him* جَعَلْتُ فَدَاكَ [May I be made thy ransom, i. e., a ransom for thee]. (S, K, TA.)

3: see 1, former half, in five places. — In the saying respecting bloodwits, وَإِنْ أَحْبَبُوا فَادُوا, the meaning is, [And if they like,] they free the slayer, or his next of kin who is answerable for him, and accept the bloodwit; because this is a substitute for the blood, like as the ransom is a substitute for the captive. (Mḡb.)

4. افداه الأسيير [in the CK (erroneously) الأسيير] *He accepted from him the ransom of the captive*. (M, K.) Hence the saying of the Prophet to Kureysh, when Othmán Ibn-’Abd-Allah and El-Hakam Ibn-Keysán had been made captives, لَا نَقْبُدُكُمْ هُمَا حَتَّى يَفْدِيَهُمَا صَاحِبَانَا [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Saḡd Ibn-’Abee-Wakḡas and Otbeh Ibn-Ghazwán. (M.) — افدى فلان *Such a one danced, or dandled, his child*: (K, TA:) because of his [often] saying, فَدَى لَكَ أَبِي وَأُمِّي [May my father and my mother be ransoms for thee]. (TA.) — افدى also signifies *He made for his dried dates a store-chamber*. (K.) — And + *He became large in his body*; (IAḡr, T, K, TA;) as though it became like the فَدَاً [q. v.]. (TA.) — And *He sold dates*. (IAḡr, T, K.)

6. افادوا *They ransomed one another*. (S, TA.) — And + *They guarded themselves, one by another*; as though every one of them made his fellow to be his ransom. (Mḡb, TA.) — And افادى منه *He guarded against it, or was cautious of it, and kept aloof from it*. (S, K, *TA.)

8: see 1, first quarter, in two places; and again, near the middle of the paragraph. — As intrans., افدى signifies [He ransomed himself;] *he gave a ransom for himself*. (Er-Rághib, TA.) You say, افدى منه بكذا [He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the Kur ii. 229. (TA.) See 1, last sentence but one.

فدى and فدى and فداً and فدية all signify the same, (S, K,) i. e. [A ransom;] a thing, (K, TA,) or a captive, (TA,) that is given for a man, who is therewith liberated: (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فدى لك أبى and فدى لك أبى, the words فدى and فدى may be either inf. ns. or subst.: as subst., the second and third are more common than the first:] فدية [is also sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (K, TA;) or *property given as a substitute [or a ransom] for a captive*: (Mḡb, Mḡb, TA:) and *property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath and of a fast*; and thus it is used in

the Kur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فدى and فديات. (Mḡb, Mḡb, TA.)

فدى: see the next preceding paragraph. [Hence the phrase] جَعَلْتُ فَدَاكَ: see 2. It is also a pl. of its syn. فدية. (Mḡb, Mḡb, TA.)

فدى: see فدى. — فَدَى عَلَى هَدْيِكَ وَفَدَيْتِكَ accord. to the K, but in the S, فَدَى عَلَى هَدْيِكَ, mentioned in art. فدى, is a saying meaning [Take thou to] that [course] in which thou wast: the author of the K seems to have followed Sḡh, who has mentioned it here: (TA in the present art.): فدية and فدية are dial. vars. (TA in art. فدى.)

فدأ An أنبار (K, TA,) i. e. (TA) a collection, of wheat: (M, K, *TA:) or it signifies, (K,) or signifies also, (M,) a collection of food, consisting of barley and dates and the like: (M, K:) or an أنبار, i. e. a collection, of food, consisting of wheat and dates and barley: (S:) and it is said to signify a place in which dates are spread and dried, in the dial. of ’Abd-El-Kays. (M.) — And The حجر [or protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.)

فدى: see فدى.

الفداوية is the appellation of A class, or sect, of the خوارج of the ذرزية [or ذروز, whom we call the Druses; it is a coll. gen. n., of which the n. un. is فداوى; the و being a substitute for ء: it is used to signify those who undertake perilous adventures, more particularly for the destruction of enemies of their party; as though they offered themselves as ransoms or victims; and hence it is applied to the sect called in our histories of the Crusades “The Assassins”]. (TA.)

بِنَفْسِي مَفْدِي. In the saying مَفْدِي, originally مَفْدِي. With my soul, or myself, may such a one be ransomed, مَفْدِي is often suppressed; being meant to be understood.]

فد

1. فَدَّ عَنْ أَصْحَابِهِ [aor. ٢, inf. n. فَدَّ] *He was, or became, apart from his companions, and remained alone*. (L.) — And فَدَّ (TA,) [aor. ٢,] inf. n. فَدَّ (K, TA,) *He drove away (طَرَدَ) vehemently*. (K, TA.)

4. افذه *He made him, or it, to be single; sole; or one, and no more; syn. أَوْتَرَهُ* (S in art. وترو) and جَعَلَهُ فَدًا, i. e. وَتَرًا. (TA in that art.) — And افذت She (a ewe or goat) brought forth one only, (El-Aḡmar, T, S, M, O, L, Mḡb,) at a breeding; (Mḡb;) inf. n. افذاد. (El-Aḡmar, T, M, L.) [See مَفْد.]

5: see the next following paragraph.

10. استفذ به *He was, or became, alone; indo-*

pendent of others; without any to share, or participate, with him; in it: (K, TA:) you say, *استغذت على بالأمير* He was, or became, alone, or independent, exclusively of me, in the affair: (O:) and *تغذد 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.] أَفْدَادٌ. (M, L, K.) One says, ذَهَبَا فُذَيْنِ, They two went away singly. (S, O, L.) And جَاءَ الْقَوْمُ جَاءً أَفْدَادًا: see فُذَادِي. — 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.

فُذَادًا: see the next paragraph, in two places.

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

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

فُذَّةٌ, 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.)

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

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

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

مُفَذَّادٌ 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 مَفَرٌّ (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 الْمَفَرُّ [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 الْمَفَرُّ, another reading, *where is the place of fleeing &c.?* (IAb, Zj, S, M, TA,) as also الْمَفَرُّ, (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 (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 تَفَرَّ) 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 ذِكَاؤِهِ, expl. in art. ذكو.] And [hence also] one says, فَرَّ عَنْ أَشْيَاءَ † He examined him respecting things. (O, TA.) And فَرَّ الْأَمْرُ, (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 الْأَمْرُ فَرًّا + جَذَعًا + The thing returned to its first state; it recommenced. (M, O, K.) And فَرَّ الْأَمْرُ 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. يَفَرُّ or يَفَرُّ, (accord. to different copies of the T,) He became intelligent after being weak [in mind]. (IAqr, T, TA.)

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

4. افَرَّهُ 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 افَرَّبَهُ. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, مَا يُفَرِّكُ 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 يَفَرُّ; but Az says that the former is the right. (TA.) — Hence the saying, افَرَّ اللَّهُ يَدَهُ God made, or may God make, his arm, or hand, to fall off; like أَطْرَمَا and أَتْرَمَا. (O.) — And أَفَرَّتْ رَأْسَهُ I split, or clave, his head, with a sword; like أَفَرَّتْهُ. (Yz, T, O, K.) = أَفَرَّتْ رَأْسَهُ لِلْإِنْسَاءِ, 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 [Eṣ-Ṣarfeh is the dog-tooth of time, or fortune, which it shows smiling]: for when Eṣ-Ṣarfeh [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 الْبِجَامَ 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] زَقَاقٌ [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.* (IAṣr, 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.

فَرٌّ [The best, or choice, of men &c.]. One says, هُوَ فَرُّ قَوْمِهِ (O,) or فَرُّ الْقَوْمِ (K,) and فَرٌّهُمْ (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 فَرٌّ قَوْمِهِ *he is the best, or choice, of his people:* (T:) and هَذَا فَرٌّ مَالِي (T,) or مَالِهِ (O,) *this is the best, or choice, of my, or his, property, or camels &c.* (T, O.)

أَفْرَةٌ and أَفْرَةٌ and أَفْرَةٌ 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 أَفْرُ, 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 شَرِّمِنْ 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 فَرَّةٍ and أَفْرَةٍ and أَفْرَةٍ *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.

فَارٌّ: see فَارٌّ.

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 IAṣr 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 IAṣr, (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 فرار 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.]

فَارٌّ: see فَارٌّ. 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 محسنة [thus in a copy of the M (app. محسنة i. e. currycomb, as though meaning the part that is currycombed), in the K of the محسنة (i. e. محسنة, q. v.), and in the O of the محسنة, which last I think to be a mistranscription,] of the مَعْرَفَةُ [or part, or flesh, upon which grows the mane] of the horse: (M, O, K:) or the base (أَصْلُ) of the مَعْرَفَةُ 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.)

فَارٌّ: see فَارٌّ.

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

فَرِيرَةٌ, 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 فَرٌّ 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 فَرٌّ 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 فَرَّاهَا (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 عَسَاس (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-Táífee 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 مَفْرٌ A horse well trained, willing, and

active, ready to return to the fight and to flee. (TA in art. مَفْرٌ.) — 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) فَرَاة (T, S, M, O, K) and (of pauc., TA) أَفْرَاة (M, K.) Hence the saying, كُلُّ الصَّيْدِ فِي جَوْفِ الفَرَا [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 الفَرَا 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 الفَرَا 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.)

فَرَاة: see above, first sentence.

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

فربج

Q. 3. اِفْرَبِج, 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.)

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

فَأَكَلْتُ مِنْ مُفْرَبِجٍ مِنْ جَدِيدِهَا

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

فربون

فَرْبُون (K, TA, [in several copies of the K فَرْبُون]) also called أَفْرَبُون (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.)

أَفْرَبُون: see the preceding paragraph.

فرت

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

فَرْتٌ i. q. فَرْتٌ [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.)

فَرَاتٌ, applied to water, (T, S, M, &c.,) and فَرَاهُ, both chaste forms, and well known, like تَابُوتٌ and تَابُوهُ, (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: (Bḍ in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَتْ, and formed by transposition: (TA:) you say مَاءٌ فَرَاتٌ (S, M, O, K,) and in a copy of the K فَرَاتٌ also, (TA,) and مِيَاهُ فَرَاتٌ (S, M, O, K,) and فَرَاتَانُ (M, Mṣb, in copies of the K فَرَاتَانُ, and in the CK فَرَاتَانُ) like غُرْبَانُ [pl. of غُرَابٌ, when فَرَاتٌ is pluralized, but this is rarely the case. (Mṣb.)] — الفَرَاتُ 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 الفَرَاتَانُ is an appellation applied to [The Euphrates and Tigris; i. e.] الفَرَاتُ and دَجَلَةٌ: or, accord. to the S [and O] الفَرَاتُ and دَجَلٌ [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.)

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

فرتن

Q. 1. فَرْتَنٌ, (T, K, TA,) inf. n. فَرْتَنَةٌ, (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, اهتمس, with the unpointed س, is put for اهتمش, 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.)

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

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

فرت

1. فَرْتٌ الكَرِشُ: see 4. — فَرْتٌ الجَلَّةُ (ISk, T, S, M, O, K,) aor. ʔ, (T, O,) or ʔ, (M,) or both, (ISk, S, K,) inf. n. فَرْتٌ, (T, M,) *He scattered, or dispersed, [the contents of] the جَلَّةُ [or receptacle made of palm-leaves, for dates]: (T,* K:) or ripped the جَلَّةُ, 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,) فَرْتٌ كَبِدَهُ (ISk, T, S, M, O, K,) aor. ʔ, (ISk, S, and so in some copies of the K,) or ʔ, (O, and so in other copies of the K,) inf. n. فَرْتٌ; (S, O;) and فَرْتَهَا (ISk, S, M, O, K,) inf. n. تَفَرَيْتُ; (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, فَرْتٌ الحَبَّ كَبِدَهُ, and فَرْتَهَا, and افرتها, meaning † Love crumbled [or crushed] his liver: [like as we say "it broke his heart:"] (M, TA:) and فَرْتٌ is used in like manner of men, as mean-

ing the crumbling of the liver by grief and molestation. (TA.) = See also 7. — فَرْتٌ, aor. ʔ, (K,) inf. n. فَرْتٌ, (M, O,) *He was, or became, satiated.* (M,* O,* K.) You say, فَرْتٌ عَلَى فَرْتٍ *He drank on an occasion, or in a state, of satiety.* (M, TA.) — فَرْتٌ الْقَوْمُ *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. افرت الكَرِشُ *He scattered the contents of the كَرِشُ [or stomach of a ruminant animal]: (T:) or he ripped the كَرِشُ, and threw away what was in it: (ISk, S, O:) or فَرْتٌ الكَرِشُ عَيْنِ* *I ripped the كَرِشُ, and scattered what was in it.* (M, TA.) Accord. to the K, one says, افرت الكَبِدُ, meaning *He ripped the كَبِدُ [or liver], and threw away the فَرَاتَةُ, 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.,] افرت 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 افرت الرَّجُلَ † 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. افرتت كَرِشُهُ *His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed. (M.) — And افرتت كَبِدُهُ His liver became scattered by a blow, (ISk, T, S, O, K,) he being alive. (ISk, S, O, K.) — افرتت said of a pregnant woman; as also تَفَرْتت; (O, K, but only the inf. ns. are mentioned in the K;) and فَرْتت; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَرْت; in the K, فَرْت, and so in a copy of the A; [accord. to the TK, the pret. is فَرْتت, and the aor. تَفَرْتت; 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] افرتت 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.]*

فَرْتٌ The سَرْجِين [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرِشُ [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كَرِشُ: (Jel in xvi. 68:) or i. q. سَرْجِين [a dial. var. of سَرْجِين]: and the سَرْجِين of the كَرِشُ; as also فَرَاتَةٌ (M,) [i. e.] الفَرَاتَةُ signifies what is extracted from the كَرِشُ [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 فَرَجٌ, 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. = فَرَجٌ, [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 فَرَجٌ, “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 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. افنرج 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,

وَلَشَرٌّ بَعْدَ الْغَارِعَاتِ 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 فَرْجَهُ, 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* فَرْج. (Er-Rāghib, TA in art. بَنِى.) — 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 بَطْنُ 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 الْغَمُّ; (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 الْغَمِّ مِنْ فَرْجٍ: (Mṣb.) one says, مَا لِهَذَا الْغَمِّ مِنْ فَرْجَةٍ and فَرْجَةٍ and فَرْجَةٍ [There is not for this grief any removal, or clearing away]: (T, TA:) and فَرْجَةٌ and فَرْجَةٌ 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 الْغَمِّ مِنْ فَرْجَةٍ and فَرْجَةٍ and فَرْجَةٍ. (TA.) — [Hence,] أَمُّ الْفَرْجِ is a name of *The جُودَابَة* [n. un. of جُودَابٌ: see art. جَدَب]. (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 فَجَاءَ,] 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. وُدَى, &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), (O, K.) —

[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] قَبَاءَ*, (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 تَفْرِجٌ 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] قَبَاءَ [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 نَفْرِجٌ: 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 مَفْرُوجٌ, near the end.

فَرْجَةٌ: see مَفْرُوجٌ.

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.)

فَرْجُونَ 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 سُرُورٌ 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 مَكْرُوهَنَا 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 فَارِحٌ and مَفْرُوحٌ, (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِحَةٌ 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] فَرِحَى 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 **فَرِخَ** **شَجَرُهُمْ** *† Their trees produced many offsets, or shoots from their roots or stems. (A.)* — See also 1. — [Hence,] **فَرِخَ** **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. **أَفْرِخَتْ** said of a bird: — and of an egg: see 2. — [Hence,] one says, **أَفْرِخَتْ** **بَيْضَةُ الْقَوْمِ**, *†*

meaning † 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 **أَفْرِخَ** **فُؤَادُهُ** *† His heart became free from fear: fear in the heart being likened to a young bird in the egg. (L.)* And **أَفْرِخَ** **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 **أَفْرِخَ** **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.) — **أَفْرِخَ** **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 **أَفْرِخَ** **الْبَيْضَةُ** properly signifies *It (a bird) hatched the egg, and produced the young bird.*] **أَفْرِخَ** **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 **أَفْرِخَ** **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. **خَلْفٌ**.] — [Hence,] *† A base, a vile, or an abject, man, who is driven away. (K.)* And one says, **فَرِخَ** **مِنْ**, *†* **فَلَانَ فَرِخَ** **مِنْ**, (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 تَقَايَ 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 سِنَان [or spear-head]*. (K.) — **فَرخَةٌ** **الدَّيْلِمِرِ**: see **ذَرَّاحٌ**.

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.)

مَفَرخٌ: see **مَفَارِخٌ**.

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 **مَفَارِخٌ**.

مَفَرِخٌ: see **مَفَرِخٌ**.

مَفَارِخٌ, 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 **مَفَارِخٌ**) and **مَفَرِخٌ**.]

فرد

1. **فَرَدٌ**, 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, **فَرَدٌ** and **فَرَدٌ**, are also mentioned,) in four places.

2. **فَرَدٌ**, 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.*) — **أَفْرَدَهُ** *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**.) — **أَفْرَدَ الْحَجَّ عَنِ الْعُمْرَةِ** *He performed the rites and ceremonies of the pilgrimage separately from those of the عُمْرَةُ* [q. v.]. (Mḡb.) — **أَفْرَدَ إِلَيْهِ رَسُولًا** (S, K) *He sent [away] a messenger to him*. (K.)

5: see the next paragraph, in two places.

7. **أَفْرَدَ** and **فَرَدٌ** 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.) **أَفْرَدَ عَنْهُ** *He, or it, was, or became, apart, or separate, from him, or it, and alone*. (L.) **أَفْرَدَ بِلَفْلَانٍ** and **فَرَدَهُ** are syn. [as meaning *He was, or became, alone with such a one*]. (M, A, K.) **أَفْرَدَ** **بِالْأَمْرِ** (AZ, T, M, L, K,) and **بِكَذَا** (S,) and **بِرَأْيِهِ** (L;) and **فَرَدَهُ** (AZ, T, M, L, K,) aor. ʔ, (AZ, T, M, L,) inf. n. **فَرُودٌ**; (AZ, L;) and **فَرَدٌ**, and **فَرَدٌ** (M, L, K,) mentioned by Lh; (M, L;)

and **أَفْرَدَ** (L, K,) and **تَفَرَدَ**, and **أَسْتَفَرَدَ**; (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] **تَفَرَدَ بِالْمَالِ** [*he was without any to share, or participate, with him in the property*]. (Mḡb.) — **لَأَقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَائِلَتِي**, 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. **أَسْتَفَرَدَ** as intrans.: see 7. — **أَسْتَفَرَدَهُ**: see 7. — **أَسْتَفَرَدَهُ** *Also He found him alone, having no second person with him*. (A.) [Hence, one says,] **أَسْتَفَرَدَ لَهْمٌ فَلَمَّا أَتَفَرَدَ 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.) **أَسْتَفَرَدَ الدَّرَّةَ** *He (the diver) found the pearl alone, having no other with it*. (A.) — **أَسْتَفَرَدَ** *And He took it alone; by itself; without any other, or any like it*. (T, L.) **أَسْتَفَرَدَ** *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 فَرَادًا** [*I counted the dirhems one by one*]. (T, A.) — **أَفْرَادٌ** *Such as has no equal, or like*: (Lth, M, L, K:) pl. **أَفْرَادٌ** (M, K) and **فَرَادِيٌّ** [respecting which latter see above]. (K.) **أَفْرَادٌ** 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**, **فَرْدٌ** (T, L, K,) and **فَرْدٌ** (L, K,) and **فَرْدٌ** (T, K,) and **فَرْدٌ** and **فَرْدٌ** (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*; (**ذُو فَرْدٍ**) [in the TA **وَفَرْدٌ**, as though one said also **سَيْفٌ فَرْدٌ**, which is evidently a mistake,] *unequaled* (T, L, K) *in excellence*. (T, L.) — **أَفْرَادٌ** *The half [meaning one] of a pair or couple*. (M, L, K.) — **أَفْرَادٌ** *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 **وَحْدَةٌ**; (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 **مَفْرَدٌ** (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 **مَفْرَدَةٌ**, 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 بِهَذَا 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 **فُرُودَهَا**, (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 **المُجَلِّفَانِ**, (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 **الفَرْدُ** 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 **مَفْرَدٌ**].) — [The pl. **الأَفْرَادُ** 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 Aboo-Zeyd and El-Khaleel and others), is admitted.* (Mz, 5th نوع. [See also **الْأَحَادُ**, voce **أَحَدٌ**; a similar, but less restricted, term: and see **المَفَارِيدُ**].)]

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 'Ajam [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.

الفَرُودُ: 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*. **فَوَارِدٌ** 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 الطَّبِّ** *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., arabicised: 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 CK **نَزَلَ**) *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 **فَرَزَهُ**, (S, O, K,) inf. n. **إِفْرَازٌ**: (K:) *he divided it therefrom*; (A, TA;) [and so **فَرَزَهُ**:] *he divided it into parts, or shares*; as also **فَرَزَهُ**: (Az, Mṣb, TA:) *he distributed it, or dispersed it*. (AO, AZ, TA.) You say, **فَرَزَ لَهُ نَصِيبَهُ**, aor. and inf. n. as above; and **فَرَزَهُ**; *He set apart, or separated, for him his portion, or share*. (Mgh.) And **فَرَزَ لَهُ مِنْ مَالِهِ نَصِيبًا** [*He set apart, or divided, for him a portion, or share, of his property*]; as also **فَرَزَهُ**. (A.) And **فَرَزَ الدَّارَ** [*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 عَلَيْهِ بِرَأْيِهِ**, (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. **فَرَزَهُ**: 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. **انْفَرَزَ بَعْضُهُمْ عَنْ بَعْضٍ** *They went apart, away, or aside; removed; or separated; one from another, or one party from another*. (TA in art. عَزَلَ.)

8. **قَطَعَهُ أَمْرَهُ دُونَ أَهْلِ بَيْتِهِ** [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.)

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

فَرَزَةٌ *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 فَرَزٌ: pl. [of pauc.] أَفْرَازٌ and [of mult.] فُرُوزٌ; and فَرَزٌ signifies also a portion, or share, that is put aside for the party to whom it pertains, whether one [person] or two. (TA.)*

فَرَزٌ *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.)*

فَرَوَازٌ [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 **فَعْلَالٌ** from **فَرَزٌ** in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is **فَرَاوِزٌ**. (TA.) See 1, last sentence.

فَارِزٌ *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 عَقْفَانٌ (K:) but it has been before said by the author of the K, in art. فَرَزٌ, that فَارِزٌ signifies "black ants in which is a redness:" and it may be a mistranscription. (TA.)*

فَارِزَةٌ *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. فَرَزٌ [as written فَارِزَةٌ]. (O.)*

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

أَفْرِيزٌ, 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 **فَرَوَازٌ**,] *A projecting appertenance or roof or covering (جَنَاحٌ نَادِرٌ) 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 طَاقٌ, which is expl. as having this meaning and also as syn. with أَفْرِيزٌ; and the author of the KL evidently doubted*

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

مَفْرُوزٌ: see what next follows.

مَفْرُوزٌ and **مَفْرُوزٌ** *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 مَفْرُوسٌ. (TA in art. فَرَسٌ.)* — **مَفْرُوزٌ**, (S, O, K,) by some written **مَفْرُوزٌ**, (TA,) is from **أَفْرِيزٌ**, the **أَفْرِيزُ** of a wall, (S, TA,) and signifies [*A garment, or piece of cloth,] having تَطَارِيفٌ [app. meaning a fringe, or fringes; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]*

فَرَزَانٌ

Q. 2. **تَفَرَزَنَ**, said of a **بَيْدَقٌ** [or pawn] in the game of **شَطْرَنْجٌ** [or chess], *It became a فَرَزَانٌ. (TA.)* [See an ex. voce **دَسْتٌ**.]

فَرَزَانُ الشَّطْرَنْجِ (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.] **فَرُوزِين**. (O and K in art. فَرَزٌ, and K in the present art.)*

فَرَسٌ

1. **فَرَسَةٌ**, aor. -, inf. n. **فَرَسٌ**, (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 فَرِيسَةٌ; (S, O, K;) as also فَرَسَهُ: (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 فَرَسَهُ: (M:) or he (a lion) broke it; i. e., his فَرِيسَةٌ: (Mgh:) and he bruised, or crushed, and broke, it; namely, a thing. (M.)* Accord. to ISk, (S,) you say, **فَرَسَ الذَّبَابُ الشَّاةَ**, (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 الشَّاةَ [The wolf ate, or devoured, the sheep, or goat], but not فَتَرَسَهَا. (S, O, TA.)* — Hence, (S, Mgh, O, Mgh, K;) as also فَرَسَهُ: (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, قَرَسَهُ الأَسَدُ The lion killed him or it. (Mgh.)* — **قَرَسَ الذَّبِيحَةَ**, (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 نَخَاعٌ [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.)* — **فَرَسَهُ فَرَسَةً 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.) — **فَرَسَ**, aor. -, (S, A, O, K,) inf. n. **فَرَسَةٌ** (S, A, O, K*) and **فَرَاَسَةٌ** (S, K,* in the O **فَرَاَسَةٌ**) and **فَرُوسِيَّةٌ** (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 **فَرَسٌ** 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 فَرَاَسَةٌ and فَرُوسَةٌ are inf. ns. having no verb: Lh only [says ISd] mentions **فَرَسٌ** and **فَرَسٌ** 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 **فَرَسَ السَّخِيلَ**, inf. n. **فَرُوسَةٌ** and **فَرُوسِيَّةٌ**, signifies *he rode horses well; and in like manner فَرَسٌ [but not followed by السَّخِيلَ]. (TA.)* — Hence, † *He was, or became, skilled in anything that he endeavoured to do. (TA.)* — **فَرَسَ بِالنَّظَرِ**, (see **فَرَسَ فِي النَّاسِ**, and **بَعَيْنِهِ**, and **بِنَظَرِهِ**, and **فَارَسَ**,) aor. -, (Mgh,) inf. n. **فَرَاَسَةٌ** and **فَرَاَسَةٌ**, (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 **فَرَاَسَةٌ** is an inf. n. only of **فَرَسٌ**, signifying as expl. above, and that **فَرَاَسَةٌ** is a subst. from **فَرَسٌ**, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as **تَفَرَسَ**, (q. v.), as will be seen from the explanations of **فَرَاَسَةٌ** and **فَارَسَ**, below]. (Mgh.) See 5, latter part, in two places. — **فَرَسَ** *He kept continually, or constantly, to the eating of the dates called فَرَسٌ. (O, K.)* — And *He pastured upon, or depastured, the plants called فَرَسٌ. (O, K.)***

2. **فَرَسَ الغَنَمَ**, (inf. n. **تَفَرِيسٌ**, 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.)* — **فَرَسَهُ الشَّيْءَ**, (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 إِيَّاهُ أَفْرَسَهُ he threw, or cast, it to him, that he might do so to it: (M:) and أَفْرَسَ الرَّجُلُ 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 **نَعْرٌ**, saying,

• **صَرَبًا إِذَا صَابَ البَايْعِخَ أَحْتَفَرُ**
• **فِي البَاهِرِ دُحْلَانًا يُفَرِسُ النَعْرَ**

[*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 أُفْرَسُ
- 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 *أَفْرَسُ*]; 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. قَوَسِيَهُ.*

(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] فَرَسٌ, *فِرَاسَةٌ* and *فِرَاسَةٌ*, inf. n. *فِرَاسَةٌ* and *فِرَاسَةٌ*, (respecting which, however, see 1, last quarter,) signifies the same as *تَفَرَسَ*; 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 فَرَسَ فِي النَّاسِ 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: (Yaḥkoob, 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-Mekārim: (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 *فَرَس* 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 Ḥanāfee Imām], to the Arabian only; but for this [says Mṭr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, "whether it be a *بَرْدُون* or a *فَرَس* or a *بَغْل* or a *حِمَار*:" (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 *فَرَسِيْنٌ*, (S, O, Mgh,) when applied to the male; (Mgh;) and

فَرَسِيْنَةٌ, when applied to the female; (S, O, Mgh;) agreeably with rule; (Mgh;) accord. to Aboobekr Ibn-Es-Sarrāj: (S, O:) or *فَرَسِيْنٌ* when applied to the female [also], which is extr. (Sb, M. [See *حَرْبٌ*.]) — *هُمَا كَفَرَسِي رَهَانٍ* [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. (Ḥar 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

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

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

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

فَرَسَةٌ: see فَرَسٌ, near the beginning.

الفَرَسَانُ, of the camel, is *What corresponds to the حَافِرِ [or hoof] of the horse (S, O, Mgh, K) and the like: (S, O, Mgh): or what corresponds to the قَدَمِ [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 الظَّلْفِ: (TA:) or it is only of the camel: (El-Bári', Mgh): or the extremity of the خَفِّ [or foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Mgh, K:) pl. فَرَسَانُ, (M, Mgh,) not فَرَسَاتٌ: (M:) it is of the measure فَعْلَانُ; (S, O;) the ن being augmentative; (Aboo-Bekr Ibn-Es-Sarráj, S, O, Mgh, K;) because it is from فَرَسَتْ. (Aboo-Bekr Ibn-Es-Sarráj, S.) See also art. فوسن.*

فَرَسٌ *A sort of black dates; (IAqr, O, K;) not the same as the سَهْرِيْزِ (O) or سَهْرِيْزِ. (K.)*

أَبُو فَرَسٍ: }
الفَرَسِ: } see
الفَرَسِ: }

فَرِيسٌ [originally *Having the neck broken, or crushed so as to be broken. — And hence, Killed [in any manner: see 1]: pl. فَرِيسَى. (K.)* It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) — And [hence] فَرِيسَةٌ 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 فَرِيسٌ: (M:) [pl. of the former فَرِيسَانُ.] — See also مَفْرُوسٌ. = 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. چَنَبِر [correctly چَنَبِر]. (S, O, K.) = See also فَرِيسُ الْعَنْقِي, in art. فوس.**

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

فَرِيسَةٌ: see what next follows.

فَرِيسَةٌ a subst. (S, M, O, K) from الفَرِيسُ, (O,

K, TA,) signifying التَّوَسُّرُ, (TA,) or from تَفَرَّسَتْ K, TA,) signifying التَّوَسُّرُ, (TA,) or from تَفَرَّسَتْ فِيهِ الشَّيْءُ [q. v.], (S,) or from تَفَرَّسَتْ فِيهِ الشَّيْءُ [q. v.]: (M:) or, as also فَرِيسَةٌ, [said to be] an inf. n. of فَرَسٌ بِالنَّظَرِ: [but see this verb:] (Mgh:) فَرِيسَةٌ [or 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 فَرِيسَةٌ 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., اِنْتَفَعُوا بِفَرِيسَةِ الْمُؤْمِنِ [Beware ye of the insight, &c. of the believer]: (S, M, IKht, IAth, Mgh:) and the reason is added, فَاتَهُ يَنْظُرُ بِنُورِ اللَّهِ [for he looks with the light of God]. (TA. [See also قَرَابَةٌ.]*

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

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

الفَرِيسَانُ: 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 دَهَائِنِ [pl. of دِهْنَانُ, q. v.], (IKh, O, K,) and of the villages, or towns: (IKh, O:) pl. فَرِيسَانَةٌ. (IKh, O, K.)*

الفَرِيسُ: see الفَرِيسُ.

الفَرِيسَانُ: see the next paragraph, in two places.

الفَرِيسُ act. part. n. of فَرَسٌ [q. v.]. — *The lion; [so called because he breaks the neck of his prey;] as also الفَرِيسُ, [which has an intensive signification,] and الفَرِيسُ, (O, K,) which last [also] has an intensive signification, (TA,) and أَبُو فَرِيسٍ, (S, A, K,) and أَبُو فَرِيسٍ, (O,) and الفَرِيسَانُ, (TA,) and الفَرِيسَانُ, (S, M, K,) and الفَرِيسَانُ, a word of a measure not mentioned by Sb, (IJ, M,) and الفَرِيسَانُ; (K;) or الفَرِيسَانُ, 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 الفَرِيسَانُ, (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 سَبَعٌ فَرِيسٌ, (M,) or*

أَسَدٌ فَرِيسٌ, (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 لَابِنٌ (S, O, K) and تَامِرٌ (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 فَرِيسٌ عَلَى بَعْلِ; (ISk, S, O, Mgh, K;) or فَرِيسٌ عَلَى بَعْلِ; (A, O;) and a rider upon an ass, فَرِيسٌ عَلَى جَمَارٍ; (ISk, S, Mgh, O, Mgh;) and a rider upon any solid-hoofed beast, فَرِيسٌ 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, فَرِيسٌ, but I call them بَقَالٌ and حَمَارٌ: (S, O, Mgh:) [فَرِيسٌ is often best rendered a cavalier:] the pl. is فَرِيسَانٌ (S, M, Mgh) and فَوَارِسٌ, 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 فَاعِلَةٌ, as صَوَارِبٌ, pl. of صَارِبَةٌ, 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 فَوَارِسٌ except those of هَوَالِكٌ and نَوَائِكٌ [and حَوَالِفٌ and some other words enumerated in the Mgh and TA]; (S, Mgh;) and as فَوَارِسٌ is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard فَرِيسَةٌ أَمْرًا. (M.) — Also, (Ag,) or فَرِيسٌ عَلَى الْخَيْلِ, (S,) *A man skilful in horsemanship, or in the management of horses. (Ag,* S.) — And hence, the former, (فَارِسُ,) † A man skilful in anything that he endeavours to do. (TA.) — الفَوَارِسُ is the name of † Four stars of the constellation Cygnus. (Kzw. See دَجَاجٌ = رَجُلٌ بَعِيْنُهُ, (S, O, TA,) and بِنَظَرِهِ, and بَعِيْنُهُ, (Ag,) *A man who acts deliberately, and examines: (S, and so in Hr p. 356:) who possesses فَرِيسَةً [i. e. insight, or intuitive perception, &c.]: (O:) or knowing by means of examination. (TA.) And فَرِيسٌ فِي النَّاسِ [Seeing into the internal, inward, or intrinsic, states, &c., of men]. (IAqr.) = فَرِيسٌ, (S, M, Mgh, K,) or فَرِيسٌ, (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. الفَرِيسُ: (S, O, K:) generally fem.: (Mgh:) فَرِيسٌ is pl. of فَرِيسِيٌّ, which is a rel. n. from فَرِيسٌ in the sense next following: (M:) [or, rather, فَرِيسٌ is a coll. gen. n., and فَرِيسِيٌّ is its n. un.] — Also, (S, O, but in the K "or") *The country of the فَرِيسِ: (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].

الْمُفْرَسُ : 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 (أميال هاشمية [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 فَرَسَخَةٌ signifying "width;" the word having this meaning, however, is فَرَسَخَةٌ, with ش : (TA:) [the truth is, that] it is a Pers. word [فَرَسَنَك], arabicized : (S, A:) the pl. is فَرَسَاخٌ. (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 فَرَسَخًا [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 أصل [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.)]

مُفْرَسَنُ 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 فَرَشًا and فَرَشْتَهُ أَفْرَشَةً (TA) and أَفْرَشْتَهُ (A) [I spread for him a bed : or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتَهُ فَرَأَشًا I spread for such a one. (Lth.) And فَرَشَ فَرَأَشًا بِسَاطًا, inf. n. فَرَشَ ; and فَرَشَهُ بِسَاطًا ; and فَرَشَهُ بِسَاطًا, inf. n. تَفْرِيشٌ ; *He spread for such a one a carpet* (IAgr, K) in his entertainment. (IAgr.) And فَرَشَ التَّوْبَ, inf. n. تَفْرِيشٌ ; and افترشه ; [He spread the garment, or piece of cloth : or the latter signifies he spread it for himself.] (TA.) And فَرَشَ تَرَابًا or افترش تَرَابًا [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And افترش الرَّمْلَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And افترش ذِرَاعِيَهُ, (A, TA,) and يَدَيْهِ, (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 اللَّهُ الْفَرَسَ, (Fr, S,) inf. n. فَرَشَ, (Fr, S, K,) means *God spread abroad the young camels*; syn. فَرَشَهُ أَمْرَهُ, (S,) [Hence,] *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. أَوْسَعَهُ أَيَّاهُ, (S, K,) and بَسَطَهُ لَهُ كُلَّهُ, (S, K,) and أَوْسَعَهُ أَيَّاهُ. (TA.) And in like manner the saying of 'Alee,

فَرَشْتُمْكَ الْمَعْرُوفِ, is expl. by Ibn-Abi-l-Hadeed as signifying *أَوْسَعْتُمْ إِيَّاهُ* [meaning † I largely conferred upon you favour, or kindness]: but MF deems this strange. (TA.) You say also, *فَرَشْتُهُ* *أَمْرِي* † I displayed, or laid open, to him my state, or case, or affair; [and so *أَمْرِي* † *أَفْرَشْتُهُ*; (see an ex. voce *بَاطِنٌ*);] syn. *بَسَطْتُهُ لَهُ*. (A.) [And agreeably with this explanation, probably, the saying of 'Alee mentioned above should be rendered in the opinion of MF.] — [Hence also,] *فَرَشَ فُلَانٌ نَفْسَهُ لِلنَّاسِ* † [Such a one lays himself out for the service of men]; (A;) and *فَرَشَ نَفْسَهُ* † *يَفْرَشُ* † *نَفْسَهُ* † *لَهُمْ*: (TA:) [or perhaps, makes himself like a victim for them: (see *مَتَفَرَّشٌ*, below:)] for you say, *فَرَشَهُ لِلذَّبْحِ*, or *أَفْرَشَهُ*, (which latter form is mentioned by Freytag in his Lexicon, but without any indication of the authority,) meaning, † he threw him down (namely a beast) for slaughter: (see *فَرَشَ*, below:)] and *فَرَشَهُ* † he prostrated him, and got upon him: (A:) or † he overcame him, (meaning another man,) and prostrated him, (O, K, TA,) and got upon him. (TA.) — *فَرَشَ الْمَكَانَ*, aor. † and †, inf. n. *فَرَشَ*, means *He spread the place* [with carpets or the like]; as also *فَرَشَ*, and *فَرَشَهُ*. (Msb.) And *فَرَشَ الدَّارَ* † *تَفْرِشُ*, inf. n. *تَفْرِشُ*, *He paved the house*; (Lth, S, K;) *he spread in the house baked bricks, or broad and thin stones.* (Az, TA.) — *هَذَا فَرَاشٌ يَفْرُشُكَ* [This is a bed sufficiently large for thee] is like the saying *هَذِهِ شِمْلَةٌ تَشْمَلُكَ* i. e. *تَسَعُكَ*. (TA in art. شمل.) — *فَرَشَ عَنْهُ* [app. *فَرَشَ*] *He desired, and prepared himself for, it, or him.* (TA.) — And *فَرَشَ*, aor. †, (O, TA,) inf. n. *فَرَشَ*, (O, K, TA,) *He lied*: (O, K, TA:) one says, *كَمْ تَفْرُشُ* i. e. [How long] wilt thou lie? (O, TA.)

