

AN

ARABIC-ENGLISH  
LEXICON

AN  
ARABIC-ENGLISH  
LEXICON

BY  
EDWARD WILLIAM LANE

IN EIGHT PARTS  
PART 6 ف-غ

LIBRAIRIE DU LIBAN

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## كلمة الناشر

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدِّ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ  
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَقَاتِهَا وَأَسَالِيْبِ اسْتِعْمَالِهَا ، وَيَقْصَعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛  
وَقَدْ اسْتَفْرَقَ تَأْلِيْفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ  
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ  
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفِهِ لَهُ بِمَعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ  
الرَّائِعَ فِي شَمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لِيَفُوقَ إِلَى  
حَدِّ بَعِيدٍ أَيَّ مَعْجَمٍ كَانَ ، فِي أَيَّةِ لُغَةٍ فِي الْعَالَمِ . »

### PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON  
Book I contains all the classical words, their derivatives,  
and their usages. It appears in eight separate volumes  
and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was  
to contain rare words and explanations, was incomplete  
at the time of his death in 1876 and therefore never  
appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote,  
" This marvellous work in its fullness and richness, its  
deep research, correctness and simplicity of arrangement  
far transcends the Lexicon of any language ever pre-  
sented to the world. »

# الْقَامُوسُ

AN

## ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES:

COMPRISING A VERY LARGE COLLECTION  
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,  
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,  
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,  
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,  
DUKE OF NORTHUMBERLAND, K.G.,  
ETC. ETC. ETC.,

AND THE BOUNTY OF  
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN  
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 6.

ف — غ

EDITED, WITH A MEMOIR,

BY

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## ع

The nineteenth letter of the alphabet: called **عَيْنٌ**. It is one of the letters termed **حَلْقِيَّةٌ** [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of **ح**, (TA in art. **عَيْنٌ**), the same place as that of **خ**, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed **مَجْهُورَةٌ** [or vocal], (L, TA, and K in art. **عَيْنٌ**), and of those that are termed **مُسْتَعْلِيَّةٌ** [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. **عَيْنٌ**;) [but this is a mistake; for] it is substituted for two letters; for **عَطَرَ بِيَدِهِ**, in **عَطَرَ**, aor. **يَعْطُرُ**, meaning **حَطَرَ**, aor. **يَحْطُرُ**, mentioned by IJ and several others, (MF, TA,) and in **عَطَرَ بَدَنِيهِ** for **حَطَرَ**; (TA in art. **عَطَرَ**;) and for **ع**, in **لَعَنَ** for **لَعَنَّ**, mentioned by Ibn-Umm-Kásim and others, (MF, TA,) [and in **نَشِوعٌ** for **الغَيْنُ**, and in **أَرْمَعَلٌ** for **أَرْمَعَلٌ**, and also in **الغَيْنُ** as signifying "thirst" and "the clouds." (TA in art. **عَيْنٌ**.) = [As a numeral, it denotes *A thousand*.]

## عَب

1. **عَبَّتِ الإِبِلُ**, (S,) or **الْمَاشِيَةُ**, (Msb, K,) aor. **عَبَّ**, inf. n. **عَبٌّ** (S, Msb, K) and **عَبُّوبٌ**, (Msb, K,) *The camels, (S,) or cattle, (Msb, K,) came to water, (S,) or drank, (Msb, K,) on alternate days; one day and not the next day.* (S, Msb, K.)—Hence, (IAth, TA,) **عَبَّ** said of a man means *He came visiting at intervals of some days, or after some days.* (AA, IAth, TA.) [See also **عَبَّ**: and see **عَبَّيْسٌ**.]—And **عَبَّ عَيْنَ الْقَوْمِ**, (Ks, S, Msb, K,) aor. **عَبَّ**, the verb in this case being of the class of **قَتَلَ**, [but this is contr. to analogy, as well as to the derivation,] inf. n. **عَبٌّ**, with kesr, *He came to the people, or party, day after day:* (Msb;) or, as also **عَبَّ الْقَوْمَ** † **عَبَّ**, *he came to the people, or party, on alternate days, coming one day and not the next:* (Ks, S, K;) or *he came to them once in two days or more.* (TA.)

Bl. I.

It is said in a trad., **أَغْبُوا فِي عِيَادَةِ الْمَرِيضِ وَأَرْبَعُوا** *Visit ye the sick on alternate days and after intervals of two days:* (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. **رَبَعَ**].) And you say, **أَغْبَيْتُهُ**, inf. n. **إِغْبَابٌ**, meaning *I visited him [once] in every week.* (A.)—And hence **عَبَّتْ** said of a fever. (Msb.) **عَبَّتِ الْحَمَى** and **أَغْبَيْتُ** signify the same: (S:) you say, **عَبَّتْ عَلَيْهِ الْحَمَى**, *The fever came upon him,* (Msb,) or *attached him,* (K,) *one day and intermitted one day;* (Msb, K;) as also **أَغْبَيْتُهُ** and **أَغْبَيْتُ عَلَيْهِ**. (K.) [See also **عَبَّ**.]—You say also, **عَبَّ عِنْدَنَا**, (S, L, K,) and **أَغْبَى**, (L, K,) *He passed the night, or a night, at our abode.* (S, L, K.) Hence the saying, **رَوَيْدُ الشَّعْرِ يَغْبَى** [so accord. to the TA, **حَتَّى** being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, **يَغْبَى**] (S, K,) i. e. *Leave thou the poetry until some days shall have passed, that thou mayest see what will be its result, whether it will be praised or dispraised:* (Meyd, TA:) or it may be from **عَبَّتْ** said of a fever, and may thus mean, *leave thou the poetry to be kept back from people, [or to be intermitted,] i. e. do not repeat it to people in an uninterrupted manner, lest they become weary.* (Meyd. [See also art. **رود**].)—And [hence] **عَبَّ**, (T, S, L, Msb, K,) aor. **عَبَّ**, (L, Msb,) inf. n. **عَبٌّ** and **عَبٌّ** and **عَبُّوبٌ**, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) *It remained throughout a night, whether it became corrupt or not:* (L, Msb;) and, said of food, *it became altered [for the worse] in its odour:* (L:) or, said of flesh-meat, *it became stinking;* (T, S, K;) as also **أَغْبَى**: (T, K:) and it (a thing) *became corrupt.* (TA. [See also 2.])—**عَبَّتِ الْأُمُورُ** means *The affairs, or events, came to, or arrived at, their ends, conclusions, latter or last parts or states, issues, or results.* (S, TA.)—And **عَبَّ الشَّيْءُ فِي نَفْسِهِ**, aor. **عَبَّ**, inf. n. **عَبٌّ**, [app. meaning *The thing came into his mind,*] is a phrase mentioned by Th. (TA.)

2. **عَبَّ فِي الْحَاجَةِ**, (S, O,) inf. n. **تَعْبَبٌ**, (K,) *He was remiss; or did not exert himself, or act vigorously or strenuously;* (S, O, K;) *in the needful affair:* (S, O:) [and] so **عَبَّ فِيهَا** [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] **كَتَبَ إِلَيْهِ يُغَبِّبُ مِنْ هَلَاكِ الْمُسْلِمِينَ**, (TA,) or **عَنْ هَلَاكِ الْمُسْلِمِينَ**, (thus in the O,) *He wrote to him not acquainting him with the great number that had perished of the Muslims:* (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.)—And **عَبَّ** signifies also *It (a thing) became very corrupt.* (TA. [See also 1, last sentence but two.])—**عَبَّ الشَّاةُ**, (O, L,\*) inf. n. as above, (L, K,) *He (a wolf) seized the sheep, or goat, by its throat, (O, K,) and fixed his canine teeth in it:* (O:) or *attached the sheep, or goat, and broke its neck:* and also *left it with some remains of life in it.* (L.) And **عَبَّ الذَّنْبُ فِي الْغَنَمِ** *The wolf made, or did, mischief among the sheep, or goats.* (TA.)—And [hence, app.,] **عَبَّ عَنِ الْقَوْمِ**, (S, O,) inf. n. as above, (K,) *He repelled from, or defended, the people, or party:* (S, O, K:) so say Ks and Th. (TA.)

4: see 1, in seven places.—You say also, **لَا يُغَبِّبُنَا عَطَاؤُهُ** *His gift will not come to us on alternate days, but will come every day.* (S, O, K,\*)—And **أَغْبَيْتِ الْحَلُوبَةَ** *The milch camel yielded milk on alternate days.* (A.) And **عَبَّتِ الإِبِلُ** *The camels did not yield milk every day.* (TA.)—See again 1, last sentence but two.—**عَبَّ الإِبِلَ** *He watered the camels on alternate days:* (S, O, Msb,\*) from **عَبَّ** [q. v.]. (S, O.)—And **وَقَعَ بِي أُغْبِي** is said by Th to signify *بِي وَقَعَ* [app. meaning *He fell upon me in fight*]. (TA.)

[5. **عَبَّ** is app. from **عَبَّ** in the sense of **عَبَّ**, and thus syn. with **تَعَبَّبَ** signifying *He looked to the consequence, end, issue, or result, of an affair:* see its part. n. **مَتَعَبَّبٌ**, below.]—See [also] 2, first sentence.

8. **أَغْبَيْتِ الْحَيْلَ**; see **أَغْبَيْتِ**.R. Q. 1. **عَبَّ** *He acted dishonestly in buying and selling.* (AA, TA.)

**غَب** *A sea dashing so that it goes far, or runs, upon the land:* (JK, K, TA:) pl. **غَبَان**. (TA.) — And *Depressed land:* pl. [of pauc.] **أَغْبَاب** and [of mult.] **غُبُوب** (K, TA) and **غَبَان**. (TA.)

**غَب** [a subst., like **ظَمْرٌ**.] *A coming (of camels, S, O) to water on alternate days; coming to the water one day and not the next day:* (S, O, K:) or *after [being kept from it] a day and two nights: or pasturing one day and coming to the water the next day; and this is the غَب of the ass.* (TA.) [And **وَرَدُ الْغَبِّ** signifies *The coming of camels to the water in the second of two nights* (as is shown by the context of a passage in which it occurs in the S and O and K voce **طَلَّقَ**), or *in the second of two days.*] But the saying of a rájiz,

• **وَحَمَرَاتٌ شَرِبْنَ غَبًا**

means *And hummarahs [a species of birds] whose drinking is every hour or every little while (كُلَّ سَاعَةٍ).* (S, O.) — Also [for **سَيَرُغَبٌ**] *A journey of two days [whereof one is without any watering of the camels; i. e. in the case of which they are watered only on the first and third of three days].* (TA in art. **نَجَجَ**.) — And *A visiting once in every week:* (S, O, K:) so says El-Hasan: (S, O:) or *at intervals of some days: after some days:* (AA, I Ath: [see also its verb:]) from the same word used in relation to camels. (I Ath.) One says, **حَبًا**, to assimilate it to **غَبًا**, *Visit once a week, or at intervals of some days; not frequently, or not every day: so thou shalt have more love: a prov., respecting which see Freytag's Arab. Prov. i. 587; where غَبًا is put for غَبًا.* (S, O.) [See another ex. voce **تَرَجَّلَ**, last sentence.] The saying of Zeyd-el-Fawáris

• **يَرَانِي الْعَدُوُّ بَعْدَ غَبِّ لِقَائِهِ**

means [The enemy will see me] after the day of meeting with him by a day. (Ham p. 732.) — And *The coming, or attacking, of a fever one day and intermitting one day:* from the same word used in relation to camels. (S, O, Mṣb.) — And *A tertian fever; that attacks one day and intermits one day:* (K, TA:) you say **حُمَى غَبِّ** [a tertian fever]; using it as an epithet: (TA:) and **حُمَى الْغَبِّ**. (Mṣb in art. **ثَلَّثَ**.) — And *The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ* (S, A, MA, O, Mṣb, K,) and **أَخْرَ**; (S, O, TA:) of an affair, (S, A, O, Mṣb,) of any kind, (S, O,) or of a thing; (K:) as also **مَغْبَةٌ**, (MA, O, Mṣb, K,) and **مَغْبٌ**. (MA.) And [hence] **غَبٌّ** means *After;* syn. **بَعْدٌ**: thus in the phrases **غَبُّ الْأَذَانِ** [After the call to prayer] and **غَبُّ السَّلَامِ** [After salutation or the salutation]: and one says,

• **غَبُّ الصَّبَاحِ يَحْمَدُ الْقَوْمَ السَّرِيَّ**

[After daybreak, the party commend night-journeying: but more commonly, **عِنْدَ الصَّبَاحِ**: see art. **سَرَى**]. (TA.) — **غَبٌّ مَا** means *Distant*

*water:* (A, TA:) and **مِيَاهُ أَغْبَابٍ** *distant waters.* (A, K, TA.)

**غَبَّةٌ** *A sufficiency of the means of subsistence:* (O, K, TA:) and so **غُضَّةٌ**. (TA.) — And **غَبَّةٌ**, (S, O,) without ال, (K,) [and imperfectly decl.,] is the name of *An eaglet that belonged to the Benoo-Yeshkur, (S, O, K,) and to which a certain story, or tradition, relates.* (S, O.)

**غَبَبٌ** and **غَبَبَةٌ** *The flesh that hangs down under the part beneath the chin and lower jaw:* (K:) or *what hangs down beneath that part of an ox or cow [i. e. the dewlap], and beneath the beak of the cock:* (S, O:) and *the wrinkled skin of the part where the lower hairs of the chin grow: and the former word, what hangs down under the part beneath the lower jaw of the ox or cow and of the sheep or goat: and the غَبَب is [what hangs down under the part beneath the lower mandible] of the cock and of the bull [i. e. the wattle of the cock and the dewlap of the bull]:* (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the part below the under jaw,] as the camel has really no **غَبَب**: (TA:) [the pl. of **غَبَبٌ** is **أَغْبَابٌ**: see **طَمِطِيرٌ**.]

**غَبِيبٌ**: see **غَابٌ**. — Also *A small and narrow water-course, from the hard and elevated part of a mountain, or of a tract of land: or in plain, or level, land:* (TA:) and *a watercourse that is not deep, and in which are [trees of the species called] طَلْحٌ*: pl. [of pauc.] **أَغْبِيَةٌ** and [of mult.] **غَبَانٌ**. (JK.) — [And *An affair or a business* (“res, negotium”). (Freytag, from the Deewán of Jereer.)]

**غَبِيْبَةٌ** *Milk (S, O, K) of sheep or goats (S, O) drawn in the early morning, upon which other is milked at night, and which is then churned (S, O, K) on the morrow:* (S, O:) [and] accord. to IAḡr, *camel's milk such as is termed مُرَوَّبٌ* [q. v.]: and the milk that is termed **رَائِبٌ** [q. v.]: (TA:) A'Obeid is related on the authority of Sh to have assigned this last meaning to **غَبِيْبَةٌ**. (TA, voce **غَبِيْبَةٌ**.)

**غَبِيْبَةٌ** and **غَبِيْبَةٌ**: see **غَبِيْبَةٌ**, in art. **عَب**.

**غَابٌ** [part. n. of **غَبَّ**]. You say **إِبِلٌ غَابَةٌ** and **غَوَابٌ** *Camels coming to water, or drinking, on alternate days.* (Aḡ, S, O, K.) — And *Flesh-meat that has remained throughout a night:* (S, O:) or *stinking flesh-meat:* (TA:) or food, and dates, and, as also **غَبِيْبٌ**, *flesh-meat, that has remained throughout a night, whether it have become corrupt or not:* (L:) and applied also to bread. (S and K in art. **بَيْتَ**.) — And **نَجْمٌ غَابٌ** means *A fixed star* [app. because of its twinkling, or shining with intermitted light]. (A.)

**غَبَبٌ**: see **غَبَبٌ**. — Also *A place where victims are sacrificed:* (O, TA:) or **الْغَبَبُ**, (S, O, K, TA,) particularly, (TA,) *a small mountain, (S,*

O, K, TA,) *which is the place of sacrifice, (S, O,) in Minè:* (S, K:) or *the place in which was El-Lát, at Et-Táif: or the place where they used there to sacrifice to El-Lát: or غَبَبٌ is an appellation of any place of sacrifice in Minè.* (TA.) — And **الْغَبَبُ** is the name of *An idol (صَمْرٌ), (O, K, TA,) which they used to worship in the Time of Ignorance, and upon which (عَلَيْهِ) they used to sacrifice; (O, TA:\*) and IDrd says that some called it الْعَبَبُ [q. v.], with the unpointed ع: (O:) or a stone which was set up before the idol, for, or [dedicated] to, Mendf, opposite the corner of the Black Stone [of the Ka'abah]; and there were two [whereof each was] thus called.* (TA.)

**تَعَبَةٌ** *False testimony:* (K, TA:) of the measure **غَبِبَ الدَّنْبُ**, [being originally **تَغَبِيْبَةٌ**,] from **غَبِبَ** or from **غَبِبَ** signifying “it became very corrupt.” (I Ath, TA.)

**رَجُلٌ مُغَبٌّ** [A man having a tertian fever, as is indicated in the TA,] is mentioned on the authority of AZ, in the form of an act. part. n. (TA.) — And **المُغَبُّ** means *The lion.* (O, K.)

**مُغَبٌّ**: see **غَبٌّ**, last sentence but two.

**مُغَبَّةٌ** *A ewe, or goat, that is milked on alternate days.* (IAḡr, S, K.) — And **مُغَبَّبٌ** *A bull having a غَبِبٌ [or dewlap].* (Ham p. 293.)

[**مُنْعَبِبٌ** app. *A man looking to the consequence, end, issue, or result, of an affair; like مُنْعَبَبٌ: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.]*

## غَبث

1. **غَبَثَ**, (S, O,) aor. **غَبَثَ**, (TK,) inf. n. **غَبِثٌ**, (S, O, K,) *He moistened, and beat up, or mingled, [the preparation of curd called] أَقِطٌ with clarified butter.* (Fr, S, O, K.) [See also **عَبَثَ**, of which it is a dial. var.; and **عَبَثَتِ الْمَرْأَةُ**, and **عَبَثَ الْأَقِطُ**.]

2. **أَغْبَثَ**, inf. n. **أَغْبِثَاتٌ**, *He, or it, was, or became, of a colour inclining to that of dust, (S,) or dust-coloured.* (O.)

**أَغْبِثَةٌ** [formed by transposition from **أَغْبِثَةٌ**] *A colour inclining to that of dust:* (TA:) or *dust-colour.* (O.)

**أَقِطٌ غَبِيبَةٌ** [The preparation of curd called] *moistened, and beaten up, or mingled, with clarified butter.* (Fr, S, O, K.) [See also **عَبِيبَةٌ**, of which it is a dial. var.] — And *I. q. عَبِيبَةٌ* in its [other] meanings. (O,\* K.)

**أَغْبِثٌ** i. q. **أَغْبِثٌ**, (S, O, K,) from which it is formed by transposition, (S, O,) *Of a colour inclining to that of dust:* (TA:) or *dust-coloured.* (O.)

غير

1. **غَبِرَ**, (S, Mṣb, K,) aor. 2, (S, Mṣb,) inf. n. **غَبْرٌ**, (Mṣb, K,) *He, or it, (a thing, S) remained, lasted, or continued*: (S, Mṣb, TA:) and (Mṣb) *he (a man, JK) tarried, stayed, or waited.* (JK, Zbd, Mṣb, K.) — And *He, or it, passed, passed away, or went away.* (Mṣb, K.) It is sometimes used in this latter sense; (Mṣb;) and thus it has two contr. significations. (Mṣb, K.) — And *It was future.* (KL.) = See also 9. = **غَبِرَ**: see 5, last two sentences. — Also, this last, aor. 2, (S, K,) inf. n. **غَبْرٌ**, (S,) said of a wound, (S, K,) *It was, or became, in a corrupt state*: (K:) or *it became in a healing state, and then became recrudescent*: (S:) or *it was always recrudescent*: and *it became in a healing state upon, or over, corruptness*: (IKṭt, TA:) or *it healed externally while in a withering state internally.* (L.) — And [hence, perhaps,] **غَبِرَ** said of a man, † *He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart.* (IKṭt, TA.)

2. **غَبِرَ النَّاقَةُ**: see 5. — [Hence, app., as inf. n. of the pass. verb,] **التَّغْبِيرُ** signifies *The milk's becoming drawn up or withdrawn* [from the udder]. (TA.) = **غَبِرَهُ**, inf. n. **تَغْبِيرٌ**, *He sullied, or sprinkled, him, or it, with dust.* (K.) — See also 4, in two places. — [Hence,] **تَغْبِيرٌ** signifies also *A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice; whence the epithet مَغْبِرَةٌ*; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying **لَا إِلَهَ إِلَّا اللَّهُ** (IDrd, IKṭt, K, TA,) *in the praising, or glorifying, of God*: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKṭt, K, TA,) *the reiterating the voice in reciting* [the *Kur-án*] &c. (IDrd, IKṭt, K, TA) Esh-Sháfi'ee is related to have said that, in his opinion, this **تَغْبِيرٌ** was instituted by the **زَنَادِقَةُ** [pl. of **زَنْدِيقٌ**, q. v.], in order that they might turn away [others thereby] from the [simple] praising, or glorifying, of God, and from the reciting of the *Kur-án*. (Az, TA.) = **غَبِرَ صَيْفُهُ**, inf. n. as above, *He gave his guest, to eat, غَبْرَانٌ* [meaning *dates thus termed*]: (TA:) the verb thus used is like **لَجَّ** [and **تَجَّ** &c.]. (L, TA.) = **مَا غَبِرَتْ إِلَّا** [and **تَجَّ** &c.]. (L, TA.) = **مَا غَبِرَتْ إِلَّا** is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see **غَبِرَ**. (TA.)

4. **اغْبِر** *He (a man) raised the dust*: (S, Mṣb, K;) as also **غَبِرَ**, (S, K,) inf. n. **تَغْبِيرٌ**. (S.) [Hence,] **غَبِرَ فِي وَجْهِهِ** [so, evidently, but written in the TA without any syll. signs, lit. *He raised the dust in his face; meaning,] † he outwent him; outstripped him; went, or got, before him.* (TA.) — And **اغْبِرْ فِي طَلَبِ الْحَاجَةِ** † *He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted*; (ISk, S, K;) *he hastened, made haste, or was quick, in doing so; as though, by*

reason of his eagerness and quickness, he raised the dust. (TA.) — **أَغْبِرْتُ فِي الشَّيْءِ** † *I set about, or commenced, doing the thing.* (IKṭt.) — **أَغْبِرْتُ السَّمَاءَ** † *The sky rained upon us vehemently.* (S, \* K, \* TA.) = See also 9.

5. **غَبِرَ النَّاقَةُ** *He milked the camel, drawing what remained in her udder*; (Z, Sgh, K, TA;) as also **غَبِرَهَا**. (Ḥam p. 527.) — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: **كُنَّا لَا نَلْتَمِي الصَّغِيرَ وَلَا كُنَّا لَا نَلْتَمِي الصَّغِيرَ** † *We used not to take the first seel of the young, nor the remainder of the seel of the old; meaning the marrying them, from eagerness to procreate.* (TA. [But **لَا** is there omitted in both clauses, and **نَلْتَمِي** is put by mistake for **نَلْتَمِي**].) [See also art. **لَبَا**.] — And hence, (TA.) **تَغْبِيرٌ مِنَ الْمَرْأَةِ** (S, K) † *He got offspring from the woman* [she being old]. (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَنَمٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Ḥabeeb (K, TA) the son of Kaḥb the son of Bekr the son of Yeshkur the son of Wá'il, (TA,) married a woman advanced in age, (S, Z,) Rakáshi the daughter of 'Ámir, (K,) and it was said to him, “She is old.” (S, \* K, \* TA:) whereupon he said, **لَعَلِّي أَتَغْبِرُ مِنْهَا وَلَدًا** (S, K) *May-be I shall get from her offspring*: (TA:) and when a son was born to him, he named him **غَبِرٌ**, (S, K,) like **عَمَرٌ**; (S;) and he became the father of a tribe. (TA.) = **تَغْبِرَ** also signifies *He, or it, became sullied, or sprinkled, with dust*; (TA;) as also **غَبِرَ**. (L.) You say also **غَبِرَ التَّمْرُ** † *The dates, or dried dates, became dusty.* (TA.)

9. **اغْبِرَ**, (S, K,) inf. n. **اغْبِرَانٌ**, (S,) *It was, or became, dust-coloured; of a colour like dust*; (S, K;) as also **غَبِرَ**, (K,) inf. n. **غَبْرٌ** and **غَبْرَةٌ**; (TA;) and **اغْبِرَ**, (K,) inf. n. **اغْبَارٌ**. (TA.) — *It (a day) became very dusty.* (Aboo-Alec, K.)

**غَبْرٌ** *A remain, remainder, remnant, relic, or residue*, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also **غَبْرٌ**: (Mṣb, K:) or **غَبْرٌ** is a pl. of **غَبْرٌ**: [but if so it is extr.:] (TA:) or the pl. of **غَبْرٌ** is **اغْبَارٌ**: (S, K:) and **غَبْرٌ** is pl. of **غَابِرٌ** [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies *remains, &c.*: (A'Obeyd, S, TA:) and **غَبْرَاتٌ** is a pl. pl.; i. e., pl. of **غَبْرٌ**. (A'Obeyd, TA.) You say **بِهَا غَبْرٌ مِنْ لَبَنِ** *In her (the camel) is a remain of milk.* (S.) And **غَبْرُ الْحَيْضِ** signifies *The remains* [of the blood] *of the menses*; (S;) as also **غَبْرُهُ**. (Ḥam p. 37.) And in like manner, **غَبْرُ اللَّيْلِ** (S) *The last part, and the remains, of the night.* (TA.) It is said in a

trad. of Amr Ibn-El-Ás, **مَا تَابَطْتَنِي إِلَّا مَا وَلَا حَمَلْتَنِي الْبَغَايَا فِي غَبْرَاتٍ** † *Female slaves did not carry me under their armpits,* i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., **غَبْرٌ أَهْلٍ**, or **فَلَمْ يَبَقْ إِلَّا غَبْرَاتٌ** † *من أهل الكتاب*, accord. to different relations, i. e. *And there remained not save remains of the people of the Scripture, or the remains &c.* (TA.) And in a trad. of Mo'áwiyeh, **بِفَنَائِهِ أَعَزُّ دَرَهْنٌ غَبْرٌ** [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, little. (L.) [See also **غَابِرٌ**.]

**غَبْرٌ** † *Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred*: (K, TA:) like **غَمْرٌ**. (TA.)

**غَبْرٌ** *A remaining, lasting, or continuance*; (TA;) and so **مَغْبِرٌ**. (Ḥam p. 225.) — [And by some of the grammarians it is used as signifying *The future*: see also **غَابِرٌ**.] = Also *A certain disease in the interior of the foot of a camel.* (K.) — And *A morbid affection in a vein, that will hardly, or in nowise, be cured.* (TA.) [See also **غَبِرَ**.] — **دَاهِيَةُ الْغَبْرِ** (said by A'Obeyd to be from the phrase **جُرْحٌ غَبْرٌ** [q. v.], TA) means *A calamity, or misfortune, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found*: (JK, S, \* K, \*) or *a trial, or an affliction, that will hardly, or in nowise, depart*: (TA:) or *a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying*; (K, TA;) whence the saying, mentioned by AZ, **مَا غَبِرَتْ إِلَّا لِطَلَبِ الْمَرْءِ**. (TA. [See 2, last sentence.]) — **صَمَاءُ الْغَبْرِ**, occurring in a verse of El-Hirmáze in praise of El-Mundhír Ibn-Járood, to whom it is applied, is expl. by Z as meaning *The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached.* (TA.) And [it is said that] **الْغَبْرُ** signifies *Water little in quantity.* (O.) = Also *Dust, or earth*; syn. **تُرَابٌ**. (K.) [See also **غَبَارٌ**.]

**جُرْحٌ غَبْرٌ** *A wound in a corrupt state*: (K:) or *that becomes in a healing state upon, or over, corruptness, and then becomes recrudescent after having healed.* (TA.) — Hence, **عَرَقٌ غَبْرٌ** *A vein constantly becoming recrudescent*; (S, TA;) called in Pers. [and hence in Arabic] **نَاسُورٌ** [q. v.]. (TA.) = **نَاقَةٌ غَدْرَةٌ غَبْرَةٌ** *A she-camel that remains, or lags, behind the other camels in being driven.* (L in art. **غَدْرٌ**.)

**غَبْرٌ** *A hind* [or species] *of fish*; as also **غَبْرٌ**. (O, K.)

**غَبْرَةٌ** *A sullyng, or sprinkle, of, or with, dust.* (TA.)

**غَبْرَةٌ** *Dust-colour; a colour like dust*: (S, L, K:) and *a dusty hue of complexion arising from*

grief or anxiety and the like. (L.) — See also غَبَار.

غَبْرَة: see غَبَار: and see also أُغْبِر, latter half.

غَبْرَاء: see غَبْرَاء. [For other meanings, see the masc., أُغْبِر.]

غَبْرَان Two ripe dates upon one base; pl. غَبْرَانِين (K, TA:) so says A'Obeyd: or two, or three, full-grown unripe dates upon one base; and it has no pl. of its own radical letters: or, accord. to AHn, several small green dates that come forth upon one base. (TA.)

غَبْرُون A certain small bird of the passerine kind, (O, L, K, TA,) dust-coloured: (O, L, TA:) so says AHn in the "Book of Birds." pl. غَبْرُونِين (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of غَبْرُون, which is a mistranscription. (TA.)

غَبْرُون: see what next precedes.

غَبْر and غَبْرَة signify the same, (S, L, K,) as also غَبْرَة; (IAar, K:) i. e. Dust; syn. رَمَج: (L:) or the first, dust raised and spreading: (L:) or what remains of dust raised and spreading: (B, TA:) and the second, the moving to and fro of dust. (L.) — You say طَلَبَ فُلَانًا فَمَا غَبَرَ [He pursued after such a one but did not cleave his dust;] i. e., he did not overtake him. (TA.) And مَا يَسْقُ غَبَارَهُ, and مَا يَحِطُّ غَبَارَهُ, + He is not to be outgone, outstripped, or got before. (TA.) [See also بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ, in art. بَيْع.] — لَا غَبَارَ عَلَيْهِ [There is no dust upon it; meaning, it (a phrase or the like) is clear, or perspicuous, or free from obscurity; like the saying لَا عَقْرَ فِيهِ, or لَا عَقْرَ لَهُ]. (TA, in many places.)

غَبِير A sort of dates. (K, TA.)

غَبِيرَاء [dim. of غَبْرَاء]: see أُغْبِر, in two places. — Also A certain plant [or tree], (K,) well known, (S,) growing in the plains; (TA;) [the service-tree, or sorb: or its fruit: so called in the present day: as is also the "inula undulata:"] and so غَبْرَاء: (K:) so called because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red: (TA:) or the former is the tree, and the latter is the fruit: or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his "Book of Plants." (TA.) — Also A kind of beverage, (S, K, or نَبِيد, Mṣb,) which intoxicates, made by the Abyssinians, (S,) from ذُرَّة [or millet]; (S, Mṣb, K;) also called سَكْرُكَة: (Mgh, Mṣb, K;) or wine [or cider] made from the well-known fruit of the same name [the service-apple]. (Th, TA.) [See also مَزْر.] It is said in a trad., أَصْبِرْ عَلَى الْغَبِيرَاءِ فَإِنَّهَا فَاتَتْهَا خَمْرُ الْعَالَمِ Avoid ye the beverage called غَبِيرَاء; for it is like the wine that is commonly known of all men: there is no distinction to be made between the two drinks (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called الْغَبِيرَاءُ السَّكْرِيَّةُ;

to distinguish it from a kind of غَبِيرَاء made of dates, or dried dates. (Mgh.)

غَبْرَات and غَبْرَات: see غَبْر, passim.

غَبْرٌ Remaining; lasting; continuing: (Az, S, IAmb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (IAmb:) tarrying; staying; waiting: pl. غَبْرٌ: (K:) and the pl. of غَابِرَة is غَوَابِر. (TA.) You say قَوْمٌ غَبْرٌ [A people remaining, &c.]. (TA.) And غَبْرُ النَّاسِ The later of mankind. (TA.) And هُوَ غَابِرُ بَنِي فُلَانٍ He is the relic of the sons of such a one. (TA.) And الْغَابِرُ مِنَ اللَّيْلِ What remains of the night. (TA.) And جَوْفُ اللَّيْلِ الْغَابِرُ The last division of the night. (Mgh.) And الْعَشْرُ الْغَوَابِرُ The remaining, or last, ten nights of the month of Ramadān. (TA.) And قَطَعَ اللَّهُ غَابِرَهُ وَذَابِرَهُ [May God cut off the last, and what remains, of him, or it: or may God extirpate him]. (TA.) See also غَبْرٌ = Passing; passing away; going away: past: syn. مَاضٍ; (Az, S, IAmb, Mgh;) or ذَاهِبٌ: (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashā: (IAmb:) thus it bears two contr. significations. (S.) You say, أَنْتَ غَابِرٌ غَدًا وَذِكْرُكَ غَابِرٌ أَبَدًا [Thou passest away to-morrow, but thy fame remaineth for ever]. (TA.) = [Future time. See an ex. in the first of the verses cited voce حَيْثُ. The meaning of "remaining" seems equally appropriate in that verse: but غَابِر is often used by grammarians in the last of the senses expl. above.]

غَبْرٌ: see غَبْر.

الْبَاقِيَةُ الْغَابِرَةُ means الْبَاقِيَةُ [The lasting, or everlasting, state of existence]; (K, TA;) i. e. الْآخِرَةُ [the latter, or last, state]. (TA.)

أُغْبِر Dust-coloured; of a colour like dust: (S:) [fem. غَبْرَاء: and pl. غَبْرٌ.] — الْأُغْبِرُ + The wolf; (K, TA;) because of his [dusty] colour: like الْأُغْبِرُ. (TA.) — And الْغَبْرَاءُ + The female of the حَجَل [or partridge]. (K.) — Also الْغَبْرَاءُ + The earth; (S, IAth, Mṣb, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to الْخَضْرَاءُ, which means "the sky," or "heaven." (IAth.) — And you say, جَاءَ عَلَى غَبْرَاءِ الظُّهْرِ + He came on foot: (Z, TA:) [i. e.] he came upon the earth, or ground; and so جَاءَ عَلَى غَبْرَاءِ الظُّهْرِ + He returned without his having obtained, or attained, anything: (T, TA:) or he returned without his having been able to accomplish the object of his want. (El-Ahmar, TA.) And تَرَكَهُ عَلَى غَبْرَاءِ الظُّهْرِ + He left him in the possession of nothing: (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it

is expl. as meaning he returned disappointed, or unsuccessful; and so تَرَكَهُ عَلَى غَبْرَاءِ الظُّهْرِ. (TA.) — بَنُو الْغَبْرَاءِ + The poor, needy, or indigent; (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the guests;] so called because of their cleaving to the dust: (IB, TA:) and غَبْرَاءُ النَّاسِ likewise means the poor of mankind: or, as some say, the former means strangers from their homes: (TA:) or strangers, (K,) or persons, (TA,) who assemble together for [the drinking of] beverage, or wine, without mutual acquaintance: (K, TA:) or persons who contribute equally to the expenses which they have to incur in journeys: all of these meanings have been assigned to it in explaining a verse of Tarafeh: [see EM p. 85:] and it is also expl. in the A as meaning persons of whom one knows not to what family, or tribe, they belong: (TA:) and [it is said that] ابْنُ غَبْرَاءِ signifies the thief, or robber. (T in art. بَنِي.) — غَبْرَاءُ also signifies † Land abounding with coverts of the kind termed خَمْر [q. v.]: (TA:) and land abounding with trees; (K;) or so أَرْضٌ غَبْرَاءُ; (TA:) as also غَبْرَاءُ. (K.) — Also † Herbage in plain, or soft, land. (Sgh, K.) [This is said in the TA to be more probably with ث; but I do not find any meaning like this assigned to غَبْرَاء.] — And † A species of plant. (S. [App. that called غَبْرَاءُ, q. v.]) — أَوْطَاءُ غَبْرَاءُ + A footstep, or footprint, that is becoming obliterated, or effaced: (S, A, K:) or such as is recent. (K. [See also دَهْمَاءُ, voce الْأُدْهَرُ.]) — And عَزَاغِبْرُ + Might departing; (K, TA;) becoming effaced. (TA.) — سَنَةٌ غَبْرَاءُ + A year of drought; (IAth, K;) a year in which is no rain: (TA in art. شَهَب:) pl. غَبْرٌ: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (IAth.) — And جُوعٌ أُغْبِرُ + Severe hunger or famine. (TA.)

مُغْبِرٌ: see غَبْر, first sentence.

مُغْبِرٌ A camel the interior of whose foot is in a withering state. (Ag, TA.)

مُغْبِرَةٌ A party of men praising, or glorifying, God, by saying لَا إِلَهَ إِلَّا اللَّهُ, and reiterating the voice in reciting [the Kur-ān], &c.: (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the غَابِرَة, which means the بَاقِيَةُ [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state. (TA.) [See 2.]

مُغْبَارٌ A palm-tree (نَخْلَةٌ) that becomes over-spread with dust. (AHn, K.) — And A she-camel that abounds with milk after the abounding therewith of those that have brought forth with her. (K.)

مُغْبُورٌ i. q. مَغْبُورٌ [q. v.]: (Kr, K:) the latter is the more approved term. (TA.)

#### غَبْس

1. غَبْسٌ (K,) aor. 2, (TK,) inf. n. غَبَسَ; (TA;) and غَبَسَ, aor. 2, inf. n. غَبَسَ and غَبَسَ; (IKtt,



TA;) and **أَغْبَسَ** (K,) in some copies of the K, erroneously, **أَغْبَسَ**; (TA;) and **أَغْبَسَ**; (Ag, K;) *It (the night, TA) was, or became, dark.* (K.) [See also **غَيْشٌ** = **وَجَّهَهُ** *He blackened his face.* (TA.)

4: see 1. — **أَغْبَسَ الذَّيْبُ**, inf. n. **أَغْبَاسٌ**, [*The wolf was, or became, of the colour termed **غَيْسٌ**, and **غَيْسَةٌ**.*] (TA.)

11: see the first paragraph.

**غَيْسٌ** The darkness of the end, or last part, of the night; as also **غَيْشٌ**: (Lth:) or the darkness of the beginning, or first part, of the night; and **غَيْشٌ**, that of the end, or last part, thereof: (TA:) or the former has the first of the above-mentioned significations; as also **غَلَسٌ**; and **غَيْشٌ**, the second of those significations. (El-Khattābee, MF.) [See also **غَيْشٌ**.] And *Darkness [absolutely]; as also **غَيْسَةٌ**: or **غَيْسٌ** both signify whiteness in which is a duskiness or dinginess: (K:) or the former, (S,) and **غَيْسٌ** the latter, (A,) a colour like that of ashes; (S, A;) i. e., whiteness in which is a duskiness or dinginess: (S:) or **غَيْسٌ** the latter, a hue between dust-colour inclining to black and dust-colour properly so called: (IDrd:) or a colour between black and yellow. (TA.) [See also **غَلَسٌ**.]*

**غَيْسَةٌ**: see **غَيْسٌ**, in four places.

**غَيْسٌ لَا آتِيكَ مَا غَبَا غَيْسٌ** means *I will not come to thee ever*: (S, K:) but the origin of this saying is unknown: (K:) IAḩar said that he knew it not: (S:) or, accord. to him, it means, *while time lasts*: it seems that he did not know it at first, and then thus explained it: (T, TA:) accord. to some, **غَيْسٌ** is an abbreviated dim. of **أَغْبَسَ**, and means *the wolf*; (S, K;\*) and **غَبَا** is originally **غَبَّ**, the **ل** being substituted for one of the letters of duplication, as in **تَقَضَّى** for **تَقَضَّى**; (S;) and the saying means *I will not come to thee as long as the wolf comes now and then (يَأْتِي غَبَاً) to the sheep or goats.* (S, K;\*)

**أَغْبَسَ** Ash-coloured; (Mgh;) of a colour like that of ashes; (S;) of a dingy, or dusky, white; applied to a wolf: (S, K;) or it is an epithet applied to any wolf: or, applied to a wolf, *light, or active, and greedy*: fem. **غَبَسَاءٌ**: (TA:) pl. **غَبَسٌ**. (K.) — Applied to an ass, *Black*. (TA.) — **وَرْدٌ أَغْبَسٌ**, applied to a horse, [app., *Of a dusky bay colour*;] i. q. **سَمِينٌ**; (Mgh, K;) what the Persians call by the latter term: (S, TA:) it is [a colour] desired by them. (TA.)

غيبس

1. **غَيْبَسَ**, aor. **غَبَسَ**, (inf. n. **غَيْبَسٌ**; TK) and **أَغْبَسَ**; *It (the night) had somewhat remaining of it*: (K, TK:) or *was dark in its end, or last part, (O, K, TK,) with a darkness intermixed with whiteness*: (TK:) or both of these verbs; (TA;) or **غَيْبَسَ**, (aor. **غَبَسَ**; TA) and **أَغْبَسَ**; (A'Obeyd, O, TA;) *it (the night) was, or became, dark, (A'Obeyd, O, TA,) in its end.* (O.)

[See also **غَيْبَسَ**, below: and see **عَيْسٌ** = **غَيْسَةٌ**, (aor. **غَبَسَ**, TA) i. q. **غَشِيَهُ** [*He wronged him, &c.*] (Aboo-Málik, O, TA. [See also 5.]) — And *He deceived him, عَنْ حَاجَتِهِ* [of the object of his want]. (Lh, O, TA.)

4: see 1, in two places.

5. **تَغَبَّسَهُ** *He wronged him*: (O, K; [see also 1:]) or *he made a false claim upon him*: (K, TA:) or so **تَغَبَّسَهُ بِدَعْوَى بَاطِلَةٍ**: (O:) so says Aḩ: (O, TA:) and **تَعَبَّسَهُ** is a dial. var. thereof. (TA.)

**غَيْشٌ** The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also **غَيْسَةٌ**: (K, TA:) or of the part next to daybreak: or when daybreak commences: and sometimes in the beginning, or first part, of the night: (TA:) or the remains of darkness mixed with the whiteness of daybreak, so that the true dawn (**الْحَيْطُ الْأَبْيَضُ**) becomes distinguished from the false dawn (**الْحَيْطُ الْأَسْوَدُ**); as also **غَيْسٌ** and **غَلَسٌ**: (Az, TA:) or a remaining portion of the night; (S, K;) as also **غَيْشُ الصُّبْحِ**: (Mgh:) or intense darkness: pl. **أَغْبَاسٌ** (S, Mgh, K.) **أَغْبَاسُ اللَّيْلِ** and **أَغْبَاسُهُ** both signify *The remains of the night.* (Yaḩkoob, TA.) [See also **غَيْسٌ**.]

**أَغْبَسَ**: see **غَيْشٌ**.

**غَيْسَةٌ**: see **غَيْشٌ**. — Also *Intense blackness with smoothness*; like **دَلِيَّةٌ**; in the colours of beasts or horses and the like. (TA.)

**غَاشٍ** A wronger, &c., syn. **غَاشِرٌ**, (AZ, O, TA,) in the K, erroneously, **غَامِشٌ**, (TA,) of others: (AZ, O, TA:) and a dishonest adviser, syn. **غَاشٌ**, (K, TA,) of them: (TA:) and a deceiver. (K, TA.)

**أَغْبَسَ** A dark night; as also **غَيْشٌ**. (IDrd, K.) — A beast or horse or the like of the colour termed **غَيْسَةٌ**: fem. **غَبَسَاءٌ**. (TA.)

غبط

1. **غَبَطَهُ** aor. **غَبَطَ**, (S, K,) inf. n. **غَبْطٌ**, (S,) *He felt with his hand his (a ram's) أَيْةٌ [i. e. rump], or tail, or fat of the tail,] in order to see if he were fat or not*: (S, K;) and *he felt it (his back) with his hand in order to know whether he were lean or fat*: (Lth, K;\*) and in like manner the verb is used in relation to a she-camel. (TA.) — **غَبَطَهُ**, aor. **غَبَطَ**; (ISk, Az, S, Mḩb, K;) and **غَبَطَهُ**, aor. **غَبَطَ**; (Ibn-Buzurj, Sgh, K;) inf. n. **غَبْطٌ** (ISk, Az, S, Mḩb, K) and **غَبْطَةٌ**, (S, K,) or the latter is a simple subst.; (Mḩb;) *He regarded him [with unenvious emulation, i. e.] with a wish for the like of his condition, (ISk, Az, S,) meaning a good condition, (Az,) or for the like of that which he had attained, (Mḩb,) or for a blessing, (K,) and that it might not pass away, (ISk, K,) or without desiring that it should pass away, (Az, S, Mḩb,) from the latter person*: (ISk, Az, S, Mḩb, K;) the doing so is not **حَسَدٌ**, (Az, S, Mḩb,) for this implies the desire that what is wished for

may pass away from its possessor; (Az, Mḩb;) or it is a kind of **حَسَدٌ**, of a more moderate quality: (Az:) or **غَبْطَةٌ** and **غَبْطٌ** have the signification shown above, and are also *syn. with **حَسَدٌ***; (K;) this latter meaning is assigned to **غَبْطٌ** by IAḩar; and it is said that the Arabs use **غَبْطٌ** in the sense of **حَسَدٌ** metonymically; (TA;) [so that **غَبْطَةٌ** and **غَبْطَةٌ** may also mean *he envied him*; &c.; see an ex. in a prov. cited voce **بَطْنٌ**; but it is said that] **حَسَدٌ**, when it is for courage and the like, is *syn. with **غَبْطَةٌ***, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Mḩb in art. **حَسَدٌ**.) You say, **غَبَطَهُ بِهِ**, (S,) and **عَلَيْهِ**, (IAth,) and **فِيهِ**, (Mḩb,) *He regarded him with a wish for the like of it, meaning a thing or state which he had attained, without desiring that it should pass away from the latter person.* (S, IAth,\* Mḩb.) Moḩammad was asked, “Does the **غَبْطُ** injure?” and he answered, “Yes, like as **الغَبْطُ** injures:” or, accord. to the relation of A'Obeyd, “No, save as **الغَبْطُ** injures the [trees called] **عِضَاهٌ**:” (Az, TA:) [see **غَبْطٌ**:] by **الغَبْطُ** meaning, accord. to some, **الْحَسَدُ**: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as **الْحَسَدُ** whereby one wishes that a blessing may pass away from his brother; **الغَبْطُ** meaning the beating off the leaves of trees; after which they become replaced, without there resulting any injury therefrom to the stock and branches: moreover, **الغَبْطُ** sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also **غَبْطَةٌ**, below.] — Accord. to IKḩt, **غَبَطٌ** signifies also *He lied*; but perhaps it is a mistranscription for **عَبَطٌ**, which has this meaning; for it is not mentioned by any other. (TA.)

2. It is said in a trad., **جَاءَ وَهُمْ يُصَلُّونَ فَجَعَلَ يُغَبِّطُهُمْ**; thus it is related, meaning, [*He came to them while they were praying, and he began to incite them to wish for the like of that action: if related without teshdeed, [يُغَبِّطُهُمْ] the meaning is, to regard them with a wish for the like condition, because of their forwardness to prayer.*] (Nh, K.)

4: see 8. — **أَغْبَطَ الرَّحْلَ عَلَى ظَهْرِ الْبَعِيرِ**, (S,) or **عَلَى الدَّابَّةِ**, (K,) *He kept the saddle constantly (S, K) upon the back of the camel, (S,) or upon the beast, (K,) not putting it down from him.* (S.) — **إِغْبَاطٌ** also signifies *The continuing constantly riding.* (ISk.) And **رَكَابِهِمْ** **أَغْبَطُوا** **عَلَى رِكَابِهِمْ** *They kept the saddles on their travelling-camels night and day, not putting them down, in journeying.* (ISh.) — Hence, (A, TA,) **أَغْبَطْتُ** **أَغْبَطْتُ** **عَلَيْهِ الْحَمَى** *The fever continued upon him*; (S, K, TA;) as though it set the **غَبْطُ** upon him, to ride him; like as you say, **رَكِبْتَهُ الْحَمَى**, and **أَرْتَحَلْتَهُ**: (A, TA:) or *clave to him*: (TA:) or *did not quit him for some days*; as also **أَغْبَطْتُ**, and **أَرْدَمْتُ**. (Aḩ.) — And **السَّمَاءُ أَغْبَطَتْ** *The sky rained continually.* (S, Mḩb, K, TA.)

And **أَغْبَطَ عَلَيْنَا الْمَطْرُ** † *The rain continued upon us incessantly, rain following close upon rain.* (Abou-Kheyreh.) — And **أَغْبَطَ النَّبَاتُ** † *The herbage covered the land, and became dense, as though it were from a single grain.* (K, TA.)

8. **اغْبَطَ** *He was, or became, regarded [with unenvious emulation, i. e.,] with a wish for the like of his condition, without its being desired that it should pass away from him: (S:) or he was, or became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him: (Taj el-Magadir, TA:) or he rejoiced, or became rejoiced, in being in a good condition; (K;) or in blessing bestowed upon him: (TA:) or he was grateful, or thankful, to God for blessing, or bounty, bestowed upon him: (L:) and the same, (K,) or † **أَغْبَطَ**, inf. n. **اغْبَاطُ**, accord. to the L, (TA,) he was, or became, in a good state or condition; in a state of happiness; (L, K;) and of enjoyment, or wellbeing. (L.) You say, **لَقِيَ مَا يُغْتَبَطُ عَلَيْهِ** [*He met with, or experienced, that for which one would be regarded with unenvious emulation, i. e., with a wish to be in the like condition, without its being desired that it should pass away from him.*] (TA in art. **فَوُز**.) = The saying,*

• **خَوَى قَلِيلًا غَيْرَ مَا آغْبَاطُ** •

cited by Th, but not expl. by him, is held by ISd to mean [*He (referring to a camel) lay down, or did so making his belly to be separated somewhat from the ground, not resting upon a wide غَبِيطُ [q. v.] of ground, but upon a place not even, and not depressed.*] (TA.)

**غَبِطُ** [originally an inf. n.]: see **غَبِطَةٌ**. = Also, and † **غَبِطُ**, *Handfuls of reaped corn or seed-produce: pl. **غَبُوطُ**, (K, TA,) and, it is said, **غَبِطُ**: or [rather] accord. to Et-Taifec, **غَبُوطُ** signifies the handfuls which, when the wheat is reaped, are put one by one; and **غَبِطُ** is the sing.: or, as AHn says, **غَبُوطُ** signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed **غَبِطُ**. (TA.)*

**غَبِطُ**: see the next preceding paragraph.

**غَبِطَةٌ** *A strap in the [leathern water-bag called] مَزَادَةٌ, (Ibn-Abbád, O, K,) like the شَرَاكُ [of the sandal], (Ibn-Abbád, O,) which is put upon the extremities of the two skins [whereof the مزادة is mainly composed] and then strongly sewed. (Ibn-Abbád, O, K.)*

**غَبِطَةٌ** *A good state or condition; (S, L, Mṣb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also † **غَبِطُ**, in the saying, **اللَّهُمَّ غَبِطْ لَنَا هَبِطًا**, meaning, *O God, we ask of Thee a good state or condition [i. e.,] (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded [with unenvious emulation, i. e.,] with a wish to be in the like condition without its being desired that it should pass away from**

us, (K, TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.]

**سَمَاءٌ غَبِطِي** † *A sky raining continually (Jm, K) during two or three days; (Jm;) as also **غَمِطِي**. (TA.)*

**غَبُوطُ** *A she-camel whose fatness is not to be known unless she be felt with the hand. (K, TA.)*

**رَحْلُ غَبِيطُ** *A [camel's saddle of the kind called] رَحْلُ, (S, Mṣb,) for women, (S,) upon which the [vehicle called] هَوْدَجٌ is bound: (S, Mṣb:) or an elegant kind of رَحْلُ, depressed in its middle: (TA:) or a vehicle like the pads (أَكْفُ [in the CK, erroneously, أَكْفُ]) of the [species of camels called] بَخَاتَبِي, (K,) which is tented over with a [framework such as is called] شَجَارُ, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَبُ) is made not in the [usual] make of pads (أَقْتَابُ): (TA:) or a رحل of which the pad (قَتَبُ) and the [curved wooden parts called] أَحْنَاءُ are one [i. e., app., conjoined]: (K:) pl. **غَبِيطُ**. (S, Mṣb, K.) The pl. is also applied to the pieces of wood in camels' saddles; and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) — [Hence,] † *Depressed land or ground: (S, K:) or a wide and even tract of land of which the two extremities are elevated, (K,) like the form of the camel's saddle so called, of which the middle is depressed: (TA:) also † a channel of water furrowed in a tract such as is termed قَفُ, (K, TA,) like a valley in width, having between it and another such channel meadows and herbage: pl. as above. (TA.)**

**غَابِطُ** act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) = and also as expl. in the second sentence: (K:) pl., accord. to the K, **غَبِطُ**, like **كُتَبُ**; but correctly, **غَبِطُ**, like **سُكَّرُ**, as in the L. (TA.)

**فَرَسٌ مُغْبِطُ الْكَائِبَةِ** † *A horse high in the withers; likened to the form of the غَبِيطُ; accord. to Lth: in the A, as though he had on him a غَبِيطُ. (TA.) — **أَرْضٌ مُغْبِطَةٌ**, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h to the first letter, (TA,) *Land covered with dense herbage, as though it were from a single grain. (AHn, K.) — **سَبْرٌ مُغْبِطٌ** † *Journey continued without rest; as also **مُغْبِطٌ**. (ISH.)***

**حُمَى مُغْبِطَةٌ**: *Continual fever.* (TA.)

**مُغْبُوطٌ** and **مُغْتَبِطٌ** *Regarded [with unenvious emulation, i. e.,] with a wish for the like condition, without its being desired that it should pass away from him: (S, TA:) in a good state, or condition; in a state of happiness; and of enjoyment, or wellbeing; as also † **مُغْتَبِطٌ**. (TA.)*

**مُغْتَبِطٌ** and **مُغْتَبِطٌ**: see the next preceding paragraph.

غَبَقَ

1. **غَبَقَهُ**, (S, O, K,) aor. **غَبَقَ** (S, O, TA) and **غَبَقَ**, (TA,) inf. n. **غَبَقٌ**; (O, TA;) and † **غَبَقَهُ**, inf. n. **تَغْبِيقٌ**; (TA;) *He gave him to drink an evening-draught, or what is termed a غَبُوقُ. (S, O, K, TA.) **لَا أُغْبِقُ قَبْلَهَا أَهْلًا وَلَا مَالًا**, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yooncenee with kesr to the ب, means *I did not give to drink to any one [of family nor of cattle] the share [of the evening-draught] of milk of them two.* (TA.)*

2: see the next preceding paragraph. One says also **غَبَقَ الإِبِلَ**, and **الغَنَمَ**, *He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and **اغْتَبِقَ النَّاقَةَ** he milked the she-camel after sunset.* (TA. [See also 5.]

5. **تَغْبِقُ** *He milked in the evening. (Lh, O, K. [See also what next precedes.]) — And **He drank in the evening.** (TA. [See also what next follows.])*

8. **اغْتَبِقَ**, (S, O, K,) inf. n. **اغْتَبَاقٌ**, (TA,) and **مُغْتَبِقٌ** may be an inf. n. as well as a n. of place, (O, K,) *He drank an evening-draught, or what is termed a غَبُوقُ. (S, O, K. [See also what next precedes.]) — And **اغْتَبِقَ لَبَنَهَا** *He drank her (a camel's) milk in the evening.* (TA.) — See also 2.*

**غَبَقَةٌ** *A single case of the evening-drink, or of what is termed غَبُوقُ. (TA.)*

**غَبَقَةٌ** *A string, or cord, (IDrd, O, K,) or a plaited thong (عَرَقَةٌ), (IDrd, O,) which is tied to the transverse piece of wood upon the hump of the bull [in the TA of the camel, or, accord. to the T, of the bull,] when he [draws the plough that] turns over the ground for cultivation, or is used for the drawing of water [to irrigate land in the manner expl. voce **سَانِيَةٌ**], in order that the piece of wood may be firm. (IDrd, O, K.)*

**غَبَقَانٌ**, applied to a man, and **غَبَقِي** [for which the CK has **غَبَقَاءُ**], applied to a woman, (O, K, TA,) epithets similar to **صَبَعَانٌ** and **صَبَعِي**, (O,) irregularly formed, for **غَبَقَانٌ** is not to be formed from **غَبَقَ** nor from **تَغْبِقَ**, (TA,) *Who has drunk an evening-draught, or what is termed a غَبُوقُ. (K.)*

**غَبُوقٌ** *An evening-draught; i. e. a draught, drink, or potation, [and particularly of milk, but also applied to one of water, and of wine, &c.,] that is drunk in the evening, or the last, or latter, part of the day. (S, O, K. [See also **صَبُوعٌ**].) See an ex. in a verse of Khuzaz Ibn-Lowdhán cited voce **كَذَبٌ**. One of the Arabs said to a companion of his, **إِنْ كُنْتَ كَادِبًا فَسَرِبْتَ غَبُوقًا** بَارِدًا [*If thou be lying, then mayest thou drink a cold evening-draught*]; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him **غَبُوقٌ** by way of comparison: or meaning, may that be to thee in the place of **غَبُوقُ**. (TA.)*

And one says, *لَقِيْتَهُ ذَا غُبُوقٍ* [lit. *I met him at a time of drinking the evening-draught*], meaning, *in the evening*; a phrase used only adverbially; like *ذَا صُبُوحٍ*: (TA:) and *ذَاتُ الْغُبُوقِ* [which has a similar meaning]. (T in art. ذُو.) — Also, and with *ة*, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like *صُبُوحٌ* and *صُبُوحَةٌ*. (TA.)

*مُغْتَبِقٌ* an inf. n. [of 8, q. v.]: and also a n. of place [signifying *A place in which one drinks the draught termed غُبُوقٌ*]. (O, K.)

غبن

1. *غَبْنَةٌ*, (S, MA, Mṣb, K,) aor. *غَبَنَ*, (Mṣb, K,) inf. n. *غَبْنٌ* (S, MA, Mṣb, K, KL) and *غَبْنٌ*, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) *He cheated, deceived, overreached, or defrauded, him*, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) *he endamaged him, or made him to suffer loss or damage or detriment*, (Mṣb, K L, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Mṣb:) [or] *he overcame him in selling and buying*. (Mṣb.) And *غَبِنَ* *He was cheated, or deceived* [&c. in a purchase]: (S, K, TA:) and *انْغَبِنَ* [in like manner signifies] *he became [cheated or endamaged or] overcome in selling and buying*. (Mṣb.) And it is said that *غَبِنَ فِي الْبَيْعِ*, inf. n. *غَبِنٌ*, signifies *He was unmindful, or inadvertent*, [or perhaps *غَبِنَ* is here a mistranscription for *غَبِنَ*, signifying thus, and therefore meaning *he was made to suffer loss,*] *in selling or in buying*. (TA.) And one says also, *غَبِنَ الرَّجُلُ أَشَدَّ الْغَبْنَانِ* [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) *غَبِنَ يَسِيرٌ* [A petty overreaching or endamaging] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and *غَبِنَ فَاحِشٌ* [An exorbitant overreaching or endamaging] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musalmans.) [الغبن والغبن mentioned by Freytag as occurring in the Fākihiet el-Khulafā, and expl. by him as meaning "Fraus omnimoda," should, I doubt not, be الغبن والغبن, the two inf. ns. mentioned in the first sentence above.] — *غَبِنَهُ*, aor. *غَبَنَ*, inf. n. *غَبْنٌ*, signifies also *He passed by him* (i. e. a man) *inclining, or leaning, [or bending down, so as as to elude his observation, i. e.] so that he [the latter] did not see him, and was not cognizant of him*. (TA.) — [And it is said in the TA that *غَبِنُوا النَّاسَ* means *None but they obtained it*: whence it appears that *فِيهِ* or the like has been omitted after *النَّاسَ*: with this addition, the phrase may be rendered, *they overreached, or prevented, the other people in respect of it, by obtaining it themselves*.] — *هَذَا يَغْبِنُ عَقْلَكَ*, said to a man whom another had cheated (*غَبِنَ*) in a

sale, means *This [man] attributes defect, or imperfection, to thy intellect*. (TA.) — *قَدْ غَبِنُوا* *غَبِنُوا*, aor. of the former verb *غَبِنَ*, and of the latter *غَبِنَ*, i. e. *لَمْ يَعْلَمُوا عِلْمَهَا* [meaning *They have not known her case or state or condition, or her qualities*], (ISH, K, TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is *مَغْبُونَةٌ*, [i. e.] one of which the qualities are not known to be as above mentioned. (ISH, TA.) — *غَبِنْتَ رَأْيَكَ* [if not a mistranscription for *غَبِنْتَ* (see *رَأْيَهُ* in what follows)] means *Thou hast lost, and forgotten, thy judgment, or opinion*. (TA.) — *غَبِنَ الشَّيْءُ* and *غَبِنَ الشَّيْءُ*, aor. *غَبَنَ*, inf. n. *غَبْنٌ* and *غَبْنٌ*, signify *He forgot the thing: or he was unmindful, neglectful, or heedless, of it*; (K, TA;) and *ignorant of it*: (TA:) or *he made a mistake in respect of it*; (K, TA;) as in the saying, *غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ* [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — *غَبِنَ رَأْيَهُ*, inf. n. *غَبْنٌ* (S, Mṣb, K) and *غَبَانَةٌ*, (S, K,) means *He was, or became, deficient in his judgment, or opinion*: (S:) or *he was, or became, weak [therein]*: (K:) or *his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away*: (Mṣb:) the parsing of this phrase has been [fully] expl. voce *سَفَهُ* [q. v.]. (S.) — *غَبِنَ الثَّوْبَ*, (S, Mgh, Mṣb, TA,) inf. n. *غَبْنٌ*, (K,) from *مَغْبِنٌ* [q. v.], (Mṣb,) *He folded, or doubled, the garment*, (T, Mgh, Mṣb, K, TA,) it being [too] long, (T, TA,) and then sewed it; (Mgh, Mṣb;) like *خَبِنَهُ* [q. v.] (S, Mgh) and *كَبِنَهُ*. (Mgh.) And *غَبِنَ الدَّلْوُ* *He folded, or doubled, [the edge of] the leathern bucket, to shorten it*. (TA: but only the inf. n. of the verb thus used is there mentioned.) — And *غَبِنَ الشَّيْءَ* *He hid, or concealed, the thing in the مَغْبِنِ* [or armpit or groin or the like]; (TA;) as also *اغْتَبِنَهُ*. (K, TA.) *غَبِنَ الطَّعَامَ* is like *خَبِنَهُ* [i. e. *He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity*]. (S.)

3: see 6, first sentence.

5: see 10.

6. *غَبْنٌ تَغَابُنٌ* signifies *Mutual غَبْنٌ* [i. e. *cheating or endamaging or overcoming in selling and buying*: and *مَغَابَنَةٌ* signifies the same; or *mutual endeavouring to cheat &c*: see 3 in art *زبن*]. (S, MA, K, KL, TA.) Hence, *يَوْمُ التَّغَابُنِ* [in the Kur lxiv. 9], an appellation of *The day of resurrection*; because the people of Paradise will then overreach (*تَغْبِنُ*) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Hasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — And *تَغَابُنٌ* [i. e. *لَهُ*, but this, I think, is probably a mis-

transcription for *بِهِ*] signifies *تَغَاعَدٌ* [i. e. *تعاعد حتى*, meaning *He did not pay him his due,*] *غَبِنَ* [so that he was cheated or endamaged or overcome]. (TA.)

7: see 1, second sentence.

8: see 1, last sentence but one.

10. *استغبنه* and *تغبنه* [app. signify *He esteemed him غَبِينٌ*, i. e. *weak in judgment, and therefore liable to be cheated or endamaged*]. (TA in art. *زبن*: see 10 in that art.)

*غَبِنٌ* [mentioned above as an inf. n.,] *Weakness: and forgetfulness*. (K.) — And *What is cut off from the extremities of a garment, and thrown down, or let fall*. (TA.)

*غَبِينٌ* *Weak in his judgment, or opinion*; (S, K, TA;) and *in intellect, and in religion*; (TA;) and *مَغْبُونٌ* signifies the same. (K, TA.)

*غَبَانَةٌ* [mentioned above as an inf. n. (see *غَبِنَ رَأْيَهُ*),] *Weakness of judgment, or opinion*. (S.)

*غَبِينَةٌ* [The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like;] a subst. (S, Mṣb, K) from [the inf. n.] *غَبِنَ*, like *شَتِيمَةٌ* from *شَتَمَ*, (S,) [or] from *غَبِنَهُ* (Mṣb, K) used in relation to selling, (K,) or in relation to a price &c. (Mṣb.)

*غَابِنٌ* *Remiss, or languid, in work*. (K.)

*مَغْبِنٌ* sing. of *مَغَابِنٌ*, (Mgh, Mṣb, K,) which signifies *The اُرْغَاغُ*, (S, Mgh, Mṣb, K,) and the *اَبَاطُ*, (Mgh, Mṣb, K,) [i. e. *the groins and the armpits, and the like*; (see *رَفَعٌ*);] or the *places of flexure, or creasing, of the skin*: the sing. is expl. by Th as signifying *any part upon which one folds his thigh*. (TA.)

*مَغْبُونٌ* pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Mṣb, K.) — See also *غَبِينٌ*. — *مَغْبُونَةٌ* applied to a she-camel: see 1, latter half.

غبو

1. *غَبِيٌّ*, aor. *يَغْبِيٌّ*, inf. n. *غَبَاٌ* and *غَبَاوَةٌ*, [the latter of which is the more common,] *He had little [or no] intelligence*. (Mṣb.) — And *غَبِيٌّ* (*غَبِيٌّ* (S, K, TA, in the CK [erroneously] *غَبِيٌّ*) or *الْأَمْرُ*, (Mṣb,) and *غَبِيٌّ عَنِ الشَّيْءِ*, (S, K) or *عَنِ الْأَمْرِ*, (Mṣb,) aor. as above, (S,) inf. n. *غَبَاوَةٌ* (S, K) and *غَبَاٌ*, (K,) *He did not understand* (S, Mṣb, K) *the thing* (S, K) or *the affair*. (Mṣb.) And *غَبِيٌّ عَنِ الْخَبْرِ* *He was ignorant of the information*. (Mṣb.) — And in like manner, *غَبِيٌّ عَلَيَّ الشَّيْءُ*, inf. n. *غَبَاٌ*, [The thing was not understood, or not known, by me; or] *I knew not the thing*: (S:) [or] *غَبِيٌّ الشَّيْءُ مِنْهُ* i. e. *خَفِيَ* [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and *غَبَاٌ* is used in the dial. of Teiyi for *غَبِيٌّ* in the sense of *خَفِيَ*: (A and TA in art. *غبس*:) or it is for *غَبٌّ*, like

عَبَسَ for تَقَضَّصَ. (§ in that art. [See عَبَسَ : and see also عَبِيَّة, in art. عَبِي.]

5. تَغَابَهُ : see 10.

6. تَغَابَلَ i. q. تَغَابَلَ, (§, MA, TA,) i. e. *He was, or he feigned himself, unmindful, &c.* (MA.) So in the phrase تَغَابَى عَنْهُ : (TA : [see تَغَابَلَ :]) and one says تَغَابَاهُ [also, app. in the same sense]. (IAar, TA in art. عَمَش.)

10. استَغَابَهُ and تَغَابَاهُ [app. *He esteemed him unintelligent, or one having little intelligence.*] (TA in art. زَبَن : see 10 in that art.)

غَبُوءَةٌ and غَبُوءَةٌ and غَبِيٌّ In him is *unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (K.)

[غَبَاةٌ *Stupidity.* (Freitag, from El-Meydānce.)]

غَبَاةٌ *Low, or depressed, ground.* (K, TA.) And *A thing that is hidden, or concealed, from one.* (TA.) — And *Earth, or dust, that is put over a thing to conceal it from one.* (TA.) [See also art. عَبِي.]

غَبِيٌّ *Having little, (§, Mṣb) or no, (K,) intelligence :* (§, Mṣb, K) or *one who does not understand deceit, or guile, and the like :* (T, TA) or *unmindful, forgetful, neglectful, heedless, or inadvertent :* (TA) and *ignorant :* (Mṣb) pl. أُغْبِيَاءُ (IAth, Mṣb, TA) and أُغْبِيَاءُ : (IAth, TA) accord. to J and others, (TA,) it belongs to this art. ; (§, TA) but Abou'Alce derives it from غَبَاةٌ, [see أُغْبِي in art. عَبِي,] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.) — [And *A hunter, or sportsman, concealing himself.* (Freitag, from the Deewān of the Hudhalees.)]

غَبِيٌّ : see غَبُوءَةٌ.

غَبَاوَةٌ an inf. n. of غَبِيٌّ [q. v.]. (§, Mṣb, K.) — *هُوَ ذُو غَبَاوَةٍ* means *He is one to whom things, or affairs, are unapparent, or obscure ; or from whom they are hidden, or concealed.* (TA.)

غَبُوءَةٌ : see غَبُوءَةٌ.

أُغْبِيٌّ : see the next article.

### غبي

2. تَغَبَّى عَنْ الشَّيْءِ, (TA,) inf. n. تَغَبِيَّةٌ, (K, TA,) *He covered, veiled, or concealed, (K,\* TA,) him, or it, from the thing.* (TA.) — And غَبَى الْبُئْرَ *He covered the head [or mouth] of the well, and then put over it earth, or dust.* (TA.) = غَبَى شَعْرَهُ, (TA,) inf. n. as above, (K, TA,) *He shortened his hair :* (K,\* TA) of the dial. of Abd-el-Kays, and sometimes used by others : (TA) and *he eradicated it* (K, TA) at once. (TA.)

4. اِغْبَتِ السَّمَاءُ, inf. n. اِغْبَاءٌ, *The sky rained such rain as is termed غَبِيَّةٌ* [q. v.]. (AZ, S.)

غَبِيَّةٌ *A rain that is not copious, (§, K,) but exceeding such as is termed بَغِيَّةٌ* [q. v.]: (§) or

*a vehement shower (K, TA) of rain :* (TA) pl. غَبِيَّاتٌ. (§) — [And app. † *A shower of arrows.*] شَرُّ الْعَبِيَّاتِ غَبِيَّةُ النَّبْلِ [which seems clearly to mean † *The worst of showers is the shower of arrows*] is a saying mentioned by Aḡ. (TA.) — Also *An abundant pouring of water :* — and likewise † of سَيَاطٍ [i. e. *strokes of the whip, or lashes*]: (K, TA) thought by ISd to be thus termed as being likened to the غَبِيَّاتِ of rain. (TA.) — And, as being likened to the rain thus termed, † *A running after another running :* [but] A'Obeyd says, it is *like a leap in pace or going.* (§. [In three copies of the §, I find الْعَبِيَّةُ كَالزَّبِيَّةِ as the explanation given by A'Obeyd : in one of my copies of the §, الْعَبِيَّةُ كَالزَّبِيَّةِ : and in the TA, الْعَبِيَّةُ كَالزَّبِيَّةِ فِي السَّرِّ : I have followed the first of these readings, as I cannot doubt its being the right.]) — Also *Dust of the earth, that has risen, or that has spread, or diffused itself ;* (K, TA) ; as also † غَبَاةٌ ; thus correctly ; but in [some of] the copies of the K, غَبَاةٌ, like كَسَاءٌ ; [and accord. to other copies غَبَاةٌ ;] it is *like dust in the sky :* or, as some say, it is the *earth, or dust, with which the head [or mouth] of the well is stopped up, upon the cover.* (TA.) [See also art. غَبُو.] = One says also, جَاؤُوا عَلَيَّ غَبِيَّةً [i. e. *They came at, or in the time of, the setting of the sun*]; (K, TA) ; in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غَبُو.]

غَبَاةٌ : see the next preceding paragraph : — and see also art. غَبُو.

غَبِيَّةٌ, and شَجَرَةٌ غَبِيَّةٌ, *A branch, and a tree, tangled, confused, or dense.* (K.) = اِدْخُلْ فِي النَّاسِ فَإِنَّهُ أُغْبِي لَكَ means [Enter thou among the people, for it will be] *most concealing for thee.* (TA.)

سَمَاءٌ مَغْبِيَّةٌ *A sky raining such rain as is termed غَبِيَّةٌ* [q. v.]. (AZ, S.)

حَفَرَ مَغْبَاةً i. q. مَغْبَاةً : so in the saying, مَغْبَاةً [He dug a pitfall which he afterwards covered over with earth]: and [hence] one says, دَفَنْ لِي دَفْنًا فَلَانَ مَغْبَاةً ثُمَّ حَمَلَنِي عَلَيْهَا [lit. *Such a one covered over a pitfall for me, then urged me to go upon it*], meaning † *such a one caused me to fall in [or by means of] a stratagem that he had concealed.* (TA.) = Also i. q. مَفْوَاةٌ [A land (أَرْضٌ) abounding with فَوْةٌ i. e. *madder*]. (TA.)

### غت

1. غَتَّهُ, (§, K,) aor. ُ, inf. n. غَتٌّ, (TK,) *He fatigued, or wearied, him, (كَدَّهُ), بِالْأَمْرِ* [by, or with, the affair]. (§, K.) — And *He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him.* (TA.) And you say, غَتَّ الدَّابَّةَ شَوْطًا أَوْ شَوْطَيْنِ *He fatigued, or wearied, the beast by urging it to run a heat, or two heats.* (K, TA.) — Also *He grieved him ;* (K, TA) ; and *afflicted, distressed, or oppressed,*

him. (TA.) And غَتَّ *He was grieved* [&c.]. (Sh, TA.) — And *He overcame him, or silenced him, بِالْكَلَامِ* [by speech, i. e. by what he said]. (K, TA.) [Hence] it is said in a trad. respecting prayer, يَا مَنْ لَا يَغْتَهُ دُعَاءُ الدَّاعِينَ *O Thou whom the praying of those who pray does not overcome.* (TA.) And [hence, perhaps,] one says, غَتَّ الصَّحْبُكَ, (aor. and inf. n. as above, TA,) *He concealed laughter, (§, K, TA,) by putting his hand, or his garment, over his mouth.* (TA.) — Also *He squeezed his throat, or throttled him :* (K) and *he squeezed his throat for the period of one breath, or of two breaths, or, as some say, more than that.* (TA.) It is said in a trad. respecting the mission [of Moḥammad], فَأَخَذَنِي جِبْرِيلُ فَغَتَّنِي *And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water :* inf. n. غَتُّ : and غَتَّهُ فِي signifies the same. (TA.) — غَتَّهُ فِي الْمَاءِ, (§, K, TA,) aor. and inf. n. as above, (TA,) is *syn. with غَطَّهُ* ; (§, K, TA) ; meaning *He immersed, or plunged, him, or it, into the water.* (TA.) — And one says, غَتَّهِمُ اللَّهُ بِالْعَذَابِ, inf. n. as above, *God plunged them, or may God plunge them, with consecutive plungings, into punishment.* (TA.) — And غَتَّ, aor. and inf. n. as above, *He took successive draughts, heaping the vessel to his mouth.* (AZ, TA.) And غَتَّ فِي الْإِنَاءِ, (K, TA,) and غَتَّ فِي الْهَاءِ, (TA,) *He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth.* (K, TA.) — And غَتَّ الشَّيْءَ الشَّيْءَ *He made one part of the thing to follow another part thereof,* (K, TA,) whether in drinking or in speaking [&c.]. (TA.) — It is said in a trad., respecting Moḥammad's pool, يَغْتُ فِيهِ مِيزَابَانِ i. e. *Two spouts were pouring forth into it with an uninterrupted pouring :* or it is said to mean, *two spouts were running into it with a murmuring sound ;* accord. to which latter explanation we must read يَغْتُ : and some say that it is يَغْتُ. (AZ, L, TA.) [See also another reading voce عَبَّ.] — And one says, غَتَّهُ بِجُثْمِهِ *He threw his breast upon him.* (TA in art. جِثْم.) = غَتَّ, aor. ُ, *It was, or became, bad, or corrupt ;* said of food ; and likewise of speech. (Abou-Bekr, TA.) [See also غَتَّ.]

2. غَتَّتِ الطَّعَامَ, inf. n. تَغْتِيْتُ *He made the food bad, or corrupt ;* as also † اِغْتَهُ. (Abou-Bekr, TA.)

4 : see what next precedes.

غَتُّ [inf. n. of 1, q. v. — And] *The interval between two draughts, or gulps, while the vessel is kept to the mouth.* (TA.)

### غمر

1. غَمَّرَهُ, aor. ُ, inf. n. غَمْرٌ, *He had an impotence, or an impediment, or a difficulty, in his*

speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Mṣb.) = غتمر, said of food (طعام), It was, or became, wholesome, or beneficial. (TA.)

4. اغتمر الزيارة (K, TA, in the CḲ [erroneously] اغتمّر,) He visited much, so as to weary. (K, TA.) One says, لا تُغتمّر الزيارة فتيلاً [Do not thou visit much, so as to weary]. (TA.) — And they said, كَانَ الْعَجَاجُ يُغْتَمَّرُ الشَّعْرَ i. e. El-Ajjāj used to make poetry cause much wearying: and it is said in the A, اغتمّر آل العجاج الرجز i. e. The family of El-Ajjāj recited much poetry of the metre termed رجز; and he among them. (TA.)

8. اغتمّر He suffered from indigestion (K, TA) in consequence of much eating; and became affected by what is termed غتمر [app. meaning heat of the stomach so intense as to take the breath] arising from the distress occasioned by repletion. (TA.)

غتمر Intense heat that almost takes away the breath. (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. فل.)

- حَرَقًا حَمَضَ بِلَادٍ فِئَلٍ
- وَغْتَمَّرَ نَجْمٌ غَيْرٌ مُسْتَقِيلٍ

[The pasturage termed حمض of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almost-suffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (غتمر مرتفع) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of الشَّعْرَى, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] الجوزاء. (S. [See الشَّعْرَى.]) — See also 8.

غتمر Thick pieces [or clots or lumps] of milk. (TA.)

غتمّة An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein; meaning, in speaking Arabic; syn. عجمة. (S, Mgh, Mṣb, K.)

غتمّي: see اغتمّر. — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., اغتمّر,] Thick; the pouring forth of which is without any sound. (IAṣr, K.) — And One who is heavy in spirit: from غتمر signifying as expl. above. (TA.)

غتمير, like زبير, (so in copies of the K,) [or حياض غتمير, for it is] a proper name for الميتة, (TA,) meaning Death, (K, TA,) like شعوب, imperfectly decl. [as being a proper name and of the Bk. I.

fem. gender]; so says Z; and, accord. to Lh, اغتمير signifies the same, but ISd says, "I know it not save as from him." (TA.) One says, أوردّه أورده [He brought him to death]: and in like manner, وَقَعَ فِي أَحْوَاضِ غُتْمِيرٍ [He fell into death], expl. by Lh as meaning he died. (TA.)

اغتمّر (S, Mgh, Mṣb, K,) and غتمّي (S, K, TA,) [and غتمّي, occurring in the فاكهة الخلفاء, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning "barbarus,"] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Mṣb, K, TA;) i. q. أعجم: (TA:) fem. of the first, غتمّة, applied to a woman: (Mṣb, TA:) pl. of the first غتمّر (S, Mgh, Mṣb, K) and اغتمّر (Mgh,) or this latter is pl. of the second. (TA.) — See also غتمّي.

اغتمّي: see the next preceding paragraph.  
مغتمور, Burned by the heat. (TA.)

غث

1. غث, aor. -; and غثت, (originally غثت, TA) aor. -; (S, O, K;) said of flesh-meat; (S, O;) and غثت; said of a شاة [i. e. sheep or goat]; (S, O, Mṣb;) inf. n. غثانة and غثونة, (S, O, K,) or غثت; (Mṣb;) and اغثت, (K,) or اغثت, (S, O,) or both; (TA;) It was, or became, lean, or meagre: (S, O, K;) or غثت, said of a شاة, it was, or became, weak. (Mṣb.) — [Hence the saying,] غث الحديث † The talk, or discourse, was, or became, [meagre, or] bad, or corrupt; (S, A, O, K;) as also اغثت. (S, K.) [See غثت] — And لا يَغْثُ عَلَيْهِ شَيْءٌ † [Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it. (S, K.) And مَا يَغْثُ عَلَيْهِ أَحَدٌ † [No one is to be disregarded in his opinion; so that] he does not leave any one unashed by him. (T, A, O, K.) And غثت علينا مئة فلا بد لنا من خروجه † [Mekkeh has become displeasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — And غثت, (S, O, K,) aor. -, inf. n. غثت and غثيت, (S, O,) is said of a wound, meaning It flowed with thick purulent matter, as also اغثت, (S, O, K,) and with dead flesh. (S and O in explanation of the former verb.)

2. غثت الإبل, (El-Umawee, O, TA,) inf. n. تغثيت, (El-Umawee, O, K,) The camels became fat (El-Umawee, O, K, TA) by little and little: (O, K, TA:) [or became somewhat fat; for] one says, غثت بعيري ثم غثت My camel became lean; then he became somewhat fat. (A, TA.)

4: see 1, in three places. — You say also, اغثت في منطيقه † He [was meagre in his diction; or] spoke badly, or corruptly. (S, TA.) And اغثت في

كلامه † He said that in which was no good. (A, Mṣb.) = And اغث اللحم He bought the flesh-meat lean. (S, O.)

5. اتغثت ما أنا عليه حتى أئسنت means † I do what is of an inferior kind that I may find much; as also اتغثت ما أنا فيه: (A, TA:) or اتغثت حتى أئسنت, meaning † I deem my doing to be little that I may obtain thereby much recompense. (O.)

8. اغثت الخيل (as also اغتقت and اغتبت, O) The horses found, or lighted upon, somewhat of the [herbage called] ربيع, (O, K, TA,) and became fat in consequence thereof after having been lean. (TA.)

10. استغثت الجرح He extracted from the wound the thick purulent matter therein, (S, K,) and the dead flesh, and treated it curatively. (S.) = See also 5.

R. Q. 1. غثت, (O,) inf. n. غثنة, (K,) He remained, stayed, dwelt, or abode, (O, K,) in a place. (O.) = [And it seems to signify also He washed clothes without an implement of the kind called مقصرة (q. v.): for — غثنة signifies also † Weak fighting, without a weapon: (O, K:) likened to the غثنة of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.)

غث Lean, or meagre; (S, A, O, K;) as also غثيت; (S, O, K;) both applied to flesh-meat; and the former, with ة, to a شاة [i. e. sheep or goat]: (S, O:) pl. غثان. (MA.) — Hence, i. e. as being likened to flesh-meat thus termed, كلام غث † Speech, or language, that is [meagre,] without grace, or beauty. (Ham p. 757.) One says, في الكلام الغث والسمين † [In speech, or the speech, is what is meagre and what is vigorous; or] what is good and what is bad [or rather what is bad and what is good]. (Mṣb.) And حديثكم رث † [Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out]. (A.) And قوم غثنة † [A people, or party, meagre, or bad, in speech: غثنة being pl. of غث, like as برة is of بر]. (A. [The meaning that I have given is there indicated by the context.]

غثة A lean, or meagre, شاة [i. e. sheep or goat]. (TA.) [See also غثت] = And A sufficiency of the means of subsistence: (O, K:) like غفة and غبة. (O.)

الغث and الغناغث The lion. (O, K.)

غثان [if not a mistranscription for the inf. n. غثانة] Leanness, or meagreness, of a camel [&c.]. (A, TA.)

غثيت: see غثت: = and see what here follows.

غثية, (S, O,) or غثيت, (A, K,) The thick purulent matter, (S, A, O, K,) and dead flesh,

(S, O,) of a wound. (S, A, O, K.) — And [hence, probably,] the former word, † *A corrupt, or disordered, state of mind.* (S, A, O, K.) So in the saying, لَبَسَهُ عَلَى غَثِيَّةٍ فِيهِ [meaning † *I consorted with him* (see لَبَسَ) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA. [In a copy of the A, لَبَسْتُ عَلَى غَثِيَّةٍ, meaning † *I am not in a corrupt, or disordered, state of mind*: but the former, I doubt not, is the right reading.] — Also A palm-tree (نَخْلَةٌ) that produces ripe dates without sweetness. (O, K.) — And Foolish, or stupid, in whom is no good: (O, K:) or foolish, or stupid: and also one who speaks that in which is no good. (TA.)

الغَثَاغِثُ: see الغَثُثُ.

### غثر

1. مَادَتْ غَثَرَتِ الْأَرْضُ بِالثَّبَاتِ i. q. مَادَتْ (thus in the JK [app. meaning *The land became flourishing and fresh with herbage*]): or مَادَتْ (thus in the O and K [i. e. without ء; but the former, I think, is evidently the right: the meaning which I have given may be from غَثَّرَ, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, غَثَرَتْ, fem. of غَثَّرَى]). The epithet applied to such land is مَغْثَرِيَّةٌ. (JK, O, K.)

4. اغْثِرَ It (the [species of tree, or shrub, called] رَمَثٌ [&c.]) exuded what is termed مَغْثُورٌ [q. v.]; (K;) as also اغْثَرَ. (TA.) — See also اغْثَرَ, last sentence.

11. اغْثَارٌ It (a garment, or piece of cloth,) had much غَثْرٌ i. e. nap, or villous substance, (K, TA,) and wool. (TA.)

Q. Q. 1. غَثَّرَى: see the first paragraph.

Q. Q. 2. تَمَغْثَرَ He gathered مَغْثُورٌ [q. v.]. (K.) You say, خَرَجَ النَّاسُ يَتَمَغْثَرُونَ, like يَتَمَغْثَرُونَ, *The people went forth to gather مَغْثَائِرٌ* [pl. of مَغْثُورٌ]. (TA.)

غَثْرٌ The nap, or villous substance, of a garment, or piece of cloth; (K, TA;) and the wool thereof. (TA.)

غَثْرَةٌ Abundance: (TA:) [and particularly] abundance of herbage, and of the goods, conveniences, or comforts, of life; ampleness [thereof]. (K, TA.) — And A portion of property. (TA.)

غَثْرَةٌ A dust-colour inclining to خَضْرَاءُ [which here app. means a dingy ash-colour]: (S, TA:) or, as some say, [simply] dust-colour: (TA:) or it is like duskiness (غَبْسَةٌ) mixed with redness. (K, TA.)

غَثْرَةٌ: see اغْثَرَ, last sentence.

اغْثَرَ accord. to the CK غَثَّرَ, or غَثَّرَ, see اغْثَرَ.

اغْثَرَ and الغَثْوَرُ: see اغْثَرَ, former half.

غَيْثَرَةٌ A threatening. (K.) — And Fight, or conflict; and commotion, or tumult: so in the saying, تَرَكْتُ الْقَوْمَ فِي غَيْثَرَةٍ [I left

the people, or party, in fight, &c.]: (Aq, TA:) or, accord. to IAq, it means the treading, or trampling, of the people, or party, one upon another, (مُدَاوَسَةُ الْقَوْمِ بَعْضُهُمْ بَعْضًا) in fight, or conflict: you say, بَيْنَ الْقَوْمِ غَيْثَرَةٌ شَدِيدَةٌ [Among the people, or party, is a vehement treading, &c.]. (S, TA.) — See also اغْثَرَ, last sentence, in two places.

اغْثَرَ, (S,) and [the fem.] غَثْرَاءُ, (K,) Dust-coloured: (K, TA:) or of a dingy, or dusky, colour: (TA:) or [of the colour termed غَثْرَةٌ, which is] nearly the same as dust-coloured. (S, K, TA.) 'Omárah says,

• حَتَّى أَكْتَسَيْتُ مِنَ الْمَيْبِ عِمَامَةً •  
• غَثْرَاءُ أَغْبِرُ لَوْنَهَا بِخِضَابِ •

[Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — اغْثَرَ is applied as an epithet to a ram That is not red [or brown] nor black nor white; (IAq, TA;) meaning of a dusky, or dingy, colour. (TA.) And it is so applied to a wolf. (IAq, TA.) And الاغْثَرُ signifies The wolf; (TA;) as also الاغْبَرُ. (TA in art. اغْبِر.)

— And [in like manner] الغَثْرَاءُ signifies The hyena, or female hyena; (K, TA;) because of its colour; (TA;) as also غَثَارٌ, (O, K, TA,) like قَطَانِمٌ, (O, TA,) determinate; (K, TA;) [accord. to the CK غَثَارٌ, which is wrong;] and accord. to IAq غَثَارٌ, imperfectly declinable. (TA.) — And الاغْثَرُ signifies also The lion; and so الغَوْتَرُ: (K:) or the latter, as also الغَوْتَرُ, the lion that is in a confused, or perplexed, case. (O.) — And A certain bird, (K, TA,) having confused, or disordered, plumage, (TA,) long in the neck, (K, TA,) in the colour of which is

غَثْرَةٌ [q. v.], and which is of the aquatic kind. (TA.) — أَكْتَسَاهُمُ الْغَثْرَاءُ [which may be rendered *The hyena, or female hyena, devoured them*] means † *they perished.* (Z, TA.) — غَثْرَاءُ applied to [garments of the kind called] أَشْبِيَةٌ [pl. of كِسَاءٌ] (K, TA) and قَطَائِفٌ [pl. of قَطِيفَةٌ] and the like, and to an عَبَاءَةٌ, (TA,) signifies *Having much wool* (L, K, TA) and nap, or villous substance. (L.) — And الاغْثَرُ also signifies The [green substance that overspreads stale water, called] طَحْلَبٌ. (S, TA.) — Also † The ignorant man: and the stupid man: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is الغَثْرَاءُ. (IDrd, TA.) — And الغَثْرَاءُ and الغَثْرُ, (S, K, TA,) which latter is the pl. of الاغْثَرُ, (S, TA,) † The low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind; as also الغَثْرَةُ, (S, K, TA,) said to be originally الغَثْرَةُ, (S, TA,) which signifies the same: (S, K, TA:) and غَثْرَاءُ is also expl. as meaning a mixed assemblage of people (K, TA) of the low, base, vile, ignoble, mean, or sordid, or of the refuse, or rabble, of mankind; (TA;) and so غَثْرَةٌ: (AZ, TA:)

or a mixed assemblage of people of various tribes: or the unknown common people: or the commonalty, or generality, of men. (TA.)

مَغْثَرٌ: } see what next follows.  
مَغْثَارٌ: }

مَغْثُورٌ (S, M) and مَغْثَرٌ (Yaḥkoob, S, K) and مَغْثَارٌ (TA) [A sort of manna;] a thing [or substance] which is exuded by the [species of tree, or shrub, called] رَمَثٌ, (S, K,) and by the عُرْفُطُ, (S,) and the ثَمَارُ, and the عُسْرُ, (K,) resembling gum, and sweet, (S,) like honey: (S, K:) it is eaten; (TA;) and sometimes it flows upon the ground, like دَبَسٌ; and it has an unpleasant smell: مَغْثُورٌ is a dial. var. of مَغْفُورٌ [q. v.]: (S, TA:) the pl. is مَغْثَائِرٌ. (K.)

وَجَدَ الْمَاءَ مُغْثَرِيًّا عَلَيْهِ: see 1. — أَرْضٌ مُغْثَرِيَّةٌ means *He found the water to be thronged*: (K, TA:) or, accord. to Sgh, (TA,) you say, وَجَدْتُ أَرْضًا مُغْثَرِيًّا بِالْوَرْدِ *I found the water to be thronged by the coming thereto.* (O, TA.)

### غى and غثو

1. يَغْثُو (Msb, K,) aor. يَغْثُو, (Msb,) inf. n. غَثُو; (Msb, K;) and يَغْثَى, aor. يَغْثَى, inf. n. غَثَى; (K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) *The valley, or water-course, was, or became, full of غَثَاءُ* [q. v.]: (Msb: [and the like is indicated in the K:]) or had in it abundance of camels' or similar dung (بَعْرٌ) and leaves and reeds or canes. (TA.) — غَثَا اللَّخْمِ, inf. n. غَثُو, *The flesh-meat was bad by reason of its leanness.* (IKt, TA.) — غَثَبَتِ النَّفْسُ, (S, Msb, K,) aor. تَغْثَى, (S, Msb,) inf. n. غَثَى and غَثِيَانٌ; (S, Msb, K;) and, accord. to Lth, غَثَبَتْ, aor. تَغْثَى, inf. n. غَثَا, but Az says that this is post-classical; (TA;) i. q. حَبَبَتْ; (S, K, TA;) and جَاسَتْ; (TA;) i. e. [The soul, or stomach, heaved; or became agitated by a tendency to vomit; or] became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach: (Msb, TA:) or, as some say, غَثِيَانٌ signifies a flowing of the mouth which sometimes, or often, occasions vomiting. (TA.) — غَثَتِ السَّمَاءُ بِالسَّحَابِ, (K, TA,) aor. تَغْثَى, (TA,) *The sky was, or became, clouded, or covered with clouds*: (K, TA:) or began to be so. (TA.) — غَثَا السَّبِيلَ الْمَرْتَعُ, aor. يَغْثُو, inf. n. غَثُو; thus accord. to J, [in the S,] but accord. to the K and ISd, غَثَى, mentioned in art. غَثَى; and in [some of] the copies of the K, الْمَرْتَعُ is erroneously put for الْمَرْتَعُ; (TA;) *The torrent drew [or washed] together the pasture, and deprived it of its sweetness*; as also اغْثَاهُ. (S, K.) — And hence, by way of comparison, (TA,) غَثَى الْكَلَامَ, aor. يَغْثِيهِ; (K, TA;) and يَغْثَاهُ, aor. يَغْثَاهُ; (K, TA;) the former verb of the class of رَمَى, and the latter of the class of رَضَى; inf. n. غَثَى;

and the latter of the class of رَضَى; inf. n. غَثَى;

(TA;) † *He mixed, or put together confusedly, the speech, or language.* (K, TA.) — And غَثَى النَّاسَ, and النَّاسَ, *He beat the cattle, and the people, and dealt blows among them.* (K, TA.) — غَثَبَتِ الْأَرْضُ بِالْبَيَاتِ *The land became abundant in herbage:* (K, TA.) or *began to be so.* (TA.) — And غَثَى شَعْرَهُ, inf. n. غَثَى, *His hair became matted, or compacted together:* mentioned in art. غَثَى by IKtt: perhaps a dial. var. of غَثَى, with the unpointed ع; mentioned before. (TA.)

4: see the preceding paragraph, latter half.

غَثَا (S, Mṣb, K) and غَثَا (S, K) *The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, Mṣb, K, TA,) borne upon the surface (S, Mṣb, TA) of a torrent: (Zj, S, Mṣb, K, TA:) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أَحْوَى in art. حو:] (TA:) pl. أَغْثَاءُ. (S, TA.) — [Hence,] one says, مَالَهُ غَثَا وَعَمَلُهُ هَبَا وَسَعِيهِ خَفَا † [His property is as rubbish borne by a torrent (see Kur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent]. (TA.) — [Hence, also,] غَثَا النَّاسِ † *The low, or vile, and the refuse, of mankind.* (TA.)*

الأغثى *The lion.* (K.)

غد

1. غَدَّ and غَدَّ, said of a camel: see 4.

2. غُدِّدَ: see 4. — تَغْدِيدُ, inf. n. غُدِّدُ, *He took his [غُدَّة, i. e.] lot, portion, or share.* (K.)

4. أُغِدَّ (S, A, O, L, Mṣb, K) and أُغِدَّ (O, L, K,) and غُدِّدَ (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK † غُدِّدَ, but (though the phrase غُدِّدَتْ إِبِلُهُمْ occurs there afterwards) غُدِّدَ may be less correct than غُدِّدَ, for the part. n. of the former was disallowed by Aṣ,] and غُدِّدَ (Az, O, K,) *He (a camel) had the disease termed غُدَّة [q. v.]; (Az, S, O, L, Mṣb, K;) or had غُدِّدَ [pl. of غُدَّة] between the flesh and the skin.* (L.) — Hence, (A,) أُغِدَّ signifies also † *He (a man, Aṣ, S, A, O) was, or became, angry, (Aṣ, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غُدَّة: (A:) and أُغِدَّ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him.* (L.) — And أَغَدَّ الْقَوْمَ *The people, or party, had their camels affected with the disease termed غُدَّة.* (S, O, L, K.)

غَدُو: see art. غدو.

غُدَّة (IDrd, S, O, L, Mṣb, K) and غُدَّة (S, O, L, K) [A ganglion; i. e.] *any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Mṣb:) and*

*any small nodous lump (غُدَّة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غُدُّو [properly pl. of غُدَّة, and also a coll. gen. n. of which غُدَّة is the n. un.]: (S, O, L, Mṣb, K:) غُدَّة [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سَلْعَةٌ, (L, K,) *overspread by fat.* (L.)*

— And غُدَّة signifies likewise *The plague, or pestilence, (طَاعُونُ,) in camels; (Aṣ, S, O, L, K;) as also † غُدِّدَ: (K:) or the same in camels as the طَاعُونُ in man: (Mṣb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِر [so in the TA, but in the O دَابِرِي, which I believe to be the right reading,] is applied to him: so says IṢr: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — And What is between the fat and the hump [of the camel]. (K.) — Another signification of غُدَّة is *A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غُدَّةٌ مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غُدَائِدُ, (L, K,) and, in some of the copies of the K, غُدَادُ.* (TA.)*

And [these two pls.] غُدَائِدُ and غُدَادُ signify also *lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عِدِيدَةٌ; but the reading better known is عِدَائِدُ: accord. to Az, غُدَائِدُ in this instance signifies redundances.* (L.)

غُدِّدَ: see the next preceding paragraph.

غُدَّة: see غُدَّة. — [The pl. غُدَاتُ is expl. by AHeyth as signifying *Redundances of fatness: and redundances of goodly [fur, such as is termed] وَبَر.* (L.)

غَادَ: see مُغِدَّ, in two places.

مُغِدَّ: see the paragraph here following.

مُغِدَّ *A camel having the disease termed غُدَّة; (Aṣ, Az, S, O, L, K;) as also † مُغِدَّ (L) and † مُغِدُّو, (Az, L, K,) or this is not said, (Aṣ, O, K,) but it was heard by Az from the Arabs, (O, L,) and † مُغِدِّدُ (Az, L) and † غَادُ: (O, L, K:) مُغِدَّ, without ة, is also applied to a she-camel: and its pl. is مَغَادُ: (L:) the pl. of † غَادُ is غُدَادُ (O, L, K.) — [Hence,] † An angry man: (Aṣ, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غُدَّة. (A.) One says, رَأَيْتُ فُلَانًا مُبَغِدًا and † رَأَيْتُ فُلَانًا مُسْبَغِدًا † *I saw such a one swollen with anger.* (L.)*

مُغِدِّدَ: see the next preceding paragraph.

مُغَادًا † *A man, (S, O, L, K,) and a woman,*

(O, L, K,) *much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature.* (O, L.)

مُغِدُّو: } see مُغِدَّ.  
مُسْبَغِدًا: }

غدر

1. غَدَّرَهُ (K,) and [more commonly] غَدَّرَ بِهِ, aor. - (S, M, IKtt, Mṣb, K) and -; (M, IKtt, K;) and غَدَّرَ, aor. -; (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدَّرَ, (S, Mṣb, K,) of غَدَّرَ; (S, Mṣb, TA;) and غَدَّرَ (TA, and so in the CK in the place of غَدَّرَ,) and غَدَّرَانُ (K, TA,) which are both of غَدَّرَ; (TA;) *He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Mṣb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدَّرَ is the contr. of وَقَاءَ (K,) or of وَقَاءَ بِعَهْدٍ (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) — غَدَّرَ, aor. -; (T, O, K,) inf. n. غَدَّرَ, (T, O,) *He drank the water of the غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدَّرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَّرَ meaning as expl. above should accord. to analogy be غَدِرَ, like كَرَعَ meaning “he drank the كَرَع,” i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) — غَدَّرَتْ وَلَدَهَا, said of a woman, is like دَغَّرَتْهُ [q. v.]. (TA.) — غَدَّرَ, [aor. -; inf. n. غَدَّرَ,] *He remained, or lagged, behind; as also † تَغَدَّرَ, accord. to Aṣ, who cites the following verse of Imra-el-Kays:***

• فَمَشِيَّةٌ جَاوَزْنَا حَمَاءَ وَسَيْرُنَا  
• أَخُو الْجَهْدِ لَا نَلْوِي عَلَى مَنْ تَغَدَّرَا

[*In the evening when we passed beyond Hamáh, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَعَدَّرَ, which means [the same, or] “held back, or withheld himself, for a cause rendering him excused.” (TA.) You say عَنْ أَصْحَابِهِ *He remained, or lagged, behind his companions.* (TA.) And غَدَّرَتْ النَّاقَةُ عَنِ الْإِبِلِ (S, K,) and النَّاقَةُ عَنِ الْغَنَمِ (S,) *The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.)* And غَدَّرَ فُلَانٌ بَعْدَ إِخْوَتِهِ *Such a one remained after the death of his brothers.* (TA. [But غَدَّرَ, here, is app. a mistake for غَدِرَ, unless both forms be allowable.] — غَدِرَ اللَّيْلَ (K;) or أَغَدَّرَتْ, aor. -; inf. n. غَدَّرَ; and † أَغَدَّرَتْ; 281 •*

(§;) *The night became dark*: (K:) or *became intensely dark*. (S.) — *غَدِرَتِ الْغَنَمُ*, (K,) inf. n. *غَدَرَ*, (TA,) *The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof*. (K.) — *غَدِرَتِ الْأَرْضُ* *The land abounded with* *غَدَرَ* [q. v.]. (Kd)

2. *غَدَرَ* *He cast men, or made them to fall, into what is termed* *غَدَرَ* [q. v.]; and *غادر* may signify the same. (O.)

3. *غَادِرُهُ*, inf. n. *مُغَادِرُهُ* (S, K) and *غَادِرٌ*; (K;) and *غادره*; (S, K;) *He left him, or it*; (S, K;) *he left him, or it, remaining*. (K.) It is said in the Kur xviii. 47. *لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً* *It will not leave, or omit, or it will not fall short of*, (TA,) *a small sin nor a great sin*. (Jel.) And in a trad., *يَا لَيْتَنِي غَوِدْتُ مَعَ أَصْحَابِ نَحْصِ الْجَبَلِ* *Would that I had [been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Oḥud, who were slain there, and the other martyrs: said by Moḥammad*. (A'Obeyd.) [See also a verse of 'Antarah cited voce *مُتَرَدِّمٌ*; and another, of Kuthoiyir, voce *عَسَبٌ*.] *غادر* also signifies *He left behind*. (TA.) You say *غادر*, and *الشاة*, *He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats*. (S.) And *أَعَانَنِي فَلَانَ فَأَغَدَرَ* *نه ذلك في قلبي مودة* i. e. [Such a one aided me, and that] *left remaining [in my heart a love for him]*. (Lh, TA.)

4: see 3, in four places: — and see also 1: — and 2.

5: see *غَدِرَ*.

10. *استغدر* *It (a place) had in it pools of water left by a torrent or torrents*. (K.) — And *غَدِرَتْ هُنَاكَ غَدْرٌ* *Pools of water left by a torrent or torrents became formed there*. (S.)

*غَدَرَ*; pl. *غُدُورٌ*: see *غُدْرَةٌ*, in three places. — [Hence,] one says, *أَلْقَتِ الشاةُ غَدْرَهَا* *The she-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth]*. (TA.) And *أَلْقَتِ الشاةُ غُدُورَهَا* *The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth*. (TA.) — And *غَدَرَ فِي النَهْرِ* *In the river, or rivulet, is slime remaining when the water has sunk into the earth*. (TA.) — *غَدَرَ* signifies also *A place such as is termed* *ظَلِيفٌ* [app. as meaning *hard, and that does not show a foot-mark, or rugged and hard*], *abounding with stones*: (S, O, TA:) or *a place abounding with stones, difficult to traverse*: (TA:) or *any difficult place, through which the beast can hardly, or in nowise, pass*: (K:) or *soft ground, in which are [trenches, or channels, such as are termed]* *لَخَاقِيقٌ*: (TA:) or *burrows*, (Lh, S, K, TA,) and *banks, or ridges, worn and undermined by water*, (Lh, TA,) and *uneven لَخَاقِيقٌ in the ground*: (Lh, S, K, TA: [and the like is also said in the TA on the authority of Aḡ:]) and *stones* (K, TA) *with trees*; thus accord. to AZ and IKṭṭ: (TA:) and

*anything that conceals one, and obstructs his sight*: pl. *أَغْدَارٌ*. (TA.) — [Hence,] one says, *مَا أَثَبَّتْ غَدْرَهُ*, meaning *غَدَرَ فِي الْغَدْرِ* *[How firm is he in traversing the rugged and hard and stony place! &c.]*: this is said of the horse: and also † of the man when his tongue is firm in the place of slipping and of contention or litigation: (S, TA:) or, accord. to Lh, it means † *how firm, or valid, is his argument, or plea, and how seldom does harm in consequence of slipping and stumbling befall him!* or, accord. to Ks, *how firm is what remains of his intellect or understanding!* but ISd says that this explanation did not please him. (TA.) And *فَرَسٌ ثَبَّتَ الْغَدِيرَ* *A horse firm, or steady, in the place of slipping*. (Ibn-Buzurj, TA.) And *رَجُلٌ ثَبَّتَ الْغَدِيرَ* *A man firm, or steadfast, in fight, or conflict*, (S, K, TA,) or in *altercation or disputation, or in speech*, (S accord. to different copies,) or and in *altercation or disputation*, (K, TA,) and in *speech*; (TA;) and also in *everything that he commences*. (K, TA.) And accord. to Ibn-Buzurj, one says, *إِنَّهُ ثَبَّتَ الْغَدِيرَ*, meaning † *Verily he is strong in talking, or discoursing, with men, and in contending, or disputing, with them*. (L.) [See also *ثَبَّتَ*.]

*غَدِرَ* [part. n. of *غَدَرَ*]. — See *غَادِرٌ*, last sentence but one. — And see also *غُدُورٌ*. — You say also *ثَلْبَةٌ غَدِرَةٌ* and *مُغْدِرَةٌ* (S, K) meaning *A dark night*; (K;) as also *غَدْرَاءٌ*: (IKṭṭ, TA:) or an *intensely-dark night*, (S,) in which the darkness confines men in their places of alighting or abode, and their shelter, so that they remain behind: or, as some say, such a night is termed *مُغْدِرَةٌ* because it casts him who goes forth therein into the *غَدَرَ* [i. e. *غَدَرَ*]. (L, TA.)

*غَدَرَ* and *غَدَرَ*: see *غَادِرٌ*, in six places: — and for *غَدَرَ*, see also *غَدِيرٌ*.

*غُدْرَةٌ* [an inf. n. un., signifying *An act of perfidy, unfaithfulness, faithlessness, or treachery*]: see two exs. voce *غَادِرٌ*.

*غُدْرَةٌ* and *غُدْرَةٌ*, (K,) or *غُدْرَةٌ*, (ISk, Az, TA,) and *غُدْرَةٌ* and *غُدْرَةٌ*, (Lh, TA,) and *غُدْرَةٌ*, with damm, (K,) or *غُدْرَةٌ*, (as written in the L,) *A portion that is left, or left remaining, of a thing*; (K, TA;) *a remain, remainder, remnant, relic, or residue*: (Lh, ISk, Az, L:) the pl. of *غُدْرَةٌ* is *غُدْرَاتٌ* (K) [and accord. to analogy *غُدْرَاتٌ* and *غُدْرَاتٌ*] and app. *غُدْرٌ*; (TA;) and that of *غُدْرَةٌ* [or *غُدْرَةٌ*] is *غُدْرٌ* and *غُدْرَاتٌ*; (ISk, Az;) and that of *غُدْرٌ* is *غُدُورٌ*. (TA.) You say, *عَلَى فُلَانٍ غَدْرٌ* *Such a one owes arrears of the poor-rate*. (ISk.) And *عَلَى بَنِي فُلَانٍ مِنَ الصَّدَقَةِ* *The sons of such a one owe an arrear of the poor-rate*. (Lh, L.) And *بِهِ غَادِرٌ* *من مَرَضٍ* *In him is a relic of disease; like* *غَابِرٌ*. (TA.)

*غُدْرَةٌ*, and the pl. *غُدْرٌ*: see *غُدْرَةٌ*, in three places.

*غُدْرَةٌ*: see *غُدْرَةٌ*, in two places.

*غُدْرَةٌ*, and the pl. *غُدْرٌ*: see *غُدْرَةٌ*, in three places.

*غُدْرَاءٌ* *Darkness*. (K.) — See also *غَدِرٌ*. — *أَرْضٌ غُدْرَاءٌ* *Land abounding with places of the kind termed* *غَدَرَ*. (IKṭṭ, TA.)

*غَادِرٌ*: see *غَادِرٌ*.

*غَدُورٌ*: see *غَادِرٌ*, in two places. — Also *A she-camel that remains, or lags, behind the other camels*: (K, TA:) in some of the copies of the K *غُدُورَةٌ*, with *ة*; but the former is the right. (TA.) And *نَاقَةٌ غَدِرَةٌ* *غَبِيْرَةٌ* *غَبِيْرَةٌ* *A she-camel that remains, or lags, behind the other camels, in being driven*. (Lh.)

*غَدِيرٌ* *A pool of water left by a torrent*: (A'Obeyd, S, M, K:) of the measure *فَعِيْلٌ* in the sense of the measure *مُفَاعَلٌ*, from *غَادَرَهُ*, or *مُفَعَّلٌ*, from *أَغْدَرَهُ*; or, as some say, of the measure *فَعِيْلٌ* in the sense of the measure *فَاعِلٌ*; (S;) because it is unfaithful to those who come to it to water, failing when much wanted: (S, TA:) but it is a subst.; [not an epithet; or an epithet in which the quality of a subst. predominates, and only used as a subst.]: you do not say *مَاءٌ غَدِيرٌ*: (Lh:) or *a place in which rain-water stagnates, whether small or large, not remaining until the summer*: (Lth:) or *a river*: (Mḡb:) [but this is extr.]: pl. [of pauc. *أَغْدِرَةٌ*, (occurring in a verse cited voce *إِلَّا*, &c.) and of mult.] *غُدْرَانٌ* (S, Mḡb, K, TA) and *غُدْرٌ* (S, Nh, L, TA,) which last is sometimes contracted into *غُدْرٌ*: (TA:) in the K, the last pl. is said to be of the measure of *صُرْدٌ*; [i. e. *غُدْرٌ*]; but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that *غُدْرٌ* signifies the same as *غَدِيرٌ*, in the sense first given above; but it appears that this is a pl. of *غُدْرَةٌ*; and that, in the K, we should read, for *وَالغَدِيرُ كَالغَدِيرِ*, and place this before, instead of after, its explanation. (TA.) — Hence, † *A piece of herbage*; (TA;) as also *غَدِيرَةٌ*: pl. *غُدْرَانٌ*: (K, TA:) this is the only pl. (TA.) — Hence also, (TA,) † *A sword*; (K, TA;) like as it is called *نُجٌّ*. (TA.) — And *غَدِيرَةٌ* also signifies *A she-camel left by the pastor* (S, K) *behind the other camels*; and in like manner, *a sheep, or goat*. (S.)

*غُدْرَةٌ* or *غُدْرَةٌ*: see *غُدْرَةٌ*.

*غَدِيرَةٌ*: see *غَدِيرٌ*, last two sentences. — Also *A portion, or lock, or plaited lock, of hair, hanging from the head*; syn. *ذُوَابَةٌ*: (S, K:) accord. to Lth, every *عَقِيصَةٌ* is a *غَدِيرَةٌ*; and the *غَدِيرَتَانِ* are the *two portions, or locks, or plaited locks, of hair (ذُوَابَتَانِ)* which fall upon the breast: (TA:) pl. *غَدَائِرٌ*: (S, K:) or *غَدَائِرٌ* *pertain to women, and are plaited*; and *ضَفَائِرٌ*, to men. (TA.) — *غَدِيرَةٌ الحائك* means *The hollow, in the ground, in which the weaver puts his legs, or feet*: also called *الوهدة*. (Mḡh in art. *وهد*.)



عَدَارُ : } see عَادَر; the first and third, in two places.  
عَدِيرُ : }  
عَدَارَةٌ :

عَادَرُ and عَدِرُ [respecting which see below] (S, K) and عَدُورُ and عَدَارُ and عَدِيرُ (K) are epithets applied to a man [and signifying, the first, *Perfidious, unfaithful, faithless, or treacherous*; or *acting perfidiously, &c.*; and the rest, *very perfidious, &c.*]: (S, K:) and عَدُورُ and عَدَارُ and عَدَارَةٌ are epithets applied to a woman [and signifying as above]: (K:) but عَدِرُ is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا عَدِرُ [O very perfidious man]; (S, K:) and in like manner, يَا مَعْدِرُ, and يَا مَعْدِرُ, and يَا أَبْنَ مَعْدِرُ, and يَا ابْنَ مَعْدِرُ, all determinate; (K, TA:) and to a woman, يَا عَدَارِ, like قَطَامِرِ (K:) [accord. to some, عَدِرُ is only used in this manner, and is therefore without tenween; for] it is said that عَدِرُ رَجُلٌ is not allowable, because عَدِرُ is determinate: but Sh says رَجُلٌ عَدِرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فَعْلُ being imperfectly decl. [only] when it is a determinate subst., like عَمْرٌ and زَقْرٌ: and I Ath says that عَدِرُ is altered from its original form, which is عَادَرُ, for the sake of intensiveness: (TA:) in the pl. [sense] you say عَادَرُ عَادَرُ, (S,) or يَا لَعَدِرُ, [for عَادَرُ,] like (see the letter ل, and see آل, in art. اول,) يَا لَعَجْرُ. (TA.) It is said in a trad., يَا عَدِرُ يَا لَعَجْرُ [app. meaning, O thou very perfidious: am I not striving, or labouring, in respect of thine act of perfidy, to rectify it?]. (S: but in one copy, عَدِرُكَ.) And in another trad., relating to El-Hodeybiyeh, وَهَلْ يَا عَدِرُ يَا عَدِرُ [O thou very perfidious: and didst thou wash away thine act of perfidy save yesterday?]: said by 'Orweh Ibn-Mes'ood to El-Mugheereh. (TA.) And in another trad., اجْلِسْ عَدِرُ [Sit thou, O very perfidious]; for عَدِرُ: said by 'Aisheh to El-Kásim. (TA.) — [Hence,] يَا سِنُونَ عَدَارَةٌ † Years in which is much rain and little herbage; from [the inf. n.] العَدَرُ; i. e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) — [And عَدِرُ is app. syn. with عَادَر; for] عَدِرَةٌ occurs in a trad. applied to land (أَرْضُ), as though meaning † Not producing herbage bountifully; or giving growth to herbage, and then soon becoming blighted, or blasted; wherefore it is likened to the عَادِرُ, who acts unfaithfully. (TA.) — See also عَدِرَةٌ, last sentence.

مَعْدِرُ and مَعْدِرُ: see عَادَر, each in two places.

لَيْلَةٌ مَعْدِرَةٌ: see عَدِرُ, in two places.

عَدَف

1. عَدَفَ لَهُ فِي الْعَطَاءِ, (aor. 2, inf. n. عَدَفُ,

TK,) He was profuse to him in giving. (Ibn-'Abbád, O, K.)

4. اَغْدَفْتُ قِنَاعَهَا She (a woman, S) let down, or let fall, her [head-covering called] قِنَاعٌ upon her face. (S, K.) 'Antarah says,

• اِنْ تُغْدِنِي دُونِي الْقِنَاعِ فَاَنْتِي

• طَبُّ بِأَخْذِ الْفَارِسِ الْمُسْتَلْبِشِ

(S,) i. e. If, O my beloved, thou let down before me the head-covering, meaning if thou veil thyself from me, I am expert in capturing the mail-clad horseman: then how should I lack power to capture thee? (EM p. 236.) — [Hence,] اِغْدَفُ

اِغْدَفُ الشَّبَكَةَ عَلَى الصَّيْدِ He (a sportsman, or fowler, or the like,) let fall the net upon the object, or objects, to be captured. (S, K.) Hence, (TA,) it is said in a trad., اِنْ قَلْبَ الْمُؤْمِنِ اَشَدُّ اَرْتِكَاظًا مِنَ الذَّنْبِ يَصِيْبُهُ مِنْ

اِغْدَفُ الْعَصْفُورِ حِيْنَ يَغْدَفُ بِهِ (S, TA,) i. e. [Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow] when the net is made to cover it, whereupon it struggles to escape: (TA:) or مِنَ الْخَطِيئَةِ [i. e. in consequence of the sin that he is tempted to commit]. (So in the O, instead of الذَّنْبِ مِنْ الذَّنْبِ.) — اِغْدَفُ بِهَا † He compressed her, (Ibn-'Abbád, O, K,) i. e., a woman: (Ibn-'Abbád, O:) or, as in the A, he went in to her. (TA.) — اِغْدَفُ said of the sea [app. from the same verb said of the night] † It became confusedly agitated in its waves; expl. by the words اِغْتَكَّرَتْ اَمَواجَهُ. (TA.) — And † He slept. (AA, TA in art. سَدَف.) — And, accord. to Lh, (O,) اِغْدَفُ said of the circumciser (O, K, TA) of a boy (O) means He cut off entirely the prepuce; (O, K, TA;) like اَنْسَحَتْ; (O, TA;) but ISd holds that the latter has this meaning, and the former means he left somewhat thereof: (TA:) one says to the circumciser, لَا تُغْدِفْ وَلَا تُسَحِّتْ (O, TA,) but this means Leave not thou much of the skin, nor cut off entirely. (TA.)

8. اِغْدَفَ مِنْهُ He (a man, O) took from him (another man, O) much. (Ibn-'Abbád, O, K.)

— And اِغْدَفَ الثَّوْبَ He cut the garment, or piece of cloth. (Ibn-'Abbád, O, K.)

12. اِغْدَوْدَفَ It (the night) came with its darkness. (TA.)

عَدَفٌ A state of ease, and plentifulness, or am- pleness: so in the saying, مِنَ الْقَوْمِ فِي عَدَفٍ مِنْ عَيْشِهِمْ (O, K) or مَعِيَشَتِهِمْ (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TS: but in the L, مِنْ مَعِيَشَتِهِمْ فِي عَدَفٍ † من مَعِيَشَتِهِمْ (TA.)

عَدْفَةٌ A thing in the form of the [head-covering called] قِنَاعٌ, worn by the women of the Arabs of the desert. (TA.)

عَدْفَةٌ The apparel of the kiny. (TA.)

عُدَافٌ The crow, (S, O, K, TA,) or, as some say, the large crow, (TA,) of the summer, or hot season: (S, O, K, TA:) or, accord. to some, in an absolute sense, the crow: (TA:) or the large crow that is full in the wings: (JK:) or the black crow: (MA:) pl. عُدَفَانٌ. (S, O.) — And A vulture having abundant plumage (S, O, K) is sometimes thus called: (S, O:) pl. as above. (K.) — And Long, (S, O, K, TA,) abundant, (TA,) black hair. (S, O, K, TA.) — Also A black wing. (S, K, TA.) And Anything intensely black is termed عُدَافٌ, and اَسْوَدٌ عُدَافِيٌّ. (TA.) — See also عَدَفٌ.

عُدَافِيٌّ: see the next preceding paragraph.

مُعْدِفٌ, [app. مُعْدِفٌ, or perhaps taken from a mistranscription for مُعْدِقٌ,] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freytag mentions مُعْدِفٌ and مُعْدِقٌ, each having the fem. with ة, as signifying Copious, applied to rain: both from the "Fákíhet el-Khulafá," p. 141, l. 3; where the word is مُعْدِقَةٌ, evidently مُعْدِقَةٌ, and rhyming with مُطْبِقَةٌ.]

عَدَق

1. عَدَقَتِ الْعَيْنُ (S, O, Mṣb, K,) aor. 2, inf. n. عَدَقٌ (Mṣb,) The spring, or source, abounded with water; (S, O, Mṣb, K;) as also اِغْدَقْتُ, inf. n. اِغْدَاقٌ. (Mṣb.) And غَدِقَ الْمَطَرُ, inf. n. as above; (Mṣb;) and اِغْدَقُ, (O, Mṣb, K,) inf. n. اِغْدَاقٌ; (Mṣb;) and اِغْدَوْدَقُ; (K;) and اِغْدَقُ; (Abu-l-'Omeythil, TA;) The rain was, or became, copious. (O, Mṣb, K, TA.) And اِغْدَقَتْ سَنَتُنَا [Our year was, or became, rainy]. (O.) And غَدِقٌ, aor. and inf. n. as above, There was abundance of rain, or dew, or moisture, or of water, in the place. (Zj, TA.) — عَدَقٌ is also used in relation to herbs, or herbage, as meaning The being plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Naḍr, AHn, TA.) — And you say, عَدَقَتِ الْأَرْضُ, and اِغْدَقْتُ, meaning The land abounded, or became abundant, with herbage, or with the produce of the earth. (TA.) — And عَدَقَتِ الْأَرْضُ, aor. 2, being of the class of ضَرَبَ, The land became moistened by abundant water. (Mṣb.)

4: see the preceding paragraph in three places.

12: see 1, second sentence.

Q. Q. 1. عَدَقَ: see 1, second sentence. — Also † He (a man, Ibn-'Abbád, O) had much saliva; (Ibn-'Abbád, O, K, TA;) or, accord. to the L, much slaver. (TA.)

عَدَقٌ [an inf. n.: and used in the sense of the part. n. عَدِقٌ, meaning] Abundant, or copious; applied to water; (S, O, Mṣb, K, TA;) not restricted to rain; (TA;) as also مُعْدِقٌ and مُعْدَوْدِقٌ, both applied to rain, and the latter [or both] applied to water [in general]; and عُدَاقٌ likewise, applied to water, and, as AA

says, to rain: or **غَدُقُ** is applied to rain as meaning *abundant*, or *copious*, [so as to be] *general in its extent*. (TA.) It is said in the **Kur** [lxvii. 16], **لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا** [If they should go on undeviatingly in the way which they are pursuing, we would water them with abundant water]; (O, TA;) to try them thereby; the **طَرِيقَةَ** here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA:) **أَسِيبُ** Ibn-Abi-n-Najood read **غَدَقًا**. (O, TA.) In the saying, in a trad., **اللَّهِمَّ اسْقِنَا غَدَقًا**, **اللَّهِمَّ اسْقِنَا** the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also **غَيْدَاتٌ**.

**غَدِقٌ**: see **غَدَقٌ**, in two places. You say also **عَيْنٌ غَدَقَةٌ** *A spring, or source, abounding with water*. (Msb.) And **أَرْضٌ غَدَقَةٌ** *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And **عُشْبٌ غَدِقٌ** *Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist*. (En-Nadr, AHn, TA.)

**عَيْنٌ غَدِيقَةٌ**: see **عَيْنٌ**, near the end of the paragraph.

**غَيْدَاتٌ**: see each in two places in the next paragraph.

**عَيْشٌ غَيْدَاتٌ**: see **غَدَقٌ**. — [Hence,] **عَيْشٌ غَيْدَاتٌ** *A life ample in its means, or circumstances; plentiful; as also* **غَيْدَاتٌ** and **مِنْ غَيْدَاتٍ** and **العَيْشِ** and **غَيْدَاتٍ** [*They are in an ample, or a plentiful, state of life*]. (TA.) And **عَامٌ غَيْدَاتٌ** *A year abounding in herbage, fruitful, or plentiful; and so* **سَنَةٌ غَيْدَاتٌ**, without **ة** [to the latter word]. (TA.) — And **إِنَّهُ لَغَيْدَاتٌ الْجَرْيِ** and **العَدْوِ** *Verily he is wide-stepping in respect of running*. (TA.) — And **شَدُّ غَيْدَاتٍ** *A vehement running*. (TA.) — **غَيْدَاتٌ** applied to a horse signifies **طَوِيلٌ** [app. meaning *Long-bodied*]. (O, K.) — And, applied to a man, (S, O, TA,) *Generous; (S, O, K, TA;) bountiful; large, or liberal, in disposition; magnificent; (TA;) and so* **غَيْدَاتٌ**; (K, TA;) or this, some say, signifies *abundant, ample*, as applied to anything. (TA.) — Also, and **غَيْدَاتٌ**, (S, O, K,) and **غَيْدَاتٌ**, (O, K,) *Soft, or tender; applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K;) as also* **غَدَاقِي** [app. a mistranscription for **غَيْدَاتِي**]: (TA:) and it is said that **غَيْدَاتٌ** applied to a boy signifies *that has not attained to puberty*. (TA.) — And **غَيْدَاتٌ** signifies also *The young one of the [lizard called]* **صَبٌّ**, (AZ, S, O, K,) after the state in which it is termed **حَسْلٌ** [q. v.]. (AZ, S, O.) — And [the pl.] **غَيْدَاتِي** signifies *Serpents*. (S, O, L, K.)

**غَيْدَاتِي**: see the next preceding paragraph.

**مُغَدِّقٌ**: see **غَدَقٌ**, in two places. [**مُغَدِّقٌ** mentioned by Freytag as signifying "copious," ap-

plied to rain, is a mistake: see the last paragraph of art. **غَدَفٌ**.]

**مُغَدِّقٌ**: see **غَدَقٌ**, first sentence.

غدو

1. **غَدَا**, (S, M, Msb, K,) aor. **يَغْدُو**, (S, M, Msb,) inf. n. **غَدُوٌّ** (S, M, Mgh, Msb, K) and **غَدْوٌ** (M, TA, and so accord. to the CK instead of **غَدُوٌّ** [which is the only inf. n. commonly known]) and **غَدْوَةٌ**, (K,) *He went, or went away, in the time called* **غَدْوَةٌ**, (Mgh, Msb,) i. e. [the early part of the morning,] *the period between the prayer of daybreak and sunrise: this is the primary signification: (Msb:) or* i. q. **بَكَرٌ** [he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise]; so in the phrase **غَدَا عَلَيْهِ** [he went forth early in the morning, &c., to him, or it]; (K;) as also **أَغْتَدِي**: (S, K;) and **أَغَادَاهُ** signifies the same as **غَدَا عَلَيْهِ**; (S;) or the same as **بَكَرَهُ** [which is syn. with **بَكَرَ عَلَيْهِ** as expl. above; and signifies also, like **بَكَرَ عَلَيْهِ**, he hastened to it, or to do it, at any time, morning or evening]: (ISd, K, TA:) **العَدْوُ** is the contr. of **الرَّوَّاحُ** [inf. n. of **رَوَّحَ**]. (S.) Hence, in the **Kur** [lxviii. 22], **أَنْ أَعْدُوا عَلَى حَرْبِكُمْ** [Saying, *Go ye forth early, &c., to your land's produce*]: and the saying of a poet,

وَقَدْ أَغْتَدِي وَالطَّيْرُ فِي وَكُنَاتِهَا

[And sometimes, or often, I go forth early, &c., while the birds are in their nests]. (TA.) — Afterwards, by reason of frequency of use, it became employed as meaning *He went, or went away, or departed, at any time*. (Mgh, Msb, TA.) Hence the saying, (Mgh, Msb,) of the Prophet, (Msb,) in a trad., (Mgh,) **أَعْدِ يَا أُبَيْسُ**, (Mgh, Msb,) meaning *Depart thou, O Ubeys*. (Msb.) — [Freytag has erroneously assigned to it another meaning, i. e. "Nutritive;" misled by his finding **تَغْدُو** put for **تَعْدُو** in art. **طَلَى** in the CK.] = **غَدِي**: see 5.

2. **تَغْدِيَةٌ**, (Msb, K,) inf. n. **غَدَيْتُهُ**, (S, Msb, K,) *I fed him with the meal called* **غَدَاءٌ** [q. v.]. (S, Msb, K.)

3: see 1, first sentence. One says, **أَنَا أَغَادِيهِ** expl. in the first paragraph of art. **رَوَّحَ**.

5. **تَغْدِي** [He ate the meal called **غَدَاءٌ**, q. v.; properly,] *he ate in the first part of the day*; (S, Msb, K;) as also **غَدِي**, (IKtt, K, TA,) inf. n. **غَدَا**. (TK: but in the TA written **غَدَاءٌ**.) When it is said to thee, **تَغْدِ** [Eat thou the **غَدَاءُ**], thou sayest, **لَا مَآبِي مِنْ تَغْدٍ** [I have no desire for eating the **غَدَاءُ**]; and not **مَا بِي غَدَاً**, for [the] **غَدَاءُ** is the meal itself. (S, Msb. See also 5 in art. **عَشُو**.) — **تَسَحَّرَ تَغْدِي** means **تَسَحَّرَ** [i. e. *He ate the meal, or drank the draught of milk, called* **سَحُورٌ**,

q. v.]. (TA.) — And **تَغَدَّتِ الْإِبِلُ** means *The camels pastured in the first part of the day*. (AHn, TA.)

8: see 1, first and second sentences.

[10. **استغدى** accord. to Freytag is *syn. with* **تَغْدِي**; but for this I do not find any authority.]

**غَدٌ**, meaning *The morrow, the day next after the present day*, (Msb,) is originally **غَدْوٌ**, (S, Msb, K,) the **و** being elided, (S, Msb,) without any substitution, (S,) and the **د** being made a letter of declinability. (Msb.) And one says **غَدًا** meaning [I will do such a thing, &c.,] *to-morrow*: and **بَعْدَ غَدٍ** *the day after to-morrow*. (MA.) See also **غَدَاءٌ**. — And its signification has been extended so that it is applied to a remote time that is expected, (Msb, TA,) and to a near time. (Nh, TA.) — It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rumimeh, (TA,) has thus used it in his saying,

وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلِهَا  
بِهَا يَوْمٌ حَلُّوْهَا وَغَدَوٌ بِالْبَلَّاقِعِ

[And mankind are no other than the like of dwellings, the occupants thereof being in them during the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, **هَذَا عَدَّكَ** and **هَذَا غَدْوُكَ** [This is thy morrow]. (TA.) — It has no diminutive. (Sb, S in art. **امس**.)

**غَدْوٌ**: see the next preceding paragraph, in three places.

**غَدَاءَةٌ**: see **غَدْوَةٌ**, in four places: though [properly] fem., and not heard as made masc., it may be made masc. if meant to be understood as signifying the "first part of the day." (IAmb, Msb:) it is originally **غَدْوَةٌ**, because its pl. is **غَدَوَاتٌ**. (IHsh, TA.) One says, **أَتِيكَ غَدَاءَةٌ عَدٍ** [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) **بِالْغَدَاءِ وَالْعَشِيِّ** in the **Kur** [vi. 52 and xviii. 27] means *After the prayer of daybreak and [after] the prayer of [the period of the afternoon called] the **عَصْرُ**: or, accord. to some, [it means in the morning and the evening, or rather in the forenoon and the afternoon, for they say that] it denotes constancy of religious service: Ibn-'Amir and Aboo-'Abd-er-Rahmán Es-Sulamee read **بِالْغَدْوَةِ وَالْعَشِيِّ**; but the former is the common reading; and A'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the **Kur-án** with **و**, like **الصَّلَاةُ** and **الزَّكَاةُ**, and this is not an indication of the reading [which they have adopted], as the **و** in **الصلوة** and **الزكوة** is not pronounced [otherwise than as an **l** of prolongation except that it requires the fet-hah that follows to be uttered with a somewhat broad sound]. (TA.) — **هُوَ ابْنُ غَدَاتَيْنِ** means *He is a son of two days* [i. e. *he is two days old*]. (TA.) — The dim. is **غَدِيَّةٌ**: (TA:) or this is the dim. of **غَدْوَةٌ**: (EM p. 56:) one says, **أُرْكَبُ***

غَدِيَّةٌ [I will ride to him, or it, in a short period of an early part of a morning, &c.]: and one says also, أَتَيْتُهُ غَدِيَّاتٍ [I came to him, or it, in short periods of early parts of mornings, &c.]; an anomalous [pl.] dim. like عُشَيَّاتٍ; both of which are mentioned by Sb. (TA.)

غُدْوَةٌ A journey in the first part of the day: [an inf. n. un. of غَدَا:] opposed to رَوْحَةٌ. (TA.) — See also the next paragraph. — And see غَدَاءٌ.

غُدْوَةٌ, (S, Mḡb, K, &c.,) and غُدْوَةٌ, said by MF to be well known, and غُدْوَةٌ, said by him to be rare, or disapproved, (TA.) The early part of the morning; the first part of the day; (K;) or the period between the time of the prayer of daybreak and sunrise; (S, Mḡb, K;) as also غَدَاءَةٌ, and غَدِيَّةٌ, (K, TA,) the last [in the CK غَدِيَّةٌ, but correctly] a dial. var. of غُدْوَةٌ, like ضَحِيَّةٌ a dial. var. of ضُحُوَّةٌ: (IAḡr, TA:) or غَدَاءَةٌ is syn. with ضُحُوَّةٌ [meaning the early part of the forenoon, after sunrise; accord. to some; when the sun is yet low; or, accord. to others, when the sun is somewhat high]: (Mḡb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غُدْيٌ, which is pl. of غُدْوَةٌ; (S, Mḡb, TA;) and غَدَوَاتٌ, (S, Mḡb, K, TA,) which is pl. of غَدَاءَةٌ; (S, Mḡb, TA;) and غُدُوٌّ, (K, TA,) which is a pl. of غُدْوَةٌ, formed by rejecting the ة [of the sing.], or, accord. to the M, an anomalous pl. of غَدَاءَةٌ, or, as J says, [in the S,] referring to the phrase بِالْغُدُوِّ وَالْأَصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بِالْغُدُوِّ there means بِالْغَدَوَاتِ, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوعٌ] in the saying طُلُوعُ الشَّمْسِ meaning مَبِيءُ وَقْتِ طُلُوعِ الشَّمْسِ (TA;) and غَدِيَّاتٌ, (IAḡr, K, TA, [in the CK, erroneously, غَدِيَّاتٌ,]) which is pl. of غَدِيَّةٌ; (TA;) and غَدَايَا, (K, TA,) which is likewise a pl. of غَدِيَّةٌ, accord. to IAḡr, and, if so, regularly formed from غَدَايُو, in the same manner as has already been expl. in the case of عَشَايَا [pl. of عَشِيَّةٌ, q. v. voce عَشِيٌّ]; by some said to be a pl. of غُدْوَةٌ, but this has been controverted by IHsh in the Expos. of the “Kaḡbeeyh” and by its commentator [Abd-El-Kādir] El-Baḡhdādec; (TA;) or غَدَايَا is not used except in conjunction with عَشَايَا; (K, TA;) one says, إِنِّي لَأَتِيهِ بِالْغَدَايَا وَالْعَشَايَا [Verily I come to him in the early parts of mornings and in the late parts of evenings], for the purpose of conformity. (S, TA.) Zj says that when غُدْوَةٌ means The بَكْرَةُ [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AḤei says that it is thus accord. to the opinion commonly obtaining, as is also بَكْرَةٌ, each as being a generic proper name, like أُسَامَةٌ; and that when you mean to generalize, you say, غُدْوَةٌ وَقْتُ نَشَاطٍ [An early part of a morning is a time of briskness, liveliness, or sprightliness]; and when you mean to par-

particularize, لَأَسِيرَنَّ اللَّيْلَةَ إِلَى غُدْوَةٍ [I will assuredly journey to-night until the early part of the morning]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غُدْوَةً [I came to him in the early part of the morning of this, or of a particular, day]; غُدْوَةٌ being here imperfectly decl. because it is determinate, like سَحْرٌ; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, سِيرَ عَلَى فَرَسِكَ غُدْوَةً and سِيرَ غُدْوَةً [i. e. Journeying was performed on thy horse, or mare, in the غُدْوَةَ of this, or of a particular, day, and in a غُدْوَةَ] and غُدْوَةٌ and غُدْوَةٌ [i. e. the journey of the غُدْوَةَ of this, or of a particular, day, and the journey of a غُدْوَةَ, was performed (lit. was journeyed) on thy horse, or mare, غُدْوَةً and غُدْوَةً being for مَسِيرَةٌ. مَسِيرَةٌ غُدْوَةً and مَسِيرَةٌ غُدْوَةً, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةٌ شَهْرٌ]; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سِيرٌ is put in the place of سِيرٌ: that the latter is the right is shown by the addition of غُدْوَةٌ and غُدْوَةٌ; for each of these must be what is termed نَائِبٌ عَنِ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَاءَةٌ, in two places.

غُدْوَةٌ: see the next preceding paragraph.

غَدِيٌّ: see غَدِيٌّ. — Also Whatever [offspring] is in [any of] the bellies of pregnant animals (AO, K, TA) of camels and of sheep or goats: (AO, TA:) or peculiarly of sheep or goats; (K, TA;) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the selling a camel, or other [animal], for what the stallion begets: or the selling a sheep for the offspring begotten by the ram: (K:) in all of which senses غَدِيٌّ and غَدِيٌّ are [said to be] syn.: (K in art. غَدُو:) or غَدِيٌّ, (TA,) or غَدِيٌّ, or, as some relate a verse of El-Farezdaḡ in which it occurs, غَدِيٌّ, (S in art. غَدُو,) means the selling a thing for the offspring begotten by the ram [or, as appears from what follows, by the stallion-camel] in that year: غَدِيٌّ being a rel. n. from غَدٌ: as though they rendered one desirous by saying, “Our camels will bring forth and we will give thee to-morrow (غَدًا):” (S in art. غَدُو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and was therefore forbidden. (Nh, TA.) See also art. غَدُو. — And see عَدْوِيَّةٌ, in art. عَدُو.

غَدَاءٌ Eating the meal called غَدَاءٌ: (S, K:\*) fem. غَدَايَا, of the measure قَعْلِيٌّ, applied to a woman; (S;) or غَدَايَا: (so in copies of the K:) they are originally with و [in the place of the ي], on the ground of preference, as is said in the M: and غَدَايَانَةٌ is mentioned by Z, as applied to a woman, coupled with عُشَيَّانَةٌ. (TA.)

غَدَاءٌ The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast,

of the غُدْوَةٌ; (K;) or of the غَدَاءَةٌ; (Mḡb;) the meal, or repast, that is the contr. of the عَشَاءٌ: (S:) [it may therefore be rendered breakfast: but it is now commonly applied to dinner, which is eaten soon after the prayer of noon, and which is a lighter repast than the عَشَاءٌ, i. e. supper:] the غَدَاءُ [app. غَدْوَةٌ] as meaning الغَدَاءُ is vulgar: (TA voce عَشْوَةٌ:) the pl. of غَدَاءٌ is أَغْدِيَّةٌ. (K.) And The [meal, or the draught of milk, called] سَحْرٌ is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) — Also The pasture of camels in the first part of the day. (TA.)

غُدْوَةٌ: see غُدْوَةٌ.

غَدِيٌّ Of, or relating to, the morrow; the rel. n. from غَدٌ; as also غَدِيٌّ; (S, K;) the latter allowable. (S.) — See also عَدْوِيَّةٌ, in art. عَدُو.

غَدِيَّةٌ: see its syn. غُدْوَةٌ, in three places.

غَدِيَّةٌ: and } see غَدَاءَةٌ, last sentence.  
غَدِيَّاتٌ }

الغَادِي The lion: (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.)

غَادِيَّةٌ A cloud that rises (S, K) in the صَبَاح (S) or in the غُدْوَةَ (K) [i. e. in the first part of the day]: or a rain of the [period of the morning called] غَدَاءَةٌ: (K, TA:) thus says Lḡ: the pl. is غَوَادٍ. (TA.) [See a verse in the Ḥam p. 429.]

مَغْدِيٌّ and مَغْدَاءَةٌ [A place to which people go, or to which they return, in the period of the morning called غُدْوَةٌ; opposed to مَرَاحٌ and مَرَاحَةٌ. —

[Hence] one says, مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدِيٌّ, expl. in art. مَرَاحًا, and مَرَاحَةٌ, and مَرَاحَةٌ, (S in art. رَوْح, and K in the present art.)

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

غذ

1. غَذٌّ, aor. - (S, O, L, K, &c.) and - (K,) but the former aor. only is known, (MF,) inf. n. غَذٌّ, (S, O, L,) It (a wound) flowed with what was in it; as also اغْذَّ: (K:) or flowed with thick purulent matter; (S, O;) as also اغْذَّ [and اغْتَّ] and اغْتَّ: (O, L:) or flowed with purulent matter, thick or thin: (Az, O, L:) or became swollen: (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكَتُ جُرْحَهُ يَغْذُّ [I left his wound flowing with thick, or thin, purulent matter]. (S.) — Also It (a vein) flowed with blood without stopping; (O, L;) and so اغْذَّ. (L.) — [And, accord. to Freytag, as on the authority of Meyd, He delayed, or loitered, and remained behind, in (فِي) a journey.] = And غَدَّهُ He diminished, or impaired, to him; or made him to

lose; syn. نَقَصَهُ; (O, K;) as also غَذَّذَ مِنْهُ (O, K.) You say, مَا نَقَصْتُكَ مَا غَذَّذْتُكَ شَيْئًا i. e. I did not diminish to thee, &c., or I have not diminished to thee, &c., aught]. (O.)

4. اغذى السير: see 1, in three places. — اغذى السير (S, O, L, K,) inf. n. اغذاد; (S, O, L;) and اغذى السير; (L, K;) He hastened in the pace or journeying; (S, O, L, K;) and he hastened the pace or journeying. (L, K.) — And Abu-l-Hasan Ibn-Keysan thinks, from the use of the phrase سير مغذ, that one says also, اغذ السير, meaning The pace, or journeying, was quick. (L.)

R. Q. 1. غَذَّذَ: see 1, last sentence but one.

R. Q. 2. تَغَذَّذَ He leaped, sprang, or bounded. (O, K.)

غذبة Thick purulent matter (S, O, L, K) of a wound; as also غثبة. (S, O, L.) Yaqqoob says that the ذ of the former is a substitute for the ث of the latter; (L;) and so says Ibn-es-Seed. (TA.)

غاذ [act. part. n. of 1, q. v.: as such signifying A vein incessantly bleeding. (L.) — Also A recrudescence (عرب [inf. n. of عرب], so in the O, in copies of the K غرَب, and in the CK غرَب, [app. a mistranscription suggested by another explanation of غاذ which will be found in what follows,] in any part of the body. (L, K.) AZ says, what we call العرب, the Arabs term الغاذ. (O.) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist [or exuding], به غاذ, [He has a gall which has healed but is moist, or constantly discharging, or exuding]. (S, O, L.) — And A vein, or duct, in the eye, [also called غرَب,] which flows incessantly. (L, K.) In this sense, and in that immediately preceding, it is a subst. like كاهل and غارب. (L.) — And قطع الله غاذ فلان, one says, قطع الله غاذ فلان, i. e. حسه [app. meaning May God cause to cease the sound of such a one]. (Ibn-'Abbád, O.)

الغاذة The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child; as also الغاذية [which belongs to art. غذو]. (IAqr, K, TA.)

اغذ More, or most, or very, quick, and brisk, or sprightly. (L.)

سير مغذ A quick pace or journeying: a phrase like نيل نائير. (L. [See also 4: and see an ex. voce مرذ, in art. رد.])

مغاذ A camel that loathes water. (S, O, L, K.)

### غذو

1. اغذوه (S, Mṣb, K, TA,) aor. اغذوه, (Mṣb,) inf. n. غذو, (K,) I fed him, or nourished him, (S,

Mṣb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Mṣb, TA;) and غذيته signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. غدى,) but known by ISd; (TA in that art.;) and so غذيته, (S, Mṣb, K, TA,) inf. n. تغذية, (S, TA,) [but, accord. to SM,] in an intensive sense. (TA.) And غذاه الطعام, aor. and inf. n. as above, The food [nourished him, or] had an agreeable, a wholesome, or a beneficial, effect upon him, and sufficed him; namely, a child. (Mṣb.) — And [hence,] غذو بلبان الكرم ↑ [They were fed, or nourished, by sucking the milk of generosity; meaning they derived generosity from their parents]. (TA.) = غذا, and غذا به, (K,) aor. and inf. n. as above, (TA,) He (a camel) interrupted his urine; (K, TA;) as also غذاه, (S, K, TA,) inf. n. تغذية. (S, TA.) And غذا الكلب بغدى [or بغذا] The dog emitted urine in repeated discharges. (TA.) = غذا, said of urine, It became interrupted: (S, K, TA:) the verb being intrans. as well as trans. (TA.) — And, (S, M, K, TA,) aor. يغذو, inf. n. غذو and غذوان, (M, TA,) It flowed; (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or] of water or blood or sweat. (TA.) [Thus,] as IKtt says, the verb has two contr. significations. (TA.) It flowed with blood; (S, K;) aor. as above, inf. n. غذو; (S;) said of a vein; as also غدى, inf. n. تغذية. (S, K.) And It flowed continually; aor. as above; said of a wound. (TA.) — And † He went quickly, or swiftly; (S, M, K, TA;) aor. as above, inf. n. غذو and غذوان; said of a horse. (TA.)

2: see the preceding paragraph, first sentence. — [Hence,] النار تغذى بالحطب ↑ [The fire is fed with firewood]. (TA.) — And التغذية signifies also التربية [app. as meaning The rearing a child &c.: though it also means “the feeding, or nourishing”]: (S, K;) or in an intensive sense. (TA.) = See, again, 1, in two places.

5. تغذى quasi-pass. of 2: (Mṣb, K,\*) see 8. — [Hence,] one says of a man, خيرته يتغذى كل يوم ↑ His goodness increases every day. (TA.)

8. اغذى He was, or became, fed, or nourished; (S, Mṣb, K;) as also تغذى. (Mṣb, K.) You say, به اغذى He was, or became, fed, or nourished, with it; (S, Mṣb;) namely, food, and beverage, (S,) or milk. (Mṣb.)

10. استغذاه He threw him down on the ground with vehemence. (K.)

غذا or غدى [accord. to different copies of the K, the former agreeable with a general rule, though the latter is said in the TA to be the right,] The urine of the camel, (K, TA,) and of the dog. (TA. [See 1])

غذوان [an inf. n. of غذا said of water, and of a horse, and hence, app.,] † Swift: (TA:) or brisk, lively, or sprightly, and swift; applied to a horse: (S, K, TA: [see also غذوان:]) or that

interrupts his urine, or emits it in repeated discharges, (يغذو ببوله,) when he runs. (TA.) — And (applied to a man, TA) † Long-tongued, or clamorous and foul-tongued; foul, unseemly, or obscene [in speech]: fem. with ة: (K, TA:) the latter, applied to a woman, expl. by Fr as signifying فاحشة [i. e. foul, &c., as above]. (TA.)

غذوى: see غدى, in four places: — and see also عدوى, in art. عدو.

غذاء Aliment, or nutriment; consisting of food and of drink; (S, Mṣb;) the means of the growth, or increase, and of the sustenance, or support, of the body: (K:) pl. اغذية. (KL.) [One says رجلٌ حسن الغذاء A man good in respect of food; i. e., who feeds on good food: and سبى الغذاء bad in respect of food; who feeds on bad food.] — It is also applied, by the poet Eiyoub Ibn-'Abáyeh, to † The water for irrigation of palm-trees. (TA.) = Also pl. of غدى. (S, &c.)

غدى A lamb, or kid; syn. سخله; (S, Mṣb, K;) or, as some say, a lamb (حمل); (Mṣb;) and the pl. is غداه; (S, Mṣb, K;) and syn. with غذوى in senses expl. in art. عدو: as also غذوى: (K:) or غذى المال and غذويه signify the younglings of cattle, such as lambs or kids and the like; (S, Mṣb;) accord. to Khalaf El-Ahmar, (S,) or IF; so that they are of camels and of hine and of sheep or goats: (Mṣb:) accord. to IAqr, † غذوى is syn. with بهيم [an evident mistranscription for بهيم, q. v.]: and signifies such as is fed: (TA:) and he was told, he says, by an Arab of the desert, of Belhujeym, that the غذوى is the lamb (حمل), or the kid, that is not nourished with the milk of its mother, but with another's milk; accord. to which explanation it is different from the غدى; and so it is accord. to Az; but, as IF says, some imagine الغذوى to be from الغدى, which signifies the سخله [as expl. in the beginning of this paragraph]. (Mṣb, TA.) The dim. of غدى is غدى. (S.) — See also عدوى, in art. عدو.

غدى dim. of غدى, q. v. (S.)

غاذى مالى † A good manager or tender [of cattle]: (K, TA:) as though he fed them, or reared them. (TA.) = And الغاذى signifies also The wound that will not cease to bleed. (TA.)

الغاذية A certain vein; (K, TA;) so called because of its flowing with blood. (TA.) — And The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child, as long as it continues soft; for when it becomes hard, and becomes bone, it is termed يابوخ: pl. الغواذى: mentioned by AZ: (TA:) also called الغاذة. (IAqr, K in art. غذ.)

الغذى, of the measure فيعل [when indeterminate], from غذا “it flowed,” occurring in a

trad. as meaning *The clouds*, is said by Z to be the only word of this measure having the final radical letter infirm except الكَيْهَاءُ, [which I do not find in its proper art.,] meaning "the large, or bulky," she-camel [like كَيْهَاءٌ and كَيْهَاءَةٌ]. (TA.)

غذى

1. غَذَيْتُهُ: see 1 (first sentence) in art. غذو.

غر

1. غَرَّهٗ, aor. يَغُرُّ, inf. n. غُرُورٌ (Fr, S, Mṣb, K) and غَرَّهٗ, (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure فُعُولٌ, (Az,) and غَرَّهٗ (Lḥ, K) and غَرَّرَ (IKṭt, TA,) *He (the devil, TA) deceived him; beguiled him; (S, K;) made him to desire what was vain, or false. (K.) You say غَرَّتْهُ الدُّنْيَا The world deceived him, or beguiled him, by its finery, or show, or pomp. (Mṣb.) It is said in the KUR [lxxxii. 6], مَا غَرَّكَ بِرَبِّكَ What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord? (Abou-Is-hāk:) or what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment? (TA:) or what hath deceived thee, and emboldened thee to disobey thy Lord? (Bd. [But see ب as syn. with عَن.]) غَرَّكَ بِفُلَانٍ signifies [What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (Aḡ, S, Mṣb, TA.) [See also 4.] And مَنْ غَرَّكَ بِفُلَانٍ, (TA,) and مِنْ فُلَانٍ, (S, TA,) *Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَنْ أَوْطَأَكَ) عشوة, S, TA,) with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.]) [Also غَرَّمَنْ فُلَانٍ, i. e. غَرَّمَنْ فُلَانٍ, He was deceived by such a one; he was deceived with deceit proceeding from such a one. See غَرِبَرٌ, as syn. with مَغْرُورٌ.] And غَرَّ فُلَانٌ فُلَانًا Such a one exposed such a one to perdition or destruction [app. by deceiving him]. (TA. [See also 2, and 4.]) Also Such a one acted with such a one in a manner resembling the slaying with the edge of the sword. (TA. [See 3 in art. عَطو.]) غَرَّهٗ, (S, O, K,) aor. ٤, (S, O,) inf. n. غَرَّهٗ (S, O, K) and غَرَّارٌ, (O, K, [or the latter is inf. n. of غَارٌ only,]) *It (a bird, S, O, K,\* or a pigeon, TA) fed its young one with its bill: (S, O, K:) and غَارٌ, (Aḡ, S, K,) inf. n. غَارٌ (S) or مَغَارَةٌ, (TA,) he (the [collared turtle-dove called] قُمْرِيّ) fed his female with his bill. (Aḡ, S, K.)— Hence, in a trad., كَانَ يَغُرُّ عَلِيًّا (O, TA) بِالْعَلِيمِ (TA) † *He (the Prophet) used to nourish Alee with knowledge like as the bird feeds its young one. (O, TA.)\* And one says, غَرَّ فُلَانٌ مِنَ الْعَلِيمِ مَا لَمْ يَغُرَّهُ غَيْرُهُ † Such a one has been nourished, and instructed, with that wherewith other than he has****

not been nourished, and instructed, of knowledge. (TA.) = غَرَّهٗ, aor. يَغُرُّ, (S, Mṣb,) with kesr; (S;) or غَرَّهٗ, sec. pers. غَرَّرَتْ, aor. يَغُرُّ; (K, TA;) inf. n. غَرَّارَةٌ; (S, Mṣb, K;) *He (a man, S, Mṣb, or a youth, or young man, K) was inexperienced in affairs; (S, K;) he was ignorant of affairs; negligent, or heedless, of them. (Mṣb.) You say فِي غِرَّتِي وَحَدَاتِي كَانَ ذَلِكَ فِي غَرَّارَتِي وَحَدَاتِي, i. e. غِرَّتِي, That was in [the time of] my inexperience and youth. (S.) [See also 8.] — And غَرَّهٗ, (K,) sec. pers. غَرَّرَتْ, (IAḡr, T, TA,) aor. يَغُرُّ, with fet-ḥ, (IAḡr, T, K,) inf. n. غَرَّارَةٌ, (IAḡr, T, TA,) *He acted in a youthful or childish manner: (IAḡr, T, TA:) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.) But this is at variance with what J cites from Fr, in art. شَد, that the aor. of an intrans. verb of this class of the measure فَعَلَ should be of the measure يَفْعَلُ, with kesr to the ع. (TA.) = غَرَّهٗ, (IAḡr, IKṭt, K,) in one place written by IAḡr, غَرَّرَ, to show that it is of the measure فَعَلَ, and that the sec. pers. is غَرَّرَتْ, (TA,) aor. يَغُرُّ, (IAḡr, IKṭt, K,) inf. n. غَرَّرٌ (IAḡr, K) and غَرَّةٌ, (IAḡr, IKṭt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَّارَةٌ, (K,) *He (a horse, IAḡr, IKṭt, and a camel, IAḡr) had what is termed a غَرَّةٌ upon his forehead: (IAḡr, IKṭt:) it (his face) had what is so termed: (K:) it (his face) became white. (IAḡr, K.)\* — غَرَّهٗ, aor. يَغُرُّ, He (a man) became eminent, or noble. (TA.) — And غَرَّةٌ signifies also A grape-vine's quickly becoming tall. (K.) = See also R. Q. 1. = غَرَّ عَلَيْهِ He poured upon him, or it, the water: like قَرَّ. (TA.) And غُرِّ فِي حَوْضِكَ Pour thou into thy watering-trough. (TA.) And غُرِّ فِي سِقَانِكَ Fill thou thy skin by putting it into the water and throwing the water into it with thy hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.)***

2. غَرَّرَ بِنَفْسِهِ, (S, K, TA,) and بِمَالِهِ, (TA,) inf. n. تَغْرِيرٌ and تَغْرِيرَةٌ, (S, K,) *He exposed himself, (K, TA,) and his property, (TA,) to perdition, or destruction, or loss, (K, TA,) without knowing it: (TA:) he endangered, jeopardized, hazarded, or risked, himself, (S, TA,) [and his property,] and was negligent, or heedless, of the end, issue, or result, of an affair. (TA.) [See also 1.] = غَرَّرَ He (a horse) was marked with a غَرَّةٌ [i. e. a star, or blaze, or white mark, on the forehead or face]: you say بِمِ غَرَّرَ فَرَسُكَ With what kind of غَرَّةٌ is thy horse marked? and the owner answers, With a شَادِحَةٌ, or with a وَتِيْرَةٌ, &c. (Mubtekir El-Aḡrābee, TA.) = غَرَّرَتْ ثَنِيَّتَا الْغُلَامِ The central incisors of the boy showed their points for the first time: (S:) or غَرَّرَ الْغُلَامُ the first of the teeth of the boy showed its point; as though the غَرَّةُ, i. e. whiteness, of his teeth appeared: and غَرَّرَتْ أَسْنَانَ الصَّبِيِّ the teeth of the boy were disposed to grow, and came forth. (TA.) — And*

hence, (TA,) غَرَّرَتْ الطَّيْرُ The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.) = غَرَّرَ الْقَرْبَةَ (Sgh, K, TA) and السَّعَاءُ (TA) *He filled the water-skin. (Sgh, K, TA.)*

3. غَارَتْ السَّاقَةُ, (Aḡ, ISk, S, K,) aor. تُغَارُّ, inf. n. غَرَّارٌ, (ISk, S,) *The she-camel became scant of milk: (Aḡ, S, K:) or deficient in milk: (TA:) or she took fright, and drew up her milk, (ISk, S,) after yielding milk freely: (ISk, TA:) or the she-camel, having yielded milk abundantly on her teats being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking. (Az.) [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] — غَارَتْ السُّوقُ, aor. تُغَارُّ, (AZ, S,) inf. n. غَرَّارٌ, (AZ, S, K,) † *The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of غَارٌ. (AZ, S.) — [See also غَرَّارٌ, below.] = غَارَتْ قُمْرِيٌّ, said of the قُمْرِيٌّ: see 1.**

4. اَغْرَهُ He, or it, emboldened him, or encouraged him; [by deceiving him;] syn. اَجْسَرَهُ: so says AHeyth; and he cites the following verse:

• اَغْرَهُشَامًا مِنْ اُخِيهِ اَبْنِ اُمِّهِ •  
• قَوَادِمَ صَانَ يَسْرَتْ وَرَبِيْعَ •

meaning [The teats of sheep that have yielded abundance of milk and of young, and spring herbage, i. e.] the abundance of his sheep and their milk, have emboldened Hishām against his brother, the son of his mother, [to pursue a wrong course towards him, and] to forsake him, thinking himself independent of him: the poet makes قَوَادِمَ to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.) [But I incline to think that the اُ in اَغْرَهُ is the interrogative particle, and that its explanation is اَجْسَرَهُ, with the same particle; and the more so as I have not found any authority, if this be not one, for اَجْسَرَهُ in the sense of جَسَرَ: so that the meaning of the verse is, I have the teats, &c.? and it shows that غَرَّةٌ مِنْهُ, not اَغْرَهُ, means جَسَرَهُ عَلَيْهِ, like غَرَّةٌ بِهِ. See 1.] — Also He caused him to fall into peril, danger, jeopardy, hazard, or risk. (TA.) [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.]

8. اَغْتَرَّ He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; (K;) by a thing. (S.) [See also 10.] — He was negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared; (S, K;) he thought himself secure, and therefore was not on his guard. (Mṣb.) [See again 10.] = اَغْتَرَّهُ He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also اِسْتَغْرَهُ: (T, K, TA;) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اِغْتَرَّ بِهِ. (TA.)

10. اغتر i. q. استغر [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) = استغرة: see اغتره.

R. Q. 1. غرر (IKtt,) inf. n. غررة (K,) He gargled with water; (IKtt, K;) and in like manner with medicine; (IKtt,) made it to reciprocate in his throat, (IKtt, K,) not ejecting it, nor suffering it to descend easily down his throat; (IKtt;) as also تغرر (K.) غررت القدر The cooking-pot made a sound in boiling. (TA.) And غرر اللحم The flesh-meat made a sound in broiling. (K.) [See an ex. in a verse of El-Kumeyt cited voce مرصوفة.] غرر He gave up his spirit, [app. with a rattling sound in the throat,] at death; (K;) as also غرر (TA.) غرر He (a pastor) reiterated his voice in his throat. (S.) = غرر He slaughtered him by cutting his throat with a knife. (K, TA.) = He pierced him in his throat with a spear-head. (IKtt, K.) = And غررة signifies also The breaking of the bone of the nose, and of the head of a flask or bottle. (K.)

R. Q. 2. تغرر: see R. Q. 1. — تغرر صوته His (a pastor's) voice became reiterated in his throat. (S.) — تغررت عينه بالدمع The water came and went repeatedly in his eye. (TA.)