2: see 1, in four places; two near the beginning and two near the end. — *فَرَشَ الزَّرْعَ*, inf. n. *تَفْرِشُ*, † *The seed-produce spread itself* (S, A, TA) upon the surface of the earth. (TA.) You say, *فَرَشَ الزَّرْعَ* † *فَرَشَ الزَّرْعَ وَفَرَشَ* † [The seed-produce put forth its shoots, and spread itself upon the surface of the earth]. (A.) And the latter of these two verbs is also like the former [in signification]. (TA.) — *فَرَشَ الطَّائِرَ*, (A, K,) inf. n. as above; (K;) and *تَفْرِشُ*; (S, A, K;) † *The bird expanded and flapped its wings*, (S, A, K, TA,) *عَلَى شَيْءٍ* † *without alighting*: (A, TA:) and † the latter verb, it (a young locust) spread its wings. (Mgh.)

4: see 1, in five places. — *أَفْرَشَهُ* also signifies † *He spoke evil of him; or did so in his absence*: (IAar, A, O, K, TA:) and they say, *أَفْرَشْتَنِي* † *أَفْرَشْتَنِي* † [Thou spakest evil of me; &c.]. (TA.) [See *أَفْرَشَ عِرْضَهُ*.] — And † *He made it thin; or thin, and fine in the edge; namely, a sword.* (O, K.) — *أَفْرَشَ الشَّجَرَ* † *The trees put forth branches*; syn. *أَغْصَنَ*. (A, TA.) — *أَفْرَشَ عَنْهُ* † *He, or it, left him, or quitted him.* (S, A, K.)

You say, *ضَرَبَهُ قَبْلَ أَفْرَشِ عَنَّهُ حَتَّى قَتَلَهُ* † *He beat him, or smote him, and left him not until he slew him.* (A, TA.) And *أَفْرَشَ عَنَّهُرَ الْمَوْتِ* † *Death quitted them; became withdrawn from them.* (IAar, O.) — *أَفْرَشَتْ* said of a mare, † *She desired to be covered.* (O.) — *أَفْرَشَهُ* [from *فَرَشَ* signifying “young camels”] *He gave him young camels*, (O, K,) *small or large.* (O.) — And *أَفْرَشَ* [app. *أَفْرَشَ*, or perhaps *أَشْرَفَ*], *He (a man) became a possessor of فرش* [app. *فَرَشَ*, and meaning young camels]. (IKtt, TA.) — And *أَفْرَشَ* said of a place, *It abounded with فراش*, (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] *seed-produce.* (TA.) — *أَفْرَشَ قَائِرَتَهُ* † *He locked, and made fast by means of the catch, or catches, (فَرَاشَ, or قَرَاشَ, which see below,) of the lock.* (S, TA.)

5: see 2, last sentence, in two places.

7: see 8, last signification.

8: see 1, first quarter, in five places; and latter half, in two places. — *أَفْرَشَ لِسَانَهُ* [lit.] *He expanded his tongue*: (S:) i. e. † *he spoke in whatsoever manner he desired.* (S, A, K.) — *أَفْرَشَهُ* † *He trod upon him or it*: (S, K, TA:) [as though he made him or it a carpet or a bed:] from *الْفَرَاشَ* and *الْفَرَاشَ*. (TA.) — [Hence,] *أَفْرَشَ الطَّرِيقَ* † *He went, or travelled, along the road.* (TA.) — [Hence also,] *أَفْرَشَ امْرَأَةً* † *He compressed a woman.* (TA.) — And † *He took to wife a woman.* (O.) One says, *أَفْرَشَ كَرِيمَةً* † *He took to wife a female of high birth.* (TA.) — [Hence also,] *أَفْرَشَ عِرْضَهُ* lit. *He made his honour as a bed for himself to tread upon*; (O, TA;) i. e., † *he treated his honour as a thing which it was allowable to attack, by speaking evil of him.* (O, K, TA.) [See also 4, second sentence.] — And *أَفْرَشْنَا السَّمَاءَ بِالْمَطَرِ* † *The sky assailed us with rain.* (A, O.) — And *أَفْرَشَ الْمَالَ* † *He took the مال* [i. e. property, or cattle, &c.,] *wrongfully, or by force.* (K, TA.) — And *أَفْرَشَ أَثَرَهُ* † *He followed his footsteps; he tracked him.* (A, O, K.) — *أَفْرَشَ* [in one of my copies of the S, *أَفْرَشَ*, which is also allowable, as the verb in the act. form is trans. as well as intrans.,] *It became spread, or expanded*; (S, K, TA;) as also *أَفْرَشَ*; said of a garment or the like. (TA.)

فَرَشَ [an inf. n. of 1, q. v. passim. — Also, used in the sense of a pass. part. n. in which the quality of a subst. is predominant,] *What is spread, of household furniture*, (S, K,) [such as carpets and mattresses and the like. See also *فَرَاشَ*.] — † *Seed-produce when it spreads itself* (S, K, TA) upon the ground: (TA:) in [some of] the copies of the K, instead of *فَرَشَ*, which is the right reading, we find *فَرِشَ*: accord. to some, the word signifies *seed-produce when it has become three-leaved, or four-leaved.* (TA.) — † *A place abounding with plants or herbage.* (O, K.) — † *A wide, or spacious, plain, or tract of land, or place*: (S, K, TA:) or *land that is plain, or*

even, and soft, and unobstructed by mountains: (TA:) or *a depressed tract of land in which are trees of the kinds called عَرُوقٌ and سَكَمٌ*, (IAar, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] *مِنَ الْعَرْشِ إِلَى الْفَرْشِ*, meaning, [From the highest sphere, or the empyrean, to] the earth. (A in art. عرش.) — † *A collection of trees of the kind called عَضَاءٌ*: and *a round plot of trees of the kind called طَلْحٌ*. (TA.) — † *Shrubs, or small trees*: (Lth, A, K:) and *small fire-wood.* (Lth, K.) — † *Young camels; or the young of camels*; (Fr, S, A, K;) and *فَرِيشٌ* is said to have this meaning; but accord. to Abou-Bekr, erroneously: (TA:) so the former signifies in the K Kur vi. 143: (S, K:) Fr says, I have heard no pl. of it: and he adds, that it may here be an inf. n. used as a subst., from the saying, *فَرِيشًا لِلَّهِ*, meaning, *بَيْتًا بَيْتًا* [see 1:] (S, TA:) but it is said in the K that in all of the above-mentioned senses that are assigned to it in that work, it has no sing.; meaning that it is used alike as sing. and pl.: (TA:) and *bulls or cows*: and *sheep or goats*: (K:) so accord. to some of the expositors of the K Kur: (TA:) and *such as are fit for nothing but slaughter*, (K, TA,) of camels, and of bulls or cows, and of sheep or goats; as some say: (TA:) or *such as is thrown down* (*يُفْرَشُ*, i. e., *يُلْقَى*), for slaughter, of the young of camels, and bulls or cows, and sheep or goats; used alike as sing. and pl.: (Mgh:) and *فَرِيشٌ الإِبِلِ* also signifies *old camels.* (Th, TA.)

فَرِيشَةٌ *A track, somewhat depressed, extending to the distance [of the journey] of a day and a night, and the like thereof, and only in land that is wide and level and like the [desert termed] صَحْرَاءٌ*: pl. *فَرِيشَاتٌ*. (AHn, TA.)

فَرِيشَةٌ *Form; appearance; garb; or the like*; syn. *هَيْئَةٌ*: so in the saying, *هُوَ حَسَنُ الْفَرِيشَةِ* [He is goodly in form, &c.]. (O, K.)

فَرِيشٌ *A seller of فرش* [meaning household furniture such as carpets and mattresses and the like]. (TA.)

فَرَاشٌ [Moths, and the like, that fly into the flame of a lamp &c.]; the *flying things* (S, TA) that fall one after another into the lamp, or lighted wick, (S, K, TA,) to burn themselves: (TA:) [and accord. to modern usage, butterflies also:] a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is † with ة: (S, K:) the former mentioned in the K Kur ci. 3: (TA:) or the former signifies *what one sees, resembling small gnats, falling, one after another, into the fire*: (Zj:) or *young locusts, when their wings grow*, (Fr, Mgh, Jel,) and they spread them forth, (Mgh,) and mount, one upon another: (Fr, Mgh:) and *silk-worms*; app. so called because they become like these when they come forth from the cocoon. (Mgh.) It is said in a prov., *أَطْيَشٌ مِنْ فَرَاشَةٍ* [More light, or unsteady, or light-witted, than a moth that flies into the flame of the lamp]. (S.) And † *فَرَاشَةٌ* is used

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, (يَفْرَشُ 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. تَفَرَشَحَتْ: 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. فَرِشَاحٌ.) — 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. ʔ, (TA,) or ʔ, (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 شَرَاكُ]: (Lth, TA:) or فَرَصَتْ التَّغْلُ signifies I made a hole in each of the two ears of the sandal, for the شَرَاكُ [or for the two arms of the شَرَاكُ]. (S.) — Also, (S, M, K,) aor. ʔ, [so in a copy of the M, but accord. to a rule of the K it should rather be ʔ,] 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 فَرِصٌ, [aor. ʔ,] inf. n. فَرِصٌ; and فَرِصٌ, inf. n. فَرِصٌ; He had a complaint of his فَرِيصَةً. (M.) — فَرِصٌ الفَرِصَةُ: see 8.

2. تَفْرِيصٌ أُسْفَلُ, (L,) or تَفْرِيصٌ نَعْلُ الْقِرَابِ, (L,) or تَفْرِيصٌ نَعْلُ التَّغْلِ (O, K, TA) [i. e.] نَعْلُ الْقِرَابِ, (TA, [in the O بَعْدَ الْقِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (تَنْقِيشٌ, 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. مَفَارِصَةٌ, (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 الْفُرْصَةُ The opportunity gave him power or ability [to do a thing]. (M, A, K.)

5. تَفْرِصُ الْفُرْصَةَ: see 8.

6. تَفَارَصُوا الْمَاءَ They shared the water among themselves by turns. (M, A, Mṣb.) And تَفَارَصُوا بِيُرْهُمُ They took, or drew, of the water of their well by turns. (S, K.)

8. افترص الفُرْصَةَ He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. اِشْتَهَرَهَا, (O, K;) or اِغْتَنَمَهَا: (TA:) or he got, or took, the opportunity; as also فَرَصَهَا; and فَرَصَهَا, (M, TA,) aor. ʔ, (so in a copy of the M,) inf. n. فَرِصٌ. (TA.) You say also, افترص الامور [He took, or seized, opportunities to do things]. (A.) And فَلَانٌ لَا يَفْتَرِصُ اِحْسَانَهُ 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 افْتَرَصَ 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 الفَرِصَةُ, “the quivering muscle” so called,] The leaf was caused to quiver. (M, TA.)

فَرِصٌ The stones of the مَقْلُ [or fruit of the Theban palm]: n. un. with ʔ. (AA, O, K.)

فَرِصَةٌ: see فَرِصَةٌ. — Also, الفَرِصَةُ, The رِيحُ [or flatus] from which results gibbosity [of the back] (الْحَدَبُ): (S, M, O, K:) and الفَرِصَةُ 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 حَمْسُ and the رِبْعُ and the سِدْسُ &c., (Yaḥkoob, M,) when the water is little; (Mṣb;) as also فَرِصَةٌ (M) and فَرِصَةٌ: (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 الْبُيْرِ 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, اِشْتَهَرَ الْفُرْصَةَ, i. e. اِغْتَنَمَهَا [expl. above: see 8]. (S.) And اَيَّامُكَ 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 فَرِصٌ 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.)

فَرِيسٌ One who shares in water with another, each taking of it in turn. (S, K.) You say, هُوَ فَرِيسِي [He is my sharer in water, each of us taking thereof in turn]; and in like manner, فَرِائِصٌ. (TA.) — فَرِيسٌ is also, like فَرِائِصٌ, pl. of فَرِيسَةٌ; (S;) [or, rather, فَرِيسٌ is a coll. gen. n., whereof the n. un. is فَرِيسَةٌ;] 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 كَنْفُ, [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 رَقَبَتِهِ قَائِمًا عَلَى مَرِيئَتِهِ 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 فَرِيضُ properly so called to tremble or quake]: (Az, TA:) **فَرِيضٌ** is a dial. var. of the same. (TA.) [See **فَرَضَةٌ**, last signification.]

الفَرِيضَةُ: see **فَرِيضٌ**, in two places. — **الفَرِيضَةُ** i. q. **أَمْرٌ سَوِيْدٌ**, (IDrd, O, K,) i. e., **الإِسْتِ**. (TA.) — See also **فَرَضَةٌ**.

أَفْرُسٌ and **أَفْرُزٌ** *Humpbacked*; as also **أَفْرُسٌ** and **أَفْرُزٌ**. (Fr in TA voce **أَعَجْرٌ**.)

مَفْرُوسٌ: see what next follows.

مَفْرَاضٌ (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-Aḡshà 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** Bk. I.

‡ [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 مَفْرَاضِي: see **فَرِيضٌ**, second sentence.

فَرَصَدٌ

فَرَصَدٌ and **فَرَصِيدٌ** *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-Aṭṭār, 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 **فَرِصَدٌ**.*

فَرِصِيدٌ: see **فَرِصَدٌ**.

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 زَنْدٌ, [or rather فَرَضًا said of a زَنْدَةٌ, from which fire is produced,] and a سِوَاكٌ [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 لِمَمِيَّتٍ 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** **أَفْرَضَ**. (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 لَهُ 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 **أَفْرَضَهُ**, (S, K,) *He gave to him. (S, O, K.)* — **فَرَضَ**, (S, A, Mḡb, Mḡb,) aor. as above, (TA,) and so the inf. n., (Mḡb, TA,) also signifies *He (God, S, A, Mḡb, Mḡb) made a thing, (S, TA,) or prayer, (A, Mḡb,) or statutes or ordinances, (Mḡb,) obligatory, or binding, syn. أَوْجَبَ, (S, A, Mḡb, Mḡb, TA,) by a known decree, (TA,) [or He imposed a thing &c.,] عَلَى إِنْسَانٍ on a man, (TA,) or عَلَيْنَا on us; (S;) and so **أَفْرَضَ**: (S, A, Mḡb, O, K:) or **فَرَضٌ** is like **إِجَابٌ**; 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 **إِجَابٌ**. (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 فِيمَنْ 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 إِحْرَامٍ. (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 **فَرَضَ****

from the middle and side. (TA.) = فَرَضَانِ i. q. فَرِيضَاتٍ, q. v., accord. to ISk. (IB.)

فَرِيضٌ 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 فَرَايِضَ; (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 فَرَاضٌ, q. v.] = Also The fire that is elicited from the زَنْدَةُ. (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 فَرِيضٌ: = 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. فَرَايِضُ: said by some to be derived from فَرَضٌ signifying the act of "apportioning," or "appointing;" because فَرَايِضُ 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. عَوْلُ):] and hence, فَرَايِضُ 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 الْفَرَايِضُ, and elliptically الْفَرَايِضُ, (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 الْفَرَايِضَ وَعَلَيْهَا وَعَلَيْهَا, accord. to the relation commonly followed, with the pron. fem., referring to الفَرَايِضُ; and وَعَلَيْهَا فَاتَهُ, with the pron. masc., referring to عَلِمَ understood as prefixed to الْفَرَايِضُ; [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 الْعَادِيَةُ [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. فَرَايِضُ: (TA:) فَرَايِضُ 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.) الْفَرِيضَاتَانِ signifies The جَذَعَةُ of sheep, or goats, with the حَقَّةُ of camels; (ISk, S, O, K, *) and فَرَايِضَاتَانِ 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 فَرِيضٌ.

فَرَاضٌ: see فَرِيضٌ. = 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. فَرَايِضُ: (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 (سَعِيَّةٌ); (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. فَرَايِضُ, (IAqr, S, A, O, K, *) applied to men; (IAqr, S, A, O, *) or this, so applied, signifies goodly, or handsome: (TA:) and فَرَايِضُ is applied to dates [&c.]. (A, TA.) Also † Old, or ancient; (K, *) applied to a thing. (TA.) You say فَرَايِضٌ † Great rancour, or malevolence, or malice; (L, *) as also فَرَايِضٌ: (A, L, *) or old rancour, &c. (O.) And فَرَايِضٌ † Great enmity. (IAqr.)

فَرَايِضٌ The most [and more] skilled, of men, in the science of the فَرَايِضَ; (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., أَفْرَضْتُكَ 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-Báhilee.) — And hence, The [kind of beetle called] جَعَلٌ: (El-Báhilee:) or the male of the [beetles called] حَفَافِسُ. (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 فَرُوطٌ إِلَيْهِ مِنْتِي قَوْلٌ 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 وَيُنَادِ بِأَسْمَائِنَا وَيُنَادِ 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 رَسُولُهُ: 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,*) 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,*) [in the K, the words rendered "so that it escaped him" are omitted,] aor. ʾ, (S, O,)

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.) Ṣakhr-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 Sā'idah 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, فَرَطْتَكَ 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 فراطه; for] فَرَطْتُ لَهُمْ 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:) Sgh 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. فَارَطَهُ (S, O, K,*) in the O and K, inf. n. مُفَارَطَةٌ and فَرَاطٌ, (S,) He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, K,*) — تَكَلَّمَ فَرَاطًا (S, O, Mḡb, K,) the latter word being an inf. n. of فَارَطَ, (TA,) He spoke hastily; without premeditation; expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ; (S, O, K;) he let fall hastily, or unpremeditated, sayings or expressions; expl. by بَوَادِرُ مِنْهُ. (Mḡb.) — See also 2, in two places: — and see 6. — فَارَطَهُ 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,) or أَفْرَطَتْ أَوْلَادًا (TA,) said of a woman,

She sent children before her [to Paradise, by their dying in infancy]; syn. قَدَّمْتَهُمْ (S, O, TA:) and أَفْرَطَتْ أَوْلَادًا, 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 افترطت فَرَطًا (Mḡb;) and وَلَدًا (TA;) 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 اِحْتَسَبَ.] 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 افرطت الْمَاءَ The cloud hastens and forwards the water in the beginning of the [autumnal rain called] وَسَيْحِي. (TA.) And افرطت السَّحَابَةُ The cloud hastened with the [rain called] وَسَيْحِي. (S, O, and the like is said in the K.) And افراطه بِيَدِهِ إِلَى سَيْفِهِ لِيَسْتَلَّهُ He put his hand hastily to his sword to draw it forth. (IAḡr, O, K.) And افراطه [alone] He hastened with an affair. (K, TA.) And He advanced, or went forward, before tarrying, or waiting, or pausing, in the affair. (TA.) — افراطه 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 حُبِّهِ in loving him; and في بُغْضِهِ in hating him; (O, TA;) and في مَدْحِهِ 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 افراطه في الْقَوْلِ He talked [excessively, exceedingly, immoderately, or] much. (TA.) [And, افراطه He acted insolently, or presumptuously, towards him.] — Also افراطه He loaded him (namely a camel, IKṭṭ) with that which he was unable to bear. (IKṭṭ, K.) And افراطه 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. ʾ, (O,) inf. n. فَرُوطٌ, (TA,) he filled his watering-trough: (O, TA:) or poured much water into it. (TA.) — And افراطه 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 مُصْعَبَاتٍ
- 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 † تَفَرَطَ, 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 الْبَغَاذَةِ is a tropical saying, signifying مَا أَتَقَدَّمَ مِنْ أَعْلَامِهَا [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 فَرِطَاتِي, i. e. مَا فَرِطُ مَنِي [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 Moḥeet 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 precede 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.)

فِرَاطٌ

Q. 1. فِرَاطٌ He made broad, or wide, (K,) or he spread out, or expanded, anything: and so فِرَاطٌ. (L.) Hence, فِرَاطٌ said of a round cake of bread, It was made broad, or wide: (S, L:) said by IB to be correctly فِرَاطٌ, and to be thus in a verse as related by El-Ámidee. (TA. [But see the pass. part. n., below.]

فِرَاطٌ: see what follows.

رَأْسٌ مُفَرِّطٌ A broad, or wide, head; (S, K;) as also فِرَاطٌ: 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.)

فِرْعٌ

1. فِرْعٌ [He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفِرْعُ الثَّامِسُ طُولًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فِرْعٌ فِي قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also فِرْعٌ. (TA.) And فِرْعٌ الْقَوْمِ (K,) or فِرْعَةٌ قَوْمِي (S, O,) inf. n. فِرْعٌ and فِرْعٌ, † 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 فِرْعٌ صَاحِبِهِ † He was, or became, superior to his companion; he excelled him. (IĀr, TA in art. برع.)

[See also 5.] — And فِرْعٌ (O, K,) aor. ٢, (K,) inf. n. فِرْعٌ (TK [as is indicated in the K, and, in the former of the two senses here following, فِرْعٌ also, said in the TA to be syn. with صَعِدُ], † 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 فِرْعٌ has the latter meaning: (TA: [but see what follows:]) you say, فِرْعَتْ الْجَبَلَ (S, TA) and فِي الْجَبَلِ (TA,) I ascended the mountain; (S, TA;) as also فِرْعَتْهُ (S, O, K,*) inf. n. فِرْعٌ: (S, O, K:) and فِي الْجَبَلِ فِرْعَتْ: أَفِرْعَتْ فِيهِ † I descended the mountain; as also فِيهِ: (S, O, K:) or, as IB says, on the authority of A'Obeyd, فِي الْجَبَلِ فِرْعٌ means he ascended the mountain: and فِرْعٌ فِيهِ † he descended it. (TA.)

— And فِرْعَتْ رَأْسَهُ بِالْعَصَا (S, O, K, TA,*) inf. n. فِرْعٌ; (O, TA;) as also فِرْعَتْهُ (S, O,) inf. n. فِرْعٌ; (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 فِرْعَتْهُ بِالسَّيْفِ (TA.) — فِرْعَتْهُ فَرَسِي بِالْبِجَامِ (S, O, K,*) aor. ٢, inf. n. فِرْعٌ (S, O,) † I pulled in my horse by the bridle and bit, to stop him. (S, O, K.) — فِرْعَتْهُ بَيْنَهُمَا (S, O,) or بَيْنَهُمَا (K, TA,) aor. ٢, inf. n. فِرْعٌ (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 فِرْعٌ 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 يَفِرْعُ 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 فِرْعَهُ 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. — فِرْعٌ الْأَرْضِ: see 4. — فِرْعٌ (aor. ٢,) (TA,) inf. n. فِرْعٌ (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 فِرْعٌ.]

2: see 1, near the middle, in two places. — فِرْعَتْ مِنْ هَذَا الْأَصْلِ مَسَائِلَ (Msb, K, but in the latter فِرْعٌ,) 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 فِرْعُ [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. فَارِعَ الرَّجُلَ He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.)

4: see 1, in five places. — You say فِرْعٌ بِبَيْتِهِ meaning He alighted at their abode [as a guest]; syn. نَزَلَ. (K.) And أَفِرْعْنَا بِلَانٍ فَمَا أَحْمَدُنَاهُ نَزَلَ. (K.) 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 فِرْعٌ فِي لَوْمِهِ [app. فِي لَوْمِهِ] 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.) — فِرْعٌ الْأَرْضِ 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 فِرْعَهَا, and فِرْعَهَا (TA,) and consequently knew its state, or case, or circumstances. (S, O, K, TA.) — فِرْعَتْ الْإِبِلُ The camels brought forth the [firstlings, or] first offspring (الْفِرْعُ). (O, K.) — And أَفِرْعُوا (O,) or فِرْعُوا (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 الفرعة, (O, K,) which signifies the same as the فرع; (Mgh, Mṣb;) and so افروع الفرعة; (O;) or [simply] افروع; (K;) and افروع [alone]; (O;) and افروع, (O, K,) inf. n. تفريع; (K;) he sacrificed the فرع; (O, K;) whence the trad., افروعوا 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 افروعت 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 الفرس 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 افروع 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 افروع; (Sh, O, K, TA;) and افروع: (Sh, TA:) and likewise, as also افروع, a thing. (K.) One says, افروعته ما افروعته به Very evil is that with which thou hast begun, or commenced: (S, O:) and افروعته ما افروعته به Very good is that which [or with which] thou hast begun. (Mṣb.) And افروع سفره, and افروعته, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افروعوا من سفرهم 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 أهله 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 فطبع.] — 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 افروعها. (K.) — And hence, افروع قسيده افروعته [He broached such an ode], and افروعته معاني [such meanings]: (Har p. 61:) and افروعته بكاره [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 أبعد من الخارب قالوا فرعها [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 افروعهم من فروعهم of their nobles, &c. (TA.) — And [app. from the same word as signifying “a branch of a tree,”] افروع A valley branching off. (TA.) And افروع A 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 افروع. (K, TA.) — Also [or افروع] 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 افروع; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قوس افروع: (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 افروع and افروعته. (K.) — Also, i. e. افروع, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is افروع 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 ر 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 ر 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 افروعته signifies the same: (Mgh, Mṣb:) hence, (Mgh, O, K,) it is said in a trad., لا افروع [implying the prohibition of this custom,] ولا افروعته (S, O, K,*) or ولا افروعته [see افروعته:] 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, *أَيْتِ 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 قَرَبَةِ [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,

• وَظَلَّ لَهَا يَوْمٌ كَانَ أَوَارَهُ
• ذَكَ النَّارِ مِنْ نَجْمِ الْفُرُوعِ طَوِيلٌ

[And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the فُرُوع; a long day]: (S, O, TA:) in the S, وَظَلَّ لَهَا; but correctly لَهَا, meaning to the she-asses: (TA:) and Abou-Sa'eed related it as above with the unpointed ع in الفُرُوع: (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 فُرُوع*] in a verse of Umeiyeh Ibn-Abee-Áidh; El-Jumaheer related it differently, with غ; but the فُرُوع [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 كَسْرِيٌّ 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. تَلْعَةٌ,)] (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. صُلْعَانٌ; (O;) and also فُرْعٌ. (K.) 'Omar, being asked, "Are the صُلْعَان better or the فُرْعَان," said "The فرعان 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 يُؤْمِنُكَرُ الْإَفْرَعُ* [The افرع shall by no means act as your Imám]. (Nh, K, 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. تَفْرَعُنْ 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.)

فَرَعِنَةٌ 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

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. فَرِغَاءُ: 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.)

فرفخ

فَرْفَخٌ (S, A, L, K) and فَرْفَخَةٌ (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 فَرْفِخٌ (S, A,) i. q. رَجَلَةٌ (S, L, K:) an arabicized word, from the Pers. پَرَوِيَسَن, 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.)

فَرْفَخَةٌ: see the preceding paragraph.

فرق

1. فَرَقَ بَيْنَ الشَّيْئَيْنِ (S, Mgh, O, Mṣb, K, *) aor. 2, (S, Mgh, O, Mṣb,) and in one dial. 2, (Mṣb, TA,) inf. n. فَرَّقٌ 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:) IAḡr, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and فَرَّقَ, 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 فَرَقْنَاهُ (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَرَقْنَاهُ 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 فَرَقْنَاهُ, 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 فَرَّقُوا دِينَهُمْ وَدِينَهُمْ, 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 فَرَّقُوا دِينَهُمْ, 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 فَرَّقَ لَهُ عَنِ الشَّيْءِ signifies He made the thing distinct, or plain, to him. (TA.) — فَرَّقَ الشَّعْرَ بِالْمِشْطِ, aor. 2 and 2, inf. n. فَرَّقٌ, He separated his hair with the comb: and فَرَّقَ 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 فَرَّقَهُ signifies the same as the latter of the two phrases in the next preceding sentence.] — فَرَّقَ لَهُ الطَّرِيقَ (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 I'Ab, فَرَّقَ لِي رَأْيَ An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, فَرَّقَ لِي هَذَا الْأَمْرَ, inf. n. فَرُوقٌ, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, فَإِنْ نَدَى يَفْرُقُ لِلْإِمَامِ رَأْيَ [And if an idea, or an opinion, appear not, or occur not, to the Imām]. (Mgh.) — فَرَّقَتْ 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.) — فَرَّقَ (O, K,) aor. 2, (K,) He voided dung; syn. فَرَّقَ [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.) — فَرَّقَهَا (K,) inf. n. فَرِغَةٌ (TA,) He fed her (i. e. a woman) with فَرِغَةٌ [q. v.]; as also فَرَّقَهَا (K,) inf. n. فَرِاقٌ (TA.) — فَرَّقْتَنِي فَرَّقْتَنِي, aor. 2, [He vied with me in fear and] I exceeded him in fear. (Lh, L, TA.) — See also 2, last sentence. — فَرَّقَ (S, O, Mṣb, K,) aor. 2, (Mṣb, K,) inf. n. فَرَّقٌ (S, O, Mṣb,) He feared; or was, or became, in fear, afraid, or frightened. (S, O, Mṣb, K.) You say, فَرَّقْتُ مِنْكَ [I feared thee, or was in fear of thee]: (S, O, Mṣb:*) but you should not say, فَرَّقْتُكَ: (S, O:) Sb [however] mentions فَرَّقَهُ, suppressing مِنْ. (TA.) And you say also, فَرَّقَ عَلَيْهِ [He feared for him]. (TA.) — And فَرَّقَ, aor. 2, He entered into a wave, [which is termed فَرَّقٌ] 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 فَرَّقَ, (TA,) He drank (O, K) the measure called فَرَّقَ, (O,) or with the فَرَّقَ. (K, TA.)

2. تَفَرَّقَتْهُ and تَفَرَّقَتْهُ (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 فَرَّقَ بَيْنَ الْأَشْيَاءِ [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And فَرَّقَهُ عَلَيْهِمْ and فَرَّقَهُ 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, فَرَّقُوا عَنِ النَّبِيَةِ وَأَجْعَلُوا الرُّؤُوسَ 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, and فَرَزَهُ; (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 فَوْرَقَ 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. — افرقته منه: see 2, last sentence.

5. تَفَرَّقَ, inf. n. تَفَرُّقٌ (O, K) and تَفَرَّقَاتٌ, (K, TA,) with two kesrehs, but accord. to the "Nawādir" of Lh تَفَرِّيقٌ, (TA,) [and in the CḲ تَفَرِّيقٌ,] *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 تَجَمُّعٌ*: and افترق signifies the same: (K, TA:) and so does افترق: (TA:) all are quasi-pass. of فَرَّقْتَهُ: (§, TA:) [or rather the second and third have the former of the meanings mentioned above: and تَفَرَّقَ has the latter of those meanings:] or افترقا is said of two sayings, as quasi-pass. of فَرَّقْتُ بَيْنَهُمَا: and تَفَرَّقَا, 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 بِهِمُ الطَّرِيقُ [properly *The roads became separate with them.*] means every one of them went one [separate] way. (TA.) [And one says, تَفَرَّقَتِ الْأَغْصَانُ (§ 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. تفارقوا 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 comber 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 فَرِيقٌ, (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, هَوْلَاءُ 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 Ahmad Ibn-Yahya and Khálid Ibn-Yezed, (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, (تَبَتْ) 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 فِرْقَانٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هَذَا فِرْقَانٌ بَيْنِي وَبَيْنَكَ [This shall be the separation of my and thy union]; and so is فِرْقَانٌ, (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, فِرْقِي: (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 فِرْقِي. (L, TA.) — And A skin that is full [of milk], that cannot be agitated to make butter حَتَّى يُفَرَّقَ أَي يُفَرَّقَ [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 يَوْمُ 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.)

فِرْقَانٌ and فِرْقَانٌ: see فِرْقَةٌ.

أَفْرَقٌ: see فِرْقَةٌ, in two places: — and أَفْرَقٌ, last sentence but two.

فِرْقِي 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.] أَفْرَقَةٌ and [of mult.] أَفْرَقَاءُ and فِرْقٌ (K, TA) and فِرْقٌ: (CK:) see also فِرْقَةٌ, in two places; and see فِرْقٌ: AHai 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-Ishbahanee, 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 فِرْقِي الخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — نِيَّةٌ فِرْقِي means مَفْرَقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says,

أَحَقُّ أَنْ جِيرَتَنَا اسْتَقَلُّوا
فَنِيَّتْنَا وَنِيَّتَهُمْ فِرْقِي

[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 فِرْقِي 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.)

فِرْقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and فِرْقَةٌ, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and فِرْقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فِرْقَةٌ, (K,) and فِرْقَةٌ, (CK,) and فِرْقَةٌ, and فِرْقٌ, (K,) but this last is also applied to a woman, (IB, TA,) and فِرْقٌ, and فِرْقٌ, 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 † فِرْق and † فِرْق signify the same as the other epithets above; or † فِرْق signifies *fearing*, or *fearful*, by nature; and † فِرْق, [simply,] *fearing* a thing. (K.) It is said in a prov., رَبَّ عَجَلَةٍ تَهَبُ رَيْثًا وَرَبَّ فِرْقَةٍ 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 الفِرْقَةُ signifies الحُرْمَةُ [meaning Honour, or reputation; or that which one is under an obligation to respect and defend]: (O, K, TA: [in the CK الحُرْمَةُ:]) so Sh was told: and [so, app., † الفِرْقُ, for] he cites as an ex.,

• مَا زَالَ عَنْهُ حُبُّهُ وَمَوْقُهُ •
• وَاللُّؤْمُ حَتَّى أَنْتَبَتْ فِرْقُهُ •

[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.)

فِرْقَةٌ: see فِرْق. — 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 (حَلْبَة), for the woman in the state following childbirth: (§, O, K:) or fenugreek (حَلْبَة) cooked with grains (حَبُوب) [or kernels?], (O, K, TA,) such as مَحْلَب [q. v.], and بَر [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 فِرْقَةٌ.]

فِرْقُ: see فِرْقَةٌ, first sentence.

فِرْقَةٌ: see فِرْقَةٌ, 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 فِرْقٌ (§, O, K) and فِرْقٌ (K) and فِرْقَاتٌ, 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 فِرْقٌ [q. v.]. (O.)

فَارِقٌ 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.) الفَارِقُ 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.) — التَّرْيَاقُ الفَارِقُ (O,) or التَّرْيَاقُ الفَارِقُ (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 تَرْيَاقُ فَارِقِي. (TA.) — See also فِرْقَةٌ, first sentence.

فَارِقَةٌ: see فِرْقَةٌ, 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 أَفْرَجٌ instead of أَفْرَجٌ:]) 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.] فِرْقَةٌ, 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 فِرْقٌ. (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] فِرْقٌ.) And † فِرْقٌ 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 فِرْقُ [app. as meaning wave, billow, or surge]. (TA.)

تَفَارِقٌ [Sundry, or separate, or scattered, portions or things: and sundry times]. You say, أَخَذْتُ حَقِّي مِنْهُ بِالتَّفَارِقِ (§, O, K, * TA) i. e. [I took my right, or due, from him in sundry portions: or] at sundry times. (TA.) And ضَمَّ تَفَارِقٌ i. e. [He put together] what were scattered [of his household goods, or furniture and utensils]. (TA.)

• إِنَّكَ خَيْرٌ مِنْ تَفَارِقِ 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 سَاجُور [q. v.], and from this are made tent-pegs, and from the tent-peg is made an عِرَان [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 ذَكَرَ.) [See also فِرْقٌ.] — 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, وَقَفْتُهُ عَلَى مَفَارِقِ الْحَدِيثِ † [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. **فَقَعَ**].) 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 **اِفْتَرَقَتِ**, (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**; meaning, **كُشِفَ**; [الفرقع, or the like, being understood;] but the common reading is **فَرَقَعَ**, q. v. (TA.)

الفَرَقَعَةُ The **إِسْتِ** [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 القَمِيَةَ** 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. **فَرَكَ**; (S, O, K;) and **فَرَكْتُهُ**, and **فَرَكَهَا**, aor. **فَرَكْتُ**, 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 الحُبَّ مِنَ اللَّهِ وَالغُرُكَ مِنَ الشَّيْطَانِ**, and hatred of the husband is from the Devil]: A'Obeyd says that **الغُرُكُ** 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 الغُرُكِ**, 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. **تَارِكُهُ** [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 ف for ت]: (O, TA:) expl. in the A as meaning **فَارَقَهُ** [which is syn. with **تَارِكُهُ**]. (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 **الحَبُّ**, (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 kernels 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 المنيك* *The shoulder-joint became lax, or slack: (S, TA:) or انفرك منكبته, (Lth, O, K,*) as also انفركت وابنته, (Lth, O,) signifies the وابلة [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 وابلة of the femur, one does not say انفرك, but حرقق, and the epithet مخروق 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 [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, مفروك 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** [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 عصبة [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 منكبته.]) — 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. **تفريب** [as an inf. n. of which the verb is **فلمر** signifies A woman's *contracting her [فلمر (or قبل, 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, افترمت [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. **افترمت**, said of a woman: see 3.

10. **استفرت** *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 فُرَانٌ, 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.

الإفْرَنْجِي (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 الإفْرَنْجِي, with kesr to the ر; (O, K:) so called because the seat of their dominion is [named] فرنجة or فرانس [i. e. France]; and their king is called الفِرْنَجِي, [more

properly الفِرْنَجِي,] 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 إِفْرَنْجِي and فِرْنَجِي.]

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 فِرْنَنْدَة, (S, O, K,) The diversified wavy marks, streaks, grain, or water, of the sword; syn. وَشِيَّة, (T, S, M, O, K,) and جَوْهَرَة, (T, O, K,) and رِبْدَة [q. v.], (S, O,) and مَاوَة الْاَيْدِي يَجْرِي فِيْهِ, (T, O,) and طَرَائِقُه, (T, O,) i. e. سَفَاسِقُه. (T.) — And الفِرْنَنْد 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.)

فِرْنَنْد i. q. اَبْرَارٌ [Seeds that are used in cooking, for seasoning food; &c.]: pl. فِرْنَانِد. (IAqr, O, K.)

فِرْنَانِدَة A قَطَاة [or sand-grouse]. (Ibn-'Abbád, O, K.)

فِرْنَانِد السَّيْفِ: see فِرْنَنْد, 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 اُذُنُه 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.)

فُرَانِقٌ 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 (اِبْنِ اَوْي); (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 فِرْوَانِه [or فِرْوَانِه], (IDrd, TA,) or originally فِرْوَانِك (S, O, K:) said by AHát to be [also] called the وِعْوَع. (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 مَفْرَنْقِي.

فروه

1. فَرَوَة, aor. ʔ, (S, K,) inf. n. فَرَاهِيَّة and فَرَاهِيَّة (K) [and app. also فُرُوْهَة, expl. below as a simple subst.], He was, or became, skilled, or skilful. (S, K.) — And فَرَوَة and فَرَوَة, aor. of each ʔ, [inf. n. app. فُرُوْهَة 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 فَرَوَة, inf. n. فَرَاهِيَّة, (of which see an explanation below,) probably signifies He was, or became, beautiful, comely, pretty, or elegant; like صَبِيْح, inf. n. صَبِيْحَة. — And فَرَوَة, (S, K,) aor. ʔ, (K,) inf. n. فَرَوَة, (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] فَرَوَة (S) or فَرَوَة (K) [i. e. such as were brisk, lively, sprightly, active, agile, or light]; as also فَرَهَتْ, inf. n. تَفَرِيْهَة. (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 فَارِه (IAqr, K) meaning beautiful, or comely, of countenance. (IAqr, TA.)

10. يَسْتَكْرِمُهَافُ الاْفْرَاسُ means هُوَ يَسْتَكْرِمُهَافُ [i. e. 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 الافراس. (TA.)

فَرَوَة [part. n. of فَرَوَة, meaning Exulting, or rejoicing above measure; &c.]. In the Kur xxvi. 149, some read فَرِهِيْن, from فَرَوَة, signifying as expl. above: others reading فَرَاهِيْن, which is from فَرَوَة: (S, TA:) — but فَرَوَة is also syn. with فَارِه, 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.)

فَرَوَة i. q. فَرَاتٌ, as an epithet applied to water, signifying Sweet, &c.: both are chaste forms, and well known, like تَابُوْه and تَابُوْت: 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 فُرُوْهَة. — Also Beauty, or comeliness. (Msb, TA.)

فُرُوْهَة [app. an inf. n., but mentioned as a simple subst., meaning] Skilfulness. (K.) — And فُرُوْهَة and فَرَاهِيَّة and فَرَاهِيَّة denote a

quality of a hackney and of a mule and of an ass, (S,) or of a horse, or similar beast, &c., (Mṣb,) all signifying *Briskness, liveliness, sprightliness, activity, agility, or lightness*. (Mṣb, TA.)*

فَرَاهِيَةٌ [mentioned in the first paragraph as an inf. n.]: see what next precedes.

فَارِهٌ *Skilful, or possessing skill*; (S, Mṣb, K;) part. n. of فَرِهَ, irregularly formed, for by rule it should be فَرِيهٌ: (S:) accord. to Z, it is applied to a man; and also, without ة, to a قَيْنَةٌ [i. e. female slave, or slave-songstress]. (Mṣb.) — And it is applied as an epithet to a hackney, (Az, S, Mṣb,) and a mule, (S,) and an ass, (Az, S, Mṣb,) or to a horse, or similar beast, (Az,) meaning *Brisk, lively, sprightly, active, agile, or light*; (Az, * Mṣb;) *sharp; strong; that goes, or journeys, much; a great goer*: (Az, TA:) it is not applied to a فَرَسٌ, (Az, S,) i. e. to an Arabian horse; (Az, Mṣb;) such being termed جَوَادٌ, (Az, S, Mṣb,) and رَائِعٌ: (S:) 'Adee Ibn-Zeyd has applied it to the latter; but Aṣ has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is فَرَاهٍ, (S, Mṣb,) like بَزَلٌ and حَوْلٌ pls. of بَازِلٌ and حَائِلٌ, (S,) or فَرَاهٍ, like كَتَبٌ, (K,) and فَرَاهَةٌ, with two fet-ḥahs, (Mṣb,) or فَرَاهَةٌ, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and فَرَاهَةٌ, like رُكَّعٌ, and فَرَاهَةٌ, 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*. (IAḡr, TA.) And [the fem.] فَرَاهِيَةٌ signifies *A beautiful, or comely, girl, or young woman*: (K:) [and] so فَرَاهِيَةٌ, [of which the masc. is فَرَاهٍ, and] of which the pl. is فَرَاهٍ; 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. (Mṣb.) — And فَرَاهِيَةٌ is also syn. with فَرِيهَةٌ [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*. (IAḡr, 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*. (Mṣb.)

مُفْرَهَةٌ and مُفْرَهَةٌ (S, K) and مُفْرَهَةٌ (S) are epithets applied to a she-camel, meaning *Bringing forth [young ones such as are termed] فَرَهُ (S) or فَرَهُ (K)*. [See 4.]

فَرِهْدٌ

Q. 2. تَفْرَهْدٌ, 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 (S, M, O, L, K) and فَرُهْدٌ (M, L, K) A boy, or youth, (L,) *fat, or compact in make, (حَادِرٌ) and thick*; (S, 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 فَلَهْدٌ, 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 فَلَهْدٌ 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]: (S, M, K:) [and so, app., اَفْرَى alone: see مُفْرَتٌ, below.]

فَرُوٌ signifies *A certain thing that is worn*; (S, Mṣb;) as also فَرُوَّةٌ: (Mṣb:) 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. (S, M, Mṣb, 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*: (S, Mṣb, 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 جَبَّة [evidently a mis-transcription, app. for خَبَّة, 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*. (S, K.) — And *Waste, or uncultivated, land, having in it no herbage* (T, K) and *no بَرَشٌ [or macula, or spots differing in colour from the rest]*. (T.) — أَبُو فَرُوَّةٍ signifies *The بَلُوط [here meaning chestnut, which is called in Egypt ابو فَرُوَّة 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. ثَرُوَّةٌ*, (Fr, Aḡ, ISk, T, S, M, Mṣb, K,) and غِنَى; (S, K;) [i. e. *Abundance, and richness &c.*;] accord. to Yaḡḡoob [i. e. ISk], (M,) formed from ثَرُوَّةٌ by substitution (S, M) of ف for ث: (M:) one says, إِنَّهُ لَذُو ثَرُوَّةٍ مِنَ الْمَالِ, and فَرُوَّةٌ, both meaning the same [i. e. *Verily he is a possessor of abundance of property*]; (T, S; [in some copies of the latter, فِي الْمَالِ;]) so says ISk, (T,) or Fr; (S;) and Aḡ says the like: (S:) the latter says, ثَرُوَّةٌ فُلَانٌ ذُو فَرُوَّةٍ, meaning *Such a one is a possessor of abundant property*. (T.)

فَرَاٌ *A manufacturer of فَرَا [i. e. furs, or furred garments]*: — and *A seller thereof*. (TA.)

جَبَّةٌ مُفْرَاَةٌ [A furred جَبَّة;] 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.)

فَرُوَزٌ

Q. Q. 1. فَرُوَزٌ see in art. فَرَزٌ.

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 فَرِيَّةٌ. (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.)

أَفْرَى الفَرِيٌّ occurs in a trad. as meaning The most lying of lies: الفَرِيٌّ is the pl. of فَرِيَّةٌ. (TA.)

مَفْرِيٌّ: see فَرِيٌّ.

مَفْرِيَّةٌ 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. فَزِيرٌ (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 اسْتَطَعْتُ 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.)

فَزْرٌ [so in a copy of the S, but without the vowel-signs: in two other copies of the same, فَزْرٌ, which belongs to art. وفز:] He sat in an uneasy posture. (S.) — فَزْرٌ فَزْرٌ لِلْوَيْبِ وَالْعَدْوِ [so in two copies of the S, in art. طمر; in the O, in that art., فَزْرٌ فَزْرٌ لِلْوَيْبِ وَالْعَدْوِ; probably a mistake for فَزْرٌ فَزْرٌ; app. meaning, A horse in a state of excitement to leap and run.]

فزر

1. فَزَرَ, (S, O, Mḡb, K, &c.,) aor. -, (M, O, TA,) or -, (Mḡb,) inf. n. فَزْرٌ, (S, O, Mḡb,) He rent, or slit, a garment, or piece of cloth: (K:) he dissundered (S, O, Mḡb) 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, Mḡb.) 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, "فَبَابِ قِيَابِ؟" and he answered, "فَبَابِ قِيَابِ؟" 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 جَلَّةٌ [or round piece of camel's or similar dung]; as also فَزَرَ, (TA,) and افزرو. (O, K, TA.) [In the CK, الجَلَّةُ is put for الجَلَّةُ.] — 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. تَفَزَّرَ It (a garment, or piece of cloth,) became rent, or slit; (K;) as also انفزرو. (O, K,*) and فَزَرَ, inf. n. فَزْرٌ; (Mḡb; [but see فَزَرَ, below;]) and so the like thereof; (Mḡb;) 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 انفزرو. (TA.)

7: see 5, in two places.

فَزْرٌ inf. n. of the trans. v. فَزَرَ. (Mḡb.) — [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 مَوْسِمَ [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 فَزَرَ], A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb فَزَرَ, inf. n. فُزُورُ, 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 فُزُورُ [a pl. of which the sing. is app. فَزْرُ, originally an inf. n.] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

فُزْرَةٌ: see فَازِرٌ. = Also A great protuberance upon the back, or upon the chest. (K.)

فَزَارَةٌ: see فُزْرُ, last quarter of the paragraph.

فَازِرٌ A wide road; (S, O, K;) as also فُزْرَةٌ: (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 فَازِيرَةٌ [or فَازِيرَةٌ] 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 فَازِيرَةٌ. (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.)

فَازِيرَةٌ: 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] فُزْرَاءُ A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

مَفْزُورُ الْأَنْبِ 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 جَزَعْتُ مِنَ اللَّهِ like as one says جَزَعْتُ 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 فَزَعَ: (O:) you say فَزَعَ إِلَيْهِ and فَزَعَ 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 مَنَعَهُ: (TA:) [or] from الفَزَعِ as signifying "fear," or "fright," you say فَزَعْتُ as signifying "fear," or "fright," you say فَزَعْتُ and فَزَعْتُ مِنْكَ and إِلَيْكَ; [app. meant to indicate that the former phrase signifies 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 فَزَعٌ إِلَيْهِمْ 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 is originally 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 فَزَعٌ, like فَوَجٌ, 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 فَزَعَ 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.) — فَزَعَ 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.) = فَزَعَ عَنْ قُلُوبِهِمْ: see the next paragraph.

2. فَزَعَهُ: see 4. — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — فَزَعَ عَنْهُ He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that فَزَعَ عَنْهُ has this meaning; but in the O and other lexicons it is فَزَعَهُ. (TA.) And فَزَعَ عَنْهُ, (S, K,) inf. n. تَفْزِيعٌ, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the

Qur [xxxiv. 22], *حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمْ*, meaning *Until, when fear, or fright, shall be removed from their hearts*: (S, O:) this is the common reading: another reading is *فَزَعِ*, i. e. *فَزَعِ* *الله*: and El-Hasan 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*, (Msb, K,) inf. n. *أَفْزَاعٌ*, (S, O,) *He made him to fear, or to be afraid; frightened him; or terrified him*; (S, O, *Msb, K;) as also *فَزَعَهُ*, (S, O, Msb, 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, Msb, 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 Sgh 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 sing. of *فَزَعَاتٌ* in the phrase *فَزَعَاتُ الرُّوحِ* [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*].)

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.])

فَزَاعَةٌ One who makes men to fear, or frightens them, much, or often. (O, K.) See also *فَزَعَةٌ*.

فَزَاعٌ: 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, Msb, 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 *إِسْت*, 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.
مَفْزَاعٌ: }

فس

فَسَاءٌ i. q. *فَصْفَاءٌ*, i. e. *رَطْبَةٌ*: (K:) the second of these is more known than the first; both of which are arabicized, from the Persian *فَسِيَّت* [or *فَسِيَّت*]. (TA.)

فسا

1. *فَسَاءٌ*: see 2. — Also, (M, K,) or *فَسَاءٌ بِالْعَصَا*, (AZ, O,) aor. -, inf. n. *فَسَى*, (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 *فَسَاءَهُ*, (K,) or *فَسَاءَهُ بِالْعَصَا*. (O.) — And *فَسَا فُلَانًا عَنْهُ* *He restrained, withheld, or debarred, such a one from him*. (O, *K.) — *فَسِيَ*, aor. -, [inf. n., app., *فَسَا*, q. v. infra,] *He was, or became, such as is termed *أَفْسًا* [q. v.]. (K.)*

2. *فَسَاءٌ*, 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 *فَسَاءَهُ*, aor. -, (M, K,) inf. n. *فَسَى*. (M.)

5. *تَفْسَاءٌ*, said of a garment, or piece of cloth, (S, M, O, K,) *It became ragged, or dissundered, (S, O,) and worn out*: (S:) like *تَفْسَاءٌ*, or *تَفْسَاءٌ*: (accord. to different copies of the S: the latter in the L:) or *it became rent*. (M, O.) — *تَفْسَاءٌ فِيهِمْ*, (K,) or *بِهِمْ*, (O,) said of a disease, *It spread among them, (O, K,) and became common among them*: (TA:) like *تَفْسَاءٌ*. (O, K.) — *تَفْسَاءٌ*: see 1.

6. *تَفْسَاءٌ*, and *تَفْسَاءٌ*, (M, O, TA,) *He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both*. (TA.)

فَسَا a subst. signifying *The state of such as is termed *أَفْسًا* [q. v.]: (M, TA:) or a hollowness, or incurvity, of the spine*. (TA in art. *فَقَا*.) [See also 1, last sentence.]

أَفْسًا 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. *فَسَاءٌ*: (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 CK, التكهة is put for التكهة.]) The vulgar pronounce the word with fet-h [to the ف, saying فُستق: and many of them say فُستق]. (Mṣb.)

ثَوْبٌ فُستَقِي [meaning A garment of the colour of the فُستق] is [thus] with damm [to the ف and ت]. (Mṣb.)

فسح

1. فُسَح (MA, Mṣb, K, [in the CK فَسَح, a misprint,]) with damm, (Mṣb,) like كَرَم (K,) [aor. ٤,] inf. n. فُسَاحَة (L,) or فُسَاحَة [for which the former is app. a mistranscription] and فُسَحَة (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Mṣb, K;) as also فُسَح (Mṣb, K,) and فُتَسَح, and فُتَسَح (K.) انفسح (Mṣb, K,) and فُتَسَح (K.) فُسَحَ لَهُ (S, MA, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. فُسُوح (MA, Mṣb, TA) and فُسُوح (TA;) as also فُتَسَح (A, K,) and فُتَسَح (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, تَفَسَّحُوا فِي الْمَجْلِسِ (S, Mṣb,*) and تَفَسَّحُوا (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوَسَّحُوا (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-Hasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) — And اِنْفَسَحْ عَنِّي Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bq in

lviii. 12.) — فُسَح [as inf. n. of فُتَسَح] also signifies The making wide steps; and so فُتَسَحِي. (K.) [Hence,] اِنْفَسَحَ الْخَطِي, 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 فُسَحَ لَهُ الْاَمِيرُ فِي السَّفَرِ means The commander, or governor, wrote for him a فُسَح [q. v.]. (K.)

2. فُتَسَح He made a place spacious, roomy, wide, or ample. (Mṣb.)

4: see 1, first and second sentences.

5: see 1, in three places. — [فُتَسَح also signifies He expatiated, or ranged at large: and he had ample room or scope: see فُتَسَح.]

6: see 1, third sentence.

7: see 1, first sentence. — [Hence,] اِنْفَسَحَ مَرَاغِمَهُمْ [lit. The nightly resting-place of their camels was, or became, spacious,] means †their camels became numerous. (TA.) — And اِنْفَسَحَ صَدْرُهُ †His bosom became dilated [with joy]. (S, A.) — And اِنْفَسَحَ طَرَفُهُ †His eye had an unobstructed view, nothing hindering its seeing far. (L.)

Q. Q. 2. تَفَسَّحَ: see تَفَسَّحَ, in art. فحس.

فُسَحَ A writing like a جَوَاز [or traveller's pass]. (K.) [See 1, last sentence.]

فُتَسَح: see فُتَسَح, in three places.

فُتَسَحَة 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 فُتَسَح.] — And [Ample scope for action &c.] in an affair. (Mṣb in art. رعو.) [And A state in which is ample scope for acting &c.: see فُتَسَح.] — اِنْفَسَحَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.)

فُتَسَحَ: see فُتَسَح, in two places. — فُتَسَحَ اَبْنُ فُتَسَحَ is a phrase mentioned by Lh, thought by him to be from الفُتَسَحَة and اِنْفَسَاح, but the meaning is unknown. (L.) — Also The glans of the penis. (K in art. فُتَسَح; where the word is mentioned again in the S likewise.)

فُتَسَحَ: see the paragraph here following.

فُتَسَحَ (S, A, Mṣb, K) and فُتَسَحَ (K,) like فُتَسَحَ (S, A, Mṣb, K,) (TA,) Spacious, roomy, wide, or ample; applied to a place; (S, A, Mṣb, K;) as also فُتَسَحَ (K:) or فُتَسَحَ signifies thus applied to a sitting-place: (S:) and فُتَسَحَ (S, K,) in which the م is augmentative, (S,) signifies (S, K) also (K) اَبِغَ الصَّدْرِ [meaning free

from distress of mind or from narrowness of mind], (S, K,) as does also فُتَسَح [in the CK in this sense written فُتَسَح]; both being applied in this sense to a man. (K.) — سَبْرٌ فُتَسِيعٌ [means A pace in which the steps are wide: see 1, latter half].

جَمَلٌ مَفْسُوحٌ الصُّلُوعِ i. q. مَفْسُوحٌ [i. e. A camel wide in the ribs]. (TA.)

مَا لَكَ فِي هَذَا مَفْتَسِحٌ [There is not for thee ample scope (lit. a place in which one has ample scope) in this]. (A.)

مَفْتَسِحٌ وَاوْدٌ [The place of expanding of a valley]. (JK and K in art. حرق, &c.)

مَرَاغٌ مَفْتَسِيعٌ † A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (Aṣ, K.)

فسح

1. فُسَح (S, A, L, K,) aor. ٤, (S, L, K,) inf. n. فُتَسَح; (S, L;) and فُتَسَح; (L;) [but this has an intensive signification;] He dislocated, luxated, or disjointed, (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, dissuandered, 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.) — فُتَسَحَ, aor. ٤, (L, K,) inf. n. فُتَسَح; (L;) or فُتَسَح, 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 TK, فُتَسَح, (but this I think to be a mistake for فُتَسَح,) inf. n. فُتَسَح, signifies † ضَعْفُ † He was, or became, weak, app. in intellect and in body; see فُتَسَح below); said of a man: and جَهْلٌ (app. intrans., meaning † He was, or became, ignorant; but accord. to the TK trans., meaning he knew not a thing).] — In the conventional language of the philosophers, اِنْفَسَحَ [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 Musalman:) 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. *انفسخ* 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 *فَسْحَة*. (L.) — And † Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And † Weak in intellect and in body; as also *فَسْحَة*. (K.) — See also *فسيخ*.

فسح † A corrupt, or disordered, judgment, or opinion. (L.)

فَسْحَة: see *فَسْح*, 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 *فَسْح* [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-Zejjajee. (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 الْمَيْتِ, 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

فَسَاطٌ and فُسَاطٌ (S, M, Mṣb, K) and فَسَاطٌ and فُسَاطٌ (S, M, K,) the latter in the last two, as it is not found in the pl., being a substitute for the [former] فُسَاطٌ, or rather for the [latter] فَسَاطٌ, 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 فَسَاطٌ are together, whereas the two identical letters in فُسَاطٌ are separated, (M,) and فُسَاطٌ and فُسَاطٌ (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 فُسَاطٌ 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, فُسَاطُ الْمِصْرِ, meaning the place of assemblage of the people of the مِصْر [or city], around their congregational mosque. (M.) فُسَاطٌ [so in two copies of the S] is [a name of] The city of مِصْر [the metropolis of Egypt]: (S:) or الْفُسَاطُ 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 الْفُسَاطُ: (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 تعديلاً (O, K, TA:) one says فسقه (O, TA,) inf. n. فسقيت, (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 وَاتَّهَ لَفْسُقٌ, (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 الحبيب*; يَا أَيُّهَا الْخَبِيثُ فَاسِقُ, 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 فَاسِقِ, like قَطَامِ, (S, O, K,) meaning *يا فاسقة* (K) [or rather يَا أَيُّهَا الْفَاسِقَةُ].

فَسْقِيَّةٌ, with fet-h, [often pronounced فَسْقِيَّةٌ] a post-classical word, [arabized, from the Lat. “piscina,”] i. q. مُتَوَسِّطاً [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. فَسَاقِي. (TA.)

فَسَاقِي: } see فسق
فَسِيقِي: }

فَاسِقٌ *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 فَسَقَةٌ and فَسَاقٍ: (Msb:) فَوَاسِقِي, [pl. of فَاسِقَةٌ,] applied to women, signifies فَوَاجِرُ [generally meaning adulteresses, or fornicatresses]. (TA.) — The five animals, or living things, (الْحَيَوَانَاتُ الْخَمْسُ, [specified voce (حَيَوَانَ)] are metaphorically termed فَوَاسِقِي [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 إِحْرَامٍ and in the state of إِحْرَامٍ, 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.)

فَاسِقِيَّةٌ *A certain mode of attiring oneself with the turban*. (Z, O, K.) One says, تَعَمَّرَ فُلَانٌ الْفَاسِقِيَّةَ [Such a one attired himself with the turban in the mode termed الفاسقية]. (TA.)

الْفَوَيْسِقَةُ *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 فَاسِقَةٌ. (TA.)

أَفْسُقُ [More, or most, characterized by فسق]. The Arabs say, لَعَنَ اللَّهُ أَفْسُقِي وَأَفْسَقَكَ, 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. فَسَكَلَهُ *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 فَسَكَلَ *He was, or became, behind, &c.*: the verb being intrans. as well as trans. [unless فَسَكَلَ be a mistake for فَسَكَلَ, the pass. form, of which an ex. occurs in the O and TA]. (K.) — Accord. to IAar, a foreign word (عجمية), arabized. (O.)

فَسَكَلٌ: see the next paragraph, in two places.

فَسَكَلٌ *The last, in coming in, of the horses in a race; (S, O, K;) as also فَسَكَلٌ and فَسَكُولٌ and فَسَكُولٌ: (K:) also called the سَكَيْتُ [q. v.] and فَاسُورٌ. (S, O. [In a copy of the S, in art. فَاسُورٌ is put for الفَسَكَلُ,] — And hence, (S, O,) applied to a man, †Low, base, ignoble, vile, or mean: (S, O, K:) the vulgar say فَسَكَلٌ. (S, O.)*

فَسَكُولٌ and فَسَكُولٌ: see فَسَكَلٌ. — 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. فَصَلٌ, (S, M, O, K,) with damm, (S, O,) like فَصَلٌ; (K;) and فَصِلٌ, (M, K,) like عَلِمٌ; (K;) and فَصِلٌ, (M, K,) of the form of that whereof the agent is not named, (M,) like عَنِى; (K;) inf. n. فَصَلَةٌ and فَصُولَةٌ (S, M, O, K) and فَصُولٌ; (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 فَصَلَ الصَّبِيَّ *He weaned the boy; (AA, O, K;) as though a dial. var. of فَصَلَ. (TA.)*

2: see the paragraph here following.
4. أَفْصَلَ عَلَيْهِ مَتَاعَهُ *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. **اقتسل الفسيلة**, (M,) inf. n. **اقتسال**; (O, TA;) or **اقتسلها**; (K; [app. a mistranscription for **اقتسلها**, 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.] **اقتسال**, (S, O,) or **اقتسل**, (M, K,) or both, (TA,) and [of mult.] **اقتسال** and **اقتسول**, (S, M, O, K,) and **اقتسولة** (Kr, M, K) and **اقتسل**, (M, K) and **اقتسولة**, (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. **اقتسيل**. (M.) — Also, the former, *Anything bad, corrupt, vile, base, abominable, or disapproved.* (TA.) [The pl.] **اقتسول**, applied to dirhems, or pieces of money, means *Bad*; or *such as are termed زبوف*. (TA.) = And **اقتسل** 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 **فسائل**, (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.)

فسانة *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 انا, (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.) — **فسي** [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 **ضبع** [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i. e. **فسوة الضبع**, 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 الصباغ** is an appellation of *Certain truffles (كمأة)*; (K;) a species of **كمأة**; (M;) said by AHn to be the species thereof called **القعبيل**; (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.)

فسيوة [originally **فسيوة**] dim. of **فسوة**. (TA.)

فساء: see **فسو**. — And **الفساة**: see what here follows.

الفاسية (S, M, K) and **الفاسياء** (M, K) and **الفاساة** (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 من فاسية** i. e. [More foul than] a **خنفساء**. (S, M.)

الفاسياء: see the next preceding paragraph. — **ابن الفاسياء** 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 الفاسياء**, 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 **مخسى**, 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 **لأحلبتك** [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, (IKṭṭ, L,) 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 نشه

[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 *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. فشة: and pl. فشايش. (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 خروبة [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 فشايش;) 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 فاشية [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.

فَشوش A female slave who emits noiseless wind from the anus; as also فاشاء [an evident mistranscription for فاشاة]: (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 فيوش; two epithets occurring, with فَشوش, 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 جردان. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies *منتشرة 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, Mshb,) without their keys. (Mshb.) — See also فَش, last sentence, in two places.

فَشاش: see فاشيش and فاشوش.

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.

مَنْشُ 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. فَشِي;] as also افشأ; *He magnified himself; or behaved proudly, or haughtily:* (O, K:) [or he gloried, or boasted: for] الفَشِي is from الفَخْر, (Ibn-Buzurj, O,) [or] syn. with الفَخْر. (K.)

4: see what here precedes.

5. تفشأ It (a thing) spread. (S, O.) One says of a disease, تفشأ بيمه, (AZ, S, O,) or فيهمه, (K,) [and تفشى, and تفشأ,] *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.)

فشج

1. فَشَج, aor. -, (S, O, K,) inf. n. فَشَج, (A'Obeyd, TA,) *He parted his legs, or made an opening between them,* (A'Obeyd, S, O, K,) but less than is denoted by فَشَج, (A'Obeyd, TA,) previously to making water; as also فَشَج, (S, O, K,) inf. n. فَشِج; (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 فَشَج and فَشِج signify the same:] and فَشِج [likewise] is syn. with فَشَج [signifying the same as فَشَج]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And فَشَجَتْ (T, TA) and تفشجت and انفشجت, (T, O, TA,) as also انفشحت, 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 فَشَجَ عَنْهُ, and فَشَجَ *He declined, deviated, or turned aside or away, from him, or it; like فَشَجَ and فَشَج.* (TA in art. فشج.)

2: see the foregoing paragraph, in two places.

5: see the same paragraph, in two places.

7: see the same paragraph.

فشج

1. فَشَج, aor. -, (K,) inf. n. فَشَج, (TK,) *He (a man, TK) parted his legs, or made an opening between them;* (K;) like فَشَج; both mentioned by Th, on the authority of IAqr; (TA;) as also فَشِج, (K,) inf. n. فَشِج; and likewise with ج, as mentioned by Th. (TA.) — And فَشَجَ عَنْهُ, and فَشَجَ, *He declined, deviated, or turned aside or away, from him, or it;* (K;) and so فَشَجَ and فَشِج. (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. فَشِغ, (TA,) It overspread it and covered it; (S, O, K;) as also فَشِغَهُ, (K,) inf. n. فَشِغ. (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. فَشِغ, 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 تَشِيبُهُ and تَسِيمُهُ [i. e. It became abundant upon him, and spread]: (IAṣ, TA:) or فَشِغَ 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 قَدِ 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, تَفَشَّحَتْ [q. v.]; and some تَفَشَّحَتْ [app. a mistranscription, perhaps فَشِغَتْ, 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-'Irak 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 نَاصِيَةِ فَاشِغَةُ: see the following paragraph.

أَفْشِغَ A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — And نَاصِيَةُ فَشَاغٍ A spreading forelock [of a horse]; (S, O, K;) as also فَاشِغَةُ. (O, K.) — And رَجُلٌ أَفْشِغَ الثَّنِيَّةِ A man having the fore tooth projecting. (Lth, O, K.) And أَفْشِغَ 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. فَشَل; (S, O, Mṣb;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and فَشَلَّ, aor. -: and فَشِلَ, aor. -: two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-án, and the latter agreeable with a reading of the same verse by El-Hasan 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.) — فَشَلَّتْ, and فَشَلَّتْ مُفْشَلًا, (O,) or فَشَلَّتْ فَشَلًا, (K, TA, [in

the CK فَشَلَّتْهُ, the pronoun relating to الْفِشْلِ,)] inf. n. فَشَل; (TA;) and فَشَلَّتْهُ, (O, K, TA,) thus accord. to the M as well as the O, (TA,) i. e. مِفْشَلًا, (O,) or فَشَلًا; (TA;) [in the K فَشَلَّتْ alone, i. e. without any complement, as though it were intrans.; or فَشَلَّتْ, 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 فَشَلَّتْ [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the فَشَل, (K,) which is also called مِفْشَل, (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 فَشَل) so as to be to her] a preservative from the heads of the [curved pieces of wood called] أَحْنَاء [pl. of حَنَوٌ q. v.] and the [apparatus called] أَقْتَاب [pl. of قَتَبٌ q. v.] and the knots of the cord called عَصَم [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. فَشَل in the K, and also, as from Ibn-Abbád, in the same art. in the O; and as فَشَلٌ is agreeable with a general rule as part. n. of فَشَل, 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 الْفِشْلِيِّ •
by الْعَلْبِزِ الْفِشْلِيِّ is meant أَكَلَهُ الْعَلْبِزِ الْفِشْلِيِّ the phrase being like الشَّجَرَةُ الْمَلْعُونَةُ in the Kur [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 **فذل**, [i. e. **الفذل**,] and thus does not need any paraphrastic interpretation. (TA.) = See also what next follows.

فذل, (O, K,) or **فذل**, (S,) [but said to be] with **كسر**, (O, K,) *A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] هودج (S), which the woman puts beneath her in the هودج (K:) or the curtain (ستر) of the هودج; as also فذل. (IAqr, O, K.)* [See a description thereof in the latter sentence of the first paragraph.]

فذل: see **فذل**, in four places.

فذل: see the paragraph here following.

الفذل *The حشفة (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, مُحَوَّق: [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 **عبدل** and in [the proper name] **زيدل**: but it may be from some other word than **فذل**, though this has nearly the same meaning, [or, as is said in the TA in art. **فذل**, both have the same meaning,] and, if so, the **ي** may be augmentative, which is more agreeable with analogy: (TA:) the pl. is **فياشل**, (K,) and **فياشل** is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) — [The pl.] **فياشل** 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 **الفياشل**.]*

فذل *Milk remaining in the udder: (Fr, O, K:) and so فذل. (Fr, O.)*

فذل: see **فذل**. = 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. (IAqr, O, K, TA.)*

فذل *The كيارجة [i. e. كيارجة], (Ish, TA,) which is an arabicized word from the Pers. كراجه, in Turkish قورصق [also written قورصق, i. e. the gizzard, or the crop, of a bird]. (TK voce مشفلة [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. **فشو**, (aor. **يفشو**, S,) inf. n. **فشو** (S, MA, Msb, K) and **فشي** (K) and **فشو**, (Msb, K,) *It (a thing,*

Msb, 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, Msb, K,) and spread. (S,* Msb, K.)* — [It (a saying or the like) became common; or obtained extensively.] — **فشت الماشية** *The cattle pastured [at large], where they pleased. (Msb.)* — **فشت عليه**, (TA in art. **ضيع**,) or **فشت ضيعته**, (TA in the present art.,) or **فشت عليه**, **الضيعه**, (Ham 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. **ضيع** and in the present art.:) or he took to doing an affair that did not concern him. (TA in art. **ضيع**, and Ham p. 33.)* — And **فشت أمور الناس** *The affairs of the people became discomposed, or disordered; syn. افترت. (Msb.)*

4. **فشاها** *He revealed, disclosed, or divulged, it, (S, MA, Msb, K,) and spread it; (S,* Msb, K;) namely, a thing, (Msb,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.)* — **افشى الله ضيعته**, occurring in a trad., means *God made, or may God make, his means of subsistence to be abundant. (TA in art. **ضيع**.)* — And **افشى**, 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. **تفتى** *It (a thing) became wide. (S.)* And **تفتت القرحة** *The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of thick purulent matter. (TA.)* — **تفتتواهم**, and **تفتى بهم**, 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. **فتا**.] — And **فتى الجبر في الكاغد** *The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.)*

فتيان, accord. to the K, but in the book of Az [i. e. the T] **فتيان**, (TA,) *A swoon (غشية) that betides a man; termed in Pers. تاسا: (K, TA:) mentioned by Lth. (TA.)*

فتاء *The multiplication by propagation, and the numerosness, of cattle. (K.)*

فاشية sing. of **فواش**, (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., **ضموا فواشكم حتى تذهب فحمة العشاء** [*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. **فصه**, [aor., accord. to rule, 2, and inf. n.,

accord. to Golius, **فص**,] *† He separated it from (من) another thing; (S, A, K;) as also فصه (من) (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.)* = **فص**, inf. n. **فصص**: see 7. = **فص الجرح**, aor. -, inf. n. **فصص**, (S, M, O, K,) like **فز**; (S, O;) *The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.)* And **فص العرق** *The sweat exuded; (M, TA;) and so فص. (TA.)* — **فص** said of the [locust, or cricket, called] **جندب**, (Sh, O, K,) inf. n. **فصص** (M, O) and **فص**, (M,) *It uttered a sound. (Sh, M, O, K.)* And, said of a child, (AA, O, K,) inf. n. **فصص**, (AA, O,) *He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.)* — And **فصص** signifies also *The being in a state of commotion; and twisting, or winding. (M.)* = And one says, **ما فص في يدي شيء**, (IAqr, M, O, K,) aor. -, inf. n. **فص**, (M,) *Nothing remained, or became permanent, (IAqr, O, K,) or accrued, (M,) [in my hand,] منه, [thereof, or therefrom]. (M.)*

2. **فصص الخاتم** [*He set a فص (q. v.) in the ring, or signet*]. (A.) = **فصص بعينه**, (A,) inf. n. **فصص**, (O, K,) *† He looked intently, or hardly: (A:) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.)*

4. **افص إليه من حقه شيئاً** *† He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.)*

7. **انفص** *† It became separated from (من) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. انفراج [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., فص, aor. -, inf. n. فصص; for] فصص is syn. with انفراج. (TA.)* And [hence,] *† He got out of or from (من) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 292.)* And **انفصت الكلام** means *انفجرت [i. e., app., I broke off from, or intermitted, speaking]. (L.)*

8: see 1, in two places.

10. **ما استفص منه شيئاً** *† He did not extract, get out, or elicit, from him, or it, anything. (S, K.)*

R. Q. 1. **فصص** *He told a narrative, or story, truly; (IAqr, K, TA;) as though from its فص, [q. v.,] and كنه. (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 فصصة [q. v.]. (M.)*

R. Q. 2. **من حوالته تفصصوا عنه**, (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 كَفَبَ.] — † A clove (سِن) of garlic; (Lth, A, O, K;) [and] so فَصَّةٌ (S and L in art. سِن.) — † 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 بَرَاجِم 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. مَتْنَبَاهُ: (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-Abee-Ṭálib, (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. قَت: or قَت in its fresh state: (M:) also written with س: (TA:) originally, (S, M,) in Pers., (S, M, K,) إِسْبِسْت, (so in copies of the S,) or إِسْبِسْت, (so in a copy of the S and one of the M) or إِسْبِسْت, (K,) and so, accord. to the TA, in the handwriting of Az,) or إِسْبِسْت: (CK:) pl. فِصْفِصِص. (S, M, Mṣb.)

فِصْفِصٌ Hardy; strong; (O, K, TA;) applied to a man. (TA.)

الفِصْفِصَةُ The lion. (O, K.)

فِصْفِصٌ خَاتَمٌ مُفْصِصٌ [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 تَفْصَّح: (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. اَفْصَح: 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 اَفْصَحَتْ 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] اَفْصَح 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 اَفْصَحَ الْكَلَامَ and اَفْصَحَ بِهِ, and اَفْصَحَ الْقَوْلَ; 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 منطوقه** † 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 شئنا** † 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 (**تكلّف**) the faculty, or quality, of **فصاحة** [q. v.] (S, A, TA) **في كلامه** [in his speech]; as also **تفصّح**: (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 **تفصّح**,] he affected a resemblance to those endowed with that faculty; [or made a show of **فصاحة**;] like **تخلّم** as meaning “he made a show of **الحلم**” [i. e. “forbearance,” &c.; in which sense **تخلّم** 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**.