غر (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) A crease, wrinkle, ply, plait, or fold, (S, O, K, TA,) in skin, (O, S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كسر, (S, O,) or كسر متين, (K,) and مكسر: (S, O:) pl. غرور. (S, TA.) [Hence,] غرور الفخذين The furrows [or creases or depressed lines] between the muscles of the thighs. (TA.) And غرور الذراعين The duplicatures [or creases] between the [sinews called] حبال [pl. of حبل q. v.] of the fore arms. (TA.) And غرور الظهر The duplicature [or crease] of the متن [or flesh and sinew next the backbone]: or, as ISk says, غرر المتن signifies the line of the متن. (TA.) And غرور القدم The creases of the foot. (TA.) And one says, طويت التوب طويته على غره I folded the garment, or piece of cloth, according to its first, or original, folding. (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence غره على طويته meaning † I left him as he was, without making known his case: a saying proverbially used in relation to one who is made to rely upon his own opinion. (Har p. 233. [In Freytag's Arab. Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Aishah, respecting her father, mentioned in a trad., فرد نثر الإسلام على غره i. e. † And he reduced what was disordered of El-Islam to its [primitive] state [of order]: (O:) meaning that he considered the results of the apostacy [that had commenced], and

counteracted the disease thereof with its [proper] remedy. (TA.) — Also A fissure, or cleft, in the earth or ground. (K.) — And A rivulet: (IAar, TA:) or a narrow stream of water in land: (K, TA:) so called because it cleaves the earth: pl. غرور. (TA.) — غرور signifies also The streaks, or lines, of a road. (TA.) — And الغرران signifies Two lines by the two sides of the lower part of the عير [or ridge in the middle of the iron head, or blade, of an arrow &c.]. (AHn, TA.) — See also غرار, last sentence. — Also, the sing., The extremity of a tooth: pl. as above. (O.) = And The food wherewith a bird feeds its young one with its bill: (K, TA:) pl. as above. (TA.) — Its pl. is used in a verse of 'Ow Ibn-Dhirweh in relation to the journeying of camels, in the phrase راحتسى غرور عيدياتها meaning † He jaded their عيديات [an appellation given to certain excellent she-camels]; as though he supped their غرور. (TA.)

غر Inexperienced in affairs; (S, K;) ignorant of affairs; negligent, or heedless, of them; (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also غار (Msb) and غري (S, K;) and applied to a young woman; as also غرة and غريرة (S, K;) or these three epithets, applied to a girl, signify young, inexperienced in affairs, and not knowing what women know of love: (A'Obeyd:) the pl. of غر is غرار (S) and غرار; (TA;) and of غريرة, غريرة (S, K) and اغرة [which is a pl. of pauc.]. (K.) [And غرة is also used as a pl.] Paradise says, يدخلني غرة الناس The simple, of mankind, who prefer obscurity, and discard the affairs of the present world, and provide themselves for the world to come, enter me. (TA, from a trad.) — Also Youthful, or childish, in conduct; applied to a man, and to a girl, or young woman. (IAar, T.) — And One who submits to be deceived. (K.)

غرة Whiteness; clearness of colour or complexion. (L, TA.) So in the phrase اغرر غرة [app. meaning More, or most, fair-complexioned]; occurring in a trad. applied to virgins: or the phrase is اغرر غرة, meaning more, or most, remote from the knowledge of evil. (L.) — [A star, or blaze, or white mark, on the forehead or face of a horse;] a whiteness on the forehead of a horse, (S, Mgh, Msb, K,\*) above the size of a درهم; (S, Msb;) or of the size of a درهم; (Mgh;) as also غررة: (S, K;) or it is a general term [for a star or blaze], including different kinds, as the فرحة and the شراخ and the like: or, if round, it is termed ونيرة; and if long, شادخة; or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غرور. (TA.) [See also اغرر.] — In a dog, A white speck, or a small white spot, above each of the eyes: so in a trad., in which it is said that the black dog having two such marks is to be killed. (TA.) = Also † The first, or commencement, of the month;

(Msb;) the night, of the month, in which the new moon is first seen: (K:) so called as being likened to the غرة on the forehead of a horse: (AHeyth:) pl. غرور: (AHeyth, Msb:) which is also applied to the first three nights of the month. (A'Obeyd, S, Msb.) One says كتبت غرة الشهر كذا I wrote on the first of the month thus. (TA.) — [And hence,] † The first, or commencement, of El-Islam; (TA;) and of anything. (S.) — The whiteness of the teeth; and the † first [that appears] of them. (K.) — † The head [app. when first appearing] of a plant. (TA.) — † [The sight, or spectacle, or] whatever appears to one, of light, or daybreak: you say thereof, بدت غرته [The sight, or spectacle, thereof appeared]. (K.) — † The aspect of the new moon: (K:) because of its whiteness: (TA:) or the phasis of the moon in the first night [of the month]. (TA in art. هل.) — † The face of a man: (K:) or his aspect; syn. طلعة. (TA.) — † [And The forehead of a man. So used, as opposed to قفا, in the Life of Tecmoor, i. 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times, I know not.] — تطويل الغرة, in performing the ablution termed وضوء, means † The washing of the fore part of the head with the face, and the washing of the side of the neck: or, as some say, the washing of somewhat of the fore arm and of the shank with the hand and the foot. (Msb.) — And غرة also signifies † A noble, or an eminent, man, (K,) or a chief, or lord, (S,) of a people: (S, K:) pl. غرور. (S.) — And † The best, (K,) and chiefest, (TA,) of goods, or household furniture: (K:) pl. as above: (TA:) the best of anything: (S:) the best, (Mgh,) or most precious and excellent, (Aboo-Sa'ced,) of property; as, for instance, a horse, and an excellent camel, (Aboo-Sa'ced, Mgh,) and camels, (TA,) and a male slave, (Aboo-Sa'ced, S, Mgh, Msb, K,) and a female slave, (S, Msb, K,) or a clever female slave: (Aboo-Sa'ced, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the "face;" in like manner as the terms ربة and رأس are employed: (Mgh:) Aboo-Amr Ibn-El-Alà is related to have said that it there means a white male slave or a white female slave: but this is not a condition accord. to the doctors of practical law; for they hold the term to mean a male or female slave whose price amounts to the tenth part of the whole price of blood: (IAth:) or to the twentieth part thereof: (K, T:) or it means a slave of the best sort. (Mgh.) The Rájiz says,

• كل قتيل في كليب غره •  
• حتى ينال القتل آل مرة •

Every one slain in retaliation for Kuleyb is as a slave, until the slaying reach the family of Mur-

rah. (TA.) — Also † Goodness, and righteous conduct: so in the saying, *إِبَاحُكُمُ وَالْمَشَارَةُ فَإِنَّهَا تَدْفِنُ الْغَرَّةَ وَتُظهِرُ الْعَرَّةَ* [Avoid ye contention, or disputation, for it hides goodness, &c., and manifests what is disgraceful]. (TA.) = [It is also an inf. n.: see 1, latter part.]

**غَرَّةٌ** Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Mṣb, K:) [pl. **غِرَاتٌ** and **غَرَرٌ**: see an ex. of the former in a verse cited voce **شَفَعٌ**, and exs. of both in a verse cited voce **دَرَى**.] It is said in a prov., *الْغَرَّةُ تَجْلِبُ الدِّبَّةَ* [Inadvertence brings the means of subsistence: (TA:) or paucity of milk causes to come abundance thereof: applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also **غَرَارٌ**.]) [Hence,] *عَلَى غَرَّةٍ* [On an occasion of negligence, &c.; unexpectedly]. (K in art. عرض; &c.) [And *عَنْ غَرَّةٍ* In consequence of inadvertence: see an ex. in a verse cited voce **زَلَقِي**.] Also *Inexperience in affairs.* (S.) **غَرَّةٌ** and **غَرَارَةٌ** signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also **غَرَّةٌ**, second sentence. — *غَرَّةٌ بِاللَّهِ* means *Boldness against God.* (Mgh.) = [See also **غَرٌّ**.]

**أَغْرَى**: see **أَغْرَى**, near the end.

**غَرٌّ** Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Mṣb, K.) It is said in a trad., *نَهَى عَنْ بَيْعِ الْغَرْرِ* He (Mohammad) forbade the sale of hazard, or risk; (S, Mgh, Mṣb;) of which it is unknown whether the thing will be or not; (Mgh;) such as the sale of fish in the water, and of birds in the air: (S, Mgh:) or, accord. to Alee, in which one is not secure from being deceived: (Mgh:) or of which the outward semblance deceives the buyer, and the intrinsic reality is unknown: (TA:) or that is without any written statement (**عَهْدَةٌ**), and without confidence. (Aṣ, Mgh.) — *حَبْلٌ غَرٌّ* means *غير موثوق به* [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) = See also **غَرِيرٌ**.

**غَرَارٌ** Paucity of milk of a camel: (K:) or deficiency thereof. (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, *سَبَقَ دَرَّتَهُ غَرَارُهُ* [lit., His abundant flow of milk preceded his paucity thereof]: (Aṣ:) or *سَبَقَ دَرَّتَهُ غَرَارُهُ* [lit., his paucity of milk preceded his abundance thereof; agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also **غَرَّةٌ**.] (So in my copies of the S.) — Hence, † Paucity of sleep. (Aṣ, A'Obeyd, S.) — [Hence also,] in prayer, † A deficiency in, (K,) or an imperfect performance of, (S,) the bowing of the body, and the prostration, (S, K,) and the purification. (K.) And in salutation, The saying (in reply to **عَلَيْكُمْ**) **السَّلَامُ عَلَيْكُمْ** (T, TA:) or the say-

ing **سَلَامٌ عَلَيْكُمْ** (K) or **سَلَامٌ عَلَيْكَ** (M) [without ال prefixed to سلام: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the replying by saying **عَلَيْكَ**, not **عَلَيْكُمْ**. (K.) This is said in explanation of a trad., *لَا غِرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ* [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is *لا غِرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ*, meaning, that the person praying shall not salute nor be saluted: in the former case, **تَسْلِيمٌ** is an adjunct to **صَلَاةٌ**: in the latter, it is an adjunct to **غِرَارٌ**, so that the meaning is, *There shall be no deficiency nor salutation in prayer.* (TA.) — Also † Little sleep (S, K) &c. (K.) El-Farezdaq uses the expression **نَوْمُهُنَّ غِرَارٌ** Their sleep is little. (TA.) — And particularly † Littleness of consideration; denoting haste. (TA.) You say, *أَتَانَا عَلَى غِرَارٍ* † He came to us in haste. (S.) And *تَقِيْتُهُ غِرَارًا* † I met him in haste. (TA.) — And *مَا أَقَمْتُ عِنْدَهُ إِلَّا غِرَارًا* † [I remained not at his abode save] a little while. (TA.) And *لَيْتَ غِرَارَ شَهْرٍ* He (a man, S) tarried the space of a month. (S, O, TA.) And *لَيْتَ الْيَوْمَ لَيْتَ غِرَارَ شَهْرٍ* i. e. [Would that the day were] of the length of a month. (So in some copies of the S, and in the O: in other copies of the S, **لَيْتَ الْقَوْمَ**, [like the phrase immediately preceding].) — And, accord. to Aṣ, **غِرَارٌ** signifies A way, course, mode, or manner. (S, O, TA.) One says, *رَمَيْتُ ثَلَاثَةَ أَسْهُرٍ عَلَى غِرَارٍ وَاحِدٍ* [I shot three arrows] in one course. (S, O, TA.) And *وَدَدْتُ عَلَى غِرَارٍ وَاحِدٍ*, (S,) or *فَلَانَةٌ ثَلَاثَةٌ بَيْنَ عَلَى غِرَارٍ*, (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And *بَنَى الْقَوْمَ بِيُوتِهِمْ عَلَى غِرَارٍ وَاحِدٍ* [app. The people, or party, reared their tents, or, perhaps, their houses, in one line, or according to one manner]. (S, O.) — Also The model, or pattern, according to which iron heads (S, K) of arrows (S) are fashioned, (S, K,) in order to their being made right. (K.) One says, *ضَرَبَ نَصَانَهُ عَلَى غِرَارٍ وَاحِدٍ* (S, TA) i. e. [He fashioned his arrow-heads according to] one model, or pattern. (TA.) — And The **حَدٌّ** [app. meaning point, or perhaps the edge of the iron head or of the blade,] of a spear and of an arrow and of a sword: [see also **ذُبَابٌ**:] and **غَرٌّ** also signifies the **حَدٌّ** of a sword: (K, TA:) or **الْغِرَارَانِ** signifies the two sides of the [arrow-head called] **مِعْبَلَةٌ**: (AḤn, TA:) or the two edges of the sword: [see, again, **ذُبَابٌ**:] and **غِرَارٌ**, the **حَدٌّ** of anything that has a **حَدٌّ**: (S, O:) and the pl. is **أَغْرَةٌ**. (S.)

**غُرُورٌ** Very deceitful; applied in this sense as an epithet to the present world; (Mṣb;) or what deceives one; (K;) such as a man, and a devil, or other thing; (Aṣ, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and **غُرُورٌ** signifies a thing by which one is deceived, of worldly goods or advantages: (S:) or the former signifies the devil, specially; (Yuaḳoob, S, K;) because he deceives

men by false promises and by inspiring hopes; or because he urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the present world; (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] = Also A medicine with which one gargles: (S, K:) a word similar to **لُدُودٌ** and **لَعُوقٌ** and **سَعُوطٌ** (S) and **سَفُوفٌ**. (TA.)

**غُرُورٌ** False, or vain, things; vanities: (Zj, K:) as though pl. of **غَرٌّ**, inf. n. of **غَرَّةٌ**: (Zj:) or pl. of **غَارٌ**; (Zj, K;) like as **شُهُودٌ** is pl. of **شَاهِدٌ**, and **قَاعِدٌ** of **قَاعِدٌ**: (Zj:) or what is false, or vain; a deception; a thing by which one is deceived. (AZ.) See also **غُرُورٌ**.

**غَرِيرٌ** Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so **مَغْرُورٌ**. (K.) And you say likewise, **أَنَا غَرَّرْتُ مِنْكَ**, in the sense of **مَغْرُورٌ** [I am deceived by thee]. (TA.) And **مَغْرُورٌ** signifies also A man who marries to a woman in the belief that she is free, and finds her to be a slave. (TA.) — See also **غَرٌّ**, in three places. — It is said in a prov., *أَنَا غَرِيرُكَ مِنْ هَذَا*, meaning *I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration: so says AZ: and Z says the like; i. e. I [am one who] will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case: or [it means I am a deceived informant of thee respecting this affair; for] as Aṣ says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, *أَنَا غَرِيرُكَ مِنْهُ* i. e. *I caution thee [or I am thy cautioner] against him; (K, " ") [i. e.,] مِنْ فُلَانٍ [against such a one]; (S, O;) meaning, as Aboo-Naṣr says in the "Kitáb el-Ajnás," [that] there shall not happen to thee, from him, that whereby thou shalt be deceived; (S, O, TA;) as though he said, I am thy surety, or sponsor, for that. (AM, TA.) — [Hence, app., it is said that] **غَرِيرٌ** signifies also A surety, sponsor, or guarantee. (K, TA.) — And **عَيْشٌ غَرِيرٌ** † A life in which one is not made to be in fear: (S, K, TA:) like **عَيْشٌ أَهْلَةٌ**: (TA:) pl. **غِرَارَانٌ**. (K.) — Hence, perhaps; or from **الْغَرَّةُ** [app. as meaning "inexperience"], which is sometimes approved; (Har p. 607;) or because it [sometimes] deceives; (TA;) **غَرِيرٌ** also signifies † Good disposition or nature. (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, **أَدْبَرَ غَرِيرُهُ وَأَقْبَلَ هَرِيرُهُ****

; *His good disposition has regressed, or departed, and his evil disposition has advanced, or come:* (S, Meyd, O, TA:) or *what deceived and pleased has gone from him, and what is disliked on his part, of evilness of disposition &c., has come.* (Meyd.)

غَوَارَةٌ (S, Mṣb, K,) not غَوَارَةٌ (K,) for the latter is vulgar, (TA,) *A sack, syn. جَوَالِقُ (K,) for straw &c., (S,) resembling what is called عِدْلٌ (Mṣb):* [J says,] *I think it is an arabicized word:* (S:) pl. غَوَارَاتُ. (S, Mṣb.)

غَارٌ *Deceiving; beguiling; causing to desire what is vain, or false; a deceiver.* (TA.) — See also غُرُورٌ. — *And Negligent; inattentive; inadvertent; inconsiderate; heedless; unprepared.* (S, K.) See also غَرٌ.

غَرَعَةٌ *A sound with which is a roughness, (K,) like that which is made by one gargling with water.* (TA.) — *The sound of a cooking-pot when it boils.* (K.) — *The reciprocation of the spirit in the throat.* (S.) — *A word imitative of the cry of the pastor (K, TA) and the like.* (TA.) [See also R. Q. 1.]

غَرَّةٌ: see غَرَّةٌ: — and see غَرٌ.

أَغْرٌ *More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared.* (Mgh.) See also غَرَّةٌ, second sentence. — *And White; (S, K;) applied to anything: (K:) pl. غُرٌّ (TA) and غَرَانٌ (S) [and perhaps غُرٌّ, as in an ex. voce ذُرَّةٌ: but see what is said of this pl. in a later part of this paragraph]. You say رَجُلٌ أَغْرٌ الْوَجْهِ *A man white of countenance.* (TA.) And قَوْمٌ غَرَانٌ (S,) and غُرٌّ (TA,) *White people.* (S.) And امْرَأَةٌ غَرَاءٌ *A woman [white of countenance: or] beautiful in the front teeth.* (TA voce فَرَاءٌ.) See, again, غَرَّةٌ, second sentence. And الْيَوْمُ الْغَرُّ *The days of which the nights are white by reason of the moon; which are the 13th and 14th and 15th; also called الْبَيْضُ.* (TA.) And يَوْمٌ أَغْرٌ مَحْجَلٌ: see art. حَجَلٌ. And اللَّيْلَةُ الْغَرَاءُ † *The night of [i. e. preceding the day called] Friday.* (O.) — Also *A horse having a غَرَّةٌ [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Mṣb, K:) or having a غَرَّةٌ larger than a دَرَهْمٌ, in the middle of his forehead, not reaching to either of the eyes, nor inclining upon either of the cheeks, nor extending downwards; it is more spreading than the قُرْحَةٌ, which is of the size of a دَرَهْمٌ, or less: or having a غَرَّةٌ of any kind, such as the قُرْحَةٌ or the شِمْرَاخٌ or the like: (L, TA:) and in like manner a camel having a غَرَّةٌ: (IAḡr:) fem. غَرَاءٌ. (Mṣb, K.) [See an ex. in a prov. cited voce نَهْجَرٌ: and another (from a trad.) voce مَحْجَلٌ.] — [Hence] الْغَرَاءُ † *A certain bird, (K, TA,) black, (TA,) white-headed: applied to the male and the female: pl. غُرٌّ; (K, TA;) which is also expl. in the K as***

signifying certain aquatic birds. (TA.) — And أَغْرٌ (K, TA,) applied to a man, (TA,) † *One whose beard occupies the whole of his face, except a little: (K, TA:) as though it [his face] were a [horse's] غَرَّةٌ.* (TA.) — And † *Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA:) eminent; noble; as also † غَرَّغَرَةٌ (S, K:) or fair-faced: or a lord, or chief, among his people: (Mṣb:) pl. غُرٌّ (T, M,) accord. to the K غُرٌّ, but the former is more correct, (TA,) and غَرَانٌ. (T, M, K.) And † غَرِّيٌّ signifies † *A woman of rank, eminence, or nobility, among her tribe.* (Sgh, K, TA.) — *يَوْمٌ أَغْرٌ means † An intensely hot day: (K, TA: afterwards expl. in the K as meaning [simply] a hot day: TA:) and in like manner one says هَاجِرَةٌ غَرَاءٌ, and ظَهْرَةٌ غَرَاءٌ (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, TA,) and وَدِيقَةٌ غَرَاءٌ (K, TA.) — And سَنَةٌ غَرَاءٌ † *A year in which is no rain.* (L in art. شَهَبٌ.)**

مَغْرُورٌ: see غَرِيْرٌ, in two places.

مَغَارَةٌ (S, K) and مَغَارَةٌ (TA) *A she-camel having little milk: (S, K:) or having lost her milk by reason of some accident or disease; as some say, on disliking her young one, and rejecting the milker: (TA:) or taking fright, and drawing up her milk, (ISk, S,) after yielding it freely: (TA:) pl. مَغَارٌ (S, K,) imperfectly decl. [being originally مَغَارِرٌ]. (S.) — Hence, (TA,) † *A niggardly, or tenacious, hand: (K:) but accord. to the A and the TS, you say رَجُلٌ مَغَارٌ الْكَيْفِ, meaning a niggardly, or tenacious, man.* (TA.)*

#### غوب

1. غَرَبٌ, aor. ُ; (TA,) inf. n. غَرَبٌ (K, TA,) *He, or it, went, went away, passed away, or departed.* (K, TA.) — And *He retired, or removed, (K, TA,) عَنِ النَّاسِ [from men, or from the people].* (TA.) — And غَرَبٌ (S, K, TA,) aor. and inf. n. as above; (TA;) and † غَرَبٌ; (A, TA;) and † تَغَرَّبٌ; (K, TA;) *He, or it, became distant, or remote; or went to a distance.* (S, A, K, TA.) One says, *اِغْرُبْ عَنِّي Go thou, or withdraw, to a distance from me.* (S.) — And غَرَبٌ and † غَرَبٌ *He, or it, became absent, or hidden.* (K.) The former is said of a wild animal, meaning *He retired from view, or hid himself, in his lurking-place.* (A.) — And غَرَبَتْ *غُرُوبٌ (S, Mṣb, TA,) aor. ُ, (Mṣb,) inf. n. غُرُوبٌ (S, Mṣb, TA) and مَغْرِبٌ [which is anomalous] and مَغْرِبَانٌ [which is more extr.], (TA,) The sun set: (S, Mṣb, TA:) and غَرَبَ النَّجْمُ *The star set.* (TA.) — غَرَبٌ [app. as an inf. n. of which the verb is غَرَبٌ] signifies also † *The being brisk, lively, or sprightly.* (K.) — And † *The persevering (K, TA) in an affair.* (TA.) — غَرَبَتْ *الْعَيْنُ, inf. n. غَرَبٌ, The eye was affected with a tumour such as is termed غَرَبٌ [q. v.] in the inner**

*angle.* (TA.) — غَرَبٌ, aor. ُ, inf. n. غَرَابَةٌ or غَرَبَةٌ and غَرَبٌ, said of a man: see 5. — غَرَبٌ (K, TA,) inf. n. غَرَابَةٌ, said of language, (A, TA,) *It was strange, or far from being intelligible; difficult to be understood; obscure.* (A, K, TA.) And in like manner, you say, *غَرَبَتْ الْكَلِمَةُ [which also signifies The word was strange as meaning unusual].* (A, TA.) — غَرَبٌ, aor. ُ, (K, TA,) inf. n. غَرَبٌ (TA,) *He, or it, was, or became, black.* (K, TA.) — غَرَبَتْ said of a ewe or she-goat, *She was, or became, affected with the disease termed غَرَبٌ meaning as expl. below.* (S.) — See also غَرَبٌ in another sense.

2. غَرَبٌ, inf. n. تَغْرِيْبٌ: see 1, in two places: and 4, likewise in two places: — and see also 5. — Also *He went into the west: (TA in this art:) he directed himself towards the west.* (TA in art. شَرْقٌ.) One says, *غَرَبْ شَرْقٌ [Go thou to the west: go thou to the east: meaning go far and wide].* (A, TA.) [See also 4.] — *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof: (Mgh:) he removed, put away, or put aside, him, or it; as also † اغْرَبَ.* (TA.) — And غَرَبٌ (Mṣb,) inf. n. as above, (S, Mgh, Mṣb,) *He banished a person from the country, or town, (S, Mgh, Mṣb, TA,) in which a dishonest action had been committed [by him].* (TA.) — And *He divorced a wife.* (TA, from a trad.) — And *غَرَبَهُ الدَّفْرُ, and غَرَبَ عَلَيْهِ, Fortune left him distant, or remote.* (TA.) — تَغْرِيْبٌ signifies also, accord. to the K, *The bringing forth white children: and also, black children: thus having two contr. meanings: but this is a mistake; the meaning being, the bringing forth both white and black children: the bringing forth either of the two kinds only is not thus termed, as Saʿdee Chelebee has pointed out. (MF, TA.) — Also The collecting and eating [hail and] snow and hoar-frost: (K;) i. e., غُرَابٌ. (TA.) — See also غَرَبٌ.*

4. اِغْرَابٌ signifies *The going far into a land, or country; as also † تَغْرِيْبٌ.* (K.) And you say, *اِغْرَبَتْ الْكَلَابُ † غَرَبَتْ The dogs went far in search, or pursuit, of the object, or objects, of the chase.* (A, TA.) — See also 5. — And اغْرَبَ signifies *He made the place to which he cast, or shot, to be distant, or remote.* (A.) — Also, (TA,) inf. n. as above, (K, TA,) *He (a horse) ran much: (K:) or اغْرَبَ فِي جَرِيْهِ, said of a horse, (A, TA,) he exceeded the usual bounds, or degree, in his running: (A:) or he ran at the utmost rate.* (TA.) — And اغْرَبَ فِي الضَّحِكِ (A, K,) and † اسْتَغْرَبَ فِيهِ (S, A, K,) and † اسْتَغْرَبَ (K, TA) i. e. فِي الضَّحِكِ, and اسْتَغْرَبَ ضَحْكًا † occurring in a trad., and اغْرَبَ الضَّحِكُ †, and اسْتَغْرَبَ عَلَيْهِ الضَّحِكُ (TA,) *He exceeded the usual bounds, or degree, in laughing; (A, K, TA;) or he laughed [immoderately, or] violently, or vehemently, and much: (S, TA:) or i. q. قَهَقَهُ [q. v.]: (TA:) or اغْرَبَ signifies he laughed so that the غُرُوبُ [or sharpness and lustre &c.] of his teeth appeared: (L, TA:) or اغْرَبَ فِي الضَّحِكِ means he exceeded the usual bounds, or degree, in laughing, so that his*



eye shed tears [which are sometimes termed **غُرْب**]. (Har p. 572.) In the saying, in a certain form of prayer, **أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ مُسْتَفْرَبٍ** [I seek protection by Thee from every devil &c.], the meaning of **مستفرب** is thought by El-Harbee to be *exorbitant in evilness, wickedness, or the like*; as though from **الاستفراب في الضحك**: or it may mean *sharp, or vehement, in the utmost degree*. (TA.) — And **اغرب**, (S, Mṣb,) inf. n. as above, (K,) *He did, or said, what was strange, or extraordinary*. (S, Mṣb, K.) You say, **تَكَلَّمَ تَغْرَبًا** *He spoke, and said what was strange, and used extraordinary words*: and **يُغْرِبُ فِي كَلَامِهِ** [He uses strange, or extraordinary, words in his speech]. (A, TA.) — Also, (TA,) inf. n. as above, (K,) *He came to the west*. (K, TA.) [See also 2.] — **اغرب** also signifies *He had a white child born to him*. (TA.) — And **إِغْرَابٌ** signifies *Whiteness of the groins*, (K, TA,) *next the flank*. (TA.) You say, of a man, **اغرب** meaning *He was white in his groins*. (TK.) — See also **غَرَبٌ**. — **اغرب** as trans.: see 2. — **إِغْرَابٌ** said of a rider signifies *His making his horse to run until he dies*: (K:) or, accord. to Fr, one says, **اعرب فرسه** meaning “he made his horse to run:” [or **اعرب فرسه** has this meaning: (see 4 in art. **عرب**)] but he adds that some say **اغرب**. (O in art. **عرب**.) — And **اغرب**, (S, TA,) inf. n. as above, (K, TA,) *He filled* (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel. (TA.) Bishr (Ibn-Abce-Khāzim, TA) says,

• وَكَانَ طَعْنَهُمْ غَدَاةَ تَحْمَلُوا •  
• سُنَّ تَكْفًا فِي خَلِيجٍ مُغْرَبٍ •

[And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards (or moving from side to side like the tall palm-tree) in a filled river (or canal)]. (S.) — Hence, (TA,) **إِغْرَابٌ** signifies also *Abundance of wealth, and goodliness of condition*: (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning *He was endowed* (as though filled) *with abundance of wealth and with goodliness of condition*, is app. **أُغْرِبَ**; not (as is implied in the TK) **أُغْرَبَ**: the explanation of the verb in the TK is, *his wealth was, or became, abundant, and his condition was, or became, goodly*.] — One says also (of a man, S) **أُغْرِبَ** (with ḍamm, K) meaning *His pain became intense, or violent*, (Aṣ, S, K, TA,) *from disease or some other cause*. (TA.) — And **أُغْرِبَ عَلَيْهِ**, accord. to the K, signifies *A foul, or an evil, deed was done to him*; and [it is said that] **أُغْرِبَ بِهِ** signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, *he did [to him] a foul, or an evil, deed*. (TA.) — And **أُغْرِبَ** said of a horse, *His blaze spread* (S, K) *so that it took in his eyes, and the edges of*

*his eyelids were white*: and it is used in like manner to signify that *they were white by reason of what is termed زَرَقٌ* [inf. n. of **زَرَقٌ**, q. v.]. (S, TA.) See its part. n., **مُغْرَبٌ**.

5. **تَغْرَبَ**: see 1, third sentence. — **تَغْرَبَ** and **اغترب** are syn., (S, Mṣb, K,) signifying *He became [a stranger, a foreigner; or] far, or distant, from his home, or native country*; (S, Mṣb, K:) [he went abroad, to a foreign place or country;] and so **غَرَبَ**, aor. ُ, inf. n. **غَرَابَةٌ**, (Mṣb,) or **غَرَبَةٌ** (MA) [and app. **غَرَبٌ**, this last and **غَرَبَةٌ** being syn. with **تَغْرَبَ** and **اغتربَ**, and being like **قَرَبٌ** and **قَرَبٌ** inf. ns. of **قَرَبٌ**]; and **تَغْرِبٌ** (Mgh, Mṣb,) inf. n. **تَغْرِبٌ**; (Mṣb;) and **أُغْرِبَ**, (Aboo-Naṣr, S,) or this last signifies *he entered upon the غَرَبَةُ* [the state, or condition, of a stranger, &c.]. (Mṣb.) — And **تَغْرَبَ** signifies also *He came from the direction of the west*. (K.)

8. **اغترب**: see 5. — Also *He married to one not of his kindred*. (S, K.) It is said in a trad., **اغتربوا ولا تَصُوبُوا** (TA) [expl. in art. **ضوى**].

10: see 4, in four places. — **استغربه** *He held it to be, or reckoned it, غَرِيبٌ* [i. e. *strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable*]. (MA.)

**غَرَبٌ** [an inf. n. of **غَرَبَ**, q. v., in several senses. — As a simple subst.,] *Distance, or remoteness*; and so **غَرَبَةٌ**. (A, K.) **غَرَبَةُ السَّوَى** [in one of my copies of the S **غَرَبَةٌ**] means *The distance, or remoteness, of the place which one purposes to reach in his journey*. (S, TA.) — [And hence, used as an epithet, *Distant, or remote*.] You say **أُغْرِبَةٌ** [in one of my copies of the S **غَرَبَةٌ**] *A distant, or remote, place which one purposes to reach in his journey*. (S, A.) And **دَارُ فُلَانٍ غَرَبَةٌ** *The house, or abode, of such a one is distant, or remote*. (TA.) And **دَرَاهِمُ غَرَبَةٌ** *Distant money* [so that it is *not easily attainable*]. (TA.) And **إِنَّهُ لَغَرِيبُ الْعَيْنِ** *A far-seeing eye*: and of a woman you say **غَرَبَةُ الْعَيْنِ**. (TA.) — And **الغَرَبُ** is syn. with **المُغْرَبُ**, (S, M, Mṣb, K,) which latter is also pronounced **المُغْرَبُ**, with fet-h to the ر, but more commonly with keṣr, (Mṣb,) or accord. to analogy it should be with fet-h, but usage has given it keṣr, as in the case of **المَشْرِقُ**; (TA;) [both signify *The west*;] **الغَرَبُ** is the contr. of **المَشْرِقُ**; (M, TA;) and **المُغْرَبُ** [is the contr. of **المَشْرِقُ**, and] originally signifies *the place [or point] of sunset*, (TA,) as also **مَغْرِبَانُ الشَّمْسِ**; (K;) and is likewise used to signify *the time of sunset*; and also as an inf. n.: (TA:) and **مَغْرِبَانِ** signifies *the two places [or points] where the sun sets*; i. e. *the furthest [or northernmost] place of sunset in summer* [W. 26° N. in Central Arabia] and *the furthest [or southernmost] place of sunset in winter* [W. 26° S. in Central

Arabia]: (T, TA:) *between these two points are a hundred and eighty points, every one of which is called مَغْرَبٌ*; and so between the two points called **المَشْرِقَانِ**. (TA.) — **غَرَبٌ** signifies also *The first part* (S, K) of a thing (K) [and particularly] *† of the run of a horse*. (S.) — And **حَدٌّ** [or *edge*] (S, K) of a thing, as also **غُرَابٌ**, (K,) or of a sword and of anything; (S;) and thus [particularly] the **غُرَابُ** of the **فَأْسُ** [or *adz, &c.*]. (S, K.) — And **† Sharpness** (S, A, Mṣb, TA) of a sword, (TA,) or of anything, such as the **فَأْسُ** [or *adz, &c.*], and of the knife, (Mṣb,) and (Mṣb, TA) **† of the tongue**: (S, A, Mṣb, TA:) and [as meaning *† sharpness of temper or the like, passionateness, irritability, or vehemence*], of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the “edge” of a sword &c.: whence the saying, **أَرْهَفَ غُرْبَ دِهْنِكَ لِمَا أَقُولُ** (mentioned in the A and TA in art. **ارهف**) meaning *† Sharpen the edge of thine intellect for what I say*:] and **غَرَبَةٌ** signifies the same. (TA.) And *Vehemence of might or strength, or of valour or prowess, of men*; syn. **شَوْكَةٌ**. (TA.) [And hence, app., *† Briskness, liveliness, or sprightliness*: and *† perseverance in an affair*: see the first paragraph.] — Also, [used as an epithet,] **† Sharp**, applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, **† That runs much**: (S, K:) or *that casts himself forward, with uninterrupted running, not desisting until he has gone far with his rider*. (TA.) — And **دَلْوٌ** [or *leathern bucket*], (S, Mgh, Mṣb, K, TA,) *made of a bull's hide*, (Mgh, TA,) *with which one draws water on the [camel, or she-camel, called] سَانِيَةٌ* [q. v.]: (Mṣb:) of the masc. gender: pl. **غُرُوبٌ**. (TA.) So expl. in the following words of a trad.: **أَخَذَ الدَّلْوُ عَمْرٌ فَاسْتَحَالَتْ غُرْبًا** [Omar took the دلو, and it became changed into a **غرب**]; i. e. when he took the دلو to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Aboo-Bekr. (IAth, TA.) — And **أ [camel, or any beast, such as is called] رَاوِيَةٌ**, (K, TA,) *upon which water is carried*. (TA.) — And accord. to the K, **A day of irrigation**: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase **فِي يَوْمٍ غُرْبٍ**, meaning *thereby in a day in which water is drawn with the [large bucket called] غُرْبٌ, [for irrigation,] on the [camel, or she-camel, called] سَانِيَةٌ. (TA.) — And **Tears** (K, TA) *when they come forth from the eye*: (TA:) or **غُرُوبٌ** signifies *tears*; (S;) and is pl. of **غُرْبٌ**. (TA.) A poet says,*

• مَا لَكَ لَا تَذْكُرُ أَمْرَ عَمْرٍو •  
• إِلَّا لِعَيْنَيْكَ غُرُوبٌ تَجْرِي •

[What aileth thee, that thou dost not mention Umm-Amr but thine eyes have tears flowing?]. (S, TA.) And it is said of Ibn-Abbās, in a trad., **كَانَ مِثْجًا يَسِيلُ غُرْبًا** i. e. [He was an eloquent orator, flowing with] a *copious and uninterrupted*

stream of knowledge, likened to **غَرَبٌ** as meaning "tears coming forth from the eye." (TA.) — And *A flowing*, (**مَسِيلٌ**, **ك**), or *vehement flowing*, (**أَنْهَالٌ**, **أ**, **ك**), in one copy of the **ك** **أَنْهَالٌ** [which means *a flowing*], (TA,) of tears from the eye: (**أ**, **ك**;) and *a single flow* (**فَيْضَةٌ**) of tears, and of wine. (**ك**.) — And *A certain vein, or duct*, (**عَرَقٌ**), in the channel of the tears, (**س**, **م**gh,) or in the eye, (**أ**, **ك**), that flows [with tears] uninterruptedly; (**س**, **أ**, **م**gh, **ك**;) like what is termed **نَاسُورٌ**. (**س**, **م**gh.) One says of a person whose tears flow without intermission, **بَعَيْنِهِ غَرَبٌ**. (**أ**s, **س**, **م**gh.) And [the pl.] **الْغُرُوبُ** signifies *The channels of the tears*. (**س**.) — Also *The inner angle of the eye, and the outer angle thereof*. (**س**, **أ**, **ك**.) — And *A tumour in the inner angles of the eyes*; (**م**gh, **ك**;) as also **غَرَبٌ**. (**م**gh.) — And *A pustule* (**بُتْرَةٌ**) in the eye, (**ك**, **ت**), which discharges blood, and the bleeding of which will not be stopped. (TA.) — And *Abundance of saliva* (**ك**, **ت**) in the mouth; (TA;) and the moisture thereof, i.e., of saliva: (**ك**;) pl. **غُرُوبٌ**. (TA.) And *The place where the saliva collects and remains*: (**ك**, **ت**;) or the **غَرَبُ** in a tooth is the place where the saliva thereof collects and remains: (TA;) or **غَرَبٌ**, (TA,) or its pl. **غُرُوبٌ**, (**س**, **ت**), signifies the sharpness, and **مَاءٌ** [meaning lustre], (**س**, **ت**), of the tooth, (TA,) or of the teeth: (**س**, **ت**;) accord. to the **T** and **M** and **Nh** and **L**, **غُرُوبُ الْأَسْنَانِ** signifies *the places where the saliva of the teeth collects and remains*: or, as some say, *their extremities and sharpness and مَاءٌ* [which may here mean either water or lustre]: or the **مَاءٌ** that runs upon the teeth: (TA;) or their **مَاءٌ**, and shining whiteness: (**أ**, **ت**;) or their fineness, or thinness, and sharpness: or **غُرُوبٌ** signifies the sharp, or serrated, edges of the fore teeth: it is also, as pl. of **غَرَبٌ**, expl. as signifying the **مَاءٌ** of the **فَمْرٌ** [by which may be meant either the water of the mouth or the lustre of the teeth, for **الْفَمْرُ** properly signifies "the mouth" and metonymically "the teeth"], and the sharpness of the teeth: and accord. to **MF**, as on the authority of the **Nh**, [but **SM** expresses a doubt as to its correctness,] it is also applied to the teeth [themselves]. (TA.) [See also **شَنْبٌ**, in two places.] = **أَصَابَهُ سَهْمٌ غَرَبٌ** and **سَهْمٌ غَرَبٌ**, and **سَهْمٌ غَرَبٌ** and **سَهْمٌ غَرَبٌ**, (**س**, **م**gh, **ك**;) the second of which, i. e., **سَهْمٌ غَرَبٌ**, accord. to **IKt**, is the most approved, (**MF**), mean *An arrow of which the shooter was not known [struck him]*: (**س**, **م**gh, **ك**;) or, accord. to some, **سَهْمٌ غَرَبٌ** signifies *an arrow from an unknown quarter*; **سَهْمٌ غَرَبٌ**, *an arrow that is shot and that strikes another*. (TA.) = And **غَرَبٌ** signifies also *A certain tree of El-Hijáz*, (**ك**, **ت**), green, (TA,) large, or thick, and thorny, (**ك**, **ت**), whence is made [or prepared] the **كُحَيْلٌ** [i. e. tar] with which [mangy] camels are smeared: [or it is a coll. gen. n., for] its n. un. is with **ة**: so says **ISd**: **كُحَيْلٌ** is **قَطْرَانٌ**, of the dial. of El-Hijáz: and he [app. **ISd**] says also, the **أَهْلٌ** [q. v.] is the same as the **غَرَبُ**, because **قَطْرَانٌ** is extracted

from it. (TA.) Hence, as some say, (**ك**, **ت**), the trad., (TA,) **لَا يَزَالُ أَهْلُ الْغَرَبِ ظَاهِرِينَ عَلَيَّ الْحَقِّ** [The people of the **غَرَبِ** will not cease to be attainers of the truth, or of the true religion]: (**ك**, **ت**;) or the meaning is, *the people of Syria*, because Syria is [a little to the] west of El-Hijáz: or *the people of sharpness, and of vehemence of might or strength, or of valour or prowess*; i. e. *the warriors against unbelievers*: or *the people of the bucket called **غَرَبٌ***; i. e. *the Arabs*: or *the people of the west*; which meaning is considered by 'Iyād and others the most probable, because, in the relation of the trad. by Ed-Darákuṭne, the word in question is **المَغْرِبِ**. (**ل**, **ت**.)

**غَرَبٌ**: see **غَرَبَةٌ**.

**جَامٌ غَرَبٌ** Silver: or a [vessel such as is termed] **جَامٌ** of silver; (**س**, **ك**;) [i. e.] a [drinking-cup or bowl such as is termed] **قَدَحٌ** of silver. (**ل**, **ت**.) A poet says,

• فَدَعَدَا سُرَّةَ الرَّكَّاءِ كَمَا

• دَعَدَعَ سَاقِي الْأَعَاجِمِ الْغَرَبَا

cited in the **س** as being by El-Aḡshà; but it is said in the **L**, **IB** says, this verse is by Lebeed, not by El-Aḡshà, describing two torrents meeting together; meaning, *And they filled the middle of the valley of Er-Rihà, also, but less correctly, called Er-Rikà, like as the cup-bearer of the اعاجيم [or foreigners] fills the silver قَدَحٌ with wine*: the verse of El-Aḡshà in which [it is said that] **غَرَبٌ** occurs as meaning "silver" is,

• إِذَا آتَيْتَ أَزْهَرَ بَيْنَ السَّعَاةِ

• تَرَامُوا بِهِ غَرَبًا وَنَضَارًا

i. e. *When a white wine-jug is turned down so as to pour out its contents [among the cup-bearers], they hand it, i. e. the wine in the cups, one to another [while it resembles silver or gold]*: (**ل**, **ت**;) **غَرَبًا** is here in the accus. case as a denotative of state, though signifying a substance: [and so **نَضَارًا**]; but it is said that **غَرَبٌ** and **نَضَارٌ** signify species of trees from which are made [drinking-cups or bowls such as are termed] **أَقْدَاحٌ** [pl. of **قَدَحٌ**]: and it is said in the **T** that **نَضَارٌ** signifies a species of trees from which are made yellow **أَقْدَاحٌ**. (TA.) — [In explanation of the last of the applications of **غَرَبٌ** mentioned above, it is said that] it signifies also *A species of trees* (**T**, **س**, **ISd**, **TA**) from which are made white [drinking-cups or bowls of the kind termed] **أَقْدَاحٌ**; (**T**, **TA**;) called in Pers. **إِسْبِيدَارٌ** [or **إِسْبِيدَارٌ**]: (**س**;) [generally held to mean the willow; like the Hebr. **יַבְרִיָּם**; or particularly the species called *salix Babylonica*: a coll. gen. n.]: n. un. with **ة**. (**ISd**, **TA**.) [Avicenna (Ibn-Seenà), in book ii. p. 279, mentions a tree called **غَرَبٌ**, but describes only the uses and supposed properties of its bark &c., particularizing its **صَمِغٌ**; whence it appears that he means the **غَرَبُ**, not the **غَرَبٌ**.] — It also signifies *A [vessel of the kind termed] قَدَحٌ [per-*

haps such as is made from the species of trees above mentioned]: (**ك**, **ت**;) and its pl. is **أَغْرَابٌ**. (TA.) — And *Gold*. (**ك**.) — And *Wine*. (**س**, **ك**.) — And *The water that drops from the buckets between the well and the watering-trough or tank*, (**س**, **ك**), and which soon alters in odour: (**س**;) or *any water that pours from the buckets from about the mouth of the well to the watering-trough or tank, and that soon alters in odour*: or *the water and mud that are around the well and the watering-trough or tank*: (TA;) and (as some say, **ت**) *the odour of water and mud*: (**ك**;) so called because it soon alters. (TA.) [Hence] one says, **لَا تَغْرُبْ**, [thus in the **ت**, so that it may be **لَا تَغْرُبْ** or **لَا تَغْرُبْ** or **لَا تَغْرُبْ**] meaning *Spill not thou the water between the well and the watering-trough or tank, so as to make mud*. (TA.) = Also *A certain disease in sheep or goats*, (**س**, **ك**), like the **سَعْفُ** in the she-camel, in consequence of which the hair of the **خُرْطُومُ** [i. e. nose, or fore part of the nose,] and that of the eyes fall off. (**س**.) — And [A colour such as is termed] **زُرْقٌ** [q. v.] in the eye of a horse, (**ك**, **ت**), together with whiteness thereof. (TA.) — See also **غَرَبٌ**, latter half, in five places.

**غَرَبٌ**: see **غَرَبٌ**.

**غَرَبَةٌ**: see **غَرَبٌ**, former half, in three places.

**غَرَبَةٌ** (**س**, **ك**) and **غَرَبٌ** (**ك**) [as simple subst. The state, or condition, of a stranger or foreigner; but originally both are, app., inf. ns. of **غَرَبٌ**, like **قُرْبَةٌ** and **قُرْبٌ** of **قَرَبٌ**, signifying] the being far, or distant, from one's home, or native country; (**ك**;) i. q. **اغْتِرَابٌ** (**س**, **ك**) and **تَغْرُبٌ**. (**ك**.) = Also, the former, *Pure, or unmixed, whiteness*. (**IAḡr**, **TA**.) [See **مَغْرَبٌ**.]

**غَرَبِيٌّ** [Of, or relating to, the west, or place of sunset; western]: see **غَارِبٌ**. — [Also,] applied to trees (**شَجَرٌ**), *Smitten, or affected, by the sun at the time of its setting*. (**ك**.) [Respecting the meaning of its fem. in the **ك**ur xxiv. 35, see **شَرْقِيٌّ**.] = And *A sort of dates*: (**ك**;) but accord. to **AḤn**, the word is **غَرَابِيٌّ** [q. v.]. (TA.) — And *The [sort of] نَبِيدٌ that is termed فَضِيخٌ* [i. e. a beverage made from crushed unripe dates without being put upon the fire]: (**ك**, **ت**;) or [a beverage] prepared only from fresh ripe dates; *the drinker of which ceases not to possess self-restraint as long as the wind does not blow upon him; but if he goes forth into the air, and the wind blows upon him, his reason departs*: wherefore one of its drinkers says,

• إِنَّ لَمْ يَكُنْ غَرَبِيٌّ كَرِيمًا

• فَتَنْحُنُ بِأَلْفِهِ وَيَأْتِرِيحُ

[If your gharbee be not excellent, we (put our trust) in God and in the wind]. (**AḤn**, **TA**.) — And *A certain red صَبِغٌ* [i. e. dye, or perhaps sauce, or fluid seasoning]. (**ك**.)

**غَرَبِيٌّ** One of the most excellent kinds of grapes; (**ك**;) a sort of grapes growing at **El-Tāif**, in-

*tensely black, of the most excellent, and most delicate, and blackest, of grapes.* (TA.) [See an ex. in a verse cited voce *عَجِيْبَةٌ*.] — Applied to an old man, *Intensely black* [app. in the hair]: or *whose hair does not become white, or hoary*: (TA:) or, so applied, *who blackens his white, or hoary, hair with dye*: (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. *غُرَابِيْبٌ*. (TA.) — *أَسُوْدٌ غُرَابِيْبٌ* means *Intensely black*: but if you say *غُرَابِيْبٌ سُوْدٌ*, you make the latter word a substitute for the former; because a word corroborative of one signifying a colour cannot precede; (S, K:) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, *غُرَابِيْبٌ سُوْدٌ* [in the K<sub>ur</sub> xxxv. 25], relating to mountains, means *Streaks having black rocks.* (TA.)

*غُرَابٌ* A certain black bird, (TA,) well known; (K, TA;) [the *corvus*, or *crow*;] of which there are several species; [namely, the *raven*, *carrion-crow*, *rook*, *jackdaw*, *jay*, *magpie*, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Moḥammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is *غُرَابَانٌ* (S, Mṣb, K) and *غُرَبٌ* (K) and (of pauc., S) *أَغْرِبَةٌ* (S, Mṣb, K) and *أَغْرِبٌ*; (Mṣb, K;) and pl. pl. *غُرَابِيْنٌ*. (K.) When the Arabs characterize a land as fertile, they say, *وَقَعَ فِي أَرْضٍ لَا يُطَيَّرُ غُرَابَهَا* [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also *طَيَّرَ*]: and *وَجَدَ ثَمَرَةَ الْغُرَابِ* [He found the fruit of the crow]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, *طَارَ غُرَابٌ فَلَانَ* [The crow of such a one flew away], meaning *the head of such a one became white, or hoary.* (A, TA. [See also a similar phrase below.]) Also, *فُلَانٌ أَبْصَرَ مِنْ غُرَابٍ* [Such a one is more sharp-sighted than a crow]: and *أَحْذَرُ* [more cautious]: and *أَزْهَى* [more proud]: and *أَشَامُرٌ* [more inauspicious]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase *غُرَابٌ غَارِبٌ*, the epithet is added to give intensiveness to the signification. (TA.) *غُرَابُ الْبَيْتِ* has been expl. in art. *بَيْت*. — *الْغُرَابُ* is the name of † *One of the southern constellations*, [i. e. *Corvus*,] consisting of seven stars [in the enumeration of Ptolemy], behind *الْبَاطِيَةِ السَّمَاءِ الْأَعَزَلُ* [which is *Crater*], to the south of *الْأَعَزَلُ* [i. e. *Spica Virginis*]. (Kzw.) — *أَغْرِبَةُ الْعَرَبِ* is an appellation of † *The blacks* [lit. *crowns*] of the Arabs; *the black Arabs*: (K, TA:) likened to the birds called *اغربة*, in respect of their complexion: (TA:) in all of them the blackness was derived from their mothers. (MF, TA.) The *أَغْرِبَةُ* in the Time of Ignorance were Antarah and Khufáf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Aboo-'Omeir Ibn-El-

Hobáb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishám Ibn-'Oḳbeh-Ibn-Abee-Mo'eyt; but this last was a Mukhadram: and those among the Islámees, 'Abd-Allah Ibn-Kházm and 'Omeir Ibn-Abee-'Omeir and Hemmám [in the C<sub>K</sub> Humám] Ibn-Mutarraf and Munteshir Ibn-Wahb and Maṭar Ibn-Abee-Owfá and Taáb-bata-Sharrá and Esh-Shenfará and Hájjiz; to the last of whom is given no appellation of the kind called "nisbeh," (K, TA,) in relation to father, mother, tribe, or place. (TA.) — *رَجُلٌ الْغُرَابِ* signifies † *A certain herb, called in the language of the Barbar* *إِطْرِيْلَال*, (K, TA,) and in the present day *زُرُّ الْأَحْلَةِ*, (MF,) resembling the *شَيْت* [q. v., variously written in different copies of the K,] in its stem and in its *جَمَّة* [or *node whence the flower grows*] and in its lower part, or root, except that its flower is white, and it forms grains like those of the *مَقْدُونِس* [app. *scandix cerefolium* or *apium petroselinum*], (K, TA,) nearly: (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the *بَرَص* and the *بَهَق*, being drunk; and sometimes is added to it a quarter of a drachm of *عَاقِرُ قَرْحَا*, (K, TA,) which is [commonly] known by the name of *عود القرح* [i. e. *عود القرح*, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskál (Flora Ægypt. Arab. p. cxix.), applied in El-Yemen to the *cacalia sonchifolia*, or to a species of *senecio*]; (TA;) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also *رَجُلٌ*: now applied to the *chelidonium hybridum* of Linn., *chelidonium dodecandrum* of Forsk.: (Delile's *Floræ Ægypt. Illustr.* no. 502:) in Boethor's *Dict. Français-Arabe*, both the names of *رجل الغراب* and *اطريلال* are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck's-horn plantain*, also called *coronopus*).] — Also (i. e. *رَجُلٌ الْغُرَابِ*) *A certain mode of binding the udder of a camel*, (S, K,) tightly, (S,) so that the young one cannot suck; (K;) nor will it undo. (TA.) [Hence] one says, *صَرَ عَلَيْهِ رَجُلٌ الْغُرَابِ*, meaning † *The affair was, or became, difficult, or strait, to him*: (A, \*K:) or *his life, or subsistence, was, or became, so.* (TA.) [And in like manner one says also *أَصَرَ*, accord. to the TA: but this I think doubtful; believing that *أَصَرَ* is a mistranscription for *صَرَ*, meaning that one says also *صَرَ عَلَيْهِ رَجُلٌ الْغُرَابِ* i. e. *He bound him with a bond not to be undone, or that would not undo; or he straitened him.* See, again, *رَجُلٌ*; and a verse there cited as an ex.] = *الْغُرَابَانِ* signifies *The two lower extremities of the two hips, or haunches, that are next to the upper parts of the thighs*: (K, TA:) or *the heads, and highest parts, of the hips, or haunches*: (TA:) or *two thin bones, lower than what is called* *فَرَاشَةٌ* [or, app., *فَرَاش*, q. v.]: (K, TA:) or, in a horse and in a camel, *the two extremities of the haunches, namely, their two edges, on the left and right, that are*

*above the tail, at the junction of the head of the haunch, (Aṣ, S, TA,) where the upper parts of the haunch, on the right and left, meet*: (TA:) or *the two extremities of the haunch that are behind the قَطَاة* [or *fore part of the croup*]: (IAṣ, TA:) pl. *غُرَابَانٌ*: Dhu-r-Rummeh says, referring to camels,

• *تَقَوَّبَ عَنْ غُرَابَانِ أَوْرَاقِهَا الْخَطَرُ* •  
meaning *تَقَوَّبَتْ غُرَابَانَهَا عَنِ الْخَطَرِ* [The prominences of their haunches were excoriated from the lashing with the tails], the phrase being inverted, for the meaning is known; (S in this art. ;) or *تَقَوَّبَ* may be for *قَوَّبَ* [i. e. the saying means *the lashing with the tails excoriated the prominences of the haunches*]: (S in art. *خطر*;) or *غُرَابَانٌ* signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAṣ, TA:) and [the sing.] *غُرَابٌ* is also expl. as meaning *the extremity of the haunch that is next the back.* (L, TA.) — *غُرَابٌ* signifies also *The whole of the back of the head.* (K, TA.) You say, *شَابَ غُرَابُهُ*, *The hair of the whole of the back of his head became white, or hoary.* (TA. [See a similar phrase above in this paragraph.]) — See also *غُرْبٌ*, former half, in two places. = And *A bunch of بَرِيرٍ* [or fruit of the *أَرَاك*, q. v.]: (K:) or *a black bunch* thereof: pl. *غُرْبَانٌ*: (TA:) or *غُرْبَانٌ* signifies *the ripe fruit of the أَرَاك*. (S.) = And *Hail, and snow*, (K, TA,) and *hoar-frost*: from *مُغْرَبٌ* signifying the "dawn;" because of their whiteness. (TA.)

*غُرُوبٌ* pl. of *غُرْبٌ* [q. v.]. — [Golius assigns to it the meaning of *وَهَادٌ*, which he renders "*Depressiores terra*;" as on the authority of J: but I do not find this in the S.]

*غَرِيْبٌ* (S, Mṣb, K) and *غُرْبٌ* (S, K) and *غَرِيْبِيٌّ* (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Mṣb;) a man not of one's own people: (TA:) a man not of one's own kindred; an alien with respect to kindred; (S in explanation of the first;) pl. of the first *غُرَبَاءٌ*; (S, TA;) and *غُرْبٌ* [also] is a pl. of *غَرِيْبٌ*, like as *قُرْبٌ* is of *قَرِيْبٌ*: (TA in art. *زلف*;) fem. *أَدَاعَتْ* (L, TA.) *غُرَابِيْبٌ*, a phrase used by a poet, means *She distributed her thread among the strange women*: for most of the women who spin for hire are strangers. (L, TA.) And one says *وَجْهَةٌ كَمِرَاةِ الْغَرِيْبَةِ* [A face like the mirror of her who is a stranger]: because, the *غَرِيْبَةُ* being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And *لَأَضْرِبَنَّكَ ضَرْبَ غَرِيْبَةِ الْإِبِلِ* [I will assuredly beat you with the beating of the strange one of the camels] is a saying of El-Hájjúj threatening the subjects of his government; meaning, as a strange

camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قَدْخُ غَرِيبٌ means † [An arrow, without feathers or head,] such as is not of the same trees whereof are the rest of the arrows. (TA.) — غَرِيبٌ signifies also Language that is strange; [unusual, extraordinary, or unfamiliar;] far from being intelligible; difficult to be understood; or obscure. (Mṣb, TA.) Hence, مُصَنَّفُ الْغَرِيبِ [The composition on the subject of the strange kind of words &c.]. (A, TA.) [Hence also الْغَرِيبَانِ The two classes of strange words &c., namely, those occurring in the Kur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ A word, or an expression, that is [strange, &c., or] obscure: (A, TA:) applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to فَصِيحَةٌ: and its pl. is غَرَابٌ. (Mz 13th نوع.) — [And hence it often signifies Improbable.] — Applied to a trad., it means Traced up uninterruptedly to the Apostle of God, but related by only one person, of the تَابِعُونَ or of those termed التَّابِعِينَ or of those termed التَّابِعِينَ التَّابِعِينَ. (KT.) = [The fem.] غَرِيبَةٌ, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning Black; syn. سَوْدَاءٌ. (TA voce عَزِيزَةٌ [q. v. It is perhaps used by poetic license for غَرِيبَةٌ, fem. of غَرِيبٌ.])

غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] — [Hence, as a subst.,] غَرِيبَةٌ signifies † The hand-mill: so called because the neighbours borrow it, (A, K, TA,) and thus it does not remain with its owners. (A, TA.)

غَرَابِيٌّ A sort of dates. (AHn, K, TA. [See also غَرَابِيٌّ.]) In some copies of the K, for تمر is put ثمر: the former is the right. (TA.)

غَرِيبِيٌّ: see غَرِيبٌ.

غَارِبٌ [The western side of a mountain &c.]. You say, هَذَا غَارِبُ الْجَبَلِ and غَرِيبُهُ [This is the western side of the mountain], and [in the opposite sense] شَرْقِيُهُ and هَذَا شَارِقُ الْجَبَلِ. (TA in art. شَرِقٌ) = Also The كَاهِلٌ [or withers], (A, K, TA,) of the camel; (TA;) or the part between the hump and the neck; (S, A, Mṣb, K, TA;) upon which the leading-rope is thrown when the camel is sent to pasture where he will: (Mṣb:) pl. غَوَارِبٌ. (Mṣb, K.) — Hence the saying, (S, &c.,) حَبْلُكَ عَلَى غَارِبِكَ [Thy rope is upon thy withers]; (S, A, Mgh, Mṣb, K, TA;) used (Mṣb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Mṣb, TA;) meaning † I have left thy may free, or open, to thee; (TA;) go whithersoever thou wilt: (S, A, Mgh, Mṣb, K, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoy-

ment to her. (Aṣ, S, TA.) — الْغَارِبَانِ signifies The fore and hind parts of the back [and of the hump]: and بَعِيرٌ ذُو غَارِبَيْنِ A camel whereof the part between the غَارِبَانِ [or fore and hind parts] of the hump is cleft; which is mostly the case in the بَحَاتِي, whose sire is the فَالِج [or large two-humped camel of Es-Sind] and his dam Arabian. (TA.) — And غَارِبٌ signifies also The fore part of the hump: thus in the following saying, in a trad. of Ez-Zubeyr: وَالْغَارِبِ وَالذَّرْوَةِ وَالغَارِبِ: فَمَا زَالَ يَتَقَلُّ فِي الذَّرْوَةِ وَالغَارِبِ: i. e. † [And he ceased not to twist the fur of] the upper part and the fore part of the hump [until 'A'ishah gave him her consent to go forth]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave him her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غَارِب, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the upper portion of the fore part of the hump. (Lth, TA.) — Also † The upper part of a nave: (Lth, TA:) غَوَارِبُ الْمَاءِ means † the higher parts of the waves of water; (S, K, TA;) likened to the غَوَارِب of camels: (S, TA:) or the higher parts of water. (TA.) — And † The highest part of anything. (Mṣb, TA.) = See also غَرَابٌ, first quarter.

مَغْرِبٌ and مَغْرَبٌ: see غَرِبٌ, first quarter, in four places. You say, لَقِيْتَهُ مَغْرِبَ الشَّمْسِ (K, TA) and مَغْرِبَانِيًّا (K, TA) and مَغْرِبَانِيًّا (TA) and مَغْرِبَانِيًّا (S, K) and مَغْرِبَانِيًّا (S, K) I met, or found, him, or it, at sunset. (K, TA.) [It is said that] † مَغْرِبَانٌ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from مَغْرِبَانٌ. (S, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) — مَغْرِبٌ signifies also Anything [meaning any place] that conceals, veils, or covers, one: pl. مَغَارِبٌ, which is applied to the lurking-places of wild animals. (Az, TA.)

مُغْرَبٌ: see 4, latter half. — Also White; (S, K;) as an epithet applied to anything: or that of which every part is white; and this is the ugliest kind of whiteness. (K.) And White in the edges of the eyelids; (S, K;) as an epithet applied to anything: (S:) a camel of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white: (IAṣ, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And عَيْنٌ مُغْرَبَةٌ An eye which is blue [or gray], and of which the edges of the lids, and the surrounding parts, are white: when the iris also is white, the † اِغْرَابٌ is of the utmost degree. (TA.) — Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.)

مُغْرَبٌ and مُغْرَبَةٌ and مُغْرَبٌ and مُغْرَبَةٌ (A, K) and عُنُقَاءُ مُغْرَبٌ

العُنُقَاءُ الْمُغْرَبُ (K.) A certain bird, of which the name is known, but the body is unknown: (A, K:) or a certain great bird, that goes far in its flight: or they are words having no meaning [except the meanings here following]. (A, L, K.) [See also art. عُنُقٌ.] — Calamity, or misfortune. (K.) طَارَتْ بِهِ عُنُقَاءُ مُغْرَبٌ means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. عُنُقٌ.] — And The summit of an [eminence of the kind called] أُكْمَةٌ: (K:) or the highest part of a tall, or long, mountain: so says Aboo-Málik, who denies that it means a bird. (TA.) — And [The people, or the woman,] that has gone far into a land, or country, so as not to be perceived nor seen: (K:) thus is expl. in the T الْعُنُقَاءُ الْمُغْرَبُ, as transmitted from the Arabs, with the ة suppressed in like manner as it is in لِحْيَةٌ نَاصِلٌ meaning “an intensely white beard.” (TA.)

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرِبٌ, first quarter: and see also مَغْرِبٌ, in two places.

مَغْرِبِيٌّ and مَغْرِبِيٌّ, or, accord. to some, the former only, but the latter is now common, Of the west; western: now generally meaning of the part of Northern Africa west of Egypt, or of North-Western Africa: as applied to a man, its pl. is مَغْرِبِيَّةٌ.]

مُغْرَبٌ and شَأْ مُغْرَبٌ [A term, or limit, &c.,] distant, or remote. (S.) — And خَبْرٌ مُغْرَبٌ Fresh, or recent, information, or news, from a foreign, or strange, land or country. (TA.) One says, هَلْ جَاءَكَ مَغْرَبَةٌ خَبْرٌ Has any information, or news, come to you from a foreign, or strange, land or country? (Yaḥkoob, S, TA:) and هَلْ مِنْ مَغْرَبِيَّةٍ خَبْرٌ (A'Obeyd, A, Mṣb, TA) and هَلْ مِنْ مَغْرَبِيَّةٍ خَبْرٌ (A'Obeyd, Mṣb, TA) Is there any information from a distant place? (A;) or any occasion of such information? (Mṣb;) or any new information from a distant land or country? or, accord. to Th, مغربة خبر means new, or recent, information. (TA.) [See an ex. voce جُنُبٌ: and see also مَقْرَبٌ.] — الْمُغْرَبُونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِي مَغْرَبِيَّةٍ (Hr, Nh, TA,) is expl. [app. by Moḥammad] as meaning Those in whom the jinn [or demons] have a partnership, or share: so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, K, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Kur xvii. 66. (Nh, TA.) — And مُغْرَبٌ signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مُشْرِقٌ.]

مُغْرَبَانٌ; pl. مُغْرَبَانَاتٌ: see غَرِبٌ, in two places.

مُسْتَغْرَبٌ: see 4, former half.

غربل

Q. 1. غَرَبَلَةٌ (S, MA, O, K,) inf. n. غَرَبَلَةٌ (TA,) *He sifted it*; (MA;) i. q. نَحَلَةٌ (K;) namely, flour, &c., (S, O,) or earth, or mould. (MA.) — And [hence, app.,] *He dispersed it, or scattered it.* (Sh, TA.) — And *He cut it, or severed it*; syn. قَطَعَهُ (S, O, and so in the CK:) or *he cut it in pieces*; syn. قَطَعَهُ. (So in several copies of the K and in the TA.) — And غَرِبَلُ الْقَوْمِ *He slew, and crushed [lit. ground], the people, or company of men.* (K.) Hence the saying, in a trad., إِذَا كُنْتُمْ فِي زَمَانٍ كَيْفَ يَكْمُرُ بِكُمْ إِذَا كُنْتُمْ فِي زَمَانٍ يُغْرِبِلُ النَّاسَ فِيهِ (O, TA) i. e. [How will it be with you when ye shall be in a time when men shall be slain, and crushed? (TA:) or the meaning is, when the best of them shall be taken away and the worst of them shall remain; like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, when they shall be searched to the utmost, and pursued one after another? agreeably with the saying of Mekhool Ed-Dimashkee, دَخَلْتُ الشَّامَ فَغَرِبَلْتَهَا غَرِبَلَةً [I entered Syria, and searched it to the utmost in such a manner that I left not a science but I acquired it]. (TA.) — And غَرِبِلُ الْقَتِيلِ *The slain man became swollen, or inflated, and raised his legs.* (TA.)

غَرِبَالٌ [A sieve;] a certain thing well known; (S, O;) the thing with which one sifts: (K:) pl. غَرَابِيلُ. (O.) — And (O, K, TA) hence, as being likened thereto in respect of its circular shape, (TA,) *A tambourine*: (O, K, TA:) whence the trad., اُغْلِنُوا التَّنَاحَ وَأَضْرِبُوا عَلَيْهِ بِالْغَرِبَالِ [Publish ye the marriage, and beat for it the tambourine]. (O, TA.) — And † *One who makes known what has been told him, in a malicious, or mischievous, manner, so as to occasion discord, or dissension.* (K, TA.)

غَرِبِيلٌ a word said to signify *A sparrow*: occurring in the saying, in a trad. of Ibn-Ez-Zubeyr, أَتَيْتُمُونِي فَاتِحِي أَفْوَاهِكُمْ كَأَنَّكُمْ الْغَرِبِيلُ [Ye came, or have come, to me opening your mouths as though ye were the sparrow]. (TA.)

مُغْرِبِلٌ [Sifted. — And hence, app.,] *Dispersed, or scattered.* (TA.) — And *The low, base, vile, or mean*, (K, TA,) of men; as though he had come forth from the غَرِبَالِ [or sieve]. (TA.) — And *Slain and swollen or inflated.* (A'Obeyd, S, O, K.) — And مُغْرِبِلٌ مُدْكٌ *Dominion passing away.* (O, K.)

غرد

1. غَرِثٌ, aor. َ , (S, A, O, K,) inf. n. غَرِثٌ (S, O,) *He hungered*: (S, A, O, K:) or, as some say, *in the slightest degree*: and some say, *vehemently.* (TA.) — And accord. to Aboo'Amr Esh-Sheybānee, one says, غَرِثُوا بِإِبِلِ فَلَانٍ, meaning *They took the camels of such a one wrongfully*: and a man says to another, وَيَلَيْكَ غَرِثٌ بِي وَتَرَكْتِ حَقِّكَ [app. meaning *Woe to thee: thou hast*

wronged me, and hast left, or neglected, thy right]. (O.)

2. غَرِثٌ (S, A, O,) inf. n. تَغْرِيثٌ (S, A, O, K,) *He made hungry; made to hunger.* (S, A, O, K.) You say, غَرِثَ كِلَابَهُ *He made his dogs hungry.* (S, O.)

غَرِثَانٌ *Hungry*: [or, accord. to some, in the slightest degree: and accord. to some, vehemently: (see the verb:)] you say قَوْمٌ غَرِثِي [using the fem., i. e. a hungry people or party], (S, A, O, K,) and غَرِثَانِي (S, O, K,) and also with kesr to the ث [i. e. غَرِثَاتُ] accord. to a copy of the S, (TA,) and غَرِثَاتُ (S, A, O, K:) the fem. is غَرِثِي (S, A, O, K;) pl. غَرِثَاتُ. (S, O, K.) And you say امْرَأَةٌ غَرِثِي الْوِشَاحِ, meaning † *A woman slender in the waist*: (S, A, O, K:) because she does not fill her وشاح [q. v.] which is therefore as though it were hungry. (S, O.)

غرد

1. غَرِدٌ: see the next paragraph, in three places.

2. غَرِدٌ, inf. n. تَغْرِيدٌ, *It (a bird) sang, or warbled, or uttered its voice*; as also غَرِدٌ: (Aḡ, L:) *it, or he, (a bird, S, A, K, and a man, S, as is implied in a verse there cited, and L,) prolonged its, or his, voice, and singing, and modulated it sweetly, or warbled*; (Lth, S, A, Mṣb;) and so غَرِدٌ, inf. n. غَرِدٌ (S, L, Mṣb;) and تَغْرِيدٌ: (S:) or *raised its, or his, voice, and prolonged it, modulating it sweetly, or warbling*; (L, K;) as also غَرِدٌ, aor. َ ; and so تَغْرِيدٌ, and اِغْرِدٌ: (K:) and *it (a pigeon) cooed: it (the [bird called] مَكَّةَ) whistled: it (the cock) crowed: it (the fly) buzzed, or hummed: he (the ass) uttered a hoarse, or rough, sound*; as also تَغْرِيدٌ. (L.) غَرِدٌ is trans. as well as intrans.; or it may be rendered as though trans. by the suppression of the preposition [ل]. (L.)

4: see 2. = اُغْرِدْنِي, said of a turtle-dove, means *It gladdened me by its cooing.* (El-Hejeree, L.)

5: see 2, in three places.

10. اسْتَغْرَدَ الرِّوْضَ الذُّبَابَ *The meadows, or gardens, by their luxuriance (نَعْمَةٌ, as in the L and in some copies of the K, in other copies of the K نَعْمَةٌ, TA), excited the flies to buzz, or hum.* (L, K.)

Q. Q. 3. اِغْرِنْدَاهُ (K,) and اِغْرِنْدَى عَلَيْهِ (AZ, S, K,) inf. n. اِغْرِنْدَا: (AZ, S,) *He overcame him; (A'Obeyd, K;) he set upon him, or assailed him, or overcame him, with reviling and beating and violence*; (AZ, A'Obeyd, S, K;) like اِغْلَنْتِي (AZ, A'Obeyd, S,) and اِسْرِنْدَى. (TA.) [See the last of these verbs, in art. سرود, and the verse there cited.]

غَرْدٌ: see غَرِدٌ. = Also *A [booth of reeds, or canes, &c., such as is called] حُصٌّ*, (Ibn-'Abbād, O, K.)

غَرْدٌ: see غَرِدٌ. = Also, (Ks, AHn, S, K,) and غَرْدَةٌ (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَبْنٌ and تَبْنَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and غَرْدٌ (Fr, AHn, S, K,) and غَرْدَةٌ (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَمْرٌ and تَمْرَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and غَرْدٌ (K) and غَرْدَةٌ (AHn, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and غَرَادٌ (AA, K) and غَرَادَةٌ (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] (AA, L,) and مَغْرُودٌ (Fr, AHcyth, K,) with damm, (K,) of the measure مَفْعُولٌ, which is a measure very rare, (Fr, AHcyth, TA,) or this is مَغْرُودٌ (L, and thus in my copies of the S,) with fet-h to the م, accord. to Aḡ, (L,) *A species of كِبَاةٌ [or trufflex]: (Ks, AHn, S, K:) or small كِبَاةٌ: or bad كِبَاةٌ: (AHn, L:) pl. (of غَرْدٌ, S, or of غَرْدَةٌ, Fr, S,) غَرْدَةٌ (Fr, S, K,) like as قِرْدَةٌ is of قَرْدٌ (S,) or جِبَاةٌ of جَبٌ (Fr, S,) [or, accord. to some, this is a quasi-pl. n., (see جَبٌ)] and (of both of these, S) غَرَادٌ (S, K,) like as دِنَابٌ is pl. of دِنْبٌ, and مَغْرُودٌ of كَلْبٌ (S,) and (of مَغْرُودٌ [or مَغْرُودٌ], S) مَغَارِيدٌ. (S, K.)*

غَرْدٌ: see the next preceding paragraph.

غَرْدٌ (Lth, Aḡ, S, L, Mṣb, K) and غَرْدٌ (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and مَغْرُودٌ (L, K) and غَرِيدٌ (L, TA,) or غَرِيدٌ (TA,) and غَرِيدٌ [which has an intensive signification], applied to a bird, (Aḡ, S, A, K,) and to a man, (L,) *Singing, warbling, or uttering the voice*: (Aḡ, L:) or *prolonging the voice, and the singing, and modulating it sweetly, or warbling*: (Lth, S, L, Mṣb:) or *raising the voice, and prolonging it, modulating it sweetly, or warbling.* (L, K.) [See also 2.]

غَرْدَةٌ and غَرْدَةٌ and غَرْدَةٌ: see غَرْدٌ.

غَرَادٌ and غَرَادَةٌ: see غَرْدٌ.

غَرِيدٌ, or غَرِيدٌ: see غَرْدٌ.

غَرَادٌ an appellation applied by the people of El-'Irāq to *A maker of [the booths called] أَحْصَاصٌ* [pl. of حُصٌّ, with which غَرْدٌ is syn.], and of [the fabrics of reeds, or canes, called] حَرَادِي [pl. of حَرْدِي or حَرْدِيَّةُ]. (O.)

غَرِيدٌ: see غَرْدٌ.

اُغْرُودَةٌ and اُغْرُودٌ [i. e. اُغْرُودٌ and اُحْدُودَةٌ,] *A song or a singing [or a warbling, of a bird, &c.]: pl. اُغْرَائِدٌ.* (Har p. 445.) One says طَائِرٌ مُسْتَمَلِحٌ الْاُغْرَائِدِ [A bird whose songs, or warblings, are esteemed sweet]. (A.)

مَغْرِيدٌ: see غَرْدٌ.

مَغْرِيدٌ act. part. n. of Q. Q. 3 [q. v.]. (S.)

غَرْدٌ: see مُغْرُودٌ and مَغْرُودٌ.

أَرْضٌ مَغْرُودَةٌ Land abounding with [the species of truffles called] غَرْدٌ: (K:) or having in it مَغَارِيدُ [pl. of مَغْرُودٌ]. (O.)

رَوْضٌ مُسْتَفْرِدٌ Luxuriant meadows or garlens [that excite the flies to buzz, or hum: see 10]. (TA.)

## غرز

1. غَرَزَ, aor. َزَ, (S, K,) inf. n. غَرِزٌ, (S,) He pricked a thing with a needle, (S, K,) and with a stick or the like. (K in art. نَحْسُ.) — He inserted a needle into a thing; as also غَرَزَ: (TA:) he stuck, (TA,) or fixed, (Mḡb, TA,) a thing, (Mḡb,) or a stick, (TA,) into the ground; (Mḡb, TA;) he inserted and fixed a stick into the ground; (Mgh;) he planted a tree; [like غَرَسَ]; (TA;) with the same aor., (Mḡb,) and the same inf. n.; (Mgh, Mḡb;) as also غَرِزٌ. (Mḡb.) — [Hence,] غَرَزَ رِجْلَهُ فِي الْغَرِزِ (S, K,) or فِي الرِّكَابِ (A,) aor. and inf. n. as above, (S,) † He put his foot into the غَرِزَ (S, K,) or stirrup; (A;) as also غَرِزَ [alone, from غَرِزٌ meaning a kind of stirrup]. (A, K.) — [Hence also,] غَرَزَتْ الْجَرَادَةُ and غَرَزَتْ بِذَنبِهَا (TA,) or غَرَزَتْ, inf. n. تَغْرِيزٌ; (S;) The locust stuck her tail into the ground to lay her eggs. (S, TA.) — And hence, غَرَزَ أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنْبَهُ (A and TA in art. ذَنْبُ.) — غَرِزٌ and غَرِزٌ are also said of anything when one means It was tucked up (شَجِرَ) into a thing. (TA.) It is said in a trad. of El-Hasan, وَوَقَدَ غَرِزَ صُفْرَ رَأْسِهِ, i. e., And he had twisted [the locks or plaits of] his hair, and inserted its extremities into its roots. (TA.) — غَرِزٌ, aor. َزَ, (Sgh, K,) inf. n. غَرِزٌ, (TK,) † He obeyed the Sultan after having been disobedient to him: (Sgh, K:) as though he laid hold of his غَرِزَ [or stirrup] and went with him. (TA.) — غَرَزَتْ, (S, A, K,) aor. َزَ, (S,) inf. n. غَرِزٌ (A, K) and غَرِزٌ, (K,) She (a camel, S, A, K, and a sheep or goat, and an ass, TA) had little milk; her milk became little. (S, K.)

2: see 1, in four places. — غَرِزَ النَّاقَةَ He abstained from milking the she-camel: (A:) and غَرِزَ الْغَنَمَ he ceased to milk the ewes or she-goats, desiring that they should become fat: (TA:) and غَرِزَتْ النَّاقَةَ, inf. n. تَغْرِيزٌ, the she-camel was left un milked: or her udder was dashed with cold water in order that her milk might cease: or she was left un milked once between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غَزْرُ:] or تَغْرِيزٌ signifies the sprinkling a she-camel's udder with water, then daubing the hand with earth or dust and slapping the udder, so that the milk is driven upwards, then taking her tail and pulling it vehemently, and slapping her with it, and leaving her; whereupon she goes away for a while at

random. (AHn, TA.) It is said in a trad. of 'Atā, that he was asked respecting the تَغْرِيزَ of camels; and answered, "If it be for emulation, [to make them more fat than those of other men,] no; but if from a desire of putting them in a good state for sale, yes:" and I Ath says that the تَغْرِيزَ thereof may mean their increase, or off-spring, (نِتَاجُ,) and fatness; from غَرِزَ الشَّجَرِ [the planting of trees]; but that the more proper explanation is that before given [which appears to be one of the explanations here preceding]. (TA.)

4: see غَرِزٌ. — اغْرَزَ الْوَادِي The valley produced the plant called غَرِزٌ. (K, TA.)

8: see غَرِزٌ. — اغْتَرَزَ السَّيْرُ † The journeying, or time of journeying, (السَّيْرُ, K, or السَّيْرُ, S,) drew near: (S, K:) or his journeying, or time of journeying, drew near: (TA:) from غَرِزٌ [meaning a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. السَّيْرُ; agreeably with what I find in a copy of the A, اغْتَرَزَتْ, expl. by دَنَا مَسِيرَكَ.] — It is said in a trad., that a man asked him [meaning, app., Moḡammad,] respecting the most excellent warring against unbelievers, and that he was silent respecting it until اغْتَرَزَ فِي الْجَمْرَةِ الثَّالِثَةِ, i. e., † He entered upon [the period of] the third جَمْرَةٌ: [meaning, that the most excellent is when the weather has become hot; because warring is then the most arduous: see جَمْرَةٌ:] like as the foot of the rider enters into the غَرِزَ [or stirrup]. (TA.)

غَرِزٌ The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of skin, (S, K,) sewed; (TA;) that of iron [or brass] or wood being called رِكَابٌ; (S;) the camel's stirrup: (Mḡb:) I Aḡar says that it is to the she-camel like the حِزَامٌ to the horse: but others say, that it is to the camel like the رِكَابٌ to the mule. (TA.) You say, اِزْمِ غَرِزَ فُلَانٍ [lit. Keep thou to the stirrup of such a one; meaning,] † keep thou to the commands and prohibitions of such a one. (K, TA.) And اَشْدُدْ يَدَيْكَ بِغَرِزِهِ † Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., اِسْتَمْسِكْ بِغَرِزِهِ, meaning, † Cling thou to him, and follow what he says and does, and disobey him not; like as one lays hold upon the stirrup of the rider and goes with him. (TA.) — Also sing. of غَرُوزٌ, which signifies Sprigs ingrafted upon the branches of the grape-vine. (K.)

غَرِزٌ A species of panic grass (ثَمَامٌ), (K, TA,) small, growing upon the banks of rivers, having no leaves, consisting only of sheaths (أَنْبَابٌ) set one into another; and it is of the plants called حَمِضٌ: or, as some say, the [hind of rush called] أَسَلٌ: and spears are so called as being likened thereto: Aḡ says, it is a plant which I have seen in the desert, growing in plain, or soft, tracts of land: (TA:) or its growth is like that of the [sweet rush called] إِذْخِرٌ; of the worst of pasture:

(K, TA:) AHn says, it is an unwholesome pasture; for when the she-camel that pastures upon it is slaughtered, the غَرِزُ is found in her stomach separate from the water, not diffused; and it does not beget the cattle strength: the n. un. is with ة: it has been erroneously mentioned as being called غَرِزٌ, with the unpointed ع. (TA.)

غَرِزَةٌ A single puncture; syn. حَرِزَةٌ. (TA in art. حَرِزٌ.)

غَرِزَةٌ [i. q. حَرِزَةٌ; q. v.: see Freytag's Arab. Prov., i. 626: in the present day applied to A stitch: expl. by Golius, as on the authority of Meyd, as signifying "sutura seu consutio vestis, quae densioribus fit punctorum interstitiis:" the pl. is غَرِزٌ; not غَرِزٌ, as in the Lex. of Golius.]

غَرِيزَةٌ Nature; or natural, native, innate, or original, disposition, temper, or other quality or property; idiosyncrasy; [of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; as though signifying a disposition, &c., implanted by the Creator;] syn. طَبِيعَةٌ, (Lḡ, S, Mḡb, K,) and قَرِيحَةٌ, (S,) and سَجِيَّةٌ, (TA,) and أَصْلٌ; (Lḡ, TA;) whether good or bad; as, for instance, courage, and cowardice: pl. غَرَائِزٌ. (TA.)

[غَرِيزِيٌّ Natural, native, or innate.]

غَرَادَةٌ غَارِزٌ A locust that has stuck her tail into the ground to lay her eggs; as also غَارِزَةٌ, and مَا طَلَعَ مُغَرِزَةٌ. (K.) — [Hence the saying,] † مَا طَلَعَ السَّمَكَ قَطُّ إِلَّا غَارِزًا ذَنْبُهُ فِي بَرْدٍ [† Es-Simāk has never risen aurorally unless in conjunction with cold]; meaning السَّمَكَ الْأَعْرَلُ, a well-known star in the sign of Libra, [a mistake for Virgo, for it is Spica Virginis, the Fourteenth Mansion of the Moon,] which rises with the dawn on the 5th of Tishreen el-Owwal, [or October O.S., nearly agreeing with my calculation, accord. to which it rose aurorally in Central Arabia, about the commencement of the era of the Flight, on the 4th of October O.S.,] (A, TA,) when the cold commences. (TA.) — [Hence also the saying,] † هُوَ غَارِزٌ رَأْسُهُ فِي سَبْتِهِ; He is ignorant, (Sgh, K,) and departs from that care of himself which is incumbent on him and pertaining to him. (Sgh, TA.) — Also غَارِزٌ A she-camel, (S, K,) [and a ewe or a she-goat,] and an udder, (TA,) having little milk: (S, K, TA:) or a she-camel that has drawn up her milk from her udder: (Aḡ, S:) pl. غَرِزٌ (TA) [and غَوَارِزٌ, for] you say also غَنَمٌ غَوَارِزٌ. (AZ, TA.) — [Hence,] عَيُونٌ † Eyes that shed no tears. (AZ, TA.) — [Hence also,] غَارِزٌ applied to a man, [Parum seminis habens; and hence,] that seldom indulges in نِكَاحٌ pl. غَرِزٌ. (TA.)

تَغْرِيزٌ, sing. of تَغَارِيزٌ, (K,) which signifies Offsets of palm-trees, &c., that have been transplanted. (K, S, K.)

مَغْرِزٌ The place of growth, [or of insertion,]

(أصل) of a feather, and the like, [such as a tooth, and also of the neck,] and of a rib, and of the udder; [of which last, and of the neck, and the like, it means the base, which is also termed] pl. مَغَارِزُ. (TA.) — [Hence,] The place in which the locust lays its eggs. (TA.) — [Hence also the saying,] اَطْلُبِ الْخَيْرَ فِي مَغَارِزِهِ [Seek thou good in the persons in whom it is naturally implanted]; as also مَغَارِسِهِ. (A, TA.)

وَادٍ مُغْرِزٍ A valley in which is the plant called غَرْزُ. (K, TA.)

مَنْكَبٌ مُغْرِزٌ A shoulder-joint stuck close to the كَاهِل [or withers]. (TA.)

جَرَادَةٌ مُغْرِزَةٌ: see غَارِزُ, first sentence.

غرس

1. غَرَسَهُ, aor. َ, (S, A, Mṣb, K,) inf. n. غَرَسٌ, (S, Mṣb,) He planted it, or fixed it in the ground; (A, K;) namely, a tree; (S, A, Mṣb, K;) as also اَغْرَسَهُ, (Zj, A, K,) inf. n. اَغْرَاسٌ. (A.) — [Hence,] غَرَسْتُ فُلَانًا عِنْدِي نِعْمَةً [Such a one established, or settled, in my possession, a benefaction, or boon. (TA.)] And غَرَسَ الْمَعْرُوفُ [He did good, or what was beneficent or kind. (IKṭt, TA.)]

4: see the preceding paragraph.

مَغْرُوسٌ, [originally an inf. n.,] i. q. مَغْرُوسٌ, (S, Mgh, Mṣb, K,) i. e., A tree planted; [and used as a subst., meaning a set;] (A, K;) as also مَغْرَسٌ, (A,) and مَغْرَاسٌ: (Mgh, Mṣb, K:) pl. [of pauc.] اَغْرَاسٌ and [of mult.] غَرَّاسٌ [and accord. to general analogy غُرُوسٌ: see عَشَقٌ]. And A twig that is plucked from a garden and then planted: (TA:) and غَرَّاسٌ, (S, A,) which is its pl., (A,) shoots, or offsets, of palm-trees, which are cut off from the mother-trees, or plucked forth from the ground, and planted; (S, K;) as also مَغْرِسَةٌ: (TA:) or this last signifies one of such shoots or offsets from the time when it is put into the ground until it takes hold: (IDrd, K:\*) or a palm-tree when it first grows: (S, K:) or a palm-tree recently planted: (A:) and the same word also signifies a grape-vine when first planted: (TA:) and a date-stone that is sown: (Abu-l-Mujeeb and El-Hārith Ibn-Dukeyn:) and its pl. is غَرَّاسٌ (A, TA) and غَرَّاسٌ, which latter is extr. (TA.) — [Hence,] غَرَّاسٌ يَدُكَ and اَنَا غَرَّاسٌ يَدُكَ [I am the creature of thy hand]: and نَحْنُ غَرَّاسٌ [We are the creatures of thy hand]; غَرَّاسٌ being an inf. n. [used in the sense of a pass. part. n. both sing. and pl., agreeably with a general rule]; and اَغْرَاسٌ being pl. of غَرَّاسٌ in the sense of مَغْرُوسٌ. (A.) And فُلَانٌ غَرَّاسٌ [Such a one is the creature of his (another's) beneficence]. (TA.)

غَرَسَ: see غَرَّاسٌ, in two places. = Also The membrane that encloses the child; syn. مَسِيْمَةٌ:

(IAḡr, § in art. شِيمِرُ:) or the membrane, or thin skin, that comes forth with the child from the belly of its mother: (Az, TA:) or that is upon, or over, the head of the new-born child: (A:) or what comes forth upon, or over, the face: (TA:) or what comes forth with the child, resembling mucus: or the membrane, or thin skin, that is upon, or over, the face of the young one of a camel at the birth, and which, if left upon it, kills it: (S, K:) pl. اَغْرَاسٌ. (K.)

غَرَّاسٌ The act of planting trees. (A.) — [Hence,] هَذَا مَسَقَطُ رَأْسِهِ وَمَكَانُ غَرَّاسِهِ [This is the place of his birth, (lit., of the falling of his head,) and the place of his plantation]. (A.) = The time of planting: (S, K:) or this is termed زَمَنُ الْغَرَّاسِ, (A,) or وَقْتُ الْغَرَّاسِ. (Mṣb.) = See also غَرَّاسٌ [of which it is a syn. and a pl.]. — Accord. to Kr, Abundance of the trees called عَرْفُطٌ. (TA.)

غَرِيْسَةٌ: see غَرَّاسٌ, in two places. — غَرِيْسَةٌ is a proper name for The female slave [as being planted in a family]. (Sgh, K.)

مَغْرِسٌ A place of planting: pl. مَغَارِسٌ. (TA.) — Hence, metaphorically, [A woman, or wife. (Har p. 502.)] — [Hence also the saying,] اَطْلُبِ الْخَيْرَ فِي مَغَارِسِهِ [Seek thou good in the persons in whom it is naturally implanted]; as also, فِي مَغَارِزِهِ. (A and TA in art. غَرْزُ.)

مَغْرُوسٌ: see غَرَّاسٌ.

غرض

1. غَرَضَ, aor. َ, (S, K,) inf. n. غَرَضٌ, (S, A, K,) He was vexed, or disquieted by grief, and by distress of mind; he was grieved, and distressed in mind: he was disgusted; he turned away with disgust. (S, A, K.) You say, غَرَضَ مِنْهُ He was vexed by, or at, him, or it, and disquieted by grief, and by distress of mind; he was grieved, and distressed in mind, by him, or it: (Mgh in art. غرض, and TA:) he was disgusted with it, or at it; he turned away from it with disgust: (Mgh:) and he feared him, or it. (Ibn-'Abbād, K, TK: but the first and second mention only the inf. n. of the verb in this last sense.) And غَرَضَ بِالْمَقَامِ, aor. and inf. n. as above, [He was vexed, &c., by continuance, stay, residence, or abode, in a place: he was disgusted with it, or at it.] (S.) And إِذَا غَرَضَ فَتَهُ الْغَرَضُ i. e. الصَّبْرُ [When the object of aim, or endeavour, escapes him, so that he cannot attain it, vexation, or disquietude by grief, and by distress of mind, or disgust, crushes him]. (A, TA.) — And hence, (A,) aor. as above, (K,) and so the inf. n., (A, TA,) He yearned, or longed: (S, A, K:) or he yearned, or longed, vehemently, or intensely: (TA:) اِيْتَهُ for him, or it: (S:) or اِلَى لِقَائِهِ for meeting with him: the verb in this sense being made trans. by means of اِلَى because it imports the meaning of اِسْتَأْتَى and حَنَّ [which are made trans. by the same means]: (A, TA:) [for]

accord. to Akh, غَرَضْتُ مِنْ اِيْتِهِ signifies غَرَضْتُ مِنْ هُوَلَاءِ اِيْتِهِ [I turned with vexation, or disgust, from these, to him, or it]; because the Arabs connect the verb [with its objective complement] by means of all these particles [mentioned above; namely, ب and من and اِلَى]. (S.) Mbr reckons غَرَضٌ, as meaning both “being disgusted” and “yearning” or “longing,” among words having contrary significations; and so does Ibn-'Es-Seed; (MF;) and in like manner, IKṭt. (TA.) [Perhaps these derive the latter meaning from غَرَضٌ signifying “a butt,” or “an object of aim,” &c.] = غَرَضَ عَنْهُ, (TA,) [in the TK غَرَضَهُ,] inf. n. غَرَضٌ, (Ibn-'Abbād, K,) He (a man, TA) refrained, forbore, abstained, or desisted, from him, or it; left, relinquished, or forsook, him, or it. (Ibn-'Abbād, \* K, \* TA.) = غَرَضَ, aor. َ, inf. n. غَرَضٌ, It (a thing) was fresh, juicy, moist, not flaccid. (S, K.) = غَرَضَ الشَّيْءُ, aor. َ, (K,) inf. n. غَرَضٌ; (TA;) and غَرَضَهُ, (K,) inf. n. تَغْرِضٌ; (TA;) He plucked the thing while it was fresh, juicy, moist, or not flaccid: or he took it (أَخَذَهُ, in some copies of the K جَدَّهُ, which is a mistake, TA) while it was so. (K.) — + He did the thing hastily, or hurriedly, before its time; syn. اَعْجَلَهُ عَنْ وَقْتِهِ. (Ibn-'Abbād, O, TṢ, K,\*) — غَرَضَ السَّخْلَ, (S, K,) aor. and inf. n. as above; (TA;) and غَرَضَهَا, (K;) + He weaned the lambs, or kids, before their time. (ISk, S, K.) — غَرَضْتُ سَقَاءَهَا, (S, K,) aor. and inf. n. as above, (S,) + She (a woman, S) churned, or agitated, the contents of her milk-skin, and when its butter had formed in little clots but had not collected together, she poured out the milk, and gave it to people to drink. (ISk, S, K,\*) — غَرَضْتُ لَهُ غَرِيْبًا [I gave him to drink fresh milk. (TA.)] — غَرَضْتُ لِلضَّيْفِ غَرِيْبًا [I fed the guests with food that had not been kept through the night: so in the A: but in the K, لِهَمْ, غَرَضْتُ لَهُ غَرِيْبًا [he kneaded for them fresh dough, and did not feed them with food that had been kept through the night. (TA.)] = غَرَضَهُ, aor. َ, [inf. n. غَرَضٌ,] also signifies He filled it, namely, a vessel, (S, K,) and a skin, and a watering-trough; (TA;) and so اَغْرَضَهُ. (K.) — And He stopped short of filling it completely. (S, K. [See also 2.]) Thus it has two contr. significations. (S, K.) A rājiz says,

لَقَدْ فَدَى اَعْنَاقَهُنَّ الْمَحْضُ  
وَالدَّائِظُ حَتَّى مَا لِهِنَّ غَرَضُ

(S, TA,) i. e. Verily the محض and the دَائِظُ [the pure milk and the fatness and fulness so that there is no deficiency in their skins] have ransomed them from being slaughtered and sold. (TA.) [But see غَرَضٌ below.] — Also, aor. َ, inf. n. غَرَضٌ, He broke it (i. e. a thing) without separating it. (TA.) = غَرَضَ الْبَعِيْرَ, (S,) or اَلنَّاقَةَ, (K,) [aor. َ, as appears from the word مَغْرِضٌ, for otherwise, by rule, it would be مَغْرَضٌ,] inf. n. غَرَضٌ, (K,) He bound the غَرَضُ upon the camel; (S;) as also

أَغْرَضَهُ (TA;) or *he bound the she-camel with the غُرْضَةَ* (K,) or *غُرْضٌ* (TA;) as also *أَغْرَضَهَا* (K;) and in like manner *بِالْغُرْضِ* (TA.)

2. *غُرْضٌ*, inf. n. *تَغْرِضٌ*, *He ate fresh flesh-meat.* (K.) — See also *غُرْضٌ*, in two places. — One says also, *غُرْضٌ فِي بَعَائِكَ* *Fill not thy skin [completely; leave a portion unfilled in thy skin].* (S.) — And *غُرْضٌ لَا يَغْرُضُ* i. e. [Such a one is a sea] *that will not become exhausted.* (S, A, TA.) — And *غُرْضٌ* signifies also *تَفَكُّهٌ* (K, TA,) [meaning *He affected jesting, or joking, for it is*] said in the L. to be from *الْفُكَاهَةُ* signifying *المَزَاحُ*. (TA.)

3. *غَارِضٌ* *He brought his camels to the watering-place early in the morning; in the first part of the day.* (A, O, K.)

4. *اغْرَضَهُ* *He made him to be vexed, or disquieted by grief, and by distress of mind; to be grieved, and distressed in mind: he made him to be disgusted; to turn away with disgust.* (S.) — See also 1, latter half, in two places. — *اغْرَضُ النَّاقَةَ*: see 1, last sentence. — *اغْرَضُ* *He (a man) hit, or attained, the غُرْضَ* [i. e. the butt, or object of aim, &c.]. (IKt.)

5. *تَغْرَضُ* (K, TA,) thus in the O, on the authority of Ibn-Abbūd; but accord. to the Tekmileh, *انغرض* (TA;) said of a branch, *It broke without breaking in pieces*: (K, TA:) or, accord. to the L, the latter signifies *It bent and broke without becoming separated.* (TA.)

7: see what next precedes.

8. *اغْتَرَضَ*: (so in a copy of the A: [and if this be correct, the primary signification seems to be *It (a thing) was plucked, or taken, while it was fresh, juicy, moist, or not flaccid*: quasi-pass. of *غُرْضٌ* in the first of the senses assigned to it as a trans. v. above:]) or *اغْتَرَضَ*: (so in the JK and TA: [and if this be correct, it is app. formed by transposition from *اغْتَضَرَ*]:) *He died in his fresh state*; (JK;) [i. e.] *he died a youth, or a young man*: [the latter reading seems to be the right, for it is said to be] similar to *اغْتَضَرَ* [evidently a mistranscription for *اغْتَضَرَ*]. (A, TA.) — *اغْتَرَضَ الشَّيْءَ* *He made the thing his غُرْضَ* [i. e. butt, or object of aim, &c.]. (TA.) — *اغْتَرَضَ الْبَعِيرَ*: see 1, last sentence.

*غُرْضٌ* and *غُرْضَةٌ* *The appertenance of a camel's saddle of the kind called رَحْلٌ which is like the حِزَامُ of the سَوْجِ* (S, K) *and the بَطَانُ of the قَتَبِ* (S); i. e. *girth, or fore girth, (تَصْدِيرٌ) thereof*; (S;) *the حِزَامُ of the رَحْلِ*: (A:) pl. of the former, *أَغْرَاضٌ* [a pl. of pauc.] (S, K) and *أَغْرُضٌ* [also a pl. of pauc.] (IB) and *غُرُوضٌ* [a pl. of mult.]: and of the latter, *غُرُوضٌ*, [or rather this is a coll. gen. n.] (S, K,) like as *بَسْرٌ* is of *بَسْرَةٌ* (S,) and *غُرُوضٌ* (S, K.) [Hence the saying of Moḥammad,] *غُرُوضٌ* shall not be bound [upon camels by

pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of El-Medeeneh], and the mosque [El-Akṣā] of Beytel-Makdis [or Jerusalem]. (TA.) — *غُرُوضٌ* also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) *The place of what thou hast left (مَوْضِعٌ مَا تَرَكْتَهُ)*, not *ماء* [i. e. not *مَاءٌ*] as written in the S [and K], (TA,) and not put into it anything: (S, K, TA:) and is said by some to be like the *أَمْتٌ* [q. v.] in a skin. (TA.) — And *A state of folding.* (AHeyth, K.) And *A man's having folds (غُرُوضٌ) in the body when he has been fat and then has become lean.* (Sgh, K.) And you say, *طَوَيْتُ التَّوْبَ عَلَى غُرُوضِهِ*, i. e. *غُرُورِهِ* [I folded the garment, or piece of cloth, according to its first, or original, foldings.] (Ibn-Abbūd, Z, Sgh, K.)

*غُرُوضٌ*: see the next preceding paragraph.

*غُرْضٌ* *A butt, a mark, or an object of aim, at which one shoots, or throws*; (S, O, Mṣb, K;) *a thing that thou settest up (مَا أَمَّنْتَهُ)* to shoot or throw at: (IDrd:) pl. *أَغْرَاضٌ*. (Mṣb, K.) It is said in a trad., *لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غُرْضًا*, [Ye shall not take a thing in which is the vital principle as a butt]. (TA.) And hence one says, *أَغْرَاضُ الْمَيِّتَةِ* [Men are the butts of destiny, or of death]: and *جَعَلْتَنِي غُرْضًا لِشْتِمِكَ* [Thou madest me, or hast made me, a butt for thy reviling]. (TA.) — And hence, *An object of aim or endeavour or pursuit, of desire or wish, or of intention or purpose*: (Mṣb:) *a scope; or any end which one endeavours, or seeks, or intends, or purposes, to attain*: (B:) *an object of want, and of desire*: (TA:) *the advantage, or good, which one seeks, or endeavours, or purposes, to attain, or obtain, from a thing*: so much used in this tropical sense as to be, in this sense, conventionally regarded as proper. (MF.) You say, *غُرْضُهُ كَذَا*, *His object of aim or endeavour or pursuit, &c., is such a thing*: (Mṣb:) or *his object of want, and of desire, is such a thing.* (TA.) And *فَعَلَ لِفَرَضٍ صَاحِبِ* *He did, or acted, for a just, or right, object of aim &c.* (Mṣb.) And *فَهَيْتُ غُرْضَكَ* *I understood, or have understood, thine object of aim &c., or thine intention*; syn. *قَصَدَكَ*. (S.) [See another ex. voce *غُرُوضٌ*, of which it is also the inf. n.]

*غُرِضٌ*, when followed by *مِنْ*, *Vexed, or disquieted by grief, and by distress of mind; grieved, and distressed in mind: disgusted; or turning away with disgust.* (TA.) — Also, when followed by *إِلَى*, *Yearning, or longing*: (S, TA:) or *yearning, or longing, vehemently, or intensely.* (TA.)

*غُرْضَةٌ*: see *غُرْضٌ*.

*غَرِيضٌ* *A thing that is fresh, juicy, moist, or not flaccid*: (S, A, K:) also applied to flesh-meat. (S.) [See also 1, in three places, in the latter half of the paragraph.] — *Fresh, or juicy, dates.* (TA.) — *Rain-water*; as also *مَغْرُوضٌ*: (S, K:) because of its freshness. (S, TA.) — *Water to*

*which one comes early in the morning; in the first part of the day.* (TA.) — See also *إِغْرِيبُ*, in two places. — Also *Any new, or novel, song.* (IB, TA.) — And hence, *A singer*; because of his performing new, or novel, singing: (IB, TA:) or *a singer who performs well*, (K, TA,) and is of those who are well known; and so called because of his gentleness, or softness. (TA.)

*وَرَدَ الْمَاءَ غَارِضًا* *He came to the water early in the morning; in the first part of the day.* (S, K,\*) And *أُورِدَ إِبِلَهُ غَارِضًا* *He brought his camels to the watering-place early in the morning; in the first part of the day.* (TA.) And *أَتَيْتُهُ غَارِضًا* *I came to him in the first part of the day.* (TA.)

*إِغْرِيبُ* *The spadix of a palm-tree; syn. طَلْعٌ*; (S, K;) which some call *إِغْرِيبَةٌ*; (TA;) as also *غَرِيضٌ*: (S, K:) or the *spadix of a palm-tree (طَلْعٌ) when it bursts from its كَأُورٍ* [i. e. *spathe, or envelope*]: (IAṣr:) or *what is in the interior of the طَلْعَةِ* [or *spathe of a palm-tree*]: (Th:) or the *thing* [i. e. the *spathe*] *from which the spadix of the palm-tree (طَلْعٌ) bursts*: (Ks, A:) to which a woman's garment is likened. (A, TA.) — *Anything white and fresh or juicy or moist; as also* *غَرِيضٌ*: (S, K:) or *anything white like milk.* (Ks.) — *Hail*: (Lth, Th:) as being likened to what is in the interior of the *طَلْعَةِ*. (Th.) — *Large rain, or large drops of rain, appearing, when falling, as though it, or they, were arrow-heads, from a dissundered cloud: or the first of what falls thereof.* (TA.)

*مَغْرُوضٌ* *The part of a camel which is like the مَحْزَمٌ [or place of the girth] (S, O, K) of a دَابَّةٍ* (S,) [i. e.] *of a horse (O, K) and mule and ass*; (O;) which is the *sides of the belly, at the lower part of the ribs; for these are the places of the غُرُوضِ, in the bellies of camels*: (S:) and *مَغْرُوضٌ* signifies [the same; i. e.] *the place of the غُرْضَةِ*, (IKh, TA,) or *غُرْضٌ*; (TA;) and also the *belly*: (IKh, TA:) or the former signifies *the head of the shoulder-blade, in which is the مَشَاشُ* [or *prominent part*], *beneath the cartilage: or the inner part of what is between the arm [and] the place where the شَرَاسِيفُ [or cartilages of the ribs] end*: (TA:) pl. *مَغَارِضٌ*. (S, TA.)

*مَغْرُوضٌ*: see the next preceding paragraph.

*مَغْرُوضٌ*: see *غَرِيضٌ*.

## غرض

*غُرُوضٌ* and *غُرُوضٌ* [A cartilage:] *any soft bone*, (T, S,\* O, K, TA,) *such as is, or may be, eaten*: (T, O, K, TA:) pl. *غُرَاضِيفٌ* (O, K, TA) and *غَضَارِيفٌ*. (O, TA.) *The مَارِنُ* (O, K, TA) i. e. [the *soft, or cartilaginous, part*], *the firm part that is harder than flesh and softer than bone*, (TA,) *of the nose*, (O, K, TA,) is thus called. (O.) And [Any one of] *the heads of the*



ribs [i. e. of the costal cartilages]. (O, K.) And The رَهَابَةٌ [or ensiform cartilage] of the chest. (O, K.) And The [fibro-cartilage or] part within the قَوْف [or helix] of the ear. (O, K.) And The نَغْضُ [q. v.] of the shoulder-blade. (O, K.) And الغُرُضُفَانِ signifies The borders, or extremities, of the upper parts of the two shoulder-blades of the horse; what is thin, of the hard substance (lit. of the hardness), of the bone. (TA.) And they وَهَبَانِ [i. e. the غُرُضُفَانِ] are Two sinens, or the like, (عَصَبَانِ), [perhaps, by a somewhat-strained license, applied here to the two tarsal cartilages,] in the borders, or extremities, of the inferior parts of the two eyes. (TA.) — And الغُرُضُفَانِ signifies [also] The two pieces of wood that are bound on the right and left between the وَاسِطِ [or fore part] and the آخِرَةِ [or hinder part] of the [camel's saddle called] رَحْلِ. (O, K.)

غرف

1. غَرَفَ الْمَاءَ, (Msb, K,) or غَرَفَ الْمَاءَ بِيَدِهِ, (S, O, TA,) aor. - (S, O, Msb, K) and - (K,) inf. n. غَرَفٌ; (S, O, Msb, K;) and اغترفه, (Msb, K,) or اغترف منه, (S,) or both of these; (O, TA;) He took [or laded out] the water with his hand [as with a ladle]: (K, TA:) and in like manner, بِالْغُرْفَةِ [with the ladle]. (JK.) = غَرَفَ الشَّيْءَ, (S, O, K,\*) aor. - (TK,) inf. n. غَرَفٌ, (TA,) He cut, or cut off, the thing. (S, O, K,\*) — And غَرَفَ نَاصِيَتَهُ He clipped his forelock; (S, O, K;) i. e. a horse's. (S, O.) = غَرَفَ الْجِلْدَ, (S, O, TA,) inf. n. غَرَفٌ, (TA,) He tanned the skin with غَرَفٌ [q. v.]. (S, O, TA.) = غَرَفَ الْبَعِيرَ, aor. - (S, O, TA,) inf. n. غَرَفٌ, (TA,) He put upon the head of the camel a rope, or cord, called غُرْفَةٌ [q. v.]. (O, TA.) = See also 7. = غَرَفَتِ الْإِبِلَ, aor. - (S, O, K,) inf. n. غَرَفٌ, (S, O,) The camels had a complaint (S, O, K) of their bellies (O, K) from eating غَرَفٌ [q. v.]. (S, O, K.)

5. تَغَرَّفَنِي He took everything that was with me: (K, TA:) so in the Tekmileh. (TA.)

7. انغرف It (a thing) became cut, or cut off. (S, O, K.) — And It bent, or became bent: (Yaakooob, TA:) and some say, it broke, or became broken: (TA:) [and غَرَفٌ, inf. n. غَرَفٌ, app. has both of these meanings; for] الغُرْفُ, accord. to IAqr, signifies The bending, or becoming bent; and the breaking, or becoming broken. (TA.) انغرف said of a bone means It broke, or became broken: and said of a branch, or stick, or the like, it became broken, but not thoroughly. (TA.) — And He died. (TA.)

8: see 1, first sentence.

غَرَفٌ and غَرَفٌ, (S, K,) the latter mentioned by Yaakooob, (S,) A species of trees, (شَجَرٌ) with which one tans; (S, K;) when dry, [said to be] what are termed ثَمَامٌ: (TA: [but perhaps this statement applies particularly to غَرَفٌ, which see below: and see also ثَمَامٌ:]) accord. to A'Obeyd,

called غَرَفٌ and غَلْفٌ [q. v.]: AHn says, the غَرَفٌ is a species of trees from which bows are made; [see عَضَاهُ;] and no one tans with it; but Kz says that its leaves may be used for tanning therewith, though bows be made of its branches: and Aboo-Mohammad mentions, on the authority of As, that one tans with the leaves of the غَرَفٌ, and not with its branches: El-Báhilce says that غَرَفٌ signifies certain skins, not such as are termed قَرَطِيَّةٌ, [i. e. not tanned with قَرَطٌ, but] tanned, in Hejer, in the following manner: one takes for them sprigs (هَدَبٌ) of the أَرْطَى, and puts them in a mortar, and pounds them, then throws upon them dates, whereupon there comes forth from them an altered odour, after which a certain quantity is laded out for each skin, which is then tanned therewith; and the term غَرَفٌ is applied to that which is laded out, and to every quantity of skin from that mash, to one and to all alike: but Az says, the غَرَفٌ with which skins are tanned is well known, of the trees of the desert (الْبَادِيَّةُ), and, he says, I have seen it; and what I hold is this, that the skins termed غَرَفِيَّةٌ are thus termed in relation to the species of trees called the غَرَفٌ, not to what is laded out: As says that الغَرَفُ, with the ر quiescent, signifies certain skins that are brought from El-Bahreyn. (TA.)

غَرَفٌ, (O, K, TA,) accord. to AA, (O,) or IAqr, (T, TA,) i. q. ثَمَامٌ [Panic grass]; (O, K, TA;) not used for tanning therewith; and accord. to Az, this that IAqr says is correct: AHn says that when it becomes dry, and one chews it, its odour is likened to that of camphor: (TA:) or ثَمَامٌ while green: (K:) or one of the species of ثَمَامٌ, which resembles rushes (أَسَلٌ), of which brooms are made, and with which water-bags of leather are covered to protect them from the sun so that the water becomes cool: (A'Obeyd, TA:) the n. un. is with ة. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The شَتَّ and طَبَاتِق, and نَشْر [thus (correctly) in the O, but in the K بِشْر], and عَفَار [in the CK عَفَار], and عُمَر, and حَمِيْل [or حَمِيْل], and صَوْم, and حَبِج, and شَدْن, and حَمِيْل, and هَيْشَر, and صَوْم [thus in the O and in some copies of the K] or صَوْم [thus in other copies of the K]: every one of these is called غَرَفٌ. (O, K.) — See also غَرَفٌ, in two places. — Also The leaves of trees (K, TA) with which tanning is performed. (TA.)

غُرْفَةٌ A single act of taking [or lading out] water with the hand [as with a ladle: and in like manner also with a ladle: see 1, first sentence]. (S, Mgh, Msb, K.) = And A single act of cutting, or cutting off, a thing: or of clipping the forelock of a horse. (K, TA.)

غُرْفَةٌ The quantity of water that is taken [or laded out] with the hand [as with a ladle]; (JK, S, Mgh, O, Msb, K;) as much thereof as fills the hand; (JK;) and غُرْفَةٌ signifies the same: (O, K:) before it is so taken it is not termed غُرْفَةٌ: (S, K:) the pl. is غُرْفَاتٌ. (S, Msb, K.) — And [hence, app.,] Somewhat remaining, of milk.

(IAqr, TA in art. جَزَعٌ) = Also i. q. عَيْتَةٌ; (S, O, Msb, K;) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. غُرُفٌ and غُرْفَاتٌ (S, O, Msb, K) which latter is held by some to be a pl. pl. (Msb) and غُرْفَاتٌ and غُرْفَاتٌ. (S, O, Msb, K.) — And الغُرْفَةُ signifies The Seventh Heaven: (S, O, K:) or the highest of the places of Paradise: or it is one of the names of Paradise. (Bd in xxv. 75.) Accord. to the S [and O], the phrase دُونَ غُرْفَةٍ occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عِرَّةٍ عَرِشَةٍ. (IB, TA.) = Also A lock (خُصْلَةٌ) of hair. (O, K.) — And A rope, or cord, tied with a bow, or double bow, (مَعْقُودٌ) بِأَنْشُوطَةٍ, (O, K,) which is put upon the head, (O,) or hung upon the neck, (K,) of a camel: (O, K:) of the dial. of El-Yemen. (TA.)

غُرْفَةٌ A mode, or manner, of taking [or lading out] water with the hand [as with a ladle]. (K.) = And A sandal: pl. غُرُفٌ: (K:) of the dial. of Asad. (TA.) [See also غُرَيْفَةٌ.]

غُرْفِيٌّ applied to a سَقَاءَ [or skin for water or for milk], (S, O, K,) and غُرْفِيَّةٌ applied to a مَزَادَةٌ [or leathern water-bag], (S, O,) Tanned with the species of tree called غَرَفٌ: (S, O, K:) Aboo-Kheyrh says that the [skins termed] غُرْفِيَّةٌ are of El-Yemen and El-Bahreyn: and accord. to AHn, one says قُرْبَةٌ غُرْفِيَّةٌ and مَزَادَةٌ غُرْفِيَّةٌ; and the pl. غُرْفِيَّاتٌ occurs in a verse [in which the ر cannot be quiescent], cited by As. (TA.) — غُرْفِيَّةٌ مَزَادَةٌ signifies also [A leathern water-bag] full: or, as some say, tanned with dates and [the tree called] أَرْطَى and salt. (TA.)

غُرْفِيَّةٌ: see the next preceding paragraph.

غُرْفٌ A certain large measure of capacity; (S, K;) like جِرْفٌ; (S;) also called قَنْقَلٌ [q. v.]. (S, K.) — And pl. of غُرْفَةٌ in the first of the meanings assigned to it above. (S, Msb, K.)

غُرُوفٌ A well (بئرٌ) of which the water is taken [or laded out] with the hand. (O, L, K.) — And A large bucket (غُرْبٌ) that takes up much water; (O, K;) as also غُرَيْفٌ; (K;) and غُرَيْفَةٌ is applied [in the same sense] to a [bucket termed] دَلْوٌ. (Lth, TA.)

غُرَيْفٌ: see what next precedes. = Also i. q.

قَصَبًا [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the kind of high, coarse grass called] حَلْفَاءُ [q. v.]: and i. q. غَيْضَةٌ [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for غَيْضَةٌ, which is thus in the K accord. to the TA, as well as in the O, many (app. most) of the copies of the K have غَيْفَةٌ, a mistranscription:]) and water [in such a collection of trees, &c., i. e.,] in an أُجْمَةٌ; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning

in a verse (S, O, TA) of El-Aqshà; (O, TA;) but pronounced by Az incorrect: (TA:) and numerous tangled, or confused, or dense, trees, of any kind; (S, O, K;) as also غَرِيْفَةٌ: (ISd, K:) or a dense collection (أَجْمَةٌ) of papyrus-plants and of حُلُقَاءَ [mentioned above] (K, TA) and of reeds, or canes; (TA;) and sometimes of the [trees called] ضَالٌ and سَلْمٌ: (AHn, K, TA:) pl. غُرْفٌ. (O.)

غَرِيْفٌ A species of trees, (Aboo-Naṣr, S, O, K,) of a soft, or weak, kind, (Aboo-Naṣr, O, K,) like the غَرْبُ: (Aboo-Naṣr, O:) or the papyrus-plant. (AHn, O, K.)

غُرْفَةٌ: see غُرْفَةٌ, first sentence.

غَرِيْفَةٌ A piece of leather, about a span in length, and empty, in the lower part of the [receptacle called] قِرَابٌ of a sword, dangling; and [sometimes] it has notches cut in it, and is ornamented. (S, O, K.) — And A sandal, (S, O, K,) in the dial. of Benoo-Asad, (S, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also غُرْفَةٌ:] or an old and worn-out sandal. (Lh, K.) = See also غَرِيْفٌ.

غَرَاْفٌ A river, or channel of running water, having much water. (O, K.) — And A copious rain: occurring in this sense in a verse: or, as some relate it, the word is there عَرَاْفٌ [q. v.]. (TA.) — And A horse wide in step; that takes much of the ground with his legs. (AZ, O, K.)\*

غَرَاْفَةٌ, applied to a she-camel, Swift; pl. غَوَارِفٌ: and one says also خَيْلٌ مَعَارِفٌ [Swift horses; app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] كَاتِبًا تَعْرِفُ الْجَرَى: and فَارِسٌ مَعْرِفٌ [A swift horseman]. (O, K.) = الغَارِفَةُ which is forbidden by the Prophet is a word of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, (O, K,) like رَاضِيَةٌ in the phrase عَيْشَةٌ رَاضِيَةٌ, (O,) and means What a woman cuts, and makes even, or uniform, fashioned in the manner of a طَرَّةٌ [q. v., but for مُطَرَّرَةٌ, the reading of the K given in the TA, the CK and my MS. copy of the K have مُطَرَّرَةٌ, and thus too has the O but without the teshdeed], upon the middle of her جَبِيْنٌ [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning الغَرْفُ, like اللَّاعِيَةُ (O, K, TA) and الرَّاعِيَةُ and التَّاعِيَةُ; (O, TA;) or, accord. to Az, it is a subst. similar to رَاعِيَةٌ and لَاعِيَةٌ; and the meaning is, the clipping of the front hair, fashioned in the manner of a طَرَّةٌ (مُطَرَّرَةٌ), upon the جَبِيْنٌ: or, accord. to El-Khattābee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.)

مَعْرِفٌ, and the pl. مَعَارِفٌ: see the next preceding paragraph, first sentence.

مَعْرِفَةٌ [A ladle; i. e.] the thing with which is performed the act of lading out (مَا يُعْرِفُ بِهِ) S,

O, Mṣb, K) [water &c., or] food: pl. مَعَارِفٌ. (Mṣb.)

### غرق

1. غَرِقَ, (S, Mgh, O, Mṣb, K,) aor. ى, (Mgh, Mṣb,) inf. n. غَرَقٌ, (S, Mgh, O, Mṣb,) He, or it, (a thing, Mṣb,) sank, syn. غَارَ, (Mgh,) or رَسَبَ, (TA,) in the water, or in the water: (S, Mgh, O, Mṣb:) primarily [he drowned; i. e. he sank under water, and] the water entered the two apertures of his nose so that it filled its passages and he died. (TA.) — [Hence,] غَرِقَ فِي الْبِلَادِ, inf. n. as above, + He (a man) went downwards and disappeared (رَسَبَ) in the lands, or tracts of land. (TA.) = غَرِقَ, (thus in the O,) or غَرِقَ, like فَرِحَ, (thus accord. to the K,) He drank a [draught such as is termed] غُرْقَةٌ: (O, K:) so says IAḡr. (O.) And غَرِقْتُ مِنَ اللَّبَنِ, (O, and thus in copies of the K, in the CK غَرِقْتُ) or غَرِقْتُ مِنَ اللَّبَنِ, (TA,) I took a [draught such as is termed] كُثْبَةٌ of the milk: (O, K, TA:) so says Ibn-Abbād. (O, TA.) = And غَرِقَ He was, or became, without want, or need. (IAḡr, O, K.) = غَرِقًا used in the sense of إِغْرَاقًا, see under 4.

2: see 4, first sentence. — Hence تَغْرِيقٌ became used to signify † Any killing: the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (S, O, K, TA,) whether it were a male or a female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase غَرَقَتِ الْقَابِلَةُ الْوَلَدَ meaning † The midwife was ungentle with the child [at the birth] so that the [fluid called] سَائِيَاءٌ entered its nose and killed it: or, accord. to the A, غَرَقَتِ الْقَابِلَةُ الْمَوْلُودَ means the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it. (TA.) Hence the saying of Dhu-r-Rummeh,

• إِذَا غَرَقَتْ أَرْبَابَهَا ثِنَى بَكَرَةٍ •  
• بَيْتِيَاءَ لَمْ تُصَيِّحْ رَوْوَمَا سَلُوْبَهَا •

i. e. When her ropes [with which her saddle is bound] kill a youthful she-camel's second young one, [and she casts it in consequence, in a desert in which one loses his way,] she [who is bereft of it] does not become one that shows affection for her offspring, by reason of the fatigue that has come upon her: (S, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the fœtus becomes drowned in the fluid of the سَائِيَاءَ, and she casts it. (TA.) — غَرِقَ, said of a bridle, [and of the scabbard of a sword, as also إِغْرِقَ, (see مَعْرِقٌ)] signifies † It was ornamented, or was ornamented in a general manner, with silver. (TA.) — See, again, 4. = غَرِقَ الْبَيْضَةَ He removed the غُرْقَى [q. v.] of the egg. (TA.)

3. غَارَقْتَنِي كَذَا; Such a thing was, or became, near to me; drew near to me; or approached me.

(TA.) And غَارَقَتْهُ الْمَنِيَّةُ † [Death became near to him]. (TA.) — And غَارَقَتِ الْوَقْعَةُ † The onslaught was, or became, obligatory. (TA.)

4. إِغْرَقَهُ, (S, O, Mṣb, K, TA,) inf. n. إِغْرَاقٌ; (TA;) and تَغْرِيقٌ, (S, Mṣb, K, TA,) inf. n. تَغْرِيقٌ; (TA;) [primarily, He drowned him: (see 1, first sentence:) generally expl. as meaning] he sank him, or it, (TA, [see again 1, first sentence,]) in the water, or in the water. (S, O, Mṣb, K, TA.) — [Hence,] اغْرَقَ أَعْمَالَهُ + He annulled his [good] works, by the commission of acts of disobedience. (TA.) — And اغْرَقَهُ النَّاسُ + The people multiplied against him and overcame him: and in like manner, اغْرَقَتْهُ السَّبَاعُ + [The beasts of prey multiplied against him &c.]: so says IAḡr. (TA.) — The saying of Lebeed, describing a horse,

• يُغْرِقُ التَّلْعَبَ فِي سِرَّتِهِ •

is said to mean † He outstrips the تَلْعَبُ [i. e. the fox] in his sprightliness, and leaves him behind: [see also 8:] or he causes the part of the spear-shaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence of his running. (O, TA.)\* — اغْرَقَ كَأْسُ means † He filled the كأسُ [or wine-cup]. (O, K, TA.) — See also 2, near the end. — اغْرَقَ فِي الْقَوْسِ [السَّهْمُ being understood] † He (the drawer of the bow, i. e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Mṣb) drew the bow to the full: (S, O, Mṣb, K:) accord. to ISh, الاغْرَاقُ signifies the sending the arrow far by vehement drawing [of the bow]: accord. to Useyd El-Ghanawee, the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand; which is termed شَرْبُ الْقَوْسِ الرِّصَافَ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرَبَ; also, signifies the same, (TA:) غَرِقَ, also, signifies the same, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غَرِقَ النَّبِيلَ, meaning he drew the bow with the arrows to the utmost extent. (TA.) In the saying in the Kṣur [lxxix. 1], وَالنَّازِعَاتُ غَرَقًا, the last word is put in the place of the proper inf. n. of أَغْرَقَ, for إِغْرَاقًا; (Fr, \* Az, O, K;\*) the meaning being By those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling. (Fr, O.) — Hence, i. e. from اغْرَقَ السَّهْمَ [or اغْرَقَ فِي الْقَوْسِ], one says, اغْرَقَ فِي الشَّيْءِ, (Mṣb,) † He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate; (Mṣb, TA;) in the saying, (TA,) or in the thing. (Mṣb.) [See also 10.]

8. اغْتَرَقَ الْخَيْلَ † He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them. (S, O, K, TA.) And اغْتَرَقَ حَلْبَةً † He (a horse) outstripped, or outwent, the collection of horses started together for a nager

that were preceding. (AO, TA.) And [hence] one says, *حَاصِمْنِي فَأَغْتَرَقْتُ حَلْبَتَهُ*, meaning † [He contended with me in an altercation, or he disputed, or litigated, with me, and] I overcame him in the altercation, &c. (TA.) — اغترق *التَّصْدِيرِ*, (O, K, TA,) or *البَطَانِ*, (O, TA,) † He (a camel), his belly being large, (O, K, TA,) and his sides being swollen, (O, TA,) took up the whole of the breast-girth, (O, K, TA,) or the belly-girth, (O, TA,) so that it was too strait for him; as also † استغرقت. (O, K, TA.) — And اغترق *التَّنَفُّسِ* † He took in the whole of the breath in drawing it in, or back, with vehemence. (S, O, TA.) Accord. to the copies of the K, اغترقت *التَّنَفُّسِ*, meaning استوعبت: but this is a mistake: the correct phrase is اغترق *التَّنَفُّسِ*, the latter word محرّكة [and in the accus. case]; and the explanation, استوعبه في الزّفير. (TA.) — And تغترق *نظرفهم*, said of a woman, † [She engrosses their look; i. e.] she occupies them in looking at her so as to divert them from looking at other than her, by reason of her beauty: (O, K, TA:) and in like manner one says, تغترق *الطرف* † [she engrosses the look]. (O, TA.) [See also what next follows.]

10. استغرقت † He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; took in the gross; engrossed; syn. استوعب. (S, O, K, TA.) Hence the phrase of the grammarians, لا لاستغراق الجنس † [denoting the universal inclusion of the genus]. (TA.) [Hence also several other conventional usages of the word]. See also 8 [with which it is interchangeable in several cases]. — استغرقت في الضحك is like, (O, TA,) or syn. with, (K,) استغرب † [He exceeded the usual bounds, or degree, in laughing; was immoderate in laughing]. (O, K, TA.) [And in the same sense the verb is used in other cases. See also 4, last signification.]

12. اغرورقت عيناه His eyes shed tears (S, O, K, TA) as though they were drowned therein: (O, K, TA:) or اغرورقت عيناه بالدموع his eyes filled with tears but did not overflow. (ISk, Az, TA.)

Q. Q. 1. غرقأت, as said of a hen, mentioned in this art. in the K (as being Q. Q.) and also in the TA as said of an egg, see in art. غرقأ.

غَرِقَ and غَرِقَ part. ns. of غَرِقَ, (S, O, Mṣb, K,) the first and second signifying [Drowning; or] sinking in water without dying; (S, Mṣb;) and the third, [drowned; or] dead by sinking in water; (Kh, Mṣb;) i. q. مَغْرَقٌ or مَغْرَقٌ; (so in different copies of the S;) and accord. to the Bari', the third may have both meanings agreeably with analogy; (Mṣb;) [see an instance of its usage in the former sense voce تَغْمِغَمٌ; and the first is sometimes used in the latter sense; for] it is said in a trad. that the غَرِقَ is of those who are [reckoned as] شهداء [or martyrs: see شهداء]; (O, TA;) though it is said that غَرِقَ sig-

nifies sinking in water [like as does غَارِقٌ]; and غَرِقٌ, dead therein; or, accord. to Aboo-Adnán غَرِقٌ signifies overcome by the water but not having yet sunk; and غَرِقٌ, having sunk [therein]: (TA:) the pl. of غَرِقٌ is غَرِقَى. (Mgh, O, Mṣb, K.) — It is said in a trad., يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَنْجُو فِيهِ أَحَدٌ إِلَّا مَنْ دَعَا دَعَاءَ الْغَرِيقِ [A time will come upon men in which no one will become safe but he who prays with the praying of the drowning]; app. meaning, but he who is sincere in praying, as is he who is on the brink of destruction. (TA.) — And مَاتَ غَرِقًا فِي الْخَمْرِ, in another trad., means † He died going to the utmost point, or degree, in the drinking of wine. (TA.) — أرض غَرِيقَةٌ means Land in the utmost state of irrigation. (IF, A, O, K.) — غَرِقٌ and مَغْرَقٌ also signify † A man much [or deeply] in debt: and overwhelmed by trials. (TA.) — And one says, إِنَّهُ لَعَرِقُ الصَّوْتِ, meaning † Verily he is frightened so that his voice is stopped short. (Ibn-Abbād, O, K.)

غَرِقَةٌ A single draught (شُرْبَةٌ [in the CḲ شُرْبَةٌ]) of milk, &c.: (A'Obeyd, S, O, K:) or a small quantity of milk, and of beverage, or peculiarly of the former: (TA in art. عَرِق:) pl. غَرِقٌ. (A'Obeyd, S, O, K.)

غَرِقِيٌّ: see art. غَرِقٌ: its hemzeh is augmentative (O, K) accord. to Fr: (O, TA:) and Aboo-Is-hāk [i. e. Zj] held it to be so: (IJ, MF, TA:) but in the opinion of MF, there is no probable reason for this, either on the ground of analogy or of derivation. (TA.)

غَرِيقٌ: see غَرِقٌ, in two places. — One says also, أَنَا غَرِيقٌ أَبَايَكُ, meaning † [I am the drowned in the flood] of thy favours. (TA.)

غَرِيَاقٌ A certain bird: (IDrd, O, K:) so they assert: but it is not of established authority. (IDrd, O.)

غَارِقٌ: see غَرِقٌ, first sentence.

أَغَارِيقُونَ, (Mgh, K,) or أَغَارِيقُونَ, (K,) an ancient Greek word, [ἀγαρικόν,] (TA,) A certain medicine; a thing [or substance] resembling a certain medicine; a thing [or substance] resembling male and female; in the bitterness of which is a sweetness: (Mgh:) or the root, or stem, (أَصْلُ) of a certain plant: or a certain thing [or substance] which originates in worm-eaten trees; an antidote to poisons, (K, TA,) an attenuant of turbid humour, exhilarant, (K, TA,) and good for sciatica; and [it is said that] he upon whom it is suspended will not be stung by a scorpion. (K, TA.)

مَغْرَقٌ: see مَغْرَقٌ.

مَغْرَقٌ, [as though مَغْرَقٌ, but I think it more probable that it is correctly مَغْرَقٌ,] applied to a she-camel, That casts her young one, in a perfect state or otherwise, and will not be made to incline to it, or to affect it, nor will be milked; not such

as yields her milk copiously, nor [such as is termed] خَلْفَةٌ [q. v.]. (TA.)

مَغْرَقٌ, applied to a bridle, † Ornamented, (S, O, K,) or ornamented in a general manner, (TA,) with silver; (S, O, K, TA;) as also † مَغْرَقٌ: (K:) and likewise applied to the scabbard of a sword. (TA.)

مَغْرَقٌ: see مَغْرَقٌ.

رَمَّضَانُ مَغَارِقٌ [The observance of Ramadan is obligatory]. (TA.)

## غرقأ

Q. 1. غَرِقَاتٌ, said of an egg (بَيْضَةٌ), It came forth having upon it [only] its thin integument [or pellicle, called غَرِقِيٌّ]. (K.) — And, said of a hen, [in the K in art. غرق (in which the hemzeh is said to be augmentative) غَرِقَاتٌ بَيْضًا] She laid her eggs in the state described above. (K.) [But see what follows.]

غَرِقِيٌّ The integument [or pellicle] (S, K) that is beneath the قَيْض [i. e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says its is augmentative, for it is from الغَرِقُ. (S.) Or The white [of the egg], which is eaten: (K:) but this explanation is of weak authority. (TA.)

## غرقد

غَرْدٌ A species of tree, (S, O, L, K,) of large size, (L, K,) of the kind termed عَصَاهُ, (L,) said by some to grow in the ground termed قَفٌّ: (O, L:) or the species of tree called عَوْسَج [or box-thorn], when it has grown large: (AHn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with 5. (L, O, K.) — It is said in the K to signify also The white of an egg: but as thus expl., it is app. a mistake for غَرِقِيٌّ. (TA.)

## غرقل

Q. 1. غَرَقَلَتِ الْبَيْضَةُ The egg became rotten; (S, O;) the interior of the egg became corrupt: and thus غَرَقَلٌ signifies said of the بَطِيخ [i. e. melon, or water-melon]: (K:) or, said of the بَطِيخ, it became hard. (O.) — And غَرَقَلَ He poured water upon his head at once; (IAḡr, O, K, TA;) inf. n. غَرَقَلَةٌ. (TA.)

غَرِقَلٌ The white of an egg; as also † غَرِقِيلٌ. (Az, TA.)

غَرِقِيلٌ: see what next precedes.

## غزل

1. غَزَلَ, aor. ى, inf. n. غَزْلٌ, He was uncircumcised. (Mṣb.)

غَزْلٌ A man flaccid, lax, or uncompact, in make. (S, O, K.) — And A long, (K,) or an excessively long, (TA,) spear. (K, TA.)

غُرْمَةٌ The قُلْفَةُ [or prepuce]. (S, O, Msh, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, رَكِبَ الْخَيْلَ عَلَى غُرْمَتِهِ, meaning He rode horses when he was small in age, before he was circumcised. (TA.)

غُرَيْنٌ and غُرَيْلٌ signify the same; (AA, AZ, Ag, S, O, K;) [Silt, or alluvial deposit, left upon the ground by a torrent;] i. e. (S, O) earth, or mould, borne by a torrent, and remaining upon the ground, (AZ, S, O, K,) much cracked, (K,) whether moist or dry: (AZ, S, O, K:) or fine earth or mould, which is seen to have dried upon the ground, (Ag, S, O, TA,) and become much cracked, (Ag, TA,) when a torrent has come and remained some time upon the ground, and then sunk in and disappeared: (Ag, S, O, TA:) or, accord. to AA, (S, O, TA,) what remains of, or from, water, (S, O,) or of earth, or mud, (TA,) in a watering-trough: (S, O, TA:) and a pool of water left by a torrent, in which remain [animalcules termed] دَعَامِيصُ [pl. of دَعْمُوصُ, q. v.], and which one cannot drink. (AA, S, O, K, TA.) And The sediment remaining in the bottom of a flask, or bottle: (AA, S, O, K, TA:) and the sediment of a dye. (TA.) And (the former) Dust; syn. غَبَارٌ. (O, K.) And The mucus of the nose of a solid-hoofed animal of any kind. (O, K.)

أُغْرُلٌ, with which أُرْغُلٌ is syn. in all of the following senses, (TA,) applied to a boy, (S, O,) i. q. أَقْلَفٌ [i. e. Uncircumcised]: (S, O, Msh, K:) fem. غُرْلَانٌ: and pl. غُرْلٌ. (Msh.) — And عَيْشٌ أُرْغُلٌ A life ample in its means, or circumstances. (S, O, K.) And عَامٌ أُرْغُلٌ A fruitful, or plentiful, year. (K.)

غرم

1. غَرِمَ, (JK, S, Msh, K,) aor. غَرِمَ, (JK, K,) inf. n. غَرْمٌ (JK, Msh, TA) and غَرَامَةٌ (Msh, TA) and مَغْرَمٌ, (TA,) He paid, or discharged, (JK, S, Msh, K,\*) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Msh, K,) and a responsibility, and the like thereof, after it had become obligatory upon him: (Msh:) [or, accord. to an explanation of الْغَرَامَةُ in Har p. 36, he gave property against his will: or the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, he took upon himself to pay, or discharge, a bloodwit, &c.: for, sometimes,] غَرِمَ and مَغْرَمٌ and غَرَامَةٌ signify the taking upon oneself that which is not obligatory upon him: (Mgh; and the Ksh gives this explanation of مَغْرَمٌ in lii. 40:) [or the taking upon oneself a fine or the like: for, sometimes,] مَغْرَمٌ signifies الْغَرْمُ غَرِمَ. (Bd in lii. 40. [See also 5, and 8.]) And you say, غَرِمْتُ عَنْهُ مَا لَزِمَهُ مِنِّي, [I paid for him, i. e., in his stead, what was obligatory upon him, of the bloodwit]. (Msh in art. عقل.) — And غَرِمَ فِي تَجَارَتِهِ He lost, or suffered loss, in his traffic; i. q. خَسِرَ; contr. of رَبِحَ. (Msh.) — غَرِمَ أَنْفًا: see رَغِمَ [from which it is app. formed by transposition].

2. غَرِمَهُ i. q. اغْرَمَهُ, q. v. (S, Mgh, &c.) — [Hence, app.,] غَرِمَ السَّحَابُ † The clouds rained: [as though they were made to discharge a debt that they owed:] Aboo-Dhu-eyb says, describing clouds,

وَهِيَ خَرْجُهُ وَأَسْتَحِيلَ الرَّبَّ  
بُ مِنْهُ وَغَرِمَ مَاءً صَرِيحًا

† [The clouds that were the first thereof in rising and appearing became rent, and such of them as were suspended beneath other clouds were looked at in order that it might be seen whether they moved, and they discharged clear water]. (TA.)

4. اُغْرِمْتَهُ and غَرِمْتَهُ, (S, Msh, K,) inf. n. [of the former اُغْرَامٌ and] of the latter تَغْرِيرٌ, (TA,) both signify the same; (S, Msh, K;) i. e. I made him to pay, or discharge, [a bloodwit, and a responsibility, and the like, (see 1.)] after it had become obligatory upon him: (Msh, K:\*) [or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the former more so) may be, I made him to take upon himself to pay, or discharge, a bloodwit, &c.: for, sometimes,] اغْرَمَهُ and غَرِمَهُ signify he made him to incur the taking upon himself that which was not obligatory upon him: (Mgh:) [and sometimes the inf. ns.] اُغْرَامٌ and تَغْرِيرٌ signify the making to be fined; and, to be indebted: (PŠ:) اُغْرِمْتَهُ in the copies of the K is a mistake for اُغْرِمْتَهُ اُتَا. (TA.) — اُغْرَامٌ also signifies The throwing [one] into destruction. (KL.) — And The rendering [one] eagerly desirous [of a thing; fond of it; or attached to it]. (KL.) You say, اُغْرِمَ بِالشَّيْءِ He became eagerly desirous of the thing; fond of it; or attached to it; syn. اُولِعَ بِهِ. (S, Msh, TA.)

5. تَغْرَمَ [app. He took upon himself an obligation, such as the payment of a fine, &c.]. (Ham p. 707. [See also 1, and 8.]

8. اِغْتَرَمَ The making obligatory upon oneself what is termed غَرَامَةٌ, which signifies difficulty or trouble, and damage or detriment or loss, and the giving of property against one's will. (Har p. 36. [See also 1, and 5.]

غُرْمٌ an inf. n. of غَرِمَ [q. v.]. (JK, Msh, TA.) — And A thing that must be paid, or discharged; (K, TA;) and so غَرَامَةٌ, and مَغْرَمٌ, (S, K, TA,) and مَغْرَمٌ: (S, TA:) accord. to Er-Rūghib, a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment: (TA:) a debt: (S, TA:) a fine, or mulct: (MA:) the pl. of مَغْرَمٌ is مَغَارِمٌ, agreeably with analogy; or this is pl. of مَغْرَمٌ, anomalously, like as مَحَاسِنُ is of حَسَنٌ. (TA.) [See exs. voce غَلِقَ: and see also غَنِمَ.]

نَيْبَةٌ غُرْمِي A woman heavy, or sluggish; syn. نَيْبَةٌ: (K:) or, accord. to IAqr, i. q. مَغَاضِبَةٌ [that makes, and is made, angry: or that breaks off from, or quits, one, in anger, or enmity]. (TA.) — It is

also syn. with أَمَّا, as a word denoting an oath [or used in swearing]: one says غُرْمِي وَجَدَّكَ [Verily, or now surely, by thy grandfather, or by thy fortune or good fortune]; like as one says أَمَّا وَجَدَّكَ: (AA, K, TA:) and غُرْمِي and حُرْمِي are dial. vars. thereof. (TA.)

غَرَامٌ A thing from which one is unable to free himself: [a thing] such as cleaves fast. (Bd and Jel in xxv. (66.) Lasting evil. (IAqr, S, K.) Perdition: (K:) in the Kur xxv. (66.) (S, Ksh,) accord. to AO, (S,) it means perdition, (S, Ksh,) persistent, (Ksh,) and such as cleaves fast. (S, Ksh.) And Punishment, or torment: (S, K:) or, accord. to Zj, the most vehement punishment or torment: and accord. to Er-Rūghib, hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man. (TA.) — Also Eager desire [for a thing]; fondness [for it]; or attachment [to it]; syn. وَلَوْعٌ: (S, K:) or love that torments the heart. (Har p. 36.) [See 4, last sentence.]

غُرَيْمٌ A debtor: (S, Msh, K:) one says, خُذْ مِنْ غُرَيْمِ السُّوءِ مَا سَنَحَ [Take thou from the evil debtor what has become easy of attainment]: (S:) and غَارِمٌ signifies the same as غُرَيْمٌ; or one upon whom lies the obligation of a bloodwit or the like; or [it virtually signifies thus, but properly] it is a possessive epithet signifying ذُو غَرَامٍ [or غَرَامَةٌ] or تَغْرِيرٌ. (TA.) And (sometimes, S) it signifies A creditor also: (S, Msh, K:) thus having two contr. meanings: (K:) Kutheiyir says,

قَضَى كُلُّ ذِي دَيْنٍ نَوَقَى غُرَيْمَهُ  
وَعَزَّةٌ مَمْطُولٌ مُعْتَنَى غُرَيْمَهَا

[Every debtor has paid, and fully rendered to his creditor; but as to 'Azze, her creditor is put off, and wearied]. (S.) The pl. of غُرَيْمٌ is غُرَمَاءٌ (IAth, Msh, TA) and غَرَامٌ, which is a strange [i. e. an anomalous] pl.; (IAth, TA;) or this is pl. of غَارِمٌ as syn. with غُرَيْمٌ [and thus is agreeable with analogy]; or it is pl. of مَغْرَمٌ [signifying "burdened with debt"], formed by the rejection of the augmentative letter [of the sing.]. (TA.) — And hence, An adversary in contention, dispute, or litigation; an antagonist; a litigant: because, by his pressing upon his adversary [like the creditor upon his debtor], he becomes one who cleaves, or clings. (Msh.)

غُرْمَةٌ: see غُرْمٌ.  
غَارِمٌ: see غُرَيْمٌ, in two places.  
مَغْرَمٌ: pl. مَغَارِمٌ: see غُرْمٌ, in two places.  
مَغْرَمٌ Shackled, (K,) or burdened, (TA,) with debt; (K;) an epithet applied to a man from الغُرْمُ and الدَّيْنُ. (S.) See غُرَيْمٌ. — And A captive of love; (K, TA;) i. e., of the love of women: (TA:) or one to whom love cleaves: (Ham p. 558:) or you say رَجُلٌ مَغْرَمٌ بِالحَبِّ [a man to whom love cleaves, or clung to by love]; from the love of women: (S:) and هُوَ مَغْرَمٌ بِالنِّسَاءِ He is one who clings to women, like as does the غُرَيْمٌ [or

“creditor” to the debtor]. (Er-Rághib, TA.) And **مُغْرَمٌ بِشَيْءٍ** *Eagerly desirous of a thing; fond of it; or attached to it; syn. مَوْنَعٌ بِهِ*; (Msb, K, TA;) and **حَرِيصٌ عَلَيْهِ**; (Har p. 585;) *not having patience to refrain from it.* (TA.) = See also **غُورٌ**.

غرمل

**غُرمولٌ** The penis, (S, O, K,) in an absolute sense: (TA:) or a large and flaccid penis before its prepuce is cut off; (K;) thus says AZ: (TA:) or it is said to be of a solid-hoofed animal: but mention is made in a trad. of the **غُرميل** of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.)

غرناق

**غُرْنَقَةٌ** An amorous playing with the eyes. (Ibn-Abbád, O, K.)

**غُرْنَقٌ**: see **غُرْنِقٌ**, last sentence.

**غُرْنُوقٌ** is held by the author of the K to be wrongly mentioned by J in art. **غرق**, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned **غُرْنِقٌ** among quadriliteral-radical words: but there is a difference of opinion on this point; for AHei asserts that the ن in **غُرْنُوقٌ** and in all its dial. vars. is augmentative. (TA.) — See **غُرْنِقٌ**, in two places. — Also sing. of **غُرَانِقٌ**, which signifies † *Certain trees*: (Abou-Ziyád, O, K:) or, as also **غُرَانِقٌ**, sing. of **غُرَانِيقٌ**, which signifies the *tender sprouts at the root, or lower part, of the عَوْسَج* [or *box-thorn*]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or **غُرْنُوقٌ** signifies a *tender and concealed plant*; (K, TA;) or, accord. to one copy [of the K], a *tender, spreading plant*: mentioned by AHn. (TA.) — And † *A lock of hair much twisted*: (Lth, O, K:) or, accord. to IAar, a *forelock*: so in the phrase **جَدَبَ غُرْنُوقَهُ** [He pulled his forelock]: and **نُغْرُوقٌ** signifies the “hair of the back of the neck.” (O, TA.)

**غُرْنُوقٌ**: see the next paragraph, in two places.

**غُرْنِقٌ** (S, K) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (O, K) A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the white stork, *ardea ciconia*; or, accord. to some, the black stork, *ardea nigra*:] or, accord. to IAmb, the males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the **كُرْكِيٌّ** [or *Numidean crane, ardea virgo*]: (As, O, K, TA:) or a *certain bird resembling this*: (ISk, O, K, TA:) pl. **غُرَانِيقٌ**. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (liii. 19 and 20), “Have ye considered El-Lát, and El-'Ozzà, and Menáh, the other third?”] the Devil put into his mouth the saying **تِلْكَ الْغُرَانِيقُ الْعَلَى** [Those are the most high **غُرَانِيق**, as though meaning cranes, for the Numi-

dian crane is remarkable in the East for its superlatively-high flight]; referring, as IAar says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA:\*) or **غُرَانِيقٌ** may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) — **غُرْنِيقٌ** (O, K, TA, and so in copies of the S) and **غُرْنِيقٌ** (IJ, TA, and so in some copies of the S in the place of the former) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (S, O, K, TA) and **غُرْنِيقٌ** (K) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (O, K) and **غُرَانِيقٌ** (S, K) signify † *tender youth*; (S;) or a *white, or fair, and comely, or beautiful, youth*; (O, K;) or a *youth white, or fair, tender, having beautiful hair, and comely*: (TA:) pl. **غُرَانِيقٌ** and **غُرَانِيقَةٌ** (S, O, K) and **غُرَانِيقٌ** (S, K,) which last may be pl. of **غُرَانِيقٌ**, agreeably with analogy, (IAmb, TA,) or it may be a contraction of **غُرَانِيقٌ**, as such used by a poet. (TA.)

**غُرْنِيقٌ** and **غُرْنِيقٌ**: see the next preceding sentence.

**غُرَانِيقٌ**, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) *Perfect, or without defect.* (K, TA.) And, applied to a woman, as also **غُرَانِيقَةٌ**, *Youthful and plump.* (K.) — See also **غُرْنِيقٌ**, last sentence. — **لِيمَةٌ غُرَانِيقَةٌ** and **غُرَانِيقَةٌ** [Hair descending below the lobe of the ear, or descending upon the shoulders,] *stuck, such as the wind puts in motion.* (Sh, O, K.) — See also **غُرْنُوقٌ**.

**غُرُونٌ**: see **غُرْنِيقٌ**, last sentence.

**غُرَانِيقَةٌ**: see **غُرَانِيقٌ**.

غرو

1. **غَرَا الْجِلْدُ**, (K,) first pers. **غَرَوْتُ**, (S, Msb,) aor. 2, (Msb, TA,) inf. n. **غَرُوٌ**, (TA,) *He glued the skin; i. e., made it to adhere with غَرَاءٌ*. (S, Msb, K.) And **غَرَيْتُ الشَّهْرَ** signifies the same as **غَرَوْتُ** [i. e. *I glued the feathers upon the arrow*: see the two pass. part. ns.]. (TA.) [And accord. to present usage, **غَرَاءٌ**, inf. n. **تَغْرِيَةٌ**, signifies *He glued it.*] — **غَرَا السَّمْنَ قَلْبَهُ**, (K, TA,) aor. and inf. n. as above, (TA,) *Fatness adhered to his heart, and covered it*: (K, TA:) mentioned by ISd. (TA.) = **غَرِيَ بِهِ** *It adhered to it [as glue or the like].* (Ksh and Bd in v. 17. [And used in this sense in the S and K as an explanation of (لِوَجِّهِ بِهِ).] — And [hence], aor. **يَغْرِي**, (S, Msb, K,) inf. n. **غَرَا** (Abu-l-Khattáb, Msb, K, TA) and **غَرَاءٌ**, (K, TA,) like **كَسَاءٌ**, but in the M like **سَحَابٌ** [i. e. **غَرَاءٌ**], which J [in the S] pronounces to be a subst., (TA,) *He became attached to it, or fond of it; was eagerly desirous of it; he adhered, clung, or clave, to it; or loved it; syn. أُولِعَ بِهِ; (Msb, K, TA;) and **لَزِمَهُ**; (TA;) *without his**

*being incited thereto by another*; (Msb, TA;) and **بِهِ** **أُغْرِيَ** signifies the same, (Msb, K, TA,) as also **بِهِ** **غَرِيَ**, (K, TA,) each with **دَامَمَ**, (K,) and the latter with **تَشَدَّدَ**, as is stated in the M. (TA.) — See also 3. — And **غَرِيَ فُلَانٌ** *Such a one persisted, or persevered, in his anger.* (S, TA.) — **غَرِيَ** said of what is termed **عَدٌّ**, [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a **غَدِيرٌ**, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right,]) *It became cold, or cool, (M, TA,) or its water became cold, or cool.* (K.) = **غَرَوْتُ**, (inf. n. **غَرُوٌ**, S, Msb,) also signifies *I wondered.* (S, Msb, TA.) [See **غَرُوٌ**, below.]

2. **غَرَاءٌ**: see 1, third sentence. — [The inf. n.] **تَغْرِيَةٌ** is *syn. with تَطْلِيَةٌ* [The daubing, smearing, or rubbing over; perhaps particularly, or originally, with **غَرَاءٌ** i. e. glue]. (K.) — **غَرَاءٌ بِهِ**: see 4. And **غَرِيَ بِهِ**: see 1, latter half.

3. **غَرَاءٌ**, (S, K,) inf. n. **غَرَاءٌ**, (S,) *He made no interruption between the two things*: (S, K:) mentioned by A'Obeid, from Khálid Ibn-Kulthoom: and hence the saying of Kuthciyir,

• إِذَا قُلْتَ أَسْلُو فَاصْتِ الْعَيْنُ بِالْبَيْكَا  
• غَرَاءٌ وَمَدَّتْهَا مَدَامِعُ حَقْلٌ

[When thou sayest, “I will be forgetful,” or “unmindful,” the eye overflows with weeping, uninterruptedly, and copious flowings of tears pour into it and replenish it]: AO says that the verb is from **غَرِيْتُ بِالشَّيْءِ**, (S, TA.) — And **غَرَاءٌ**, (TA,) inf. n. **مُغَارَاةٌ** and **غَرَاءٌ**, (K, TA,) *He wrangled, quarrelled, or contended, with such a one*: (K, TA:) mentioned on the authority of AHeyth, who disallowed **بِهِ** **غَرِيَ**, inf. n. **غَرَاءٌ**. (TA.) [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]

4. **اغْرَاهُ بِهِ** *He made him to become attached to it, or fond of it; to be eagerly desirous of it; to adhere, cling, or cleave, to it; or to love it*; (Msb, K;) *syn. وَلَعَهُ*: (K:) one should not say **بِهِ** **غَرَاهُ**. (TA.) [But one says **بِهِ** **غَرِيَ**: see 1.] And **بِهِ** **أُغْرِيَ**: see 1. — *He incited, urged, or instigated, him to do it.* (MA, and Har p. 355.) You say, **أُغْرَيْتُ الْكَلْبَ بِالصِّيدِ** (S) *I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase.* (Kull.) — And **اغْرَاهُ بِهِمْ** *He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them.* (Jel in xxxiii. 60.) — **اغْرَى بَيْنَهُمُ الْعَدَاوَةَ**; *He occasioned enmity between them*: (Jel in v. 17:) *he cast enmity between them, as though he made it to cleave to them*: (K, TA:) a tropical phrase. (TA.) And **أُغْرَيْتُ بِهِمْ** [in which an objective complement is understood] (S, Msb) *i. q. أَفْسَدْتُ* [meaning † *I excited disorder, disturbance, dis-*

agreement, discord, dissension, strife, or quarrelling, or *I made, or did, mischief, between them, or among them*. (Msb.) = اغرى الشيء, said of God, *He made, or rendered, the thing goodly, or beautiful*. (IKtt, TA.)

6. الغضب هما يتغاريان في الغضب [app. *They two wrangle, quarrel, or contend, in anger*]. (JK. [Sec 3.]

غرو لا signifies لا عجب [meaning *There is no case of wonder*], (Msb, K, and Ham p. 603,) the enunciative of لا being suppressed, as though the saying were لا غرو في الدنيا [there is no case of wonder in the present world] or موجود [existing]; (Ham;) as also لا غروى [meaning *it is not a case of wonder*]. (S.) One says, لا غرو من كذا i. e. لا عجب [meaning *There is no case of wonder arising from such a thing, or, using غرو as an inf. n., (see 1, last signification,) there is no wondering at such a thing*]. (Har p. 488.) And the saying

• وَلَا غَرُوَ أَنْ يَحْدُوَ الْغَتَى حَذْوًا وَالِدَهُ •

means *And it is not a case of wonder (ليس بعجب), i. e. there is no wondering (لا عجب), that the [young] man should follow the example of his father, doing the like of his deed*. (Har p. 86.)

غرا: see غرا, in two places. — Also The غرس [q. v.] that descends [from the womb] with the child. (TA.) — And The young one of the cow: (K, TA:) or, as some say, peculiarly, of [the species of bovine antelope called] the wild cow: dual غروان: and pl. اغرا. (TA.) It is also applied to The young camel when just born: and, some say, it signifies a youngling that is very sappy or soft or tender: (TA:) and anything brought forth (K, TA) until its flesh becomes firm, or hard. (TA.) — And (K, TA) [hence], by way of comparison, (TA,) as also غرا, † Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. اغرا. (K, TA.) Hence the trad., لا اغرا حتى يكبر [Do not ye slaughter it while very lean, &c., until it become full-grown]. (TA. [See 4 in art. فرغ.]) = Also Goodliness, or beauty. (S, K. [See غرى.])

غرا [Excitement of disorder, disturbance, disagreement, &c.;] the subst. from اغرى بينهم [q. v.]. (S.) = See also غرا, in two places.

غروى: see the next paragraph: = and see also غرو لا.

غرا [A state of attachment, or fondness, &c.;] the subst. from غرى به [q. v.] as meaning اولع به: (S, Msb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is غروى. (TA.)

غرا and غرا (S, Mgh, Msb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Msb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from

fish: (Msb:) or the substance with which one smears; (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or a certain thing that is extracted from fish: (K:) [and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce صغ, q. v.:] and it is said that the trees [app. that produce the mucilage termed غرا, otherwise I know not what can be meant thereby,] are [called] غرى [or غرا]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) = رجل غرا means *A man who has not a beast [to carry him]*. (K.)

غرى Made to adhere; syn. ملصق. (TA voce غرى) — [And hence, † An adherent. (See غرى.)] — Hence also, Daubed, smeared, or rubbed over; as will be shown in the course of this paragraph.

(See also مغرو) — And The goodly, or beautiful, (S, K, TA,) in respect of face, (TA,) of mankind, (S, K, TA,) and the goodly, or beautiful, of others than mankind: and [particularly] a goodly building: (K, TA:) and hence, — الغريان Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thaweejeh, where is the tomb of Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Heerah: (TA:) or two tall buildings, said to be the tombs of Malih and Akeel, the two cup-companions of Jedheemeh El-Abrash; thus called because En-Noamán Ibn-El-Mundhir used to smear them (كان يغربهما) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known]. (S, TA.) — الغرى is also the name of A certain idol [or object of idolatrous worship, app. from what here follows, a mass of stone, like as اللات is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) — And غرى signifies also A certain red dye. (TA.)

الغراى i. q. رغو [i. e. Froth]: (K, TA: [the الغراى in the CK is a mistranscription:]) app. formed by transposition; for رغاوى has been mentioned [in art. رغو] as syn. with رغو: (TA:) pl. with fet-h [i. e. رغاوى]. (K, TA.)

اغراه به, from هو مغرى به [q. v.], He is made to become attached to it, or fond of it; &c. (TA.)

مغرو [pass. part. n. of غرا, q. v.; Glued, &c.] — Hence, for سهم مغرو, lit. A glued arrow, meaning an arrow having the feathers glued upon it, i. e. a feathered arrow. (Meyd in explanation of what here follows.) It is said in a prov., ادرى ولو بأحد المغروين, meaning [Reach thou me, though] with one of the two [feathered] arrows: or, as Th says, with an arrow or with a spear: (S:) El-Mufaddal says, there were two brothers, of the people of Hejer, a people to whom the Arabs ascribe stupidity, and one of

those two rode an intractable she-camel, and the one that did not ride had with him a bow, and his name was Huneyn; so the one that was riding called to him, and said, يَا هَيْنُ وَيَلَكُ, [in which انزلى seems to be a mistranscription for ادرى,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of necessity, or difficulty, and of the utter failing of stratagem. (Meyd.) One says also قوس مغرو [A glued bow] (S, Msb, K) and مغرى. (S, K.)

قوس مغرى: see what next precedes.

## غرى

1. غرى السهم: see 1 in art. غرو.

قوس مغرى: see مغرو (last sentence) in art. غرو.

## غزرو

1. غزرو, aor. ز, inf. n. غزارة (S, Mgh, Msb, K) and غزرو (Mgh, L, Msb, K) and غزرو (L, K,) or غزرو is a simple subst., (S, L, TA,) It (a thing, S, K, or water, Mgh, Msb) was, or became, much, abundant, or copious. (S, Mgh, Msb, K.) — She (a camel, S, Msb, or a beast, K) had much milk; abounded in milk; became abundant in milk; (S, Msb, K;) عن الكلب from the herbage; (TA;) or عليه [by feeding] upon it; (K;) as also اغزرت: (IKtt;) and it (a well, and a spring,) abounded in water: and it (an eye) abounded in tears. (K.)

2. تغزير signifies The omitting a milking between two milkings, when the milk of the camel is backward. (S, K, TA.) A similar meaning is mentioned in art. غرز: see 2 in that art. (TA.)

3. غازره, inf. n. مغازرة, He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave. (IAar, TA: but only the inf. n. is mentioned.)

4: see 1. = اغزرو الله ماله [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — اغزرو المعروف He made the beneficence to be abundant. (K.) = اغزرو القوم The people's camels, (S, K,) and their sheep or goats, (TA,) became abundant in milk. (S, K, TA.) — And The people became in the state of having much rain. (IKtt.)

غزرو [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from غزرت الشاة: pl. غزرو; like as جون is pl. of جون, and حشرو of حشرو. (S.) = Also A vessel made of [the coarse grass called] حلفاء and of palm-leaves: (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

اغزرو [as though fem. of اغزرو] is applied to a she-camel by Honeyf-El-Hanátim [as meaning

*Surpassingly abundant in milk*. (IAar in TA in art. بهي.)

[غزوان mentioned by Freytag as an epithet applied to camels, meaning *Abounding in milk*, on the authority of the K, is a mistake; it is mentioned in the K only as the name of a place.]

غزير, and the fem. غزيرة, *Much; abundant; copious*: (S, Mṣb, K:) applied to water, (Mṣb,) and rain, (K,) and beneficence, (S,) and knowledge, (TA,) and anything. (S, K.) — A she-camel, (S, Mṣb, K,) and a sheep or goat or other beast, (TA,) *having much milk; abounding in milk*: (S, Mṣb, K:) a well, and a spring, (K,) and a subterranean channel for water, (Mṣb,) *abounding in water*: (Mṣb, K:) and an eye *abounding in tears*: (K:) pl. غزائر. (S, Mṣb.)

قوم مغزور لهم, in the pass. form, *A people having abundance of milk; whose camels abound in milk*. (K.)

مغزرة, (as written in the L, [and so agreeably with analogy, as meaning *A cause of abounding in milk*; similar to مبخلة and مبخنة &c.];) or مغزرة, (accord. to the K,) *a thing [from the feeding of a beast] upon which the milk becomes abundant*. (L, K.) — And, (K, TA,) hence, (TA,) *A certain plant, the leaves of which are like those of the حرف [q. v.], (K, TA,) dust-coloured, and small, and which has a red blossom, like that of the pomegranate*: (TA:) *it pleases the cows (K, TA) much, (TA,) and they become abundant in milk [by feeding] upon it*: (K, TA:) *it is of the [season called] ربيع*; and is mentioned by AHn, who says that *all cattle pasture upon it*. (TA.)

مغزار [Abounding much in milk; applied to a she-camel &c.]. (The Lexicons passim.)

ارض مغزورة Land upon which much rain has fallen. (K.)

مغازر and مستغزر One who gives a thing in order that he may obtain in return more than he gives. (K.) One of the Tabi'ees says الجانيب المبتغزر يثاب من هبته The stranger who seeks to obtain more than he gives shall be rewarded for his gift: meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (TA.)

مستغزر: see مغازر, in two places.

غزل

1. غزلت القطن, (S, MA, O, K,) and الكتان (S, O, Mṣb, K,) inf. n. غزل, (S, MA, O, KL,) *She spun the cotton, (MA, KL, PṢ,) and the flax, &c., (TA,) or the wool, and the like*; (Mṣb;) and اغزلته signifies the same. (S, K.) = غزل, (S, O, K, TA,) aor. -, (K, TA,) inf. n. غزل, (S, O, TA,) *He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غزل [meaning as expl. below, i. e.*

*the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) = And غزل is also said of a dog, meaning He flaged, or became remiss, in the pursuit of a young gazelle; i. e., when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it, (S, O, K, TA,) and became diverted; (S, O, TA;) or, as IAar says, when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away: (TA:) or he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it. (Meyd in explanation of a prov.: see اغزل, below.)*

3. غازلتها, (S, MA, TA,) inf. n. مغازلة, (S, O, K, TA,) *He talked with her, (S, O, K, TA,) and acted in an amatory and enticing manner with her; (S, TA;) and in like manner one says of a woman with a man: (S:) or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her. (MA.) — [Hence,] one says, اطيب من انفاس الصبا اذا غازلت رياض الربا, [More pleasant, or delightful, than the breaths of the east wind (which is to the Arabs like the zephyr to us) when it has wantoned with the meadows of الربا, (app. الربا, the name of a place, mentioned in the K in art. ريو, there written الربى, and in the TA in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (K.) And هو يغازل رعدا من العيش هو يغازل رعدا من العيش, [app. meaning He plays the wanton with ample-ness and easiness and pleasantness of the means of subsistence]. (TA.) — And غازل الاربعين + He approached [the age of] forty [years]. (Th, K.)*

4. اغزل, (K,) or اغزلت, (S, O,) *He, or she, turned round, or made to revolve, [or rather twirled,] the مغزل [or spindle]: (S, O, K:) [or so اغزل المغزل, or اغزلته, for] one says of the مغزل [or spindle], اغزل, i. e. it was turned round [or twirled]. (Fr, S.) = اغزلت She (a gazelle) had a young one. (S, O. [See غزال.])*

5. تغزلت *He affected, or attempted, as a self-imposed task, (تكلف,) what is termed غزل [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) — And sometimes it means He made mention, or spoke, [generally in verse,] of what is termed غزل. (TA.) [See also شيب, inf. n. تشيب; and نسب, inf. n. نسيب.] One says, تغزلت بالمرأة meaning He mentioned the woman [in amatory language, as an object of love,] in his poetry. (TA in art. غنى.)*

6. تغالوا [They talked, and acted in an amatory and enticing manner; or they played, sported, dallied, or wantoned, and held amorous talk; one with another: see 3]: (S, O:) from الغزل [q. v.]. (TA.)

8: see 1, first sentence.

غزل, applied to cotton, (S, O, K, TA,) and flax, &c., (TA,) or wool, and the like, (Mṣb,) i. q. مغزول [i. e. Spun]: (S, O, Mṣb, K, TA:) [or rather spun thread, or yarn of any kind; for] it is an inf. n. used as a subst.: (Mṣb:) of the masc. gender: pl. غزول. (TA.) — And accord. to ISd, *The web of the spider. (TA.) — And غزل البسات is applied in Egypt to The sort of food called اطرية. (TA in art. طرو, q. v.)*

غزل نساء A follower and lover of women; also غزير نساء (JK:) [or both may be rendered one who talks, and acts in an amatory and enticing manner; or who plays, sports, dallies, or wantons, and holds amorous talk; with women:] غزير is of the measure فعيول in the sense of the measure مفاعيل; like حديث and كليم. (TA.)

غزل, as expl. by 'Abd-El-Muttalib El-Bagdādee, in his Exposition of the نقد الشعر of Kudameh, signifies *The talk, and actions, and circumstances, occurring between the lover and the object of love*; differing somewhat from تشبيب, which is a celebrating of the person and qualities of the beloved; and from نسيب, which is a mentioning of the state, or condition, of the ناسب [himself], and of the object of the نسيب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تشبيب, and being a mentioning of غزل: accord. to Kudameh, it signifies *an inclining to foolish and youthful conduct, or a manifesting of passionate love, and becoming notorious for affections to women*: (TA:) or it is the subst. from 3 [as such signifying *talk, and amatory and enticing conduct, with women; or play, sport, dalliance, or wanton conduct, and amorous talk, with women*]; (S, K;) as also مغزل (K:) or play, sport, or diversion, with women: (ISd, TA:) or the talk of young men and [or with] young women: (Mṣb:) or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like نسيب, *praise of what are apparent of the members of the object of love: or the mention of the days of union and of disunion: or the like thereof. (MF.)*

غزل [is, by rule, the part. n. of غزل, as such signifying *Talking, and acting in an amatory and enticing manner, with a woman, or with women*; &c.: but it is said that it] signifies صاحب غزل; (S, O;) or مغزول بالنساء (K, TA;) by which is here meant *making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غزل [signifying as expl. above, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]; thus used as being a possessive epithet, [not as a part. n. of غزل, because this differs in meaning from تغزل,] i. e. it signifies [properly] ذو غزل: (TA:) or it means *displaying amorous gestures or behaviour, and foolish and**

youthful conduct such as is suitable to women, with the love, or passionate love, that he experiences for them, in order that they may incline to him: (Kudámeh, TA:) or it is applied to a man as meaning a companion of women because of his lacking strength to be otherwise: from what here follows. (IAqr, TA.) — Lacking strength, or ability, to perform, or accomplish, things; (IAqr, K, TA;) remiss, or languid, in respect to them. (IAqr, TA.)

غزلي [Of, or relating to, spun thread, or yarn;] the rel. n. from غَزَلَ used as a subst. (Mṣb.)

غَزَالٌ A young gazelle, وَلَدٌ ظَبِيَّةٌ: (Mṣb:) or a شَادِن [or young gazelle], (T, S, O, Mṣb, K, TA,) or, as some say, the female, (TA, [but see what follows,]) when it becomes active, or in motion, (T, S, O, Mṣb, K, TA,) and walks; (T, Mṣb, K, TA;) to which the girl, or young woman, is likened in [the commencing of an ode by what is termed] التَّشْبِيحُ, wherefore the epithet and the verb [therein] are made masc.; (TA;) after the becoming a ثَبِي [q. v.]: (T, Mṣb:) or in the stage after that in which he is termed طَلًا [q. v.]: (AHít, Mṣb, TA:) or from the time of his birth until he attains to the most vehement running; (K, TA;) which is when he puts his legs together, [app. meaning his fore legs together and so his hind legs,] and puts them down together and raises them together: (TA:) or i. q. ظَبِي [i. e. a gazelle, of any age]: (M in art. ظبي: for الظبي is there expl. as meaning الغزال: [but this seems to be a loose rendering:] the female is called غَزَالَةٌ; (Mṣb, MF, TA:) though it seems from what is said in the K [ & c.] that الغزال is applied peculiarly to the male, and that the female is called only ظَبِيَّةٌ, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pauc.] is غَزَالَةٌ and [of mult.] غَزَالَانٌ. (S, O, Mṣb, K.) — غَزَالٌ A certain insect (دَوْبَةٌ), (K, TA,) a species of the [locusts, or locust-like insects, called] جَنَادِب [pl. of جُنْدَب]. (TA.) — دَمُ الْغَزَالِ A certain plant, resembling the طَرْحُونُ [or tarragon], (O, K,) which is eaten, (O,) burning, or biting, to the tongue, (O, K,) green, and having a red root, like the roots of the أَرْطَاة [n. un. of أَرْطَى, q. v.], (O,) with the juice of which girls, or young women, make red streaks like bracelets upon their arms: (O, K:) thus AHn was informed by some one or more of the Benoo-Asad: (O:) and Aboo-Naṣr says, it is of the [kind called] دُكُور. [See also دَمُ الْغَزَالِ and دَمُ الْغَزَالِ and دَمِيَّةُ الْغَزَالِ and دَمِيَّةُ الْغَزَالِ in voce دَمُ or دَمِي; and see likewise عَنَدَمُ.]

غَزَالَةٌ fem. of غَزَالٌ, q. v. — الْغَزَالَةُ, also, signifies The sun; (S, O, K;) because it extends [what resemble] cords, [meaning its rays,] as though it were spinning: (K:) or the sun when rising; (Mṣb, K;) [therefore] one says طَلَعَتْ الْغَزَالَةُ, but not غَرَبَتْ الْغَزَالَةُ: (TA:) or the sun when high: (M, \* K, TA:) or the عَيْن [meaning the disk, or, as it sometimes means, the rays, or

beams,] of the sun. (K.) — And غَزَالَةُ الضُّحَى means, (S, O, K,) as also غَزَالَتُهُ, (K,) [or غَزَالَتُهَا,] The beginning of the ضُّحَى [or early part of the forenoon, after sunrise]; (S, O, K;) [whence] one says, جَاءَ فِي غَزَالَةِ الضُّحَى [He came in the beginning of the ضُّحَى]; and Dhu-r-Rummeh uses الْغَزَالَةَ, in the accus. case, as an adv. n., (S, O,) meaning in the time [or in the beginning] of the ضُّحَى; (O;) or, accord. to IKh, this is for طُلُوعِ الضُّحَى; (O;) or, accord. to IKh, this is for طُلُوعِ الضُّحَى, meaning at the rising of the sun: (TA:) or the meaning of the phrases first mentioned in this sentence is after, or a little after, (accord. to different copies of the K,) the spreading of the sun, [i. e. of the sunshine,] and its entrance upon the ضُّحَى: or the first part of the ضُّحَى, until the passing away of a fifth (or about a fifth, TA) of the day. (K.) — Also (i. e. الْغَزَالَةُ) A certain herb, (Aboo-Naṣr, O, K,) of the [kind called] سَطَّاحٌ, spreading upon the ground, with green leaves, having no thorns nor branches; from the middle whereof comes forth a tall قَضِيبٌ [or shoot], which is peeled and eaten, (Aboo-Naṣr, O,) and it is sweet, (Aboo-Naṣr, O, K,) and has yellow blossoms from its bottom to its top; and it is a pasturc: (Aboo-Naṣr, O:) every thing [i. e. animal] eats it; (Aboo-Naṣr, O, K;) and the places of its growth are the plain, or soft, tracts. (Aboo-Naṣr, O.)

غَزَالٌ A venter [and a spinner] of غَزَلٌ [i. e. thread, or yarn]. (TA.)

غَزِيلٌ: see غَزِيلٌ نِسَاءً, in two places.

غَزَالٌ [act. part. n. of غَزَلَ; Spinning]. The pls. غَزَالٌ and غَوَازِلٌ are applied as epithets to women: (K, TA:) but the former is also applied to men, and is of a measure more usual as that of the pl. of the masc. act. part. n. than of the fem. (TA.)

أَغْرَزٌ, from the act of spinning, (Meyd,) or from the act of weaving [the web], (O,) is a prov. [meaning More practised, or skilled, in weaving than a spider]: and so مِنْ سُرْفَةٍ [than a سُرْفَةٌ, q. v.]. (Meyd.) — And one says also, أَغْرَزٌ مِنْ أَمْرِئِ الْقَيْسِ, (S, Meyd, O,) likewise a prov., meaning [More practised, or skilled,] in the celebrating of the person and qualities of the beloved in verse [than Inra-el-Keys]. (Meyd.) — And [hence,] أَغْرَزٌ مِنَ الْحَمِيّ [More frequent in visiting, or more habitual, and more recurrent, than the fever]; a saying of the Arabs, by which they mean that it [the fever] is a frequent visiter of the sick person recurrent to him; as though passionately loving him: thus, correctly, as in the L: in the K it is said that أَغْرَزٌ applied to the fever (الْحَمِيّ) [though this is fem.] means such as is a frequent visiter of the sick person; recurrent. (TA.) — And أَغْرَزٌ مِنْ فُرْعَلٍ [More confounded and perplexed than a young one of the hyena]; from الْغَزَلُ as signifying “the being confounded and perplexed” like as is the dog (Meyd, O, K) when pursuing the

young gazelle; for it may be that the فُرْعَلٌ becomes in the like state in pursuing the object of its chase: (Meyd:) or فُرْعَلٌ was a man of ancient times, and this saying (which is a prov., Meyd) is like أَمْرٌ مِنَ الْقَيْسِ. (Meyd, O, TA.)

مَغْرَزٌ: see مَغْرَزٌ, in two places: — and see also مَغْرَزٌ, latter half.

مَغْرَزٌ: see مَغْرَزٌ, in three places.

مَغْرَزٌ A doe gazelle having a young one. (K.)

مَغْرَزٌ and مَغْرَزٌ (Fr, Th, S, O, Mṣb, K) and مَغْرَزٌ (Th, O, K,) the first as pronounced by [the tribe of] Temeem, the second as pronounced by [that of] Keys, and the last the most rare, (TA,) or the second as pronounced by Temeem, (Mṣb,) A spindle; i. e. the thing with which one spins: (S, MA, O, Mṣb, K, KL:) Fr says that مَغْرَزٌ is the original form, from أَغْرَزٌ “it was made to turn round” or “revolve” [or “was twirled”]; (S, TA;) but the ḍammeh was deemed by the Arabs difficult of pronunciation, and therefore they said مَغْرَزٌ, and in like manner مَضْحَفٌ and مَخْدَعٌ and مَجْسَدٌ and مِعْرَفٌ: accord. to IATH, مَغْرَزٌ signifies the instrument [with which one spins]; and مَغْرَزٌ, the place of the غَزَلٌ [which means the act of spinning and the spun thread or yard]; and مَغْرَزٌ, the place in which (فيه [or this may here mean upon which]) the غَزَلٌ [i. e. spun thread or yarn] is put: (TA:) pl. مَغَارِزٌ. (MA.) مَغَارِزٌ مِنْ مَغْرَزٍ is a prov. [meaning More naked than a spindle]. (Meyd.)

And one says, صَاحِبُ الْغَزْلِ أَضَلُّ مِنْ سَاتِي مِغْرَزٍ, [The practiser of the talk and actions &c. usual between the lover and the object of love is more erring than the shank (i. e. pin) of a spindle,] of which the error is its [aiding in] clothing mankind while it is [itself] naked. (A, TA.) — It is said in a book of certain of the Jews, عَلَيْكُمْ كَذَا, meaning [Upon you lie as due from you such and such things and] the fourth part of what your women have spun. (TA.) — And [the pl.] مَغَارِزٌ signifies The عَمَد (O) or عَمَد (K) [app. meaning the upright wooden supports of the seat] of the [machine called] نَوْجٌ [q. v.] with which the reaped grain heaped together is thrashed. (O, K.)

مَغْرَزِيٌّ (MA) and مَغَارِزِيٌّ (S and K voce مَضْرُومٌ) A parer of spindles. (MA.)

مَغْرِزٌ A slender cord (حَبْلٌ دَقِيقٌ) [so in copies of the K, and in the CK, but in the latter الْمَغْرِزُ is put for الْمَغْرِزُ: in my MS. copy of the K, الْمَغْرِزُ دَقِيقٌ, and this I think to be the correct reading, meaning El-Mugheyzil is a certain slender mountain]: ISd says, I think it to be likened to the مَغْرَزٌ, because of its slenderness; adding that El-Hirmázee has mentioned it. (TA. [A verse cited by El-Hirmázee is there



given as an ex.; mentioning the day of **المَغْبِزِل**, app. as the day of the separation of a lover from his beloved; and it is a common custom of the Arabs to call the day of an event the day of the place where it occurred.)

**مَغْبِزِي**: see **مَغَابِلِي**.

غزو

1. **غَزَاهُ**, [aor. **غَزَا**,] inf. n. **غَزُو**, *He willed, or desired, it; he sought it; and he aimed at it, intended it, or meant it; syn. أَرَادَهُ; and طَلَبَهُ; and قَصَدَهُ; [the first of which is often used in the same senses as the second and third;] as also the same senses as the second and third;] as also **غَزَاهُ**; (K, TA;) this last mentioned by ISd as syn. with **قَصَدَهُ**. (TA.) One says, **عَرَفْتُ مَا يَغْزِي مِنْ هَذَا الْكَلَامِ** i. e. [I knew, or, emphatically, I know,] what is willed or desired (**مَا يَرَادُ**) [from this speech]. (S.) And **غَزَوِي** **كَذَا** *My aim, or intention, or meaning, is such a thing.* (K.) — [Hence, app.,] **غَزَا الْعَدُوَّ**, inf. n. **غَزُو** (S, Mgh, Mṣb, K) and **غَزَوَانٌ** (K, TA,) or, as some say, **غَزَوَانٌ**, mentioned by Sb, (TA,) and **غَزَاوَةٌ** (K,) [but see what is said of this last at the close of this paragraph,] *He went forth, (Er-Rāghib, TA,) or repaired, or betook himself, (Mgh,) to wage war, (Er-Rāghib, TA,) or to fight, (Mgh,) with the enemy; (Er-Rāghib, Mgh, TA;) or he went to fight with, and plunder, the enemy; (K, TA;) in the country of the latter. (Mṣb.)* [And **غَزَا** alone, the objective complement being understood, often signifies the same; or *He engaged in a warring, or warring and plundering, expedition, or in such expeditions.*] — And **غَزَا إِلَيْهِ**, inf. n. as above, *He tended, repaired, betook himself, or went, to, or towards, him, or it; syn. قَصَدَهُ.* (TA.) — **غَزَاوَةٌ**, mentioned above, is of a measure which in most instances is that of an inf. n. of an intrans. verb, and it seems to be an inf. n. of which the verb is **غَزَوَ**, meaning **جَادَ غَزْوَهُ** [i. e. *Excellent, or how excellent, is his engaging in a warring, or warring and plundering, expedition, or in such expeditions!*]; and to be similar to **قَضَوَ** meaning **جَادَ قَضَاءَهُ**, and **ضَرَبَتْ يَدَهُ** meaning **جَادَ ضَرْبَهَا**. (TA.)*

2: see what next follows.

4. **اغْرَاهُ** *He fitted him out, equipped him, or furnished him, (S,) or he sent him, (Mgh, Mṣb,) or he urged, or incited, him, (K,) to engage in a warring, or warring and plundering, expedition, (S, Mgh, Mṣb, K,) in the country of the enemy; (Mṣb;) and **غَزَاهُ** signifies the same. (K.) — **اغْرَتْ**, said of a woman, (Mgh, K,) *Her husband was absent [engaged in a warring, or warring and plundering, expedition, in the country of the enemy]; (Mgh;) or her husband went [or had gone] to fight with, and plunder, the enemy. (K.)* — And, said of a she-camel, *Her impregnation was, or became, difficult. (S, K.)* — And **اغْرَاهُ** *He granted him some delay, and deferred [the exacting of] the debt that he owed. (S, K.)**

8. **اغْتَرَاهُ**: see 1, first sentence. — **اغْتَرَى بِفُلَانٍ**

*He had such a one peculiarly to himself from among his companions: (K, TA:) like اغْتَرَى بِهِ. (TA.)* A poet says,

قَدْ يَغْتَرِي الْبِجْرَانُ بِالسَّجَرِ

[Sometimes, or often, the cutting off from friendly intercourse has the accusation of that which is a crime, or a fault, or an offence, peculiarly assigned to it (as the cause):] **إِعْرَافُ السَّجَرِ** here meaning **إِعْرَافُ الْبِجْرِ**. (TA.)

**غَزَاةٌ**: see the next paragraph, in three places.

**غَزْوَةٌ** The act of [**الغزو** i. e.] *repairing to fight with [or to fight with and plunder] the enemy [in the country of the latter]; as also **غَزَاةٌ**, and **مَغْزَاةٌ**: (Mgh:) or the first signifies a single time [or act] of **الغزو** [i. e. a single warring, or warring and plundering, expedition]; (Th, Mṣb, TA;) as also **مَغْزَاةٌ**: (Mṣb:) and **غَزَاةٌ** is the subst. from **غَزَوْتُ** [as such meaning as expl. above, i. e. the act of **الغزو**]: (S, TA:) or this signifies [a campaign, i. e.] the work [or operations] of a year: (Th, TA:) the pl. (of **غَزْوَةٌ**, Mṣb, [and of **مَغْزَاةٌ**, for this is originally **غَزْوَةٌ**]) is **غَزَوَاتٌ**, and (of **مَغْزَاةٌ**, Mṣb) **مَغَاَزٍ** (Mgh, Mṣb,) which latter pl. is applied to the **غَزَوَات** of Mohammad. (TA.)*

**غَزْوَةٌ** i. q. **طَلَبَةٌ** [app. as meaning *A mode, or manner, of seeking, &c.*] (TA.)

**أَبُو غَزَوَانٍ** [or **غَزَوَانٍ**?] *The cat: because it is ever making war upon the mouse. (يَغْزُو الْفَأْرَ أَبَدًا).* (Har p. 663.)

**غَزَوِيٌّ**, accord. to [many, app., of] the copies of the S; or **غَزَوِيٌّ**, accord. to ISd, [and so in some copies of the S,] said by ISd to be altered from the regular form [which is **غَزَوِيٌّ**]; (TA;) *Of, or relating to, **الغزو** [or the making a warring, or warring and plundering, expedition].* (S, ISd, TA.)

**غَزِيٌّ**: see **غَازِيٌّ**.

**غَزَاةٌ** One who engages much, or often, in warring, or warring and plundering, expeditions; syn. **كَثِيرُ الْغَزْوِ**. (TA.)

**غَازٍ** One going, or who goes, to fight with, and plunder, the enemy, (S, Mgh, Mṣb, K,) in the country of the latter; (Mṣb;) [one engaging, or who engages, in a warring, or warring and plundering, expedition: and a warrior, in a general sense:] pl. **غَزَاةٌ** (S, Mgh, Mṣb) and **غَزَوِيٌّ** (S, Mṣb, K, TA, in the CK **غَزَوِيٌّ**) and **غَزَاةٌ** (S) and **غَزَوِيٌّ** (K,) [originally **غَزَوِيٌّ**], of the measure **غَزَاةٌ**, (TA,) and **غَزَوِيٌّ** is pl. of [the pl.] **غَزَاةٌ**, (S, Mṣb,) or [rather] a quasi-pl. n.; (K;) and **غَزَاةٌ** signifies a company, or body, of **غَزَاةٌ**. (TA.)

**غَازِيَةٌ**: see what immediately precedes.

**المَغْزِي** [app. **الإغْرَاهُ** and **المَغْزِي** and **الإغْرَاهُ**,

the former a pl. of which the sing. is not mentioned, and the latter a quasi-pl. n. like **الْمَرْجُلُ** from **الرَّجُلُ**,] *The offspring* [**نَتَائِجُ** [more properly **نِتَاجٌ**, which agrees with the context,] of the [season called] **صَيْفٌ**, on the authority of IAqr, [meaning such offspring of camels, for it is added,] which are discommended, the young camel thereof being always weak. (TA.)

**مَغْزِيٌّ** The intended sense of a saying; the meaning thereof; syn. **مَقْصِدٌ** [as an inf. n. used in the sense of the pass. part. n. of its verb]. (S, K; in the CK written **مَقْصِدٌ**.) — See also **مَغْزَاةٌ**. — And see the paragraph next preceding this.

**مُغْزِيَةٌ** [act. part. n. of 4, q. v.] — **مُغْزِيَةٌ** A woman whose husband is absent; (Mgh;) [meaning] one whose husband has gone to fight with, and plunder, the enemy. (S, TA.) See an ex. in a trad. mentioned voce **كَايِرٌ**. — Also, **مُغْزِيَةٌ**, A she-camel that has exceeded the year [from the time when she was covered] without bringing forth; like **مِدْرَاجٌ**: (El-Umawee, S;) or a she-camel that has exceeded the year by a month, (K, TA,) or the like thereof, (TA,) in pregnancy: (K, TA:) so in the M. (TA.) And A she-ass that is late in bringing forth, but does then bring forth. (S.) **المَغْزِي مِنَ الْغَنَمِ** means *Those that are late in bringing forth, by a month, or two months, after the others, of the sheep or goats, because of their having conceived at a late period.* (TA.) — And **مُغْزِيٌّ** signifies A she-camel whose impregnation is difficult: mentioned by Az. (TA.)

**مَغْزَاةٌ**: see **غَزْوَةٌ**, in three places. — Also A place of **غَزُو** [meaning making a warring, or warring and plundering, expedition]: pl. **مَغَاَزٍ**. (TA.) — And **المَغَازِي** signifies also *The memorable deeds of the **غَزَاة** [meaning those who engage in warring, or warring and plundering, expeditions, pl. of **غَازٍ**]: (K, TA:) in which sense, some say, it has no sing., but others say that its sing. is **مَغْزَاةٌ** or **مَغْزِيٌّ**. (TA.)*

**مَغْزِيٌّ** [as pass. part. n. of **غَزَا**] was used as an epithet applied to a man: it is properly with **و** [i. e. **مَغْزُوٌّ**]; but there are many instances of the former kind. (TA.)

عشق

1. **عَشَقَ**, said of the night, aor. **عَشَقَ**, (S, O, K,) inf. n. **عَشُوقٌ** (O, K, TA) and **عَشِقٌ** and **عَشِقٌ** and **عَشِقَانٌ** (K,) *It became dark; (S, O;) as also **عَشَقَ**, (Th, O,) said by Z to be of the dial. of the Benoo-Temeem: (TA:) or both signify it became intensely dark. (K.)* Hence, in a trad., **عَشَقَ** *The night poured down upon the small mountains and covered them with its darkness. (TA.)* — And, said of the moon, *It lost its light, and became black and dark. (TA.)* — And **عَشَقَتْ عَيْنُهُ**, (S, O, K,) aor. **عَشَقَتْ**; (O, K;) and **عَشَقَتْ**, aor. **عَشَقَتْ**; (K;) inf. n. **عَشُوقٌ**, (S, O,) or

غُوقُ (K,) or both, (TA,) and غَسَقَانُ (K, TA;) † *His eye became dark*: (S, O, K, TA:) or † *shed tears*: (K, TA:) or † *poured forth [tears]*: (TA:) or *غَسَقَتِ الْعَيْنُ* means † *the eye overflowed with water*. (AZ, TA.) — And غَسَقُ الْجُرْحِ, inf. n. غَسَقَانُ (S, O, K) and غَسَقٌ also, (TA,) *The wound had yellow water flowing from it*; (S, O, K;) and so غَسَقٌ. (K, by implication.) And غَسَقَتِ السَّمَاءُ (O, K, TA,) aor. -, inf. n. غَسَقٌ and غَسَقَانُ (K, TA,) *The sky rained; or let fall a little rain, such as is termed رَشٌّ*: (O, K, TA:) and [the rain] *poured forth*; syn. انْصَبَتْ: (TA:) [and in this latter sense غَسَقٌ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانُ is syn. with انْصَابٌ. (O, K, TA.) [Hence,] غَسَقٌ غَسَقٌ (K,) inf. n. غَسَقٌ (TA) [and app. غَسَقَانُ], *The milk poured forth from the udder*. (TA.)

4. اغسق: see 1, first sentence. — Also *He entered upon the darkness*, غَسَقٌ (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مؤذِن, *He delayed, or deferred, the [call to prayer of] sunset to the غَسَقُ of the night*. (S, O, K.)

غَسَقٌ *The beginning of the darkness of night*: (Fr, S, O:) or the darkness of the night: (Akh, TA:) or the darkness of the beginning of the night: (K:) or [the time] when the شَفَقُ [or redness in the horizon after sunset] disappears: or the time of the blending of the عَشَائِنُ, [see عَشَاءٌ, last sentence,] which is when the darkness becomes confused, and obstructs [the view of] the aspects of things: or, accord. to Sh, the entering-in of the beginning of the darkness. (TA.) = Also *He refuse that is found among wheat, such as زَوَانُ* [or darnel-grass, &c.], and the like. (Fr, O, K.)

غَسَقٌ and غَسَقٌ (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) *The ichor, or watery matter, (O, TA,) and thick purulent matter, (TA,) that will flow and drip (O, TA) from the skins of the inmates of the fire [of Hell]: (O, TA:) or the washings of them: or their tears: (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies cold, (O,) or intensely cold, (TA,) that burns by reason of its coldness (O, TA) like the hot wind: (TA:) or, accord. to Lth, stinking: (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying intense cold: (TA:) or both signify cold and stinking. (S, O.)*

غَسِقَاتٌ *Intensely red*; [applied to she-camels;] thus expl. by Skr as occurring in a verse of Şakhr (?) El-Hudhalee. (TA.)

غَسَقٌ: see غَسَقٌ: — and see also the paragraph here following, near the end.

الغاسقُ signifies *The night*; (Zj, TA;) and [hence] وَمِنْ شَرِّ غَاسِقِي إِذَا وَقَبَ (in the Kur [cxiii. 3], S, O) means [And from the mischief] of the night when it cometh in; (S, O, K;) accord. to

El-Hasan (S, O) El-Bagree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the شَفَقُ [or redness in the horizon after sunset] disappears: (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغاسقُ signifies [also] the cold (الباردُ) [like] الغاسقُ: (TA:) or what is meant in the verse of the Kur-án cited above is the accident in the night: (Er-Rághib, TA:) or الغاسقُ signifies the moon; (K;) and this is said to be meant in the verse of the Kur-án; (S, TA;) so the Prophet is related to have said to 'Aisheh; i. e. the verse means, [the mischief of] the moon when it is eclipsed: (Th, O, TA:) or what is meant in that verse is, الثَّرِيَّا [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثَرِيَّا)], because diseases and pestilences are frequent at that period, (O, K, TA,) and become removed at the period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a trad.: (TA:) or the sun when it sets: or the day when it enters upon the night: or the serpent called الأَسْوَدُ when it smites, or turns over: or, accord. to Suh, Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, from the mischief of the ذَكَرُ when it becomes erect; (K, TA;) a strange explanation: and الغاسقُ is like الغاسقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — غَاسِقٌ also signifies *Flowing*; applied by a poet in this sense to a source, or spring; and having no relation to darkness. (Sh, TA.)

## غسل

1. غَسَلَهُ (S, MA, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَسَلٌ (S, MA, Mgh, O, Mṣb, K,) and غَسَلٌ is the subst., (S, Mṣb,) or a subst. (Mgh, K, TA) from الإغسَالُ (Mgh, TA,) or, as some say, the latter is the inf. n. and the former is the subst., (MF, TA,) *He washed it; with water* (MA:); (MA:) غَسَلُ الشَّيْءِ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلُ الْجِلْدِ كُلَّهُ [He washed the skin, all of it], and غَسَلُ الْمَيِّتِ [the dead body]: and غَسَلٌ has the like, but an intensive, meaning. (Mṣb.) See also 10. — وَأَغْسَلْنِي بِمَاءِ التَّلْجِ وَالْبَرَدِ [lit. And wash Thou me with the water of snow and of hail], in a trad. relating to [forms of] prayer, means † and cleanse Thou me from sins. (TA.) And one says, غَسَلُ اللَّهِ حَوْبَتَكَ i. e. † *May God cleanse thee from thy sin*. (TA.) — مَا غَسَلُوا رُؤُوسَهُمْ مِنْ يَوْمِ الْجَمَلِ [lit. They did not wash their heads &c., as one does in cleansing himself from impurity,] means مَا فَرَّغُوا and مَا تَخَلَّصُوا [i. e., app., † they did not become free from the consequences of the Day of the Camel (the famous engagement between the forces of 'Alee and those of 'Aisheh)]. (TA.) — And one says of a horse, غَسِلٌ, like غَسِيٌّ, meaning *He sweated*; [or became suffused

with sweat;] (Sh, O, K;) as also † اغتسل (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] — غَسَلُ الْبِرَّةِ signifies † *He compressed the woman (جَامِعًا)*; (Az, Mgh, O, TA;) like عَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and † غَسَلَهَا signifies the same: (Mgh, O, TA:) or both signify *he did so much*. (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وَأَغْتَسَلَ, as some relate it, or, as others relate it, and اغتسل † and غَسَلَ; the latter of which is said to mean *Whoso compresses his wife [before his going to the mosque]*; (Mgh, O;) and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [and then washes himself;] and Az held غَسَلَ, without teshdeed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning accord. to the reading of غَسَلَ is, *whoso performs the [ablution termed] وُضُوءٌ fully, washing every member [of those that are to be washed] three times, (Mgh, O,) and then washes himself for the [prayers of] Friday*; (Mgh;) and accord. to I'Ab, it means *whoso washes himself after الجمعة and then washes himself for the [prayers of] Friday*: (O:) accord. to the K, † التَّغْسِيلُ signifies *the exceeding the ordinary bounds in washing the members*: (TA:) he who explains it as meaning *the causing a woman to become under the obligation of performing a total ablution, بَأْنٍ*, says what is improbable, and departs from the authorities respecting it. (Mgh.) — One says also, غَسَلَ الْفَحْلُ النَّاقَةَ, meaning † *The stallion covered the she-camel much*. (K, TA.) [See also 4.] — And غَسَلَ, aor. -, (K, TA,) inf. n. غَسَلٌ (TA,) † *He beat, and caused to suffer pain*, (K, TA,) بِالسَّوْطِ [with the whip]. (TA.)

2: see the preceding paragraph, in four places.

4. اغسل [said of a stallion, and intrans.,] † *He covered much, or often*; syn. أَكْثَرَ الصَّرَابِ. (Fr, O, K.) [See also 1, last explanation but one.]

7. اغسل said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies *It became washed, or washed off*]. (O, TA.) [See غَسَلِينَ.]

8. اغتسل (S, O, Mgh, Mṣb, K) *He washed [himself, i. e.] his whole person*, (Mgh,) بِالْمَاءِ [with water]. (S, Mgh, O, K.) And اغتسل لِلْجُمُعَةِ [He washed himself for the prayers of Friday]. (I'Ab, O.) — And اغتسل بِالطِّيبِ *He daubed, or smeared, himself, or did so copiously, so as to cause a dripping, (تَضَمَّحٌ, Lh, TA,) or he sprinkled himself, (تَنَضَّحٌ, K,) with perfume*. (Lh, K.) — اغتسل said of a horse: see 1.

10. It is said in a trad., أَغْسَلْتُمْ الْعَيْنَ حَقًّا فَإِذَا اسْتَغْسَلْتُمْ, فَأَغْسَلُوا [The evil eye is a truth; so when ye are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to

the smiter therewith a bowl in which was water, and he [the latter] would put his hand into it, and rinse his mouth [with some of it], then spit it out into the bowl; then he would wash his face in it; then he would put in his left hand, and pour upon his right hand; then he would put in his right hand, and pour upon his left hand; [then he would put in his left hand (a clause omitted in my original),] and pour upon his right elbow; then he would put in his right hand, and pour upon his left elbow; then he would put in his left hand, and pour upon his right foot; then he would put in his right hand, and pour upon his left foot; then he would put in his left hand, and pour upon his right knee; then he would put in his right hand, and pour upon his left knee; then he would wash what is termed *دَاخِلَةُ* [expl. in art. *دَوخَل*]: and he would not put the bowl upon the ground: then he would pour that used water upon the head of the person smitten with the eye, from behind him, with one pouring; and he would be cured, with the permission of God. (TA.)

*غُسْلٌ* inf. n. of *غَسَلَهُ*: (S, MA, Mgh, O, Mṣb, K:) or, accord. to some, this and *غُسِّلَ* have one and the same meaning; and the saying that this is the case is ascribed to Sb: (Mṣb:) or, as some say, the latter is the inf. n., and the former is the subst. (MF, TA.) See also the next paragraph.

*غُسْلٌ* the subst. from *غَسَلَهُ* [i. e. a subst. signifying *A washing*]: (S, Mṣb:) or a subst. (IKḳoṭ, Mgh, Mṣb, K, TA) from *الِغْتِسَالِ*, (IKḳoṭ, Mgh, Mṣb, TA,) and [as such] signifying *a complete washing [of oneself, i. e.] of the whole person*: (IKḳoṭ, T, Mgh, Mṣb, TA:) it is in consequence of *جَنَابَةٌ* [q. v.], and of child-birth, and for [the prayers of] Friday, and is the *washing* of the dead; but in other cases, the word *غُسْلٌ*, with fet-ḥ, is used: (Ḥam p. 30:) and one says *غُسِّلَ* as well as *غُسِّلَ*, (S, O,) the former being a dial. var. of the latter: (TA:) El-Kumeyt says, describing a wild ass,

- تَحْتِ الْأَلَاةِ فِي نَوْعَيْنِ مِنْ غُسْلِ
- بَاتَا عَلَيْهِ بِتَسْجَالٍ وَتَقَطَارِ

[Beneath the (tree called) *الْأَلَاةُ*, in two sorts of washing that continued during the night upon him with much pouring and much dropping]; meaning that the water that was upon the tree poured upon him at one time; and at one time, that of the rain: (S, TA:) the pl. of *غُسْلٌ* is *أَغْسَالٌ*. (Mṣb.) See also *غُسْلٌ*. — And see *غُسُولٌ*

*غُسْلٌ* *A preparation for washing the head, consisting of غَطِيْبِيّ [or marsh-mallows] and other things (S, Mgh, O, Mṣb, K) of a similar kind, (Mgh, Mṣb, K,) [with water,] as [leaves of] the [species of lote-tree called] سِدْر (Mṣb,) and طِين (TA,) or طِينَةُ الرَّأْسِ, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and أَشْنَان [or potash]: (TA:) [and app. any wash for the head:] and *غُسْلَةٌ* signifies the same: (Mgh, K:) and also*

(this latter) *leaves of the myrtle: and perfume; syn. طَيْبٌ: and what a woman puts into her hair on the occasion of combing and dressing it: (K:)* *غُسْلَةٌ مُطْرَاةٌ* being *myrtle [-leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair: one should not say غُسْلَةٌ. (S, O.)* IḤar cites the following verse (S, O) of 'Abd-er-Rahmān Ibn-Dārah El-Ghatafānee, (O.)

- يَا لَيْلَ إِنَّ الْغِسْلَ مَا دُمْتَ أَيَّامًا
- عَلَيَّ حَرَامٌ لَا يَمْسِي الْغِسْلَ

[And, O *Leylā*, (*لَيْلٌ* being a contraction of *لَيْلِي*, but in the O it is *يَا جُمْلُ* O *Juml*), verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me]: i. e. I will not need the wash for the head by my *جَمَاع* of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) — See also *غُسُولٌ*. — And see also *غُسْلَةٌ*.

*رَجُلٌ غَسَلَ* + *A man who compresses his wife much.* (TA.) [See also *غُسْلَةٌ*.]

*غَسَلَهُ*: see *غُسْلٌ*.

*غُسِّلَ*: see *غُسْلٌ*.

*غُسْلَةٌ* [A single act of washing: pl. *غُسَلَاتٌ*]. — [Hence,] one says, *بَنَوْا هَذِهِ الْمَدِيْنَةَ بِغُسَلَاتِ*, + [They built this city] by means of their earnings. (TA.)

*غُسِّلَ*: see *غُسُولٌ*: — and see also *غُسْلٌ*. — *غُسِّلَ عَلَى وَجْهِهِ غُسْلَةٌ* means *His face is beautiful, with no fat, or fatness, upon it.* (TA.) — *أَبُو غُسْلَةَ* is an appellation of *The wolf*: (O, K:) and so *أَبُو عَسَلَةَ*, with ع. (TA.)

*غُسِّلَ* (S, Mgh, O, K) and *غُسِّلَ* and *غُسِّلَ* (K,) and *غُسِّلَ* and *غُسِّلَ* (O, K) and *غُسِّلَ* (K,) all, except the last, mentioned by Fr, (O, TA,) applied to a stallion [camel], † *That covers much*: (Fr, Mgh, O, K, TA:) or *that does so much without impregnating*: (Ks, S, K, TA:) and in like manner applied to a man. (K.) [See also *غُسْلٌ*.]

*الْغُسْلِيْنُ*: see *الْغُسَاةُ*. — *الْغُسْلِيْنُ* (in the Kur [lxix. 36], TA) *What is washed off of the flesh and the blood of the inmates of the fire [of Hell]*; (Akh, S, O;) [for] *what comes forth from any wound, or sore, when it is washed, is termed غُسْلِيْنُ*: (TA:) *what is washed off from the bodies of the unbelievers, in the fire*: (Mṣb:) or *what flows from the skins of the inmates of the fire, (K, TA,) such as thick purulent matter &c.; thus expl. by Fr and Seer; (TA;) as though it were washed from them*: (Sb, TA:) accord. to Mujāhid, *a certain food of the inmates of the fire*; and El-Kelbee says that it is *what the fire has cooked, of their flesh, and has fallen off, and is eaten by them*: (TA:) and, (K,) accord. to

Ed-Dahhāk, (O, TA,) *a species of trees in the fire*; (O, K, TA;) and so he says of *الضَّرِيْعُ*: (O, TA:) and, (K,) accord. to Lth, (O, TA,) *what is intensely hot*: (O, K, TA:) the *ي* and *ن* are augmentative. (S, O, Mṣb.)

*غُسُولٌ* (S, O, K) and *غُسُولٌ* (O, K) and *غُسُولٌ* (Mgh, K) and *غُسُولٌ* and *غُسُولَةٌ* (IAth, K) *Water with which one washes himself*; (S, Mgh, O, K;) as also *مُغْتَسِلٌ*, occurring [in this sense] in the Kur xxxviii. 41: (S:) or the words preceding this signify *water little in quantity, with which one washes himself*: (TA:) and *غَطِيْبِيّ*

[or marsh-mallows], (K, TA,) and *أَشْنَان* [or potash (see also *غَسَاوُنٌ*)], and *the like thereof, and certain of the [plants termed] حَمَضُ*: (TA:) or *غُسُولٌ* signifies *a thing [or substance] with which the hand is washed, such as أَشْنَان &c.*: (Ḥar p. 86:) or, accord. to the M, *anything with which one washes a head or a garment and the like.* (TA.) [See also the pl. *غُسُولَاتٌ* voce *دَلُوْكٌ*.]

*غُسِّلَ* i. q. *مُغْسُوْلٌ* [i. e. *Washed*]; (S, O, Mṣb, K;) applied to a thing, (S, O,) and to a dead body; (Lḥ, Mṣb, TA;) and the former is also applied as an epithet to a fem. n., as is also *غُسْلِيَّةٌ*; (S, O, K;) or this last is used after the manner of subst., like *نَطِيْحَةٌ* and *ذَبِيْحَةٌ*; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of *غُسْلِيَّةٌ* is *غُسْلِيَّاتٌ* and *غُسْلَاةٌ*; (Lḥ, K, TA;) and the pl. of *غُسْلِيَّةٌ* [and app. of *غُسْلِيَّةٌ* used as a fem. epithet] is *غُسَالِيَّاتٌ* or *غُسَالِيَّاتٌ*. (K accord. to different copies.) *Handhaleh Ibn-er-Rāhib* was called *غُسْلِيَّةُ الْمَلَائِكَةِ* [The washed of the angels], because he died a martyr on the day of Oḥod, and the angels washed him, (S, O, Mṣb,) accord. to the Prophet, who said that he saw them washing him. (O.) — See also *غُسْلَةٌ*. — [It is now used as meaning *Clothes, or the like, put together to be washed.*]

*الْغُسَاةُ* (S, O, Mṣb,) or *غُسَاةُ الشَّيْءِ*, (K,) *That with which one has washed the thing*: (S, O, Mṣb:) or *the water with which the thing is washed.* (K.) [Hence the latter often signifies *The infusion of the thing; i. e. the liquid in which the thing has been steeped, and which is impregnated with its virtues.*] — Also, the latter, *What is extracted from the thing by washing.* (K.) — And *الْغُسَاةُ* also signifies *What is washed from the garment and the like*; and so *الْغُسْلِيْنُ*. (K.)

*غُسُوْبِيْنٌ* *A certain plant, growing in places that exude water and produce salt*: (O, K:) said by IDrd to be a species of trees. (O.)

*غَسَّالٌ* [A washer of clothes, and also of the dead: fem. with ة]. (TA.) [See also *غَابِيْلٌ*.]

*غُسُولٌ*: see *غُسُولٌ*.

*غُسِّلَ*: see *غُسْلٌ*.

*غَسَالٌ* *A washer of the dead.* (Mṣb.) [See also *غَسَالٌ*.] — And *A species of trees.* (TA.)

غَسُولٌ i. q. أَشَانٌ [i. e. Potash: and the plant from which it is prepared; kali, or glasswort; or mesembryanthemum nodiflorum (Forskål, Flora Egypt. Arab. pp. lxxvii. and 98), a species of glasswort]. (TA.) [See also غَسُولٌ.]

مَغْسِلٌ (S, O, Mṣb, K) and مَغْسِلٌ [which is anomalous] (S, O, K) and مَغْسِلٌ (K) A place in which the dead are washed: (S, O, Mṣb, K:) pl. of the first (S, Mṣb) and second (S) مَغْسِلٌ: (S, Mṣb:) and one says also مَغْسِلُ الْمَوْتَى. (S, O, Mṣb.)\*

مَغْسِلٌ A thing [i. e. vessel] in which (so in the M, in the K with which,) a thing is washed. (TA.) — See also غَسْلَةٌ.

مَغْسُولٌ: see غَسِيلٌ. — Hence one says, كَلَامُهُ مَغْسُولٌ, meaning † His speech, or language, is devoid of nice, or subtle, expressions or allusions; as though it were washed from such; or deserving to be washed and obliterated: or it may mean † trimmed, or pruned. (TA.)

مَغْسَلٌ A place in which one washes himself: (O, Mṣb, TA:\*) dim. مَغْسَلٌ and pl. مَغْسَلٌ [which, if correct, is anomalous]. (TA.) — And it is said to signify also what is called in Pers. حَوْضٌ مَسِينٌ [or حَوْضٌ مَسِينٌ app. meaning A tank, or the like, of copper]. (Mgh.) — See also مَغْسَلٌ. — And see غَسُولٌ.

مَغْسَلٌ: see the next preceding paragraph.

## غمر

1. غَمَرَ It (the night) was, or became, dark; (Aṣ, S, K;) as also غَمِرَ, (JK, K,) like اَغْسَى. (JK.)

4: see what precedes.

غَمَرَ The darkness (S, ISd, TA) of night; (ISd, TA;) like غَمَقٌ: (S, TA:) or blackness: (Kr, K:) and (K) accord. to En-Nadr. (S,) the confusedness, or blending, of the darkness: (JK, S, K:) and the first rising of the dawn. (JK.) — And Dust, or dust rising, or spreading, like smoke; syn. هَبْوَةٌ and غَبْرَةٌ (K) or غَبْرَةٌ [which sometimes signifies the same as غَبْرَةٌ]. (CK.)

غَمَرَ: see اَغْمَارٌ.

غَمِرَ Dark night. (TA.)

اَغْمَارٌ In the sky are portions of clouds. (K.)

## غسى and غسو

1. غَسَا اللَّيْلُ (S, K,) aor. يَغْسُو (S,) inf. n. غَسُو (S, K; accord. to some copies of the K غَسُو;) and يَغْسِي (IJ, TA;) and غَسَى, aor. يَغْسِي (S, K, TA,) inf. n. غَسَا; of which last form, غَسَى is a dial. var.; (TA;) The night was, or became, dark; as also اَغْسَى. (S, K.) [See also غَسَا.]

4: see what precedes. — اَغْسَى also signifies He (a man) entered upon the time of, or a little after, sunset. (TA.) — And اَغْسَى مِنَ اللَّيْلِ Journey thou not in the first part of the night, until its darkness depart. (TA.) = And اَغْسَاهُ اللَّيْلُ The night enveloped him in its darkness. (Sgh, K.)

## غش

1. غَشَّه (S, A, Mṣb, K,) aor. ٢, (S, Mṣb,) inf. n. غَشَّ, (Mṣb, TA,) or غَشَّ, with kesr, (S,) or the latter is a simple subst., (Mṣb, K,) He acted towards him, or advised or counselled him, dishonestly, or insincerely: (A, Mṣb, K:) and he dressed up to him an affair [in false colours]: (Mṣb:) or he acted towards him with dissimulation; pretended to him the contrary of what he conceived in his mind: (A, K:) but this is a needless addition, for it is the same as the first explanation: (TA:) as also غَشَّه (K,) inf. n. تَغَشَّشٌ: (TA:) or this latter has an intensive signification: it is said to be derived from غَشَّشٌ, signifying “a turbid drinking-place.” (TA:) It is said in the story of Umm-Zarā, accord. to one relation, لَا تَمَلَأُ بَيْتَنَا تَغَشَّشًا, said by some to be from الغش, and by others to be from [a usage of] الغش as signifying التَّجَمُّعُ [app. here meaning the embellishing speech with falsehood]: but accord. to the approved relation, it is [تَغَشَّشًا] with the unpointed letter. (IAth.) [See art. عَش.] — [Also He made it to seem what it was not; falsified it; counterfeited it; adulterated it: so as used often by post-classical authors; and so, probably, in classical times also: see its pass. part. n., below.] = غَشَّ صَدْرَهُ, aor. ٢, [inf. n., probably, غَشَّ, q. v.,] His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite. (TA.)

2: see the preceding paragraph, in two places.

4. اَغْشَأَهُ, inf. n. اِغْشَأَ, He made him to fall into dishonest, or insincere, conduct, or advice or counsel; into dissimulation; or the pretending the contrary of what he conceived in his mind. (TA.) — And اَغْشَأْتُهُ عَنْ حَاجَتِهِ I prevented him from obtaining the object of his want; syn. اَعْجَلْتُهُ. (IKtt, K.)

8: see the next paragraph, in two places.

10. اِسْتَشَّه (S, K) and اِغْتَشَّه (K, TA) He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of اِسْتَضَّه (S, K) and اِتَّضَّه (K;) or, [which means the same,] i. q. اَعَدَّه غَاشًا: (TA:) or he imagined in him dishonest, or insincere, conduct, or advice or counsel; dissimulation; or the pretending the contrary of what he conceived in his mind. (K.) A poet says,

• أَيَا رَبِّ مَنْ تَفْتَشُّهُ لَكَ نَاصِحٌ  
• وَمُسْتَضَّحٌ بِالْغَيْبِ غَيْرُ أَمِينٍ  
[O man, many a one whom thou reckonest dis-

honest in action, or advice, is honest therein to thee; and (many a) one who is reckoned honest in action, or advice, in that which is beyond the reach of perception, is not faithful]. (TA.)

غَشَّ (K, TA,) of the measure فَعَّلَ, or it may be originally of the measure فَعَّلَ, (TA,) applied to a man, (K, TA,) i. q. عَظِيمُ الشَّرِّه [i. e. Very greedy]; not عَظِيمُ الشَّرِّه, as in some copies of the K; nor عَظِيمُ الشَّرِّه, as in other copies: a rájiz says,

• لَيْسَ بِغَشَّ هُمُهُ فِيمَا أَكَلَ  
[He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA.)

غَشَّ Dishonest, or insincere, conduct, or advice or counsel: (Mṣb, K:) and the embellishment of an affair [with false colours]: (Mṣb:) or dissimulation; pretence of the contrary of what one conceives in his mind. (K.) [See also 1.] — And Rancour, malevolence, malice, or spite. (K.) — [Also Adulterating alloy in coin. (See حَمَلَانُ.) — And Adulterated, or counterfeit, coin. (See زَعْلٌ.)]

غَشَّ A turbid drinking-place: (Az, Iamb, Sgh, TA:) the اَكْدِرُ الْمَشُوبِ in the K is a mistake; the right explanation of الغش being الْمَشْرَبُ الْاَكْدِرُ, which is that given by Az and Iamb and Sgh. (TA.)

غَشَّاشٌ: see the next paragraph.

غَشَّاشٌ, applied to a drinking (شُرْبٌ), Little in quantity, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, يوم; but I think that this is a mis-transcription for نَوْمٌ, i. e. sleep:]) or hasty: or not wholesome; (K, TA;) because the water is not clear. (TA.) = And The beginning of the darkness: and the end thereof. (K.) = غَشَّاشًا (T, S, K,) and غَشَّاشًا (K,) I met, or found, him, or it, in haste; (T, S, K;) and so على غَشَّاشٍ: (T, TA:) or at sunset; (Lth, K;) but Az disallows this: (TA:) or in the night; (K;) which is nearly the same as what Lth says. (TA.)

غَشَّ Acting, or advising or counselling, dishonestly, or insincerely; or acting with dissimulation; pretending the contrary of what one conceives in his mind: [see its verb:] pl. غَشَّاشٌ and [quasi-pl. n., like as صَحَابَةٌ is of صَاحِبٌ], غَشَّاشَةٌ. (TA.)

مَغْشُوشٌ [A thing made to seem what it is not; falsified; counterfeited; adulterated]; (S, K;) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, طَعَامٌ فَلَانٌ مَغْشُوشٌ [The wheat of such a one is made to seem what it is not: its upper part is dry, and its lower part is sprinkled]. (A.) And لَبَنٌ مَغْشُوشٌ Milk mixed with water. (Mgh, Mṣb.) And فِضَّةٌ مَغْشُوشَةٌ Silver mixed with copper or brass. (TA.)

غشم

1. **غَشِمَ** signifies *The acting, or treating, wrongfully, unjustly, injuriously, or tyrannically*: (S, K:) or the *taking another's property wrongfully, &c., or by force*: and the *taking a course, in journeying [f.c.], at random, without direction and without knowledge*. (JK.) One says of a governor, **غَشِمَ الرَّعِيَّةَ**, aor. -, [accord. to the TK, the aor. of the verb in the sense here following is <sup>2</sup>, but this I think a mistake,] inf. n. **غَشِمٌ**, *He struck, or beat, with vehemence, the people under his government, wrongfully, unjustly, injuriously, or tyrannically, and took [from them] what he could*. (TA.) And **غَشِمَ النَّاسَ** *He asked whom he could of the people*. (Z, TA.) And **غَشِمَ الْأُمُورَ** *He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination*. (Ham p. 37: by implication.) — And **غَشَمَهُ**, aor. -, *He smeared him [i. e. a camel] with tar so that he left nothing [or no part of him] without tar, pouring it upon what was sound thereof and what was diseased thereof*: and **غَشِمَ** [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is **غَشِمٌ**,] signifies the *act of so smearing*. (K.) — And **غَشِمَ** † *He collected firewood by night, cutting whatever he could get, without consideration*, (K, TA,) or, as in the A, *without discrimination*. (TA.)

**غَشِمَ**: see the preceding paragraph. — Also *Blackness* [of night: app. a dial. var. of **غَسَمَ**; or, perhaps, a mistranscription]. (Ham p. 163.)

**غَشُومٌ** A man who strikes, or beats, people vehemently, [and wrongfully, (see 1,)] and takes [from them] everything that he can get; as also **غَشَامٌ** and **غَاشِمٌ** [except that the first and second are app. intensive epithets and the last is a simple part. n.]: and it is likewise applied to a fem., as, for ex., to a hand (**يَدٌ**): and to a striking, or beating, (**ضَرْبٌ**) [app. as meaning *wrongful*,] as is also **غَشِمَشِمٌ**. (TA.) [One says,] **الْحَرْبُ غَشُومٌ** [*War is wrongful*], because it reaches other than the committer of a crime, or an offence deserving punishment. (S.) — Also A she-camel that will not be turned back from her course, or way. (R, TA.)

**غَشِيمٌ**, meaning [*Ignorant of affairs*,] not knowing anything, is a word of the vulgar. (TA.)

**غَشُومِيَّةٌ**, meaning *Ignorance of affairs*, is a word of the vulgar, like that next preceding. (TA.)

**غَشَامٌ** } see **غَشُومٌ**.  
**غَاشِمٌ** }

**غَشِمَشِمٌ**: see **مَغَشِمٌ**. Accord. to some, it signifies *One who acts with much wrongfulness, injustice, injuriousness, or tyranny*. (Ham p. 104.) — **نَاقَةٌ غَشِمِيَّةٌ** *A she-camel strong, resisting, or indomitable, in spirit*. (IJ, TA.) And **غَشِمَشِمٌ** is applied to a he-camel as meaning **هَائِجٌ** [i. e. *Excited by lust*]. (Meyd in explanation of the Bk. I.)

prov. here following.) — **غَشِمَشِمٌ يُغَشِي الشَّجَرَ**, i. e. This, or it or he, is a torrent [wild in its course,] that overwhelms the trees, so that it crushes them and uproots them, **سَيْلٌ** preceded by **غَشِمَشِمٌ** or **هُوَ** being meant to be supplied, is a prov. applied to a man who cares not what wrong he does. (Meyd.) — See also **غَشُومٌ**.

**غَشِمَشِمَةٌ** and **غَشِمَشِمِيَّةٌ** *Verily he is one who possesses boldness, or daringness, and penetrative energy*. (K.)

**أَغَشِمٌ** [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1]. **أَغَشِمٌ مِنْ السَّيْلِ** [More wild in course than the torrent] is a proverb. (Meyd.) — IAAr cites a verse in which it is applied to a plant as meaning *Dry and old*; but accord. to one relation of that verse, the word is **أَغَشِمٌ**. (TA.)

**مَغَشِمٌ** One who goes at random, heedlessly, or in a headlong manner, without consideration, whom nothing will turn from that which he desires, (S, K,) by reason of his courage; (S;) as also **غَشِمَشِمٌ**: (S, K:) or, accord. to Aboo-Biyāsh, one who performs affairs [in a random manner,] confusedly, without discrimination: or, as some say, one who, when the road is unapparent to him, goes at random, without direction and without knowledge. (Ham p. 37.)

غشى and غشو

1. **غَشِيَهُ**, aor. **يَغْشِي**, inf. n. **غَشَاوَةٌ**, *It covered, or concealed, him, or it*; (TA;) as also **تَغَشَاهُ**. (MA.) And one says, **غَشَانِي اللَّيْلُ**, i. e. **غَشِيَنِي** [*The night covered me, or concealed me*: or the meaning may be that which next follows]. (JK.) — **غَشِيَهُ**, (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (**أَمْرٌ**), [and of heat, (S and K in art. **دَغَمٌ**), and of cold, (K in that art.), and of an affection of the mind or body, and of various things, sometimes in like manner of a man, and of a company of men,] in a similar sense; and so **تَغَشَاهُ**, (K, TA;) both signifying *It came upon, [or invaded, so as to surprise, and so as to overwhelm, properly meaning] as a thing that covered, him, or it*. (K, TA.) Hence, in the Kur [liii. 16], **إِذْ يَغْشِي السِّدْرَةَ مَا يَغْشِي** [*When there was coming upon the lote-tree so as to cover it, or over-spread it, what was so coming*]. (TA.) And in the same [xx. 81], **فَغَشِيَهُمُ مِنَ الْبَرِّ مَا غَشِيَهُمُ** [*And there came upon them so as to overwhelm them, of the sea, what so came upon them*]. (TA.) And in the same [viii. 11], **إِذْ يَغْشَاكُمْ** [followed by **النَّعَاسُ**, i. e. *When it (drowsiness) was coming upon you, or overcoming you*]; accord. to one reading; other readings being **يَغْشِيكُمْ** and **يَغْشِيكُمْ** [followed by **النَّعَاسُ**]. (TA.) See also **غَاشِيَةٌ**, in three places. — [A somewhat similar signification of **غَشِيَهُ** will be found below.] — One says of the night, **يَغْشِي بِظُلْمَتِهِ كُلَّ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ** [*It covers, or conceals, with its*

*darkness, everything that is between the heaven and the earth*]. (Jel in xcii. 1.) And [hence it is said that] **غَشِيَ اللَّيْلُ** means *The night was, or became, dark*: as also **أَغْشَى**. (Msb, TA.) — [And **غَشِيَهُ**, and **غَشِيَ بَصْرَهُ** and **غَشَاهُ**, signify *It, i. e. light (ضَوْءٌ), came upon him, and upon his eye, with an overpowering effect, so as to obscure, or dazzle, his sight*]. — **غَشِيَهُ** also signifies **جَآءَهُ** (S) or **أَتَاهُ** (Mgh, Msb, K) [which have two meanings, i. e. *He came to him, and he did it*; both, perhaps, here meant, for both are well-known meanings of **غَشِيَهُ**]; and, thus used, the aor. is as above, (TA,) and the inf. n. is **غَشِيَانٌ**, (S, TA,) or **غَشِيَانٌ**, (so in one of my copies of the S,) or the subst. is **غَشِيَانٌ**, (Msb,) with kesr, (Mgh, Msb,) *syn. with إِيْتَانٌ*. (Mgh.) You say, **غَشِيَ فَلَانًا** *He came to such a one*; *syn. أَتَاهُ*; as also **غَشَاهُ**, aor. **يَغْشُوهُ**. (K.) — [Hence,] **غَشِيَانًا**, (S, MA, Msb, K,) inf. n. **غَشِيَانٌ** or **غَشِيَانٌ**, (accord. to different copies of the S,) or the latter and **غَشِيٌ**, (MA,) or **غَشِيَانٌ** is the subst. in this case also, (Msb,) and *syn. with إِيْتَانٌ*, metonymically used in the sense of **جَمَاعٌ**, (Mgh, Msb,) † *He compressed her*; (S, MA, Msb, K;) namely, a woman; (MA, K;) as also **تَغَشَاهَا**. (MA, Msb, TA.) — And **غَشَى** **أَتَى إِلَيْهِ** *He did to him (إِلَيْهِ) a forbidden action*. (TA in art. **حَجَرٌ**) [Hence,] **غَشِيَانٌ** **الْمَحَارِمِ** [*The doing of forbidden things*]. (Mgh and Msb and K in art. **رَهَقٌ**) And **غَشَى الشَّيْءَ** *He occupied himself with the thing, engaged in it, or personally managed or conducted it*; *syn. لَابَسَهُ* and **بَآشَرَهُ**. (JM.) [And **غَشَى** has a similar meaning; for it is said that] **الغَشَى** and **التَّغَشَى** primarily signify **الإِيْتَانُ** and **المَلَابَسَةُ**: and they took an extended range in using the former, so that one said, **بِالْجَوْرِ** or **تَغَشَاهُمْ** **بِالْعَدْلِ** [app. meaning *He ruled them with equity or with injustice*]. (Ham p. 27.) [And one says, **يَغْشِي الحُرُوبَ** (see Ham p. 27), meaning *He plunges into wars, or battles*: see **مَقَامَسٌ**, and its verb.] — One says also, **غَشِيَهُ بِالسُّوْطِ**, (K, in which it is said to be like **رَضِيَهُ**, and so accord. to some copies of the S, the phrase in these being **غَشِيَتْ** **الرَّجُلَ بِالسُّوْطِ**, or **غَشَاهُ بِهِ**, (accord. to other copies of the S, the verb in these being written **غَشِيَتْ**, and thus accord. to an explanation of **قَنَّعَ رَأْسَهُ بِالسُّوْطِ** in art. **قَنَّعَ** in the K,) *He struck him (i. e. a man, S) with the whip; he flogged him*. (S, K.) — **غَشَى عَلَيْهِ**, (S, MA, Mgh, Msb, K,) inf. n. **غَشَى**, (S, Mgh, K,) or **غَشَى**, (MA,) or both, (Msb,) and **غَشِيَانٌ**, (K, TA, and so in some copies of the S,) or **غَشِيَانٌ**, (so in other copies of the S,) and **غَشِيَةٌ**, (S, Mgh,) or this last is an inf. n. of un., (Msb,) or it is the subst., (K,) *He swooned, i. e. became senseless*: (MA, PS;) or *i. q.* **أَغْيَى عَلَيْهِ** [q. v.]: (K, TA:) or **الغَشَى**, or **الغَشَى**,

is a state of inertness (تَعَطُّلٌ, Mgh, Mṣb) of the motive and sensitive faculties, (Mgh,) or of the motive faculties and of the sensitive will, (Mṣb,) on account of the weakness of the heart, (Mgh, Mṣb,) and the soul's becoming drawn together thereto by a cause that suppresses it (يُخْفِيهِ) within so that it finds not a place of passage, and of the causes thereof is a strangling [or stifling], or hurtful, cold repletion, or vehement hunger, (Mgh,) or vehement pain, (Mgh, Mṣb,) or cold, or excessive hunger, (Mṣb,) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: (Mgh:) some say that it is the same as الإغماء [for which see its proper art.]; (Mgh, Mṣb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Mṣb.)

2. غَشَيْتُ الشَّيْءَ, (S, Mṣb,) inf. n. تَغَشِيَةٌ, (S,) I covered the thing; put a cover, or covering, upon it, or over it. (S, Mṣb.) One says, غَشَى اللهُ عَلَى بَصَرِهِ, inf. n. as above; and أَغَشَى; (K, TA;) i. e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Qur [xxxvi. 8], فَأَغَشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ, And we have put a covering over them [so that they shall not see]. (S, TA.) — [See a usage of the inf. n. voce شَيْنٌ.] — غَشَاهُ said of light: see 1, former half. — See also 4. — غَشَاهُ بِالسُّوْطِ: see 1, latter half. — One says also, غَشَيْتَهُ سَيْفًا, or سَوْطًا, [in my original غَشِيْتَهُ, without any syll. sign, but app. as I have written, for I do not find any instance of غَشَى as doubly trans., meaning I equipped him with a sword, or a whip,] like the saying غَشَيْتَهُ سَيْفًا, or كَسَوْتَهُ سَيْفًا. (TA.)

4. غَشَاهُ إِيَّاهُ and غَشَاهُ He made it to cover it; or to be a cover, or covering, upon it, or over it. (MA, \*TK, and Bd\* and Jel\* in vii. 52, &c.) — And [hence,] both signify He made it, i. e. an event (أَمْرٌ), to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, \*TA.) Both of these verbs are used in this sense in the Qur-ān accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.) in viii. 11. (TA.) — Also, the former, He made him, or it, to come to him. (S, MA, TA.) — See also 2, in two places. — [Hence,] اغشى الليل: see 1, former half.

5: see 10: — and see also 1, first and third sentences: — and again, near the middle, in three places.

10. استغشى ثوبه, (T, K, [agreeably with phrases in the Qur xi. 6 and lxxi. 6,]) and (K) بِثَوْبِهِ, (S, K,) and تَغَشَى بِهِ, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. رعى, where it is trans. without a preposition,] He covered himself with his garment (S, K) in order that he might not see nor hear: (K: [in the CK, يُسَمِعُ and يَرَى are put for يُسَمِعُ and يَرَى:] accord. to Er-Rághib,

استغشوا ثيابهم means they put their garments as a covering over their ears; and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase سَرَّ ذَيْلًا سَرًّا, and ألقى ثوبه. (TA.)

غَشَا The whiteness of the head [or face]. of a horse and of other animals, denoted by the epithet أَغْشَى [q. v.]. (S.)

غَشُو The نَبَقُ [generally meaning the fruit of the lote-tree called سِدْر; but sometimes the tree thus called itself]: (K:) accord. to the M, [the n. un.] غَشُوَةٌ signifies a سِدْرَةٌ. (TA.)

غَشَاوَةٌ and غَشُوَةٌ and غَشُوَةٌ: see غَشَاوَةٌ.

غَشِيَةٌ an inf. n. of the verb in the phrase غَشَى عَلَيْهِ, (S, Mgh,) or the subst. thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Mṣb.) See 1, last sentence. — غَشِيَةُ الْمَوْتِ is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) — And غَشِيَةٌ حَمِيٌّ signifies A touch, or slight attack, of fever. (TA.)

غَشِيَةٌ: see غَشَاوَةٌ.

غَشِيَانٌ: see 1, near the middle, in three places.

غَشَاءٌ A cover, or covering; syn. غَطَاءٌ: (S, Mṣb:) or it differs from the غَطَاءُ in being of clothing or the like: (TA in art. غطو:) and غَشَاوَةٌ [q. v.] signifies the same: (Mṣb:) [the pl. of the former is أَغْشِيَةٌ and أَغْشَاءٌ; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غَوَاشٍ, pl. of غَاشِيَةٌ,) like آدَامٌ as pl. of إِدَامٌ.] The غَشَاءُ of the heart is The cover, or covering, thereof; (K, TA;) the قَبِيصُ thereof, likewise mentioned in the K as being called the غَاشِيَةُ; a covering of skin, [i. e. the pericardium,] the removal of which therefrom causes death; and also called the غَشَاوَةٌ, this being expl. as meaning the skin of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is a covering of skin or other material: (TA:) [see also غَاشِيَةٌ:] and so of the sword; (K, TA;) which is its غَلَاظُ [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertences]: (TA:) and so of other things. (K.)

غَشَاوَةٌ (S, ISd, K) and غَشَاوَةٌ and غَشَاوَةٌ (ISd, K) and غَشُوَةٌ and غَشُوَةٌ and غَشُوَةٌ (S, K) and غَاشِيَةٌ and غَاشِيَةٌ and غَاشِيَةٌ (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, عَلَى بَصَرِهِ غَشَاوَةٌ &c. [Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and عَلَى قَلْبِهِ [upon his heart]: (K:) thus the first of these words signifies, in relation to the eyes, in the Qur [ii. 6 and] xiv. 22: in relation to the heart, Az says that it is a [sort of] covering of rust (مِنْ

طَبَعٍ [also termed رَيْنٌ]). (TA.) See also غَشَاءٌ, in two places.

غَاشِيَةٌ and غَاشِيَةٌ: see the next preceding paragraph.

غَاشِيَةٌ: see غَاشِيَةٌ and غَاشَاوَةٌ. غَوَاشٍ is its pl.: (TA:) occurring in the Qur vii. 39, meaning أَغْشَاءُ, (K, TA,) i. e. أَغْشَاءُ [or Coverings, a pl. of غَاشِيَةٌ]. (TA.) — It is also [The covering, like غَاشَاءُ, q. v.], of the horse's saddle. (S.) — And, (S,) of the [camel's saddle called] رَحْلٌ, (K,) it is The iron that is above the مُؤَخَّرَةٌ [or hinder part], (S, K, TA,) also called the دَامِغَةٌ [q. v.]. (Az, TA.) — Also The skin with which the جَفْنُ [or scabbard] of a sword is covered, from the lower part of its شَاوِبُ [q. v.] to its نَعْلُ [or shoe of iron, or silver, at the lower end of the scabbard]: or the covering that is put upon the hilts, consisting of [the skins called] أَسْفَانُ [pl. of سَفْنٌ, q. v.]: (K: [for أَسْفَانُ, which is the reading in the M, some copies of the K have أَسْفَارُ:] or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its غَمْدُ [or scabbard], also. (Har. p. 22.) — الغَاشِيَةُ (in the Qur lxxxviii. 1, TA) means The resurrection; (S, K, TA;) because it will overwhelm (تَغْشَى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (تَغْشَى) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) the fire [of Hell]; (K, TA;) because it will cover, or overspread, (تَغْشَى) the faces of the unbelievers. (TA.) [In like manner also,] غَاشِيَةٌ مِنَ الْعَذَابِ means Punishment that is general, or universal, in its extent. (TA.) — And غَاشِيَةٌ signifies also A calamity, or misfortune. (TA.) — And A certain disease that attacks in the جَوْفُ [i. e. belly, or chest]. (As, S, K.) One says, رَمَاهُ اللهُ بِغَاشِيَةٍ, [May God smite him, or afflict him, with a غَاشِيَةٌ]. (As, S.) — Also Petitioners that come to one (K, TA) seeking, or demanding, or asking, gifts: (TA:) and visitors, and friends, that come to one time after time; (K, TA;) and that resort to one: (TA:) a man's resorters; such as guests; and hangers-on, or seekers of favours; servants [or dependants]; and others. (Har pp. 95 and 467.)

أَغْشَى, applied to a horse, (S, K,) and to other than a horse, (S,) Whose whole head, as distinct from his body, is white; like أَرْخَمٌ: (S:) or whose face is covered by whiteness: (K:) or having a blaze covering his face, and wide: (M, TA:) fem. غَشُوَاءُ, applied to a goat. (S, K.)

مَغْشَى عَلَيْهِ Smooching; i. e. senseless; (MA, PṢ;) having the affection denoted by the phrase غَشَى عَلَيْهِ [q. v.]. (S, MA, Mgh, Mṣb, K.)

#### غص

1. غَصَّصَتْ, (Mṣb, MF,) sec. pers. غَصَّصَتْ, (S, Mṣb, K,) and غَصَّصَتْ, (Mṣb, K,) the latter extr.,

(TA, [see 1 in art. *عض*,]) aor. *يَغْصُ*, (S, Mṣb, K,) when the sec. pers. of the pret. is *غَصِصَتْ*, (Mṣb,) and *يَغْصُ*, (Mṣb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Mṣb,) inf. n. *غَصَصُ*, (S, K,) or *غَصَّ*, (Mṣb,) or the former when the aor. is *يَغْصُ*, and the latter when the aor. is *يَغْصُ*, (TA,) *His throat, or fauces, became choked, or obstructed*, (S, K, MF,) by food: (S, Mṣb, MF:) [as also, app., *اغْتَصَّ*:] accord. to some of those skilled in the science of lexicology, you say *غَصَّ* when it is by food, and *شَرَّقَ* when it is by beverage, [or by the spittle, and water, and the like, (see art. *شَرَّقَ*),] and *شَجَّى* when it is by a bone, and *جَرَضَ* when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, *غَصَّ بِالْمَاءِ*, meaning, *his throat, or fauces, became choked, or obstructed, by the water; or the water stopped therein, and he was hardly able to swallow it.* (TA.) — [Hence,] *غَصَّ بِرَيْقِهِ* [lit., *His throat, or fauces, became choked by his spittle;*] meaning, *he died.* (TA.) — Hence, also, *غَصَّ بِالغَيْظِ* † [*He was, or became, choked with wrath, or rage.*] (Mṣb.) — [And *غَصَّ*, alone, seems to signify † *He became grieved, or disquieted in mind;* like as does *شَجَّى* (q. v.): and it seems to be indicated in the CK that *اغْتَصَّ* signifies the same: see *غَصَّة*.] — [Hence also,] *غَصَّتْ بِنَا* † [*The land became straitened [as though it were choked] by us.*] (TA.) And *غَصَّ الْمَجْلِسُ* † [*The sitting-place became straitened, or choked, or choked up, by its people;*] as also *اغْتَصَّ*. (TA.)

4. *اغْصَهُ*, (S, Mṣb, TA,) inf. n. *اغْصَاصُ*, (TA,) *He (a man, S, Mṣb) caused his throat, or fauces, to be choked, or obstructed*, (S,) by food; (Mṣb;) syn. *أَشْجَاهُ* [which has the above-mentioned meaning and also another to be found below]. (TA.) [And *It (food &c.) choked him.*] — Hence, *اغْصَهُ بِالغَيْظِ* † [*He (a man) caused him to become choked with wrath, or rage.*] (Mṣb.) — [Hence also,] *اغْصَهُ بِرَيْقِهِ* [lit., *He caused his throat, or fauces, to become choked by his spittle;*] meaning, † *He caused him to become grieved, or disquieted in mind;* (A, TA;) [like *أَشْجَاهُ*: and it seems to be indicated in the CK that *اغْصَهُ* without any addition signifies the same: see *غَصَّة*.] — [Hence also,] *اغْصَ عَلَيْنَا الْأَرْضَ* † [*He made strait to us the land.*] (K, TA.)

8: see 1, in three places.

*غَصَّةٌ* *A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof;* (IDrd, A, \* K;) *a thing by which one has his throat, or fauces, choked, or obstructed;* (TA;) *food by which one has his throat, or fauces, choked, or obstructed;* (Mṣb;) i. q. *شَجَّى*; (S, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the S; but in the K, the latter

only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words *وقد اغْصَتْهُ فَاغْتَصَّ*; *a thing by which one is choked* (*بِهِ* *شَجَّى* *يَغْصُ* *بِهِ*, Lth, JK, TA) *in the حَرْقَدَةٌ* [meaning the head of the windpipe], (Lth, TA,) or *in the throat, or fauces:* (JK:) pl. *غَصَصٌ*. (S, Mṣb, K.) It is said in the Kur [lxxiii. 13], *وَطَعَامًا ذَا غَصَّةٍ* (TA) *And food that sticks fast, (Bd,) or by which one is choked, (Jel,) in the throat, or fauces.* (Bd, Jel.) — And hence, † *Choking wrath or rage.* (Mṣb.) — [And † *Grief, or disquietude of mind;* a signification often occurring; and app. intended by the explanation *شَجَّى* in the K. See what is said on this point above.] — Hence also, *غَصَصُ الْمَوْتِ* [*The chokings, or strangulations, of death: the death-rattles: or † the agonies of death.*] (TA.)

*غَصَانٌ*: see what next follows.

*غَاصٌ* *A man having his throat, or fauces, choked, or obstructed*, (S, Mṣb, \* K,) by food; (S, Mṣb;) as also *غَصَّانٌ*. (S [in two copies of which it is written *غَصَّانٌ*, K [in two copies of which it is written *غَصَّانٌ*, Mṣb [in my copy of which, as well as in the TA, it is without any final syll. sign].) — And [hence,] *غَاصَ بِالْقَوْمِ* † [*An abode, or a place of alighting, filled [and as it were choked up] with the company of men;*] (S, A, K;) and in like manner a mosque; as also *مُغْتَصٌّ*. (A.)

*مُغْتَصٌّ*: see what next precedes.

غصب

1. *غَصَبَهُ*, (S, A, Mṣb, K,) aor. *غَصَبَ*, (Mṣb, K,) inf. n. *غَصْبٌ*; (S, Mgh, Mṣb;) and *اغْتَصَبَهُ*; (S, Mṣb, K;) *He took it wrongfully, unjustly, or injuriously;* (S, A, Mgh, K;) or *by force;* (Mgh, Mṣb;) *and عَلَيْهِ* [i. e. *from him*], both meaning the same. (S.) *الغَصْبُ* repeatedly occurs in the traditions, signifying *The taking another's property wrongfully, unjustly, injuriously, or by violence.* (L.) But as employed in law, it means *The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness:* therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying “without the permission of the owner” precludes the trust, or deposit; and the saying “without stealthiness” excludes theft. (KT.) — One says also, *غَصَبْتُهُ مَالًا* and *غَصَبْتُ مِنْهُ مَالًا* *I took property from him [wrongfully, &c., or] by force.* (Mṣb.) — And *غَصَبَهَا* (Mṣb, TA) and *اغْتَصَبَهَا* (Mṣb) † *He violated her; forced her; had connection with her against her will;* (TA;) or *constuprated her by*

*force.* (Mṣb.) — And *غَصَبَ فَلَانًا عَلَى الشَّيْءِ* (K, TA) and *اغْتَصَبَهُ* (TA) *He compelled such a one by force to do the thing.* (K, TA.) — And *غَصَبَ الْجِلْدَ*, (K, TA,) inf. n. as above, (TA,) † *He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed عَطْنٌ, in the tan, and without إِغْمَالٌ [i. e. burying it] in moist earth, (K, TA,) or [soaking it in] urine [to loosen the hair and fur], and without folding it up:* so Az heard it expl. by the Arabs. (TA.)

[3. *غَاصِبُهُ* *إِيَّاهُ*, accord. to Freytag, signifies *He took it from him by violence:* but for this he has not named any authority.]

8: see 1, in three places. — One says also, of a woman, *اغْتَصَبَتْ نَفْسَهَا*, meaning † *She was constuprated by force;* (A, Mgh, Mṣb;) as also *اغْتَصَبَتْ عَلَى نَفْسِهَا*. (Mṣb.)

*مَغْصُوبٌ* and *غَصْبٌ* *A thing taken wrongfully, unjustly, injuriously,* (S, Mgh,) or *by force:* (Mgh, Mṣb:) the former originally an inf. n. (Mṣb.)

*غَاصِبٌ* *One taking, or who takes, a thing wrongfully, unjustly, injuriously,* (TA,) or *by force:* pl. *غَصَابٌ*. (Mṣb.)

*مَغْصُوبٌ*: see *غَصْبٌ*. — *مَغْصُوبٌ لَهُ* and *مِنْهُ* *A man from whom a thing has been taken [wrongfully, unjustly, injuriously, or] by force.* (Mṣb.)

غصن

1. *غَصَنَهُ*, aor. *غَصَنَ*, (K, TA,) inf. n. *غَصْنٌ*, (TA,) *He drew it to him, or towards him; namely, a غَصْنٌ [or branch]:* (K, TA:) from El-Kanāneeh. (TA.) — And *He took it; namely, a thing:* (K, TA:) or *he cut it off:* (S, K:) or it signifies also *he cut it off, namely, a غَصْنٌ, and took it.* (TA.) — And *غَصَنَ فَلَانًا عَنْ حَاجَتِهِ*, (K, TA,) aor. *غَصَنَ* and *غَصَنَ*, (TA,) *He turned, or turned away, and withheld, such a one from the object of his want:* (K, TA:) Az says that it was thus read to him by El-Mundhīree in the “Nawādir” of IAsr; but that, accord. to Sh, it is [غَصْنٌ, i. e.] with *ض*; and this is correct: (TA:) the former is a mistake. (TA in art. *غصن*.)

2: see the next paragraph.

4. *اغْصَنَ الشَّجَرُ*, (A in art. *فرش*), inf. n. *اغْصَانٌ*, *The trees put forth branches.* (KL.) — And *اغْصَنَ*, and *غَصَنَ*, said of a bunch of grapes (كَبْرٌ), *It was, or became, large* (كَبُرَ), thus in some of the copies of the K, in other copies *كَثُرَ*, but the former is the right, (TA) *in its berries:* (K:) or *somewhat large therein.* (TA.)

*غَصْنٌ* *A branch from the stem [or from another branch] of a tree; of the slender thereof as well as of the thick:* (K:) [sometimes signifying a twig, or shoot:] pl. [of pauc.] *اغْصَانٌ* and [of mult.] *غُصُونٌ* and *غِصْنَةٌ*. (S, K.)

*غِصْنَةٌ* [*A branchlet; and a small twig or shoot;*] a small *غَصْنٌ*. (K.)

أُغْصَنَ A bull having a whiteness in his tail. (K.)

## غض

1. يَغْضُ (Mṣb, \*), (S, A, Mṣb, K.) aor. يَغْضُ, (Mṣb, \* TA,) [and يَغْضُضُ may be used, in the dial. of El-Hijáz, instead of its contracted form يَغْضُضُ,] imp. غَضَّ (S, A,) in the dial. of Nejd, (S,) and اَغْضَضُ, in the dial. of El-Hijáz, (S,) inf. n. غَضٌّ (Mṣb, K.) and غَضَّاضٌ, with kesr, (A, K,) and غَضَّاضٌ and غَضَّاضَةٌ, with fet-h, (K,) *He lowered his eye, or eyes*; (S, A, Mṣb, K;) as also غَضَّضُ مِنْ طَرَفِهِ; (Mṣb;) [the مِنْ being redundant, accord. to some; but see what is said on this point below:] and *he contracted his eye, or eyes*; syn. كَسَّرَهُ; [so as to wrinkle the lids;] or *he blinked*; i. e. *he contracted his eyelids, or drew them near together, and looked*: [this signification is very common:] and *he contracted (كَسَّرَ) his eye, or eyes, and looked towards the ground, not opening his eye [or eyes]*: and sometimes it indicates a state of abasement. (TA.) Also غَضَّضُ alone, inf. n. غَضَّاضَةٌ, *He contracted his eyelids*; like اَغْضَى: *he looked languishingly*. (TA.) It is said in the Kṣur [xxiv. 30], قُلْ لِلْمُؤْمِنِينَ يَغْضُوا, in which some of the grammarians hold مِنْ to be redundant; but the meaning is obvious, i. e. [Say thou to the believers] that they shall abridge their look, or view, from what is prohibited to them: (Sgh:) or that they shall restrain somewhat of their look, or view. (TA.) — [And hence,] † *He bore with forgiveness and silence what was disagreeable, or hateful, or evil*. (S, A, K.) — غَضَّضُ صَوْتَهُ, (Mṣb,) or مِنْ صَوْتِهِ, (S, TA,) or both, (Mṣb,) in like manner signifies *He lowered his voice*. (S, Mṣb.) It is said in the Kṣur [xxxi. 18], وَأَغْضَضُ مِنْ صَوْتِكَ, (S, A,) i. e. *And lower thy voice*: or *diminish the loudness of thy voice*. (TA.) — غَضَّضُ مِنْ لِحَامٍ فَرَسِهِ *He lowered the rein of his horse, in order to lessen his sharpness of temper*. (A, TA.)\* — غَضَّضُ مِنْهُ, (S, Mṣb, K,) aor. يَغْضُضُ, (S, TA,) inf. n. غَضَّضُ (Mṣb, TA) and غَضَّاضَةٌ, (Mṣb,) *He lowered and lessened his estimation, dignity, or rank*: (S, K, TA:) or *he detracted from his reputation*; or *attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like*: (Mṣb:) and, inf. n. غَضَّاضَةٌ, *he disdained it, or scorned it*; as also اِغْتَضَّ مِنْهُ. (Alee Ibn-Hamzeh, TA.) — Also غَضَّضُ, (K,) aor. as above, inf. n. غَضَّضُ, (TA,) *He lessened it, diminished it, or made it defective or deficient*; (K, TA;) and so غَضَّضَهُ, (K,) inf. n. غَضَّضَةٌ. (TA.) You say غَضَّضْتُ السَّاءَ *I lessened, diminished, or made defective or deficient, [the contents of] the skin*. (Mṣb.) And غَضَّضْتُ الْبَاءَ *I lessened, &c., the water*. (S.) And غَضَّضْتُ بَحْرًا لَا يَغْضُضُ *Such a one is a sea, or great river, that will not be lessened, &c.*: (S:) or *that will not become exhausted*. (Har p. 418.) [See also R. Q. 1 below, and R. Q. 2.] And [you make the former verb doubly trans., saying,]

مَا غَضَّضْتُكَ شَيْئًا *I have not abridged thee, deprived thee, or defrauded thee, of anything*. (TA.) And لَا أَغْضُكَ دِرْهَمًا *I will not abridge thee, deprive thee, or defraud thee, of a dirhem*. (TA.) You also say, غَضَّضْتُ مِنَ الشَّعْرِ *He shortened the hair*. (M in art. قصر.) And [in like manner] one says, غَضَّضُ طَرَفَ رَأْسِهِ, i. q. طَرَفَ رَأْسِهِ. (K voce طَرَفَ, q. v.) — Also *He broke it* (i. e. a branch, or stick, or the like,) *but did not break it thoroughly*; (L, K, TA;) and so غَضَّضَهُ. (L, TA.) — And غَضَّضَتْهُ also signifies *I withheld, restrained, or prevented, it*; whatever it were. (S.) [Hence the phrase in the Kṣur xxiv. 30, accord. to an explanation given above.] You say غَضَّضْتُ الْعَدْلَ, or الْمَلَائِكَةَ, aor. as above, inf. n. غَضَّضُ, *He withheld blame*. (Lth.) And you say to a rider, in asking him to stop a little where you are, غَضَّضْ سَاعَةً, (TA,) and اَغْضُضْ لِي سَاعَةً, (A, TA,) i. e. *Restrain for me thy beast, and stop, or pause, where I am, a while*. (A, TA.) = غَضَّضْتُ, [first pers. غَضَّضْتُ,] aor. يَغْضُضُ (Mṣb;) or the first pers. is غَضَّضْتُ and غَضَّضْتُ, (S, K,) and the aor. of each is يَغْضُضُ; (K;) or, accord. to the T, some say غَضَّضْتُ, aor. تَغْضُضُ, and some say غَضَّضْتُ, aor. تَغْضُضُ; (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. غَضَّاضَةٌ (IAḡr, S, K) and غَضَّاضَةٌ; (S, K;) or the former only, accord. to 'Alee Ibn-Hamzeh; but the saying بَضَّاضَةٌ and بَضَّاضَةٌ, to denote the quality of that which is termed بَضٌّ, strengthens what J says [in the S] with respect to غَضَّاضَةٌ; (IB;) *It (a thing) was, or became, fresh, juicy, sappy, moist, not flaccid*: (S, Mṣb:) or *flourishing and fresh*; or *luxuriant*: (IAḡr:) or *beautiful and bright*: (K:) and غَضَّضْتُ, aor. تَغْضُضُ and تَغْضُضُ, inf. n. غَضَّاضَةٌ and غَضَّاضَةٌ, said of a woman, † *she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin]*. (Lh, TA.)

2. غَضَّضُ: see 1, latter half. = Also, inf. n. تَغْضُضُ, *He ate what is termed غَضَّضُ (K, TA,) i. e. the طَلْع [or spadix of a palm-tree]*: (TA:) or *he became thin-skinned, and plump, and soft, or tender*: (O, K:) or *he became affected with languor and abasement*; (K, TA;) or, as in the Tekmileh, *with softness, or tenderness*. (TA.)

7. اِنْغَضَّضُ الطَّرْفَ i. q. اِنْغَضَّضُ: (S, TA:) [or the former more probably signifies *The eye, or eyes, became contracted*: and the latter, *the eye, or eyes, became closed*.]

8: see 1, near the middle.

R. Q. 1. غَضَّضَهُ, inf. n. غَضَّضَةٌ: see 1, near the middle, in three places. = غَضَّضُ [inf. n. as above] is also intrans. (TA.) See R. Q. 2. — It likewise signifies *It* (for instance a sea, or a large river, TA) *became scanty, or little in quantity, and sank into the earth, or disappeared in the earth*; or *became scanty, or little in quantity*; or *decreased*: (K, TA:) or *went away*. (TA.)

In the TS, the inf. n. is expl. by غَضَّضُ, which is an abominable mistake for غَضَّضُ. (TA.) — And غَضَّضَةٌ also signifies *A man's speaking indistinctly*. (TA.) — And *The boiling of a cooking-pot*. (IKṡt, TA.)

R. Q. 2. تَغَضَّضُ *It* (water, and a sea, or great river, S) *decreased, diminished, lessened, or became defective, or deficient*; (S, K;) as also غَضَّضُ, (TA,) inf. n. غَضَّضَةٌ. (Mṣb.) You say, مَاتَ فُلَانٌ لِأَنَّ بَيْطَنَهُ لَمْ يَتَغَضَّضْ مِنْهَا شَيْئًا *Such a one died with his property abundant, (S,) or complete; nothing thereof having been given away by him*; a prov. relating to the death of the niggard. (A'Obeyd.) And 'Amr Ibn-El-'Āṣ said, alluding to the death of Ibn-'Owf, خَرَجْتُ مِنْ الدُّنْيَا بَيْطَنِي وَلَمْ تَتَغَضَّضْ مِنْهَا شَيْئًا *Thou hast died with thy religion unimpaired*: (A'Obeyd:) i. e. *he had not been occupied with any office of authority or administration whereby his recompense might be diminished*. (Az.) You say also مَطَرٌ لَا يَتَغَضَّضُ *Rain that will not cease*. (TA.)

غَضَّضُ *Fresh; juicy; sappy; moist; not flaccid*; (S, Mṣb, K;) applied to a thing, (S, Mṣb,) whatever it be; (TA;) as also غَضَّضُ. (S, K.) Hence the trad. مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضَّاضًا *He who is rejoiced, or pleased, to read the Kur-ān freshly, like as it descended, let him read according to the reading of Ibn-Umm-'Abd*. (TA.) — A calf recently born: pl. غَضَّاضٌ. (K.) — Anything (S) *beautiful and bright*; (S, K;) as † *youth, and the like*: (S:) or غَضَّضُ applied to youth, and غَضَّضَةٌ applied to a woman, † i. q. بَضٌّ and بَضَّةٌ [thin-skinned, or fine-skinned, and plump; &c.]: (A:) or the latter, applied to a woman, † *thin-skinned, or fine-skinned, so that the blood appears [through the skin]*: (Lh:) and غَضَّضَةٌ also is thus applied like غَضَّضَةٌ. (TA.) You say also, بَضَّضُ غَضَّضٌ, and بَضَّضُ غَضَّضٌ *A thing fresh, &c., and beautiful and bright*; [in a flourishing condition;] *not changed, or altered [for the worse]*. (TA.) And نَبَتٌ غَضَّضَةٌ *A [fresh and flourishing and] tender plant*. (TA.) And ظِلٌّ غَضَّضٌ † *Shade which the sun has not reached*; like a plant which the sun has not reached. (TA.) — *The spadix of a palm-tree*; syn. طَلْعٌ; as also غَضَّضُ: (IAḡr:) or both signify a tender طَلْعٌ: (K:) or a tender طَلْعٌ when it appears: (TA:) or the latter, a طَلْعٌ when it appears: (Aḡ, S:) or the same, *fruit when it first comes forth*. (TA.)

غَضَّضَةٌ: see غَضَّاضَةٌ. = Also *A sufficiency of the means of subsistence*; like غَبَّةٌ. (TA in art. غب.)

غَضَّضُ, applied to an eye, or eyes, (طَرَفٌ,) *Lowered*: (A, TA:) *contracted*: *having the lids contracted, or drawn near together, and so looking*: *contracted, and looking towards the ground*: (TA:) *languishing*: (K, TA:) and so مَغْضُوضٌ, in all these senses: (TA:) and the former, so



applied, [and app. the latter also,] *having the eyelids relaxed, or flaccid.* (TA.) You say, **طَلَبِي** **غَضِيضُ الطَّرْفِ** *A gazelle having languishing eyes.* (S.) And **إِنَّكَ لَغَضِيضُ الطَّرْفِ نَقِي الطَّرْفِ**, meaning †[Verily] *thou art faithful, not treacherous; by the طرف being meant وَعَاؤُهُ.* (TA.) — [Lowered and lessened in estimation, dignity, or rank: (see غَضُ مِنْهُ:)] *defective or deficient [in good qualities];* (K); and, in consequence thereof, (TA,) *low, mean, or vile:* (A, K:) pl. **أَغْضَاءُ** (K) and **أَغْضَاءُ**. (TA.) — *Lessened; diminished; made defective or deficient.* (TA.) — See also **غَضُ**, in three places.

**غَضَاةُ**, [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and **غَضِيضَةٌ** and **مَغْضِيضَةٌ** (IAqr, K) and **غَضَّةُ**, (Ibn-Abbād, K,) *A defect, an imperfection, a fault, a vice, or the like: and lowness, meanness, or vileness:* (S, A, Mgh, K:) and the first, [or all,] *languor, or want of power.* (TA.) You say, **لَيْسَ عَلَيْكَ فِي هَذَا الْأَمْرِ غَضَاةٌ**, *There is not, or will not be, charged against thee, in, or with respect to, this affair, lowness, &c.; or any defect, &c.;* (S, TA;) or *languor, or want of power.* (TA.) And **مَا أُرِدْتُ بِذَلِكَ غَضِيضَةً** and **فُلَانٌ**, and **مَغْضِيضَةٌ**, *I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one.* (IAqr.)

**غَضِيضَةٌ**: see **غَضَاةُ**, in two places.

**غَضُ**: see **غَضُ**.

**مَغْضِيضَةٌ**: see **غَضَاةُ**, in two places.

**مَغْضُوضٌ**: see **غَضِيضٌ**.

غضب

1. **غَضِبَ عَلَيْهِ**, (S, Mṣb, K,) [aor. ف.], inf. n. **غَضَبٌ** (S, Mṣb, K\*) and **مَغْضَبَةٌ** (S, K,\*), *He was angry with him;* (MA, K,\* PS, &c.;) and **تَغَضَّبَ عَلَيْهِ** signifies the same. (Mṣb.) [See **الغَضَبُ** below.] And **غَضِبَ مِنْ لَأ شَيْءٍ** i. e. [*He was angry*] *for nothing; meaning, for no cause.* (Mṣb. [لَأ شَيْءٍ, in a case of this kind, is regarded as one word, and is therefore as above, not لَأ شَيْءٍ: see p. 1626, third col.]) — **غَضِبَ لَهُ** (meaning *He was angry with another person for his sake, or on his account,* TA) is said when the person [on whose account the anger is excited] is living: and **غَضِبَ بِهِ**, when he is dead: (S, A, Mṣb, K:) so says El-Umawee, and El-Aḥmar says the like. (S.) — [And you say, **غَضِبَ فِي اللَّهِ**, *He was angry for the sake of God.*] — And **غَضِبَتِ الْفَرَسُ** **عَلَى اللَّجَامِ** † *The mare champed upon the bit.* (TA.) Abu-n-Nejm says,

- تَغَضَّبَ أَحْيَانًا عَلَى اللَّجَامِ
- كَغَضَّبَ النَّارَ عَلَى الصِّرَارِ

† [She champs, sometimes, upon the bit, like the

*fierce burning of the fire upon the quickly-kindling fragments of firewood.* (A, TA.) [See also 5, last sentence.] — **غَضِبَ**, like **عَنِى** [pass. in form]; and **غَضِبَ**; (K, TA;) the former of which is the more usual; (TA;) *He had the disease termed غَضَابٌ* [q. v.]. (K, TA.) — And **غَضِبَتْ عَيْنُهُ**, with fet-h and kesr [i. e., app., **غَضِبَتْ**; or “with fet-h and kesr” may be a mistranscription for “with damm and kesr,” so that the verb may be **غَضِبَتْ**; *His eye had in it what are termed غَضَابٌ*. (TA.)

3. **غَضَبْتُهُ** *I made him angry, he also making me angry.* (K.) — And *I broke off from him, or quitted him, in anger, or enmity.* (S, K.) **ذَهَبَ مُغَضَّبًا**, in the Kur [xxi. 87], means *He went away, breaking off from his people, or quitting them, in anger, or enmity.* (S.)

4. **أَغْضَبَهُ** *He angered him, or made him angry.* (S,\* Mṣb,\* K.)

5. **تَغَضَّبَ** *He became angered or angry:* (S:) *or he was angry somewhat after [having been so] somewhat.* (Ḥam p. 522.) See also 1, first sentence. — And **تَغَضَّبَتِ الْقِدْرُ** † *The cooking-pot boiled fiercely عَلَى اللَّحْمِ* [upon the flesh-meat]. (TA.)

**غَضِبَ** (S, K) *Red* (S) *intense in redness:* (S, K:) you say **أَحْمَرُ غَضِبٌ**: so says ISk: (S:) or **غَضِبٌ** signifies **أَحْمَرٌ غَلِيظٌ** (K) i. e. *red that is dense, or deep:* (TK:) or **أَحْمَرٌ** [i. e. *red*], applied to anything: and **غَلِيظٌ** [i. e. *thick, &c.*]. (TA.) — Also, and **غَضْبَةٌ**, *A hard rock* (K, TA) *set, or fixed, in a mountain, and differing therefrom:* (TA:) or the latter signifies thus: or *a hard, round, rock.* (O.) — And **الغَضْبُ** signifies *The lion: and the bull:* as also [in the latter sense, or perhaps in both senses,] **الغَضُوبُ**. (K.)

**غَضَبٌ** an inf. n. of **غَضِبَ** [q. v.]. (S, Mṣb, K.) **الغَضْبُ** is *The contr. of الرِّضَى*: (K, TA:) it is variously defined: some say that it is *a state of excitement of the blood of the heart for the purpose of revenge*: some say that *pain on account of anything reparable is غَضْبٌ*; and for anything irreparable, **أَسَفٌ**: some say that it [is a passion which] *includes all that is evil*; wherefore the Prophet, to a man who asked of him a precept, said, **لَا تَغْضَبْ**: and some say that **الغَضْبُ** is [a passion] *accompanied by an eagerness to obtain revenge*; and **الغَمْرُ** is accompanied by despair of obtaining it: (TA: [see also **غَيْظٌ**]:) there is a **غَضْبٌ** that is commended, and a **غَضْبٌ** that is discommended; the former being that which is for the sake of religion and truth, or right; and the latter being that which is in a wrong case: and the **غَضْبُ** of God is his disapproving of the conduct of him who disobeys Him, and whom He will therefore punish. (Ibn-Arafah, TA.)

**غَضِبَ**: see **غَضَابٌ**.

**غَضْبَةٌ** *A single fit of غَضِبَ* [or anger]. (O.) =

See also **غَضِبَ**. — Also *An [eminence of the kind termed] أُكْمَةٌ*. (L, TA.) — And *A بَخَصَةٌ* (K, TA, in the CK **بَخَصَةٌ**), or *protuberance [of flesh], above, or beneath, the eyes, in the form of a flatulent tumour,* (TA,) or *in the upper eyelid, produced by nature:* (K, TA:) so in the M. (TA.) — And *A thing resembling a دَرْقَةٌ* (K, TA,) i. e. *a shield,* (TA,) *of the hide of the camel,* (K, TA,) *one part of which is folded over another.* (TA.) — And *A [garment of the kind called] جَبَّةٌ*, *made of the hides of camels, and worn for fighting.* (O.) — Also *The skin of a mountain-goat advanced in age.* (K.) *The skin of a fish.* (K.) *The skin of the head.* (K.) And *The skin of the part between the horns of a bull.* (K.) — And *A patch of the small-pox:* so in the saying, **أَصْبَحَ جِلْدُهُ غَضْبَةً وَاحِدَةً مِنَ الْجُدْرِي** [*His skin became one patch of the small-pox*]: (O:) like **غَضْنَةٌ**. (S in art. **غَضْنٌ**.)

**غَضْبَانٌ**: see **غَضْبَةٌ**.

**غَضِبِي** fem. of **غَضِبَانٌ** [q. v.]: (S, Mṣb, K:) and pl. thereof. (S.) [See also **غَضُوبٌ**.] — It is also said by J, (K, TA,) and [before him] by Ez-Zejjajee, and also [after him] by ISd, (TA,) to be a name for *A hundred camels, and not to have ten-ween, nor the article ال*: but this is a mistake for **غَضِيًّا**. (K, TA.)

**القُوَّةُ الغَضْبِيَّةُ** [*The irascible faculty*]. (KT, in explanation of التَّهَوُّرُ.)

**غَضِبَانٌ** (S, Mṣb, K) [and, in the dial. of Benoo-Asad, as is implied by the fem. in that dial. mentioned in what follows, **غَضْبَانٌ**,] and **غَضِبٌ** and **غَضُوبٌ** [which is both masc. and fem.] and **غَضِبٌ** (K) and **غَضْبَةٌ** (S, K) and **غَضْبَةٌ** and **غَضْبَةٌ** (K,) or the last, accord. to MF, is **غَضْبَةٌ**, (TA,) are epithets applied to an angry man: (K:) [the first seems often to signify simply *Angry*, like **غَضِبٌ**; but accord. to SM,] all these epithets signify *quickly, or soon, angry* [as **غَضْبَةٌ** is said in the S to signify, on the authority of Aṣ: (TA:) the fem. of the first word is **غَضْبِي**, (S, Mṣb, K,) and (in the dial. of Benoo-Asad, S) **غَضْبَانَةٌ**, (S, K,) which is seldom used; (K;) and **غَضُوبٌ** is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, **غَضَابٌ** (Mṣb, K) and (like-wise of the first) **غَضْبِي** (S) and **غَضَابِي** (S, K) and **غَضَابِي**. (Mṣb, K.)

**غَضِبٌ**: see the next preceding paragraph.

**غَضْبَانٌ** and **غَضْبَةٌ**: see **غَضْبَانٌ**.

**غَضَابٌ** and **غَضَابٌ** *Motes* (قَدْزَى) *in the eye:* (K, TA:) or, as in one copy of the K, [and in the O,] *in the eyes.* (TA.) — And *A certain disease; (K, TA;) or so the latter word; (O;) an eruption in the skin; but not small-pox:* (TA:) or (so accord. to the TA, but in the CK “and”) *small-pox.* (K, TA.)

**غَضُوبٌ**: see **غَضِبَانٌ**. — Also *Stern, or austere,*

in look, or countenance; applied to a woman: (S, O, K:) and in like manner applied to a she-camel: (O, K:) or thus applied to a she-camel: and also signifying a company of women. (TA.) — And A malignant serpent. (O, K.) — See also غَضِبَ.

غَضَابِي A man (TA) perturbed (كَدِرَ) in social intercourse and in comportment. (K. [For وَالْمَخَالَفَةِ and in some copies of the K, I read وَالْمَخَالَفَةِ, as in other copies.])

الْأَغْضَبُ The part between the penis and the thigh. (K.)

المَغْضُوبِ عَلَيْهِ [An object of anger]. By المَغْضُوبِ عَلَيْهِمُ in the Kur [ch. i. last verse], are meant The Jews. (O, TA.) — المَغْضُوبُ also signifies Having [the disease called غَضَابٌ, i. e.] the small-pox. (O, TA.)

## غضر

1. غَضِرَ, aor. َ, inf. n. غَضَارَةٌ, It (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., غَضِيرٌ; and غَضُورٌ.]) — And غَضِرَ, aor. َ, inf. n. غَضِرٌ, He (a man) became rich, wealthy, or abounding in property. (Mṣb.) You say, غَضِرَ بِالْمَالِ, (K, TA,) and in like manner, بِالسَّعَةِ وَالْأَهْلِ, aor. َ, inf. n. غَضِرٌ and غَضَارَةٌ; (TA;) as also غَضِرٌ, like عِنِي; (IKṭt, TA;) He (a man, TA) had abundance of the goods, conveniences, or comforts, of life; (K, TA;) [or he was, or became, rich in wealth and family;] after having been poor. (K, TA.) — غَضِرَهُ اللَّهُ, (S, Mṣb, K,) aor. َ, (Mṣb, TA,) inf. n. غَضِرٌ, (Mṣb, K,) God made him to be rich, wealthy, or abounding in property: (Mṣb:) to enjoy a pleasant life: (S:) or to have abundance of the goods, conveniences, or comforts, of life. (K, TA.) — غَضِرَ, with kesr, said of a place, It had in it red clay or earth: so says Az. (O.) — غَضِرَ عَنْهُ, aor. َ, (S, O, K, TA,) inf. n. غَضِرٌ [and مَغْضِرٌ likewise, accord. to a verse of Ibn-Aḥmar as cited in the O and TA, but accord. to the reading of that verse in my copies of the S, it is مَغْضِرٌ, app., if correct, a n. of place]; as also غَضِرَ; (TA;) He turned aside or away, or deviated, from it, or him; (S, O, K, TA;) and so مَغْضِرٌ. (O, K.) One says, مَا غَضِرْتُ عَنْ صَوْبِي I did not deviate from my course. (TA.) — غَضِرَ عَلَيْهِ, (K, TA,) aor. َ, inf. n. غَضِرٌ, (TA,) i. q. عَطَفَ (K, TA) [app. as meaning He turned against him, for it is added] and مَالَ. (TA.) — And غَضِرَ مَا عَنْ شَيْبِي He did not hold back, or refrain, from reviling me. (TA.) — And غَضِرَهُ, (S, K, TA,) aor. َ, inf. n. غَضِرٌ, (TA,) It, or he, withheld, or prevented, him. (S, K, TA.) One says, أَرَدْتُ أَنْ غَضِرَ لِي أَتَيْكَ فَعَضِرْتَنِي أَمْرًا [I desired to come to thee, and] an affair withheld, or prevented, me. (TA.) — And غَضِرَ الشَّيْءُ He cut off the thing, (K, TA,) غَضِرَ لَهُ مِنْ مَالِهِ, (TA.) You say, غَضِرَ لَهُ

He cut off a portion for him from his property. (K.) — And غَضِرَ الْجِلْدَ He tanned well the skin. (TA.)

2. حَمَلَ فَمَا غَضِرَ He charged, and was not cowardly, and did not fall short of what was requisite. (TA.)

5: see the first paragraph.

8. أُغْتَضِرَ He died being a youth, or young man, in a sound state: (K, TA:) like أُخْتَضِرَ. (TA.) [See also 8 in art. غرض.]

Q. Q. 1. غَضِرَ He (a man, TA) was angry. (O, K.)

مَا نَامَ لَغَضِرٍ is expl. as meaning He hardly, or scarcely, slept; but is said to be with ع and ص, and has been thus mentioned before [in art. عصر]. (TA.)

عَيْشٌ غَضِرٌ: see غَضِيرٌ. — One says also غَضِرٌ مَضِرٌ An easy and a plentiful life: (K, TA:) غَضِرٌ being here an imitative sequent to مَضِرٌ. (TA.) — And غَضِرَ النَّاصِيَةِ applied to a man, (O, K,) and غَضِرَةَ النَّاصِيَةِ applied to a beast (دَابَّة), (O, Mṣb, K,) Blest, fortunate, or abounding in good or advantage or utility. (O, Mṣb, K.) — See also غَضِرَاءُ, in two places.

غَضِرَةٌ A certain plant. (K, TA.) Hence the prov. يَأْكُلُ غَضِرَةَ وَيَرِيضُ حَجْرَةَ [He eats ghadrhah, and lies down aside]. (TA. [See also حَجْرَةٌ.])

غَضِرَاءُ: see غَضَارَةٌ, in six places. — Also Earth, or land, (أَرْضٌ, K,) or a piece, or portion, of clay or earth, (طِينَةٌ, S, Mṣb,) good, or fertile, (طَيِّبَةٌ, K,) green, or of a dark or an ashy dust-colour: (K, TA:) and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also غَضِيرَةٌ or غَضِرَةٌ, accord. to different copies of the K, the latter accord. to the L: (TA:) or, accord. to IAqr, غَضِرٌ [in the TA غَضِرَاءُ, which is a mis-transcription,] signifies a place having in it red clay or earth. (O.) One says, أَنْبَطَ فُلَانٌ بَثْرَهُ فِي غَضِرَاءِ غَضِرَاءِ (S, TA) i. e. Such a one produced the water of his well by digging in land of soft and good earth of which the water was sweet. (TA.) — And Land in which palm-trees will not grow until it is dug, (K, TA,) the upper part thereof consisting of white [soft stones, like dry pieces of clay, such as are termed] كَدَّان. (TA.)

غَضَارٌ Clay that is cohesive, and أخضر [i. e. green, or of a dark or an ashy dust-colour], (K,) or (O) of a good kind, without sand, or without salt earth; (O, K;) and so غَضَارَةٌ: (K:) or the latter signifies such clay itself: (Sh, O:) and the former signifies baked clay (Sh, O, K, TA) made of غَضَارَةٌ, (Sh, O,) green, or of a dark or an ashy dust-colour, (أخضر, O, TA,) which is suspended upon a human being as a preservative from the [evil] eye. (O, K, TA.)

غَضُورٌ Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in nowise, go into it

[app. by reason of its compactness]. (TA.) — And A species of trees [or plants], (K, TA,) dust-coloured, that grow large: n. un. with ڤ. (TA.) And (TA) A certain plant, (S, O, TA,) resembling the ثَمَار [or panic grass], (TA,) or of the species of أَسَل [or rushes], not beneficial, nor causing increase in the cattle; (AHn, O;) it is said that the cattle pasturing upon it do not form fat thereby, (O, TA,\*) and that it does not dissolve in their stomachs: (O:) n. un. with ڤ. (AHn, O.)

غَضِيرٌ Soft, or tender; (TA;) applied to a plant, or herbage; as also غَضِرٌ, and غَاضِرٌ; (O, TA;) all in this sense: (TA:) or so the first, applied to anything: (O, K, TA:) or this signifies moist, juicy, or fresh: (AA, O:) and i. q. خَضِيرٌ [syn. with أَخْضَرٌ i. e. green]. (K.) — See also غَضِرَاءُ.

غَضَارَةٌ an inf. n., of غَضِرَ and of غَضِرَ. (TA.) [Used as a simple subst.,] Ease, comfort, and affluence; easiness of life; ampleness of the conveniences of life, or of the means of subsistence; plenty; (K, TA;) prosperity; (TA;) plenty and prosperity; (S;) a plentiful and pleasant and easy state of life: (TA:) and غَضِرَاءُ signifies the same. (S.) One says, إِنَّمَا لَفِي غَضَارَةٌ Verily they are in a plentiful and prosperous condition [of life]. (S.) Accord. to Aṣ, one should not say أَبَادِ اللَّهُ غَضِرَاءَهُمْ, but أَبَادِ اللَّهُ غَضِرَاءَهُمْ, meaning May God put an end to their prosperity, and their plentiful condition: (S:) but Aḥmad Ibn-'Obeyd says that both of these phrases mean may God destroy the collective body of them: and another says, their clay of which they were created. (TA. [See also غَضِرَاءُ, voce أَخْضَرُ.]) One says also, غَضِرَاءُ عَيْشٌ and إِنَّهُ لَفِي غَضِرَاءٍ i. e. Verily he is in a plentiful condition of life. (TA.) And غَضِرَاءُ مِنْ خَيْرٍ [Verily he is in an ample state of prosperity]. (TA.) — And, (O, K,) accord. to Lth, (O,) الغَضَارَةُ is an appellation of The قَطَاة [or sand-grouse]; (O, K;) but Aṣ disapproved this: (O:) [or] the قَطَاة is called الغَضِرَاءُ; and the pl. is الغَضَارِيُّ. (Mṣb.) — See also غَضَارٌ. — Of غَضَارَةٌ meaning A certain utensil, IDrd says, I do not think it to be genuine Arabic: (O, TA:) it signifies a large [bowl such as is termed] قَصْعَةٌ: [app. from the Pers. غَدَارَةٌ:] pl. غَضَائِرُ. (Mgh.)

غَضَارِيٌّ A species of locust; also called the جَرَادُ مُبَارَكٌ: a word of uncertain derivation. (Mṣb.) — Also pl. of غَضِرَاءُ mentioned near the end of the next preceding paragraph. (Mṣb.)

الغَضُورُ The lion. (Sgh, K.)

غَاضِرٌ: see غَضِيرٌ. — Also Withholding, or preventing. (TA.) — And A skin well tanned. (AHn, S, O, K.) — And One who occupies himself early in the morning in the accomplishment of the objects of his want, or in his needful affairs. (AA, O, K.)

مَغْضَرٌ and مَغْضِرٌ : see the first paragraph.

مَغْضِرٌ : see the following paragraph.

مَغْضُورٌ A man enjoying a pleasant life : (S:) *blest; fortunate; abounding in good, or advantage, or utility* : (Msb, K:) or *in a state of ease, comfort, and affluence; or of plenty, or prosperity* : (O, K, TA;) and of *happiness* : (TA:) as also مَغْضِيرٌ (K, TA:) pl. of the former مَغْضِيرُونَ (TA.)

غضرف

غُضْرُوفٌ is *syn. with* غُرُضُوفٌ (S and K &c. in art. غرضف, q. v.) in [all of] its meanings : (K:) pl. غُضْرَائِفٌ. (O and TA in art. غرضف.)

غضف

1. غَضَفَهُ (S, O, K,) aor. -, (K,) inf. n. غَضَفٌ (TA,) *He broke it, namely, a branch, or stick, or the like*, (S, O, K, TA,) and a thing, (TA,) but not thoroughly. (S, O, TA.) [See also 2.] — And غَضَفَ أُذُنَهُ (S, O, K,) aor. and inf. n. as above, (S, O,) *He (a dog) relaxed his ear, and folded, or creased, it* : (S, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ inf. n. غَضَفَانٌ and غَضَفَانٌ, *he (a dog) twisted his ear* : and in like manner one says of the wind, [غَضَفَتْهَا] i. e. it twisted it. (TA.) And غَضَفَ الْوِسَادَةَ *He folded the pillow [so as to make creases in it]*. (Ham p. 785. [But perhaps this is correctly غَضَفَ : comp. its quasi-pass., 5.] — غَضَفَتْ said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies أَخَذَتِ الْجَرِيَّ أَخْذًا [as though meaning *They, or she, restrained the running, i. e. their, or her, running; agreeably with what here follows*]: (O, K, TA:) غَضَفَ [for غَضَفَ مِنَ الْجَرِيِّ] said of a horse &c., means *he lessened, lit. took from, the rate of the running, (أَخَذَ مِنَ الْجَرِيِّ) without reckoning* : (L, TA:) Umeiyeh Ibn-Abee-'Aidh El-Hudhalee says,

يَغْضُ وَيَغْضِي مَنْ رَيْتِي

(O, TA) meaning *He (the ass) withholds somewhat of his running, (يَكْتَفِ بَعْضَ جَرِيهِ) and they (the she-asses) lessen, lit. take from, the [or rather a] first, or former, rate of their running, (يَأْخُذْنَ) without reckoning* : (Skr: see Kosegarten's "Carmina Hudsailitarum," p. 189:) Skr says, in explanation of the citation above from Umeiyeh, that غَضَفٌ signifies the act of *taking and lading out [with the hand] (أَخَذَ) and (غَرَفَ)*; and on one occasion he says, *the taking easily*; [adding,] one says, *غَضَفَ فَلَانَ [Such a one took, or laded out with his hand, from soft food]*. (TA.) = غَضَفَ الْعَيْشَ inf. n. غُضُوفٌ, *The life was soft, or easy, and plentiful*. (TA.) = غَضَفَ [aor. -, inf. n. غَضَفٌ] *He (a dog, S) was, or became, relaxed, or flabby,*

*in the ear*. (S, K, TA.) And غَضَفَتِ الْأُذُنُ inf. n. غَضَفٌ, is said to mean *The ear was, or became, long and relaxed or flabby* : or *it advanced upon the face* : or *it retired towards the head* : or *its extremities folded upon the inner part thereof* : or, in a dog, *it turned towards the back of the neck* : or *it became folded, or creased, naturally*. (TA.) [See also غَدَفَ, below: and see 7.] — غَضَفَ اللَّيْلُ : see 4.

2. غَضَفَهُ inf. n. تَغْضِيفٌ, *He broke it*. (TA.) [See also 1, first signification.] — تَغْضِيفٌ signifies also *The making [a thing] to hang down*. (O, K.) — See also 1, third signification.

4. اغضف الليل The night became dark and black; (S, O, K;) as also غَضَفَ inf. n. غَضَفٌ (S.) — اغضفت السماء The sky became clouded, and prepared to rain. (O, K, TA.) — اغضفت النخل The palm-trees had many branches, and bad fruit : (K, TA:) or became laden, or heavily laden, with fruit; or abounded therewith. (O, K, TA.) — And اغضف العطن The usual abiding-place of camels, or cattle, or their place of lying down at, or around, the water or watering-trough, had many thereof. (K.)

5. تغضف It broke, or became broken; as also انغضف. (TA.) — And تغضف signifies *The being, or becoming, creased, or wrinkled*; (O, K, TA;) like تَغَيَّفَ. (TA.) And تغضف *He, or it, inclined, and bent, and became folded, or creased, much, or in several places, syn. مَالَ, and سَتَى, and تَكَسَّرَ*, (S, O, K,\*) *upon him, or it*. (S, O.) And تغضفت الحية The serpent twisted, or coiled, itself. (O, K.) — تغضفت البئر The sides of the well fell in ruins, or became demolished : (S, O, K:) *the well collapsed, or broke down, على فلان upon such one, who had descended into it*; (O;) as also انغضفت. (O, K.) — تغضفت الليل The night covered us. (O, K.) — تغضفت علينا الدنيا The world became abundant to us in its good things; and favourable to us. (O, K.)

7: see 5, in two places. — انغضفت اذنه His ear became folded, or creased, not naturally. (TA.) [See also 1, near the end.] — انغضف الصباب The صباب [or thin clouds, like smoke,] overlay one another. (TA.) — انغضفوا في الغبار They entered into the dust, or raised and spreading dust. (S, O, K.)

غَضَفٌ : see غَضَفٌ.

غُضْفٌ [written by Golius غُضْفٌ]: see غَضَفَةٌ.

غَضَفٌ [inf. n. of غَضَفَ (q. v.): and, as a simple subst.,] *Laxness, or flabbiness, in the ear* : (S, O, K:) or, as in the T, *a laxness, or flabbiness, of the upper part [of each] of the two ears, upon, or over, the concha thereof, by reason of its width and its largeness* : (TA:) Aboo-Amr Esh-Sheybānee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies *a twisting, in the ear, backwards* : accord. to ISh, it is, in the lion, *a laxness, or pendulousness, of the upper eye-*

*lids, upon the eyes; arising from anger and pride* : (O:) and he says that, accord. to some, it is, in the lion, *abundance of the fur, and a folding, or creasing, of the skin*. (TA.) And one says, [app. in relation to the lion,] فِي أَشْفَارِهِ غَضْفٌ and غَضْفٌ [app. In the edges of his upper eyelids is a laxness, or pendulousness]; both meaning the same. (TA.) — Also *Softness, or easiness, and plentifulness, of life* : (S:) like غَطَفَ. (O in art. غطف.) = And *A species of tree in India, exactly like the palm-tree, (Lth, O, K,) except that (K) its fruit-stones are divested of covering, without a لحم [or pulpy pericarp], and from its lowest to its uppermost part it has green سَعَف [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]* : (Lth, O:) AHn says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) having many سَعَف, and prickles, and [leaves such as are termed] خُوص, of the hardest sort, whereof are made large [receptacles of the kind called] جَلَال [pl. of جَلَّة], that serve for sachs, goods being carried in them by land and by sea; (O, L, TA;) it produces from its head unripe dates of disagreeable flavour, not eaten; and, he says, of its خُوص are made mats like carpets, (L, TA,) called سَامِر, pl. of سَمَّة [q. v.], (L,) one of which may be spread for twenty years. (L, TA.) = See also the next paragraph, in two places.

غَضَفَةٌ A certain bird: or a قَطَاة [or sand-grouse]: (IDrd, O, K:) or the قَطَاة termed جُونِيَّة: pl. غُضْفٌ [or rather this, if correct, is a coll. gen. n.]: J says that غُضْفٌ [thus in the TA, but in my and other copies of the S غُضْفٌ, for which Golius appears to have found غُضْفٌ,] signifies القَطَاة الجُونِيَّة; but IB says that it is correctly الجُونِيَّة. (TA. [See جُونِيَّة: and particularly what is said at the end of the paragraph thus headed.]) = Also *An eminence of the kind called] أَكْمَةٌ. (O, K, TA. [For أَكْمَةٌ, in this case, the TK has most strangely substituted أَكْمَةٌ, meaning أَكْمَةٌ, for it explains it as signifying "blind from the birth;" and this, though an obvious mistake, Freytag asserts to be the right reading and explanation.]*

غَاضِفٌ : see أَعْضَفَ, in two places. — Also [applied to a man] *Soft, or easy, and plentiful, in his circumstances*. (S, O, K.)

أَعْضَفَ, applied to a dog, *Relaxed, or flabby, in the ear*; pl. غُضْفٌ; (S, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَذَبَ (O, TA;) and the fem. غُضْفَاءُ is applied [to a bitch, and] to an ear : (TA:) or a dog *having the upper part of his ear folded, or creased, backwards*; and غَاضِفٌ when it is forwards. (IAar, O, K.) And hence [the pl.] غُضْفٌ, as an epithet in which the quality of a subst. is predominant, is used as an appellation for *Dogs of the chase*. (TA.) — Applied to a lion, *Having the ear folded, or creased*; (Hr, O, K;) denoting a quality that renders him more abominable : (Hr, O:) or *relaxed, or pendulous, in the ears* : (O, K:) or

whose upper eyelids are lax, or pendulous, upon his eyes, by reason of anger or pride; (K, TA;) so says Ish. (TA.) And accord. to Lth, A beast of prey whose upper part of his ear is folded, or creased, and the lower part thereof relaxed, or pendulous. (TA.) And the fem., **غَضْفَاءُ**, A she-goat whose extremities of her ears descend low, by reason of their length. (TA.) — Also Anything bending, folding, or creasing, and relaxed, flabby, or pendulous: fem. as above. (TA.) And **مُغْضَفٌ** is like **أَغْضَفٌ**. (TA.) — And **الْأَغْضَفُ** is one of the names of *The lion*. (TA.) — **سَهْرٌ أَعْضَفٌ** An arrow of which the feathers are thick; (S, O, K;) contr. of **أَصْعَعٌ**. (S, O.) — **لَيْلٌ أَعْضَفٌ** A night that is dark (S, O, K) and black; (S, O;) covering with its darkness. (TA.) — **عَيْشٌ أَعْضَفٌ** A soft, or an easy, and plentiful, life; as also **غَاضِفٌ**: (S, O, K;) like **أَغْضَفٌ**. (S and O in art. **غَطَفَ**.) And **سَنَةٌ غَضْفَاءُ** A fruitful, or plentiful, year. (TA.)

**مُغْضَفٌ**: see **أَغْضَفٌ**, latter half. — Applied to palm-trees (**نَحْلٌ**), *Having many branches, and bad fruit*; (O, TA;) thus without **ة**; (O;) and also with **ة**. (TA. [See also its verb.]) — And **ثَمْرَةٌ مُغْضَفَةٌ** A fruit that has become flaccid, but not completely ripe: (O:) or nearly, but not yet, ripe: (Sh, TA:) or whereof the goodness has not become apparent: or, accord. to AA, hanging upon its tree, flaccid. (TA.)

### غضفر

Q. 1. **غَضْفَرٌ** He (a jade, or hackney, TA) was, or became, heavy, or sluggish. (K, TA.)

**غَضْفَرٌ**: } see the next paragraph; the former,  
**غَضَافِرٌ**: } in two places.

**غَضْفَرٌ** Big, thick, or rude, in body or person; (S, K;) as also **غَضْفَرٌ**, which is the original form; the **ن** in the former being augmentative: (Az, TA:) or simply, big, thick, or rude; applied to a man: (Lth, TA:) or rude, or coarse, [in disposition or in make,] and big, or thick; (TA;) as also **غَضْفَرٌ** and **غَضْفَرٌ**; (K;) applied to a man: (TA:) or big, or thick, (AA, TA,) in make, (TA,) and wrinkled; (AA, TA;) applied to a lion. (TA.) You say also **أُذُنٌ غَضْفَرَةٌ**, meaning, *A big, or thick, fleshy, ear*. (AO, L.) — [Hence,] **الغَضْفَرُ** *The lion*; (Lth, S, K;) as also **الغَضَافِرُ**. (TS, K.)

**غَضْفَرٌ**: see the next preceding paragraph.

### غضن

1. **غَضَنَهُ**, (S, K,) aor. - and **غَضَنَ**, (K,) inf. n. **غَضْنٌ**, (S,) *He, or it, (a man, and a thing, S,) withheld, restrained, hindered, or diverted, him*. (S, K.) One says, **مَا غَضَنَكَ عَنَّا** *What withheld, hindered, or diverted, or has withheld, &c., thee from us?* (S.) In the "Nawádir" of IAar, this verb, which is correctly thus, with **ض**, is erroneously with **ص**. (TA.) — **غَضَنْتَ بَوْلِدَهَا**, and **غَضَنْتَ**,

*She (a camel) cast her young one, or fetus, in an imperfect state, (K, TA,) before the hair had grown upon it and its make had become [perfectly] apparent*. (TA. [See also **خَدَجَتْ**].) [This is what is meant in the S where, after the mention of a signification of **تَغْضِينٌ** which will be found below, it is said that this word signifies also **الرِّجَاعُ** (an inf. n. of **رَجَعْتُ**, q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to **غَضَنْتَ**, as said of a she-camel, besides the signification mentioned above, another, which is also assigned to **رَجَعَتْ**; i. e., *she falsely indicated her being pregnant, by raising her tail, &c.*] — See also 5, in four places: — and see 4.

2. **غَضَنْتَهُ**, inf. n. **تَغْضِينٌ**, *I wrinkled, shrivelled, or puckered, it*; syn. of the inf. n. **تَشْنِيجٌ**. (S.)

One says, **دَخَلْتُ عَلَيْهِ فَعَضَّنَ لِي مِنْ جَبْهَتِهِ** [*I went in to him and he wrinkled to me a portion of his forehead*]. (TA.) — See also 5: — and see 1, in two places: — and 4.

3. **مُكَاسَرَةُ الْعَيْنَيْنِ** signifies **الْمُغَاضَنَةُ** [*The contracting of the eyes so as to wrinkle the lids*], (S, K, TA,) by reason of doubt, or suspicion. (TA.) One says, **غَاضَنَ الْمَرْأَةَ**, meaning **غَازَلَهَا بِمُكَاسَرَةِ** **الْعَيْنَيْنِ** [i. e. *He talked, or acted, with the woman, in an amatory and enticing manner, with the contracting of the eyes so as to wrinkle the lids*]. (A, TA.)

4. **اغضت السماء** *The sky rained continually*; (S, TA;) as also **غضت** [perhaps **غَضَنْتَ**, but more probably, I think, **غَضَنْتَ**]. (TA.) And **اغضت السحابة** [*The cloud rained continually*]. (S and TA in explanation of **رَبِمَتْ**.) — And **اغضن عليه الحمى** *The fever continued upon him persistently*. (IAar, TA.) — **اغضن عليه الليل** *The night became dark upon him*. (TA.)

5. **تغضن** *It was, or became, wrinkled, shrivelled, or puckered*; syn. **تَشْنِجٌ**; (S, MA, TA;) as also **غَضِنَ**, inf. n. **غَضْنٌ** [and app. **غَضُونٌ**, like **قَبُولٌ** as an inf. n. of **قَبِلَ**, though this requires consideration, as will be shown by what follows], said of the face as having this signification, or as signifying *it was, or became, wrinkled and speckled*; (MA;) [and so, perhaps, **غَضِنَ**, for] **التَّغْضِينُ** [if not a mistranscription for **التَّغْضُنُ**], as also **الغَضُونُ**, is syn. with **التَّشْنِجُ**; and one says **تَكَسَّرَ رَجُلٌ ذُو غَضُونٍ فِي جَبْهَتِهِ** [i. e. *a man having a wrinkling in his forehead*; but **غَضُونٌ** may be here used as pl. of **غَضْنٌ**, and thus meaning *wrinkles*]: and **غَضِنَ** signifies *a bending (تَلَوٌّ and تَلَوْنٌ) of a branch or twig or the like*. (TA.) One says also, **تَغَضَّتِ الدَّرْعُ عَلَى لِجْسِهَا** *The coat of mail became folded, [or it hung, or sat, with folds,] upon its wearer*. (TA.)

**غَضِنَ** and **غَضِنَ** *A wrinkle, crease, fold, ply, plait, or pucker*, (S, Mgh, Mṣb, K,) of the skin,

(S, Mgh, Mṣb,) and of anything, (Mṣb,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c.: (S:) pl. **غَضُونٌ**, (S, Mgh, Mṣb, K,) occurring in a verse cited in art. **شَابَ**. (TA.)

— [Hence,] one says, **كَانَ ذَلِكَ فِي غَضُونِ كَذَا** [lit. *That was within the folds, meaning in the midst, of such a thing, or such an affair or event*]; like **كَانَ فِي أَثْنَاءِ كَذَا**. (TA in art. **ثَنَى**) — **غَضُونُ الْأُذُنِ** means *The places of folding of the ears*; syn. **مَثَانِيهَا**. (K, TA: in the CK [erroneously] **مَثَانِيهَا**) — Also (i. e. **غَضْنٌ** and **غَضِنَ**, TA) *Difficulty, distress, or trouble; and fatigue, or weariness*. (K, TA.) The Arabs say to a man, in threatening him, **لَأَطِيلَنَّ غَضَنَكَ** or **لَأَغْضَنَنَّكَ** i. e. [*I will assuredly make] thy difficulty &c. [to be long]*. (AZ, Az, TA.)

**غَضِنَ** an inf. n. of **غَضِنَ**. (MA. [See 5, in two places.]) — See also **غَضِنَ**, in three places. — **غَضِنَ الْعَيْنَ** signifies *The exterior, or apparent, of the eye*. (S, TA.)

**غَضْنَةٌ** [*A patch of the smallpox*]. One says of a person whose skin has become covered, or wholly covered, (**الْبَيْسُ**) with the smallpox, **أَصْبَحَ جِلْدُهُ غَضْنَةً وَاحِدَةً** [*His skin has become one patch of the smallpox*]: and some say **غَضْبَةٌ**. (S.)

**غَضَانٌ** the subst. from the verb in the phrase **غَضَنْتَ بَوْلِدَهَا** [i. e. a subst. signifying *The act denoted by that phrase, q. v.*]. (K.)

**غَضِينٌ** A she-camel's young one, or fetus, cast in an imperfect state, before the hair has grown upon it and its make has become [perfectly] apparent. (TA.)

**أَغْضَنَ** *Contracting his eye so as to wrinkle the lids, naturally, or by reason of enmity, or from pride*. (K.)

### غضى and غضو

1. **يَغْضَى**, aor. **يَغْضُو**; and **غَضَى**, aor. **يَغْضَى**: see 4; the former, in three places. — **غَضَا**, (K, TA,) aor. **يَغْضُو**, thus in the M, (TA,) inf. n. **غَضُوٌّ**, (K, \*TK,) *He, i. e. a man, [and app. it, i. e. a thing,] was, or became, such as is termed غَاضٍ [q. v.]*. (K, TA. [In the TK it is mentioned only as said of a thing: but the context in the K indicates that it is said of a man, and app. of a thing also.]) — [See also **غَضُوٌّ** below.] — **غَضِيَّتِ** **الْإِبِلُ**, inf. n. **غَضَا**, *The camels had a complaint (M, K, TA) of their bellies (K, TA) from eating of the trees called غَضَا*. (M, K, TA.) — And **غَضِيَّتِ الْأَرْضُ** *The land abounded with the trees called غَضَا*. (IKtt, TA.)

4. **اغضى**, (K,) inf. n. **إِغْضَاءٌ**, (S,) *He contracted his eyelids; drew them near together*; (S, K;) like **غَضَّ**; (TA in art. **غَضَّ**;) [and] so **اغضى** like **غَضَّ**; said of a man: (Mṣb:) or *he closed his*

eyelids upon his iris; so in the M; as also **غَصَا**, a dial. var. of **اغصى**, likewise mentioned by ISd; and **غَصَى**, aor. **يَغْصِي**, is also a dial. var. thereof: (TA:) or he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame: (Har p. 19:) or he put one of his eyelids upon the other from dislike of a thing. (Id. p. 492.) [See also 6.] — Hence it is used in relation to forbearance: so that one says, **اغصى** **على القذى** *He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint:* (Msb, TA:) or **اغصى** **على قذى** *he bore annoyance patiently.* (M, TA.) And **اغصى** **عنه** *He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also اغضى عنه.* (TA in art. **اغضى**.) And [sometimes] **الاغصاء** means *The abstaining from proceeding to extremities.* (Mgh in art. **اجوز**.) — Hence also, **اغصى** **على الشيء** *He was silent respecting the thing; and so غَصَا, aor. **يَغْصُو**. (K, TA.) — And **اغصى** **عنه طرفه** means *He closed, or turned away, from him, or it, his eye, or eyes; syn. سَدَهُ* [in the CK **سَدَهُ**], or **صَدَهُ**: (K, TA:) so in the M. (TA.) = **اغصى** **الليل** *The night was, or became, dark; (S, Msb, K;) and covered everything (K, TA) with its darkness; from ISd; (TA;) as also غَصَا, aor. **يَغْصُو**. (K, TA. [See also **غَصُو**].)**

6. **تغاضى** *He contracted, or put together, his eyelids, that he might not see an evil, or unseemly thing.* (Har p. 473. [See also 4.]) — And [hence,] **تغاضى** **عنه** *i. q. تَغَافَلَ* [i. e. *He was, or he feigned himself, unmindful, &c., of him, or it:* (K, TA:) like **تغابى** **عنه**: mentioned by Az. (TA. [See, again, 4.]])

**غَصَا**, said by Th to be written [thus] with **ا**; but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally **ى**, not **و**;] *A species of trees, (S, Msb, K,) well known, (K,) the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal; (Msb;) it is of the plants of the sands, and has [sprigs, or foliage, of the kind termed] هَدَب [q. v.], like that called اُرطى; (TA;) and its fire is of long continuance: (Har p. 60:) [see also رَمَتْ: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, "of the genus Euphorbia, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels:" the sing. [or rather n. un.] is غَصَاة: (K:) and AHn says that sometimes غَصَات is a pl. [of the n. un.]. (TA.) — Hence, غَصَا [A wolf of trees, or shrubs, called غَصَا]; (S, K;) or, as in the handwriting of Aboo-Zekereyah **الغصا**; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close proximity to men save when he desires to attack: or this*

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means *the wolf of the covert of trees: for — غَصَا* signifies also *A covert of trees: (TA:) and a غَيْصَة [i. e. thicket; or collection of tangled, or confused, or dense, trees; &c.]. (K, TA.) — اهل الغصا is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] غصا there. (TA.)*

**بَعِيرٌ غَصِي** *A camel having a complaint of his belly from eating of the trees called غَصَا: and اِبِلٌ غَصِيَة and غَصَايَا [camels having such a complaint]; (S, K;) like رَمِيَة and رَمَاتِي. (S.)*

**غَصِيَا**: see **غَصِيَا**. — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] **هَنْيِدَة**, (TA,) *A hundred camels: (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] غَصَا [i. e. the trees thus called]: AA has mentioned it with the article ال, saying that الغصيا signifies a hundred. (TA.)*

**غَصِيَا** *A land (أَرْض) abounding with the trees called غَصَا. (S, K.) — And, as also غَصِيَا, A place in which is a collection of the trees called غَصَا; (K, TA;) a place where they grow. (TA.) — And the former, Rugged land or ground. (TA.)*

**غُصُو** *Intense darkness of the night. (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is غَصَا: see 4, last sentence.]) = And The eating of the trees called غَصَا. (IKtt, TA. [App. in this sense an inf. n. of which the verb is غَصَا.]) = And A state of muchness, abundance, copiousness, fulness, or completeness, of a thing. (K. [See also 1, second sentence.]])*

**عَنِ الْفَحْشَاءِ** or **رَجُلٌ غَصِيٌّ عَنِ الْخَنَا** *[A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,] may be from غَصَا; or it may be from اُغْصَى, similar to وَجِيعٌ and اَلِيمٌ; but the former derivation is the better. (TA.)*

**غَصَوِيٌّ** a rel. n. from **الغصا** [the trees thus called], and applied to a camel [app. as meaning *That is fond of, or wont to feed upon, the trees called غَصَا.* (S.)

**غَصِيَانَة** *A herd of camels of generous race: (K, TA:) mentioned by Az, from AA. (TA.)*

**غَاضٍ** *Dark; applied to night (لَيْل); as also مُغْضٍ, but this latter is rare: (S, Msb;) and so غَاصِيَة, (S, K,) applied to a night (لَيْلَة): (S:) or, thus applied, accord. to Az, intensely dark. (TA.) — And غَاصِيَة signifies also Bright, or shining brightly; (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (نَار): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — And Great; applied to a fire (نَار): a signification said by Az to be taken from the fire of the tree called غَصَا, which is of the best of firewood. (TA.) = **بَعِيرٌ غَاضٍ** *A camel that eats the trees**

called غَصَا: and اِبِلٌ غَاصِيَة and غَوَاضٍ [camels that eat those trees]. (S, K.) = **شَيْءٌ غَاضٌ** *A thing that is much in quantity, abundant, copious, full, or complete. (K.) — And رَجُلٌ غَاضٌ* *A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied. (K.)*

**مُغْضٍ**: see the next preceding paragraph.

## غظ

1. **غَطَّه** **فِي الْمَاءِ**, aor. **ط**, (S, Msb, K,) and **ط**, (K,) [the latter contr. to analogy,] inf. n. **غَطٌّ**, (S, Msb,) *He immersed, immersed, dipped, plunged, or sunk, him, or it, in the water: (S, Msb, K:) he made him to plunge, or dive, in, or into, the water: (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and غَطَّه signifies the same. (TA in art. غط.) — And غَطَّه, inf. n. **غَطٌّ**, *He pressed, or squeezed, him, or it, (عَصْرَه,) vehemently; and i. q. كَبَسَه [q. v.]. (TA.) [And غَطَّه, q. v., has a similar meaning.] = غَطَّط, aor. **ط**, inf. n. **غَطِيطٌ**, said of a he-camel, (S, Msb, K,) *He brayed; syn. هَدَرَ: (K:) or he brayed, (هَدَرَ, AZ, S,) or made a sound, (صَوَّت, Msb,) in the شَقِيقَة [or bursa faucium]: when not in the شَقِيقَة, it is termed هَدِيرٌ: you say of the she-camel, تَهْدِرُ; not تَغِطُ; (AZ, S, Msb;) because she has no شَقِيقَة: (AZ, S:) or, as some say, he brayed, but not in the شَقِيقَة. (L.) — غَطَّط, aor. as above, (Msb, K,\*) and inf. n. as above (S, Msb, K\*) and **غَطَّط**, (TA,) said of a person sleeping, (S, Msb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) *He emitted a sound; (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or snored, or snorted: (S, TA:) or sent back his breath up to his fauces so that it was heard by persons around him: (Msb:) or emitted a sound with his breath, reiterating his breath where he found not an easy passage [for it]. (TA.) — غَطَّت **الْبُرْمَة** *The stone cooking-pot boiled audibly. (TA.) — See also غَطَّ, near the end of the paragraph.*****

3. **غَاطَ حُوتًا** *He vied, or contended, with a fish in plunging, or diving. (JK in art. قيس.)*

6. **تَغَاطَ الْقَوْمُ** *The people, or company of men, vied, or contended, one with another, in plunging, or diving, (تَسَافَلُوا,) in the water. (S.) And الصِّبْيَانُ يَتَغَاطُونَ فِي الْبَحْرِ* *The children vie, or contend, one with another, in plunging, or diving, (يَتَسَافَسُونَ,) in the sea or great river. (A in art. قيس.)*

7. **انغطت في الماء** *He (a man, TA) became immersed, immersed, dipped, plunged, or sunk, in the water; or he plunged, or dived, in the water. (S, Msb, TA.)*

R. Q. 1. **غَطَّطَ الْبَحْرُ** [inf. n. **غَطِيطَة**] *The*

waves of the sea became high (عَلَّتْ), so in some copies of the K, or estuated (غَلَّتْ); so in other copies of the K, and in the L; (TA;) as also تَغَطَّطَ. (O, K, TA.) — And غَطَّطَتِ الْقِدْرُ [The contents of the cooking-pot] made a sound: or boiled vehemently. (K.) — And غَطَّطَ عَلَيْهِ, said of sleep, It overcame him. (L, K, TA.)

R. Q. 2. تَغَطَّطَ: see the next preceding paragraph. — Also It (a thing) became separated, or dispersed. (Sgh, K, TA.)

غَطَّطَ The [bird called the] قَطَا [i. e. the sand-grouse]: (M, K:) or a species thereof, (S, K,) or, as some say, a species of bird not of the قَطَا, (TA,) dust-coloured in the backs and the bellies (S, K, TA) and the bodies, (S, TA,) black in the inner sides of the wings, (S, K, TA,) long in the legs and the necks, and slender, not collecting in flocks, two or three at most being found together: (S, TA:) n. un. with ة: (S, K:) it is said that the قَطَا compose two species: the short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صُهَب) in the tertials, are the كُدْرِيَّة and the جُونِيَّة: and the long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes, are the غَطَّطَا: AHat says that in the اُخْدَعَانِ [by which is here meant, as in some other instances, the places of the two veins so called in the neck] of the غَطَّطَا are what resemble two decorations, two lines, black and white; and it is slender, [but] exceeding the مَكَّاءُ: accord. to Skr, it is a bird resembling the قَطَا. (TA.) — See also the paragraph here following.

غَطَّطَا The commencement of the dawn: (S, K:) or a remaining portion of the blackness of the night: (S, \* K:) or the commingling of the darkness of the last part of the night with the light of the first part of the day: (TA:) and (K) the سَحْر [or period a little before daybreak; as also غَطَّطَا. (Th, K, TA.)

غَطَّطَا a word imitative of The cry of the [bird called the] قَطَا (S, K:) — and of The sound of the [vehemently-boiling] cooking-pot. (TA.)

قِدْرٌ مُغَطَّطَةٌ A cooking-pot vehemently boiling. (S.)

### غَطْرَفٌ

Q. 1. غَطْرَفٌ He (i. e. God) made persons to be [غَطْرَفِيَّة i. e. chiefs, &c., (pl. of غَطْرَفِيَّة) or] noble. (Ham p. 793.) — [And He treated violently, unjustly. (Freytag, from the Deewán of the Hudhalees.)] — See also the next paragraph.

Q. 2. تَغَطَّرَفٌ He sought chiefdom, or lordship; [&c.;] from غَطْرَفِيَّة meaning سَيِّدٌ. (O.) — And He magnified himself, or was proud: (El-Ahmar, O, K:) [and so, app., غَطْرَفٌ, for] غَطْرَفَةٌ and تَغَطَّرَفٌ and تَغَطَّرَفٌ signify تَكَبَّرٌ: (S:) [or] he was proud, haughty, or self-conceited, in walk (IAar, O, K) especially. (IAar, O.)

غَطْرَفَةٌ [app. an inf. n. of غَطْرَفٌ, q. v.: and,

used as a simple subst., signifying *Self-magnification, or pride*: (see Q. 2:) or] *pride, haughtiness, or self-conceit*: and *play, or sport*; or *such as is vain, or unprofitable*. (Ibn-'Abbád, O, K.)

غَطْرَفٌ: see غَطْرَفِيَّة, in two places.

غَطْرَوَفٌ }  
غَطْرَوَفٌ } see the following paragraph.

غَطْرَفِيَّة The hawk, or falcon; syn. بَازٍ: this is said to be the primary signification: (Ham p. 793:) or the young one thereof: (Ibn-'Abbád, S, O, K:) or the hawk, or falcon, (بَازٍ) that has been taken from its nest; as also غَطْرَفٌ. (TA.) — And A سَيِّدٌ [i. e. chief, or lord, &c.]: (S:) or a سَيِّدٌ that is high-born, or noble, (Lth, O, K,) or generous: said to be so called as being likened to the hawk, or falcon: (Ham ubi suprâ:) and liberal, bountiful, generous, noble, and youthful: (ISk, O, K:) or a goodly, or comely, youth or young man: (TA:) and غَطْرَفٌ signifies the same: (ISk, O, K:) pl. غَطْرَفَةٌ (O, K, TA) and غَطْرَفِيَّة and غَطْرَفِيَّة. (TA.) Also Goodly, or beautiful; and so غَطْرَوَفٌ and غَطْرَوَفٌ: (Ibn-'Abbád, O, K:) or the last of these signifies a youth, or young man, such as is ظَرِيفٌ [i. e. excellent, or elegant, in mind, manners, and address, or speech, and in person, &c.]. (AA, O, K.) — Also The common fly; syn. ذَبَابٌ. (Ibn-'Abbád, O, K.) — And عُنُقٌ غَطْرَفِيَّةٌ A wide neck: (O, TA:) as also خَطْرَفِيَّةٌ. (TA.)

### غَطَسٌ

1. غَطَسَةٌ (S, A, K,) aor. -, (S, TA,) inf. n. غَطَسٌ; (S;) or غَطَسَةٌ (Msb,) inf. n. تَغَطَّسٌ; (TA;) or both; (A, TA;) He immersed, immersed, dipped, plunged, or sunk, him or it, in water. (S, A, Msb, \* K, TA.) — [Hence,] غَطَّسِيٌّ غَطَّسِيٌّ + فِي بَحْرِ أَنْعَمِهِ [He overwhelmed me in the sea of his benefits, or favours]. (A.) — غَطَّسٌ, aor. -, (Msb, K,) inf. n. غَطَّسٌ (Msb,) He, or it, became immersed, immersed, dipped, plunged, or sunk, in water; or he immersed, or immersed himself, plunged, or dived, in water. (Msb, \* K.) — غَطَّسَ فِي الْإِنَاءِ He put his mouth into the vessel and so drank. (Ibn-'Abbád, K.) — غَطَّسَتْ بِهِ اللَّجْمُ Death took him away: (Sgh, K:) a dial. var. of غَطَّسَتْ [q. v.]. (TA.)

2: see the preceding paragraph, in two places.

6. تَغَاطَسَا They two vied, or contended, each with the other, in plunging, or diving, (A, K,) in water; (K;) syn. تَمَاقَلَا (A, K) and تَغَاطَا (A) and تَغَامَسَا. (TA.) And تَغَاطَسُوا They vied, or contended, one with another, in plunging, or diving, in water; syn. تَغَاطَا. (TA.) — تَغَاطَسَ He feigned himself negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so; (Sgh, K;) and تَغَاطَسَ is a dial. var. of the same: both are from Aboo-Sa'eed Ed-Dareer. (TA.) You

say, تَغَاطَسَ عَنْهُ He feigned himself negligent of it, &c.; (Aboo-Sa'eed, TA in art. غَطَش;) and [app. in like manner] تَغَاطَسَهُ. (IAar, TA in art. عَمِش.)

غَطَّاسٌ One who dives to the bottom of water to fetch the shells that contain pearls, &c. (TA.)

غَاطِشٌ لَيْلٌ Dark night; as also غَاطِشٌ. (IDrd.)

مَغَطَّسٌ A place in which one plunges, or dives. (TA.)

مَغَطَّسٌ and its variations, here mentioned in the S and L and K, see in art. مَغَطَّسٌ.

### غَطَشٌ

1. غَطَشٌ, aor. -, (A, K,) inf. n. غَطَّشٌ, (TK,) [or perhaps غَطَّشٌ, q. v.,] It (the night) became dark; (A, K;) as also غَطَّشٌ: (S, K:) or غَطَّشٌ is syn. with سَدَفٌ; and hence غَطَّشٌ اللَّيْلُ [app. meaning the night became dark, or black]. (Aq, A, TA.) [See غَطَّشٌ, below.] — غَطَّشٌ (S, TA,) [aor. -,] inf. n. غَطَّشٌ, (TA,) He had an affection resembling weakness of the sight, with a shedding of tears at most times. (S, TA.) And غَطَّشَ الْبَصَرَ [The eye, or sight, became weak, and affected with a shedding of tears at most times]; and so غَطَّشَ إِحْمَارًا [in measure]: (TA:) and غَطَّشَتْ عَيْنُهُ His eye became dark, or dim, (IDrd, K,) and weak-sighted. (IDrd.)

4. اغطشوا: see 1, in two places. — اغطشوا They entered into, or upon, the darkness [of night]. (TA.) — اغطش الله الليلَ God made the night dark. (Fr, S, A, \* K.)

5: see 1, last sentence.

6. تَغَاطَسَ عَنْهُ He feigned himself negligent, or heedless, of it; (Aboo-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also تَغَاطَسَ; (Aboo-Sa'eed;) and [app. in like manner] تَغَاطَسَهُ: (IAar, TA in art. عَمِش:) or he feigned himself blind to it; either in the eyes or intellectually; syn. تَعَامَى. (TA.) You say also, مَرَرْتُ بِهِ فَتَغَاطَسَ [I passed by him and he feigned himself heedless, or blind]. (A.)

11: see 1, last sentence.

غَطَّشٌ i. q. سَدَفٌ [app. meaning The darkness, or blackness, of night]: (Aq, A, TA:) Aboo-Turáb, (L,) or AZ, (TA,) makes it to be after the غَبَشُ: (L, TA:) and غَطَّشٌ also signifies the darkness and confusedness of night. (TA.) — Also Weakness of sight, with a shedding of tears at most times: (K:) or an affection resembling this. (S, TA.)

غَطَّشٌ: see غَطَّشٌ, in two places.

غَطَّشِيٌّ, (Aq, A'Obeyd, Kr, S, A,) or غَطَّشَا, (O, K,) if from غَطَّشَ اللَّيْلُ, originally [and properly] like عَمِيَّةٌ, but by poetic license it is made perfectly decl., [with tenween,] but if غَطَّشَانٌ occurred, as meaning "dark," it would

be a fem., written [غَطَشِي] with ي, (O, TA,) or both forms, without and with medd, (TA,) A desert, or waterless desert, that is dark: (Kr:) or of which the ways through it are obscure; (As, A'Obeyd, A, TA;) where one cannot find the right way. (As, A'Obeyd, S, K, TA.) You say, رَكِبْنَا فَلَآءَ غَطَشِي وَنَحْنُ كَرِمَالِيَا عَطَشِي [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.)

غَطَشُ: see غَطَشُ.

غَاطِشُ: see what next follows.

غَاطِشٌ Dark; applied to night; as also غَاطِشٌ and غَاطِشٌ: [fem. غَطَشِيَا: see غَطَشِي:] and غَاطِشٌ, an inf. n. [of غَطَشُ] used as an epithet, signifies the same, applied to sight. (TA.) — Also A man having the affection of the eyes termed غَطَشٌ; (S, TA;) as also غَطَشٌ: (TA:) fem. of the former غَطَشِيَا. (S, TA.)

تَغَطِيشُ: see the next preceding paragraph.

مُتَغَاطِشٌ Feigning blindness to a thing. (S.) [See 6.]

### غطف

غَطْفٌ Ampleness of the means, or circumstances, of life: (S, O, K:) like غَضْفٌ. (O.) = And Length, and a folding, (O, K,) in the edges of the eyelids, (O,) or of the edges of the eyelids: (K:) or length, and then a bending [app. upwards] of the eyelashes: occurring in a trad., and, as some relate it, with ع; but Er-Riyáshee knew not this, and thought it to be غَطْفٌ: (TA:) or abundance of the hair of the eyebrow: (K:) said by ISh to be syn. with وَطْفٌ: (TA:) but by IDrd said to be the contr. of وَطْفٌ, and signifying paucity of the hair of the eyebrows: (O, TA:) and it is said to be sometimes used as meaning paucity of the eyelashes. (TA.) [See also غَضْفٌ.]

[غَطْفَان, in a note to "Abulf. Ann." i. 194, thought by Reiske to be the name of a bird, is app. a mistake for some word relating to the cry of the bird called غَطَطُ.]

غَاطُوفٌ A مَصِيدَةٌ [or snare, trap, gin, or net]: a dial. var. of غَاطُوفٌ [q. v.]. (TA.)

أَغْطَفُ A life (عَيْشٌ) ample in its means, or circumstances: like أَعْظَفُ. (S, O.) = And syn. with أَوْطَفُ in relation to the edges of the eyelids [Having what is termed غَطْفٌ as meaning وَطْفٌ]. (TA.)

### غطل

1. يَوْمَنَا هَذَا غَطَلَتِ السَّمَاءُ (JK, O, K) and أَغْطَلَتِ, (JK, O, K.) The sky has [by its becoming overcast] concealed the light of the sun [in this our day]: (JK:) or its دَجْنٌ [or shade of the clouds in a rainy day, or its abundant rain, or its covering of clouds full of moisture, and dark, but containing no rain,] has overspread. (O, K.)

= And غَطَلُ اللَّيْلِ, aor. : (K, TA,) inf. n. غَطَلٌ, (TA,) The darkness of the night became confused. (K, TA.)

4: see the preceding paragraph.

Q. Q. 1. غَطِيلٌ, (O, K, TA,) with the ط before the ي, (K, TA,) He was, or became, abundant in his property, or cattle, and his dependents, or relations and household, or servants, (O, K, TA,) and his weal. (O, TA.) = And غَيْطَلٌ, (O, TA,) thus correctly in the following senses, accord. to the ك غَطِيلٌ, but this is a mistake, (TA,) He made his traffic to be in beasts of the bovine kind, bulls or cows, (O, K, TA,) which are termed غَيْطَلٌ. (TA.) — And غَيْطَلُ الْقَوْمِ فِي الْحَدِيثِ, (TA.) The people, or party, pushed on, pressed on, or were copious or profuse, in discourse; or entered into it; and their voices became high: (K, TA:) on the authority of El-Hejeree. (TA.) [Accord. to the ك غَطِيلٌ, which is said in the TA to be a mistake.]

Q. Q. 4. اِغْطَأَلٌ It became heaped up, or it mounted, one part upon another: (A'Obeyd, O, K, TA:) and so اِغْطَأَلٌ, mentioned by IK††: (TA:) the former verb occurs in a verse of Ḥassán Ibn-Thábit, said of the sea. (O, TA.) — And, said of the heat, It rose, or became raised. (R, TA.)

غَيْطَلٌ is pl. of غَيْطَلَةٌ, [or rather a coll. gen. n. of which the latter is the n. un.,] signifying Numerous dense or tangled trees: (S, O:) or the latter word signifies thus: (K:) or it (the latter) signifies also dense, or tangled, trees: (S, O:) or both signify thus: and also anything confused, or mixed: (Ham p. 213:) or the latter has this last meaning: and signifies also a collection of trees and of herbs; (AHn, TA;) and a collection of [the common tamarisks, called] طَرَفَا: (K, TA;) as AHn says on one occasion. (TA.) — And [the former, or perhaps both words,] The light of the dawn when mingling with the darkness of the night. (Ham p. 213 [q. v.].) — And غَيْطَلٌ حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِيقِهَا الضَّحَى signifying in copies of the ك, or بَعْدَ الظُّهْرِ, (accord. to the text of the ك in the TA,) or وَقْتُ الْعَصْرِ: (so in some copies of the ك, as mentioned in the TK:) [the last is evidently the right reading; and the meaning, The period of the earlier part of the forenoon, after sunrise, when the sun is distant from its place of rising like as it is from its place of setting at the time of the عَصْر (q. v.): الظُّهْرِ is probably an old mistranscription.] = Also Beasts of the bovine kind, bulls or cows. (TA.) [See also غَيْطَلَةٌ, last explanation.] — And The cat: (K, TA:) as also خَيْطَلٌ: on the authority of Kr. (TA.)

غَيْطَلَةٌ: see غَيْطَلٌ. — Also A company, or collection, (Th, K, TA,) of men: (K, TA:) or the assembling of men, and their becoming in a dense, or confused, state. (IAar, TA.) — And Darkness; as also غَيْطُولٌ; (K;) or the latter

signifies confusedness of darkness; (IDrd, O;) or signifies also dense (lit. accumulated) darkness. (K. [The Arabs describe thick darkness as "darknesses one above another:" see Kur xxiv. 40.]) And The intricate and confused blackness of night: (S, O, K:) or غَيْطَلَةُ اللَّيْلِ signifies the confusedness and denseness of the darkness [of night]: and the pl. is غَيْطَلٌ. (TA.) — Also A confusion, or mixture, of cries or shouts or noises; (S, O, K;) and so غَيْطُولٌ: (IDrd, O, K:) غَيْطَلَاتٌ, pl. of the former, signifies clamours of men: and the sing., the numerous cries or shouts or noises, and the dust, of war, or battle. (TA.) — And The overpowering influence of drowsiness: (O, K:) [or so غَيْطَلَةٌ نَعَاسٌ: pl. غَيْطَلٌ:] one says, رَبَّتَهُ غَيْطَلُ النَّعَاسِ meaning [i. e. The overpowering influences of drowsiness retarded him, or made him late]. (A, TA.) — And The means of happiness of the present world or state of existence: (K:) or غَيْطَلُ الدُّنْيَا means those means of happiness: (O:) or this latter phrase means the consecutive means of happiness of the present world. (TA.) And The eating and drinking and rejoicing, with security. (Fr, O, K.) — And الغَيْطَلَةُ (accord. to Fr, as is said in the O and TA,) signifies المَالُ الْمُطْعِيُّ [as though most probably meaning Property that causes extravagance]: (O, K, TA:) [but from what SM remarks respecting it, I can only infer that he holds المَطْعِيُّ to be an epithet applied to the cow as signifying "having a youngling," which is termed طُعْيًا or طُعْيَا, (like المَعْجَلُ signifying "having a calf," which is termed عَجَلٌ, and several other epithets of the same form,) and in like manner applied to a collective number of cows, though I do not find it mentioned in this sense; i. e., that he understands, and would explain, المَالُ الْمُطْعِيُّ as signifying The cattle, meaning cows, having younglings: but his derivation of it seems to be far-fetched; and perhaps he may have been led to assign this meaning to it by another explanation of غَيْطَلَةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَعَا, aor. يَطْعُو, signifying أُسْرَفُ فِي الظُّلْمِ, as it seems to be at first sight; but from طَعَتْ said of the بَقَرَةٌ وَحْشِيَّةٌ, signifying صَاحَتْ, the like of which is also said of the ثَوْر. (TA.) — غَيْطَلَةٌ signifies also Such as has milk, of gazelles, or antelopes, and of beasts of the bovine kind [perhaps meaning of the wild species, i. e. bovine antelopes]; (S, O, K;) pl. غَيْطَلٌ: (S, O:) accord. to AO, the بَقَرَةٌ وَحْشِيَّةٌ [or bovine antelope]: (S, O:) Th says that it signifies the بَقَرَةٌ [or beast of the bovine kind, bull or cow], not particularizing the wild species. (TA.) [See also غَيْطَلٌ, last explanation but one.]