فصيح: 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 **مفصّح**. (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 **فصّح**. (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 **فصّح**: (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like **عدّل**: (TA:) [and sometimes it signifies] eloquent; syn. **بليغ** [respecting which see what precedes]: (S, A:) or **منطلق 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 **فصّاح** and **فصّح**, (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 **فصّاح** and **فصّاح**. (K, TA.) And you say **رجل فصيح** † A man whose tongue speaks Arabic correctly. (Mṣb.) And **فصّح لسان فصيح** † [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or † an eloquent tongue. (A.) And **فصّح** 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, **فصّح ما فصّح** † [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 **فصّح**, 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 **فصّح** in the S and A &c.] it is sometimes used as meaning eloquence; syn. **بلاغة** [from which it is properly distinct]. (MF.)

أفصّح [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.)

أفصّحية The quality of being more, and most, chaste, as meaning free from barbarousness; &c.]

مفصّح [or as a n. of place from **أفصّخوا** (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.]

مفصّح: see **فصّح**. — Also Anything clearly apparent, manifest, or evident. (S.)

فصد

1. **فصد**, (S, O, K,) aor. -, (K,) inf. n. **فصد** (S, O, K) and **فصّاد**, (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 **فصدّه**, aor. -, inf. n. **فصد** (M, L, Mṣb) and **فصّاد**, (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, *فَصَدَ لَهُ عَطَاءٌ*, (O, L, K,) aor. -, inf. n. *فُصِدَ*, (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,] *تفصد جبينه عرقاً* *His jibin 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 *تفصد*, *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.

فُصِدَ: 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. *تَفْصِيعٌ*, inf. n. *فَصَعْتُ مِنْ كَذَا*, *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. *فَار*]. (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, (M, TA*)* i. e. *between them two, 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) aor. as above,

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 كَرَامٌ, of which كَرِيمٌ, 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, وَتَغَوُّوا 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.) جَاءُوْا 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 اَنْفَقَ نَفَقَةً فَاصِلَةً, رُبِّي سَبِيْلَ اللّٰهِ فَيَسِيْ بِسَبْعِمِائَةِ ضِعْفٍ (S, O, K,) 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 كَلَامٌ فَاصِلٌ (K and TA in art. فَوْرٌ) 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 فَيَصِلِيْ: (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. سَجْعٌ,) that are like the rhymes of verses; (O and K in the present art., and Mṣb and TA in art. سَجْعٌ;) and [the final words] of verses. (TA in art. سَجْعٌ.)

فَيْصِلِيْ: 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 unguis 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. نَمَلٌ, one of the explanations of الِاَنْمِلَةُ is "the مَفْصِلُ in which is the nail"]. (TA.) — And [hence] one says, يَا تَيْكَ بِالْاَمْرِ 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 قَصَبِهِ, q. v.;) or], from its utmost point or particular, i. e., مَفْصِلُهُ. (Mṣb.) [This saying may be originally a hemistich, thus:

وَيَا تَيْكَ بِالْاَمْرِ مِنْ مَفْصِلِهِ

like the similar saying ending with قَصَبِهِ.] — In the following saying of Aboo-Dhu-eyb, [the former half of which I give from art. طِفْلٌ in the S, the latter half only being cited in the present art. in the S and M and O,]

- وَإِنَّ حَدِيْثًا مِنْكَ لَوْ تَبَدَّلِيْنَهُ
- جَنَى التَّحْلِ فِيْ اَلْبَانِ عُوْدٌ مَطَائِلِ
- مَطَائِيْلُ اَبْتِكَارِ حَدِيْثٍ نِتَاجَهَا
- نَسَابٌ 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 مَفْصِلٌ, 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, (وَيَبْرُقُ, S, O,) or and is shallow; (وَيَبْرُقُ;) 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 الْمَفْصِلِيْنِ) when one of them is cut from the other; like clear water; and the sing. is مَفْصِلٌ: (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 الْجَانِيَةِ [ch. xlv.]: or from الْقَتَالِ [ch. xlvi.]:

or from قاف [ch. l.]: or from الصافات [ch. xxxvii.]: or from الصق [ch. lxi.]: or from تبارك [ch. lxxvii.]: or from إنا فتحنا [ch. xlvi.]: or from سبيح أسر ربك [ch. lxxxvii.]: or from الضحى [ch. xciii.]: (K:) this portion is thus called because of its many divisions between its chapters: (Mṣb, K:) or because of the few abrogations therein: (K:) accord. to the A, it is the portion next after that called المثاني (TA.)

مُنْفَصِلٌ: see مُفَصِّلٌ, latter half.

فصر

1. فَصَرَهُ (S, M, Mṣb, K,) aor. -, (M, Mṣb, K,) inf. n. فَصْرٌ (S, M, Mṣb,) He broke it (S, M, Mṣb, K) without separating: (S, M, Mṣb:) [i. e. he cracked it:] and فَصَمَهُ [he cracked it much, or in several places], (M, TA,) inf. n. فَصْمٌ (TA.) And فَصَرَ الْخُرْزَةَ [He cracked, or tore without separating, the seam, or suture, of a skin]. (K and TA in art. خور: in the CḲ فَصَرَ and الْخُرْزَةَ.) الْفَصْرُ, with ق, signifies "the breaking so as to separate. (TA.) — See also 4. — فَصَرَ, said of a house, or tent, (K,) or of the side thereof, (M,) It became thrown down, or demolished. (M, K.) — And وَصَرَ signifies A thing's being cracked. (A'Obeyd, TA.)

2: see the preceding paragraph.

4. اِفْصَرَ الْمَطْرُ The rain passed away, or ceased. (S, M, K.) And اِفْصَمَتْ عَنْهُ الْحُمَى The fever quitted him: (S, K, TA:) in the K, erroneously, اِفْصَرَ الْحُمَى (TA.) And one says, اِفْصَرَ دَاءٌ يَفْصِرُ A disease that breaks and does not pass away. (TA.) — And اِفْصَرَ is said of a stallion [camel], meaning He ceased, or abstained, from covering. (TA.)

5: see the next paragraph.

7. اِنْفَصَرَ It broke (S, M, Mṣb, K) without becoming separated: (S, M, Mṣb:) [i. e. it became cracked:] and اِنْفَصَرَ has a similar meaning [i. e. it became cracked much, or in several places]. (S, M, K.) You say, اِنْفَصَرَ ظَهْرُهُ His back cracked. (TA.) And اِنْفَصَمَتِ الدَّرَّةُ The pearl cracked in one part thereof. (TA.) — And It broke; or became severed, or cut off. (K.) It is said in the Kur [ii. 257], لَا اَنْفِصَامَ لَهَا (S, M, Mṣb, TA) meaning There shall be no breaking incident to it. (M, TA.) — And It opened so as to form an interstice, or a gap. (TA in art. شطى.)

فَصْرُ السَّوَاكِ [app. فَصْرٌ, originally an inf. n., but probably, I think, a mistranscription for قَصْرٌ.] A fragment [of the stick with which the teeth are cleaned]. (TA.)

فَصْمَةٌ A crack in a wall. (TA.)

فَأَسْ فَصِيرٌ A large [hoe, or adz, or the like]. (Fr, K.)

أَفْصَرَ An anklet much cracked. (El-Hejeree, M, K.)*

دُمْلَجٌ مَفْصُومٌ [A cracked armllet of silver: to this, thrown down and neglected, Dhu-r-Rummeh likens a sleeping gazelle]. (S, TA.)

فصى

1. عَنِ الشَّيْءِ, (M, K,) or فَصَى الشَّيْءَ مِنْ الشَّيْءِ, (Mṣb, and so in the TA,) improperly written in the copies of the K فصا, (TA,) aor. يَفْصِيهِ, (Mṣb, K,) inf. n. فَصَى, (M, Mṣb,) He separated the thing from the thing; (M, K;) or removed it therefrom: (Mṣb:) whence فَصَى اللَّحْمَ عَنِ الْعَظْمِ [evidently meaning فَصَى اللَّحْمَ عَنِ الْعَظْمِ i. e. He separated, or removed, the flesh from the bone]: (TA:) [but in both of my copies of the S, I find فَصَى اللَّحْمَ عَنِ الْعَظْمِ, as though فَصَى were used as syn. with اِنْفَصَى and اِنْفَصَى, meaning The flesh became freed, or cleared, from the bone: perhaps a mistake of copyists; though it is immediately added,] and فَصَيْتَهُ مِنْهُ, inf. n. تَفْصِيَةٌ, i. e. I freed it, or cleared it, from it; (S, K;) or, accord. to Fr, this signifies I separated it from it, i. e., anything from another thing. (Ḥar p. 640.)

2: see the preceding paragraph.

3. فَصَاةٌ, inf. n. مَفَاصَاةٌ, as is related on the authority of Er-Rázee, but accord. to analogy, not on the ground of received usage, means He separated himself from him; left, forsook, or abandoned, him; or forsook, or abandoned, him, being forsaken, or abandoned, by him; syn. فَارَقَهُ. (Ḥar p. 640.)

4: see 5. اِفْصَى عَنْكَ الْحَرُّ means The heat departed, or has departed, from thee: but you do not say اِفْصَى عَنْكَ الْبُرْدُ: (ISk, S, M: but in the M, عَنْكَ is omitted in both phrases:) or you say, اِفْصَى عَنَّا السَّيِّئُ, and اِفْصَى عَنَّا السَّيِّئُ, the winter, and the heat, departed from us; or left, or quitted, us; (K, TA;) so says Az, on the authority of IAḡr: (TA:) or, accord. to IAḡr, اِفْصَى عَنْكَ السَّيِّئُ [the winter departed, or has departed, from thee]; and اِفْصَى عَنْكَ الْحَرُّ. (M, TA.) And اِفْصَى الْمَطْرُ The rain cleared away. (S, M, K.) — اِفْصَى said of a sportsman, He had no game caught in his snare. (K.)

5. تَفْصَى, said of flesh, or flesh-meat, It became separated, or detached, عَنِ الْعَظْمِ [from the bone]; as also اِنْفَصَى; (M;) which is said of anything that was sticking. (Lth, TA.) He became freed, free, or released, [and in like manner said of a thing of any kind,] مِنْهُ [from him, or it]; (S, M, Mṣb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Mṣb;) from a thing; (M;) from debts; (S, Mṣb;*) from straitness, or difficulty, (S, Mṣb, TA,) or from trial, or affliction; (S, TA;) or from good, or evil; as also اِفْصَى. (K.) And He, or it, went forth, or departed, مِنْ الشَّيْءِ [from the thing]; as also

اِنْفَصَى, and اِنْفَصَى. (Mṣb.) أَشَدُّ تَفْصِيًا means لَهُ أَشَدُّ تَفْصِيًا مِنْ قُلُوبِ الرِّجَالِ (Mṣb, TA:) thus in the trad. respecting the Kur-an, أَشَدُّ تَفْصِيًا مِنْ قُلُوبِ الرِّجَالِ [Verily it is more apt to escape from the breasts of men than are pasturing camels, or cattle, from their pastor]. (TA. [In my original, the last word in this saying is without any vowel-sign; but it is not doubtful, as the trad. is well known.])

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

10: see 5, last sentence but one.

فَصَى, (M, K, TA,) incorrectly written in the copies of the K with ل, (TA,) The stones (حَبِّ) of raisins: (M, K:) also mentioned in the K [and M] as with ض: (TA:) n. un. فَصَاةٌ: (M, K:) of the dial. of El-Hijáz: and they also call the stones of dates فَصِيَةً [app. فَصِيَةٌ, pl. of فَصَى, like as فَتِيَةٌ is pl. of فَتَى]. (TA.)

تَخَلَّصَ فَصِيَةً the subst. from تَفْصَى as syn. with تَخَلَّصَ; (S, M, Mṣb, K;) [thus signifying Freedom, or release, from a thing or state;] primarily denoting one's being in a thing and then coming, or going, forth, or departing, from it; (S;) as also فَصِيَةٌ. (K.) Hence the saying, قَضَى اللَّهُ لِي بِالْفَصِيَةِ مِنْ هَذَا الْأَمْرِ [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.) — فَصِيَةٌ مَا بَيْنَ الْحَرِّ وَالْبُرْدِ means An intermission (سَكَنَةٌ, lit. a quiescence,) between heat and cold: and one says لَيْلَةٌ فَصِيَةٌ and يَوْمٌ فَصِيَةٌ [A night that is, or that was, one of intermission, and a day &c.], and لَيْلَةٌ فَصِيَةٌ and يَوْمٌ فَصِيَةٌ [meaning the same]. (M, K.)

فَصِيَةٌ: see the next preceding paragraph.

فض

1. فَضَّهُ (S, Mgh, O, Mṣb,) aor. يَفْضُ, (S, O, Mṣb,) inf. n. فَضٌّ, (S, A, Mgh, O, Mṣb, K,) He broke it; namely, the seal (A, Mgh, Mṣb, K) of a letter; (A, K;) and any other thing: (TA:) he broke it asunder, or into several pieces; he dissundered it; (S, Mgh, O, K;) for instance, the seal from a letter. (S, O.) فَضَّ الْخَاتَمَ is also a metonymical phrase, meaning † Inivit: (TA:) [or rather, i. q.] فَضَّ الْبِكَارَةَ † he destroyed the virginity: the virginity being likened to a seal: or this phrase is from فَضَّضْتُ اللُّؤْلُؤَةَ I bored, or perforated, the pearl. (Mṣb.) [See also 8.] You say also, فَضَّ اللَّهُ فَاَهُ, (Mṣb, TA,) and, accord. to IKḡt, أَفْضَهُ, which J disallows, (TA.) God broke, or may God break, his teeth: (TA:) or God scattered, or may God scatter, his teeth. (Mṣb.) The phrase لَا يَفْضُضُ اللَّهُ فَالِكَ (S, A,) meaning May God not break thy teeth, (TA,) occurs in a trad.: (S, A:) and J says, (TA,) you should not say يَفْضُضُ (S, TA; [but in

one copy of the §, I find **يَفْضُ**;) though some allow it: and some say that **إِفْضَاء** [evidently a mistake for **إِفْضَاض**] 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 **فِضَّة**: 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 **الْفِضَّة**, for **تَفَضَّتْ**, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether *I took for myself, or acquired, فِضَّة*, [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 عِدَّة*, (O, K, TA,) meaning a widow's عِدَّة [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 قَبْل 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 حَفَش [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 بَعْرَة [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 قَبْل 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 **القَبْض**. (TA.)

R. Q. 1. **فَضَّصَ** *He made a garment, and a coat of mail, wide, or ample.* (TA.) — [Also, probably, *It* (a garment, and a دِرْع and † the means of subsistence,) *was, or became, wide, or ample*: see **فَضَّضَ**, below.]

R. Q. 2. **تَفَضَّضَ بَوْلَ النَّاقَةِ** *The urine of the she-camel became sprinkled upon her thighs.* (TA.)

فَضَّ, (K,) or **فَضَّ مِنَ النَّاسِ**, (O, TA,) *A small number of men (نَفَرٌ) in a state of dispersion.* (O, K, TA.) And **تَمَرٌ فَضَّ** *Dates in a separate state, not sticking together.* (IAḡr. [See also **فَضَّ**].) And **حَرِيرٌ فَضَّ** *Silk scattered, strewn, or thrown dispersedly.* (A, TA.) [See also **فَضَّضَ**, and **فَضَّضَ**.]

فَضَّة: see the next paragraph, in two places.

فِضَّة [*Silver*]; *a certain thing well known*: (§, O, K:) or *wrought silver*: (IAḡr, T and K voce **قَوَارِيرٌ**, q. v.) pl. **فِضَضٌ**. (TA.) The phrase **قَوَارِيرٌ فِضَّةٌ**, in the Kur [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 قَوَارِير of this world are originally from sand. (Az, O.) [See also art. **قور**.] — Also *An elevated [stony tract such as is termed] فِضَّة*; and so **فِضَّةٌ**: pl. **فِضَضٌ** and **فِضَاضٌ**. (Ibn-Abbád, O, K.) — And **فِضَاضُ 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 **فَضِضٌ**; (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 **فَضِضٌ**.

(K.) The saying of 'Aisheh to Marwán, **فَأَنْتَ فَضَّضْتَ مِنَ لَعْنَةِ اللَّهِ**, (A, O, K,) or **فَضِضٌ**, (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 **فَطَائِفَةٌ** [see **فَطَيْطٌ**]. (TA.) [See also **فَضَّضَ** and **فَضَّضَ**.]

فَضَّضَ: see **فَضَّضَ** [and **فَضِضٌ**].

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.

فَضِضٌ: 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 فَضِضُ اللَّبَنِ** *A she-camel having much milk*: and **رَجُلٌ كَثِيرٌ فَضِضُ الْكَلَامِ** *a man of much speech or talk.* (TA.) — And accord. to El-Khattábee and others, [and among them the author of the K,] **أَطْلَعُ** [or *spadix of a palm-tree when it first comes forth*: but this is a mistranscription; correctly **غَضِضٌ**, with غ (O, TA.)

فَضَّضَ: 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 دِرْع [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 دِرْع; (O, K;) the دِرْع [or shift] of a woman, and the دِرْع [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.)

مُفَضَّضٌ 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 **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. — **الضُّبْحُ**

† The full-grown unripe dates showed in them a redness. (S.) And **الضُّبْحُ** † 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 **أَفْضَحٌ**; 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 **فَضَّحَ**. (TA.) One says, **الْخَمْرُ فَضَّحَتْ لِثَارِبِهَا** [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: see the paragraph here following.
فَضَّحَةٌ a subst. from **فَضَّحَ**, as also **فَضَّحَ**, (S, A, L, K,) and **فَضَّحَ**, and **فَضَّحَ**, (L, K,) and **فَضَّحَ**; (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 الدُّنْيَا** [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.)

فَضَّحَ: see **فَضَّحَ**.

فَضَّحَ [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 الْعِتَابُ 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. **اِنْفَضَّحَ** [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 نَبِيد (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. 2; 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. يَفْرُغُ, 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. 2; 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 2,] (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 فَضَلَتْ] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled "Kitáb el-Farḳ:" and Eṣ-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 K 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 أُفْعُلُ: see exs. voce خَيْرٌ.]

3. الْفَضَالُ [and الْمَفَاضَلَةُ inf. ns. of فَاضَلَ] and التَّفَاضُلُ [inf. n. of 8 (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 فَفَضَلْتُهُ, (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 سَوَى بَيْنَهُمَا: see also 6]. (TA.)

4. اَفْضَلَ فِي تِجَارَتِهِ He gained; or made gain, or profit; in his traffic; syn. رَبِحَ. (Az and Mṣb in art. رَبِحَ.) — 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 الْكَيْفِ لَا دُونَ مِنْهَا
وَلَا عَسَسَهَا عَنْ مَوْضِعِ الْكَيْفِ 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. تَمَرَّى (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 عَاتِقَ [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. — التَّفَاضُلُ بَيْنَ الْقَوْمِ means *The differing in superiority, or excellence, of some over others, among the people, or party.* (TA.) And one says, الأَشْيَاءُ تَتَفَاضَلُ [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-Rāghib, M̄sb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rāghib, Mgh, M̄sb;) by a predominant application; whence the saying فُضُولٌ بِلَا فَضْلٍ [excess without excellence]: (Mgh:) and hence the rel. n. فُضُولِيٌّ is formed from it: (Er-Rāghib, 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-Rāghib, 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-Rāghib: 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 لِتَبْقَى الْوَيْدَانُ 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 الزَّيَامِ, meaning [In his hand is] the end of the زَامَر [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 فُضُولِ 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.; فَقَدْ مَلَكَ دِرْهَمًا فَقَدْ دِرْهَمٌ فَقَدْ دِرْهَمٌ 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 مِفْضَلٌ; an epithet applied to a woman; (Ṣ, Mgh, O, Ḳ;) and also to a man; (Ṣ, O, Ḳ;) like مَتَفَضِّلٌ: (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 مِفْضَلٌ, 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:) الفَضْلَةُ 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 صَمِيمَهَا in my original (an obvious mistranscription) I read لِأَنَّ صَمِيمَهَا] 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 مِفْضَلٌ.

فَضُولٌ: see فَضْلٌ, latter half.

فَضِيلٌ; pl. فَضَالَةٌ: see فَاضِلٌ; and see an ex. voce فَضْلٌ, former half.

فَضَالَةٌ: see فَضْلٌ, former half.

فَضِيلَةٌ An excellence, or excellent quality; contr. فضيلة

of تَقِيصَةٌ; (Ṣ, O, Mṣb;) and contr. of رَدِيئَةٌ: (M and Ḳ in art. رَدَالٌ) 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. مَتَفَضِّلُونَ, (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 (وَلِيٌّ), (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.)

مِفْضَالٌ: see فَضَالٌ.

فَاضِلٌ [act. part. n. of فَضَلَ: 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 فَضَالَةٌ, 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.)

مِفْضَلٌ: see مِفْضَالٌ. — 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 مِفْضَلَةٌ (Ḳ,) and فَضْلٌ; (Fr, O, Ḳ;) or فَضْلٌ ثَوْبٌ signifies a single garment, a مَلْحَفَةٌ [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 مِفْضَلٌ signifies [also] an every-day-garment: (MA:) فَضْلٌ فِي ثِيَابٍ occurring in a trad. of 'Áisheh requires consideration [as being questionable]. (Mgh.)

مِفْضَلَةٌ: see the next preceding paragraph.

مَفْضَلٌ: see what next follows.

مَفْضَلٌ and مِفْضَلٌ and مَفْضَلٌ and فَضَالٌ A man possessing much excellence, or superiority, (Ḳ, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.) And (Ḳ) امْرَأَةٌ عَلَى قَوْمِهِ رَجُلٌ مِفْضَالٌ, (Ṣ, O, Ḳ) and امْرَأَةٌ مِفْضَالَةٌ 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 فَضَلَ: 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.)

مَتَفَضَّلٌ 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 الفَضْوُ, by which الفَضُو is evidently meant, signifies الخَلْوُ); as also فَاضِي, as appears from an explanation of the part. n. مَفْضِي, 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. اِفْضَى: see the preceding paragraph, in two places. — Also He went forth, (Ṣ,) or came, (TA,) to the فَضَاءُ [q. v.]. (Ṣ, TA.) — [Hence] اِفْضَى فُلَانٌ إِلَى فُلَانٍ 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 الإِنْتِهَاءُ [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 أَتَى 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 أَفْضَى 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] المَفْضَاءُ [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 مَفْضَاءَةٌ (M, Mgh, Mgh, K,) which is syn. with شَرِيْرٌ (S.)*

5. فَضَى for تَفَضَّى see in art. فَضَى (conj. 5). — [التَفَضَّى in a passage of the Fákíhet el-Khulafá accord. to several copies thereof is an obvious mistake for التَفَضَّى, 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 حَسَاءٌ [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 مُفَضٍ (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 *Un-occupied, unemployed, or at leisure*.]

مَفْضَى i. q. مَتَسَعٌ [A place of width or spaciousness, &c.]. (TA.)

مَفْضٍ: see فَاضٍ. [And see also its verb, 4.]

مَفْضَاءَةٌ: 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 الْغَنَمَ بِأَوْلَادِهَا The sheep, or goats, brought forth their young ones. (S, O.) And فَطَأَتْ لَعْنُ اللَّهِ أُمَّهَا فَطَأَتْ بِهِ شَكَاةٌ 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 الْبَعِيرَ 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 Museylimeh 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 أَفْطَحٌ. (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 فُفْطَحَاءٌ 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 الفُفْطَحَاءُ The broad, or wide, part of a bow. (L.) — Also i. q. أَفْطَحَ [q. v.]. (K.)

فُفْطَحَ: } see the next preceding paragraph.
فُفْطَوْحَ: }

فَطَحَل

الفِطْحَلُ (S, O, K,) and accord. to the expositors of the Fg, الفِطْحَلُ also, (TA,) [or زَمَنُ الفِطْحَلِ,] 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 الفِطْحَلِ إِذَا السَّلَامُ رَطَابٌ
[In the time of the فِطْحَل, 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 عُمَرُ الحِجْلِ
أَوْ عُمَرُ نَوْجِ زَمَنِ الفِطْحَلِ
وَالصَّخْرُ مُبْتَلٌ كَطِينِ الوَحْلِ
صِرْتُ رَهْمِينَ جَدِثٍ أَوْ قَتْلِ

[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 جَدِثٍ:) and one says, كَانَ ذَلِكَ زَمَنَ الفِطْحَلِ [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 فَطَّرَهُ (M, TA,) inf. n. فُطْطِيرٌ; (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, Msh, K,) aor. ٢, (Msh, TA,) inf. n. فَطْرٌ (Msh, K) and فُطُورٌ (K,) *It (the tooth called ناب, of a camel,) came forth*; (S, K;) *it clave the flesh and came forth*. (TA.) — See also 7. — فَطَّرَهُ (S, Mgh, Msh, K,) aor. ٢, inf. n. فَطْرٌ (S, Mgh, Msh,) *He (God, Msh, K) created it, (S, Msh, K,) namely, the creation: (Msh, 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 فُطِّطِرَهُ, 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 فُطِّرْتَهَا, meaning, *I originated, or began, it*. (S.) فُطِّرَ عَلَى الشَّيْءِ: see طَبَّحَ. [The explanation there given is confirmed by explanations of فُطِّرَهُ.] — فُطِّرَ العَجِينُ (Lth, S, K,) aor. ٢, inf. n. فُطْرٌ; (S;) and فُطَّرَهُ; (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 فُطِّرَتِ 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, فُطِّرَ الطِّينَ *He prepared, or kneaded, the clay, or mud, [without leaving it until it should become mature,] and plastered with it immediately*. (Lth, TA.) — And فُطِّرَ الجِلْدَ (IAqr, K,) inf. n. فُطْرٌ; (TA;) and فُطِّرَهُ; (K;) *He did not saturate the skin with the tanning liquid*: (IAqr, K:) or *he did not put it therein*. (A.) — And فُطَّرَ (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 نَاقَةٌ.)

— 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; (S, * Mgh, * K;)* as also *افطره*, 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 كَلَامٌ يَفْطِرُ الصَّوْمَ*, [and, more commonly, *يَفْطِرُهُ*,] *This is speech which breaks, or vitiates, the fast.* (TA.) — *فَطَرُ العَجِينِ*: see 1.

4. *افطر* *He broke his fast; (S, * Mgh; *) he breakfasted; he ate and drank after fasting; (Mgh, * K;)* as also *فَطَرَ*, (K,) aor. 2, (TA,) inf. n. *فُطُورٌ*: (Mgh, TA:) *his fast became vitiated.* (Mgh.) *افطر* as quasi-pass. of *فَطَرْتَهُ* is extr., (Sb,) like *ابْشَرَ* as quasi-pass. of *بَشَرْتَهُ*. (Sb, Mgh.) You say *افطر على تمر* [He breakfasted upon dates, or dried dates;] *he made dates, or dried dates, his breakfast, after sunset [in Ramadán].* (Mgh.) In the saying *صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ* [Fast ye after the sight of it, namely, the new moon commencing Ramadán, and break ye your fast after the sight of it, namely, the new moon commencing Showwál], the *ل* is in the sense of *بَعْدَ*, i. e., *بَعْدَ رُؤُوسِهِ*. (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., افطر الحاجر والمهجور* *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.) — *افطره*: see 2. — *افطر الجلد*: see 1.

5: see the next paragraph, in six places.

7. *انفطر*, and *تفطر*, (S, M, K,) and *فطر*, (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.* (S, M, K.) *إذا السماء انْفَطَرَتْ* [in the Kur lxxxii. 1] means *When the heaven shall become cleft.* (Bd, TA.) And *تَكَادُ السَّمَاوَاتُ يَفْطُرْنَ 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 الأَرْضُ 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 *انفطر*, often occurring in this sense; see Har p. 58; and see *فَطَرُ*. (S and K, voce *رَاح*; &c.) And *تَفَطَّرَتْ قَدَمَاهُ دَمًا* [and *انفطرت* (see 1, last sentence but one,)] *His feet [burst forth or] flowed with blood.* (TA.) — And *انفطر الصُّبْحُ* † *The dawn broke.* (TA in art. *اصدم*.)

8: see 1. And see also 8 in art. *شروع*.

فَطْرٌ [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. فُطُورٌ. (K:) occurring in the saying هَلْ تَرَى مِنْ فُطُورٍ [Dost thou see any clefts?], in the Kur [lxvii. 3]. (TA.) — 'Omar, being asked respecting [the discharge termed] المذَى, answered, It is الفطر: (O, K:) thus as related by A'Obeyd: (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 الفطر: (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 ذَكَر to the coming forth of the نَاب of the camel: or, as it is related by En-Naḍr, he said الفطر, 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, (S, K,) as also فَطْرٌ, (K,) the latter used in poetry, (TA,) [The toadstool;] a species of كَهْمَاءَ [or fungus], (S, K,) white and large, (S,) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. فُطْرَةٌ. (S.) [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 *فَطَرْت* *البراة العجین*. — 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 افطر; (S;)* [as such] it signifies *The breaking of a fast; contr. of صَوْمٌ. (TA.) [Hence, عيد الفطر, The festival of the breaking of the fast, immediately after Ramadán; sometimes called الفطر alone.] الفطرة* means *صَدَقَةُ الفطر [The alms of the breaking of the fast], (O, K, TA,) which is a صَاع [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 *مُفَطَّرٌ*.

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. (S, Mgh.) It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of Moḥammad, كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الفِطْرَةِ 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-Islám: (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 *فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الفِطْرَةِ* [And then, if thou die that same night, thou diest in the profession of the true religion]. (AHeyth, TA.) Also by the saying, *قَصَّ الأظفار من الفِطْرَةِ* *The paring of the nails is [a point] of the religion of el-Islám. (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 الفِطْرِي [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 خَمِيرٌ: (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 الْفَضْحُ.]) — 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. فَطْرِيٌّ: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطْرِيٌّ, in the K, expl. as meaning [He fed him] with فَطِيرٍ, is a gross mistake, a mistranscription of أَطْعَمَهُ فَطْرِيٌّ, 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 خَبْزٌ خَمِيرٌ وَحَمِيرٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, حَمِيرٌ [q. v.]. (S, TA.) You say also الْفَطِيرُ الْفَطْرِيُّ إِيَّاكَ وَالرَّأْيَ 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.)

مَفْطِرٌ A man breaking his fast; eating and drinking after fasting: (S, Mṣb, K, TA:) pl. مَفَاطِيرٌ, (Sb, S, Mṣb, K,) like as مَيَاسِرٌ is pl. of مَوْسِرٌ, (S,) and مَفَالِيسٌ of مَفَالِسٌ: (Mṣb:) and فَطْرٌ signifies the same, as sing. and pl., (S, Mṣb, K,) being originally an inf. n. (S, Mṣb.)

مُنْفَطِرٌ 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.

فطس

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. فَطْسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called فَطِيسٌ: (A:) or he beat the iron. (TA.) — And الْفَطْسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الْوَطْءُ.) — And you say, فَطَسْتَهُ 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 بِالْخَبْرِ, (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. فَطْسٌ, (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.

فَطْسٌ (with fet-ḥ, O, in a copy of the M written فَطْسُ,) The berries of the myrtle: n. un. with 3. (Lth, M, O, K.)

فَطْسٌ: see فَطْسَةٌ.

فَطْسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-Abbád, O, K.) — [See also فَطْسٌ.] — 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 بِالْفَطْسَةِ • بِالثَوْبَاءِ وَالْعَطْسَةِ •

[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 ثَوْبَاءُ on account of the metre, which is رَجَزٌ with the third foot of each hemistich suppressed. (O.)

فَطْسَةٌ 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 فَطْسٌ, (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 فَطِيسِيَّةٌ: (S, M, K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the لَظْفُ] is [called] the شَفَّةُ of man, and of camels the مَشْفَرُ, and of beasts of prey the خَطْرُ and the خَرْطُورُ, 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 فَنَطِيسَةٌ 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. فَنَطِسٌ, 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. نَفْسُ) — 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 ab lactated, him, (S, Mṣb, K,) namely, a child, (S, K,) or suckling, (Mṣb.)* And فُطِرَتِ السَّخْلَةُ *The lamb, or kid, was weaned, or ab lactated.* (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 فُطِرْتَهُكَ *† [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. افطُرَ *He (a child) entered upon the time for his being weaned, or ab lactated.* (Mṣb, TA.) And in like manner one says of a lamb, or kid. (IAṣr, K, TA.)

6. فُطِرُوا *Their lambs, or kids, (فُطِرُوا,) [in the CK, erroneously, فُطِرُوا,] kept to their mothers after the weaning, or ab lactation; (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. افطُرَ *He (a child, or young one,) was, or became, weaned, or ab lactated: commonly used in this sense in the present day.* — And افطُرَ *He desisted from, or left, or relinquished, him, or it.* (K, TA.)

فَطْرٌ *The act of weaning, or ab lactation, 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 فَاطِرٌ, 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 فَاطِمَةٌ; for it is said,] and the woman is named فَطْرٌ, like كِتَابٌ, [in form]. (TA.)

فَطِيرٌ *A child weaned, or ab lactated; (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 فَاطِرٌ and مَفْطُومَةٌ *A lamb, or kid, weaned, or ab lactated, (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 ab lactated.* (TA.)

فَاطِرٌ [act. part. n. of 1, q. v.] — [Hence,]

فَاطِمَةٌ *A suckling woman weaning, or ab lactating, a suckling. (Mṣb.)* And فَاطِرٌ *A she-camel whose young one has become a year old and been weaned, or ab lactated. (S, TA.)* And *A she-camel that weans, or is weaning, from her, her young one. (TA.)* [See also فَاطِرٌ.] — [Hence,] in a trad.

cited voce مَرْضِعٌ [q. v.], الفَاطِمَةُ signifies † *Death.* (TA in art. رُضِعَ) = See also فَطِيرٌ.

مَفْطُورٌ; and its fem., with ٔ: see فَطِيرٌ.

فَطِن

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. فُطِنٌ (Mṣb, K) and فُطِنٌ and فُطِنٌ and فُطِنٌ and فُطِنٌ (K) and فُطَانَةٌ and فُطَانَةٌ (Mṣb) and فُطُونَةٌ and فُطَانَةٌ

and فُطَانِيَةٌ; (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 فَيَمُرُ; (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 لَهُ, (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 فَاطِنَةٌ is used in the K (in art. حَجْوُ) as a syn. of حَاجِيَّتُهُ, 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, فَاطِنَةٌ 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. لَحِنَ.]*

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 فُطِينٌ and فُطُونٌ and فَاطِنٌ (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 فُطِنٌ, (K,) or فُطِنٌ, with two dammehs, (Mṣb,) or both: (TA:) and the fem. is فُطِنَةٌ. (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:
فَاطِنٌ:

فَط

1. فُطَّ (Mṣb,) sec. pers. فُطِطَتْ, (S, M, Mṣb,) inf. n. فُطَاظَةٌ (S, M, Mṣb, K) and فُطُظٌّ, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and فُطَاظٌ is syn. with these, (M, K,) and so is فُطَاظٌ, 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.) = فُظُّةٌ, (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 **كَرَّشَ بِعَبْرٍ** **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 **فَطَّطَهُ**. — **أَفْطَطَهُ**, inf. n. **أَفْطَطًا**, 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 **فَطَّطَهُ**, 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. **أَفْطَطَاتُ**. (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. **فَطَطُ**: thus used by Mutemmem Ibn-Nuwayreh. (M, L.)

فَطَّطَهُ and **فَطَّطًا**: see 1, first sentence.

فَطَّطَهُ *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 **فَطَّطَهُ** 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, **فَضُّ**; (K;) pl. of **فَضِيضٌ**, which means water such as is termed **غَرِيضٌ** or, accord. to another relation, **فَضِيضٌ**, meaning **نُطْفَةٌ**: and accord. to another, **فَضِيضٌ**. (TA.) — See also **فَطَّ**.

فَطَّطَهُ: see the next preceding paragraph.

هُوَ أَفْطَطٌ مِنْ فُلَانٍ *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., **أُرِيْتُ أَنَّهُ وَضَعَ فِي يَدِي سَوَارَانَ 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* **فَطَعٌ** [q. v.]: Mbr says, **فَطَعٌ** is an inf. n. of **فَطَعَ***

به: or it may be an inf. n. of **فَطَعَ**, like as **كَرَّمَ** 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 **لَا تُشَاتُّ** and *I have endured therein softness and hardness*]. (TA.) — **فَطَعَ**, (O, K,) aor. 2, inf. n. **فَطَعٌ**, (O,) said of a vessel, (K,) *It became full.* (O, K.)

[2. **فَطَعَ**, 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 أُمَامَةَ أَنْ رَأَتْنِي •
• 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 وَالتَّيْبِينَ هُمُ لِلزُّكُوتِ فَاعِلُونَ, in the same [xxiii. 4], means *And who give the زكوة [or poor-rate]:* (Zj, O, TA:) or, as some say, *who do that which is good, or righteous.* (O, TA.)