غَيْطُولٌ: see غَيْطَلَةٌ, first quarter, in two places.

رَوْضَةٌ غَوِطَانَةٌ i. q. رَوْضَةٌ [generally meaning A meadow]. (IAar, O, K.)

نَجْرٌ مُغْطِيلٌ Dense, or tangled, trees. (JK.)

[See also غَيْطَل.] And غُصُونٌ مُغَطَّشَةٌ Soft, or tender, branches, (O, TA,) having dense leaves. (TA.)

## غَطِرَ

غَطِرَ A great sea, (S, K, TA,) abundant in water; (S, TA;) and غَطِيرٌ (K, TA,) like قَرَشَبٌ (TA,) [in the CK غَطِيرٌ] signifies the same; as also غَطِيرٌ (K, TA:) one says بَحْرٌ غَطِيرٌ. (S.) — And † A man large (S, K) in disposition (S) or dispositions; (K;) [i. e.] liberal, or bountiful: (TA:) one says رَجُلٌ غَطِيرٌ. (S.) — And A numerous company, or collective body: (K, TA:) one says جَمْعٌ غَطِيرٌ. (S, TA.) And غَطِيرٌ like قَرَشَبٌ, A large number. (TA.) [See also غَطَامِطٌ in art. غَطِطَ.]

غَطِيرٌ: see the preceding paragraph, in two places.

غَطِيرٌ: see the first paragraph.

غَطِيرٌ Thick milk. (K, TA.)

## غَطِطَ

Q. 1. غَطِطَةٌ [an inf. n. of which the verb is غَطِطَ] The dashing together of the waves of the sea; as also تَغَطِطٌ (K:) you say, تَغَطِطُ عَلَيْهِ الْمَوْجُ The waves dashed together upon him so as to cover him. (TA.) — And The sea's being great in the waves, and abundant in the water; as also غَطِطًا; each an inf. n. (IDrd, K, TA: but omitted in the CK.) — And The boiling of a cooking-pot: (K:) [or its boiling vehemently; for] you say, غَطِطَتِ الْقِدْرُ meaning The cooking-pot boiled vehemently; as also تَغَطِطَتِ (TA:) and تَغَطِطٌ signifies also the sounding of the boiling of a cooking-pot. (K, TA.) — And The sounding of a torrent in a valley. (K.)

Q. 2. تَغَطِطَ, and its inf. n.: see the preceding paragraph, in four places. — The inf. n. signifies also The making, or sending forth, a sound (S, K) with which, (S,) or in which, (K,) is a roughness. (S, K.)

غَطِطًا (originally an inf. n., mentioned above: TA:) Waves (مَوْجٌ) dashing together. (K, TA.)

غَطَامِطٌ (S, K) and غَطِطِيطٌ (IDrd, K) The sound of the sea when the waves are great and the water is abundant: (so accord. to copies of the K:) or the sound of the boiling of the sea; (so [the former] in a copy of the S; TA;) or of the boiling of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and the latter word, also, the sound of water. (IDrd, TA.) — And بَحْرٌ غَطَامِطٌ and غَطَامِطٌ and غَطِطِيطٌ A sea great in the waves, and abundant in the water. (K.) غَطَامِطٌ is applied in a verse of Ru-beh to a number of men [app.

as meaning † Multitudinous]. (TA voce غَطِيرٌ, by which it is followed.)

غَطَامِطٌ: see the next preceding paragraph.

غَطِطِيطٌ: see غَطَامِطٌ, in three places.

[Accord. to J, the م in the words of this article is augmentative.]

## غَطَى and غَطُو

1. غَطَا الشَّيْءُ (K, TA,) first pers. غَطَوْتُ, aor. 2, (Msb,) inf. n. غَطُو; (TA;) and غَطَى الشَّيْءُ (K, TA,) first pers. غَطَيْتُ, aor. 2, (S, Msb,) inf. n. غَطَى; (S, TA;) and غَطَى عَلَيْهِ (K;) and غَطَاهُ (S, K,) inf. n. تَغَطِيَةٌ; (S;) or this has an intensive signification; (Msb;) [but it is very often used in the sense of غَطَاهُ without teshdeed;] and غَطَاهُ; (Msb, K;) He, or it, covered, or concealed, the thing; (K and TA in explanation of all;) and came, or became, upon it, or over it. (K and TA in explanation of all except the first.) غَطَى عَلَيْهِ الْمِثْلَةَ, a phrase used by Lh, is thought by ISd to mean He covered [or enveloped] him with the [garment called] مِثْلَةٌ, i. e. غَطَاهُ بِهَا. (TA in art. شَمَلٌ.) — غَطَى اللَّيْلَ فُلَانًا means The night clad [or covered] such a one with its darkness; as also غَطَى (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] غَطَى اللَّيْلَ (S, K,) aor. 2; (S, TA;) as also غَطَا, aor. 2, (S, Msb, K,) inf. n. غَطُو and غَطُو; (K, TA;) signifies The night was, or became, dark; (S, K, TA;) [and Freytag states that غَطَى is used in this sense in the Deewán of Jereer; like اغضى] or covered, or concealed, everything with its darkness: (Msb:) or, as some say, rose, and covered, and clad, everything. (TA.)

— اللَّهُمَّ اَغْطِ عَلَيَّ قَلْبِي is a saying of the Arabs, meaning اَغْشِ [i. e. O God, put Thou a covering upon, or over, his heart]. (TA.) — And one says, غَطَى الشَّبَابَ, inf. n. غَطَى and غَطَى, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning اُبْسَهُ [i. e. Youthfulness, or young manhood, clad him, or invested him as with clothes]; as also غَطَاهُ. (TA.) And [using the former v. as intrans., one says,] غَطَى الشَّبَابَ (S, K, TA, [in the CK, erroneously, الشَّابُ,]) aor. 2, inf. n. غَطَى (S, K) and غَطَى, thus in the S and accord. to ISd and IKt and Sgh, but accord. to the K غَطَى (TA,) meaning اِمْتَلَأَ [i. e. The sap, or vigour, of youth or young manhood became full, or mantled, in a person]. (S, K, TA.) — And غَطَتِ الشَّجَرَةَ The tree had long branches, spreading over the ground, (K, TA,) so that it covered what was around it; (TA; mentioned in art. غَطَى;) like اَغْطَتِ. (K, TA.) — And غَطَا (S, K, TA,) and غَطَى (TA,) The water rose, or rose high, (S, K, TA,) and became

abundant. (TA.) And غَطَا عَلَى الشَّيْءِ is said of anything as meaning It rose, and became high, upon, or over, the thing. (S, TA.) And غَطِيَانٌ signifies The overflowing of the sea, or great river. (TA.) — And غَطَتِ التَّاقَةَ (K, TA,) inf. n. غَطَى (TA,) The she-camel proceeded in her course, (K, TA,) and stretched forth. (TA.) — And فَعَلَ بِهِ مَا غَطَاهُ [i. e. He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him]: but this may be a mistranscription, for غَطَاهُ, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA. [See also a similar explanation of غَطَاهُ in the first paragraph of art. شَرَى.])

2: see the preceding paragraph, in four places.

4: see 1, in three places. — اَغْطَى الْكُرْمُ The grape-vine had the sap running in it, (K, TA,) and increased. (TA.)

5. تَغَطَى بِهِ (S, MA) He was, or became, covered with it; [or he covered himself with it;] namely, his garment [&c.]; (MA;) [and so اَغْطَى; for] اَغْطَى signifies the same as تَغَطَى. (K.)

8: see what next precedes.

اِنَّهُ لَذُو غَطْوَانٍ Verily he is one possessing might, and power of resistance, in his people, or party; and possessing abundance [of defenders, or of the means of defence &c.]. (K.)

غَطَاً A cover, or covering; i. e. a thing by which, or with which, a thing or person is covered, or concealed: (Msb, K:\*) or a thing by which, or with which, thou art covered, or coverest thyself: (S:) or a thing by which, or with which, thou art covered or another thing is covered; so in the M: accord. to Er-Rághib, a thing that is put upon, or over, a thing, such as طَبَقٌ [meaning cover, or lid,] and the like thereof; like as the غَشَاءُ is of clothing and the like thereof: (TA:) or the cover, or lid, of a cooking-pot or the like: (MA:) pl. اَغْطِيَةٌ: (Msb, TA:) it is [said to be] from the phrase غَطَى اللَّيْلَ (Msb.) — And it is metaphorically applied to denote Ignorance: whence [accord. to some] the saying in the Kur [l. 21], فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ [But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see حَدِيدٌ]. (TA.)

غَطَايَةٌ A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) beneath her clothes, (TA,) such as the غِلَالَةُ [q. v.] and the like: (K, TA:) [it is said that] the ي therein is substituted for و. (TA.)

غَاطٌ [act. part. n. of 1, Covering, or concealing, &c. — And hence,] لَيْلٌ غَاطٌ Dark night: or night rising, and covering, and clothing, everything. (TA.) — And شَجَرَةٌ غَاظِيَةٌ A tree having long branches, spreading over the ground, so that



it covers what is around it, (TA.) — And مَا غَابٌ Abundant water. (TA.)

غَاطِبَةٌ [as a subst.] A grape-vine covering the ground: (IB in art. عَجَب:) occurring in a verse cited in that art.: so called because of its high growth and its spreading: (TA in the present art.): or a grape-vine having many نَوَامٍ, i. e. branches. (T and TA in art. نَمَى.)

مَغْطَى A thing covered, or concealed, &c. (TA.) — [Hence] one says, هُوَ مَغْطَى الْقِنَاعِ, meaning † He is obscure in respect of reputation. (TA.)

مُغْطَاةٌ i. q. مَغْبَاةٌ [meaning A pitfall covered over with earth]. (TA in art. غَبَى, q. v.)

غف

5. اغْتَفَنَهُ He took the غَفَّةُ [i. e. what was sufficient for his subsistence] thereof. (TA.) — See also what next follows.

8. اغْتَفَتِ الْفَرَسُ, (S,) or الدَّابَّةُ, (O, K,) inf. n. اغْتِفَافٌ, (S,) The mare, or the beast, obtained what was sufficient for its subsistence of the [herbage called] رَبِيعٌ; (S, O, K;) as also † تَغَفَّتْ: (TA:) or [in the K “and”] acquired somewhat of fatness: (S, O, K:) each of these meanings is mentioned as on the authority of Ks: (S:) AZ mentions the phrase اغْتَفَتِ الْمَالُ, (S,) or اغْتَفَى, (O,) and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O.) And اغْتِفَافٌ signifies also The taking [with the mouth] fodder, or provender. (TA.) [See also 8 in art. اغْتَفَتْ:] I gave him somewhat, little in quantity. (O, K.)

غَفٌّ Such as has become dry of the leaves of رَطْبٌ [or juicy herbage (in the CK رَطْبٌ)]: (O, K:) as also قَفٌّ. (TA.)

غَفَّةٌ A sufficiency of the means of subsistence: (S, O, K:) like غَفَّةٌ and غَبَّةٌ. (O in art. اغْتَفَتْ.) See an ex. in a verse cited voce طَبَعٌ. — And A thing [or portion of pasture or fodder] that a camel takes with his mouth in haste. (Sh, O, K.) — And Old, and wasted or withered, such as is the worst, of pasture or herbage. (TA.) — And A portion remaining of the contents of a vessel and of an udder. (TA.) — And The mouse; because it is sufficient food for the cat. (IDrd, O, K.)

غَفِيفَةٌ Such as is beautiful and bright, in full maturity and in blossom, of herbs, or leguminous plants. (K.)

جَاءَ عَلَى غَفَانِهِ He came at the time thereof: (O, K:) so says Ibn-Abbád: (O:) or (K) it is correctly عَفَانِهِ, with the unpointed ع, (O, K,) originally اِقَانِهِ. (O.)

غفر

1. اغْفَرَهُ, aor. -, (K,) inf. n. اغْفَرٌ, (S, Mgh, Mṣb,)

He covered, veiled, concealed, or hid, it; (S, Mgh, Mṣb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Mṣb.) — [Hence]

غَفَرَ الشَّيْبَ بِالْخَضَابِ He covered, or concealed, the white, or hoary, hair with dye; (K;) as also † اغْفَرَهُ. (TA.) — And غَفَرَ الْمَتَاعَ, (S, K,) فِي الْبُغَاةِ, (K,) He put the goods, or utensils, into the bag, or receptacle, and concealed them; (K;) as also † اغْفَرَهُ. (K.) — [Hence also] غَفَرَ لَهُ ذَنْبَهُ, (S, Mṣb, \* K,) aor. -, (K,) inf. n. مَغْفِرَةٌ, (S, K,) or this is a simple subst., (Mṣb,) and غَفْرَانٌ and غَفْرٌ (S, Mṣb, K) and غُفُورٌ (Lh, K) and غَفِيرٌ and غَفِيرَةٌ, (K,) He (God) covered, his sin, crime, or offence; (K;) forgave it; pardoned it; (Mṣb, K;) as also † اغْتَفَرَ, (S,) or صَنَعَ لَهُ مَا صَنَعَ he forgave him what he had done: (Mṣb:) or غَفْرَانٌ and مَغْفِرَةٌ, on the part of God, signify the preserving a man from being touched by punishment: and sometimes غَفَرَ لَهُ signifies [he forgave him, or pardoned him: and also] he forgave him, or pardoned him, apparently, but not really; and thus it is used in the Kur xlv. 13, accord. to the B. (TA.) As an ex. of the last of the inf. ns. mentioned above on the authority of the K, the following saying, of a certain Arab, is cited: أَسْأَلُكَ الْغَفِيرَةَ وَالنَّاقَةَ وَالْعَزِيْرَةَ وَالْعِزْرَةَ فِي الْعَشِيْرَةِ فَإِنِّي عَلَيْكَ يَسِيْرَةٌ [I beg of Thee (O God) forgiveness, and a she-camel abounding in milk, and might among the kinsfolk, or in the tribe, for they are to Thee things easy]. (TA.) [See also the paragraph commencing with غَفِيرَةٌ.] — In the following saying of Zuheyr, the verb is used tropically:

أَضَاعَتْ فَلَمْ تُغْفَرْ لَهَا غَفْلَاتُهَا

meaning [She lost her young one, and] her acts of negligence with respect to her young one were not forgiven her, by the wild beasts, so they ate it. (TA.) — غَفَرَ الْأَمْرَ بِغَفْرَتِهِ, (S, \* K,) and † بِغَفِيرَتِهِ, (K,) aor. -, (S,) [lit. He covered the affair with its cover,] means † he rectified the affair with that wherewith it was requisite that it should be rectified. (S, K.) [And † اغْتَفَرَهُ perhaps signifies the same: see مَرْتَابٌ, in art. رَأَى.] — غَفِرٌ, aor. -, (S, K,) inf. n. غَفْرٌ, (S,) It (a garment, or piece of cloth,) became villous; as also † اغْفِرَارٌ, (S, K,) inf. n. اغْفِرَارٌ. (S.) — غَفْرٌ, (S, K,) aor. -, inf. n. غَفْرٌ, (S,) It (a wound) became recrudescient; or reverted to a bad, or corrupt, state; (S, K;) as also غَفِرٌ, [of which see another meaning in what follows,] aor. -, inf. n. غَفْرٌ. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] غَفِرٌ signifies likewise He (a sick person) relapsed into disease, after convalescence; as also غَفِرٌ: (K, TA:) and in like manner one says of a wounded person. (TA.) And [hence, app.,] it is also said of an excessive lover, meaning He experienced a return of his desire, (K, TA,) after consolation. (TA.) — غَفِرٌ said of a wound signifies also It healed: thus having two contr. meanings. (IKtt, TA.) — غَفَرَ الْجَلْبُ السُّوقَ, (K, TA,) aor. -, inf. n. غَفْرٌ, (TA,) means

رَحَصَهَا [more correctly أَرَحَصَهَا i. e. The beasts, or other things, brought thither for sale, made the market cheap]. (K, TA.)

2. غَفَرَهُ He said غَفَرَ اللَّهُ لَهُ [May God cover his sins, &c.; may God forgive him, or pardon him]. (TA, from a trad.)

4. اغْفَرُ: see 1, in two places. — اغْفَرْتُ It (land) produced somewhat of غَفْرٌ, meaning small herbage: (TA:) [i. e.] it produced herbage like the nap of cloth. (O, L, TA.) — And It (land) produced its مَغْفِيرٍ [pl. of مُغْفِرٌ, q. v.]. (IAth, O, L, TA.) And اغْفَرُ It (the [species of tree, or shrub, called] رَمْتٌ, S, and the عَرْفُطُ, [&c.,] TA) exuded, or produced, its مَغْفِيرٍ. (S, TA.) — Also, i. e. اغْفَرْتُ, [from غَفْرٌ, q. v.,] She (a mountain-goat) had a young one, or young ones. (O, TA.) — And اغْفَرُ النَّخْلُ The palm-trees had, upon their unripe dates, what resembled bark, or crust; (O, K, TA;) which the people of El-Medecneh term الْغَفَا [or الْغَفَى]. (O, TA.)

5. تَمَغَّفَرَ and تَغَفَّرَ He gathered what is called مَغْفَرٌ and مُغْفَرٌ [see the latter of these two words]. (S, K.) He who says مُغْفَرٌ says تَمَغَّفَرَ, and he who says تَمَغَّفَرَ says مَغْفَرٌ, We went forth to gather مَغْفَرٌ, or مَغْفَرٌ, from its trees. (S.)

6. تَغَفَّرَا They two prayed for the covering of sins, &c., or for forgiveness, or pardon, each for the other. (TA.)

8: see the first paragraph, in two places.

10. اسْتَغْفَرَ اللَّهَ مِنْ ذَنْبِهِ, (Mṣb,) and اسْتَغْفَرَ اللَّهَ لِدَنْبِهِ, (S,) and اسْتَغْفَرَ اللَّهَ لِدَنْبِهِ, (K,) He begged of God forgiveness, or pardon; (Mṣb;) he sought of God the covering, or forgiveness, or pardon, of his sin, crime, or offence, (K, TA,) by word and by deed; for so God requires one to do; not with the tongue only. (TA.)

11: see the first paragraph.

Q. Q. 2. تَمَغَّفَرَ: see 5, in two places.

غَفْرٌ: see غَفْرٌ, in two places. — See also غَفْرٌ. — Also The belly. (K.) — And A certain thing like the [sack called] جَوَالِقُ. (K.) — And الْغَفْرُ is the name of The star [λ] in the left foot of Virgo: (Kzw in his Descr. of Virgo:) or three obscure stars, (Kzw in his Descr. of the Mansions of the Moon,) or three small stars, (S, K,) [most probably, I think, (not φ and ι and κ, as supposed by Freytag, who refers to Ideler's “Untersuch.” pp. 169 and 288, but) ι and κ and λ of Virgo, though said to be] belonging to Libra: (S:) one of the Mansions of the Moon, (S, K,) namely, the Fifteenth. (Kzw in his Descr. of the Mansions.)

غَفْرٌ The young of the mountain-goat; (S, K;) as also غَفْرٌ; but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] اغْفَارٌ and [of mult.] غَفْرَةٌ (S, K) and غُفُورٌ: (K, K:) the female is termed غَفْرَةٌ: and it is said that غَفْرٌ is an appellation of one and of a pl. number: the



(حَلَقٌ, or حَلَقٌ, as in different copies of the K,) which an armed man, (K,) or a man, accord. to some lexicons, (TA,) wears in the manner of a قِنَاع (يَتَمَتَّعُ بِهَا قِنَاعٌ); as also مُغْفَرَةٌ and غِفَارَةٌ (K:) accord. to ISh, the مَغْفَرُ is a piece of mail (حَلَقٌ) which a man puts beneath the helmet, hanging down upon the neck: and sometimes, he says, it is like the قَلَنْسُوَةٌ, except that it is more ample; a man throws it upon his head, and it reaches to the coat of mail; then the helmet is put on over it; and this مَغْفَرُ hangs down upon the shoulders: sometimes, also, the مَغْفَرُ is [a covering for the head] made of دِيْبَاج [i. e. silk brocade], and of [the cloth called] خَزٌّ [q. v.], beneath the helmet: accord. to “the Book of the Coat of Mail and the Helmet,” by AO, مَغْفَرٌ and غِفَارَةٌ are names applied to a portion of mail [forming a head-covering], which is also called تَسْبِغَةٌ [q. v.]; and sometimes the rings are exposed to view; and sometimes they line them within, and cover them externally, with دِيْبَاج or خَزٌّ or [the kind of silk stuff called] بَزْيُونٌ; and they stuff it with something (حَسَّوْهَا بِمَا كَانَ); and sometimes they make above it a قَوْسٌ [or tapering top] of silver &c.: (TA:) the term مَغْفَرُ is also applied to the helmet itself. (Mgh.) — See also مُغْفَرٌ, in three places.

مَغْفَرَةٌ: see مَغْفَرٌ, in two places.

مَغْفَارٌ: see the next paragraph, in two places.

مُغْفَرٌ (AA, T, S, K, &c.) and مَغْفَرٌ (Ks, T, S, K) and مَغْفَرٌ and مَغْفَارٌ and مَغْفِيرٌ (K) i. q. مَغْفُورٌ; (T, S, K;) [A kind of manna;] a produce of the [species of tree, or shrub, called] رَمْتٌ, and sometimes of the عَشْرُ and the عَرْطُ and the ثَمَارُ and the سَلْمُ and the طَلْحُ &c.; (S;) the gum of the رَمْتُ and عَرْطُ; (T;) the gum that is found upon the رَمْتُ, which is sweet, and is eaten; (AA;) a thing that flows, or exudes, from the ends of the twigs of the رَمْتُ, resembling دَبْسٌ in its colour; (ISh, in explanation of the pl. مَغْفَائِرُ;) a gum that flows, or exudes, from the عَرْطُ, not of pleasant odour; (IAth;) a gum resembling [the kind of sweetmeat called] نَاطِفٌ, exuded by the عَرْطُ, which is put into a piece of cloth, then sprinkled with water, and drunk: accord. to Lth, مَغْفَارٌ is applied to the gum of the إِجَاصَةُ: and some say that مَغْفَرٌ is applied to gum of a round shape; مَغْرُورٌ to that which is in shape like a finger; and دَوْبٌ to that which flows upon the ground: and مَغْفَرٌ is also applied to a twig of a gum-tree, from which [for بِهِ (with which), in the TA, I read مِنْهُ,] is wiped a white fluid, whereof is made a sweet beverage: (TA:) pl. [of مَغْفُورٌ and مَغْفَارٌ and مَغْفَائِرُ] مَغْفَائِرُ (T, S, K,) and [of مَغْفَرٌ and مَغْفُورٌ] مَغْفَائِرُ (K:) it is also said that مَغْفَائِرُ is applied to a kind of sweet honey, like رَبِّبٌ, except that it is white. (TA.) [Hence the saying,]

هَذَا الْجَنَى لَا أَنْ يُكَدَّ الْمَغْفَرُ

[This is gathering, not the scraping off مَغْفَرُ]: a prov. alluding to the preference of a thing; said to him who obtains much good. (K.) [See also Freytag's Arab. Prov., ii. 874.]

مَغْفِيرٌ: see the next preceding paragraph.

أَرْضُ مَغْفُورَاءَ Land containing [trees producing] مَغْفَائِرُ. (IDrd, K.) [See مَغْفُورٌ.]

غص

3. مُغَاصَةٌ (S, A, Mgh, K,) inf. n. مُغَاصَةٌ and مُغَاصٌ (TA,) He came upon him suddenly, or unexpectedly; (A, Mgh, K;) he took him at unawares, (S, Mgh, K,) and did an evil action to him. (TA.) — Hence the saying, (Mgh,) أَخَذْتُهُ مُغَاصَةً (A, Mgh, TA) I took it (a thing, Mgh) striving to overcome. (Mgh, TA.)

غَاصَةٌ A sudden, or an unexpected, calamity, of time, or fortune: (Sgh, \* K, \* TK:) pl. غَوَاصٌ. (A.) You say, وَقَاكَ اللَّهُ غَوَاصِ الدَّهْرِ [May God preserve thee from the sudden, or unexpected, calamities of time, or fortune]. (A.)

غفل

1. غَفَلَ عَنْهُ (S, O, Mgh, K,) aor. ُغَفَلَ, (S, O, Mgh,) inf. n. غُفُولٌ (S, O, Mgh, K) and غَفَلَةٌ (S, O, Mgh,) or the latter is a simple subst., (K,) or it is a simple subst. as well as an inf. n., and so may be غُفْلَانٌ, said in the K to be a simple subst.; and MF says that غَفَلَ, aor. ُغَفَلَ, of which غَفَلَ, mentioned in the K as a subst. syn. with غَفَلَةٌ, may be the inf. n., has been mentioned by some as a dial. var. of غَفَلَ, but had not been found by him in any of the lexicological works notwithstanding much research, so that its correctness requires consideration; (TA;) He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (Mgh;) namely, a thing: (S, O, Mgh:) or he neglected it; and was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it: (K:) and sometimes it is used as meaning he neglected it [intentionally], leaving it, and turning away: (Mgh:) and غَفَلَ غِغْلَهُ signifies the same as غَفَلَ عَنْهُ: or غَفَلَ غِغْلَهُ signifies غَفَلَ غِغْلَهُ [he became unmindful, forgetful, neglectful, heedless, or inadvertent]: and غَفَلَ عَنْهُ and غِغْلَهُ signify وَصَلَ غِغْلَهُ [which is app. said merely for the purpose of showing that the former verb is made trans. only by means of عَنْ, and the latter is trans. without any prep.; for وَصَلَ الْفِعْلَ إِلَى وَصَلَ الْفِعْلَ إِلَى, which latter phrase is the more usual, mean “he made the verb transitive”]: (K:) or غِغْلَهُ signifies he neglected it (i. e. a thing) though remembering it. (‘Eyn, Sb, S, O, Mgh.) It is said in a trad., مَنِ اتَّبَعَ الصَّيْدَ غَفَلَ, مِنْ أَيْ: He who pursues the object of the chase has his mind busied and possessed by it so that he becomes unmindful [&c. of other things]. (TA.)

2. غَفَلَهُ, inf. n. تَغْفِيلٌ, He made him to become unmindful, forgetful, neglectful, heedless, or inadvertent. (Mgh.) — See also 4. — التَّغْفِيلُ signifies [also] The sufficing one's companion [in respect of an affair] when he who is the object thereof is unmindful, unoccupied [in mind, or actually,] by anything. (ISk, K, TA.) [You say, غَفَلَ صَاحِبَهُ meaning He sufficed his companion in respect of an affair when he (the latter) was unmindful, &c.] — And غَفَلَهُ (Mgh, O, K, but in my copy of the Mgh written without tesh-deed,) inf. n. as above, (O, K,) He concealed it, (Mgh, O, K,) namely, a thing. (Mgh, O.)

3. غَافَلَهُ [app. He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA voce سَاهَاهُ, q. v., in art. سَهَو.)

4. اغْفَلَهُ: see 1, in three places. — [Hence,] one says, مَا اغْفَلَهُ عَنْكَ شَيْئًا [app. lit. signifying How unmindful of thee is he as to anything! and therefore virtually] meaning dismiss doubt [from thee respecting him as to anything]. (TA. [See further explanations of it voce شَيْءٌ:] — And اغْفَلَهُ عَنْهُ He made him to be unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, \* O, TA;) namely, a thing. (S.) [Or] اغْفَلَهُ signifies He, or it, smote him, or lighted on him, he (the latter) being غَافِلٌ [i. e. unmindful, &c.]: or he made him to be غَافِلٌ: or he called him, or named him, غَافِلٌ: and in like manner غَفَلَ عَنْهُ, inf. n. تَغْفِيلٌ: (TA:) or تَغْفِيلٌ signifies the calling [one] unmindful, &c.: and the rendering [one] stupid, or foolish. (KL.) — And اغْفَلَهُ signifies also He asked him [for, or respecting, a thing] in the time of his occupation, not waiting for the time of his freedom therefrom. (TA.) — And اغْفَلَ الدَّابَّةَ He left the beast unbranded; did not brand it. (S, O.)

5. تَغَفَّلَ as intrans.: see 6, in two places. — تَغَفَّلَهُ He watched for his unmindfulness, forgetfulness, negligence, heedlessness, or inadvertence; (S, Mgh, O, Mgh;) as also تَغَافَلَ عَنْهُ (S, O,) and تَغَافَلَ: (TA:) تَغَافَلَ [as trans.] in this sense [without a prep.] is a mistake. (Mgh.)

6. تَغَافَلَ He feigned himself unmindful, forgetful, neglectful, heedless, or inadvertent; not being so really. (Mgh.) [And] He was intentionally, or purposely, unmindful, forgetful, &c.; as also تَغَفَّلَ: (K:) or the former has this meaning: but تَغَفَّلَ signifies he was deceived, or circumvented, in a state of unmindfulness, forgetfulness, &c. (TA.) تَغَافَلَ عَنْهُ: see 5. It means [also] He was unmindful, &c., of him, or it: or he feigned himself unmindful, &c., of him, or it. (MA.)

10. استغفلهُ: see 5.

غُفْلٌ Land without cultivation: (K:) or without any way-mark: (Mgh:) or without any way-mark and without cultivation: (S, O:) or not rained upon: (Ks, S, O:) or unknown; in which is no known trace; or vestige: and, accord. to the

M, a desert, or waterless desert, that causes one to lose his way, wherein is no sign, or mark: (TA:) pl. أَغْفَالٌ, (S, TA,) syn. with مَوَاتٌ [q. v.]: (S:) and Lh mentions the phrase أَرْضُ أَغْفَالٍ, as though they made every portion thereof to be what is termed غُفْلٌ: and بِلَادُ أَغْفَالٍ, meaning [tracts of country] wherein are no way-marks by which to be directed. (TA.) — Also A road, or way, &c., in which is no sign, or mark, whereby it may be known. (K.) — And A gaming-arrow (قِدْحٌ) upon which is no mark [or notch to distinguish it]; (K;) such as has no portion assigned to it, and no fine: (O, K:) [or,] accord. to Lh, one says قِدْمَ غُفْلٍ, using the sing. form [of the epithet] meaning [gaming arrows] in which are no notches, and to which is assigned no portion and no fine: they used to be added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play], i. e. to increase the number: and they were four; the first [called] المَصْدَرُ; the next, المَضْعَفُ; the next, المَبِيحُ; and the next, السَّفِيحُ. (TA.) — And A beast (دَابَّةٌ) having no brand upon it: (S, O, K:) and a she-camel that is not branded, in order that the poor-rate may not be [considered as] incumbent for her: and غُفْلٌ is a dial. var. thereof, or is used by poetic license: the pl. is أَغْفَالٌ. (TA.) The pl. (أَغْفَالٌ) is also applied to Camels, or cattle, (نَعْمٌ,) that yield no milk. (TA.) — And A مَصْفٌ [or copy of the K̄ur-án] bare of the [signs called] عَوَاشِرُ [pl. of عَاشِرَةٌ q. v.] and the like of these. (TA.) — And A book, or writing, [that is anonymous,] of which the author is not named. (TA.) And Poetry of which the author is unknown. (K.) And A poet unknown (K, TA) and unnamed [or anonymous]: pl. أَغْفَالٌ. (TA.) — Also A man inexperienced in affairs. (S, O, M̄sb, TA.) One whose beneficence is not hoped for, nor his evilness feared; (K, TA;) he being like the shackled that is neglected: pl. as above. (TA.) And One having no grounds of pretension to respect or honour: (K, TA:) or, as some say, of whom one knows not what he possesses. (TA.) — And The fur (lit. furs, or soft portions of hair, أَوْبَانُ, [perhaps because long left unshorn,]) of camels. (AHn, K, TA.)

غُفْلٌ: see غَفْلَةٌ. — Also [Such as is] abundant and high [in estimation, app. of the means of subsistence]; syn. كَثِيرٌ رَفِيعٌ: (O, K:) [or the latter word is correctly رَفِيعٌ, (so in the TK,) i. e. ample, and pleasant or good, as applied to the means of subsistence:] and a state of ampleness of the means of subsistence: (O, K:) thus in the saying, هُوَ فِي غُفْلٍ مِنْ عَيْبِهِ [He is in a state of ampleness in respect of his means of subsistence: app. thus termed as being a cause of unmindfulness, or heedlessness]. (O.)

غُفْلٌ: see غُفْلٌ, latter half.

غَفْلَةٌ the subst. from غَفَلَ, (ISd, K,) or it is an inf. n. (S, O, M̄sb, TA) and also a simple subst., (TA,) or the subst. is غَفْلَةٌ, with fet-ḥ to the f,

to distinguish it from the inf. n.; (M̄sb;) as also غَفْلٌ, (ISd, K,) or this may be the inf. n. of غَفَلَ, mentioned above as a dial. var. outweighed in authority; (TA;) and غَفْلَانٌ, (K,) or this may be an inf. n. like كُفْرَانٌ, and it may be a simple subst.; (TA;) Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence; (M̄sb, K;) [the state in which is] absence of a thing from the mind of a man; and unmindfulness, or forgetfulness: and sometimes, intentional neglect: (M̄sb:) or غَفْلَةٌ signifies the forgetting, neglecting, or being unmindful, of a thing: (Abu-l-Bakā, TA:) or the want of requisite knowledge or cognizance of a thing: (El-Harālee, TA:) or, accord. to Er-Raghib, negligence occurring from littleness of consideration and of vigilance: or, as some say, the following the soul in that which it desires. (TA.) [في غَفْلَةٍ In a state of unmindfulness &c., and عَنْ غَفْلَةٍ in consequence of unmindfulness &c., may often be rendered at unawares.]

غَفْلَةٌ: see the next preceding paragraph.

غَفْلَانٌ, or غَفْلَانٌ: see غَافِلٌ.

غَفْلَانٌ: see غَفْلَةٌ.

غُفْلٌ A she-camel that does not take fright and flee, (K, TA,) nor hold back from a young one that she suckles, nor care who milks her. (TA.)

غَافِلٌ [and غَفْلَانٌ, or غَفْلَانٌ, Unmindful, forgetful, neglectful, heedless, or inadvertent: and the former, sometimes, intentionally neglecting: pl. of the former غُفْلٌ and غُفْلٌ]. (K.)

مُغْفِلٌ Possessing camels not branded. (TA.)

مَغْفَلَةٌ The عَنَقَّةٌ [or tuft of hair beneath the lower lip]; (O, K, TA;) so says Th, (O,) or Ez-Zejjājee: (TA:) not the two sides thereof as it is said to signify by J: (K:) so called because many men neglect [the washing of] it. (TA.) It is said in a trad., عَلَيْكَ بِالْمَغْفَلَةِ [Keep thou to the washing of the tuft of hair beneath the lower lip]: meaning that one should use heedfulness in washing it, in the performance of the ablution termed وَضُوءٌ. (TA.)

مُغْفَلٌ [lit. Made unmindful, &c.; see its verb: and hence, a simpleton; or] devoid of intelligence, sagacity, skill, or natural understanding. (IDrd, Mgh, O, M̄sb, K.)

#### غنى and غفو

1. غَفَا, and غَفَى: see 4. — غَفَا, (K, TA,) inf. n. غُفُوٌ and غُفُوٌ, (TA,) also signifies It (a thing, TA) floated upon the water. (K, TA.) — غَفَى الطَّعَامُ, aor. -, (K, TA,) inf. n. غَفَى, (TA,) He cleared the wheat of what is termed غَفَى, i. e. a thing such as [the noxious weed called] زُرَّانٌ [q. v.], (K, TA,) and other refuse; (TA;) or the straw; as also غَفَى. (K, TA.)

4. اغْفَى, (S, M̄sb, K, &c.,) inf. n. إِغْفَاةٌ; (S, M̄sb;) and غَفَا, (K,) first pers. غَفَوْتُ, (S, M̄sb,) inf. n. غُفُوٌ and غُفُوٌ; (K;) the latter verb said by

ISd to occur in the trads., (TA,) but disallowed by ISk (S, M̄sb, TA) and by others, (M̄sb,) and said by Az to be rare; (M̄sb, TA;) He slept: (S, K:) or he slept a light sleep: (M̄sb, TA:) or he was, or became, drowsy, or heavy with sleepiness; as also غَفَى, aor. -, inf. n. غَفِيَةٌ. (K.) — And اغْفَى He (a man, TA) slept upon what is termed غَفَى, i. e. the straw, in the place in which the grain thereof was trodden out: (K:) mentioned as from IAar by Az, and by Sgh as from AA. (TA.) — And اغْفَى الطَّعَامُ The wheat was abundant in its نُحَالَةٌ, accord. to the copies of the K, but more properly its نَفَاةٌ [i. e. refuse]. (TA.) — See also 1. اغْفَى الشَّجَرُ The trees hung down their branches. (IKtt, TA.)

7. انغفى. It (a thing, TA) became broken. (K, TA.)

غُفُوٌ and غُفُوَةٌ and غَفِيَةٌ (K, TA) and غَفِيَةٌ and غَفِيَةٌ (Sgh, TA) A زُبْيَةٌ [or hollow dug in the ground], (K, TA,) in which a sportsman lurks: the first and second mentioned by Lh. (TA.)

غَفَى The refuse that is taken forth from wheat, and thrown away, (Fr, S, TA,) such as [the noxious weed called] زُرَّانٌ [q. v.]; (S;) a thing that is in wheat, such as زُرَّانٌ, (K, TA,) and other refuse: (TA:) or the straw [thereof]: (K, TA:) accord. to IAar, the bad, that is thrown away, of wheat; as also غَفَا. (Az, TA.) — Also, (thus accord. to ISd in all the senses here following in this paragraph that are found in the K, as is said in the TA, and thus in some copies of the K,) or غَفَا, (thus in the copies of the K followed in the TA,) i. q. عَفَا [i. e. The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, of a torrent]. (K, TA.) — And Fragments, or broken portions, of wheat: (K, TA:) or the stalks thereof. (TA.) — And A blight incident to palm-trees, like dust falling upon the unripe dates, preventing their becoming ripe, (S, K, TA,) and rendering them tasteless. (S [in which the word thus expl. is غَفَى] and TA.) And A thick crust that comes upon unripe dates: [see 4 in art. غفر:] or, as some say, bad dates, that become [app. in the skin] thick, or coarse, and like the wings of locusts. (TA.) — And A disease incident to straw, rendering it bad. (TA.) — Also Such as they drive away, or expel, of their camels. (K, TA.) — And غَفَى signifies also The bad of anything. (TA.) — And The low, vile, mean, or sordid; or the lower, viler, &c.; or the refuse, or rabble; of mankind. (TA.)

غُفُوَةٌ A light sleep: occurring in the traditions. (TA.) — See also غُفُوٌ.

غَفِيَةٌ and غَفِيَةٌ and غَفِيَةٌ: see غُفُوٌ.

غَفِيَةٌ, like فَرِحَةٌ [in measure], in the phrase حُطَّةٌ غَفِيَةٌ, [in which, app., the former word is حُطَّةٌ, and the meaning of the phrase An affair, or a case, or a dubious, or momentous, and difficult affair, in which is something evil, or to be rejected,]

is a possessive epithet, signifying *فيها غفى*. (TA: immediately after *غفى* expl. as meaning the "bad" of anything.)

*غَفَا* and *غَفَا*: see *غفى*, first and second sentences.

*الغفأة* [in the CK *الغفأة*] *The whiteness upon the حدقة* [or iris of the eye], (K, TA,) i. e., that covers the حدقة. (TA.)

*إغفأة الصبح* *The sleep of daybreak, or the first part of the day.* (TA.)

غل

1. *غَلَّه*, (S, O, K, \*) aor. *غَلَّ*, (S,) inf. n. *غَلٌّ*, (K,) *He made it, or caused it, to enter*, (S, O, K, \*) [in the CK *أَدْخَلَ* is erroneously put for *أُدْخَلَ*], *في* *أُدْخَلَ* into a thing; (O, K;) as also *غَلَّغَلَهُ*, (K, TA,) inf. n. *غَلَّغَلَةٌ*; or this last word signifies the making, or causing, a thing to enter a thing so as to become confused with, and a part of, that into which it enters: (TA:) — and *غَلَّ*, (S, O, K,) aor. as above, (S,) and so the inf. n., (TK,) signifies also *It entered* [into a thing]; (S, O, K;) being intrans. as well as trans.; (S, O;) and so does *غَلَّغَلٌ*, (S, O, K,) and *تَغَلَّلَ*, and *تَغَلَّلَ*; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) — *يَغَلُّ* said of a ram means *Penem suum inserit* (*يُدْخِلُ قُضْبِيَه*) *non sublatā caudā*. (S, O, TA.) And *غَلَّ* signifies also *Inivit* (*حَفَا*, in some copies of the K without the hemzeh,) *feminam*: (K, TA; in which latter is added *ولا يكون إلا من ضخم* [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAar. (TA.) — *غَلَّ الدُّهْنَ فِي رَأْسِهِ* *He made the oil to enter amid the roots of the hair of his head.* (K.) And *غَلَّ شَعْرَهُ بِالطَّبِيبِ* *He made the perfume to enter amid his hair.* (TA.) — And *غَلَّ لَهُ* *He made it to be unapparent to him* (*دَسَّ لَهُ*), *he* [the latter] *having no knowledge of it.* (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) — *غَلَّ الْمَفَاوِزَ* *He (a man) entered into the midst of the deserts, or waterless deserts.* (S, O.) — *غَلَّ الْمَاءَ بَيْنَ الْأَشْجَارِ*, (S, O, K,) aor. *غَلَّ*, (S, O,) *The water ran amid the trees.* (S, O, K.) And *تَغَلَّلَ فِي الشَّجَرِ* *The water entered amid the breaks, or interspaces, of the trees.* (S.) — *غَلَّ الْغَلَالَةَ* *He clad himself with, or wore, the غلالة* [q. v.] (K, TA) *beneath the [other] garments*; because he who does so enters into it. (TA.) And *أَغْتَلَّتْ الثُّوبَ* [in like manner] signifies *I clad myself with, or wore, the garment beneath the [other] garments.* (K.) — *غَلَّ فُلَانًا*, (K, TA,) aor. and inf. n. as above, (TA,) *He put upon the neck, or the hand, of such a one, the غَلٌّ* [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand]. (K, TA.) And *غَلَّ* *He had the غَلٌّ put upon him.* (S, TA.)

And *غَلَّتْ يَدَهُ إِلَى عُنُقِهِ* [*I confined his hand to his neck with the غَلٌّ*]. (S, O.) And *غَلَّ أُسِيرًا بِغَلٍّ* [*He confined a captive with a غَلٌّ of thongs upon which was hair*]. (TA.) One says, *مَا لَهُ أَلٌ وَغَلٌّ*, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, *مَا لَهُ أَلٌ وَغَلٌّ*]) a form of imprecation, (K, TA,) meaning [*What ails him?*] *may he be thrust, or pushed, in the back of his neck, and become possessed, or insane*, (IB, TA in the present art. and in art. ال,) and therefore have the *غَلٌّ* put upon him. (TA in the present art.) And *غَلَّتْ يَدَهُ إِلَى عُنُقِهِ* [sometimes] means † *His hand was withheld from expenditure.* (TA.) = *غَلَّ*, (S, K,) aor. *يُغَلُّ*, inf. n. *غَلَّلٌ*, said of a man, (S,) *He was, or became, thirsty*; or *vehemently thirsty*; (K, TA;) or *affected with burning of thirst*, (S, TA,) *little or much*; (TA;) or *with burning of the inside*, (K, TA,) *from thirst, and from anger and vexation.* (TA.) — And *غَلَّ* said of a camel, (S, O, K,) originally *غَلَّلَ*, (MF, TA,) aor. *يُغَلُّ*; and *غَلَّ* also; *He was, or became, thirsty*; or *vehemently thirsty*; or *affected with burning of the inside*: (K:) or *he did not fully satisfy his thirst*; (S and O in explanation of the former, and TA in explanation of both;) and *غَلَّتْ* is said of camels in like manner, agreeably with this last explanation: (K:) and *أَغْتَلَّتْ* is also said of sheep or goats, (K, TA,) signifying *they thirsted.* (TA.) = *غَلَّ صَدْرَهُ*, aor. *يُغَلُّ*, (S, O, K, TA, [in the CK, erroneously, *يُغَلُّ*],) with kesr, (S, O,) inf. n. *غَلٌّ*, with kesr, (O,) *His bosom was, or became, affected with rancour, malevolence, malice, or spite*: (S, O, K:) and *with dishonesty, or insincerity.* (S, O.) [See also *غَلَّ*, below.] It is said in a trad., *ثَلَاثٌ لَا يَغَلُّ عَلَيْهِنَّ قَلْبُ الْمُؤْمِنِ*, i. e. [There are three habits, *خِصَالٌ* being understood, these, as is said in the O, being "the acting sincerely towards God," and "giving honest counsel to those in command," and "keeping to the community" of the Muslims,] *while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice, or spite, causing it to swerve from that which is right*; (S, O;) a saying of the Prophet; thus related by some: accord. to others, *يُغَلُّ*, (S, O,) with damm to the *ي*, (O,) which is from the meaning expl. in the next sentence here following. (S, O.) = *غَلَّ*, (S, Mgh, O, Mṣb, K,) aor. *يُغَلُّ*, (S, O,) inf. n. *غُلُولٌ*, (S, Mgh, O, Mṣb, K,) *He acted unfaithfully*; as also *أَغَلَّ*: (S, O, Mṣb, K:) or thus the latter, (S, Mgh, O, Mṣb, K,) accord. to ISk (S, Mṣb) and A'Obeyd, (S,) in a general sense; (Mgh, Mṣb;) and *he became unfaithful*: (TA:) but the former verb is used only in relation to spoil, or booty; (S, Mgh, O, Mṣb, K;) you say, *غَلَّ مِنْ الْعَتَمِ* meaning *حَانَ* [i. e. *He acted unfaithfully in taking from the spoil, or booty*]; (S, O;) or meaning *he acted unfaithfully in relation to the spoil, or booty*: (Mgh:) or *غَلَّ*,

(IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. *غُلُولٌ*, (IAth, TA,) or *غَلَّ*, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also *he stole*; and *was unfaithful in respect of a thing privily*; and such conduct is termed *غُلُولٌ* because, in the case thereof, the hands, or arms, have the *غَلٌّ* [q. v.] put upon them: (IAth, TA:) or it signifies also *he took a thing and hid it amid his goods*; and it occurs in a trad. as meaning *he took a شِمْلَةٌ privily.* (Mgh.) It is said in the Kur [iii. 155], *وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ* and *أَنْ يَغُلَّ*, accord. to different readers; the former meaning [*And it is not attributable to a prophet*] *that he would act unfaithfully*; and *يَغُلُّ* an meaning, [agreeably with an explanation of *أَعْلَلُ* in the K,] *that unfaithful conduct should be imputed to him*; or *that there should be taken from his [share of the] spoil, or booty*; (S, O, TA;) [or this may mean, *that he should be found to be acting unfaithfully*]; for, accord. to the TA, *أَغْلُ الرَّجُلِ* means *وَجَدَهُ غَالًا*;] but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. *لَا إِغْلَالٌ وَلَا إِسْلَالٌ* i. e. *There shall be no acting unfaithfully nor stealing*: or *there shall be no act of bribery [nor stealing]*: (S, O:) or, as some say, *there shall be no aiding another to act unfaithfully* [&c.]. (TA.) = *غَلَّتْ لِلنَّاقَةِ* *I fed the she-camel with غليل* i. e. *date-stones mixed with [the species of trefoil called] قَتَّ*. (S, O, TA.) = *أَغَلَّ فِي الْإِهَابِ*: see *الْإِهَابِ* = *غَلَّ* = *أَغَلَّ فِي الشَّيْءِ*, inf. n. *غَلٌّ*; and *أَغَلَّ*; *He was silent at the thing*: and also *he was intent upon the thing.* (TA.)

2. *بِالغَالِيَةِ*, (S, O,) *غَلَّ* بِحَيْثُوهُ, (K,) or *غَلَّه*, (S, O, K,) inf. n. *تَغْلِيلٌ*, (K,) *He perfumed him*, (K,) or *daubed, or smeared, his beard, much*, (O,) the teshdeed denoting muchness, (S, O,) *with غَالِيَةٌ*: (S, O, K:) and *تَغَلَّلَ* and *أَغْتَلَّ* and *تَغَلَّلَ* *He perfumed himself with غَالِيَةٌ*: (K:) LH mentions *تَغَلَّى بِالغَالِيَةِ*, which is either from the word *غَالِيَةٌ* or originally *تَغَلَّلَ*, in the latter case being like *تَطَلَّتْ* for *تَطَلَّتْ*, but the former is the more agreeable with analogy: accord. to Fr, one says, *تَغَلَّلْتُ بِالغَالِيَةِ*, and not *تَغَلَّتْتُ*: (TA:) Aṣ held *تَغَلَّلْتُ* from *الغَالِيَةِ* to be allowable if meaning *I introduced the غَالِيَةِ into my beard or my mustache*; (S, O;) and the like is the case with respect to *غَلَّتْ بِهَا بِحَيْثِي*: (S:) accord. to Lth, one says, from *الغَالِيَةِ*, *غَلَّتْتُ* and *غَلَّتْتُ* and *غَلَّتْتُ*. (TA. [See also 1 in art. *غلف*; and see art. *غلى*].)

4. *أَغَلَّ إِبِلَهُ*, (K,) inf. n. *إِغْلَالٌ*, (TA,) *He watered his camels ill, so that they did not satisfy their thirst*: (K, TA:) or *he brought, or sent, them back from the water without satisfying their thirst*: (O, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeyd, on

the authority of AZ, [in this sense,] with the unpointed ع. (TA. [But see 4 in art. عل.] — And اغل signifies also اغتلت غنمه (O, K) [accord. to the TA as meaning *His sheep, or goats, thirsted*: but this I think doubtful: see 8]. — اغل and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. — اغلت الضيعة (Mgh, Mṣb, K, [in the CK غلت,]) and الضياع (S, O, K,) from الغلة (S, O,) [The estate, and estates, consisting of land, &c.,] became in the condition of having غلة [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Mṣb:) or yielded غلة (K, TA:) i. e. yielded somewhat, the source thereof remaining. (TA.) — And اغل الغوم meaning بلغت غلتهم [i. e. The غلة of the people, or party, arrived; as expl. in the PṢ and TA; or the people, or party, had their غلة brought to them]. (S, O, K.) And The people, or party, became in [or entered upon] the time of the غلة. (TA.) — And فلان يغل على عياله Such a one brings the غلة to his family, or household. (S, O.) — اغل الوادي The valley gave growth to what are termed غلان (S, O, K,) pl. of غال. (TA.) — اغل في الإهاب (S, O,) He (a butcher) left some of the flesh sticking in the hide, in stripping it off: (S, O:) or he took some of the flesh and of the fat [in the hide] in the skinning: (K:) and الإهاب غل he left somewhat [of the flesh, or of the flesh and of the fat,] remaining in the hide on the occasion of the skinning: a dial. var. of اغل. (TA.) — And accord. to AA, الإغلال signifies The milking of the she-camel when milk remains [app. afterwards] in her udder. (O.) [Perhaps the meaning is The leaving some remaining in the udder on the occasion of milking.] — اغل الخطيب The orator, or preacher, said, or spoke, what was not right, or correct. (TA.) — اغل بصره (S, O,) or البصر (K,) He (a man, S, O) looked intently, or intently. (S, O, K.) — See also 1, last sentence. — اغلال signifies also The making an overt, or open, hostile, or predatory, incursion. (TA.) — And The clothing oneself with, or wearing, a coat of mail. (TA.)

5: see 1, first sentence: — and see also 2, in three places.

7: see 1, first sentence.

8. اغتلت الشرب: see 1, former half. — اغتلت الشرب I drank the beverage. (K.) — له أريضة يغتلبها: see 10. — اغتلب said of a camel, and اغتلت said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) — اغتلب بالغالية: see 2. — اغتلبت said of sheep or goats, They became affected with the disease termed غل [q. v.]. (O, K.)

10. استغلل signifies The desiring, or demanding, or [tasking a person,] to bring غلة [i. e. proceeds, revenue, or income, accruing from the produce, or yield, of land, &c.]. (PṢ.) One says,

استغل عبده, meaning He tasked his slave to bring غلة to him. (S, O, K. [In the explanation in the CK, يغل is erroneously put for يغل.]) — And The taking, or receiving, [or obtaining,] of غلة: (PṢ:) or the bringing of غلة from a place [or an estate]. (KL.) One says, استغلل المستغلات He took the غلة of the مستغلات [i. e. of the lands, or estates, from which غلة is obtained]. (S, O, K.) And له أريضة يغتلبها like يستغلبها [i. e. To him belongs a small portion of land of which he takes, or receives, or obtains, the غلة]. (TA.) — And [hence] one says of a hard man, لا يستغل منه شيء [Nothing, meaning no profit or advantage, is reaped, or obtained, from him]. (L and TA in art. مرس: see 5 in that art.)

R. Q. 1. غلغل, inf. n. غلغلة: see 1, first sentence. — غلغل رسالة إلى صاحبها [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) — And غلغلة signifies also A breaking [of the bone of the nose, and of the head of a flask or bottle], like غرغرة. (TA.) — [See مغلغلة. I do not find any instance of the usage of غلغل otherwise than as trans.: but in the TK, and hence by Freytag, غلغلة in a sense in which it is expl. below is regarded as an inf. n., and consequently the verb is said to signify He went quickly; which is a meaning of R. Q. 2.]

R. Q. 2. تغلغل: see 1, first quarter, in two places. — قد تغلغلت يا عدو الله, said to the مُحَنَّتْ Heet, when he described a woman, as is related in a trad., is expl. as meaning Thou hast reached, in thy looking, of the beauties of this woman, a point which no looker, nor any one having close communion, nor any describer, has reached [beside thee, O enemy of God]. (TA.) — Also He went quickly: (K, TA:) one says, تغلغلوا فمضوا [They went quickly, and passed, or passed away]. (TA.) — تغلغل بالغالية: see 2.

غل A ring, or collar, of iron, which is put upon the neck: (Mṣb:) a shackle for the neck or for the hand: [i. e. a ring, or collar, for the neck, or a pinion or manacle for the hand:] (MA:) or a [shackle of the kind called] جامعة (TA, and so in the S and K in art. جمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جمع; and Jel\* in xxxvi. 7:) [sometimes, a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron: (see زمارة:)] and a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck: (TA:) the pl. is اغلال (S, O, Mṣb, K:) which repeatedly occurs in the Kur-án and the Sunneh as meaning † difficult tasks and fatiguing works [as being likened to shackles upon the necks]. (TA.) — [Hence] the Arabs apply it metonymically to denote † A wife. (TA.) And غل قمل [lit. A lousy shackle for the neck &c.] is an appellation of † a

woman of evil disposition; originating from the fact that the غل used to be of thongs, upon which was hair, so that it became infested with lice. (S.) — Also, and غلة (S, O, K,) and غل (K,) or this is the inf. n. of غل (S,) [and accord. to analogy of غل as originally غلب,] and غلب (S, O, K,) Thirst: or vehement thirst: (K, TA:) or the burning of thirst; (S, O, TA;) little or much: (TA:) or burning of the inside, (K, TA,) from thirst, and from anger and vexation. (TA.)

غل and غلب Rancour, malevolence, malice, or spite: (S, O, Mṣb, K, TA:) or latent rancour &c.: (JK in explanation of the former:) and envy; so each signifies; (TA:) [and so the former in the Kur vii. 41 and xv. 47:] and enmity: (TA in explanation of the latter:) and the former signifies also dishonesty, or insincerity. (S, O.)

غل Proceeds, revenue, or income, (Mgh, Mṣb, K, TA, [in the CK, الدخلة is put for الدخل,]) of any kind, (Mgh, Mṣb,) accruing from the produce, or yield, of land, (Mgh, Mṣb, K, TA,) or from the rent thereof, (Mgh, Mṣb, TA,) [in which sense مغل is also used, as a subst., pl. مغلات,] or from seed-produce, and from fruits, and from milk, and from hire, and from the increase of cattle, and the like, (TA,) and from the rent of a house, (K, TA,) and from the hire of a slave, (Mgh, K, TA,) and the like; (Mgh, Mṣb;) [generally meaning corn, or grain; i. e.] wheat and barley and rice and the like: (KL:) the غلة of the slave is the payment imposed by the master, and made to him: (TA voce ضريبة:) pl. غلات (S, O, Mṣb, TA) and غلال (Mṣb, TA.) — Also Dirhems [or pieces of money] that are clipped (مقطعة), in a single piece thereof [the quantity clipped being] a قيراط or a طسوج or a grain; of which it is said in the “Eedâh,” that one’s lending غلة in order to have such as are free from defect returned to him is disapproved: (Mgh:) or dirhems [or pieces of money] that are rejected by the treasury of the state, but taken by the merchants. (KT. [Freytag has given this latter explanation, but has erroneously assigned it to غلة.]

غل A thing in which one hides himself. (IAqr, TA.) — See also غلانة, in two places: — and غل. — And see غل, last sentence.

غل Water amid trees: pl. اغلال. (S, O. [See an ex. voce غل.] And Water having no current, only appearing a little upon the surface of the earth, disappearing at one time and appearing at another: (AA, S, O:) or, accord. to AHn, a feeble flow of water from the bottom of a valley or water-course, amid trees. (TA.) Aboo-Sa’eed says,

لا يذهب كلامنا غلا  
[Our speech shall not pass away as a feeble flow of water]: meaning that it ought not to be concealed from men, but should be made public. (TA.) — Also A strainer, or clarifier: occur-

ring in a verse of Lebeed, cited voce رَزَقِي : where it means the فِدَامِ (S, O, TA) on the heads of the أَبَارِيقِ (S,) or on the head of the إِبْرِيقِ (O, TA : ) or, as some relate the verse, the word is غُلٌّ, pl. of غَلَّةٌ ; (S, O, TA ; ) which signifies [the same, i. e.] a piece of rag bound on the head of the اِبْرِيقِ [to act as a strainer]. (IAar, TA.) — And The flesh that is left upon the thumb when one skins [a beast]. (TA.) — See also غُلٌّ, last sentence. — Also, (O, K,) and غَلَانَةٌ (O, and so in copies of the K,) or غَلَانَةٌ (so in other copies of the K, and accord. to the TA,) A certain disease that attacks sheep, or goats, (O, K, TA,) in the orifice of the teat, occasioned by the milker's not exhausting the udder, but leaving in it some milk, which becomes blood, or coagulates and is mixed with a yellow fluid. (TA.)

غُلُوقُ الشَّيْخِ The food of the old man, which he ingests into his belly [or stomach] : (S, O, K : ) and likewise the beverage drunk by him. (TA.) One says, نِعْمَ غُلُوقُ الشَّيْخِ هَذَا [Excellent, or most excellent, is this food of the old man &c. !]. (S, O, K.)

غُلِيلٌ : see غُلٌّ, last sentence. — [Hence,] sometimes, (TA,) † The burning of love, and of grief. (K, TA.) — See also غُلٌّ. — And see مَغْلُوقٌ. — Also Date-stones mixed with [the species of trefoil called] قَتٌّ (S, O, K, TA,) and in like manner with dough, (TA,) for a she-camel, (S, O, K, TA,) which is fed therewith. (S, O, TA.) — See also غَالٌ.

غَلَانَةٌ, or غَلَانَةٌ : see غُلٌّ, last sentence.

غَلَانَةٌ A garment that is worn next the body, beneath the other garment, (S, O, K,) and likewise beneath the coat of mail ; (S, O ; ) also called غَلَّةٌ : (K, TA : ) pl. [of the former] غَلَائِلٌ and [of the latter] غُلُنٌ. (TA.) — And A piece of cloth with which a woman makes her posteriors [to appear] large, (O, \* K, \* TA,) binding it upon her hinder part, beneath her waist-wrapper ; (TA ; ) as also غَلَّةٌ, of which the pl. is غُلُنٌ. (IB, TA.) — And The pin that connects the two heads of the ring [of a coat of mail] : (O, K : ) pl. غَلَائِلٌ. (TA.) And غَلَائِلٌ signifies Coats of mail : or the pins thereof that connect the heads of the rings : or linings, or inner coverings, that are worn beneath them, (K, TA,) i. e. beneath the coats of mail : and [it is said that] the sing. thereof is غَلِيْلَةٌ. (K, TA.)

غَلِيْلَةٌ : see what next precedes.

غَلَانٌ (S, O, K) and غَالٌ (K,) applied to a camel, (S, O, K,) Thirsty : (K : \*) or vehemently thirsty : (S, O, K : \*) or affected with burning of the inside : (K : \*) and غَالَةٌ, and its pl. غَوَالٌ, camels not having fully satisfied their thirst. (TA.)

غَالٌ ; and its fem., with ة : see the next pre-

ceding paragraph. — Also Low, or depressed, ground, in which are trees, and places of growth of [the trees called] سَلْمٌ and طَلْحٌ : one says غَالٌ مِنْ سَلْمٍ, like as one says عَيْضٌ مِنْ سِدْرٍ and غَالِيْنٌ مِنْ غَضَا : (AHn, S, O : ) or, as also غَالِيْنٌ, a place of growth of [the trees called] طَلْحٌ : or a low, or depressed, valley or torrent-bed in the ground, (K, TA,) in which are trees : (TA : ) pl. غَالَانٌ. (K.) — And A certain plant, (S, O, K,) [said to be] well known : (K : [but I have not found it to be now known :]) pl. غَالَانٌ. (S, O, K.)

غَالَةٌ [as a subst.] A part broken off from the shore of the sea and become collected together in a place. (TA.) [Expl. by Freytag as signifying “ Pars maris, quæ in litore abrupta est : ” and as being a word of the dial. of El-Yemen : on the authority of IDrd.]

غَلْغَلٌ, [thus in my original,] applied to the root (عَرَقٌ) of a tree, Extending far into the earth : pl. غَلْغَالٌ. (TA.)

غَلْغَلَةٌ A quick rate of going. (S, O, K, \* TA.) [App. a simple subst. ; but perhaps an inf. n., of which the verb is غَلْغَلَ, q. v.]

غُلْغُلَةٌ Clamour and confusion of voices. (TA.) [Like the Pers. غُلْغُلٌ and غُلْغُلَةٌ.]

غَلَّةٌ, as a subst., pl. مَغْلَاتٌ : see غَلَّةٌ.

مُغَلٌّ A man cleaving to rancour, malevolence, malice, or spite. (TA.) — An unfaithful man ; one who acts unfaithfully. (S, \* Mgh, O, \* TA.) Hence the saying of Shureyh, لَيْسَ عَلَى الْمُسْتَعِيرِ وَلَا عَلَى غَيْرِ الْمَغْلِ صِمَانٌ (S, Mgh, O, TA,) i. e. [There is no guarantee to be imposed upon the asker of a loan, except the unfaithful, nor upon him who is asked to take charge of a deposit, meaning, except in the case of him who has been unfaithful in respect of the loan and the deposit : or, as some say, by the مُغَلٌّ is here meant the مُسْتَعِيلٌ [i. e. the person employed to bring the غَلَّةٌ] : but Iath says that the former is the right explanation. (TA.) — مُغَلَّةٌ, applied to a garden (جَنَّةٌ), as in a verse cited voce حَرَدٌ (S, O,) or to an estate (صَيْعَةٌ), (Mgh, TA,) Having, (Mgh,) or yielding, (TA,) غَلَّةٌ [q. v. ; fruitful, or productive]. (Mgh, TA.)

مَغْلُوقٌ, applied to a man, Having the [shackle called] غُلٌّ put upon him. (TA.) It is said in the Kur [v. 69], وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوقَةٌ [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) — Also, (S, K,) applied to a man, (S,) and غَلِيلٌ, and مُغْتَلٌّ (K,) Thirsty ; or vehemently thirsty ; (K, TA ; ) or affected with burning of thirst, (S, TA,) little or much ; (TA ; ) or with burning of the inside, (K, TA,) from thirst, or from anger and vexation. (TA.)

مُغْتَلٌّ : see what next precedes. — [Hence,] أُنَا

مُغْتَلٌّ إِلَيْهِ ! I am yearning, or longing, for him, or it. (K, TA.)

رِسَالَةٌ مُغْلَغَلَةٌ A message, or letter, conveyed from town to town, or from country to country. (S, O, K.)

مُغْلَغَلَةٌ, with kesr to the second غ, Hastening ; syn. مُسْرِعَةٌ [which is trans. and intrans. ; but generally the latter, like سَرِيعٌ]. (TA.)

مُسْتَعْلٌ A place [or land or an estate] from which غَلَّةٌ is obtained : (KL : ) [thus used, as a subst., it has for its pl. مُسْتَعْلَاتٌ : ] see 10.

مُعِلٌّ : see مُسْتَعْلٌ.

غلب

1. غَلَبَهُ (S, Mṣb,) [and غَلَبَ عَلَيْهِ,] aor. -, (Mṣb,) inf. n. غَلَبٌ and غَلَبٌ (S, K, TA,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Mṣb,) and غَلَبَةٌ (S, K, TA,) [the most common form,] or this is a simple subst. like غَلَبٌ (Mṣb,) which is perhaps formed from it by the elision of the ة, (Fr, S,) and مَغْلَبٌ and مَغْلَبَةٌ (K, TA,) which last is rare, (TA,) and غَلَبِيٌّ and [in an intensive sense] غَلَبِيٌّ and غَلَبِيَّةٌ (K, TA) and غَلَبَةٌ (Lh, K, TA, said in the S to be syn. with غَلَبَةٌ) and غَلَبَةٌ, with fet-ḥ to the غ, (K, TA, in the CK غَلَبَةٌ,) and غَلَبَاءٌ (Kr, TA,) He, or it, overcame, conquered, subdued, overpowered, mastered, or surpassed, him, or it ; gained ascendancy or the mastery, prevailed, or predominated, over him, or it ; or was, or became, superior in power or force or influence, to him, or it. (A, MA, K, PṢ, TK, &c.) [See also 5.] — One says, غَلَبْتُهُ عَلَيْهِ meaning [I overcame him in contending for it ; i. e.] I took it, or obtained it, from him [by superior power or force]. (A.) And غَلَبَ فُلَانٌ عَلَى الشَّيْءِ Such a one had the thing taken from him by superior power or force. (Mgh.) Hence the saying, لَا تَغْلَبُوا عَلَى صَلَاةِ قَبْلِ طُلُوعِ الشَّمْسِ وَقَبْلِ غُرُوبِهَا Be not ye overcome and anticipated by others in performing prayer before the rising of the sun and before its setting, so that the opportunity for your doing so escape you. (Mgh.) — And غَلَبَهُ عَلَى نَفْسِهِ He forced him, or constrained him against his will. (A, TA.) — [And غَلَبَهُ الْأَمْرُ The affair overcame, defeated, or baffled, him.] — And غَلَبَهُ بِالْحَوَفِ He exceeded him in fear. (S in art. حَوَفٌ.) — And غَلَبَ عَلَى فُلَانٍ الْكُرْمُ Generosity was, or became, the predominant quality of such a one. (TA.) — And غَلَبَ أَنْ يُحَطِرَ [He refused to have the (or leading-rope) put upon him] ; said of a camel. (TA in art. حَطِرٌ.) — And أَيْغَلَبُ أَحَدَكُمْ أَنْ يُعْجِزَ النَّاسَ مَعْرُوفًا [i. e. Is any one of you unable to associate with men kindly?]. (A.) — غَلَبٌ, aor. -, (K, TA,) inf. n. غَلَبٌ (S, \* TA,) He was, or became, thick-necked : (K, TA : ) or thick and short in the neck : or thick

and inclining in the neck : from disease or other cause. (TA.)

2. غَلَبْتَهُ عَلَيْهِ, inf. n. تَغْلِبُ, [I made him to overcome, conquer, subdue, overpower, master, or surpass, him, or it; &c.: see 1: and] I made him to gain the mastery over it, or to obtain possession of it, (namely, a town, or country,) by [superior power or] force. (S.) — And غَلِبَ عَلَيْهِ He (a poet) was judged to have overcome his fellow. (TA.) [See مُغَلَّبٌ.] — غَلِبَ عَلَيْهِ تَغْلِبُ, a conventional phrase of the lexicologists, means He made a word to predominate over another word; as in الْقَمَرَانِ for سِرْنَا عَشْرَ لَيَالٍ; and الشَّمْسُ وَالْقَمَرُ; and سِرْنَا عَشْرَ لَيَالٍ for سِرْنَا عَشْرًا; and فِيهِ تَغْلِبُ: of the former instance you say, فِيهِ تَغْلِبُ الْقَمَرُ عَلَى الشَّمْسِ In it is the attribution of predominance to the moon over the sun; and in the latter, فِيهِ تَغْلِبُ اللَّيْلُ عَلَى النَّهَارِ In it is the attribution of predominance to the night over the day. See more in Kull p. 115.]

3. غَالِبُهُ [He vied, contended, or strove, with him, to overcome, conquer, subdue, overpower, master, or surpass, &c., (see 1,) or for victory, or superiority], inf. n. مُغَابَةٌ and غَلَابٌ. (S, Mṣb, TA.) You say, غَالِبْتُهُ فُغَلِبْتُهُ [I vied, contended, or strove, with him, to overcome, &c., and I overcame him, &c.]. (O.) And Kaṣb Ibn-Málik says,

- هَمَّتْ سَخِينَةُ أَنْ تُغَالِبَ رِبَهَا
- وَتُغَلِبَنَّ مُغَالِبَ الْغَالِبِ

[Sakheeneh (a by-name of the tribe of Kureysh) proposed to themselves to contend for victory with their Lord: but he who contends for victory with the very victorious will assuredly be overcome]. (TA.)

5. تَغَلَّبَ عَلَى بَدَدٍ كَذَا He gained the mastery over such a town, or country, or obtained possession of it, by [superior power or] force. (S, K, \*)

6. تَغَالَبُوا عَلَى الْبَدَدِ [They vied, contended, or strove, one with another, against the town, or country, to take it]. (A.)

10. اسْتَغْلَبَ عَلَيْهِ الضَّحْكُ Laughter became vehement in its effect upon him. (TA.)

12. اِغْلُولِبِ الْعُشْبُ The fresh, or green, herbage attained to maturity, and became tangled and luxuriant, or abundant and dense: (S:) or became compact and dense. (TA.)

غَلَبَةٌ an inf. n. of غَلِبَ (S, K, TA,) or a simple subst. (Mṣb.) [It is much used as a subst., signifying The act of overcoming, conquering, subduing, &c.; (see 1;) victory, conquest, ascendancy, mastery, prevalence, predominance, superiority, or superior power or force or influence; success in a contest; or the act of taking, or obtaining, by superior power or force.] = And pl. of غَالِبٌ. (TA.)

غَلَبَةٌ : }  
غَلَبَةٌ and غَلَبَةٌ and غَلَبَةٌ : } see what next follows.  
غَلِبْتِي and غَلِبْتِي :

غَلَابٌ (S, O) and غَلَبَةٌ (O) and غَلَبْتَهُ and غَلِبْتَهُ (O, TA) and غَلِبْتِي and غَلِبْتِي (Fr, O,) [all of which except the first and second, and app. the fifth, are originally inf. ns.,] A man who overcomes, conquers, subdues, overpowers, masters, or surpasses, much, or often, (S, O, TA,) and quickly; (O;) [very, or speedily, or very and speedily, victorious:] or the third, accord. to Aṣ, signifies a man who overcomes, or conquers, &c., quickly: (S:) pl. of the first غَلَابُونَ. (TA.)

رَجُلٌ غَالِبٌ A man who overcomes, conquers, subdues, overpowers, masters, or surpasses; or overcoming, &c.: pl. غَلَبَةٌ. (TA.) — اسْمٌ غَالِبٌ A noun [used predominantly in one of its senses,] such as دَابَّةٌ applied to “a horse,” and مَالٌ applied to “camels.” (TA in art. سَه.) And غَالِبَةٌ صِفَةٌ [i. e. غَالِبَةٌ عَلَى الْإِسْمِيَّةِ, or غَالِبَةٌ أَسْمِيَّتُهَا.] An epithet [in which the quality of a substantive is predominant,] such as حَاجِبٌ applied to “a door-keeper.” (TA in art. حَجَب.) — [And الغَالِبُ signifies also The most, or the most part; and the generality: whence, غَالِبًا and فِي الغَالِبِ meaning Mostly, or for the most part; in which sense فِي الغَالِبِ is sometimes used: and generally. — And What is most probable: whence, غَالِبًا and فِي الغَالِبِ فِي meaning Most probably.]

أَغْلَبُ [More, and most, overcoming or conquering &c.: fem. غَلِبَاءُ: and pl. غُلْبٌ]. One says قَبِيلَةٌ غَلِبَاءٌ A [most overcoming or] mighty, resistive, tribe. (K.) And عَزَّةٌ غَلِبَاءٌ [Most overpowering might]. (S.) — See also غَالِبٌ = Also Thick-necked, (S, TA,) applied to a man: (S:) [or thick and short in the neck: or thick and inclining in the neck: (see 1, last sentence:)] fem. غَلِبَاءُ, applied to a she-camel: and pl. غُلْبٌ. (TA.) And Thick, applied to a neck. (Lḥ, TA.) — [Hence,] حَدِيقَةٌ غَلِبَاءُ [A garden, or walled garden, &c.,] of tangled and luxuriant, or abundant and dense, trees: (S:) or of compact and dense trees; as also مُغْلُولِبَةٌ. (K, TA.) In the phrase حَدَائِقُ غَلِبَاءُ in the Kur [lxxx. 30], the epithet is expl. by Bd as meaning † Large. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] هَضْبَةٌ (S, TA,) meaning † Lofty and great. (TA.) — And الأَغْلَبُ means The lion [app. because of the thickness of his neck]. (K.)

مَغْلَبَةٌ A place where one is overcome, or conquered. (Freytag, from the Deewán of the Hudhalees.)

مُغَلَّبٌ Overcome, conquered, &c., repeatedly, several times, or many times; (S, A, K, TA;) applied to a poet: (A:) and (so applied, S, A, TA) judged to have overcome (S, A, \* K, TA) his fellow, (S, TA,) much, or often: (A:) thus having two contr. significations: (S, K:) an epithet of praise as well as of dispraise: (O:) or, when the Arabs say of a poet that he is مُغَلَّبٌ, the meaning is that he is overcome; but if they

say, غَلِبَ فُلَانٌ, the meaning is, such a one has [been judged to have] overcome: thus they say, غَلِبَتْ بَيْتَى الْأَخِيلِيَّةِ عَلَى نَابِغَةَ بَنِي جَعْدَةَ, for she overcame him, and he ([En-Nábigah] El-Jaadee) was مُغَلَّبٌ. (Mohammad Ibn-Selám, TA.)

مَغْلُوبٌ [pass. part. of غَلِبَ, Overcome, conquered, subdued, &c. — And] part. n. of غَلِبَ in the phrase غَلِبَ فُلَانٌ عَلَى الشَّيْءِ expl. above: [see 1:] (Mgh: [and the like is said in the A:]) a poet says,

فَكَتُّ كَمَغْلُوبٍ عَلَى نَصْلِ سَيْفِهِ

[And I was like one whose blade of his sword has been taken from him by superior power or force; or who has had his blade of his sword taken from him &c.]. (Mgh.)

مُغَلَّبٌ One who overcomes, conquers, or subdues, another; who gains ascendancy, or the mastery, over him: (K, TA:) it is quasi coordinate to مُحَرَّرَجَمٌ, part. n. of [مُحَرَّرَجَمٌ, which is from حَرَجَمٌ]. (TA.)

أَغْلَبُ: see حَدِيقَةٌ مُغْلُولِبَةٌ.

غلت

1. غَلَّتْ, aor. ُ, (TK,) inf. n. غَلْتٌ, (IAṣ, O, K,) He rescinded, or annulled, a purchase or sale. (IAṣ, O, K, TK.) = غَلَّتْ, [aor. ُ,] (S, O, Mṣb,) inf. n. غَلْتٌ, (S, O, K,) i. q. غَلَطَ [He made a mistake, or committed an error, &c.]: (Aṣ, IAṣ, S, O:) or the former means in reckoning, or computation; and the latter, in speech, (AA, T, S, O, Mṣb, K,) i. e. he said a thing by mistake, meaning to say another thing; (AA, S, O;) or the latter means in reckoning and in speech. (Lb, TA.) It is said in a trad., لَا غَلَّتْ فِي الْإِسْلَامِ [There shall be no غَلْتٌ in El-Islám], meaning, [for instance,] a man's saying “I bought of thee this garment, or piece of cloth, for a hundred deenars” and thy then finding that he bought it for less. (O.)

5. تَغَلَّتْ He took him in a state of inadvertence, or heedlessness; (K, TA;) the doing of which (i. e. التَّغَلُّتُ) is said in a trad. to be not allowable; (TA;) as also اِغْتَلَّتْ. (K, TA.)

8: see what next precedes.

Q. Q. 3. اِغْلَنْتِي عَلَيْهِ He set upon him, or assailed him, or overcame him, with reviling and beating and violence: (AZ, S, O, K:) like اِغْرَنْتِي. (AZ, S, O.) [See اِسْرَنْتِي.]

الْغَلْتَةُ (K,) or غَلْتَةُ اللَّيْلِ (O,) The beginning, or first part, of the night. (O, K.)

غَلْتَةٌ a subst. from [the inf. n.] غَلَّتْ [meaning A mistake, or an error, &c.]. (O, K.)

غَلُوتٌ One who makes mistakes, or commits errors, much, or often, whether in reckoning, or computation, or in speech. (O, \* TA.)



## غلت

1. **غَلَّتْ**, aor. -, inf. n. **غَلَّتْ**, (S, O, Mṣb,) which is like **عَلَّتْ** in its meanings, (K, TA,) for the most part, (TA,) *He mixed one thing with another; as wheat with barley.* (S, O, Mṣb.) = **عَلَّتْ السَّقَاءَ**: see **عَلَّتْ**, with the unpointed ع. = **غَلَّتْ**, [aor. -,] (S,) inf. n. **غَلَّتْ**, (S, K,) [like **عَلَّتْ**,] *He fought vehemently.* (S, K.) And **غَلَّتْ بِهِ** *He kept, or clave, to him, fighting him.* (S, O.) [And perhaps, as may be inferred from an explanation of **مُغَالَّتْ**, one says in like manner **غَالَّتْ بِهِ**, or **غَالَتْ بِهِ**; to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And **غَلَّتْ الذِّئْبُ بِالْغَنَمِ** [like **عَلَّتْ**] *The wolf kept to the sheep, or goats, seizing them, and breaking their necks.* (S, O.) = And **غَلَّتْ**, aor. -, (K,) inf. n. **غَلَّتْ**, (TA,) said of a **زَنْدٌ**, *It failed to produce fire; as also **غَلَّتْ**.* (K.) [See also 1 in art. **عَلَّتْ**.] = And **غَلَّتْ** said of a bird, *It vomited from its crop something which it had swallowed.* (O, TA.)

2. **أَتَى لَأَجِدُ فِي نَفْسِي تَغْلِيًا** means *Verily I find, or experience, in myself, disorder, or disturbance.* (O.) [See also **مُغَلَّتْ**: and see 2 in art. **عَلَّتْ**.]

3: see the first paragraph above.

5. **فَلَانٌ يَتَغَلَّتْ بِى** *Such a one devotes himself to me, or clings to me with devotion.* (L.) [See also **تَعَلَّتْ**, with ع.]

8: see 1. = **أَغْلَتْ زَنْدًا** *He chose a **زَنْدٌ** from a tree without knowing whether it would produce fire or not; (TA; ) i. q. **أَعْلَتْهُ** [q. v.].* (K, TA.) And **فَلَانٌ يَغْتَلُّهُ الزَّيَادُ** signifies the same as **يَغْتَلُّهَا** expl. in art. **عَلَّتْ**. (TA in that art.) = **أَغْلَتْ** **الْقَوْمَ غَلْتَةً** *He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety.* (TA.)

Q. Q. 3. **أَغْلَنْتِي عَلَيْهِمُ** [like **أَغْلَنْتِي**] *He set upon them, or assailed them, or overcame them, with beating and reviling* (O, K) and violence. (O.) [See **أَسْرَنْدِي**.]

**غَلَّتْ الحُلْمُ** *A thing that one sees in sleep, that is not a true dream.* (TA.)

**غَلَّتْ** *What is mixed: as wheat mixed with barley.* (Mṣb.) [In the present day, it is used as signifying *What is mixed with wheat &c., of those things that are taken forth and thrown away; like **عَلَّتْ**.* See also **غَلِيَّتْ**.] — [And its pl.] **أَغْلَاتٌ** is mentioned by Aboo-Ziyád El-Kilábee as a term applied to *Several sorts of plants,* (O, TA,) *not **بَقْلٌ** nor **حَمَضٌ** nor **عِضَاءٌ**, (O,) among which are the **عَكْرَشُ** and **حَلْفَاءُ** and **حَاجٌ** and **بَنْبُوتٌ** and **لَصْفٌ** and **عَشْرِقٌ** and **سَنَا** and **أَسَلٌ** and **خِرْوَعٌ** and **تُومٌ** and **حَنْظَلٌ** and **بَرْزَى** and **عَلَّتْ** &c. (O.) [See also **عَلَّتْ**.]*

**غَالَّتْ** and **مُغَالَّتْ** (S, O, K, TA) and **غَالَّتْ** (TA) *A man who fights vehemently,* (S, O, K, TA,) *cleaving to him whom he pursues [for blood-revenge or the like: see **عَلَّتْ**.] (TA.) — And the first, *Possessed, or insane.* (O, K.) — And *One in whom is an odour arising from food and wine or beverage, and an inclining of the body from side to side, and a languor, or languidness, from drowsiness.* (O, K.)*

**غَلْتَةٌ**: see 8.

**غَلْتِي** *A certain bitter tree, (K, TA,) with which one tans; mentioned by Kr: (TA:) or, accord. to Az, a certain tree, the fruit of which, if given to beasts of prey, or to vultures, kills them.* (O.) — See also the next paragraph.

**غَلِيَّتٌ** and **مُغْلُوثٌ** *Mixed.* (S, O.) *Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K;) as also **غَلِيَّتٌ**. (AZ, TA in art. **عَلَّتْ**.) — Also, the first, (Mṣb,) and second, (S, O, Mṣb,) *Wheat mixed with pieces of dry clay and with [the need called] **زُرَّانٌ** [q. v.].* (S, O, Mṣb.) — And the first, [as also **غَلِيَّتٌ**] *Bread made of barley and wheat.* (S, O.) — And *Food having poison mixed with it, by which vultures are killed; (O, K, TA;) as also **غَلْتِي**, (O and TA in art. **عَلَّتْ**) and **غَلْتِي**; (TA in that art.;) and so **لِغَيْتٌ**. (O.)**

**غَالَّتْ**: see **غَلَّتْ**.

**مُغَلَّتْ** *A moderate pain, that does not cause the patient to lie on his side, and of which the source is not known.* (L.) [See also 2 in this art. and in art. **عَلَّتْ**.]

**مُغْلُوثٌ**: see **غَلِيَّتٌ**. — Also *A [skin such as is termed] **سِقَاءٌ** tanned with dried dates (تمر), or with [unripe dates in the state in which they are termed] **بُسْرٌ**. (ISK, S, K.) [But see **عَلَّتْ السَّقَاءَ**, in art. **عَلَّتْ**.]*

**مُغَالَّتٌ**: see **غَلِيَّتٌ**.

## غلس

2. **غَلَسَ**, (Mṣb, K,) inf. n. **تَغْلِيَسٌ**, (S, Mgh, Mṣb,) *He, or it, (a company of men, Mṣb, K,) journeyed in the **غَلَسَ**, or darkness of the last part of the night: (S, K;) or went forth in the **غَلَسَ**. (Mgh, Mṣb.) — **غَلَسُوا**, (K,) or **غَلَسُوا** (S,) *They came to the water in the **غَلَسَ**, or darkness of the last part of the night, (S, K,) or beginning of daybreak: and in like manner you say of birds of the kind called **قَطَا**, and of [wild] asses. (TA.) — **غَلَسَ بِالصَّلَاةِ** *He performed the prayer [of daybreak] in the **غَلَسَ**. (S, \* Mgh, Mṣb.)***

4. **أَغْلَسَ** *He, or it, (a company of men, K,) entered upon the **غَلَسَ**, or darkness of the last part of the night. (A, K.)*

**غَلَسٌ** *The darkness of the last part of the night, (S, A, Mṣb, K,) when it becomes mixed with the light of the dawn: (TA:) or the beginning of the*

*dawn, until it spreads in the tracts of the horizon: as also **غَبَسٌ**: both signify blackness mixed with whiteness and redness; like the dawn. (AZ, TA.) **بَغْلَسٌ** *In a period of the darkness so called. (S, Mṣb, K.) [See also **غَبَسٌ**.]**

**غَلِيَسٌ**, (Sgh, K,) or **غَلِيَسٌ**, (JK,) a proper name for *An ass; [meaning a wild ass;] (JK, Sgh, K;) because he is **أَغْلَسٌ** in colour. (JK.)*

**أَغْلَسٌ** [Of the colour termed **غَلَسٌ**; i. e., black mixed with whiteness and redness: see **غَلِيَسٌ**.] (JK.)

**وَقَعَ فِي تَغْلَسٍ**, (TA, and so in a copy of the S,) or **فِي وَادِي تَغْلَسٍ**, (K, TA, and so in another copy of the S,) and **تَغْلَسٌ**, (TA,) imperfectly decl., like **تُحَيَّبٌ** (S, K) and **تُهَيَّبٌ**, (K,) *He fell into calamity, (AZ, S, TA,) or into an abominable calamity, (K, TA,) and that which was vain, unreal, nought, or the like: (AZ, S, TA:) originating from the fact that **غَارَاتٌ** [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, **بِغَلَسٍ**. (K, TA.)*

## غصم

Q. 1. **غَلَصَمَهُ**, (S, TA,) inf. n. **غَلَصَمَةٌ**, (K, TA,) *He cut, or severed, his **غَلَصَمَةٌ** [here app. meaning larynx, or upper part of the windpipe: compare **حَلْقَمَةٌ**.] (S, K, \* TA.) — And *He took hold of, or laid hold upon, or seized, his **غَلَصَمَةٌ** [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.)**

**غَلَصَمَ**: see the next paragraph.

**الغَلَصَمَةُ** [The epiglottis: and also, app. by extension of the primary signification, the larynx, or upper part of the windpipe:] *the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the oesophagus, or gullet: (Zj, in his "Khalk-el-Insán:") the piece of flesh [or cartilage] that is between the head and the neck: or the **عَجْرَةُ** [or projecting thing] that is upon the place where the uvula and gullet meet: (K;) or [by an extended application] the head of the **حَلْقُومٌ** [or windpipe], (S, Mṣb, K,) with its [ducts called] **شَوَارِبٌ** [q. v. voce **شَارِبٌ**] and its **حَرْقَدَةٌ** [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the **حَلْقٌ** [here app. meaning, as it does in many cases, throat]: (S, Mṣb:) or the root, or base, of the tongue: (K;) or the place where the **حَلْقُومٌ** [or windpipe, i. e. the head thereof,] becomes in conjunction with the **حَلْقٌ** [or fauces] when the eater swallows a mouthful and it descends from [over] the **حَلْقُومٌ**: (TA:) pl. **غَلَاصِمٌ**. (Mṣb.) — Also † *The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. **الْجَمَاعَةُ**: (K;) pl. as above. (TA.) And [hence] one says, **هُوَ فِي غَلَصَمَةٍ مِنْ قَوْمِهِ** i. e. **فِي شَرَفٍ وَعَدَدٍ** [meaning † *He is among (such as are distinguished by) nobility and number, of his***

people], (ISk, K, TA,) [or] meaning, accord. to As, he is among the chief portion of his people, and the nobility thereof: (TA:) [and in the same sense غلصم is used, without *ḡ*, but perhaps only by poetic license:] Abu-n-Nejm says,

- أَبِي نُجَيْمٍ وَأَسَمَهُ مِنْهُ الْفَيْرُ
- فِي غُلْصِمِ الْهَامِرِ وَهَامِرِ غُلْصِمِ

[† My father is, or was, Lujeym, and his fame (a tropical rendering) is what fills the mouth; one among the chief portion and the nobility of the headmen, and among headmen of a chief portion and of nobility]. (TA.)

مُغْلَصِمَاتٌ pass. part. n. of Q. 1. — means Women having the necks bound. (K, TA.) A poet says,

- عِدَاةَ عَيْدَتِهِنَّ مُغْلَصِمَاتٍ
- لَهِنَّ بِكُلِّ مَحْنِيَةٍ لَيْمٍ

[In the morning when I met with them having their necks bound, (app. as captives,) they having in every bend of a valley or the like some one slain]. (TA.)

### غلظ

1. غَلِظَ, (S, Mḡb, K,) aor. *z*, (S, K,) inf. n. غَلِظٌ (S, M, Mḡb, K) and أَغْلُوظَةٌ (JK,) He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Mḡb:) or he was unable to find the right way, (JK, M, K,) and knew it not: (M, K:) in an affair; (S;) in anything; (JK;) in reckoning, or computation, &c.: (K:) or in his speech, (S, Mḡb, K,) in particular; (K;) and غَلِظْتُ in reckoning, or computation: (S, and so in some copies of the K:) but some of the Arabs make these two verbs to be syn. dial. variants. (S.)

2. غَلِظَهُ, (Mḡb,) inf. n. تَغْلِيظٌ, (S, K,) He said to him غَلِظْتُ [Thou hast made a mistake, &c.]: (S, Mḡb, K:) or he attributed or imputed to him the having made a mistake. (Mḡb.) — See also 4.

3. غَالِظُهُ, inf. n. مُغَالِظَةٌ (S, K) and غَلَاظٌ (K,) [He vied, or contended, with him, each endeavouring to cause the other to make a mistake: a signification well known, indicated in the TA, and agreeable with modern usage.]

4. اِغْلَظَهُ, (S, TA,) inf. n. اِغْلَاظٌ, (TA,) He caused him to fall into the making of a mistake; (S, TA;) as also اِغْلَظَهُ, inf. n. تَغْلِيظٌ. (TA.)

غَلِظٌ [an inf. n. used as a simple subst., Mistake; error; in speech; or in that and also in reckoning, or computation, &c.] has for its pl. اِغْلَاظٌ; and ISd says, "I see that IJ has made غَلَاظٌ its pl.; but I know not the reason of that." (TA.) اِغْلَاظٌ also signifies the same in the saying, وَقَعَ اِغْلَاظٌ [Such a one fell into mistake, or error]. (TA.) — See also مَغْلُوظٌ.

غَلِظَةٌ A single mistake, or error, in speech, or in speech &c.: pl. غَلِظَاتٌ.]

رَجُلٌ غَلِظَانٌ [A man making a mistake, or committing an error, in speech, or in speech &c.]. (TA.)

أَغْلُوظَةٌ: see مَغْلَاظٌ: — and see also أَغْلُوظَةٌ.

غَلِظَةٌ: see أَغْلُوظَةٌ.

مَغْلَاظٌ: see غَلَاظٌ.

أَغْلُوظَةٌ (S, K) and مَغْلُوظَةٌ (K) A question by which one causes to fall into the making of a mistake: (S:) or كَلَامٌ يَغْلُظُ فِيهِ [which may be rendered both language in which one makes a mistake, and language in which one is caused to fall into a mistake]: (K:) and all, (K,) or the first and second, (TA,) also signify a question by which a person, (K, TA,) a man of learning, (TA,) is vied, or contended, with, in the endeavour to cause him to make a mistake, (K, TA,) in order that he may become lowered; and by which his judgment, or opinion, is sought to be made erroneous: (TA:) you say, مَسْأَلَةٌ غَلُوظٌ; but when you make the latter word a subst., you add the *ḡ*: (El-Khattābī:) the pl. of أَغْلُوظَةٌ is أَغْلُوظَاتٌ and أَغْلَاظٌ (S) and غَلُوظَاتٌ, which is formed from the first of these pls. by the suppression of the hemzeh, and is not, as some have said, pl. of غَلُوظَةٌ. (Hr.) Moḡammad forbade أَغْلُوظَاتٌ (S, TA,) or غَلُوظَاتٌ (TA,) because they are unprofitable with respect to religion, and there is scarcely, or never, in them aught save what is unprofitable. (El-'Otbee, TA.)

مَغْلَظَةٌ [properly, or originally, A cause of falling into mistake; similar to مَبْخَلَةٌ and مَجْنَنَةٌ &c.]: see أَغْلُوظَةٌ: — and غَلِظٌ.

مَغْلَظَانِيٌّ One who vies, or contends, with others, endeavouring to cause them to make mistakes in their reckoning, or computation. (TA.)

مَغْلَظٌ: see مَغْلُوظٌ.

مَغْلَاظٌ One who makes mistakes, or commits errors, much, or frequently; expl. by كَثِيرُ الْغَلِظِ; (K;) as also غَلَاظٌ (TA) and غَلُوظٌ. (O in art. غلت.)

مَغْلُوظٌ A book, or writing, having a mistake, or mistakes, made in it; and in like manner, a reckoning, or computation, as also غَلِظٌ and مَغْلَظٌ. (TA.)

### غلظ

1. غَلِظَ, aor. *z*; (S, Mgh, O, Mḡb, K;) and غَلِظَ, aor. *z*; (Sgh, K;) inf. n. [of the former] غَلِظٌ (S, Mgh, O, Mḡb, K) and غَلَاظَةٌ and غَلِظَةٌ (S, O, K, TK) and غَلِظَةٌ and غَلِظَةٌ, (O, K, TK,) all are inf. ns. of غَلِظَ, (O,) or the last three, the second and third of which are mentioned in the Bāri', on the authority of IAar, are simple substs.; (Mḡb;) and perhaps غَلِظٌ may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Mḡb) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Mḡb, K;) it (a thing)

became غَلِظٌ; as also استغلظ. (S.) You say, غَلِظَ جِسْمُهُ His body was, or became, thick, &c. (Mgh.) And استغلظ الزَّرْعُ i. q. غَلِظَ, (Jel in xlvi. 29,) The seed-produce became thick: (Bd:) or strong: (Mḡb:) or well grown and thick: and in like manner one says of any plant or tree: (TA:) and غَلِظَتِ السُّبُلَةُ, and استغلظت, the ear of corn produced grain. (K.) [And غَلِظَ الثَّوْبُ The garment, or piece of cloth, was thick, or coarse.] And غَلِظَتِ الْأَرْضُ, inf. n. غَلِظٌ, and perhaps غَلِظٌ may be also an inf. n. [of this verb, or, more probably, of غَلِظْتُ, The land was, or became, rough, or rugged. (ISd, TA.) [In this sense, also, غَلِظٌ is used in relation to various things.] — [Said of a colour, It was dense, or deep: see غَلِظٌ.] — Also † He was, or became, characterized by غَلِظَةٌ, the contr. of رِقَّةٌ, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e., rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incomppliant; unobsequious; evil in disposition; ill-natured; or the like: (S, by its explanation of غَلِظَةٌ and غَلَاظَةٌ; and Mḡb:\*) and in like manner, [as meaning it was, or became, hard, or difficult, and the like, (see غَلِظٌ)] it is said of an affair: (TA:) and تَغْلَظُ is said of a crime; meaning it was gross, or great; but this is accord. to analogy only; not on the authority of hearsay. (Mgh.) It is said in the Kūr [ix. 74, and lxvi. 9], وَأَغْلَظْ عَلَيْهِمْ And use thou roughness towards them: (Bd in lxvi. 9:) and some read وَأَغْلَظْ, with *keṣ* to the *l*. (TA.) [See also غَلِظَةٌ, below.]

2. غَلِظَ الشَّيْءُ, inf. n. تَغْلِيظٌ, He made, or rendered, the thing غَلِظٌ [in the proper sense, i. e., thick, gross, big, bulky, or coarse; &c.: — and also, and more commonly, in a tropical sense, i. e., † hard, or difficult, and the like]: (TA:) and غَلِظَ عَلَيْهِ الشَّيْءُ, inf. n. as above, † [he made the thing hard, or difficult, or the like, to him;] and hence مَغْلَظَةٌ, which see below. (S, TA.) [Hence also,] غَلِظْتُ الْيَمِينَ, inf. n. as above, † I made the oath strong, or forcible; I confirmed, or ratified, it; (Mḡb;) [and so وَأَغْلَظْتُهَا; for you say,] † حَلَفَ بِأَغْلَاظِ الْيَمِينِ [He swore, making the oath strong, &c.]. (TA.) And غَلِظْتُ عَلَيْهِ فِي الْيَمِينِ, inf. n. as above, † I was hard, rigorous, or severe, to him in the oath. (Mḡb.) — تَغْلِيظٌ in pronunciation: see تَغْلِيظٌ.

3. مُغَالِظَةٌ is similar to مُعَارَضَةٌ † [The act of mutually opposing, and app. with roughness, coarseness, or the like]: (TA:) and signifies a state of mutual enmity or hostility. (IDrd, K.) See غَلِظَةٌ, below, last sentence.

4. اِغْلَظَ الثَّوْبُ He found the garment, or piece of cloth, to be thick, or coarse: (K:) or he bought it thick, or coarse: (S, K:) the former is the more correct: (O:) or the former only is correct. (TS.) — اِغْلَظْتُ الْيَمِينَ: see 2. اِغْلَظَ [is also

intrans., and signifies] *He* (a man, Ibn-'Abbád) *alighted, or alighted and abode, in a rough, or rugged, tract of land.* (Ibn-'Abbád, K.) — **اغلط** (S, Mgh, Mṣb, K) † *He was, or became, rough, harsh, coarse, rude, uncivil, or ungentle, to him in speech:* (Mgh, Mṣb, K:) one should not say **غلط**. (TA.)

5: see 1, near the end.

**استغلط**: see 1, in three places. — **استغلطه** *He saw it to be, regarded it as, or esteemed it, thick, gross, big, bulky, or coarse.* (Mṣb.) *He abstained from purchasing it* (namely a garment, or piece of cloth, S) *because of its thickness, or coarseness.* (S, K.)

**غلط** *Rough, or rugged, land or ground;* (ISd, K;) mentioned on the authority of Ibn-'Abbád; and by AHn, on the authority of En-Nadr; but it has been repudiated: and is said to be correctly **غلط**: ISd says, of the former word, "I know not whether it be [properly] syn. with **غلط**, or whether it be an inf. n. used as an epithet:" accord. to Kr, it signifies *hard land without stones*: Ks says that **غلط** is syn. with **غلط**. (TA.)

**غلط**: [see 1: — and] see **غلط**, in two places.

**غلط**: } see what next follows.  
**غلط**: }

**غلط** and **غلط** and **غلط**: see 1: these three forms are mentioned by Zj, (TA,) and in the Bári', (Mṣb, TA,) on the authority of IAqr, (Mṣb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are subst. from **غلط**; and signify *Thickness, grossness, bigness, bulkiness, or coarseness.* (Mṣb.) [And *Roughness, or ruggedness.*] — Also † *Contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like;* (TA;) i. e. *roughness, coarseness, rudeness, unkindness, hardness, churlishness, incivility, surliness, roughness in manners, hardness to deal with, incomppliance, unobsequiousness, evilness of disposition, illnature, or the like:* (S, Mṣb:\*) and in like manner, *hardness, or difficulty, of an affair.* (TA, as shown by an explanation of **غلط**.) You say, **غلط** *في رجل* † *A man in whom is roughness, coarseness, rudeness, &c.;* (S, Mṣb:\*) as also **غلط**. (S.) And it is said in the Kṣur [ix. 124], **غلط**, in which the last word is pronounced in the three different ways shown above, accord. to different readers; meaning † [And let them find in you] *hardness, or strength, or vehemence, and superiority in fight:* (TA:) or *hardness, or strength, or vehemence, and patient endurance of fight:* (Bd:) or *hardness, or strength, or vehemence, in enmity and in fight and in making captives.* (Mgh.) And you say, **غلط** *بينهما* † *Between them two is enmity, or hostility;* as also **غلط**. (IDrd, K.)

**غلط**: see what next follows.

**غلط** (S, &c.) *Thick, gross, big, bulky, or coarse;* (Mgh, Mṣb, K;) as also **غلط**: (K:)

fem. of the former with ة: (TA:) and pl. **غلط**. (Mṣb, TA.) Applied [to a body, &c.; and, as meaning *Thick, or coarse,*] to a garment, or piece of cloth. (Mgh, K.) You say also, **غلط** *أرض* *Rough, or rugged, land.* (ISd, TA.) [And in this sense, of *rough, or rugged,* **غلط** is used in relation to various things.] — Applied to a colour [*Dense, or deep:* see **غضب**]. (K in art. **غضب**.) — Also, applied to a man, † *Characterized by غلظة, the contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like; rough, coarse, rude, unkind, hard, churlish, uncivil, surly, rough in manners, hard to deal with, incomplicant, unobsequious, evil in disposition, ill-natured, or the like:* (Mṣb,\* TA:) and so **غلط** *الجانب*; [contr. of *الجانب*]: (O and K in art. **غضب**;) and **غلط القلب** *hard-hearted;* (Bd in iii. 153;) *evil in disposition, or illnatured.* (TA.) Applied also to an affair, meaning † *Hard, or difficult.* (TA.) And to punishment, [in the Kṣur xi. 61, &c.,] meaning † *Vehement, or severe;* (Mgh;) *intensely painful.* (Mṣb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kṣur iv. 25, &c.,] meaning † *Strong, confirmed, or ratified.* (Mgh, TA.) And to water, meaning † *Bitter.* (TA.)

**غلط**: see 1, first sentence; and **غلط**.

**غلط** comparative and superlative of **غلط** [in all its senses]. (IJ.)

**غلط** † *A bloodmit, or fine for bloodshed, made hard, rigorous, or severe;* one which is incumbent for what is like an intentional homicide; (S;) or for a homicide purely intentional, and for that which is intentional but committed in mistake, and for that which is committed in the sacred territory, and for the slaughter of a kinsman; (Esh-Sháfi'ee;) *consisting of thirty camels of the description termed حقة, and thirty of that termed بازل, and forty between the ثنية and the بازل, all pregnant.* (Esh-Sháfi'ee, K.) And **غلط** † *An oath made strong or forcible, or confirmed, or ratified.* (S.) — **غلط العورة** *the eورة*: see **عورة**.

**غلط** *مستغلط الذراع* [The thick part of the fore arm]. (TA.)

غلف

1. **غلف**, (S, O, Mṣb, K,) aor. -, (Mṣb,) inf. n. **غلف**, (O, Mṣb, TA,) *He put a bottle, or flask, (S, O, K, TA,) or a knife, (Mṣb,) &c., (TA,) into a غلاف* [q. v.]; (S, O, Mṣb, K, TA;) as also **غلف**, (S, Mṣb,) inf. n. **غلف**; (Mṣb;) or **غلف**, inf. n. **غلف**: (K, TA:) or † the second signifies, (Mṣb,) or signifies also, (S,) *he furnished it with a غلاف*; (S, Mṣb;) or † **غلف** signifies thus: (TA:) **غلف** *القارورة* is said by Lth to be from **غلاف**; and so **غلف**, inf. n. **غلف**. (O.) — And accord. to Lth, (O,) one says, **غلف** *بالغالية*, (S, Mgh, O, Mṣb,) aor. -, (Mṣb,)

inf. n. **غلف**, (S,) meaning *He daubed, or smeared, his beard with [the perfume called] غالية* [q. v.], (Mgh, TA,) and likewise with other perfume, and with **غلف**; (TA;) and **غلف**: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Mṣb, TA:) he says that the correct phrase is **غلط** (Mgh, O, Mṣb, TA) *بالغالية*, (O,) and **غلط**: (Mgh, O, Mṣb:) in a trad. of 'Aisheh, however, **غلف** *صنعت أغلف* *لحية رسول الله* occurs as meaning *I used to daub, or smear, the beard of the Apostle of God with غالية, doing so abundantly:* (TA:) and one says, of a man, **غلف** (Lth, Th, S, O, TA) *وسائر الطيب* (Th, S, TA) [i. e. *He daubed, or smeared, himself, or his beard, with غالية and the other sorts of perfume*]; and [in like manner,] **غلف** (Lth, O, TA) *من الغالية* (Lth, O) or *من الطيب*: (TA:) but accord. to the saying of IDrd [mentioned above], these are wrong, and should be only **غلف** and **غلف**, and **غلف** and **غلف**: (O:) or, accord. to Ibn-El-Faraj, one says **غلف** *بالغالية* when it is external; and **غلف** when it is internal, at the roots of the hair. (O, TA. [See also 2 in art. **غلط**].) = **غلف**, aor. -, inf. n. **غلف**, *He was uncircumcised.* (Mṣb.)

2: see 1, first sentence, in three places. You say also, **غلف** *السرّج* [I put a غلاف upon, or to, the horse's saddle] and **غلف** *الرحل* [the camel's saddle: see also its pass. part. n., below]. (O.) — And **غلف** *الحناء* *يغلف الرأس* The **حناء** [q. v.] covers the head. (Mgh.) See also 1, second sentence, in two places.

4: see 1, first sentence, in three places.

5. **غلف**, said of a **رحل** [or camel's saddle, (in some copies of the K erroneously **رجل**)] and in like manner of other things], *It had a غلاف* [q. v.], (K, TA,) *of leather or the like;* (TA;) as also **غلف**. (K, TA. [See 2, of which the former is quasi-pass.]) — See also 1, latter half, in two places.

8: see 5: — and see also 1, last quarter.

**غلف** *A species of trees, (S, O, K, TA,) with which one tans, (TA,) like* [accord. to some meaning the same as] *the غرف* [q. v.]: (S, O, K, TA:) *some say that one does not tan therewith unless together with the غرف.* (TA.)

**غلف** inf. n. of **غلف** [q. v.]: (Mṣb:) [as a simple subst.,] *The state of being uncircumcised.* (S, O, K.) — [Also, of the heart, † *The state of being أغلف*: so, app., accord. to the TA: in the L written **غلف**.] — And † *Ample abundance of herbage, or of the goods, conveniences, or comforts, of life.* (TA.)

**غلف** *A certain plant, which is eaten, peculiarly, by the apes, or monkeys:* mentioned by AHn. (TA.)

**غُلْفَةٌ** i. q. **قُلْفَةٌ** (Mgh, O, Mṣb, K) and **غُرْنَةٌ**; (Mṣb); i. e. [The prepuce;] the little piece of skin which the circumciser cuts off from the **غِلَاف** [or sheath] of the head of the penis. (Mgh.) — And **الغُلْفَتَانِ** signifies *The two extremities of the two halves of the mustache, next to the صِمَاغَانِ [or two sides of the mouth which are the places where the lips conjoin]. (TA.)*

**غِلَافٌ** A thing well known; (K, TA;) i. e. a receptacle used as a repository; and a covering, or an envelope, of a thing: (TA:) it is of a sword [i. e. the scabbard, or sheath; and also a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertences]; (S, O;) and of a knife and the like [i. e. the sheath]; (Mṣb); and of a flask or bottle [i. e. the case thereof]; (S, O;) and [likewise] of a bow; (S, O, K;) and of a camel's saddle (K, TA) and of a horse's saddle, [i. e. a covering] of leather and the like; (TA;) and is such as the enclosing membrane (قَمِيص) of the heart; [**غِلَافُ الْقَلْبِ** signifying the pericardium;] and the pellicle (غِرْقِي) of the egg; and the calyx of a flower; and the [imaginary] **سَاهُور** [q. v.] of the moon: (TA:) pl. **غُلْف** (O, Mṣb, K) and **غُلْفٌ** (K) and **غُلْفٌ**. (O, K.) In the phrase in the Kur [ii. 82], **وَقَالُوا قُلُوبُنَا غُلْفٌ**, as some read it, and, accord. to one reading **غُلْفٌ**, the last word means + *receptacles for knowledge*: (O, TA:) but others read **غُلْفٌ**, which is pl. of **أَغْلَفٌ**; (S, O, TA;) meaning + *covered from hearing and accepting the truth*; (TA;) or + *as though they were covered from that to which thou invitest us*. (O.)

**أَغْلَفٌ** [Enclosed] in a **غِلَافٍ** [q. v.]; applied in this sense to a sword, as also [the fem.] **غُلْفَاءُ** to a bow; (S, O, K;) and likewise to anything. (S, O. [See also **مُغْلَفٌ**].) — And A man having upon him a sort of garment from beneath which he has not put forth his fore arms. (Khálid Ibn-Jembeh, L, TA.) — And, applied to a man, i. q. **أَقْلَفٌ**; (S, Mgh, O, K;) i. e. (Mgh) *Uncircumcised*: (Mgh, Mṣb:) fem. **غُلْفَاءُ** [see **بَطْرٌ**]: and pl. **غُلْفٌ**. (Mṣb.) — Applied also to a heart, meaning + *As though it were covered with a غِلَافٍ*, so that it does not learn; (S, O, Mṣb, K, TA;) or covered from hearing and accepting the truth. (TA.) See also **غِلَافٌ**. [And see **مُغْلَفٌ**]. — **أَرْضٌ غُلْفَاءُ** + *A land that has not been depastured, so that there is in it every sort of small and large herbage*. (Sh, O, K.) And **سَنَةٌ غُلْفَاءُ** + *A year in which is abundance of herbage*; (S, O, K, TA;) and so **عَامٌ أَغْلَفٌ**. (TA.) And **عَيْشٌ أَغْلَفٌ** + *Life that is ample in its means or circumstances, unstraitened, or plentiful, and easy, or pleasant*. (S, O, K, TA.)

**مُغْلَفٌ**, applied to a horse's saddle and to a camel's saddle, *Having upon it a غِلَافٍ* [or covering] of leather or the like. (TA.) — And applied also to a heart as meaning [As though it were] covered. (TA.) [See also **أَغْلَفٌ**.]

## غلق

1. **غَلَقَ** as syn. with **أَغْلَقَ**: see the latter. = Also, inf. n. **غَلَقٌ**, *He went away*. (TA.) — And **غَلَقَ فِي الْأَرْضِ**, aor. -, inf. n. **غَلَقٌ**, *He went far into the land*; (Ibn-'Abbád, O, K, TA;) as also **فَلَقَ**, aor. -, inf. n. **فَلَقٌ**. (Ibn-'Abbád, O, TA.) = **غَلَقَ** saql of a door: see 7. — [Hence,] **غَلَقَ الرَّهْنُ**, aor. -, (S, Mgh, O, Mṣb, K, &c.) inf. n. **غَلَقٌ**, (S, O, Mṣb,) or **غُلُوقٌ**, (IAṣr, TA,) or both, (Sb, TA,) † *The pledge was, or became, a rightful possession [i. e. a forfeit] to the receiver of it* (S, Mgh, O, Mṣb, K) when not redeemed within the time stipulated; (S, O, K;) or so **غَلَقَ الرَّهْنُ فِي يَدِ الْمُرْتَهِنِ**: (Sb, TA:) or **غَلَقَ الرَّهْنُ** means *the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it*: (IAṣr, TA:) accord. to the Bári', it is when a man pledges a commodity and says, "If I do not pay thee within such a time, the pledge shall be thine for the debt." (Mṣb.) This is forbidden in a trad. (S, Mgh, O, Mṣb, &c.) It is said in a trad. of the Prophet on this subject, **لَا يَغْلَقُ بِمَا لَا يَغْلَقُ بِهَا** [meaning *It shall not become a forfeit to the receiver with what is involved in it*: (or, accord. to an explanation of the first clause in the Mṣb, *it shall not become a rightful possession to the receiver for the debt for which it was pledged*:) to thee shall pertain the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon thee shall be the obligation of the debt belonging to it, and the bearing of any unavoidable damage that it may have sustained]: (O:) or **لَهُ غَنَمُهُ وَعَلَيْهِ غَرْمُهُ** i. e., accord. to A'Obeyd, *to him (the owner) it shall return, and to him shall pertain its increase [if there be any], and if it have become defective, or have perished, [unavoidably,] he shall be responsible for it and shall pay the debt to him to whom it is owed without being compensated by [the remission of] aught of the debt*: (Mṣb:) or **لَكَ لَهْ غَنَمُهُ وَعَلَيْهِ غَرْمُهُ**, which means *to thee (the pledger) shall pertain the increase of it (the pledge), and its growth, and its excess in value, [if it have any,] and upon him (the receiver of it) shall be the responsibility [to make compensation] for it if it perish [through his fault, in his possession]*. (O. [There are other, somewhat different, readings and explanations of this trad. in the Mgh &c.; but what I have here given, from the O and Mṣb, appear to me to be the most approvable. See also **غَنَمٌ**: and see art. **رَهْن**].) Zuheyr says,

• **وَفَارَقَتْكَ بِرَهْنٍ لَا فَكَأَكَ لَهُ** •  
• **يَوْمَ الْوَدَاعِ فَأَمَسَى الرَّهْنُ قَدَ غَلَقًا** •

+ [And she separated herself from thee with a pledge for which there is nothing wherewith it may be redeemed, on the day of valediction, so the pledge has become a forfeit to its receiver]: (S, Mgh, O, TA:) he means that she received his heart as a pledge, and went away with it. (Mgh, TA.) The saying of Ows Ibn-Hājar

• **أَبُو غَلَقِي فِي لَيْتِيْنِ مُوَجَّلٍ** •  
means + *The owner of a pledge that has become a*

*rightful possession [or forfeit] to its receiver, the period for the release of which is two nights*: to this he likens a captivated heart. (TA.) — One says also, of a slave who has received permission to traffic, **رَبَّيْتَهُ بِالْأَرْضِ** + **غَلَقَتْ رَقَبَتُهُ** [meaning *person*] has become a rightful possession [or a forfeit to his creditor or creditors] by reason of debt, when he is unable to free it. (Mgh.) — And **غَلَقَ** signifies also † *He was unransomed, or unredeemed*; said of a captive, and of a criminal. (TA.) — And † *He, or it, stuck fast*: (S, O, TA:) thus in the saying, **غَلَقَ قَلْبُهُ فِي يَدِ فُلَانَةٍ** [His heart stuck fast in the possession of such a woman or girl]: (TA:) and **أَحْتَدَّ فَعَلَقِي فِي حِدَّتِهِ** [He became excited by sharpness of temper, and stuck fast in his sharpness of temper]: (S, O, TA:) and **غَلَقَ** is said of anything that sticks fast in a thing, and cleaves to it: thus one says, **غَلَقَ فِي الْبَاطِلِ** [He stuck fast in that which was vain, or false]: and the saying of El-Farezdaq

• **وَلَوْ كَانُوا أَوْلَى غَلَقِي سَعَابًا** •

means *Had they been persons who had stuck fast in poverty and hunger, cleaving thereto*. (Sh, TA.) — Also, (Mṣb, TA,) inf. n. **غَلَقٌ**, (Mgh, Mṣb,) † *He was, or became, disquieted*, (Mgh,) or *disquieted by grief*; (Mgh, Mṣb;) or *angry*, (Mṣb, TA,) and *excited by sharpness of temper*. (TA.) Hence **يَجِيْنُ الْغَلَقِي** + *The oath of anger*; said by some of the lawyers to be so called because he who swears it closes thereby against himself a door preventing him from advancing or drawing back. (Mṣb.) And hence **إِيَّاكَ وَالْغَلَقَ** + *Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]*: or, as some say, the meaning is, **لَا يَغْلَقُ التَّطَلُّبَاتُ حَتَّى لَا يَبِيْعَى مِنْهَا** [i. e. *The sentences of divorce shall not be closed, or concluded, at once, by one's saying "Thou art trebly divorced," so that there shall not remain of them aught*]; for one should divorce agreeably with the **سُنَّةُ**: (Mgh:) [or, accord. to the TA, **إِيَّاكَ وَالْغَلَقَ** app. means *beware thou of, or avoid thou, the state of straitness*:] and **الْغَلَقُ** signifies also *the being in a state of perdition*: (TA:) and *contractedness of the mind or bosom*, (Mbr, JK, TA,) and *paucity of patience*. (Mbr, TA.) — One says also, **غَلَقَتِ السَّخْلَةُ**, (O, K, TA,) inf. n. **غَلَقٌ**, (TA,) † *The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit*; (O, K, TA;) and so **غَلَقَ ظَهْرٌ** + *And the back of the camel became galled with galls not to be cured*; (S, O, K, TA;) the whole of his back being seen to be two portions of cicatrized skin, the results of galls that had become in a healing state, and the two sides thereof glistening: ISh says that in the case of the worst galls of the camel, the furniture, or saddle and saddle-cloth, cannot be [partially] raised from contact with him [so as to be bearable by him]. (TA.)

2: see 4, former half, in three places.

3. مَغَاقَّةٌ signifies † The contending for a bet, or wager; syn. مَرَاهَنَةٌ; (O, K;) originally, in the game called الميسر: whence, in a trad., the phrase اِرْتَبَطَ فَرَسًا لِيُغَالِقَ عَلَيْهَا † [He tied up a mare in order that he should contend upon her in a race for a stake or stakes]. (O.)

4. اغلق الباب (S, Mgh, O, Mṣb, K, &c.) inf. n. اِغْلَاقٌ (Mgh, K, &c.) He made the door fast with a key; غَلَقَ, so that it could not be opened unless with a key; (Mṣb;) [i. e.] he locked the door; or bolted it: or he closed, or shut, it: (MA:) contr. of فَتَحَهُ: (O, K:\*) and غَلَقَهُ (S, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَلَقٌ (S, O, Mṣb, K,) signifies the same; (S, O, Mṣb, K;) mentioned by IDrd, on the authority of AZ; but rare; (Mṣb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلَقٌ is [said to be] the subst. from اُغْلِقَ; (S, Mgh, K;) whence the saying of a poet,

• وَبَابٌ إِذَا مَا مَالَ لِلغَلَقِ يَصْرِفُ •

[And a door that, when it turns to be locked, or closed, creaks]: (S, O, Mgh:\*) and one says, غَلَقْتُ الأبوابَ † [I locked, or closed, the doors]; the verb being with teshdeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] it is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, غَلَقْتُ البابَ †, a chaste phrase; El-Iṣbahānee says that غَلَقْتُ signifies I locked, or closed, (أغلقْتُ,) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also أغلقت الأبوابَ; (S, O, TA;) said by Sb to be a good Arabic phrase; (TA;) but this is rare; (O;) El-Farezdaq says,

• مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأُغْلِقُهَا •

• حَتَّى أَتَيْتُ أَبَا عَمْرٍو بْنَ عَمَّارٍ •

[I ceased not to open doors and to close them until I came to Aboo-Amr Ibn-Ammār], meaning, as AHāt says, Aboo-Amr Ibn-El-'Alā. (S, O, TA.)

— [Hence] one says, اُغْلِقْ عَلَيْهِ الأَمْرُ † The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.]

— And [hence] اِغْلَاقٌ signifies † The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لَا طَلَاقَ وَلَا عَتَاقَ فِي إِغْلَاقٍ † [There is no divorcement of a wife, nor liberation of a slave, in a case of constraint]; (Mgh, O, TA;) for the agent is straitened in his affair, (Mgh, TA,) as though the door were locked, or closed, against him, and he were imprisoned. (TA.) One says, اُغْلَقَهُ عَلَى شَيْءٍ † He constrained him to do a thing. (IAṣr, Mgh, TA.) — See also 1, last quarter, in two places. — One says also, اِغْلِقِ الرُّهْنَ † He made, or declared, the pledge to be due [or a forfeit to its receiver]. (IAṣr, TA.) And in like manner one says of the arrows termed مَغَالِقٌ, [pl. of مَغْلَقٌ,] تُغْلِقُ الخَطَرَ i. e. † They make the stake, or wager, or thing played-for, to be due [or a forfeit] to the player (O, TA) who wins, or is successful. (TA.) — And اِغْلِقْ

الْقَاتِلَ † He delivered, or surrendered, the slayer to the heir, or next of kin, of the slain, that he might decide respecting his blood as he pleased.

(O, TA.) And اُغْلِقْ فُلَانٌ بِجُرَيْرَتِهِ † [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdaq says,

• أَسَارَى حَدِيدٍ أُغْلِقَتْ بِدِمَائِهَا •

† [Captive in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) — And اُغْلِقْ فُلَانٌ † Such a one was angered. (TA.) — And اِإِغْلَاقٌ [or rather اِغْلَاقٌ ظَهْرَ البَعِيرِ] signifies † The galling of the back of the camel by heavy loads: (K, TA:) whence the phrase مَن اُغْلِقَ ظَهْرَهُ [meaning † Such as has heavily burdened his back with sins], applied, in a trad., to one of those for whom the Prophet will intercede; the sins that have burdened the back of the man being likened to the weight of the load of the camel: [but] it is also said that اِإِغْلَاقٌ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, اُغْلِقُوا بَعِيرًا, i. e.

† They displaced the سَنَابِنَ [pl. of سَنِينٌ, q. v.] of one of the vertebrae of a camel, and wounded his hump, in order that he might not be ridden, and that no use might be made of his back; and that camel was termed مُعْتَى [q. v. in art. عنو]. (TA.)

[8. They contended, one with another, for bets, or wagers. See 3.]

7. انغلق (MA, TA;) and غَلَقٌ (TA,) inf. n. غَلَقٌ (KL;) and اِسْتغْلَقَ (KL, TA;) said of a door, (MA, KL, TA,) It was, or became, locked, or bolted; or closed, or shut; (MA, KL;) or difficult to be opened: (TA:) انغلق is the contr. of انفتح. (Mṣb.) — See a verse cited voce رَوَيْتُهُ, in art. رَوَى. [And see also 10.]

10: see 7. — [Hence] one says, اِسْتغْلَقَتْ رَحْمُ النَّاقَةِ فَلَمْ تَقْبَلِ الهَاءَ † [The she-camel's nomb became closed so that it did not admit the seminal fluid]. (Lth, K in art. ربع.) — And اِسْتغْلَقَ اِسْتغْلَقَ † Speech was as though it were closed against him, (S, O, K, TA,) so that he [was tongue-tied, or] spoke not: accord. to the A, it is said of one who is straitened, and required against his will to speak. (TA.) — And اِسْتغْلَقَ الأَمْرُ † i. q. اَعْضَلَ, q. v. (S and O in art. عضل.) — And اِسْتغْلَقَ الخَبْرُ † i. q. اِسْتَبْهَمَ, q. v. (Mṣb in art. بهم.) — And اِسْتغْلَقَنِي فِي بَيْعِي (Ish, O,) or فِي بَيْعَتِي (K,) † He made me to be without the option of returning [in the selling to me, or in his sale]: (Ish, O, K, TA:) — and اِسْتغْلَقَتْ عَلَيَّ بَيْعَتُهُ (Ish, O, K) † His sale was to me without the option of returning. (K, TA.)

غَلَقٌ is [said to be] the inf. n. of غَلَقَ as syn. with اُغْلِقَ: (S, O, Mṣb;) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) — As an epithet, (O, K,) applied to a man, or to a

camel, (K,) or to each of these, (O,) Old, or advanced in age, and lean, meagre, or emaciated: (O, K, TA:) accord. to the "Nawádir," it is applied to an old man [app. as meaning lean, meagre, or emaciated]: (TA:) or red; (K;) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-Abbád, O:) or, accord. to AA, applied to a skin for water or milk, vitiated, or rendered unsound, in the tanning. (O.)

مَالٌ غَلِقٌ † Unlawful property: (JK:) or property to which there is no access; (TA voce مَالٌ رِنَجٌ q. v.) (K and TA ibid.) One says حَلَالٌ طَلِقٌ: [see art. طلق:] and [in the contr. sense] حَرَامٌ غَلِقٌ † [Unlawful, inaccessible]. (TA.)

غَلَقٌ [A lock;] a thing by means of which a door is made fast, (S, O, Mṣb, K,\*) not to be opened save with a key; (S and K voce مِزْلَاجٌ;) a thing that is closed and opened with a key; (Mgh;) pl. اُغْلَاقٌ (Sb, Mṣb, TA,) its only pl.: (Sb, TA:) and مِغْلَاقٌ is syn. therewith; (S, Mgh, O, Mṣb, K;) pl. مَغَالِقٌ: (Mṣb:) so too is مِغْلَقٌ: (Mṣb, TA:) and so مِغْلُوقٌ: (S, O, K:) and so غَلَاقٌ. (TA.) El-Farezdaq has used its pl. metaphorically, [in a sense sufficiently obvious,] saying,

• فَبِشْنِ بَجَانِبِي مِصْرَعَاتِ •

• وَبْتُ أَفْضَ اُغْلَاقِ الحِثَامِ •

meaning حِثَامُ الأغْلَاقِ, the phrase being inverted by him. (TA.) — Also i. q. رِتَاجٌ, meaning A great door: whence the phrase مَفَاتِيحُ اُغْلَاقِهَا, by which are meant [the keys of] the [great] doors thereof. (Mgh.)

غَلِقٌ [part. n. of غَلَقٌ primarily signifying Being, or becoming, locked, or bolted; or closed, or shut. — And hence,] † A pledge being, or becoming, a rightful possession [i. e. a forfeit] to the receiver of it, not having been redeemed within the time stipulated. (TA. [See also the verb.]) — And † A captive, and a criminal, unransomed, or unredeemed. (TA.) — † A narrow, or strait, place. (TA.) — † A man evil in disposition: or much, or often, in anger; thus expl. by Aboo-Bekr: or narrow in disposition, difficult to be pleased. (TA.) — And † Speech, or language, [difficult to be understood,] dubious, or confused. (S, K, TA.) — And نَخْلَةٌ غَلِقَةٌ † A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) — And غَلِقٌ applied to the back of a camel, † Having incurable galls; the whole of it being seen to be two portions of cicatrized skin, and the two sides thereof glistening. (TA.)

غَلِقٌ, applied to a door, [Locked; or bolted: or closed, or shut:] i. q. مِغْلَقٌ; (S, O, K;) of which مِغْلُوقٌ is a dial. var., but bad, (S, O,) and rejected. (S, TA.)

**غَلَقَةٌ**, (S, O, K,) thus as heard by AHn from El-Bekree and others, (O,) and **غَلَقَةٌ** (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and **غَلَقَى** (K,) *A certain tree [or plant] with which the people of Et-Táif prepare hides for tanning by the treatment termed عَطْنُ*: (ISk, S, TA: [see **عَطْنُ الْجَدَدِ**]:) accord. to information given to AHn by an Arab of the desert, (O,) *a certain small tree, [or plant,] (O, K, TA,) resembling the عَطْلَمُ [q. v.], (O, TA,) bitter (O, K, TA) in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals; and it is bruised, and carried into the various districts or towns for this purpose: (O, TA:) it is found in El-Hijáz and Tihámeh: (K, TA:) AHn says, it is a tree [or plant] not to be endured for pungency; the gatherer of it fears for his eyes from its exhalation or its juice: (TA:) it is of the utmost efficiency for tanning: (K, TA:) Lth says, (O, TA,) it is a bitter tree [or plant]; (O;) and it is a poison; a mixture being made with its leaves for wolves and dogs, which kills them; and it is used also for tanning therewith: (O, TA:) and AHn says, (TA,) the Abyssinians poison weapons with it, (K, TA,) cooking it, and then smearing with it the weapons, (TA,) and it kills him whom it smites. (K, TA.) [Accord. to Forskål, (Flora Ægypt. Arab. p. lxvi.,) the names of "Harmal حرمال, and Ghalget ed dib غلقت الديب," by which he means حرمال and غَلَقَةٌ, are now applied to *Peganum harmala*.]*

**غَلَقَةٌ**: } see the next preceding paragraph.  
**غَلَقَى**: }

**غَلَقَ**: see **غَلَقَ**. = It is also a subst. from the verb in the phrase **أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ** [q. v.]: 'Adee Ibn-Zeyd says,

• **وَتَقُولُ الْعِدَاءُ أَوْدَى عِدِي**

• **وَبَنُوهُ قَدْ أَيَقْنُوا بِالْغَلَقِ**

[And the enemies say, "Adee has perished, and his sons have made sure of being surrendered"]. (TA.)

**إِغْلِقُ** [like **إِقْلِيدُ**, which is more common,] *A key*: pl. **أَغَالِقُ**. (TA.) [**أَغَالِقُ** may also signify *Locks*, as a pl. pl., i. e. as pl. of **أَغْلَقَ**, which is pl. of **غَلَقَ**.]

**مُغْلَقُ**: see **غَلَقَ**.

**مُغْلَقُ**: see **غَلَقَ**. — Also, (S, O, K, TA,) and **مُغْلَقٌ** is a dial. var. thereof in this sense, (TA.) *An arrow*, (K,) i. e. any arrow, (S, O,) used in the game called **الْمَيْسِرُ**: (S, O, K:) or, (K,) accord. to Lth, (O,) **الْمُغْلَقُ** signifies **السَّهْمُ السَّابِعُ** accord. to Lth, (O,) **الْمُغْلَقُ** signifies **السَّهْمُ السَّابِعُ** [i. e. the seventh arrow, app.

belonging to the class, of the arrows of the game of **الْمَيْسِرُ**, to which manifold portions are assigned; for **الْمُضَعَّفُ** as used in relation to the game called **الْمَيْسِرُ** I do not find expl. otherwise than as an appellation of "the second of the arrows termed **الغُلُقُ**, to which are assigned no portion;" (see art. **ضَعَفَ**, and see also **سَفِيحٌ**;) and this cannot be here meant, as the seventh arrow (which is commonly called **الْمُغْلَقُ**) has seven portions assigned to it: therefore it seems that **مُضَعَّفٌ** is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind]: (O, K:) pl. **مَغَالِقُ**: (S, O, K: in the CK [erroneously] **مَغَالِقُ**;) or **الْمَغَالِقُ** is one of the epithets applied to the winning arrows, and is not one of their [particular] names; (O, K;) they being those that make what is played-for to be a forfeit to the player (**تُغْلَقُ الحَظَرُ لِلْقَامِرِ**): so accord. to Az, who says that Lth has made a mistake in his explanation. (O.)

**فُلَانٌ مَغْلَقٌ**: see **غَلَقَ**. [Hence] one says, **فُلَانٌ مَغْلَقٌ** [Such a one is a key to that which is good, a lock to that which is evil]. (TA.) — And i. q. **مِرْتَاخٌ** [A thing with which a door is closed, or made fast, (app. a kind of latch,) affixed behind the door, in the part next to the lock]. (TA. [See art. **رَتَجَ**: and see **مَغْلَقٌ**, which seems to have the same, or a similar, meaning.]) — And **رَجُلٌ مَغْلَقٌ**, (Msb,) and **قَوْمٌ مَغَالِقُ**, (TA,) + *A man, and a company of men, by means of whom (على يديه, Msb, and على أيديهم, TA,) the pledge is made a forfeit (يُغْلَقُ). (Msb, TA.) And **الَّذِي تُغْلَقُ عَلَى يَدِهِ قِدَاحٌ** means **ذُو مَغْلَقٍ** + [app. *One by means of whom the arrows in the game called الميسر are withheld from the rest of the players; i. e. by his winning*]: or, accord. to Z, **يُغْلَقُ الحُجَّةُ عَلَى الحَضِيرِ** + [app. *one who closes the argument against the adversary in a dispute*]. (TA in art. **عَلَقَ**.) — See also **مُغْلَقُ**.*

**مُغْلَقٌ**: see **غَلَقَ**. = Also *A hide in which [the plant called] غَلَقَةٌ [q. v.] is put, when it is prepared for tanning by the treatment termed عَطْنُ*: (ISk, S, TA:) or a hide tanned with **غَلَقَةٌ**. (O, K.)

**مُغْلَقُ**: see **غَلَقَ**.

### غلم

1. **غَلِمَ**, aor. ٤, inf. n. **غَلِمَ** (Msb, K, TA) and **غَلِمَةٌ**; (K, TA;) and **اغْتَلِمَ**, (Msb, K,) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man; (Msb;) *He was, or became, excited by lust, or appetite*: (TA:) or *overcome thereby*: (M, K, TA:) said of a man; and in like manner one says of a girl, or young woman: (TA:) or *he was, or became, vehemently affected with lust, or carnal desire.* (Msb.) And **اغْتَلِمَ** said of a

camel; (S, Mgh, Msb, K;) and [accord. to some, contr. to an assertion mentioned above,] **غَلِمَ**, (S, K,) inf. n. **غَلِمَةٌ**; (S;) *He was, or became, excited (S, Mgh, Msb, K) by lust, (S, K,) or by vehement lust, (Mgh, Msb,) to cover.* (S, Msb, K.)

4. **اغْلِمَهُ** *It (a thing) excited his lust, or appetite.* (K, TA.) And **اغْلِمَ** said of a beverage, *It strengthened in the venereal faculty.* (TA in art. **اَوَّلُ**.) = See also 8, in two places.

8. **اغْتَلِمَ**: see 1, in two places. — Also *He (a boy) attained to the limit of what is termed الغلومة [app. meaning the seventeenth year].* (Er-Rághib, TA.) — Said of a beverage, or wine, *It was, or became, strong in its influence upon the head.* (Mgh, TA.) — Said of the sea, *It became stirred up, in a state of commotion, or tumultuous; its waves dashing together; as also اغْتَلِمَ.* (TA.) — And **الِاغْتِلَامُ** and **الِاغْتِلَامُ** signify + *The exceeding the prescribed limit, of good or of evil.* (TA.)

**غَلِمَ**, (Msb, K, TA,) and **غَلِمَةٌ**, (S, K, TA,) but this has an intensive signification, (S, TA,) and **مُغْلِمٌ**, (K, TA,) [but this also has an intensive signification,] *Excited by lust, or appetite*: (TA:) or *overcome thereby*: (K, TA:) or *vehemently affected with lust, or carnal desire*: (Msb:) [or the first may generally be better rendered in a state of excitement, or of vehement excitement, by lust: and the second and third, *lustful, or vehemently lustful*:] the epithets applied to a female are **غَلِمَةٌ** and **مُغْلِمَةٌ** and **غَلِيمَةٌ** and **غَلِمٌ**, (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and **مُغْلِمَةٌ** and **مُغْلِمٌ**, (K, TA,) the last [which is omitted in the CK] being, like **غَلِمٌ**, applied to a male and to a female: (Az, TA:) and **غَلِمَةٌ** likewise is applied to a girl, or young woman, in the sense of **مُغْلِمَةٌ**. (S, K.) It is said in a trad., **خَيْرُ النِّسَاءِ، الْمُغْلِمَةُ عَلَى زَوْجِهَا** [The best of women is the appetent to her husband]. (TA.)

**غَلِمٌ**, with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAar as signifying **مَحْبُوسُونَ** [Persons confined, restricted, imprisoned, &c.]. (TA.)

**غَلِمَةٌ**, (S, Msb, K, TA, &c.,) written by some **غَلِمَةٌ**, [like a pl. of **غَلِمٌ**,] is expl. by a number of authors as signifying *Lust, appetite, or carnal desire*: and the *desire, or eager desire, of [i. e. experienced by] غُلَبَانٌ [meaning young men]*: (TA:) or it signifies *vehement lust or appetite*: (Msb:) it is also of women, (K and TA in art. **تَوَجَّعَ**), meaning their *lust, or appetite*: (TA ibid.:) [and] it is used [also] in relation to a camel, signifying his *lust to cover*. (S, K, TA.) [See also 1, where it is mentioned as an inf. n. In the K, voce **قَعْرَةٌ**, it is used as meaning *The gratification of venereal lust*.]

**غَلَامٌ** [A young man, youth, boy, or male child:] *one whose mustache is growing forth or has grown*

forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed شَبَاب [meaning young manhood (see غُلُومَة)]: (K:) or i. q. ابْنٌ صَغِيرٌ [meaning a son that has not attained to puberty]: (Mṣb:) and also applied to † such as is termed كَهْلٌ [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAṣ, Mṣb, K:) Az states his having heard the Arabs call thus the new-born child and also the كَهْلٌ: (Mṣb:) the female is [sometimes] termed غُلَامَة (S, K:) [i. e.] غُلَامَة occurs in poetry, applied to a جَارِيَة: (Mṣb:) the pl. of غُلَامٌ is غُلَمَة, (S, Mgh, Mṣb, K,) a pl. of pauc., (Mṣb,) and أُغْلِمَة, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and غِلْمَانٌ, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of غُلَمَة: (Mṣb:) the dim. of غُلَامٌ is غُلِيمٌ; (TA;) and that of غُلَمَة is † أُغْلِيمَة, as if it were the dim. of أُغْلِمَة though [it has been said that] they did not use this last word; but some of them said † غُلِيمَة, agreeably with analogy. (S, TA.) — It is also used as meaning † A male slave; like as جَارِيَة is used as meaning “a female slave:” — and as meaning † A hireling [or servant]. (Mgh.)

غُلُومَة and † غُلُومِيَة (S, K) and † غُلَامِيَة (K) The state, or condition, of such as is termed غُلَامٌ: (S, K:\*) the second is expl. by Moḥammad Ibn-Ḥabīb as meaning the period from birth to the seventeenth year. (TA voce شَبَاب.)

غُلِيمَة dim. of غُلَمَة pl. of غُلَامٌ, q. v. (S, TA.)

غُلَامِيَة }  
غُلُومِيَة } see غُلُومَة.

غُلِيمٌ dim. of غُلَامٌ, q. v. (TA.)

غُلِيمٌ, and its fem., see غَلِمٌ, in three places.

غَلِمٌ: see غَلِمٌ. — Also A beautiful woman. (TA.) — And A youth, or young man, broad, (K, TA,) in the M large, (TA,) in the place of the parting of the hair of the head, having much hair; (K,\* TA;) as also † غَلِيمِيٌّ. (Lth, K, TA.) — And ما بِالْدَارِ غَلِيمٌ means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Mṣb said to be, in this sense, غَلِيمٌ, like زَيْبٌ.]) — And The frog. (K.) [Or so غَلِيمٌ.] — And The place whence issues the water in wells. (K. [See also غَلِيمٌ.]) — The word signifying “a comb,” and “a [thing with which the head is scratched, called] مَدْرِيٌّ,” is قَلِيمٌ, with ف, but has been mistranscribed [غَلِيمٌ], (K, TA,) by Lth, as has been notified by Az. (TA.)

غَلِيمِيٌّ: see the next preceding paragraph.

أَغْلَمٌ [More, and most, exciting to lust]. It is said that أَغْلَمُ الْأَبْيَانِ لَبَنُ الْخَلِيفَةِ [The most

exciting to lust, of milks, is the milk of the pregnant camel, or such as has completed a year after bringing forth and has then been covered and has conceived]; i. e., to him who drinks it. (TA.)

أُغْلِيمَة a dim. of غُلَمَة pl. of غُلَامٌ, q. v. (S, TA.)

مَعْلَمَة A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the اَيْلٌ [or اَيْلٌ i. e. mountain-goat]. (TA.)

مَغْلِيمٌ, and with ة: see غَلِمٌ, in three places.

مَغْلِيمٌ: see its fem. voce غَلِمٌ. — مَغْلِيمٌ, (Mgh, TA,) and مَغْلِيمَةٌ, (TA,) † [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA.)\* — The مَارِقٌ مَغْلِيمٌ † [A deviator from the true religion,] an exceeeder of the prescribed limit. (TA.)

غلو

1. غَلَا, aor. يَغْلُو, primarily signifies He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rághib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Mṣb.) — You say, غَلَا فِي الْأَمْرِ, (S, K,) aor. as above, (TA,) inf. n. غُلُوٌّ (S, K, TA) and غُلَانِيَةٌ; as also † به تَغَالَى; (K,\* and TA in art. غَلَى; [but belonging to the present art., as is said in the TA;]) He exceeded the proper, due, or common, limit, in the affair; was excessive, or immoderate, therein. (S, K, TA.) And غَلَا فِي الدِّينِ, aor. as above, inf. n. غُلُوٌّ, He acted, or behaved, with forced hardness, or strictness, or rigour, in religion, so that he exceeded the proper, due, or common, limit: whence the usage of the verb in the Kṣur iv. 169 and v. 81: (Mṣb, TA:) accord.

to IAth, الْغُلُوُّ فِي الدِّينِ is the investigating of the intrinsic states, or circumstances, of things, [in religion,] and [applying oneself to] the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof. (TA.) [See also 3.] — And غَلَا بِالسَّيْرِ, (S, Mgh, Mṣb, K,) aor. as above, (Mṣb, TA,) inf. n. غُلُوٌّ (S, Er-Rághib, Mgh, Mṣb, K) and غُلُوٌّ; (K;) and غَلَا بِهِ, (Mgh, K,) and † غَلَاهُ, (K,) inf. n. غَلَاةٌ (Mgh, K) and مَغْلَاةٌ; (K;) He shot the arrow to the furthest distance (S, Mgh, Mṣb) that he was able to attain: (S, Mgh:) or he raised his arms with the arrow, desiring [to attain with it] the furthest limit. (K,\* TA.) And غَلَا السَّهْمُ The arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, الْحَجَرُ the stone. (TA.) — And غَلَا السَّعْرُ, (S, Mgh, Mṣb, K,\*) aor. as above, (Mṣb, TA,) inf. n. غَلَاةٌ, (S, Mgh, K,) or this is a simple subst., (Mṣb,) The price, or rate, at which a thing was to be sold, was, or became, high; (Mgh, Mṣb, TA;) or

exceeded the usual limit; (Er-Rághib, TA;) contr. of رَخَصَ. (K.) — And غَلَا بِهَا عَظْمٌ [i. e. عَظْمٌ, lit. Bigness exceeded the usual limit in her;] meaning she became plump, or fat: (TA:) one says, غَلَا بِالْجَارِيَةِ عَظْمٌ, and بِالْغُلَامِ, [the girl, or young woman, became plump, or fat, and the boy, or young man,] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) — And غَلَا is said of anything as meaning اِرْتَفَعَ [i. e. It rose in degree; as is shown by the following ex.]: Dhur-Rumch says,

• فَمَا زَالَ يَغْلُو حُبُّ مَيَّةَ عِنْدَنَا  
• وَيَزْدَادُ حَتَّى نَرْتَجِدَ مَا نَزِيدُهَا

[And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her]. (TA.) — See also 8. — And see 6.

2: see art. غَلَى.

3. مَغْلَاةٌ, inf. n. غَالَى فِي أَمْرِهِ, signifies [the same, or nearly the same, as غَلَا فِيهِ; i. e.] He exceeded the usual, or proper, bounds, or degree, in his affair; acted immoderately therein; or strove or laboured, or exerted himself or his power or efforts, or the like, therein; syn. بَالَعَ [q. v.]. (Mṣb.) — See also 1, near the middle, in two places. — غَالَى بِهِ, and غَلَاهُ, (S, Mṣb, K,) which latter is used by a poet for به غَالَى, (S,) He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Mṣb;) as also † به اَغْلَاهُ; (S;) and † اَغْلَاهُ, i. e. water, and flesh-meat [&c.]: (IKṭt, TA: [see an ex. in a verse of Lebeed cited in art. دَكَنَ:]) or he exceeded what was usual in purchasing it, or in offering it for sale, and mentioning the price. (M, K, TA.) A poet says,

• نَغَالِي اللَّحْمَ لِلْأَضْيَافِ نِيًّا  
• وَنُرْخِصُهُ إِذَا نَضَجَ الْقُدُورُ

[We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked]: he has suppressed the ب [after نَغَالَى], meaning it [to be understood]. (S, TA.) — And غَالَى فِي الصَّدَاقِ He made the dowry, or the gift to, or for, a bride, high, or excessive, in amount; [he was excessive, or exorbitant, therein;] whence the saying of 'Omar, لَا تَغَالُوا فِي صَدَقَاتِ النِّسَاءِ, [Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.]) — And غَلَاهُ, inf. n. مَغْلَاةٌ, signifies also He contended with him for superiority in tallness or in beneficence; syn. طَاوَلَهُ. (TA.)

4: see 3, in two places. — اَغْلَاهُ also signifies He (God) made it to be high, or excessive, (S, Mṣb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Mṣb, K,\* TA;\*) contr. of اُرْخَصَهُ. (TA.) — And He found it [a thing] to be high-priced: or he reckoned it to be so; as also † اسْتَغْلَاهُ. (TA.) — And He lightened, or thinned, somewhat, its

leaves, (K, TA,) namely, those of a grape-vine, in order that it might grow high, and become [more productive, or] in good condition. (TA.) — See also 6.

5: see art. غلى.

6: see 1, second sentence. — **تغالوا في الصدّاق** They were excessive, or exorbitant, one towards another, in respect of the dowry, or the gift to, or for, a bride; contr. of **تسألوا** and **تيسروا**. (TA in art. يسر. [See also 3, last sentence but one.] — **تغالى** said of a plant, or herbage, *It grew high*; (M, K, TA;) *it became tall*. (M, TA.) And, said of the same, *It became tangled, or luxuriant, or abundant and dense, and large*; as also **غلا**, and **اغلى**, and **اغلولى**; (K;) or this last is said of a grape-vine, signifying *its leaves became tangled, or luxuriant, or abundant and dense, and its branches, or its shoots upon which were the bunches of grapes, or the buds of its leaves and berries, (نواميه), became abundant, and it became tall*. (TA.) — Also, said of the flesh of a beast, *It rose, or went away, (ارتفع), and became upon the heads of the bones: and it fell away on the occasion of preparing for racing, or the like, by scanty feeding &c.*: (T, TA:) or, said of the flesh of a she-camel, *it went away*; syn. **ذهب**; (K;) or **ارتفع** and **ذهب**. (S.)

8. **اغتلى** *He was, or became, quick, or swift; he sped, or went quickly*; (S, K, TA;) said of a camel: (K, TA:) and *he rose [in the degree of celerity] (ارتفع) so as to exceed goodness of rate, or pace; and in like manner one says [اغتلت] of any beast (دابة); as also غلت, inf. n. غلو [app. غلو]. (TA.)*

10: see 4.

12. **اغلولى**: see 6.

**غلو** The limit, or utmost extent, of a shot or throw; (S, Mgh;\*) [i. e.] any **مَرْمَاة**: (K:) [generally, a bow-shot; i. e.] the measure, space, or extent, of a single shooting of an arrow: (Har p. 234:) [or the utmost measure of a bow-shot; i. e.] a shot of an arrow to the utmost possible distance; also termed **غاية**: (Mgh:) said to be from three hundred to four hundred cubits: (Mgh, Mghb:) the twenty-fifth part of a complete فرسخ [q. v.]: (ISd, Z, Mgh, TA:) or it is reckoned by some as four hundred cubits, and by others as two hundred cubits: (Mgh voce **مِيل** [q. v.]:) pl. **غَلَوَات** (Mgh, K, TA) and **غَلَاة**. (S, K, TA.) Hence, (TA,) it is said in a prov., **جربى** المذكيات **غلاة**, (S, K, TA,) or, as some relate it, **غلاب**. (TA. See art. **ذكو**.) [Thus **غلو** is sometimes used in relation to horse-racing. (TA.)

**غالبية** i. q. **غلى**. (K.) See the latter in art. **غلى**.

**غلو** (S, K) and **غلو** (K,) the latter mentioned by AZ, and app. a contraction of the former, (TA,) [and Freytag adds **غلو**, for which I find no authority,] *Excess, or exorbitance*;

(TA;) syn. with [the inf. n.] **غلو**. (S, K, TA.) One says, **خفف عن غلوائك** [Alleviate thine excess, or exorbitance]. (TA.) — And *The quickness, or haste, or hastiness, and the first stage or state, of youth, or young manhood*; (AZ, S, K;) as also **غلو**. (ISd, K, TA.) One says, **فعله في غلو** and **غلو** [He did it in the quickness, or haste, &c., of his youth, or young manhood]. (TA.) — And **غلو** signifies also *The rising, or rising high, and increasing, of a plant, or of herbage*. (Mz 40th نوع.)

**غلو**: see the next preceding paragraph, in two places.

**غلا** the subst. from **غلا**; [as such signifying *A high price, or rate, at which a thing is to be sold*;] (Mgh;) or it is an inf. n. (S, Mgh, K.) [See 1, latter half.] = Also, [i. e.] like **سما**; [in measure], (K,) but in the copies of the M **غلا**, with teshdeed, (TA.) *A man who shoots the arrow far*. (K.) = And *A certain small, or short, fish*, (K, accord. to different copies,) about a span [in length]: (TA:) pl. **اغلية**. (K.)

**غلى**: see **غال**, in three places.

**غلا**: see **غلا**.

**غال** [act. part. n. of **غلا**: and hence, *Acting, or behaving, with forced hardness, or strictness, or rigour, in religion, so that he exceeds the proper, due, or common, limit*: (see 1:) and particularly] *an extravagant zealot of the class of innovators*: pl. **غلاة**. (TA in art. **سبا**.) — And *Shooting, or one who shoots, the arrow to the furthest distance*. (Mghb.) — And *High, or excessive*, (S, Mgh, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Mgh, K, TA;) as also **غلى**. (K, TA.) Hence one says, **بعته بالغالى** and **بالغلى** *I sold it, or bought it, at what was a high, or an excessive, price, or rate*. (K, TA.) A poet says,

• **وَوَأَنَا نَبَاعَ كَلَامِ سَلْمَى**  
• **لَاعْطَيْنَا بِهِ تَمَنَّا غَلِيًّا**

[And if we were sold the speech, or discourse, of Selma, we would give for it a high, or an excessive, price]. (TA.) — Also *Fat flesh-meat*. (K.)

**غالبية**: see art. **غلى**.

**اغلى** *More, or most, high [or excessive] in price*: hence the saying, **أفضل الرقاب اغلاها تمنا** [The most excellent of slaves is the highest thereof in price]. (Mgh.)

**مغلى** [in the **مغلا**] *An arrow with which one raises the arm [in shooting] in order to exceed with it the usual limit, or nearly to do so*: (K, TA:) or, accord. to the M, *that is used in striving to exceed the usual limit*: also termed **مغلا**: pl. **مغال**. (TA.)

**ناقمة مغلا**: see what next precedes. — **مغلا** *A she-camel that goes quickly when her feet*

*of her fore legs and of her hind legs fall in one place*: (S: [it is there expl. by **تغلى** followed by the words **إذا تَوَاهَمَتْ أُخْفَانَهَا** which I have here rendered accord. to an explanation in art. **وهق** in the O: but the phrase **مغلا الوهق** is there mentioned as an ex. of **الوهق** as signifying “the lasso;” whence it appears that the phrase lit. means *that exceeds the limit of the lasso*; agreeably with the explanation of Golius, “*rapide currens, et fugiens laqueum sibi injiciendum*.”) or [the meaning is *a she-camel that steps far in vying, or keeping pace, with another*; for], in explaining the phrase **مغلا الوهق**, IB says that **المغلا** applied to the she-camel signifies **التى** **تبعد الخطو**; and **الوهق** signifies **المباراة** and **المسيرة**. (TA voce **هرجاب**.)

**أرض مغلولية** *A land having abundant, and dense or luxuriant, herbage*; and with **ع** also; i. q. **مغية** and **مغية**. (TA in art. **غمر**.)

## غلى

1. **غلت القدر**, aor. **تغلى**, inf. n. **غلى** and **غليان**, (S, MA, Mgh, K,) *The cooking-pot boiled*; (MA, &c.) and **غليت**, aor. **تغلى**, is an unusual dial. var. thereof, the former being the more chaste; (Mgh;) or **غليت** is not allowable. (S.) — [Hence **غلى** said of a liquor, *It estuated: it effervesced: it fermented*: see **نبيذ**. — And hence] **يغلى دمه** [as though meaning + *His blood is fit to be shed*] is a phrase like **رأب دمه** [q. v.], said of one who has exposed himself to slaughter: his blood being likened to milk that has become thick, and fit to be churned. (A in art. **روب**.) — And **غلى الرجل**, like **رضى** in measure [but see what has been said of this form of the verb above], **↑ The man became vehemently angry**. (IKtt, TA.)

2: see 4, in two places. = **غلى الرجل**, inf. n. **تغلية**, *He rubbed the man over, or perfumed him, with غالية*. (TA.) And **غلى لحيته** (Mgh, O, Mgh, all in art. **غلف**) (O, ibid.) *He daubed, or smeared, his beard with غالية*; as also **غلتها**. (Mgh, O, Mgh, ibid. [See 1 in art. **غلف**].) = And **تغلية** signifies also *The saluting from afar, and making a sign*. (K.)

4. **اغلى القدر**, (S, MA, K,) and **غلاما** (K,) *He made the cooking-pot to boil*. (S, MA, K.) IDrd mentions, among some of the sayings of the people of former ages, **أَنْ مَاءَ وَغَلِيهِ** [Pour thou out water, and make it to boil]. (TA.) And one says, **أغليت الزيت ونحوه** [I made the olive-oil and the like to boil], inf. n. **اغلا**. (Mghb.)

5. **تغلى** (S, Mgh, K) **بالغالية** (S, Mgh) *He (a man, S, Mgh) perfumed himself, (S, Mgh, K,) or rubbed himself over, (K,) with غالية; (S, Mgh, K;) and **اغلى** signifies the same; (IDrd, O*



in art. **غلف**;) as also **تَغَلَّلَ**, (Mṣb, and O in art. **غلف**), and **اِغْتَلَّتْ**. (O in that art.)

6, in all its senses, belongs to art. **غلو**, q. v.

8: see 5.

**غَلَانِيَّة**, mentioned in the **ك** in this art., belongs to art. **غلو**, being an inf. n. of the verb in the phrase **غَلَا فِي الْأَمْرِ**. (TA.)

**غَلَانِيَّة** A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called **مِحْمَرٌ** [q. v.] and **فَمِقْمَرٌ** and **فَمِقْمَرَةٌ**. (Mṣb voce **فَمِقْمَرٌ**.)

**غَالِيَةٌ** [*Galia moschata*], a sort of perfume, (S, **ك**), well known; (**ك**;) a certain compound of perfumes; (Mṣb;) *mush mixed or boiled* [with other perfumes]; (MA;) or a perfume composed of *musk and ambergris and camphor and oil of ben*: (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Jaḥfar went in to him, and the odour of perfume was diffusing itself from him; so he said, "What is thy perfume, O 'Abd-Allah?" and he answered, "musk and ambergris combined with oil of ben;" whereupon Mo'áwiyeh said, **غَالِيَةٌ**, meaning *high-priced*: (TA:) [hence some hold the word to belong to art. **غلو**; and their opinion is strengthened by the fact that] **غَلَوَى** signifies the same. (**ك** in art. **غلو**.)

### غمر

1. **غَمَّه**, (S, Mṣb, **ك**, &c.) aor. ʔ, (Mṣb) inf. n. **غَمَّرَ**, (Mṣb, TA,) *He covered it*, (S, Mṣb, **ك**, TA,) *veiled it, or concealed it*; (TA;) namely, a thing: (Mṣb, **ك**, TA:) this is the primary meaning. (TA.) [Hence,] one says, **غَمَّرَ الْهَيْلَالُ** (S, Mṣb, **ك**, TA) *عَلَى النَّاسِ* (S, TA) inf. n. **غَمَّرَ**, (TA,) *The new moon was veiled, or concealed*, (S, Mṣb,) *to the people*, (S,) *by clouds, or otherwise*, (S, Mṣb,) *or was intercepted by thin clouds*, (**ك**, TA,) *or otherwise*, (TA,) *so that it was not seen*. (S, Mṣb, TA.) It is said in a trad., **فَإِنْ غَمَّرَ عَلَيْكُمْ**, (Mgh, \* Mṣb, TA,) i. e. *And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Shaḥbán, thirty [days], in order that the entering upon the fast of Ramaḍán may be with [inferential] knowledge*. (Mṣb.) Az says that **غَمَّرَ** and **أَغْمَى** and **غَمَّى** all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. **غَمَّى**.] — And [hence] **غَمَّرَ الْقَمَرَ النُّجُومَ** *The moon concealed the stars: or almost concealed the light of the stars*. (TA.) — And **غَمَّرَ عَلَيْهِ الْخَبْرُ** *The information, or narration, was dubious, confused, or vague, to him; such as to be difficult to be understood; or such as not to be understood*; (S, **ك**;) like **أَغْمَى**: (S:) or *was obscure, or unapparent, to him*.

(Mṣb.) — And **غَمَّه**, (S, **ك**, TA,) aor. ʔ, inf. n. **غَمَّرَ**, (TA,) *It* (i. e. **هَرَمٌ** [here meaning "grief," see **غَمَّرَ** below,]) *covered* [or *was as though it covered*] *his heart*: (Ḥar p. 637:) or [accord. to common acceptation] *it, or he, grieved him*; or *caused him to mourn or lament, or to be sorrowful or sad or unhappy*; syn. **أَحْزَنَهُ**. (**ك**, and Ḥar p. 422. [See also 4.]) — **غَمَّه**, in which the pronoun relates to an ass, &c., (S, **ك**, TA,) aor. ʔ, inf. n. **غَمَّرَ**, (TA,) means *He put* [as a covering] *to his mouth and his nostrils the* **غَمَامَةٌ**, (S, **ك**, TA,) which is a thing like the **كِعَامَرٌ** [or muzzle], (so in the S and **ك**), or a thing like the **فِدَامَرٌ** [which seems to be here similar in meaning to **كِعَامَرٌ**]: (so in other copies of the **ك**;) or *he put* [as a covering] *to his mouth a nose-bag, or the like, to prevent his feeding*; and this is termed a **غَمَامَةٌ**: (TA:) [the verb that I have rendered "put to" in these explanations is **أَلْقَمَ**, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or **غَمَامَةٌ** signifies a sort of bag for the mouth of a camel and the like, (**ك**, TA,) *his mouth being put into it*: (TA:) pl. **غَمَامِرٌ**: (S, TA:) and one says, **غَمَّه بِالْغَمَامَةِ** [he covered his mouth with the **غَمَامَةٌ**], aor. and inf. n. as above. (TA.) — **غَمَّرَ**, aor. ʔ, also signifies **عَلَاهُ** [app. as meaning *It rose upon, or above, the thing, as though forming a covering over it*]: mentioned on the authority of IAḥr, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a **رَوْضَةٌ**, or meadow,]

### أَنْفٌ يَغْمُرُ الضَّالَّ نَبَتْ بَحَارِهَا

[Not depastured, the trees called **ضال** rising upon, or above, the herbage of its fertile tracts, or its tracts near to water]. (TA.) See also 8. — **غَمَّرَ** is also intrans.: one says, **غَمَّرَ يَوْمُنَا**, (S, **ك**, TA,) inf. n. **غَمَّرَ** and **غَمُومٌ**; (TA;) and **أَغْمَرَّ**; *Our day was, or became, [sultry, or] intensely hot*, (S, **ك**, TA,) *so that it took away, (S,) or almost took away, (TA,) the breath*: (S, TA:) or both verbs, said of a day, and of the sky, mean *it brought* **غَمَّرَ** [or *distress that affected the breath or respiration*], arising from closeness of heat, or clouds. (Mṣb.) = **غَمَّرَ الشَّخْصَ**, of the class of **تَعَبٌ**, [the first pers. being **غَمِّمْتُ**], inf. n. **غَمَّرَ**, *The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed*. (Mṣb.) [See also **غَمَّرَ** below.]

3. **غَمَّه** signifies **غَمَّه وَعَمَّه** [I grieved him, or caused him to mourn or lament &c., and he grieved me, or caused me to mourn or lament &c.; or I grieved him &c., being grieved &c. by him]. (**ك**.)