مُتَعَلٌّ A writing forged, or falsified. (Mgh.) — And Poetry composed with originality, not in imitation of any model. (TA.) — جَاءَ بِالمُتَعَلِّبِ, 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 بِالمُتَعَلِّبِ, i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)

فعر

1. فَعَرَ, aor. ʿ, inf. n. فَعَامَةٌ and فَعُورَةٌ, *It was, or became, full;* said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعِمَتْ, 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. فَعَرَ; (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 افغمتُ العود *[I filled the house, or chamber, or tent, with the odour of aloes-wood].* (S.) It is said in a trad., *لَوَ أَنَّ امْرَأَةً مِنَ السُّورِ الْعَيْنِ أَسْرَقَتْ، لَأَفْغَمَتْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ رِيحَ الْبِسْكِ* 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 لَأَفْغَمَتْ, and لَفْغَمَتْ; but Az says that the right relation is لَفْغَمَتْ, with ع. (TA in this art. and in art. فغمر.) And one says, *افغمر البسك 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-Turáb: (TA:) or he angered him: or he filled his

nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also فَعِمَةٌ and فَعِمَةٌ, aor. of both ʿ, (K, TA,) inf. n. فَعَمْرٌ; but better known with the pointed غ. (TA.) — And افغمه and افغمه *He filled him with joy, or happiness.* (Aboo-Turáb, 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 سَاعِد [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 فغَمْرُ الأَوْصَالِ* i. e. *He was full in respect of the limbs.* (TA.) And one says *امْرَأَةٌ فغَمْرَةٌ* *A woman full-formed, and thick in her shank.* (K.) And *حَاضِرٌ فغَمْرٌ* *A [great] tribe filled with its people.* (TA.) [See also مَغْمَرٌ: 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.)

مغمر Filled; applied in this sense to a skin for water or milk; as also مَغْمَرٌ: but as to مَغْمُورٌ, 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 مَغْمُورٌ سَيْلٌ may be of the same category as هَمْرٌ نَاصِبٌ [for هَمْرٌ ذُو نَاصِبٍ], 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 ذَاتٌ رَضِيحٌ [for ذَاتٌ طَلَاقٍ] and ذَاتٌ رَضِيحٌ [for ذَاتٌ رَضِيحٌ]: or it may be that مَغْمُورٌ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتٌ مَائِتٌ. (Ham p. 106.)

مغومر: see the next preceding paragraph.

فعى or فعو

1. فعأ شئاً i. q. فتته [so in my original, app., if not a mistranscription, فتته i. e. *He crumbled a thing much;* said of a man. (TA.)

2. فعى, inf. n. تَفْعِيَةٌ, *He branded a camel with a mark in the form of the viper.* (الافعى). (TA.)

4. افعى *He (a man) became possessed of [or characterized by] evil after good or goodness.* (TA.)

5. افعى *He (a man, S) became like the viper* (الافعى, S, K) *in evil:* (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَهَ بِالافعى) *in the evilness of his disposition.* (TA.)

فأع Angry and foaming [with anger]. (IAar, M, K.) — And [the fem.] فاعية A woman (TA) wont to calumniate; syn. نَمَامَةٌ. (K, TA: in the CK النَمَامَةُ is put for النَمَامَةُ.)

فاعية [as a subst.] The flower of the حنّاء [i. e. *Lamsonia inermis, or Egyptian privet*]: (K:) [said to be] a dial. var. of فاعية [q. v.]. (TA.)

افعى (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 افعى, being also of the measure of a verb;] *A certain serpent, (S, Mgh, K,) of a malignant kind; [i. e. the viper;] also called افعى, (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 افعى and the حذو by the مخرم, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (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 افاع. (S, Mgh, K.) [In the K, the pl. is written افاعى, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) افاعى signifies † *Certain veins (عروق) that branch off from the حالبان* [q. v.]. (K.)*

افعاء [a pl. of which the sing. is not mentioned] Sweet, or pleasant, odours. (IAar, M, K.)

افوء, and افغوان: see افعى.

افعاء أرض *A land in which are vipers* (افعاء): or, abounding therewith. (K.)

مفعى A camel branded with a mark in the form of the viper (الافعى): (K:) and [the fem.] مفعاء camels (إبل) branded therewith. (TA.)

مفعاء [as a subst.] A brand in the form of the viper (الافعى). (S, K.)

فغر

1. فغَرَ, (S, Mgh, Mgh, K,) aor. ʿ (Mgh, K) and ʿ, (AZ, K,) inf. n. فغَرٌ (Mgh, TA) and فغورٌ (TA,) *He opened his mouth;* (S, Mgh, Mgh, K;) as also افغر. (Zj, Sgh, K.) — [Also, both verbs, فغَرَ and افغر, *He, or it, made, or caused, to open the mouth.* And hence,] فغَرَ النجم, (T, TA,) or افغَرَ النجم, (S, O,) i. e., الثريا, (T, S, O,) *The*

asterism, meaning the Pleiades, became overhead: [lit., made one to open his mouth:] (T:) this is in the winter: (S, O:) for when the Pleiades are in the midst of the sky, he who looks at them opens his mouth: (T, S, O:) or the Pleiades began to rise [after sunset, so as to be overhead in the middle of the night], in the winter. (TA.) = فغَرَّ also signifies *It (the mouth) opened*; (S, Mgh, Mgb, K;) as also فغَرَّ: (K:) and the latter is said of a blossom, or flower, in the same sense. (S, Mgb, TA.) — And فغَرَّتِ السِّنُّ † *The tooth showed its point*; as though it broke forth to grow: but some say that its ف is substituted for ث, and Az inclines to think so [though فغَرَّ differs much in meaning from فغَرَّ]. (TA.)

4: and 7: see 1; the former in three places.

هُوَ وَاسِعٌ فغَرَّ الفمِّ *He is wide in the opening of the mouth.* (Lth, O, K.) — And accord. to Lth, (O,) فغَرَّ signifies also *A rose when it opens*: (O, K:) but it is thought by Az to be, in this sense, a mistake for فغَوَّ, with و. (O.)

وُلِدَ بِالْفغَرَّةِ *He was born at the commencement of the rising of the Pleiades [after sunset]*; (O, K;) which is in the winter. (TA.) See 1.

فغَرَّةُ *The mouth of a valley*: pl. فغَرَّ. (O, K.)

فغَرَّ, the latter word like فغَرَّ, [A spear-wound, or the like,] that passes through. (O, K.)

فغَرَّ, an epithet in which the quality of a subst. is predominant, (TA,) *A [certain] ذُوَيْبَةٍ [i. e. small animal, or small creeping thing, or insect], (O, K, TA,) always opening its mouth*: (O, TA:) and another, *black and white in the أنف [or snout], that stings men.* (TA.)

فغَرَّةُ *A sort of perfume*: (S, K, TA:) or (K, TA) the roots of the [lotus called] نَيْلُوفَر [q. v.] (S, K, TA) of India: (S, TA:) or the كَبَابَةِ [or cubeb] (K, TA) of China; because, when a man eats it, he opens his mouth. (TA.)

مَفغَرَّةُ *A wide tract of land.* (S, K.) — And *An opening, or a hollow, in a mountain, smaller than a كَهْف.* (K.)

فغور

فغُورِي [China-ware, or porcelain,] the [sort of] خَزَف that is brought from China; so called from فغُور, [the title of] the king of China: vulgarly فغُورِي. (TA in art. فر.)

فغمر

1. فغَمَرُ الطيبِ, (S, K,) aor. ٤, inf. n. فغَمَرُ and فغَمَرُ, (K,) *The perfume stopped the air-passages of his nose.* (S, K.) — And فغَمَتِ الرَّائِحَةُ السُّدَّةُ *The odour opened the obstruction of the nose*: thus the verb has two contr. significations. (K.) — See also a trad. cited in art. فغمر, conj. 4. = فغَمَرُ said of a rose, or flower, (S, TA,) aor. ٤, inf. n.

فغَمَرُ, (TA,) *It opened*; as also فغَمَرُ. (S, TA.) = فغَمَرُ, (S, K, TA,) inf. n. فغَمَرُ; (TA;) and فغَمَرُ, (S, K, TA,) inf. n. فغَمَرُ (S, TA) and فغَمَرُ, (S;) *He kissed* (S, K, TA) him, or it, (S,) or a woman. (K, TA.) — And فغَمَرُ said of a kid, (K, TA,) inf. n. فغَمَرُ, (TA,) *He sucked* (K, TA) *the dug of his mother.* (TA.) = فغَمَرُ بِهِ, (S, K,) aor. ٤, (K,) inf. n. فغَمَرُ, (S,) *He was, or became, attached to it, fond of it, or eagerly desirous of it.* (S, K.) And فغَمَرُ الكَلْبُ signifies *The dog's being attached, or accustomed, or habituated, to the chase.* (TA.) — And فغَمَرُ بِالْمَكَانِ, (K, TA,) inf. n. فغَمَرُ, (TA,) *He resided, stayed, dwelt, or abode, in the place; and kept, or clave, to it*; (K, TA;) *not quitting it.* (TA.)

3: see the preceding paragraph.

4. فغَمَرُ *He filled a vessel*: (K:) and so فغَمَرُ. (TA.) — And *It filled its place with its odour*; (K;) as also فغَمَرُ [q. v.]. (TA.)

5: see 1.

7. فغَمَرُ, said of a زَكَام [or defluxion from the head], *It was, or became, removed, cleared away, or dispelled*; syn. انْفَجَحَ; (K;) as also فغَمَرُ. (TA.)

8: see what next precedes.

فغَمَرُ *What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto.* (TA.) It is said in a trad., *كُلُوا الْوَغْمَرَ وَأَطْرَحُوا* [فغَمَرُ]; in which, accord. to IATH, by the فغَمَرُ is meant what is expl. above; and by the وغمَر, *what falls, portion after portion, of the food*: but some, he adds, say that the converse is the case. (TA.)

فغَمَرُ and فغَمَرُ *The mouth, altogether*: or the chin with the two lateral portions of its jaw; (K, TA; [i. e. بِسَحِيَّتَيْهِ; for which the CK has بِسَحِيَّتَيْهِ];) and so فغَمَرُ: (TA:) or, accord. to Sh, فغَمَرُ signifies the nose: but accord. to Kr, it is فغَمَرُ that has this meaning. (TA.) أَخَذَ بِفغَمَرِهِ, a phrase mentioned by AZ, is expl. as meaning *He took hold of his chin together with the two lateral portions of its jaw*: or, accord. to Sh, it means *he took hold of his nose*: (TA:) or it means *he distressed, afflicted, troubled, or molested, him.* (K, TA.)

فغَمَرُ: see the next preceding paragraph.

هُوَ فغَمَرُ بِهِ, (S, TA) and مَفغَمَرُ بِهِ, (K, TA) *He is attached to it, fond of it, or eagerly desirous of it.* (S, K, TA.) And كَلَبَ فغَمَرُ عَلَى الصَّيْدِ [A dog attached, &c., or accustomed, or habituated, (see 1,) to the chase]: (S:) or كَلَبَ فغَمَرُ [alone] *a dog eagerly desirous of the chase.* (TA.)

فغَمَرُ: see فغَمَرُ.

فغَمَرَةُ الطيبِ *The odour of perfume*: (S, TA:) and so فغَمَرَتُهُ. (TA.) And فغَمَرَةُ رِيحِ الخَمْرِ *The fragrance of the odour of wine.* (Z, TA voce عَصْفَةٌ.)

فغَمَرُ: see فغَمَرُ.

مَفغَمَرُ *A thing perfumed with aromatics.* (TA.) = And [A man] affected with a زَكَام [or defluxion from the head]. (TA.)

فغى and فغو

1. فغَا, (K, TA,) inf. n. فغَوُ, (TA,) *It (a thing) became revealed, disclosed, or divulged*; syn. فُشَا. (K, TA.) — And *Its odour became perceptible, or perceived*: occurring in a trad. in this sense, said of saffron: or, as some relate it, the verb in that instance is فغَفَى, which means *it flowered, or blossomed.* (TA.) — And, said of seed-produce (زَرْع), *It dried, became dry, or dried up.* (K.) = فغَى, aor. يَفغَى, inf. n. فغَا, said of dates (تَمْر) i. q. حَشَفَ, [app. a mistranscription, unless there be such as حَشَفَ, which seems to be not improbable, as one says تَمْرٌ حَشَفَ, and حَشَفَ also; but it can hardly be doubted that the meaning is, *They became bad, such as are termed حَشَفَ or حَشَفَ, or, which is nearly the same, such as are termed فغَا*: so says Aboo'Al-e El-Kálee. (TA.)

4. افغَى *It (a plant, S, [app., accord. to the K, the plant حِنَاءَ,]) put forth its فَاغِيَةٌ [i. e. flower, or blossom].* (S, K.) See also 1. — افغَتِ النَّخْلَةُ *The palm-tree became in a bad, or corrupt, state [with respect to its fruit, as is implied in the S; i. e. bore dates such as are termed فغَا].* (S, K.) — And [hence, app.,] افغَى (said of a man, TA) *He became poor after being rich*: and *He became ugly after being handsome*: and *He rebelled after being obedient*: (K, TA:) all from IAg: as though his state became bad, or corrupt, like as do unripe dates. (TA.) — And, said of a man, *He kept constantly to the eating of فغَا.* (K, TA,) i. e. unripe dates in an altered state. (TA.) = And افغَى فُلَانًا *He angered such a one.* (K, TA.) One says, *مَا الَّذِي أَفغَاكَ [What is it that angered thee? or, hath angered thee?].* (TA.)

فغَوُ: see فَاغِيَةٌ.

فغَا [or فغَى] i. q. فغَا [or فغَى] in its several meanings (K, TA) that have been mentioned [in art. فغو and فغى]: and among these it has that of *The bad of anything.* (TA.) And *The [refuse termed] حُثَالَةٌ [q. v.] of wheat.* (TA.) And *A dust that comes upon unripe dates, spoiling them, and rendering them [in the skin] like the wings of the [locusts, or the like, called] جَنَادِب [pl. of جَنَدَب].* (TA.) And *Unripe dates [themselves] (S, TA) such as are bad and مَفغَمَرُ [i. e. of a hue like dust];* (S;) or *such as are مَفغَمَرُ [i. e. altered for the worse].* (TA.) — And فغَا الإِبِلِ *The small, or young, of camels.* (TA.) = And accord. to the K, الفغَا signifies *فِي العَلْبَةِ وَالجَفْنَةِ وَمِثْلُ فِي الفغَمَرِ*; but this is a mistake; correctly it signifies *فِي العَلْبَةِ وَالجَفْنَةِ وَمِثْلُ فِي الفغَمَرِ وَالعَلْبَةِ وَالجَفْنَةِ* [i. e. *A distortion in the mouth, and in the kinds of bowl called عَلْبَةٌ and جَفْنَةٌ, as expl.*

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 a flower, or blossom; and a sweet odour: but I think that we should read فَاغِيَةُ 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. بَخَقَهَا (Lḥ, S, O, K;) as also فَقَأَهَا (S, O, K,) inf. n. تَفَقَّأَتْ (S, O:) or, accord. to the Mḡb, بَخَصَهَا; which is said by Es-Sarakustee to mean *he put his finger into the eye and pulled it out*; and by IKṭṭ 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 Mṭr,] 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] a دَمَل (S, Mgh, O,) and of [such as is termed] a قَرَح (S, O.) — See also 5.

8. افتقا الحزر is expl. in the K as meaning أعاد عليه وجعل بين الكلبين 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) فَقَأَةٌ [in the CK فقا] and فَقَأَةٌ (O, K) and in some copies of the K فَقَأَةٌ (TA) and فَاغِيَةٌ (K,) originally فَاغِيَةٌ (TA,) The [membrane called] سَابِيَةٌ (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 فَقَأَةٌ, 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 مَشِيمَةُ [or membrane enclosing the foetus in the womb] is termed فَقَأٌ and سَخْدٌ and سَخْتٌ and نَخْطٌ: (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 سَابِيَةٌ [q. v.]. (TA in art. فقا.) — 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] حَرَّة (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.)

فَقَأٌ 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.]

فَقَأَةٌ: 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, فَقَأَةٌ, which I think to be a mis-transcription by the copyist.]

فَقَأَةٌ: see فَعْوٌ.

فَقَائِي: see the next paragraph.

فَقِيٌّ 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 فَقَائِي signifies the same applied to a she-camel. (K.) — Also (i. e. فَقِيٌّ) 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 الشَّيْءُ (K.) aor. -, inf. n. فَقْحٌ, (TA,) i. q. سَفَهُ [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. فَقَحَ (S, K,) inf. n. تَفْقِيحٌ (S,) He (a whelp) opened his eyes for the first time; (S, K;) as also فَقَحَ, aor. -, (K,) inf. n. فَقْحٌ. (TA.) It is said in a trad., فَقَحْنَا 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 فَقَحَ 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 فِقْحٌ فى الْكَلَامِ] (a well-known phrase) in art. فَتَحَ: but فِقْحٌ فى الْكَلَامِ in the present case appears, from what precedes, to be evidently a mistranscription for فِى الْكَلَامِ, i. e., in relation to calyxes.)

6. تَفَقَّحُوا They put [or turned] their backs one towards another; (S, K;) [from فُقَحَةٌ, q. v.]; like as you say تَفَقَّحُوا [and تَدَابَرُوا] and [in the contr. sense] تَفَقَّحُوا. (S, TA.)

فُقَاةٌ: see فُقَاةٌ. — 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 دُبُرٌ with what it comprises: and afterwards, by reason of frequency of usage, applied to signify any دُبُر: (L:) pl. فُقَاةٌ. (S, K.) — And The palm of the hand; as also فُقَاةٌ: (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 حَجِّ or of the عُمْرَةِ]: (K:) of the dial. of El-Yemen. (TA.)

فُقَاةٌ: see the next preceding paragraph.

فُقَاةٌ 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 فُقَاةٌ (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فُقَاةٌ.]) — Also † A woman of goodly, or beautiful, make, or form. (Kr, K, TA.)

حَلَّةٌ عَلَى فُلَانٍ حَلَّةٌ فُقَاةِيَّةٌ 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.

فَقْد

1. فَقَدَهُ (S, A, MA, Mgh, O, L, Mgb, K,) aor. -, (S, A, O, &c.,) inf. n. فُقْدٌ and فُقْدَانٌ (S, MA, O, L, Mgb, K) and فُقْدَانٌ (S, O, F) and فُقْدُو; (IDrd, O, L, K;) and اِفْتَقَدَهُ (S, A, MA, Mgh, O;) He found it not, (L, TA,) lost it, (MA, PS, &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; (Mgb, L, K;) but accord. to Er-Rághib, الفُقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوجود; (TA;) [whereas] الفُقْدُ [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, Mgb, 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-Rághib 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-Rághib 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 فُقَدْتَهُ [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.

الفُقْدُ (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 الفُقْدُ: (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 الفُقْدُ: he says, the فُقْدُ is what is called in Pers. فَنَجِنَكُنْتُ: IAar says, الفُقْدَةُ [or الفُقْدَةُ? 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 الفُقْدُ is the نَبِيذُ of the كَشُوْتُ. (O.)

الفُقْدَةُ: see the next preceding paragraph.

الفُقْدُ: see الفُقْدُ, in two places.

فَقِيدٌ and مَفْقُودٌ signify the same, (O, Mgb, 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. (Mgb, K.) One says, مَاتَ غَيْرَ فَقِيدٍ وَلَا حَبِيبٍ (A, K,) and غَيْرَ مَفْقُودٍ وَلَا مَحْبُودٍ (A,) [He died unmissed and unpraised; or,] without his loss being cared 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 (or vertebræ) of his back. — Hence the phrase, فُقِرَتْ الفاقرة (S, O,) or الداهية, aor. ُ, inf. n. فُقْرٌ (Msb,) [lit.] *The calamity broke the vertebræ of his back*: (S, O:) [meaning] *the calamity befell him.* (Msb.) — فُقِرَ, with damm, [aor. ُ,] *He had a complaint of his vertebræ*: and فُقِرَ, aor. ُ, inf. n. فُقْرٌ, *He had a complaint of his vertebræ arising from fracture or disease.* (Msb.) — فُقِرَ or فُقِرَ in the sense of افتقر: see 8.*

2: see 1, first and third sentences. — فُقِرَ (S, TA,*) or لفقسيلة (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 فُقِرٌ [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 فقار [or vertebræ]; like اُرْكَبَ (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebræ and] fit for being ridden. (L, Msb.) — افقره ناقته (S, O,) or بعيره (ISk, K,) or ظهر بعيره (TA,) or بعيرا (Mgh,) or دابته (A'Obeyd, TA,) or المهر (Msb,) *He lent him the vertebræ [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 فقار signifying the “vertebræ” 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 vertebræ [or back]. (Msb.) — Hence, افقره أرضه † *He lent him his land for sowing.* (TA, from a trad.) — افقرك الصيد means *The object of the chase has enabled thee to have its vertebræ within thy power*; therefore shoot it, or shoot at it: (O, TA:) or *has enabled thee to have its side [which is sometimes termed فُقِرٌ 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 مسlemeه الصيْدَ لِمَنْ رَمَى *The object of the chase has enabled the shooter at it to have its vertebræ 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.)* — ما افقره [i. e. *How poor, or needy, &c., is he!*] and ما اغناه [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 قبلنا ناس يتفقرون العير, 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 فقرت البئر meaning “I dug the well to draw forth the water:” but the reading commonly known is يتفقرون [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, واقتقر 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 العورِ 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 اشتد, (Sb, TA,) but they did not say فُقِرَ, (Sb, Msb, TA,) like as they did not say شد, (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 بعيرا [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See اومل.)

فقِرَ 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.:* [signifying needs, or wants,] is said by some to be a pl. of فُقِرَ, anomalous, like مشابه [pl. of شبه] and ملايح [pl. of لئحة]: or it may be a pl. of مَفْقَرٌ, an inf. n. of افقره; or pl. of مَفْقَرٌ; or it has no sing.: (TA:) you say, صد الله مفاقره *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. فُقور: (O, K, TA:) one says, شكى إليه فقوره *He complained to him of his anxieties; &c.:*

and it means also, *his circumstances, and wants*: (TA:) [for,] accord. to IAqr, the phrase فُقُورُ النَّفْسِ is like شُغُورَهَا. (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 مَنِي فُقُورَةٌ, meaning *He is near to me.* (K, TA.) — See also مُفَقَّرٌ.

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.

فُقُورِيٌّ [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رَقِيٌّ and عُمَرِيٌّ] 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.)

فُقَيْرٌ *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. فُقَيْرٌ, 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 الرِّكَايَا 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 فُقَيْرٌ 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 فُقَيْرٌ, 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 مَا, 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;*

أَمَّا الْفُقَيْرُ الَّذِي كَانَتْ حَلْوَتُهُ
وَقَفَّ الْعِيَالُ فَلَمْ يَتْرِكْ لَهُ سَبَدًا

[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 *فُقِرْتُ 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* + *لَهَذَا الْأَمْرِ* Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it; (Ish, O, L, K;) and *لَهَذَا الْعَزْمِ* for this determination, or resolution; and *لَهَذَا 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 *أَرْضٌ مَفَقَّرَةٌ* Land in which are many hollows. (O, K.)

مُتَفَقَّرٌ 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. تَفْقِيسٌ: (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 نَقَصَةٌ*.

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, (*أَدِيمٌ*) *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 بِمِفْتَاحٍ, and فَعَّ بِمِفْتَاحٍ, 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. افقَع, (TA,) inf. n. افقَع, (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. تَفَقَّعَتْ عَيْنَاهُ His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.)

7. انفتَحَ 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. أَفَعَّعٌ [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. ذَانٌ, 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 مُذْبِقٌ [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is فَعَّعٌ مُذْبِقٌ, signifying مُذْبِقٌ [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.

مُفَقِّعٌ i. q. مُخْرَطٌ (O, K) i. e. A boot having its fore part pointed. (TA in art. مخرط.)

البَقِيعَةُ A certain black bird of which the base of the tail is white, (O, K,) that pecks camels, or similar, dung. (O.)

مِفْقَاعٌ: see مَفْقَعٌ; and 1, last sentence but one.

مُتَفَقِّعٌ: see فُقَاعٌ.

فقر

1. فَقِرَ (S, K, TA,) aor. -, (TA,) inf. n. فَقْرٌ, It, or he, was, or became, full: (S, K, TA:) it is said of a vessel: (TA:) and one says [also] فَقِرَ أَصَابَ مِنَ الْمَاءِ حَتَّى فَقِرَ [He obtained, or took, of the water until he became full]; mentioned by IDrd. (S, TA.) — And أَكَلَ حَتَّى فَقِرَ He ate until he became affected with indigestion, or oppressed by much eating. (K.) — فَقِرَ مَالُهُ His property, or wealth, became much, or abundant: or it has the contr. meaning, i. e., passed away; came to an end; or became spent, exhausted, or consumed. (K, TA.) — فَقِرَ, aor. -, (K, TA,) inf. n. فَقْرٌ (S, K, TA) and فُقِرَ (K, TA,) He had the lower central incisors prominent, (S, TA,) so that they did not close against the upper, (S,) or so that the upper did not close against them when he (the man) closed his mouth: so in the L: or he had the lower jaw long and the upper short: but accord. to the K, he had the upper central incisors prominent, so that they did not close against the lower: (TA:) the epithet applied to him is أَفْقِرُ; (S, K, TA;) fem. فُقَيَاءٌ. (TA [in which it is added that one says فُقِرَ رَجُلٌ; but رَجُلٌ is app. here a mistranscription for رَجَالٌ.] — And [hence] فُقِرَ فُلَانٌ i. q. فُطِرَ فُلَانٌ [i. e. Such a one exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: &c.]: (K, TA:) because الْفُطْرُ and الْفُشْرُ are departure from the limit of rectitude. (TA.) — And فُقِرَ الْأَمْرُ (K, TA,) aor. -, (TA,) inf. n. فُقْرٌ and فُقُورٌ, †The affair did not proceed in a right course. (K, TA.) — And فُقِرَ and فُقِرَ are syn. with تَفَاعَرَ, q. v. (K.) — And فُقِرَ signifies also It (a thing) was, or became, wide, or ample. (TA.) — فَقِرَ الْمَرْأَةُ: see 3. — فَقِرَ الْكَلْبُ He took hold of the فُقِرَ [i. e. muzzle] of the dog; (K;) as also تَفَقَّيَهُ. (Z, K.)

3. فَاقِرَ الْمَرْأَةَ (S, K, TA,) inf. n. مُفَاقِمَةٌ and مُفَاقِمٌ (S, TA,) He compressed the woman; (S, K, TA;) as also فُقِمَهَا. (K.)

5: see 1, last sentence.

6. فَاقِرَ It (an affair, or a case,) was, or became, great, or formidable; (S, Mgh, K, TA;) and hard, or difficult; (Mgh;) said of what is disliked, or hated; (TA;) and فُقِرَ and فُقِرَ signify the same. (K.)

فُقِرَ: see what next follows.

فَقِرَ (S, K) and فُقِرَ (K) The لَحْيُ [meaning lateral portion of the lower jaw]; (S, K;) or either one of the لَحْيَانِ. (K.) Hence the trad., مَنْ حَفِظَ مَا بَيْنَ فُجْمَيْهِ وَرِجْلَيْهِ دَخَلَ الْجَنَّةَ [He who keeps from evil what is between his two lateral portions of the lower jaw (i. e. his tongue), and what is between his two legs (i. e. his كُرْسَى), enters Paradise]. (S, TA.) — [And] The upper part [of the interior] of the mouth: the lower part is the حَنَكُ. (IAar, T in art. حنك.) — See also فُقِرَ.

فُقِرَ The mouth. (Sh, K, TA. [See also فُقِرَ.]

أَفْقِرُ; fem. فُقَيَاءٌ: see 1. — Hence, †Anything crooked, distorted, or uneven. (TA.) And أَمْرٌ أَفْقِرُ †An affair, or a case, of a crooked kind; contrary to what is right. (S, K, TA.) — [And Freytag adds, from the Deewán of the Hudhalees, Difficult, as an epithet applied to a thing: — and, as a signification of the fem., A calamity, or misfortune.]

فقه

1. فَقِهَ, aor. -, (S, Mgh, K, &c.) inf. n. فِقْهٌ, the verb being like عَلِمَ and the inf. n. like عِلْمٌ, in measure and in meaning, (TA,) or فَقَّهَ; (JK; [and the same seems to be implied in the Mgh and the K;]) and فَقَّهَ; (Mgh, K;) He had, or possessed, what is termed فِقْهٌ, meaning understanding, (S, K,) and knowledge, and intelligence, and especially knowledge of the law (عِلْمُ الدِّينِ): (K:) or both are syn. with عَلِمَ: (Mgh, TA:) or فَقَّهَ, of which the inf. n. is فِقَاهَةٌ (S, TA,) or فِقْهٌ, (JK,) signifies [peculiarly] he had, or possessed, knowledge of the law (عِلْمُ الشَّرِيعَةِ): (S:) or this latter verb signifies he had, or possessed, what is termed فِقْهٌ as a faculty firmly rooted in his mind: (Mgh, TA:) or, accord. to IB, i. q. تَفَقَّهَ [q. v., as intrans.]: and he was, or became, [a فقيه, q. v., or] equal to the فُقَيَاءِ. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَفْقَهُ وَلَا يَنْفَهُ [which may be rendered Such a one will not understand nor comprehend: but the two verbs are exactly syn.]. (S.) And to the witness one says, كَيْفَ فَقَّاهْتِكَ لِمَا أَشْهَدُنَاكَ [app. meaning How is thy understanding of (or how understandest thou) what we have made thee to witness?]: it is not said to any other than the witness: (K, TA:) thus in the M: (TA:) or, accord. to Z, it is said to other than the witness. (K, TA.) — And فُقِيَهُ (Mgh, K,) aor. -, inf. n. فِقْهٌ (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also تَفَقَّهَهُ. (K.) — See also 3.

2. تَفَقَّهَهُ (S, K,) inf. n. تَفَقُّيَهُ (K,) He (God) made him to know or have knowledge [or to understand, or instructed him], or taught him; (S, K, TA;) and (K) so أَفْقَاهَهُ (Mgh, K,) or he made him to understand. (S, Mgh.) It is said in a trad., اَللَّهُمَّ عَلِّمَهُ الدِّينَ وَقَيِّمَهُ فِي التَّوْبِيلِ i. e.

O God, teach him الدين [app. here meaning the science of the law] and [instruct him in] the تَوْبِيلِ [or interpretation, &c.] and the meaning thereof. (TA.) And you say, أَفْقَيْتَكَ الشَّيْءَ I made thee to understand, (S, Mgh,) or I taught thee, (Mgh,) the thing. (S, Mgh.) And أَفْقَيْتَهُ I explained to him the learning of الفقه [meaning the science of the law]. (T, TA.)

3. فَاقَاهَهُ He searched with him into [matters of] science, disputing with him, (S, K,) فَاقَاهَهُ, aor. -, [inf. n. فُقَّهَ,] and he overcame him therein. (K.)

4: see 2, in three places.

5. تَفَقَّهَهُ He learned knowledge, or science: (M voce سَوَدَ:) [and particularly] he learned الفقه [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفقه [meaning thus]. (S, TA.) And تَعَلَّمَهُ فِي الْعِلْمِ is like تَعَلَّمَ [meaning He became, or made himself, learned, or thoroughly learned, in science]. (Mgh.) لِيَتَفَقَّهُوا فِي الدِّينِ in the Kur ix. 123, means That they may task themselves to obtain understanding in الدِّينِ [i. e. the law, or religion in general], imposing upon themselves the difficulties attendant on the acquisition thereof. (Ksh, Bd.) See also 1, in two places; in the latter of which it is mentioned as transitive.

فِقْهٌ [as a simple subst.] signifies Understanding (S, Mgh, K) of a thing; (Mgh, K;) and knowledge thereof; (Mgh, K;) and intelligence: (K:) accord. to IF, any knowledge of a thing is thus termed: (Mgh:) [hence فِقْهُ اللُّغَةِ The science of lexicology is the title of a work written by him; and of another work, by Eth-Tha'álibee:] and, as used by the lawyers [and others], الفقه denotes a particular science; (Mgh;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; [jurisprudence;] (S, K, TA;) syn. عِلْمُ الشَّرِيعَةِ (S, TA,) or عِلْمُ الدِّينِ, [which is the same as علم الشريعة,] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, the science of the فُرُوعِ [or derivative institutes] of the law. (TA.)

فُقَّهٌ; and its fem., with ة: see the next paragraph.

فُقِيَهُ Any one possessing knowledge of a thing. (TA.) فَاقَاهَهُ الْعَرَبُ signifies The عالم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Háarith Ibn-Keledeh (الحَرِثُ طَيْبِيُّ الْعَرَبِ), who was also called طَيْبِيُّ الْعَرَبِ [as is said in the S in art. ازم], because this appellation is syn. with the former; but IKh and El-Hareere do not mean by فقيه العرب any particular person. (Mz, close of the 39th نوع.) — [Particularly and predominantly,] فُقِيَهُ signifies One possessing knowledge of the law; [a lawyer;] (S, K;) as also فُقَّهَ; (Mgh, K;) fem. فُقِيَاءَةٌ and فُقَيَاءَةٌ: pl. [of فُقَيَاءٌ] and فُقَيَاءَةٌ [of فُقِيَاءَةٌ]; and [of فُقَيَاءَةٌ] and فُقَيَاءَةٌ [of فُقِيَاءَةٌ];

(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 *فَقَرَأَهَا* 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 *فَقَوْتُ* *أَثَرَهُ* 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.)

فَقَا: see its syn. *فَقَا*, in art. *فَقَا*.

فَقْوَةٌ 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 *فوقه*, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. *فَقَا*, (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 يَدَهُ*, (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 الرَّهْن*, (S, Mgh, O, Mṣb, K,) aor. -, (TA,) inf. n. *فَكَ* and *فَكَوْكَ*; (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 الأسيْر*, (Mṣb, K,) aor. -, (TA,) inf. n. *فَكَ* and *فَكَكَ* and *فَكَكَ*, (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*.) — *قَدْ فَكَ وَفَرَجٌ* is said of a very old man, meaning *فَرَجٌ لَحِيْبِهِ* [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 *فَكَوْكَ*, (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.) — *قَدْ 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 *قَدْ 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. *أَفَكَتْ* 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 *أَفَكَتْ*; (TA;) so too *تَفَكَتْ*: or this last signifies *she became vehemently desirous of the stallion.* (O, K.) — And *أَفَكَ 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 يَتَفَكُّ* 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 الشئُ مِنَ الشئِ* 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 [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 الرِقِّ*, 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*;

(Mgh, Mṣb;) as also **الْفَكُّ** (O, K:) or this latter signifies **الْمَجْمَعُ** [or part in which is the commissure] of the **خَطْمُ** [generally meaning muzzle]; (Lth, O, K;) as also **الفكُّ**; (TA;) that is, (Lth, O, in the K "or" [as if to denote a different meaning],) [the part in which is the symphysis] of the **فَكَّانِ** [or two lateral portions of the lower jaw]: (Lth, O, K:) [see **الفنيكُ**:] and **الفكَّان** is said to mean the place [on either side with that on the other side] where the two jaws meet [and are articulated] next the temple, above and below; of a human being and of a horse or the like: (TA:) and, in the **Bāri'**, (Mṣb,) or in the T, (TA,) the place of meeting of the two sides of the mouth (**مُلْتَقَى الشَّدَقَيْنِ**) on both sides: (Mṣb, TA:) [but this last explanation is strange, and app. little known:] pl. **فَكُوكُ**. (Mṣb.) One says, **مَقْتَلُ الرَّجُلِ بَيْنَ فَكَيْهِ** [which may be best rendered *The man's slayer is between his two jaws, or two lateral portions of his lower jaw*]; (S, O, TA;) meaning the man's tongue: (TA:) a prov., in which **مقتل** may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, **قَاتَلَ الرَّجُلُ بَيْنَ فَكَيْهِ**. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also **فَكَكٌ**.

فَكَّةٌ [an inf. n.: see 1, last sentence]. — **الفَكَّةُ** is the name of *One of the northern constellations, [Corona Borealis,] (Kz, w,) certain stars, (S, O, K,) eight stars, called in Pers. كاهه درويشان, (Kz, w,) behind الرَّامِحِ السِّمَكِ الرَّامِحِ [i. e. Arcturus], (S, O, K,) [near] behind the staff of الصَّيْحَانِ [which is a name of Bootes], (Kz, w,) having a circling form, (S, O, K, and Kz, w,) but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called قَصْعَةُ السَّاكِينِ [the bowl of the paupers], (Kz, w,) this being the name given to it by the children. (Aṣ, S, O, K.)*

فَكَكٌ *An unknit, or a loosened, state (انْفِرَاج) of the مَنكَبِ [or shoulder-joint]. (K. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) — And (K) A state of dislocation of the foot: (S, O, K:) hence the phrase, in a verse of Ru-beh, كَمُنْهَاضِ الْفَكَكِ: (S, O:*) but (in this instance, O), accord. to Aṣ, الْفَكَكُ is used by poetic license for الْفَكُّ [meaning "the jaw," so that the phrase signifies like him whose jaw has become broken after its having been set]. (S, O.) — And A state of fracture of the jaw: (K, TA:) or of dislocation thereof. (TA.)*

فَكَكُ الرَّهْنِ and **فَكَكُ الرَّهْنِ**, (S, O, Mṣb,* K,) the latter mentioned by Ks (S, O, Mṣb) and ISk, (Mṣb,) *That wherewith the pledge is, or is to be, redeemed: (S, O, Mṣb,* K:) so in a verse cited voce غَلَّقَ. (S, O.)*

فَكَكٌ [One who separates, &c., much, or often]. — [And hence,] **فَكَكٌ هَكَكٌ** † One who does not

make his words and their meanings congruous, or consistent, by reason of his foolishness, or stupidity. (Z, TA.)