4. **أَغْمَتِ السَّمَاءُ** *The sky became clouded*: (**ك**, as indicated by the context:) or *i. q. تَغَيَّرَتْ* [i. e., *became altered*]: thus in the S; but some say that it is correctly **تَغَيَّرَتْ** [agreeably with the former of the explanations above]. (TA.) See

also 1, near the end. — **مَا أَغْمَكَ لِي** and **إِنِّي** is [an expression of wonder, meaning *How great grief, or sadness, dost thou occasion to me!*] from **أَغْمَرُ** signifying **الْحُزْنَ**. (**ك**, TA.) — [Accord. to the **ت**, **أَغْمَهُ** signifies **أَحْزَنَهُ**; like **غَمَّه**: but this I think a mistake. — And Freytag explains **أَغْمَرُ** as occurring in the Deewán of the Hudhalees signifying "*Demersit*:" but in which of its senses he uses this word he does not specify.]

6. **غَمَّرَ** *He made a show of* **غَمَّرَ** [or grief, &c.,] *without its being in the heart*. (Ḥar p. 126.)

7. **انْغَمَّرَ** *It* (a thing, **ك**) *was, or became, covered*, (S, **ك**, TA,) *veiled, or concealed*. (TA.) — See also what next follows.

8. **اِغْتَمَّرَ** *He was, or became, grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy*; (S, \* **ك**;) as also **انْغَمَّرَ**: (**ك**;) both mentioned by Sb. (TA.) — And, said of a plant, or herbage, *It was, or became, tall*, (**ك**, TA,) *and tangled, or luxuriant*, (TA,) *and abundant*: (**ك**, TA:) as also **اعْتَمَّرَ**. (TA.) [And in like manner **غَمَّرَ** is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning *It was tall and luxuriant*.] — And, said of a man, *He withheld himself from going out, or forth*. (TA.)

R. Q. 1. **غَمَّه**, [inf. n. **غَمِّمَةٌ**, *He* (a bull) *uttered a cry, or cries, in fright*; as also **تَغَمَّرَ**: see **غَمِّمَةٌ** below. — And] *He* (a courageous man) *raised his voice in conflict with his antagonist*; (Ḥar p. 531;) [as also **تَغَمَّرَ**: see, again, **غَمِّمَةٌ** below.] — And *He* [a man] *spoke while taking a thing into his fauces, so that the hearer, or listener, did not understand what he was saying*; (Ḥar ubi suprâ;) [or *spoke indistinctly*; agreeably with an explanation of **غَمِّمَةٌ** below; as also **تَغَمَّرَ**. — And, said of a bow, *It produced a sound*; agreeably with another explanation of **غَمِّمَةٌ** below.] — Also, said of an infant, inf. n. **غَمِّمَةٌ**, *He nept over the breast, desiring the milk*: [and the inf. n. is used as a simple subst., and therefore pluralized:] IAḥr cites as an ex.,

• إِذَا الرُّضَعَاتُ بَعْدَ أَوَّلِ هَجَعَةٍ

• سَمِعَتْ عَلَى بُدْبَيْهِنَّ غَمَامًا

[When the suckling women, after the first light sleep in the beginning of the night, are in such a condition that thou hearest cryings over their breasts]; meaning, as he says, that the milk of these women is little in quantity, so that the sucking child weeps over the breast when sucking it. (TA.)

R. Q. 2. **تَغَمَّرَ**: see R. Q. 1, in three places: and see its inf. n. voce **غَمِّمَةٌ**, below, in two places. — Said of one drowning (**غَرِيقٌ**) beneath the water, it signifies *He uttered a cry, or cries*: or, as is said in the T, *he was pressed upon by the waves above him*: a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.)

**غَمَّرَ** [an inf. n. used as an epithet in which the

quality of a subst. predominates,] *Grief, mourning, lamentation, sorrow, sadness, or unhappiness*; syn. حُزْنٌ; (Msb, K;) so called because it covers happiness and forbearance; (Msb;) or غَمْرٌ in the heart is thus called because it veils, or precludes, happiness: (Ham p. 21:) [it may therefore be rendered *gloominess of mind*:] or i. q. كَرْبٌ, (K,) which signifies حُزْنٌ, (K in art. كَرْب,) or غَمْرٌ, (S, in that art.,) [that affects the breath or respiration, lit.] that takes away the breath; (S and K in that art.;) as also غَمَاءٌ (K) and غَمَّةٌ (S, K,) the last [expl. in the S as syn. with كَرْبَةٌ, which is syn. with كَرْبٌ, and] mentioned by Lh: (TA:) [see also صَقَعٌ:] it is كَرْبٌ [or grief, &c.,] that befalls the heart because of what has happened; differing from هَمْرٌ, which is كَرْبٌ that befalls because of annoyance, or harm, that is expected to happen: or, as some say, both are one [in meaning]: the differing is asserted by 'Iyād and [many] others: (TA:) [see also غَضَبٌ:] the pl. of غَمْرٌ is غُمُومٌ. (S, K.) — It is also an inf. n. used as an epithet in the phrase يَوْمٌ غَمْرٌ (S, TA) i. e. *A day that is [sultry, or] intensely hot, so that it [almost] takes away the breath*; and لَيْلَةٌ غَمْرٌ [such a night], i. e. غَمَاءَةٌ (S:) or one says غَمْرٌ and يَوْمٌ غَمْرٌ and مِغْمَرٌ (K, TA,) the last with kesr to the م, (TA,) [in the CK مِغْمَرٌ meaning a day of heat, (K,) or of intense heat: (TA:) or a day of غَمْرٌ [i. e. grief, &c.]: and [in a similar sense, as is implied by the context immediately preceding,] غَمْرٌ and لَيْلَةٌ غَمْرٌ (K:) [but] A'Obeyd mentions, on the authority of AZ, غَمْرٌ and لَيْلَةٌ غَمْرٌ as meaning a night in which there is over the sky [a covering of clouds, or] what is termed غَمْرٌ [a word belonging to art. غَمْرٌ, being in measure] like رَمِيٌّ; (S;) and [in the like sense] يَوْمٌ غَمْرٌ. (So in one of my copies of the S.) — And one says, كَانَ عَلَى غَمْرِ السَّمَاءِ [app. غَمْرٌ, but this, I think, requires confirmation, for which I have searched in vain,] and غَمْرٌ [app. غَمْرٌ, or perhaps غَمْرٌ, a word mentioned above,] meaning *There was over the sky a collection [or an expanse] of thin clouds, or a صَبَابَةٌ [i. e. mist, or the like], فَحَالَ دُونَ الْهَيْلَالِ [and it intercepted the new moon]: and لَيْلَةٌ هَذِهِ لَيْلَةٌ غَمْرٌ, and some say غَمْرٌ, This is a night [of a covering of clouds, or] of a صَبَابَةٌ [or mist, or the like], intervening between the new moon and men; so that the new moon is not seen: (Msb:) and [hence] صُمْنَا لِلْغَمْرِ, and لِلْغَمْرِ, (S, Msb, K,) both mentioned by ISk on the authority of Fr, (S,) and لِلْغَمْرِ, (S, K,) and لِلْغَمْرِ, (K, TA, but omitted in the CK,) and لِلْغَمْرِ, (TA,) [i. e. *We fasted after, or from the time of, the covering of clouds, or the mist, or the like, that concealed the new moon*; (the prep. لُ being here used in the sense of بَعْدَ, or مِنْ وَقْتِ, as in the Kur xvii. 80;) virtually] meaning [we fasted]*

without a sight [of the new moon]: (Msb, TA:) a rájiz says,

لَيْلَةٌ غَمْرٌ طَامِسٌ هَيْلَالًا  
أَوْغَلَّتْهَا وَمُكْرَهُ إِيغَالًا

[In a night of a covering of clouds, or of a mist, or the like, having its new moon effaced: I journeyed quickly and far in it, (أَوْغَلَّتْهَا) being used, app. by poetic license, for أَوْغَلَّتْ فِيهَا] and disliked was the journeying so therein: (S, TA:) and it is said that لَيْلَةٌ غَمْرٌ [i. e. غَمْرٌ and غَمْرٌ] signifies also the last night of the [lunar] month; being so called because the case thereof is veiled to people so that it is not known whether it be of the coming [month] or of the past. (TA.)

غَمْرَةٌ fem. of غَمْرٌ, q. v., used as an epithet.

غَمْرَةٌ: see غَمْرٌ, first sentence: — and also in the latter half. — Also, † *Perplexity, and dubiousness, or confusedness*: pl. غَمْرٌ: one says, هُوَ فِي غَمْرٍ † *He is in a state of perplexity, and dubiousness, or confusedness*: (Msb:) and هُوَ فِي غَمْرٍ مِنْ أَمْرِهِ † *He is in a state of perplexity and darkness [in respect of his case or affair]*; from الغمر signifying “the act of covering” [a thing]. (Ham p. 320.) [See also غَمَّةٌ and غَمَاءٌ.] And one says غَمْرٌ † *A dubious, confused, or vague, case or affair.* (S, K.) [See also غَمْرٌ.] It is said in the Kur [x. 72], تُمْرًا لَئِنْ أَمْرُكُمْ عَلَيْكُمْ غَمْرٌ i. e. † [Then let not your case be to you one of] darkness, and straitness, and anxiety: (A'Obeyd, S, TA:) or, as some say, covered, veiled, or concealed. (TA.) And أَرْضٌ غَمْرَةٌ means † *A strait, or narrow, land.* (TA.) — Also The bottom of the interior of a skin for clarified butter (S, K) &c. (S.) [See also the first sentence in art. غَمْلٌ.]

غَمْرَةٌ i. q. لَبْسَةٌ [app. لَبْسَةٌ, meaning † *Obscurity, confusedness, or dubiousness*: see also غَمْرَةٌ]. (TA.)

غَمْرٌ is the inf. n. of ل in the last of the senses expl. above: (Msb:) or it signifies *The flowing down of the hair so that the forehead, (S, K, TA,) or, as in the M, the face, (TA,) and the back of the neck, are narrowed: (S, K, TA:) or the hair that veils, or conceals, the جَبِينِ [generally meaning the part above the temple, but sometimes it means the forehead,] and the back of the neck.* (Har p. 21.) Z says that they dislike what is thus termed, and like what is termed نَزَعٌ [i. e. baldness of the two sides of the forehead]. (TA.)

غَمَامٌ *Clouds*: (S, Msb, K:) or *white clouds*: (K:) or *thin clouds*: (Jel in ii. 54:) and غَمَامَةٌ signifies one thereof: (S, Msb, K:) the former being pl. of the latter, as also is غَمَامٌ: (K:) [or rather غَمَامٌ is a coll. gen. n., of which غَمَامَةٌ is the n. un.:] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) — [Hence,] حَبُّ الْغَمَامِ signifies *Hail-*

stones, or hail. (TA.) [See an ex. in a verse cited in art. ان, p. 109.]

زُكَامٌ i. q. غَمَامٌ [A rheum, such as is termed coryza]. (K.)

غُمُومٌ [a pl. of which no sing. is mentioned,] *Small stars, such as are faint, or indistinct.* (K.)

غَمِيمٌ i. q. غَمِيمٌ, (S, K,) i. e. *Fresh herbage* (كَلًا) beneath such as is dried up; (S, TA;) or *green herbage beneath such as is dry.* (TA.) — And *Milk heated until it thickens*: (S, K:) because it becomes covered over. (TA.)

غَمَامَةٌ: see غَمَامٌ. — Also † *Herbage*: so in the saying, فُلَانٌ غَمَامَةٌ وَادِي كَذَا i. e. † [Such a one made to be prohibited to the public] the herbage that was the growth of such a valley: thus called [because produced by the water of the clouds,] in like manner as it is called سَمَاءٌ. (TA.)

غَمَامَةٌ: see the next paragraph.

غَمَامَةٌ: see 1, near the middle, in three places. — Also *A thing with which the eyes of a she-camel are bound, or with which her muzzle is bound*: (K:) or *a piece of cloth with which the nose of a she-camel is stopped* (يُسَدُّ) [or bound (يُسَدُّ)] when she is made to incline to the young one of another: pl. غَمَامَةٌ. (A'Obeyd, TA.) [See also دَرَجَةٌ: and صَفَاعٌ.] — And (by way of comparison [thereto], TA) † *The prepuce of a boy*; as also غَمَامَةٌ. (K, TA.)

غَمْرٌ: see غَمْرٌ, in six places. — Also *Dust*; syn. غَبْرَةٌ. (K.) — And *Darkness*. (K.) — And † *Hardship, or difficulty, or distress, [as though] covering [or overwhelming] a party in war, or battle.* (K.) See also the next paragraph.

غَمْرٌ: see غَمْرٌ, latter half, in four places. — Also † *A calamity, or misfortune*; and so غَمْرٌ; (K, TA;) and غَمْرٌ, likewise, is said to be allowable. (TA. [But this last I think doubtful.]) And † *A hard, or difficult, affair or case, in relation to which one knows not the right course to pursue*; as also غَمْرٌ, (K, TA,) and غَمْرٌ. (TA.)

غَمْرٌ [fem. of غَمْرٌ, q. v.: — and also used as a subst.]: see غَمْرٌ, first sentence: — and also in the latter half: — and see also غَمْرٌ, in two places. — *إِنَّهُمْ لَفِي غَمْرٍ مِنَ الْأَمْرِ* means [Verily they are in a state of dubiousness, or confusedness, in respect of the case, or affair; or] in a dubious, or confused, case or affair. (TA.) [See also غَمْرَةٌ and غَمْرَةٌ.]

غَمْرٌ: see غَمْرٌ.

غَمْرَةٌ: see غَمْرٌ, latter half.

غَمْرٌ and its fem. غَمْرَةٌ: see غَمْرٌ, former half.

غَمْمَةٌ [mentioned above as an inf. n. (see

R. Q. 1), used as a simple subst.,] signifies The cries [or cry] of bulls [or wild bulls] in fright: (S, K, TA:) and of courageous men in conflict: (S, Mgh, K, TA:) and so تَغْمِرُ: pl. of the former, in both senses, غَمَامٌ. (TA.) See also an ex. of the pl. voce غَمِيرٌ. — And Indistinct speech; (K;) as also تَغْمِيرٌ: (S, K:) غَمِيمَةٌ is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the عَجَم. (T, in TA, voce رَتَّة.) — Also The sound of bows. (TA.)

أَغْرُ الْوَجْهِ وَالْقَفَا (S,) and رَجُلٌ أَغْرٌ (S, Mṣb, K,) A man whose hair flows down so that the face and the back of the neck are narrowed: (S, Mṣb, K:) and in like manner [the fem.] غَمَاءٌ is applied to a woman. (Mṣb.) — غَمَاءٌ applied to the forelock (نَاصِيَةٌ) of a horse means Excessively abundant in the hair: and such is disliked. (S.) — And سَحَابٌ أَغْرٌ means † Clouds in which is no gap, or interstice. (K, TA.)

أَرْضٌ مَغْمِرٌ and مَغْمِرٌ: see غَمِرٌ, former half. — أَرْضٌ مُغْمِرَةٌ (K, TA) and مَغْمِرَةٌ (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.)

مُغْمِرٌ, applied to clouds (غَمِيرٌ), and to a sea, Abounding with water: (K:) and in like manner, without ة, to a well (رَكِيَّةٌ), that fills everything, and submerges it: (IAḡr, TA:) and to what is termed حَسِيٌّ [q. v.], (IAḡr, S, TA,) meaning covering. (IAḡr, TA.)

مَغْمُورٌ [pass. part. n. of غَمِهَ, i. e. Covered, &c.]. — [Applied to unripe dates (accord. to the TA to طَبُّ, a mistranscription for بُسْرٌ), like مَغْمُولٌ] Put into a jar, and covered over until they have become ripe. (TA.) — Applied to a new moon, Veiled, or concealed, by clouds, or otherwise, (Mṣb,) or intercepted by thin clouds, (K,) so as not to be seen. (Mṣb.) — Applied to a man, Grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) — And Affected with the malady termed غَمَامٌ. (K.)

غمت

1. غَمَتَهُ, aor. -, (S, O, K,) inf. n. غَمَتٌ (S, O,) It (i. e. food) was, or became, heavy upon his heart [or stomach], (Ks, S, O, K,) he having eaten much thereof so that it caused him to suffer indigestion, (Ks, O,) and it rendered him like one intoxicated: (K:) or, accord. to Sh, it (i. e. grease) rendered him like one intoxicated, (O, TA,) in consequence of indigestion. (TA.) — And He covered it; (O, K;) namely, a thing. (K.) — And غَمَتَهُ فِي الْبَاءِ i. q. غَطَّتْ [i. e. He immersed, or plunged, him, or it, into the water; like غَتَّتْ]. (IDrd, O, K.) — And غَمَتَ نَفْسًا He made a sign, or motion, with his head, (O,) or he raised his head, (K,) [for the purpose of taking breath,] in drinking. (O, K.) — غَمِتَ He became like one intoxicated, by grease [in his stomach]: (Sh, O:) or he suffered from the heaviness of food

upon his heart [or stomach] so that he became like one intoxicated. (K.)

غمد

1. اِغْمَدَهُ, aor. - and - , inf. n. غَمَدٌ; and اِغْمِدُهُ, (S, Mṣb, K,) inf. n. اِغْمَادٌ; (Mṣb;) mentioned by AO, (S,) or by A'Obeyd, (L, TA,) as two chaste forms; (S, L, TA;) He put it (i. e. a sword, S, Mṣb, K, or the like, Mṣb) into its غَمْدٌ [i. e. scabbard, or sheath; he sheathed it]: (S, Mṣb, K:) or he made for it, or furnished it with, a غَمْدٌ. (Mṣb.) — Hence, غَمَدَهُ بَكْدًا † He covered him, or it, with such a thing; as though he made the latter a غَمْدٌ to the former. (A.) — See also 5, in two places. — غَمَدَ, inf. n. غَمُودٌ, said of a tree of the species called عَرُفُطٌ, † It had its branches abounding with leaves so that one could not see its thorns; (L, K;) as though they were sheathed. (L.) — غَمَدَتِ الرَّكِيَّةَ (L, K,) aor. -, inf. n. غَمُودٌ (L,) † The well lost its water. (L, K.) — And غَمَدَتِ (L, K,) aor. -, (K,) inf. n. غَمَدٌ (L,) † It (a well) had much water: (Aḡ, L, K:) or it had little water. (AO, L, K.)

2: see 5, in two places.

4: see 1. — [Hence,] اِغْمَدَ الْأَشْيَاءَ † He put the things one within another. (K.) — And اِغْمَدَ الْحَنْسَ † He put the [cloth called] حَنْسٌ beneath the camel's saddle, to preserve the animal's back from being galled by the saddle. (Akh, A, \* L.)

5. تَغْمَدَ الثَّوْبَ † He put the garment, or piece of cloth, beneath him, to conceal it from the eyes of others. (A.) — And تَغْمَدَ الرَّجُلَ (JK, L,) and غَمَدَهُ (L,) † He took the man beneath him (تَحْتَهُ, thus in the JK, in the L بِخَتْلٍ [by deceit, or guile]), to cover him over, or conceal him. (JK, L.) — And تَغْمَدَ فُلَانًا (S, L, K,) and غَمَدَهُ (K,) † He concealed, as with a veil, what had proceeded from such a one, or what such a one had done. (S, L, K.) — And تَغْمَدَهُ اللَّهُ بِرَحْمَتِهِ (S, A, L, Mṣb, K,) and غَمَدَهُ بِهَا and غَمَدَهُ فِيهَا (L,) † God covered him with his mercy, (A'Obeyd, S, A, L, Mṣb, K,) as with a veil; veiled him therewith; (A'Obeyd, A, L, Mṣb;) clad him, or invested him, therewith. (A'Obeyd, L.) — تَغْمَدَ الْأَعْدَاءَ † He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) — And تَغْمَدَهُ † He filled it, (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.)

8. اِغْتَمَدَ اللَّيْلَ † He (a man, S, L) entered into [the darkness of] the night; (S, A, L, K;) as though it became as a غَمْدٌ to him; like as one says اِدْرَجَ اللَّيْلَ: (S, L:) and simply اِغْتَمَدَ he ventured upon, encountered, or braved, the night, (رَكِيَّةٌ), to seek food for his family. (S, L.)

10. اِسْتَعْمَدَتِ السَّمَاءُ فِي السَّحَابِ الْكَثِيرِ † [The sky became obscured amid the many clouds]. (TA in art. طنفس.)

غَمْدٌ (S, L, Mṣb, K, &c.) and غُمْدَانٌ (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Mṣb, K,) and the like, (Mṣb,) The scabbard, or sheath; [this is well known to be the correct meaning; it is shown to be so in the S, voce قِرَابٌ; and is the meaning obtaining in the present day;] syn. غِلَافٌ, (S, O,) or جَفْنٌ: (L, K:) [both of these words have the signification mentioned above; but not that only; for غِلَافٌ has a wider application; and it is said in the S, voce قِرَابٌ, that the جَفْنُ of a sword is a case, or receptacle, in which is (put) the sword together with its غَمْدٌ and suspensory belt or cord:] the pl. is اُغْمَادٌ [a pl. of pauc.] (O, Mṣb, K) and غُمْدَانٌ (O,) or غُمُودٌ (K.)

غُمْدَانٌ: see the next preceding paragraph.

غَامِدٌ, عَيْشَةٌ رَاضِيَةٌ, رَكِيٌّ غَامِدٌ meaning مَغْمُودٌ, † Wells having their water covered by earth, or dust; contr. of رَكِيٌّ مُبِيدٌ. (A.) And غَامِدَةٌ † A well (بُئْرٌ) filled up, or choked up, with earth, or dust. (K, TA.) — And غَامِدَةٌ and غَامِدٌ † A ship (سَفِينَةٌ) filled, or laden; (K, TA;) as also اَمِدَةٌ (TA) and اَمِدٌ. (K, TA.)

مُغْمِدٌ: see what here follows.

مُغْمُودٌ and مُغْمِدٌ A sword [or the like] put into its غَمْدٌ [meaning scabbard, or sheath; i. e. sheathed]. (S, A.)

غمر

1. غَمَرَ, as in some lexicons, or غَمَّرَ, aor. -, accord. to all the copies of the K [consulted by SM], (TA,) or غَمَّرَ, [aor. -,] (as in the CK and my MS. copy of the K,) inf. n. غَمَارَةٌ and غَمُورَةٌ, [agreeably with analogy if غَمَرَ be the form of the verb, which is therefore most probably correct,] (K,) It (water) was, or became, much in quantity, abundant, copious, [or deep,] (K, B, TA,) so that it concealed its bottom. (B, TA.) You say مَا أَشَدَّ هَذَا التَّهْرُ How great is the abundance of the water of this river! (S.) — [And † He abounded in beneficence.] You say رَجُلٌ بَيِّنٌ الغَمُورَةُ † A man bearing evidence of abounding in beneficence. (S, K.) — غَمَّرَهُ (S, Mṣb, K,) aor. -, (S, Mṣb,) inf. n. غَمَّرٌ (Mṣb, K,) It (water, S, K, or the sea, Mṣb) [overflowed,] came over, or rose above, (S, Mṣb,) or covered, (K,) and concealed, (TA,) him, or it; (S, Mṣb, K;) as also اِغْتَمَّرَهُ: (K:) and he (a man) veiled, concealed, hid, or covered, him, or it. (Mṣb.) — Hence, غَمَّرَهُ الْقَوْمَ † The people rose above him, or surpassed him, in eminence, (S, TA,) and in excellence. (TA.) — And غَمَّرَ الْجَبَاهِمَ بِطُولٍ † [I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) — غَمَّرَ غَمْرَهُ صَدْرَهُ عَلَيَّ, aor. -, (S, Mṣb, K, \*) inf. n. غَمَّرٌ (Yaḡkoob, S, Mṣb) and غَمَّرَ (Yaḡkoob, S,) [or the latter is a simple subst.,] His bosom bore con-

cealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (S, Mṣb, K.) = غَمِرَتْ يَدُهُ, (S, K,) aor. ٢, (K,) inf. n. غَمْرٌ, (TA,) *His hand was, or became, foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.)* = غَمْرٌ, aor. ٢, (S, Mṣb,) inf. n. غَمَارَةٌ, (S, [in my copy of the Mṣb written غَمَار, probably by a mistake of the copyist,]) *He was inexperienced in affairs: (S, Mṣb:)* Benoo-Oḳeyl say غَمِرٌ, aor. ٢. (Mṣb.) You say غَمَارَةٌ فِيهِ and غَرَارَةٌ [In him is a want of experience in affairs]. (TA.)

2. تَغْمِيرٌ وَجْهَهَا, inf. n. تَغْمِيرٌ, *She (a woman) smeared her face with غَمْرَةٌ [q. v.]; (S;)* as also اغتمرت بالغمرة, (K,) and تَغْمِرْت. (S, K.) = غَمِرٌ, inf. n. تَغْمِيرٌ, *He (a man) was deemed ignorant. (TA.)* = غَمِرَ فَرَسُهُ, inf. n. as above, *He gave his horse water to drink in a cup, (K,) in the small cup called غَمْرٌ, (TA,) because of the scarcity of water. (K.)* IAqr mentions the phrase غَمِرَهُ أَصْحَانًا *He gave him to drink some bowls of water: making the verb doubly transitive. (TA.)*

3. غَامِرٌ فِي الْقِتَالِ and غَامِسٌ فِيهِ signify the same [i. e. † *He plunged, or threw himself, into the midst of fight, or conflict.*] (TA in art. غَمَس.) [See also مُغَامِرٌ.] — And غَامِرُهُ † *He engaged with him in fight, or conflict, not caring for death. (S, O.)* — And غَامِرٌ signifies also † *He contended in an altercation, or a dispute. (O.)*

5. تَغْمِرْت: see 2. = تَغْمِرْت *He drank from a small cup such as is called غَمْرٌ: (K:) he drank a small quantity of water: (TA:) he drank less than would satisfy his thirst: (S:) he drank the smallest draught, less than would satisfy his thirst: (TA:) he did not satisfy his thirst with water; (K, TA;) said of a camel, (K,) and of an ass. (TA.)* = And تَغْمِرْت الْبَاشِيَةَ *The cattle ate what is termed غَمِيرٌ [q. v.]. (K.)*

7. انغمر *He immersed, dipped, or plunged, himself, or he became immersed, dipped, or plunged, (S, K,) in water, (S, TA,) and in a thing; (TA;) as also اغتمر. (K.)*

8: see 1: = and 7: = and 2.

غَمْرٌ *Much, abundant, copious, [or deep,] water; (S, K;) as also غَمِيرٌ: (K:) or much, abundant, copious, [or deep,] water, that drowns, or submerges: (ISd, TA:) or that covers over him who enters into it: (IAth, TA:) [also used as an epithet in which the quality of a subst. predominates, meaning much, abundant, copious, or deep, water;] and غَمْرَةٌ signifies the same as غَمْرٌ [when thus used; or a submerging deep, a deep place, or an abyss, of water]: (TA:) pl. غَمَارٌ and غَمُورٌ. (S, K.) You say بَحْرٌ غَمْرٌ *An abundant sea: and [in the pl.] بَحَارٌ غَمَارٌ, and غَمُورٌ. (S.)* And of a thing that has become much, you say, هَذَا كَثِيرٌ غَمِيرٌ *This is much. (AZ.)* [See also غَامِرٌ.] — *The main of the sea: (K:) pl. as above, (TA.)**

= † *Liberal in disposition: (K, TA:) pl. as above: (TA:) and in like manner, غَمْرُ الْحَلْقِي: (TA:) or this last, and غَمْرُ الرِّدَاءِ, signify † *abounding in beneficence: pl. as above: (S, K: [see also رِدَاءٌ:]) and غَمْرُ الْبِدْيَةِ † a man who takes by surprise with large bounty. (TA.)* — † *A horse fleet, or swift, or excellent, in running. (S, K, TA.)* — † *A garment ample, or full. (K, TA.)* = † *A mixed crowd of men, (K,) and their thronging, pressing, or pushing, and multitude; (TA;) as also غَمِرٌ and غَمْرَةٌ and غَمَارٌ and غَمَارٌ: (K: [in the TA, instead of the last two words, I find غَمَارَةٌ and غَمَارَةٌ, as from the K, and غَمَارٌ and غَمَارٌ are afterwards there added: but most probably these only (without ة) are correct:]) and غَمْرَةٌ and غَمَارٌ and غَمَارٌ signify a crowding, or pressing, of men, (S, Mṣb,) and of water: (S:) the pl. of غَمْرَةٌ is غَمَارٌ. (S.) You say غَمَارٌ فِي غَمَارِ النَّاسِ, and غَمَارِهِمْ, (S, Mṣb, TA,) and غَمِرِهِمْ, (TA,) † *I entered among the crowding, or pressing, of the people, (S, Mṣb, TA,) and their multitude; (S, TA;) as also غَمِرِهِمْ فِي أَكُونٍ فِي غَمَارٍ &c.] (TA.)* And أَكُونٌ فِي غَمَارٍ النَّاسِ, meaning *I shall be among the dense congregation of the people, occurs in a trad. (TA.)* = See also غَمْرٌ = غَمْرٌ لَيْلٌ means *Intensely dark night. (TA.)***

غَمْرٌ (S, Mṣb, K) and غَمْرٌ (S, ISd) and غَمْرٌ and غَمْرٌ, accord. to the K, but this last is unknown, (TA,) and غَمْرٌ (K) and غَمْرٌ, (TA,) originally, *A boy devoid of intelligence: and hence, (Mṣb,) a man (S, Mṣb) inexperienced in affairs: (S, Mṣb, K:) ignorant: (TA:) inexperienced in war and in counsel; not rendered firm, or sound, in judgment, by experience: (L:) one in whom is no profit nor judgment: (ISd, TA:) one in whom is no good nor profit with respect to intelligence or judgment or work: (AZ, Mṣb:) and غَمْرٌ signifies the same as غَمْرٌ; (S, TA;) or deemed ignorant: (TA:) the fem. of غَمْرٌ is with ة; (S, Mṣb;) and so is that of غَمْرٌ: (TA:) and the pl. of غَمْرٌ is غَمَارٌ; (S, Mṣb, TA;) and this may also be pl. of غَمْرٌ, like as أَسْبَابٌ is pl. of سَبَبٌ. (TA.) = See also غَمْرَةٌ.*

غَمِرٌ *Concealed enmity and violent hatred, or rancour, malevolence, malice, or spite. (S, Mṣb, K.)* [See also غَمِرٌ.] — And † *Thirst: (S, Mṣb:) pl. أَعْمَارٌ. (S.)* El-'Ajjāj says,

حَتَّى إِذَا مَا بَلَّتِ الْأَعْمَارَا

: [Until, when they damped their thirst]. (S.) غَمِرٌ فِي غَمْرَةٍ means: *The camels drank a little. (TA.)* = See also غَمْرٌ.

غَمْرٌ *A drowning; being drowned: so in the phrase مَوْتُ الْغَمْرِ Death by drowning. (TA.)* = See also غَمْرٌ. = *The foul smell of flesh-meat, (S, Mgh, K,) and its grease adhering to the hand: (K:) and the smell of fish. (S.)* Hence, مَنْدِيلٌ الْغَمْرِ (S, Mgh) *The napkin, or rough napkin,*

*with which the hand is cleansed therefrom. (L, TA.)* = See also غَمْرٌ, in two places.

غَمِرٌ [part. n. of غَمِرٌ]. You say يَدٌ غَمْرَةٌ *A hand foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.)* [See also سَبَكٌ.] = See also غَمْرٌ, in two places. = غَمْرَةٌ as an epithet applied to a she-camel, see voce غَمِرٌ.

غَمْرٌ *A small drinking-cup or bowl, (S, K,) with which people divided the water among themselves in a journey when they had little of it; and this they [sometimes] did by putting a pebble into a vessel, and then pouring into it as much water as would cover the pebble, and giving it to each man among them: (TA:) or the smallest of drinking-cups or bowls: (K:) [see قَعْبٌ; and تَبْنٌ:] accord. to ISh, it contains twice or thrice the quantity of the measure called كَيْلَجَةٌ: [but this seems to be a large غمر, used for watering a horse; and the words which here immediately follow are app. not added by ISh, but relate to the غمر used by a man for himself or for another man:] the قَعْبٌ is larger than it, and satisfies the thirst of a man: the pl. is أَعْمَارٌ. (TA.)* El-Aḡshā of Bāhileh says, in an elegy on his brother El-Munteshir Ibn-Wahb,

تَكْفِيهِ حَزَّةٌ فَلَيْدٌ إِنْ أَلَمَّ بِهَا  
مِنْ الشَّوَاءِ وَيُرْوَى شُرْبُهُ الْغَمْرُ

[A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the غَمْرٌ used to satisfy his thirst]. (S, TA.) And Mohammad is related, in a trad., to have said, لَا تَجْعَلُونِي كَغَمْرِ الرَّكَّابِ صَلُّوا عَلَيَّ أَوَّلَ الدَّعَاءِ وَأَوْسَطَهُ وَأَخِرَهُ *Make ye me not like the غَمْرٌ of the rider: salute me in the beginning of prayer and in the middle thereof and in the end thereof: meaning that they should not make the salutation of him to be a thing of no great importance, and to be postponed: for the rider puts on his camel his saddle and his travelling-provisions, and last of all hangs upon his saddle his drinking-cup. (IAth, TA.)*

غَمْرٌ: see غَمْرٌ.

غَمْرَةٌ *Water that rises above the stature of a man. (Bd in xxiii. 56.)* See also غَمْرٌ, first sentence. — Hence, (Bd,) فَنَدَرَهُمْ فِي غَمْرَتِهِمْ, in the Kur xxiii. 56, † *Therefore leave thou them in [the submerging gulf, or flood, of] their ignorance; (Fr, Bd;) or in their error: (Jel:) or in their error and obstinacy and perplexity: (Zj, in explanation of another reading, فِي غَمْرَاتِهِمْ:)* and in like manner, فِي غَمْرَةٍ, in the same chap., verse 65, signifies *in overwhelming heedlessness: (Bd:) or in ignorance: (Jel:) and in the Kur li. 11, in overwhelming ignorance: (Bd, Jel:) or غَمْرَةٌ signifies [here] a state of obstinate perseverance in vain or false affairs: (Lth, Mṣb, TA:) and هُوَ فِي غَمْرَةٍ is the pl. (Mṣb.)* You say هُوَ فِي غَمْرَةٍ مِنْ لَهْوٍ, and شَبِيحَةٌ, and سَكْرٌ, † [He is in a submerging gulf, or flood, of frivolous diversion, and of youthful folly, and of intoxication]. (TA.)

And **غَمَرَاتُ جَهَنَّمَ** signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — [Hence] **غَمْرَةُ الْخُصُومَةِ** + The main part of the contention. (TA.) [And **غَمْرَةُ الْحَرْبِ** + The main part, i. e. the thick, or thickest, of the fight or battle. (See also **غَمَرَاتُ الْحَرْبِ** in what follows.)] — Hence likewise, **غَمْرَةٌ** signifies also † *Difficulty, trouble, distress, or rigour*, (S, Mṣb, K,) and *pressure, of a thing*: (K:) pl. **غَمَرَاتُ** (S, Mṣb, K) and **غَمَارٌ** (K) and **غَمِيرٌ**. (S.) Hence, (Mṣb,) **غَمَرَاتُ الْمَوْتِ** † *The rigours, or pangs, (شَدَائِدُ), of death*: (S, Mṣb:) or **غَمْرَةُ الْمَوْتِ** signifies the agony, i. e. the vehemence of the troubles or disquietudes, of death: (TA:) and **غَمَرَاتُ الْحَرْبِ**, and **غَمَارُهَا**, † *the rigours of war*. (TA.) — See also **غَمْرٌ** again, latter half, in three places.

**غَمْرَةٌ** A kind of liniment, made from [the plant called] **وَرَسٌ**, (S, TA,) used by a bride, for her person: (TA:) or [the plant] **وَرَسٌ** [itself]: (TA:) or saffron; as also **غَمْرٌ**: (K:) or **كُرْكُمٌ** [which also means saffron and bastard saffron]: or gypsum; syn. **جِصٌّ**: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is **غَمْرٌ**. (TA.) [See also **خَمْرَةٌ**.]

**غَمْرَةٌ**, [thus in the TA, app. **غَمْرَةٌ**, of the class of **صُرْعَةٌ** &c.,] as an epithet applied to a man, Valid in judgment or opinion, in cases of difficulty. (TA.)

**غَمَارٌ**: see **غَمْرٌ**, latter half, in three places.

**غَمَارٌ**: see **غَمْرٌ**, latter half, in four places.

**غَمِيرٌ**: see **غَمْرٌ**, in two places. — Also A certain plant: (K:) or green herbage that is overtopped, or covered, and concealed, by what is dried up: (S, K:\*) or herbage growing in the lower part, or at the root, of [other] herbage, (K,\* TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or any verdure that is little in quantity, (L, K, TA,) either **رَبِيحَةٌ** [i. e. **رَبِيحَةٌ**, meaning what becomes green after the upper parts have dried,] or **نَبَاتٌ** [app. meaning herbage in general]: (L, TA:) or the grain of the [species of barley-grass called] **نَهْمِيٌّ**, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the **نَهْمِيٌّ** in the first of the rain, succulent, or sappy, amid such as is dry; and **غَمِيرٌ** is not known in anything but the **نَهْمِيٌّ**: (TA:) the pl. is **أَغْمِرَاءٌ**. (K.) † **غَمِيرَةٌ** [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] **رَطْبَةٌ** and **قَتٌّ**, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition. (TA.)

**غَمِيرَةٌ**: see what next precedes.

**غَامِرٌ** Much, or abundant: applied in this sense to property. (Ham p. 593.) [See also **غَمْرٌ**.] —

[In a state of immersion; immersed. (See **أَتَانٌ**; and see also a verse cited voce **أُنٌّ**, p. 106, first col.)] — And [hence, perhaps,] **غَامِرَةٌ** signifies Palm-trees (**نَخْلٌ**) not requiring irrigation: (AHn, K:) but Az did not find this to be known. (TA.) [See also **مُعْتَمِرٌ**.] — Applied to land, (S, Mṣb, TA,) and to a house, (TA,) [but written with **ة** when **أَرْضٌ** is mentioned, or **دَارٌ**,] it signifies the *Contr. of **غَامِرٌ***: (S, TA;) and thus, (TA,) *waste; desolate; in a state the contrary of flourishing; in a state of ruin; syn. **خَرَابٌ***: (Mṣb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the **بَرْدِيُّ** [i. e. papyrus or other rushes]: by **غَامِرٌ** is meant **ذُو غَمِيرٍ**; like as one says **هَمْرٌ نَاصِبٌ**, meaning **ذُو نَصَبٍ**: (TA:) or any land that is not tilled (**لَمْ يُسْتَخْرَجْ**) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure **فَاعِلٌ** in the sense of the measure **بِر كَاتِمٌ**; (S, Mṣb;) like the epithets in **فَاعِلٌ** and **مَاءٌ دَافِقٌ**; and made of the measure **فَاعِلٌ** only to correspond to **غَامِرٌ** as its opposite: (S, TA:) waste land which water does not reach is not called **غَامِرٌ**; (S;) but such is called **قَفْرٌ**. (Mṣb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of **دِرْهَمٌ** and a **قَفِيرٌ** upon every **جَرِيْبٌ** [of land], both **غَامِرٌ** and **غَامِرٌ**: and this he did in order that the people might not be remiss in sowing. (Az, TA.)

**أَغْمَرٌ** [More, or most, abundant, copious, or deep: applied to water. —] More, or most surpassing, or excelling: so in the saying, **هُوَ أَعْظَمُهُمْ** He is the most surpassing of them by the tallness of his stature. (TA.)

**مُعْمَرٌ** A garment, or piece of cloth, dyed with [غَمْرَةٌ, or] saffron. (M, TA.) — **مُعْمَرَةٌ** and **مُعْتَمِرَةٌ** and **مُعْتَمِرَةٌ** A girl having her face smeared with **غَمْرَةٌ**. (TA.) — See also **غَمْرٌ**.

**مُعْمَرٌ**: see **مُعْمَرٌ**.

**مُعْمَرٌ** [Overflowed, or covered, and concealed, by water, &c. —] Rained upon. (TA.) — † *Overcome, subdued, or oppressed*. (TA.) — † *An obscure man; of no reputation*: (K, TA:) as though others surpassed him. (TA.) You say also, **فُلَانٌ مَعْمُورُ النَّسَبِ** † *Such a one is of obscure race*. (TA.)

† **مُعْمَرٌ** † *One who plunges, or rushes without consideration, into places of peril*: (S:) *one who throws himself into difficulties, troubles, or distresses*; as also **مُعْمَرٌ**: (K:) or *one who enters into difficulties, troubles, or distresses, and makes*

*another, or others, to do so; like **مُعَامِسٌ***. (Ham p. 338.) Applied to a courageous man as meaning † *One who incurs the rigours, or pangs, of death*. (TA.) And † *One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from **الغَمْرُ**, and means regarding, and regarded, with rancour, malevolence, malice, or spite*. (TA.)

**مُعْتَمِرٌ** Palm-trees (**نَخْلٌ**) imbibing water from a copious source. (AHn, K.) [See also **غَامِرَةٌ**, voce **غَامِرٌ**.] — And † *A drunken man*: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) — See also **مُعْتَمِرٌ**.

**مُعْتَمِرَةٌ**: see **مُعْتَمِرٌ**.

غمز

1. **غَمَزَهُ**, (S, A, K,) or **غَمَزَهُ بِيَدِهِ**, (Mṣb,) aor. -, (Mṣb, K,) inf. n. **غَمَزٌ**, (TA,) *He felt him, (namely, a ram,) to know if he were fat*: (S, A, Mṣb, K:) and **غَمَزَهَا** he put his hand upon her (a camel's) back, to see how fat she was. (TA.) — Hence, (Mṣb,) **غَمَزَهُ بِيَدِهِ**, (S, Mṣb, K,) aor. -, (K,) inf. n. **غَمَزٌ**, (A, K,) *He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back*. (TA.) So in a trad. of 'Omar: **دَخَلَ عَلَيْهِ وَعِنْدَهُ غَلِيمٌ يَغْمِزُ ظَهْرَهُ**. [He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back]. (TA.) And in a trad. respecting the ablution termed **الغُسْلُ**, it is said, **اغْمِزِي قُرُونَكَ**, meaning *Press thou, or squeeze thou, the locks of thy hair, in washing*. (TA.) You also say, **غَمَزَ التِّقَافَ الْقَنَاةَ** *The straightening-instrument pinched and pressed the spear*. (A,\* Mgh, TA,\*) A poet (namely Ziyád El-Aajam, TA) says,

وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ \*  
كَرَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمًا \*

[And I used, when I pinched and pressed the spear of a people, to break its knots, or inter-nodal portions, unless it became straight]. (S, TA.) It is a prov., respecting which see remarks in art. **أَو**. — **غَمَزَ**, (A, Mṣb,) and **غَمَزَهُ**, (S, Mgh, K,) aor. -, (Mgh, Mṣb, K,) inf. n. **غَمَزٌ**, (Mṣb, TA,) † *He made a sign, (A, Mṣb,) and he made a sign to him, (Mgh, K,\*) with the eye, (S, A, Mgh, Mṣb, K,) or eyebrow, (A, Mgh, Mṣb, K,) or eyelid [by winking]*. (K.) So in the saying, in a trad., **غَمَزَنِي عَلِيُّ أَنْ قُلْ نَعَمْ** † *lee made a sign to me with the eye, or eyebrow, meaning, Say thou Yes*. (Mgh.) The people of the West say, **غَمَزَهُ فُلَانٌ بِفُلَانٍ**, meaning, † *Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him*. (Mgh.) — Hence, **الغَمَزُ بِالنَّاسِ**: (S:) you say, **غَمَزَ بِالرَّجُلِ**, aor. -, (K,) inf. n. **غَمَزٌ**, (TA,) † *He calumniated, or slandered, the man*. (K.) [See also 4.] — You say also, **غَمَزْتُ شَادَةَ**

[† *His testimony was suspected* (see مَعْمُوزٌ), or *impugned*]. (TA in art. زور.) = غَمَزَتِ الدَّابَّةُ (K), or غَمَزَ فِي مَشِيهِ (Mṣb), or مَنِ رَجَلِهِ (S), aor. -, (S, Mṣb, K), inf. n. غَمَزَ (S, Mṣb), † *The beast limped, or it halted, with its hind leg; had a slight lameness thereof*: (K, \*TA:) or *he had what resembled عَرَج [or natural lameness] in his gait*: (Mṣb:) or, as IKṭt says, غَمَزَتِ الدَّابَّةُ بِرَجَلِهَا *the beast gave an indication of a limping, or halting, or slight lameness, in its hind leg*: whence it appears that this signification may be tropical. (TA.) = غَمَزَ said of a disease, or of a vice, or fault, of a man, *It appeared*. (AA, K.) = See also 4.

3. [This verb is mentioned by Golius as *syn.* with عَابَ, a verb for which I find no authority: and Freytag renders it "Vitii arguit," and refers to a passage in Har (p. 427 of the sec. ed.) where (like as is done by Golius) المَغَامِرُ and المَعَابِ, as *syn.*, are erroneously put for المَغَامِرُ and المَعَابِ.]

4. اُغْمَزَتْ *She (a camel) had fat, (O, K,) or a little fat, (ISd, IKṭt, TA,) in her hump.* (ISd, IKṭt, O, K.) Hence the epithet غَمُوزٌ, applied to her. (TA.) = اُغْمَزَ فِي فُلَانٍ † *He blamed, or found fault with, such a one; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault*; (S, IKṭt, K, TA;) *deemed him weak*; (TA;) *lessened his rank, or dignity*: (S, IKṭt, K, \*TA:) *he found in him that for which he should be deemed weak*: (A, TA:) and اُغْمَزَهُ † *he impugned his character; blamed him; censured him; or spoke against him.* (K.) You say, فَعَلْتُ شَيْئًا فَاغْمَزَهُ فُلَانٌ † *I did a thing, and such a one impugned my character, or found in it that by which my character was impugned.* (S, TA.) And سَمِعَ مِنِّي كَلِمَةً *And he heard from me a saying, and deemed it weak*: (A, TA:) and in like manner, اُغْمَزَ فِيهَا † *found in it that for which it was to be deemed weak.* (TA.) = اُغْمَزَنِي الْحَرُّ † *The heat remitted, or abated, to me, so that I became emboldened to encounter it, and went upon the road*: (AA, ISk, S, IKṭt, K, \*TA:) Az says اُغْمَزَنِي الْحَرُّ, on the authority of AA: (TA:) and AA mentioned اُغْمَزَنِي الْحَرُّ in this sense, but afterwards doubted, and said, I think that it is with زَاي. (TA in art. غمر.) — And اُغْمَزَ † *He (a man) became gentle, so that others were emboldened against him.* (IKṭt, TA.) = And اُغْمَزَ [for which اُغْمَزَهُ is erroneously put in the CK] *He acquired cattle such as are termed غَمَزٌ [q. v.]*: (O, K, TA:) like اُقْمَزَ. (O.)

5. [This verb is said by Freytag to have a signification belonging to تَغَمَّرَ.]

6. تَغَامَزُوا *They made signs, one to another, with their eyes, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blame-*

able or faulty. (B.) In this sense it is expl. as used in the Kur lxxxiii. 30. (S, B.)

8: see 4, in three places.

غَمَزَ *Cattle (i. e. camels, and sheep or goats, TA) of a bad quality.* (As, S, O, K.) — And *A weak man*: (S, O, K:) like قَمَزٌ: pl. اُغْمَازٌ, like اُقْمَازٌ of قَمَزٌ. (TA.)

غَمُوزٌ *A she-camel of which one doubts whether she be fat or not and therefore feels the hump*: (A'Obeyd, S, K:) pl. غَمُوزٌ [or غَمُوزٌ, or both?]. (TA.) See 4, first sentence.

غَمِيزٌ: see the next paragraph, in two places.

غَمِيزَةٌ † *A thing for which one's character is to be impugned; for which one is to be blamed, censured, or spoken against; a vice, or fault*; (S, A, Mgh, Mṣb, K;) as also غَمِيزٌ (TA) and مَعْمُوزٌ (S, A, Mgh, K) or مَعْمُوزَةٌ: (Mṣb:) and *weakness in work, and impotence of mind, (TA,) and ignorance*: (T, TA:) the pl. of مَعْمُوزٌ is مَعْمُوزٌ (TA,) *syn.* with مَعَابِيبٌ. (S.) You say, غَمِيزَةٌ، لَيْسَ فِيهِ غَمِيزَةٌ، (S, A, Mgh, Mṣb, K,) and مَعْمُوزٌ، (TA,) and مَعْمُوزٌ، (A, Mgh, K,) or مَعْمُوزَةٌ، (Mṣb,) † *There is not in him anything for which his character is to be impugned; or for which he is to be blamed; &c.*: (S, A, Mgh, Mṣb, K:) or *there is not in it anything for which it is to be coveted*: (K:) or مَا فِيهِ مَعْمُوزٌ has both of the above-mentioned significations. (A.) And فِي مَعْمُوزَةٍ † *In such a woman are many vices, or faults.* (A.) [See مَعْمُوزٌ, below.]

غَمَازَةٌ *A girl who presses, or squeezes, or kneads, the limbs well with the hand.* (A, K, \*TA.) = اِمْرَاةٌ غَمَازَةٌ † *A woman who makes frequent signs with the eye, &c.; who has a habit of doing so; syn. رَمَازَةٌ.* (TA in art. رمز.) — غَمَازٌ *One who blames, or finds fault with, others, much, or habitually.* (TA in art. همز.)

غَامِزٌ [meaning *Limping, or halting, &c., and having a limping, or halting, &c.,*] is like ظَالِعٌ: sometimes used as a possessive noun; and [therefore] one does not say غَامِزَةٌ. (O and TA in art. ظلع.)

مَعْمُوزٌ [should by rule be مَعْمُوزٌ: its primary signification is *A place of feeling, to know if an animal be fat*: hence, *a place of pressing or squeezing a limb &c.*: and *a place of pinching and pressing a spear, to straighten it*]. — نَكْتَةٌ † [lit. *A nice or subtle saying, the spear of which has no place where it requires to be pinched and pressed to straiten it, and the rock of which has no rough place requiring to be beaten, or for the rock of which there is no beating,*] means, † *that has no crookedness*: مَقْرَعٌ is an inf. n., or means "a place of beating," and صَفَاةٌ is "a rock;" and the above-mentioned use of these two words is borrowed from the phrase قَرَعَ صَفَاةَهُ meaning

† "he impugned his character; blamed, or censured, him; or spoke against him." (Mgh.) — See also غَمِيزَةٌ, in five places.

مَعْمُوزَةٌ: see غَمِيزَةٌ, in two places.

مَعْمُوزٌ † *A man (A, TA) suspected (S, A, \*K) of a vice, or fault.* (TA.)

### غمس

1. غَمَسَ، (S, A, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَمَسٌ، (Mṣb, TA,) *He immersed, immersed, dipped, plunged, or sunk, him or it, (JK, TA,) syn. مَقَلَهُ، (S, A, K,) in water, (JK, S, A, Mṣb, K,) or other fluid; (JK, \*TA;) as, for instance, a morsel of food in vinegar, and the hand in حِنَاءَ، (A,) and a garment, or piece of cloth, [for السُّدَى in the TA, I read القُوبُ,] in water or in dye. (TA.) — اِخْتَضَبَتْ غَمَسًا، so in the T and the Tekmileh; [and so in the JK;] but in the [O and] K, اِغْتَمَسَتْ † غَمَسًا، (TA;) *She (a woman, O, TA) immersed her hand, (K,) or, as in the [O and other] correct lexicons, her hands, (TA,) [in the حِنَاءَ] so as to dye [it or them] uniformly, without تصوير [or figuring], (O, K,) for which last word Sgh [in the TS] writes تصوير, and for which we find in the A نَقَشَ [meaning the same as the word in the K]. (TA.) — غَمَسَ فِي غَمَسٍ فِي الْبَلَاءِ † [It (an event) plunged them into trial, or affliction]. (A.) [See also a similar usage of the verb below, voce غَمُوسٌ.] — غَمَسَ حَلْفًا فِي آلِ الْعَاصِ *He took a share in the compact and confederacy of the family of El-'As, and swore to it*: for it was their custom to bring, in a wooden bowl, some perfume or blood or ashes, and they inserted their hands into it on the occasion of swearing, one to another, that their compact might be completed by their sharing together in one thing. (TA, from a trad. respecting the Hijreh.) — يَغْمِسُ السِّبَانَ حَتَّى يَنْقُذَ [He thrusts in the spear-head so that it may pass through, or that its extremity may protrude]. (A.) — غَمَسَ عَلَيْهِمُ † *He concealed from them the news, or information.* (TA.) — غَمَسَ التَّجْمُرَ، (so in a copy of the A,) or غَمَسَ، (so in the JK and O and K,) *The star set.* (JK, A, O, K.)**

2. تَغْمِيسٌ signifies *The making a drinking to be little in quantity*: (O, K, TA:) or, accord. to Kr, *a man's watering his camels and then going away.* (TA.)

3. مُغَامَسَةٌ، inf. n. مُغَامَسَةٌ، *He vied, or contended, with him in plunging, or diving, in water:*] مُغَامَسَةٌ is *syn.* with مُمَاقَلَةٌ. (S, TA.) — مُغَامَسَةٌ also signifies † *The throwing one's self into the midst of war or fight.* (S, TA,) or of an affair or a great affair or an affliction: (TA:) and the *mixing, or engaging, in fight or conflict.* (TA.) You say, اُغْمَسَ فِي الْقِتَالِ † *He plunged, or threw himself, into the midst of fight or conflict; or he rushed headlong into it.* (TA.) And غَامَسَهُمُ † *He mixed, or engaged, with them in fight or conflict.* (TA.) [See also مُغَامِسٌ.]

6. *They two vied, or contended, each with the other, in plunging, or diving, in water; syn. تَغَاطَسَا and تَمَاقَلَا. (TA in art. غطس.)*

7. انغمس (S, A, Mṣb) and اغتمس (S, A) *He, or it, became immersed, immersed, dipped, plunged, or sunk, in water: or he immersed or immersed himself, plunged, or dived, in water: (S, A, Mṣb:) or he did so remaining long therein. (TA in this art. and in art. رمس.) [See ارتمس.] — [Hence,] † the latter also signifies, [and so app. the former,] † He hid, or concealed, himself. (T, O.)*

8: see 7, in two places. — اغتمست غمسا: see 1.

غمس, [like نفص in the sense of منفض, &c., or perhaps a mistranscription for غمس, like غرس in the sense of مغروس, and many other instances,] *Immersed, immersed, dipped, plunged, or sunk. (TA.)*

طعنة غموس † *A spear-wound, or the like, that passes through: (S, A, Mṣb, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (يقبس) the spear-head so that it passes through, or so that its extremity protrudes: and it is such as cleaves the flesh: (A:) or wide, and passing through; that plunges into the flesh. (ISd, TA.) — امر غموس † A difficult, or distressful, affair; (S, A, Mṣb, K;) that plunges people into trial, or affliction. (A, K.) — Hence, (A,) يمين غموس † An oath that plunges its swearer (تغمس) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Mṣb,) known by its swearer to be so; (Mṣb;) so called because it plunges its swearer into sin, (A, Mgh, Mṣb,) and then into the fire [of Hell]: (A, Mgh:) or a false oath which one purposely swears, knowing the case to be the contrary thereof, (K, TA,) in order to cut off the rights of others: (TA:) or an oath by which one cuts off for himself the property of another: (K:) or an oath in which there is made no exception [by saying إن شاء الله (if God will), or the like]. (TA.) [See also الغيبة.] — رجل غموس † A strong, courageous man; as also † مغماس: which latter epithet is also applied to a lion. (TA.) And † A man who, in journeying, does not alight to rest in the night until he enters upon the time of dawn or morning. (TA.) — And ناقه غموس A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (حتى تقرب). (S, O.) And (O, K) accord. to En-Nadr, (O,) A she-camel that has a young one in her belly and that does not raise her tail so that the case should become manifest: (O, K:) pl. غمس [app. غمس, agreeably with analogy, like صبر pl. of صبور, &c.]. (TA.) And (some say, TA) A she-camel respecting whose marrow one doubts whether it be in a corrupt and melting state or be fat, or thick and fat. (O, K.)*

Such as is termed غمير [q. v.] of herbage; (S, O, K, TA;) i. e. such as has become green in

consequence of rain, in the lower parts of that which is dry. (O.) See also غمير. — And A thing that has not appeared to men, and that is not known, as yet: whence the phrase قصيدة غميس [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) — And i. q. أجمه [A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غميسه);] and anything tangled, confused, or dense, in which one hides, or conceals, himself: (T, O, K, TA:) in the copies of the K, أو يستخفي is erroneously written for أي يستخفي as in the T and O. (TA.) — And A water-course, or channel in which water flows, (S, O, K, TA,) or (TA) such as is small, amid [plants such as are termed] نبات and بقول (S, O, K, TA,) or, as in the L, combining (يجمع) [app. within it] trees, or shrubs, and بقول. (TA.) — Also Night: (O:) or dark night. (K.) And Darkness. (O, K.) — And AO is related by El-Athram to have said, المجر is what is in the belly of the she-camel; and the second [i. e. the offspring of the مجر] is [called] حبل الحبله; and the third is الغميس [i. e. this last signifies The offspring of the offspring of the مجر: see مجر and حبل]. (TA.)

غميسه A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA. [See also غميس.]) — حلف على الغميسه He swore a false oath. (TA. [See غموس.])

غماس: see what next follows, in two places.

غماسة [A bird of the kind termed divers, or plungeons: thus called in the present day; expl. by Golius and Freytag as meaning “mergus avis;”] a certain aquatic bird, (O, K,) that dives, or plunges, much: (O:) pl. [or rather coll. gen. n.] غماس: (K, TA: [in the CK, erroneously, غماس.]) IDrd says, the غماس is a well-known bird. (O.)

مغماس One who plunges into wars, or battles, (يقبى الحروب,) and engages in them repeatedly: (Ham p. 27:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like مغماس. (Id. p. 338.) See also غموس.

غمص

1. غمصه (S, A, Mgh, K,) aor. - inf. n. غمص; (S;) and غمصه, aor. -, inf. n. غمص; and غمصه, aor. -, inf. n. غمص; (K, TA;) but the first is the most chaste; (TA;) He despised him; held him in contempt; (A, Mgh, K;) accounted him little, or vile; regarded him as nothing; (S;) as also † اغمصه. (S, A, K.) You say also, راه فمصته عينه He saw him and his eye despised him. (A.) — He blamed him; found fault with him; imputed to him a vice, or fault; and despised his right. (A, K.) You say, وجدت الناس يغمص بعضهم بعضا [I found the people blaming one another, &c.]; as also † يغمص.

(A.) And غمصته بسوء [Thou imputedst evil to him]. (TA, from a trad.) And غمصت عليه قولاً I blamed him, or found fault with him, for a saying that he said. (S.) — And hence, (TA,) غمص التعمه (S, K,) and غمصها (K,) the latter is the form authorized by the T and the Deewán el-Adab, this verb and [its syn.] غمص being there said to be both with kear to the م, (TA,) He was ungrateful, or unthankful, for the favour or benefit; (S, K, TA;) he despised it, and disacknowledged it. (TA.) — [Hence also, app.,] God diminished the height, and breadth, and strength, and might in war, or valour, of mankind; and made them small and contemptible: occurring in a trad. of 'Alce respecting the slaughter of his brother by a son of Adam. (TA.) — غمصت عينه (S, K,) aor. -, (K,) inf. n. غمص (S,) His eye had in it what is termed غمص, q. v. (S, K.) — [Hence, perhaps,] غمص هذا الامر على This thing, or affair, turned against me, and became attended with trouble. (JK.) — [And hence, perhaps,] لا تغمص على [in the CK تغمص] Be not thou angry with me: so accord. to the O [and the JK]: but accord. to the K, do not thou lie against me, or utter falsehood. (TA.)

8: see 1, in two places.

غمص Fluid filth [or foul matter] in the inner corner of the eye: (Mgh:) or what is fluid of [the filth, or foul matter, or white filth, which collects in the inner corner of the eye, and which, when concrete, is called] رمص (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed † غمصه (TA:) or what resembles white froth, in the side of the eye: but رمص is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or غمص is what is concrete. (M in art. رمص.)

غميص, a possessive epithet, A great imputer of vices or faults. (TA.)

غمصة: see غمص.

هو غموص الحنجره — غموس. i. q. يمين غموص He is a liar. (Ibn-Abbád, K.) — الغموص: see الغميصا.

There is not in such a one anything for which his character is to be impugned, or for which he is to be blamed, censured, or spoken against; any vice, or fault; i. q. غميرة. (A.)

غميصا dim. of غمصا [fem. of غمص]. (TA.) Hence, (TA,) الغميصا [The star Procyon;] one of the شعريان (S, K,) whereof the other is الشعري العجوز [i. e. Sirius]: (TA:) the former is also called † الغموص (S, K,) and الرميصا, (TA,) and الشعري السامية (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term نوء to signify the auroral setting;

namely, *the Seventh*]; (TA;) and is in the ذِرَاعِ; (S;) i. e., it is the greater of the two stars called الغَمِيصَةُ (IAth:) it is called الغَمِيصَةُ because of its smallness and its littleness of light [in comparison with the other شعري], from غَمَضَ العَيْنَ: (TA:) [or the reason of its being so called is this:] the Arabs assert that the شعريَّانِ are the sisters of سَهْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that سَهْل descended into the south, and الشعريَّانِ followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العَبُورُ; and الغَمِيصَةُ remained in her place, weeping for the loss of the two others until her eye became affected with غَمَضَ: (IDrd, K:\*) they also assert that thou seest العَبُورَ when she rises as though she desired to cross [the Milky Way] (كَانَهَا تَسْتَعْبِرُ); but الغَمِيصَةُ thou seest not [as yet in any part of Arabia], she having wept until she has become affected with غَمَضَ. (S.)

أَغْمَضَ Having, in his eye, what is termed غَمَضَ, q. v.: (Mgh, K:) or disordered in the eye; whose eyes are dim, or watery; like أَعْمَسَ: (L and TA in art. عَمَس:) fem. غَمِصًا; and pl. غَمِضَ. (TA.)

هُوَ مَغْمُوضٌ عَلَيْهِ He is censured, or blamed, or reproached, (S, K,) with respect to his religion, (S, A, K,) and with respect to his grounds of pretension to respect. (A.) It is said in a trad., إِلَّا مَغْمُوضٌ عَلَيْهِ النَّفَاقُ, meaning, Except one censured, &c., with respect to his religion; accused, or suspected, of hypocrisy. (TA.)

أَنَا مُسْتَعْبِضٌ مِنْ هَذَا الْخَبَرِ وَمَتَوَهَّرٌ [I am suspicious of this information, and opining:] is said by one when a piece of information rejoices him but he fears that it may not be true; or when he fears it and yet it rejoices him. (TA.)

### غمض

1. غَمَضَ, and غَمَضَ, aor. of each ُ, and inf. n. of each غَمُوضٌ, It (a thing) was, or became, unperceived, unapparent, hidden, or concealed. (TA.) — غَمَضَ الْحَقُّ, aor. and inf. n. as above; and غَمَضَ; The way of attaining, or obtaining, the right, or due, was, or became, unapparent, or hidden. (Msb.) — غَمُوضَةُ الْكَلَامِ, inf. n. غَمُوضَةٌ; (S, Sgh, K;) and غَمَضَ, aor. ُ, inf. n. غَمُوضٌ; (IB, K; [but IB seems to express a doubt of the correctness of the latter form of the verb in this case;]) The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.) — غَمِضَ عَلَيْهِ الْأَمْرُ The affair was not easy to him; (L, TA;\*) and you say also, غَمِضَ الْأَمْرُ, inf. n. غَمُوضٌ: and فِيهِ غَمُوضٌ [In it is a want of easiness]: but, Lh says, they scarcely ever, or never, say فِيهِ غَمُوضَةٌ. (TA.) — غَمِضَ الْمَكَانَ,

أور. ُ, inf. n. غَمُوضٌ; and غَمِضَ, inf. n. غَمُوضَةٌ; and غَمِضَةٌ; The place was, or became, low, or depressed; (S, K;) [because a place that is so is unseen from a distance.] — غَمِضَ الْخُلُحَالُ فِي السَّاقِ, inf. n. غَمُوضٌ, The anklet was, or became, depressed in the leg; lit., choked therein. (A, TA.) — غَمِضَتِ الدَّارُ, aor. ُ, inf. n. as above, The house was not upon a common thoroughfare-road or street. (Lth, L.) — غَمِضَ السِّيفُ فِي اللَّحْمِ, (Ibn-'Abbád, A, K,) aor. ُ, (Ibn-'Abbád,) The sword became hidden in the flesh. (Ibn-'Abbád, K.) — غَمِضَ فِي الْأَرْضِ, (Lh, A, K,) in [some of] the copies of the K, فِي الْأَمْرِ, which is a mistake, (TA,) aor. ُ and ِ, (K,) inf. n. غَمُوضٌ, (A,) He went away in, or into, the land, or country: (Lh:) or he went away and disappeared therein: (A, L:) or he went away and journeyed therein. (K.) — And غَمِضَ, aor. ُ, also signifies It (a thing) was, or became, small. (IKtt.) = See also 4, under اغمض عنه, in four places.

2. غَمِضَ الْكَلَامَ, (S, K,) inf. n. تَغْمِيزٌ, (S,) He made the speech, or language, unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, K, TA.) — غَمِضَ حَدَّ السِّيفِ, (A, TA,) inf. n. as above, (TA,) He made the edge of the sword thin [so that it might become hidden in the flesh when one smote with it]; (A, TA;) as also أَغْمِضَهُ. (K.) = See also 4, in twelve places.

4. اغمض عَيْنِيه: see 2. — اغْمِضَ عَيْنِيه, (Mgh,) or اغْمِضَ, (Msb,) inf. n. اغْمِاضٌ; (S, Msb;) and غَمِضَهَا, (Mgh,) or غَمِضَهَا, (Msb,) inf. n. تَغْمِيزٌ; (S, Msb;) He shut, or closed, (Mgh, Msb,) [his eyes, or] his eyelids, (Mgh,) or [the eye, or] the eyelids. (Msb.) — [Hence,] I مَا أَغْمِضْتُ, (A, TA,) and مَا غَمِضْتُ, (TA,) I have not slept; (TA;) and مَا أَغْمِضْتُ [signifies the same]; (JK;) and so اغْمِضًا, (ISd, K,) and تَغْمِيزًا, (S, Sgh, K,) and غَمِضًا, (S, K,) [two inf. ns. of 2,] and غَمِضًا, and غَمِضًا, and غَمِضًا with damm, (S, Sgh, K,) [and app. غَمِضًا, and غَمُوضًا, and غَمِضًا, for] IB says that غَمِضَ and غَمُوضَ and غَمِضَ are inf. ns. of a verb not used: (TA:) and مَا ذُقْتُ, and غَمِضًا, [in a copy of the A] and غَمِضًا, I have not tasted sleep. (JK.) [And hence,] اغْمِضَ الْبَرْقُ, The lightning ceased to gleam; as though sleeping. (TA.) — You say also, اغْمِضَ طَرْفَهُ عَنِّي, He shut, or closed, his eye, or eyes, at, or upon, or against, me: and اغْمِضَ عَلَيْهِ, and غَمِضَ, he shut, or closed, his eyes at, or upon, or against, him, or it. (TA.) — And [hence,] اغْمِضَ عَلَيْهِ, and عَلَيْهِ, [He shut his eyes at it, or upon it, or against it], namely a thing that he had heard: a metonymical phrase, denoting patience. (TA.) And اغْمِضَ عَلَيْهِ, He connived at it; feigned himself neglectful of it; passed it by; (A, Mgh, Msb, TA;) as also غَمِضَ, inf. n. تَغْمِيزٌ; and غَمِضَ; and

اغتمض; namely a thing that he had heard; and an evil action: (A, TA:) and عَلَيْهِ غَمِضَ he feigned himself blind to it. (TA.) And اغْمِضَ عَلَيْهِ فِي الْبَيْعِ, (S, K,) or الْبَرَاءِ, (S, TA,) He acted, or affected to act, in an easy, or a facile, manner towards him, (تَسَاهَلَ عَلَيْهِ,) in selling, (S, K,) or buying; (S;) as also غَمِضَ عَلَيْهِ, (S, K,) aor. ُ. (K.) And اغْمِضَ لِي فِيهَا, (S, A, K, TA,) in [some of] the copies of the K like اضْرِبْ, [i. e. اغْمِضَ,] but the former is the right reading, (TA,) [though the latter is perhaps allowable, as will presently be seen,] meaning, (A, TA,) or as though it meant, (S, K, TA,) Give thou to me more of what thou hast sold to me, on account of its badness; or [so in the A, but in the S and K “and,”] lower thou to me the price thereof; (S, A, K, TA;) as also اغْمِضَ لِي فِيهِ. (K, TA.) And اغْمِضَ لِي فِيهِ, He demanded that another should give him more of the thing sold; and that he should lower the price [thereof]; and he complied with his demand. (IAth.) And اغْمِضَ فِي السِّلْعَةِ, He demanded a lowering of the price of the commodity, on account of its badness. (TA.) It is said in the Kur [ii. 270], وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ, (S, A, K,) or, accord. to one reading, تُغْمِضُوا, (TA,) i. e. When ye do not take it unless ye lower the price; (Lth, Zj, K;) meaning, عَلَى اغْمِاضٍ, or بِاغْمِاضٍ. (Fr.) — [Hence also,] Such a one executed, performed, or accomplished, this affair; or kept, or applied himself, constantly, or perseveringly, to it; (مَضَى عَلَيْهِ;) [as though he shut his eyes at it;] knowing what was in it. (O, K.) And تَغْمِيزُ النَّاقَةِ, (S, A, K,) inf. n. تَغْمِيزٌ, (K,) The she-camel, being driven away (وَدَّتْ) as in the K, and in some copies of the S, or وِدِدَتْ, as in other copies of the S, and in the A, as is said in the TA,) from the watering-trough, (S, K,) rushed upon the driver, (الدَّائِدُ, [in the CK, erroneously, الزَّائِدُ,]) closing her eyes, and came to the water. (S, A, K.) تَغْمِيزٌ also signifies The embarking [in an affair], or undertaking [it], blindly. (TA.) — [Hence also,] اغْمِضَتِ الْمَفَازَةُ عَلَيْهِمْ, [The desert concealed them;] they did not appear in the desert, (A, TA,) being concealed by the mirage, and in the depressed parts; (TA;) as though it closed its eyelids upon them. (A, TA.) — اغْمِضَ النَّظْرَ, He considered, or judged, well, and gave a good opinion: (M, TA:) and اغْمِضَ فِي النَّظْرِ, he gave a right opinion: (A,) or he considered, or judged, minutely. (IKtt.) — اغْمِضَتِ الْعَيْنُ فَلَانًا, The eye despised such a one: (K, TA:) or you say اغْمِضَتُهُ عَيْنِي meaning I vied, or contended, in running with him, (حَاضِرَتُهُ,) and outstripped him, after he had outstripped me: (Ibn-'Abbád, O:) or اغْمِضَ فَلَانٌ فَلَانًا means Such a one vied, or contended, in running with such a one, (حَاضِرُهُ,) and outstripped him, after



having been outstripped by him. (K.) — اغمض (A, Mgh, TA.) inf. n. اِغْمَاضٌ; (TA.) and † غَمَضَهُ (A, TA.) inf. n. as above; (TA.) He closed the eyelids of the dead man. (Mgh.)

7. انغمض الطرف i. q. انغصص (S, Sgh, K.) [or the former more probably signifies *The eye, or eyes, became closed*: and the latter, *the eye, or eyes, became contracted*. See also 8.]

8. ما اغتمضت عيناى My eyes slept not, or have not slept. (S, Sgh, K.) See also 4, in the first half of the paragraph, in three places. — اتانى اتيماض ذلك على اتيماض That came to me easily, without trouble, or pains-taking. (As, A, K.)

غمض: see غامض, in four places: — see also 4, in the third sentence, in two places.

غمض: }  
غماض: }  
غماض: }  
غماض: }  
غموض: }

see 4, in the third sentence; the first and second in two places.

غموضه: see what next follows.

ما فى هذا الامر غموضه (S, O, L, K.) and † غموضه (L.) There is not, in this affair, any fault, (S, O, L, K.) لى [to be imputed to me]. (TA, where this is added next after ما.)

غامض [Unperceived; unapparent; hidden, or concealed. (See 1, first signification.)] — Unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse, speech, or language. (S, A, K.) You say also, معنى غامض A nice, subtle, or quaint, meaning. (TA.) And مسالة غامضة A question in which is matter for consideration, and subtlety, or nicety. (TA.) And مسالة فيها غوامض [A question in which are obscurities, abstrusities, subtleties, or niceties: the last word being pl. of † غامضة, an epithet in which the quality of a subst. predominates]. (A.) — Obscure; not well known: (A:) or not known: (Msb, K:) applied to rank or quality (حسب), (A, K,) or to parentage or relationship (نسب): (Msb:) pl. اغماض, like as اصحاب is pl. of صاحب: or, as some say, this is pl. of † غمض. (TA.) — Obscure, or of no reputation; low, mean, or vile; (K, TA;) applied to a man: (TA:) such is termed † ذو غمض, (S, O, TA,) also. (TA.) [And hence, perhaps,] A man remiss in the charge, or in rushing on the enemy: (Lth, K:) pl. غوامض [which is anomalous, like فوارس &c.]. (Lth.) — Low, or depressed; applied to land, (S, A, K,) and a place; (A;) [because unseen from a distance;] as also † غمض; (S, A, K;) applied to a place: (S, A:) or this latter signifies land very low, or very much depressed, so that what is in it is not seen: (AHn:) and in like manner † مغمض, a place more depressed (S, TA) than what is termed غمض:

(TA:) pl. of the first, غوامض (K:) and of † the second, اغماض [a pl. of pauc.] (S, K) and مغامض (S, A, K:) and of the third, غموض (S.) — An anklet depressed, lit. choked, (غاص, [in the CK غاص,]) in the leg: (JK, A, L, K:) and, applied to an ankle-bone, concealed by the flesh: (TA:) or fat: (K:) and in this latter sense applied to a leg, or shank. (K, TA.) — A house not upon a common thoroughfare-road or street; (Lth, A, L, K;) retired therefrom. (A, TA.) = A young camel; the young one of a camel: pl. غوامض: (TA:) which also signifies camels not accustomed to drawing water. (JK.)

غامضة; pl. غوامض: see the next preceding paragraph.

مغمض; pl. مغامض: see غامض as applied to land, and a place.

مغمضات الليل The darknesses of night. (TA.) — See also the following paragraph.

المغمضات من الذنوب, (O, K, TA,) or مغمضات الأمور, accord. to different relations of a trad. in which it occurs, (TA,) Sins, or offences, which a man commits knowing them [to be such]: (O, K, TA:) or enormities which a man commits knowing them [to be such]; as though he closed his eyes upon them, feigning himself blind while he saw them: (TA:) IATH says that accord. to one relation it is with fet-h to the second م, [مغمضات] and means small sins, or offences; so called because minute and unapparent, so that a man commits them with a kind of doubt, not knowing that he will be punished for committing them. (TA.)

غمط

1. غمط, aor. -; and غمط, aor. -; inf. n. غمط, (S, K,) of both; (S;) He despised men; held them in contempt; (S, K;) accounted them little, or vile. (TA.) It is said in a trad., انها ذلك من سفه الحق وغمط الناس That (S, TA,) meaning transgression, iniquity, or injustice, (TA,) is only (S, TA) the action of (TA) such as regards the truth, or right, as foolishness, or ignorance, and despises men: (S, TA:) Sgh says that accord. to one relation, it is غمض: and Az relates it thus; الكبر ان تسفه الحق وتغمط الناس [Pride is thy regarding the truth, or right, as foolishness, or ignorance, and thy despising men]. (TA.) — Also the former, (TA,) or both, (K,) He was ungrateful for health, and safety, (K, TA,) and a favour, or benefit, or blessing: (S, TA:) and both, (S, K,) he held in light estimation, was ungrateful for, and despised, (S, K,) a favour, or benefit, or blessing, (K, TA,) and his life. (S, TA.) — And the former, He denied, or disacknowledged, a right, or due. (TA.)

4. اغمط It continued; it kept, or clave; (K;) like اغبط. (TA.) Hence, (TA,) اغمطت عليه, a dial. var. of اغبطت, q. v. (S, TA.)

8. اغتمطه بالكلام He treated him contemptu-

ously with speech: (O:) and (O) he overcame, and subdued, him therewith; (O, L, K;) and so اغتمطه. (O, L.) — And اغتمطه He vied, or contended, in running with him, and outstripped him, after he had been outstripped (O, K) by him; mentioned by Ibn-'Abbád; (O;) and so اغتمطه; (TA;) and اغتمضه. (Ibn-'Abbád and O in art. غمض.)

سما غمطى i. q. غمطى, q. v. (IDrd, K.)

سير مغمط i. q. مغمط, q. v. (ISh.)

غمل

1. غمل الجلد (S, O,) or الأديمير (K,) aor. -; inf. n. غمئل, He folded the skin, or hide, and buried it, in order that it might become soft, or flaccid, and pliant, when its wool was pulled: (S, O:\*) if neglected for a while, it becomes spoiled, or marred: the epithet applied to it is † غميل; (S, O;) and غمين also: (S:) or he spoiled, or marred, the skin, or hide: or he put it in the bottom of some receptacle (في غمئة), [and left it a while,] in order that its wool might become detached: (K:) or he buried it, (K, TA,) having folded it, (TA,) in the sand, (K, TA,) after moistening [it], (TA,) in order that it might become stinking, and its hair [or wool] might be plucked off: (K, TA:) or, accord. to AHn, he folded it while it was moist, and left it folded longer than it required, so that it became spoiled, or marred: or, as some say, he folded it after it was tanned, then covered it a day and a night, so that its hair, or its wool, became loose, when it was plucked off: if left more than a day and a night, it becomes spoiled, or marred: (TA:) and † غمل signifies [the same: (see غصب الجلد:) or] he left his skin, or hide, [buried, or put in the bottom of some receptacle, &c., while moist,] until it became spoiled, or marred. (TA.) — And غمل التمر (S,) or البسر (O, K,) He did in like manner to the dates, or the unripe dates, in order that they might become ripe: (S, O, K:) and the epithet applied to them is † مغمول; and مغمون. (TA.) — And غمل العنب (K, TA,) aor. and inf. n. as above, (TA,) He put the grapes together, in quantities one above another, (K, TA,) in the basket of palm-leaves. (TA.) — غمل فلانا He covered such a one, (K, TA,) with clothes, (TA,) in order that he should sweat. (K, TA.) — غمل الجرح He put pieces of rag, one above another, upon the wound. (O, TA.) — غمل الامر He hid, concealed, or covered, the affair, or case. (TA.) — And غمل الشيء (K,) inf. n. غمئل, (O,) He put the thing into a good, sound, right, or proper, state. (O, K.) = غمئل النبات (O, K,) inf. n. غمئل, (TA,) The plants, or herbage, became accumulated, one, or one part, overlying another, (O, K, TA,) so as to become withered, and decayed. (TA.) [See also 5.] = غمئل التبت, the verb being like قرح, The plant, or plants, or herbage, became in a bad, or corrupt, state. (TA.) — And one says غمئل هذا المكان

بِالنَّبْتِ [app. meaning *This place became, or has become, in a bad, or corrupt, state by reason of the herbage: or concealed, or covered, by herbage;* as may be inferred from an explanation of *أَرْضٌ غَمِيَّةٌ*. (O.) — And *غَمَلَ الْجُرْحُ*, (TA,) inf. n. *غَمَلٌ*, (K,) *The wound became in a bad, or corrupt, state, by reason of the bandage.* (K, TA.)

4: see the preceding paragraph, former half.

5. *تَغَمَلُ النَّبَاتُ* *The plants, or herbage, became accumulated, one, or one part, overlying another.* (TA.) [See also *تَغَمَلُ النَّبَاتُ*.] — And *تَغَمَلُ* *He became, or made himself, ample, or abundant,* syn. *تَوَسَّعَ*, (O, K,) in wealth. (O.)

7. *انغَمَلَ*, said of a skin, quasi-pass. of *غَمَلَ* signifying as expl. in the first sentence of this art. [i. e. *It was, or became, such as is termed غَمِيلٌ, or in the state denoted by the pass. part. n. of the latter verb*]. (K.)

*غَمَلٌ* *A certain tree of the [kind called] حَمِضٌ, that grows surmounted by a fruit, or produce, white like the [garments called] مَلَاةٌ.* (AA, O, TA.)

*غَمَلَ* [accord. to rule; part. n. of *غَمَلَ*, q. v.]. — *أَرْضٌ غَمِيَّةٌ* *Land abounding with herbage, having its surface concealed, or covered, thereby.* (TA.)

*غَمِيلٌ*: see 1, first sentence. — Applied to herbage, (S, O, K,) or to such as is called *نَصِيٌّ*, (K, TA,) *Accumulated, one part above another,* (S, O, K, TA,) so as to be withered: (TA:) pl. *غَمِيلَى*, (S, O, TA,) [which is also expl. as] meaning *herbage tangled and dense, one part above another.* (O voce *شَرِبْتُ*.) — And *Low, or depressed, land.* (Aḡ, O, TA.)

*غَمْلُونٌ* *A valley containing trees,* (S, O, K,) or *containing numerous trees,* (TA,) and *plants, or herbage,* (S, O,) *tangled, or luxuriant, or abundant and dense:* (S:) or *such as is long, of little width, and tangled or luxuriant or abundant and dense [in its trees]:* (K:) or *a narrow valley having much of such produce: or a deeply-depressed tract of land: or, accord. to Ish, a tract having the form of a [road such as is termed] سَبْطَةٌ, in the ground, narrow, and having two [lateral] acclivities, each acclivity two cubits in height, extending to the measure of a bow-shot, producing an abundance [of trees or herbage], and narrower than what is termed a مَبْلِيعٌ:* (TA:) and [its pl.] *غَمَالِيلٌ* is said to signify *low, or depressed, tracts of land, covered with herbage.* (O.) — And (in like manner, S, O) *Anything that is collected together,* (S, O, K,) *obscure, and accumulated, one part upon another,* (K,) of trees, or of clouds, or of darkness, (S, O, K,) or a *رَاوِيَةٌ*, or *زَاوِيَةٌ*, (the former in the CK, and the latter in other copies of the K and in the TA,) [or] so that a *رَاوِيَةٌ*, or *زَاوِيَةٌ*, (the former in my copies of the S, and the latter in the O,) is thus called: (S, O:) [but I think that these two words *راوية* and *زاوية* are both mistranscriptions

for *رَابِيَةٌ*, which is mentioned in the K as one of the meanings of *غَمْلُونٌ*; i. e. *a hill:*] pl. *غَمَالِيلٌ*. (TA.) — Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) *A certain herb, or leguminous plant,* (بَقْلَةٌ, O, K,) likewise called *قُنَابِرِيٌّ*, [thus accord. to the O in art. *قَنِير*, and there said in the TA to be correctly with teshdeed to the ن and with kesr to the ب, but in the present art. written in the O *قُنَابِرِيٌّ*,] in Pers. *بَرَّغَسْتٌ*; *a herb of the desert (بَقْلَةٌ دَسْتِيَّةٌ), which come forth early in the [season called] رَبِيعٌ; (O;) eaten (O, K) by men,* (O,) *cooked.* (K.)

*مَغْمُولٌ*: see 1, near the middle. — Also *A man having clothes thrown upon him in order that he may sweat.* (S, O.) — And *Flesh-meat covered over; whether cooked by roasting or the like or with broth or gravy; as also مَغْمُونٌ.* (TA.) — And *Palm-trees (نَخْلٌ) near together.* (TA.) — And *A man obscure, unnoted, or reputable.* (Aḡ, O, K.)

### غَمِنَ

1. *غَمِنَ الْجِلْدُ*, (S, K,) aor. *غَمِنَ*, (S,) inf. n. *غَمْنٌ*, (TA,) *i. q. غَمَلَةٌ; (K;) [see the latter;] He put together the skin after it had been stripped off, and covered it over until its wool became loose, for the purpose of tanning: (TA:) or he covered over the skin (S, TA) for two nights, for the purpose of tanning, (TA,) in order that its wool might become loosened from it: (S, TA:) and the epithet applied to it is *غَمِينٌ*, (S, K,) like *غَمِيلٌ*. (S.) — And *غَمِنَ التَّمَرُ*, (S,) or *البُسْرُ*, (K, TA,) has the like meaning, (S,) *i. q. غَمَلَةٌ; (K;) He covered over [the dates, or] the unripe dates, in order that they might become ripe: (TA:) and the epithet applied to them is *مَغْمُونٌ*, like *مَغْمُولٌ*. (TA in art. *غَمَلَ*.) — And *غَمِنَ فُلَانًا* [like *غَمَلَةٌ*] *He threw his clothes upon such a one, in order that he should sweat.* (K.) = *غَمِنَ فِي* *أَرْضٍ* means *أُدْخِلَ فِيهَا* [app. *It, or perhaps he, was put into the earth; or made to enter into it*]. (K.)**

7. *انغَمِنَ* *It, or he, entered [into the earth: see غَمِنَ (immediately preceding); of which it is expl. as denoting the consequence].* (K.)

*غَمِنَةٌ* [A mixture of] *white lead (إِسْفِيدَاغٌ) and [the cosmetic termed] غَمْرَةٌ [q. v.] with which a woman rubs over her face: (K:) pl. غَمْنٌ [meaning sorts thereof].* (TA.)

*غَمِينٌ*: see 1, first sentence.

*مَغْمُونٌ*: see 1, second sentence. — Also, applied to flesh-meat, *i. q. مَغْمُولٌ, q. v. (TA in art. *غَمَلَ*.)* — And *Palm-trees (نَخْلٌ) near together; like مَغْمُولٌ.* (TA.)

### غَمُو

1. *غَمَا الْبَيْتُ*, aor. *يَغْمُوهُ*, inf. n. *غَمُوٌ*: see 1 in art. *غَمَى*.

in the phrase *غَمَا وَاللَّهُ*, *i. q. أَمَا* [expl. in art. *أَمَا*]; (K, TA;) as also with *ع.* (TA.)

*غَمَا*; dual *غَمَوَانِ*: see *غَمَى* in art. *غَمَى*.

### غَمَى

1. *غَمَيْتُ الْبَيْتَ*, (S, K, TA,) aor. *أَغْمِيهِ*, inf. n. *غَمَى*, (TA,) *I roofed the house, or chamber: (K, TA:) or covered its roof (S, K) with earth &c. (K) or with reeds, or canes, and earth, and the like: (S:) and *غَمَيْتُهُ* signifies the same: (K:) and *غَمَا الْبَيْتَ*, aor. *يَغْمُوهُ*, (K, TA,) inf. n. *غَمُوٌ*, (TA,) signifies *he covered [the roof of] the house, or chamber, [in like manner, or] with clay, or earth, and wood.* (K, TA.) And *غَمَى الشَّيْءَ*, *He covered the thing.* (Har p. 422.) — *غَمَى* *اليَوْمَ*, and *الليْلَ*, *The day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon: so accord. to Es-Sarakustec: and he says that *فَإِنْ أَغْمِيَتْ عَلَيْنَا* means *And if your day be constantly clouded, so that ye see not the new moon, then complete ye [the reckoning of the days of] Shaabán: (Mḡb:) or *فَإِنْ غَمَّرَ عَلَيْنَا* and *غَمَى* and *أَغْمَى*, thus differently related, all mean, and if it, i. e. the new moon, be covered, or concealed: or and if there be a covering [of clouds] over you: (Mgh:) [see also 1 in art. *غَمِرَ*]: *أَغْمَى* means *Our day was one whereof the covering of clouds was constant: and *أَغْمَيْتُ لَيْلَتَنَا*, *Our night was one whereof the new moon was veiled, or concealed.* (K, TA.) — See also 4.****

2: see the preceding paragraph, first sentence.

4: see 1, in four places. — One says also, *أَغْمَى عَلَيْهِ الْخَبْرُ* *The information, or narration, was dubious, confused, or vague, to him; such as was difficult to be understood; or such as was not to be understood; like *غَمَّرَ*: (S:) or was obscure, or unapparent, to him. (Mḡb.) — And *أَغْمَى عَلَيْهِ*, (S, Mgh, Mḡb, K,) inf. n. *أَغْمَاءٌ*; (Mgh, Mḡb;) and *غَمَى عَلَيْهِ*; (S, Mḡb, K;) said of a sick man, (S, Mḡb, K,) *He swooned, i. e. became senseless, (غَشِيَ عَلَيْهِ, S, O, K,) and then recovered his senses: (K:) or *أَغْمَاءٌ* is a weakness of the faculties by reason of the overpowering effect of disease: (Mgh:) or it is an abstraction, or absence of mind, that overtakes a man, with languor of the limbs, or members, or organs, by reason of a malady; (Mgh, Mḡb;) thus it is defined by the scholastic theologians; and is the same as *غَشَى*: (Mgh:) or it is a repletion of the venters of the brain with a cold, thick, phlegm; (Mgh, Mḡb;) thus accord. to the physicians, who distinguish between it and *غَشَى*, as do the lawyers: (Mgh:) [see also *غَشَى عَلَيْهِ*]: the patient is said to be *غَمَى عَلَيْهِ*; (S, Mgh, and so in some copies of the K,) and *مَغْمَى عَلَيْهِ*; (S, Mḡb, and so in some copies of the K,) and *غَمَى*, which**

last epithet is applied to a single person, (S, K,) and to two persons, (S,) and to a pl. number, (S, K,) and to a female [as well as a male], (S,) or (if you will, S) you say هُمَا غَمِيَانِ and هُمَا غَمِيَاءُ. (S, K.)

كَانَ عَلَى السَّمَاءِ غَمِيًّا (K,) or فِي السَّمَاءِ غَمِيًّا (Msb,) and غَمِيًّا (Msb, K,) mean [Upon the sky is, or was,] what veiled, or concealed, the new moon: (Msb, K:) not from غَمَرْتُ: (K:) this addition in the K is meant as an indirect slur upon J, for his having mentioned [in this art.] the statement of Fr that one says صُمْنَا لِلْغَمِيِّ and بِالْغَمِيِّ, meaning We fasted when the new moon was veiled, or concealed, to us; and هِيَ لَيْلَةُ الْغَمِيِّ [or الْغَمِيِّ]; the [proper] place of which is [the section of words whereof the last radical is] م: (TA:) [see غَمَرْتُ, in that art. but accord. to Fei.] one says [also], صُمْنَا لِلْغَمِيَّةِ. (Msb.) [It is there added that this noun is like مُدِيَّة in measure: otherwise I should think that the right reading is لِلْغَمِيَّةِ, which has been mentioned voce غَمَرْتُ.]

غَمِيًّا and غَمِيًّا (T, S, K) The roof of a house, or chamber: (T, K:) or the covering of the roof, (S, K,) consisting of earth &c., (K,) or consisting of reeds, or canes, and earth, and the like; (S;) and غَمِيًّا also signifies [the same, or] the covering of a house, or chamber, consisting of clay, or earth, and wood: (TA in art. غَمُو:) the dual [of the first and last] is غَمِيَانِ and غَمِيَانِ: and the pl. is غَمِيَاءُ, (K, TA,) which is [of the same] like أُنْقَاءُ pl. of نَقِيٌّ [and نَقَا], (TA,) and أَعْمِيَّةُ, (K, TA,) which is of غَمِيًّا. (TA.) — Also, the first, [in the CK, erroneously, غَمِيَاءُ,] A covering that is put upon a horse in order that he may sweat. (ISd, K.) — See also غَمِيًّا. — And see 4, near the end.

غَمِيًّا: see صُمْنَا لِلْغَمِيَّةِ.

غَمِيًّا: see غَمِيًّا, in two places.

غَمِيًّا One of the entrances to the burrow of the jerboa. (K.)

مَغْمِيًّا عَلَيْهِ and مَغْمِيًّا عَلَيْهِ: see 4, near the end.

غن

1. غَنٌّ, (MA, Msb, K,) originally غَنِنٌ, (Msb, MF,) [sec. pers. غَنِنْتُ,] aor. يَغْنُ, (Msb, K,) inf. n. غَنَّةٌ (MA, KL) and غَنَنْ, (MA, [and the same seems to be indicated in the Msb by its being said that the verb is of the class of تَعَبَبٌ]) or غَنٌّ, (TK, [but this I think a mistake,]) He spoke (MA, Msb, KL) in, (MA,) or from, (Msb, KL,) or [rather] through, (KL,) his nose, (MA, KL,) or his خَيَاشِيمِ [app. here meaning the innermost parts of the air-passages of the nose]. (Msb.) [The author of the K gives no indication of the proper signification of this verb but that of its

implying what he states to be meant by غَنَّةٌ, which see below.] — See also 4, in two places.

2. غَنَّتُهُ, inf. n. تَغْنِينٌ, It rendered him أَغْنُ [q. v.]. (K.) One says, مَا أَدْرِي مَا غَنَّتَهُ I know not what rendered him, or has rendered him أَغْنُ. (TA.) — And غَنَّنَ صَوْتَهُ He made his voice to have in it a غَنَّةٌ [q. v.]. (Mughnec, art. حَرْفِ التَّوْنِ. [See مَغْنِيًّا, voce غَنَّةٌ, in art. غَمِيًّا.]

4. أَغْنُ said of a man, He made one to hear his غَنَّةٌ, i. e. soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) — أَغْنُ الذَّبَابُ The flies made a sound [or humming]. (K.) — أَغْنُ الْوَادِيَّ † The valley had in it the sound [or humming] of flies, [or resounded therewith,] being abundant in herbs, or herbage: (S:) or abounded with trees; as also غَنَّ. (K, TA.) — أَغْنَتِ الْاَرْضُ † The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — أَغْنَتِ النَّخْلُ † The palm-trees attained to maturity; as also غَنَّ. (K, TA.) — And أَغْنَتِ السَّقَاةُ † The skin became filled (S, K, TA) with water. (S, TA.) — And [it is also trans. :] one says, أَغْنَتِ اللَّهُ عَصْنَهُ † God made its branch beautiful and bright. (K, TA.)

غَنَّةٌ [mentioned above as an inf. n. of غَنَّ but generally expl. as a simple subst. signifying A sort of nasal sound, or twang:] a sound that comes forth from the nose; (Ham p. 339;) a sound (S, Msb) in, (S,) or that comes forth from, (Msb,) the خَيَشُومِ [app. here meaning the innermost part of the air-passages of the nose]: (S, Msb:) or a sound from the لَهَاءُ [q. v., app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth,] and the nose, like [that which is heard in the utterance of] the ن of مَنْكَ and عَنَكَ, for the tongue has not part in it: (Mgh:) or the flowing [or passage] of the speech in the لَهَاءُ [app. here also meaning as expl. above]: (K:) or a mixture of the sound of the خَيَشُومِ [expl. above] in the pronunciation of a letter: (Mbr, TA:) ن is that one of the letters in which it is greatest in degree: (Kh, Mgh, Msb, TA:) غَنَّةٌ is [a sound] greater in degree than غَنَّةٌ. (TA.) — [Also The roughness of the voice, of a boy, consequent upon the attaining to puberty; or, as Mtr says,] الْغَنَّةُ signifies also what is incident to the boy on the occasion of his attaining to puberty, when his voice becomes rough. (Mgh.) — And A soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) See 4. — And The sound [or humming] produced by the flying of flies; (TA;) and غَنَّ [likewise] signifies the sound of flies. (K, TA.) [See مَغْنِيًّا and أَغْنُ. And see also an ex. voce نَتَّةٌ: and another voce غَنَّةٌ.] — And the poet Yezed Ibn-El-Awwar has used it in relation to the sounding of stones: (K:) [or rather] he has so used the epithet أَغْنُ. (TA.)

غَنَانٌ: see the next preceding paragraph, near the end.

أَغْنُ One who speaks [with a nasal sound, or twang, i. e.] in [or rather through] his nose; (TA;) who speaks from his خَيَاشِيمِ [app. here meaning (as expl. before) the innermost parts of the air-passages of the nose]: (S, Msb:) or, accord. to AZ, (Mgh, TA,) whose speech flows, (Mgh, K,) or passes forth, (TA,) in his لَهَاءُ [app. (as expl. voce غَنَّةٌ) the arches, or pillars, of the soft palate, or the furthest part of the mouth]: (Mgh, K, TA:) fem. أَغْنَاءُ, applied to a woman. (Msb.) — It is also applied to a gazelle (ظَبِيٌّ), meaning Whose cry issues from his خَيَاشِيمِ [expl. above]: J has erred in saying that it is applied to طَيْرٍ [i. e. birds, or flying things]: (K:) or if by طَيْرٍ he mean flies (ذَبَابٌ), his saying thus is not a mistake, for it is applied to them [as meaning making a humming sound]. (TA.) — [Hence,] وَادٍ أَغْنُ † A valley abounding with herbs or herbage: for to such the flies constantly keep, and in their sounds is a غَنَّةٌ. (S. [See also مَغْنِيًّا.] And (for this reason, TA) one says رَوْضَةٌ عَتَاءُ i. e. † [A meadow, or garden,] abounding with herbs or herbage: or in which the winds pass with a sound that is not clear, [i. e. with a confused, humming, or murmuring, sound,] by reason of the denseness of its herbs or herbage. (K, TA.) And [for the same reason one says] عَشْبٌ أَغْنُ † Herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — And (hence also, S) قَرْيَةٌ عَتَاءُ † [A town, or village,] abounding with inhabitants (S, K, TA) and buildings (K, TA) and herbs or herbage [so that in it is heard the hum of men and women and of flies &c.]. (S, TA.) — حَرْفٌ أَغْنُ means A letter from [the utterance of] which results what is termed غَنَّةٌ [i. e. the nasal sound thus termed]. (TA.) — See also غَنَّةٌ, last sentence.

وَادٍ مَغْنُ † A valley in which is [heard] the sound [or humming] of flies; these not being in any valley but such as abounds with herbs or herbage; (S;) a valley of which the flies are abundant, by reason of the denseness, or luxuriance, of its herbs or herbage, so that a غَنَّةٌ [or humming] is heard, produced by their flying: the epithet being applied to it, but being properly applicable to the flies. (TA.) [See also أَغْنُ.]

غنج

1. غَنَجَتْ, (S, A, MA, O, K;) aor. -, (K,) inf. n. غَنَجٌ (S, MA) and غَنَاجَةٌ; (MA;) and غَنَجَتْ; (MA;) and تَغَنَجَتْ; (S, A, MA, K;) said of a girl, or young woman, (S, K,) or of a woman, (A, MA,) She used amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (S, A, MA, O, K, TA,) and an affecting of languor. (TA.) [See غَنَجٌ below.]

5: see the preceding paragraph.

غَنَجٌ [mentioned above as an inf. n.] and غَنَجٌ (S, O, K) and غَنَاجٌ and غَنَاجٌ (O, K,) in a girl, or young woman, (S, K,) Amorous gesture

or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (Bkh, S, O, K, TA,) and an affecting of languor: (Bkh, TA:) [in the present day generally used to signify lascivious motion, or a wriggling of the body or hips, under the excitement of sexual passion, or to excite such passion:] accord. to some, beauty of the eyes. (TA.) = And غنج and غنج signify also Smoke-black (دُخَانُ النَّوْرِ) [see the latter of these two nouns in art. نور] AA, O, K) which a woman performing the operation of tattooing puts upon her green colour in order that it may become black. (AA, O, TA.)

غنج An old man: (S, K:) or a man: (TA:) in the dial. of Hudheyl. (S, K.) So in the saying غنج على شح (TA) meaning A man upon a camel: (Lth, IDrd, O, all in art. شح:) or a man or an old man, upon a heavy camel: (L in that art.): a phrase of the tribe of Hudheyl. (TA.) [See غنج.]

غنج: see غنج.

غنجة, (O,) or غنجة, (TA,) without ال, and imperfectly decl., (O, TA,) The قنفذ [or hedge-hog], (O,) or the قنفذة [or female hedge-hog]. (TA.)

غنجة (Bkh, S, A, MA, O, K) and مغنوجة (A, MA) and [in an intensive sense] مغنائج (O, K) applied to a girl, or young woman, (S, K,) or to a woman, (A, MA,) Using or who uses, amorous gesture or behaviour, &c., such as is termed غنج. (Bkh, S, A, MA, O, K, TA.)

غنج: see غنج.

غنج: see غنج, in two places.

غونج A quick, or swift, camel: mentioned by Kr, but said to be not known on the authority of any other. (TA.)

اغنوجة A gesture, or an action, of the kind termed غنج: pl. اغنايح: Aboo-Dhu-eyb says,

• لَوَّى رَأْسَهُ عَنِّي وَمَالَ بُوْدِهِ •  
• اَغْنَيْحُ حَوْدٍ كَانَ فَبِنَا يَزُورُهَا •

[The amorous gestures or actions, &c., of a soft or tender, or goodly-shaped and young, damsel, whom he used to visit among us, turned his head from me, and diverted his love]. (TA.)

مغنائج: }  
مغنوجة: } see غنجة.

### غندب

الغندب: see the paragraph here following.

الغندبة A hard portion of flesh [app. a gland] around [or app. on either side of] the حلقوم [which seems to mean here, as it often does, the

حلق, i. e. fauces, or upper part of the throat]; (O, K;) thus expl. by Lth; as also الغندب; (O;) or الغندوب: (K:) pl. غناب: and it is said that the غندبتان are [two things] like two ganglions (شبه غدتين) in the تكفتان; (O, K;) in each تكفة [q. v.] is a غندبة, and between the غندبتان is the place of swallowing: (O:) the غناب and the flesh that is upon them, or above them, around the لبة [app. here meaning the arches, or pillars, of the soft palate; or the furthest part of the mouth], compose the لغانين [pl. of لغون, q. v.], which are also called the نغانغ, pl. of نغغة [or نغغ, q. v.]: (TA:) or the غندبتان are two glands (عقدتان) in, or at, (في,) the root of the tongue: (K, TA:) and they are said to be the two amygdalæ of the fauces; i. e. the tonsils: (اللوزتان: TA:) or two portions of flesh which are situate on either side of the لبة [app. meaning as expl. above, i. e. the arches, or pillars, of the soft palate, or the furthest part of the mouth], (K, TA,) and between which is a space: (TA:) and غندبتا العرشين is expl. as meaning the two things that conjoin (اللتان تضمان) the لغانين [above mentioned (I read اللغانين instead of العين, an evident mistranscription in my original, for I can only suppose the description to mean the tonsils, as lodged between, and thus conjoining, the anterior and posterior pillars of the soft palate,)] on the right and left. (TA.)

الغندوب: see the preceding paragraph.

### غنظ

1. غنظه, aor. - (S, O, K, TA) and غنظ, (TA,) inf. n. غنظ, (S, O, TA,) It, (an affair, or event, S, O, K, TA,) and he, (a man, O, TA,) distressed him. (S, O, K, TA.) And It, or he, filled him with wrath. (TA.) And It (anxiety) clave, or kept constantly, to him; as also اغنظه, (TA.) [See also غنظ below.]

3. غانظه, inf. n. غناظ, He acted with him contrariouly, or adversely, and inimically, each doing to the other that which was distressing, or grievous; syn. شاقه. (TA.)

4: see the first paragraph.

Q. Q. 1. غنظى به He reviled him; made him to hear that which was disliked, hated, or abominable; (S, O;) like غنظى به. (K.)

غنظ [an inf. n.: used as a simple subst.,] Grief, or distress, syn. كرب, (IDrd, S, O, K, TA,) as also غنظ, (IDrd, O,) and مشقة, (TA,) [or] such as is vehement, (TA,) [or] such as is most vehement: (S, TA:) and, (K,) accord. to IF, (O,) constant anxiety; (O, K;) as also غنظ: (K:) and, (K,) accord. to AO, (S, O,) a man's being at the point of death (S, O, K) by reason of distress, or grief, and then escaping therefrom. (S, O.) It is related of 'Omar Ibn-'Abd-el-'Azeez, that he mentioned death, and said, غنظت ليس

كَالغَنظِ وَكَطُ لَيْسَ كَالكَظِّ [i. e. Distress, &c., that is not like other distress, &c., and grief, &c., that is not like other grief, &c.: see كظ]. (S, O.) [See also غناظ.]

غنظ: see غنظ, in two places. — Also A plant's becoming altered [for the worse] by heat. (Ibn-'Abbád, O.)

غناظ: see an ex. of its dual in the next paragraph.

غناظ inf. n. of 3 [q. v.]. (TA.) — And Distress; syn. جهد, and كرب: El-Fak'asee says, [of a camel,]

تتنح ذفرأه من الغناظ

[His two protuberances behind the ears drip with sweat by reason of distress]. (TA.) [See also غنظ, (K,) غناظيك, as also غناظيك, or, accord. to Lh, غناظيك and غناظيك, with غ and ع, (TA, [in which it is implied that غناظيك is wrong, but this I think improbable,]) means He did that in order to distress thee time after time; (K;) like غياظك and غياظك. (K in art. غياظ.)

غنيط Unripe dates that are cut off from the palm-trees, (AA, O, K,) after they have become yellow or red, or that are upon the racemes when the fruit of the palm-tree is cut off, (AA, O,) and are left (AA, O, K) upon the racemes (K) until they become ripe. (AA, O, K.)

غناظ an epithet applied by Ru-beh, or by El-'Ajjáj, to a sword [app. as meaning That causes, or causing, much distress]. (IDrd, O, TA.)

غنظيان A man foul, unseemly, or obscene, in speech; (Ag, O, K, TA;) coarse, rude, or rough: (O, TA:) or who mocks at, derides, or ridicules, others: (Ibn-'Abbád, O, TA:) and غنظيان signifies the same: fem. with ة. (O, TA.)

هو اغنظير He is the most vehemently grieved, or distressed, of them. (TA.)

مغنوظ Distressed. (S, TA.) [See also 1, of which it is the pass. part. n.]

رجل مغناظ (S, O) A man acting, or who acts, with another, contrariouly, or adversely, and inimically, each doing to the other that which is distressing, or grievous; syn. مشاق. (O.)

### غمر

1. غمير, (S, Msh, K,) aor. - , (Msh,) inf. n. غمر, (S, MA, Msh, K, KL) and غمر, (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and غمر and غنيمية and غنمان, (K,) He, or they, (i. e. a man, Msh, or a party of men, S,) obtained, got, or took, (Msh, K, \* TK,) spoil, (K, \* TK,) or a thing [as spoil]. (Msh, TA.) [And He acquired, or gained, a thing without difficulty, or trouble, or inconvenience: or in this sense the inf. n. is غمر,

which see below, voce **غَنِيمَةٌ**.] **مَا غَنِمْتُمْ** in the *Kur* viii. 42 means *What ye take by force [in war] from the unbelievers.* (Bd, Jel.) [See also 8.]

2. **غَنِيمَةٌ**, inf. n. **تَغْنِيمٌ**, *I gave him spoil, or a free and disinterested gift*; syn. **نَقَلْتُهُ**: (S:) or **كَذَّا**, inf. n. as above, *he gave him such a thing as spoil, or as a free and disinterested gift*; syn. **نَقَلَهُ إِيَّاهُ**. (K.)

4. **أَغْنَاهُ الشَّيْءُ**, *He made the thing to be to him spoil.* (TA.)

5: see 8. — One says also, **هُوَ يَتَغَنَّمُ الْأَمْرَ**, meaning *He eagerly desires the affair like as one eagerly desires spoil.* (TA.) = **تَغَنَّمُ**, (TA in the present art.) or **تَغَنَّمَهَا**, (AZ, T and TA in art. اهل,) *He took for himself, got, gained, or acquired, sheep or goats or both*: like as one says **تَأْتَلُ إِبِلًا**. (AZ, T and TA in art. اهل; and TA\* in the present art.)

8. **اغْتَنِمَهُ**, as also **تَغْنِمُهُ**, *He reckoned it spoil*: (S, K:) or both signify *he took, seized, caught, or snatched, it as spoil.* (KL.) — And [hence] one says, **اغْتَنِمِ الْفُرْصَةَ** *He took, or seized, or [availed himself of,] the opportunity*; or *he hastened to take it*; syn. **انْتَهَزَهَا**. (S and A and K in art. نهز.)

**غَنِمٌ**: see **غَنِيمَةٌ**, in three places. — It signifies also [The regaining (as is shown by an explanation of A'Obeyd cited in the first paragraph of art. غلق), and] the *increase, and growth, and excess in value, of a pledge.* (O in art. غلق, and TA in the present art.) Thus in a trad., in which it is said, **الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غَنِمُهُ وَعَلَيْهِ غَرْمُهُ** [The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss: see the explanation of A'Obeyd mentioned above]. (TA.) **الغَنِمُ بِالْغَرْمِ** means *The غَنِمُ is compensated (مَقَابِلٌ) by the غَرْمُ* [i. e. the regaining of the pledge, with the increase and the growth and the excess in value thereof if such there be, is compensated by the payment of the debt for it]; for like as the owner [of the pledge] is exclusively entitled to the **غَنِمُ**, no one sharing it with him, so he bears the **غَرْمُ**, no one bearing it with him: and this is the meaning of their saying, **الغَرْمُ بِالْغَنِمِ** [which may therefore be rendered *The loss suffered by the payment of the debt is repaired by the regaining of the pledge*; app. a phrase of the lawyers, implying that such is to be considered as the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غلق]. — See also **غَنَامًا** = **غَنِمٌ** [app. **غَنِمٌ**] is mentioned by Suh as the name of *A certain idol.* (TA.)

**غَنِمٌ** i. q. **شَاةٌ**, (T, Msb, K,) meaning *Sheep and*

*goats*; (Msb;) [and both together;] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the *males and the females, and to both together*: (S, Msb, K:) it has no sing. from which it is derived, the sing. being **شَاةٌ**: the dual **غَنَامَانِ** is used as meaning *two flocks or herds [of sheep or of goats or of both together]*; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA:\*) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a **غَنِمٌ**, but not to him to whom it has left **غَنَمَيْنِ**: (TA:) the pl. is **أَغْنَامٌ**, (Msb, K,) [properly a pl. of pauc.,] sometimes used, (Msb,) meaning *flocks or herds of غَنِمٌ*, (Msb and TA in art. اهل,) and also **غَنُومٌ** and **أَغَانِمٌ**, (K,) the last used in an ode of Aboo-Jundab El-Hudhalee: (TA:) the dim. is **غَنِيمَةٌ**, with **ة**, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says **خَمْسٌ مِنَ الْغَنِمِ ذُكُورٌ** [five of sheep, males], making the n. of number fem., though one means *rams*, when it is followed by **مِنَ الْغَنِمِ**, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — In the saying **لَا آتِيكَ غَنِمَ الْفِزْرِ** *I will not come to thee until the sheep, or goats, of El-Fizr congregate*, **غَنِمٌ** [with its complement] is made to stand in the place of **الدَّهْرُ**, [the meaning being, *I will not come to thee ever.*] and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with **مِعْرَى** in the place of **غَنِمٌ** is mentioned by El-Meydānee in his "Proverbs," and thus in the S and K in art. فزر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.] — **الأَغْنَامُ** is the name of *† Certain small stars between the legs of Cepheus and the star الجَدْيُ*. (Kzw, in his descr. of Cepheus.) [See **شَاةٌ** (in art. شوه), last sentence.]

**غَنِيمٌ**: see what next follows.

**غَنِيمَةٌ** and **مَغْنَمٌ** (S, Msb, K) and **غَنِيمٌ** and **مَغْنَمٌ** all signify **فَيْءٌ** [as meaning *Spoil, booty, or plunder*]: and the *acquisition of a thing without difficulty, or trouble, or inconvenience*: or this is termed **غَنِمٌ**, and **فَيْءٌ** is termed **غَنِيمَةٌ**: (K:) or, accord. to A'Obeyd, **الغَنِيمَةُ** signifies *what is obtained from the believers in a plurality of gods, by force, during war*; (Mgh, Msb:) and of this, *a fifth is to be taken, [and applied in the manner prescribed in the Kur viii. 42,] and what remains after the fifth is for those who have obtained it, exclusively*; (Mgh;) *the horseman having three shares, and the foot-soldier having one share*: (Az, TA:) and **الْفَيْءُ** signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islām; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the **فَيْءُ** is what God has given, or restored, of the possessions of the be-

lievers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and **التَّقْلُ** is what is given to the warrior in addition to his share; and is when the Imām or the commander says, "He who slays one shall have his spoil;" or says to a detachment, "What ye obtain shall be yours," or "the quarter of it," or "the half of it;" and it is not divided into fifths; and it lies on the Imām to fulfil the promise: or, accord. to 'Alee Ibn-'Ecsā, **الغَنِيمَةُ** is more general in signification than **التَّقْلُ**; and **الْفَيْءُ** is more so than **الغَنِيمَةُ**, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is **فَيْءٌ**: (Mgh:) the pl. of **غَنِيمَةٌ** is **غَنَائِمٌ**; and the pl. of **مَغْنَمٌ** is **مَغَانِمٌ**, (Msb, TA,) and **غَنُومٌ** occurs as pl. of **غَنِمٌ**. (TA.) **غَنِيمَةٌ** **بَارِدَةٌ** see expl. in art. برد.

**غَنِيمَةٌ** dim. of **غَنِمٌ**, q. v. (S.)

**غَنَامًا أَنْ تَفْعَلَ كَذَا** (S, K, TA) means *The utmost of thy power, or ability, and of thy case, (S, TA,) and that which thou eagerly desirest like as one desires spoil, (S, JM, TA,\*) [is, or will be, thy doing such a thing;] i. q. قَصَارَاكَ: (K, TA: [see also **غَنَانَاكَ**, in art. عن:]) and so **غَنِمَكَ**: (TA:) and [in like manner] one says, **حَسْبَانَاؤُهُ**, like **غَنِيمَاؤُهُ**, meaning *The utmost of his power, &c.* (TA in art. حسن.)*

**غَنِيمَاؤُهُ**: see what next precedes.

**غَانِمٌ** Taking, or a taker, of **غَنِيمَةٌ** [or spoil]. (TA.) — See also two exs. voce **شَاجِبٌ**.

**مَغْنَمٌ**: see **غَنِيمَةٌ**, in two places.

**مَغْنَمَةٌ** and **غَنِمٌ مَغْنَمَةٌ** *Sheep, or goats, collected together*: (TA:) or *many or numerous*: (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like **مُؤَبَّلَةٌ** applied to **إِبِلٌ**, as he seems to say,] signifies [app. *divided into distinct flocks or herds,*] each [flock or herd] having its own pastor. (TA.)

غنو

**غَنُوءٌ**: see the art. here following.

غنى

1. **غَنَى**, (S, MA, Msb, K,\*) from **الْمَالُ**, aor. **يَغْنِي**, (Msb,) inf. n. **غَنَى** (S, MA, Msb, K,\*) and **غَنَاءٌ**, (MA, K, TK, [but the latter is app. held by some to be a simple subst.,]) *He was, or became, free from want; in the state, or condition, of having no wants; and also, of having*

*few wants; or in a state of competence, or sufficiency; or rich, or wealthy; الغنى being the contr. of الفقر, as also الغنا; (K, TA;) and thus denoting the absence, or non-existence, of wants, which is [properly, or strictly speaking,] attributable to none but God; and also the paucity of wants; (TA;) or syn. with اليسار: (S;) and the epithet applied to him of whom this is said is غنى (S;) or غان (Msb,) [or both, for] both signify the same [as will be shown below]. (K.) One says غنى and استغنى and تغنى and تغانى and اغتنى (K, TA,) [but wanting in the CK, and app. in several copies of the K, though it is said in one place in the K, as it is in the S, that تغنى is syn. with استغنى,] all having one and the same meaning, and followed by به [as therewith signifying He was, or became, free from want; in the state, or condition, of having no want, or need; or in a state of competence, &c.; by means of it, or him; i. e. he was, or became, sufficed by it, or him; and hence, he was, or became, content, or satisfied, with it, or him]. (TA.)*

غنى من لم يتغن (Msb, TA,) a saying of the Prophet, (Msb,) mentioned in a trad., (TA,) means من لم يتغن [i. e. He is not of us who is not content, or satisfied, with the Kur-án]: so says Sufyán Ibn-'Oyeyneh; not regarding it as meaning the utterance of the voice [in chanting]: and A'Obeyd says that this obtains extensively in the speech of the Arabs; that they say تغنى and تغانى in the sense of استغنى. (Az, Msb, TA.)

And one says, غنى, inf. n. غنى, meaning He was in no need of it [or him]: as also غنى عنه; and اغنى عنه [which seems to be rarely used in this sense]: and غنى signifies the state of being in no need: and غان, a man free from need. (MA.) [And ما غنى He is not without need, or not free from want, of it, or him.] And غنى به غنى (S, Msb,) i. e. غنى عنه (Msb,) inf. n. غنى, (S,) or غنى is the subst., (Msb,) meaning استغنى [He was sufficed by it, or was satisfied, or content, with it, so as to be in no need, or so as to be free from want, of it, i. e. of another thing]: and the epithet is غنى. (Msb.)

And [in like manner] غنى المرأة بزوجه (S, Msb, K) غنى غنى (S, Msb, K) and غنى also, (TA,) meaning استغنى [The woman was satisfied, or content, with her husband, so as to have no want of other than him]. (S, K.) And غنى [alone], (K, TA,) inf. n. غنى [for غنى, or perhaps a mis-transcription for غنى, as in the next preceding sentence], She (a woman) was, or became, such as is termed غنى [q. v. voce غان]. (K.)

غنى (TK,) inf. n. غنى (K, TK,) also signifies He married, or took a wife; [as also تغنى; (see Ham p. 226 l. 1, where تغنى occurs said of a woman as meaning she married;)]

syn. تزوج. (K, \*TK.) [In the K, only the inf. n. of the former verb in this sense is mentioned; غنى being there expl. in some copies as signifying التزوج; and in others, التزوج.] Hence the saying, الغنى حصن للعزب [Marriage is a bulwark to him who has no wife; protecting him from the attacks of seductive women by rendering him free from the want of them]: mentioned by Az. (TA.) — Also, غنى (S, K,) inf. n. غنى (TA,) He dwelt, or abode, (S, K,) غنى القوم في دارهم (S;) or غنى القوم في مكانهم in the place: (S;) or غنى القوم في مكانهم The people, or party, dwelt long in their place of abode: (T, TA:) or غنى في مكان كذا He dwelt long in such a place, satisfied, or content, therewith, so as to be in no need of any other. (Er-Rághib, TA.)

كان لم يغنوا فيها (K, TA,) in the Kur [vii. 90 and xi. 71 and 98], means As though they had not dwelt therein. (TA.) [See also the last sentence but two in this paragraph.] — And He lived; syn. عاش. (S, K.) — And I. q. غنى لك مبي بالمودة (TA:) one says, غنى لك مبي بالمودة, meaning بقيت [i. e. I remained, or have remained, constant to thee with my love, or affection]. (ISd, K, TA: in the CK [erroneously] غنى.) — [And I. q. كان.] غنى الحبيب أكون المصافي (i. e. Certainly I will be, or shall be, the sincere friend]. (TA.)

And غنى دارنا تهامة (K, TA,) in a verse of another poet, (TA,) means كانت [i. e. Our place of abode was Tiháme]. (K, TA.)

And one says of a thing when it has perished, passed away, or come to nought, كان لم يغن بالأمس, meaning كان لم يكن [i. e. As though it had not been in existence yesterday]. (Az, TA.)

غنى also signifies لغنى (K:): [SM doubts this; saying,] thus in the copies; but perhaps it should be بقى, a signification of غنى accord. to ISd and the K [and mentioned above]: (TA:) [it appears, however, to be correct; for it is said that] ما غنىت لم ألقه فلانا means لم ألقه فلانا [i. e. I did not meet, or meet with, or find, or I have not met, &c., such a one]. (JK.) [Accord. to the TK, غنى followed by به signifies لغنى: but this is perhaps said conjecturally.]

2: see 4. = غنى (S, MA, Msb,) inf. n. غنى (KL,) as syn. with تغنى (S, MA, Msb,\*) He sang, or chanted, (S, \*MA, KL;) or he trilled, or quavered, or prolonged his voice and modulated it sweetly, singing, or chanting. (Msb in explanation of the former.) You say غنى الشعر (TA,) [He sang, or chanted, to him the poetry], and غنى به [he sang, or chanted, it, i. e., the poetry], inf. n. تغنى; and تغنى به; and تغنى and تغنى having one and the same meaning. (K, TA.)

غنى يتغنى, in a trad. cited in the first paragraph of art. اذن, means, as expl. by Esh-Sháfi'ee, Reciting [or chanting] the Kur-án with a plaintive and gentle voice. (Az, Msb, TA.)

[See also that trad. somewhat differently related voce ترتر.] — غنى is also said of a pigeon, meaning It [cooed, or] uttered a cry; (K, TA;) and so تغنى (TA.) — غنى بالمرأة means غنى بها (K, TA,) i. e. He mentioned the woman [in amatory language, as an object of love,] in his poetry: (TA:) and غنى يزيد He eulogized Zeyd: or he satirized him: like تغنى in these two senses: (K, TA:) in that of eulogizing and that of satirizing: or, in the opinion of ISd, both of the verbs are used in these two senses and likewise in the sense mentioned immediately before them; meaning that he did thus after prolonging and modulating his voice; singing, or chanting, the same, i. e. the غزل and the eulogy and the satire. (TA.)

3: see غنى. [From what is there said, it seems that غنى signifies He was in no need of him, or it; like غنى عنه and استغنى عنه: compare تغانى. — And app. it signifies also He spoke, or talked, to him, i. e. to a child, or boy, saying to him what was pleasing to him; for it is said that] تغنى الصبي بما تكلمك الصبي به (JK.)

4. اغناه He (i. e. God, S, K, TA, [but wanting in the CK and app. in several copies of the K,]) rendered him, or made him to be, in no need, or free from want; (S, \*MA, K,\*) [or in a state of competence, or sufficiency;] or possessed of wealth; (S, \*K, \*TA;) [or rich, or wealthy; (see 1, first sentence;)] and اغناه signifies the same; (K, TA; [but wanting in the CK and app. in several copies of the K,]) or, as some say, this latter is [used] in prayer [app. as meaning he said to him, May God enrich thee, or the like: compare سقته ("I said to him, May God send down rain to thee"), and عقرته (as expl. in art. عقر), &c.]. (TA.) [And اغناه عن كذا He, or it, caused him to be in no need, or free from want, of such a thing. (See Ham p. 152.) And اغنى عن أن تفعل كذا It renders needless thy doing such a thing: lit. it causes that there shall be no need of thy doing such a thing.] — And اغنى عنه كذا Such a thing sufficed him; or stood him in stead: whence the saying in the Kur [lxix. 28], ما اغنى عني ماله [My property has not sufficed me, or stood me in stead]: and [in iii. 8 and lviii. 18 of the same,] لن تغنى عنهم أموالهم [Their possessions will not suffice them in lieu of God]: (Er-Rághib, TA:) or this last means, will not defend them from God, i. e. from his punishment. (Jel in iii. 8.)

And اغنى عنك مغنى (S, Msb, K,\*) and مغنى and مغناه (S, Msb, K,\*) and مغناه (S, Mgh, K,\*) and مغناه (K,) I sufficed, or satisfied, or contented, thee, or I have sufficed, &c., as such a one; or I stood thee, or served thee, or I have stood &c., in the stead of such a one. (S, \*Mgh, Msb, K.)

And ما يغنى عنك هذا This does not suffice, or satisfy, or content, thee; or stand thee, or serve thee, in any stead; and does not avail, or profit, thee.

(§.) AZ mentions **مَا أَغْنَىٰ فَلَانَ شَيْئًا**, thus, and with **ع**, [i. e. **أَغْنَىٰ**], as meaning *Such a one did not avail, or profit, at all, in a difficult, or an arduous, affair or case; and did not suffice for such an affair or such a case, or for the supply of what was necessary for subsistence.* (Mṣb, TA.) And he says also that he heard a man chide his slave, and say to him, **أَغْنِ عَنِّي وَجْهَكَ بَلْ شَرِّكَ**, meaning *Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief*: and hence the phrase **شَأْنٌ يُغْنِيهِ**, [respecting which see the second sentence in art. **عنى**], in the **Ḳur** [lxxx. 37]. (TA.) [Hence also,] **وَمَا أَغْنَىٰ عَنَّا**, in the **Ḳur** xii. 67, means *But I do not avert from you, by my saying this, anything decreed to befall you from God*: the second **من** is redundant. (Jel.) And one says, **أَغْنِ كَذَا**, meaning *Put thou away from me, and remove far from me, such a thing*: properly [أَغْنِي عَنْ كَذَا], originally meaning *render thou me in no need of such a thing*, a phrase of the same kind as **عَرَضَ الدَّابَّةَ عَلَى الْمَاءِ** [for **عَرَضَ الْمَاءَ عَلَى الدَّابَّةِ**]. (Mgh.) — **أَغْنَىٰ عَنْهُ** as intrans.: see 1, former half. — **مَا أَغْنَاهُ** [*How free from wants, or how rich, or wealthy, is he!*]: this and **مَا أَفْقَرَهُ** are [said to be] anomalous; for their [respective] verbs are **استغنى** and **افتقر**, from either of which the verb of wonder may not properly [or regularly] be formed. (§ in art. **فقر**. [But see **غنى** as syn. with **استغنى**; and see also art. **فقر**.])

5: see 1, former half, in three places: — and again in the latter half: — and see also 2, in five places.

6: see 1, former half, in two places. — **تَغَانُوا** means *They were, or became, free from want, one of another, or, as we say, of one another.* (§, Ḳ.) El-Mugheereh Ibn-Ḥabnà says,

- **كَلَانًا غَنِيٌّ عَنْ أَحِبِّهِ حَيَاتَهُ**
- **وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَغَانِيًا**

[Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want]. (§.)

8: see 1, second sentence.

10: see 1, in seven places. — **استغنى الله** *He asked, or begged, God to render him, or make him to be, in no need, or free from want; [or in a state of competence, or sufficiency;] or rich, or wealthy.* (Ḳ, TA. [But wanting in the **CK**, and app. in several copies of the **Ḳ**.) Hence the prayer, **اللَّهُمَّ إِنِّي أَسْتَغْنِيكَ عَنْ كُلِّ حَارِمٍ وَأَسْتَعِينُكَ** [*O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid*]. (TA.)

**غنى**, (Ḳ, TA,) with fet-ḥ, and **مَقْصُور**, (TA,) i. q. **مَتْنَةٌ**; so in the saying, **مَكَانٌ كَذَا غَنِيٌّ مِنْ**, **فُلَانٌ** [*Such a place is meet, fit, or proper, for such a one; as though meaning a place of freedom from want*]; as also **مَنْعَى** ḥ منه (Ḳ, TA.)

**غنى** and **غَنَاءٌ** signify the same; (MA, Ḳ;) both are inf. ns. of **غَنَى**: (MA:.) [see the first sentence of this art.: used as simple subst., they mean *Freedom from need or want; competence, or sufficiency; or richness, or wealthiness*:] or **غنى** is the inf. n. of **غَنَى**; (Mṣb;) and **غَنَاءٌ** signifies *competence, or sufficiency*; (Mgh, Mṣb;) as in the saying, **لَيْسَ عِنْدَهُ غَنَاءٌ**, *He has not competence, or sufficiency*: (Mṣb:.) or **غَنَاءٌ** signifies *profit, utility, or avail*; (§;) and you say, **رَجُلٌ لَا غَنَاءَ عِنْدَهُ** meaning *A man who is not profitable to any one*: (TA voce **دَدَانٌ**; [and in like manner this phrase, occurring in the § voce **دَدَانٌ**, is expl. in the P§:]) and **غَنَوَةٌ** signifies the same as **غنى** in the saying **لِي عَنْهُ غَنَوَةٌ** [*I have no need of it, or him*]: (Ḳ and TA in art. **غنو**;) so says **Ḳs**: but, as **ISd** says, the word commonly known is **غَنِيَّةٌ**; (TA in that art. ;) which see in two places in the former half of the first paragraph of this art.: this last word [said in the § to be an inf. n.] and **غَنِيَّةٌ** and **غَنَوَةٌ** and **غَنِيَانٌ** [which is said in the § and in one place in the **Ḳ** to be an inf. n.] are subst. having one and the same meaning [syn. with **غنى** used as a simple subst.]: and **غنى** [in the **CK** erroneously **غنى**] and **غَنِيَّةٌ** and **غَنِيَانٌ** and **مَعْنَى** mean [lit. *He has not freedom from need of it, or him; and hence,] he has not any means, or way, of separating himself from, or avoiding, it, or him*; syn. **بُدٌّ**: (Ḳ:.) and one says **عَنِ غَنِيَّةٍ** **فِي الْبِكَاحِ** [*In marriage is freedom from need of fornication*]. (A and Mṣb in art. **سفع**.) **مَا كَانَ عَنْ ظَهْرِ غَنَى**, in a trad. respecting alms, means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

**غَنَوَةٌ**: see the next preceding paragraph, in two places.

**غَنِيَّةٌ** and **غَنِيَّةٌ**: see **غنى**; the former in three places.

**غَنِيَانٌ**: see **غنى**, latter half, in two places.

**غَنَاءٌ**: see **غنى**, in two places; and see also 4, former half. A poet says,

- **سَيَغْنِيَنِى الَّذِى أَغْنَاكَ عَنِّي**
- **فَلَا فَقْرٌ يَدُومُ وَلَا غَنَاءٌ**

[*He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence, or richness*]: or, as some relate it, **غَنَاءٌ**, meaning thereby the inf. n. of **غَانَيْتُ**: [see 3, above:] but it is said that the proper reading is **غَنَاءٌ**; because this has no other meaning than that of **غنى**: so says **ISd**. (TA.) — **مَا فِيهِ غَنَاءٌ ذَاكَ** means *There is not in him [ability for] the setting-up of that, and strength, or power, to bear it, or carry it, or to raise it upon his back and rise with it.* (**ISd**, Ḳ, TA.)

**غَنَاءٌ** is an inf. n. of 3. (TA. [See the next preceding paragraph.]) — Also, (TA,) [*Song, or vocal music; i. e.] an utterance of the voice with a prolonging and a sweet modulation thereof*; (Ḳ, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [*a singing, and a chanting*]; it is said in the § to be **مِنَ السَّمَاعِ** [meaning that it is a sort of musical performance]: (TA:.) being an utterance of the voice, its analogical form would be with damm [i. e. **غَنَاءٌ**, like **حَدَاءٌ** &c.]: (Mṣb, TA:.) its pl. is **أَغْنِيَّةٌ**: (MA:.) [and **مَعْنَى** signifies the same as **غَنَاءٌ**; and a mode of singing; and any particular air, or tune; and a song, i. e. a composition in verse that is sung or to be sung: and its pl. is **مَعَانٍ**: but perhaps it is post-classical: the pl. occurs in the **Ḳ**, in art. **نصب**:] **غَنَاءٌ** [also] signifies [*a song, i. e.] poetry, or verse, that is [sung, or chanted, or] uttered with a trilling, or quavering, or a prolonging and a sweet modulation, of the voice*; (Ḥar p. 286;) and **أَغْنِيَّةٌ** is syn. with **غَنَاءٌ** (§, Ḥar) in this sense; (Ḥar;) or, as also **أَغْنِيَّةٌ**, (Fr, Ḳ, TA,) and **غَنَاءٌ** each of them also without teshdeed, (Ḳ, TA,) as mentioned by **ISd**, but said by him to be not of valid authority, (TA,) signifies a certain sort of **غَنَاءٌ** (Ḳ, TA) which they sing or chant: (TA:.) and the pl. is **أَغَانِي** (§, TA) [and **أَغَانٍ**, this latter being the pl. of each sing. that is without teshdeed]. — **الغناء** is also used by a poet in the place of an inf. n., meaning **التَّغْنِي**: he says,

- **تَغَنَّ بِالشَّعْرِ إِذَا كُنْتَ قَائِلَهُ**
- **إِنَّ الْغِنَاءَ بِهَذَا الشَّعْرِ مِضْمَارٌ**

[*Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مِضْمَارٌ* (expl. in art. **ضمير**).] (TA.)

**غَنَى** and **غَانٌ**: see 1, former half; each in two places: both signify [*Free from want; or in a state of competence, or sufficiency; or rich, or wealthy; or] possessing much property or wealth*: (Ḳ, TA:.) pl. of the former **أَغْنِيَاءٌ**. (Mṣb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, **أَنَا غَنِيٌّ بِكَذَا عَنْ غَيْرِهِ** [*I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing*]. (Mṣb.) — **الغنى** as a name of God signifies [*The Self-sufficient; i. e.] He who has no need of any one in any thing*. (TA.)

**غَنَاءٌ** A singer; (MA;) [as also **مُعَنَّ**; and **مُعْنِيَّةٌ** a female singer, a songstress:] accord. to Ibn-Ya'eesh, a **مُعَنَّ** is thus called **يُعَنَّ** لِأَنَّهُ يُعَنَّ بِصَوْتِهِ, i. e. because he makes his voice to have in it a **عَنَّةٌ** [or sort of nasal sound, or twang]; the word being, in his opinion, originally, **مُعَنَّ**, with three **ن**s, the last of which is changed into **ي**, when one says **المُعَنَّي**, for the purpose of alleviating the utterance. (Mughnee, art. **حَرْفُ التَّوْنِ**.)

غَانِ : see غَنِيٌ. — [The fem.] غَانِيَةٌ signifies A young woman who is sufficed by her husband; or satisfied, or content, with him, (S, Mṣb, TA,\*) so as to be in no need, or free from want, of any other: (Mṣb:) and sometimes, also, applied to a woman, (S,) such as is sufficed by her beauty, (S, ISd, K, TA,) so as to be in no need of decoration (ISd, K, TA) with women's ornaments: (ISd, TA:) or such as is sought, or desired, by men, but does not seek, or desire: (ISd, K,\* TA:) or such as has abode in the house, or tent, of her father and mother; and whom captivity (سَبَاءٌ) has not befallen; (IJ, ISd, K,\* TA;) which is the strangest of the explanations: (TA:) or such as is youthful and chaste, whether having a husband or not: (ISd, K, TA:) or, accord. to AO, one that is married: (Ḥam p. 226:) or, accord. to Az, such as pleases men, and is pleased by شَبَابٌ [which means both youthfulness and youths or young men]: (TA:) pl. غَوَانٍ; (K;) with the article, الغَوَانِي; [and also غَانِيَاتٌ: (see an ex. in a verse cited in the second paragraph of art. زج:)] in the saying of Ibn-Er-Ruḳeiyát,

لَا بَارَكَ اللَّهُ فِي الْغَوَانِي هَلْ  
يُضِيحُنَّ إِلَّا لَهِنَّ مُطَلَبٌ

[May God not bless those young women that are sufficed by their husbands, or by their beauty, &c.: do they enter upon the time of dawn without their having desire (lit. a time or place, meaning an occasion, of seeking, or desire)?], the ي is made movent by a poetic license: (S, TA:) and another poet uses الغَوَانِي for الغَوَانِي. (TA.)

أَغْنَاءٌ [a pl. of which the sing. is not mentioned,] The أَمْلَاطَاتُ [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.)

أُغْنِيَةٌ and إِغْنِيَةٌ, and each of them also without teshdeed: see غِنَاءٌ, latter half.

مَغْنَى: see 4, former half: — and غَنَى: — and غَنَى, near the end. — Also A place in which were its occupants, or inhabitants: (S:) or a place of abode by which its occupants, or inhabitants, were sufficed, or with which they were satisfied, or content, and from which they then departed, or removed: or in a general sense; (K, TA;) a place of abode, absolutely; but this seems to be a distinct application: (TA:) pl. مَغَانٍ; with the article, المَغَانِي. (S, TA.) = See also غِنَاءٌ.

مَغْنَى: see 4, former half.

مَغْنٍ [act. part. n. of 4,] A man sufficing, or satisfying, or contenting. (TA.) — المَغْنَى as a name of God signifies He who satisfies, or contents, whom He will, of his servants. (TA.) — And مَغْنِيَةٌ A woman who satisfies, or contents, her husband, so as to render him in no need of looking at other than her. (Ḥar p. 451.)

مَغْنَاءٌ and مَغْنَاءَةٌ: see 4, former half.

مَغْنَى: fem. مَغْنِيَةٌ see غِنَاءٌ, in two places.

## غهب

1. غَهَبَ, [aor. َ ,] inf. n. غَهَبٌ, He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless. (S.) You say, غَهَبَ عَنْهُ He was unmindful, &c., and forgetful, of him, or it; (K, TA;) as also أَغْهَبَ. (TA.) And أَصَابَ أَصَابًا He hit an object of the chase, or objects thereof, inadvertently, unintentionally. (A'Obeyd, S, K, from a trad.) — And غَهَبَهُ He was ignorant of it; as also غَهَبَهُ. (TA in art. عهب.)

4: see the preceding paragraph.

8. اغْتَهَبَ He (a man, TA) journeyed in the darkness: (K, TA:) and went far away therein. (TA.)

غَهَبَاؤُهُ and غَهَبِي الشَّبَابِ and likewise with the unpointed ع, The first part, or state, of youth. (K, TA.)

غَهَبَانٌ Darkness; (S, A, K;) as also غَهَبَانٌ: (K:) pl. of the former غَهَابٌ. (S.) — And A horse, and night, intensely black: (K, TA:) or, instead of وَاللَّيْلِ in the K, we may read وَاللَّيْلِ; so that the meaning may be, a horse intensely black: and night: agreeably with the A, in which this latter meaning [as well as the former] is assigned to the word; and it is added that one says, أَحْسَنُ مِنْ بَيَاضِ الْكَوْكَبِ فِي سَوَادِ الْغَهَبِ [More beautiful than the whiteness of the star in the blackness of night]: (TA:) or it signifies intense blackness of the night and of a camel and the like: you say جَمَلٌ غَهَبٌ a deep-black camel: (Lth, TA:) and also غَهَبٌ and غَهَبٌ: (Lh, TA:) and رَجُلٌ غَهَبٌ a black man; likened to the darkness of night: and لَيْلٌ غَهَبٌ a dark night: (Sh, TA:) and فَرَسٌ أَدْهَمٌ غَهَبٌ a horse intensely black: (Sh, S, TA:) and it is said in "the Book of Horses" by A'Obeyd that أَدْهَمٌ غَهَبٌ signifies [a horse] of the deepest black hue: that the fem. is غَهَبَةٌ; and the pl., غَهَابٌ: and that دَجُوجِي is less than غَهَبٌ in blackness, signifying "of a clear black hue." (TA.) = Also, applied to a man, Unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless: (K, TA:) and weak, and timid: (TA:) or (K, TA, but in the CK "and,") a heavy, troublesome man: or stupid, dull, or wanting in intelligence; or inert, or wanting in vigour. (K, TA.) And Lacking ability to seek his blood-revenge, or retaliation; as also غَهَبٌ. (TA in art. عهب.) =

And A [garment of the kind called] كِسَاءٌ having much wool; very woolly; (K, TA;) as also غَهَبٌ. (TA.) — And A male ostrich. (R, TA.)

غَهَبَةٌ A clamour, or confused noise, (K, TA,) and commotion, (TA,) in fight, or conflict. (K, TA.)

غَهَبٌ: see غَهَبِي.

غَهَبَانٌ: see غَهَبٌ. = Also The belly. (K.)

## غوى or غوى

1. غَوَى, aor. يَغْوِي, inf. n. غَى (A'Obeyd, S, Mṣb, K, TA) and غَوَايَةٌ; (A'Obeyd, S, TA;) [respecting which latter see what follows;] and غَوَى (A'Obeyd, K, TA, but not in the CK,) but this is not commonly known, (TA,) aor. يَغْوِي, inf. n. غَوَى, (A'Obeyd, TA,) accord. to the M and K غَوَايَةٌ, mentioned above as of غَوَى, (TA,) or this last, which is with fet-h, (Mṣb,) not to be pronounced with kesr, (K,) is a simple subst.; (Mṣb;) He erred; deviated from the right way or course, or from that which was right: (S, Mṣb, K;) and was disappointed; or failed of attaining his desire: (S, Mṣb:) and he laboured, and persisted, (IAth, Mṣb, TA,) in that which was vain, or false, (IAth, TA,) or in ignorant conduct: (Mṣb:) or he acted ignorantly from misbelief. (Er-Rághib, TA.) = See also 4, in two places. = غَوَى, aor. يَغْوِي; (S, Mṣb, K;)

and غَوَى, aor. يَغْوِي; (K;) inf. n. [of the former] غَوَى; (S, K;) said of a young camel, (S, Mṣb, K,) and of a lamb or kid, (S,) He suffered indigestion from the milk; (K, TA;) i. e. (TA) he drank the milk until he suffered indigestion; and his belly, or chest, became in a corrupt state; (S, Mṣb,\* TA;) or he drank much thereof, so that he suffered indigestion: (TA:) or, accord. to ISk, (S, TA,) he did not satisfy his thirst with the biestings of his mother, (S,) or he did not drink thereof, (TA,) nor satisfy his thirst with the milk [after it], so that he died of emaciation: (S, TA:) or he (a kid, AZ, TA) was withheld from sucking (AZ, K, TA) until hunger injured him (AZ, TA) so that he became emaciated, (AZ, K, TA,) and almost perished: (K:) or he obtained not sufficient milk to satisfy his thirst so that he almost perished: (T, TA:) or, said of a child, and of a young camel, he found not a sufficiency of milk, so that he did not satisfy his thirst, and was seen to be meagre, or emaciated; thus accord. to ISh; and Sh says that his companions held this to be the correct meaning: (TA:) the epithet applied to the young camel [&c.] is غَوَى. (K.) Z has mentioned the reading in the Kṣur [xx. 119], وَعَصَى وَغَوَى, expl. as meaning [And Adam disobeyed his Lord, and] suffered indigestion from much eating: but better than this is what Az and Er-Rághib say; that it is فَعْوَى; and that the meaning is, and his life became evil to him; or he was disappointed; or he acted ignorantly; or some other of the meanings mentioned by the expositors. (TA.)

2: see 4. — غَوَيْتُ اللَّبَنَ (K, TA,) inf. n. تَغْوِيَةٌ, (TA,) I made the milk to become such as is termed رَائِبٌ [i. e. thick, or coagulated, &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.)

4. اغْوَاهُ; (S, MA, Mṣb, K;) and غَوَاهُ (K,) inf. n. تَغْوِيَةٌ; (TA;) and غَوَاهُ (K, TA,) mentioned by El-Muärrij; (TA;) [but] accord. to Aṣ, one should not say otherwise than اغْوَاهُ; (S, TA;) He caused him to err; or to deviate from the right course, or from that which was right: (S,



Msb, K:) and caused him to be disappointed; or to fail of attaining his desire: (S:) or he seduced him, misled him, or led him astray; as also استغواه. (MA.) A poet, cited by El-Muärrij, says,

- وَكَائِنَ تَرَى مِنْ جَاهِلٍ بَعْدَ عَلَيْهِ
- غَوَاهُ الْهَوَى جَهْلًا عَنِ الْحَقِّ فَانْفَوَى

[How many an ignorant dost thou see, whom, after his knowledge, love, or desire, has urged to turn, in ignorance, from that which was right, and who has turned: or has turned, in ignorance, from that which was right, and who has suffered himself to be turned; for,] accord. to Az, غَوَاهُ الْهَوَى is most correctly rendered as meaning لَوَاهُ الْهَوَى and صَرَفَهُ and انغوى is quasi-pass. thereof. (TA.) The saying in the Kur [vii. 15], related as from Iblees, فِيمَا أُغْوَيْتَنِي means [Then by, or because of,] thy having caused me to err: or, as some say, invited me to [do] a thing whereby I have erred. (TA.) But the saying in the same [xi. 36], إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُعَذِّبَكَ, is said to mean If God desire to punish you for erring: or to decree, against you, your erring [i. e. that ye shall err]. (TA.)

6. تَغَاوَوْا عَلَيْهِ They collected themselves together, or combined, and aided one another, against him; (S, TA;) originally, (TA,) in an evil affair; from الغوى and الغواية: (S, TA;) or they aided one another against him, and slew him; (K;) but this addition "and slew him" is from a trad. respecting the slaying of 'Othmán, in which it is said, فَتَغَاوَوْا عَلَيْهِ وَاللَّهُ حَتَّى قَتَلُوهُ [and they collected themselves together, &c., against him, by God, so that they slew him]: (TA;) or they came against him from this quarter and from that; though they did not slay him: (ISd, K, TA;) or they collected themselves together, and aided one another, against him, as do those who err, or deviate from the right way or course; thus expl. by Z. (TA.) [See also 6 in arts. غى and عو.]

7. انغوى signifies انهبوى and مَال [app. He declined from the right way or course; for all of these three verbs seem to be here used in one and the same sense, agreeably with a saying in the JK, المُنْغَوَى شِبْهُ الْمُنْهَوَى المَائِل]: (K:) [or rather,] accord. to Az, [it signifies he was, or became, or suffered himself to be, made to decline, or to turn, from the right way or course, by love, or desire; for he says that] it is quasi-pass. of غَوَاهُ الْهَوَى, which signifies أَمَّالَهُ and صَرَفَهُ: (TA;) or he fell into error by yielding to love and desire. (TK: there given as the meaning of the explanation in the K.) See also 4.

10: see 4, first sentence.

R. Q. 2 if belonging to art. غو, or Q. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الْغَوَاةُ. غوغ. [as though originally تَغَوَّغَى: see art. غوغ.

بِتْ غَوَى Thirst. (TA.) — And one says, بِتْ غَوَى,

and مَغْوَى, and مَغْوِيًا, (K, TA,) in the T مَغْوَى, (TA,) [in the CK مَغْوِيًا,] meaning مَخْلِيًا (K, TA) [in the CK مَخْلِيًا مَوْحِيًا (TA) [i. e. I passed the night empty]: and so قَوِيًا, and قَاوِيًا, and مَغْوِيًا. (TA.) [See also غَوَى.]

غو: see غَاو: = and see also 1, near the end.

غَى is an inf. n.; as also غَوَايَةٌ; (A'Obeyd, S, &c.; [see 1, first sentence;]) or the latter is a simple subst.: (Msb:) [both, used as substs., signify Error; &c.: غَيْتَةٌ, of which the pl. (غِيَاتٌ) is mentioned by Freytag as meaning errors, from the Deewán of the Hudhalees, is an inf. n. of un., and signifies an error, &c.:] and غَى signifies also a state of perdition. (Ham p. 643.) See also غَيْتَةٌ. — Also A certain valley in Hell: or a river [therein]: (K, TA:) prepared by God for those who err: it is said that it has one or the other of these meanings in the Kur xix. 60: (TA:) or it there means † punishment; because it is the consequence of غَى [properly thus termed]: (Er-Rághib, TA:) or it there means evil: or the recompense of غَى [i. e. of error]: or deviation from the way of Paradise. (Bd.)

غَوَةٌ: see the next paragraph.

غَيْتَةٌ: see غَى. غَوَةٌ and غَيْتَةٌ signify the same. —

[Hen.e.] وَوَدَّ غَيْتَةً, and غَيْتَةٌ (K, TA,) but the latter is said by Lh to be rare, (TA,) The offspring of fornication or adultery; (K, TA;) contr. of وَوَدَّ رِشْدَةً. (TA.) And one says also ابْنُ الْغَى [meaning The son of fornication or adultery]. (L in art. بهت.) And هُوَ لَغِيَّةٌ (S, Msb,) and لَغِيَّةٌ, said in reviling a person, He is, or was, unlawfully begotten; (Msb;) contr. of لِرِشْدَةٍ. (S.)

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

غَوَى: see غَاو: = and see also غَوَى. You say of a hungry person, رَأَيْتَهُ غَوِيًا مِنَ الْجُوعِ, [I saw him empty, or lean, from hunger]; like as one says قَوِيًا and ضَوِيًا [or ضَاوِيًا] and طَوِيًا. (TA.)

غَوَايَةٌ: see غَى, above.

غَيَّانُ [as though originally غَوِيَانُ]: see what next follows.

غَاوٍ, and غَوِيٌ (S, Msb, K,) and غَوٍ (S, TA,) and غَيَّانُ (K,) [or the first is an act. part. n., and the others are intensive epithets,] Erring; deviating from the right way or course, or from that which is right: (S, Msb, K:) and suffering disappointment; or failing of attaining his desire: (S, Msb:) [&c.: (see 1, first sentence:)] and the first signifies also perishing: (Ham p. 643:) the pl. of the first is غَوَاةٌ (Msb, TA,) like الغَاوُونَ (K.) غَاوُونَ (K.) قَاوٍ pl. of قَاوٍ (Msb,) and غَاوُونَ (K.) وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ [in the Kur

xxvi. 224] means The devils: or those, of mankind, who err: (K, TA:) or those who love the poet when he satirizes a people, or party, (Zj, K, TA,) by saying that which is not allowable: (Zj, TA:) or those who love him for his praising them for that which is not in them. (Zj, K, TA.) — And الْغَاوِي signified The locust, or locusts collectively: (K, TA:) one says, جَاءَ الْهَابِي وَالْغَاوِي, meaning The wolf and the locust, or locusts, came: (TA:) so says IAg. (TA in art. هوى, where, in the K, الْهَابِي is said to signify "the locust" or "locusts.") — رَأْسُ غَاوٍ is a tropical phrase, meaning, accord. to the K, A small head: but accord. to the A, a head that turns, or looks, aside, much, or often. (TA.)

غَاوِيَةٌ i. q. رَاوِيَةٌ (Sgh, K, TA,) [as meaning] A camel that carries water: pl. غَوَايَا: [the sing. and pl. being] like زَاوِيَةٌ and زَوَايَا. (JK.)

غَاغَةٌ and غَاغٌ, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغ.

غَوَاةٌ and غَوَاةٌ: see art. غوغ.

زُبْيَةٌ A [pitfall such as is termed] زُبْيَةٌ (K, TA;) or a hollow, or pit, dug in the ground, like a زُبْيَةٌ, for the wolf, and in which a kid is put; and when he [the wolf] looks at it, he falls, desiring to obtain it, and so is taken: (TA:) and مُغْوَاةٌ [likewise] signifies a زُبْيَةٌ (TA,) or a hollow, or pit, dug in the ground, like a زُبْيَةٌ (S,) for [catching] beasts of prey: (TA:) whence the saying, (S, TA,) which is a prov., (TA,) مَنْ حَفَرَ مُغْوَاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [He who digs a pitfall is near to his falling into it]: (S, TA:) pl. مُغْوَايَاتٌ. (S.) — And A cause, or place, of perdition or death; (K, TA;) as also مُغْوَاةٌ: (TA:) or a calamity, or misfortune; thus in the saying, وَقَعَ النَّاسُ فِي أُغْوِيَةٍ [The people fell into a calamity, or misfortune]. (S.)

مَغْوِيًا: see غَوَى. مَغْوِيًا: see غَوَى.

مَغْوَاةٌ: see مَغْوَاةٌ, in two places.

مَغْوَى, in the phrase مَغْوَى: see غَوَى.

مَغْوَاةٌ: see مَغْوَاةٌ, in two places. — Also A land in which one errs from the right way; syn. مَغْوَاةٌ; (K, TA; in the CK مَغْوَاةٌ;) as also مَغْوَاةٌ; (K, TA; in the CK مَغْوَاةٌ, like مَهْوَاةٌ;) and so مَغْوَاةٌ: (TA:) the pl. of مَغْوَاةٌ is مَغْوَايَاتٌ; (K, TA;) and that of مَغْوَاةٌ is مَغَاوٍ. (TA.) — Also Any well. (Aq, TA.)

غو

1. غَاثٌ: see 4. = [And see also غَوِيْتُ.]

2. غَوْتُ (S, K,) inf. n. تَغْوِيْتُ; (K;) and استغاث; (TA;) He cried out, (TA,) and said, (S, K,) وَ غَوْتَاهُ (S, K, TA) [Alas! a cry for aid, or succour! also pronounced غَوْتَاهُ (accord.

to one of my copies of the §) and **غوثاه**. You say, **غوث** **ضرب فلان فغوث** *Such a one was beaten, and cried غوثاه*. (TA.) This is declared by the leading grammarians to be the primary signification of **غوث**: then they used it as meaning *He cried out, or called, desiring, or demanding, aid, or succour.* (MF.) = See also **غوث**.

4. **اغاهه**, (S, Mṣb, K,) inf. n. **إغائنه** (Mṣb, K) and **مغوثه** [which is anomalous], (K,) *He aided, or succoured, him; (Mṣb;) He (i. e. God, Mṣb) removed from him trouble, or affliction: (Mṣb, TA.)* **غائه**, aor. **يغينه**, is used in the sense of **اغاهه**, but is rare, and is said [by some] to be from **العيث**, not **الإغائنه**: **غائه**, aor. **يغوته**, is mentioned by Az as not heard by him from any one; but ISd mentions **غائه**, inf. n. **غوث** and **غياث**, though saying that **اغائه** is more approved. (TA.) And one says also, **أغائنا المطر** † [The rain gave us relief]. (Mṣb.)

[**تغاثوا**, accord. to Freytag, appears to be used in the Dæwān of the Hudhalees as signifying *They said, one to another, غوثاه*: = and **أغاث** as *syn. with تغاث*.]

10. **استغاثه**, (S, O, Mṣb, K,) and **استغاث به**, (O, Mṣb, TA,) the latter disallowed by some, but used by Sb, (TA,) *He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour.* (O, MF, TA.) — See also 2. [Hence, **استغاث العود** † *The lute sent forth plaintive sounds: a modern phrase.*]

**غوث** and **غوث** and **غوث**, (S, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) *A cry for aid, or succour.* (S, K, KL, PṢ.) One says, **أجاب الله غوثه** and **دعاه** and **غوثه** [God answered his prayer, and his cry for aid]. (Fr, S.) **غوث** is said by Fr to be the only word significant of a sound, or cry, having fet-ḥ [to the first letter]; other words of this kind being with damm, as **بكا** and **دعا**, or with kesr, as **نداء** and **صياح**. (S.) See also 2. — And see **غياث**.

**غوث**: see **غوث**, in three places: — and see also **غياث**. — In the dial. of Ḥimyer it signifies † *Travelling-provision.* (TA.)

**غوث**: see **غوث**, in two places: — and see also the paragraph here following.

**غياث**, (S, Mṣb, K, &c.) in which the **و** is changed into **ي** because of the kesreh preceding it, (S,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from **أغائنه**, (S, Mṣb, K, &c.) as also **غوث**, ascribed by Ibn-Hajar to the majority, and **غوث**, mentioned on the authority of Aboo-Dharr, (MF,) and **غوث**; (Mṣb;) signifying *Aid, or succour; (Mṣb;) or deliverance from difficulty, distress, or adversity, and [from] re-*

*venge; and aid to release from difficulties, distresses, or adverse circumstances.* (MF.) In the T, **الغياث** is expl. as signifying *That with which God aids, or succours, one.* (TA.) — And **غياث** signifies also *An aider, or a succourer: you say, Such a one is our aider, or succourer; i. q. مغيننا: (TA in art. نور:) and God is said to be **غياث المستغيثين** [The Aider of the seekers of aid]. (O.) — [Hence,] **أمر غياث** is a name for † *The cooking-pot.* (T in art. امر.)*

**غوث** *Food, or other succour, with which one aids a person in necessity.* (O, K.) = Also, (O, K,) in one copy of the K **تغويث**, (TA,) [both perhaps inf. ns., the former like **دبيب** &c.,] *Vehe- mence of running (شدة عدو)*. (O, K.)

**مغيث**: see **غياث**, last sentence but one..

**مغوثه**, an [anomalous] inf. n.: see 4.

**مغاث** *Waters*: (O, K:) said to be one of those plurals that have no singulars. (TA.)

**يغوث** *A certain idol which belonged to [the tribe of] Medhḥij: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like ود and سواع and يعوق and نسر, mentioned therewith in the Kur lxxi. 22 and 23.* (Bd.)

### غوج

1. **غاج**, (S, O, K,) aor. **يغوج**, (S, O,) said of a man; (TA;) and **تغوج**, (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body, syn. تثنى and تعطف*, (S, O, K, TA,) and *inclined from side to side, in his gait.* (TA.) Aboo-Dhu-eyb says,

• **عشية قامت بالفناء كأنها**  
• **عقبلة نهب تصطفى وتغوج**

[In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (S, O.)

5: see the preceding paragraph.

**غوج**, applied to a horse, *Pliant, pliable, limber, or lithe; syn. لين الأعطاف*: pl. **غوج**. (En-Nadr, TA.) — And *A man relaxed by reason of drowsiness.* (TA.) — And *A broad-breasted camel.* (TA.) — And **غوج اللبان** *A horse ample in the skin of the breast, (S, O, K,) but not unless he be سهل المعطف [i. e. pliant, pliable, limber, or lithe]: (S, O, TA:) or a horse long in the قصب [or bones of the legs]: or that bends, going and*

*coming.* (TA.) — And **غوج موح**, the latter word being an imitative sequent, *A horse fleet, or swift; excellent in running; or that outstrips others.* (TA.)