فَاكٌ [as an act. part. n., *Separating, &c. — And*] † *Extremely aged, or old and weak; applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, disabled, or fatigued, by leanness, or emaciation: fem. with ة. (En-Nadr, TA.) — And † Foolish, or stupid: (S, O:*) or very foolish, or stupid: (IAṣr, K, TA:) and you say فَاكٌ تَاكٌ, (IAṣr, S, O, TA,) making تَاكٌ an imitative sequent: or, accord. to Yaḥkoob, you say شَيْخٌ فَاكٌ وَتَاكٌ: thus he makes تَاكٌ a substitute, not an imitative sequent. (TA.) And أَحْمَقٌ فَاكٌ وَهَاكٌ † [A foolish, or stupid, person,] one who talks of that which he knows and of that which he knows not, and is more, or oftener, incorrect than correct. (El-Ḥoṣeybee, TA.) Pl. فَكَكَةٌ and فَكَكٌ. (IAṣr, K.)*

أَفَكٌ, (S, K,) or **أَفَكُ الْمَنكَبِ**, (K,) One whose **مَنكَبٌ** [here meaning shoulder-bone] has become unknit, or loosened, (انْفِرَاج) from its joint, in consequence of weakness and flaccidity. (S, K,* [See also مَفْرُوكٌ.]) — And **رَجُلٌ أَفَكٌ** [A man having the jaw broken]. (TA. [There expl. as signifying مَسْكُورُ الْفَكِّ; a mistranscription, for مَسْكُورُ الْفَكِّ: see فَكَكٌ, last sentence.]) — See also **الفَكُّ**.

أَفَكَةٌ, applied to a she-camel, part. n. of **أَفَكْتُ** [q. v.]: (O, TA:) and **مُنكَبَةٌ** and **مُنكَبَةٌ** are syn. therewith. (TA.)

مَتَفَكَّتْ A mare desiring the stallion, (AO, O, K,) not offering opposition to him. (AO, O.)

مُنْفَكِّينَ in the **Ḳur** [xcviii. 1], (O, TA,) followed by the words **حَتَّى تَأْتِيَهُمُ الْبَيْتَةُ**, (O,) means, accord. to Mujāhid (O, TA) and Zj, (TA,) *In the condition of desisting (O, TA) from their infidelity; (TA:) or, as Akh says, ceasing from their infidelity: (TA:) or, accord. to another, (O,) namely, Niḥāweyh, (TA,) quitting the present state of existence, (O, TA,) i. e., sharing, one with another, in perdition, until the evidence came to them (O, TA) that had been affirmed to them in the Towrah, with respect to the description of Moḥammad &c.; تَأْتِيَهُمُ being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from مَا زَالَ مَأْنَفَكَ meaning مَا زَالَ, but from اِنْفَكَكُ اِنْفَكَكُ meaning "the thing's becoming separated from the thing:" accord. to IAṣr, as mentioned by Th, **فَكَ فَلَانٌ** means "Such a one was set free, and at rest, from a thing;" and hence **مُنْفَكِّينَ** in the **Ḳur** means *experiencing rest: accord. to Er-Rāghib, it means separated, or separated into several parties; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)**

فكر

1. **فَكَرَ فِيهِ**, (O,* Mṣb, K,) aor. 2, (O, TK,)

or 3, (Mṣb,) inf. n. **فَكَرٌ**; (S, O, Mṣb, K;*) and **فَكَرٌ**; (S, O, Mṣb, K;) and **فَكَرٌ**, (S, O, K,) [which is more common than either of the first and second,] inf. n. **تَفَكَّرٌ**; (O, TA;) and **تَفَكَّرَ**; (S, O, Mṣb, K;) and **فَكَرَ**, (Mṣb, TA,) but this last is vulgar; (TA;) *He thought upon it, considered it, or examined it [mentally]; (Mṣb;) he considered it in order to obtain a clear knowledge of it; (S, O,* TA;) he employed his mind, (M, TA,) or his consideration, (K, TA,) upon it. (M, K, TA.) [See also فَكَرٌ.]*

2, 4, 5, and 8: see the preceding paragraph.

فَكَرٌ inf. n. of 1 [q. v.]. — **فَكَرٌ** *inf. n. of 1 [q. v.]. — فَكَرٌ* (Yaḥkoob, S, O, K,*) which is more chaste than **فَكَرٌ**, [in this case,] (Yaḥkoob, S, O,) but the latter is sometimes used, (K,) means *I have no want, or need, of this thing: (Yaḥkoob, S, O, K:*) or, as is said in the A, هَذَا لَا فَكَرَ لِي فِيهِ* i. e. *I have no want, or need, of this, nor do I care for it. (TA.)*

فَكَرٌ and **فَكَرَةٌ** (S, O, Mṣb, K) and **فَكَرَى**, (Lth, O, K,) are simple subst., (S, O, Mṣb,*) but the last is of rare occurrence, (Lth, O,) signifying *Thought, consideration, or [mental] examination, [respecting a thing]; (Mṣb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TA;) the employment of the mind, (M, TA,) or of the consideration, (K, TA,) upon a thing: (M, K, TA:) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb:) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KT:) pl. of the first **أَفْكَارٌ**; (IDrd, K;) but Sb says that neither **فَكَرٌ** nor **عَلْمٌ** nor **نَظَرٌ** has any pl.: (TA:) the pl. of **فَكَرَةٌ** is **فَكَرٌ**. (Mṣb.) One says, **فَكَرَ فَلَانٌ فِكَرًا كَثِيرًا** [Such a one has thoughts all of which are points of wit]. (A, TA.) — See also **فَكَرٌ**.*

فَكَرَةٌ: see the next preceding paragraph; the former in two places.

فَكَرَى [Thoughtful;] having much **فَكَرٌ**; (IF, S, O, K;) as also **فَكَرٌ**. (Kr, K.)

فَكَرٌ: see what next precedes.

فكل

8. **اِحْتَفَلَ فِي فِعْلِهِ** i. q. **اِحْتَفَلَ** [He strove, laboured, or exerted himself, &c., in his doing]; (IAṣr, O, K;) said of a man. (IAṣr, O.)

أَفْكَلٌ A tremour, (S, O, K,) from cold or from fear: (S:) hence, in a trad., **أَخَذَنِي أَفْكَلٌ** [A tremour seized me]: (S,* O:) and in another, **فَبَاتَ وَلَهُ أَفْكَلٌ** [And he passed the night having a

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 من 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. فَ, 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 [Jest not thou with a female slave, and make not water upon a hillock, 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 K̄ur [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-'A'teeyeh, (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. (Bq̄ 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 K̄ur 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*: (IĀr, S, K:) and the words of the K̄ur 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.*]

فَكُهُ *Eating, or an eater of*, فَكِيَةٌ [i. e. fruit]; (K, TA;) a possessive epithet; applied to a man.

(TA.) — Also, (S, Mgh, K,) and فَكِيَةٌ, (K, TA, in the CK فَكِيَةٌ,) and فَكِيَانٌ [app. فَكِيَانٌ or فَكِيَانٌ, like فَكِيَانٌ, (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 فَكِيَاتٌ, applied to women, *cheerful, happy, or free from straitness*. (TA.) — And فَكِيَةٌ signifies also † *Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully*: (S, TA:) and thus the pl. فَكِيِينَ signifies in the K̄ur (S, Mgh) xlix. 26 [as some there read]: (S:) فَكِيِينَ [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. فَكِيُونَ in the K̄ur xxxvi. 55. (TA.) — هُوَ فَكِيٌ بِأَعْرَاضِ النَّاسِ means † *He is one who delights in speaking evil of men, or in doing so in their absence*. (K, TA.)

[فَكِيٌ 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 فَكِيَةٌ.]

فَكَاهَةٌ, a subst. [as distinguished from the inf. n. فَكَاهَةٌ, (S, K,) *A jesting, or joking*; (S, Mgh, Mgh, K;) as also فَكِيَةٌ. (K.)

فَكِيَةٌ: see what next precedes.

فَاكِهَةٌ Possessing فَكِيَةٌ [i. e. fruit]; (K, TA;) an epithet of the same class as تَامِرٌ and لَابِنٌ or, accord. to Abou-Mo'adh the grammarian, one whose fruit has become abundant. (TA.) — See also فَكَهُ, in two places. — And [the fem.] فَكِيَةٌ, † *A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; [app. by its having much fruit;] syn. مُعْجِبَةٌ. (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 K̄ur lv. 68, فِيهَا فَكِيَةٌ وَنَخْلٌ وَرُمَّانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed فَكِيَةٌ: 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 Abou-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 فَكِيَةُ الشَّوْرِ [lit. *The fruit of winter*] is metonymically used as meaning † *the fire*. (Har p. 594.)

فَاكِهَانِيٌّ: see فَكِيَانِيٌّ.

فكبان : see فكه, second sentence.

فَاكِبَانِي A seller of فَاكِبَة [i.e. fruit]; (S, K;) as also فَاكِبِي; (TA;) but not فَاكَا. (Sb, TA.)

فَاكِبَانِي 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. [A wonderful thing]. (K.)

You say, جَاءَ فُلَانٌ بِأَعْجُوبَةٍ † [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. ُ, 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. كَسْرَةٌ [app. as meaning He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.)

فَلَّوْا لَهُ صَفَاةً [i. e. [lit.] Nor did they break a stone (كَسَرُوا حَجْرًا) belonging to him, was said by 'Aishah in describing her father: she alluded thereby to his strength in religion. (TA. [See also فَرَعَ صَفَاتَهُ, in art. صفو; and see also مَغْمَزٌ.]) And [in like manner] one says, غَرَبَهُ † meaning كَسْرَهُ [i. e. † He broke his sharpness, or vehemence, or valour]. (TA.) And فَلَ الْجَيْشِ, (S, O, Mṣb,) or الْقَوْمِ, (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 قَلَّ ذَلٌّ وَمَنْ أَمَرَ قَلٌّ a prov., (Meyd, O,) meaning He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (قَلَّ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 689, a different (and I think a wrong) reading is given, with قَلٌّ in the place of قَلٌّ; though the reading with قَلٌّ 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 كَسَرَكَ]; or take away thy property; or defeat thee (كَسَرَكَ) with his alter-

cation and his censure. (O.) — فُلَّ عَنْهُ عَقْلُهُ, aor. -, [in the CK (erroneously) ُ,] 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. فُلَّ] 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. افلَّت الأرضُ The land became such as is termed فُلٌّ [q. v.]. (AHn, M.) — And اَفْلًا (Fr, T,) and اَفْلَانًا (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 اَفْلًا † 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, اَفْلًا الدَّهْرُ † [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. انفلَّ It became broken, or notched, in its edge; as also اَفْلًا, and تَفْلِيلٌ; (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, انفلَّ سنُّهُ, (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلَّوا They became defeated; (S, M, Mṣb, K;) as also تَفَلَّلُوا [but this has an intensive signification]. (M, K.)

8: see the next preceding paragraph.

10: see 1, former half. — استفلَّ الشَّيْءُ 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 الاستفلالُ 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. فَلَفلٌ 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 تَفَلَّلٌ: (TA:) or both signify he walked thus, with short steps: (K:) or تَفَلَّلٌ

signifies [simply] he went with short steps; (En-Nadr, O;) or so تَفَلَّلٌ. (T accord. to the TT.) — And He rubbed and cleaned his teeth with the [stick called] سِوَاك; (T, O, K;) as also تَفَلَّلٌ; (IAṣr, O, K;) or so تَفَلَّلٌ. (T accord. to the TT.) — فَلَفلُ الطَّعَامِ and فَلَفلُ الشَّرَابِ He peppered the food and the wine or beverage. (M.) — [And فَلَفلُ الشَّعْرِ 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 تَفَلَّلَ قَادِمَتَا الضَّرْعِ The two anterior teats of the udder became black. (S, O, K.)

يَا فُلٌّ (S in this art. and in art. فُلن, 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, يَنْصِبُ 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 تَرْخِيمٍ, for if it were an instance of تَرْخِيمٍ they would say 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. فُلن:) 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. فُلن:) [but] they said [also] فُلٌ بَنٌ فُلٌ, [said to be] an instance of an elision, (T and M in art. فُلن,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلُونٌ]; (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 **افلان**; 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 **كسر**, 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 نَازِيًا 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.

فلّي: 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 **كسر**, (O,) and the pronouncing it with **كسر** is said to be not allowable, (Mṣb,) a word of Pers. origin, (M,) arabicized, from **پلپل**, with **كسر**, (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 دَرَاذ** [i. e. **بَلْبَلِ دَرَاذ**, 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 **بُرُوق** [q. v., in art. **بروق**]; 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.] **فَنَجْنَكَشْت** [i. e. **فَنَجْنَكَشْت**: 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 (**أَبْيَاتِ**) like the **صَوْبِرِ** [or cone of the pine, app. in form]. (TA.) — See also **فُلْبِلٌ**, 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.)

مَفْلُولٌ, 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 }

مَفْلُولٌ, applied to food, (TA,) and to wine, (T, TA,) [**Peppered**, i. e.] having **فُلْفُلٌ** put into it, (T, M,* TA,) and consequently burning the tongue: (T, TA:) or wine that burns [the tongue] like **فُلْفُلٌ**. (S, O, K, TA.) — And A garment, or piece of cloth, figured with round forms resembling **فُلْفُلٌ** [or peppercorns] in roundness and smallness; (T, O, TA;) i. e. (TA) figured with the like of the **فُلْفُلِ** [pl. of **صَعْرُورَةٌ**] of **فُلْفُلٌ**. (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 **كَلِمَةُ الدَّبَاغِ**) the like of **فُلْفُلٌ** [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. **أَفَالَاتٌ**; (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** [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. **أَفَلَّتْ** 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, **أَفَلَّتْ اللَّهُ نَفْسًا** [God took away from her suddenly her soul]: and hence, **أَفَلَّتْ 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 نَفْسُهُ**, meaning He died suddenly; (M, TA;) and **أَفَلَّتْ نَفْسُهُ**; (S, TA;) with the **نَفْسِ** in the accus. case and in the nom. case; (TA;) and **أَفَلَّتْ** alone; meaning he died suddenly. (S, O, K, TA.) [See also **أَفَلَّتْ**, in art. **أَفَلَّتْ**; and **أَفَلَّتْ** 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: }

الْفُلْتُ 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. **كَلَّتُ**.) 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. **فَلَجٌ**, 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** **فَلَجٌ**, (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** **فَلَجٌ**, (S, O,) and **افلج**, (TA,) *He (a man) succeeded against, or overcame, the people, or party, and his companions*. (TA.) — **فَلَجٌ**, 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.) — **فَلِجٌ**, 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.) — **فَلِجٌ**, (Th, S, O, Mṣb, K,) inf. n. **فَالِجٌ**, one of the [few] inf. ns. of the measure **فَاعِلٌ**; (ISd, TA;) and **فَلِجٌ**, 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. **فَالَجَهُ** *He contended with him, trying which of them should succeed, or overcome*. (TA.) Hence one says, (TA,) **أَفَالَجَكَ 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 **حَاصَمْتُ** *made him to excel him*. (TA.) — And **حَاصَمْتُ**

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 أفلج.]

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 استفلح, 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 فلوخ. (S, O.) One says, هما فلجان They two are two halves. (K.) — And one says, في رجله فلوخ, [pl. of فلج.] In his foot are fissures, or cracks; as also فلوخ. (S in art. فلح.) — 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 أفلج.]) 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.)

أفلج [part. n. of فلج]: see an ex. voce أفلج.

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. فلح.]) — 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 ḥ; or without ḥ it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ḥ: (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.

فلوچ A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase هو فلوچ الامر, expl. above. (TA.)

فلوچة 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 Sawād: (O, K:*) pl. as above. (O.)

رجل فالج في حجته 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:

(IDrd, §, O:) or a disease that arises in one of the lateral halves of the body, occasioning the loss of the senses and of motion, and sometimes in both lateral halves, and sudden in its attack; on the seventh [day] it is dangerous; but when it has passed the seventh, its acuteness ceases; and when it has passed the fourteenth, it becomes a chronic disease: (Mṣb:) it is called in a trad. of Aboo-Hureyreh **دَاءُ الْأَنْبِيَاءِ** [the disease of the prophets]: and is said by Et-Tedmuree, in the Expos. of the Fṣ, to be a disease that attacks a man when the venters (بُطُون) of the brain become filled with certain moistures, or humours, occasioning the loss of sensation and of the motions of the members, and rendering the patient like a dead person, understanding nothing. (TA.) = **أَنَا مِنْ هَذَا الْأَمْرِ** = **فَالَجُ بَنُ خَلَاوَةٍ** or **كَفَالِجِ بَنُ خَلَاوَةٍ**, is a saying expl. in art. **خلو**.

فَيْجُ [The cocoon of a silk-worm;] the thing from which **قَر** is obtained: an arabicized word; [from the Pers. **پله** *pelah*; but said to be] originally **فَيْتَقُ**, and thus some pronounce it. (Mṣb.)

فَيْالَجَةٌ: see **فَيْالَجَانُ**. [**فَيْالَجَةٌ** occurs in art. **قَر** in the TA, as its pl.; being there expl. as meaning small cups (فَيْالَجِين) in which wine (شَرَاب) is drunk: but I think that this may be taken from a mistranscription for **فَيْالَجَةٌ**.]

أَفْلَجُ, (TA,) or **أَفْلَجُ الْأَسْنَانِ** (§, Mgh, O, K, TA,) applied to a man, and **فَلَجَاءُ الْأَسْنَانِ** applied to a woman, (§, O,) for the teeth must be mentioned, (IDrd, §, O, K,) [but MF disputes this,] and **مُفْلَجُ الْأَسْنَانِ** applied to a man, accord. to one reading of a trad., (TA,) *Having the teeth separate, one from another*: (TA:) or, *distant, or wide apart, one from another*: (Mgh, * K:) or *having the medial and lateral incisors distant, one from another, or wide apart*. (§, O.) [See also **أَفْرُقُ**.] And **مُفْلَجُ الثَّنَائِيَا** A man having an interstice between the middle pair of teeth; (§, O, K;) as also **فَلِجُ الثَّنَائِيَا**; (A;) *contr. of مُتْرَاصُ الثَّنَائِيَا. (§, O.) And **مُتَفَلِّجَةٌ** A woman that makes open spaces between her front teeth, for the purpose of improving their appearance. (L, from a trad., in which a curse is pronounced against her who does this.) And **فَغْرُ أَفْلَجِ** *Front teeth that are separate, or distant, or wide apart, one from another; and مُفْلَجٌ signifies the same [app. when they are rendered so artificially: see **فَلَجُ**].* (TA.) — And **أَفْلَجُ** applied to a man, *Having a crookedness, or curvature, [or bowing outwards,] in the arms*: when it is in the legs, the person is termed **أَفْلَجُ**: (L:) or *wide between the arms*: (O, K:) or *wide between the paps*; (§, L;) which last explanation is said in the K to be erroneous; but he who is wide between the paps is also wide between the arms. (MF.) — **هَنْ أَفْلَجُ** A vulva, of a woman, whereof the labia majora are wide apart. (L.) — **فَرَسٌ أَفْلَجُ** A horse having the*

prominent parts of the haunch-bones wide apart. (IDrd, O, L.)

أَفْلَجِي Having the fingers wide apart. (Freytag, from the Deewán of the Hudhalees.)

مُفْلَجٌ [Rendered] successful, or victorious; and safe, or secure. (KL.) [See also its verb.]

أَمْرٌ مُفْلَجٌ: see **أَفْلَجُ**, in three places. — **أَفْلَجُ**: An affair not rightly disposed or directed. (O, K.)

الْفَالِجُ Having the disease termed **الْفَالِجُ**. (§, Mgh, O, Mṣb, K.)

مُتَفَلِّجَةٌ: see **أَفْلَجُ**.

فلج

1. **فَلَجَ**, aor. ٢, inf. n. **فَلَجٌ**, *He clave, split, slit, or cracked; and he cut*: (K: [compare **فَلَجَ**, and **فَلَقَ**, and **فَلَدَ**:]) *he clave, and cut, iron*. (T, Mṣb.) Hence, the saying of a poet, (T, TA.)

إِنَّ الْحَدِيدَ بِالْحَدِيدِ يَفْلَجُ

Verily iron with iron is cloven, and cut. (T, §, Mgh, * K.) And **فَلَجَ رَأْسَهُ**, inf. n. as above, *He clave, split, or cracked, his head*. (TA.) And **فَلَجَ شَفْتَهُ**, aor. and inf. n. as above, *He slit, or cracked, his lip*. (L.) And **فَلَجَ الْأَرْضَ**, (§, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He furrowed, or ploughed, the land, to cultivate it; he tilled the ground*. (§, Mṣb. [And **فَلَجَهَا** has a similar meaning.]) = Also, aor. and inf. n. as above, *He acted with artifice, fraud, or guile*; (K, TA;) and so **فَلَجَ**, inf. n. **تَفْلِجُ**. (K, TA.) You say, **فَلَجَ بِهِمْ** *He acted with artifice, fraud, or guile, towards them, and said what was not true*. (TA.) And **فَلَجَ بِهِ** *He mocked at him, or derided him, and acted with artifice, fraud, or guile, towards him*. (L, K.) — And, aor. as above, inf. n. **فَلَجَ** and **فَلَاخَةٌ**, *He defrauded him in a sale; syn. of the inf. n. بَخَسَ فِي بَيْعٍ*: (so in the CK:) or *he bade high for an article of merchandise in order to inveigh another into purchasing it at a high price; syn. of the inf. n. نَجَسَ فِي بَيْعٍ*. (So in other copies of the K, and in the L and TA.) You say, **فَلَجَ بِهِ** [*He so acted towards him in a sale*]: this is when one trusts to thee, and says to thee, "Sell to me a slave," or "an article of merchandise," or "buy it for me," and thou comest to the merchants, and buyest it at a high price, and sellest by defrauding, and obtainest something from the merchant: or, accord. to the T, **فَلَجَ** signifies a hirer's exceeding [in an offer] in order that another may do so; thus inciting him. (L.) = **فَلِحَتْ** **شَفْتَهُ السُّفْلَى**, [aor. ٢,] inf. n. **فَلَجَ**, *His under lip was slit, or cracked*. (MA.) See also **فَلَجَ** below.

2. see 1, former half, in three places.

4. **اَفْلَجَ** *He prospered; was successful; at-*

tained, or acquired, that which he desired or sought, (MA, L, Mṣb,) or *what was good, or felicity, or that whereby he became in a happy and good state*: (L:) *he was, or became, fortunate, happy, or in a happy and good state*. (MA.) It is commonly known as an intrans. verb; but Ṭalḥah Ibn-Muḡarrif and 'Amr Ibn-'Obeyd, read **قَدُ أَفْلَجَ الْمُؤْمِنُونَ**, [the first verse of ch. xxiii. of the Kur-án,] with the verb in the pass. form. (MF.) [See also 10.] — *He was, or became, in a state of safety*. (L.) — *He continued in a good, or prosperous, state*, (MA, L,) and *in the enjoyment of ease, comfort, or the blessings of life*. (L.) — **اَفْلَجَ بِالشَّيْءِ** *He lived [or continued in life] by means of the thing*. (K.) The saying of 'Abeed,

أَفْلَجَ بِمَا شِئْتَ فَقَدْ يُبْلَغُ بِأَنَّ
شَوْكَ وَقَدْ يُخَدِّعُ الْأَرْبَابَ

means Live thou by what thou wilt; whether by stupidity or by intelligence; for [one's object is sometimes attained by stupidity, and the intelligent, or sagacious, is sometimes deluded, or much deluded; or] the stupid is sometimes supplied with the means of subsistence, and the intelligent is [sometimes] denied: (T, L:) or the meaning is *prosper thou, &c.* (L.)

10. **اسْتَفْلِجِي بِأَمْرِكَ**, said by a man to his wife, (§, S,) a form of words used in divorcing (L, K) in the Time of Ignorance, (L,) *Prosper thou in thy case*, (AO, §, Mgh, TA,) and *be independent therein*: (AO, Mgh, TA:) when a man says thus to his wife and she consents, his saying so once separates her from him so that he cannot take her back: (L, from a trad. :) but as it is merely an allusive expression, intention is necessary to render it binding: as some relate the trad., it is with **ج** [i. e. **استفليجى**: see art. **فلج**]. (MF.) [See also 4, above.]

فَلُوجٌ A fissure, cleft, slit, or crack: pl. **فُلُوجٌ**. (Mṣb.) One says, **فِي رِجْلِهِ فُلُوجٌ** *In his (a man's, §) foot are fissures, or cracks*, (§, K, TA,) *produced by cold*: (TA:) as also **فُلُوجٌ**. (§, TA.)

فَلَجٌ A fissure, or crack, in the under lip; (T, K;) [or] **فَلَكَةٌ** has this meaning; (§;) or signifies the *place of such a fissure or crack*: (L:) [or the former is a coll. gen. n.; and the latter, its n. un.:] that which is in the upper lip is termed **عَلْمٌ**: (T, TA:) or **فَلَجٌ** signifies a fissure, or crack, in the lip: or, in the middle of the lip, less than what is termed **عَلْمٌ**: or a *slitting, or cracking, in the lip, such as happens to the lips of the [Africans called] زَنْج*. (L.) — [And] The *having the under lip slit, or cracked*. (§. [App. an inf. n. of which the verb is **فَلَجَ**; like as it is of **فَلِحَتْ** said of the under lip as mentioned above.]) = See also **فَلَاخٌ**.

فَلَاخَةٌ: see **فَلَجٌ**. — Also A [field, or land, such as is termed] **فَلَاخٌ**, (AHn, L, K,) *furrowed, or ploughed, for cultivation*: its pl., **فَلَاخَاتٌ**, occurs in a verse of Ḥassán, as some relate it; but

as others relate it, it is فَلَجَات, with ج (AḤn, L.)

فَلَجٌ (Ṣ, A, Mgh, L, Mṣb, K, &c.) and فَلَاحٌ (Ṣ, L, K) the latter a contraction of the former, (L.) Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, (Ṣ, A, Mgh, L, Mṣb, K,) or of that whereby one becomes in a happy and good state. (L.) And Safety, or security. (Ṣ, 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, Ṣ, 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: (Ṣ:) 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. (Ṣ, L.) — Also (both words) †The [meal, or food, called] سَحُورُ [that is eaten a little before daybreak previously to commencing a day's fast]: (Ṣ, A, L, K:) so called because thereby is the continuing of the fast; (Ṣ, A;) or because of the lastingness of its utility. (L.)

فَلَاحَةٌ: see what next follows.

فَلَاحَةٌ, (thus in my copies of the Ṣ, 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. (Ṣ, L, Mṣb, K.)

فَلَيْحَةٌ The pericarp (سِنْفَةٌ) of the [tree called] مَرْمَخ, when it splits: (K, TA:) also mentioned as with ج [i. e. فَلَيْحَةٌ]. (TA.)

فَلَاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (Ṣ, 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: (Ṣ, 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.; (Ṣ, 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: فَلَاحٌ 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. فَلَذٌ, aor. -, inf. n. فَلَذٌ, He cut, or cut off. (Mṣb.) One says, فَلَذَ لَهُ قِطْعَةً مِنَ الْمَالِ, He cut off for him a portion of the property: (T:) and فَلَذْتُ لَهُ مِنْ مَالِي, (Ṣ, 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: (Ṣ, 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. فَلَذَ, (T, L,) inf. n. تَفْلِيدٌ; (T, O, L, K;) as also فَلَذٌ, inf. n. فَلَذٌ; (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إِنَّ الْفَرَقَ مِنَ النَّارِ فَلَذَ كَبِدَهُ, [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps فَلَذَ is here a mistranscription for فَلَذَ]; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.)

3. فَلَذَ التَّسَاءَ, inf. n. مَفَالَذَةٌ, He bandied words, or held colloquies, with women. (O, K.) One says, فَلَذَ 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 الْمَالِ I took from him a part, or portion, of the property. (Ṣ, O, L, K.)

فَلَذٌ The liver of a camel: (Ṣ, M, O, L, K:) pl. أَفْلَادٌ [also said to be a pl. of فَلَذَةٌ, q. v.]. (Ṣ, M, O, L.)

فَلَذَةٌ A piece, or portion, of liver, (Ṣ, M, O, L, K,) cut in an oblong form, (O,) and of flesh-meat, (Ṣ, O, L, K,) and of property, (Ṣ, O, L,) and of gold, and of silver, (M, L, K,) &c.: (Ṣ, O, Mṣb:) a piece of flesh-meat cut in an oblong form: (Aṣ, T, M, L:) pl. [of mult.] فَلَذٌ (T, Ṣ, 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 الْأَرْضِ (M, L, K,) or أَفْلَادُ كَيْدِ الْأَرْضِ, 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.) — الْفَلَذَاتُ [(not to be mistaken for الْفَلَازَاتُ) is a pl. of الْفَلَذَةُ, and] signifies الْأَجْسَامُ 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, الْاَلْجَسَادُ is erroneously put for الْجَسَامُ.]

فَالُوذُقُ (T, Ṣ, M, O, L, K) and فَالُوذُقٌ, but, accord. to Yaḥkoob, not فَالُوذُجٌ (Ṣ, 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, Ṣ, O, L,) from the Pers. مَالُوذَه [or فَالُوذَه or مَالُوذَه], (O,) A kind of sweet food, (M, O, L, K,) well known, (K,) prepared of the purest substance of wheat (نَبْ الْحِنْطَةِ), (T, L,) or of starch, (TA in art. نَشُو) [with water and honey:] pl. فَوَالِيذٌ [of which see an ex. in the next paragraph]. (A.) — Also i. q. فَوَالُوذٌ, q. v. (M, L, K.)

فَوَالُوذٌ (T, M, O, L, Mṣb, K,) an arabicized word, (T, O, Mṣb,) from the Pers. فَوَالُوذ [or فَوَالُوذ or فَوَالُوذ], (O,) and فَوَالُوذٌ 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. فَوَالِيذٌ. (A.) One says, الصَّرْبُ بِالْفَوَالِيذِ خَيْرٌ مِنَ الصَّرْبِ فِي الْفَوَالِيذِ, [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فالووذ]. (A.)

فَالُوذُقٌ and فَالُوذُقٌ: see فَالُوذٌ, above.

مَفْلُوذٌ A sword made of فَوَالُوذ [i. e. steel]. (O, K.)

فلز

فَلَزٌ (Lth, IDrd, Ṣ, 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 السَّخَّارِصِيْنِي, 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 Husn 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, مَخْذَرٌ and رَسُوبٌ, that El-Háarith 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 مُوَسِّرٌ of مُوَسِّرٌ;] 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.

مُفَلِّسٌ, a pl. or quasi-pl. n.: see مُفَلِّسٌ.

مُفَلِّسٌ 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. طَلَح.)

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.

فُلِعَةٌ *A piece of the hump of a camel:* (O, K, TA:) pl. فُلِعَات. (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 فُلِعَةٌ, [thus] مُسْرَكَةٌ, means the فُرَج. (TA.)

فُلِعَةٌ: see what next precedes.

فُلُوعٌ *A very sharp sword; one that cuts much:* pl. فُلُوع. (K. [See also مِفْلُوع.])

فَالِعَةٌ *A calamity, or misfortune:* pl. فَوَالِيع. (O, K.)

مِفْلُوعٌ *A sharp, or cutting, sword.* (TA. [See also فُلُوع.])

مَزَادَةٌ مِفْلَعَةٌ [*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. تَفْلِيقٌ; (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.) — فُلِقَتِ النَّخْلَةُ [app. فُلِقَتِ, 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. فُلِقٌ, *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. افلح *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 فُلِحَ. (S, K.) [From فُلِحَ, q. v.] — And *He brought to pass that which was a calamity;* (K;) as also فُلِحَ. (Lh, TA.) One says to a man, جِئْتَ بِعَلَقٍ فُلِحَ وَأَفْلَحْتَ, i. e. *He brought to pass that which is a calamity.* (S, O, K, *) — And افلح في الأمر *He was, or became, skilled in the affair.* (TA.)

5: see 7, first sentence. [Hence] one says, قَبِضَ [The egg cracked, or rather cracked in several places, but did not split apart, or did not split much]. (Az, S in art. قَبِض.) And of milk such as is termed رَائِبٌ [q. v.] one says تَفْلِقُ 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 تَفْلِقَ الصُّبْحُ: see 7. — تَفْلِقَ 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 فُلِحَ; (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 الصُّبْحُ (S and K in art. عطس) and فُلِحَ (TA in the present art.) *The dawn broke.* (TA in explanation of the latter.)

8. افلح *He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running; as also فُلِحَ and فُلِحَ.* (K.) One says, مَرَّ يَفْلِحُ فِي عَدْوِهِ, (S, O,) and يَفْلِحُ 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 فُلِحَ; 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. شَقٌّ: pl. فُلُوق; (S, O, TA;) and

فُلِقَ (Lh, K, TA) [or فُلِقَ?] signifies also [particularly] *a fissure, or cleft,* (شَقٌّ) *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 شَقُوقٌ [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. *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 شَقِّهِ [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. — فُلِقَةٌ, 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 فُلِقٌ, (S, O,) [or] each half (كُلُّ شَيْءٍ [in the CK شَيْءٍ]) of what is thus split is termed فُلِقٌ: (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 فُلِقٌ, the latter word being thus used as an epithet, on the authority of Lh: or, as AHn says, the bow termed فُلِقٌ 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 فُلِقٌ [app. for قَوْسٌ فُلِقٌ] 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 فُلِقٌ, (K,) and فُلِقٌ, (TA,) and فُلِقَةٌ, (O, *TA,) of which last an ex. occurs in the prov.,

يَا عَجَبِي لِيَذِهِ الْفُلِقِيَّةُ *
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: الْقَوْبَاءُ is made an agent; and الرِّيقَةُ, an objective complement. (O, TA.) — And *A calamity, or misfortune;* (S, O, K;) as also فُلِقَةٌ, (K, TA, accord. to the CK فُلِقٌ,) and فُلِقٌ, (O, K,) and فُلِقَةٌ, (S, O, K,) and فُلِقٌ, (K, TA) or فُلِقَى, (TA,) and فُلِقٌ, (O and CK,) and فُلِقَةٌ, (IDrd, O, K.) The Arabs say, يَا لِفُلِقِيَّةٍ, *O [come with succour] to the calamity.* (S, O.) And جَاءَ بِعَلَقٍ فُلِقٌ, (S, O, K,) imperfectly decl., (S, O,) i. e. [*He brought to pass*] that which was

a calamity: (S, O, K:) and **بُعَلَّتْ فُلَّتِي**: (O, K:) or this means a very wonderful thing. (TA.)

فُلَّتِي: see **فُلَّتِي**, first sentence, in two places. — Also The daybreak, or dawn; (S, O, K:) as also **فُلَّتِي**, 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 **فُلَّتِي الصُّبْحِ** signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, **فَرَقِي الصُّبْحِ هُوَ أَتَيْنُ مِنْ فُلَّتِي 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 **فُلَّتِي**, (S, O, K,) and **فُلَّتِي**, (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 **فُلَّتِي** is of hard, or hard and level, ground; (TA;) and the pl. of **فُلَّتِي** is **فُلَّتَان** (S, K, TA) and **أَفْلَاتِق** also: (TA:) or **فُلَّتِي**, (K,) or **فُلَّتِي**, (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 **فُلَّتَان**, like as **حُجْرَان** is pl. of **حَاجِر**. (TA.)

= And **الْفُلَّتِي** 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 أَبْنِ شَارِبِ الْفُلَّتِي** [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 **مُتَفَلَّتِي**. (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 وَالْفُلَّتِي مِنَ الشَّقِي إِلَى الْفُلَّتِي** 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 **فُلَّتِي**.

فُلَّتِي, last sentence. — **بُعَلَّتْ فُلَّتِي**: and **بُعَلَّتْ فُلَّتِي**: see **فُلَّتِي**, last sentence.

الْفُلَّتِي 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 **فُلَّتِي**.

فُلَّتِي A piece [properly that has been split off] (Mgh, Mṣb, KL) of a thing; as also **فُلَّتِي**: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] **جَفَنَة**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطِنِي فُلَّتِي الْجَفَنَةِ** [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 **فُلَّتِي** is **فُلَّتِي**: (Mgh, TA:*) and **فُلَاتِق** is app. a pl., like **أَفْلَاتِق**, (and perhaps **فُلُوق**, mentioned voce **فُلَاتِق**), and **فُلَاتِق** a quasi-pl. n., of **فُلَّتِي**, 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 **فُلَّتِي**, last quarter.

فُلَّتِي [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 **فُلَّتِي**: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الْفُلَّتِي** signifies **الْحَسْبِيَّة**; as also **الْفُلَّتِي**].

فُلَّتِي, or **فُلَّتِي**: see **فُلَّتِي**, last quarter.

فُلَّتِي الضَّرَّة A ewe, or she-goat, (**شَاةٌ**) wide, or ample, in the udder. (Ibn-'Abbád, O, K.)

فُلَّتَان A sheer, or an unmixed, lie. (IAṣr, O, K.) [It is also a pl.: see **فُلَّتِي**, in two places.]

فُلَاتِق: see **فُلَّتِي**, 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 **فُلَّتِي** (q. v. voce **فُلَّتِي**), so that the meaning may be, that has become cleft portions of curd; and **فُلُوق** may also mean thus as a pl. of **فُلَّتِي**. See also the next paragraph.]

فُلَاتِق: see **فُلَّتِي**, 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 **فُلَّتِي** (q. v. voce **فُلَّتِي**), 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**.

فُلَاتِق: see **فُلَّتِي**, 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] **عِلْبَاوَان**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الْفُلَاتِقِي** 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 **الْجَانْف** [q. v., and see also **الْوَرِيد**]. (O.) And A certain vein that swells up in the neck. (K.) = See, again, **فُلَّتِي**, 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.]

فُلَيْقَة: see **فُلَّتِي**, in three places. = Also A quantity collected together, (**فُلَيْقَة**, K, TA, in the O without any point to the first letter,) or a small quantity, (**فُلَيْقَة**, 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 (**فُلَّتِي**, i. e. **كِسْر**) of bread are crumbled: (TA:) but accord. to AA, it is called **فُرَيْقَة** only. (O, TA.)