**غواج** *That goes with energy: an epithet applied by Aboo-Wejzeh to a camel.* (O.)

### غور

1. **غار**, (Aṣ, Fr, IAṣr, S, Mṣb, &c.,) aor. **يغور**, (S, &c.,) inf. n. **غور** (S, K) and **غور**; (K;) and **اغار**, (Fr, Mṣb,) inf. n. **إغارته**; (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and Aṣ disallows it; (S, Mṣb, TA;) and **غور**, inf. n. **تغوير**; (S, K;) and **تغور**; (K, TA;) *He came to the غور, (Aṣ, Fr, IAṣr, S, Mṣb, K,) i. e., low land or country, (Mṣb,) [or the region so called, in Arabia:] or غار signifies he journeyed in the region of the غور: (Aṣ, TA:) or غار and اغار signify he took his way towards the غور.* (TA.) There is a difference of opinion respecting the saying of El-Aṣṣhā,

• **نبي يرى ما لا ترون وذخره**  
• **أغار تغير في البلاد وأنجدنا**

[meaning, accord. to the first explanation of **اغار**, *A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands*]: Aṣ says that **اغار** signifies *has gone quickly*; and **أنجد**, *has risen*; and that the poet does not mean *has come to the low lands nor to the high lands*; holding **غار** only to signify the coming to the low land: but Fr asserts that **اغار** is a dial. var. of **غار**; and cites this verse as authority: and some say **اغار وأنجد**, but when they do not conjoin the two verbs they say **غار**; like as they say **هناي الطعام ومراي**, but when they do not conjoin these two verbs they say **أمرأي**: (S:) Aṣ also mentions another relation of the second hemistich, commencing **اغار** [app. a mistake for **أقام** or some other word]: (IKṭṭ:) and there is another relation, accord. to which the second hemistich is **مخروم**, commencing with **غار**. (L.) You say also **غار وأنجد** meaning † *He became famous in the low countries and the high.* (A in art. نجد.) — **غار في شيء**, inf. n. **غور** and **غور** (K) and **غيار**, (Sb, K,) *He, or it, entered [or entered deeply] into a thing.* (K.) — [Hence,] **غار في أمر** † *He examined minutely [or deeply] into an affair; (IKṭṭ, Mṣb;) as also اغار.* (IKṭṭ.) You say **فلان بعيد الغور** † *Such a one is a deep examiner: (TA:) or acquainted [deeply] with affairs: or very rancorous, malevolent, malicious, or spiteful.* (Mṣb.) [See also **غور**, below.] — **غار الماء**, (Lḥ, S, Mṣb, K,) inf. n. **غور** (Lḥ, S, K, &c.) and **غور**; (S, TA;) and **غور**, (Lḥ, TA,) inf. n. **تغوير**; (K;) *The water sank, (S, IKṭṭ,) or went away, (Mṣb, K,) into the ground, or earth: (S, Mṣb, K:) or went away into the sources, or springs.* (Lḥ.) — **غارت**

الشمس (S, K,) aor. تَغَوَّرَ (S,) inf. n. غَيَارٌ (S, K) and غَوَّرٌ (K); and غَوَّرَتْ (K); The sun set: (S, K:) and in like manner one says [غار and غَوَّرَ] of the moon and of a star. (TA.) — غَارَتْ غَوْرَةٌ, aor. تَغَوَّرَ (S, Mṣb,) inf. n. غَوَّرٌ (S, TA) and غَوَّرٌ (S, Mṣb, TA;) and تَغَارَتْ (S, TA;) and غَوَّرَتْ (TA;) His eye sank, or became depressed, (lit. entered,) in the head; (S, TA;) i. q. انْصَفَتْ. (Mṣb.) — The day became intensely hot [app., like غَوَّرٌ, meaning when the sun had declined from the meridian]: (K:) hence الغائِرَةُ [q. v.]. (TA.) — See also 2. — غَارَ شَيْئًا, aor. يَغْوِرُ, He sought for, or after, a thing. (TA.) — غَارَهُمْ, and غَارَ لَهُمْ, [aor. يَغْوِرُ.] inf. n. غَيَارٌ, He (God) bestowed upon them غَيْرَةٌ (K,) i. e. مِيرَةٌ [a provision of corn, or wheat, &c.]. (TA.) [See also art. غَيْر.] — He benefited them; (S in art. غَيْر, and TA;) and so غَارَهُمْ بِخَيْرٍ (S:) and غَارَهُمْ, aor. يَغْوِرُ (K,) inf. n. غَيَارٌ; (TA;) or غَارَهُمْ بِخَيْرٍ; (TA;) He (God) bestowed upon them abundance of the produce of the earth, and rain: (K, TA:) and غَارَهُمْ بِرِزْقٍ He bestowed upon them means of subsistence. (TA.) You say also غَارَ اللَّهُمَّ غُرْنَا بِغَيْثٍ (K,) and بِمَطَرٍ, and بِخَيْرٍ (TA,) and غُرْنَا مِنْكَ بِغَيْثٍ (S,) O God, aid us, or succour us, with rain (S, K) from Thee, (S,) and with prosperity. (TA.) [See also art. غَيْر.] — غَارَ الرَّجُلَ, aor. يَغْوِرُهُ and يَغْيِرُهُ, He gave the man the bloodvit [which is termed غَوْرٌ and غَيْرٌ]: (ISk, TA:) and so غَيْرُهُ. (TA in art. غَيْر.) — غَارَ عَلَى أَهْلِهِ, aor. يَغَارُ, inf. n. غَيْرَةٌ [or rather غَيْرَةٌ (see art. غَيْر)] and غَارٌ, [He was jealous of his wife.] (IKtt.) غَارٌ and غَيْرَةٌ (S, so in my two copies,) or غَارٌ and غَيْرَةٌ, with kesr, (K,) signify the same. (S, K.) You say فَلَانَ شَدِيدُ الْغَارِ عَلَى أَهْلِهِ i. e. الغيرة [Such a one is vehemently jealous of his wife]. (TA.) See also art. غَيْر.

2. غَوَّرَ, inf. n. تَغْوِيرٌ: see 1, in five places. — Also He slept in the middle of the day; (S, K, TA;) and so غَارَ (K, TA.) — And He alighted (Lth, S, K, TA) to sleep (Lth, S, TA) in the middle of the day. (Lth, S, K, TA.) And غَوَّرُوا Make ye the camels to lie down with us during the vehement midday-heat. (Jm and TA in art. رمض.) IAqr says that مَغْوَرٌ signifies One alighting in the middle of the day for a little while and then departing [i. e. resuming his journey]. (TA.) And مَا بَتُّ هَذِهِ اللَّيْلَةَ إِلَّا تَغْوِيرًا occurs in a trad. as meaning [I did not tarry, or have not tarried, this night,] save in taking a nap [like the sleep in the middle of the day]. (TA.) — Also He entered upon the middle of the day. (K, TA.) — And He journeyed in the middle of the day: (Lth, K:) or he (a rider upon a camel, or upon a horse or other beast,) journeyed until the declining of the sun from the meridian, and then alighted. (ISH, TA.) — And غَوَّرَ النَّهَارَ i [app. The day became intensely hot when] the

sun declined from the meridian. (Ibn-Buzurj, TA. [See also غَارَ النَّهَارِ.] = غَوَّرَهُ, inf. n. as above, He put it, or made it to enter, into a low, or depressed, place: he hid, or concealed, it; or caused it to disappear. (Har p. 165.) — And غَوَّرَ (TA,) inf. n. as above, (K, TA,) signifies also He routed, defeated, or put to flight; and he drove away. (K, TA.)

3: see 4; and see also 6.

4. اغار عينه [He made his eye to sink, or become depressed, in his head: see 1]. (TA.) = اغار as intrans.: see 1, in four places. — Also He went away in, or into, the country, or land. (K.) — And, (S, K, &c.) inf. n. إِغَارَةٌ (S, Mgh, Mṣb) and غَارَةٌ (Mgh,) or the latter is a simple subst., [or quasi-inf. n.,] (Mṣb,) He hastened, (K,) or was quick, (Mṣb,) in walking, or marching, or journeying: (Mṣb, K:) he was quick, (S, Mgh, Mṣb, K,) and pushed, or pressed, on, or forward, (دَفَعَ, S,) in his running; (S, Mgh, Mṣb;) said of a horse, (Mgh, Mṣb,) and of a fox: (S, Mgh:) he (a horse, K) ran vehemently, and was quick, (S, K,) in a غَارَةٌ [or raid, or sudden attack upon a people, or their dwellings,] &c. (K.) Hence the saying, (in a trad. respecting the pilgrimage, TA,) أَشْرُقُ تَيْبَرُ كَيْمًا نَغِيرُ [Enter thou upon the time of sunrise, Thebeer, (the name of a mountain near Mekkeh,) that we may proceed quickly, (S, K,) or push, or press, on, or forward, (Yaakooob, Mṣb,) to the sacrifice of the pilgrimage: (S, Mṣb, K:) or to the return from Minè: (Yaakooob:) or that we may plunder the meats of the sacrifices: or that we may enter into the low land. (TA. [See also 2 in art. شَرَق.] Hence also the saying, أَغَارَ إِغَارَةَ التَّغْلِبِ He was quick, and pushed, or pressed, on, or forward, like as does the fox. (S.) — اغار عَلَى الْعَدُوِّ (S, Mṣb,) and عَلَى الْقَوْمِ (K,) inf. n. إِغَارَةٌ (S, K) and غَارَةٌ (K,) or the latter is a simple subst., [or quasi-inf. n., as in the case mentioned above,] (TA,) and مَغَارٌ (S, TA,) He made [a raid, or hostile or predatory incursion, into the territory of the enemy; or] a sudden, or an unexpected, attack [upon the enemy, or] upon the territory or dwellings of the enemy, [with a party of armed horsemen, generally meaning a predatory incursion,] and engaged with them in conflict; (Mṣb,) or he urged the horses upon, or against, the people; as also استغار (K, TA:) and in like manner you say غاورٌ العَدُوَّ, inf. n. غَوَارَةٌ and مَغَاوَرَةٌ. (S.) See also 6. And اغار الذئبُ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats; (K\* and TA in art. شَع;) as also استغار. (TA ibid.) — Also اغار عَلَيْهِ He plundered it; took it by pillage. (TA.) — And اغار إِلَى بَنِي فَلَانٍ, and sometimes بَنِي فَلَانٍ, He came to the sons of such a one to aid, or succour, them: (IKtt, K:) or to be aided, or succoured, by them. (IKtt.) = اغار (S, K,) inf. n. إِغَارَةٌ and quasi-inf. n. غَارَةٌ, (TA,) signifies also He twisted hard (S, K) a rope. (S.) = اغار أَهْلَهُ He married another in addition to his wife [and

so caused her to be jealous: see 1]. (S.) [See also art. غَيْر.]

5: see 1, first signification.

6. اغاروا They made [raids, or hostile or predatory incursions, into each other's territories; or] sudden attacks, one upon another, or one party upon the dwellings of another party, and engaged in conflict, one with another; or urged their horses one upon, or against, another; expl. by أَغَارَ عَلَيْهِمْ بِغَضَبٍ: (S, K:) and so غاوروا, inf. n. مَغَاوَرَةٌ. (TA.)

8. اغار He procured مِيرَةٌ [or provision of corn, or wheat, &c.]. (TA.) — And He derived, or obtained, benefit, advantage, or profit. (K.)

10. He, or it, descended: (TA:) or he desired to descend into a low land or country. (K, TA.) — See also 4, in two places. — Also He became fat; and fat entered into him: (S, TA:) or you say, استغار الشَّحْمُ فِيهِ fat spread in him; and he became fat; (K, TA;) the pronoun referring to a horse, which is not mentioned in the K; but the explanation in the S is better: or, accord. to Az, استغار is said of the fat and flesh of a she-camel, meaning it became hard, and compact; like the rope of which one says يَسْتَغِيرُ i. e. it is twisted hard: or, accord. to some, said of the fat of a camel, it means it entered his inside. (TA.) — استغارت said of a wound, (قِرْحَةٌ, S, in the K) means It became swollen. (S, K.) = اغار (K,) i. e. مِيرَةٌ [provision of corn, or wheat, &c.]. (TA.)

غار A cave, or cavern; syn. كَهْفٌ; (S, K;) in a mountain; (S;) as also مَغَارَةٌ and مَغَارٌ (S, K) and مَغَارَةٌ and مَغَارٌ and غَوَّرٌ (K: [but غَارٌ in this sense is omitted in the CK:]) or what resembles a كهف in a mountain, [only differing in being less large,] like a سَرَبٌ: (TA:) or what is hewn out in a mountain, resembling a مَغَارَةٌ: when it is large, or spacious, it is called كهف: (Mṣb:) or what resembles a house, or chamber, in a mountain: (Lh, K:) or a low, or depressed, place in a mountain: (Th, K:) or any low, or depressed, land, country, or ground: (K:) see also غَوَّرٌ [and خَوَّرٌ]: or the hole, or burrow, to which a wild animal betakes itself: (K: [see an instance in art. سمو, conj. 8:]) and sometimes مَغَارٌ is applied to the coverts of gazelles, among trees: (S:) the dim. of غَارٌ is غَوِيرٌ (S, K:) [of which see two exs. (a prov. and a verse) voce غَوِيرٌ:] and the pl. (of pauc., TA) أَغَوَارٌ (IJ, K) and (of mult., TA) غَيْرَانٌ. (S, Mṣb, K.) — Also The portion of the upper part of the mouth which is behind the فَرَاشَةٌ [or thin bone of the palate]: or the hollow (أَخْدُودٌ) which is between the two jaws: or the interior of the mouth: (K: [for دَاخِلُ الْفَمِ, in the CK, I read الفم, as in the TA:]) or, as some say, the two parts whereof each is called نَطْعٌ, [app. meaning the anterior part of the palate and the corresponding

part next the lower gums,] in the حَنَّان [or the palate and the part corresponding to it below]. (TA.) — And الغَارَان signifies The [sockets of the eyes; or] two bones in which are the eyes. (ISd, K.) — And The belly and the pudendum: (S:) or the mouth and the pudendum. (K.) Hence the saying of a poet, يَسْعَى لِنَارِيهِ [He works, or earns, for his belly, or his mouth, and his pudendum]. (S, TA.) — Also (غَارٌ) An army: (S, K:) or a numerous army. (TA.) You say اتَّقَى الْغَارَانِ The two armies met. (S.) — And A company, or body, of men: (TA:) or a numerous company or body of men. (ISd, K.) — And I. q. غَيْرَةٌ (S,) or غَيْرَةٌ. (K.) [See 1, last signification.] — And A kind of tree, (S, Mgh, K,) of large size, (Mgh, K,) having leaves longer than those of the خَلْفُ, (Mgh, TA,) and a fruit [or berry] smaller than the hazel-nut, which is black, and which, being divested of its covering, discloses a heart that is employed in medicine [that is designed to produce a narcotic or an intoxicating effect: the berries are called حَبُّ الْغَارِ]: its leaves have a sweet odour, (Mgh, TA,) and are employed in perfume: (TA:) its fruit is called [in Persian] دَهْمَسْت (Mgh, TA:) and it has an oil, (K,) which is called دَهْنُ الْغَارِ: (S:) [it is the bay-tree; or female laurel-tree; the laurus nobilis; also called the sweet bay; of which there are several sorts, as the broad-leaved bay, the narrow-leaved bay, &c.: it is commonly supposed to be the laurus of the ancients:] n. un. with ة. (TA.) — And The leaves of the grapevine. (K.)

غَوْزٌ The bottom, or lowest part, of anything; (S, Mgh, K;) as also غَوْزِيٌّ (K:) and its depth. (TA.) — You say, عَرَفْتُ غَوْزَ هَذِهِ الْمَسْأَلَةِ [I have become acquainted with the bottom of this question]. (TA.) And فَلَانَ بَعِيدَ الْغَوْزِ (S) [Such a one is deep and excellent in judgment; one who examines deeply. (TA.) [See also 1.] And هُوَ بَحْرٌ لَا يَدْرُكُ غَوْرَهُ [He is a sea whereof the bottom shall not be reached]. (TA.) And مَنْ أُنْبَعِدَ غَوْرًا فِي الْبَاطِلِ مَتَى [Who is deeper in knowledge with respect to what is vain, or false, than I?]. (TA, from a trad.) — Low, or depressed, land, country, or ground; (S, Mgh, K;) [like حَوْزٌ;] as also غَارٌ. (K.) — See also غَارٌ, in the first of its senses expl. above. — Applied to water, i. q. غَائِرٌ [Sinking, or going away, into the ground, or earth]: (S, K:) an inf. n. used as an epithet, like مَاءٌ سَكَبٌ, and دِرْهَمٌ صَرَبٌ. (S.)

غَوْزٌ A bloodwit; syn. دِيَّةٌ: (K, TA:) a dial. var. of غَيْرٌ: (TA:) or the latter is a pl., of which the sing. is غَيْرَةٌ. (AA, K in art. غير, q. v.)

غَارَةٌ, a subst. from أَغَارَ; A going away into a country, or land. (TA.) — A quick running, (Mgh, Mghb,) or vehement running, (TA,) of a horse, (Mgh, Mghb, TA,) and of a fox; (Mgh;) as also غَوِيرٌ, of a fox. (TA.) — [A raid; or an incursion into the territory of an enemy; or a

sudden, or an unexpected, attack upon an enemy, or upon the territories or dwellings of an enemy, with a party of armed horsemen, and engagement with them in conflict; an urging of horses upon, or against, a people; generally, a hostile, or predatory, incursion: or the making such an incursion:] a subst. [or quasi-inf. n.] from أَغَارَ عَلَى الْعَدُوِّ. (S, TA.) — And Plunder, or pillage. (TA.) — And hence, (Mgh, Mghb,) [Horsemen making a raid, or a sudden, or an unexpected, attack, upon an enemy, or upon the dwellings of an enemy, and engaging with them in conflict: horsemen urging their horses upon, or against, a people:] i. q. حَيْبٌ مُغِيرَةٌ: (S, Mgh, Mghb, TA:) and one says also حَيْبٌ مُغِيرَةٌ, with kesr. (TA.) You say شَنَّ عَلَيْهِمُ الْغَارَةَ i. e. He scattered, (S in art. شن, and Mgh\* and Mghb\*) or poured, (K in art. شن,) upon them [the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses]. (S, K.) The poet (El-Kumeyt Ibn-Maaroof, TA) says,

• وَنَحْنُ صَبَحْنَا آلَ نَجْرَانَ غَارَةً  
• تَمِيمَ بْنَ مَرْ وَالرَّمَاحَ التَّوَادِسَا

[And we gave as a morning-drink to the people of Nejrán a troop of horsemen making a raid, or sudden attack, upon them, or urging their horses against them, namely the tribe of Temeem Ibn-Murr, and the piercing spears]: he means, سَقَيْنَاهُمْ حَيْبًا مُغِيرَةً: and تَمِيمَ بْنَ مَرْ is put in the accus. case as a substitute for غَارَةَ. (S, TA.) — حَبْلٌ غَارَةٌ means A rope twisted hard; or hard in respect of the twisting; (S, TA;) غَارَةٌ being in this case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَةٌ: (TA:) and so حَيْبٌ مُغَارٌ; (S, TA;) applied to a rope that is twisted with another. (TA voce مَسْحَلٌ.) — And الْغَارَةُ signifies The navel: (Sgh, K:) app. so called because of its depth. (Sgh, TA.)

الْغَوْرَةُ The sun. (IAar, K, TA.) — See also غَائِرَةٌ.

غَيْرَةٌ Abundance of the produce of the earth: and rain: and i. q. مِيرَةٌ [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غير. (TA.) — [See also 1, last signification.]

غَوْزِيٌّ: see غَوْزِيٌّ.

غَوْزِيٌّ: see غَارَةٌ, second sentence.

قَائِلَةٌ i. q. قَائِلَةٌ [app. as syn. with قَائِلَةٌ, i. e. A sleeping in the middle of the day; though the primary signification of قَائِلَةٌ is that which here next follows]; (S, O, K;) as also غَوْرَةٌ. (O, K.) — And The middle of the day [itself]. (K.) — And one says, بَنَى هَذَا الْبَيْتَ عَلَى غَائِرَةِ الشَّمْسِ, meaning [This house, or tent, was, or has been, built, or set up,] facing the place of sunrise. (TA.)

مَغَارٌ: see غَارٌ, in two places. — Also A place

of entrance: and a place where a thing is sought for: you say, إِنَّكَ غَرَّتَ فِي غَيْرِ مَغَارٍ Verily thou hast entered into that which is not a place of entrance: and verily thou hast sought in that which is not a place where a thing is sought for. (TA.)

مَغَارٌ: see غَارٌ. — Also A place of غَارَةٌ [or raid, or sudden attack upon an enemy, or upon the dwellings of an enemy, with a party of armed horsemen, &c.]. (TA.) — See also غَارَةٌ, last sentence but one. — Hence, ; A horse strong, or compact, in make; as though twisted: (Az, TA:) or a horse strong in the joints: (Lth, TA:) or, applied to a horse, i. q. مَضْمَرٌ [made lean, or light of flesh; &c.: see 2 in art. عير: and see also مَعَارٌ in that art.]. (Abou-Sa'eed Ed-Dareer, TA in art. عير.) And A horse that runs swiftly. (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.]

مَغِيرٌ A horse swift in running: [see also what next precedes:] and مَغَوِيرٌ [likewise] signifies a swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغَاوِيرٌ. (TA.) — غَارَةٌ: see مَغِيرَةٌ and حَيْبٌ مُغِيرَةٌ.

مَغَوِيرٌ: see 2.

مَغَارَةٌ and مَغَارَةٌ: see غَارٌ, first sentence.

مَغِيرٌ. — Also A fighting man; and so مَغَاوِيرٌ: (S:) or the former signifies one who occupies himself much in غَارَاتٍ [or raids, or sudden attacks upon enemies, or upon the dwellings of enemies, with armed horsemen, &c., pl. of غَارَةٌ]; (K, TA;) as also مَغَاوِيرٌ: (TA:) pl. مَغَاوِيرٌ. (S:) and مَغَاوِيرٌ may be a contracted pl. of مَغَوِيرٌ or a pl. of مَغَاوِيرٌ. (TA.)

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

## غوص

1. غَاَصَ فِي الْمَاءِ, aor. يَغْوِصُ, (S, A, Mghb,) inf. n. غَوْصٌ (S, A, K) and مَغَاَصٌ and غِيَاَصَةٌ and غِيَاَصٌ, (K,) He dived in, or descended beneath, the water; (S, A, K;) or entered into the water; (TA;) to fetch out what was in it. (Mghb [in my copy of which, the particle فِي is omitted, app. by a slip of the transcriber].) — [also] غِيَاَصَةٌ [also] signifies The diving in the sea for pearls; (S;) and غَوْصٌ signifies [the same: or both signify] the fetching out pearls from beneath the water. (Mgh.) — [Hence,] you say also, غَاَصَ عَلَى الْأَمْرِ, (K,) inf. n. غَوْصٌ, (TA,) [He dived for the thing, or affair, so as to elicit it; or] he knew the thing, or affair. (K, TA.) And عَلَى الْمَعَانِي حَتَّى [He dived for the meanings so that he reached the uttermost of them, and elicited what was remote of them, and the understanding whereof was subtle]. (Mghb.) And فَلَانَ يَغْوِصُ عَلَى حَقَائِقِ الْعِلْمِ [Such a one dives for the verities of science].

(A, TA.) And مَا أَحْسَنَ غَوْصَهُ عَلَيْهَا † [How good is his diving for them!]. (A, TA.) And مَا دَرَّةٌ إِلَّا أَخْرَجَ دَرَّةً † [He did not dive a single diving but he fetched out what was like a pearl, or a large pearl]. (A, TA.) — You say also, غَاَصَ عَلَى الشَّيْءِ, aor. يَغْوِصُ, inf. n. غَوْصٌ, He pounced, or came suddenly, or at unawares, upon the thing. (Mṣb.)

2. غَوَّصَهُ فِي الْمَاءِ He made him to dive in, or descend beneath, the water; (A;) he immersed, immersed, dipped, plunged, or sunk, him therein. (TA.)

غَوْصٌ [originally an inf. n.]: see مَغَاَصٌ, in two places.

غَوْصَةٌ [A single diving in, or descent beneath, water: see 1, last sentence but one]. (A.)

غَوَّاصٌ: see the next paragraph, in four places.

غَائِصٌ One who dives in, or descends beneath, or enters into, water; as also † غَوَّاصٌ [which, however, has an intensive signification, or implies the habit of so doing]: (TA:) and † the latter, (S, A, K,) or both, (Az, TA,) particularly one who dives in the sea for pearls, (S, A, K,) or for pearl-shells, and fetches them out: (Az, TA:) pl. غَوَّاصٌ, (A, TA,) of the former, (TA,) and غَاَصَةٌ, (A, TA,) [also of the former,] and [of the latter] غَوَّاصُونَ. (TA.) — [Hence the saying,] هُوَ مِنْ غَوَّاصُونَ الْغَرَبِ † [He is of the moulders of the غَرَبِ, lit., as thus used, ornaments fashioned in the form of the vertebrae of the back, but here meaning choice phrases or sentences; and of the divers for, and producers of, (expressions like) pearls, or large pearls]. (A, TA.) — [Hence likewise,] † غَوَّاصٌ also signifies † One who exercises art, craft, cunning, or skill, in ordering the means of obtaining subsistence. (TA.) — And غَائِصٌ also signifies One who pounces, or comes suddenly, or at unawares, upon a thing; (JK, S, Mṣb;) as also, (JK, Mṣb,) but in an intensive sense, (Mṣb,) † غَوَّاصٌ: (JK, Mṣb:) pl. of the former غَاَصَةٌ. (Mṣb.)

مَغَاَصٌ A place where one dives in, or descends beneath, water; (Lth, A, K;) as also † غَوْصٌ: (Lth, Mgh:) or † the latter signifies particularly a place [where one dives and] whence pearls are fetched out. (JK, Mgh.) You say also, هَذَا مَغَاَصُ اللُّؤْلُؤِ This is the diving-place for pearls. (A.) — Also The upper part of the سَانَ [or shank, &c.]. (JK, Sgh, K.)

غوط

1. غَاطَ, aor. يَغْوِطُ, (S, Mṣb, TA,) inf. n. غَوِطٌ, (S, Mṣb, K,) It entered, or sank, (S, Mṣb, K, TA,) into (فِي) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Mṣb;) and into a valley; (TA, in this art. and in art. غَيْطٌ; in the former expl. by أَنْغَمَسَ;) and غَاطَ, aor. يَغِيْطُ, (S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K;) both also signify he, or it, became hidden, (Aḡ, and K in art. غَيْطٌ,) in the ground. (Aḡ.) You say also, غَاطَتِ الْأَنْسَاعُ النَّاقَةَ, aor. and inf. n. as above, The plaited thongs of the she-camel clave to her belly, and so entered, or sank, therein. (TA.) And غَاطَتِ الْأَنْسَاعُ فِي دَفِّ النَّاقَةِ The plaited thongs caused their impressions to be visible in the side of the she-camel. (TA.) — It (a place) sank, or became depressed, in the ground. (ISH.) And It (anything) descended, or sloped downwards, in the ground. (TA.) — Also, aor. and inf. n. as above, He dug, excavated, or hollowed out. (TA: and in some copies of the K, الْغَوِطُ is expl. by الْحَفْرُ; but the reading given in the TA, in that instance, is الْحَفْرَةُ.) = غَطَّ غَطًّا means Be thou with the جَمَاعَةُ [i. e. the mass, or main body], (IAḡr, O, K,) who are termed the غَاطُ, (O,) [be thou with them, not with the factious,] when فِتْنٌ [i. e. factions, &c.,] come. (IAḡr, O, K.)

2. غَوِطَ, inf. n. تَغْوِيْطٌ, He gobbled [food]: (Ibn-'Abbād, O, K:\*) or gobbled largely, or in large mouthfuls: (K, TA:) from غَوِطٌ meaning تَرِيْدٌ. (TA.) = And تَغْوِيْطٌ signifies also The making a well deep. (K. [See also 4.])

4. أَعْوَطَ He made deep a well. (Fr, O, TA. [See also 2.])

5. تَغَوَّطَ † He voided excrement, or ordure. (S, Mṣb, K, TA. [In the CK, اَنْدَى is put by mistake for ابدى.]

6. تَغَاوَا فِي الْمَاءِ They two vied, or contended, each with the other, in plunging, or diving, in the water. (K, TA.)

7. انْغَاطَ It (a branch, or twig, or the like,) bent. (O, K.)

الْجَمَاعَةُ غَاطٌ: see غَائِطٌ. = غَائِطٌ signifies also الْجَمَاعَةُ [meaning The mass, or main body, of the people]. (O, K.) One says, مَا فِي الْغَاطِ مِثْلُهُ [There is not in the mass, or main body, of the people, the like of him]. (O, TA.)

غَوِطٌ A hollow, cavity, pit, or the like, dug, or excavated, in the ground; syn. حَفْرَةٌ. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الْغَوِطُ in this instance is expl. by الْحَفْرُ: see 1, last sentence.) See also غَائِطٌ. = And i. q. تَرِيْدٌ [Crumbled bread moistened with broth]. (O: in the K تَرِيْدَةٌ.)

غَيْطٌ: see غَائِطٌ, latter half.

غَوِطَةٌ A [low, or depressed, place, or hollow, such as is called] وَهْدَةٌ, in the ground. (ISH, K.) [See also غَائِطٌ.]

غَوِطَةٌ A place comprising water and herbage: whence غَوِطَةٌ دِمَشْقُ, (Har pp. 130, et seq.,) i. e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.)

بُتْرٌ غَوِيْطَةٌ A deep well. (TA.)

غَائِطٌ A wide, depressed piece of ground or land, (ISH, S, O, Mṣb, K,) but not much depressed, and in some instances having acclivities [bordering it]; (ISH;) sometimes, as they assert, a league (فَرْسَخٌ) in extent, and having in it meadows; (AHn;) and † غَاطٌ and † غَوِطٌ signify the same; (O, K;) or the last is more depressed than the غَائِطُ: (IDrd, O:) and غَائِطٌ is also applied to a valley: (TA:) the pl. [of pauc.] is أَغْوَاطٌ, (S, Mṣb, K,) or this is pl. of غَوِطٌ, (IB,) and [of mult.] غَيْطَانٌ, (S, Mṣb, K,) which is pl. of both these sings., (IB,) and غَوِطٌ (S, Mṣb, K) and غَيْطَانٌ. (K.) — Hence, † A place in which one satisfies a want of nature; the custom being to do so in a depressed place, where one is concealed. (S, Mṣb, TA.) In the Kṣur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written † غَيْطٌ, [a form now commonly used, and signifying a garden, but there meaning a privy place,] the original form of which may be غَيْطُ, and then غَيْطٌ, [and then غَيْطٌ,] it being contracted; or, accord. to Abu-l-Ḥasan, the ي may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, أَتَى الْغَائِطُ, (S, TA,) and ضَرَبَ الْغَائِطُ, (TA,) † He satisfied a want of nature; (S, TA;) voided excrement, or ordure. (TA.) — And hence, (S, TA,) † Human excrement, or ordure: (S, K, TA:) because they used to cast it away in a غَائِطُ: or because they used to go thither to satisfy a want of nature. (TA.)

غوغ

Q. Q. 2 if belonging to this art., or R. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الْغَوَّغَاءُ [as though originally تَغَوَّغَى i. q. رَكِبُوهُ [i. e. The mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him]. (TA in art. غوغ.)

غَاغٌ The حَبَقُ [q. v.], (IDrd, K, TA,) a species of sweet-smelling plants, (TA,) i. e. the فَوْدَنْجُ, (IDrd, K, TA,) an arabicized word from [the Pers. بُودِيْنَةُ: (TA:) [accord. to the TK, the plant called in Turkish يارپوز, which is marjoram:] † غَاغَةٌ [the n. un.] is said by Lth to mean a certain plant resembling the هَرْتَوِي [a word of which both the orthography and the application are disputed]. (TA.)

غَاغَةٌ: see what here precedes: = and see also the paragraph here following.

غَوَّغَاءٌ [i. e. غَوَّغَاءٌ and غَوَّغَاءٌ, as will be shown by what follows; mentioned in this art. in the Mṣb and K; and in the S, and again in the K and TA, in art. غوغ:] masc. and fem., [being] perfectly and imperfectly decl., (S and TA in art. غوغ,) in the former case like قَمَمَارٌ, the م being substituted for و, and in the latter case like عَوْرَاءٌ, (S,) Locusts after the growth of their wings, (AO, T, Mṣb, K,) i. e. (AO, T, Mṣb) after the state in which they are called دَبَابٌ or دَبِيٌّ; (AO, T, S, Mṣb;) before which earlier state they are called سِرْوَةٌ [or rather

سَرَّهُ: (A'Obeyd, T, Mṣb: [see also جَرَادٌ:] or locusts when they become light, or active, so as to fly; thus accord. to AO, and I Ath says the like thereof: (TA:) or locusts when they have wings, and almost fly, before they raise themselves and fly; thus says Aṣ: (S:) or locusts, when they have become divested of the [changing] colours, and are becoming in a state of transition to redness. (Aṣ, K, TA.) — And A sort of insects resembling بَعُوض [or gnats], that do not bite, (AO, S, Mṣb, K,) nor hurt, (AO, S, Mṣb,) by reason of their weakness. (AO, S, K.) — And, (S, Mṣb, K,) accord. to Aṣ, (S,) or AO, (Mṣb,) as being likened to the locusts thus termed, (S, Mṣb,) applied to men, (S, Mṣb, K,) meaning † A mixed multitude of men; as also † غَاغَةٌ: (S and K in art. غو:) or the سَفَلَةُ [i. e. low, base, vile, ignoble, mean, or sordid; or lowest or lower, basest or baser, &c.;] of men; and such as haste to do evil: and it may be from the signification here following, because of the muchness of their clamour, or confused noise, and vociferation. (TA.) — [Like غَوَا in Pers., and probably from this latter, if the converse be not the case,] it signifies also Clamour, and a confusion of cries or shouts or noises. (TA.)

## غول

1. غَالَهُ, (S, Mgh, O, Mṣb, K,) aor. يَغُولُهُ, (Mṣb, TA,) inf. n. غَوْلٌ, (Mgh, Mṣb, TA,) He, or it, [accord. to the TA said of a thing,] destroyed him; (Lth, Mgh, Mṣb, K;) as also † اغتاله: (K:) and (K) it (a thing, S, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (S, O, K;) and so † اغتاله: (S: [see also an ex. of this latter voce غَال الشئ زيداً, signifies The thing took away Zeyd. (TA.) One says, † غَالَتْهُ غَوْلٌ A [cause of] destruction destroyed him: (K, TA:) or [destroyed him so that it was not known whither he had gone away; for] it is said of one who has fallen into destruction (S, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decree of death [destroyed him, or took him away]. (TA.) One says also when persons have perished in a land, غَالَتْهُمْ تِلْكَ الْأَرْضُ [That land caused them, or has caused them, to perish in it]: and غَالَتْ الْأَرْضُ بِلَانٍ means The land caused such a one to perish; and to pursue a course that led him astray. (TA.) And one says of a land (أَرْض) تَغُولُ السَّابِلَةَ, meaning It casts away the travellers, or wayfarers; causes them to fall, or drop down; and removes them far away. (TA.) — غَالَتْ الْخَمْرُ فَلَانًا means † The wine that he had drunk deprived such a one of his reason: or, of the soundness of his body: (AHeyth, TA:) [or corrupted, or vitiated, him; for] غَالَهُ, aor. يَغُولُهُ, signifies أَفْسَدَهُ; (Ksh and Bḍ in xxxvii. 46;) as well as أَهْلَكَهُ: (Ksh, ibid:) and a poet, cited by AO, says,

• وَمَا زَلَّتِ الْكَأْسُ تَغْتَانَنَا •

† [And the cup of wine caused not to deprive us of

our reason]. (S, O.) — تَغُولُ التِّيَابَ فَتَقْصُرُ عَنْهَا is said of a tall woman [app. as meaning She exceeds the measure of the clothes, so that they are too short for her]: such a woman is said to be † ذَاتُ غَوْلٍ. (TA.) — And one says, مَا غَالَكَ عَنَّا i. e. What withheld, or debarred, or has withheld or debarred, thee from us? (O.) — And غُلْتُهُ, inf. n. غِيَالَةٌ and غِيَالٌ and غُوُولٌ, signifies I stole it. (O and TA in art. غيل [though belonging to art. غول].)

2. فَلَاةٌ تَغْوِلٌ, inf. n. تَغْوِيلٌ, [A desert, or waterless desert,] of which the roads, or ways, are unapparent, so that it causes the people thereof [who traverse it] to go astray. (TA.)

3. مَغَاوَةٌ is syn. with مَبَادِرَةٌ [The hastening, making haste, or striving to be first or beforehand, in doing or attaining or obtaining a thing], (S, O, K, TA,) [or] in journeying, &c. (TA.) Jereer says, (S, O,) or El-Akhtal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (S, TA.)

• عَابَتْ مُسْبِلَةَ الرِّعَالِ كَانَهَا •

• طَبِيرُ تَغَاوُلٍ فِي شَمَامٍ وَكُورًا •

[I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in (the mountain of) Shemám]. (S, O, TA.) And it is related in a trad. of Ammár, that he was brief in prayer, and said, كُنْتُ أَغَاوِلُ حَاجَةَ لِي [I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-Ásim, [it is related that he said,] كُنْتُ أَغَاوِلُهُمْ فِي الْجَاهِلِيَّةِ i. e. I used to strive to be beforehand with them (أُبَادِرُهُمْ) in making a sudden attack or incursion, and in doing mischief, [in the Time of Ignorance:] or, as some relate it, it is with ر [i. e. كُنْتُ أَغَاوِرُهُمْ I used to make sudden attacks or incursions upon them]. (TA.)

5. تَلَوْنٌ is syn. with تَلَوْنٌ [which primarily signifies The becoming altered in colour; but here, the varying in state or condition, or in form or appearance; or, agreeably with explanations of its verb by Esh-Shereshee, (cited in Har p. 480,) the becoming altered in state or condition; and the becoming of various sorts or species]. (S, O, K.) One says, تَغَوَّلَتِ الْمَرْأَةُ, meaning تَلَوْنَتْ [The woman varied in state or condition, or in form or appearance, &c.]: (S, O, TA:) and in like manner تَغَوَّلَتْ is said of the غَوْلُ [q. v.]. (TA.) And The woman made herself to be like the غَوْلُ. (TA.) And تَغَوَّلَ الْفَلَاةُ means The dubious, and varying, state or condition, of the desert, or waterless desert. (TA.) And one says also, تَغَوَّلَ الْأَمْرُ † The affair, or case, became altered so as to be unknown; [for تَنَاصَرَ, in my original, I read تَنَغَّرَ;] and became dubious, or confused. (TA.) — And تَغَوَّلَتِ الْأَرْضُ بِلَانٍ see 1, former half. — And تَغَوَّلَتْهُمْ الْغَوْلُ is said

of them who have been made to deviate from,

miss, or lose, the right way [by the غَوْلُ; i. e. it means The غَوْلُ made them to deviate &c.]. (TA.)

[6. تَغَاوَلُوا i. q. تَبَادَرُوا i. e. They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand, (comp. 3:) expl. by Freytag as meaning "sese invicem studuerunt capere."]

8. اغتاله: see 1, first sentence, in two places. — Also (S) He slew him (S, Mgh, O, Mṣb) covertly (S, Mgh, O\*) or on an occasion of inadvertence; (S, O, Mṣb;) syn. † قَتَلَهُ غِيَالَةً. (S, Mgh, O.) — See also 1, latter half. — لَا يَغْتَالُهُ التَّبَعُ, said of a hawk, (S, O, TA,) &c., (TA,) signifies † Satiety will not deprive him of his strength, (S, O, TA,) and his vehemence of flight: meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewán,] describing a hawk. (S, O, TA.) — هَذِهِ أَرْضٌ تُغْتَالُ الْمَشْيُ means † This is a land that renders unapparent in it the footing, or marching, [of travellers,] by reason of its far extent and its width: an ex. of the verb [in this sense] occurs in a verse of El-Ajjáj cited voce نِبَاطٌ, in art. نوط. (S, O.) — [And Freytag adds, in art. غيل, the two following significations: the former, or both, from the Deewán of the Hudhalees: He overtook him in running: (compare 3 and 6 in this art.):] — and He filled it so that the space became too contracted to take, or hold.]

غَوْلٌ Far extent of a desert, or waterless desert; (S, O, TA;) because it destroys him who passes along in it: (S, TA:) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَا أَبْعَدَ غَوْلُ هَذِهِ الْأَرْضِ How far is the extent of this land! and إِنَّهَا لَبَعِيدَةُ الْغَوْلِ [Verily it is far in extent]. (ISh, TA.) And ذَاتُ غَوْلٍ A land far extending, though in the view of the eye of little extent: (IKh, TA:) and غَيْلٌ applied to land is said to have the same meaning. (TA in art. غيل.) And أُغْوَالُ الْأَرْضِ [in which اغوال is app. pl. of غَوْلٌ] signifies The extremities of the land. (TA.) — امْرَأَةٌ ذَاتُ غَوْلٍ A tall woman. (TA.) See 1, last sentence but two. — [And see also غَيْلَةٌ, voce غَيْلٌ, in art. غيل.] — نَاقَةٌ غَوْلُ النَّجَاءِ is a phrase mentioned without any indication of the meaning in the TA: perhaps نَاقَةٌ غَوْلُ النَّجَاءِ, and signifying A she-camel of an exceeding degree of swiftness. — In the saying in the Kur [xxxvii. 46], لَا فِيهَا غَوْلٌ, [referring to the wine of Paradise,] it means The evil result of headache; because it is said in another place, [lvi. 19,] لَا يُصَدِّعُونَ عَنْهَا: (S, O, TA:) or it [there] means [simply] headache: or intoxication: (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means privation of the intellectual faculties.

(S, O, TA.) — See also **غُولٌ**, latter half. — Also *Distress, trouble, or molestation*: (K, TA:) thus expl. by some as used in the *Kur ubi supra*. (TA.) — And *Unfaithfulness; or unfaithful acting*. (TA.) — **غَوْلًا غَائِلَةً** means *He did a cunning, bad, action*. (K.) — Also *Much earth*. (S, O, K.) Hence the phrase **غَوْلًا مِنَ الرَّمْلِ** [app. meaning *A large quantity of sand*,] in a verse of Lebeed. (S, O.) — And *A collection of [the trees called] طَلْح, (K, TA,) with which nothing participates. (TA.) — And *A low, or depressed, part of the earth, or of land*. (K.)*

**غُولٌ** *A kind of [goblin,] demon, devil, or jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them*; (JM, and TA\* on the authority of IATH;) but this the Prophet denied, saying, **لَا غَوْلَ**; by which, however, accord. to some, he did not mean to deny the existence of the **غَوْل**, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IATH, JM,\* TA:) *q. v.* **سَعْلَةٌ** [q. v.]: or *a sort of سَعْلَةٌ*: (S, O, Mṣb:) or *a male jinnee*; the female being called **سَعْلَةٌ**: (Abu-l-Wefee El-Aarabee, TA:) pl. [of pauc.] **أَغْوَالٌ** and [of mult.] **غَيْلَانٌ** (S, O, Mṣb, K) and **غَوْتَةٌ**: (O, TA:) and it signifies also *an enchantress of the jinn*: (K:) and *a demon, or devil, that eats men*: (En-Nadr, O, K:) or *any jinnee, or devil, or animal of prey, that destroys a man*: (TA:) or *a certain beast, (K, TA,) terrible [in appearance], having tusks, or fangs, (TA,) seen by the Arabs, and known by them; and killed by Taäbbaṭa Sharrd*: (K, TA:) and *such as varies in form or appearance, of the enchanters and of the jinn*; (K, TA;) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or *anything by reason of which the intellect departs*; as also **غَوْلٌ**: (K:) and *anything that takes a man unexpectedly and destroys him*: (S, O, Mṣb:) [whence] one says, **الغضبُ غَوْلُ الحليمِ** *Anger [is that which] destroys, and does away with, forbearance, or clemency*. (S, O.) — Also *Destruction*: [or *a cause thereof*:] and *death*; or the *decree of death*. (K.) See 1, second sentence. — And *A calamity, or misfortune*; (K, TA;) as also **غَائِلَةٌ**: (TA;) of which latter the pl. in this sense is **غَوَائِلٌ**; (K,\* TA;) thus mentioned by Ks. (Mṣb.) — And *A serpent*: pl. **أَغْوَالٌ**: (K:) accord. to Az, the Arabs call serpents **أَغْوَالٌ**; and thus this word is said to mean in the verse of Imra-el-Kays,

- لِيَقْتُلَنِي وَالسَّرْفِي مَضَاجِعِي
- وَمَسْنُونَةٌ زُرْقٌ كَأَنْبَابِ أَغْوَالِ

[To slay me, while the Meshrefes sword was my bedfellow, and so were sharpened, polished arrow-heads, like the fangs of serpents]: (O, TA:\*) but AHét says that this is meant as an exaggeration: (TA:) and it is said that the poet here means devils. (O, TA.)

**غَيْلَةٌ** *The slaying covertly, (Mgh,) or on an occasion of inadvertence*; a subst. from **اغْتَالَهُ**: (Mṣb:) originally with **و** [i. e. **غَوْتَةٌ**]. (S.) See 8: and see also art. **غِيل**.

**غَوْلَانٌ** *A plant of the [kind called] حَمَضٌ, (A'Obeyd, AHn, S, O, K,) like the أَشْنَانُ [i. e. kali, or glasswort], (K,) or, accord. to AHn, resembling the غَنْظَوَانُ [which is described as a plant of the حَمَضُ, or, as some say, the best of the أَشْنَانُ], except that it is more slender; and it is a pasture. (TA.) — Also sing. of غَوَالِينٌ, which signifies [The ribs of a ship or boat, i. e.] the things that resemble the ضُلُوع in a ship or boat. (AA, O, TA.)*

**أَرْضٌ غَائِلٌ** [act. part. n. of 1]. — [Hence,] **أَرْضٌ غَائِلَةٌ** *A land that destroys its inhabitant by reason of its far extent. (TA.) — And غَائِلَةٌ [as an epithet applied to a fem. n.] signifies Caused to become absent, or to disappear; hidden, or concealed: or stolen. (ISH, TA.)*

**غَائِلَةٌ** [as a subst.] *Bad, or corrupt, conduct; and evil, or mischief. (Mṣb.)* See also **غَوُولٌ**, last quarter. [And see art. **غِيل**.] — And [particularly] *Wickedness, or disobedience, of a slave; and his running away*; (Mgh in art. **عدو**, and Mṣb;) and *the like thereof*: pl. **غَوَائِلٌ**. (Mṣb.) — And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies *A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser. (TA voce حَبْنَةٌ.)* — See also **غَوْلٌ**, latter half. — [Its pl.] **غَوَائِلٌ** also signifies *Places of destruction. (TA.)* — And you say, **أَخَافُ غَائِلَتَهُ**, meaning *I fear the result, and the evil, or mischief, thereof. (TA.)* — Also *A hole, or perforation, of a watering-trough, or tank, (IAḩr, O, K,\* TA,) that causes the water to pass away*: (TA:) pl. **غَوَائِلٌ**. (IAḩr, O, TA.)

**أَغْوَلٌ**: see **عَيْشٌ غَوْلٌ**.

**أَرْضٌ غَائِلَةٌ** *A land far extending. (Lḩ, TA.)* [Mentioned also in art. **غِيل**.]

**أَغْوَلٌ** [More, and most, destructive]. One says, **أَيُّ غَوْلٍ أَعْوَلٌ مِنَ الغَضَبِ** [What destroyer is more destructive than anger?]. (S, O: immediately following the explanation of the saying, **الغضبُ عَيْشٌ أَعْوَلٌ**.) — [Hence, perhaps,] **غَوْلٌ الحليمِ** *A soft, or plentiful and easy, life*; (Ibn-'Abbád, O, K;) as also **غَوْلٌ**. (K.)

**مِغْوَلٌ** [primarily] *An instrument with which a thing is destroyed. (ḩam p. 648.)* — And [hence] used as meaning *A knife*: and in common acceptance, *a knife that is put in the midst of a whip which is as a sheath to it*: (ḩam ibid. :) *a knife to which a whip is a sheath*: (Mgh:) or *a slender sword, having a flat back (لَهُ قَفَا), (S, O, Mṣb,) *like the knife, (Mṣb,) the sheath of which is like the whip*: (S, O:) or *an iron [weapon] that is**

*put within a whip, which thus becomes to it a sheath*: (K:) or *a whip in the interior of which is a sword*: (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. **مِغْوَالٌ**: (TA:) and *a thing like a مِشَلٌ [or short and slender sword over which a man covers himself with his garment], except that it is more slender, and longer*: (K:) and *a long نَصَلٌ [or blade], (AHn, K, TA,) of little breadth, thick in the مَنَن [which generally means the part in the middle of which is the ridge, but may here mean the back]: (AHn, TA:) or a short sword which a man wears inwrapped beneath his clothes*: (TA:) or *a slender sword, having a flat back (لَهُ قَفَا): (K:) or *a slender iron [weapon], having a sharp edge and a flat back (وَقَفَا)*, which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — [Hence,] **فَرَسٌ ذَاتٌ مِغْوَلٌ** *A mare having a quality, or faculty, of outstripping*: (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.)*

**نَزَلُوا مِغْوَالِينَ**, occurring in a trad. respecting the lie [that was uttered against 'Aisheh, to which allusion is made in the *Kur* xxiv. 11], means *They alighted [after] going far in the journeying. (TA.)*

غو: see **غوى**

غى

1: see what next follows.

2. **غَيْبَةٌ غَائِبَةٌ**, (S, K, TA,) inf. n. **غَيْبَةٌ**: (TA;) [in the CK **غَيْبَتُهَا**, which is wrong, unless they said thus as well as **غَيْبَتُهَا**, like as they say **وَيْبَتٌ** and **رَيْبَةٌ** as well as **رَيْبَتُهَا**;] and **أَغْيَبْتُهَا**: (S, K, TA;) but in the last as not found in the K;) *I set up the banner, or standard*; (S, K, TA;) from A'Obeyd. (S.) — And **غَيْبٌ لِقَوْمٍ** *He set up a banner, or standard, for the people, or party: or he made it for them. (TA.)* — And **غَيْبَتُ الطَيْرِ** *The birds flapped their wings, or fluttered, in the air, without moving from their place; or did thus around a thing, desiring to alight upon it; syn. رَفَرَتَتْ. (TA.) [See also 6.] — **غَيْبَتٌ غَائِبَةٌ** signifies [also] **بَيِّنَتٌ** [i. e. *I made apparent, or manifest, or known, an utmost, or extreme, extent, term, limit, or the like; or I set it*]. (Mṣb.)*

3. **غَايَا الْقَوْمِ فَوْقَ رَأْسِ فُلَانٍ بِالسَّيْفِ** [The people, or party, acted with the sword above the head of such a one] as though they shadowed him with it; [i. e., *flourished it above his head*;] from Aḩ; (S, K;\*) inf. n. **مِغَايَاةٌ**. (TA.)

4: see 2. — **أَغْيَا السَّحَابِ** *The clouds were, or became, stationary, (K, TA,) upon, or over, him, or it; shadowing him, or it. (TA.)* — **أَغْيَا الرَّجُلِ** *The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, الفرس في سباقه [the horse in his contending in a race]. (IKḩḩ, TA.)*

8. *تَغَايَتِ الطَّيْرُ عَلَى الشَّيْءِ* *The birds hovered, or circled, round about the thing.* (TA.) [See also 2.] — *تَغَايَا عَلَيْهِ حَتَّى قَتَلُوهُ* signifies the same as *تَغَاوَرُوا*. (TA.) [See the latter, in art. *غوى* or *غوى*.]

غَى :  
غِيَّةٌ and غِيَّةٌ } see art. *غوى* or *غوى*.  
غَيَّانُ :

غَايٌ : see the next paragraph, in two places.

*غَايَةٌ*, originally *غِيَّةٌ* [i. e. *غِيَّةٌ*], (TA.) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PŞ;) in respect of time and of place; (MA, PŞ;) syn. *مَدَى*, (Ş, Mşb, K, TA,) and *مُنْتَسَى*: (M, TA:) pl. *غَايَاتٌ*, (Ş, Mşb, K,\*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *غَايَاتٌ*. (Mşb.) [Hence, *A goal to which racers run*; as is indicated in the TA. And *A scope; an object to be reached or accomplished, or that one has in view.* And *The ultimate object or intent of an action or a saying.* And *The ultimate import of a word*: thus in the phrase, *يُطَلَّقُ بِأَعْتَابِ غَايَتِهِ* *It is used with regard, or respect, to its ultimate import*: opposed in this sense to *مَبْدَأٌ*. And *The utmost degree, maximum, climax, or acme, that is, or may be, attained.* And *The utmost of one's power or ability, i. e., of one's deed*: thus in the saying, *غَايَتُكَ أَنْ تَفْعَلَ كَذَا* [*The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing*]. (Mşb.) [And *A person or thing, and persons or things, superlative, or consummate, in eminence or baseness, in goodness or evilness; that has, or have, attained the utmost degree therein.* And, applied to a medicine, &c., *Possessing the utmost efficacy, or efficiency, for such a thing.*] — [Also, like *مَدَى*, *A space that is, or that is to be, traversed; or an extent, or the space between two points or limits*: whence *أَبْتَدَأَ غَايَةً*, and *أَنْتَهَاءَ غَايَةً*, *The beginning, and the end, of a space between two points or limits.*] — And i. q. *غَوْلَةٌ*, meaning [*A bow-shot; or*] *a shot of an arrow to the utmost possible distance.* (Mşb in art. *غلو*.) — Also *A banner, or standard*: (Ş, Mşb, K,\*) pl. *غَايَاتٌ* (Mşb, TA) and [coll. gen. n.] *غَايٌ*. (K, TA.) — And *A banner (رَايَةٌ) which the vintner used to raise [or set up] in order that he might be known to be a seller of wine.* (TA.) [See an ex. voce *عَقَابٌ*.] — And *A cloud that is alone; apart from others: or that is falling, or alighting.* (TA.) — And *Birds flapping their wings, or fluttering, in the air, without moving from their place; or doing thus around a thing, desiring to alight upon it.* (TA. [See 2.]) — And *The قَصْبَةُ* [app. *قَصْبَةٌ*, generally meaning *reed, or cane*, but what is meant by it here I know not,] *with which small birds (عَصَائِرُ) are taken, or caught, or sought to be taken or caught.* (TA.)

غَايٌ [the rel. n. of *غَايَةٌ*]. *العِلَّةُ الْغَايَةُ*, with

the scholastic theologians, means *The final cause.* (TA.)

*غِيَاةٌ* *The light of the rays of the sun*; (Ş, K,\*) not the rays themselves: (Ş:) or, as some say, *the shade of the sun* [i. e. *the shade that is cast by the sun*] *in the morning and in the evening*: (TA:) pl. *غِيَايَاتٌ*. (Ş, TA.) — And *Anything that shades a man, over his head, such as a cloud, (AA, Ş, K,\*) and dust, and darkness, and the like.* (AA, Ş.) — And *The bottom of a well*; (Ş, K,\*) like *غِيَابَةٌ*. (Ş.)

*غِيَايَاً* *A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness.* (TA.)

*المُعَيَّا* *That to which a limit is set, or put*: so in the saying, *الغَايَةُ لَا تَدْخُلُ فِي الْمُعَيَّا* [*The limit shall not enter into, or be included in, that to which the limit is set*]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, *The end of the غَايَةُ* [or *space between two points or limits*]: a post-classical term. (TA.)

### غيب

1. *غَابَ*, (Ş, O, Mgh, Mşb, TA,) aor. *يَغِيبُ*, (Mşb,) inf. n. *غَيْبَةٌ* [the most common form] (Ş, O, Mgh, Mşb, K) and *غَيْبٌ* (Ş, O, Mşb, K) and *غَيْبٌ*, (Ş, O,) or *غَيْبٌ*, (Mşb, K,) and *غَيْبٌ* (Ş, O, Mşb, K) and *غَيْبَةٌ* (O, K) and *غَيْبَةٌ* (O, K,) accord. to some of the measure *فِعْلُولَةٌ*, but accord. to others of the measure *فِعْلُولَةٌ* i. e. originally *غَيْبَةٌ*, (MF,) and *مَغِيبٌ* (Ş, O, Mşb, K) and *مَغَابٌ*; (K;) and *تَغَيْبٌ*; (Mşb, K;) *He, or it, was, or became, absent*; *غَابٌ* being the contr. of *حَضَرَ*; (Ş and K in art. *حضر*;) or *distant, or remote*; (Mgh;) or *hidden, concealed, or unapparent*; (TA;) [or *absent from the range, or beyond the reach, of perception by sense, or of mental perception*: see *غَيْبٌ*.] You say, *غَابَ عَنْهُ*, inf. n. *غَيْبَةٌ* (Ş, Mgh, TA) &c., as above, (Ş, TA,) *He, or it, was, or became, [absent from him; or] distant, or remote, from him*; (Mgh;) or *hidden, or concealed, from him*; [&c.]; as also *تَغَيْبٌ*. (TA.) And *أَوْحَشْتَنِي غَيْبَةَ فُلَانٍ* [*The absence of such a one has made me to feel lonely*]: and *أَطَلَّتْ غَيْبَتُكَ* [*Thou hast made thine absence to be long*].

(A.) And *أَنَا مَعَكُمْ لَا أَغَائِبُكُمْ* [*I am with you: I will not be absent from you*]. (A.) And *بَنُو فُلَانٍ يَشْهَدُونَ أحيانًا وَيَتَغَائِبُونَ* *أحيانًا* (ISk, Ş, TA) i. e. [*The sons of such a one are present sometimes and are absent (يَغِيبُونَ) sometimes*: but one does not say *يَتَغَائِبُونَ* [unless with *عَنْ* following it]: (TA:) [it seems, however, that *يَتَغَائِبُونَ*, here, is a mistranscription for *يَتَغَيَّبُونَ* or the like; for] one says, *تَغَيْبٌ عَنِّي فُلَانٌ* [*Such a one was, or became, absent from me; or absented himself from me*]; (Ş, K,\*) TA;) and *تَغَيْبِي* also in a case of necessity in verse, (Ş, K, TA,) but not in any other case, (K, TA,)

accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Kays says,

فَقَلَّ لَنَا يَوْمَ لَدِيدٍ بِنَعْمَةٍ  
فَقَلَّ فِي مَقِيلٍ نَحْسُهُ مُتَغَيَّبِي

[thus in my copies of the Ş and in the TA; but we should read *مُتَغَيَّبِي*, whether it mean *مُتَغَيَّبِي* or not, as is shown by what follows: the verse may be rendered, *So a delightful day, with ease and comfort, betided us: and say thou, of a place of mid-day-sleep whereof the ill luck was absent from me, . . .*]: but Fr says that the word *مُتَغَيَّبِي* is marfoof, [i. e. that the right reading is *مُتَغَيَّبِي*, meaning simply *absent*,] that the verse is *مُكَفَّأً* [or made faulty in the termination], and that it is not allowable to make that word refer to *مَرَرْتُ*, like as it is not allowable to say *بِرَجُلٍ أَبَوْهُ قَائِرٍ*. (Ş, TA.) [One might be tempted to suppose that we should read *فَقَلَّ*; but this would not suit the context, which see in Ahlwardt's "Divans of the six ancient Arabic poets," p. 119.] — [*غَابَ*, inf. n. *غَيْبَةٌ*, is also said of the mind (الْقَلْبُ), meaning *It was, or became, absent*. The inf. n. (*غَيْبَةٌ*) is often used as meaning *Absence of mind*; and particularly, *from self and others by its being exclusively occupied by the contemplation of divine things*: see an ex. voce *مَا غَابَ عَنْهُ* — *سَكِينَةٌ* — [*Ibn-Abee-Koháfah was not a stranger to it, i. e. was not unacquainted with it*,] occurs in a trad. respecting a satirical saying of Hassán against [the tribe of] Kureysh; meaning that Aboo-Bekr [the son of Aboo-Koháfah] was skilled in genealogies and traditions, and that it was he who instructed Hassán. (TA.) — And one says also, *غَابَ الرَّجُلُ*, inf. n. *غَيْبٌ* and *مَغِيبٌ*; and *تَغَيْبٌ*; *The man journeyed; and went away, or far away.* (TA.) — And *غَابَتِ الشَّمْسُ*, (Ş, Mgh, Mşb, TA,) inf. n. *غَيْبٌ* and *غَيْبَةٌ* (Mgh, Mşb, TA) and *غَيْبَةٌ* (Mgh) and *غَيْبٌ* and *غَيْبَةٌ*; (TA;) and *تَغَيْبٌ*; (Mşb;) *The sun set*: (Ş, Mşb, TA:) and the like is also said of the moon, (Mşb,) and of other celestial bodies. (TA.) — And *غَابَ الشَّيْءُ فِي الشَّيْءِ*, inf. n. *غَيْبَةٌ* and *غَيْبَةٌ* and *غَيْبٌ* and *غَيْبَةٌ* and *غَيْبَةٌ*, [*The thing became hidden, or concealed, in the thing.*] (K.) — See also 8, in two places.

2. *غَيْبَهُ* (Ş, Mşb, TA) *He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, from him.* (TA.) See also *غَيَّبَ*. — And see 8.

3. *مُغَايَبَةٌ* signifies *The being absent, &c., one from the other.* (KL.) See also 1, former half. — Also *The addressing words to another [in his absence,] not in his presence, not face to face*; (KL;) contr. of *مُخَاطَبَةٌ*. (Ş, TA.) [You say, *غَايَبَهُ*, inf. n. as above, *He held a verbal communication with him in his absence, i. e. by means of a letter or letters, or by a messenger or messengers.*]

4. *اِغَابَتْ* *She (a woman) had her husband,* (Ş,



Mṣb, TA,) or one of her family, (TA,) absent from her. (S, Mṣb, TA.)

5: see 1, in seven places. — The inf. n. تَغْيِبُ occurring in a trad. respecting the contract for the sale of a slave means The selling a stray slave, or one who has been found and whose owner is not known. (L, TA.)

6: see 1, former half.

8. اغتابه [He spoke evil of him; or did so in his absence, i. e. backbit him; (the latter being obviously the primary signification;) not always, though generally, meaning with truth:] he spoke evil of him in his absence; (TA;) or said of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) he carped at him behind the back, or in absence, by saying what would grieve him, (تَنَاولَهُ بِظَهْرِ الْغَيْبِ بِمَا) (S, TA:) of what was [reprehensible] in him: (TA:) or he spoke of him imputing to him what he disliked, of vices, or faults, with truth: (Mṣb:) when the charge is false, it is termed بُهْتَانٌ: (S, Mṣb, TA:) or he attributed, or imputed, to him a vice, or fault, or the like; and mentioned him with what was in him of evil; (K, TA;) or said of him what would grieve him: (TA:) and غَابَهُ signifies the same: (K, TA:) [so does غَيْبَهُ: (see Ksh in civ. 1:) that اغتابه does not always signify he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases الْمَغْتَابُ فِي الْوَجْهِ (K in art. لَمَز) and الْمَغْتَابُونَ بِالْحَضْرَةِ (IAḡr, TA in that art.): nor does it always signify he spoke evil of him, or the like, with truth; for the verb is used in the Ksh and by Bḡ and Jel in civ. 1 having for its object the Prophet:] IAḡr says that غَابَ is syn. with اغتاب, and signifies he mentioned a man with the imputation of good or of evil. (TA.) [It may also mean He expressed, or signified, an evil opinion of him by making signs with the side of the mouth, or with the eye, or with the head, or otherwise; as is indicated in the TA in arts. لَمَز and هَمَز.]

غَابَ: see غَابَهُ, in three places.

غَيْبٌ Whatever is absent, or hidden, from one; (S, A, Mṣb, K, TA;) as though it were an inf. n. used in the sense of the act. part. n. [in which the meaning of a subst. is predominant]; (TA;) and so غَائِبٌ, which [in this sense] is a subst., like كَاهِلٌ (K, TA,) or an act. part. n. used in the sense of a subst.: (MF:) anything that is absent, or hidden, from the eyes; invisible, unseen, or unapparent; whether it be, or be not, perceived in the heart, or mind: (IAḡr, TA:) [or anything unperceivable; absent from the range, or beyond the reach, of perception by sense, or of mental perception; or undiscoverable unless by means of divine revelation; a mystery, or secret, such as an event of futurity;] a thing that has been hidden from men, and with which the Prophet has acquainted them, of the events of the resurrection and of Paradise and of Hell &c.; thus in the Kṣur ii. 2; (Zj, TA;) and [hence] Zj explains غَيْبٌ as meaning, in the Kṣur lxxi. 24, that

which has been revealed: (TA in art. ضُنْ) pl. غُيُوبٌ. (Mṣb.) [See also the Ksh and Bḡ in ii. 2.] [Hence, عَالَمُ الْغَيْبِ The world of the unseen; the invisible world.] And [hence also] one says, رَجَمَ بِالْغَيْبِ [and قَذَفَ بِالْغَيْبِ (see art. قَذَف)] He spoke of that which he did not know: (Ham p. 494:) and قَالَ رَجْمًا بِالْغَيْبِ He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Mṣb in art. رَجَمَ, q. v.) — And † Doubt, or a doubting: (K:) but some disapprove this: some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. غِيَابٌ and غُيُوبٌ. (K.) A poet says,

أَنْتَ نَبِيٌّ تَعْلَمُ الْغِيَابَا  
لَا قَائِلًا إِنْكَا وَلَا مَرْتَابَا

[Thou art a prophet, knowing doubts, or things doubted; not saying a lie, nor a thing suspected: or, more probably, the meaning is, the things unseen]. (TA.) — Also A place, in the ground, that hides, or conceals, one: (TA:) a low, or depressed, place in the ground, or in a tract of land: (S, K, TA:) or any place such that one knows not what is in it: and a place such that one knows not what is behind it: (Sh, TA:) pl. غُيُوبٌ. (TA.) Hence the phrase عَنْ ظَهْرِ غَيْبٍ in a verse of Lebeed cited voce ظَهْرٌ, q. v. (TA.) [Hence also] one says, سَمِعْتُ صَوْتًا مِنْ وَرَاءِ الْغَيْبِ i. e. [I heard a sound, or voice,] from [behind] a place that I saw not. (A, TA.) And تَنَاولَهُ تَكَلَّمَ بِهِ عَنْ غَيْبٍ (A) or عَنْ ظَهْرِ الْغَيْبِ (TA, and A and O in art. ظَهْر) [app. He spoke of it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الْغَائِبِ. See also ظَهْرٌ.]

— Also The خَمِصَةُ [i. e. pit, or depression, as is shown by what here follows, (thus in the A, and in the Ksh in ii. 2, in the TA حُفْرَةُ, which has a similar meaning,)] that is in the place where the kidney is situate, (Ksh, A, TA,) and which swells up when the beast becomes big in the belly: so says Ish: (Ksh ubi suprà:) or the خَمِصَةُ that is next to the kidney: (Bḡ in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be thus: see his Anthol. Gramm. Arabe p. 55:] pl. غُيُوبٌ: one says, شَرِبَتِ الدَّابَّةُ حَتَّى غُيُوبَتْ، وَارْتِ غُيُوبٌ كَلَامًا meaning هَزُومَهَا [i. e. The beast drank until it concealed the pits of its kidneys]. (A, TA.) — And Fat: (K, TA:) i. e. the fat of the ثَرْبِ [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) = See also غَائِبٌ.

غَائِبٌ: see غَائِبٌ, in two places.

غَابَةٌ is originally [غَيْبَةٌ] of the measure فَعَلَةٌ with fet-h to the ع. (Mṣb.) It signifies A low, or depressed, place, or a hollow in the ground, (El-Hawázinee, K, TA,) before which, or in the way to which, (دُونَهَا) is an eminence. (El-Hawázinee, TA.) — And (K) i. q. أُجَمَةٌ (S, K, TA:)

[i. e.] A bed of canes or reeds: (AḤn, Mṣb, TA:) and [a thicket, wood, or forest; like أُجَمَةٌ;] a collection of trees, (AḤn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:) or a tall أُجَمَةٌ, having high, or very high, extremities [app. to its canes or reeds]: (TA:) pl. غَابَاتٌ (Mṣb, TA) and [coll. gen. n.] غَابٌ. (S, Mṣb, TA.) — And † A long spear (K, TA) that has extremities like those of the أُجَمَةٌ [expl. above]: (TA:) [but I think that this addition in the TA correctly applies to غَابَةٌ signifying a number of spears, like a bed of canes or reeds, or like a forest; agreeably with two of the explanations here following:] or a spear that quivers in the wind: (K, TA:) or † numerous spears, like abundant and dense trees: (A:) or an assemblage of spears; app. so called as being likened to a غَابَةٌ meaning an أُجَمَةٌ of dense trees: (ISd, TA:) pl. غَابَاتٌ and [coll. gen. n.] غَابٌ. (TA.) One says, أَتَوْنَا فِي غَابَةٍ i. e. † [They came to us] amid numerous spears, like abundant and dense trees: (A:) or غَابَةٌ may be used in this case in the sense here following. (TA.) — And A company, or congregated body, of men: (Aboo-Jábir El-Asadee, K, TA:) pl. غَابَاتٌ and [coll. gen. n.] غَابٌ. (TA.)

غَيْبَةٌ an inf. n. [See 1, in several places.] — Also, and غَيْبَةٌ, A low, or depressed, piece of land or ground: so in the phrases وَتَعْنَا فِي غَيْبَةٍ and غَيْبَةٌ [app. meaning We lighted upon a low, or depressed, piece &c.; or perhaps the meaning may be we fell into &c.]. (S.) — See also غَيْبَةٌ.

غَيْبَةٌ the subst. from اغتابه: (Mṣb:) it signifies [Evil speech respecting a person; or such speech in his absence; not always, though generally, meaning with truth:] evil speech respecting a person in his absence; (TA;) or a saying of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) or speech respecting a person imputing to him what he dislikes, of vices, or faults, with truth: (Mṣb:) when it is false, it is termed بُهْتَانٌ: (S, Mṣb, TA:) or an imputing to a person a vice, or fault, or the like; and a mentioning him with what is in him of evil; (K, TA;) or a saying of him what would grieve him: (TA:) or it may be speech imputing good or evil. (K, TA.)

غَيْبَانٌ or غَيْبَانٌ, [accord. to different copies of the K, between which the TA does not enable us to decide with certainty, as it only states, with respect to the ي, that it is مُخَفَّفَةٌ, which may mean either the contr. of doubled or the contr. of movent, though the former is the more general meaning, (in the TA it is said to be erroneously written in a copy of the K with a final ت instead of ن,)] and غَيْبَانٌ, The roots of trees, (K, TA,) that are hidden from view: or, accord. to AḤn, the غيبان and غيبان and غيبانة, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Aboo-Ziyád El-Kilábee, the غيبان and غيبان of plants, or herbage, and also of their roots, are what is con-

cealed from the sun, so as to be not shone upon by it. (L, TA.)

غَيَّبَانُ: see the next preceding paragraph, in three places.

غَيَابٌ *A thing that hides, or conceals, a thing from one:* (Meyd:) and hence, (Meyd, TA,) *a grave;* (S, Meyd, TA;) and so *غَيَابَةٌ:* (TA:) one says, *غَيَابُهُ* *غَيَّبَهُ* (S, Meyd, TA) and *غَيَابَتُهُ* (TA) meaning *دُفِنَ فِي قَبْرِهِ* (S, Meyd, TA) [i. e. *May he be buried in his grave*]: an imprecation of death against the man. (Meyd.)

غَيَابَةٌ *The part of anything that veils, or conceals, one.* (K.) And hence, (K.) *The bottom of a جب [or well];* (S, K, TA;) or this, accord. to some, is the primary signification; as also *غَيَّبَةٌ*, accord. to one reading, in the Kur xii. 10; (TA;) [and *غَيَابَةٌ*]; and of a valley; (S, TA;) &c.: (TA:) pl. *غَيَابَاتٌ*. (K, TA.) [And *A covert, or place of concealment, of birds.* (See *ظِلَالَةٌ*.)] See also *غَيَابٌ*, in two places: and *غَيَّبَةٌ*. — And see *غَيَّبَانُ*.

غَائِبٌ act. part. n. of 1 [signifying *Absent; distant, or remote; and hidden, concealed, or unapparent; or absent from the range, or beyond the reach, of perception by sense, or of mental perception*]: pl. (applied to men, K, TA) *غَائِبُونَ* and *غَيَابٌ* (S, Mgh, K) and *غَائِبُونَ* (K) and *غَائِبٌ* (S, Mgh, K) or rather the last is a quasi-pl. n., (TA,) and *غَائِبٌ*, [which is also properly speaking a quasi-pl. n.,] like *صَحْبٌ*: (Mgh [in which *غَائِبٌ* is not mentioned]:) the *ى* in *غَائِبٌ* remains unchanged, notwithstanding the two fet-hahs, because it is likened to *صَيِّدٌ*, and, although it is a pl. [in signification] and *صَيِّدٌ* is an inf. n., it may be used as meant for an inf. n. (S, TA.) — See also *غَائِبٌ*, first sentence. — Also *A run in which a horse reserves [somewhat of his force for the time of need]*. (A in art. *شهد*: see *شَاهِدٌ*.)

مَغِيْبٌ [an inf. n.: — and also a n. of place and of time, signifying] *The place [and the time] of setting of the sun and of the moon [&c.]*. (Mgh.)

مَغِيْبَةٌ and *مَغِيْبَةٌ*, (Mgh, Mgh, K,) or you say *مَغِيْبَةٌ* [only], with *ة*, and [in the contr. sense] *مَغِيْبٌ*, without *ة*, (IDrd, S,) and *مَغِيْبٌ* (K) and *مَغِيْبَةٌ*, (TA,) *A woman having her husband (or one of her family, TA) absent from her.* (S, Mgh, Mgh, K, TA.)

مَغِيْبٌ: see the next preceding paragraph.

### غيث

1. *بَغِيْثٌ*, (S, O, Mgh, K,) aor. *غَاثَ اللهُ الْبِلَادَ*, inf. n. *غَيْثٌ*, (S, O, Mgh,) *God watered the country, or countries, with rain.* (O, Mgh, TA.) And *غَاثَنَا* *He (God) sent down rain upon us.* (TA.) And *غَاثَ الْاَرْضَ*, (aor. and inf. n. as above,

Mgh,) *The rain fell upon the earth.* (S, O, Mgh, K.) And *غَيْثَتِ الْاَرْضَ*, aor. *تَغَاثَتْ*, (S, O, Mgh, K,) inf. n. as above, (S, O,) *The land was watered with rain.* (S, O, Mgh, K.) *غَيْثُ الْقَوْمِ* *The people were rained upon; rain fell upon the people [or upon their land].* (TA.) And *غَيْثًا مَا شِئْنَا* [We were rained upon as much as we desired]: (S, O, Mgh, TA:) originally *غَيْثَنَا*. (TA.) — *غَاثَ التَّوْرَ* † *The blossom shone.* (O, K, TA.) — See also 4 in art. *غوث*.

2. *غَيْثٌ*, said of a blind man, *He sought, or searched, [or groped, with the hand,] for a thing:* (Kr, TA:) also written [عَيْثٌ] with [the unpointed] *ع*, and thus correctly, though ISD thought this latter to be a mistranscription. (TA.)

5. *تَغَيَّبَتْ* *He became fat:* (K:) said of a camel. (TK.)

*غَيْثٌ* inf. n. of *غَاثٌ* [q. v.]. (S, O, Mgh.) — And [a subst.] signifying *Rain:* (S, A, O, Mgh, K:) or *rain that occupies the space of a بَرِيدٌ* [i. e. *six miles, or twelve miles,*] *in width:* (AA, O, K:) or *rain that is productive of much good;* [supposed to belong to art. *غوث*, for it is added,] because mankind are aided thereby; thus expl. in the “*Sharh esh-Shifè:*” pl. *اَغْيَاثٌ* [a pl. of pauc.] and *غَيُوثٌ*. (TA.) [Hence a tropical usage in a saying mentioned voce *تَجَاعٌ*.] — And [hence] *ذُبَابُ غَيْثٍ* [or *ذُبَابُ الْغَيْثِ* (see *ذُبَابٌ*) lit. *The fly of rain or the fly of the rain*] signifies † *the bee, or bees collectively:* so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] — *غَيْثٌ* signifies also † *Herbage* (Lth, S, A, O, Mgh, K) *which grows by means of the water of the sky:* (Lth, A, O, K:) called thus by the name of its cause. (Mgh.) — And † *Clouds.* (S, O, TA.) [See an ex. voce *فَرَوَقَةٌ*.]

*غَيَاثٌ*, originally *غَوَاثٌ*, see in art. *غوث*.

*غَيْثٌ* i. q. *عَيْلَمٌ مَاءٌ* [i. e. *Water that is beneath a stratum of rock*]. (TA.) [Hence] *بَيْرُذَاتُ غَيْثٍ* *A well having a constant accession of water.* (O, K.) — And [hence] *فَرَسٌ ذُو غَيْثٍ* † *A horse that performs, (O,) or that increases [his running], (K, TA,) run after run.* (O, K, TA.)

*مَغِيْبَةٌ*, and *مَغِيْبَةٌ*, (the latter being the original form, TA,) *Land watered with rain.* (S, O, Mgh, K.)

*غَيْثٌ مُغِيْبٌ* *A general rain.* (TA.) [But the epithet *مَغِيْبٌ* evidently belongs to art. *غوث*; and the phrase properly signifies *A rain that gives aid, or succour.*]

*مَغِيْبَةٌ*: see *مَغِيْبَةٌ*.

### غيد

1. *غَيْدٌ*, aor. *غَادَ*, (L, K,) inf. n. *غَيْدٌ*, (L,) *He had a bending neck, and limber sides:* (L, K:) or *he*

*had a lax, or limber, neck.* (L.) — [And *غَيْدٌ* is app. said of a young woman as meaning *She was soft, or tender; or soft, or tender, and limber in the sides.* (See *غَيْدٌ* below.) — And *غَيْدٌ* *He was, or became, drowsy; or drowsy and with a bending of the neck.* (See, again, *غَيْدٌ* below.)]

6. *تَغَايَدَ* *He affected a bending of his body, or he bent his body, from side to side, in his gait.* (A.) And *تَغَايَدَتْ* *She (a woman, L) affected a bending of her body, or bent her body, (L, K, TA,) from side to side, (TA,) in her gait, by reason of softness, or limberness.* (L, K, TA.)

*غَادٌ* *A fresh, tender, juicy twig:* (L:) and so *غَادَةٌ* applied to a tree (*شَجَرَةٌ*). (L, K.) — And the latter, *A soft, or tender, goodly, thin-skinned, plump, and fresh, or flourishing, young woman:* (L:) or, (S, A, L, K,) as also *غَيْدَانٌ*, (S, A, K,) *a woman, soft, or tender:* (S, A:) or *soft, or tender, and limber* (L, K, TA) *in the sides.* (TA.)

*غَيْدٌ*, or *غَيْدٌ*, (accord. to different copies of the K,) *Hasten thou; make haste; be quick:* (K:) a word of the people of Esh-Shihr. (TA.)

*غَيْدٌ* [mentioned above as an inf. n.], in a woman, (S, K,) or in a young woman, (L,) *Softness, or tenderness, (S, L, K,) and limberness* (L, K) *of the sides.* (L.) — And *Drowsiness:* (A:) [or *drowsiness with a bending of the neck:* see *اَغْيَدٌ*.]

*غَيْدَانٌ* *The prime, spring, or first part, of youth.* (Ibn-Abbád, O, K, TA.)

*اَغْيَدٌ* *A plant, or herbage, soft, or tender, and bending.* (L, K.) — And † *A place abounding with plants, or herbage, (O, K, TA,) bending by reason of softness.* (O.) — Also *A man, and a gazelle, having a bending neck, and limber sides:* or *having a lax, or limber, neck.* (L.) And [the fem.] *غَيْدَانٌ* (L, K) *A woman (L) who bends her body, or affects a bending thereof, by reason of her softness, or limberness.* (L, K.) See also *غَادٌ*.

— Also *Drowsy, and having a bending of the neck:* (S, A, L, K:) fem. *غَيْدَانٌ*: (TA:) and pl. *غَيْدٌ*. (L.) *الْكِرَى الْاَغْيَدُ*, occurring in a verse cited voce *صَيَابَةٌ* [q. v.], means † *Drowsiness that makes one to bend the neck from side to side.* (L, TA.)

### غير

1. *غَارَ نَهْرٌ*, (S, Mgh,) and *غَارَ نَهْرٌ*, (TA,) aor. *يَغِيْرُ*, inf. n. *غِيَارٌ* (S, Mgh) and *غِيْرٌ*, (Mgh, TA,) i. q. *مَارَهُمْ*, (S, Mgh, TA,) i. e. *He brought, or conveyed, to his family, مِيْرَةٌ [or a provision of corn, or wheat, &c.].* (Mgh.) [See also art. *غور*.] — And *He benefited them.* (S, K, TA.) Abd-Menáf Ibn-Ribá El-Hudhalee says

• مَاذَا يَغِيْرُ اَبْتِي رُبْعَ عَوِيْلِنَا •

[*What will their loud weeping benefit, or avail, the two daughters of Ribá?*] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say *غَارَهُمْ بِخِيْرٍ*, (S, K, TA,) aor. and inf. n. as

above, (TA,) *He (God) bestowed upon them abundance of the produce of the earth, and rain;* (TA in art. غور;) like as you say *أَعْطَاهُمْ خَيْرًا* : (S, K:) and so *غَارَهُمْ بِرُزْقِي* [*He bestowed upon them means of subsistence*]. (TA.) And *الْتَبَّرَ* *غَرْنَا بِخَيْرٍ* (S, Mṣb) *O God, benefit us with prosperity.* (Mṣb.) And *غَارَهُمْ بِمَطَرٍ* *He (God) watered them with rain,* (S, K, TA,) and bestowed upon them abundance of the produce of the earth. (TA.) And *غَارَ الْأَرْضَ الْغَيْثُ* *The rain watered the land.* (Fr, S.) [See also art. غور.] = *غَارَهُ*, aor. *يَغِيرُهُ*, (AO, S, K,) inf. n. *غَيْرٌ*, (TA,) *He gave him the bloodwit;* (AO, S, K;) as also *غَارَهُ*, aor. *يَغُورُهُ*; (AO, S, TA;) [for his brother]: and so *غَيْرُهُ*. (TA.) [See *غَيْرَةٌ*.] = *غَارَ عَلَى أَهْلِهِ*, (S,) or *عَلَى أَمْرَاتِهِ*, (Mṣb, K,) aor. *يَغَارُ*, inf. n. *غَيْرَةٌ*, (S, Mṣb, K,) with fet-h, (S, Mṣb, TA,) and *غَارٌ* and *غِيَارٌ*, (S, Mṣb, K) and *غِيَارٌ*, (K,) [*He was jealous of his wife:*] *he was jealous for her* [*of such a one: Mgh*]: [*he was careful of her, to avoid suspicion: or he regarded her conduct with disdain, scorn, or indignation: (see غيرة, below:)* or] *he was angry at the conduct, or action, of his wife.* (Mṣb.) And *غَارَتْ أَمْرَاتُهُ عَلَيْهِ* [*His wife was jealous of him: &c.*]. (M, b, K.) [See also art. غور.] And you say also, *فَلَانٌ لَا يَغَارُ* [*Such a one is not jealous of his wife: &c.*]. (TA.)

2. *تَغَيَّرَ*, (S, Mṣb, K, \*) inf. n. *تَغْيِيرٌ*, (Mṣb,) *He made the thing other than it was;* (K;) *made it cease to have the quality which it had;* (Mṣb;) *altered it; changed it.* (K.) *He, or it, altered, or changed, the thing in odour, or otherwise, for the worse; corrupted, tainted, or infected, it; rendered it ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy.* (The lexicons passim.) It is said in the *Kur* [viii. 55], *ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا*, [*This was because God changeth not favour which He hath conferred upon a people until they change what is in themselves: or] until they change what God hath commanded them to do.* (Th, TA.) — [And *He exchanged the thing for another thing.*] — *غَرَّ الشَّيْبُ* *He plucked out the white, or hoary, hairs.* (TA.) — *غَرَّ عَنْ بَعِيرِهِ* *He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it.* (TA.) One says *تَرَكَ الْقَوْمَ يَغَيِّرُونَ* *He left the people putting to rights, or adjusting, or repairing, the camels' saddles.* (S, TA.) = See also 1, latter half.

3. [*غَايِرًا*, inf. n. *مُغَايِرَةٌ*, *They differed, each from the other.*] You say *بَيْنَهُمَا مُغَايِرَةٌ* *Between them two is a difference.* (Mṣb.) [See also 6.] = *غَايَرَهُ*, (S, K,) inf. n. *مُغَايِرَةٌ*, (S,) *He bartered, or exchanged, with him, in buying and selling.* (S, K.) And *غَايَرَهُ بِالسَّلْعَةِ*, inf. n. as above, *He bartered, or exchanged, the article of merchandise with him.* (TA.) And *غَايِرَ السَّلْعَةِ*, (TA,) inf. n.

*غِيَارٌ*, (S, K, TA,) *He exchanged the article of merchandise.* (S, \* K, TA.) El-Aashà says

• *فَلَا تَحْسِبْنِي لَكُمْ كَايِرًا*

• *وَلَا تَحْسِبْنِي أُرِيدُ الْغِيَارَا*

[*Therefore do thou by no means think me ungrateful towards you; and do thou by no means think I desire the making an exchange*]. (S, TA.)

4. *اِغَارَ أَهْلَهُ* [*He made his wife jealous;*] *he married another in addition to his wife, so she became jealous* (*غارت*): (Aṣ, A'Obeid, Mṣb, K:) belonging to this art. and to art. غور. (TA.)

5. *غَيَّرَ* quasi-pass. of *غَيْرٌ*, (S, Mṣb,) [*It became other than it was;*] *it ceased to have the quality which it had;* (Mṣb;) *it became altered, or changed, from its state or condition.* (K.) *It became altered, or changed, in odour, or otherwise, for the worse; turned, or turned bad; became corrupted, spoiled, tainted, infected, ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy.* (The lexicons passim.) — [And *It became exchanged for another thing.*] — See also 1, last signification.

6. *تَغَايَرَتِ الْأَشْيَاءُ* *The things differed, one from another.* (S.)

8. *اِغْتَارَ* *He procured ميرة [a provision of corn, or wheat, &c.].* (K.) You say *يَخْرَجُ يَغْتَارُ لِأَهْلِهِ* [*He went forth to procure ميرة for his family.* (Fr, Sgh.) — *He derived, or obtained, benefit, advantage, or profit.* (TA.) See also art. غور.

*غَيْرٌ* signifies i. q. *سَوَى* [*Other*]: and the pl. is *أَغْيَارٌ*: (S:) [but *غَيْرٌ* itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] *غَيْرٌ* signifies i. q. *سَوَى* [*other than; exclusively of; or not, as used before a substantive or an adjective*]. (Mṣb, K: in the CK [erroneously] *سَوَى*.) It is used to qualify a subst.; [governing (as a prefixed noun) the noun that follows it in the gen. case;] and when so used, it is put in the same case as the noun preceding it. (S.) It qualifies an indeterminate noun: (Mughnee, Mṣb:) you say *جَاءَنِي رَجُلٌ غَيْرُكَ* [*A man, other than, or not, thou, came to me*]: (Mṣb:) and *نَعْمَلُ صَالِحًا* [*We will in that case do good, other than, or not, what we used to do*: (Kur xxxv. 34:)]: (Mughnee:) and *مِنْ مَاءٍ غَيْرِ آسِنٍ* [*Of water other than, or not, altered in taste and colour*]. (Kur xlvii. 16.) It is a noun necessarily prefixed, as to the sense, to a noun which it governs in the gen. case: but sometimes it is without the latter, when the meaning is understood and it is preceded by *لَيْسَ*, (Mughnee, K,) or by *لَا*: (K:) [in which case it signifies *Any other person or thing; any person or thing beside, or else*:] you say *قَبَضْتُ عَشْرَةَ لَيْسَ غَيْرَهَا* [*I received ten; not other than they was received by me; i. e., not any other thing; or not anything beside, or else*]; (Mughnee, K;) the enunciative, being suppressed: (Mughnee:) and *لَيْسَ*

*غَيْرَهَا*; (Mughnee, K;) the noun [of *لَيْسَ*] being understood; i. e., *لَيْسَ الْمَقْبُوضُ غَيْرَهَا*: (Mughnee:) and *لَيْسَ غَيْرٌ*; in which the affixed noun [for the مضاف, in the K, I read *المضاف اليه*, as in the Mughnee,] is suppressed, and the noun [of *لَيْسَ*] is also understood: (Mughnee, K:) and *لَيْسَ غَيْرٌ*; (Mughnee, K;) in which, accord. to Mbr, and the later authors, *غير* is indecl., being likened to *قَبْلٌ* and *بَعْدٌ*, so that it may be either the noun or the enunciative [of *لَيْسَ*] or, accord. to Akh, it is decl., because it is not a noun of time like *تَحْتٌ* and *فَوْقٌ*, nor of place like *قَبْلٌ* and *بَعْدٌ*, so that it is the noun [of *لَيْسَ*], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharoof: (Mughnee:) and *لَيْسَ غَيْرًا*, and *لَيْسَ غَيْرٌ*; (Mughnee, K;) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and *لَا غَيْرٌ*; for the saying, [which we find in the Mughnee,] app. taken from a statement of Seer, that this is incorrect, is not good, since it occurs in the following verse, cited by Ibn-Málik;

• *جَوَابًا بِهِ تَسْجُو أَعْتَمِدُ قَوْرَبَنَا*

• *لَعَنَ عَمَلٍ أَسْلَمْتَ لَا غَيْرُ تُسَالُ*

[*Aim thou at having an answer by which thou mayest be safe; for, by our Lord, respecting an action which thou shalt have done before, not any other thing, or not anything beside or else, thou wilt be asked*]. (K.) — It does not become determinate by its being prefixed to another noun, because it is very vague: but it is also applied as an epithet to a determinate noun which is near to being indeterminate; as in *صِرَاطٌ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [*The way of those upon whom Thou hast conferred favour; the other than, or those who are not, the objects of anger*; (Kur i. 6 and 7;)] because the noun rendered determinate by the art. ال denoting a genus is near to being indeterminate, and because when *غير* occurs between two contraries its vagueness becomes weakened, (Mughnee, K, \*) or altogether departs: (K:) or it is here applied as an epithet to a determinate noun because it resembles a determinate noun in its being prefixed to such a noun: (Mṣb:) Az says that *غير* is here in the gen. case because it is an epithet to *الذين*; and that it may be an epithet to [what is technically termed in this instance] a determinate noun [as having the article ال prefixed to it] because *الذين* has not [in itself] a direct meaning (*لِأَنَّ الَّذِينَ*), [*غير مضمود صمده*], [it being merely a conjunct noun, the meaning of which is determined by what follows it,] notwithstanding it has the art. ال prefixed to it: Abu-l-'Abbás says that Fr holds *الذين* to have the office of an indeterminate noun; and *غير* to be an epithet of it; not of any other noun; but that *غير*, accord. to some, may be an epithet relating to the nouns implied in *انعمت عليهم*, these not having a direct meaning: Akh says that *غير* [with what follows] is a substitute [for *الذين* with what follows], as though the meaning were *صِرَاطٌ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [*the way*

of those who are not the objects of anger]. (TA.) The reading *غَيْرٌ* is also related, on the authority of Ibn-Ketheer, in the accus. case, as a denotative of state, [meaning *they being not the objects of anger*,] relating to the pronoun governed in the gen. case by the prep. [in *عليهم*]; or by *أعني* [I mean] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) — As it resembles a determinate noun in its being prefixed to a determinate noun, [as *المغضوب* in the above-cited passage of the *Kur*,] some have presumed to prefix to it the article *ال*: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and *ال* does not imply specification. (Mṣb.) — In the following verse of *Hassán*,

• أَنَا فَمَنْ نَعْدِلُ سِوَاهُ بِغَيْرِهِ •  
• نَبِيٌّ بَدَأَ فِي ظُلْمَةِ اللَّيْلِ هَادِيًا •

the meaning is, [A prophet came to us, who appeared in the darkness of night, a director in the right way,] and we did not weigh another than him with another than the other, i. e., with him. (Mughnee.) — [*وغير ذلك*] is a phrase of frequent occurrence, meaning *Et cætera*. — *غَيْرٌ* is also used in the sense of *ليس* [He, or it, is not]; as in the phrase *كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ* [The word of God is not created], syn. *لَيْسَ بِمَخْلُوقٍ*. (Az, TA.) — It is also used in the sense of *لا* [meaning *Not*, as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase *فَمَنْ أَضْطَرَّ غَيْرَ بَاطِلٍ*, (S, K,) in the *Kur* [ii. 168, and other places], (S,) i. e., *جَائِعًا لَا بَاطِلًا* [But whosoever is necessitated, being hungry, not transgressing the due bounds]. (S, K.) — It is also used as an exceptive, (S, Mughnee,) in the sense of *إِلَّا* [Except; save; or but]; (Mṣb, K;) and then it is put in the same case in which the word following *إِلَّا* would be put in the same phrase, (S, Mughnee, Mṣb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S;) therefore you say *جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ* [The people came, except Zeyd]; and *مَا جَاءَنِي أَحَدٌ غَيْرَ* [Not any one came to me, except Zeyd]: (Mṣb, K;) or its case depends upon the governing words, so that you say *مَا قَامَ غَيْرُ زَيْدٍ* [No one stood, except Zeyd], and *مَا رَأَيْتُ غَيْرَ زَيْدٍ* [I saw not any, except Zeyd]: (Mṣb;) but Fr says that some of the Benoo-Asad and *Kudá'ah* put *غير* in the accus. case, when used in the sense of *إِلَّا*, whether the phrase before it be complete or incomplete; saying *مَا جَاءَنِي غَيْرَكَ* [Not any one came to me, except thou], and *مَا جَاءَنِي أَحَدٌ غَيْرَكَ* [Not any one came to me, except thou]: (S, Mṣb;) and AA says that when *غير* has the place of *إِلَّا*, it is put in the accus. case. (Mṣb.) In the saying *لَا إِلَهَ غَيْرُ اللَّهِ* [There is no deity other than God], *غير* is in the nom. case because it is

the enunciative of *لا*; but it may be put in the accus. case, as meaning *إِلَّا*. (Mṣb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-ḥ for its termination; as in the following verse;

• لَمْ يَمْنَعْ الشَّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ •  
• حَمَامَةٌ فِي غُصُونِ ذَاتِ أَوْقَالِ •

[Nought prevented the drinking from it, except that a pigeon cooed, upon branches having *اوقال*, which app. means *stumps of cut shoots*]. (Mughnee, K.) [See also an ex. (of *غَيْرَ أَنْ*) in a verse cited voce *بَيَدٌ*.] — [It is often used with a prep.; as in the phrase *بِغَيْرِ حِسَابٍ* Without reckoning; (*Kur* ii. 208, &c.)] and *مِنْ غَيْرِ سَوْءٍ* Without leprosy. (*Kur* xx. 23, &c.)] = *غَيْرٌ* (JK, K) and (JK) *غَيْرٌ* (JK, S) signifying The act of altering, or changing, i. q. *تَغْيِيرٌ*, (JK,) are subst. from *غَيَّرَ*; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no un-augmented verb. (TA.) — [Hence,] *غَيْرُ الدَّهْرِ* the former of these two words being of the same measure as *عَنْبٌ*, The accidents, or casualties, of time or fortune, which alter, or change, things: (K;) [or alteration, or change, of time or of fortune; for] I Amb says, with respect to the saying *لَا أُرَانِي اللَّهَ بِكَ غَيْرًا* [May God not show me, in thee, alteration of state], that *غَيْرٌ* is from *تَغْيِيرِ الْحَالِ*, a subst. like *قَطْعٌ* [as meaning “a portion of the night”]; or that it may be a pl., of which the sing. is *غَيْرَةٌ*. (TA.) — [Hence also,] *بَنَاتُ غَيْرٍ* [or *غَيْرٍ*, as in Freytag's Arab. Prov. i. 309,] † *Lying*: or a lie, or falsehood: syn. *كُذُوبٌ*: (TS, K;) or [rather] *lies*. (JK, A.) You say *جَاءَ بَنَاتِ غَيْرٍ* [or *غَيْرٍ*] † He uttered lies. (A.)

*غَيْرٌ*: see *غَيْرٌ*, last quarter, in four places: — and see also *غَيْرَةٌ*.

*غَيْرَةٌ* [Jealousy;] a man's dislike of another's participating in that which is his [the former's] right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. *حَمِيَّةٌ* and *أَنْفَةٌ*: (TA:) or anger at the conduct, or action, of a wife. (Mṣb.) [See 1, last signification.]

*غَيْرَةٌ* A provision of corn, or wheat, &c., which a man procures for himself; syn. *مِيرَةٌ*; (S, Mṣb, K,) as also *غِيَارٌ*: (TA:) [or the latter is probably syn. with *مِيرَةٌ* used in the sense of an inf. n.:] pl. of the former *غَيْرٌ*. (Mṣb.) [See art. *غور*.] = See also *غَيْرٌ*, last sentence but two. — Also A bloodwit; (AA, S, K;) syn. *دِيَّةٌ*: (AA, S:\*) and *غَوْرٌ* is a dial. var. thereof: (TA in art. *غور*;) pl. *غَيْرٌ*: (AA, S, K;) or, as some say, this is a sing., (S, TA,) of the masc. gender; (TA;) and the pl. is *أَغْيَارٌ*: (S, TA:) and the *دِيَّةُ* is said to be termed *غَيْرٌ* because it is a substitute for retaliation. (TA.)

*غَيْرَانٌ*; fem. *غَيْرَى*: see *غَوْرٌ*, in two places.

*غِيَارٌ* The cognizance, or badge, of the free non-muslim subjects of a Muslim government; such as the *زُبَّارُ* [or waist-belt] (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K:) or, as some say, the cognizance, or badge, of the Jews. (TA.) — *كَلَامٌ بِغِيَارِهِ* † Speech, or language, having its own proper guise; not altered therefrom. (Mṣb in *جلف*.) = See also *غَيْرَةٌ*.

*غَيَّرَ* and *غَيَّرَانٌ* (S, Mṣb, K) and *غَيَّرَ* (TA) and *مَغْيَارٌ* (S, K) epithets [all of which are intensive] from *غَارَ عَلَى أَهْلِهِ*, (S, Mṣb, K,) i. e., from *الغَيْرَةُ*: (TA:) [Very jealous: &c.: see *غَيْرَةٌ*:] and *غَيَّرَى* and *غَيَّرَى* (S, Mṣb, K) and *غَيَّرَا* (TA) signify the same applied to a woman: (S, Mṣb, K:) the pl. of *غَيَّرَى* is *غَيَّرَى*, (S, Mṣb, K,) masc. and fem., (S, K,) and he who says *رُسُلٌ* [for *رُسُلٌ*] says *غَيَّرَى* [or *غَيَّرَى*?]; (TA;) and of *غَيَّرَانٌ*, *غَيَّرَى* and *غَيَّرَى*; (S, Mṣb, K;) and of *غَيَّرَى*, also, *غَيَّرَى* (S, Mṣb, K) and *غَيَّرَى*; (Mṣb;) and of *مَغْيَارٌ*, *مَغْيَارٌ*. (S, K.)

*غَيَّرَ*: see the next preceding paragraph.

*أَغْيَرُ مِنَ الْحَمَى* [More jealous than fever:] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.)

*مَغْيُورَةٌ* and *أَرْضٌ مَغْيُورَةٌ*, Land watered: (S, K;) or rained upon: (TA:) the former [like the latter] is with fet-ḥ to the م. (S.)

*مُغْيِرٌ* One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.)

*مَغْيَارٌ*: see *غَوْرٌ*, in two places.

*أَرْضٌ مَغْيُورَةٌ*: see *مَغْيُورَةٌ*.

### غيض

1. *غَاضٌ*, aor. *يَغْيِضُ*, inf. n. *غَيْضٌ* (S, A, Mṣb, K) and *مَغَاضٌ* (Mṣb, K) and *مَغْيِضٌ*, (TA,) It (water) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth: (S, and so in some copies of the K:) or became scanty, or little in quantity, and decreased, or diminished, or became deficient: (A, and so in some copies of the K:) or sank into the earth, and went away: (TA:) or went away into the earth; (Mṣb;) [contr. of *فَاضٌ*, aor. *يَفْيِضُ*]; as also *انغاضٌ*, (S, K,) which is of the dial. of El-Hijáz. (TA.) — It (a thing, Mṣb, a flow of milk, TA, and † the price of a commodity, S, Mṣb, K) decreased, or diminished, or became deficient. (S, Mṣb, K.) — *وَمَا تَغْيِضُ إِلَّا رَحْمًا وَمَا* (S, \* K, \* TA,) in the *Kur* [xiii. 9], (S,) means *And the wombs' falling short [of completion or of what is usual], (Akh, S, Bd,) and their exceeding [therein], in respect of the body [of the fetus], and the period of gestation, and the number borne: (Bd:) or, as some say, in respect*

of the menstrual blood: (Bd:) or the wombs' falling short of the nine months (Zj, O, L, and so in copies of the K, but in others seven months,) of gestation, and their exceeding the nine [or seven] months: (Zj, O, L:) or the wombs' falling short of completion, so that the foetus dies, and their exceeding so that the gestation becomes complete: and accord. to this explanation, the reading of seven months in the K may be correct: see also Kātādeh's explanation of غَيْضُ, below, which favours this reading. (TA.) — You say also, غَاضَ الْكَرَامُ وَقَاضَ الْبَلَاءُ (S, A) † The generous became few, (S, TA,) and failed, or perished, (TA,) and the mean became many. (S.) — غَاضَهُ (S, Mṣb, K,) aor. as above, inf. n. غَيْضُ (TA,) He (God, S, Mṣb) made it (i. e. water) to become scanty, or little in quantity, and to sink into the earth, or disappear in the earth: (S:) or made it to decrease, or diminish, or become deficient: (K:) or made it to go away into the earth: (Mṣb:) and غَاضَهُ signifies the same; (S, A, K;) and so does غَيْضَهُ, inf. n. تَغْيِضُ: (TA:) thus the first of these verbs is trans. as well as intrans. (S.) [It is said in the Kur xi. 46,] وَغِيضَ آيَاتِنَا (S, A) And the water was made to become scanty, &c.: (S:) or was made to decrease, or diminish. (A,\* Bd.) And hence the saying of 'Aisheh, describing her father, وَغَاضَ نَجْعَ الرِّدْوَةِ † And he did away with what appeared of apostacy. (TA.) You say also, غِيضَ دَمْعَهُ (S,\* K,) inf. n. as above, (K,) He made his tears to diminish, (S, K,) and restrained them: (S:) or he took the tears from his eye and dashed them away. (Th.) A poet says, (TA,) namely, Jereer, (O and TA in art. غيظ.)

- غِيضَنْ † مِنْ عَبْرَاتِيهِنَّ وَقَلْنَ لِي
- مَا ذَا لَقِيَتْ مِنَ الْهَوَىٰ وَلَقِينَا

meaning They made their tears to flow until they exhausted them [and they said to me, What is it that thou hast experienced, of love, and we have experienced?]: ISd says that من here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Ḥasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, قَدْ كَانَ مِنْ مَطَرٍ meaning قَدْ كَانَ مَطَرٌ. (TA.) One relation of this verse gives غِيضَنْ; but the former is the right. (O and TA in art. غيظ.) — Also He opened a way, passage, or channel, for it (namely water) to flow forth to a مَغِيضٌ [q. v.]. (Mṣb.) — † He diminished it, namely the price of a commodity; (Ks, S, Mṣb, K;) as also غَاضَهُ. (K.) — And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.)

2. غِيضَهُ: see 1, latter half, in three places. — غِيضُ said of a lion He frequented, or kept to, the غِيضَةُ [q. v.]. (S, Sgh, L, K.)

4. اغاذه: see 1, latter half, in two places.

7: see 1, first sentence.

غَيْضُ An abortive foetus, not completely formed; (Kātādeh, K;) i. e. less than seven months old. (TA.) — † Little; or a small quantity: as in the saying, or in أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ † He gave him little from much. (S, A, K.) — An abundance of the trees called أُعْلَاتُ; i. e. طُرْقَاءُ and أَثْلُ and حَاجٌ and عَيْشٌ and يَنْبُوتٌ. (TA.) [See also غِيضَةُ.]

طَلْعُ [or spadix of a palm-tree]; (IAḡr, IDrd, O, K, TA;) like غَضِيضٌ and إِغْرِيبُ: (TA:) or the عَجْرُ (AA, O, K) [thus correctly (in the CK عَجْرٌ) evidently, I think, here meaning the heart (commonly called جَمَارٌ q. v.) of the palm-tree (the only produce that is eaten except the dates)] that comes forth, or coming forth, (K,) or that has not come forth, (O,) from [amid] its [membranous fibres termed] لَيْفٌ [q. v.], and all of which is eaten. (AA, O, K.)

أَجْمَةٌ A thicket; syn. أُجْمَةٌ; i. e. a collection of tangled, or confused, or dense, trees: (Mgh, Mṣb:) or an أُجْمَةٌ; i. e. a مَغِيضٌ [q. v.] of water collected together, in which, in consequence thereof, trees grow: (S:) or an أُجْمَةٌ: and a place in which is a collection of trees in a مَغِيضٌ of water: (K:) or particularly, of [trees of the willow-kind called] غَرْبٌ; not of all trees; (AHn, O, K;) accord. to the first Arabs of the desert; but this is at variance with what we find in the poems of the Arabs; for Ru-beh, for instance, makes it to consist of fruit-bearing trees and trees not fruit-bearing, and makes it to be a غَابَةٌ (AHn, O:) [see also غَيْتَةٌ:] pl. [of pauc.] أَغْيَاضٌ (S, K) and [of mult.] غِيَاضٌ (S, Mgh, Mṣb, K) and غِيَاضَاتٌ: (Mṣb:) the first of these being formed with disregard of the augmentative [ة]; not being a pl. pl., for this is not so formed: (TA:) any غَرْبٌ in Nejd adjacent to the غَرْبُ of the cultivated lands, when they are collected therein, are termed غِيَاضٌ. (O, TA.) [See also غَيْضُ.]

غَايِضٌ as used in the following verse,

- إِلَى اللَّهِ أَشْكُو مِنْ حَلِيلٍ أَوْدُهُ
- ثَلَاثَ حِلَالٍ كُلُّهَا لِي غَايِضٌ

is said by some to mean غَايِضٌ, the ض being substituted for ظ; [so that the verse should be rendered, To God I complain of three qualities, or habits, of a friend whom I love, every one of which is to me such as angers,] thus says IJ: but ISd says that it may be without substitution, from غَاضَهُ as expl. in the last sentence of the first paragraph of this art.; and thus the meaning may be, such as causes me to suffer loss, or detriment, and such as wrongs, or injures, me. (TA.)

مَغِيضٌ is an inf. n. (TA. [See 1, first sentence.]) — And also the pass. part. n. of غَاضَهُ; applied to water. (Mṣb, TA.)\* — And a n. of place, signifying A place where water sinks, or

goes away, into the earth: (Mṣb, TA:) or مَغِيضٌ مَا: signifies a place where water enters [into the earth]: and a place where water collects: (Mgh:) see also غَيْضَةٌ: pl. مَغَايِضُ. (Mgh.)

غيظ

- 1. غَاظَ, aor. يَغِيظُ, inf. n. غَيْطٌ: see غَاظَ, aor. يَغُوظُ, inf. n. غَوْطٌ, in art. غوط.
- غَيْطٌ: see غَائِطٌ in art. غوط.

غيظ

- 1. غَاظَهُ (S, Mṣb, K,) aor. يَغِيظُ (Mṣb, K,) inf. n. غَيْطٌ (Mṣb, TA,) He, or it, affected him with غَيْطٌ [or anger, wrath, or rage; &c.; i. e. angered him; or enraged him; &c.]; (S, Mṣb, K, &c.) as also غَيْظَهُ; (IAḡr, Th, K; [in a copy of the Mṣb, تَغِيظُهُ, which is doubtless a mistranscription;]) and غَايِظَهُ; (S, K;) and غَاظَهُ; (IAḡr, Th, Mṣb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غَيْطٌ below.]

2: see the preceding paragraph.

3. غَايِظَهُ, inf. n. مُغَايِظَةٌ: see 1: [originally, He angered him, or enraged him, or the like, being angered, or enraged, or the like, by him. — And hence, because emulation, or the like, often causes mutual anger,] † He emulated him, vied with him, or strove to overcome or surpass him, and did like as he did. (TA.) — مُغَايِظَةٌ also signifies † An acting in a leisurely manner: or it is [a] mutual [acting in that manner]. (TA.)

4: see the first paragraph.

5: see 8. — سَمِعُوا لَهَا تَغِيظًا, in the Kur [xxv. 13] means † They shall hear it to have a sound of boiling, (Zj, Bd, Jel,) like the boiling of the breast of an angry man. (Bd,\* Jel.) — تَغِيظَتِ السَّاهِرَةُ † The midday, or summer-midday, became [ragingly or] vehemently hot. (K, TA.)

8. اغاظ He was or became, affected with غَيْظٌ [or anger; or rage; &c.; i. e. he was, or became, angered; or enraged; &c.]; (S, Mṣb, K;) by reason of such a thing; and sometimes one says, مِنْ لَأْ شَيْءٍ; by reason of nothing; (Mṣb;) as also تَغِيظٌ. (S, K.)

غَيْظٌ Anger; nrath; syn. غَضَبٌ: (K) or [rage, or vehement anger; for] it has a more intensive signification than غَضَبٌ: (IDrd:) or the former is latent [anger]; and the latter is apparent: or the former is that which affects a person who has not power to exercise it; and the latter, that which affects a person who has power to exercise it: (TA:) or the former, latent anger affecting one who has not power to exercise it: (S:) or most vehement anger, (Mṣb, K,) encompassing the liver, by reason of some event that is disliked or hated, and sometimes by reason of nothing: (Mṣb:) or the outbreak, and commencement, of anger. (IDrd, K.) — تَكَادُ تَهْجُرُ مِنَ الْغَيْظِ, in the Kur

[lxvii. 8], means † *It shall almost burst asunder by reason of vehemence of heat.* (TA.)

فَعَلَ زِلْكَ غِيَاظَكَ, and غِيَاظَيْكَ (K, TA,\*)

[in the CK غِيَاظَيْكَ,] i. q. غِيَاظَيْكَ (K,) i. e. *He did that in order to distress thee, [or anger thee, or enrage thee,] time after time.* (K in art. غيظ.)

غَائِظُ *Affecting with غَيْظُ [or anger; or rage; &c.; i. e. angering; or enraging; &c.]:* (TA:) pl. غَائِظُونَ. (Kur, xxvi. 55.)

أَغْيَظُ [comparative and superlative of غَائِظُ]. غَائِظُ الْأَسْمَاءِ عِنْدَ اللَّهِ مَلِكُ الْأَمْلَاقِ means *The most severely to be punished, of persons bearing names, is he who is named the king of kings:* (TA:) [lit. *the most angering, or enraging, of names, is the king of kings.*]

مَغْيَظُ *Affected with غَيْظُ [or anger; or rage; &c.; i. e. angered; or enraged; &c.].* (S, Mṣb.)

حَلِيمَةٌ مُغْتَاطَةٌ; [lit. *Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;*] is an appellation given to a stone cooking-pot. (A, TA.)

### غيث

1. غَاثَتِ الشَّجَرَةَ (S, O, K,) aor. تَغْيِثُ (O, K,) inf. n. غَيْثَانُ; (S, O, K;) and تَغْيِثُ (S, O, K,\*) in the copies of the K erroneously تَغْيِثُ; (TA;) as also أَغْيِثُ, inf. n. أَغْيَاثُ; (TA;) *The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left.* (S, O, K.)

2. غَيْفُ (O, K,) inf. n. تَغْيِيفُ (K,) *He fled, or turned away and fled; and drew back, or drew back in fear; (O, K;) and was cowardly.* (K.) You say, حَمَلٌ فَلَانٌ فِي الْحَرْبِ فَعَيْفُ i. e. [Such a one charged, in war, or battle, and] was cowardly; or retreated, and was cowardly. (S.) — See also 5.

4: see 1. — اغاث الشَّجَرَةَ (O, K,\*) inf. n. اِغَاثَةٌ, (TA,) *He made the tree to bend, or incline, (O, K, TA,\*) by reason of softness, or tenderness.* (TA.)

5: see 1. — تَغْيِيفُ said of a horse, *He inclined, or bent, (S, O, K, TA,) towards one side, (S, O, TA,) in running.* (TA.) And *He [app. a man] walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, and in the manner of the tall: or he passed along easily and quickly: or, accord. to AHeyth, he affected an inclining of the body from side to side, by reason of width of step, and gentleness of pace: accord. to El-Mufaddal, he was proud, or haughty, in his gait.* (TA.) The phrase مَرَّ الْبَعِيرُ بِتَغْيِيفٍ, mentioned by Aḥ, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) — One says also, عَنِ الْأَمْرِ, تَغْيِيفٌ, meaning *He refrained, or drew back, from the affair, in fear;* as also تَغْيِيفٌ; this latter mentioned by Th.

(TA.) — And تَغْيِيفٌ signifies also *The being, or becoming, creased, or wrinkled: like تَغْضُفٌ.* (TA in art. غضف.)

غَاثُ *A species of trees, (AHn, S, O, K,) growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character, or form, (AHn, O,) having a very sweet fruit, (AHn, O, K,) of the kind termed عَفْفٌ, like the pods (قُرُون) of the bean, and its wood is white; so, says AHn, I have been informed by some of the Arabs of 'Omán, which is the place of its origin: n. un. with ḥ: (O:) accord. to some of the Arabs, the species of trees called بَيْبُوتٌ, [see this word, of which one description agrees exactly with that given above,] (O, K, TA,\*) which is found in 'Omán: (TA:) accord. to AZ, it is of the [trees called] عَضَاهُ, and is a tree like the قَرْطُ [q. v.], thorny, of the region of El-Hijáz, growing in the قَفَافٍ [high, or high and rugged, grounds called] قَفَافٍ [pl. of قَفٌّ]. (TA.)*

غَيْفٌ *A flock of birds.* (Ibn-'Abbád, O, K.)

غَيْفَانُ and غَيْفَانٌ (O, K, TA,) the latter like هَيْبَانُ (K, TA, in the CK هَيْبَانُ) i. q. مَرَّحٌ; (O, TA;) in the Tekmileh مَرَّحٌ, like كَتَفٌ; and in the copies of the K مَرَّحٌ; but the first of these is the right; meaning [A proud and self-conceited carriage, with an affected inclining of the body from side to side,] in pace, or [manner of] going. (TA.)

أَغْيِثُ: see غَيْثَانُ.

غَيْفَانُ: see غَيْفَانُ.

غَيْفَانٌ *One whose beard is long, (O, K, TA,) and wide on every side, (O, TA,) and very large.* (K, TA.)

أَغْيِثُ *Having a bending of the neck, (like أَغْيِثُ,) but without drowsiness.* (O, K.) — And, applied to trees (شَجَرٌ), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also غَيْفَانِيٌّ; and so غَيْفَانَةٌ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) — And عَيْشٌ أَغْيِثٌ *A soft, or an easy, and a plentiful, life;* (Ibn-'Abbád, O, K;) like أَغْضَفٌ. (Ibn-'Abbád, O.)

### غيث

غَاثٌ *A certain aquatic bird; as also غَاثَةٌ.* (Lth, O, K.) — And *The crow, or raven: (ISd, K:) so sometimes called because of his cry. (ISd, TA.)* — غَاثٌ is a word imitative of *The cry* [i. e. *caw*] of the crow, or raven: when indeterminate, [meaning a *caw*,] it is with tenween, (IJ, S, O, K,) i. e. غَاثِيٌّ. (IJ, TA.)

غَاثَةٌ: see the preceding paragraph.

### غيل

1. غَالَتْ وَوَدَّهَا, inf. n. غَيْلٌ [q. v.]: see 4. — غَالٌ فَلَانًا كَذَا *Such a thing brought evil to such a one.* (TA.)

4. أَغَالٌ and أَغِيلٌ (Mgh,) or أَغَالٌ وَوَدَّهَا (S, Mṣb) and أَغْيَلُهُ (Mṣb,) *He compressed the mother of his child while she was suckling it.* (S, Mgh, TA,\*) — And أَغَالَتْ and أَغْيَلَتْ (Mgh,) or أَغَالَتْ وَوَدَّهَا and أَغْيَلَتْهُ (S, Mṣb, K,) *She gave her child to drink what is termed غَيْلٌ, (S, K, TA,) i. e. the milk of her who was compressed, or the milk of her who was pregnant: (TA:) or [accord. to common usage] she suckled her child while she was pregnant: (Mgh, Mṣb:) and وَوَدَّهَا and وَوَدَّهَا, aor. تَغْيِلُ, inf. n. غَيْلٌ, signifies [the same, or] she suckled her child while she was being compressed, or while she was pregnant. (TK.) [See also 10.]* — أَغْيَلْتُ said of sheep or goats, (O, K,) and of cows, (O, TA,) *They brought forth twice in the year.* (O, K, TA.) — See also the next paragraph.

5. تَغْيَلُ الشَّجَرُ *The trees became tangled, or abundant and dense, (Aḥ, S, K,) in their branches, having leafy coverings or shades; as also أَغْيَلٌ and أَغْيَلٌ: (K:) or all signify the trees became large, and tangled, or abundant and dense.* (TA.) — And تَغْيَلُوا *They became many: (O, K:) and (so in the O, but in the K "or") their cattle, or possessions, became many.* (O, K.) — تَغْيَلُ *He entered the غَيْلُ [i. e. thicket, or covert].* (O.) And تَغْيَلُ الشَّجَرُ *He (a lion) entered among the trees, and took them as a غَيْلُ [or covert.* (TA.)

8. اِغْتَالَهُ *He did evil to him without his knowing whence it came so that he might prepare himself.* (TA.) It is said in a trad., اُعُوذُ بِكَ أَنْ اِغْتَالَ مِنْ تَحْتِي i. e. [I seek protection by Thee from] my being the object of an event's befalling me whence I shall not know; meaning thereby the sinking [into the ground] and being swallowed up. (TA.) اِغْتِيَالٌ and اِغْتِيَالَةٌ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غول. One says, اِغْتِيَالٌ, meaning *He was deceived, and taken to a place, and [there] slain.* (TA.) — اِغْتَالَ said of a boy, *He became thick and fat.* (S, K.)

10. اسْتَغْيَلْتُ, said of a woman, a verb of which the subst. is غَيْلَةٌ [q. v.]: (K:) [accord. to the context in the K, in which the meaning is not clearly indicated, it seems to signify *She suckled her child while being compressed, or while pregnant; like أَغَالَتْ for وَوَدَّهَا; and this I believe to be the right meaning: or] it signifies she was compressed while suckling a child, or while pregnant.* (TK.) — See also 5, first sentence.

غَيْلٌ: see غَيْلَةٌ, first sentence, in two places. — As some say, (Mṣb,) it signifies *The milk with which a woman suckles while she is being compressed, (S, Mṣb, K, TA,) or while she is pregnant: (S, K, TA:) you say, سَقَتْهُ غَيْلًا, (Mṣb,) or الغَيْلُ, (K, TA,) i. e. She gave him to drink such milk.* (TA.) — Also *Water running upon the surface of the earth;* (S, Mgh, O, Mṣb,

ك; ) thus correctly, with fet-h; but † غيل, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify *water running amid trees*: (Ham p. 555:) IB says that the former signifies thus; and that its pl. is غيول: and it is also said to signify *water running in rivers or rivulets, and in streamlets for irrigation*: (TA:) and by some, to signify *water running amid stones, in the interior of a valley*. (Ham ubi supra.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (مَا سَقَى بِالغَيْلِ, S, Mgh, O, Msh, TA, or غَيْلًا, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Msh, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (S, TA.) [See also an ex. voce صَابَاة.] — And *Any valley in which are flowing springs*: (K:) or *a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth*: (Lth, TA:) and *any place in which is water, (K, TA,) such as a valley and the like*: (TA:) and † غيل, with kesr, signifies *any valley in which is water*; and the pl. of this is أُغْيَالٌ [a pl. of pauc.] and غيول. (K.) — See also غيل. = Also *A plump, full, سَاعِد [or fore arm]*: (S, O, K;) and so † مُغْتَالٌ: (K:) the latter said by Fr to be applied to a wrist as meaning *full* because from العَوُول; but this saying is not valid, as غيل is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce طَفُل.] And *A fat, big, boy*; as also † مُغْتَالٌ: (K:) fem. of the former غَيْلَةٌ; (TA;) which is applied to a woman as meaning *fat*; (S, K;) or *a fat, big, woman*. (AO, TA.) — See also غَيْلٌ, in two places. = Also *The ornamental, or figured, or variegated, border (syn. عَلمَر) in a garment*: (AA, K:) pl. أُغْيَالٌ. (AA, TA.) — And *A line that one makes, or marks, upon a thing*. (K.)

غَيْلٌ *A thicket; or trees in a tangled, confused, or dense, state*: (As, S, O:) or *an abundance of such trees, (K, TA,) not thorn-trees, amid which one may conceal himself*: (TA:) and † غَيْلٌ signifies the same: (K:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] حَلْفَاءَ: (K:) and i. q. أُجْمَةٌ [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (S, O, K) [and in like manner † غَيْلَةٌ, occurring in the Deewán of the Hudhalees, is expl. by Freytag, as signifying “saltus:” and the place [meaning covert] of the lion: it may not have the termination ة: the pl. is غيول; (S, O;) and غَيَابِيلٌ is said to be an anomalous pl. of غَيْلٌ. (O and TA in art. عَيْل, voce عَيَالٌ, q. v.) — See also غَيْلٌ, in two places.

غَيْلَةٌ: see غَيْلَةٌ. — Also *A single act of اغْتِيَالٌ [q. v. voce غَيْلَةٌ]. (TA.)* — See also غَيْلٌ. — It is also fem. of the epithet غَيْلٌ [q. v.]. (TA.)

غَيْلَةٌ and † غَيْلٌ signify the same; (Mgh, O, Msh); i. e. *The compressing one's wife while she is suckling*: (Mgh, Msh): thus expl. by AO as stated by A'Obeyd: (Mgh:) and thus the former signifies accord. to El-Alkamee; and so says Málik: or, accord. to El-Munáwee, it signifies *the compressing one's wife while she is suckling or pregnant*: or, accord. to ISk, *a woman's suckling while pregnant*: (from a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee, in explanation of a trad. mentioned in what here follows, commencing with the words لَقَدْ هَمَمْتُ:) and † غَيْلٌ has this last signification (Mgh, TA) accord. to Ks: (Mgh:) غَيْلَةٌ is the subst. from اسْتَغْيَلْتُ: (K:) and I Ath says that † غَيْلَةٌ is a dial. var. thereof; or, as some say, this denotes *a single act [of what is termed غَيْلَةٌ]*; or the pronunciation with fet-h is not allowable unless with the elision of the ة. (TA.) One says, أَضْرَبَتِ الْغَيْلَةَ بَوْلِدِ فُلَانٍ, meaning *His mother's being compressed while she was suckling him [injured the child of such a one]*, and likewise *his mother's being pregnant while she was suckling him*. (S, O.) [But] in a trad. is related the saying, (of the Prophet, O) “Verily I had intended to forbid الْغَيْلَةَ (S, Mgh, O, Msh, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children.” (Mgh, O, Msh.) [See also 4 in art. فسد.] — Also *The act of deceiving, or beguiling*: (K:) and i. q. † اغْتِيَالٌ: (S, O, K: [see 8, and غَيْلَةٌ, as expl. in art. غُول:] accord. to Aboo-Bekr, in the language of the Arabs it signifies *the causing evil, or slaughter, to come to another from an unknown quarter*. (TA.) One says, قَتَلَهُ غَيْلَةً, meaning *He deceived, or beguiled, him, and went with him, or took him, to a place, and slew him (S, O, K) when he reached it*: (S, O:) or *he slew him at unawares*. (Abu-l-'Abbás, TA.) = Also *The شَقِيقَةُ [or faucial bay of the he-camel]. (IAar, K.)*

أُمُّ غَيْلَانَ [in Pers. مُغْيَلَانَ] *A species of the [trees called] عَضَاهُ; (Mgh, Msh;) the [species of lote-] trees called سِدْرٌ; (S, O, K, TA;) the fruit of which is said to be sweeter than honey: the saying, of some, that it is with kesr to the غ, and that it is thus called because the غِيلَانَ [pl. of غُول] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the طَلْح [q. v.]. (TA in art. طَلْح.)*

غَيُولٌ, as stated by IJ, on the authority of Aboo-Amr Esh-Sheybánee, who had it from his grandfather, is sing. of غَيْلٌ, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, K, TA, [نَفَرٌ in the CK being a mistake for بَقَرٌ,]) and to camels, (K,) signifying *Numerous*: and also [in the K “or”] *fat*. (AO, IJ, O, K.) — And, applied to anything, *Alone; solitary*: pl. غَيْلٌ. (AA, TA.)

غَيْلٌ, like سَيْدٌ, (O, TA,) in the K † غَيْلٌ, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, *Wide, or ample*.

(O, K, TA.) And so غَيْلَةٌ applied to a land: (O, TA: [mentioned also in art. غُول:]) or, as some say, غَيْلٌ, thus applied, (O, TA,) but accord. to the context in the K † غَيْلٌ, (TA,) signifies *Such as one judges to be of little extent, though it is far extending*: (O, K, TA:) and ذَاتُ غُولٍ, so applied, has been mentioned in art. غُول as having this meaning. (TA.) And غَيْلَةٌ applied to a woman signifies *Tall*: (O, TA:) and so does ذَاتُ غُولٍ. (TA in art. غُول.)

الغَيْالُ *The lion*: (K) or *the lion that is in the غَيْل [or covert]*. (O.)

غَائِلٌ *Much, or abundant, dust or earth*. (TA.)

غَائِلَةٌ *Rancour, malevolence, malice, or spite, that is covert, or concealed*. (K.) And *Evil, or mischief*; as also † مَغَائِلَةٌ: (S, K:) thus in the saying فُلَانٌ قَلِيلُ الْمَغَائِلَةِ and † الْمَغَائِلَةُ [Such a one is a person of little evil or mischief]. (S.) — See also the same word in art. غُول.

أَغْيَلٌ *Full; big, or large*. (TA.)

مُعَالٌ (Mgh, K) and † مُغْيَلٌ (S, Mgh, K) *A child given to drink what is termed غَيْلٌ: (S, K: [See 4:]) or suckled while its mother is pregnant*. (Mgh.)

مُغْيَلٌ: see the next preceding paragraph.

مُغْيَلٌ (S, Mgh, Msh, K) and مُغْيَلٌ (Mgh, Msh, K) *A woman giving her child to drink what is termed غَيْلٌ: (S, K: [see 4:]) or suckling it while she is pregnant*. (Mgh, Msh.)

مَغَائِلَةٌ: see غَائِلَةٌ, in two places.

مُغْيَلٌ [in the CK مُغْيَلٌ] and † مُغْيَلٌ *Continuing, or remaining fixed, or stationary, in the غَيْل [meaning thicket, or covert, in the CK غَيْل]: and entering therein*. (K, TA.)

مِغْيَالٌ *A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades*. (K.)

مُغْتَالٌ: see غَيْلٌ, latter half, in two places.

مُتَغْيَلٌ: see مُغْيَلٌ.

غيمر

1. غَامَتِ السَّمَاءِ, (S, Msh, K,) aor. تَغْيِمُرُ, inf. n. غَيْمُرٌ; (Msh;) and † تَغْيِمَتٌ; and † غَيْمَتٌ, (S, Msh, K,) inf. n. تَغْيِمُرٌ; (K;) and † أُغَامَتٌ, (S, Msh, K) and أُغْيِمَتٌ; (S, K;) all signify the same; (S;) *The shy was, or became, clouded, or covered with clouds*. (S, Msh, K.) = غَامَرُ, aor. يَغْيِمُرُ, (S, K,) inf. n. غَيْمُرُ, (KL,) *He was, or became, thirsty, (S, K, KL, [like عَامَر,]) and affected with internal heat*. (S, K.) — And غَامَرُ الْيَمَاءِ, aor. as above, inf. n. غَيْمَةٌ and غَيْمَانٌ and مُغْيِمِرٌ, is mentioned by IAar [as signifying *He thirsted for water, or the water: or he thirsted for it vehemently*, accord. to an explanation of غَيْمَةٌ given below]. (TA.)

2: see 1. — [Hence,] **غَيْرَ اللَّيْلِ**, (K,) inf. n. **تَغْيِيرٌ**, (TA,) † *The night became like the **غَيْر** [or clouds]; (K;) became dark, and came like the clouds.* (TA.) — And **غَيْرَ الطَّائِرِ** † *The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAar as with **غين** and **تاء** [evidently mistranscriptions for **عين** and **تاء**: see **عَيْتٌ**]. (TA.)*

4. **أَغْمَرَتِ السَّمَاءُ** and **أَغْيَمَتْ**: see 1. — **أَغْمَرَتِ السَّمَاءُ** [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — And **أَغْمَرَ** *He (a man, TA) became stationary (K, TA) like the clouds.* (TA.)

5: see the first paragraph.

**غَامَتِ السَّمَاءُ**, originally an inf. n., from **غَامَتِ السَّمَاءُ** [q. v.], (Msb,) *Clouds*; (S, Msb, K, TA;) n. un. with **ة**: (Msb:) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. **غَيَامٌ** and **غَيُومٌ**. (TA.) — Also *Thirst*: and *internal heat*. (AA, S, K.) [See also **غَيْمَةٌ**.] — And *Anger, wrath, or rage*, (K, TA,) which is from *internal heat*. (TA.) — And a certain disease in camels, like that called **قَلَابٌ** [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (**النَّوَّارِ**, q. v.) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — **شَجَرٌ غَيْرٌ** *Dense, or tangled, trees*: like **غَيْنٌ** [which is a dial. var. of **غَيْرٌ** in other senses]. (TA.)

**غَيْمَةٌ** *Thirst*; so says A'Obeid: or *vehemence of thirst*: thus in the trad. cited under **عَيْمَةٌ** [q. v.]. (TA.) [See also **غَيْرٌ**.]

**غَيَّامٌ** *Thirsty*: and *affected with internal heat*: fem. **غَيْمَى**. (S, K:) the latter applied to a woman. (S.)

**يَوْمٌ غَيُومٌ** [A cloudy day;] a day having **غَيْرٌ** [or clouds, or clouds covering the sky]. (Th, TA.)

**مَغْيُومٌ** A camel affected with the disease termed **غَيْرٌ**: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)

### غين

1. **غَيْنٌ**, [aor. **يَغِينُ**, inf. n. **غَيْنٌ**,] *Such a thing covered, veiled, or concealed, him, or it*: (Ham p. 574:) [and so **أَغَانَهُ**; whence] one says, **أَغَانَتِ السَّمَاءُ** † *The clouds covered, or overspread, or wholly covered, the sky.* (S, K.)

And **غَيْنٌ عَلَى كَذَا** *Such a thing was covered over.* (S.) [Hence,] **غَيْنٌ عَلَى قَلْبِهِ**, inf. n. **غَيْنٌ**; as also **أَغِينُ** [in the CK (erroneously) **أَغِينُ**]; † *His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull].* (K, TA. [For **الرَّيْنُ**, meaning "the like of rust" covering the heart, the CK has **الرَّيْنُ**].) The saying, in a trad., **إِنَّهُ لَيَغَانُ عَلَى قَلْبِي** (S, Msb, TA) **حَتَّى اسْتَغْفَرَ اللَّهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً** (TA) is from the phrase **غَيْنٌ عَلَى كَذَا** signifying as expl. above, (S,) and means † *Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times: (TA:) or it means, being used metonymically, verily I become diverted from **المِرَاقِبَةُ** [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of **المِرَاقِبَةُ**. (Msb.) — One says also, **غَيْنَتِ السَّمَاءُ**, (Msb, TA,) inf. n. **غَيْنٌ**; as also **غَانَتْ**, inf. n. **غَيْنٌ**; [like **غَامَتِ**]; (TA;) *The sky became covered* (Msb, TA) with **غَيْنٌ** (Msb) or **غَيْرٌ** (TA) [i. e. clouds, or an expanse of clouds]. — **أَغِينُ**, aor. **غَيْنُ**, [inf. n. **غَيْنٌ**,] *I was, or became, thirsty.* (S, K.) And **غَانَتْ الإِبِلُ** i. q. **غَامَتِ** (S, K, TA) i. e. *The camels were, or became, thirsty.* (TA.) — And **غَانَتْ نَفْسُهُ**, (S,) or **نَفْسِي**, (K,) aor. **تَغِينُ**, (S, K,) inf. n. **غَيْنٌ**, (TA,) *His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit; syn. **عَثَّتْ**.* (S, K.)*

2. **غَيْنٌ عَيْنًا** † **حَسَنًا** *He wrote a beautiful* **غَيْنٌ**. (TA.)

4: see the first paragraph, in three places.

**غَانٌ**: see **غَيْنَةٌ**.

**غَيْنٌ** [mentioned above as an inf. n. is also a subst., as such] i. q. **غَيْرٌ**, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying *clouds*; (TA;) [or an expanse of clouds;] as in the phrase **غَيْنٌ فِي يَوْمٍ غَيْنٍ** *in a day of clouds*: (S, TA:) or, meaning "clouds," it is from **غَانٌ عَلَى كَذَا** signifying as expl. in the beginning of this art. (Ham p. 574.) — And **شَجَرٌ غَيْنٌ** *Dense, or tangled, trees*: (TA:) like **غَيْرٌ**. (TA in art.

**غَيْرٌ**.) — Also [like **غَيْرٌ** signifying] *Thirst*. (S, K. [See also 1.]) — And [The letter **غ**;] one of the letters of the alphabet: (S, K:) pl. [of mult.] **غَيُونٌ** and [of pauc.] **أَغْيَانٌ** and **غَيْنَاتٌ**. (TA.) See 2, and art. **غ**.

**غَانَةٌ** *The ring at the head of the bow-string.* (K.) [See **عَنْتُوتٌ**.]

**غَيْنَةٌ** i. q. **أَجْمَةٌ**; [like **غَيْضَةٌ**, q. v.;] so in the M; (TA;) [and it is said that] **الغَيْنَةُ الشَّجَرَاءُ** is like **الغَيْضَةُ الحَضْرَاءُ**: or, accord. to Abu-l-'Ameythel [or 'Omeythil], (S, TA,) **غَيْنَةٌ** signifies [A collection of] *tangled, or confused, or dense, trees*, (S, K, TA,) *in the mountains, and in the plain, or soft, land*, (TA,) *without water*; (S, K, TA;) if with water, called **غَيْضَةٌ**: (S, TA:) [and Golius states, as on the authority of Yákoob, that † **غَانٌ** signifies the same as **غَيْنَةٌ**.]

**غَيْنَةٌ** *The fluid that runs from a carcass, or corpse*, (S,) or *from the dead*: and [the humour, or matter, termed] **صَدِيدٌ**, q. v. (K.) — See also the next paragraph.

**أَغِينٌ** *Green*: (S, TA:) or *green inclining to blackness*: (so in one of my copies of the S:) and [its fem.] **غَيْنَاءٌ** is applied to a tree (**شَجَرَةٌ**) as meaning *green*, (AO, S, K, TA,) *abounding with leaves, having tangled, or dense, branches*, (AO, S, TA,) and *soft, or tender*: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies *great, having wide shade*: from the phrase **غَانَ عَلَيْهِ كَذَا**, expl. in the beginning of this art.: (Ham p. 574:) and **أَغِينٌ** signifies [also] *such as is tall*, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is **غَيْنٌ**: (S, TA:) which is expl. by Kr as meaning *the abundance, and collected state, and beauty*, of [the trees called] **أَرَاكٌ** and **سِدْرٌ**; but what is well known is that it is pl. of **غَيْنَاءٌ** applied to a tree; of which † **غَيْنَةٌ**, with **kesr**, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.)

**مَغِينٌ**, in the original form, [for **مَغِينٌ**, act. part. n. of **أَغَانٌ**,] is used by Ru-beh in the following verse:

\* **أَمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ**  
\* **أَمْطَرَ فِي أَكْثَابِ عَيْنِ مَغِينِ**

[There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)



# 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** (: اللينة:)) sometimes it is substituted for **ث**; thus in the conjunction **ثُمَّ**, as in the saying **جَاءَ زَيْدٌ ثُمَّ أَمْرٌ** ["Zeyd came, then 'Amr"]; and in **الثَّوْمُ**, "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. **أَجْدَافٌ**, and not **أَجْدَافٌ**, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-bel. (R and TA in art. **جدف**.) **ف** is a particle having no government: (Mughnee, \* K, \* TA:) or it governs a mansoob 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 mansoob 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: (IAk p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Kays],

\* **فَبِئْسَ لِكَ حَبْلِي قَدْ طَرَقْتُ وَمُرْضِعٌ** \*

[Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is **رَبِّ**, meant to be understood; (Mughnee, TA;) like as it often is in the case of **و**, as is said in the Lubáb. (TA.)—It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things:—one of these is order; and this is of two sorts; relating to the meaning, as in **جَاءَ زَيْدٌ فَآمَرَ** [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 فَوَلَدَ 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 فَبَعْدَآءٍ** [I entered El-Basrah, and, in uninterrupted connection with my doing so, Bagdad,] 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 جَاءَ فَيَسْلُمُ فَيَدْخُلُ 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 فَآمَرًا** [I beat Zeyd, and next 'Amr]: (S: [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 النَّطْفَةَ 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-Kays, TA), **بَيْنَ الدَّخُولِ فَحَوْمَلٍ** [as though meaning *Between Ed-Dakhool and Howmal*]; (Mughnee, K, TA;) the right reading of which is asserted by Aš 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 فَالزُّهَّادِ** [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: (S, 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 كَلْبُونَ مِنْ شَجَرٍ مِنْ زُكُومٍ فَهَالِكُونَ 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 *Kur* vi. 17] **وَإِنْ يَمَسُّكَ بَخِيرٌ فَبُؤَسٌ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** [And if He cause good to betide thee, He is able to do everything]: (Mughnee, *K*, 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 تَزُرَّنِي إِنْ تَزُرَّنِي فَأَنْتَ 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, (*K*), secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and **ف** is one of which the verb is aplastic; as in [the saying in the *Kur* xviii. 37 and 38] **إِنْ تَرِنَ أُنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي إِنْ تَرِنَ أُنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي** [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 *Kur* ii. 273] **إِنْ تَبَدُّوا الصَّدَقَاتِ فَبِعَمَاءٍ هِيَ** [If ye make apparent the alms, very good, as a thing, is it, i. e. the doing so]: (Mughnee, *K*;) — or, (*K*), 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 *Kur* iii. 29] **إِنْ كُتِمْتُ إِنْ كُتِمْتُ تَحِبُّونَ اللَّهَ فَاتَّبِعُونِي** [If ye love God, follow ye me]: (Mughnee, *K*;) — or, (*K*), 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 *Kur* 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 *Kur* xxvii. 92] **وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتٌ 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, *K*;) — fifthly, when the **ف** is coupled with a particle relating to futurity; as in [the saying in the *Kur* v. 59] **مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّونَهُ** [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the *Kur* iii. 111] **وَمَا تَقَعَلُوا مِنْ خَيْرٍ فَلَنْ نَكْفُرَهُ** [And what ye do of good, ye shall not be denied the reward of it]: (Mughnee: omitted in the *K*; 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 أَهْلِكَ قَدِي حَتَّى لَطَّاهُ •

• عَلَى يَكَادٍ يَلْتَهَبُ النَّهَابَا •

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

Ibn-Makrûm (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; قَدِي حَتَّى* being for *قَرَّبَ ذِي حَتَّى*]; 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 فَأَكْرَمُهُ** [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying **إِنْ يُكْرِمَكَ زَيْدٌ فَلَا تُهِنَّهُ** [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 يَبِينُكَ** [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 فَأَكْرَمَكَ** [i. e. If thou treat me with honour, I will treat thee with honour]; and you may say **إِنْ تَكْرِمُنِي أَكْرَمَكَ** [which is the more usual] if you do not make it [i. e. *اكْرَمَكَ*] the enunciative of a suppressed inchoative [i. e. of *أَنَا*]: and in the case of the negative by means of **لَا** you may say **إِنْ تَكْرِمُنِي فَلَا أَهْنِكَ** [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 يَشْكُرَهَا •

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

• مَنْ يَفْعَلِ الْخَيْرِ فَالرَّحْمَنُ يَشْكُرُهُ •

[Whoso doth that which is good, the Compassionate will recompense it]; (Mughnee, *K*;) and it is absolutely disallowable: (*K*;) or it occurs in chaste prose, (Mughnee, *K*;) accord. to Akh; (Mughnee;) and hence the saying [in the *Kur* ii. 176] **إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ 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, **فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا اسْتَمْتَعْ بِهَا** [And if the owner thereof come, restore thou it to him; and if not, or otherwise, benefit thyself by it]: (Mughnee, *K*;) — 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 *Kur* xxvii. 92, cited above], the **ف** may not be prefixed to it; as in the saying **إِنْ أَكْرَمْتَنِي أَكْرَمْتَكَ** [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 لَمْ تَدْخُلِ النَّارَ** [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 **أَلَّذِي يَأْتِينِي 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 **أَلَمْ**, q. v. (Mughnee in art. *أَلَمْ*; &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'ak p. 295,) but necessarily suppressed: (I'ak ibid.) — thus in the complement of a command; (*S*, TA, and I'ak p. 296;) as in **اِئْتِنِي فَأَكْرَمَكَ** [Come thou to me, that I may treat thee with honour]: (I'ak ibid.) [and] you say **زُرْنِي فَأُحْسِنَ إِلَيْكَ** [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 **أُحْسِنَ** to be mansoob, [not mansoob,] saying **فَأُحْسِنَ 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 mansoob; as in **صَمٌّ فَأُحْسِنَ إِلَيْكَ** [Be silent, then I will do thee good]; and in **حَسْبُكَ الْحَدِيثُ فَيَنَامُ النَّاسُ** [The discourse is sufficient for thee, so the people shall sleep]: (I'ak p. 296:) — also in the complement of a prohibition; (*S*, and I'ak p. 296;) as in **لَا تُضْرِبْ زَيْدًا فَيَضْرِبَكَ** [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'ak ibid.) — and in the complement of a prayer; as in **رَبِّ أَنْصُرْنِي فَلَا أُحْدَلْ** [My Lord aid me, so that I may not be left helpless]: (I'ak ibid.) — and in the complement of an interrogation; (*S*, and I'ak p. 296;) as in **هَلْ تَكْرُمُ زَيْدًا فَيَكْرِمَكَ** [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'ak ibid.) — and in the complement of a petition with gentleness; (*S*, and I'ak p. 296;) as in **أَلَا تَنْزِلُ عِنْدَنَا فَتَمِيبَ خَيْرًا** [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'ak ibid.) — and in the complement of a demanding with urgency the performance of an action; as in **لَوْلَا تَأْتِينَا فَتَحَدِّثْنَا** [Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'ak 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 أَبْلُغَ الْأَسْبَابَ الْأَسْبَابَ 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 فَتَحَدِّثْنَا** [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 **فَوَرَبِّكَ** [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 Sh: 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-Aalam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

وَقَائِلِي خَوْلَانَ فَأَنْحَسَ فَنَأْتَمُرُ

and in the saying,

أَنْتَ فَانظُرْ 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 Khowlān (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 فَانظُرْ**, [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 هَلَكْتَ فَعِنْدَ ذَلِكَ فَاجْزَعِي

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

ف

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

فَا

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

**فَأْتَاةٌ**: see what follows.

**فَأْتَاةٌ** (T, S, M, Mṣb, K) and **فَأْتَاةٌ** (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 فَأْتَاةٌ, 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. **اِفْتَأَتْ عَلَيَّ** *He said of me what was false: (AZ, S, O:) or اِفْتَأَتْ عَلَيَّ الْبَاطِلَ he forged against me what was false: (K:) and مَا لَمْ أَقُلْ مَا اِفْتَأَتْ عَلَيَّ مَا لَمْ أَقُلْ he forged against me what I did not say. (M.)* = **اِفْتَأَتْ عَلَيْنَا** *He was alone in his opinion against us; none sharing it with him: (ISh, T, TA:) or اِفْتَأَتْ بِرَأْيِهِ he was alone, or singular, in his opinion: (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.)* This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by ISh and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from **الْفَوْتُ**, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of **حَلَّاتُ السَّوْبِقِ** and **رَثَاتُ الْمَيْتِ** and **لَبَّاتُ بِالْحَجِّ** and **أَفْتَيْتُ**, in the pass form, *He (a man, O) died suddenly: (O, K:) but this, app., [if not a mistake for اَفْتَيْتُ], should be from مَوْتُ الْفَوَاتِ, without hemz, (TA.)*

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

فَاد

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

of a disease, (S,) and of fear, (A,) *It smote, or affected, his فَوَادٌ: (S, A:) or, said of fear, it rendered him cowardly. (K.)* — **فَتَدٌ**, (T, M, A, L, K,) inf. n. **فَتَدٌ**; (M, L;) and **فَتَدٌ**; (K;) *He had a disease in his فَوَادٌ: (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.)* = **فَادُ الْخُبْزَةِ**, (T, S, M, L,) or **الْخُبْزُ**, (K,) aor. as above, and so the inf. n., (M, L,) *He put the cake of bread, or lump of dough, (T, S,) or the bread, (K,) into the hot ashes; (T, S, K;) and baked it therein: (T:) or he toasted [or baked] (M, L) the cake of bread, or lump of dough, [or the bread,] in the hot ashes. (M, L.)* And **فَادَ اللَّحْمَ فِي النَّارِ**, (S, M, L, K,) aor. and inf. n. as above, (L,) *He roasted the flesh-meat [in the fire]; as also فَاتَادَهُ. (S, M, L, K.)* — **فَادٌ لِلْخُبْزَةِ**, (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.)* = **فَادٌ لِفُلَانٍ** *He acted well, or kindly, to such a one, in his affair, in absence: so in the "Nawádir" of Lh. (TA.)*

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

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

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

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

(L, TA,) or the **وَعَاءَ**, (TA,) of the **قَلْبِ**: (L, TA:) or the *middle thereof*: (L:) or the *interior thereof*: (TA:) the **قَلْبِ** being its **حَبَّة** [q. v.], (L, TA,) or its **سُوَيْدَاءَ**: (L:) or **فُوَادٌ** signifies the *appendages of the مَرِيءِ* [or *oesophagus*], consisting of the liver and lungs and **قَلْبِ** [or *heart*]: (K:) pl. **أَفْنِدَةٌ**, (S, M, A, Mgh, Msh, 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 كَذَّبَ الْفُوَادُ مَا رَأَى**, (TA,) or **مَا كَذَّبَ**, another reading, i. e. [*The mind*] did not disacknowledge, or deem improbable, what he saw.

(Jel.) [Hence,] **حَدَّةُ الْفُوَادِ** i. q. **ذَكَاةٌ** [meaning *Sharpness, or acuteness, of mind, in a man: and sharpness of spirit in a beast*]. (S in art. **ذَكَو**.) [And **حَدِيدُ الْفُوَادِ** i. q. **ذَكِيٌّ** meaning *Sharp, or acute, in mind, applied to a man: and sharp in spirit, applied to a beast*:] one says **قَرَسَ حَدِيدَةُ الْفُوَادِ** [*A mare sharp in spirit*]; and in like manner **نَاقَةٌ** [*a she-camel*]: (S and K in art. **رَوَع**.) and **رَوَاعَةُ الْفُوَادِ**, and **رَوَاعُ الْفُوَادِ**, a *quick, spirited, vigorous, she-camel; sharp in spirit*; syn. **شَهْمَةٌ ذَكِيَّةٌ**. (K in that art.) [And **طَارَ فُوَادُهُ** *His mind or intellect, fled: and his courage*. (See **شَعَاعٌ** and **طَارَ**.)]

**فَتِيدٌ**: see **مَفُورٌ**, in two places. — Also, (T, M, L,) applied to bread [or dough], (M, L,) and so **مَفُورٌ**, (M, L, K,) and **مَفْتَادٌ**, and **أَفُورٌ**, (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 **مَفُورٌ**, (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 **فَتِيدٌ** signifies also *Fire or a fire* [for *baking* &c.]. (T, L, K.)

**أَفُورٌ** *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, &c.) pl. **أَفَائِيدٌ**. (L.) — See also **فَتِيدٌ**.

**مَفَادٌ**: see **فَتِيدٌ**.

**مِفَادٌ** (T, S, M, L, K) and **مِفَادَةٌ** (S, L, K) and **مِفَادٌ** (T, M, L, K) *The [iron instrument, with which flesh-meat is roasted, called] سَفُودٌ*, (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] تَتُورٌ is stirred*: pl. **مِفَادٌ**. (S, L, K.)

**مِفَادَةٌ**: } see the next preceding paragraph.  
**مِفَادٌ**: }

**مَفُورٌ** *Hit, struck, smitten, affected, or hurt,*

*in his فُوَادِ* [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 **فَتِيدٌ**: (Ks, S, L:) *weak-hearted*: (T, L:) *a coward*; (T, M, L, K;) and so **فَتِيدٌ**: (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) — See also **فَتِيدٌ**, in two places.

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

### فار

1. **فَتِيرٌ**, aor. **فَعَارٌ**, *It (a place) became abundant in فَارٍ* [i. e. *rats, or mice*]. (Msh.) — **فَارٌ**, (J, O,) aor. as above, (K,) inf. n. **فَارٌ**, (TK,) *He dug*; (K;) or *dug as does the فَارُ* [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, Msh,) and without ء, (Msh;) [a coll. gen. n.]: n. un. with ة: (Lth, T:) [in the S and O and Msh, **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, Msh,) is **فَتِيرَانٌ** (Lth, T, M, O, K, Msh) and **فَتِيرَةٌ**: (M, K:) accord.

to IAqr, (T, TA,) **فُورٌ**, like **صُرْدٌ**, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase **الفَارُ الفُورُ**, [in which **الفَارُ** is evidently used in a sense mentioned below, namely, “the muscles,” as is indicated in the T and O,] and, accord. to some, [**الفُورُ** is a corroborative epithet, for they say that] this phrase is like **تَيْلٌ لَاتِلٌ** and **يَوْمٌ أَيَوْمٌ**: (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 الفَسِكِ** signifies *The bag, follicle, or vesicle*, (**نَافِجَةٌ**, S, M, O, K, or **نَافِقَةٌ**, T,) of **مُشْكٍ**: (T, S, M, O, K:) and is also without ء; (M, Msh;) or it should correctly be mentioned in art. **فُور**, [as being called **فَارَةٌ**] because of the spreading (**فُورَانٌ**) 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 **أَتَهَمَزَ الفَارَةَ**, (K, TA, in the CK **أَتَهَمَزَ الفَارَ**) [meaning *Doest thou pronounce فَارَةٌ with hemz?*], and he replied, [understanding the animal so called to be meant,] **الْبَهْرَةَ تَهَمَزُهَا**, (K,) meaning, [*The cat*] bites it. (TA.) — [Hence, app., by a synecdoche, **فَارَةٌ الفَسِكِ** is applied to *The musk-animal, or Tibet-musk;*

*moschus moschiferus*:] El-Jāhīdh says, I asked a perfumer, of [the sect of] the Mōqtezileh, respecting [the animal called] **فَارَةُ الفَسِكِ**, 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 الإِبِلِ** 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] خَزَامِي* [q. v.], (O,) and then drunk, and returned from the water, with their skins moist: (S, O:) so says Yaḡkoob. (S.) Thus in a verse cited voce **ذَفِيرٌ**. (S, O.) [Therefore **فَارَةٌ ذَفِيرَةٌ** should there be rendered *A pungent sweet odour like that of a vesicle of musk*. But see **فَارَةٌ**, in art. **فُور**.] — **الفَارُ** signifies also *† The muscles*: (T, O:) and **فَارُ المَتْنِ** *† the flesh on either side of the back-bone*; as also **بِرَابِيعُ المَتْنِ**. (T. [See also **الفَارُ**, in art. **فُور**].) — 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.)

**فُورٌ**: see **فَارٌ**, first sentence.

**فَتِيرٌ** *A place abounding with فَارٍ* [rats, or mice]. (S, O.) You say **أَرْضٌ فَتِيرَةٌ**, (O, K,) and **أَرْضٌ مَفَارَةٌ**, (S, O, K,) *Land abounding with فَارٍ*: (K:) or *land containing فَارٍ*. (S, O,) [In my copy of the Msh, I find **مَكَانٌ مَفَارٌ**.] — **مِلْكٌ**, (M, K,) and **فُودٌ**, (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 **فُورَةٌ**, (M, K, in the O written **فُورَةٌ**), 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.)

**فُورَةٌ**: see the next preceding paragraph.

**فَتِيرَةٌ** and **فَتِيرَةٌ**: see **فَتِيرَةٌ**.

**فُورَةٌ**: see the paragraph here following.

**فَتِيرَةٌ** (T, M, O, K) and **فُورَةٌ** (M, K) and **فَتِيرَةٌ** (Lth, T, O, K) and **فَتِيرَةٌ**, and also without ء, (K,) *Fenugreek (حَلْبَةِ) 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 (حَلْبَةِ) and dates cooked for the woman in the state following child-*

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

فَمَارٌ; and its fem., with ة: see فَمَرٌ.

فأس

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

فَأَسٌ 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 فَأَسٌ,) and for hewing, forming, or fashioning, wood &c.: (see also قُدُومٌ:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَاقُورٌ:)] the ء in this word may be suppressed: (Msh:) it is of the fem. gender: (M, Msh, K:) the pl. (of pauc., O) is فُؤُوسٌ (M, O, Msh, K) and (of mult., O) فُؤُوسٌ, (S, M, O, Msh, K,) and, accord. to some, فُؤُوسٌ. (TA.) — فَأَسُ التَّجَارِمِ [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle فِي] the حَنَكُ [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 شَكِيمَةُ; (T;) or, as some say, that which is in the middle of the شَكِيمَةُ, between the مَسْجَلَانِ: (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 مَسْجَلُ 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 حَنَكُ [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, فُلَانٌ يَلُوكُ فَأَسَهُ فِي التَّكَلِيمِ كَمَا يَلُوكُ فَأَسَ الفَرَسِ فَأَسُ التَّجَارِمِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — فَأَسُ الرَّأْسِ, (S, O, K,) or فَأَسٌ, (M,) The edge of the قَمْحَدُوةٌ [or hinder part of the bark 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.) — فَأَسُ الرَّحَى. (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.) — فَأَسُ الفَمِ The extremity of the mouth, in which are the teeth. (M.) — اجْعَلْ هَذَا الأَمْرَ فَأَسًا وَاحِدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. بَاج.)

فال

2. الفَالُ 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 TK, فَالُهُ بِهِ means he made him to augur, &c., by it; but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says,

لَا يَأْخُذُ التَّفْعِيلُ وَالتَّحَرِّيَ

فِينَا وَلَا قَدْ فِى العَدَى ذُو الأَرَى

[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, Msh,) 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, Msh, K:) or so, and likewise evil; (AZ, T, Msh, 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 فَالٌ.]

6: see the next preceding paragraph.

8. اِفْتِيَالٌ [in my copies of the S written اِفْتِيَالٌ] is of the measure اِفْتِعَالٌ from الفَالُ: (S, K, TA:\*) [in the P and TK, 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 تَمَّتِ الخَوَافِي صَدَقَتْ

بَأْيَمِنِ فَالِ الرَّاجِرِينَ اِفْتِيَالُهَا

[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, اِفْتَالُ الرَّأْيِ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally اِفْتَيْتُ, which becomes changed by rule to اِفْتَلْتُ; and that the signification is the same as that of فَيَلْتُ الرَّأْيَ, 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.)

فَالٌ, (T, S, M, O, Msh, K,) and فَالٌ without ء is allowable, (Msh,) A good omen; (PS;) contr. of طَيْرَةٌ: (T, M, Msh, K:) it is when a man is sick, and he hears another say يَا سَائِرٌ [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: (Msh:) [therefore] it is said in a trad., كَانَ يُحِبُّ الفَالُ وَيَكْرَهُ الطَيْرَةَ [He (the Prophet) used to like the فَالُ, and dislike the طَيْرَةَ]: (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, Msh, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِي الفَالُ الصَّالِحُ [The good فَالُ pleases me]; which shows that there is a sort of فَالُ 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. طَيْر:) the pl. is أَفْوَالٌ [properly a pl. of pauc.], (S, O,) or فُؤُولٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says,

وَلَا أَسْأَلُ الطَيْرَ عَمَّا تَقُولُ

وَلَا تَتَخَالَجُنِي الأَفْوَالُ

[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 فَالٌ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

فَيَالٌ, (T,) or الفَيْالُ, (O, K,) or الفَيْالُ, (T, O, K, TA.) [See also فَيْلٌ, in art. فَيْل.]

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

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

**فَيْالُ اللَّحْمِ**: see **فَيْلُ اللَّحْمِ**, above.

**مُفَايِلٌ** [or **مُفَايِلٌ** (M and TA in art. **فَيْل**)] A boy playing at the game called **الْفَيْالُ**. (S, O.)\*

&c. **فالود**.

**فَالُودٌ** and **فَالُودَجٌ** and **فَالُودُوجٌ**: see art. **فَلْد**.

**فَامٌ**

1. **فَامٌ**, [or **فَامُ الْعُشْبِ**, as is shown by an ex. in the S and TA,] aor. ف, [inf. n. **فَامٌ**, TK,] *He* (a camel) *filled his mouth with herbage*; (IAar, S, K;) as also **فَمِرٌ**, (K, TA,) like **فَرِيحٌ**; (TA; [in the CK **فَامٌ**];) and **تَفَامَةٌ**. (AA, T, K, TA.) — And **فَامٌ**, (T,) or **فَامٌ مِنَ الْمَاءِ**, aor. as above, (K,) *He satisfied his thirst with drinking of water*. (T, K.) — And **فَامٌ فِي الشَّرَابِ** *He drank with his mouth, not with his hand nor with any other thing, a gulp, or a draught, (نَفَسًا) of the wine, or beverage*; (T, TA;) said of a man: (TA:) app. from **أَفَامَرٌ** signifying “he filled” a vessel: and **صَامَرٌ** signifies the same. (T, TA.) = See also 4.

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

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

6: see 1, first sentence.

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

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

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

**مُفَامَرٌ**: see 4, first sentence. — **مَزَادَةٌ مُفَامَةٌ** [A leathern water-bag] *widened with a third skin* (T, M) *between the two [other] skins*: [see **شَعِيبٌ**]; and in like manner **دَوٌّ مُفَامَةٌ** [app. meaning a widened leathern bucket]. (M.) — And **سِقَاءٌ مُفَامَرٌ** [A skin for water or milk] *filled*. (TA.) — See also 4, last sentence.

**مُفَامَرٌ**: see 4, first and last sentences.

**فَانِيذٌ** and **فَانِيذٌ**

**فَانِيذٌ** and **فَانِيذٌ**: see art. **فَنْد**.

**فَانِيٌّ** and **فَانِيٌّ**

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

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

5: see the next following paragraph.

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

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

**فَتَّةٌ** *A party, portion, division, or distinct body; or a company, or congregated body*; syn. **فِرْقَةٌ**, (T,) or **طَائِفَةٌ**, (S,) or **جَمَاعَةٌ**; (M, K;) *of men*: (T, M:) [see more in art. **فَيَأُ**, to which it belongs accord. to some: accord. to others,] it is originally **فَتَوَةٌ** [app. **فَتَوَةٌ**] (T) [or **فَتَوٌ** (see art. **فَيَأُ**); or **فَتِيٌّ** or **فَتِيَّةٌ** (see what follows)]; the ة being a substitute for the [final radical letter, which is و or ي]: (S:) the pl. is **فَتَوُونَ** (S, M, K) and **فَتَاتٌ**. (M, K.) El-Kumeyt says,

تَرَى مِنْهُ جَمَاعَتَهُمْ فَتِيًّا

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

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

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

فاوانيا

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

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

فت

1. فَتَّ (S, M, O, Mṣb,) aor. 2, (M, Mṣb,) inf. n. فَتَّ (Lth, T, M, Mṣb, K,) He crumbled a thing, or broke it into small pieces, with his fingers: (Lth, T, TA:) or he broke (a thing, M) with his fingers: (M, K:) or [simply] he broke a thing: (S, O:) or (M) he bruised, or brayed, (M, K,) a thing: (M:) and فَتَّت (M, TA,) inf. n. فَتَّت (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 الخُبْزَ (A, Mṣb,) aor. and inf. n. as above; (Mṣb;) and فَتَّتَه; He crumbled the bread with his fingers. (A.) — [Hence,] one says, ذَا مِمَّا يَفْتُ كَبْدِي † [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 رُغْنِي (O, TA) † He broke my strength, and dispersed, or separated, my assistants. (TA.) And فَتَّ فِي عَضِدِ فُلَانٍ i. e. فِي أَهْلِ بَيْتِهِ i. e. فَتَّ فِي عَضِدِ فُلَانٍ † 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. عَضِد.]) 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. انْفَتَّت 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 فَتَّتَتْ 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 فَتَّتَتْ] 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. (IAṣr, 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.)

فَتْ A fissure in a rock: (IAṣr, T, O, K:) as also فَتَّ (IAṣr, T:) pl. فَتَّتَتْ. (IAṣr, T, O.) مَا فِي يَدِي مِنْكَ حَتْ وَلَا فَتَّ There is not in my hand, from thee, aught. (O.) — وَأَوْلِيكَ أَهْلُ

فَتْ 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\*.)

فَتْ and فَتَّ: see what next precedes.

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

فَتْ and فَتَّ: see the next preceding paragraph; the former in two places.

فَتَّات 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.)

فَتَّتَتْ: see the next paragraph, in two places.

فَتَّتَتْ i. q. فَتَّتَتْ [i. e. Crumbled, or broken into small pieces, with the fingers: or broken with the fingers: or simply broken: or bruised, or brayed]; (T, S, M, O, Mṣb, K;) as also 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.)

فَتَّتَتْ: see the next preceding paragraph.

فَتَّتَتْ بَيْنَهُمْ فَتَاتٍ Between them is secret speaking, [or between them are secret speakings, for فَتَاتٍ 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.)

فَتَّتَتْ: see فَتَّتَتْ.