فُلُوق: see **فُلَّتِي**.

فُلَاتِق Splitting, cleaving, or dividing lengthwise. (TA.) **فَالِقِ الْاَحْمَبِ 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 فَالِقِ كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the Kur [vi. 96], **فَالِقِ الْاِصْبَاحِ** 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.) — **نَخْلَة فَالِقِي** means A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K, TA:) pl. **فُلَّتِي**. (TA.) — **الْفَوَالِقِي** as pl. of **الْفَالِقِي** signifies The veins that divide [so as to form ramifying veins (thus I render **الْعُرُوقِ الْمُنْفَلِقَة**)] in the human being. (Ibn-'Abbád, O, TA.) — See also **فُلَّتِي**, first sentence. — And see **فُلَّتِي**, former half, in three places. — **خَلَّتِي بِفَالِقَةِ الْوَرِكَةِ**, or, as in the T, **بِفَالِقِ الْوَرِكَةِ**, [thus in the TA, but I think that **الْوَرِكَة** and **الْوَرِكَة** are evidently mistran-

scriptions, and that the right reading is الوُدْكَاءَ, with دال,] meaning [I left him in the low, or depressed, tract in the midst of] the sand [called El-Wedkâ]. (TA.)

فَيْلَقُ An army; a military force: (S, O, K:) or a great [military force such as is termed] **كَيْبِيَّة**: (Kt, Mḡb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. **فَيْالِقُ**. (S, K.) One says, **رَمَاهُمْ بِفَيْلَقِي**, meaning [He assailed them] with a formidable [great] **كَيْبِيَّة**. (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 **قَيْلَمَر**; but Az affirms that both have this meaning. (O.) And one says, **بَلَى فُلَانٌ بِأَمْرَةٍ فَيْلَقِي**, 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 **قَر** is obtained; an arabicized word. (Mḡb voce **فَيْلَقِي**, q. v.: mentioned also in the Mgh, in art. **فورش**.)

فَالَقَةُ, as a subst.: see **فَلَقِي**, former half: and see also **فَالِقِي**, last sentence.

فَتَلَّ 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.)

مَفَلَّقَةٌ: 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 ج, with teshdeed, signifies such as does not become dry: (Mḡb:) or **فُلَيْقِي**, (S, O, K,) with damm and [then] teshdeed, (S,) like **قَيْبِيَّة**, (O, K,) signifies, applied to a peach, that splits, or cleaves, from [around] its stone: and **مُفَلِّقٌ**, such as becomes dry. (S, K.)

مُفَلَّقٌ A man low, ignoble, or mean, and poor, or destitute: (Lth, O, K:) or one who possesses no property: pl. **مَفَالِقِي**: 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.)

مُتَفَلِّقٌ: see **فَلَقِي**, last quarter: — and see **فَالِقِي**.

فلقس

فَلَقَسَ: 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 **مَوْلَاة**; (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 **نَهَدَ**, q. v.]; (TA;) as also **تَفَلَّكٌ**, (S, O, K,) and **اِفْلَكٌ**, (Th, O, K,) and **فَلَكٌ**. (Ibn-Abbád, O, K.) — And **فَلَكْتٌ**, (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 الْجَدْيَ** 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. **لجج**.] — And **فَلَكٌ**, inf. n. as above, He (a man) persisted, or persevered, (**لَجَّ**) in an affair; (K, TA;) and so **اِفْلَكٌ**. (TA.) — And **فَلَكْتٌ** She (a bitch) desired copulation, and discharged blood from the womb; syn. **اجعلت** **وحاضت**. (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, Mḡb, K, &c. :) [also particularly applied to the ark of Noah; as in the Kur-án 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-Abbád 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, Mḡb:) [but see what here follows:] it occurs in the Kur-án 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 **مَرْكَب**, and is therefore made masc.; or the **سَفِينَة**, 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 **الْجُنُب**, 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 **أُسْدٌ**, so too **فَعَلٌ** may have for its pl. **فَعَلٌ**. (S, O, K, TA.) **فُلَيْقِي** is a dial. var. of **فُلُوكٌ**; and Abu-d-Dardà 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] seven **أَطْوَاقٌ** [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 **طُوقٌ** [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** (the sphere of the fixed stars), and by others **الْكُرْسِيُّ**; and above this, a ninth, called **فَلَكٌ** **الْعَرْشِ** and **فَلَكٌ** **الْأَطْلَسِ** and also called **الْأَثِيرُ** (q. v.):] the pl. is **أَفْلَاكٌ** [a pl. of pauc.] (S, O, Mḡb, K, TA) and **فُلُوكٌ** (K, TA) and **فُلُوكٌ** may be another pl., like as **أُسْدٌ** and **خُسْبٌ** are pls. of **أَسَدٌ** and **خَسْبٌ** (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 **أُسْدٌ** and **خُسْبٌ** are mistranscriptions for **أُسْدٌ** and **خُسْبٌ**; and therefore that for **فُلُوكٌ** (which is not mentioned as a pl. of **فَلَكٌ** in the K) we should read **فُلُوكٌ**.] And **فَلَكُ 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] بالتحريك; [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 حلقة 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,*

(فلكك, or فلكك, 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 فلكك, near the end, in two places. — Also *Anything circular.* (K.) — And [particularly] *The joint [or cartilaginous dish] between the two vertebrae [i. e. between any one of the vertebrae 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 فلكك. (TA.) — [And *The cap of the knee;* (see فلكك;) *فلكة الركبة* signifying *the patella:* so in the present day.] — And *The small thing [البنة] [app. the foramen caecum, 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 فلكك, near the end.

فلكي: see فلكك, 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.)

فلكك and فلكك 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.)

فلككون 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 برودي [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 غندينان [q. v.]. (IDrd, O.)

فلكك: see فلكك.

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, ركب الفلان [I rode such a beast, i. e. such a male beast], and حلب 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 فلانين; and in the fem., يَا فلانة; &c.: (K:) [see more in art. فل:] accord. to Kh, فلان is of the measure فعلان; and its dim. is فلين: (TA:) or, as some say, it is of the measure فعلان, [originally فلوان,] with و rejected, therefore its dim. is فلين [originally فلوانين]; (T, L, TA;) like as إنسان is [said by some to be] إنسيان, of which the ي is rejected, and therefore its dim. is إنسيانين. (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.

فلج

فلج and فلج A boy, or youth, compact in make (حادر), fat, that has nearly attained to puberty; as also فلج and فلج (K:) or فلج [i. e. فلج or فلج] 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 عدو (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 مفلى A mare having a فلو. (S, TA.)

فلى

1. فلى رأسه (M, Mgh, K,) and فليته (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 musk, 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.]

وقالبات and فالبات [فالبات act. part. n. of 1: fem. فالبية.] فالبات [are pls. of فالبية 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. — فالبية 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] صحمية, 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, التكم فالبية 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 حبان i. e. the serpent [so called]. (T in art. بنى.)

فالبية [fem. of فبال, q. v. — And also] A knife. (T.)

فم The mouth: (MA, KL, &c.): it is originally فمة (S, K, and Mgb in art. فوه,) with two fet-hahs, (Mgb in that art.,) or فوة; (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] فومية and [in the latter case] أفواه, and not أفماء [in some of the copies of the S not أفمام]: 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 فم and فم, 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 فية; 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. سطر, 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 أفمام; 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 فم.)

فم and فم: see the first paragraph, latter half.

فن فن (M,) or فن الإبل (T, S,) aor. 2, (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 المظنن. (T, K.) — And فته, aor. 2, (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 العناء [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. طَرَقَ, 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. **اِفْتَنَّ** *He began, commenced, or entered upon, various sorts of speech.* (M, K.) And **اِفْتَنَّ فِي حَدِيثِهِ** and **اِفْتَنَّ 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 اِفْتَنَّ [meaning he branched off in it]. (S. [See also 5.])* And **اِفْتَنَّ فِي خُصُومَتِهِ** *He expatiated, and practised versatility, in his altercation, or disputation, or litigation.* (TA.) — And **اِفْتَنَّ الْجَمَارَ بِأَتْتِهِ** *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. **اِسْتَفَنَّهُ** *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. ضَرْبٌ.* (T, M, K,) or **أَفْنُونٌ**, (S, Mṣb,) of a thing; (Mṣb;) as also **فَنٌّ** [in this sense and in the senses here following; in the CK, erroneously, **أَفْنُونٌ**: (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.] **أَفْنَانٌ**. (T, M, K.) One says, **رَعَيْنَا فُنُونَ النَّبَاتِ** [*We pastured our cattle upon the various sorts of herbage*]: and **أَصْبْنَا فُنُونَ الْأَمْوَالِ** [*We obtained the various sorts of possessions*]: and a poet says,

• **قَدْ لَيْسَتْ الدَّهْرُ مِنْ أَفْنَانِهِ**
• **كُلٌّ فَنٌّ نَاعِبٌ مِنْهُ حَيْرٌ**

[*I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.*] (T.) [**أَفْنُونٌ** has for its pl. **أَفْنَانٌ**, which may also be regarded as pl. of **فَنٌّ** like as it is said to be a pl. pl. of **فَنٌّ**: and] **أَفْنَانٌ** [alone], (S,) or **أَفْنَانٌ**, (TA,) signifies *kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, *PS;) like أَسَالِيبٌ [pl. of أَسْلُوبٌ]. (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. قَضِيبٌ meaning مَقْضُوبٌ: (M:) pl. أَفْنَانٌ; (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 فَنَّنَ: (T, Bd:) and أَفْنَانٌ is a pl. pl., (T, S, K,) i. e. pl. of أَفْنَانٌ. (T, S.) — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,*

• **أَغَاثَ شَرِيدَهُمْ فَنَّنُ 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,*

• **أَعْلَاقَةٌ أَمْرُ الْوَلِيدِ بَعْدَمَا**
• **أَفْنَانٌ رَأْسُكَ 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] **أَمْرَأَةٌ 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 (أَفْنَانٌ)] (M, *K) like the أَفْنَانُ 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 الفَعْنَنُ, and the ي augmentative. (T.) — And one says also, agreeably with analogy, **رَجُلٌ فَيَانٌ**, (M,) and **أَمْرَأَةٌ فَيَانَةٌ**, (M, K,) meaning [*A man, and a woman,] having much hair; (K;) for أَفْنَانُ الشَّجَرِ فَيَانٌ: IAqr has mentioned **أَمْرَأَةٌ فَيَانِي** 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.]**

أَفْنُونٌ: 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 *ة* applied to a woman. (M, K.) — Also, with *ة*, A she-camel that seems to one to have been ten months pregnant, **ثُمَّ تَنَكَّشَتْ مِنْ الْكِشَافِ** [app. meaning then suffers, or exposes, herself to be compressed; from الكِشَافُ as inf. n. of كَشَفَتْ said of a she-camel: compare تَنَكَّشَتْ as here used with تَنَكَّشَتْ said of a woman]. (K.)

مُنُون: see **فِين**.

مُنِين: see **مِن**.

فنتق

فَنَتَّقُ A **خَانَ** of the way or road; (Ibn-'Abbád, O, K;) a dial. var. of **فُنْدُق** [q. v.]; disapproved by El-Khaffjée; but heard by Fr from a desert-Arab of Kudá'ah, as meaning a **فُنْدُق**, i. e. **خَانَ**. (TA.)

فنجان

فَلَجَان and **فِنَجَانَة**: see **فَلَجَان**, in art. **فَلَج**.

فنج

1. **فَنَجَ**, 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; **فَنَجَ** 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 **فَنَجَ رَأْسَهُ**, 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.

فَنِيخٌ 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.)

مُنْفِنٌ A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In explaining this word, J uses **رَأْسَهُ** for **رَأْسَهُ**; and the author of the K does the same, though in art. **سَلَع** 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.]

غَيْرٌ مَفْنُوجٌ, occurring in a trad., applied to a [garment of the kind called] **بُرْدٌ**, means *Not old and worn out, nor weak. (TA.)*

فند

1. **فَنَدَ**, aor. *فَنَدَ*, (TK,) inf. n. **فَنَدٌ**; (S, M, A, O, L, K, TA;) or **فَنَدٌ**, [perhaps **فَنَدٌ**, not **فَنَدٌ**] inf. n. **فَنُودٌ**; (IK, TA;) and **فَنَدٌ**, (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.)* **قَوْلٌ ذِي إِفْنَادٍ** is used by a poet for **قَوْلٌ إِفْنَادٍ** [A saying having, or characterized by, lying, or falsehood]. (M, L.) — And **فَنَدَ**, 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 فَنَدَ he made many mistakes in his speech. (A, TA in art. سَهَب.)* — And **فَنَدَ**, aor. *فَنَدَ*, (IK, TA, TK,) inf. n. **فَنَدٌ**; (T, S, M, IK, A, O, L, K;) and **فَنَدَ**; (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, الفَنَدُ being expl. in the T and M and K by اِنْكَارَ الْعَقْلِ, and فَنَدَ in the TK by اِنْكَارَ عَقْلِهِ [meaning اِنْكَارَ عَقْلِهِ], and in like manner اَفْنَدَ [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 فَنَدَ 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 **فَنَدَ**, inf. n. **فَنَدٌ**, app. signifies also *He was, or became, impotent: and unthankful for the favour of God: see فَنَدٌ.*]*

2. **فَنَدَهُ**, inf. n. **تَفْنِيدٌ**, *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, (IA, T,) to be weak. (Fr, IA, T.)* And *He pronounced him to be impotent, or lacking in ability. (Fr, M, L, K.)* — **فَنَدَ فَرَسًا** *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 فَنَدَ, (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 **فَنَدٌ**. (O, TA.) — **فَنَدَ** *He desired, of such a one, [the performance of] the affair; (K, TA;) as also فَنَدَهُ, (O, K, TA, in the O فَنَدَ عَلَى الْأَمْرِ, inf. n. فَنَدَ; (TA;) and فَنَدَهُ. (O, K, TA.)* — **فَنَدَ** *He kept constantly, or perseveringly, to the beverage, or wine. (AHn, M, K, TA.)* — And **فَنَدَ** (inf. n. **تَفْنِيدٌ**, TA) *He sat upon a فَنَدٌ, (T, L,) i. e. a شِمْرَاخٌ of a mountain. (T, O, K.)*

3: see 2, near the end of the paragraph.

4. **فَنَدَ**, inf. n. **فَنَادٌ**, as intrans.: see 1, in five places. — **فَنَدَهُ** (inf. n. as above, TA) *He charged him with error in judgment, or opinion; as also فَنَدَهُ. (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. **فَنَدَ** *He repented, (K, B, TA,) مِنْهُ [of it]. (T, K.)* — **فَنَدَهُ**: see 2, near the end.

8. **اَفْتَنَدَ** *He was caused to perish by reason of extreme old age. (O.)*

فَنَدٌ: see the next paragraph, first sentence.

فَنَدٌ (T, S, M, A, O, L, K) and **فَنَدٌ** (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 (**فَنَدٌ**) 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, **هُمْ 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.)

فندي *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.)

فندي (T, S, L, K,) or **فندي**, [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 **فندي** and **فندي** 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 **فندي**, 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 **فندي**, (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.)

فندي: 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 **گَن**, 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.]

فنطيس *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.)

فنطيسة *The snout of the swine:* (O, K:) [mentioned also in art. **فطس**; 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 الْفِنْطِيسَةِ** (O, K*) and **الفروطيسة**, (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 **فنطيسة** and **فروطيسة** [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 قَنَعَ 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 ذُو فَنَعٍ فِي سَبِيهِ** *A horse having increase [in his rate of going], or having excess [therein].* (TA.) — And *Strength of odour of musk.* (K.) **مِسْكٌ ذُو فَنَعٍ** means *Musk of which the odour is strong.*

(§, O.) — And *Good report*. (IDrd, O, K.) And *The spreading, or diffusion, of eulogy*. (TA.) — Also *Much* of anything; and so **فَنِيعٌ**, and **فَنِيعٌ**. (IAḡr, TA.)

فَنِيعٌ *Abounding, and increasing, in wealth*; as also **فَنِيعٌ**. (O, K.) — See also **فَنِيعٌ**, last sentence.

فَنِيعٌ: see **فَنِيعٌ**: — and see also **فَنِيعٌ**, last sentence.

مِفْنَعٌ A man (A'Obeyd, O) *having a good report*. (A'Obeyd, O, K.)

فنع

2. **فَنَعَهُ**, (§), inf. n. **تَفْنِيعٌ**; (O, K.) and **فَانَعَهُ**,

(§, O,) inf. n. **فَنَاعٌ**; (TA;) *He made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty*. (§, O, K.)

3: see the preceding paragraph.

4. **افْتَنَى** *He (a man, O) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; after straitness of the means of subsistence*. (O, K.) [See also what next follows.]

5. **تَفَنَّى** *He (a man, §) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty*. (§, O, K.) — And **تَفَنَّنَتْ فِي أَمْرِ كَذَا** *I affected daintiness, nicety, or refinement, and cleanliness, in such an affair*. (TA.)

فَنَعٌ *Plentifulness, and pleasantness or easiness, and softness or delicacy, in living*; as also **فَنَاعٌ**. (TA.)

فَنَعٌ (§, O, K, TA) and **مِفْنَعٌ** (O, K, TA) A woman, (§), or young woman, (O, K, TA,) *that has been made to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, O, K, TA;) large in body, beautiful, and youthful*: Aḡr says that the former, applied to a woman, signifies *having little flesh*; but Sh knew not this, and he cites El-Aḡshà as applying this epithet to a woman whom he describes as one whose elbows are unapparent, and such, he says, is not one having little flesh: IAḡr says that it is applied to one who is as though she wore a stallion-camel such as is termed **فَنِيعٌ**. (TA.) — And the former, applied to a she-camel, signifies *Youthful, fat or plump*, (§, O, K, TA,) *fleshy, and bulky*. (TA.) — See also **فَنِيعٌ**. — It is also pl. of **فَنِيعٌ**. (§, O, K.)

فَنَاعٌ: see **فَنَاعٌ**.

فَنِيعٌ A stallion, (§, O, K,) [i. e.] a stallion-camel, (IAḡr, TA,) *that is highly regarded, (§, O, K,) and is not molested, because of the high estimation in which he is held by his owner, or owners, nor is ridden*: (O, K:) it is said by AZ to be one of the names for such a stallion: (§, TA:) or it is an epithet applied to a camel, meaning *such as is acquired for covering*: (TA:) the

pl. is **فُنَيْقٌ** (§, O, K) accord. to AZ, and **أَفْنَانٌ** accord. to IDrd, (§), or the latter is pl. of the former pl.: (O, K:) and **فُنَيْقٌ** is applied as an epithet to a [single] camel, like **فَنِيعٌ**. (TA.)

فَنِيعَةٌ A [sack such as is called] **غُرَارَةٌ** [q. v.]: (AA, O, K:) or a *small غُرَارَةٌ*: or a receptacle smaller than the **غُرَارَةٌ**: (TA:) [said by Meyd to be a sack in which clay, or mud, is carried away: (Golius:)] pl. **فَنَائِقٌ**. (O, K.)

مِفْنَعٌ, **عَيْشٌ مِفْنَعٌ**, (§, O, K,) and some say **مِفْنَعٌ**, (TA,) *A life that is plentiful, and pleasant or easy, and soft or delicate; or a life of ease and plenty*. (§, O, K, TA.)

مِفْنَعٌ: see **فُنَيْقٌ**.

فنع

1. **فَنَكَ بِالْمَكَانِ**, [aor. ُ, (TK,)] inf. n. **فَنُوكٌ**, *He remained, stayed, dwelt, or abode, in the place*.

(El-Umawee, §, O, K.) — **فَنَكَ فِي الْأَمْرِ**, (§, O, K,*) aor. as above, (§), and so the inf. n., (§, O,) *He persisted, or persevered, in the affair*; (§, O, K,*) as also **افنك**. (K.) [See also **فَنَكَ**; and see other explanations below.] And **فَنَكَ فِي الْكُذِبِ** *He persisted, or persevered, in lying*: asserted by Yaḡkoob to be formed by transposition from **فَنَكَ**: and Aboo-Ṭálib says that **فَانَكَ** and **فَنَكَ**, of which latter the inf. n. is **تَفْنِيكَ**, signify *he persisted, or persevered, in lying, and in evil*; not in good; and denote the like of consecutiveness. (TA.) [See also **فَنَكَ**, which may be an inf. n. of **فَنَكَ** in this sense, and in others.] And

فَنَكَ عَلَيْهِ, (K, TA,) inf. n. as above, (TA,) signifies [in like manner] *He kept, or applied himself, constantly, perseveringly, or assiduously, to it*; as also **افنك**. (K, TA.) — And **فَنَكَ فِي الطَّعَامِ**, (Ibn-'Abbád, §, O, K,) aor. as above, (§), and so the inf. n., (§, O,) *He continued constantly, uniformly, or regularly, in the eating of the food, not loathing aught thereof*; (Ibn-'Abbád, §, O, K;) as also **فَنَكَ**, (§, O, K,) with **كسَر**, (§, O,) like **عَلِمَ**, (K,) inf. n. **فَنُوكٌ**; (§, O, K;) and so **فَانَكْتُ فِي الطَّعَامِ**: (Ibn-'Abbád, O, K:) and **فَانَكَ**: (Ibn-'Abbád, O, K:) and **فَانَكْتُ فِي الشَّرَابِ** signifies [simply] *I kept continually, or constantly, to the food and the beverage*: and also *I loathed them, or turned away from them with disgust*. (Ibn-'Abbád, O.) — And **فَنَكَ فِي الْأَمْرِ** [not **فَانَكَ** as in the lexicons of Golius and Freytag, the latter of whom gives both forms of the v. in the sense here following, as does also the TK,] signifies also *He entered into the affair*. (K.) — And *He mastered the affair, and overcame it*. (O.) — **فَنَكْتُ فِي لَوْمِي**, and **افنكت فيه**, (both in the TA, but the latter only in the O,) *Thou wast, or hast become, skilled in the blaming, or censuring, of me, and profuse, or immoderate, therein*: so says Fr. (O, TA.) — And **فَنَكْتُ** and **افنكت** *She (a woman) blamed, or censured, and kept continually, or constantly, to blaming, or censuring, or to some other thing [or act]*. (Lth, O, TA,*) — And the former, said of a girl, or

young woman, *She cared not for what she did nor for what was said to her*. (Ibn-'Abbád, O, K.) This meaning has also been assigned to **فَنَكْتُ**. (TA.) — And **فَنَكَ**, (K,) inf. n. as above, (TA,) *He lied, or said what was untrue*; as also **افنك**. (K.)

2: see above, near the beginning.

3: see 1, first quarter: and near the middle, in two places.

4: see 1, in five places.

فَنَكَ i. q. **عَجَبٌ**: (IAḡr, O, K, TA:) [it app. means *A wonderful thing*: for] IAḡr cites as an ex.,

• وَلَا فَنَكَ إِلَّا سَعَى عَمْرٍو وَرَهْطِهِ •
• بِمَا اخْتَشَبُوا مِنْ مِعْضِدٍ وَدَدَانِ •

[And there is not anything wonderful except the conduct of 'Amr and his near kinsfolk in their having taken without selection a sword commonly used for lopping trees, and one that was blunt]:

(TA:) and **فَنَكَ** signifies the same. (K, TA.)

— Also *Persistence, or perseverance*; or the act of *persisting, or persevering*. (TA.) [In this and the following senses, it seems to be an inf. n., of which the verb is **فَنَكَ**; as is indicated in the TA.]

— And *The act of overcoming*. (O, K, TA.) [Accord. to the TA, from IAḡr; but said in the O to be from another, not there named.] — And *The acting wrongfully, unjustly, injuriously, or tyrannically*. (IAḡr, O, K, TA.) — And *The lying, or saying what is untrue*. (IAḡr, O, K, TA.)

فَنَكَ A certain beast, (Kr, O, K,) of the skin of which the furred garment is made; (Kr, §, O;) [the marten;] *the furred garment whereof is the best sort of such garments, and the highest in estimation, and the most equable, and is suitable to all temperate constitutions*: (K:) it is said to be a species of the Turkish fox's cubs; and therefore Az and others say that the word is arabicized: some of the travellers relate that it is applied to the young-one of the jachal (ابن آوى) in the country of the Turks: (Mḡb:) it is also said to mean a certain skin that is worn; and to be an arabicized word: [in Pers. a furred garment is called **فَنَكَ**.] IDrd says, "I do not think it to be Arabic:" and MF mentions **فَنِيعٌ** as signifying *an animal like the fox*; an arabicized word; from [a work entitled] **غَايَةُ الْبَيَانِ**; and he says that it appears to be the **فَنَكَ** that is mentioned in the K. (TA.) — See also **فَنَكَ**.

فَنِيعٌ *The مَجْمَعُ [or part in which is the symphysis] of the لَحْيَانِ [or two lateral portions of the lower jaw], (Lth, O, K, TA,) in the middle of the chin, (Lth, O, TA,) of a man*; (Lth, O, K, TA;) this is when the word is used in the sing. form; (Lth, O; [see also **الفَنَكُ**];) and it is also called **الإفْنِيكَ**; (Lth, O;) [and in like manner Aboo-'Amr Esh-Sheybáne explained what is meant by the upper **فَنِيعٌ** as is stated by IF and in the O:] or *the extremity [of each] of the لَحْيَانِ, at the place of the عُنُقَةُ [or tuft of hair*

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.)

فَنِي i. q. **فَيَانٌ** [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,] **أَمْرَاءٌ فَنَوَاءٌ** A woman having much hair: (IAqr, M, K;) and **أَفْنَانٌ فَنَوَاءٌ** A tree having much 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 مِنَ النَّاسِ means Mixed sorts of men or people; like **أَعْنَاءٌ**: and the sings. are [said to be] **هُوَ مِنْ أَفْنَاءِ**: (IAqr, T:) one says, **هُوَ مِنْ أَفْنَاءِ** 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. **هُورٌ**: (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. **فَنَانَةٌ**, (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 وَتُنْعِدُهُ**
• **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 **رَأَيْدَهَا** [her pastor], instead of **قَائِدَهَا**.) Accord. to IAqr, **فَنَانَةٌ** signifies **وَأَجَاهُ**

[app. a mistranscription for **وَإِحَاهُ**, originally **أَخَاهُ**, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] **أُزْجِي الزَّمَانَ** 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.)

فَان part. n. of فَنِى [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 فَانِيَةٌ occurs in a trad., applied to a she-camel, or to camels, as meaning † *Advanced in age*. (TA.) — فَانِ فِي اللَّهِ [in the language of the mystics, means † *Lost in contemplation of God, and insensible to all else*.]

فَنُو is expl. in art. مِنَ النَّاسِ

الْإفَانِي [without the article أَفَانٍ] 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 الْحَمَاطُ*; (S, T;) but this is a mistake; for الإفانى signifies *a particular species of plant by itself, of the herbs, or leguminous plants, termed دُكُور, which dries up, and becomes scattered*; whereas the حماط is حَلْبَةٌ [a mis-transcription for حَلْمَةٌ], and this does not dry up, because it is of the [kind called] جَنْبَةٌ and عُرْوَةٌ: (T:) the n. un. is أَفَانِيَةٌ, (T, S,) like فَمَانِيَةٌ [in measure]. (S.) And it is said to signify also [The plant called] عِنَبُ الثَّعْلَبِ. (S. [See also الفَنَى, above.]

مَفَانَةٌ *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. فَنِى.)

فَه

1. فِهَةٌ, (K,) [or perhaps فَهٌ, but originally فِهَةٌ], like فَرِيحٌ, (K,) sec. pers. فَهَيْتٌ, [aor. -,] inf. n. فَهَةٌ (S, TA) [and app. فَهَةٌ and فَهَاهَةٌ], *He (a man, S) lacked power or ability*. (S, K.) And فَهٌ, inf. n. فَهَاهَةٌ and فَهَةٌ, *He made a slip, or committed a fault, from lack of power or ability, &c.* (TA.) And فَهٌ فِي خُطْبَتِهِ, and فَهٌ فِي حُجَّتِهِ, *He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]*. (TA.) — And فَهَيْتُ الشَّيْءِ *I forgot the thing*. (Ish, K, * TA. [In the K the third pers. is mentioned, as being فَهَةٌ; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهٌ عَنِ الشَّيْءِ, inf. n. فَهٌ [probably, I think, a mistake for فَهَةٌ], *He forgot the thing*. (TA.) See also 4.

2: see what next follows.

4. اِفْتَهٌ *He (i. e. God) made him to lack power or ability*; as also فَهَيْتٌ. (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

فَهَيْتُ 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 اِقْبَنِي may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, عَنْ اِقْبَنِي signified *He busied me so as to divert me [from my needful affair, or the object of my want]*. (TA.)

R. Q. 1. فَهَتْهُ *He fell from a high station to a lower one*. (IAṣr, TA.)

فَهٌ, (S, K,) applied to a man, (S,) *Lacking power or ability*; (S, K;) as also فَهَةٌ, (CK, but omitted in other copies of the K,) and فَهَيْتٌ, (S, * K,) and فَهَيْتَةٌ, (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 فَهَةٌ 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 كَلِمَةٌ فَهَةٌ means [A word, or a sentence, &c.,] *having فَهَاهَةٌ [i. e. a lack of power, &c.]*. (TA.)

فَهَةٌ and فَهَاهَةٌ [each of which has been mentioned above as an inf. n.] *Lack of power or ability*; (S, K;) as also فَهَيْسَةٌ. (K.) — The first signifies also *A case, or an instance, of فَهَاهَةٌ*: 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.)*

فَهٌ: see فَهٌ.

فَهِيَةٌ i. q. فَهٌ, q. v.: (S, * K:) or *unable to speak*. (KL. [See فَهِيَةٌ.]) One says سَفِيهَةٌ فَهِيَةٌ [Light-mitted, lacking power or ability], (S, TA.)

فَهَاهَةٌ: see فَهَةٌ.

فَهَةٌ: see فَهٌ.

فَهَيْتٌ: see فَهَةٌ.

هُوَ فَهْفَاهٌ عَلَى الْمَالِ means *He is a good manager or tender or superintendent [of the camels or cattle &c.]*. (K.)

فِهْد

1. فِهْدٌ, (S, A, O, L, K,) aor. -, (A, K,) inf. n. فِهْدٌ, (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 عَيْدٍ*, (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. يُوُزُ: (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 فَهْدٌ [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.)

اِسْتِ فَهْدَةٌ fem. of فَهْدٌ [q. v.]. (Mṣb.) — *The است [i. e. podex, or anus]. (L, K.) — A small piece of butter. (L in art. نَهْدٌ.) — الْفِهْدَتَانِ (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] زُرٌّ [q. v.] of the horse, (S, A, O, K,) like two stones of the hind termed فِهْرٌ: (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.)

فَوْهَدٌ *A fat boy or youth, (AA, S, O, L,) that has nearly attained to puberty*; (AA, S, L;) i. q. فَوْهَدٌ; (O, K;) [and فَرْهَدٌ and فَرْهَدٌ]; and فَوْهَدٌ; (AA, L;) as also اِفْهَوْدٌ: (O, K:) Yaḥkoob asserts that the ف in فَوْهَد is a substitute for the ث in فَوْهَد, 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. فَوْهَدَةٌ. (S, O, L, K.)

اِفْهَوْدٌ: see the next preceding paragraph.

فِهْر

1. فِهْرٌ, aor. -, (Mṣb, K,) inf. n. فِهْرٌ (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. **تفهر 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 **تفهر 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:) **أف** 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.)

فهيروة: 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 مفهورة 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.

فَاهِرٌ [act. part. n. of فَهَرَ; *Understanding, or knowing, a thing.*]

مَفْهُومٌ [pass. part. n. of فَهَرَ; *Understood, or known.* — And hence, مَفْهُومٌ لَفْظٌ *The acceptation of a word or an expression; i. e. the meaning, or sense, in which it is understood: see also مَعْنَى, in art. عَنِى.*]

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

فُوٌ, 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. رُوَيْنٌ (PŠ: [in a copy of the T رُوَيْنٌ or دُوَيْنٌ: and in my copies of the S رُوَيْنَةٌ and رُوَيْنَةٌ:]) 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.

مَفْوَىٌ *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:)] 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:* (Mšb:) and فَوَاتَاتٌ is syn. with فَوَاتٌ. (M, O.) [And both of these verbs are trans.:] one says فَوَاتَهُ الشَّيْءُ, (S, O, Mšb,) or الأَمْرُ, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, M, O, Mšb, 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.* (Mšb.) 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 فَوَاتَهُ جَارِيَتُهُ حَتَّى *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.* (Mšb.) فَوَاتٌ, in the Kṛ xxxiv. 50, means *فَوَاتٌ نَهْرٌ مِنَّا [And there shall be for them no escaping from us, i. e. يَفْوُتُونَا [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. فَوِد.) 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 تَفَاعِلٌ. (M.) مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ تَفَاعِلٌ. (M, O, K,) or تَفَاوُتٌ, (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 Kṛ [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 تَفَاوُتٌ 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 حُرَّ أَمْسَيْتَ شَيْخًا قَدْ وَهَى بَصْرِي
- وَأَقْبَيْتَ مَا دُونَ يَوْمٍ لَبَعَثَ مِنْ عَمْرِي

[which may be rendered *O ingenuous woman*, (حُرَّ being an abbreviation of حُرَّةٌ,) *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 بِأَمْرٍ 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 تَفَوُّتٌ]. (S, O.) And you say, فَلَانٌ لَا يَفْعَلُ عَظِيمَةً *Such a one, nothing is to be done without his order*; (S, O, K;*) and so عَلَيْهِ لَا يَفْعَلُ عَلَيْهِ; (Har p. 63;) or لَا يَفْعَلُ عَظِيمَةً [which means the same]. (Msb.) (T, M, O,) وَأَمْلَى 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. فَاتٌ.] — 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 اِفْتَلَّتَهُ. (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 مِثْلِي فَوْتُ الرَّمْحِ [He, or it, is] *where my spear will not reach him, or it*. (S, A, O.) And هُوَ مِثْلِي 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 فَلَانٌ 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 فَوَيْتٌ ظُفْرٌ, which he explains as syn. with فَوْتُ يَدٍ; but it signifies *A little beyond the reach of a finger-nail*.]) — اَسْمَعُ 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 بَضْرٌ)]*: (S, M, O, K;*) pl. أَفْوَاتٌ. (S, M, O.) — And you say, فَوْتُ بَيْنَهُمَا فَوْتُ فَائِتٌ like as you say بَوْنٌ 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 مَائِتٌ 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.)

فَوَيْتٌ 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.]

فَوَيْتٌ 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, فَاجَبَتِ 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. افاج (K,) inf. n. اِفَاجَةٌ (S,) *He hastened, or went quickly*; (S, K, and O and Msb in art. افاج القوم) and *he ran*. (S, K.) — And افاج القوم في الأرض *The people, or party, went away, and spread, or dispersed themselves, in the land*. (L in art. افاج) — And افاج في عدوه *He was slow in his running*. (L in art. افاج) [Thus افاج has two contr. significations.] — Also *He sent the camels to the watering-trough, or tank, drove by drove*. (O,* K.)

10. اِسْتَفِجَ فَلَانٌ *Such a one was desired, or incited, to be [quick, or] brisk, or prompt*; syn. اِسْتَحَفَّ. (K, and O in art. افاج.)

فَوْجٌ *A company, congregated body, party, or group, of men*; (S, A, O, L, Msb, K;*) as also فَوَاجٌ (L,) and فَوَاجَةٌ (K,) and فَوَاجٌ (O, K, and Msb in art. فوج, q. v.,) which last is said by Az to be originally فَوَاجٌ, from فَاحٌ, aor. يَفُوحٌ, like هَيِّنٌ from هَانَ, aor. يَهْوَنُ, for which they say also هَيِّنٌ: (O, and Msb* in art. فوج:) 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 اَفْوَجٌ, in art. فكل:)] pl. [of pauc.] اَفْوَاجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] اَفْوُوجٌ and pl. pl. اَفْوِيجٌ (S, O, Msb, K) and اَفْوِيجٌ (S, O, K) and اَفْوِيجٌ, as though pl. of اَفِيجَةٌ. (O.)

فَوِجٌ: see the next preceding paragraph: — and see also art. فوج.

مَرَبْنَا فَوَاجٌ وَبِيَمَةٍ *One says, فَوَاجٌ فَوَاجٌ, meaning The company (فَوْج) of those that were at the repast of such a one [passed by us]*. (TA.) — It is said that فَوَاجٌ, applied to a she-camel, signifies *Fat*: or *such as is termed حائل, and fat*: but the word commonly known [thus used] is فَوَاجٌ [q. v.]. (TA.)

فَوَاجَةٌ: see فَوْجٌ: — and see also art. فوج.

فوج

1. فَاخَ الْبَيْسِكِ, (Mṣb, K,) aor. يَفُوحُ and يَفِيحُ; (Mṣb;) or فَاخَتْ رِيحُ الْبَيْسِكِ, 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 تَنَاطَوَحَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أَنْوَارُهُ [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. تَفُودَ 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, meaning 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, بَدَأَ 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 الْهَيْئِ † [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. فَاذ)]; (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.]

مَدُوفٌ, 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 مَفُودٌ A destructive man; as also مَفِيَادٌ. (Ibn-'Abbād, O, K.)

فور

1. فَاَرُ, (M, Mṣb, K,) aor. يَفُورُ, said of water; (Mṣb;) and فَاَرَتْ, 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 **فُوْرٌ** (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.* — **فَارَتْ نَفْسُهُ** *His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثَارَتْ [q. v.].* (T in art. ثور.) — **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. نَشَرٌ*; 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 **وَضْرَبٌ وَضْرَبٌ** **فَوَارَ رَغِيْبٌ وَاسِعٌ**. (TA. [See **فَوَارٌ**].) — **فَوَارَ الْعِرْقُ** 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. **فَوْرَانٌ** 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 فَيَارَانٌ [dual of فَيَارٌ, 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. **فَرْتُهُ** and **أَفَرْتُهُ** *I made it to boil, or estuate.* (IAḡr, M, K.)