فتا

1. مَا فَتَّى (Fr, T, Mṣb, K,) aor. 2; (Fr, T, Mṣb;) and مَا فَتَّى [aor. 2;] (K;) and مَا فَتَّى (Fr, T, K,) aor. 2; (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 فَتَّتَتْ أَذْجَرَهُ (AZ, T, S, O, Mṣb,) or مَا فَتَّتَتْ أَفْعَلَ (M,) and مَا فَتَّتَتْ (AZ, T, S, O, M,) aor. 2, inf. n. فَتَّتَتْ (AZ, T, M) and فَتَّتَتْ; (M;) and مَا فَتَّتَتْ, aor. 2; (Fr, O;) and مَا أَفْتَأْتُ; (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 تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوْسُفَ (T, S, O, K,) in the Kur [xii. 85], (T, S, O,) meaning مَا تَفْتَأُ (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَفْتَأُ, [i. e. By God, thou wilt not cease remembering Joseph,] accord to all the grammarians and the expositors of the Kur-án: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) — And فَتَّى نَسِيَهُ وَأَنْقَدَعَ عَنْهُ (O, K,) inf. n. فَتَّى (O,) He forgot it, and abstained, or desisted, from it; (O, and so in some copies of the K; in other copies of the K انقَدَعَ or انقَدَغ; [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 IḲoot and IḲṭṭ: and Fr states that one says فَتَأْتَهُ عَنِ الْأَمْرِ meaning I made him to cease (سَكَّنَهُ) from the affair: and فَتَأْتُ 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. 2, (K,) inf. n. فَتَحَ (Mṣb,) He opened, (MA,) i. q. فَرَجَ (Mṣb,) and [app. he unlocked,] contr. of أَغْلَقَ (Mṣb, K,) a door; (S, A, MA, Mṣb;) and so فَتَحَتْ, and فَتَحَ; (K;) or you say فَتَحَتْ الأبوابَ [I opened the doors], this verb being with tesheed 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 فَتَحْتُهُ [I opened the thing; and the former signifies also I sought, or demanded, the opening of the thing]; (S, TA;) and فَتَحَ الْبَابَ [He came opening the door; or seeking, or demanding, the opening of the door; the latter being the more obvious meaning]. (A, TA.) —

[Hence,] one says, **فَلَانَ لَا يَفْتَحُ الْعَيْنُ عَلَى مِثْلِهِ** [Such a one, the eye will not be opened upon the like of him]. (A.) — And **فَتَحَّتْ الْقَنَاةُ**, inf. n. as above, *I opened the conduit*, in order that the water might run, and irrigate the seed-produce. (Mṣb.) — And **فَتَحَ بَيْنَ رِجْلَيْهِ** [He made an opening between his legs; he parted his legs; like **فَرَجَ بَيْنَهُمَا**. (§ in art. رهو.) — And **فَتَحَ أَصَابِعَ رِجْلَيْهِ** [app. *He parted his toes; if not a mistake for فتح, as it seems probably to be from the fact of its being expl. as meaning] he inclined the ends of his toes towards the back, i. e. the upper part, of his foot.* (Mgh.) — **فَتَحَتْ**, said of a she-camel, [and of a sheep or goat (see **فَتَوْحُ**),] *She had wide orifices to her teats; as also افتحت*; (§, K; ) and **افتحت**. (TK; but this I do not find in the K.) — [The following meanings are tropical.] — **فَتَحَ**, (A, Mṣb, TA,) inf. n. **فَتَحَ**; (K; ) and **افتتح**; (K, TA; ) [He laid open by invasion, to (على) such a person, or such a people, (see an ex. voce **عَظُرَ**), i. e.] *he conquered, won, or took by force*, (Mṣb,) a country (A, Mṣb, K, TA) of the unbelievers, (A, TA,) or of a people with whom there was war. (K, TA.) — **فَتَحَهُ** [He granted it, permitted it, allowed it, or made it to be unrestricted, to him. See Ksh and Bḍ in xxxv. 2.] — **فَتَحَ الشُّكْلَ** [He explained, or made clear, that which was dubious, or confused. (Bḍ in vii. 87.) And **اِفْتَحَ سِرَّكَ عَلَيَّ لَا** [Open, or reveal, thy secret to me; not to such a one]. (A, TA.) — [Hence,] **فَتَحَ عَلَيْهِ** [He taught him, informed him, or acquainted him. (TA.) [You say, **فَتَحَ عَلَيْهِ بِكَذَا** + He taught him such a thing, informed him of it, or acquainted him with it.] — And hence, (TA,) [He prompted him; i. e.] *he recited to him* (namely, an Imám, A, Mṣb, or a reciter, A, TA) *what he was unable to utter [by reason of forgetfulness], in order that he might know it.* (Mṣb, TA.) And **فَتَحَ عَلَى مَنْ اسْتَفْرَاهُ** [He recited something to him who desired him to do so, the latter being unable to do it]. (TA.) — And, said of God, [He aided him against his enemy; or made him to be victorious, to conquer, or to overcome; syn. **نَصَرَهُ**. (A, Mṣb.) — **فَتَحَ عَلَى فَلَانَ** [Such a one became fortunate; possessed of good fortune; favoured by the world, or by worldly circumstances. (A, TA.) — **فَتَحَ اللَّهُ عَلَيْهِمُ قُتُوحًا** [is said of persons who have been rained upon [as meaning *God bestowed upon them many, or abundant, first rains*]. (A.) — **فَتَحَ بَيْنَهُمُ**, (A,) or **بَيْنَ النَّاسِ**, (Mṣb,) or **بَيْنَ الْخَصْمَيْنِ**, (K;) inf. n. **فَتَحَ**, (T, Mṣb, K;) and **فَتَاخَةٌ** (§, K) and **فَتَاخَةٌ** are syn. therewith [app. as inf. ns.], (K;) and **فَتَاخَةٌ** and **فَتَاخٌ**, (L,) in the dial. of Ḥimyer, (TA,) *He judged* (T, Mṣb, K, TA) *between them*, (A,) or *between the men*, (Mṣb,) or *between the two litigants*. (K.) You say, **اِفْتَحْ بَيْنَنَا** Judge thou between us: (§:) thus in the Kṣur vii. 87.

(TA.) And **مَا أَحْسَنَ فَتَاخَتَهُ** *How good is his judging, or judgment!* (A.) — [**فَتَحَ الْحَرْفَ**, a conventional phrase in grammar and lexicology, *He pronounced the letter with the vowel-sound termed فتح: and he marked the letter with the sign of that vowel-sound.*]

2. **فَتَحَ**: see 1, first sentence, in two places. — [Also, said of a medicine &c., *It opened the bowels; acted as an aperient: and it removed obstructions: see the act. part. n.*]

3. **فَاتَحَهُ** [He addressed him first]. One says, **لَا تُفَاتِحُ بِالْكَلَامِ الْمُلُوكَ** [Kings shall not be addressed first with speech]. (A.) — And, (A, K, TA,) inf. n. **مُفَاتِحَةٌ** and **فَاتِحٌ**, + *He commenced a dispute, debate, discussion, or controversy, with him: (TA:) or he summoned him to the judge, and litigated with him.* (A, K, TA.) — And **فَاتَحَهُ** signifies also [He bargained with him and gave him nothing: in the case of his giving him, one says **فَاتَحَهُ**. (IAḡr, TA; and O and K in art. فَتَكَ.) — And **فَاتَحَ** + *He compressed* (K, TA) his wife. (TA.) — [Also + *He rendered a thing easy: — and + He was liberal.* (Freytag, from the Deewán of the Hudhalees.)]

4: see 1, in the second quarter of the paragraph.

5: see 7, in three places. [Hence,] **تَفْتَحُ التَّوْرُ** [The blossom [or blossoms] opened. (MA.) And **تَفْتَحُ الْأَجْذَةَ عَنِ التَّوْرِ** [from over the blossoms, so as to disclose them]. (TA.) — [**تَفْتَحُ فِي الْكَلَامِ** is like our phrase + *He showed off, or made an ostentatious display, in speech, or talk.*] And you say, **تَفْتَحُ بِمَا عِنْدَهُ**, (L, in the K **وَأَدَبٌ** أو **أَدَبٌ**) + *He boasted of, or boasted himself in, or made a vain display of, what he had, or possessed, of wealth, or of good education, or polite accomplishments: (L, K:\*) and تَفْتَحُ بِهِ عَلَيْنَا + *He boasted of it, or boasted himself in it, against us.* (L.)*

6. **تَفَاتَحَا كَلَامًا بَيْنَهُمَا** + *They two talked together with a suppressed voice, exclusively of others [i. e. so as not to be heard by others].* (K.)

7. **فَتَحَ** quasi-pass. of **فَتَحَ**, said of a door, (S, A, Mṣb, TA,) *It opened, or became opened or open; (Mṣb;) as also تَفْتَحَ: (TA:) or the latter is quasi-pass. of **فَتَحَ**, so that you say, **تَفْتَحَتِ الْأَبْوَابُ** [The doors opened, or became opened or open]. (§.) — And **انْفَتَحَ عَنْهُ** (anything) *became removed from over it, or from before it, (i. e. another thing,) so as to disclose it, or expose it to view.* (TA.) [And **تَفْتَحُ** has a similar meaning, but is properly said of a number of things.]*

8: see 1, first sentence, in three places; and again, in the second quarter of the paragraph, in two places. — One says also, **اِفْتَحَ الصَّلَاةَ** (A, MA) *He opened, or commenced, prayer: (MA:)*

**اِفْتَتَاحَ الصَّلَاةِ** meaning [The saying **اللَّهُ أَكْبَرُ** the first time [in prayer, i. e., before the first recitation of the Opening Chapter of the Kṣur-án]. (TA.) And **اِفْتَتَحَهُ بِكَذَا** + *I commenced it with such a thing.* (Mṣb.) And **مَا أَفْتَتَحَ مَا أَفْتَتَحَ بِهِ** [How good is that with which our year has commenced!]; said when the sign, or token, [or prognostic,] of plenty, or abundance of herbage, has appeared. (A, TA.)

10: see 1, first sentence, in three places. — **اِتَى بَابَ الْجَنَّةِ فَأَسْتَفْتِحُ** is a saying of Moḥammad, meaning *I shall come to the gate of Paradise and seek, or demand, or ask for, the opening thereof.* (El-Jámi' eṣ-Ṣagheer, the first of the trads. mentioned therein, and thus expl. in the margin of a copy of that work.) — **اِسْتَفْتَحَهُ الْقُرْآنُ** + *He desired, or asked, him to explain the Kṣur-án.* (MA.) — **اِسْتَفْتَحَهُ الْإِمَامُ** [The Imám desired, or asked, him to prompt him; i. e., to recite to him what he was unable to utter by reason of forgetfulness: see **فَتَحَ عَلَيْهِ**. (A, TA.) — And **اِسْتَفْتَحَ** signifies also + *He sought, desired, demanded, or asked, aid against an enemy, or victory.* (§, Mṣb, K.) One says, **اِسْتَفْتَحَ بِهِمُ** + *He sought, &c., aid, or victory, by means of them.* (L, from a trad.) And **اِسْتَفْتَحَ اللَّهُ** (A, TA) *He desired, or asked, God to grant aid, or victory,* (TA,) [to the Muslims against, or over, the unbelievers]. (A.) — Also + *He sought, desired, demanded, or asked, judgment.* (L.)

**فَتَحَ** inf. n. of **فَتَحَ** [q. v.]. (Mṣb, &c.) — [As a subst.,] [Conquest of a country: (K, TA:) pl. **يَوْمُ الْفَتْحِ**. (TA) [and pl. **فَتْوحَاتُ**.] means particularly + *The day of the conquest of Mekkeh: (L:) and also + The day of resurrection.* (Mujáhid, L.) — + *Aid against an enemy; or victory; syn. **نَصْرٌ**; as also **فَتَاخَةٌ**. (K.) — + Means of subsistence, with which God gives aid: pl. as above. (TA.) — [The first of the rain called **الْوَسْبِيُّ**; (L, K;) as also **فَتْوُحٌ** [which see again in what follows]: (K:) or the first of any rain; as also **فَتْحَةٌ**: (L:) pl. of the first **فَتْوُحٌ**, (A,) or **فَتْوُحٌ**, with fet-ḥ to the ف, (L,) [see the mention of this voce **فَتْحٌ**,] but MF strongly reprobates this latter form, and observes that **فَعُولٌ** as a pl. measure is absolutely unknown. (TA.) One says, **اِصَابَتِ الْأَرْضُ فَتْوُحًا** [First rains fell upon the land]. (A.) — [Water running (S, K, TA) from a spring or other source: (§, TA:) or water running upon the surface of the earth: (AHn, TA:) or water for which a channel is opened to a tract of land for its irrigation thereby: (L:) or a river, or rivulet, or canal of running water. (T, TA.) **مَا سَقَى بِالْفَتْحِ فِيهِ**, (L,) **مَا سَقَى فَتْحًا**, and **العَنْسُرُ**, and **مَا فُتِحَ إِلَيْهِ مَاءٌ**, i. e. *the accus. case as an inf. n., i. e. occurring in a trad., means In the case of that (relating to the several sorts of seed-produce, and palm-trees,) which is**



irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithes [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 **بَابٌ فَتَحٌ** A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And **قَارُورَةٌ فَتَحٌ** 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. **فُرْجَة**: 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** &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

**فَتْحَى** Gain, profit, or increase obtained in traffic; syn. **رَبْح**; [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,

• أَكْلُهُمْ لَا بَارَكَ اللَّهُ فِيهِمْ •  
• إِذَا دُكِرَتْ 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 **فَتْح**, in two places.

**فَتْحَة**: see **فَتْح**, 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 **د**amm and without **ت**eshdeed, (TA.) A certain bird, different from that called **الْفَتْح**, (K, TA,) tinged with redness. (TA.)

**فَتْحَة** [see 1, near the end]. — [As a subst.,] † The office of judge: one says, **فُلَانٌ وَرِيَ الْفَتْحَة**, † Such a one was appointed to the office of judge. (A, TA.) — And [† Litigation, or altercation:] one says, **بَيْنَهُمَا فِتَاخَاتٌ** † 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 **فَاتِحٌ** 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 IATH, † the Opener of the gates of sustenance and of mercy to his servants. (TA.) — **بَيْتٌ فَتَحٌ** means A wide, or an ample, house or tent. (El-Fāḩ, 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 **أَمْرَعْلَانٌ**: (O in art. **عجل**;) pl. **فَتْحَاتِيحٌ**, (K,) to which is added in the K, "without **ل** and **ج**;" but there is no reason why it should not have **ال** prefixed to it; and perhaps it should be correctly "without **ل** and **ت**," i. e. it is not pluralized with **ل** and **ت** [as an affix to the sing.], as in the L &c. (MF, TA.)

**فَاتِحٌ** [Opening: &c.]: see **فَتْح**.

† **فَاتِحَة** The commencement, or first part, of a thing: (S, A, K:) pl. **فَاتِحَاتٌ**. (A.) **فَاتِحَة** (Msb,) or **فَاتِحَة الْقُرْآنِ**, (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** قَرَأَ فَاتِحَة † He recited the first part, or portion, of the chapter of the Kur-an and its last part, or portion. (A.) And **فَاتِحَاتِ الْقُرْآنِ** signifies † The first parts, or portions, of the chapters of the Kur-an. (K, TA.) [See also **مَفْتَح**.]

**مَفْتَحٌ** A place in which things are reposed, stowed, laid up, kept, preserved, or guarded; a repository; syn. **مَخْرَزَةٌ** and **مَخْرَزٌ**: [and a hoard; syn. **خَزِينَة**:] and treasure; or buried property; syn. **كَنْزٌ**: (K, TA:) pl., in both senses, **مَفَاتِيحٌ**. (TA.) The pl. as occurring in the KUR xxviii. 76 is said to signify treasures or buried property (**كَنْزٌ**) and hoards (**مَخْرَزَاتٍ** [as pl. of **خَزِينَة**, not of **مَخْرَزَة**]): or hoards (**مَخْرَزَاتٍ**) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of **مَفْتَحٌ**; (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.)

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

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

**مَفْتَحٌ لِلشَّدِيدِ** deobstruent; having the property of removing obstructions.]

**مَفْتَحٌ** (S, Msb, K, &c.) and **مِفْتَاحٌ** (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 **مَفَاتِيحٌ** and **مَفَاتِيحٌ**, said by Akh to be similar to **أَمَانِيٌّ** and **أَمَانِيٌّ**; (S;) or **مَفَاتِيحٌ** is pl. **مِفْتَاحٌ**, and **مَفَاتِيحٌ** is pl. of **مِفْتَاحٌ** [as well as of **مِفْتَاحٌ**]. (Msb.) — **مِفْتَاحُ الطُّبُورِ**, 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 **أَوْتِيَتْ مَفَاتِيحَ 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 **الْمِفْتَاحُ** 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.)

**مَفْتُوحٌ** 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.]

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

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

† **يَوْمٌ مَفْتَحٌ بِالْمَاءِ** † A day [of clouds] bursting, or opening vehemently, with rain. (A.) — **الْحُرُوفُ الْمَفْتَحَة** † 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. **فَتْحٌ**, He, or it, had

one, or another, of the qualities denoted by the following explanations of قَنَحَ: (L:) the primary signification is softness, or suppleness: (Aḡ, S, L:) in a man, it is width, or breadth, and softness, or suppleness, of the hand and foot: (S:) or it signifies laxness, and softness, or suppleness, (L, K,) and width, or breadth, (L,) in the joints: (L, K:) or softness, or suppleness, in the joints &c.: (L:) or width, or breadth, and length, of the hand and foot: (L, K:) and in a lion, it is width, or breadth, of the claws, and softness, or suppleness, of the joints: (L:) in camels, i. q. طَرَقَ [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 طَرَقَ: (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.) — قَنَحَ, (T, S, A, Mgh, K,) aor. 2, (TK,) inf. n. قَنَحَ; (S, TA;) and قَنَحَ, (K,) inf. n. قَنَحَ; (TA;) He made [or spread] wide his أصابع [here meaning toes], and made them lax: (K:) or he bent, and made supple, his toes in his sitting [in prayer]: (S:) or he bent his toes towards the sole of the foot in prostration; so accord. to Yahya Ibn-Sa'eed: (TA:) or he (a person [sitting] in the act of التَّسْبُدُ [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 قَنَحَ.]

2: see the preceding paragraph, latter half.

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

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

قَنَحَ: see قَنَحَةٌ. — Also Any [little bell such as is termed] جَلْجَلٌ, (K,) thus in all the copies of the K that we have, but in the L any خَلْخَالٌ [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 قَنَحَةٌ. (TA.)

قَنَحَةٌ: see what next follows.

قَنَحَةٌ (S, L, K, &c.) and قَنَحَةٌ (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 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. قَنَحٌ [or rather this is a coll. gen. n. of which قَنَحَةٌ is the n. un.] (S, A, L, K) and قَنَحَاتٌ (S, L, K) and قَنُوحٌ (L, K) and قَنَاحٌ: (L:) the women sometimes put them upon their toes: (S:) or they are properly upon the toes: (IB:) the women of the Time of Ignorance used to put them upon their عُثْرَ [i. e. ten fingers or toes]. (L.) — See also قَنَحَ.

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

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

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

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

(L.) And قَنَحَ الأُخْلَافِ, 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 قَنَحَاءُ, (S, L, K,) meaning an eagle having soft, or supple, wings; (L, K;) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (S, L.) — And, applied to a foot, accord. to Aḡ, Soft, or supple: and accord. to AA, having in it a crookedness, or curvature.

(TA.) Frogs are قَنَحُ الأَرْجُلِ [app. meaning Soft, or supple, in the hind legs]. (A, TA.) — أَقَنَحَ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And قَنَحَاءُ signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مَلْبَنٌ [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.)

قَنَحَاتٌ Certain things, or little things, (هَنَوَاتٌ) of the [fungi termed] قُفُوعٌ, 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 قَتَرٌ, 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, (Mḡb, TA,) aor. 2, inf. n. قَتُورٌ, (Mḡb,) † 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. (Mḡb.) — Hence, (Mḡb,) قَتَرَ الحَرَّ, (S, O, Mḡb, TA,) aor. 2, (S, O,) inf. n. قَتُورَةٌ (Mḡb) and قَتُورٌ, (S, O, Mḡb,) † The heat remitted after vehemence; became gentle after violence: (Mḡb, TA:) the heat remitted, abated, or flagged; became languid and faint: and the verb is used in like manner of other things; (S;) for instance, of a price: (Fr, in TA, art. قَطَ:) and of a man, signifying he was, or became, [languid, languid and faint, or] lax in the joints; (Ham p. 799;) [as also قَتَرَ, occurring in the K in art. خَتَرَ, &c.]. And قَتَرَ البُرْدَ † The cold abated, or remitted; or became allayed. (TA.) — And قَتَرَ المَاءَ [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 جَسْمَهُ, (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. (IKḡḡ, TA.) [See قَاتَرَ, below; and see also 4.] — قَتَرَهُ He measured it by the قَتَرُ: (M, O, K:) like شَبَرَهُ “he measured it by the شَبَرُ.” (M, O.)

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

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

- تَأْمَلْ خَلِيلِي هَلْ تَرَى ضَوْءَ بَارِقِ
- يَمَانٍ مَرْتَهُ رِيحٌ نَجِدٌ فَفَتْرًا

[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) طَرْفُهُ [see فَاتِرٌ, below]. (T, O, K.)

5: see 1, latter half.

10. استغفر, said of a horse, i. q. استجمر. † [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, استجمر. (TA.)

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

فَتْرٌ 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. أَفْتَارٌ. (TA.)

فَتْرٌ: see فَتْرَةٌ. — فَتْرٌ 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 الْفَارُّ, mentioned in both of these senses in art. فَارٌ in the TS [and in the O]. (TA. [See art. فَارٌ].)

فَتْرَةٌ Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and فَتْرٌ also signifies weakness, feebleness, or faintness. (M, K.) One says, أَجِدُ فِي نَفْسِي فَتْرَةً I experience in myself an affection like a weakness, &c. (T.) — An interval of time [between things: (S and K in art. وَتَرٌ; &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.

فَتْرٌ and فَتْرَةٌ 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 رَعَادَةٌ [or torpedo], found in the Nile of Egypt. (TA.)

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

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

فَاتِرٌ (T, M, O, K,) and فَاتُورٌ (M, K.) Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) — فَاتِرٌ † 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.] — مَثِيُّ فَاتِرٌ A weak walking. (O.)

فَاتُورٌ: see the next preceding paragraph.

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

مُفْتَرٌ (so accord. to the O,) or مُفْتَرٌ (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. فَتَشَ الشَّيْءَ (S, O, Mṣb,) aor. فَتَشَ (Mṣb,) inf. n. فَتَشٌ; (S, O, Mṣb;) and فَتَشَهُ (S, O, Mṣb,) inf. n. فَتَشِيشٌ; (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 فَتَشَ عَنْهُ, and فَتَشَ, He inquired respecting it, and searched to the utmost after it. (Mṣb.) فَتَشَ and فَتَشِيشٌ signify The seeking with inquiry or examination or scrutiny or investigation. (Lth, IF, A, O, K.) You say, فَتَشْ وَلَا فَتَشْ Seek thou with inquiry &c., and be not thou lax, or remiss. (A, TA.)

2: see above, in four places.

3. فَتَشَهُ, inf. n. مُفَاتَشَةٌ, [He inquired of him, or examined him, diligently.] (Sh, TA in art. ثور.)

فَتَّاشٌ 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. فَتَقَهُ (S, O, Mṣb, K,) aor. فَتَقَهُ and فَتَقَهُ, [the former of which is the more common,] (Mṣb, TA,) inf. n. فَتَقٌ; (S, O, Mṣb,) He slit it, rent it, rent it asunder or open, or divided it lengthwise: (S, O, K:) disjointed it, or disunited it: (TA:) or undid the sewing of it, unsewed it, or unstitched it: (Mṣb:) contr. of رَتَقَهُ: (O, TA:) and فَتَقَهُ (S, O, Mṣb, K,) inf. n. فَتَقِيحٌ; (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], فَتَقَا كَاتَا رَتَقَا فَتَقْنَاهَا [expl. in art. رَتَقٌ]. (O, TA.) — And (hence, TA) الْفَتَقِيُّ 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, فَتَقَ فُلَانٌ بَيْنَهُمْ Such a one effected disunion, &c., between them, or among them. (TK.) — And sometimes it means † The dissolving of a compact, or covenant. (TA.) — فَتَقَ الْعَجِينُ He put leaven such as is termed فَتَقٌ [q. v.] into the dough. (Lth, O, K.) — فَتَقَ الْبَسَكُ (S, O, TA,) aor. فَتَقَ, (PS, [in the TA in the next following instance -, an evident mis-transcription,]) inf. n. فَتَقٌ, He drew forth the odour of the musk [or increased its fragrance] by the admixture of some other thing: (S, O, TA:) and فَتَقَ الطِّيبَ, and الدُّهْنَ, he rendered fragrant, and mixed, [or rendered fragrant by mixing,] with aloes-wood &c., the perfume, and the oil. (TA.) — فَتَقَتِ الْمَرْأَةُ, aor. فَتَقَ, (TK,) inf. n. فَتَقٌ; (S, Mgh, O, K, TK,) The woman was, or became, such as is termed فَتَقَةٌ; (S, Mgh, O, K;) contr. of رَتَقَتْ. (TK.) — فَتَقَ الْعَامُ, aor. فَتَقَ, inf. n. فَتَقٌ; The year was, or became, abundant with herbage. (S, O, K, TA.) It is related by Abu-l-Jowzà that the people were afflicted with drought, and complained to 'Aïsheh, 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 (تَفَتَّقَتْ); whence it [the year] was called عَامُ الْفَتَقِ. (O, TA.)

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

4. افْتَقَ, 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 (تَفَتَّقَتْ) (O, TA) by reason of the abundance of the herbage: (TA:) mentioned by AA. (O, TA.) — Said of the upper limb (قَرْنٌ) of the sun [app. when a little above the eastern horizon], It reached a rent (فَتَقٌ) in the clouds, and appeared therefrom. (ISK, S, O, K.) And, said of the moon, It appeared, after concealment, between two black clouds. (IAqr, TA.) — Also, said of a party of men, They had the clouds parted asunder from [over] them. (S, O, K.) — And افْتَقْنَا We found, or lighted on, a فَتَقٌ, 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 افْتَقَ † He went forth to a فَتَقٌ, or an open, and a spacious, place: (O, K, TA:) a verb, in this sense, similar to أَضْمَرَ and أَضْيَى. (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. (IAqr, 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 سبنا. (As, S, 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*, † *انفتاق*, (O, TA,) meaning † *[There was in his flanks] a flaccidity, or laziness: 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. *فتق* 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*]: (S, O, Mṣb, K:\*) and † *تفتق* 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*]. (S, O, K:\*) — *انفتقت ابطه* is said of a fat child [meaning *His armpits became chapped, or cracked*]. (S in art. *ضب*). — *انفتق الغيم عن الشمس* (O, K, TA) i. e. [*The clouds became parted asunder, or] became removed, or cleared away, from [before] the sun: (TA:) and عن القوم* [from over the party of men]. (S, O, K.) — *انفتقت عليه بائقة* † [*A calamity, misfortune, or disaster, burst upon him*]. (S and K in art. *هوق*, &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. (S, 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; (S, 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-h 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 Ibraheem El-Harbee, 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; (S, 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. (S, O. See an ex., from a rájiz, in the first paragraph of art. *زل*.)* — And † *The dawn; (O, K, TA;) and so فتق: (S, 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.

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

فتقة: see فتق, last quarter.

فتقاء, applied to a woman, means *Having the فرج deliscent; [or wide; not constricted;] رتقاء [q. v.]. (S, O, K;) contr. of رتقاء [q. v.]. (S, 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 IAqr, 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 musk compounded with ambergris. (TA.)*

فتق [i. q. فتق i. e. Slit, rent, &c.]. نصل 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: (S, 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. (As, S, O, K.)* — See also فتق, last sentence but one. — *جمل فتق* † *A camel swollen, or inflated, in the flanks, by reason of fatness; تفتق سبنا: (As, S, O, K:) and ناقة 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 المنجبين 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 الغاتق الراتق* meaning † *He is the possessor of command or rule, so that he opens and closes, and straitens and widens [or rather widens and straitens]. (Har p. 208.)*

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

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

فتق: see فتق.

مفتقة بالكلام: see فتق.

فتقاء: see فتق.

## فتق

1. فتق به, (S, MA, O, Mṣb, K,) aor. 2 and 3, inf. n. فتق and فتق and فتق (S, O, Mṣb, K\*) and فتوك (MA, K\*) and فتاكة (MA,) *He assassinated him; i. e. he came to him when he (the latter) was inadvertent, and assaulted him and slew him; (S, MA, O;) thus it signifies accord. to an explanation of الفتق by A'Obeid;*

and this is the primary signification: (Az, TA:) if he have not given him [for أعطانا in my original (an obvious mistranscription) I read أعطاه] 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 افتك is a dial. var. thereof: (Mgh:) 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 الفتك signifies the man's slaying openly. (TA.) It is said in a trad., قَبِدَ الْإِيمَانَ الْفَتَكُ 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. قيد]. (S, O.) — And فَتَكَ, aor. 2 and 3, inf. n. فَتَكُ and فَتُكُ and فَتُوكُ (O, K) and فَتُوكُ (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 افتك: (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. فَتُكُ (TA,) † He persisted, or persevered, in the affair; syn. أَلَحَّ, or لَجَّ. (Accord. to different copies of the K; in the TA the former. [The same meaning is also assigned to فَتَكَ.]) — And فِي فَتَكَ فِي الْخُبَيْثِ, [in the CK الْخُبَيْثِ] inf. n. فَتُوكُ (O, K, TA,) † He exceeded the usual bounds in that which was evil, abominable, foul, or unlawful. (K, TA.) — And 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. الْمُفَاتَكَةُ signifies الْمَاهِرَةُ; (O, K, TA:) so says Ibn-Abbád, (O, TA,) and so Z; (TA;) i. e. † The making a show of skill, one with another: (TK:) [but for الْمَاهِرَةُ, the CK has الْمَجَاهِرَةُ:] one says, فَاتَكَ صَاحِبَهُ [He made a show of skill, app. in competition, with his companion]. (TA.) — And † The falling to the thing (مَوَاقِعَةُ 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 فَتَاكُ [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 † [app. as meaning † He kept continually, or constantly, to such a one: agreeably

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

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

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

فَتَاكُ: 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. فَتَاكُ. (S, O, K.) — [Hence,] فَاتَكَ الْقَلْبَ † Penetrating, sharp, or vigorous, and effective, in mind. (TA.) — And فَاتَكَ لِلسَّبْعِ † [A serpent that attacks the beast of prey]. (TA.) — And جَارِيَةٌ فَاتِكَةٌ † A young woman who cares not for what she does nor for what is said to her. (TA.)

تَفْتِيكَ [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 تَمْبِيْنٌ and تَنْبِيْتٌ: and post-classical. (TA.)

إِبِلٌ مُفَاتِكَةٌ لِلسَّمِيضِ Camels that keep continually, or constantly, to the [plants called] حَمِيضٌ, desiring them as food and finding them wholesome. (O, TA. [See also 3.]

فتك

فَتَكَرُ and فَتَكَرُ: see what follows.

فَتَكَرِينٌ and فَتَكَرِينٌ (S, O, K) and فَتَكَرٌ and فَتَكَرٌ (O, K) and فَتَكَرٌ (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, نَفَيْتُ 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, Mgh, K,) aor. 2, (M, Mgh, K,) inf. n. قَتْلٌ; (T, M, Mgh;) 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. قَتِيلٌ; (TA;) He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Mgh) &c., (S, O, Mgh,) 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 ذُوَابَتَهُ (K,) or فِي ذُوَابَتِهِ (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 جَاءَ وَقَدْ قَتِلَتْ ذُوَابَتُهُ † He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.) And مَا زَالَ يَفْتَلُ مِنْ يَدُورٍ مِنْ وَرَاءِ فَلَانٍ فِي الدِّرْوَةِ وَالْغَارِبِ † meaning, 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 (T,) or عَنْ وَجْهِهِ (S, O,) means He turned him [from the object of his want, or from his way, or course], like لَفَتَهُ (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And قَتَلَ وَجْهَهُ عَنْهُمْ † [also] means He turned his face from them, (M, K,) like لَفَتَهُ (M.) — قَتَلَتْ الْأَنَاقَةَ, [aor. 2,] inf. n. قَتْلٌ, † The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it عَرَكٌ nor حَازٌ nor خَالِعٌ [which words see in their proper arts.]. (T, TA.) [See also قَتَلَ below.]

2: see the preceding paragraph, first sentence.

4. قَاتَلَ said of [trees of the species termed] سَلْمٌ and سَمْرٌ (K,) or قَاتَلَ 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. صَوَع.)

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

قَتْلٌ an inf. n. of قَتَلَتْ [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] † *Wideness between the elbows and sides of a she-camel*: (S, O, TA:) or a state of firm, or concealed, insertion, (انْدِمَاجٌ) in the elbow of a camel, (M, K, TA,) and its being apart from the side; (M, TA;) as also قَتَلَ: (M: [thus in the TT as from the M; being there written قَتَلَ:] 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 شِدَّةُ عَضْبِ الدِّبَاغِ; for which, I doubt not, we should read شِدَّةُ عَضْبِ الدِّبَاغِ: see مَقْتُولٌ. — And *A twist*. — And particularly *A twisted slip, formed by slitting, of the ear of a she-camel*. (See 4 in art. دَبْر, 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 عُرْفُط: (TA:) or the blossom of the [hind 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, بالتَّخْرِيكِ, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرْمَة) of the عُرْفُط, (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 وَرَق of the [tamarisks called] طَرْفَاءٌ and أَثَلٌ 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 طَرْفَاءٌ and أَثَلٌ and أَرطَى. (M.) — See also قَتِيلٌ, last sentence.

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

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] خَزَمَر, or of عَرَق [meaning plaited palm-leaves], or of thongs, (M,) which is bound upon the ring (M, K) called عِيَان which is at the end (مُنْتَهَى), (M,) or which is at the place of meeting (مُنْتَقَى), (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 دَسَمَ الْجَرْحَ, in art. دَسَم.] — 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 IAb 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 Bḡ says in iv. 52.) — And *The سَحَاة [or integument, meaning the pellicle], (M, K, TA,) or the خَيْط [or thread, meaning the filament], (Bḡ in iv. 52,) that is in the شَق [or cleft, resembling a crease, which extends along one side] of the date-stone: (M, K, TA: but for شَقَّى, the CK has شَقَّى) ISk says, the قَطْمِير is the thin integument upon the date-stone, and, he adds, (T, TA,\*) the قَتِيل is what is in the شَق of the date-stone. (T, S, O, Mḡb, TA.) Hence, (M,) one says, مَا أُغْنِي، عَنْهُ قَتِيلًا, (M, and so in the K except that the latter has عَنْكَ instead of عَنْهُ,) 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 سَحَاة, (M,) or a whit; (K;) and in like manner, قَتْلَةٌ, (Th, M, K, [in the CK, erroneously, قَتِيلَةٌ,]) and قَتْلَةٌ. (IAḡr, M, K.)**

قَتِيلَةٌ *A wick (S, O, K) of a lamp*: (T, Mḡb:) pl. قَتَائِلٌ and قَتِيلَاتٌ. (Mḡb.) [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 senna (السَّنَا), and its blossom is yellow*. (TA.) — See also قَتِيلٌ.

القَتَالُ *The [bird called] بُئِيل [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. قَتْلَاءٌ, (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.)

ذُبَالٌ مَقْتَلٌ [*Twisted wicks*]: the epithet in this case is with teshdeed 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 مَجْدُولٌ*: you say *سَاعِدٌ 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, فَتَنَةٌ,] *He burned it (T, S, M, K\*) in the fire. (M.)* Hence, [in the Kur li. 13,] يَوْمَ هُمْ عَلَى آثَارٍ يُفْتَنُونَ (T, S, M, K\*) i. e. [The day, or on the day, accord. to two different readings, (يَوْمٌ and يَوْمٌ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ *Verily they who burned the believing men and the believing women (T, S\*) in the fire kindled in the trench, or pit; throwing them therein. (T.)* This is said to be the primary signification of the verb. (TA.) — And *He melted it with fire, (T,) or put it into the fire, (S, Mḡb,) namely, gold, (T, S, Mḡb,) and silver, in order to separate, or distinguish, (T, Mḡb,) the bad from the good, (T,) or the good from the bad, (Mḡb,) or to see what was its [degree of] goodness. (S.)*

— And hence, accord. to Er-Rághib, الفَتْنُ 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 خِفَّتُمْ أَنْ يَفْتَنَكُمْ 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 أَنْ 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 فَتْنَة; (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 Aḡ, [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.**

trial, or affliction, &c.); (AZ, T, K;) as also **أَفْتَتِنَ**: (K;) or the former signifies *he shifted from a good, to an evil, state or condition*: or, accord. to En-Nadr, one says **أَفْتَتَنَ** and **أَفْتَتِنَ**, both meaning the same; and this is correct; but **فَتِنَ** as quasi-pass. of **فَتَّنَهُ** [i. e. as intrans.] is of weak authority: (T:) and **أَفْتَتِنَ**, said of a man, [as also **أَفْتَتَنَ**,] and **فَتِنَ**, signify the same, (S, M,) accord. to AZ, (M,) i. e. *he was smitten by a فتنة [or trial, &c.] so that his wealth, or property, or his intellect, departed*: and likewise *he was tried, or tested*: (S;) and accord. to AZ, one says, of a man, **أَفْتَتِنَ**, [if not a mis-transcription for **أَفْتَتِنَ**, as above,] with damm, meaning **فَتِنَ**: (TA:) [and **فَتَنَهُ** has **فَتُونُ** also as an inf. n.:] it is said in the Qur [xx. 41] **وَقَتْنَاكَ** and **فَتُونًا** (S) i. e. *And we tried thee with a [severe] trying*: or the noun in this instance is pl. of **فَتِنَ**; or of **فَتْنَةً**, formed by disregard of the *ة*, like **حَجَوزَ** and **بَدْرَ** which are [said to be] pls. of **حَجْرَةَ** and **بَدْرَةَ**; so that the meaning is, *we tried thee with several sorts of trying*: (Bd:) or, as some say, and *we purified thee with a [thorough or an effectual] purifying [like that of gold, or silver, by means of fire]*: (TA:) [in many instances] **فَتَنَهُ**, aor. -, [inf. n. **فَتِنَ**,] signifies *He tried, or tested, him*; whence, in the Qur ix. 127, **يَقْتُونُ** means *They are tried, or tested, by being summoned to war, against unbelievers or the like*; or, as some say, by the infliction of punishment or of some evil thing. (M.) **فَتَنَتُمْ أَنْفُسَكُمْ** in the Qur [lvii. 13], means *Ye caused yourselves to fall into trial and punishment*. (TA.) And **وَهُمْ لَا يَقْتُونُونَ** in the Qur xxix. 1, is expl. as meaning *While they are not tried in their persons and their possessions so that he who has true faith may be known from others by his patient endurance of trial*. (T.) And the saying, in a trad., **إِنَّمَا يُقْتَنُونَ فِي الْقُبُورِ** means [*Verily ye shall be tried, or tested, in the graves by*] the questioning of [the two angels] *Munkar and Nekeer*. (TA.) [See also **مَقْتُونٌ**, which is said to be an inf. n., and syn. with **فَتْنَةً**, meaning *خِبْرَةٌ*, or with **فَتُونٌ** (mentioned above as an inf. n. of the intrans. v. **فَتِنَ**), meaning *جُنُونٌ*; as well as a pass. part. n.] — And **فَتَنَهُ**, (M, TA,) inf. n. **فَتِنَ**, (TA, [or perhaps **فَتُونٌ**, as in the next following sentence,]) also signifies *He made him (a man, M) to turn from, or quit, (M, TA,) the predicament in which he was, (M,) or the right course*: (TA:) whence, in the Qur [xvii. 75] **وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوتِيتَ وَإِنَّكَ** (M, TA) i. e. [*And verily they were near to their making thee to turn [from that which we had revealed to thee]*]: thus this saying has been explained. (TA.) [And *He, or it, seduced him; or tempted him*: thus it may often be well rendered, agreeably with what next precedes and what next follows, and with explanations of its act. part. n. and of **فَتْنَةً**.] And one says, **فَتِنَ**, **فَتِنَ**, aor. -, inf. n. **فَتُونُ**, [or perhaps **فَتِنَ**, as in the next preceding sentence,] meaning

*Wealth, or property, inclined, or attracted, to it, men, or mankind*: and **فَتِنَ فِي دِينِهِ** and **أَفْتَتِنَ**, both in the pass. form, *He declined [or was made to decline] from [the right way in] his religion*. (Msb.) And **فَتَنَهُ**, aor. -, inf. n. **فَتِنَ** and **فَتُونُ**, (M, K,) *He, or it, induced in him admiration, or pleasure*; (M, \* K, \* TA;) as also **أَفْتَتَنَهُ** [respecting which see what here follows]: (M, K;) and one says, of a woman, **فَتَنَتْهُ**, (T, S,) meaning [*She enamoured him; or captivated his heart; i. e.] she bereaved him of his heart, or reason, [thus in several copies of the S, in one of my copies **بَلْبَهَتْهُ**,] and [so affected him that] he loved her*; (S;) as also **أَفْتَتَنَتْهُ**; (T, S;) the former of the dial. of El-Hijáz, and the latter of the dial. of Nejd; (T, S;\*) but **أَفْتَتَنَهُ**, (T, S,) or **أَفْتَنَهُ**, (M,) was disallowed by As, (T, S, M,) and he paid no regard to a verse mentioned to him as an ex. thereof, (T,) [or] he ignored a verse cited to him as an ex. of the pass. part. n. from an **أَرْجُوزَةَ** of Ru-beh, not knowing it therein; (M;) most of the lexicologists, however, allow both: (T:) Sb says that **فَتَنَهُ** signifies *he put [or occasioned] in him فتنة*; and **أَفْتَنَهُ**, *he caused the فتنة to come to him [or to affect him]*; (M;) or he said that the latter means *he made him to be فاتن*: (TA voce **حَزَنَتُهُ**;) and one says also, of a man, **فَتِنَ بِالْمَرْأَةِ** and **أَفْتَتِنَ** [both meaning *He was enamoured by the woman*]. (T.) — And one says also, of a man, **فَتِنَ**, aor. -, inf. n. **فَتُونُ**, meaning *He desired the فجور [i. e. the committing of adultery or fornication]*: (AZ, TA:) or **فَتِنَ إِلَى التَّسَاءُ**, inf. n. **فَتُونُ**, *he desired the فجور* (T, M, K, TA) *with women or the women*; as also **فَتِنَ إِلَيْهِنَّ**. (M, K, TA.)

2: see the preceding paragraph, former half.

3. **فَتْنَةٌ مَعَاتَنَةٌ** [The occasioning فتنة (meaning conflict, or discord, or the like,) with another]. (TA in art. **عَمَر**: see 3 in that art.)

4: see 1, former half, in two places: and also in the latter half, in four places.

5. **يَتَحَارَبُونَ بَنُو ثِقَيْفٍ يَفْتَتُونَ أَبَدًا**. [*The sons of Thakeef (the tribe so called) contend in war, one with another, ever*]. — **فَتَتَنَنِي**: see 5 in art. **عَجَب**, where it is said to be syn. with **تَصَبَّأَنِي**:

8: see 1, former half, in four places: and also in the latter half, in two places.

**فَتْنٌ** *A sort, or species; and a state, or condition*; syn. **ضَرْبٌ**, (T, M, K,) and **فَنٌّ**, (T, K,) and **نُؤُونٌ**, (M, K,) and **حَالٌ**. (T, K.) Hence the saying of 'Amr Ibn-Ahmar El-Báhílee,

**إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا  
وَالعَيْشُ فَتْنَانِ فَحَلُّهُ وَمُرُّ**  
[*Either against a soul or for it; life being of two sorts, or conditions, sweet and bitter; مُرُّ being for*

**مُرٌّ**]; (T; and the latter hemistich, without the incipient **و**, is cited in the K;) thus as related by some: but as related by Aboo-Sa'eed [As], he said **فَتَان**, i. e. **ضَرْبَانِ**: and as related by Aboo-'Amr Esh-Sheybánee, **فَتَانِ** [with kesr]; and [he seems to have held that the poet meant *two-sided*; for] he says that **فَتْنُ الغن** signifies **التاحية**. (T.)

— And **الفَتَانِ**, (K, TA, [in the CK, erroneously, **الفَتَانِ**,]) dual of **الفَتْنِ**, (TA,) signifies *The first and last parts of the day; or the early part of the morning and the late part of the evening*: (K, TA;) because they are two states, or conditions, and two sorts. (TA.)

**فَتِنَ**: see the next preceding paragraph.

**فَتْنَةٌ** *A burning with fire*. (T.) — And *The melting of gold and of silver* (K, TA) *in order to separate, or distinguish, the bad from the good*. (TA.) — And [hence, or] from **فَتِنَ** signifying "he melted," (T,) or from that verb as signifying "he put into the fire," (Msb,) gold, and silver, "for that purpose," (T, Msb,) it signifies *A trial, or probation*; (IAqr, T, S, M, K, TA;) and *affliction, distress, or hardship*; (TA;) and [particularly] *an affliction whereby one is tried, proved, or tested*: (IAqr, T, S, K, TA;) this is the sum of its meaning in the language of the Arabs: (T, TA:\*) or *the trial whereby the condition of a man may be evinced*: this, accord. to Zj, may be the meaning in the Qur v. 45: (M:) or *a mean whereby the condition of a man is evinced, in respect of good and of evil*: (Kull:) [hence it often means *a temptation*:] and **مَقْتُونٌ** signifies the same as **فَتْنَةٌ**, (S, M, K,) meaning *a trial*: (K:) the pl. of **فَتْنَةٌ** is **فَتِنٌ**. (Msb.) It proceeds from God and from man: (Er-Rághib, TA:) [there are many instances of its proceeding from God in the Qur; for ex., in xxxvii. 61,] **إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ** i. e. [*Verily we have made it to be a trial [to the wrongdoers]*] is said in relation to the tree Ez-Zakkoom; the existence of which they disbelieved; for when they heard that it comes forth in the bottom of Hell, they said, *Trees become burned in the fire; then how can they grow therein?* (M.) [And hence] it signifies also *Punishment, chastigation, or chastisement*. (T, M, K.) And *Slaughter*: (T:) and *civil war, or conflict occurring among people*: (M:) and *slaughter, and war, and faction, or sedition, among the parties of the Muslims when they form themselves into parties*: (T:) and *discord, dissension, or difference of opinions, among the people*. (IAqr, T, K.) *A misleading; or causing to err, or go astray*: (T, K:) [*seduction; or temptation; or a cause thereof; such as*] *the ornaments, finery, show, or pomp, and the desires, or lusts, of the present life or world, whereby one is tried*: (T:) and *wealth, or children*; (T, K, TA;) because one is tried thereby: (TA:) and *women*; than whom, the Prophet said, there is no **فَتْنَةٌ** more harmful to men: (T:) and *a cause of one's being pleased with a thing*; (T, M, K;) as in the saying **لَا تَجْعَلْنَا فِتْنَةً لِبِئْسَ الْقَوْمِ الظَّالِمِينَ** [in the Qur x. 85, i. e. *Make not us to be a cause of pleasure*

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,] **وَالْفِتْنَةُ أَكْثَرُ مِنَ 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.) **فِئْتَةٌ** signifies **الْوَسْوَسُ** [app. as meaning *The devil's prompting, or suggesting, of some evil idea*]: **فِئْتَةٌ الْمَحْيَا**, *The being turned from the [right] road*: **فِئْتَةُ الْمَمَاتِ**, *The being questioned in the grave* [by the two angels Munkar and Nekeer]: **فِئْتَةُ الضَّرِّ**, *The sword*: and **فِئْتَةُ السَّرِّ**, *Women*. (TA.) [And **الفِئْتَةُ العَمِيَا** 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*.]

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

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

**فَتِينٌ**, applied to silver (**فِضَّةٌ**, i. e. **وَرَقٌ**), *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 حَرَّةٌ حَرَّةٌ*: (K;) or *a حَرَّةٌ wholly covered by black stones, as though they were burnt*: (M:) pl. **فَتِينٌ**: (Sh, T, M, K;) and **فَتَائِينٌ** signifies *black حَرَرَاتٌ* [pl. of *حَرَّةٌ*]; (TA; [and the same is app. indicated in the T;]) as though its sing. were **فَتِينَةٌ**; and some say that this is a sing. [or n. un.], and that **فَتِينٌ** is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of **فَتِينَةٌ** with the **ة** elided because ending the verse, it is **فَتِينٌ**, and said to be pl. of **فَتِينَةٌ**, like as **عَزِينٌ** is of **عَزِينَةٌ**. (T.) — In the dial. of El-Yemen it signifies *Short*; and *small*. (TA.)

**فَتِينَةٌ**: see the next preceding paragraph.

**فَتَّانٌ** 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 **الْفَتَّانَةُ** 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 **الْفَتَّانُ**, *The devil*; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also **فَاتَّانٌ**; (M,

K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former **فَتَّانٌ**. (T, S.) And **الْفَتَّانَاتَانُ**, *The dirhem and the deenár*; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or **فَتَّانَا 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.)

**فَاتَّانٌ** [is the act. part. n. of the trans. v. **فَتَّنَ**; 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 أَنشُرْ عَلَيْهِ بِفَاتِّينٍ**, (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]; **فَاتِّينٌ** 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 أَنشُرْ عَلَيْهِ بِفَاتِّينٍ**; and the people of Nejd, **بِمَفْتَيْنٍ**, from **أَفْتَنْتُ**. (S.) — See also **فَاتَّانٌ**. — It is also an epithet from the intrans. v. **فَتَّنَ**; 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.)

**فَاتِّينٌ** *A carpenter*. (K.)

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

**مَفْتِينٌ**: see an ex. of its pl. voce **فَاتَّانٌ**.

**مَفْتُونٌ** [pass. part. n. of 1; signifying *Burned*: &c.]. — It is applied as an epithet to a *deenár* as meaning *Put into the fire in order that one may see what is its [degree of] goodness*. (S.) — It signifies also *Smitten by a فِتْنَةٌ* [or *trial, &c.*] so that his wealth, or property, or his intellect, has departed: and likewise *tried, or tested*: (S:) or *caused to fall into الفِتْنَةَ*; (K, TA;) i. e. *trial*; and *affliction, distress, or hardship*; (TA;) as also **مَفْتُونٌ**. (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,) **بِأَيْكُرِ الْمَفْتُونِ**, [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 **أَيْكُرُ الْمَفْتُونِ** [*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**, in the *Kur* [xiii. last verse, &c.], and [thus in copies of the S, app. a mistake for “or”] **الْمَفْتُونِ** means **الْفِتْنَةَ**, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the **بِ** be redundant, **الْمَفْتُونِ** is the man, and is not an

inf. n.; but if you make the **بِ** to be not redundant, then **الْمَفْتُونِ** is an inf. n. in the sense of **الْفُتُونِ**. (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* (**لُؤْبَةٌ سَوْدَاءٌ**), as though they were like the [stony tract called] **حَرَّةٌ**, in blackness; as though they were burnt. (T.)

#### فتى or فتو

1. **فَتَّى**, aor. **يَفْتِي**; (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 فَتِيٌّ* [i. e. *youthful, or in the prime of life*]. (Lth, A'Obeyd, T, S,\* TA.) = **فَتَوَّتَهُمْ**, (K, TA,) aor. **أَفْتَوْهُمْ**, (TA,) *I overcame them, or surpassed them, in فتوة*, i. e. *generosity*. (K, TA.) [Accord. to the GK, one says, **فَتَوَّتَهُمْ**, 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. **فَتَيْبَةٌ**, (ISk, T, S, M, K,) inf. n. **فَتَيْبَةٌ**, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K) that has nearly attained to puberty, (ISk, T,) *She was nearly 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, **تشبهت بالفتيان** is put for **تشبهت بالفتيات**, which the context shows to be the right reading.]])

3: see 1, last sentence. — **المُفَاتَاةُ** signifies [also] *The summoning another to the judge, and litigating*; and so **التَفَاتِي**. (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** **اَفْتَانِي**, (T, S,) inf. n. **اَفْتَاةٌ**, (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 فَلَانًا 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.]. (IAgr, 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 *تفتى* and *تفتا* [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 *الفتوة*. (S, K, TA.)

6: see the next preceding sentence, in two places: — and see 3. You say, *تفتاوا 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, 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 *غلام 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 عبيدى and أمى*, but let him say *فتاى* and *فتاتى*: (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 فتوة* [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 *افتاء*, (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 ي.] — *الفتيان* means *The night and the day*; (S, M, K, TA;) like *الأجدان* and *الجديدان*: (S, TA:) or, accord. to Seer, *the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon*; syn. *الغداة والعشي*. (Har p. 377.) And you say, *أقمت عنده فتى من ليلته* 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 *افتى*, (T, S,) and as such used in the place of [the inf. n.] *افتاء* [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-Rághib, 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.

*فتاة* [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* [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*]; (IAar, 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 ميسن*; (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 *افتاء*: (T, S, Mgh, Mgh, TA) and *فتا*. (M, K, TA. [The former pl., though the more common, is not mentioned in the M nor in the K.])

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

*فتية*: see *فتى*, latter half: and see also *فتى*.

*فتى* 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 *فتية*]; like as *أصيبة*, accord. to Sb, is dim. of *صيبة*, a pl. of *صبي*. (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 *مكيال* of *Hishám Ibn-Hubeyreh*. (As, T, M, K.)

فت

1. *فت جلتة*, (T, O, K,) [aor. ف,] 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. ف, (M, TA,) inf. n. *فت*, (TA,) *He abated, or allayed, the heat of the hot water by means of the cold*: from *Yaakooob*. (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 آفتت 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*, *يخبثا* is put for *يخبث*: (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] جاوزس, which is made into bread, and eaten*: (IAar, 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] حُمُوس [pl. of حَمِص], 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 شَنِيز [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. (Mṣb.) — And accord. to IF, فَت signifies The هَمِيد, (O, Mṣb,) meaning the pulp of the colocynth, شَحْرُ الْحَنْظَلِ, (O,) or the colocynth-plant, شَجَرُ الْحَنْظَلِ. (Mṣb: and this is one of the meanings assigned to فَت in the K. [In the TK, شَحْرُ الْحَنْظَلِ is said to be the correct explanation: but from what will be seen voce هَمِيد, 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.) — تَمْر 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.)

مَفْتَة Multitude: (T, O, K:) so in the saying, وَجَدَ لِبْنِي فَلَانَ مَفْتَة [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَفْتَة signifies the same. (K and TA in art. فَت.) — And [i. q. نَزَلَ:] one says, مَا رَأَيْنَا جَلَّةً أَكْثَرَ مَفْتَة مِنْهَا, meaning نَزَلَ [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 كَثِير means كَثِير نَزَلَ [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نَزَلَ. [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 مَفْتَة, 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.]

## فَتَا

1. فَتَا الْقِدْرَ, aor. ٢, (T, S, M, O, K,) inf. n. فَتُو: (T, M, K) and فَتُو: (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, وَقَتَا الْقِدْرَ وَقَتَا الْقَائِرَةَ † [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — And فَتَا غَضَبَهُ, (M, K,\*) aor. ٢, (M, K,) inf. n. فَتُو: (M,) † He stilled, or quieted, or abated, his anger, (M, K, TA,\*) by words, or otherwise. (TA.) + إِنَّ الرِّيْبَةَ تَفْتَأُ الْغَضَبَ [Verily what is termed رِيْبَة, stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رَأَى. (TA.) — And فَتَاتِ 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, (M, K,) inf. n. فَتُو: (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. ٢, inf. n. فَتُو: (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَتَاتِ الشَّمْسُ الْمَاءَ The sun abated, or allayed, the cold of the water (M.) And فَتَاهُ, inf. n. فَتُو: (M,) 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. ٢, 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 فَتَانِي. (AHát, O.) — فَتِنَتِ الْقِدْرُ The cooking-pot ceased to boil. (O.) — And فَتِي [or فَتِي] + غَضَبُهُ + His anger was, or became, abated; (TA;) [and] so انْفَتَأَ + غَضَبُهُ. (Har p. 232.) — And مَا فَتَانِي تَفَعَّلَ + Thou dost not cease doing [such a thing]; like مَا تَفَعَّلَ. (A, TA.) — فَتَا بَسَلِجِهِ: see فَطَا.

4. افْتَأَ + It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — And أَطْبَقَتِ السَّمَاءُ ثُمَّ افْتَأَتْ + [The sky became overcast, and then cleared]. (A, TA.) — افْتَأَ بِالْمَكَانِ + He remained, stayed, dwelt, or abode, in the place. (O, K,\*) — افْتَأَ + 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 لِعَيْنٍ لَا تَجِفُّ دُمُوعَهَا

إِذَا قَلَّتْ أَفْتَتْ تَسْتَهْلُ فَتَحْفَلُ

+ [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 افْتَأَتْ (M.) = افْتَأُوا 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.

فَاتِي as an epithet applied to milk: see 1, near the end.

## نَج

1. نَجَّصَ i. q. نَجَّحَ [accord. to the TK in a trans. sense, for it is there said that فَتَجَ الشَّيْءَ, aor. ٢, inf. n. فَتَجُ, 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 أَفْنَجُ, أَفْنَجُ means A well that will not become exhausted: and فَتَجُ فَلَانَ بَحْرًا لَا يَفْتَجُ Such a one is a sea that will not become exhausted: (S, O:) and مَا لَا يَفْتَجُ 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 فَتَجُ [or فَتَجُ مَاءٍ مِنْ مَوْجٍ] means A drawing of water from a place. (KL.) — And فَتَجَ الْمَاءَ الْحَارَّ بِالْبَارِدِ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K.) [Compare فَتَجُ = فَتَجُ [as inf. n. of فَتَجَت] used in relation to a she-camel signifies [The being such as is termed فَاتِي in any of the senses assigned to it below: or simply] the being pregnant: as also فَتَجُ. (KL.) — And فَتَجَ, (O, K, TA,) inf. n. فَتَجُ, (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 فَتَجُ, (O, K,) inf. n. فَتَجُ. (O.)

2: see what next precedes.

4. افْتَجَنِي i. q. تَرَكَ: (O, K:) you say, افْتَجَنِي, meaning He left, or relinquished, me, (تَرَكَنِي,) and left me alone: (O:) and so افْتَجَ عَنِّي. (Thus in the O in art. فَسَجَ.) = Also, (S, O, K,) accord. to Ks, (S, O,) like افْتَأَ, (TA,) and so افْتَجَ, (O, K,) this last, in the pass. form, mentioned by IAgr, (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.

فَاتِي, applied to a she-camel, Pregnant; (Aṣ, S, O, K;) and so فَاتِي: (Aṣ, S:) or youthful, and having conceived: (Aṣ, S:) or having conceived, and become goodly: (AO, S:) or having conceived, and become fat, being youthful: (TA:) pl. فَوَاتِي. (S, O.) And, so applied, i. q. حَاتِلُ

[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.)

نثر

فَأْتَوْرُ A [basin such as is termed] طَسْتٌ; (M, L, K;) thus it means with the vulgar: (L:) or a طَسْتٌ of gold, or of silver: (O:) or the طَسْتَانُ, (T, K,) or طَسْتَانُ, (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 خَوَانٌ [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 جَامٌ [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] فَأْتَوْرَةٌ, occurring in a verse of Lebeed, means أُخُونَةٌ [pl. of pauc. of خَوَانٌ] (T, O) and جَامَاتٌ [which is pl. of جَامٌ accord. to IAqr, or of جَامَةٌ accord. to IB, who holds جَامٌ to be likewise a pl. of جَامَةٌ]: (T:) فَأْتَوْرٌ is a word of the people of Syria and El-Jezeerah: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezeerah, (L,) مَائِدَةٌ [sometimes meaning table in an absolute sense, but properly one with food upon it]: (S, O, L:) [hence,] one says, فَمَرَعَلَى فَأْتَوْرٍ وَوَاحِدٍ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَوَاحِدَةٍ, (S, O, L, TA,) and مَنَزِلَةٌ وَوَاحِدَةٌ, (S, O, TA,) and بَسَاطٌ وَوَاحِدٌ, (O, TA,) [in both of which the former word is without any vowel-sign to the ب, so that it may be either بَسَاطٌ or بِسَاطٌ] or بَسَاطٌ وَوَاحِدٌ, (TT as from the M,) or as though meaning عَلَى بَسَاطٍ وَوَاحِدٍ, thus expl. by Lth, as said of the people of Syria and El-Jezeerah: (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,] الْفَأْتَوْرُ is expl. as signifying الْمَنَزِلَةَ and النَّشَاطُ; but النَّشَاطُ is a mistake for الْبَسَاطُ. (TA. [My MS. copy of the K has the right reading (البساط), without any trace of alteration.]) — Also † The breast, or bosom: (K:) or a wide breast or bosom; applied by a poet to that of a woman; as being likened to the خَوَانٌ so called. (M.) — And † The disk of the sun (S, O, K) is called its فَأْتَوْرٌ as being likened to the طَسْتٌ 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 إِبْرِيْقُ [or ener]. (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.)

فَأْتَوْرِيَّةٌ: see the preceding paragraph, former half.

فتى

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

فج

1. فَجَّحَ, (TA,) [sec. pers. فَجَّجَت, aor. فَجَّجُ,] inf. n. فَجَّحٌ, (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 hoofs wide apart: (TA:) فَجَّجٌ is more ugly than what is termed فَجَّحٌ. (S, O, K.) — See also 7. — فَجَّحَ رِجْلَيْهِ, (TA,) and فَجَّحَ مَا بَيْنَ رِجْلَيْهِ, (S, O, K, TA,) aor. يَفْجَحُ, inf. n. فَجَّحٌ, (S, O, TA,) He opened [or parted] his legs (S, O, K, TA) widely; [i. e. he straddled;] (TA;) and so فَجَّحَ, (K,) or فَجَّحَ رِجْلَيْهِ, he parted his legs widely, said of a man and of a beast; (O;) so too فَجَّحٌ [alone], and فَجَّحًا; (TA;) and one says also فَجَّحٌ [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also فَجَّحٌ, inf. n. فَجَّجٌ, and مَفْجَاجَةٌ, both of these verbs said of a man; but فَجَّحٌ signifies he parted his legs very widely; (TA;) and فَجَّجَت is said of a she-camel, (A, O,) لِلْحَلْبِ [to be milked]; (A;) and of a sheep or goat (شَاة). (O.) مَا شَيْءٌ يَفْجَحُ وَلَا يَبُولُ [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.) الْفَجَّحُ in the language of the Arabs is The making an opening, or interval, between two things. (TA.) — And فَجَّجَتُ الْقَوْسَ, (S, O, K,) aor. أَفْجَجًا, (S, O,) inf. n. فَجَّجٌ, (TA,) I raised the string of the bow [so as to make it distant] from its كَيْدٌ [q. v.]; (S, O, K;) like فَجَّجَتُهَا. (S, O.) — فَجَّحَ الْأَرْضَ, (so in the O,) or فَجَّحَ الْإِرْضَ, (so in the K,) He clave the ground, or earth, with the plough, in a manner not approved. (O, K.) = فَجَّحَ 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

أَفْجَجَتْ, (S, O, L, K,) He, or she, (i. e. an ostrich) muted. = And, the former, He travelled a road such as is termed فَجَّحٌ; (O, L, K;) said of a man; (O;) as also فَجَّجَ. (L.) — And Hc, (a man, S, O,) or it, (a thing, Mgh,) hastened, went quickly, or was quick; (S, O, Mgh, 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 كَيْدٌ [q. v.]; (A, O;) [and so, app., فَجَّجَت, for] فَجَّجَ, in a bow, signifies the state of having the string distant from the كَيْدٌ thereof. (S, O.)

8: see 4.

فَجَّحٌ 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: (Mgh:) or a far-extending beaten track or road: (AHeyth, TA: [see an ex. in a verse cited voce عَمَقَى:]) 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 أَوٌّ [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, Mgh) and [of pauc.] أَفْجَجَةٌ, which is extr. [with respect to analogy], (Th, TA,) and أَفْجَجٌ. (Mgh.) = See also the next paragraph, in two places.

فَجَّحٌ, 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 فَجَّحٌ, (so in the S and A and K,) or فَجَّجٌ, (thus in the O, and by implication in the Mgh, [and thus pronounced in the present day,]) signifies Unripe; (S, A, O, Mgh, K;) applied to fruit (A, Mgh, K) of any kind, (A,) &c.; (Mgh;) to anything of melons (بَطِيخٌ) and of other fruits; (S, O;) and so فَجَّجَةٌ; (O, K;) but فَجَّحٌ 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.

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

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

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

**فَجَفَجَجَ** and **فَجَفَجَجَ**: see **فَجَفَجَجَ**.

**فَجَفَجَجَةٌ** *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.)

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

**فَجَفَجَجَ**: see the next preceding paragraph.

**أَفْجَحُ** *A man having his legs wide apart; who straddles;* (S, O, L, K, TA;) as also **مُفْجِحٌ**; **السَّاقِينَ**; (L, TA;) [and **مُفْجِحٌ**, for] one says **يَمْشِي مَفْجَاحًا** *he walks with his legs wide apart, or straddling:* (S, A, K:) or **أَفْجَحُ** signifies *having his thighs wide apart.* (IAar, TA.) — And **قَوْسٌ مَفْجَاحَةٌ** *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 كَبِدُ [q. v.];* (S, O, K;) as also **مُنْفَجَةٌ**: (A, O, K:) and so **قَوْسٌ فَجْوَاءَةٌ**. (S, O.)

**إِنْفِجِحُ** *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.)

**مُفْجِحُ السَّاقِينَ**: see **أَفْجَحُ**. — **حَافِرٌ مُفْجِحٌ** *A solid hoof that is round like a cupola, syn. مُقْبَبٌ,* (S, O, K, TA,) [and] *hard:* (TA:) such is approved. (S, O.)

**أَفْجَحُ**: see **مُفْجِحٌ**.

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

فَجَا

1. **فَجَيْتَهُ**, (S, Mgh, O, Mṣb, K,) and **فَجَاءَهُ**, (S, O, Mṣb, K,) the former of which is the more chaste, (TA,) aor. ʔ, (Mgh, Mṣb, K,) inf. n. **فَجَاءَةٌ**, (S, O, K,) or this is a simple subst., (Mṣb,) and **فَجَحَّ**, (K, TA,) or **فَجَحَّتْ**, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Mṣb;) and **فَجَاءَهُ**, (S, Mgh, O, Mṣb, K,) inf. n. **مُفْجَأَةٌ** (S, O, Mṣb) and **فَجَاءَهُ**; (S, O;) and **فَجَاءَهُ**; (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 precious cause;* (TA;) or *hastily;* syn. **عَاجَلَهُ**: (Mṣb:) [*it surprised him; or took him by surprise:*] and [in like manner] one says, **فَجِئْتُ الرَّجُلَ**, and **فَجِئْتُهُ**, meaning *I came upon the man suddenly, or at unawares.* (Mṣb.) — And **فَجَأَ الْمَرْأَةَ**, (O, K,) aor. ʔ, inf. n. **فَجَأٌ**, (TA,) *He compressed the woman.* (O, K.)\* — **فَجِئْتُ النَّاقَةَ**, (IAmb, O, K,) aor. ʔ, (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 **زَادَ** [It increased, &c.]. (TA.)

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

4. **أَفْجَأَ** *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 **الْفَجَاءَةُ**, as an inf. n. of unity. (TA.)

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

فَجَر

1. **فَجَرَ**, aor. ʔ, (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 tesheed 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. ʔ, inf. n. **فُجِرَ**, (S, O, Mṣb, K, &c.) *He, or it, inclined; leant; declined; or deviated.* (S, O, TA.) You say, **فَجَرَ الرَّكَّابُ**, (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 **افْجَرَ**. (IAar, O, K.) — And *He erred in answering, or replying.* (El-Muarrrij.) — Hence also, (S,) *He lied;* (S, O, Mṣb, K;) said of a swearer; (Mṣb;) as also **افْجَرَ**: (IAar, O, K;) in this sense the former has also **فَجَرَ** for an inf. n., as well as **فُجِرَ**: (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. فَسَوَّ*; (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 **افْجَرَ**. (IAar, O, K;) and **فَجَرَ بِهِ** *he disbelieved in it; syn. كَذَّبَ.* (O, K.)\* The following passage of the K̄ur, **بَلْ يَرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ**, [xxv. 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 فُجُورٌ* [i. e. vice, immorality, wickedness, unrighteousness, or the like,] *in the time to come:* (Bd:) or *to go on therein undeviatingly:* (El-Hasan El-Baqree, 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.* (IK̄tt̄, TA.) — *He committed adultery, or fornication;* (Mṣb, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and **افْجَرَ** 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-Muarrrij.) — **فَجَرَ أَمْرَهُمْ**

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

2. فَجْرُهُ: see 1, near the beginning. — Also  
He attributed or imputed to him, or charged him  
with, or accused him of, فَجْرٌ [i. e. vice, im-  
morality, unrighteousness, &c. (see 1)]; like قَسَمَهُ  
whence the phrase, in a trad. of Ibn-Ez-Zubeyr,  
فَجَرْتُ 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. افجره 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.  
أَجْرَلٌ. (Ibn-'Abbád, O.) = افجر as intrans.:  
see 1, in four places. — Also افجره He found  
him to be a person such as is termed فَاجِرٌ. (O,  
K.) = And افجر is like اصبح (S, O;) signifi-  
ying He entered upon the time of daybreak, or  
dawn: (K, TA:) and he was near to entering  
upon that time. (TA.) One says, إِذَا كُنْتُ أَحَلٌّ إِذَا  
أَفَجَرْتُ [I used to alight when I entered upon the last sixth of the night, and  
depart when I entered upon the time of daybreak].  
(S, TA.) And أُغْرِسُ إِذَا أُفَجَرْتُ وَأَرْحَلُ إِذَا أُسْفَرْتُ  
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. انفجر (S, O, Mṣb, K) and انفجر (S, O, K),  
but the latter is with teshdeed [as quasi-pass. of  
2,] to denote muchness, or frequency, or repeti-  
tion, 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. انبعت (TA;) it  
flowed, ran, or streamed. (Mṣb, K.) — [Hence,]  
انفجر عليهم العدو † The enemy [poured upon  
them;] came upon them suddenly, in great number.  
(L, A.) And انفجرت عليهم الدواهي † Calamities  
[poured upon them;] came upon them from every  
quarter, (K, TA,) abundantly and suddenly.  
(TA.) — [Hence also,] انفجر بالكريم, and انفجر  
به, † [He was profuse of generosity, or liberality]:  
(K:) and انفجر في الخير † [he was profuse in  
bounty, or beneficence]. (S, O, TA.) — And انفجر  
الصبح, and انفجر, [The dawn broke forth]: and  
انفجر عنه الليل [The night departed from before  
it; namely, the rising dawn]. (K.)

8. افتجر في الكلام 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 dark-  
ness from before the light; (Mgh;) i. e., the red-  
ness of the sun in the darkness of night; (K;) the  
فَجْرٌ in the end of the night is like the شَقُّ in the  
beginning thereof: (S, O:) it is twofold: the  
first is called الفجر الكاذب [the false dawn]; that  
which rises without extending laterally, (المتطيل,  
Mgh, Mṣb,) which appears black, presenting itself  
like an obstacle (معتزلاً) [on the horizon]: (Mṣb:)  
[see ذنب السرحان, in art. سرح:] the second is  
called الفجر الصادق [the true dawn]; which is the  
rising and spreading [dawn], (المتطير, Mgh,  
Mṣb,) which appears rising, and fills the horizon  
with its whiteness; and this is what is called عمود  
الصبح; rising after the former has disappeared;  
and by its rising the day commences, and every-  
thing 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.) — الفجر and البحر [in a saying men-  
tioned voce بحر, the former here written الفجر,  
and said to be محركة, but app. by mistake, for  
it is afterwards written الفجر,] 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 Abun-  
dant property. (K, TA.) Abou-Mihjen Eth-  
Thakafee says,

فَقَدْ أُجُودُ وَمَا مَالِي بِذِي 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 برة; [and  
signifies the same as الفجرة and فجار;] and  
فَجَارٌ is altered from فَجْرَةٌ, (IJ, TA,) or from  
الفجرة, (Sb, TA,) and is a subst. in the sense of  
الفجور [i. e. Vice, immorality, wickedness, un-  
righteousness, sin, or transgression, &c., (see 1,)]  
(S,) or a name for الفجرة [which signifies the  
same], (O,) like قطام, (S, O,) determinate, (S,  
occurring in a verse of En-Náhighah cited in the  
first paragraph of art. حمل. (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. (فَجْرٌ). (TA.) And حلف  
أَشْتَمَلَ عَلَى فَجْرَةٍ, and فُلَانٌ عَلَى فَجْرَةٍ  
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 مُفَجِّرٌ, in two places.

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

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

فَجَارٌ [a pl. of which the sing. is not mentioned]  
Roads, or ways; (K, TA;) like فَجَاحٌ [pl. of فَجَحٌ,  
q. v.]. (TA.) = أَيَّامُ الْفَجَارِ is an appellation  
applied to Four أَفَجْرَةٌ; (K, TA;) the four أَفَجْرَةٌ  
meaning days [i. e. conflicts] of the Arabs; the  
single day thereof being termed الفَجَارُ: (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 فَجَارُ الرَّجُلِ  
and فَجَارُ الْمَرْأَةِ and فَجَارُ الْقُرْدِ and فَجَارُ الْبَرَّاضِ;  
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 Kinánch  
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,\*) like  
مُفَاجِرَةٌ, being an inf. n. of فَاجِرٌ, expl. above, on  
the authority of the R. (TA.) — And فَجَارَاتُ الْعَرَبِ  
signifies The vyings of the Arabs in glory-  
ing, or boasting. (TA.)

فَجُورٌ: see the paragraph here following.

فَجِرٌ Inclining, leaning, declining, or deviating.  
(S, TA.) Declining (سَاقَطٌ) from the road. (IAḥr,  
TA.) — Lying; a liar; because he deviates  
from the right course: and for the same reason it  
signifies also مُكَذِّبٌ [as meaning disbelieving; or  
a disbeliever; see فَجْرٌ به, in the middle of the  
first paragraph]. (TA.) And one says يَمِينُ  
فَاجِرَةٌ meaning † A false oath: (Mgh in art. غمس:)  
a tropical phrase. (Mgh in the present art.) —  
فَجِيرٌ and فَجُورٌ, (K, TA,) the latter of which is  
applied to a woman as well as to a man, (TA,) and  
فَاجِرٌ, (K, TA,) which is mentioned by  
Sgh, (TA,) are all epithets from فَجْرٌ, and signify  
[most frequently Acting vitiously, immorally, un-  
righteously, sinfully, or wickedly; or vitious, im-  
moral, &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] launch-  
ing forth, or one who launches forth, into acts of  
disobedience: [but the second and third are in-  
tensive epithets:] also committing adultery or  
fornication; or an adulterer or a fornicator:  
(K, TA;) and the first signifies also enchanting,  
or an enchanter: (Sgh, K, TA:) the pl. of the  
first is فَجَارٌ and فَجْرَةٌ; and the pl. of the second

and third is فُجِّرَ. (K, TA.) فُجِّرُ 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 لَعَدْرٍ for يَا آلَ عَدْرٍ, q. v.; and meaning O ye very vitious, &c.]; occurring in a trad. of 'Aishah. (TA.) And فُجَارٌ (K, TA,) like قَطَامٌ, (TA,) is a noun altered from الفَاجِرَةُ (K, TA) [or from فَاجِرَةٌ]: you say (S, O, K) to a woman (S, O) يَا فُجَارٍ (S, O, K) meaning يَا فَاجِرَةَ [O vitious woman, &c.]. (S, O.) = And فَاجِرٌ signifies also Having much wealth, or property: (K, TA:) in this sense, a possessive epithet [from فَجَّرَ, q. v.]. (TA.)

فَاجِرٌ: see the next preceding paragraph. مَفْجَرٌ (TA) and مَفْجَرَةٌ (K) and مَفْجَرَةٌ (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. مَفَاْجِرُ. (TA.) مَفَاْجِرُ الْوَادِي signifies The parts, of the valley, into which the torrent disperses itself: (S, O, TA:) and فُجْرَةٌ (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 مَفَاْجِرُ الدِّبَارِ signifies The places opened for the flowing of the water of the دِبَارِ, pl. of دَبْرَةٌ [q. v.]. (Mgh.)

مَفْجَرَةٌ: see the next preceding paragraph. مَفْجَرٌ: see مَفْجَرٌ. — مَفْجَرٌ رَمْلٌ A road, or way, in sands. (S, O, TA.)

فجس

1. فَجَسَ, aor. ʔ, (S, TA,) inf. n. فُجْسٌ (S, O, K, TA,) He behaved proudly, or magnified himself; (S, O, K, TA:) as also فَجَسَ; (S, \*K;) or this latter signifies he magnified, or exalted, himself, (O, TA,) and boasted: (O, \*TA:) and فَجَرٌ signifies the same as فَجَسَ, 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. تَفْجَسُ السَّحَابُ بِالْمَطَرِ The clouds burst with rain: (L, TA:) [app. a dial. var. of تَجَسَّس.]

فجع

1. فَجَعَهُ (S, MA, O, K,) aor. ʔ, (O, K,) inf. n. فُجْعٌ (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 البَصِيَّةَ 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 (يَكْرَهُ عَلَيْهِ); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, فَجَعَ بِمَالِهِ (Lth, O, K) and بِوَلَدِهِ (Lth, O) [He was pained by the loss of his property or cattle, and his offspring]: and أَهْلَهُ 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. فُجْعٌ. (Msb.)

2: see the preceding paragraph.

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

فُجُوعٌ: see فَاجِيعٌ, in two places. مَفْجُوعٌ: see فَجِيعٌ.

فَجِيعَةٌ (S, O, Msb, K, TA,) of which the pl. is فَجَائِعٌ (Msb, TA,) i. e. 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, Msb, K, TA:) accord. to ISd, such as pains by [the loss of] what is highly esteemed: (TA:) and فَاجِيعَةٌ signifies the same; (S, \*O, \*Msb, K; \*) pl. فَوَاجِيعٌ. (O, Msb.)

مَوْتٌ فَاجِيعٌ and فُجُوعٌ Death that pains [or afflicts or distresses] men by [attendant] calamities: (O, K, TA:) and in like manner, دَفْرٌ فَاجِيعٌ (O, TA) and فُجُوعٌ [time, or fortune, that pains &c.]. (TA.) And مَيْتٌ فَاجِيعٌ [A person dead, or dying, that causes pain or affliction or distress], and [likewise] مُنْفِجٌ [app. مُنْفِجٌ], as being from أَفْجَعٌ, though this [is a verb which] has not been used: thus in the L. (TA.) — [Hence,] غَرَابٌ الفَاجِيعُ The raven of separation or disunion (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 فَمْرَةٌ فَاجِيعٌ (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 لِابْنٍ and تَامِرٌ (O,) meaning A woman having [or suffering] a فَجِيعَةٌ [q. v.], (O,

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

فَاجِيعَةٌ [as a subst.]: see فَجِيعَةٌ.

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

مَفْجَعٌ [app. مُنْفِجٌ]: see فَاجِيعٌ. مُفَجِّعٌ: 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] مُفَجِّعٌ. (TA.) You say, هُوَ مَفْجُوعٌ فِي مَالِهِ and أَهْلِهِ [He is pained, &c., in, or in respect of, his property, or cattle, and his family]. (Msb.)

مُتَفَجِّعٌ: see فَاجِيعٌ, last sentence.

فجل

1. فَجَلَ, aor. ʔ, inf. n. فُجْلٌ (Msb, K;) and فُجُلٌ (O,) or فَجَلَ (K,) aor. ʔ, (O, K,) inf. n. فَجُلٌ; (K;) He, or it, was, or became, thick, and soft, or flaccid: (O, Msb, K:) so says Ibn-Abbád. (O.)

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

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

فُجْلٌ (S, O, K) and فَجُلٌ (O, K,) both mentioned by AHn, (O, TA,) or فَجُلٌ (Msb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [The radish, raphanus sativus; (Forskál's Flora Ægypt. Arab., Ixix. no. 327; and Delile's Flora Ægypt. Illustr., no. 608;)] a certain أَرُومَةٌ [or root of the hind termed rhizoma], (K, TA,) that occasions abominable eructation; (TA;) a herb, (Msb,) well known: (S, Msb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from فَجَلٌ signifying as expl. above: (Msb:) n. un. with ʔ, (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 فَجَلُ: (TA:) it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the نَقْرَسُ [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:] what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh. (K, TA.) What is called حَبُّ الْفُجْلِ is Another

remedial thing : (K:) this *فجل* is not of the species of herb mentioned above : (O, Mṣb, TA:) so says AHn: the ḥakeem Dáwood says, it is one of the species of this *فجل*, a wild species, elongated, abounding in the *Ṣa'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); (Mṣb, K, TA;) and it is known by the appellation of السِّمْعَةُ [correctly السِّمْعَةُ]. (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.)

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

أَفْجَلٌ: see أَفْجَلٌ.

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

فَنْجَلِيٌّ: see what next precedes.

فَيْجَلٌ: see فَيْجَنٌ, in art. فَجَنٌ.

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

### فجن

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

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

فَيْجِينٌ: see the next preceding paragraph.

### فجو

1. فَجَّوَهُ (K,) [aor. يَفْجُو] inf. n. فَجْوَةٌ (TA,) He opened his door. (K.) — And فَجَّوَهُ الْقَوْسُ (S, K,) inf. n. as above, (S,) He raised the string of the bow [or made it distant] from the part called its كَيْدٌ: (S, K;) and so فَجَّاهُ. (S and K in art. فَج.) — And فَجَّاهُ رِجْلَيْهِ, or مَا بَيْنَ رِجْلَيْهِ, He parted his legs wide, or straddled; or did so to make water: and so فَجَّحٌ. (TA in art. فَج.) — فَجَّحَتْ (S, K, TA, [in the CK, and in one of

my copies of the S, erroneously, فَجَّحَتْ,) aor. فَجَّحَتْ, inf. n. فَجَّاحٌ, (S, TA,) The bow had its string raised [or distant] from the part called its كَيْدٌ; (S, K;) and so فَجَّحَتْ. (ISd, TA.) — And فَجَّحَى, [in the CK, erroneously, فَجَّحَى] aor. as above, (K, TA,) and so the inf. n., i. e. فَجَّاحٌ, (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 فَجَّحَتْ said of a she-camel, inf. n. فَجَّاحٌ, 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. فَجَّحَى (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. كَسَّفٌ; and تَنْجِيَةٌ; (K, TA;) and دَفَّعٌ. (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 فُجْوَةٌ. (S, TA.) [Comp. تَفَّاحٌ, in art. فَج.]

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

فَجَّاهُ inf. n. of فَجَّحَتْ [q. v.] said of a bow: (S, TA:) — and of فَجَّحَى [q. v.] said of a man, (K, TA,) or of a camel: (S, K, TA:) — and of فَجَّحَتْ [q. v.] said of a she-camel. (K, TA.)

فُجْوَةٌ An opening, or intervening space, (S, M, Mgh, Mṣb, K,) in a place, (M, TA,) and an intermediate wide space, (S, Mgh,) between two things. (S, Mgh, Mṣb, K.) And A wide tract of land or ground; as also فَجْوَاةٌ: (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, Mṣb, K.) And The part between the two sides of the solid hoof. (ISd, K, TA.) The pl. is فَجْوَاتٌ (Mṣb, K, TA) and فَجَّاهٌ. (K, TA.) [To these pls. the CK strangely adds, as another, فَجَّاهٌ.]

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

فُجْوَةٌ: see the following paragraph.

أَفْجَى an epithet, of which the fem. is فَجْوَاةٌ. (K, TA.) The latter, applied to a bow, Having its string distant from the part called its كَيْدٌ; (S, K, TA;) as also فَجْوَةٌ; and so فَجَّاهٌ [mentioned in art. فَج.] (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 "Ventricus," applied to camel, as from the K, in which I do not find it.]

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

### فح

1. فَحَّحَ الْأَفْعَى, aor. فَحَّحَ and فَحَّحَ, (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. فَحِّيحٌ (S, K) and فَحَّحٌ and فَحَّحٌ, (K,) [the last an intensive form,] The viper [hissed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verso cited voce مَطْحَانُ:]) 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 كَشِيْشٌ, (S, TA,) or فَحْفِيْفٌ: (As, TA:) some use this verb (فَحَّحَ) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called] أَسَاوِدُ. (TA.) [J gives here a list of intrans. verbs of this class which have the aor. with damm, 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 damm: but both lists are defective; and it would be difficult to make them complete.] — And فَحَّحَ (L, K,) aor. فَحَّحَ, inf. n. فَحِّيحٌ; (L;) and فَحَّحَ; said of a man, † He blew in his sleep, (L, K,) making a sound like the فَحِّيحُ 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. (IAṣr, K.)

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

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

فَحِّيحٌ 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 Ea-Suyooṭee in the Mz and [by the same author in] the Ikṭirâḥ. (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. فَحَشَ عَنْهُ, (O, K,) aor. -, (TA,) inf. n. فَحْشٌ, (O, TA,) i. q. فَحَسَ [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 فَحِشٌ (O, K.)

8: see what immediately precedes.

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

فَحِشَةٌ: see the next preceding paragraph.

## فحج

1. فَحَجَّ فِي مِثْبَتِهِ, (S,) aor. -, inf. n. فَحْجٌ, (S,) this is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not فَحَجَّ as it is written in the K [and O], is indicated by the forms of the inf. n. فَحْجٌ and the epithet أَفْحَجٌّ; (MF;) as also فَحَجٌّ (S,) and فَحَجٌّ (K,) and فَحَجٌّ; (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 فَحَجٌّ signifies the having the middle of the legs wide apart, [or having the legs bowed outwards,] in a man, and in a beast (دَابَّةٌ): (Mgh, L:) [or the having the shanks wide apart: (see فَحْجٌ:)] or the having the thighs wide apart: [see also 1 in art. فِج:] and the verb is فَحَجَّ, inf. n. فَحْجٌ and فَحْجَةٌ [thus written, app. فَحْجَةٌ, which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L.) — And فَحَجَّ, (accord. to the K,) or فَحَجَّ, (accord. to MF,) He magnified himself, or behaved proudly. (K.)

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

4. فَحَجَّ حَلْوَيْتَهُ 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.) — فَحَجَّ also signifies He refrained, or desisted, or drew back; syn. أَجْمَرَ. (O, K.) And one says, فَحَجَّ عَنْهُ, meaning He turned, or turned away or back, from it, or him; syn. انْتَهَى. (O, K.)

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

فَحْجٌ an inf. n.: (S, L, TA:) see 1.

أَفْحَجٌّ 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 (دَابَّةٌ) [&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 أَفْحَجٌّ, in art. فِج.]

## 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 الشَّلْتِ, 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. فَحَسَ He (a man) abraded by degrees, lit., thing after thing. (TA.)

Q. Q. 2. فَحَسَ 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 فَحَسَ. (O.)

## فحش

1. فَحَشَ, aor. -, inf. n. فَحْشٌ (S, O, Mgh, K) and فَحِشَةٌ (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 فَحِشٌ: (S, TA:) it (a thing) was or became, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] as also فَحْشٌ, aor. -: (Mgh:\*) [or excessively, or beyond measure, foul, &c.: (see فَحِشَةٌ:)] and فَحِشٌ it (a thing, or an affair,) increased by degrees (تَرَادُدٌ) in foulness, evilness, badness, &c. (A.) And فَحِشَتِ الْمَرْأَةُ The woman became foul, or ugly, and old. (IAgr.) — See also 4, in two places.

2: see 4, in two places.

3. فَحِشَهُ, (T in art. بَدَأَ,) inf. n. مُفْحِشَةٌ, (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 مُبَادَاةً. (T and K in that art.)

4. فَحِشٌ, (Mgh, K,) or فَحِشٌ فِي الْمَنْطِقِ (S,) or فَحِشٌ فِي الْكَلَامِ (Mgh,) or فَحِشٌ فِي كَلَامِهِ (A,) inf. n. فَحِشٌ and فَحِشٌ, accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) فَحِشٌ (S, A, Mgh, Mgh, K,) i. e., foul, evil, bad, abominable, unseemly, [gross, immodest, lewd, or obscene,] speech or language; (Mgh, Mgh;) as also فَحِشٌ فَحِشٌ (Mgh,) and فَحِشٌ فِي الْكَلَامِ (TA,) and فَحِشٌ فِي كَلَامِهِ (A,) and فَحِشٌ فِي كَلَامِهِ (S, A:) and فَحِشٌ فَحِشٌ 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, فَحِشَ عَلَيْهِ فِي الْمَنْطِقِ [He uttered such speech or language against him]; (S;) and in like manner, فَحِشَ, (TA,) and فَحِشَ; (Mgh;) and فَحِشَ عَلَيْهِ بِلِسَانِهِ. (TA.) — Also فَحِشَ 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 فَحِشَ بِاللُّغَى He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.)

فَحْشٌ inf. n. of فَحِشٌ [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 فَحِشَاءٌ. (Mgh.)

فَحِشَاءٌ: see فَاحِشَةٌ, in three places: — and see also فَحْشٌ.

فَحِشَاءٌ: see the next paragraph.

فَاحِشٌ 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 إِنَّ تَرِيكُنْ فَاحِشًا فَلَا بَأْسَ بِهِ 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 فَاحِشٌ signifies the same;



(S, A, Mgh;) or has an intensive signification: (TA:) pl. of the former فَحْشًا, like as جَهْلًا is pl. of جَاهِلٌ, since فَحْشٌ is a sort of جَهْلٌ, and contr. of جَلْمٌ. (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 لَا تَقُولِي فَاحِشَةً. (TA.) [See فَاحِشَةٌ, below.] — A man evil in disposition. (IB.) — A man niggardly, tenacious, or avaricious: (A, TA:) or very niggardly: (K, TA:) or excessively, or inordinately, so. (S.)

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

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

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

فحص

1. فَحَصَتِ الْقَطَاةُ, aor. -, inf. n. فَحَصٌ, (Mgh,) and مَفْحَصٌ is the same as فَحَصٌ, being used transitively, and not only as a n. of place, (TA.) The قَطَاةُ [i. e. sand-grouse] dug, or hollowed out, in the ground, a place wherein to lay her eggs: (Mgh:) and فَحَصَتِ التُّرَابَ, aor. as above, she (a قَطَاةُ) made for herself an أَفْحُوصٌ [q. v.] (A, K) in the earth, or dust. (K.) — Hence you say, (Mgh,) فَحَصَ عَنْهُ, (S, A, Mgh, K,) aor. -, (A, K,) inf. n. فَحَصٌ; (S;) and تَفْحَصُ; (S, A, Mgh, K;) and افْتَحَصَ; (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 فَحَصٌ signifies vigorous searching in the interstices of anything. (TA.) You say also, عَلَيْكَ عَنِ فَحْشٍ, [Keep thou to searching for, or after, or into, the secret of this story]. (A, TA.) — Hence also, the saying of Abou-Bekr, سَجَدُ قَوْمًا فَحَصُوا عَنِّي أَوْسَاطَ رُؤُوسِهِمُ الشَّعْرَ, (Az, TA,) or رُؤُوسِهِمُ [alone], (S,) Thou wilt find a people who have made their heads like the nests (أَفْحِصُ) of [the birds called] قَطَاةُ: (Az, TA:) or, app., who have shaven the middle of their heads and left them like the أَفْحِصُ of قَطَاةُ. (S, TA.) [See also أَفْحُوصٌ.] — فَحَصٌ also signifies The digging, or hollowing out [the ground &c., in any manner]. (TA.) It is said in a trad., فَحَصَتِ الْأَرْضُ أَفْحِصًا The earth was dug into hollows. (Nh, L.) And you say, فَحَصَ لِنُخْبِزَةٍ, aor. -, inf. n. فَحَصٌ, 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. فَاد.) فَحَصٌ 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 الْمَطَرُ 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 أَفْحُوصُ: (TA:) and in like manner, الْحَصَى the pebbles: (A:) this is when it falls vehemently. (TA.) — فَحَصٌ also signifies He (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is مَحَصٌ: (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 سَبْعَتْ 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 فَحَصٌ also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.)

3. فَحَصَتِ الْقَطَاةُ, (K,) inf. n. مُفْحَصَةٌ, (TK,) [and app. فَحَصٌ 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.

فَحْصٌ 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, فَارْتَبَطَتْ حَتَّى أَتَى الْفَحْصَ

[And he went away until he came to the فَحْصَ], فَحْصٌ is said to signify What is before the عَرْشُ [of God]. (TA.)

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

مُفَاجِصِي, and هُوَ مُفَاجِصِي, † 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 مُؤَاكِلِي and أُكِلِي. (TA.)

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

أَعْلَمُ أَنَّ عِنْدَ اللَّهِ مَسْأَلَةَ فَاحِشَةً † [Know thou that with God is a searching interrogation]. (A, TA.)

مَفْحَصٌ (S, M, A, Mgh, K) and أَفْحُوصٌ (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) أَفْحِصٌ (S, A) and (of the latter, TA) مَفْحِصٌ: (A, TA:) [see عَشَّ:] you say, نَهْمٌ مَفْحِصٌ

مَفْحِصًا [They have houses like the nests of the قَطَاةُ]. (A.) And it is said in a trad., مَن بَنَى لِلَّهِ مَسْجِدًا وَلَوْ مَفْحَصًا † Whoso buildeth for God a place of worship, be it comparatively like a nest of a قَطَاةُ, كَمَفْحِصِ 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 مَفْحِصًا † 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 عَشَّ فِي قَلْبِهِ, (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. فَاد; and TA.)

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

فَحِصِي: see هُوَ مُفَاجِصِي.  
مَفْحَصٌ [A place of, or ground for, inquiring, or investigating]. (A and TA voce تَعَقَّبَ.)

فحل

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

means *The putting a he-camel among the she-camels.* (KL.) — And *فَحَلَّ إِبْنَهُ فَحْلًا كَرِيمًا* He chose for his [she-] camels a generous male [or stallion]; as also *فَحَلَ*. (K.) — See also the next paragraph.

4. *افحله*, (S,) or *افحله فحلًا*, (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 فَلَانًا* and *فَحَلَ بِعَيْرًا* and *فَحَلَ فاحله* 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 (عُلُوج, O, or أُعْلَاج, K) of Kábul do [or used to do] when seeing such a man, of the Arabs: (O, K, TA:) so Lth was told, and thus he has expl. the word, after saying that he errs who says اسْتَفْحَلْنَا فَحْلًا بِدَوَابِّنَا [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) — فَحَالٌ The palm-tree became a فَحَالٌ [or tree of which the spadix might be used for the purpose of fecundation]. (K. [See also the part. n., below.]) — And استفحل الأمرُ † 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.] فُحُولٌ (S, Mgh, O, Mṣb, K) and فَحَالٌ (S, Mṣb, K) and فَحُولَةٌ (Mgh, O, Mṣb, K) and فَحَالَةٌ (S, O, K) and [pl. of pauc.] أَفْحَالٌ (K:) and فَحِيلٌ signifies the same as فَحَلٌ; (K, TA;) and [particularly] a فَحَلٌ of the camels. (S, O, TA.) — Hence الفحل is an appellation of † *Canopus* (سَيِّدِن); 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 فَحَلٌ [i. e. † A masculine, as opposed to an effeminate, man]. (K.) And فَحِيلَةٌ أَمْرًا means † A clamorous [or, app., masculine] woman. (S, O, K.) — فَحُولُ 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 فَحَلٌ]; (K, TA;) [for فَضْلٌ in the CK, I read فَضَلٌ, as in other copies of the K;] like *Alkameh Ibn-'Abadeh*; (TA;) who was surnamed الفحل because he took to wife *Umm-Jundab* when *Imra-el-Keys* divorced her on the occasion of her judging him [i. e. *Alkameh*] to have overcome him [Imra-el-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. رَاوٌ pl. فُحُولٌ: (K, TA:) so in the M. (TA.) — See also فَحَالٌ, in three places. And see مَتَفَحَّلٌ. — 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-Tirmidh* Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.)

أَمْرًا فَحْلَةً: see فَحَلٌ, former half.

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

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

- كَانَتْ نَجَائِبَ مُنْدِرٍ وَمُحَرِّقٍ
- أُمَّاتِهِنَّ 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 نَجَائِبَ and أُمَّاتِهِنَّ; and so has the O: but] IB says that the verse is correctly related as above. (TA.) — And كَبِشَ فَحِيلٌ means A ram that resembles the فَحَلٌ of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — See also فَحْلٌ again, third sentence.

فَحَالَةٌ: } see فَحْلَةٌ.  
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 فَحَالِيلٌ; (S, Mgh, Mṣb, K;) and the pl. of فَحْلٌ is فُحُولٌ (S, Mgh, O, Mṣb) and فَحُولَةٌ (Mgh, Mṣb) and فَحَالٌ; (Mṣb;) of the first of which pls. of فَحْلٌ, the following saying, (S, O, Mṣb, TA,) of *Oḩeihah Ibn-El-Juláḩ*, (O, TA,) presents an ex.:

- تَأْتِرِي يَا خَيْرَةَ الْفَسِيلِ
- تَأْتِرِي مِنْ حَنْدِ قَشُولِي
- إِذْ صَنَّ أَهْلُ السَّخْلِ بِالْفُحُولِ

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

شَجَرٌ مَتَفَحَّلٌ † Trees that do not bear fruit; like the فَحْلٌ: (Ibn-'Abbád, A, O, TA:) that becomes 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. فَحَمَرٌ, aor. 2, inf. n. فُحُومٌ (K, TA) and فَحُومَةٌ, (K, \* TA,) said of anything, (TA,) It was, or became, black [app. like فَحْمٌ i. e. charcoal]. (K, TA.) [See also فَاحْمٌ.] — See also فَحْمٌ, last sentence. — فَحَمَرٌ, (Ks, S, Mṣb, K,) aor. 2, (Ks, S, Mṣb, TA,) accord. to the K 2, which is wrong; (TA;) and فَحِمَرٌ; and فَحِمَرٌ; (K;) He (a boy, or child,) wept until his voice became stopped; (Ks, S, Mṣb;) or until his breath became stopped; as also أَفْحِمَرٌ. (K.) — And, said of a ram, (K,) or thus فَحَمَرٌ and فَحِمَرٌ, like مَنَّعٌ and عَلِمَرٌ, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, نَعَا حَتَّى فَحَمَرٌ He bleated until

he became hoarse. (S, TA.) — فَحَرَ, aor. 2, said of a man, *He was unable to answer*, (K, TA,) when one had spoken to him. (TA.) — And فَحَمَتِ الْقَلْبُ, aor. 2, inf. n. فَحُومٌ, † [The well, or old well,] ceased to have a flow of water. (K, TA.)

2. فَحَمَهُ, (S, A, Mṣb, K,) inf. n. تَفْحِيمٌ, (S, A, K,) *He blackened it*, (S, A, Mṣb, K,) namely, another's face, (S, A, Mṣb,) with فَحْمٌ [i. e. charcoal]. (Mṣb.) — See also the next paragraph.

4. اَحْمَرُ *He (a man) entered upon the time called فَحْمَةُ الْعِشَاءِ* [q. v.]: like اَعْتَمَرَ. (TA.) — And one says, اَفْحَمُوا, (S,) or اَفْحَمُوا عَنَّا, (K,) meaning *Abstain ye from journeying in the فَحْمَةُ* (i. e. the most intense blackness, S) of the night; (S, K;) as also فَحَمُوا, (S, \*K,) inf. n. تَفْحِيمٌ. (S.) — اَفْحَمَهُ 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 مُفْحَرٌ*, (S, K,) not uttering poetry, or verse. (S.) One says هَاجَاهُ فَاقْحَمَهُ, meaning [*He contended with him in satirizing*] and he found him to be مُفْحَرٌ, accord. to the K: (TA:) and هَاجَيْنَاكُمْ فَهَاجِنَاكُمْ (S [in which it is implied that the meaning is *We contended with you in satirizing and found you not to be مُفْحَمُونَ*]): or, accord. to IB, this means, and we caused you not to hold the tongue from answering, or replying; because the هَاجَاةُ is between two persons: but you [may] say هَجَوْتُهُ فَاقْحَمْتُهُ meaning [*I satirized him*] and I found him to be مُفْحَرٌ. (TA.)

8. اِغْتِمَارٌ is expl. in some copies of the K as signifying اِغْتِبَاقٌ; in some, اِغْتِنَاقٌ; and app. in the copy used by Golius, اِغْتِنَاقٌ: 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 a غَبُوقٌ*. See also the next paragraph, second and last sentences.]

فَحْرٌ and فَحْرٌ, (S, Mṣb, K,) the latter sometimes occurring, (S, Mṣb,) like نَهْرٌ and نَهْرٌ, (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 فَحْرٌ, [or a quasi-pl. n.,] like as عَيْدٌ is of عَيْدٌ, and مَعِيذٌ of مَعَزٌ, &c.: (TA:) the n. un. [meaning a piece of charcoal] is فَحْمَةٌ, (S, K, TA,) but not فَحْمَةٌ. (TA.) — And فَحْرٌ 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 فَحَرَ, aor. 2, signifying *He (a man) drank in the فَحْمَةُ of the عِشَاءِ*: but of this I find not any confirmation.]

فَحْرٌ: see the next preceding paragraph.

فَحِيمٌ: see فَاحِيمٌ.

فَحْمَةٌ n. un. of فَحْرٌ, q. v. [Hence] one says of a black woman with a red خِمَارٌ [or muffler], كَانَتْهَا فَحْمَةٌ [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 عِشَاءِ* [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 عِشَاءِ*: (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 فَحَرَ. (TA.) فَحْمَةُ السَّحَرِ means *The time of the سَحَرِ* [or last part of the night]. (K.) And فَحْمَةُ بَنِ جَمِيْرٍ is [a proper name of] *The middle of the night*. (K.)

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

فَحِيمٌ: see فَحْرٌ: — and see also فَاحِيمٌ.

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

فَاحِيمٌ 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 اَسْوَدَ فَاحِيمٌ meaning *Black in an intense degree*. (TA.) — Also A ram uttering a cry, or cries; and so فَحِيمٌ. (K. [But see 1.]) — And One who does not speak at all. (TA.) — And, applied to water, † Still; not flowing or running. (K, TA.)

مَفْحَرٌ [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 فَحْمٌ [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.)

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

فحو

1. يَفْحُو 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 نَفَعَ, (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 فَحَامُهُ بِكَلَامِهِ, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has وَكَذَا إِلَى كَذَا; the other copy having لِيَفْحِي;] *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 فَحِيَ, like رَضِيَ, *He (a child) wept until he sobbed*. (TA.)

2. فَحِيَ الْقِدْرَ, inf. n. تَفْحِيَةٌ, *He made the cooking-pot to have a large quantity of أَبَازِيرٍ* [or seeds used in cooking, for seasoning the food: from أَفْحَا, q. v.]: (S, \*K, TA:) or, accord. to Aboo-Alee El-Kálee, *he put, or threw, into the cooking pot, أَبَازِيرٍ*, 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. فَاحَيْتُهُ, inf. n. مُفَاحَاةٌ, *I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant*. (A, TA.)

فَحَا and فَحَى, (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 فَحُوًا; or *the dry thereof*: (K:) pl. أَفْحَا; (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 *كُلُوا مِنْ فَحَا أَرْضَنَا*, meaning *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.)

فَحْوَةٌ 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.]

فَحْمَةٌ, 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 فَحْمَةٌ, 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 فَحْمَةٌ, like جَرِيَّةٌ (accord. to those who hold this to be of the

measure *فَعْبَلَةٌ*, not *فَعْلَبَةٌ*); 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 IAqr; (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 *فَحْوَاهُ* *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. *أَفْحٌ* [Having a hoarse, rough, harsh, or gruff, voice]. (Sgh, TA.)

## فَح

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

8: see the preceding paragraph.

*فَحٌّ* A snare, trap, gin, or net, for catching game or any kind of wild animals or birds; syn. *مُضَيِّدَةٌ*: (S, A, L, Mṣb, K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. *فَحٌّ*:] AM says that the Arabs called it *طَرِيقٌ* [q. v.; and see also *طَبِيقٌ*]: (TA:) and *فَحَّةٌ* signifies the same: (L:) pl. of the former *فَحَاخٌ* (S, A, Mṣb, K) and *فَحْوُخٌ*. (S, A, K.) *وَتَبَّ فُلَانٌ مِّنْ فَحٍّ 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, (IAqr, L, K,) and blows by reason of satiety: (IAqr, 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*.

## فَحْت

1. *فَحَّتَتْ*, 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 *فَحَاخَةٌ*, *It [cooed, or] uttered a cry or sound*. (K.) — And *فَحَّتَتْ* *He lied, or uttered a falsehood*. (A, TA.) [See *فَحَاخَةٌ*.] = *فَحَّتَتْ*, aor. -, *He cut it off* (K, TA) with a sword. (TA.) — *فَحَّتَتْ رَأْسَهُ* *He smote his head with a sword*. (O, K, TA,) and *cut it off*. (TA.) — *فَحَّتَتْ الإِنَاءَ*, (K, TA,) inf. n. *فَحَّتَتْ*, (TA,) *He uncovered the vessel*. (K, TA.) — And *الفَحْتُ* signifies also *The cook's taking out with the hand a piece of flesh-meat from the cooking-pot*: (K, TA:) *مِنَ القُدْرَةِ*, the reading found in copies of the K, [in the CK *القُدْرَةِ*,] is a mistake: it should be *مِنَ القُدْرِ*, as in the L [and O] &c. (TA.)

5. *فَحَّتَتْ* *He walked in the manner of the bird called فَحَاخَةٌ*: thus in the K: but in most of the lexicons *تَفَحَّتَتْ*: (TA:) i. e. *she* (a woman) *walked as walks the فَحَاخَةٌ*: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying *مشت مجنحة*: (TA: in the O, *مَشَّتْ مجنحه*; and in the margin thereof, *مَجْنِحَةٌ*: [the right reading is *مَجْنِحَةٌ*; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called *فَحَاخَةٌ*: (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 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. *انفَحَّتْ*, said of a roof, *It became perforated*. (O, K.)

*فَحْتٌ* 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 *فَحَاخَةٌ* [as the name of a certain bird], because of its colour: (Mṣb: [see, however, what follows:]) you say, *جَلَسْنَا فِي الفَحْتِ* [as though meaning *We sat in the moonlight*]: (A'Obeyd, S, O:) but Sh says, I have not heard *الفَحْتِ* 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 *فَحَاخَةٌ* may be likened]. (TA.) = Also The [snare, or trap, &c., called] *فَحٌّ*, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the *فَحٌّ*. (O.) = And *Holes, or perforations, of a round form, in a roof*. (O, K.)

*فَحَاخَةٌ* 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 *الفَحْتُ*, (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 *فَحَّتَتْ* signifying as expl. in the first sentence of this art.: (Mṣb:) the pl. is *فَوَاخِتٌ*. (S, O, Mṣb.) *أَكْذَبُ مِنْ فَحَاخَةٍ* [More lying than a *fakhiteh*] is a prov.; because the cry of the *فَحَاخَةٌ* resembles *أَوَانٌ 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.]

## فَحَذ

1. *فَحَذَهُ*, (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. *فَحَذٌ*, (L,) *He hit, or hurt, his (another's) thigh*: (S, L, K:) or *he broke his thigh*: like as one says *رَأْسَهُ* and *رَجْلَهُ*. (O.) And *فَحَذَ* *He was hit, or hurt, in his thigh*: (M, L, K:) or *his thigh was broken*. (A.)

2: see 5, in two places. — *فَحَذَ عَشِيرَتَهُ* + *He called his عشيرة* [or kinsfolk] *فَحَذَ* by *فَحَذَ* [i. e. one small body of families after another], (S, Mgh,\* O, L, K,\*) inf. n. *تَفَحِيذٌ*: (TA:) from a trad. (S, O, L.) — And *فَحَذَهُمُ*, inf. n. as above; (K;) or *فَحَذَ بَيْنَهُمُ*; (L;) + *He dispersed them, and abstained from aiding them*; syn. *فَرَّقَهُمُ* *وَحَذَلَهُمُ*: (L, K: [but see what follows:]) and (L) *فَحَذَهُمُ* (O, L, Mṣb) *عَنْ فُلَانٍ* (O, L,) inf. n. as above, (O, L, Mṣb,) signifies *خَذَلَهُمُ*, (L, Mṣb, [in both written without any of the syll. signs,]) or *خَذَلَهُمُ 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 *فَحَذَ بَيْنَهُمُ* *he dispersed them*. (O, Mṣb.)

3: see the next paragraph, in two places.

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

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

**فَخَذٌ** and **فَخَذٌ** (S, O, L, Mṣb, 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 **شَبَدَ**, there are four dial. vars., namely, **فَعِل** and **فَعِل** and **فَعِل** and **فَعِل**; (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* (**وَصَلَ** [i. e. **وَصَلَ**, but in the O written **وَصَلَ**]) *between the سَاتِق and the وَرِكَ*; (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, Mṣb, K;) pl. **أَفْخَاذٌ**, (Sb, L, Mṣb, K,) the only pl. form. (Sb, L.) — Also **أَفْخَاذٌ** *A small sub-tribe, or portion of the tribe, consisting of the nearest of the hingsfolk of a man*; (Kh, A,\* O, L, K;\*) *less than a بَطْن*; 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*: (Mṣb:) or *below the بَطْن and above the فَصِيلَة*: (Mgh, Mṣb:) this last, accord. to IB and Aboo-Usáneh, is the true order; (TA voce **شَعْب**, q. v.;) and AM says that the **فَصِيلَة** is nearer than the **فَخَذ**: (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, Mṣb;) because meaning **نَفَرٌ**; (Mṣb;) wherefore you say, **هَذَا فَخَذِي**: (A:) pl. as above. (A, O, L, K.) — **حَلَبَتِ النَّاقَةَ** *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,* (Mṣb, 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.)

فخر

1. **فَخَّرَ** (S, O, Mṣb, K,) aor. **فَخَّرَ**, (O, Mṣb, K,) inf. n. **فَخْرٌ** (S, O, Mṣb, K) and **فَخْرٌ** (S, O, K) and **فَخَارٌ** (K,) or this is a simple subst., (Mṣb,) or it is a mistake for **فَخَارٌ**, 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 **فَخَارٌ**, with fet-ḥ, is post-classical, and therefore not allowable, (Th, O,) and **فَخَارَةٌ** and **فَخَيْرِي** and **فَخَيْرِي**; (K;) and **فَاخْتَفَرُ**; (S, O, Mṣb, K;) and **فَاخْتَفَرُ**; (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*: (Mṣb:) 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.]. (Mṣb.) And **فَاخْتَفَرُ** *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 [بَكَدًا 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.* (IAqr, O, K, TA.) — **فَخَّرَهُ عَلَيْهِ**: see 4.

2: see 4.

3. **فَاخْرَهُ فَاخْرَهُ**, (ISk, S, O, Mṣb, K,) inf. n. of the former **مُفَاخَرَةٌ** (Mṣb, K) and **فَخَارٌ** (K,) [and aor. of the latter **فَخَّرَ**, or, accord. to some, **فَخَّرَ**, (see 3 in art. **خَصِمَ**)] *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]:* (Mṣb,\* 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, Mṣb, K.)

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

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

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

6. **تَفَاخَرُوا** [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.) **تَفَاخَرُوا فِيمَا بَيْنَهُمْ** *They boasted among themselves of their several causes of boasting.* (Mṣb.) — See also 1, in two places; and 5.

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

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

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

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

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

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

**فَخَارٌ** [said in the Mṣb to be a simple subst.: see 1].

**فَخُورٌ**: see **فَاخِرٌ**. — Also **فَخُورٌ** *A she-camel great in the udder, contracted in the orifices of the teats: (Aṣ, 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 **فَخُورٌ** *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.)

*فَخِيرَ* 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 *خَصِيرٌ* (S, TA) in the sense of *مُخَاصِرٌ*. (TA.) You say *جَاءَ فُلَانٌ فَخِيرَ ثُمَّ رَجَعَ أُخْبِرًا* [Such a one came contending with others in glorying, or boasting, &c.: then returned last, or meanest]. (A.) — Also *Overcome* in *فَخِرَ* [i. e. glorying, or boasting, &c.]. (K.)

*فَخَارَ* Baked pottery; baked vessels of clay: (Mṣb, voce *خَزَفٌ*: ) or baked clay: before it is baked, it is called *خَزَفٌ* and *صَلْصَالٌ*: (Mṣb 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.)

*فَخِيرَ*:  
*فَخِيرَةٌ*:  
*فَخِيرَاءُ*:  
} see the paragraph here following.

*فَاخِرٌ* an epithet from *فَخِرَ* 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 *فَخِيرَاءُ*: (O, TA:) and *فَخِيرَةٌ* one who glories, or boasts, very much. (O, TA.) — A thing, (S, O, Mṣb,) or anything, (K,) [superb, grand; as though glorying, or boasting;] good; goodly; excellent; of excellent quality. (S, O, Mṣb, K.) — Also † Dates not yet ripe (*بَسْرٌ*) that grow large, and have no stones: (S, O, K:) as though they boasted against others. (TA.)

*فَيَاخِرَ*: see *فَخُورٌ*, last sentence.

*فَاخُورٌ* A species of sweet-smelling plants; (S, TA;) i. q. *رِزْحَانُ الشُّبُوحِ*; (K, TA;) thus called by the people of El-Baṣrah; 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] *سُبَاتٌ*. (TA.) — [A meaning assigned by Golius to this word belongs to *فَنَاخِرَةٌ*.]

*مَفْخَرَةٌ* and *مَفْخِرَةٌ* 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*. (Mṣb.)

### فخر

1. *فَخِرَ*, 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 *فَخِرٌ*].) See also *مُفَخَّرٌ*, below. — And one says also *فَخِرَ الأَمْرُ* [meaning *Great in estimation is the thing or affair or event or case!*]. (K in art. *بَخ*, in which see *بَخ*.)

2. *تَفَخَّرَ* is syn. with *تَعَظَّمَ* [as signifying *The magnifying a man, honouring him, or treating him with respect or reverence or veneration*]: (S, K, TA:) one says, *أَتَيْنَا فُلَانًا فَتَفَخَّرْنَا* meaning [We came to such a one] and we magnified him, or honoured him, and paid him high respect: and *تَفَخَّرَ* signifies [the same as *فَخِمَهُ*, i. e.] *He magnified him, or honoured him, &c.*; syn. *أَجَلَّهُ*, and *عَظَّمَهُ*. (TA.) — *تَفَخِيرُ الحَرْفِ* is the contr. of *إِمَاتَتُهُ* [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 *التَفَخِيرُ* is the abstaining from *الإِمَاتَةُ*; (K, and Kull p. 127;) and the contr. of *التَّرْقِيقُ*; i. e. i. q. *التَّغْلِيطُ*; and signifies the inclining of *ا* 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 suprā:) 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. *تَفَخَّرَ* 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 *تَفَخَّموا فَخَمُوا* means *تَفَخَّموا*. — And it is also trans., like 2: see 2, first sentence.

*فَخِرٌ* [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. *فَخَارٌ*: 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.)

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

*فَخِيمَةٌ*, like *جُهَيْتَةٌ*, (so in the JK, K, and TA, [in the CK and my MS. copy of the K *فَخِيمَةٌ*, like *جُهَيْتَةٌ*],) *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, *يُضَدُّ* is a mistranscription for *يُضَدَّرُ*].)

*أَفْخِرٌ* 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. *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* (Aḡ, T, S, M, L, K) and *فَدَّ*, (M, L,) *He* (a man, Aḡ, S) *uttered his voice, called out, cried out, or vociferated*: (Aḡ, S, M, A, L, K:) or *did so vehemently*: (T, M, L, K:) or *raised his voice*; (TA;) and so *فَدَّدَ*, 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 *فَدَّدَ*, inf. n. *فَدْدَةٌ*: (M, L, K:\*) and *he* (a man) *ran, making a sound by his running.* (L.) — *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ*, *It* (a bird) *moved, or flapped, (حَثَّ) its wings, expanding and contracting them.* (M.) — *He ran, (K, TA,) fleeing.* (TA.) [See also R. Q. 1.] — *فَدَّتِ الإِبِلُ* *The camels crushed the ground with their feet, by the vehemence of their tread.* (M, L.) And *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدَّ* and *فَدِيدٌ*; (L;) and *فَدَّدَ*; (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 يَفْدِنِي وَيَعْدِنِي* means *He threatens me.* (K, TA.)

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

R. Q. 1. *فَدَّدَ*, 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 *فَدَّدَ* and *فَدَّدَ*. (Lh, M, L,

ق.) — *Having a vehement tread.* (M, L, K.) Hence, in a trad., *قَد كُنْتَ تَمْشِي قَوِي فِدَادًا* 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 therewithal rude, coarse, or uncivil, and proud.* (AO, T.) — Pl. *فَدَادُونَ.* (L, K, &c.) — The pl. occurs in a trad., in the saying, *إِنَّ الْجَفَاءَ وَالْقَسَوَةَ فِي الْغَدَادِينَ* (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, and tenders 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 *فَدَادِ* [pl. of *فَدَدٌ*, q. v.]; (MF;) because of the roughness of their voices, and their rudeness, or coarseness: (M;) or (in the K “and”) the possessors of many camels. (M, K, TA.) [See also art. *فَدَن.*] — *فَدَادَةٌ* signifies *The frog:* (A, K;) so called because of its croaking. (A.) — Also, *فَدَادَةٌ*, (IAar, Th, M, L, K,) and *فَدَادَةٌ*, (IAar, L,) or *فَدَادَةٌ*, (M, K,) *A cowardly man.* (IAar, Th, M, L, K.) — Also, *فَدَادَةٌ*, (L,) or *فَدَادَةٌ*, (M, K,) *A certain bird:* (M, L, K;) n. un. of *فَدَادٌ*, (L,) or *فَدَادٌ.* (M.)

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

*فَدَدٌ* *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. *فَدَادِ.* (L.)

*فَدَدٌ:* see *فَدَادٌ*, first sentence.

*فَدِيدٌ:* see *فَدَادٌ*, first sentence. = Also *Thick milk:* (IAar, 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. ٢, (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. *فَوَادِحُ:*] *الدَّهْرُ الْفَوَادِحُ* signifies the afflictions, or calamities, of fortune. (K, TA.)

*مَفْدُوحٌ:* see the following paragraph.

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

فدخ

1. *فَدَخَ رَأْسَهُ*, aor. ٢, (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, IAar, T, S, M, O, K,) aor. ٢, (M,) or ٢, (O, K,) inf. n. *فَدُورٌ* (Lth, T, S, M, O, K) and *فَدَرٌ*; (K;) and *فَدَرَ*, (IAar, T, O, K,) inf. n. *تَفْدِيرٌ*; (O;) and *فَدَرَ*; (IAar, T, O, K;) said of a stallion, (IAar, T, S, &c.,) primarily of a stallion-camel, (IAar, T,) *He desisted from covering;* (IAar, 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 *قَدَرَ*: (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 IKt. (TA.) — And *فَدَرَ* said of cooked flesh-meat, (K, TA,) inf. n. *فَدُورٌ*, (TA,) *It became cold.* (K, TA.) = *فَدَرَ*, aor. ٢, inf. n. *فَدَرٌ*, *He was, or became, foolish, stupid, or unsound in intellect or understanding.* (TA.)

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

4: see 1, first sentence.

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

*فَدَرٌ:* see *فَادِرٌ*, in two places.

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

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

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

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

*فَدُورٌ:* see the next paragraph.

*فَادِرٌ*, applied to a stallion, [primarily to a stallion-camel, (see 1, first sentence,)] *Desisting from covering; or desisting from covering, being wearied by much indulging therein:* (S, O;) or *flagging, or becoming remiss, or languid, in covering, and desisting therefrom:* (M, K;) [or *lacking power, or ability, to cover:* (see 1:)] pl. *فَوَادِرٌ*, (S, O,) or *فَدَرٌ.* (M, K.) — Also, and *فَدُورٌ*, (S, M, O, K,) and *فَدَرٌ*, (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 *قَارِحٌ* applied to a horse, and *بَازِلٌ* to a camel, and *صَالِحٌ* 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 *فَدَرٌ*, (M, and so in some copies of the K,) or *فَدَرٌ*, (so in other copies of the K,) or both, (S, O, [see an ex. of the latter plural in a verse cited voce *تَدَدَّرُ*,]) and *فَوَادِرٌ* and (of *فَدَرٌ*, M) *فَدُورٌ*, and (quasi-pl. n., M) *مَفْدِيرَةٌ*, (M, K,) like *مَشِيخَةٌ*. (M.) = And *فَادِرٌ*, (O, K,) [thus] without *ة*, (O,) signifies also *A she-camel that goes away alone, apart from the others;* (O, K, TA;) like *فَارِدٌ*. (TA.) [See also *فَدْرَةٌ*.]

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

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

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

*طَعَامٌ مُفْدِرٌ*, like *مُخْسِنٌ* [in measure, app. in some one or more of the copies of the *K* like *مُخْصِنٌ*, for, as is mentioned in the TA, El-Bedr El-Karāfee says that it is anomalous, like *مُسَبِّبٌ* from *أَسْبَبٌ*, and *مُخْصِنٌ* from *أَخْصَنَ*], Food that stops from copulation; (*K*;) as also *مُفْدِرَةٌ*. (Lh, *K*.)

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

## فدع

1. *فَدَعُ*, with *kesr*, [aor. -, inf. n. *فَدَعُ*] *He was, or became, such as is termed فَدَعٌ* [q. v.]. (*O*.) And *فَدَعَتْ فَدْمَهُ*, (*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 *فَدَعُ*.

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

*فَدَعٌ* [app. an inf. n. of which the verb is *فَدَعٌ*] *A breaking, or crushing, syn. شَدَحٌ* [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 فَدَعٌ 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 رَوْحُ:]) 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 فَدَعٌ by Aq, 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, رَوْحُ.] 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*.)

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

*أَفْدَعُ* 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, *الأَفْدَعُ*, as an epithet in which the quality of a subst. predominates, signifies *The male ostrich*. (*TA*.) And *أَفْدَعُ* is applied by Ru-beh to fish (*سَمَكٌ*) as meaning *Bending, crooked, or curving*. (*O*.) And *الفَدْعَاءُ* is a name of † *The well-known asterism called الدَّرَاعُ* [q. v., *the Seventh Mansion of the Moon*; also called *فَدْعَاءُ النَّشْرَةِ*, because *النَّشْرَةُ* is the Eighth Mansion]: a poet says,

• *يَوْمٌ مِنَ النَّشْرَةِ أَوْ فَدْعَائِيَا*  
• *يُخْرِجُ نَفْسَ الْعَزِيمِ مِنْ وَجْعَائِيَا*

[*A day of the auroral setting of النَّشْرَةُ* or of its *فَدْعَاءُ* 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 *أَفْدَعُ* is *أَفْدِيعٌ*. (*TA*.)

*أَفْدِيعٌ*: see what next precedes.

## فدغ

1. *فَدَغَهُ*, aor. -, inf. n. *فَدَغُ*, *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 التَّمْنَةَ فِي التَّمْنِ* [app. meaning *He preserved the truffles in clarified butter*]. (*O*.)

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

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

*مِفْدَعٌ* *An instrument for breaking, or crushing.*

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

## فدم

1. *فَدَمْتُ عَلَى فِيهِ بِالْفِدَامِ*, [aor. -,] inf. n. *فَدَمٌ*, *I covered his, or its, mouth with the فِدَامِ* [q. v.]: (*S*;) or *فَدَمَ فَاهُ*, and *عَلَى فِيهِ*, aor. -, and *فَدَمٌ*, (*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, *فَدَمُوا أَفْوَاهَهُمْ* *They bound the فِدَامِ upon their mouths: (T:) and فَدَمٌ* *فَدَمَ*, (*M*, *K*.) inf. n. *تَفْدِيمٌ*, (*K*.) *He put the فِدَامِ upon the mouth of the اِبْرِيْقِ*. (*M*, *K*.) = *فَدَمٌ*, (*T*, *M*, *K*.) inf. n. *فَدَامَةٌ* (*T*, *S*, *M*, *Mṣb*, *K*.) and *فُدُومَةٌ*, (*S*, *M*, *Mṣb*, *K*.) *He was, or became, such as is termed فَدَمٌ* [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, *فَدَمَ البَعِيرَ*, meaning *He bound upon the camel's mouth the فِدَامَةَ*, (*M*.) which means the *غِمَامَةُ* [q. v.]. (*TA*.)

*فَدَمٌ* *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 فِيهِ عَلَى فِيهِ بِالْفِدَامِ]; heavy, sluggish, or dull; (S;) or with heaviness, sluggishness, or dullness, 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 فَدَمٌ 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 فِدَامٌ [agreeably with analogy]. (M, K: in a copy of the T فَدَمٌ [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,) o: 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 مُفْدَمٌ.]**

*فَدَامٌ*: see the next paragraph, in two places.

*فَدَامٌ* and *فَدَامٌ* and *فَدَامٌ* and *فَدَامٌ* (*K*.) or *فَدَامٌ* [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 **عِيَامَةٌ**: 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 **عِيَامَةٌ**, [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. **غمر**.])

**فَدَامَةٌ**: see the next preceding paragraph.

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

**فَدُومٌ**: 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 **مُفَدُّومٌ** (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., **إِنكُمْ مَدْعُومُونَ يَوْمَ الْقِيَامَةِ مُفَدَّمَةٌ أَفْوَاهِكُمْ**, **بِالْفَدَامِ** [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] **أَبَارِيقٌ** and **دِنَانٌ** [pls. of **إَبْرِيقٌ** and **دِنَانٌ**]. (S.)

**مُفَدُّومٌ**: see **مُفَدَّمٌ**.

فدن

2. **تَفْدِينٌ** signifies *The making a building tall.* (K. [See **فَدْنٌ**].) — And † *The fattening of camels. (K, TA.)* One says, **فَدَنَهُ**, 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. أَقْدَانٌ; (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: (IAqr, TA:) or, (AA, AHn, S, M, Mgh, Msh, K,) as also فَدَانٌ, (Mgh, Msh, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Msh, 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, Msh, 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, Msh,) signifies also, (S, M, Msh,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Msh, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, Msh;) 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-Hasan Es-Sikillee, **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 IAqr says the like: (TA:) [see also **عِيَانٌ**:] the pl. of **فَدَانٌ** is **فَدَادِينٌ**, (S, M, Mgh, Msh, K,) meaning *oxen with which one ploughs: (M, TA:) the pl. of فَدَانٌ is أَقْدَانَةٌ [a pl. of pauc.] and فَدْنٌ, (M, Mgh, Msh, TA,) and the vulgar say فَدْنٌ, with kesr. (TA.)* — **فَدَانٌ**, with teshdeed, also signifies *A certain commonly-known quantity [of land]; (IAqr, TA;) said by Abu-l-Hasan Es-Sikillee to signify a limited portion of land, subdivided into four and twenty keerats; (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 kaşabels (or rods) and one third; (the kaşabel being 24 kabdahs; and the kabdah 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. **فد**. (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**, (Msh, K,) inf. n. **فَدَاءٌ**, (T, S, M, Mgh, K,) [omitted in my

copy of the Msh, probably by inadvertence,]) and **فَدَى**, (Mgh,) or **فَدَى**, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msh, 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-Aghhar] is related to have said that this is not allowable except by poetic license, and El-Kálee says that **الْفَدَى** was used by the Arabs in conjunction with **الْحِمَى**, [see **حِمَاةٌ**, in art. **حصى**,] but other forms were used in other cases [among which he seems to mention **فَدَاءٌ**, with fet-h 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 **اِفْتَادَهُ**, (M,) [whence an ex. in a verse which will be found in what follows,] or **اِفْتَدَى** **بِهِ** (K, TA) and **مِنَهُ**, (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, Msh, K, TA,) inf. n. **مُفَادَاةٌ** and **فَدَاءٌ**; (Msh, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msh, TA;) *He gave his ransom; (S;) he gave a thing, (K, TA, [أَعْطَاهُ in the CK being a mistake for أُعْطَى, 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, Msh:) or فَادَاهُ signifies he loosed him, or set him free, and took his ransom: (Mgh, Msh, TA:) or مُفَادَاةٌ signifies the giving a man and taking a man [in exchange]: and فَدَاءٌ, [as inf. n. of فَادَاهُ,] the purchasing him [from captivity or the like]: (Mbr, T, Mgh, Msh, TA:) or the preserving a man from misfortune by what one gives by way of compensation for him; as also فَدَى: (Er-Rághib, TA:) you say, **فَدَيْتُهُ بِمَالِي**, *I purchased [i. e. ransomed] him with my property, and بِنَفْسِي with myself: (T:) or, accord. to Nuşeyr Er-Rázee, 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 Kur ii. 79], Aboo-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 فَادَاهُ is syn. with فَدَاهُ is shown by what here follows:] a poet says,***

- فَلَوْ كَانَ مَيْتٌ يَفْدِي لَفَدَيْتُهُ
- بِمَا لَرُتْكَنَ عَنْهُ النَّفْسُ تَطِيْبٌ

[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, فِدَى لَكَ [for فِدَاكَ, and therefore virtually meaning فِدَيْتَ *Mayest thou be ransomed*; the ل being لِلتَّبِينِ i. e. “for the purpose of notifying” the person addressed]: (TA.) and فِدَى لَكَ أَبِي [for فِدَاكَ أَبِي بِنَفْسِهِ فِدَى, and therefore virtually meaning simply فِدَاكَ أَبِي بِنَفْسِهِ *May my father ransom thee with himself*; so that it may be well rendered *may my father be a ransom for thee*]: (S:) and فِدَاءٌ, with tenween, some of the Arabs pronounce with kesr [to the ء, i. e. they pronounce فِدَاءٌ with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فِدَاؤُكَ, 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-Dhubyanee],

• مَهْلًا فِدَاؤُكَ لَكَ الْأَقْوَامُ كَثِيرًا •

• وَمَا أَتَبَّرَ مِنْ مَالٍ وَمِنْ وَلَدٍ •

[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: فِدَاؤُكَ being app. assimilated to an indeterminate imperative verbal noun such as صَمِيحٌ in the phrase صَمِيحًا يَا رَجُلًا, which is as though one said سَكُوتًا يَا رَجُلًا; thus meaning here لِيَفِدَكَ: 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, فِدَاؤُكَ and فِدَاؤُكَ and فِدَاءُ; 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 فِدَاءَهُ بِمَعْنَى لِيَفِدَكَ فَبِنَاءِهِ كَمَا بَنَى الْأَمْرَ وَكَذَلِكَ تَرَاكٌ وَدَرَاكٌ لِأَنَّهُ لِيَفِدَكَ بِمَعْنَى اِتْرَاكٌ وَادْرَاكٌ بِمَعْنَى اِتْرَاكٌ وَادْرَاكٌ: this, it will be observed, is similar to the explanation which I have offered of فِدَاؤُكَ; for لِيَفِدَكَ is app. a typographical mistake for لِيَفِدَكَ: and I incline to think that فِدَاءَهُ, though supposed to be correct and therefore likened to تَرَاكٌ and دَرَاكٌ, is a mistake of a copyist for فِدَاؤُكَ; and the more so because I find in Ahlwardt's “Divans of the Six Ancient Arabic Poets” the three readings فِدَاؤُكَ and فِدَاؤُكَ and فِدَاءَهُ, but not فِدَاءَهُ]. (S, TA.) — [in the Kṣur xxxvii. 107] means *And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter*. (T, TA.) — فِدَتْهُ and فِدَتْهُ [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. فِدَاءَهُ, (S, TA.) or فِدَاءَهُ بِنَفْسِهِ, (S, TA.) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (S, K;)

and فِدَاؤُهُ بِنَفْسِهِ, (S, TA,\*) aor. يَفْدِيهِ, inf. n. فِدَاؤُهُ; (TA;) *He said to him جَعَلْتُ فِدَاكَ [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 الأسيْرُ [in the CK (erroneously) الأسيْرُ] *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 نَفْدِيكُمْ 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-Abec-Waḡḡás and 'Otbh Ibn-Ghazwán. (M.) — Such a one danced, or dandled, his child: (K, TA:) because of his [often] saying, فِدَى 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 فِدَاءُ [q. v.]. (TA.) — And *He sold dates*. (IAḡr, T, K.)

6. 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 † *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 منهُ بكذا [He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the Kṣur ii. 229. (TA.) See 1, last sentence but one.

فِدَى and فِدَى and فِدَاؤُهُ and فِدَاؤُهُ 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 فِدَى لَكَ أَبِي and فِدَى لَكَ أَبِي, the words فِدَى and فِدَى may be either inf. ns. or subst.: as subst., the second and third are more common than the first:] فِدَاؤُهُ [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 Kṣur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فِدَايَاتُ and فِدَايَاتُ. (Mḡb, Mḡb, TA.)

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

فِدَى عَلَى هِدْيَتِكَ وَفِدَايَتِكَ, accord. to the K, but in the S, فِدَى عَلَى هِدْيَتِكَ, mentioned in art. فِدَى, 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.) فِدَايَةٌ and فِدَايَةٌ are dial. vars. (TA in art. فِدَى.)

فِدَاؤُهُ An أنْبَارُ, (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 أنْبَارُ, 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 حَجْمُ [or protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.)

فِدَاؤُهُ: see فِدَى.

فِدَاؤُهُ is the appellation of A class, or sect, of the خَوَارِجِ of the دُرُزِيَّةِ [or دُرُوزِ, whom we call the Druses; it is a coll. gen. n., of which the n. un. is فِدَاوِيٌّ; 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 مَفْدِيٌّ, originally مَفْدُوٌّ. In the saying بِنَفْسِي مَفْدِيٌّ فُلَانٌ *With my soul, or myself, may such a one be ransomed*, مَفْدِيٌّ is often suppressed; being meant to be understood.]

## فَدَى

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

4. افدّه *He made him, or it, to be single; sole; or one, and no more*; syn. اَوْتَرَهُ; (S in art. وتر;) and جَعَلَهُ فَدَاً, i. e. وَفَرًا. (TA in that art.) — And افدته *She (a ewe or goat) brought forth one only*, (El-Aḡmar, T, S, M, O, L, Mḡb,) at a breeding; (Mḡb;) inf. n. افداده. (El-Aḡmar, T, M, L.) [See مَفْدِيٌّ.]

5: see the next following paragraph.

10. استفد به *He was, or became, alone; inde-*

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

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

فَذ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. فَرْد; (S, M, Mgh, O, L, K;) and وَاحِدٌ: (L, Mṣb:) pl. [of mult.] فَرْدٌ (M, L, Mṣb, K) and [of pauc.] أَفْدَادٌ. (M, L, K.) One says, ذَهَبَا فَرْدَيْنِ They two went away singly. (S, O, L.) And جَاءَ الْقَوْمُ جَاءًا أَفْدَادًا: see فَذَادِي. — And تَمَرٌ فَرْدٌ Dates that are separate, each one from others; (IAqr, S, M, O, L, K;) not sticking together; (IAqr, M, L;) as also فَصٌّ; (M;) and فَثٌ. (T in art. فَث.) — And الفَذُّ is [a name of] The first of the arrows used in the game called البَيْسَرُ: (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: (Lḥ, M, O, L:) the arrows are ten: the 2nd is called التَّوَامُ; the 3rd, الرَّقِيبُ; the 4th, الحَلْسُ; the 5th, التَّافِسُ; the 6th, المَسِيلُ; the 7th, البَعْلَى; and there are three for which there is no share, namely, الوَعْدُ and المَبِيحُ and السَّبِيحُ. (S, O, L.) [See الرَّقِيب.] — كَلِمَةٌ فَذَةٌ: see فَاذَةٌ.

فَذَادًا: see the next paragraph, in two places.

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

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

فَذَةٌ, and فَذَةٌ, 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 مَرِيشٌ: so says Aboo-Málik: others say أَفْدٌ [q. v.], with ق: but he allowed only the former. (T, O.)

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

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

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

فر

1. فَرٌّ, aor. -, inf. n. فَرَارٌ (T, S, M, K, &c.) and فَرٌّ (M, K) and مَفَرٌّ (S, M, K) and مَفْرٌ (K,) or the last is a n. of place [and of time], (S, M,) He (a man, T) fled: (T, S:) or he turned away or aside, to elude, and fled, (M, K, TA,) from a thing that he feared. (TA.) أَيْنَ الْمَفْرُ [in the Kur lxxv. 10] means *Whither is the [fleeing or] turning away &c.?* (M, TA:) or it may mean *when is the time thereof?* (TA:) and أَيْنَ الْمَفْرُ, another reading, *where is the place of fleeing &c.?* (I'ab, Zj, S, M, TA,) as also الْمَفْرُ (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — فَرٌّ — فَرٌّ, aor. as above, inf. n. فَرٌّ, He wheeled about widely from his enemy, to turn again. (Mṣb.) — And فَرَّ إِلَى الشَّيْءِ He went, or betook himself, to the thing. (Mṣb.) — 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 فَرَارٌ and فَرَارٌ and فَرَارٌ (K,) or فَرَارٌ is a simple subst., and فَرَارٌ 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 فَرَارَةٌ

(S, M, Meyd, K,\*) and فَرَارَةٌ (M, Meyd, K,) and فَرَارَةٌ (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 (فَرَّتْ) his teeth: (S, O, K:) and [with the same meaning] one says, فَرَّ الْجَوَادَ عَيْنَهُ (A, TA:) and [in like manner] الْحَبِيبُ عَيْنَهُ فَرَارَةٌ [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, فَرَّرْتُ فَمَ الْفَرَسِ I opened the mouth of the horse that I might know

his age. (Har p. 28.) And فَرَّ عَنْ أَسْنَانِ الدَّابَّةِ, aor. -, He examined the teeth of the beast. (Har p. 233.) — [Hence the saying of El-Ḥajjáz, فَرَّرْتُ عَنْ ذِكَاةٍ, expl. in art. ذَكَو.] And [hence also] one says, فَرَّ عَنْ أَشْيَاءَ; He examined him respecting things. (O, TA.) And فَرَّ الْأَمْرَ (M, TA,) and فَرَّ عَنِ الْأَمْرِ (S, M, O, K, TA,) He examined, looked into, scrutinized, or investigated, the affair; searched into it; inquired, or sought information, respecting it. (S, M, O, K, TA.) And فَرَّ فَرَّانٌ عَمَّا فِي نَفْسِي; Such a one interrogated me in order that he might know, from what I should say, what was in my mind. (TA.) — And فَرَّ الْأَمْرَ فَرَّ الْأَمْرَ جَدْعًا + The thing returned to its first state; it recommenced. (M, O, K.) And فَرَّ الْأَمْرَ جَدْعًا + 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 جَدَعٌ, q. v.] = فَرَّ, aor. يَفْرُ or يَفِرُّ, (accord. to different copies of the T,) He became intelligent after being weak [in mind]. (IAqr, T, TA.)

3. فَرَّرْتُهُ, inf. n. مَفَارَةٌ, 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 افَرَّ بِهِ (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Ḥātim, مَا يَفْرُكُ عَنِ الْإِسْلَامِ إِلَّا أَنْ يُقَالَ لَا إِلَهَ إِلَّا اللَّهُ (T, M, O, TA) i. e. *Nothing induces thee to flee from El-Islām except the saying "There is no deity but God:"* many of the relaters say يَفْرُكُ; but Az says that the former is the right. (TA.) — Hence the saying, افَرَّ اللَّهُ يَدَهُ God made, or may God make, his arm, or hand, to fall off; like أَطْرَمَهَا and أَتْرَمَهَا. (O.) — And افَرَّرْتُ رَأْسَهُ I split, or clave, his head, with a sword; like افَرَّرْتُهُ. (Yz, T, O, K.) = افَرَّتْ 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. افْتَرَّرَ بِي i. q. ضَحِكَ [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.)

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

8. افْتَرَّ He laughed in a beautiful manner, (M, K,) beyond what is termed اِتِّكَلَالٌ [inf. n. of اِتَّكَلَّ, 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, افْتَرَّ عَنْ مِثْلِ 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,) افْتَرَّ الْبَرَقُ

† *The lightning glistened.* (M, K.) And hence the saying, الصَّرْفَةُ نَابُ الدَّهْرِ الَّذِي يَنْتَرُّ 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. فَرَّقَهُ, (S, M, K, &c.) inf. n. فَرَّقَارٌ, (M,) or فَرَّقَارٌ, (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, يَفْرِقُّرُ اللَّجَامَ 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 فَرَّقَرٌ signifies *He rent, or tore,* [skins such as are termed] رَقَاقٌ [pl. of رَقٌّ], and other things; (O, K, TA;) and *slit, or rent, them much.* (TA. [In two copies of the T, instead of الرِّقَاقُ وَغَيْرَهَا, the reading in the O and K and TA, I find رِقَاقٌ وَغَيْرِهِ.]) — [He mangled it.] One says, الذِّئْبُ يَفْرِقُّرُ الشَّاةَ *The wolf mangles the sheep, or goat.* (O,\* TA.) — And, (O, K, TA,) hence, (O,) inf. n. فَرَّقَرَةٌ, (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. فَرَّقَرَةٌ, TA,) *He called or cried, or called out or cried out, to him.* (M, K.) — فَرَّقَرٌ 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. فَرَّقَرَةٌ. (S, M, O, TA.) — *He hastened, or was hasty, with foolishness, or stupidity.* (IAḩr, 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*] الفَرَّقَرَةُ signifies الكَلَامُ [which is often used as a quasi-inf. n. of كَلَّمَ]. (M.) — فَرَّقَرٌ also signifies *He made the kind of vehicle called فَرَّقَارٌ.* (T, K.) — And *He kindled [a fire] with [wood of] the species of tree called فَرَّقَارٌ.* (T, K.)

فَرُّ: see فَارٌ, in two places.

فَرٌّ [The best, or choice, of men &c.]. One says, هُوَ فَرٌّ قَوْمِهِ, (O,) or فَرٌّ الْقَوْمِ, (K,) and فَرٌّ تَهْمِهِ, (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) عَنْهُ † يَفْرِقُّرُونَ, 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 أَفْرٌ, the أ being the first radical letter: and Ks states that some change the أ into ع, saying عَفْرَةٌ and عَفْرَةٌ. (T.) مَا زَالَ فُلَانٌ فِي أَفْرَةٍ † شَرِمِنَ فُلَانٍ 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, إِنِّي لَأَبْهَأُ لِحَسَنَةِ الْفَرَّةِ [Verily she is beautiful in respect of the manner of smiling]. (TA.)

فَرَارٌ: see فَرُّرٌ.

فَارٌّ: see فَرَّةٌ.

فَرَارٌ 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,) فَرَارٌ and فَرَارٌ (O, K) and فَرَارٌ and فَرَارٌ: (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 IAḩr 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 IAḩr, (T,) فَرَارٌ (T, M) and فَرَارَةٌ (T) and فَرِيرٌ (M) and فَرَارٌ and فَرَارٌ and فَرَارٌ (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 فَرَارٌ below:]) and [it is also said that] فَرَارٌ signifies great

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

نَزْوُ الْفَرَارِ اسْتَجْمَلَ الْفَرَارَا

[The leaping of the wild calf, or with equal propriety الفَرَارِ 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-arrrij, [and so says Meyd, and the same is implied in the S and O,] that الفَرَارِ 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 نَزْوُ الْفَرَارِ, meaning نَزْوُ الْفَرَارِ. (O.) [See also a similar prov. in art. سفه, conj. 5.]

فَرَارٌ: see فَرُّرٌ. 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 مَحْسَةٌ [thus in a copy of the M (app. مَحْسَةٌ i. e. currycomb, as though meaning the part that is currycombed), in the K of the مَحْسَةٌ (i. e. مَحْسَةٌ, q. v.), and in the O of the مَجْرَمِ, 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 فَرَّةٌ.

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

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

قَرَارٌ: see فَارٌّ. — [Hence,] Quicksilver: so called because flowing quickly, and not remaining in a place: thus says Esh-Sherceshec. (ḩar 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, K) and فَرَارٌ (M, O, K) and فَرَارَةٌ (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 **فَارٌ** (S, M, O,) like as **رَضِبٌ** is of **رَأْكَبٌ** (S, O,) and **صَحْبٌ** of **صَاحِبٌ** (S, O, K,\*) or **شَرِبٌ** of **شَارِبٌ** (M:) it is related in the trad. respecting the Flight that Surāḡah Ibn-Mālik, when he saw the Prophet and Abou-Bekr fleeing to El-Medeeneh, and they passed by him, said, **هَذَانِ فَرٌّ قُرَيْشٍ أَفَلَا أَرَدُ عَلَى**, (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.)

**فُرْفُورٌ**: see **فُرَارٌ**: — and **فُرَارٌ**: — and **فُرْفُورٌ**, in three places.

**فِرْفِرٌ**: see **فُرْفُورٌ**, in two places.

**فِرْفِرٌ**: see the next paragraph.

**فُرَارٌ** A breaker [or mangler] of everything; as also **فُرَارِيٌّ**. (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 **فُرَارٌ** and **فُرْفِرٌ** (K,) or **فُرْفِرٌ** (O,) and **فُرَارِيٌّ** and **فُرَارِيَّةٌ**. (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 **فُرَارِيٌّ**: (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] **قِصَاعٌ** (M, O, K) and **عَسَاسٌ**: (M, O:) AHn says, it is a great kind of tree; (O;) it becomes tall like the **دُنْبٌ** [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] **عَسَاسٌ**, and **أَقْبَاحٌ**, 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 **مَخَاصِرٌ**, pl. of **مَخَصْرَةٌ**, for excellent she-camels, were also made of it, and the curved pieces of wood (**أُحْنَاءٌ**) 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 **حَوَيْثَةٌ** and **سَوِيَّةٌ** [described in arts. **حَوِيٌّ** and **سَوِيٌّ**]. (T.)

**فُرَارٌ**: see the next preceding paragraph.

**فُرْفُورٌ**: see **فُرَارٌ**, in three places. [It is said that] it signifies A fat **جَمَلٌ** (Thus in copies of the K [an evident mistranscription for **جَمَلٌ**, 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 (**جَمَلٌ**) that has obtained plenty of herbage and has become fat; (TA; [see **فُرَارٌ**];) and so **فُرَارِيٌّ**. (O, K, TA.) — And A certain bird; (S, O, K;) as also **فُرْفِرٌ** (O, K) and **فُرْفِرٌ**: (K:) a small **عُصْفُورٌ** [i. e. sparrow, or passerine bird]: (Ish, T, M:) so it is said: (M:)

and **فُرْفِرٌ** signifies the **عُصْفُورٌ** [in an absolute sense]; (M, K;) as also **فُرْفُورٌ**: (K:) accord. to AHát, Et-Táifee says that **الفُرْفِرُ**, of which the pl. is **الفُرْفِرَاتُ**, signifies **النَّقَائِرُ**; thus he says, [using the pl.,] not the **نَقَّارٌ** [or **نَقَّارٌ**? (see **عُصْفُورٌ**)]; and he adds that sometimes it is said that the **فُرْفُورُ** is the **صِرٌّ** [q. v.]; and some say **الفُرْفِرُ**, with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeeree, as stated by Freytag, **فُرْفِرٌ** 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 **فُرْفُورُ** in Egypt, and it is smaller than the **أَوْزٌ** [which is applied to the goose and sometimes to the duck]. (TA.) = Also, and **فُرَارِيٌّ**, **Parched meal** (**سَوِيْقٌ**) prepared from the **يَنْبُوتُ** [a tree described in art. **نَبْتٌ**, which see, and see also **عَافٌ**], (M, O, K,) i. e. from the fruit thereof; (O, K;) as some say, from the **يَنْبُوتُ** of 'Oman. (TA.)

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

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

**فُرَارِيٌّ** 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. **أُخْرَقٌ** [Rough, ungentle, &c.]; (M, O, K;) applied to a man. (O, K.) — See also **فُرَارٌ**, in two places: — and **فُرَارٌ**, likewise in two places: — and **فُرْفُورٌ**, also in two places.

**فُرَارِيَّةٌ**: see **فُرَارٌ**, second sentence.

**أَفْرَةٌ** and **أَفْرَةٌ**: see **فَرَةٌ**, in five places.

**مَفْرٌ** an inf. n. of **فَرٌّ**. (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.] **الْأَيَّامُ الْمَفْرَاتُ** † The days that reveal, or make manifest, [or cause to fly abroad,] news, or tidings. (O, K.)

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

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

**مَفْرٌ**: see what follows.

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

فَرَا

**فَرَاً** (T, S, M, O, K) and **فَرَاً** (K,) both of these forms authorized by the Koofees, (TA,) A wild ass: (ISk, T, S, M, O, K:) or a youthful wild ass: (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) **فَرَاةٌ** (T, S, M, O, K) and (of pauc., TA) **أَفْرَاةٌ**. (M, K.) Hence the saying, **كُلُّ الصَّيْدِ فِي جَوْفِ الْفَرَا** [Every kind of game is in the belly (or might enter into the belly) of the wild ass]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, ou 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 **حَارٌ** pp. 468-9.]) And **أَنْكَحْنَا الْفَرَا** **فَسَرَى** [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 hemzeh, (S, M, O,) for the purpose of the agreement [of **الْفَرَا** in rhyme] with **سَرَى**: (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; (Aq, 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.)

**فَرَاً**: see above, first sentence.

**فَرَى** i. q. **فَرَى** [q. v.] (O, K,\*) See art. **فَرَى**.

فَرَج

Q. 3. **أَفْرَجٌ**, 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.)

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

فَأَكَلْتُ مِنْ فَرَبَجٍ مِنْ جِلْدِهَا

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

### فربون

فَرَبُون (K, TA, [in several copies of the K فَرَبُون]) also called أَفَرَبُون (TA,) [Euphorbium; an inspissated sap of a certain African plant;] i. q. لَبَانَةٌ 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.)

أَفَرَبُون: see the preceding paragraph.

### فرت

1. فَرَتٌ, aor. ʔ, inf. n. فَرُوتَةٌ [said in the M to be a subst.], *It (water, T, Mṣb) was, or became, sweet [or very sweet or most sweet (see فَرَاتٌ)].* (T, O, Mṣb, K.) = فَرَتٌ, (M, K,) aor. ʔ, (M,) or ʔ, (K,) inf. n. فَرُتٌ, (M,) *He acted vitiously, or unrighteously; or committed adultery, or fornication; syn. فَجَرَ.* (M, K.) = فَرَتٌ, [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.)

فَرَاهُ, applied to water, (T, S, M, &c.,) and فَرَاهُ, both chaste forms, and well known, like تَابُوتٌ and تَابُوتٌ, (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:* (Bḡ in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَتٌ, 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 فَرَاتَانٌ, (M, Mṣb, in copies of the K فَرَاتَانٌ, and in the CK فَرَاتَانٌ,) like غَرَابَانٌ [pl. of غَرَابٌ], when فَرَاتٌ is pluralized, but this is rarely the case. (Mṣb.) — الفَرَاتُ signifies also [The Euphrates;] the river of El-Koufch; (S, Mḡh, 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 الفَرَاتُ: or, accord. to the S [and O] الفَرَاتُ and دَجِيْلٌ [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.)

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

### فرتن

Q. 1. فَرَتْنٌ, (T, K, TA,) inf. n. فَرُتْنَةٌ, (T, TA,) signifies شَقَقَ كَلَامَهُ وَأَهْمَشَ 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, اهْتَمَشَ, with the unpointed س, is put for اهْتَمَشَ, 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.)

فَرُتْنَةٌ, with damm, [meaning with two dammels.] *A state of commotion of the sea arising from the violence of the winds:* app. post-classical. (TA.)

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

### فرت

1. فَرَتُ الكَرَشِ: see 4. — فَرَتُ الجَلَّةِ, (ISk, T, S, M, O, K,) aor. ʔ, (T, O,) or ʔ, (M,) or both, (ISk, S, K,) inf. n. فَرُتٌ, (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,) فَرَتُ كَبِدِهِ, (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. فَرُتٌ; (S, O;) and فَرَّتْهَا, (ISk, S, M, O, K,) inf. n. تَفَرَّتْ; (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, فَرَتُ الحَبِّ كَبِدَهُ, and فَرَّتْهَا, and فَرَّتْهَا, meaning † *Love crumbled [or crushed] his liver:* [like as we say "it broke his heart:"] (M, TA:) and فَرَتٌ is used in like manner of men, as mean-

ing the crumbling of the liver by grief and molestation. (TA.) = See also 7. — فَرَتٌ, aor. ʔ, (K,) inf. n. فَرُتٌ, (M, O,) *He was, or became, satiated.* (M, \*O, \*K.) You say, شَرِبَ عَلَى فَرَتٍ *He drank on an occasion, or in a state, of satiety.* (M, TA.) — فَرَتُ الْقَوْمِ *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 الكرش *He scattered the contents of the كرش [or stomach of a ruminant animal]:* (T:) or *he ripped the كرش, and threw away what was in it:* (ISk, S, O:) or فَرَّتْ الكرش عَن فَرَّتْها افرت الكرش, aor. ʔ, inf. n. فَرُتٌ; and افرتتها, and فَرَّتْها; *I ripped the كرش, and scattered what was in it.* (M, TA.) Accord. to the K, one says, افرت الكبد, meaning *He ripped the كبد [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 اصحابه † *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 الرجل † *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 كرشه *His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed.* (M.) — And افرتت *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 فَرَّتَتْ; (O, K, but only the inf. ns. are mentioned in the K;) and فَرَّتَتْ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَرَتٌ; in the K, فَرَتٌ, and so in a copy of the A; [accord. to the TK, the pret. is فَرَّتَتْ, and the aor. تَفَرَّتَتْ; 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 بها *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 سِرْبِين [here meaning feces] (S, A, O, K) while remaining (S, O) in the كرش [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كرش:* (Jel in xvi. 68:) or i. q. سَرْبِين [a dial. var. of سِرْبِين]: and the سَرْبِين of the كرش; as also فَرَاتَةٌ, (M,) [i. e.] الفَرَاتَةُ signifies what is extracted from the كرش [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 فَرْثُ: (K:) or the small رَكْوَةٌ is called القَرْثُ [only], with ق. (O.) = See also the last of the following paragraphs.

فُرَاثَةٌ: see the next preceding paragraph.

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

مُنْفَرْتَةٌ: see the following paragraph, in two places.

إِنْتَهَا لَمُنْفَرْتٌ 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, إِنْتَهَا لَمُنْفَرْتَةٌ, 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 مُنْفَرْتَةٌ or مُنْفَرْتَةٌ: (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. فَرَجٌ, aor. -, inf. n. فَرَجٌ, He made an opening, or intervening space, [or a gap, or breach,] between the two things; or he opened the interstice, or interval, between the two things: (Msb:) [and فَرَجَ الشَّيْءَ, He opened the thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach; he unclosed it: and in like manner فَرَجَ, inf. n. تَفْرِيجٌ; for ex.,] you say, فَرَجَ مَا بَيْنَ رِجْلَيْ حَلْوَيْتِهِ, [He made an opening, or intervening space, between the hind legs of his milch camel; i. e. he parted her hind legs]; (S and O and K in art. فَجَجَ, &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 فَرَجَةٌ, 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 غَمَّكَ and فَرَجَ اللَّهُ عَنْكَ غَمَّكَ [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, فَرَجَ عَنْكَ and فَرَجَ عَنْكَ]. (S.) = See also 7, in two places. = فَرَجَ, [aor. -,] inf. n. فَرَجٌ, He had his pudendum (فَرْجٌ) constantly uncovered (S, TA) when he sat. (TA.) — [And, app., He had buttocks which did not meet, or which scarcely met, by reason of their bigness. (See فَرَجٌ and أَفْرَجٌ.)] — فَرَجَتْ said of a she-camel: see 4. — [Freytag adds, as from the S, another signification of فَرَجَ, “Liberatus fuit curis, tristitia, laetatus fuit:” but for this I do not find any authority.]

2. فَرَجَ: 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 فَك.]

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 القبيل [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.) — افرج الغبار The dust became dispersed. (TA.) — And افرج signifies also His shooting, or casting, became altered [for the worse], having been good. (TA.) = افرج الولد الناقة The young one caused the she-camel to be in the state in which one says of her فَرَجَتْ, i. e. فَرَجَتْ, [app. meaning She became unknit, or loosened, in the joints of the hips in parturition (see explanations of فَرَجٌ 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. تَفْرِجَ: see 7, in two places. — [It also signifies He diverted, amused, or cheered, himself; or became diverted, &c.; often followed by عَلَى, meaning by viewing a thing, i. e., some rare, or pleasing, object: but thus used, it is app. post-classical. (See also the next paragraph.)]

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

tion, or so as to form an intervening space, or a gap, or breach; it gaped; it became unclosed; and so فَرَجَ; (see exs. in art. فَيَص, voce أَفَاصُ, in three places;) and it became unknit, or loosened, said of a bone, and of a limb or member, and of a joint; (see فَرَجَ, in two places; and see also فَكَّتَ, and أَنْفَكَ in three places, and فَكَّكَ;) syn. [فُرَجَةٌ]. (Msb in art. فَتَحَ, &c. [See also فُرَجَةٌ.] — افترجت is said of a bow such as is termed فُرُوجٌ, (O, K, TA,) as also انْفَجَّتْ [i. e. انْفَجَّتْ هِي, 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 فَرَجَ, in two places; and فَرَجَ.

— افترجت عن الكلام occurs in the L, in art. فص, app. meaning I broke off from, or intermitted, speaking. — افرج 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. فُرُوجٌ. (TA.) Abou-Dhu-cyb says,

وَلَشَرِّ بَعْدَ الْقَارِعَاتِ فُرُوجٌ

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

فُرَجَةٌ: 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 الْعَرُوسِ  
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 مِلًّا, meaning † He (a horse) ran swiftly. (TA.) And مَلَأَ فُرُوجَ قَرَسِهِ † He made his horse to run at the utmost rate of the pace termed حَضْر. (TA in art. مَلَأَ.) — 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. فُرُوج. (Mṣb.) فُلَانُ أَبْنِ فُرُوجِهِ means † *Such a one is solicitous for his فرج*. (Er-Rāghib, TA in art. بنى.) — And i. q. فَتْحٌ [app. as meaning *An open, wide, place*]: pl. فُرُوج: (Mṣb;) which latter also signifies *The sides, or lateral parts, quarters, or tracts, of a land*. (TA.) And *The part between the two sides, i. e. the بطن, of a valley*: and hence used in relation to a road, as meaning its *entrance*: and *اَفْح* [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 فُرُوجَةٌ, (Mṣb,) [pl. فُرُوج, whence] one says, فُلَانٌ تَسُدُّ بِهِ الْفُرُوجَ, (A,) or الفُرُوجَ, which is the pl. of فُرُوج, (TA,) meaning [*Such a one, by him are obstructed*] *the frontier-ways of access [to the enemy's country]*. (A, TA.)

فُرُوجٌ } see فُرُوج; the latter in two places.  
فُرُوجٌ }

فُرُوجٌ inf. n. of فَرَجَ [q. v.]. (S, TA.) — And [app. as such also, or] as a simple subst., *The having the pudendum (الفرج) constantly uncovered*, (K, TA,) *when sitting*. (TA.) — Also a subst. [or quasi-inf. n.] from فَرَجَ الغَمَّ; (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 فُرُوجَةٌ and فُرُوجَةٌ accord. to ISk, and فُرُوجَةٌ also accord. to Az, signify the same as فُرُوج: (Mṣb:) one says, مَا لِهَذَا الْغَمِّ مِنْ فُرُوجٍ: (Mṣb) and فُرُوجَةٌ and فُرُوجَةٌ [There is not for this grief any removal, or clearing away]: (T, TA:) and لِكُلِّ غَمٍّ فُرُوجَةٌ i. e. كَشْفَةٌ [For every grief there is a removal, clearing away, or dispelling]: (A:) or فُرُوجَةٌ, 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 فُرُوجَةٌ: (Mṣb:) or *freedom from anxiety*; (S, O, K;) as also فُرُوجَةٌ and فُرُوجَةٌ: (O, K;) or فُرُوجَةٌ, with fet-h, is an inf. n. [app. of unity]; and فُرُوجَةٌ, with damm, is a simple subst.: (IAḥr, Mṣb:) or فُرُوجَةٌ relates to an affair or event; and فُرُوجَةٌ, [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 فُرُوجَةٍ and فُرُوجَةٍ and فُرُوجَةٍ. (TA.) — [Hence,] *أَمُّ الْفَرَجِ* is a name of *The جُوذَابَةُ* [n. un. of جُوذَابٌ: see art. جذب]. (Har p. 227.)