الفَارُ *The muscles of a man:* (M, K;) also mentioned in art. **فَارَ**, 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. **فَارَ**.

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 فَوْرَةٌ.* (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; (M, K, TA; but the M has **جَاوَرُوا** 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.)

فَاثِرَةُ الْبَسَكِ *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. **فَارَ**, [q. v.,] but should more properly be mentioned in the present art., both being from **فَارَ**, aor. **يَفْوَرُ**. (O.) — **فَاثِرَةُ 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. **فَارَ**] 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. **فَارَ**] *for the woman in the state following childbirth.* (M, K.)

فَيَارٌ sing. of **فَيَارَانٌ**, (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 **فَارَ**; 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 **ضَرَبَ** 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** **يَسِيلُ وَلَا صَوْتُ لَهُ**; in which the two fem. pronouns and the fem. epithet all relate to the word **ضَرَبَ**, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.]*

فَيُورٌ *Sharp, as an epithet applied to a man; syn. حَدِيدٌ.* (O, K.) See also **طَبُورٌ**.

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-h 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 **وَرِك [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] **سَكَّتَانِ** [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 **فُحْجِ** [or ischium], towards the side of the **وَرِك [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 **الفَائِلُ**, in art. **فيل**.] 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. مُتَشَبِّهُ الْعَصَبِ*. (K.) [In the TA, this is said to be a mistake for **منتشر العصب**, 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**.

مَفَاوِزٌ: see **فَوَارَةٌ**.

فوز

1. **فَازَ**, aor. **يَفُوزُ**, inf. n. **فَوَزٌ** (S, A, O, Mṣb, K) and **مَفَازٌ** 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 الميسر:* 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. **فَوَزٌ**, (S, A, K,) *He perished:* (S, A, K:) *he died;* and so **فَوَزَ**: (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 وَفَوَزَ فُلَانٌ** [*Such a one died and such a one died after him*]: and accord. to others, **فَوَزَ** 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. **فَوَزَ** *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 مَفَازَةِ.* (Mṣb.) You say, **فَوَزَ بِإِبِلِهِ** (S, A, O, K) *He entered upon the مَفَازَةِ with his camels.* (S, O, K.) — Also *He went forth from one land or country to another:* and **تَفَوَزَ** signifies the same as **فَوَزَ**. (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. **اَفَازَهُ 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.)

فَائِزَةٌ *A thing that rejoices one, and by which one attains good or the object of his desire:* you say, **فَازَ بِفَائِزَةٍ** *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 **فَوَزَ**, (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 **مَفَاوِزٌ:** (S:) and **فَوَزَ** 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, **مِنَ الْحَدِيثِ**; and hence it is said in the TK that **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. **فوص**.) [See also 4 in art. **فوص**.]

4. **مَا أَقَاصَ بِكَلِمَةٍ**: see art. **فوص**. [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 **التَّفَاوِصُ**; mentioned also [in a different sense] in art. **فوص**. (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.) وَأَفْوَضُ 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 فَوَّضْتُ (Mgh,) or فَوَّضْتُ إِلَى زَوْجِهَا (Mḡb,) *She married herself to her husband without a dowry: (Mgh, Mḡb:) or فَوَّضْتُ 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 قَوْضِيٌّ *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;) قَوْضِيٌّ being pl. of قَائِضٌ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, قَوْضِيٌّ 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 قَوْضِيٌّ *The people are equals in this; there is no distinction to be made between them. (Mgh.)* And جَاءَ الْقَوْمُ قَوْضِيٌّ *The party, or company, of men came mixed together. (S.)* And الْوَحْشُ قَوْضِيٌّ *The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.)* أَمْوَالُهُمْ قَوْضِيٌّ بَيْنَهُمْ *Their possessions are property which they share among themselves; as also قَيْضُوصَاءٌ and قَيْضُوصِيٌّ. (S.)* And مَتَاعُهُمْ قَوْضِيٌّ بَيْنَهُمْ, and قَوْضِيٌّ فُضًا, *Their goods are common property among them. (M.)* And الْمَالُ قَوْضِيٌّ بَيْنَهُمْ *The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Mḡb.)* And كَانَتْ كَهَيْبَةَ قَوْضِيٌّ (Mgh) *common property (Mgh, Mḡb) among the Companions; not divided. (Mḡb.)* — أَمْرُهُمْ قَوْضِيٌّ, and قَيْضِيٌّ, and قَوْضِيٌّ بَيْنَهُمْ, (M,) or قَوْضِيٌّ فُضًا, (TA,) *Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or أَمْرُهُمْ قَوْضِيٌّ بَيْنَهُمْ, (AZ, O, K,) or قَوْضِيٌّ فُضًا بَيْنَهُمْ, (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.]*

فَوْضَاءٌ and } see قَوْضِيٌّ, last sentence.
فَوْضُوصَاءٌ }

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. فَوَّطَهُ, inf. n. تَفْوِيطٌ, *He clad him, or attired him, with a فَوَّطَةٌ. (TA.)*

فَوَّطَةٌ sing. of فَوَّطٌ, 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. فَوَّطَةٌ: 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,) فَوَّطَهُ is a word of the language of Es-Sind, arabicized, from فَوَّطَهُ, 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 فَوَّطَةٌ is فَوَّطِيَّةٌ. (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.)*

فَوَّطِيٌّ *Blue, but not of a clear blueness. (TA.)*

فَوَّطِيَّةٌ dim. of فَوَّطَةٌ, q. v.

فَوَّاطٌ *A weaver, or seller, of فَوَّطٌ, pl. of فَوَّطَةٌ. (TA.)*

مَفَوَّطٌ *A man clad, or attired, with a فَوَّطَةٌ. (TA.)*

فوط

1. فَوَّاطٌ, aor. يَفْوُطُ, inf. n. فَوَّطٌ and فَوَّاطٌ: see فَوَّطٌ in art. فَوَّطٌ.

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 ثَوْبِيٌّ, which is formed by substitution, and mentioned by Yaakooob, and بُرْدٌ أَوْفَوِيٌّ, meaning a بُرْدٌ having white stripes, (M,) and so بُرْدٌ مَوْفَوِيٌّ; (S, M, K;) or this last and بُرْدٌ فَوْفِيٌّ signify a thin بُرْدٌ; (S, O, K, TA;) and in like manner one says حَلَّةٌ أَوْفَوِيٌّ: (TA:) أَوْفَوِيٌّ is pl. of فوف: (S, O:) and accord. to Lth, the أَوْفَوِيٌّ 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 مَوْفَوَةٌ: see فوف, latter half. — غُرْفَةٌ مَوْفَوَةٌ, 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

بِالصَّبْرِ وَالْفَتْحِ (K, [there said to be بالفوفل], 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 بالفوفل) 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 فَوَّقَانِ (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. فَوَّقَ [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. فَوَّقَ 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 فَوَّقِي said of an arrow signifies thus; (S, Msh;) or its notch became much broken; (O, K, TA;) or became split, or cracked. (TA.) — And فَوَّقِي السَّهْمِ (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.) —

فاق 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 الْأَمَانِي وَأَرْضَعِي أَفَاقِي بِرَبِّي [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 أفأقت 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 استيقظ الاستفاقة; (Mṣb:) [and it is said that] فَوْقُ مِنَ تَوْمِهِ as syn. with الإفاقة is derived from فَوْقُ meaning the contr. of تَحْتُ, like as مَرَضُهُ مِنْ تَعَلَّى and تَمَائِلُ are from العُلُو and المُنُول: (Ḥar p. 132:) but accord. to 'Alee Ibn-'Eesà, فَوَاقٌ signifies *he sought, or desired, the إفاقة.* (Ḥam p. 541.) — And [hence,] افاق الزمانُ † *The time became abundant in herbage after barrenness or drought.* (O, K, TA.) = أفأقت السهمَ, (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 أفأقتَهُ: but أفأقتَهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to

Yoo, one says أفأقتَهُ also: (O:) and, accord. to the A, السهمُ † فَوْقُ signifies [in like manner] *he put the bow-string into the notch of the arrow on the occasion of shooting.* (TA.)

5. تَفْوِيقٌ عَلَى قَوْمِهِ *He exalted himself above his people, or party.* (O, K, TA.) = تَفْوِيقٌ 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 تَفْوِيقًا *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 فَاتَفْوِيقُهُ تَفْوِيقُ اللَّجُوجِ [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 تَفْوِيقُ يَتَجَرَّعُهُ i. e. † *He drank his wine, or beverage, part after part.* (TA.) Sb has mentioned that تَفْوِيقُهُ and يَتَفْوِيقُهُ 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. افتاق *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. افتاق *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 so فَوْقًا, 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 الإفتاق, meaning *fresh olive-oil* [from إفتاق, 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 الفاق means *a certain land*: (O: a meaning also mentioned in the K:) or *a certain wide land.* (TA.) = It is also expl. as signifying بَان [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 فَيْقٌ: 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.)

فَوْقُ 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, أَفَوْقُ 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, فَوْقُ عَبْدُ اللَّهِ زَيْدٌ [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 مِنَ فَوْقِهِمْ, [And the roof fell on them from above them], the utility of the phrase من فوقهم 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 *الْفُوقَانِ* 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 بِرَبِيقَهَا •
• 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 *قوف*.] — 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.

مُنْبِقٌ and *فَيْقٌ*: see *مُنْبِقٌ*.

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 *سِرَاجٌ* [or this is a mistake for *إِبْنُ السَّرَاجِ*] 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 خَيْبَرَ عَنْ فَوَاقٍ** (Mgh,) or **قَسَمَ فَوَاقٍ**, (O, TA) and **الْغَنَائِمُ يَوْمَ بَدْرٍ عَنْ 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;) **فَوَاقٍ** meaning **عَنْ فَوَاقٍ** † **صَادِرًا عَنْ 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. **مَفَاوِيقٌ** (S, O, K) and **مَفَاوِيقٌ**, (Akh, TA,) and † **فَيْقٌ** also is pl. of **مُفَيْقٌ** 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 † **فَيْقٌ**, which is more agreeable with analogy. (TA.) — And the former, applied to a poet, is *syn. with مُفَلِّحٌ* [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 وَسَمَكٌ 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.)

مُسْتَفِيحٌ 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. **بَاقِلِي** [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. **بَاقِلِي**: or (as some say, M) specially the dry [thereof]: n. un. with **ة**: (M, K:) mentioned by Sb. (M.)

فُولٌ A seller of **فُولٌ**. (TA.)

فولاد

فُولَادٌ: see art. **فُلْدٌ**.

فوم

2. **فَوْمَتْ خُبْزٌ** I made bread, or the bread. (IJ, M.) [And] **فَوْمُوا 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 **ثوم**, the meaning is *فوم*, 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**, **ا**;) as expl. by **IDrd**: (**ت**, **ا**;) **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**, **ا**.)

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**, **ا** as meaning wheat, or chick-peas]: (**س**, **ك**;) [or] a seller of fruit: (**م**, **ا**;) accord. to **Az**, (**ت**, **ا**;) **فُومِيٌّ** means **السُّكَّرِيُّ**, (**م**gh, **ت**, **ا**;) 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**, **ا**.)

فوه

1. **فَاهٌ بِهِ**, (**س**, **م**ṣb, **ك**;) aor. **يَفُوهُ** (**س**, **م**ṣb) and **يَفِيهُ** also, (**ISd**, **ت**, **ا**;) inf. n. **فُوهٌ**, (**م**, **ا**;) [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**, **ا**.) — See also 2. — **فُوهٌ**, aor. **يَفُوهُ**, [inf. n. **فُوهٌ**,] *He (a man) had what is termed فُوهٌ*, (**س**, **ت**, **ا**;) which means *width of the mouth*, (**س**, **ك**, **ت**, **ا**;) and *largeness thereof*: (**ت**, **ا**;) or

protrusion and length of the upper central incisors: (**س**, **ت**, **ا**;) or *length of all the teeth*; length of the upper central incisors being termed **رُوقٌ**: (**IB**, **ت**, **ا**;) or *protrusion of the teeth from the lips, with length thereof.* (**ك**, **ت**, **ا**.)

2. **أَفُوهَ** *He (i. e. God) made him to be wide in the mouth, &c.*. (**س**, **ك**.) — **شَدَّ مَا فُوهَتْ** [thus accord. to the **ت**, **ا**, 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**, **ا**.)

3. **فَاهُوهُ**, (**ك**, **ت**, **ا**;) inf. n. **مُفَاهُوهٌ**; (**ت**, **ا**;) and **فَاهَاهُ**, [formed from the former by transposition,] (**ك**, **ت**, **ا**;) inf. n. **مُفَاهَاهَةٌ**; (**ت**, **ا**;) *He talked, or discoursed, with him*: [see also 6:] and *he contended with him for superiority in glory, or excellence.* (**ك**, **ت**, **ا**.)

5. **تَفُوهَ** *He spoke.* (**KL**.) See also 1, first and second sentences. — And see 2. — **تَفُوهَ الْبَكَانَ** + *He entered the فُوهَةٌ of the place*; (**ك**, **ت**, **ا**;) i. e., *the mouth thereof*; likened to the **فَم** [properly thus called] as being *the first place of ingress to the interior thereof.* (**ت**, **ا**.)

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**, **ا**;) *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**, **ا**.) [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 **فِيهِ** (**ك**, **ت**, **ا**;) and, accord. to the copies of the **ك**, **فُوهَةٌ**, [or, as in the **CK**, **فُوهَةٌ**,] but correctly **فُوهَةٌ**, (**ت**, **ا**;) and **فَمٌ**, all signify the same [i. e. *The mouth*]: (**ك**, **ت**, **ا**;) the pl. is **أَفُوهَاهُ**, (**س**, **ك**, **ت**, **ا**;) pl. of **فُوهٌ**, (**س**, **ت**, **ا**;) and as such its case is plain; as pl. of **فِيهِ**, 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**, **ا**;) and another pl. is **أَفُوهَاهُمُ**, (**ك**, **ت**, **ا**;) 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**, **ا**;) it has no sing. (**ك**, **ت**, **ا**;) agreeable with rule, (**ت**, **ا**;) for **فَمٌ** is originally **فُوهٌ**, (**ك**, **ت**, **ا**;) with the **و** movent

by **fet-h**, or **فُوهٌ**, as in some copies of the **س**,] with the **و** quiescent, on the authority of **IJ**; (**ت**, **ا**;) the **ه** is elided, and the **و** becomes a movent final, therefore it must be changed into **ل**, because of the **fet-hah** preceding it, so the word becomes **ف**; but a noun may not be of two letters whereof one is [the **ن** of] the tenween, (**ك**, **ت**, **ا**;) thus the passage is expressed in the **م**, but **MF** remarks that correctly we should say whereof one is the **ل**, (**ت**, **ا**;) 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**, **ا**;) [several similar disquisitions, added in the **ت**, **ا**, 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**, **ا**;) 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**, **ا**.) 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 فَاً**, **زَيْدٌ**, and **مَرَرْتُ بِفِي زَيْدٍ**: and when prefixing it to [the pronoun denoting] thyself, thou sayest, **هَذَا فِي**; 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*, **فَاه** is in the accus. case as a denotative of state: (**س**, **ت**, **ا**;) 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**, **ا**;) i. e. **فُوهٌ إِلَى فِي** [his mouth was near to my mouth], the clause [following **كَلِمَتُهُ**] occupying the place of a denotative of state. (**ت**, **ا**.) — The saying **فَاهَا لِيغِيكَ**, (**Meyd**, **ك**, **ت**, **ا**;) which is a prov., (**Meyd**, **ت**, **ا**;) means *May God make the mouth of misfortune to cleave to thy mouth*; (**Meyd**, **ك**, **ت**, **ا**;) [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 قَرَى 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. جَر]: 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 دَبَّارٍ [Mouth of a sort of small wingless locust, or perhaps correctly فُوهُ دَبَّارَةٍ, 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. لُوْجِيْهِ [meaning †He died upon his face; prone: like سَقَطَ لُوْجِيْهِ †He fell upon his face: the ل 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 ل 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 كَبَّهُ لُوْجِيْهِ]. (TA.) — [See also فُوْهُ 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 تَوَابِلٌ 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 نَافِحُ, 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 البُقُوْلِ, 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. عَقَر.)

فُوهُ: see 1, last sentence. — Also The quality of a مَحَالَّة [or large sheave of a pulley] such as is termed فُوْهُاءُ, fem. of اَفْوَاهُ, q. v. (TA.)

فُوْهُ: see its syn. فُوْهُ.

فُوْهُ: see فُوْهُ, in five places.

فُوْهُ 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 فُوْهُ [which see in art. فُو, i. e. madder]. (TA.) — See also فُوْهُ.

مَفُوْهُ, originally فُوْهُ: see مَفُوْهُ.

فُوْهُ: see its syn. فُوْهُ. — [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 †فُوْهُ, (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, †فُوْهُ, without teshdeed, is not allowable; and one should say, قَعَدَ عَلَى فُوْهُ الطَّرِيْقِ, and فُوْهُ, [probably, I think, a mistranscription for فُوْهُ, with the و quiescent, both meaning He sat at the mouth of the road]; not †فُوْهُ, without teshdeed: (TA:) and فُوْهُ 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 فُوْهُ اِبْنِكَ, i. e. †The first, or foremost, portion of thy camels [came to us, or came forth upon us]; like the phrase فُوْهُ الطَّرِيْقِ: (TA:) the pl. of فُوْهُ is اَفْوَاهُ, (Ks, S, Mṣb, TA,) which is anomalous, (S, Mṣb, TA,) and (TA) فَوَاهَاتُ [in the CK فَوَاهَاتُ] and فَوَاهَاتُ. (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 الْكَلَالِ*, 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;) *able in speech; an able speaker*: or *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 *مُنْطِقٌ 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 *مُغَوِّىٌ* (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 الْغُلِّ* [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 *الدَّارِ*, *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 أَيَّامٍ 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 اللُّغَةِ* + *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 [xvi. 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 صَلْبِنَاكُمْ 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 **لَيْسَ 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 **فَلَانَ سَرِيحُ الْفَيْءِ** [Such a one is quick in respect of the returning &c. from his anger]: (S, M,* O:) and

فَاءٌ, (M,) or **فَاءٌ** (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 سَرِيحُ الْغَضَبِ سَرِيحُ الْفَيْئَةِ** [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 فَيْئَةٌ** *He has the right of returning to his wife: (Mṣb, TA:) and هُوَ يَمْلِكُ فَيْئَتَهَا* *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**, (Mṣb,) 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 الظُّلُمَاتِ* *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 **فَاءَتِ الشَّجَرَةَ**; and **تَفِيئَاتُ** (M); and **فِيئَاتُ**, inf. n. **فِيئَةٌ** (S, O, TA;) *The tree had much shade. (M, TA.)* **فَاءَتِ الْحَدِيدَةَ** *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 اِفَاهَهُ 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 اللّٰهَ 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 اللّٰهَ 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 الشَّجَرَةَ 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 تَرَادُّ; &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 الْأَخْبَارَ and 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] خَرَاجٌ [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. فَاوَتْ and فَاوَى)]; the final [radical] letter being that which is elided; for it is from فَاوَتْ [or فَاوَتْ] “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 حَدَاةٌ [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 أَقَانٌ and أَقَانٌ and أَقَانَةٌ and أَقَانَةٌ and أَقَانَةٌ and أَقَانَةٌ] (see art. اَفَى,) The time of a thing: (M and K in art. تَفَأَ:) one says, أَتَيْتُهُ 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.)

مُفَيَّأَةٌ 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. *فَاحَتْ بِرِجْلَيْهَا*, aor. *تَفِيحُ*, 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*.

فِيحٌ A foot-messenger; a courier who journeys on foot: (S:) or a Sultan'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 *فِيح*: (O, K:) pl. *فِيوِحٌ*. (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.] *فِيوِحٌ*, (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.] *أَفِيحٌ* and [of mult.] *فِيوِحٌ*. (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 *فِيحٌ*. (TA. [See 4 in art. *فوج*.])

فِيحٌ: see what next precedes.

فِيحَةٌ A she-camel that kicks with her hind legs [much or often], backwards. (TA. [See 1.])

فَاتِحٌ A wide [expanded and even tract such as is termed] *بَسَاطٌ*, of land. (AA, O in art. *فوج*.)

فَاتِحَةٌ 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. *فَوَاتِحٌ*. (TA in art. *فوج*.)

فيح

1. *فَاحٌ*, aor. *يَفِيحُ*, inf. n. *فِيحٌ* and *فِيحَانٌ*: see art. *فوج*. — *فَاحَ الدَّمُ*, inf. n. *فِيحٌ* (L, Mṣb) and *فِيحَانٌ*, (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 *فَاحَتْ*

الشَّجَّةُ, (S, A, Mṣb, K,) aor. *تَفِيحُ*, inf. n. *فِيحٌ*, (TA,) *† The wound upon the head spirted forth blood*; (S, Mṣb, K;) or *poured forth much blood*. (A.) — And *فَاحَ الحَرُّ*, aor. *يَفِيحُ*, inf. n. *فِيحٌ*; and aor. *يَفُوِحُ*, inf. n. *فَوُوِحٌ*; *† The heat rose, or diffused itself, and raged vehemently*. (L.) It is said in a trad., *شِدَّةُ القَيْظِ مِنْ فَيحِ جَهَنَّمَ*, [The intensesness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.)

And one says, *الشَّيْءُ مِنْ فَيحِ جَهَنَّمَ* *† The fever is from the vehemence of the heat of Hell*. (A.) — And *فَاحَتِ القِدْرُ*, (S, K,) aor. *تَفِيحُ* (S, TA) and *تَفُوِحُ*, (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. *تَفِيحُ*, i. e. *† [The troop of horsemen making an attack, or incursion, upon a people] spread themselves*, (S, TA.) See *فَيحٌ*. — And *فَاحٌ*, (L, Mṣb, TA,) aor. *يَفَاحُ*, (L, TA,) [inf. n., app. *فِيحٌ*, 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. *نَوْمَكَ الدُّنْيَا لَتَبْسُطَهَا 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.)*

فَاحٌ A sea, (S, L, K,) and a valley, (Mṣb,) and any place, (L,) wide, or extensive; (S, L, Mṣb, K;) as also *فَيحٌ*: (S, L, K:) *فَيحٌ* 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 *فَيحٌ*, without *teshdeed*: (L:) [the fem. of *أَفِيحٌ*: and pl. *فِيوِحٌ*:] one says *دَارٌ فَيحَاءٌ* *A wide, or an ample, house or abode*: (S, K:) and in like manner *رَوْضَةٌ* [a meadow, &c.]. (L, Mṣb.) — And *فَيحَاءٌ* 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.)

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. أَفِحْ عَنْكَ مِنَ الغَطْبِيَّةِ* (K,) i. e. *† Stay thou until the mid-day heat shall have become assuaged, and the air be cool*: (M, L, TA:) [as also *افِحْ*:] the medial radical letter is both *و* and *ي*. (M.)

فَيوِحٌ and *فَيوِحٌ* Abundance of herbage of the [rain, or season, called] *رَبِيحٌ*, with ample extent of land: (K:) [accord. to the TK, both are inf. ns., of which the verb is *فَاحٌ*, and the agent is *الرَّبِيحُ*: but this, I think, is rendered doubtful by what here follows:] *فَيوِحٌ* occurs in a verse [as some relate it]; but accord. to the relation of IAqr, it is *فَتُوِحٌ*, 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 *فَيوِحٌ*] is *فَيوِوِحٌ*. (TA.)

فَيحٌ: see *أَفِيحٌ*.

فَيحٌ, 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.) *فَيحِي*, (S, A, K, &c., [in the CK, erroneously, *فَيحِي*]) 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.)

فَيوِحٌ: see *فَيوِحٌ*.

فَيحٌ: see *أَفِيحٌ*, in two places. — Also *† Profuse in bounty*: (S, A:) so in the saying, *إِنَّهُ لَنَجْوَادٌ فَيحٌ* *† [Verily he is liberal, munificent, or generous; profuse in bounty]*. (S.) — And *نَاقَةٌ فَيحَاءٌ* *† A she-camel that yields much milk, (A, K,) and has a large udder*. (K.)

أَفِيحٌ A sea, (S, L, K,) and a valley, (Mṣb,) and any place, (L,) wide, or extensive; (S, L, Mṣb, K;) as also *فَيحٌ*: (S, L, K:) *فَيحٌ* 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 *فَيحٌ*, without *teshdeed*: (L:) [the fem. of *أَفِيحٌ*: and pl. *فِيوِحٌ*:] one says *دَارٌ فَيحَاءٌ* *A wide, or an ample, house or abode*: (S, K:) and in like manner *رَوْضَةٌ* [a meadow, &c.]. (L, Mṣb.) — And *فَيحَاءٌ* 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. *فَاحَتْ الرِّيحُ*, aor. *تَفِيحُ*, inf. n. *فِيحٌ* 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. افَاخ (L,) inf. n. افَاخَة (L, K,) *He (a man, L) emitted wind from the anus, with a sound*; (L, K;) as also فَاخ: (L:) or *he voided excrement with an emission of wind.* (L, K.) [See also art. فَوخ.] — افَاخ, said of a man, signifies also سَقَطَ فِي يَدِهِ [i. e. *He repented of what he had done*; &c.]. (K.) — And افَاخ 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. فَيَدُ (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. فَيَدُ (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. فَوَدُ (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. فَوَدُ (K &c. in that art.): and so فَاذَ and فَاذَ (TA:) i. q. فَات. (A.) One says, مَا فَادَ حَتَّى بَلَغَ *رِزْقُهُ*, meaning مَا فَاتَ [i. e. *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 فَيَدُ (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 وَرْسُ, *It became pulverized, or reduced to powder by its being bruised*

or brayed. (IKtt, TA.) — فَادَهُ, aor. فَيَدُهُ (S, L, K,) inf. n. فَيَدُ (L,) *He mixed it, (namely, saffron, K,) or moistened it with water &c.*; syn. وَادَهُ (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. فَوَدُ (K in that art.): and *he bruised, or brayed, it, (namely, saffron, and the plant called وَرْسُ) 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 الْخُبْزَةِ, inf. n. فَيَدُ; and فَادَاهَا; *He removed the hot ashes from the cake of bread*; syn. أَرَزَلَهَا. (TK.) [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الْفَيْدُ أَنْ تُفَيَدَ بِيَدِكَ الْمَلَّةَ عَنِ الْخُبْزَةِ.]

2. فَيَدُ 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 فَيَدُ (T, O, K,) inf. n. تَفَيَّدُ (L, K,) *He augured evil from the cry of the [bird called] قَيَادُ*. (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 يَتَفَاوَدَانِ 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 يَتَفَاوَدَانِ الْعِلْمَ *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.]

فَيَدُ *Saffron*: (IAgr, TA voce مَلَابُ:) 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.)

[فَيَدُ expl. by Golius as signifying (on the authority of Meyd) *Vir pusillanimus pavidusque*, is app. a mistake for فَيَدُ.]

قَيَادُ (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 قَيَادُ (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.*]

مَفَيَّدُ [Perfume, &c.] *mixed, or moistened with water &c.*; (S, O, L;) as also مَفُودُ. (Aq, T in art. فَوَدُ.)

رَجُلٌ مِتْلَافٌ مِفْيَادٌ A destructive man; as also مِفْوَادٌ. (Ibn-'Abbád and O and K in art. فود.)

فبروزج

فبروزج [an arabicized word from the Pers. فبروزة or فبروزة 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.)

فبش

1. فبش, (O, K,) aor. فبش, inf. n. فبش, (O, TA,) He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فبش; like as you say فبش, aor. فبش; and فبش, aor. فبش; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and فبش [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.] = فبش 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 الفبشة. (O, K.)

3. فبشة, (TA,) inf. n. فبشة, (S, O, K,) and فبشة, (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. فبشة, (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. فبش الشيء He arrogated the thing falsely; (Ibn-'Abbád, O, K, TA;) without merit. (Ibn-'Abbád, O, TA.) — فبش عن الشيء He turned back from the thing (Ibn-'Abbád, O, K) through weakness and impotence; (TA;) like فبش. (TA.)

فبش and فبشة The head [or glans] of the penis: (S, O, K:) or a swollen penis: (TA:) or the latter word has the former meaning; and فبش is its pl., [or rather coll. gen. n.,] like as فبش is of فبشة: (O:) and فبشة signifies the same as فبشة; and some say that its ل is augmentative: (TA:) or فبش signifies a weak فبشة. (Lth, TA.)

فبشة: see فبش, in two places. — Also The uppermost part of the head. (TA.)

فبشة: see فبشة. = [See also 3.]

فبوش: see the next paragraph, in two places.

فبش 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] فبوش 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.)

فبوش A weak and lax man. (TA.)

فبوشة Weakness and laxness; (O, K;) and so فباش. (TA.)

فبشة: see فبش.

فبص

1. فبص, (S, O, K,) inf. n. فبص, (S, O, K,) He went away into the country, or in the land. (S, O, K.) In the following verse of Imra-el-Kays,

• مَنَابِئُهُ مِثْلُ الشُّدُوسِ وَلَوْنُهُ
• كَثُوكِ السِّيَالِ فَهُوَ عَذْبٌ يَفْبِصُ

respecting which Aḡ said, I know not what is [the meaning of] فبص, 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. بَرَقَ; (TA;) and some say that فبص in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِئُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفْبِصُ 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) ثُدُوسٌ, 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 فبص, (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 فبص, as well as فبص, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفْبِصَ مِنْهُ, meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also فبص: and see 4.] — And وَاللَّهِ مَا فَبِصْتُ, like as one says مَا وَاللَّهِ مَا فَبِصْتُ [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 فَبِصْتُ أَفْعَلُ I did not cease (مَا بَرِحْتُ) doing [such a thing]: (M:) and فبص, likewise, signifies بَرِحَ. (IB, TA.)

3: see 3 in art. فوص.

4. فبص عن يده [The lizard called فبص escaped, or slipped, from his hand, is expl. as meaning] his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the فبص, so that it escaped from him. (M, TA.) And one says, فَبِصْتُ فَلَمْ يَفْبِصْ I grasped him and he did not escape, or get loose. (AHeyth, TA.) And فَبِصْتُ عَلَى ذَنْبِ الضَّبِّ فَأَفَاصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنْبُهُ [I grasped the tail of the فبص 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 (تَفَرَّجَتْ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed التَّفَاوُصُ. (TA.) [It is also said that] أَفَاصَتْ أَفَاصَتْ الْيَدُ became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA. [But I doubt the correctness of this.]) — And الْإِفَاصَةُ signifies The being clear, or perspicuous; syn. الْبَيَانُ; (O, K;) like فبص, expl. in art. فوص; and the being fluent. (O.) [And also The making speech clear, or perspicuous.] One says, فُلَانٌ ذُو إِفَاصَةٍ Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.) And أَفَاصَ لِسَانَهُ بِالْكَلَامِ His tongue made speech, or the speech, clear, or perspicuous; and so فبص, aor. فبص; (M;) and فبص, (TA,) inf. n. فبص, (K, 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 فبص بِكَلِمَةٍ 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 فبص, and not so with فبص: but this I greatly doubt.] — One says also, أَفَاصَ بِيُولِهِ He ejected his urine: (O, K:) or أَفَاصَ 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.

7. مَا عَنْهُ مَفْبِصٌ 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.)

فبص

1. فبص, (S, M, Mgh, &c.,) aor. فبص, inf. n. فبص, (S, M, O, Mḡb, K) and فبص (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,

• شَكْوَتْ وَمَا الشَّكْوَى لِيَتْلَى عَادَةً
• وَلَكِنْ تَفِيضُ الْكَأْسُ 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 **غَاضَ**, 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 **فَاضَ** 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 **فَاضَ**, 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 **فَاضَ**, 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 وَقَاضَتْ 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 **فَاضَ**, 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 Keys; and **فَاضَ**, of the dial. of Temeem: and AḤāt 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 بِجَرَّتِهِ**: 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 لَبَّيْكَ: (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 Kur [ii. 194], **فَإِذَا أَقْضَيْتُمْ 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 therein; 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.) — **فَاضَ بِالشَّيْءِ** *He impelled, or thrust, with the thing*: (M:) *he cast, or threw, the thing*. (M, TA.) — **فَاضَ الْبَعِيرُ** *propelled his cud* (Lḥ, S, M, A, O,) and **فَاضَ** alone, (S, O, K,) and **بِجَرَّتِهِ** † *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 أَفَاضَ بِكَلِمَةٍ † He did not make clear, or distinct, or perspicuous, a word, or sentence. (Mḡb, TA.) [And مَا أَفَاضَ بِكَلِمَةٍ signifies the same.] — أَفَاضَ بِالْقِدَاجِ, (S, M, A, O, K,) and عَلَى الْقِدَاجِ, meaning بِالْقِدَاجِ, for prepositions stand in the places of other prepositions, (S, O,) and أَفَاضَ الْقِدَاجَ, (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 يَخْرُوجُ. (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.) = أَفَاضَ الْمَرْأَةَ 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. تَفَيْضَ 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 الْوَادِي شَجَرًا † The valley became wide, and abundant in trees. (S, O, K, TA.) = اسْتَفَاضُوا الْحَدِيثَ: see الْحَدِيثَ فِي الْإِفَاضَةِ. [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.] الْفَيْضُ 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 بِطَرِيقِ الْفَيْضِ 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.)

فَيُوضُوا, 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. فَيَظٌ, aor. يَفِيظُ, inf. n. فَيَظٌ (ISk, T, S, M, K) and فَيَظَانٌ (S, M, K) and فَيَظَانٌ (Lh, TA) and فَيَظُونَةٌ (Lth, M, K,) He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) † فَيَظٌ, 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 فَيَظُهُ 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. فَيَظٌ (Lth, T, M) and فَاظَتْ; (Lth, T;) and [accord. to some,] فَيَظُونَةٌ; 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. فَيُوضٌ, 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 **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 **فَيْفَاً** (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**.]

فيع

1. **فَوق**, aor. **يَفِيحُ**: see **فَاقَ بِنَفْسِهِ**, in art. **فوق**.

4. **أَفْيَقٌ**, said of a poet, i. q. **أَفْلَقٌ**: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فَيْحٌ:
فَيْحٌ and **فَيْحٌ**:
فَيْحَةٌ and **فَيْحَةٌ**: see art. **فوق**.
فَيْحَانٌ:
مَفِيحٌ:

فيل

1. **فَالٌ رَأْيُهُ**, aor. **يَفِيلُ**, (S, M, O, K,) inf. n. **فَيْوَلَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فَيْوَلَةٌ**, (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 **تَفِيلٌ**; (M, Z, K, TA;) and [in like manner] **فَيْلٌ فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَالٌ رَأْيُهُمُ** occurs in a trad. as meaning **فَالٌ رَأْيُهُمُ**: (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-Kâhil, 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. **اسْتَفْيَلُ** *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 **فَانُّنُ الرَّأْيِ**, near its end: = and see also **فَالٌ**, in art. **فَالٌ**.

فَيْلٌ: see the paragraph here following.

فَيْلٌ [The elephant; Pers. **پیل**]; *a certain animal*, (TA,) *well known*: pl. [of pauc.] **أَفْيَالٌ** and [of mult.] **فَيْوَلٌ** 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 **فَيْلِ** 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 **رَجُلٌ 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.)

رَجُلٌ 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.)

الْفَيْالُ 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 فَيْال, (T,) or فَيْل; (O;) both mentioned before [in art. فأل]. (TA.) — فَيْلُ الرَّأْيِ : see فَيْل, 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 فَيْل, 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 وِرْك; (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 الوِرْك and خُرْبُ الوِرْك 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 وِرْك, descending into the leg, (T,) or in the thigh : (S, O:) Aḡ says, in "the Book of the Horse," in the وِرْك is the خُرْبَة, which is a نَقْرَة wherein is flesh, no bone being in it; and in that نَقْرَة is the فَيْال, and there is no bone between the said نَقْرَة and the belly, but only skin and flesh; (T,* S, O;) and he cites the saying of El-Aḡshà,

• قَدْ نَخَضِبُ الْعَبْرِي مَكْنُونٍ 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 صَلَوَان [dual of صَلَا], from the region of the lower portions of the حَجَبَتَانِ to the عَجَب, bordering upon the عَضْعُص 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 وِرْك [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.)

فَيْالَة: see its dual in the next preceding paragraph, near the middle.

أَفَيْلٌ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَفَيْلٌ مِنْ أَفَيْلٍ الرَّأْيِ الدَّبْرِيّ 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.)

المُفَايِلَة expl. as a subst.: see الفَيْالُ.

مُفَيْلَةٌ [a quasi-pl. n. (like مَشِيوْحَةٌ &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فَيْل [or elephant]. (O, K.)

مُسْتَفَيْلٌ part. n. of 10, q. v. (M.)

فهبج

1. فَيْانُ, aor. يَفِينُ, (K,) inf. n. فَيْنُ, (TA,) He, or it, came. (K.)

وَقْتُ A time; syn. وَقْتُ, or وَقْتُ مِنَ الزَّمَانِ; (T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيْتَهُ 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 لَقِيْتَهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةً:) thus فَيْنَة 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 بُكْرَة &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.)

أَفَيْوْنٌ, also written أَفَيْوْنٌ and أَفَيْوْنٌ, 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. يَفِيه. see فَاه, aor. يَفُوهُ, in art. فوه.

فهبج

فَيْهَجٌ 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 مُسْتَلَق [app. a mistranscription for مُسْتَلَقِي, a word now used as signifying aromatized]; like قَنْدِيدٌ [q. v.] and أَمْرٌ زَنْبِقِي. (IAmb, TA.)