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

فُرُوجٌ (S, O, K) and فُرُوجٌ, with kesr, (O,) or فُرُوجٌ, (K,) and فَارِجٌ and فَرِيجٌ, (S, O, K,) [like فُرُوج (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 فُرُوجٌ. (K.) — And, as also فُرُوجٌ, One who will not conceal a secret: (O, K;) and فُرُوجَةٌ a man wont to reveal his secrets. (Ham p. 49.)

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

فُرُوجَةٌ An opening, or intervening space, [or a gap, or breach,] between two things; (Mṣb, TA;) as also فُرُوجٌ, (A,) of which the pl. is فُرُوجٌ only; (TA;) [and so مَفْرُوجٌ, lit. a place of opening, occurring in the K in art. ودى, &c.]; and مَفْرُوجٌ: (JK and K voce حَلَلٌ, &c.): the pl. of the first is فُرُوجٌ (Mṣb, TA) and فُرُوجَاتٌ: (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 فُرُوجَةٌ, meaning *انفراج* [i. e. *Between them two is an opening, or intervening space, &c.*]. (S.) فُرُوجُ 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 فُرُوج, last sentence: — and see فُرُوج, in seven places: — and فُرُوجَةٌ.

فُرُوجَةٌ: see فُرُوج, in three places.

فُرُوجَةٌ: see فُرُوج, last sentence.

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

فَرِيجٌ: see فُرُوج. — Also A ewe whose hips are unknit, or loosened, [in the joints], (وَرِكَاهَا) انْفَرَجَ

[see 4,] *when she brings forth*. (TA.) And A woman whose bones are unknit, or loosened, (انْفَرَجَتْ عِظَامُهَا) 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 فَارِج.] — 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.)

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

فُرُوجٌ 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 فُرُوجٌ, (S, O, K,) like سُبُوحٌ [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with ة: (S:) pl. فُرُوجِيَّة. (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 فُرُوج (Mgh, TA) of خَزْر (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.)

فَارِجٌ: see فُرُوج. — 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 فَرِيج.] And see 4, last sentence.

أَفْرَجٌ, in the phrase أَفْرَجُ التَّنَائِبَا, i. q. أَفْلَجٌ [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. فُرُجَاءُ: it is mostly the case among the Abyssinians. (S, O.) — See also فُرُوج.

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

تَفَارِجٌ and تَفْرَاجٌ are sings. of تَفَارِجٌ, (O,) which signifies, (IAḥr, O, K,) as pl. of the first, (K,) or of the second, (IAḥr, O,) *The openings [or interstices] of the fingers*: (IAḥr, O, K:) and the *apertures, (IAḥr, O,) or clefts, (K,) of a railing*: (IAḥr, O, K:) and also, (O, K,) accord. to IDrd, as pl. of تَفْرُجَةٌ, (O,) *the slits of the [kind of garment called] قَبَاءَ* [and فُرُوج]. (O, K.) —



تَفْرِجَةٌ as an epithet, applied to a man, signifies *Cowardly and weak*; as also تَفْرِجَةٌ (O, K;) and نَفْرِجَاءَ, 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 نَفْرِجٌ and نَفْرِجَةٌ: and the last two, and نَفْرِجٌ and نَفْرِجَاءَ, 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.)

مَفْرُجٌ, occurring in the saying, in a trad., لَا مَفْرُجَ فِي الْإِسْلَامِ مَفْرُجٌ, [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 مَفْرُجٌ, with ج: A'Obeyd says, I heard Moḥammad Ibn-El-Ḥasan say, it is related with ح and with ج; and he who says مَفْرُجٌ, with ج, 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-Joāfec, 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 IAḥr: (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 مَفْرُجٌ, with ح: (Aṣ, Mgh:) and مَفْرُجٌ means *one burdened by his family, although he be not in debt.* (Az, TA voce مَفْرُجٌ [q. v.].)*

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

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

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

مَفْرُجٌ: see فَرْجَةٌ.

فرجن

Q. 1. فَرَجَنَ الدَّابَّةَ He curried 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. مِصْبَةٌ [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. سُرَّ: (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; فَرِحَ differing from سُرِرَ 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. سُرَّ. (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 Kur 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 أَشْكَاةٌ 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.)

فَرِحَ [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 حَزْنٌ, (L,) and of تَرَحُّ: (S and A in art. ترح) or a sensation of lightness of the heart: (Th, TA:) or dila-

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 Muteḥ Ibn-Iyās,

قَدْ ظَفِرَ الْحَزْنُ بِالسُّرُورِ وَقَدْ  
أَدْبَلَ مَكْرُوهُنَا مِنَ الْفَرَحِ

[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 فَرِحَ he means مِنَ الْمَفْرُوجِ بِهِ, i. e. الْحَبُوبِ. (Ham 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 فَرَّاحٌ and مَفْرُوحٌ, (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِحَةٌ and [of the second] فَرِحِي (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] فَرَاغِي and فَرَحِي: (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 Kur [iii. 164], فَرِحِينَ بِمَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ [Rejoicing by reason of that which God has given them of his bounty]. (Mṣb.) — And Well pleased, or content: whence, in the Kur [xxiii. 55 and xxx. 31], كُلُّ جُزْبٍ 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 Kur [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 بَشَّرْتَنِي**, (S, A, [in one of my copies of the S **بَشَّرْتَنِي**, as though this were an explanation, but the former is the right reading,]) and **فَرَحَةٌ**, (S,) meaning **بَشَّرِي** [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 **فَرَحٌ**.

**فَرَحَانَةٌ** **ك** **كَمَاءٌ** [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 **فَرَحٌ**.  
**فَارِخٌ**: }

**مُفْرَحٌ** 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 مُفْرَحٌ** it has the first of the significations 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 مُفْرَحًا حَتَّى يَعْينُوهُ عَلَى مَا كَانَ**, **مِنْ عَقْلٍ أَوْ فِدَاءٍ**, in which **مُفْرَحًا** means **مَفْدُومًا**, (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 bloodvrit 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] **مُفْرَحٌ**, [q. v.,] with **ج**. (S.)

**مُفْرِحٌ** A thing that makes joyful or glad, or that makes happy: (T, L:) [and **مُفْرُوحٌ** a thing by which one is made joyful or glad, or by which one is made happy:] one says, **مَا يَسُرُّنِي**, **بِهِ مُفْرِحٌ**, (Aṣ, T, S, L,) and **بِهِ مُفْرُوحٌ**, for which one should not say **مُفْرُوحٌ** [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**.]

**مُفْرِحٌ** 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 **سَلْوَانٌ**. (S in art. سلو.)

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

**مُفْرُوحٌ**: see **مُفْرِحٌ**, in two places: = and see **فَرِحٌ**.

## فَرَحٌ

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

2. **فَرَحَتْ**, and **أَفْرَحَتْ**, 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 **تَفْرِيحٌ**,] *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 فَرَحٌ**, 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 **أَفْرَحَتْ** said of an egg, *it had in it a young bird*: (ISH, TA in art. ببيض:) or *it broke open from over the young bird, which thereupon came forth from it*. (AHeyth, TA in art. روع; and Mṣb.) — See also the next paragraph, in two places. — **فَرِحَ الزَّرْعُ**, (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 **فَرِحَ شَجَرُهُمْ**. (L.) [See also **قَصَبٌ**.] And **فَرِحَ فِرَاعًا كَثِيرَةً** *† Their trees produced many offsets, or shoots from their roots or stems*. (A.) — See also 1. — [Hence,] **بَاضَ فِيهِمُ الشَّيْطَانُ وَفَرِحَ**, 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, **فَرِحَ الشَّيْطَانُ فِي رَأْسِهِ**, *† The devil took up an abode in his head*. (TA in art. فحص.) — **فَرِحَ الْقَوْمُ** means *† The people, or party, became weak*; i. e., *became like young birds*. (K.) And **فَرِحَ** 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 **فَرِحَ**, 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. **أَفْرَحَتْ** said of a bird: — and of an egg: see 2. — [Hence,] one says, **أَفْرَحَ بَيْضَةُ الْقَوْمِ**, [meaning

meaning *† What was hidden, of the affair, or case, of the people, or company of men, became apparent*. (ISH, TA in art. ببيض.) [See also a similar phrase in what follows.] And **فَرِحَ قُودُهُ** *† His heart became free from fear*: fear in the heart being likened to a young bird in the egg. (L.) And **أَفْرَحَ الرَّوْعُ** *† Fright, or fear, departed*; (S, K, TA;) as also **فَرِحَ**, inf. n. **تَفْرِيحٌ**, (K, TA:) and one says, **لِيَفْرِحَ رَوْعَكَ** *† Let thy fright, or fear, depart*; like as the young bird goes forth from the egg. (S, TA. [But see **رَوْعٌ**: and see also a phrase similar to this in what follows.]) And **أَفْرَحَ 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 **فَرِحَ**. (L.) — **أَفْرَحَ الْقَوْمُ** **بِبَيْضِهِمْ**, (S, L, K,) or **بِبَيْضِهِمْ**, (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 **أَفْرَحَ الْبَيْضَةُ** properly signifies *It* (a bird) *hatched the egg, and produced the young bird*.] **أَفْرَحَ رَوْعَكَ** *† 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 **أَفْرَحَ رَوْعَهُ** means *† He prayed for him that his fright, or fear, might become calmed, and depart*. (AO, TA.) — See also 2, latter half.

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

**فَرُوحٌ** 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) **أَفْرُوحٌ** and **أَفْرُوحٌ** (S, Mgh, L, Mṣb, K) and **أَفْرُوحَةٌ**, (L, K,) the last of which is extr. [with respect to rule], (IAṣ,) and (of mult., S, L) **فِرَاخٌ** (S, L, Mṣb, K) and **فِرَحَانٌ** (L, Mṣb, K) and **فُرُوحٌ** (Mṣb, K) and **فُرُوحٌ**. (L.) [See an ex. (from a poet) in which **فِرَاخٌ** is treated grammatically as a sing. in the first paragraph of art. خلف.] — [Hence,] *† A base, a vile, or an abject, man, who is driven away*. (K.) And one says, **فُلَانٌ فَرُوحٌ مِّنَ الْفِرَاخِ**, (TA,) or **مِنَ الْفُرُوحِ**, (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 sucker, 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.] **فِرَاخٌ** 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 **العُصْفُورُ**; (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 •
- مُصَمِّمَةً تَفَأَى فِرَاحَ الْجَمَاجِمِ •

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 **كَتِفٌ**, † A man whose grounds of pretension to respect, or honour, are suspected. (TA.) **فَرخَةٌ** fem. of **فَرخُ** [q. v.]. (S, A.) — Also † A **بَرخَةٌ** [or *spear-head*]. (K.) — **فَرخَةٌ** **الذَّيْلِمِ**: see **ذَرَاحٌ**.

**فُرُخٌ** a dim. [of **فَرخُ**]: hence the saying, **فُلَانٌ فُرُخٌ** † [Such a one is the honoured and cherished of Kureysh]: **فُرُخٌ** being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation : (S:) and **فُلَانٌ فُرُخٌ 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.)

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

- وَمَعْدُودَيْنِ مِنْ بَرِي الْفُرُخِ •

[And two feathered arrows of the paring, or shaping, of El-Fureykh]. (S, TA.) [Freytag mentions **فُرُخِي**, as applied to an arrow, meaning “ad virum **فُرُخِ** 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.]

**فُرُخٌ** 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.)

**مَفَارِخٌ**: see **مَفَارِخٌ**.

**مَفْرِخٌ** A hen-bird having [or producing by

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

**مَفَارِخٌ**: see **مَفَارِخٌ**.  
**مَفْرِخٌ**: see **مَفْرِخٌ**.

**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, **مَفْرِخٌ** (which may be the sing. of **مَفَارِخٌ**) and **مَفْرِخٌ**.]

فرد

1. **فَرَدٌ**, aor. **فَرَدٌ**, [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. **أَفْرَدْتُ** as intrans.: see 7. — **أَفْرَدْتُ** She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to **أَتَأَمَّتْ**: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — **أَفْرَدَهُ** He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, L, Mḡb. \*) — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, **أَفْرَدَهُ مِنْهُ** [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mgh in art. **وَتَر**.) [See an ex. in a verse cited voce **عَادِبٌ**.] — [Hence,] **أَفْرَدَ فُلَانًا بَشِيءً** 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. **فَرَز**.) — And **أَفْرَدَ الْحَجَّ عَنِ الْعُمْرَةِ** He performed the rites and ceremonies of the pilgrimage separately from those of the **عُمْرَةِ** [q. v.]. (Mḡb.) — And **أَفْرَدَ إِلَيْهِ رَسُولًا** (S, K) He sent [away] a messenger to him. (K.)

5: see the next paragraph, in two places.

7. **فَرَدٌ** and **انْفَرَدٌ** signify the same: (S:) the latter, aor. **فَرَدٌ**, [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 **انْفَرَدَ بِنَفْسِهِ** signifies. (Mḡb.) And **انْفَرَدَ عَنْهُ** He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And **انْفَرَدَ بَفُلَانٍ** and **انْفَرَدَهُ** are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And **انْفَرَدَ بِأَلَا مِرٍ** (AZ, T, M, L, K,) and **بِكَدَا** (S,) and **بِرَوَايِهِ**; (L;) and **فَرَدٌ** (AZ, T, M, L, K,) aor. **فَرَدٌ**, (AZ, T, M, L,) inf. n. **فَرُودٌ**; (AZ, L;) and **فَرَدٌ**, (M, L, K,) mentioned by Lh; (M, L;]

and **انْفَرَدٌ**, (L, K,) and **تَفَرَّدٌ**, and **انْفَرَدٌ**; (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 **اسْتَبَدَّ**:] ) and [in like manner] **تَفَرَّدَ بِأَلَا مِرٍ** [he was without any to share, or participate, with him in the property]. (Mḡb.) — **لَأَقَاتِلَنَّهُمْ حَتَّى تَفَرَّدَ سَالِقَتِي** 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. **انْفَرَدَهُ** as intrans.: see 7. — **انْفَرَدَهُ** = **انْفَرَدَهُ** — Also He found him alone, having no second person with him. (A.) [Hence, one says,] **انْفَرَدَهُ لَهْرٌ فَلَمَّا اسْتَفْرَدَ مِنْهُمْ رَجُلًا كَرَّ عَلَيْهِ فَجَدَدَهُ** [He fled, or wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground]. (A, L.)

And **انْفَرَدَ الدَّرَّةُ** He (the diver) found the pearl alone, having no other with it. (A.) — And He took it alone; by itself; without any other, or any like it. (T, L.) He took it forth from among the things that were with it. (M, K.)

**فَرْدٌ** Single; sole; only; one, and no more; syn. **وَاحِدٌ**: (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 **فُرَادِيٌّ** which latter is anomalous, as though pl. of **فَرْدَانٌ** (S, L, Mḡb) and of **فَرْدِيٌّ**, like as **سَكَارِيٌّ** is pl. of **سَكَرَانٌ** and of **سَكَرِيٌّ**. (Mḡb. See also **فَرَادٌ**, below.) You say, **عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا** I counted the dirhems one by one. (T, A.) — And *Such as has no equal, or like*: (Lth, M, L, K:) pl. **أَفْرَادٌ** (M, K) and **فُرَادِيٌّ** [respecting which latter see above]. (K.) **الْفَرْدُ** as an epithet applied to God means *The Single; the Sole; the One*; (T;) *He who has no equal, or like; the Unequaled*: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says **فَرْدٌ**, (S, K,) and **فَرْدٌ** (T, L, K,) and **فَرْدٌ** (L, K,) and **فَرْدٌ** (K,) and **فَرْدٌ** (T, K,) and **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*; (L, K,) [in the TA **وَفَرْدٌ**, as though one said also **سَيِّفٌ فَرْدٌ**, which is evidently a mistake,] *unequaled* (T, L, K) in excellence. (T, L.) — And The half [meaning one] of a pair or couple. (M, L, K.) — And *Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate*; syn. **مُتَّحِدٌ**, (M, L, K,) or **وَحْدَهُ**; (Lth, L;) *unmixed with others*; [in which sense it is] a word of more common application than

وتتر, and more special than واحد : (Kull p. 278:) pl. فرَاد (M, L, K) [and أفْرَاد and فُرُود also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by IAar, 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, فرَاد.) [Hence,] one says ثَوْرٌ فَرْدٌ (S,) and فَرْدٌ: شَيْءٌ (M, K,) and فَرْدٌ (S, M, K,) and فَرْدٌ, 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 شاة, in art. شوه),] 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 بَدْرَةٌ فَارِدَةٌ A

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

(L.) And in another it is said, لَا يَغْلُ فَارِدَتُكُمْ, expl. by Th as meaning Such of you as shall segregate himself, as, for instance, one or two, and gain spoil, shall resign it to the collective body, and not act unfaithfully by taking it for himself. (M, L.) And in another, فَمِنْكُمْ الْمَزْدَلِفُ 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.) — لَقِيْتَهُ فَرْدَيْنِ means I met him, we two being alone. (S, L, K.) — أفْرَادُ النُّجُومِ (S, M, L, K,) as also فُرُودُهُمَا (K,) signifies The brightly-shining stars (الدَّرَارِيُّ) in the horizon [when other stars, there, are invisible]: so called because they are apart from the other [visible] stars. (M, L.) And الفُرُودُ (T, M, L, and so in some copies of the K,) in some copies of the K الفُرُودُ, [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 المَحْلِفَانِ (M, L, TA,) the other whereof is called الوَزْنُ; (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.) — فرْدٌ signifies also One side of a jaw: (M, L, K:) pl. أفْرَادٌ. (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 يَمْشِي بِتَعْلٍ فَرْدٍ

[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.] الأفْرَادُ 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 الإْحَادُ, voce أَحَدٌ; a similar, but less restricted, term: and see المَعَارِيدُ.]

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 فرَادٌ.

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

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

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

فَرْدِي: see فَرْدٌ, first sentence: — and see فرَادٌ.

فَرْدَانٌ: see فَرْدٌ, second quarter: — and see فرَادٌ.

فَرَادٌ; see the paragraph here following.

فَرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of فَرْدٌ; and فرَادٌ is similar to it in meaning]. One says, جَاءُوا فَرَادًا, and فَرَادِي (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 فَرْدِي (K,) [and فَرَادًا, perhaps thus by poetic license, see an ex. in a verse cited voce مَرْسِمٌ,] 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 هُمُ فَرَادٌ وَأَزْوَاجٌ [They are separate

persons and pairs], with tenween: and the Arabs said قَوْمٌ فَرَادٌ, imperfectly decl., likened to ثَلَاثٌ and رَبَاعٌ, [A party composed of separate persons, disposed by ones, or one after another,] and فَرَادِي, 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 فرَادٌ,]) 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 فرَادٌ. — 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 جَاوَرَسَقٌ [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 vertebra 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] عَجَبُ; 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 vertebra; intervening between the dorsal vertebra and the lumbar: it projects in some horses. (M, L.)

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

فَرَادِي: see فَرْدٌ, first sentence: and see also فرَادٌ, 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 فرَادٌ.

فَرَادٌ: see فَرْدٌ, first quarter.

الفُرُودُ: see فَرْدٌ, latter half.

فَارِدٌ, and its fem. (with ة): see فَرْدٌ, near the middle, in nine places: — and again, near the end. — سَكَّرَ فَارِدٌ 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 فَاوِدَةٌ.)

مُفْرَدٌ: 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. مَفْرَدَاتٌ. — And Singular, as distinguished from dual and plural. — And مَفْرَدَاتُ الطَّبِّ The simples of medicine; medicinal simples.] — And مُفْرَدٌ signifies also *A wild bull.* (L. [See, again, فَرْدٌ, near the end.]])

مُفْرَدٌ *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 مُنْتَهَرٌ and مُغْدٌ: (S, L:) opposed to مُنْتَهَرٌ. (A.) [See its verb, 4.]

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

مُفْرَدٌ *A rider having no other with him:* (A:) *or a rider having only his camel with him.* (K.) — طَوْبَى لِلْمُفْرَدِينَ, 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.)

مُفْرَدٌ: see فَرْدٌ, near the middle of the paragraph.

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

فردس

Q. 1. فَرْدَسَهُ (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 *flung him upon the ground;* lit., *smote with him the ground.* (O, K.) — And فَرْدَسَ الجَلَّةَ *He filled, or stuffed, compactly, the [receptacle for dates, termed] جَلَّةٌ.* (AA, O,\* K.)

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

whence is derived the word فَرْدَوْسُ (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 K, for الأَوْدِيَةِ الَّتِي تُنْبِتُ, we should read مِنَ الأَوْدِيَةِ الَّتِي تُنْبِتُ; (TK:;) [or rather, مِنَ الأَوْدِيَةِ مَا يُنْبِتُ, as in the Mṣb:] *or a meadow; syn. رَوْضَةٌ:* (Seer, M:) *and the greenness of grapes (أَعْنَابُ),* (so in a copy of the M,) *or of herbs (أَعْشَابُ):* (so in the TA:) *masc. and fem.:* (Mṣb:) sometimes the latter; (K:) *as in the Kur xxiii. 11, because, by الفَرْدَوْسُ is there meant الجَنَّةُ:* (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 Kur (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 سُنْدُسُ:)] *or it is Syriac:* (Zj, O, K:) the pl. is فَرَادِسُ; (A, TA;) which is applied by the people of Syria to gardens and grape-vines. (TA.) — Hence, (Bd in xviii. 107,) الفَرْدَوْسُ [Paradise: or] *a garden of trees, or walled garden, (حَدِيقَةٌ) in الجَنَّةِ [or Paradise]:* (S:) *or the highest of the stages of الجَنَّةِ:* (Bd, ubi suprâ:) *or the middle and highest part of الجَنَّةِ.* (Jel, ibid.)

فَرْدَوْسٌ *Increase (نَزَل, in the CK نَزَلَ,) that is in طعامٍ [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.)

مُفْرَدَسٌ *A trellised grape-vine; syn. مُعْرَسٌ.* (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. فَرَزَ, (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. افْرَازٌ: (K:) he divided it therefrom; (A, TA;) [and so فَرَزَهُ:] he divided it into parts, or shares; as also افْرَزَهُ: (Az, Mṣb, TA:) he distributed it, or dispersed it. (AO, AZ, TA.) You say, فَرَزَ فَرَزَهُ, 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 نَصِيْبًا [He set apart, or divided, for him a portion, or share, of his property]; as also فَرَزَهُ. (A.) And افْرَزَ افْرَزَهُ [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-Firáz [El-Farezdaq] says,*

• بَسَطَ مِنَ الدِّيَابِجِ قَدْ فَرَزَتْ •  
• أَطْرَافَهَا بِفَرَاوِزٍ خَضِرٍ •

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

2. فَرَزَ عَلَى بَرَأِيهِ (K,) or فَرَزَ, (thus, without teshdeed, in the O,) inf. n. تَفَرَزَةٌ, [which may be of either of the verbs,] (K,) *He decided (قَطَعَ) 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. فَاصَلَهُ,* (S, O, K,) and فَارَقَهُ, (S, A, O, K,) and فَارَقَهُ. (A.)

4. افْرَزَهُ: see 1, in six places. — افْرَزْتُ 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 الشَّرَكَاءُ *The partners separated themselves, one from another.* (A.)

7. افْرَزَ 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 افْتَرَزَ امْرُؤُهُ 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. فَرُوَزٌ *He died;* (IDrd, O, K;) *said of a man:* (IDrd, O:) like هَرُوَزٌ. (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, الفَرَزُ is syn. with الفَرْدُ; but this is disallowed by Az. (TA.)

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

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

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

**فِرْسَة** *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-Abbād, O, K.)

**فِرْوَاز** [an arabicized word, from the Pers. **فِرْوَاز**, 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 **فَعْلَال** from **فِرْسَة** in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is **فِرَاوِز**. (TA.) See 1, last sentence.

**فَارِز** *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 Ibrāheem El-Harbee: (O and TA in art. **عَفْ**:) or the *progenitor* (**جَدُّ**) *of the black ants*: that of the red is termed **عُقْفَان** (K:) but it has been before said by the author of the K, in art. **فِرْسَة**, that **فَارِز** signifies “black ants in which is a redness:” and it may be a mistranscription. (TA.)

**فَارِزَة** *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. **فِرْسَة** [as written **فَارِزَة**]. (O.)

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

**أَفْرِيز**, of a wall, an arabicized word, (S, Mḡh, O, K,) [of unknown origin, like our word “frieze,” and the French “frise,” &c., said in the TA to be from the Pers. **فِرْوَاز**, mentioned above, voce **فِرْوَاز**], *A projecting appertenance or roof or covering* (**جَنَاح نَادِر**) thereof; (Mḡh;) the **طِنْف** [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. **طِنْف**;) *surrounding the upper part*: (Kr, TA voce **زَيْف**;) [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 **طِنْف**, which is expl. as having this meaning and also as syn. with **أَفْرِيز**; and the author of the KL evidently doubted

its correctness, for he adds, “so we have heard.”])

**مَفْرُز**: see what next follows.

**مَفْرُز** and **مَفْرُز** *Put, or set, apart, away, or aside; removed; or separated*: (Mḡh:) *divided into parts, or shares*. (Mḡb.) = And the former, *Having the back broken; like مَفْرُوس*. (TA in art. **فِرْسَة**.) = **مَفْرُز**, **تَوْب مَفْرُز**, (S, O, K,) by some written **مَفْرُز**, (TA,) is from **أَفْرِيز**, the افْرِيز of a wall, (S, TA,) and signifies *[A garment, or piece of cloth,] having تَطَارِيف* [app. meaning *a fringe, or fringes*; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]

### فِرْزَن

Q. 2. **تَفَرَزَن**, said of a **بَيْدَق** [or pawn] in the game of **شَطْرَنَج** [or chess], *It became a فِرْزَان*. (TA.) [See an ex. voce **دَسْت**.]

**فِرْزَان الشَطْرَنَج** (K, TA) [*The queen of the game of chess; or, as some say,] what occupies the place of the wezeer to the sultān [in that game]*: (TA:) the former of these words is arabicized, from [the Pers.] **فِرْزِين**. (O and K in art. **فِرْسَة**, and K in the present art.)

### فِرْس

1. **فِرْسَة**, aor. -, inf. n. **فِرْس**, (S, M, O, Mḡb, K, &c.,) *He (a lion) broke, or crushed so as to break, its neck*; (S, A,\* Mḡh,\* O, K;) i. e., the neck of his **فِرْسَة**; (S, O, K;) as also **أَفْرِسَة**: (S:) this is the primary signification: (S, Mḡh, TA:) or *he (a beast of prey) seized it, (a thing,) and broke, or crushed so as to break, its neck*; as also **أَفْرِسَة**: (M:) or *he (a lion) broke it*; i. e., his **فِرْسَة**: (Mḡb:) and *he bruised, or crushed, and broke, it*; namely, a thing. (M.) Accord. to ISk, (S,) you say, **فِرْس الذئب الشاة**, (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 الذئب الشاة** [The wolf ate, or devoured, the sheep, or goat], but not **أَفْرِسَهَا**. (S, O, TA.) — Hence, (S, Mḡh, O, Mḡb,) *He killed it, in any manner*; (S, Mḡh, O, Mḡb, K;) as also **أَفْرِسَة**: (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, **فِرْس الأسد** *The lion killed him or it*. (Mḡh.) — **فِرْس الذبيحة**, (M, Mḡb,) aor. -, (M,) inf. n. as above, (S, M, Mḡh,) *He (the slaughterer) broke the bone of the neck of the slaughtered animal before it became cold*: (S, Mḡh, O:) or *broke its neck before its death*: (Mḡb:) or *cut, or severed, its نَخَاع* [or spinal cord]: or *divided its neck*: (M, TA:) or *slaughtered it so as to reach to the نَخَاع*: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mḡh, Mḡb, TA.) — **فِرْسَة فِرْسَة** *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.) = **فِرْس**, aor. -, (S, A, O, K,) inf. n. **فِرْوَسَة** (S, A, O, K\*) and **فِرْسَة** (S, K,\* in the O **فِرْسَة**) and **فِرْوَسِيَة**, (S,\* A, O,\* K,\*\*) all of which ns. are mentioned as syn. by Aḡ, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAḡr, (TA,) [but the first is expressly said to be an inf. n. of **فِرْس** 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 **فِرْسَة** and **فِرْوَسَة** are inf. ns. having no verb: Lh only [says ISd] mentions **فِرْس** and **فِرْس** 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,] IKḡt also says that **فِرْس السخيل**, inf. n. **فِرْوَسَة** and **فِرْوَسِيَة**, signifies *he rode horses well*; and in like manner **فِرْس** [but not followed by **السخيل**]. (TA.) — Hence, † *He was, or became, skilled in anything that he endeavoured to do*. (TA.) = **فِرْس بالنظر**, [and **بِنظَرِهِ**, and **بِعَيْنِهِ**, and **فِرْس فِي النَّاسِ**, (see **فَارِز**),] aor. -, (Mḡb,) inf. n. **فِرْسَة** and **فِرْسَة**, (Aḡ, IAḡr, Mḡb, TA,) accord. to the citation of the words of Aḡ and IAḡr in the L, but this is at variance with the opinion generally held, [which is, that **فِرْسَة** is an inf. n. only of **فِرْس**, signifying as expl. above, and that **فِرْسَة** is a subst. from **فِرْس**, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as **تَفَرَس**, (q. v.), as will be seen from the explanations of **فِرْسَة** and **فَارِز**, below]. (Mḡb.) See 5, latter part, in two places. = **فِرْس** *He kept continually, or constantly, to the eating of the dates called فِرْس*. (O, K.) — And *He pastured upon, or depastured, the plants called فِرْس*. (O, K.)

2. **فِرْس الغنم**, (inf. n. **تَفْرِيس**, 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.) = **فِرْس الشيء**, (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 **أَفْرِسَهُ** *he threw, or cast, it to him, that he might do so to it*: (M:) and **أَفْرِسَ الرَّجُلُ الْأَسَدَ 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-A'jāz uses the former verb in relation to the kind of flies called **نَعْر**, saying,

• صَرَبًا إِذَا صَابَ الْيَافِخَ أَحْفَرُو

• فِي الْهَامِرِ دُخْلَانًا يُفْرِسُ الشَّعْرَ

[*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 **نَعْر** 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 *إِقْوَالًا*,] cited by IAqr:

- قَدْ أُرْسَلُونِي فِي الْكَوَاعِبِ رَاعِيًا
- فَقَدْ وَأَبِي رَاعِي الْكَوَاعِبِ أْفْرُسُ
- أَتَتْهُ ذُنَابٌ لَا يُبَالِغِينَ رَاعِيًا
- وَكُنَّ سَوَامًا تَشْتَبِي أَنْ تُفْرَسَا

[They had sent me among the girls with smelling breasts, as a guardian; and, by my father, while guardian of the girls with smelling breasts, or by the father of the guardian of the girls with smelling 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 *فُرِسْتُ*; 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 *فُرِسْتُ* for *أَفْرُسُ*]; or *أَبِي* 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 *تَشْتَبِي* to denote intense desire; for if he did not mean intense desire, he would have said *تُرِيدُ*. (M.)

3. *فَارَسَهُ*, inf. n. *مُفَارَسَةٌ* and *فَرَسَ*, (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. *افرس* *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. — *افرس عن بقية مال* *He left a remainder of property [as a prey], having taken all beside thereof.* (AA, O, K.)

5. *تفرس* *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. نَوَسَمَهُ.*

(M.) You say, *تَفَرَسْتُ فِيهِ خَيْرًا*, (S, O,) or *الْخَيْرِ*, (Msb,) [I perceived in him good, or goodness, intuitively; &c.: or] I discovered (*تَعَرَّفْتُ*) in him good, or goodness, by right opinion. (Msb.) [فَرَسٌ] 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 *فَرَسَهُ*, in five places.

Q. Q. 1. *فَرَسَةٌ* [an inf. n. of which the verb is *فَرَسَ*, 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.)

*فَارِسُ*: see *فَارِسٌ*.

*فَرَسٌ* A species of plant: (Yaakooob, S, M, O, K:) the *قَصَاصُ*, (O, and so in copies of the K,) or *قَصَاصُ*, (so in the CK,) [each said to be a name of the *أشنان* (or *hali*) of Syria, or of a species of *حمض*, q. v.,] accord. to Abu-l-Mekárim: (O:) or the *حَبْنُ* [q. v.]: or the *بَرُوقُ* [q. v.]: (O, K:) or the [small kind of thorny trees called] *ثَرَسٌ*. (TA.)

*فَرَسٌ* [A horse; and a mare;] one of what are called *حَيْلٌ*; (M;) the name *فَرَسٌ* 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, Msb, 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, Msb, K:) it is applied also to the Arabian, (Mgh, Msb,) and to the Turkish, (Msb,) or that which is not Arabian: (Mgh:) or, accord. to Moḥammad [the Hanafee Imám], to the Arabian only; but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, "whether it be a *بَرْدُونٌ* or a *فَرَسٌ* or a *بَغْلٌ* or a *حِمَارٌ*:" (Mgh:) the pl. is *أَفْرَاسٌ*, (S, M, Mgh, O, Msb, K,) [a pl. of pauc. but used as a pl. of mult. also,] and *أَفْرَاسٌ*, [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: (Msb:) the dim. is *فُرَيْسٌ*, (S, O, Msb,) when applied to the male; (Msb;) and

*فُرَيْسَةٌ*, when applied to the female; (S, O, Msb;) agreeably with rule; (Msb;) accord. to Aboo-Bekr Ibn-Es-Sarráj: (S, O:) or *فُرَيْسٌ* when applied to the female [also], which is extr. (Sb, M. [See *حَرْبٌ*.]) — *هُمَا كَفَرَسَى 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. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorcement: 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 *عَصْبٌ*.]) — *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*, (IAqr, S, M, O, K, TA,) or *الْفَرَسَةُ*, (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. *الْحَدْبُ*: (IAqr, O, TA:) or, (M, O, K, TA,) as also *الْفَرَسَةُ*, (M, O,) which latter is the more approved in this sense, (M,) *the رِيحُ [or flatus] of gibbosity*; (M, O, K, TA;) [i. e.] *the رِيحُ that renders gibbous*; (M;) as though it were breaking, or crushing so as to break, the back (*كَانَتْهَا تَفْرِسُ الظَّهْرِ أَيْ تَدُقُّهُ*), and cleaving it (*تَفْرِصُهُ أَيْ تَشَقُّهُ*): (O:) [or *الْفَرَسَةُ* signifies the displacement of one of the vertebræ; for,] accord. to As, one says *أُصَابَتْهُ فَرَسَةٌ* when one of the vertebræ of one's back has become displaced; but the flatus (*الرِّيْحُ*) from which gibbosity results is termed *الْفَرَسَةُ*, with *ص*: (TA:) or *الْفَرَسَةُ* signifies a flatus that attacks in the neck, and breaks it: (S:) or, as some say, an imposthume, or ulcer, (*قَرْحَةٌ*) that is in the neck, breaking it: (M:) or a breach (*فُرْجَةٌ*) in the neck; thus says AZ: *أ: a breach (فُرْجَةٌ) that is in [the case of] gibbosity*: the pl. is *فَرَسَاتٌ*, not

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

فَرَسَةٌ and فَرَسَةٌ; 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 فَرَسَةٌ: pl. فَرَسَاتٌ: [the turns, or times, for coming to water in succession] means [the occasions of] persons' being left free to come to water. (M. [See فَرَسَةٌ.]) — And *i. q.* نَهْزَةٌ [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 فَرَسَتَهُ [He got, or obtained, his opportunity]. (M.)

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

فَرَسَةٌ: see فَرَسٌ, near the beginning.

الفَرَسُ, of the camel, is *What corresponds to the حافر [or hoof] of the horse (S, O, Mṣb, K) and the like: (S, O, Mṣb:) or what corresponds to the قَدَم [or foot] of the man: (El-Bārī, Mṣb:) and † of the bovine animal in like manner: (IAmb, Mṣb:) and sometimes † of the sheep or goat, (S, O, TA,) for الظلف: (TA:) or it is only of the camel: (El-Bārī, Mṣb:) or the extremity of the حَف [or foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Mṣb, K:) pl. فَرَسَاتٌ, (M, Mṣb,) not فَرَسَاتٌ: (M:) it is of the measure فِعْلَانٌ; (S, O;) the ن being augmentative; (Abou-Bekr Ibn-Es-Sarrāj, S, O, Mṣb, K;) because it is from فَرَسَتْ. (Abou-Bekr Ibn-Es-Sarrāj, S.) See also art. فرسن.*

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

أَبُو فَرَسٍ }  
الفَارِسُ. }  
الْفَرَسُ }

فَرَسٌ [originally *Having the neck broken, or crushed so as to be broken.* — And hence,] *Killed [in any manner: see 1]: pl. فَرَسَاتٌ. (K.)* It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) — And [hence] فَرَسَةٌ signifies *The prey of a lion [or other beast]: (TA:) an animal that is seized, (M,) and that has its neck broken, (S, M, Mṣb,\*) by a lion [or other beast]; (S, Mṣb;) as also فَرَسٌ: (M:) [pl. of the former فَرَسَاتٌ]. — See also مَفْرَسٌ. = 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. جَنْبَر [correctly جَنْبَر]. (S, O, K.) = See also فَرِيضُ الْعَنْقِي, in art. فرص.**

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

فَرَسَةٌ: see what next follows.

فَرَسَةٌ a subst. (S, M, O, K) from التَّفَرُّسُ, (O,

K, TA,) signifying التَّوَسُّرُ, (TA,) or from تَفَرَّسْتُ تَفَرَّسْتُ فِيهِ الشَّيْءُ [q. v.], (S,) or from تَفَرَّسْتُ فِيهِ خَيْرًا [q. v.]: (M:) or, as also فَرَسَةٌ, [said to be] an inf. n. of فَتَرَّسَ بِالنَّظَرِ: [but see this verb:] (Mṣb:) فَتَرَّسَ بِالنَّظَرِ [or فَتَرَّسَ 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.]: (IKṭṭ:) or فَتَرَّسَةٌ 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. (Mṣb.) It is said in a trad., اتَّقُوا فَرَسَةَ الْمُؤْمِنِ [Beware ye of the insight, &c. of the believer]: (S, M, IKṭṭ, IAth, Mṣb:) and the reason is added, فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ [for he looks with the light of God]. (TA. [See also قَرَابَةٌ.])*

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

الفَارِسُ, and الفَرَسُ, and أَبُو فَرَسٍ: see الفَارِسُ, in four places.

الفَرَسَاتُ: see الفَارِسُ, 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 دِهَاقِيَن [pl. of دِهَاقَان, q. v.], (IKh, O, K,) and of the villages, or towns: (IKh, O:) pl. فَرَسَاتٌ. (IKh, O, K.)*

الفَرَسَاتُ: see الفَارِسُ.

الفَرَسَاتُ: see the next paragraph, in two places.

الفَارِسُ The lion; [so called because he breaks the neck of his prey;] as also الفَرَسُ, [which has an intensive signification,] and الفَرَسُ, (O, K,) which last [also] has an intensive signification, (TA,) and أَبُو فَرَسٍ, (S, A, K,) and أَبُو فَرَسٍ, (O,) and الفَرَسَاتُ, (TA,) and الفَرَسَاتُ, (S, M, K,) and الفَرَسَاتُ, a word of a measure not mentioned by Sb, (IJ, M,) and الفَرَسَاتُ; (K;) or الفَرَسَاتُ, 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 الفَرَسَاتُ, (S,\* M,\* O,) the thick-necked, (S, O,) that is wont to break the neck of his prey; or the former of these two, the rapacious lion; (O;) and the ن in these words is augmentative: (Sb, S, M, O:) and you also say سَبَعُ فَرَسٍ, (M,) or

أَسَدٌ فَرَسٌ, (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, Mṣb, K;) and upon a mule; (ISk, A, Mgh, Mṣb;) and upon an ass: (ISk, Mgh, Mṣb:) or a rider upon a mule is called عَلِيٌّ فَرَسٌ; (ISk, S, O, Mṣb, K;) or عَلِيٌّ فَرَسٌ; (A, O;) and a rider upon an ass, عَلِيٌّ فَرَسٌ; (ISk, S, Mgh, O, Mṣb;) and a rider upon any solid-hoofed beast, عَلِيٌّ فَرَسٌ: (K:) or these phrases are not used: (K:) 'Omárah Ibn-Aḳeel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Mṣb,) I do not call the owner of the mule, nor the owner of the ass, فَرَسٌ, but I call them بَعَالٌ and حَمَارٌ: (S, O, Mṣb:) [فَرَسٌ is often best rendered a cavalier:] the pl. is فَرَسَاتٌ (S, M, Mṣb) and فَوَارِسٌ, which latter is [more usual, but] anomalous, (S, M, O, Mṣb, K,) for فَوَاعِلٌ is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَةٌ, as ضَوَارِبٌ, pl. of ضَارِبَةٌ, 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 بَوَائِلٌ, pl. of بَائِلٌ, and حَوَائِطٌ, pl. of حَائِطٌ; and there are no instances like فَوَارِسٌ except those of هَوَالِكٌ and نَوَائِكٌ [and خَوَالِفٌ and some other words enumerated in the Mṣb and TA]; (S, Mṣb;) and as فَوَارِسٌ is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard اِمْرَأَةٌ فَرَسَةٌ. (M.) — Also, (Aḡ,) or فَرَسٌ عَلِيٌّ الْحَيْلِ, (S,) *A man skilful in horsemanship, or in the management of horses. (Aḡ,\* 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: (Aḡ,) *A man who acts deliberately, and examines: (S, and so in Hr p. 356:) who possesses فَرَسَةٌ [i. e. insight, or intuitive perception, &c.]: (O:) or knowing by means of examination. (TA.) And فَارِسٌ فِي النَّاسِ [Seeing into the internal, inward, or intrinsic, states, &c., of men]. (IAqr.) = فَارِسٌ, (S, M, Mgh, K,) or فَارِسٌ, (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, Mṣb;) [namely, the Persians;] i. q. الفَرَسُ: (S, O, K:) generally fem.: (Mṣb:) فَارِسٌ is pl. of فَارِسِيٌّ, which is a rel. n. from فَارِسٌ in the sense next following: (M:) [or, rather, فَارِسٌ is a coll. gen. n., and فَارِسِيٌّ is its n. un.] — Also, (S, O, but in the K "or") *The country of the فَارِسُ: (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.)

أَفْرَسٌ : 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 so مَفْرُوزٌ. (TA.) — And *Humpbacked*; as also فَرِيْسٌ, (M, TA,) and أَفْرَسٌ (Fr in TA voce أَعْجُرُ) [and أَفْرَسٌ and أَفْرَزٌ].

المُفْتَرِسُ : see الْفَارِسُ.

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

فَرْسَخٌ

فَرْسَخٌ, mentioned, but not explained, by J [in the §], (K,) [A parasang, or league;] three Hāshimee miles (أَمِيَالٌ هَاشِمِيَّةٌ [sec مَيْلٌ]): or twelve thousand cubits: or ten thousand cubits: (K:) three miles of the Hāshimee measure, i. e., accord. to the Bāri' and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غَلْوَةٌ [q. v.]: (Mṣb:) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits: (Mṣb voce مَيْلٌ:) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Mṣb in the present art.): or, accord. to some, six miles: (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying "rest," or "ease;" (K, TA;) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Mṣb, from فَرْسَخَةٌ signifying "width;" the word having this meaning, however, is فَرْسَخَةٌ, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرْسَنَك], arabicized: (S, A:) the pl. is فَرَايِخُ. (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.)

فَرَسَقٌ

فَرَسَقٌ : see the art. here following.

فَرَسِكٌ

فَرَسِكٌ (S, O, K) [and فَرَسِقٌ (K in art. فَرَسِقُ)] 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. فَرَسِقٌ, 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.)

فَرَسَنٌ

الْفَرَسَنُ, 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 فَرَايِنٌ: (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.)

الْفَرَسَانُ : see what next follows.

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

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

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

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

فَرَشٌ

1. فَرَشَهُ, (S, A, O, K,) nor. ُ, (S, O,) inf. n. فَرَشٌ (O, K) and فَرَأَشٌ, (S, O, K,) He spread it; expanded it. (S, A, O, K.) You say, فَرَشْتَهُ لَهُ فَرَشْتَهُ لَهُ أَفْرَشْتَهُ (TA) and فَرَشْتَهُ فَرَأَشًا (A, TA) and أَفْرَشْتَهُ (TA) and أَفْرَشْتَهُ (A) [I spread for him a bed: or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتَهُ فَلَانًا I spread for such a one. (Lth.) And فَرَشٌ فَلَانًا بِسَاطًا, inf. n. فَرَشٌ; and أَفْرَشَهُ بِسَاطًا; and فَرَشَهُ بِسَاطًا, inf. n. فَرَشٌ; He spread for such a one a carpet (IAqr, K) in his entertainment. (IAqr.) And فَرَشٌ فَرَشٌ, inf. n. فَرَشٌ; and أَفْرَشَهُ; [He spread the garment, or piece of cloth: or the latter signifies he spread it for himself.] (TA.) And فَرَشٌ فَرَشٌ or فَرَشٌ فَرَشٌ [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And فَرَشٌ الرَّمْلُ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And فَرَشٌ ذِرَاعِيَهُ, (A, TA,) and فَرَشٌ 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.) [as an inf. n. of which the verb is فَرَشْتَهُ, as is shown by an explanation of إِفْعَادٌ in the § and L, and by the phrase مَفْرُوسَةٌ 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 إِفْعَادٌ] 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 عَقَلَ], it is disapproved: or, as some say, it signifies its not being erect nor much expanded. (S, O.) And فَرَشٌ اللَّهُ الْفَرَشُ, (Fr, S,) inf. n. فَرَشٌ, (Fr, S, K,) means God spread abroad the young camels; syn. بَثٌ. (Fr, S, K.) — [Hence,] فَرَشَهُ أُمْرَهُ, (S,) or فَرَشَهُ أُمْرًا, (K,) † 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 إِيَّاهُ. (S, K,) and بَسَطَهُ لَهُ كَلَّهُ, (S, K,) and أَوْسَعَهُ إِيَّاهُ. (TA.) And in like manner the saying of 'Alóe,

فَرَشْتُمْكَ الْمَعْرُوفَ, is expl. by Ibn-Abi-l-Hadeed as signifying أَوْعَتَكُمْ 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 يَفْرَشُ نَفْسَهُ لِلنَّاسِ † [Such a one lays himself out for the service of men]; (A;) and يَفْرَشُ نَفْسَهُ † يَفْرَشُ نَفْسَهُ: (TA:) [or perhaps, makes himself like a victim for them: (see مَتَفَرِّشُ, below:) for you say, فَرَشَهُ لِلدَّبْحِ, 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 أَفْرَشَهُ † 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. فَرَشٌ, means He spread the place [with carpets or the like]; as also فَرَشَهُ, and فَرَشَهُ. (Mgh.) And فَرَشَ الدَّارَ † فَرَشَ الدَّارَ, inf. n. تَفْرِيشٌ, He paved the house; (Lth, S, K;) he spread in the house baked bricks, or broad and thin stones. (Az, TA.) — هَذَا فَرَاشٌ يَفْرَشُكَ [This is a bed sufficiently large for thee] is like the saying هَذِهِ شِمْلَةٌ تَشْمَلُكَ i. e. تَسَعُكَ. (TA in art. شمل.) — فَرَشَ عَنَّهُ [app. فَرَشَ] He desired, and prepared himself for, it, or him. (TA.) — And فَرَشَ, aor. ُ, (O, TA,) inf. n. فَرَشٌ, (O, K, TA,) He lied: (O, K, TA:) one says, كَمِ تَفْرَشُ 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. تَفْرِيشٌ, † The seed-produce spread itself (S, A, TA) upon the surface of the earth. (TA.) You say, فَرَشَ الزَّرْعَ † [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 تَفْرَشُ; (S, A, K;) † The bird expanded and flapped its wings, (S, A, K, TA,) without alighting: (A, TA:) and † the latter verb, it (a young locust) spread its wings. (Mgh.)

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

You say, ضَرَبَهُ فَمَا افْرَشَ عَنْهُ حَتَّى قَتَلَهُ † He beat him, or smote him, and left him not until he slew him. (A, TA.) And افْرَشَ عَنْهُمْ الْمَوْتَ † Death quitted them; became withdrawn from them. (IAar, O.) — افْرَشَتْ said of a mare, † She desired to be covered. (O.) — افْرَشَهُ [from فَرَشَ signifying “young camels”] He gave him young camels, (O, K,) small or large. (O.) — And افْرَشَ [app. افْرَشَ, or perhaps اَشْرَفَ,] He (a man) became a possessor of فرش [app. فَرَشَ, and meaning young camels]. (IKtt, TA.) — And افْرَشَ said of a place, It abounded with فَرَاشَ, (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.) — افْقَلَ فَاقْرَشَ [He locked, and made fast by means of the catch, or catches, (فَرَاشَةٌ, or فَرَاشٌ, 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. — افْتَرَشَ لِسَانَهُ [lit.] He expanded his tongue: (S:) i. e. † he spoke in whatsoever manner he desired. (S, A, K.) — افْتَرَشَهُ † He trod upon him or it: (S, K, TA:) [as though he made him or it a carpet or a bed:] from الفَرَشُ and الفَرَاشُ. (TA.) — [Hence,] افْتَرَشَ الطَّرِيقَ † He went, or travelled, along the road. (TA.) — [Hence also,] افْتَرَشَ امْرَأَةً † He compressed a woman. (TA.) — And † He took to wife a woman. (O.) One says, افْتَرَشَ كَرِيمَةً † He took to wife a female of high birth. (TA.) — [Hence also,] افْتَرَشَ 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 افْتَرَشْنَا السَّمَاءَ بِالْمَطَرِ † The sky assailed us with rain. (A, O.) — And افْتَرَشَ الْمَالَ † He took the مال [i. e. property, or cattle, &c.,] wrongfully, or by force. (K, TA.) — And افْتَرَشَ أَثَرَهُ † He followed his footsteps; he tracked him. (A, O, K.) — افْتَرَشَ [in one of my copies of the S, افْتَرَشَ, 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 † انْفَرَشَ; 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 فَرَاشٌ.] — † 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 فَرَشَ: 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 سَلَمٌ, (IAar, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] مِنَ الْعَرَشِ إِلَى الْفَرَشِ, meaning, [From the highest sphere, or the empyrean, to] the earth. (A in art. عَرَشَ.) — † A collection of trees of the kind called عَضَاهُ: 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 Aboo-Bekr, erroneously: (TA:) so the former signifies in the 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, فَرَشًا اللَّهُ, meaning, بِهَيَا بَنًا: [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 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 فَرَشَ الْإِبِلِ also signifies old camels. (Th, TA.)

فَرَشَةٌ 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] صَحْرَاءَ: pl. فَرَوَشٌ. (AHn, TA.)

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

فَرَشِيٌّ 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 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., † أَطْيَشُ 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

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

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

*one to sit or lie upon*; in which sense it is used in the Kur ii. 20: (TA:) and particularly, *a bed, upon which one sleeps*: (AA, Mgh:) pl. [of pauc.] *أَفْرَشَةٌ* (TA) and [of mult.] *فُرُشٌ*, (S, K,) for which one may say, in the dial. of the Benoo-Temeem, *فُرُشٌ*. (Sb.) [See also *فَرُشٌ*: and see what is quoted below from a trad.] — Hence, (TA,) † *A man's wife*; (AA, S, O, K;) as also *إِزَارٌ* and *لِحَافٌ*: (O, TA:) pl. *فُرُشٌ*; so used, accord. to some, in the Kur lvi. 33. (K.) — Also † *A woman's husband*: (AA, Er-Rághib:) and a female slave's master, or owner. (TA.) So, accord. to some, in the words of a trad., *الْوَدْدُ لِبُنْفَرَأَشٍ وَلِبُنْفَرَأَشِ*, meaning *The child is for the husband*; (Er-Rághib, TA;) or *for the master of the bed, who is the husband, or the owner of the woman*; (Mgh, TA;) or *for the bed*, so that there is no ellipsis; (TA;) and *for the adulterer, or fornicator, shall be stones*, like as you say he shall have dust, meaning, *nothing*; i. e., he shall have no right of relationship; or, accord. to some, *stoning*. (Mgh.) [See also *عَاهَرٌ*.] — † *The nest of a bird*. (O, K,\* TA.) — † *A house, or tent*. (AA.) — And *الفَرَأَشُ* signifies *The place against which the tongue goes in the furthest, or innermost, part of the mouth*; (AA, O, K, TA;) or, as some say, *in the lower part of the حَنَك* [which word app. here, as it often does, means the *palate*]: or *الفَرَأَشُ* signifies *the portion of skin (الجِلْدَةُ) [to which is here added الشِّتَاءُ, app. a mistranscription which I am unable to rectify,] that covers the bases of the upper teeth*. (TA. [In the TA voce *مَحَارَةٌ*, in art. حَوْر, q. v., it is written *الفَرَأَشَةُ*].)

*فَرِيشٌ* *A plant, or herbage, that becomes spread upon the ground, not standing up upon a stem*. (TA.) [See also *مُفْرِشٌ*.] — And † *A girl, or young woman, compressed by a man*; (O, K;\*) an instance of *فَعِيلٌ* from *افْتَعَلَ*; (O;) [being from *اِقْتَرَشَ*]; but not heard by Áz on any other authority than that of Lth. (TA.) — And † *An Arabian Bull* [or perhaps it is properly an epithet applied to that animal as meaning] *having no hump*: (TA:) [see also *مُفْرِشٌ* as applied to a camel:] or *فَرَأَشٌ*, which is pl. of *فَرِيشٌ*, signifies *a sort of oxen, between the دَرَابِ and عَرَابِ, having small humps, and their اَعْيَاب* [a mistranscription for *أَعْيَابِ*, i. e. *denlaps*, pl. of *عَبَبٌ*] are *flaccid, or pendulous*. (TA voce *دَرَبَانِيَّةٌ*.) — Also † *A mare*, (As, O, K,) or any solid-hoofed animal, (S,) *seven days*, (As, S, K,) or *seven nights*, (O,) *after her having foaled*; (As, S, O, K, TA;) which is the best of times for putting a burden upon her: (O, K:) and *that has recently brought forth*; (O, K, TA;) so says Kt; like the *نَفْسَاءُ* of women; or like the *مُعْوِدُ* of she-camels: (TA:) pl. *فَرَأَشِ*. (S, O, K.) — See also *فَرُشٌ*, latter half.

*فَرَأَشَةٌ*: see *فَرَأَشٌ*, in ten places. = Also † *A small quantity of water*: (A, O, K, TA:) one says, *لَمْ يَبَقْ فِي الْإِنَاءِ إِلَّا فَرَأَشَةٌ* [There remained

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

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

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

*مُفْرِشَةٌ*: see the next preceding paragraph.

*جَمَلٌ مُفْرِشٌ*, (O, K,) [and] *جَمَلٌ مُفْتَرِشٌ* † *الأَرْضُ*, (T, TA,) or *مُفْتَرِشٌ الظُّهْرُ*, (A, TA.): *A camel having no hump*. (T, A, O, K, TA.) [See also *فَرِيشٌ*.] And *أَكْمَةٌ مُفْتَرِشَةٌ الظُّهْرُ*, (S, TA,) or *مُفْتَرِشَةٌ الظُّهْرُ*, (as in one of my copies of the S and in a copy of the A,) † *A flat-topped [hill, or eminence, of the kind termed] اَكْمَةٌ*. (S, A, TA.)

*مُفْرِشٌ* *Seed-produce spreading itself* (S, K, TA) *upon the ground*. (TA.) [See also *فَرِيشٌ*.] — *سَجَّةٌ مُفْرِشَةٌ* *A wound of the head that reaches to the فَرَأَشِ* [q. v.]; as also *مُفْتَرِشَةٌ*: (L:) or *that cracks the bone but does not crush*. (S, O, K.)

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

*مُفْتَرِشٌ*; and its fem., with ة: see *مُفْرِشٌ*.

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

فُلَانٌ مُتَّفَرِّشٌ 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) in kindness for them. (A.) And فُلَانٌ كَرِيمٌ مُتَّفَرِّشٌ 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. فَرَشَ، inf. n. فَرَشَةٌ (S, K) and فَرَشَى (K), He (a man, S) parted his legs: (K:) or he parted his legs in sitting; and so فَرَشَتْ: (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 فَرَشَ رِجْلَيْهِ: (S:) or he sat in a relaxed state, with his thighs clearing to the ground; (K;) and so فَرَشَتْ: (TA:) or he leaped, or jumped; (K;) or made short leaps or jumps. (TA.) And فَرَشَتْ (S, L, and so in some copies of the K,) or فَرَشَتْ (thus in other copies of the K, and thus in the CK,) She (a camel) parted her hind legs to be milked (S, L, K) and to stale. (L.)

Q. 2. تَفَرَّشَتْ: see what immediately precedes.

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

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

## فرص

1. فَرَصَهُ (M, K,) aor. -, (TA,) or -, (O in art. فرس) inf. n. فَرَصٌ (S, M,) He cut it; (S, M, K;) namely, skin, or a skin, (M,) [and metal; (see مَفْرَصٌ);] or it signifies, (TA,) or signifies also, (S, K,) sometimes, (S,) he slit it, or cut or divided it lengthwise: and he made a hole in it: (S, K, TA:) namely, skin, or a skin: (TA:) or he slit it, namely, a skin, with an iron instrument having a wide end, like as the maker of sandals slits the two ears of the sandal at the heel, to put into them the شَرَاكُ [or the two arms of the شَرَاكُ]:

(Lth, TA:) or فَرَصْتُ النَّعْلَ 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. -, [so in a copy of the M, but accord. to a rule of the K it should rather be -,] inf. n. as above, (M,) He hit, or hurt, his فَرِيضَةٌ [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. -,] inf. n. فَرِصٌ; and فَرِصٌ, inf. n. فَرِصٌ; He had a complaint of his فَرِيضَةٌ. (M.) = فَرِصٌ الْفَرِصَةُ: see 8.

2. تَفْرِيشٌ أَسْفَلَ (L,) or تَفْرِيشٌ نَعْلِ الْقِرَابِ (O, K, TA) [i. e.] نَعْلُ الْقِرَابِ (TA, [in the O بَعْدَ الْقِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (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. مُفَارَصَةٌ (K,) inf. n. فَارَصَ 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. أَفْرَصَتْهُ الْفُرْصَةُ The opportunity gave him power or ability [to do a thing]. (M, A, K.)

5. تَغْرَسُ الْفُرْصَةَ: see 8.

6. تَفَارَصُوا الْمَاءَ They shared the water among themselves by turns. (M, A, Mṣb.) And تَفَارَصُوا بِنَهْرِهِمْ 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. اِتَّهَرَّهَا (O, K;) or اِغْتَمَّهَا (TA:) or he got, or took, the opportunity; as also تَغْرَسَهَا; and فَرَصَهَا (M, TA,) aor. -, (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 فُلَانٌ لَا يَفْتَرِصُ اِحْسَانَهُ وَبِرَّهَ [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.]) — مَنْ افترص مَسْلَبًا 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 الفَرِيضَةُ, "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 ة. (AA, O, K.)

فَرِصَةٌ: see فَرِصَةٌ. = Also, الْفَرِصَةُ, The رِيحُ [or flatus] from which results gibbosity [of the back] (الْحَدْبُ): (S, M, O, K:) and الْفَرِصَةُ is a dial. var. thereof: (M, TA:) or, accord. to A'Obeyd, the latter [q. v.] is vulgar. (TA.)

فَرِصَةٌ A turn; a time at which, or during

which, a thing is, or is to be, done, or had, in succession: (S, A, K:) or a turn, or time, for persons' coming to water in succession, (Yaḡkoob, 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., (Yaḡkoob, M,) when the water is little; (Mṣb;) as also فَرِصَةٌ (M) and فَرِيسَةٌ: (Yaḡkoob, M:) a dial. var. of the same is with س; (IAḡr, M;) and رُقَصَةٌ is another: (TA:) pl. فَرِصٌ. (M, Mṣb.) You say, جَاءَتْ فَرِصَتَكَ مِنَ الْبَيْتِ Thy turn, or time, for watering from the well has come. (Aḡ, S, Mṣb.)\* — A portion, or share, of what falls to one's lot, of water; syn. شَرِبٌ. (S, K.) — An opportunity; a time at which, or during which, a thing may be done, or had; syn. نَهْزَةٌ (S, M, TA;) and فُرَيْصَةٌ is a dial. var. of the same. (M.) You say, اِنْتَهَزَ الْفُرْصَةَ, i. e. اِغْتَمَّهَا [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, (Aḡ, M,) or of cotton, (Aḡ, S, M, O, Mṣb, K,) or of rag, (S, O, Mṣb, K,) with which a woman nipes 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: (Aḡ, TA:) pl. فَرِصٌ: (K:) or they say فَرِصٌ, as though pl. of فَرِصَةٌ. (IDrd, O.) — And, accord. to AAF, A piece, or bit, of mush. (M.) = See also فَرِصَةٌ.

فَرِصَاءٌ 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-Ziyādee. (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.)

فَرِيشٌ One who shares in water with another, each taking of it in turn. (S, K.) You say, هُوَ فَرِيشِي [He is my sharer in water, each of us taking thereof in turn]; and in like manner, مُفَارِصِي. (TA.) = فَرِيشٌ is also, like فَرَائِصٌ, pl. of فَرِيضَةٌ; (S;) [or, rather, فَرِيشٌ is a coll. gen. n., whereof the n. un. is فَرِيضَةٌ] which signifies The portion of flesh [or muscle] between the side and the shoulder-blade which incessantly trembles, or quakes, (Aḡ, S, K,) in a beast: (Aḡ, S:) or the portion of flesh which is in the part extending from the مَرَجَعُ [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-Insān:") or the portion of flesh which is by the نَعْقُصُ of the كَتِفِ, [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 (تُدَى) and the مَرِجَع [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصْل) of the مَرِجَعِ المَرَقَيْنِ [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 لِأَضْرَهُ أَنْ **أَرَى الرَّجُلَ ثَائِرًا فَرِيضٌ رَقَبَتِهِ فَإِنَّمَا عَلَى مَرِيضَتِهِ 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 IAar, the meaning is, the hair of the neck, which term is metaphorically used in relation to the neck, though it [really] has no **فَرَائِصُ**, 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 **فَرَصَةٌ**, last signification.]*

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

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

**مَفْرُصٌ**: see what next follows.

**مَفْرَاصٌ** (IDrd, S, M, A, O, K) and **مَفْرُصٌ** (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 **مَقْرَاصٌ**]: or, as some say, i. q. **إِشْفَى** [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Aashà says,*

- **وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأَعْبِرُكُمْ**
- **لِسَانًا كَمِفْرَاصِ الحَفَاجِيِّ مِلْحَبًا**

[*And I defend your honours, and lend to you a tongue like the مفراض of the Khafájee, sharp.*] (S.) And you say, **بَيْنَ جَنْبَيْهِ مَفْرَاصُ الحَفَاجِيِّ**, (S.)

† [Between his two sides is an intellect sharp as the مفراض of the Khafájee]. (A.) [Hence it seems that among the tribe of Khafájee were expert workers with the instrument thus called.]

**هُوَ مَفْرَاصِي**: see **فَرِيضٌ**, second sentence.

#### فرصد

**فَرِصِدٌ** and **فَرِصِيدٌ** *The stones of raisins and of grapes; (M, O, L, K;) as also فَرِصَادٌ. (M, L, K.)*

**فَرِصَادٌ** *The [mulberry called] تَوْتُ [q. v.]: (AO, AHn, O, Mgh, S, K;) or the [tree called] تَوْتُ: or its fruit: (M, K:) or the red تَوْتُ: (S, Mgh, S, K;) [or, accord. to Zeyn el-A'tîr, the sweet and white mulberry: so says Golius: see تَوْتُ:] Lth says that it is a well-known tree; that the people of El-Basrah call the tree thus, and call its fruit تَوْتُ: (T, O, Mgh, S, K;) and by فَرِصَادٌ the lawyers mean the tree that bears the [fruit called] تَوْتُ. (Mgh, S, K;) — Also A red dye: (K:) or redness. (M, L.) — See also **فَرِصِدٌ**.*

**فَرِصِيدٌ**: see **فَرِصِدٌ**.

#### فرض

1. **فَرَضَهُ**, (S, A, O, Mgh, &c.) aor. -, (Mgh, TA, &c.) inf. n. **فَرَضٌ**, (S, O, Mgh, 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, Mgh, K;) namely, a piece of wood, (Mgh,) a زَنْدُ, [or rather فَرَضًا said of a زَنْدَةٌ, from which fire is produced,] and a سَوَاكُ [or toothstick], (S, O,) and in like manner a bow; (A;) as also [افترضه] (see this verb below); and [تفريضه] (K:) or this last signifies *he notched it much; or made notches in it; (S, O, TA;) or you say, فرض قوسه* and *فرض قسيه*: (A:) and **فَرَضَهُ** signifies *he notched it with his teeth; namely, a tooth-stick: (A;) 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 فرض 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 لِلْمَيِّتِ 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]: (Bd 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 Kur: (TA:) *he appointed,****

*or assigned, to him a definite portion; (K;) as also افرض له (O, L, K.) You say **فَرَضَ لَهُ فِي العَطَاءِ** [He appointed, or assigned, to him a definite portion in the gift]. (As, S.) And **فَرَضَ فِي الدِّيَّانِ** [He appointed, or assigned, to him a definite portion in the register of soldiers or pensioners; or] *he registered his stipend therein.* (As, A, TA.) And **فَرَضَهُ**, (S,) and **افرضه**, (S, K,) *He gave to him.* (S, O, K.) — **فَرَضَ**, (S, A, Mgh, Mgh, S, K,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) also signifies *He (God, S, A, Mgh, Mgh) made a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Mgh,) obligatory, or binding, syn. أَوْجَبَ, (S, A, Mgh, Mgh, 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 افترضه: (S, A, Mgh, O, K:) or فرض is like ايجاب; 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 الواجب and الفرض 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 ايجاب. (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 IAar 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.]. (Mgh.) 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 فِيهِنَّ الحَجَّ** [*And whoso determineth the performance of the pilgrimage therein*]; (Ibn-'Arafeh, O, K;) occurring in the Kur [ii. 193]; and in like manner it is expl. by Ibn-'Arafeh as occurring in xxxiii. 38 of the Kur: (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 احرام*. (TA.) — **سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا**, (K,) in the Kur, [commencing chap. xxiv.,] (TA,) means [This is a chapter which we have revealed and] in which we have set down the obligatory statutes: (O, K:) or in which we have bound you to do according to what is made obligatory therein: (Az, O:) or, as some read, **وَفَرَضْنَاهَا**, (S, O, K,\*) meaning *and in which we have set down obligatory statutes, (O, L, K,) one after another: (O, K:) or which we have distinctly explained: (Az, S, O, K:) or we****

have distinctly explained what is in it, of lawful and unlawful [things]. (T, TA.) — **فَرَضَ** also signifies The act of reading, or reciting. (IAar, O, K.) You say, **فَرَضْتُ جَزْئِي** I read, or recited, my portion. (O, TA.) = **فَرَضَ**, inf. n. **فَرَاضَةٌ**, *He was, or became, skilled in the* **فَرَاضُ**; (A, O, K, TA;) i. e. in the science of the division of inheritances. (TA.) MF says that, accord. to IKtt, the verb is also written **فَرَضَ**, like **كَتَبَ**: but [says SM] what I find in his "Kitáb el-Abniyeh" is the mention of the two modes of writing in the instance of **فَرَضْتُ** said of a cow; and the verb applied to a man he has not mentioned. (TA.) = **فَرَضْتُ**, aor. , inf. n. **فَرَوْضُ**; and **فَرَضْتُ**, inf. n. **فَرَاضَةٌ**; *She (a cow) became old, aged, far advanced in age, (S, O, K,) or extremely old.* (TA.) = And **فَرَضَ**, inf. n. **فَرَوْضُ**, signifies *It (a thing) became wide; it widened, or dilated.* (TA.)

2: see 1, first sentence: and again, in the last quarter of the paragraph. = **فَرَضَ**, inf. n. **فَرِيضٌ**, said of a man, *He had a فَرِيضَةٌ [to give from] among his camels.* (O, K.)

4. **افرض له**: and **افرضه**: see 1, latter part of the first half of the paragraph. = **أَفْرَضْتُ الْهَائِثَةَ** *The beasts amounted to the number which rendered it obligatory on the owner to give from among them a فَرِيضَةٌ.* (S, O, K.)\*

8. **افترضه**: see 1, first sentence. — **لَمْ يَفْتَرِضْهَا**, occurring in a trad., means *[A child had not been brought forth by her; lit.] لَمْ يَحْزَرْهَا*, and **لَمْ يُوْتِرْهَا** [a mistake for **لَمْ يُوْتِرْهَا**]. (TA.) = See also 1, latter part of the first half of the paragraph. = **افترض الجنود** *The soldiers received their stipends.* (A, K.) = **افترض القوم** *The people, or company of men, perished, none of them remaining; syn. انقرض.* (K.)

**فَرَضَ** *A mark [made by notching, or otherwise; as is shown by the first explanation of 1]: (TA:) a notch, or an incision, in a thing: (O, TA:) of a bow, (S, A, K,) the place of the string; (K;) the notch (S, A, O) in the curved extremity thereof, (A,) into which the string falls; (S, O;) as also **فَرَضَةٌ**; (A, TA;) or this is the place of the notch for the string thereof: (Msb:) pl. of the former **فَرَاضُ** (S, O, K) and **فَرَوْضُ**; (TA;) and of the latter **فَرَضُ** (Msb, TA) and **فَرَاضُ**: (Msb:) also, of a **زَنْدٌ**, (S, K,) or [rather] of a **زَنْدَةٌ**, (A,) the notch; (K;) or the place, or part, whence the fire is produced; (S, K;) the hole, or perforation, that is made in the head thereof, into which the **زَنْدُ** is put, and then twisted round, in producing fire; also called **وَكْرٌ**; (A;) and **فَرَضَةٌ** signifies the same: (TA:) and **فَرَضَ** also signifies notches in an unfeathered and headless arrow [such as is used in the game called **الْمَيْبَرُ**]. (TA.) = *I. q. **مَفْرُوضٌ** (A, Msb, K) [Appointed: appointed: made lawful, or allowable: and] a thing made obligatory, or binding, by God; (S, A, O, K;) for neglecting which one will be punished; like **وَاجِبٌ**; accord. to Esh-**

Sháfi'ee; (TA in art. **وَجِبَ**;) because it has marks and limits; (S, O, TA;) said to be from the same word signifying "a mark," because it inseparably pertains to a man, like a mark; (TA;) or, as some say, because it necessarily pertains to a man like as does the **فَرَضُ**, i. e. notch, to the arrow; (O, TA;) as also **مَفْرُوضٌ**: (TA:). pl. **فَرَوْضُ**. (Msb.) As a law-term, it is of two sorts, **فَرَضُ عَيْنٍ** and **فَرَضُ كِفَايَةِ**: the former is *That whereof the observance is obligatory on every one, and does not become of no force in respect of some in consequence of the observance [thereof] by some [others]; as religious belief, and the like: the latter is That whereof the observance is obligatory on the collective body of the Muslims, and, in consequence of the observance [thereof] by some, becomes of no force in respect of the rest; as warring against unbelievers, and the prayer over the dead in the bier.* (KT.) You say, **هَذَا أَمْرٌ فَرَضَ عَلَيْهِمُ**, and **مَفْرُوضٌ**, and **مَفْرُوضٌ**, *This is [a thing] made obligatory, or binding, on them by God.* (TA.) And **حَقٌّ** **فَرَضَ**, and **مَفْرُوضٌ**, and **مَفْرُوضٌ**, *Thy right, or due, is [a thing] made obligatory, or binding, by God.* (A.) **نَصِيْبًا مَفْرُوضًا**, in the Kur [iv. 8 and 118], means *A share, or portion, determined, defined, or limited, as to time, or otherwise:* (Zj, Ibn-Arafeh:) or, in iv. 118, *a share, or portion, cut off and limited.* (S, O.) [See also **فَرِيضَةٌ**.] — *A statute, an ordinance, a command or prohibition, of the Apostle of God; syn. سُنَّة.* (IAar, O, K.) [But **فَرَضَ** is generally distinguished from **سُنَّةٌ**: the former, for instance, being applied to prayer appointed in the Kur-án; and the latter, to prayer appointed by Moḥammad without allegation of a divine order.] — *A gift, or a soldier's stipend or pay, syn. عَطَاةٌ, (A,) or عَطِيَّةٌ, (S, O, K,) assigned, or appointed.* (S, O, K.)\* In the copies of the K, **مَوْسُومَةٌ** is put by mistake for **مَرْسُومَةٌ**. (TA.) You say, **مَا أَصَبْتُ مِنْهُ فَرَضًا وَلَا قَرَضًا** *I did not obtain from him an assigned, or appointed, gift, or soldier's stipend, (S, O, TA,) nor a gift to be requited, or a loan.* (O, TA.) And **فَرَضَ** also signifies *A thing which one makes obligatory, or binding, on himself, and freely gives: or a thing which one gives liberally, not for a recompense.* (IDrd, O, K.) = Also *Soldiers who receive stipends:* (K:) so accord. to Lth, as related by Az; but [Sgh says] I have not found it in the book of Lth: (O:) or *soldiers having definite portions assigned to them:* (A:) pl. **فَرَوْضُ**. (A, TA.) You say, **عِنْدَهُ مِائَةٌ مِنَ الْفَرَضِ** *He has with him a hundred soldiers &c.* (A.) = *A shield.* (S, O, K.) Šakhr-el-Gheí says, describing lightning, (O, TA,) likening it to a light shield which an announcer of tidings was turning over and over with his hands that a party might see it and be gladdened [by the signal], (TA.)

• **أَرَقْتُ لَهُ مِثْلَ نَمْعِ الْبَشِيرِ**

• **يُقَلِّبُ بِالْكَفِّ فَرَضًا خَفِيْفًا**

[I was sleepless by reason of it, it being (in its

flickering) like the signalling of the announcer of tidings turning over and over with the hand a light shield]: one should not say **فَرَضًا خَفِيْفًا**. (S, O, TA: but my copies of the S have **قَلَّبَ** instead of **يُقَلِّبُ**.) [See also what follows.] — And *A stick, or piece of wood; syn. عُوْدٌ: thus [it means] in the verse (فِي الْبَيْتِ) accord. to El-Jumaḥee, (O, TA,) i. e. in the verse above-cited: (TA:) he says, **الْفَرَضُ فِي الْبَيْتِ عُوْدٌ**: (O, TA:) whence the author of the K has been misled to explain the **فَرَضُ** as meaning **عُوْدٌ مِنْ أَعْوَادِ الْبَيْتِ الْفَرَضُ**. (TA.) — And *An arrow before it has been furnished with feathers and a head:* (Akh, S, O, TA:) a meaning also heard by El-Jumaḥee: (O, TA:) and to this, in the hand of the player, 'Abed El-Abraḥ has likened lightning, accord. to the S; but Sgh says, in the TS, that he did not find the verse cited by J in the poetry of 'Abed. (TA.) — And *A piece of rag: another explanation heard by El-Jumaḥee. (O.)* — And *A garment, or piece of cloth:* (O, K:) a meaning mentioned by Aḥ on the authority of some one or more of the Arabs of the desert, of Hudheyl. (O.) [See also **فَرَاضُ**.] — And it is said that in the verse cited above it means the notch in the **زَنْدُ** [or rather **زَنْدَةٌ**, mentioned in the first sentence of this paragraph]. (O, TA.) = *A sort of dates (S, O, Msb, K) of 'Omán:* (Msb:) Aḥ says that the best dates of 'Omán are these and the **بَلْعَقُ**: (S, O:) and AḤn says, Certain of the desert-Arabs of 'Omán informed me that when the tree thereof has its fruit ripened, and the gathering is delayed, the fruit falls from its stones, and the raceme remains with nothing upon it but stones hanging to the **تُقَارِيْقُ** [by which they are attached to the ends of the stalks]. (TA.)*

**فَرَضُ** *The fruit of the دَوْمَرُ [or Theban palm] while continuing red.* (AA, O,\* K.)

**فَرَضَةٌ**: see **فَرَضَ**, first sentence, in two places.

— *A gap, or an opening, in a wall and the like:*

pl. **فَرَوْضُ**. (Msb.) — *A gap, or breach, in the bank of a river, (S, Mgh, O, Msb, K,) whence one draws water, (S, O, K,) or by which one descends to the water, (Mgh, Msb,) and by which the ships, or boats, ascend; (Msb;) i. e. (Mgh) its **مُشْرَعَةٌ**: (Aḥ, A, Mgh:) pl., in this and the following senses, **فَرَوْضُ** (TA) and **فَرَاضُ**. (A, TA.)*

Hence the saying, in a trad., **فَاتَجَعَلُوا السُّيُوفَ فَارَاضًا** † *Therefore make ye the swords to be* **مَشَارِعَ** [here used in the sense of *means of access*] *to death; (O, TA) and offer, or expose, yourselves to martyrdom.* (TA.) Hence also, **فَرَاضٌ** is used in the sense of **تُغَوَّرُ** [pl. of **تَغَرَّرَ**, q. v.]. (TA.) — Of a sea, or great river, *The place where ships unload; syn. مَحَطُّ السُّفُنِ:* (S, O, K:) or *where they are stationed, near the bank of a river, or near the land.* (Mgh.) — Of a receptacle for ink, *The place of the ink.* (S, O, K.) — Of a door, *The نَجْرَانُ [or piece of wood in which is the foot; i. e. upon which turns the foot].* (S, O, K.) — Of a mountain, *A part sloping down*

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

فَرِيضِي and فَرِيضٌ (S, A, Mgh, O, K) and فَرِيضٌ (A, Mgh, B) and فَرِيضٌ (A, O, L, K) A man skilled in the science of the فَرَائِضِ; (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. (Lih, O, K.) [In this latter sense, app., (as well as in others shown above,) pl. of فَرَاضَةٌ, q. v.] = Also The fire that is elicited from the زَنْدَةِ. (AHn, TA.) [See also فَرَاضٌ (of which it is a pl.), first sentence.] = And Clothing: (S, O, K, \*) one says, مَا عَلَيْهِ فَرَاضٌ There is not upon him any clothing; (S, O, \*) or, accord. to AHeyth, covering. (TA.) [See also فَرَاضٌ, near the end.]

فَرِيضٌ An arrow having its notch cut; (S, A, O, K, \*) as also مَفْرُوضٌ. (TA.) = See also فَرِيضِي: = and see فَرِيضٌ. = 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. فَرَائِضٌ: said by some to be derived from فَرَضٌ signifying the act of "apportioning," or "appointing;" because فَرَائِضٌ 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, فَرَائِضٌ 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,) عِلْمُ الْفَرَائِضِ, and elliptically الْفَرَائِضُ, (S, Mgh, O, Mgh, B,) 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 الْفَرَائِضَ وَعَلِمُوهَا, accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلِمُوهُ فَإِنَّهُ, with the pron. masc., referring to علم understood as prefixed to الفرائض; [i. e. Learn ye the science of the division of inheritances, &c., and teach ye it to (other) men, for it is the half of science:] it is said to be called the half of science in consideration of the division of statutes into those which pertain to the living and

those which pertain to the dead; or by way of amplification. (Mgh, Mgh, B.) The phrase الْفَرِيضَةُ الْعَادِلَةُ [The equitable portion of inheritance], in a trad. of Ibn-'Omár, is that respecting which the Muslims have agreed: or that for which the authority is elicited from the Kur-án and the Sunneh without there being in these any express statute respecting it: or that is equitably divided, agreeably with the portions and shares mentioned in the Kur-án and the Sunneh. (TA.) — What is made obligatory, or binding, [on the owner, to give,] of pasturing beasts, [i. e. camels,] in payment of the poor-rate; (S, O, K, \*) the camel that is taken in payment of the poor-rate: so termed because it is made obligatory to be given, of a certain number of camels: the ة is added because the word is made a subst., not an epithet: pl. فَرَائِضٌ: (TA, \*) of pasturing beasts, [i. e. camels,] in payment of the poor-rate, 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 بَيْتُونٌ, (AHeyth, Mgh,) or she-camel two years old; (AHeyth, \*) that of forty-six, a حَقَّةٌ, or she-camel three years old; and that of sixty-one, a جَذَعَةٌ, or she-camel four years old. (AHeyth, \*) الْفَرِيضَتَانِ signifies The جَذَعَةُ of sheep, or goats, with the حَقَّةُ of camels; (ISk, S, O, K, \*) and فَرِيضَتَانِ 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 فَرِيضٌ.

فَرِيضٌ Wide, or broad. (O, K, \*)

فَرِيضٌ: see فَرِيضِي.

فَرِيضٌ: see فَرِيضِي. = Old, aged, or advanced in age; applied to a cow; (S, A, O, \*) in the Kur ii. 63; (S, O, \*) and to a ram: (TA, \*) or extremely aged; or old and weak; applied to a cow; (Fr, Katádeh;) as also فَرِيضَةٌ and فَرِيضٌ (TA) and فَرِيضَةٌ: (K, TA, \*) [but to what these are applied is not shown further than by their being mentioned as fem. epithets:] or large and fat; applied to a cow: pl. فَرَايِضٌ: (AZ, \*) and the pl. also signifies sound, or healthy, and large; (Ibn-'Abbád, O, TS, K, \*) not small, nor diseased: (Ibn-'Abbád, O, TS, \*) and, contr., diseased. (Ibn-'Abbád, O, TS, K, \*) — Old, aged, or advanced in age, and large, big, or bulky; applied to a man: (TA, \*) or large, big, or bulky; applied to a man; (S, A, O, K, \*) and to a full-grown unripe date (بُسْرَةٌ); (A, TA, \*) and to the bursa faucium of a camel (شَقِيْقَةٌ); and to a uvula (لَبَاةٌ); (O, K, \*) and to a skin for water or milk (سِقَاءٌ); (IB, \*) and to a beard (لَحِيَّةٌ); (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.: (A, O, \*) pl. فَرَايِضٌ, (IAar, S, A, O, K, \*) applied to men; (IAar, S, A, O, \*) or this, so applied, signifies goodly, or handsome: (TA, \*) and فَرَايِضٌ is applied to dates [&c.]. (A, TA, \*) Also † Old, or ancient; (K, \*) applied to a thing. (TA.) You say ضَغْنٌ فَرِيضٌ † Great ran-

cour, or malevolence, or malice; (L, \*) as also ضَغْنَةٌ فَرِيضٌ: (A, L, \*) or old rancour, &c. (O, \*) And ضَغْبٌ فَرِيضٌ † Great enmity. (IAar, \*)

أَفْرِيضٌ The most [and more] skilled, of men, in the science of the فَرَائِضِ; (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., أَفْرِيضُكَمُ زَيْدٌ The most skilled, of you, &c., is Zeyd. (S, Mgh, \*)

مَفْرِضٌ An iron instrument with which notches, or incisions, are made. (S, O, K, \*)

مَفْرِضٌ Notched much, or in many places; serrated; or jagged. (El-Báhibee, \*) — And hence, The [kind of beetle called] جَعَلٌ: (El-Báhibee, \*) or the male of the [beetles called] مَخَنَافِسُ. (IAar, \*)

مَفْرُوضٌ: see فَرِيضٌ: = and see also فَرَضٌ, as syn. with مَفْرُوضٌ, in four places.

مَفْتَرِضٌ: see فَرَضٌ, as syn. with مَفْرُوضٌ, in three places.

### فرط

1. فَرَطٌ, (O, K, \*) aor. فَرَطْتُ, (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 فَرِطٌ, aor. فَرِطْتُ, [inf. n. فَرُوطٌ; which is therefore used as an epithet applied to one and to more;] (O, TA, \*) and so افترط إليه, in the phrase افترط إليه في هذا الأمر [He was foremost in attending to him in this affair]. (TA, \*) [See مَفْتَرِضٌ. — فَرُوطٌ, (S, O, Mgh, K, &c.,) aor. فَرِطْتُ, (S, Mgh, B, \*) or فَرِطْتُ, (K, \*) inf. n. فَرُوطٌ, (S, \*) or فَرُوطٌ, (Mgh, B, \*) 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, B, \*) or to come to water, (M, K, \*) for the purpose of preparing the buckets and ropes, (Mgh, B, \*) 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, عَلِّمْنِي دِينًا وَسُوطًا لَا ذَاهِبًا فَرُوطًا وَلَا سَاقِطًا سُوطًا, meaning Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it. (TA, \*) — فَرَطٌ مِنْهُ It proceeded from him hastily, before reflection, or without premeditation; [as though it preceded his judgment;] syn. تَقَدَّمَ, and سَبَقَ, and بَدَرَ. (TA, \*) [See 3.] You say, فَرَطٌ مِنْهُ كَلَامٌ, aor. فَرَطْتُ, Speech proceeded from him hastily, before reflection, or without premeditation; syn. تَقَدَّمَ, and سَبَقَ. (Mgh, B, \*) And فَرَطٌ مِنْهُ إِلَيْهِ مَتِي 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, \*) — فَرَطٌ 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 يُفَرِّطَ عَلَيْنَا Verily we fear that he may act hastily and unjustly towards us: (§:) or that he may hastily do to us an evil action: (Ibn-Arafah, 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. (IKḏ.) You say also فِي فَرَطٍ 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 CK, and in the O يَعْسُو). (O, K, TA.) — And فَرَطَتِ الْبَيْتْرَ The well was left until its water had collected again. (Sh, TA.) — فَرَطَ إِلَيْهِ رَسُولَهُ: see 2. — فَرَطَ وَوَلَدًا, or فَرَطَ وَوَلَدًا: 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 افترطه. (O, TA.) — He emboldened him, in contention, or altercation; as also افترطه. (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 افترطه 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 CK, 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: (§:) he left him; (AA;) as also افترطه: (Ks, S:) he left him, and became behind him; as also افترطه: (TA:) he left him, and went before him: (§, O, K:) and افترطه [has a similar meaning,] he left him behind, and forgot him: (Fr:) and he forgot it, namely a thing, or an affair: (K:) فَرَطًا, also, [inf. n. of فَرَطَ] 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 (قَدَمَ 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, (§, O, Msb,) so that it escaped him; (§, O;) as also فِيهِ فَرَطٌ, (§, O, K,\*) [in the K, the words rendered "so that it escaped him" are omitted,] aor. ʿ, (§, O,)

inf. n. فَرَطَ: (§, O, K:) and فَرَطَ alone, he flagged, or was remiss; was lazy, or indolent: (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive. (Sb, TA.) Şakhr-el-Gheî says,

ذَلِكَ بَرِيٌّ فَلَنْ أُفَرِّطَهُ

أَخَافُ أَنْ يَنْجِرُوا إِلَيْكَ 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 Sâ'idih Ibn-Ju-eiyeh says,

مَعَهُ بَقَاءٌ لَا يُفَرِّطُ حِمْلَهُ

With him is a skin, the carrying of which he will not leave, nor quit. (§.) You say also, فَرَطْتِكَ فِي كَذَا وَكَذَا I left thee in such and such [a state, &c.]: (AA, O:) and مَا أَفَرَطْتُ مِنَ الْقَوْمِ أَحَدًا I did not leave, of the people, or company of men, any one. (Ks, S, O.) And فَرَطَ فِي جَنْبِ 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., نَيْسَ فِي التَّوْبِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ أَنْ لَا يَبْضَى حَتَّى يَدْخُلَ وَقْتُ الْآخِرَى [There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other (prayer) commences]. (TA.) — Also He let him alone, or left him, for a while; or granted him a delay, or respite; [and so فَرَطَهُ; for] مَا أَطَلْتُ فِرَاطَهُمْ means I long let them alone, or left them, or granted them delay or respite. (TA.) — You say also, فَرَطَ اللَّهُ عَنْهُ مَا يَكْرَهُ God put away, or removed, or averted, from him what he dislikes, or hates: (Kh, S, O, K:) but this expression is seldom used except in poetry. (§, 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. فَرَطَهُ, (§, O, K,\*) in the O and K, فَرَطَهُ, inf. n. مُفَارَطَةٌ and فِرَاطٌ, (§,) He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (§, O, K,\*) — تَكَلَّمَ فِرَاطًا (§, O, Msb, K,) the latter word being an inf. n. of فَرَطَ, (TA,) He spoke hastily; without premeditation; expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ; (§, O, K;) he let fall hastily, or unpremeditated, sayings or expressions; expl. by بَوَادِرٍ مِنْهُ. (Msb.) — See also 2, in two places: — and see 6. — فَرَطَهُ also signifies He found him; syn. فَالَطَهُ and أَفْالَهُ: (O, K, TA:) and so فَالَطَهُ and لَافَطَهُ. (TA.)

4: see 2, in seven places. — أَفَرَطْتُ أَوْلَادًا, (§, O,) or افترطت أولادًا, (TA,) said of a woman,

She sent children before her [to Paradise, by their dying in infancy]; syn. قَدَّمَهِمْ: (§, O, TA:) and افترط أولادًا, said of a man, in like manner signifies قَدَّمَهِمْ. (TA.) And you say also, فَرَطَ وَوَلَدَهُ He was preceded by his child to Paradise. (IKḏ.) And فَرَطَ وَوَلَدًا, (K, TA,) or وَوَلَدًا, (CK,) He lost children by their dying young: (K, TA;) as though they preceded him to Paradise; (TA;) and so افترط وَوَلَدًا; (Msb;) and افترط وَوَلَدًا; which also signifies he lost a young child by death: (TA:) or the last of these phrases, (K,) or the last but one, (§, O,) signifies he lost his child, or children, (K,) or a young child, (§, O,) by death before attaining to puberty. (§, O, K.) [See also اِخْتَسَبَ. And افترط الْوَلَدُ The child's death was hastened; or was made to happen early. (Th.) — افترطه He hastened him; or made him to hasten. (§, O.) And you say also, السَّحَابَةُ افترطت تَفْرِيطًا The cloud hastens and forwards the water in the beginning of the [autumnal rain called] وَسَيْحِي. (TA.) And افترطت السَّحَابَةُ بالوَسَيْحِي The cloud hastened with the [rain called] وَسَيْحِي. (§, O, and the like is said in the K.) And افترط بِيَدِهِ إِلَى سَيْفِهِ لِيَسْتَلَّهُ He put his hand hastily to his sword to draw it forth. (IAḡr, O, K.) And افترط [alone] He hastened with an affair. (K, TA.) And He advanced, or went forward, before tarrying, or waiting, or pausing, in the affair. (TA.) — افترط also [very frequently] signifies He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (§, O, Msb, K, TA;) and فِي الْأَمْرِ in the affair; (§, O, TA;) and فِي حَبِّهِ in loving him; and فِي بَغْضِهِ in hating him; (O, TA;) and فِي 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 عَلَيْهِ فِي الْقَوْلِ He exceeded the due bounds, or just limits, towards him in speech. (K, TA.) And افترط فِي الْقَوْلِ He talked [excessively, exceedingly, immoderately, or] much. (TA.) [And افترط عَلَيْهِ He acted insolently, or presumptuously, towards him.] — Also افترط عَلَيْهِ He loaded him (namely a camel, IKḏ) with that which he was unable to bear. (IKḏ, K.) And افترط He filled (§, O, K) a مَزَادَةٌ (§) or a قِرْبَةٌ (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. ʿ, (O,) inf. n. فَرَطٌ, (TA,) he filled his watering-trough: (O, TA:) or poured much water into it. (TA.) — And افترط النَّخْلَةَ He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K. [See 1, near the end.]]

5. افترط He (a horse) outwent, or got before, other horses. (§, TA.) [See also 1.] — See also the next paragraph.



6. 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 يَتَفَارَقُ التَّمَدُّ 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,] تَفَارَقَ فَلَانٌ Such a one preceded, or got before, and made haste. (O, K, TA.) — And hence, (TA,) تَفَارَقَتْهُ 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 befall him at an indefinite time, (O, K, TA,) but only at such a time. (O, TA.) You say also, فَارَقَتْهُ الْهُجُومُ † Anxieties ceased not to come to him at one indefinite time after another. (TA.) — تَفَارَقَ الشَّيْءُ The time of the thing past; as also تَفَرَّقَ, 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, تَفَارَقَتِ الصَّلَاةُ عَنْ وَقْتِهَا The prayer became delayed after its time. (TA.)

8: see 1, first sentence: — and see 4, in five places. — فَلَانٌ لَا يَتَقَرَّبُ إِحْسَانَهُ وَبِرَّهُ (S, K\*) Such a one's beneficence and kindness are not caught at, (لا يَتَقَرَّبُ, as in a copy of the S and in the TA,) or do not pass away, (لا يَتَقَرَّبُ, 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.)

فُرْطٌ Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits. (S, O, K, TA.) You say, يَاكَ الْفُرْطُ [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 الْفُرْطِ بَعْدَ الْفُرْطِ I met him time after time. (S, O.) And أَنَا آتِيهِ الْفُرْطُ 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'Obeid; (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 لَأَقَاهُ فِي الْفُرْطِ [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, فَرُطٌ يَوْمٌ 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 أْتَيْكَ فَرُطٌ يَوْمٌ 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 فَرُطٌ يَوْمٌ أَوْ يَوْمَيْنِ means after two days; but the complete explanation should doubtless be after a day or two days.] Lebeed says,

- هَلِ النَّفْسُ إِلَّا مُتَعَاةٌ مُسْتَعَارَةٌ
- نَعَارُ فِتَاتِي رَبِّهَا فَرُطٌ أَشْبَهُ

[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 بَعْدَ فَرُطٍ سَاعَةٍ وَلَمْ أُوْمِنْ أَنْ أَنْفَلَيْتُ "What is فرط ساعة?" he answered, "Like since thou beganest to speak:" he meant [I went away after a little while, or a little while ago, and] by لم and what follows it, I did not feel sure of my escaping. (TA.) — Also A small mountain; (K;) pl., accord. to Kr, فَرُطٌ [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكْحَمَةٌ. (K.) — And the same, (K,) or فَرُطٌ, (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 الْمَفَازَةِ is a tropical saying, signifying مَا أَتَقَدَّمَ مِنْ أَغْلَامِيَا [as though meaning † The foremost of the way-marks of the desert, or waterless desert, appeared to us]. (TA.)

فَرُطٌ: see فَرُطٌ, near the end.  
 فَرُطٌ 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, (Mgh,) and who prepares for them the ropes and buckets, (S, O, Mgh,) and plasters with mud [in one copy of the S and fills] the watering-troughs, and draws water for them; (S, TA;) as also فَارِطٌ; (S, Mgh, O, Mgh, TA;) being of the measure فَعْلٌ in the sense of the measure فَاعِلٌ, (S, Mgh, TA,) like تَابِعٌ in the sense of تَابِعٌ: (S, TA:) and a number of persons who perform that office; (S, O, Mgh, K;) as also فَرِطٌ, (S, Mgh, K, TA,) pl. of فَارِطٌ: (Mgh, TA:) you say رَجُلٌ فَرُطٌ and قَوْمٌ فَرُطٌ. (S, Mgh.) It is said in a trad., أَنَا فَرُطُكُمْ عَلَى الْحَوْضِ [I shall be your preceder to the pool of Paradise]. (S, O.) — See also فَارِطٌ. — [Hence,] † A child [that dies] not having attained to puberty: (K, TA:) [whence the phrase افترط فرطاً: see 4:] pl. أَفْرَاطٌ: or فَرُطٌ is both sing. and pl. [in this sense]. (TA.) — Hence also, (S, Mgh,) † A reward, or recompense, prepared in advance, or beforehand: (S, Mgh, Mgh, K;) and a work, or an action, of the same kind. (K.) You say, of an infant that has died, (S, Mgh,) اللَّهُمَّ اجْعَلْهُ لَنَا فَرُطًا O God, make him to be a [cause of] reward, or recompense, prepared in advance, or beforehand, for us. (S, Mgh, Mgh.) — [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. فَرُطٌ. (Lth, TA.) — See also فَرُطٌ, last sentence. — Also Haste. (TA.) — See also the next paragraph.

فَرُطٌ 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 فَرُطٌ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُنْ أَمْرٌ فَلَانٌ فَرُطٌ 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 فَرُطًا, 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:) wrong-doing; injustice; transgression: (O, K, TA:) some say also, that it means hastening, or acceleration. (TA.) — فَرُطٌ (S, O) and فَرُطٌ (O) An [eminence such as is termed] أَكْحَمَةٌ, resembling a mountain: (S, O:) or the second, accord. to Zbd, the base (سَنَح) of a mountain: (TA:) pl. أَفْرَاطٌ (Zbd, S, O) and أَفْرَاطٌ. (O.) [See also فَرُطٌ, last sentence but one.]

فَرُطَةٌ 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. فَرُطَاتٌ. (See 1 and 3.)] You say, اللَّهُمَّ اغْفِرْ لِي فَرُطَاتِي, i. e. مَا فَرُطَ بَيْنِي [meaning, O God, forgive me my hasty, or unpremeditated, sayings, or actions]: (TA:) [or my acts of hastiness, or forwardness, and transgression: for] فِي الْفَرُطَةِ فِي الدِّينِ [unless we should in this instance read the فَرُطَةُ, as the Turkish translator of the K has done,] signifies hastiness, or forwardness, and transgression, in religion. (TA.)

فَرُطَةٌ The act of going forth; (S, O, K;) and of preceding, or going before. (S, O.) Hence the saying of Umm-Selemeh, to 'A'isheh, نَهَاكَ عَنِ الْفَرُطَةِ فِي الْبِلَادِ [He (referring to Moḥammad) forbade thee from going forth into the country, or provinces]. (S, O.) And فَلَانٌ ذُو فَرُطَةٍ فِي الْبِلَادِ Such a one is a person who makes many journeys. (TA.)

فَرُطِي and فَرُطِي, (Ibn-'Abbád, K,) but the latter is said in the Moḥeet to be with damm, [which most probably means that it is فَرُطِي, 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 thronk 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 The foremost of the [birds called] قَطَا [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,) الفَرِاطَانِ, (Lth, S, O, K,) in the A الفَرِاطَانِ, (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 Kur [xvi. 64], (TA,) وَأَنْتُمْ 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 (Mujāhid, 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. رَتَقَ.)

### فرطح

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

فَرَطَحَ: see what follows.

رَأْسٌ مُفَرِّطِحٌ A broad, or wide, head; (S, K;) as also فَرَطَحَ: the former is thus accord. to J; but it is [said to be] correctly مُفَرِّطِحٌ, with ل: (K:) [or] both are correct; ر being a letter which replaces ل. (MF.)

### فرع

1. فَرَعَهُ [He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفْرَعُ الْتَأْسَ طَوْلًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فَرَعَهُ فِي قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also فَرَعَهُ. (TA.) And فَرَعَهُ الْقَوْمَ, (K,) or فَرَعَهُ قَوْمِي, (S, O,) inf. n. فَرَعٌ and فَرُوعٌ, † He was, or became, superior to the people or party, (K,) or I was, or became, superior to my people or party, (S, O,) in eminence, or nobility, or in beauty, or goodness. (S, O, K.) And فَرَعَهُ صَاحِبَهُ † He was, or became, superior to his companion; he excelled him. (IAḡr, TA in art. بَرَعَ.) [See also 5.] — And فَرَعَهُ, (O, K,) aor. ʿ, (K,) inf. n. فَرَعٌ (TK [as is indicated in the K, and, in the former of the two senses here following, فَرُوعٌ also, said in the TA to be syn. with فَرُوعٌ]), † He (a man, O) ascended: and also he descended: thus having two contr. significations: (O, K, TA:) or, accord. to IAḡr, it has the former meaning, and فَرَعَهُ has the latter meaning: (TA: [but see what follows:]) you say, فَرَعَتِ الْجَبَلَ (S, TA) and فِي الْجَبَلِ, (TA,) I ascended the mountain; (S, TA;) as also فَرَعْتُهُ, (S, O, K, TA,) inf. n. تَفْرِيعٌ: (S, O, K:) and فِي الْجَبَلِ فَرَعْتُ: I descended the mountain; as also فِيهِ فَرَعْتُ: (S, O, K:) or, as IB says, on the authority of A'Obeyd, فِي الْجَبَلِ فَرَعُ means he ascended the mountain: and فَرَعُ مِنْهُ he descended it. (TA.) — And فَرَعَتْ رَأْسَهُ بِالْعَصَا, (S, O, K, TA,) inf. n. فَرَعٌ; (O, TA;) as also فَرَعْتُهُ, (S, O,) inf. n. فَرَعٌ; (O;) † I smote his head, [or assailed it, smiting,] syn. عَلَوْتُهُ (S, O, K, TA) بِهَا (K, TA)

بِالسَّيْفِ, (TA,) [with the staff, or stick], and فَرَعَتْ فَرَسِي بِاللِّجَابِ, (TA.) — فَرَعْتُ فَرَسِي بِاللِّجَابِ, (S, O, K, TA,) aor. ʿ, inf. n. فَرَعٌ, (S, O,) † I pulled in my horse by the bridle and bit, to stop him. (S, O, K.) — فَرَعْتُ بَيْنَهُمَا, (S, O,) or بَيْنَهُمَا, (K, TA,) aor. ʿ, inf. n. فَرَعٌ, (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 فَرَعْتُ 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 يُفْرِعُ بَيْنَ الْغَنَمِ i. e. He was making a separation between the sheep, or goats: I Ath says that Hr has mentioned it as with ق; but, he adds, Abou-Moosà says, it is one of his mistakes. (TA.) — هَذَا أَوَّلُ صَيْدٍ فَرَعَهُ means This is the first object of the chase of which he shed, or has shed, the blood. (TA. [See also 4.]) — See also 8. — فَرَعُ الْأَرْضِ: see 4. — فَرَعٌ, [aor. ʿ,] (TA,) inf. n. فَرُوعٌ, (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 أَفْرَعُ.]

2: see 1, near the middle, in two places. — فَرَعْتُ مِنْ هَذَا الْأَصْلِ مَسَائِلَ, (Mṣb, K,) but in the latter فَرَعٌ, inf. n. تَفْرِيعٌ, (TA,) † I derived, or deduced, questions, or problems, or propositions, from this fundamental axiom or principle; (Mṣb;) or made questions to be the فَرُوعُ [i. e. the branches, meaning derivatives,] of this fundamental axiom or principle: (K, TA:) a tropical phrase. (TA.) — See again 1, latter half, in two places. — And see also 4, former half, in three places.

3. فَرَعَهُ الرَّجُلَ He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.)

4: see 1, in five places. — You say فَرَعَهُ بِبَيْتِهِ meaning He alighted at their abode [as a guest]; syn. نَزَلَ. (K.) And أَفْرَعْنَا بِلَانٍ فَمَا أَحْمَدْنَاهُ نَزَلَ. i. e. تَرْتْنَا بِهِ [We alighted as guests at the abode of such a one, and we did not find him to be such as should be commended]. (S, O.) — And فِي 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.) — أَفْرَعُ 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 فَرَعَهَا, and فَرَعَهَا, (TA,) and consequently knew its state, or case, or circumstances. (S, O, K, TA.) — أَفْرَعَتِ الْإِبِلُ The camels brought forth the [firstlings, or] first offspring. (الْفَرَعُ). (O, K.) — And أَفْرَعُوا, (O,) or أَفْرَعُ الْقَوْمَ, (K,) They, (O,) or the people, or

party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) — And افروع القوم The people, or party, sacrificed the فرع [or firstling of a camel, or of a sheep or goat]: (S, Mṣb;) or افروع الفرعة he sacrificed the فرعة, (O, K,) which signifies the same as the فرع; (Mgh, Mṣb;) and so استفروع; (O;) or [simply] استفروع; (K;) and افروع [alone]; (O;) and افروع, (O, K,) inf. n. تفريع; (K;) he sacrificed the فرع; (O, K;) whence the trad., فرعوا i. e. 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.] افرعته I made him to bleed. (Mṣb.) And افرعت الصبغ افرعت الغنم, (O, K, TA,) so says Ibn-Abbād, (O, TA,) or في الغنم, 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 افرعت 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 افرع لها الدم the blood appeared to her. (L, TA.) — And افروع He began, or commenced, discourse, or a narration; (K;) and so استفروع; (Sh, O, K, TA;) and استفروع; (Sh, TA:) and likewise, as also استفروع, a thing. (K.) One says, بش ما افرعت به Very evil is that with which thou hast begun, or commenced: (S, O:) and افرعت به نعم ما افرعت Very good is that which [or with which] thou hast begun. (Mṣb.) And افروع سفرة, and حاجته, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افروعوا من سفريهم They came, or arrived, from their journey when it was not the proper time for their coming. (TA.) — And افروعوا They sought after herbage in its place (انجعوا) among the first, or foremost, of the people. (S, O, K.) — افروع اهلته, 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 اهلته i. e. The valley sufficed its people; syn. كفاهم. (TA.) — افروع بسيد بنى 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. تفرعت اغصان الشجر The branches of the trees became abundant. (S, O, K.)\* — And [hence,] تفرع الوادي † [The valley branched forth]. (TA.) — [See also an ex. in a verse cited voce فطيع.] — تفرعت من هذا الاصل 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.) — تفرعهم † 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 تفرعت بنى فلان † I married among the noble and high of the sons of such a one; like تنصبتهم and تدرتيمهم. (TA.)

8. افترع: see 4, latter half. — Hence, (TA,) He devirginated a maid; (S, O, Mṣb, K, TA;) as also فرعها. (K.) — And hence, افترع قصيدة افترع معاني كذا † [He broached such an ode], and معاني كذا يتفرع ابتكار † [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.

فرع 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. ائى الشجر ابعده 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 فرع الاذن signifies The upper, or uppermost, part of the ear; (K,\* MF, TA;) pl. as above. (TA.) And فروع المقلتين 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 اصل: (K, TA:) [the pl. فروع, as opposed to اصول 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]. (Hājje Khalifeh.) — And † The hair of a woman: pl. as above [app. used in a collective sense like the French “cheveux”]: (K, TA:) one says امرأة امروء طويلة الفروع [meaning † A long-haired woman]. (TA.) And (K) † Full [or abundant] hair. (S, O, K, TA.) — And † The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says, هو فرع قومه † He is the noble, or man of eminence, of his people or party, (S, O, TA,\*) and من فروعهم of their nobles, &c. (TA.) — And [app. from the same word as signifying “a branch of a tree,”] † A valley branching off. (TA.) And † A channel in which water runs to the شعب (K, TA) i. e. the وادى [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 فراغ. (K, TA.) — Also [or قوس فرع] A bow that is made from the extreme portion of a branch, (Aṣ, S, O, K, TA,) from the head thereof: (Aṣ, TA:) and (K) a bow that is not [made from a branch] divided lengthwise (S, O, K, TA) is called قوس فرع; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قوس فنق: (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 فرع and فرعة. (K.) — Also, i. e. فرع, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is فرع 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.

فرع 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 فرعة signifies the same: (Mgh, Mṣb:) hence, (Mgh, O, K,) it is said in a trad., لا فرع ولا فرعة † ولا عتيرة † (S, O, K,\*) 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 فَرَع] is فُرْعُ, 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 فُرْعُ, Lice: (S, K:) or, as some say, *small lice*: (TA:) and *one thereof* is termed فَرَعَةٌ and فُرْعَةٌ: (S, K:) or, accord. to some, فرعة signifies a *large louse*. (TA.) — And the former (فَرَع), *Food that is prepared* [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as خُرْسٌ signifies such as is on the occasion of a woman's bringing forth. (TA.) — And *A portion, or share*; syn. قِسْرٌ: (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 فَرَعَةَ مِنْ فِرَاعِ الْجَبَلِ فَأَنْزَلَهَا* [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. فَرَعَتَهُ,] and فَرَعَاؤُهُ and فَرَعَتُهُ all signify *The highest part of the road, and the place where it ends: or the conspicuous and elevated part thereof: or فَرَعَتُهُ signifies the sides, or borders, thereof*. (TA. [See also فَرَعَةُ الطَّرِيقِ.]) — And one says, *فَرَعْتُ فِي فَرَعَةٍ مِنَ النَّهَارِ* I came to him in a first part of the day. (TA.) — See also فَرَعٌ, latter half.

فَرَعَةٌ *The blood of the virgin on the occasion of devirgination*.

فَرَعَةٌ: see فَرَعَةٌ. — [Also] *A piece of skin that is added in the قَرْبَةِ [or water-skin] when the latter is not full-sized, or complete*. (O, K.) — See also فَرَعٌ, first quarter, in two places: — and the same again, latter half, in one place. — It is also a pl. of فَرَاعٌ [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 يَوْمَ كَانَ أَوَارَهُ  
• ذَكَ النَّارِ مِنْ نَجْمِ الْفُرُوعِ طَوِيلُ

[And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the فُرُوعُ; a long day]: (S, O, TA:)

in the S, and وَظَلَّ لَنَا; but correctly لَهَا, meaning to the she-asses: (TA:) and Abou-Sa'eed related it as above with the unpointed ع in الفروع: (S, TA:) in the same manner, also, it is expl. by him as used in the phrase فَيْحُ نَجْمِ الْفُرُوعِ [which I would render *the vehement raging of the heat of the asterism of the فُرُوعُ* in a verse of Umeiyeh Ibn-Abee-Áidh: El-Jumaheer related it differently, with غ; but the فُرُوعُ [or rather الفُرُوعان] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فَيْح. (TA.)

فُرْعٌ, occurring [with tenween, perfectly decl.] in a verse of Umeiyeh Ibn-Abi-ş-Salt, (O, K,) i. q. فُرْعُونَ, (O,) which is a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as قَيْصَرٌ 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 فَرْعُونَ, or used by poetic license: (K:) the pl. of the latter is فَرَاعِنَةٌ. (Msb.)

فُرْعُونَ: see the next preceding paragraph.

فَرَاعٌ [Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say *جَبَلٌ فَرَاعٌ* *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]: (IAar, O:) and also *low, ignoble, or mean*: (IAar, O, K:) thus having two contr. significations. (O, K.) — And a man of the Arabs said, *لَقِيتُ فُلَانًا فَرَاعًا مُفْرَعًا*, 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 فَرَاعٌ. (TA.)

فَرَاعَةٌ *The higher, or highest, part of a mountain [and of a valley]: one says, انْزِلْ بِفَرَاعَةِ 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. — الفَرَاعَةُ مِنَ الْغَنَائِرِ means *The surplus that is deducted* [so I render الصَّاعِدَةُ 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 فَارِعَةٌ, TA,) applied to بَلَاعٌ, [a word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. تَلَعَةٌ,)] (S, O, K,\*) means *Of which the channels wherein the torrents flow are in high, or elevated, parts*. (S, O, K.)

فَيْفَرَعٌ (K, TA) and فَيْفَرَعٌ (TA) *A species of trees*. (K, TA.)

أَفْرَعٌ *Free from deficiency in the hair [of the head]*; (S, O, K;) *contr. of أَصْلَعٌ*; (IDrd, S, O, K;) used only in this sense; not applied to a man who is large in the beard or in the whole head of hair: (IDrd, S, O:) the Prophet was أَفْرَعٌ, (S, O,) and so was Abou-Bekr, (O, K,) and 'Omar was أَصْلَعٌ: (O:) fem. فَرَعَاءٌ; (S, O, K;) accord. to IDrd, applied to a woman as meaning *having much hair*: (S, O:) pl. فُرْعَانٌ, (O, K,) like its *contr. صَلْعَانٌ*; (O;) and also فُرْعٌ. (K.) 'Omar, being asked, "Are the صَلْعَان better or the فُرْعَان," said "The 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 يُؤْمَنُكَ إِلَّا فَرَعٌ [The فرع 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 فَرَاعٌ, last sentence but one.

مُفْرَعٌ *One who interposes as a restrainer between persons [at variance], (O, K, TA,) and makes peace, or effects a reconciliation, between them*: (TA:) pl. مَفْرَاعٌ. (S, O, K.)

### فرعن

Q. 2. تَفْرَعُنْ He (a man, TA) affected the nature, or disposition, of the فَرَاعِنَةُ [pl. of فَرْعُونَ, and here meaning *such as are inordinately proud or corrupt or unbelieving, &c., as were the Pharaohs*]. (S, K, TA.)

فَرَعَةٌ *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 الرَّابِعَ وَالْبَالَ 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.)

أَفْرَغُ [More, and most, empty &c.: and more, and most, free from business &c.]. أَفْرَغُ 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. فَرِغًا: see فَرِغٌ.

مَفْرَعٌ 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 فرغ, 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 مَفْرَعٌ A dirhem [cast, i. e.] poured into a mould; not مَضْرُوبٌ [coined or minted]. (TA.) And حَلَقَةٌ مَفْرَعَةٌ A ring that is solid (S, O, K, TA) in the sides [that compose the round], (S, O, TA) and [continuous,] not cut. (TA.) One says, *هَمْرٌ كَالْحَلَقَةِ الْمَفْرَعَةِ 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.) = مَفْرَعٌ is also an inf. n. of أَفْرَعُهُ [q. v.]. (O.)

مُسْتَفْرَعَةٌ A she-camel having much milk. (O, K. [See also فَرَاغٌ.]) — And مُسْتَفْرَعٌ † 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.)

فرغ

فَرِغٌ (S, A, L, K) and فَرِغَةٌ (L,) [the former app. a coll. gen. n., and the latter the n. un., Purslane, or garden purslane;] the herb called *البَغْلَةُ الْحَمِقَاءُ*, (S, A, L,) which does not grow in Nejd, (L,) also called فَرِغِيْنٌ (S, A,) i. q. رَجُلَةٌ: (S, L, K:) an arabicized word, from the Pers. پَرِيْهِن, which signifies "broad-winged." (AHn, L, K.) — Also, the former, *كُغَابِرٌ* [which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.)

فَرِغَةٌ: see the preceding paragraph.

فرق

1. فَرَّقَ بَيْنَ الشَّيْئَيْنِ (S, Mgh, O, Mṣb, K,\*) aor. ʔ, (S, Mgh, O, Mṣb,) and in one dial. ʔ, (Mṣb, TA,) inf. n. فَرَّقٌ and فَرَّقَانٌ (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 Qur [v. 28], *فَأَفَرَّقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ* [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, فَأَفَرَّقْ.

(Mṣb, TA.) *فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ* in the Qur [xliv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katádeh. (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 بِنَمْرِ الْبَحْرِ* (O, K, TA,) in the Qur [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* in the Qur [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 عَيْنَ الشَّيْءِ*, signifies *He made the thing distinct, or plain, to him. (TA.)* — *فَرَّقَ الشَّعْرَ بِالْمِشْطِ*, aor. ʔ and ʔ, 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 IAb, *فَرَّقَ لِي رَأْيِي* An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, *فَرَّقَ لِي هَذَا الْأَمْرُ*, inf. n. فُرُوقٌ, *This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, فَإِنْ لَمْ يُفَرَّقْ لِلْإِمَامِ رَأْيِي* [And if an idea, or an opinion, appear not, or occur not, to the Imám]. (Mgh.) — *فَرَّقَتْ* said of a she-camel, and of a she-ass, (S, O, K,) aor. ʔ, (S, O,) inf. n. فُرُوقٌ, *She, being taken with the pains of parturition, went away at random in the land. (S, O, K.)* = *فَرَّقَ* (O, K,) aor. ʔ, (K,) *He voided dung; syn. فَرَّقَ* [which is said of a bird, and sometimes of a man]. (O, K. [See also أَفَرَّقَ.]) = And *He possessed a فَرَقٌ* [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. فَرِيقَةٌ (TA,) *He fed her (i. e. a woman) with فَرِيقَةً* [q. v.]; as also *أَفَرَّقَهَا* (K,) inf. n. إِفْرَاقٌ (TA.) = *فَرَّقْتُهُ* فَرَّقْتِي, aor. ʔ, [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. ʔ, (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 *بِمن*. (TA.) And you say also, *فَرَّقَ عَلَيْهِ* [He feared for him]. (TA.) = And *فَرَّقَ*, aor. ʔ, *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 فَرَقٌ, (O,) or with the فَرَقُ. (K, TA.)*

2. *تَفَرَّقَهُ* and *تَفَرَّقَتْ* (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 فِيهِمْ* and *عَلَيْهِمْ* He scattered, or distributed, it among them, and to them.] See 1, former half, in five places. It is said in a trad. of 'Omar, *فَرَّقُوا عَيْنَ الْحَيْثِيَّةِ وَأَجْعَلُوا الرَّأْسَ رَأْسَيْنِ*, (Mgh, O,\*) meaning *Separate ye your cattle by way of preservation from death, [and 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 يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مَفْتَرِقٍ* *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 تَثْنِيَتِ الشَّمْلِ وَالْكَلِمَةِ (El-Iṣbahānee, 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 نَفْرَقُ بَيْنَ أَحَدٍ مِنْهُمْ [We will not make a distinction between any of them], the verb is allowably made to relate to احد 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, 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 فَرَأَقٌ (S, 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 قَاطَعَهُ, and فَارَزَهُ (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 كَذَا وَكَذَا عَلَى كَذَا وَكَذَا. (TA.) And فَارَقَ 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 فَرَّقْتَهُ (صدر) see 1, last quarter.

4. افرقوا ابلهم They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young. (IAṣr, 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, Aṣ, Az, S, O, K;) or *recovered, but not completely*; (Aṣ, O, K;) to which IKh adds, *quickly*; (TA;) i. e., a sick person from (من) his sickness; (Aṣ, Az, S, O, K;) and one fevered from his fever; (Aṣ, 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. اذرقه (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. تفرق, inf. n. تَفْرِيقٌ (O, K) and تَفْرِيقٌ (K, TA,) with two kesrehs, but accord. to the “Nawādir” of Lh تَفْرِيقٌ (TA,) [and in the CḲ تَفْرِيقٌ] *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 فَرَّقَهُ (S, TA:) [or rather the second and third have the former of the meanings mentioned above: and تَفْرِيقٌ has the latter of those meanings:] or افترقا is said of two sayings, as quasi-pass. of فَرَّقَتْ بَيْنَهُمَا: and تَفَرَّقَا, of two men, as quasi-pass. of فَرَّقَتْ بَيْنَهُمَا (Mgh, Mṣb, TA:) so says IAṣr: (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 Aḥmad [Ibn-Hambal] and Abū-Haneefeh and Mālik and others. (TA.) It is said in a trad., لَمْ يَتَفَرَّقَا مَا لَمْ يَتَفَرَّقَا 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, مَا لَمْ يَتَفَرَّقَا أَبَدَانَهُمَا; 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 أَجْمَعٌ; 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. تفرقا They separated themselves, one from another; or left, forsook, or abandoned, one another. (TA.)

7. افترق, of which مُتَفَرِّقٌ may be an inf. n. [like افترقا], as well as a n. of place, *It was, or became,*

separated, or divided. (O, K.) See also 5, [Hence,] اِنْفَلَقَ اِنْفَرَقَ الفَجْرُ i. q. اِنْفَلَقَ [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 مُفَرَّقٌ:] 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 Abū-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 قَدَاهِ فُرُوقٌ مِنَ الشَّيْبِ i. e. اَوْضَاحٌ [app. meaning *There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest*]. (TA.) — One says also of the female comb and dresser of the hair, تَمَشَّطَتْ كَذَا وَكَذَا فُرُقًا 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*; (طائرٌ O, K;) not mentioned by AḤāt in “the Book of Birds.” (O, TA.) = And *Flax*. (K.) = See also فَرَّقٌ, in nine places.

الفُرُقُ: see الفُرُقَانُ. — It also signifies *A certain vessel with which one measures*. (TA. [See also فَرَّقٌ.] — And [it is said that] الفُرُقَانُ signifies [app. meaning *Two separate bowls, or milling-vessels, supposing the former word to be قَدْحَانٌ*; the latter word being مُتَفَرَّقَانُ]. (TA. [This is app. said in explanation of فُرُقَانٌ ending a verse in which it means “milling-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*; (S, O, K;) whence its usage in the Kur xxvi. G3: (S, O:) and *a portion of anything* (K, TA) when it is separated; and the pl. is فَرَقٌ: (TA:) or *a portion that is separated, or dispersed, of a thing*; and thus it is said to mean in the Kur ubi supra; and the pl. is أَفْرَاقٌ, like أَحْمَالٌ as pl. of حِمْلٌ. (Mṣb.) See also فَرَقَةٌ. — Also *A great flock or herd, of sheep or goats*: (S, 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.) فَرِيقَانِ مِنْ طَيْرٍ مَوَاقِفٍ, 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 فَرَقٌ سَوٌّ [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. جبل, 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 *الفَرَقُ* is the name applied by the Arabs to *The star [a] upon the right shoulder of Cepheus.* (Kzw.)

**فَرَقٌ** *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. (Yaakooob, 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 sparse-ness, 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 الفَرَقُ 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; (مَا 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, فَلَاقِي مِنَ فَرَقِ الصُّبْحِ a dial. var. of فَلَاقِي الصُّبْحِ [i. e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Mgh, TA.)*

It is also the inf. n. of فَرَقَ [q. v.: when used as a simple subst., signifying *Fear, or fright.* (S, O, Mgh.) — Also, and فَرَقٌ (S, Mgh, C, Mgh, K,) the latter accord. to the usage of the relaters of traditions, (Az, Mgh, O, Mgh, 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 Khulid Ibn-Yezed, (TA,) *A certain vessel, (T, Mgh, O, Mgh,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeench, (S, Mgh, K,) holding three أَصْعَ [a pl. of صَاعٌ], (Mgh, O, Mgh, K, TA,) or, (K, [app. referring to فَرَقٌ only,]) which is the same quantity, sixteen pints, (S, Mgh, O, Mgh, K, TA,) i. e. twelve times the quantity termed مَدٌّ by the people of El-Hijaz: (TA:) or, accord. to El-Kutabee, the فَرَقُ is sixteen pints, and the صَاعُ is one third of the فَرَقُ; but the فَرَقُ is eighty pints: or the فَرَقُ, he adds, is, as some say, four pints: (Mgh:) or it is four أَرْبَاعَ [pl. of رُبْعٌ, q. v.]; (K, TA;) thus accord. to AHat: and IAth says, the فَرَقُ is said to be five أَسَاطُ; [or six; (see قَسَطُ);] the قَسَطُ being the half of a صَاعُ: but the فَرَقُ is a hundred and twenty pints: (TA:) in the "Nawadir" of Hisham, on the authority of [the Imam] Mohammad, the*

فَرَقٌ is said to be *thirty-six pints*; but [Mtr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moheet, that it is *sixty pints*: (Mgh:) the pl. is فَرَقَانٌ (S, Mgh, O, K, TA,) which is of فَرَقٌ and of فَرَقٌ; (S, Mgh, O, TA;) and أَفْرَقٌ occurs in a trad. as a pl. [of pauc.] of فَرَقٌ meaning the measure thus called. (TA.) 'Aishah is related to have said that she and the Prophet used to wash themselves from a vessel called the فَرَقُ. (O, Mghb.) [In a verse of which a hemistich is cited in the S and TA, the pl. فَرَقَانٌ is used as meaning *Milking-vessels.* (See also الفَرَقُ.) Respecting a modern signification of فَرَقٌ (*A bale, or sack, of merchandise*), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

فَرَقٌ: see فَرُوقَةٌ, in two places.

فَرَقٌ is applied to plants, or herbage, (نَبْتٌ) as meaning [In a sparse, or scattered, state; or] *small, not covering the ground:* (AHn, K, TA:) or (K) فَرِقَةٌ 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 فَرُوقَةٌ, in two places.

فَرِقَةٌ the subst. from فَارَقَهُ; (S, MA, TA;) or from افْتَرَقَ (Mghb,) [i. e.] a quasi-inf. n. used in the sense of افْتِرَاقٌ; (TA;) signifying *Separation, disunion, or abandonment;* (MA, KL, PŞ;) and فَرِيقٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هَذَا فَرِاقٌ بَيْنِي وَبَيْنِكَ [This shall be the separation of my and thy union]; and so is فَرِاقٌ (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.)

فَرِقَةٌ طَائِفَةٌ [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Mgh, K,) and of other things; as also فَرَقٌ; (Mghb;) and so, accord. to IB, فَرِيقٌ: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. فَرِيقٌ (O, Mgh, K) and أَفْرِيقٌ (S, O, K) is pl. of فَرِيقٌ (O, K) and أَفَارِيقٌ is pl. of أَفْرِيقٌ (S, O, K,) and أَفَارِيقَةٌ 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 فَرِيقٌ and فَرِيقٌ. (L, TA.) — And *A skin that is full [of milk], that cannot be agitated to make butter حَتَّى يُفَرَّقَ أَي يُفَرَّقُ [app. a tropical phrase meaning until it is made to void some of its contents]. (K.)*

فَرِيقَانٌ, originally an inf. n. (Mghb. [See 1, first sentence.]) *Anything that makes a separation, or distinction, between truth and falsity.* (S, O, K.) — Hence, (TA,) الفَرِيقَانُ signifies *The Kur-an;* (S, O, Mgh, K;) as also الفَرِيقُ. (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 الفَرِيقَانُ [The dawn rose]. (O.) — And *Aid, or victory:* (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الفَرِيقَانِ 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 فَرَقٌ (S, M, O, K) and of فَرَقٌ. (S, Mgh, O.)

فَرِيقٌ and فَرِاقٌ: see فَرِقَةٌ.

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

فَرِيقٌ طَائِفَةٌ [or party, &c.,] (S, Mgh, K) *more in number, (S, K,\*) or larger, (Mghb,) than a فَرِقَةٌ: (S, Mgh, K:) pl. [of pauc.] أَفْرِيقَةٌ and [of mult.] أَفْرِيقَاءُ and فَرُوقٌ (K, TA) and فَرِيقٌ: (CK:) see also فَرِقَةٌ, in two places; and see فَرِيقٌ: AHei 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-Isbahanee, 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 فَرِيقِ الخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — نَبِيَّةٌ مَفْرِيقٌ means مَفْرِيقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says,*

أَحَقُّ أَنْ جِيرَتَنَا اسْتَقَلُّوا  
فَنِمْتَنَا وَنَيْسَهُمْ فَرِيقٌ

[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 فَرِيقٌ 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.)

فَرُوقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and فَرُوقَةٌ, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and فَارُوقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فَرُوقَةٌ (K,) and فَرُوقَةٌ (CK,) and فَارُوقَةٌ, and فَرُوقٌ (K,) but this last is also applied to a woman, (IB, TA,) and فَرُوقٌ, and فَارُوقٌ, One who fears much, or vehemently; [or rather the epithets with the affix *δ* are doubly intensive, meaning one who fears very much;]

(S, O, K, TA;) and فَرَقٌ and فَرَقٌ signify the same as the other epithets above; or فَرَقٌ signifies *fearing*, or *fearful, by nature*; and فَرَقٌ, [simply,] *fearing a thing*. (K.) It is said in a prov., رَبُّ عَجَلَةٍ تَهْبُ رَبًّا وَرَبُّ فَرُوقَةٍ يَدْعَى لَيْثًا [Many an act of haste causes (lit. gives) slowness, and many a very fearful man is called a lion, and many a collection of clouds has not been productive of rain]: (S, 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 الفَرُوقَةُ signifies الحُرْمَةُ [meaning Honour, or reputation; or that which one is under an obligation to respect and defend]: (O, K, TA: [in the حُرْمَةُ]) so Sh was told: and [so, app., الفَرُوقُ, for] he cites as an ex.,

• مَا زَالَ عَنْهُ حِمْمُهُ وَمُوقُهُ •

• وَاللُّؤْمُ حَتَّى أَنْتَهَيْتَ فَرُوقَهُ •

[His foolishness and his stupidity quitted him not, and meanness, so that his honour, &c., was violated]. (O, TA.) — And The fat of the kidneys: (O, K:) so says A'Obeyd, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.)

فَرِيقَةٌ: see فَرِقٌ. — Also Some (S, O, K) one or two or three (S, O) of a flock or herd, of sheep or goats, becoming separate therefrom, (S, 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, (S, O, K,) in the "Kitáb Leysa" straying, (TA,) in the night, from the main aggregate. (S, O, K.) — And Dates cooked with fenugreek (حَلْبَةُ), for the woman in the state following childbirth: (S, O, K:) or fenugreek (حَلْبَةُ) cooked with grains (حَبُوب) [or kernels?], (O, K, TA,) such as مَحْنَب [q. v.], and بَيْر [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 فَلَيْقَةٌ.]

فَرُوقٌ: see فَرُوقَةٌ, first sentence.

فَرُوقَةٌ: see فَرُوقَةٌ, first sentence, in two places.

فَارِقٌ [act. part. n. of فَرَقَ, q. v.]. الفَارِقَاتُ, 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; (S, 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 IAar: (TA:) pl. فَوَارِقٌ and فَرَقٌ (S, O, K) and فَرَقٌ (K) and فَرَاتٌ, which is thus used by El-Aashá, applied to she-camels, and فَرَاتٌ 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; (S, 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 فَرَقٌ [&c.]. (O.)

فَارُوقٌ 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.) الفَارُوقُ is an appellation that was given to 'Omar Ibn-El-Khattáb, (S, 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.) — التَّرْبِيَاتُ الفَارُوقُ, (O,) or التَّرْبِيَاتُ الفَارُوقُ, (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 فَارُوقِي. (TA.) — See also فَرُوقَةٌ, first sentence.

فَارُوقَةٌ: see فَرُوقَةٌ, first sentence, in two places.

أَفْرَقٌ, applied to a man, Having a wide space between the two central incisors: (IKh, TA:) [or] i. q. أَفْلَجٌ [app. as meaning the same, or having a similar meaning]: (K, TA: [but the CK has الأَفْلَجُ instead of أَفْلَجُ]) or, accord. to Lth, the أَفْرَقُ is like the أَفْلَجُ, except that the أَفْلَجُ 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. (Yaakooob, 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.] فَرَقًا, a 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. (S, O, K, TA.) A cock whose عُرْفُ [or comb] is divided: (S, O, K:) and (accord. to Lth, O) a white cock: (O, K:) or, as some say, having two combs (ذُو عُرْفَيْنِ). (O.) — A horse having one of the hips more prominent than the other; which is disapproved: (S, 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 فُرُقٌ. (TA, in which it is here mentioned: also mentioned in the K after أَفْرَقُ as applied to a ram or he-goat: in the CK [erroneously] فُرُقٌ.) And فَرُوقٌ applied to a horse signifies the same as أَفْرَقٌ. (O, TA.) — أَفْرَقٌ A road that is distinct, apparent, or manifest. (TA.) And سَبِيلُ أَفْرَقٌ A torrent that is as though it were the فَرَقُ [app. as meaning wave, billow, or surge]. (TA.)

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

• إِنَّكَ خَيْرٌ مِنْ تَفَارِيقِ الْعَصَا •

[Verily thou art better than the several portions of the staff], (S, O, K,) which is a prov., (O,) was said by a poet, (S,) or by Ghaueeyeh, (O,) or Ghuneiyeh, (K,) El-Aarabeeyeh, 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 (S, O, K) when it is broken (S) 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 تَوْدِيَةٌ, q. v.]. (S, O, K.)

مَفْرُقٌ (S, O, K) and مَفْرُقٌ (S, O, Msb, K) The middle of the head; (S, O, K;) the place where the hair of the head is separated: (S, O, Msb, K:) pl. مَفَارِقٌ; which is used also in the sense of the sing., as though the sing. applied to every part thereof: (S, 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 فَرُقٌ.] — Also The place, of a road, where another road branches off: (S, O, Msb, K:) both words are used in this sense likewise: (S, 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.)

**مُفْرَقٌ** 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 **مُفْرَقُ الْجَسْرِ**, (thus accord. to the K, there said to be like **مُحْسِنٌ**,) or **مُفْرَقُ الْجَسْرِ**, (thus in the O,) A man (O) having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.)

**مُفْرَقُ الْجَسْرِ**: see what next precedes.

**مُفْرِقُ النَّعِيمِ** [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 **مُفْرَقٌ**: — and **فَارِقٌ**, latter half.

**مُنْفَرِقٌ** is a n. of place, as well as an inf. n. [of **أَنْفَرَقَ**]: (O, K:) and is used by Ru-beh as meaning A place where a road divides. (O.)

فرد

**فَرْدٌ** 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 **فَرْدٌ**: (IAar, O, L, K:) fem. **فَرْدَةٌ**. (L.) — And **الفَرْدَانِ** (O, L, K) and **الفَرْدَانِ** (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,]) **الفَرْدَانِ**; (O, L, K;) thus in a verse cited voce **إِلَّا**; (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 **الفَرَادُ** [which is the pl. of **الفَرْدُ**]. (L.) — And **فَرْدٌ** signifies also A level, or an even, land. (Ibn-'Abbād, O.)

**فَرْدٌ**: see above, first and second sentences.

فرق

Q. 1. **فَرَقَ الْأَصَابِعَ** 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. **فَرَقَةٌ** i. q. **تَنْقِيزٌ** (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**

**صَرَقَةً** and **لِرَجُلٍ فَرَقَةً** [I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.) — And **فَرَقَهُ** 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 **فَرَقَ** (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 **فَرَقَةٌ** in what next follows.

Q. 2. **تَفَرَّقَتِ الْأَصَابِعُ** 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 **أَفْرُقَتِ**, (K, TA,) inf. n. **أَفْرُقَانٌ** and [quasi-inf. n., being app. the inf. n. in this case of **فَرَقَتِ**] **فَرَقَةٌ**, (TA,) [and this is app. what is meant by its being said that] **فَرَقَتِ** is [syn. with] **أَفْرُقَتِ**. (K.) — Accord. to IDrd, **تَفَرَّقَ** signifies The sounding of two things striking against each other. (O.) — And **تَفَرَّقَ الرَّجُلُ** The man drew himself together, or shrank; like **تَفَرَّغَ** [which is mentioned in the K in the same sense, as also **تَفَرَّغَ**]. (L, TA.)

Q. 3: see Q. 2, in two places. — **أَفْرُقَانٌ** 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.) **أَفْرُقُوا عَنِّي**, a phrase used by 'Eesà 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 'Eesà Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] **حَتَّى الْفَرَعِ**, or the like, being understood;] but the common reading is **فَرَعِ**, q. v. (TA.)

**الفَرَقَةُ** The **أَسْتُ** [here app. meaning anus (see 1)]; (Lth, IAar, K;) of the dial. of El-Yemen: (O:) also called **الفَرَقَةُ**. (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 hernel; as, for instance, a [shelled] walnut. (TA.) One says, **فَرَكَ السُّبُلَ**, (S, O, Mṣb, K,) aor. **فَرَكٌ**, inf. n. **فَرَكٌ**, (S, Mṣb,) He rubbed, or rubbed and pressed, the ears of corn (K, TA) with his hand [so that the hernels became divested of their husks]. (S, O, Mṣb, TA.) And **فَرَكَ الثَّوْبَ** (S, O, Mṣb, K) He rubbed, or rubbed and pressed, the garment (K, TA) with his hand [to remove a soil]. (S, O, Mṣb, TA.) And **فَرَكَ الْمَيْتَ مِنَ الثَّوْبِ** (Mgh, O, Mṣb,) aor. and inf. n. as above, (Mgh,) He rubbed, (Mṣb,) or rubbed and pressed, (Mgh,)

with his hand, the [dry soil of] sperma, so that it crumbled, and came off from the garment; (Mgh, Mṣb;) like **حَتَّ**: and in like manner **الطِّينَ** [i. e. the dry mud]. (Mṣb.) [And **فَرَكَ الْعُقْلَةَ** He rubbed, or rubbed and pressed, the louse, between his finger and thumb, or otherwise, to kill it. (See the pass. part. n., below.)] = **فَرَكْتُ زَوْجَهَا**, and **فَرَكَهَا زَوْجَهَا**, aor. **فَرَكْتُ**; (S, O, K;) and **فَرَكْتُهَ**, 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 **فَرَكْتُهَ**, aor. **فَرَكْتُهَ**; 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 **فَرَقَانٌ**, (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. **فَرَقَانٌ**]: (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 الْحُبَّ مِنَ اللَّهِ وَالْفِرْكَ مِنَ الشَّيْطَانِ**, [Verily love of the husband is from God, and hatred of the husband is from the Devil]: A'Obeyd says that **الفِرْكَ** 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 الْفِرْكَ**, 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 **فَرَكْتُهَا** [i. e. **صَلَفْتُ عِنْدَهُ**]. (TA.) = **فَرَكْتُ** **الأُذُنَ**, aor. **فَرَكْتُ**, (K,) inf. n. **فَرَكٌ**, (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. **مُفَارَكَةٌ**, (AZ, O, K, TA,) inf. n. **مُفَارَكَةٌ**, (TA,) i. q. **تَارَكُهُ** [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 **تَارَكَهُ**]. (TA.)

4. **أَفْرَكَ السُّبُلَ** 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 hernels of their husks], and then to be eaten: (S, O:) and **أَفْرَكَ الزَّرْعَ**, (TA,) and **الْحَبَّ**, (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. **فَرِكَ** *He* (an effeminate man, O) affected languor, or languidness, (**تَكَسَّرَ**) in his speech, (O, **ك**), and in his walk: (**ك**): 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 المنيكب** *The shoulder-joint became lax, or slack: (S, TA:) or انفرك منكبته, (Lth, O, K,\*) as also وابلته وابلته, (Lth, O,) signifies the اوبلة [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 اوبلة of the femur, one does not say انفرك, but حرق, and the epithet محروق 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, **ك**), like **كف**, (**ك**), 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, **ك**: [I read **المفرك قشره**, as in the CK, for **المفرك قشره** in other copies of the **ك** and in the O:]) thus applied to an almond, and likewise to a peach. (TA.) — See also what next follows.

**أصل فركه** *An ear having a flaccidity in its base* [or base]; as also **فركه**. (S, O, **ك**. [See 1, last sentence.])

**فركان** and **فركان**: see 1, latter half.

**فرك** a term for **حيض** [or Menstruation]: mentioned by MF. (TA.)

**فرك**: see **فارك**, first sentence.

**فرك**, applied to grain (**حب**), i. q. **مفرك** [i. e. Rubbed, or rubbed and pressed, with the hand, so that the integument becomes stripped off from the kernel]: (**ك**): 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.*; (**ك**, TA;) also termed **مفروكة**. (TA.) — The **فركان**, or, as in some copies of the **ك**, **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 **ك**, vehemently;] as also **فروك** [but app. in an intensive sense]: (S, O, **ك**:) pl. of the former **فوارك**. (O, TA.) Dhur-Rummeh says, (O, TA,) describing camels, (TA,)

• **إِذَا اللَّيْلُ عَنْ نَشْرِ تَجَلَّى رَمِيْنَهُ**  
• **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, **ك**:) such was Imra-el-Keys: (S, O:) [and accord. to Freytag, **مفروك** occurs in this sense in the Deewán of Jereer.] And **مفركة** A woman hated by men. (IAar, **ك**.) — Also *Left, forsaken, or abandoned, and hated.* (Fr, TA.)

**قملة مفروكة**: see **فريك**. One says also **قملة 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, **ك**), it means *Such as is termed أفك [q. v.]; (En-Nadr, O;) whose shoulder is slit [so I render انفركم, but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see **تخرم**)], and the عصبية [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, **ك**. [See also **انفرك منكبته**].) — And A garment, or piece of cloth, (TA,) strongly dyed (**ك**, TA) with saffron &c. (TA.) = See also **مفرك**.*

**مفروكة**, as a subst.: see **فريك**.

## فرم

2. **تفرير** [as an inf. n. of which the verb is **فَرَمَ**] signifies A woman's contracting her **فهر** (or **فيل**, 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 **تفرير**. (IAar, T.)

3. **فرام** [app. as an inf. n. of which the verb is **فَارَمَ**] signifies A woman's menstruating, and stuffing her vulva with a piece of rag: and one says of \_er who has done this, **افترمت** [and app.

also **فَارَمَت**. (T, **ك**.) [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. **افرم** *He filled* (T, S, **ك**) a watering-trough (T, **ك**) or a vessel: (S:) of the dial. of Hudheyl. (T, S.)

8. **افترمت**, said of a woman: see 3.

10. **استفرمت** *She* (a woman) applied a medication to her vulva, or vagina, to contract it: (S, **ك**:\*) or she stuffed her vulva, or vagina, (T, TA,) with the stones of raisins, and the like: (TA:) the women of [the tribe of] Thakkeef, 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 **فرمة** is applied to her who does thus; as also **مستفرمة**. (M, **ك**.) — And [hence] one says of a mare, **استفرمت 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, **ك**), and **فرمة**, (S, **ك**), and **فوارم**, (M, **ك**), *A medicament, or remedial application, (T, S, M, **ك**), such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, **ك**.)*

**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 **مسابه** is held to be of **شبه**, but it is said that it] is a pl. having no sing.: (M, TA:) [in the F, 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**.

**فرمة**: see 10.

**فوارم**: 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, **ك**:) or her menstruating, and stuffing her vulva with a piece of rag; like **فوارم** [as expl. above: see 3]. (**ك**.)

**أفرم** A man (TA) whose teeth become much broken. (**ك**, 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.

**مستفرمة**: see 10.

## فرن

**فرن** [app. from, or cognate with, the Latin

“furnus”) An oven, (IDrd, \* S, \* M, K,) syn. **مَخْبَز**, (M, K,) [or one] in which one bakes bread such as is termed **فَرْنِي**; (S, K;) differing from the **تَوْر** [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 **فَرْن**]: (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.,] **فَأِذَا هِيَ مِثْلُ الْفُرْنِيَّةِ الْحَمْرَاءِ** [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 **فَرْن**: (Msb:) and so **فَرْنَان**, in the dial. of the vulgar. (TA.)

**فُرْنِيَّة**: see the next preceding paragraph.

**فَرْنَان**: see **فُرْنِي**, last sentence. [It is applied in the present day to **A baker of bread and of meat &c.**]

**فَارِنَةٌ** A female baker (T, K) of the bread termed **فُرْنِي**. (T.)

**فرناب**

**فَرْنَاب** A rat, or mouse; syn. **فَارَةٌ**: (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 **قَرْنَاب**.]

**فرنح**

**الْفَرْنَحِي**, n. un. **فَرْنَحِي**: see what follows.

**الْفَرْنَجِيَّة** (O, K) [and **الْفَرْنَجِيَّة**, which is the more common,] and **الفَرْنَجِي**, (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 **افرنك**, (K,) or **افرنك**, (O,) or from **فرنك** [or **فرنك**]: (Suh, MF:) accord. to general analogy, it should be **الفَرْنَجِيَّة**, with **kesr** to the ر, (O, K:) so called because the seat of their dominion is [named] **فرنجة** or **فرنسة** [i. e. France]; and their king is called **الفرنسي**, [more

properly **الفرنسي**,] 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 **افرنجِي** and **فَرْنَجِي**.]

**فرند**

**فَرِنْد** A sort of cloth, or garment, (Lth, T, O, K,) well known: (K:) an adventitious word, (Lth, T, O,) [from the Pers. **بَرِنْد**,] arabicized. (O, K.) — And [hence, app.,] **فَرِنْدُ السَّيْفِ**, (T, S, M, O, K,) and **اَفْرِنْدُهُ**, (S, O, K,) **The diversified wavy marks, streaks, grain, or water, of the sword**; syn. **وَسَيْفٌ**, (T, S, M, O, K,) and **جَوْهَرَةٌ**, (T, O, K,) and **رَبْدَةٌ** [q. v.], (S, O,) and **مَأْوَةٌ اَلَّذِي يَجْرِي فِيهِ**, (T, O,) and **طَرَائِقُهُ**, (T, O,) i. e. **سَفَاسَعُهُ**. (T.) — And **الفَرِنْدُ** signifies **The sword itself**. (M, L, K.) — And **الْحَوْجِمُ**; (K, TA;) i. e. (TA) **the red rose**. (M, TA.) — And **The grains of the pomegranate**. (AA, O, K.)

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

**فَرِنْدَاةٌ** A **قَطَاةٌ** [or **sand-grouse**]. (Ibn-Abbád, O, K.)

**اَفْرِنْدُ السَّيْفِ**: see **فَرِنْدُ**, second sentence.

**فرنس**

For words mentioned in some of the lexicons under this head, see art. **فوس**.

**فرنق**

**ق. 2. تَفَرَنَّقُ** He was, or became, bad; (K, TA;) said of a camel: (TA:) and so **تَفَرَنَّقَتْ** said of a sheep or goat (شَاة). (Ibn-Abbád, O, TA.) — And **تَفَرَنَّقَتْ اُذُنُهُ** His ear became raised. (Ibn-Abbád, O, K.)

**فَرْنَقٌ** Bad; (Ibn-Abbád, O, K;) applied to the **عَرِيفُ** [or chief, superintendent, or manager of the affairs,] of a people or party: and so **تَفَرَنَّقَتْ** applied to a camel. (Ibn-Abbád, O.)

**فَرَانِقُ** The **بَرِيدُ**, i. e., (IDrd, S, O,) the **warner 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 **jackal** (أَبْنُ آوَى); (IDrd, TA;) and said to be the **jackal** [itself]; but some say otherwise: (TA voce **بَرِيدُ**;) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally **فَرَوَانَهُ** [or **بَرَوَانَهُ**,] (IDrd, TA,) or originally **بَرَوَانِكُ**: (S, O, K:) said by AHát to be [also] called the **وَعُوُعُ**. (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.)

**فَرَنْقٌ**: see **مَتَفَرَنْقٌ**.

**فره**

1. **فُرَّة**, aor. ʿ, (S, K,) inf. n. **فَرَاهَةٌ** and **فَرَاهِيَةٌ** (K) [and app. also **فُرُوهُة**, expl. below as a simple subst.], **He was, or became, skilled, or skilful**. (S, K.) — And **فُرَّة** and **فَرَّة**, aor. of each ʿ, [inf. n. app. **فُرُوهُة** and **فَرَاهَةٌ** and **فَرَاهِيَةٌ**, 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 **فُرَّة**, inf. n. **فَرَاهَةٌ**, (of which see an explanation below,) probably signifies **He was, or became, beautiful, comely, pretty, or elegant**; like **صَبِيحٌ**, inf. n. **صَبَاحَةٌ**.] — And **فُرَّة**, (S, K,) aor. ʿ, (K,) inf. n. **فَرَّة**, (TK,) **He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully**: (S, K:) the ه in this verb, accord. to Fr, is substituted for the ح in **فَرِحَ**, which has this meaning. (TA.)

2: see what next follows.

4. **أَقْرَهَتْ** She (a camel) brought forth [young ones such as are termed] **فُرَّة** (S) or **فَرَّة** (K) [i. e. such as were brisk, lively, sprightly, active, agile, or light]; as also **فُرَهَتْ**, inf. n. **تَفْرِيَةٌ**. (K.) — And **She (a woman) brought forth beautiful children**. (TA.) — And **افره** He (a man) took for himself a **غُلامٌ** [i. e. youth, young man, or male slave,] such as is termed **فَارِهٌ** (IAqr, K) meaning **beautiful, or comely, of countenance**. (IAqr, TA.)

10. **هُوَ يَسْتَفْرِهُ الْاَفْرَاسُ** means **يَسْتَكْرِمُهَا** [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 **الدَّوَابِّ** in the place of **الافراس**. (TA.)

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

**فُرَاهٌ** i. q. **فُرَاثٌ**, as an epithet applied to water, signifying **Sweet, &c.**: both are chaste forms, and well known, like **تَابُوهُ** and **تَابُوْتُ**: so in the **Towsheeh**. (MF and TA in art. **فرت**.)

**فَرَاهَةٌ** [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see **فُرُوهُة**. — Also **Beauty, or comeliness**. (Msb, TA.)

**فُرُوهُةٌ** [app. an inf. n., but mentioned as a simple subst., meaning] **Skilfulness**. (K.) — And **فُرُوهُةٌ** and **فَرَاهَةٌ** and **فَرَاهِيَةٌ** 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 **هَ**, to a **قَبِيئَةٌ** [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 Aḡ has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is **فَرِهَةٌ**, (S, Mṣb,) like **بَزْرٌ** and **حَوْلٌ** pls. of **بَازِرٌ** and **حَائِلٌ**, (S,) or **فَرِهَةٌ**, like **كُتْبٌ**, (K,) and **فَرِهَةٌ**, with two fet-ḥahs, (Mṣb,) or **فَرِهَةٌ**, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and **فَرِهَةٌ**, like **رُكَّعٌ**, and **فَرِهَةٌ**, like **سُكَّرَةٌ**, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) — Also, applied to a **غُلامٌ** [i. e. youth, young man, or male slave], *Beautiful, or comely, of countenance.* (IAqr, TA.) And [the fem.] **فَارِهَةٌ** signifies *A beautiful, or comely, girl, or young woman:* (K:) [and] so **فَرَاهِيَةٌ**, [of which the masc. is **أَفْرَهُ**, and] of which the pl. is **فَرِهَةٌ**; but Az says, I do not think that they use this word in relation to girls, or young women, though they may apply it peculiarly to female slaves like as they apply **فَارِهٌ** and **فَارِهَةٌ** peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Mṣb.) — And **فَارِهَةٌ** is also syn. with **قَبِيئَةٌ** [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 **قَبِيئَةٌ** [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.* (IAqr, TA.)

**أَفْرَهُ**: see its fem., **فَرَاهِيَةٌ**, in the next preceding paragraph. — **فَلَانٌ أَفْرَهُ مِنْ فُلَانٍ** means *Such a one is more beautiful, or comely, than such a one.* (Mṣb.)

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

#### فرهه

Q. 2. **تَفْرَهْدٌ**, said of a boy, or youth, not of a

man, *He became fat.* (TA. [See also **فُرْهْدٌ**, and **مُفْرَهْدٌ**].)

**فُرْهْدٌ**: see the next paragraph, in three places.

**فُرْهُودٌ** (S, M, O, L, K) and **فُرْهُودٌ** (M, L, K) A boy, or youth, (L,) *fat, or compact in make, (حَادِرٌ) and thick;* (S, M, O, L, K;) as also **فُرْهُودٌ**: (O:) and *soft, thin-skinned, and plump:* (M, O, \* K:) some assign this meaning to **فُرْهُودٌ**, but others say that this is a corruption, and it is correctly with **ف**: and one says also **غُلامٌ فُلهْدٌ**, meaning *a plump boy or youth:* (L:) also, (K,) or **فُرْهُودٌ** [only], (TA,) or **فُرْهُودٌ**, (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 **فُرْهُودٌ**: (K:) and **فُرْهُودٌ** and **فُرْهُودٌ** signify a boy, or youth, *that has nearly attained to puberty.* (O. [See also **فُلْهْدٌ** and **فُوْهُدٌ**].) — Also, i. e. the first and second, (L, K,) or **فُرْهُودٌ**, which is of the dial. of Azd, (O,) *The whelp of a lion;* (O, L, K;) of the dial. of 'Omán: the pl. [of **فُرْهُودٌ**, or] of **فُرْهُودٌ**, accord. to Kr, is **فُرْهَيْدٌ**; but ISd distrusts his authority on a matter of this kind. (L.)

**فُرْهُودٌ**: see the next preceding paragraph, in four places. — Also *A young mountain-kid.* (L, K.) — And [the pl.] **فُرْهَيْدٌ** signifies *Young lambs or kids.* (O, K.)

**مُفْرَهْدٌ** A fat boy or youth. (TA.)

#### فرو

[2. **فَرِيئَةُ الجِبَّةِ**, inf. n. **تَفْرِهَةٌ**, *He furred, or lined with fur, the garment called جِبَّة*: see the pass. part. n., below.]

4. **اِفْرِي** *He was, or became, abundant in cattle, or other property:* like **أَفْرِي**. (M in art. **ثُرُو**. [See **فَرُوَّةٌ**, last sentence.])

8. **فَرُو** *He wore* **فَرُو** [i. e. *fur*]: (S, M, K:) [and so, app., **اِفْتَرِي** alone: see **مُفْتَرٍ**, 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:] **الفَرُو** is well known [as being *fur*]; and **فَرُوَّةٌ** is the appellation applied when it is [a *furred garment*] like the **جِبَّة**: (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, (T.), *a kind of garment, well known, (K, TA,) lined with the skins of various species of animals, the most highly esteemed whereof is the سَمُور [or sable], tanned, and seved together; this garment being worn for preservation from the cold:* (TA:) **فُرَا** is the pl. (S, M, Mṣb, TA) of mult., and the pl. of pauc. is **أَفْرٍ**: so says Aboo-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 الرَّاسِ** 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, **ضَرَبَهُ عَلَيَّ أَمْرُ فَرُوَّتِهِ** meaning [He struck him upon] **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] خِمَارٌ; 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] جِبَّةٌ of which the two sleeves have been tucked up. (K.) — And The half of a [garment such as is called] كِسَاءٌ made of the soft hair of camels; (K, TA;) now known by the appellation of **جِبَّة** [evidently a mis-transcription, app. for **خِبَّة**, q. v.]. (TA.) — And A [bag such as is termed] وُقْصَةٌ [q. v.], (K, TA,) [i. e.] like the **خَرِبِطَةُ**, made of skin, (TA,) in which the beggar puts his alms. (K, TA.) And hence, (TA,) **ذُو الفَرُوَّةِ** 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 بلُوط [here meaning chestnut, which is called in Egypt أبو فَرُوَّةٍ in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels.* (TA.) = Also *i. q. ثُرُوَّةٌ*, (Fr, Aḡ, ISk, T, S, M, Mṣb, K,) and **غِنِيٌّ**: (S, K;) [i. e. *Abundance, and richness &c.*;] accord. to Yaḡkoob [i. e. ISk], (M,) formed from **ثُرُوَّةٌ** by substitution (S, M) of **ف** for **ث**: (M:) one says, **إِنَّهُ لَذُو ثُرُوَّةٍ 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, **فَلَانٌ ذُو فَرُوَّةٍ** and **ثُرُوَّةٍ**, meaning *Such a one is a possessor of abundant property.* (T.)*

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

**جِبَّةٌ مَفْرَأَةٌ** [*A furred جِبَّة*;] a [garment of the kind called] **جِبَّةٌ** upon which is a **فَرُوَّةٌ** [or *fur, i. e., that is lined therewith*].

**المُفْتَرِي لَا يَجِدُ البَرْدَ** [act. part. n. of 8]. **مُفْتَرٍ** [*The wearer of fur will not feel the cold*] is a saying of the Arabs. (TA.)

#### فروز

Q. Q. 1. **فَرُوَزٌ** see in art. **فروز**.

فَرَى

1. فَرَاهُ, (M, K,) aor. يَفْرِيه, (K,) inf. n. فَرَى, (K,) *He slit it, or cut it lengthwise, ill, or improperly; or well, or properly; as also فَرَاهُ and فَرَاهُ* [both relating to both of the foregoing explanations]: (K:) or *he slit it, or cut it lengthwise, and made it bad, or improper; as also فَرَاهُ*: or, accord. to the sound lexicologists, the former has this meaning: but فَرَى signifies *he slit, or cut lengthwise, and made good, or proper*: (M:) or فَرَاهُ (M, K) signifies, (M,) or signifies also, (K,) *he made it good, or proper: or he ordered [another] to make it so*: (M, K:) as though he removed from it unsoundness, or imperfection: but some say that this signifies *he slit it, or cut it lengthwise, and made it bad, or improper*: and when you mean *he measured it, and cut it, to make it good, or proper*, you say فَرَاهُ, inf. n. فَرَى: (M:) [thus, accord. to J,] فَرَى, aor. and inf. n. as above, signifies *he cut a thing in order to make it good, or proper*: (S:) or *he cut a skin, or hide, in a good, or proper, manner*: (Ks, S, Mṣb:) and فَرَى *he cut it in a bad, or an improper, manner*: (Ks, S:) or this signifies *he slit much, in a bad, or an improper, manner*: and افرى accord. to As, *he rent, tore, or slit, the skin, and made holes in it, and spoiled it*: and افرى signifies also *he slit a thing* (S, M, Mṣb) of any kind; (M; [as also فَرَاهُ:]) thus you say, افرى الوداج *he slit the الوداج* [or external jugular veins], (T, M, Mgh, Mṣb,) and made what was in them, of the blood, to come forth; (T, Mgh, Mṣb;) and in like manner one says of a garment, or piece of cloth, and of a جِلَّة [or receptacle for dates, made of palm-leaves woven together]; (T;) or *he cut the الوداج*: (S:) IAṣr alone mentions فَرَى and فَرَاهُ: (M:) [but it is also said that فَرَى signifies *he cut a نِطَع* [or the like]: (K in art. خلق: [see an ex. in a verse cited in the first paragraph of that art.; also cited in the T after the first of the explanations here following, and in the M after the second thereof:])] or فَرَى, aor. and inf. n. as above, signifies *he measured, and worked, or manufactured, and made good, or proper, a thing, such as a sandal, or a نِطَع* [q. v.], or a water-skin, and the like: (T:) or *he measured it, and cut it, to make it good, or proper*: (M:) and *he measured and manufactured a مَزَادَة* [or leathern water-bag]: (S, K:) or *he sewed, and made well, or properly, a مَزَادَة*: (T:) [it is said that] the difference between افراء and الفرى is this, that the former signifies the cutting so as to render bad, or improper, and the slitting like as the slaughterer and the wild beast slit [their victims]; and the latter, the cutting so as to make good, or proper, like the act of cutting of the sewer of the hide, or of leather: but فَرَى sometimes occurs in the sense of افرى: (Mgh:) one says, افريت رأسه, meaning *I split, or clave, his head with a sword*; like افرتته: (Yz, T &c. in art. فر:) and افرى الجرح *he slit the wound*: (T:) and افرى الذئب بطن الشاة [the wolf slit, or

rent, the belly of the sheep, or goat]: (S:) and one says, قد افريت وما فريت i. e. *thou hast done ill, or improperly, and hast not done well, or properly*. (A, TA.) — فَرَاهُ, aor. as above, [and so the inf. n.,] is sometimes metonymically used [as meaning † *He slaughtered him, or butchered him*; i. e.] as denoting vehemence, or excess, in slaying. (TA.) — And it means also † *He cut him with censure, or satire*: (TA:) and فارى means *he blamed, or censured, a man*. (M, K.) — And you say, فريت الارض † *I traversed, or crossed, (lit. travelled and cut,) the land, or country*; (T, S, K, TA;) inf. n. as above. (TA.) — هو يفري هو يفري means † *He effects what is wonderful in his deed*. (S, K.) أَحَدٌ فَرِيَهُ, thus, with teshdeed [to the ي in فريه] as related by A'Obeyd, is said of a courageous man [as meaning *No one does his deed, or the like*]: but it is said [by Kh] to be correctly فَرِيَهُ, [as an inf. n.,] without teshdeed. (M. [See, however, what follows.]) They say, تَرَكَتُهُ يَفْرِى الْفَرِيَّ, meaning [I left him] *doing well, or excellently, in a deed, or in watering*: [an explanation relating to what here follows:] the Prophet said, respecting 'Omar, whom he saw in a dream drawing water at a well with a great bucket, فَلَمْ أَرْ عَبْرِيًا يَفْرِى فَرِيَهُ [And I have not seen a chief of a people do his deed, &c.]: (T:) or, as some relate it, he said فَرِيَهُ: (TA:) [but] A'Obeyd says, this is like thy saying يَجْعَلُ يَقُولُ قَوْلَهُ وَيَقُولُ قَوْلَهُ وَعَمَلُهُ and Fr cited to us [as an ex.]

• قَدْ كُنْتَ تَفْرِينَ بِهِ الْفَرِيَّ • meaning [Verily] *thou didst multiply and magnify thy words respecting it*: (T: and in like manner this hemistich [which shows, by the measure, that the الفرى cannot be here a mistake for الفرى], is expl. in the S:) it is said that فَرَى thus used is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ from فَرَى signifying “he cut” [or “cut lengthwise” or “slit”] a hide, or leather; (Har p. 257; [where see more;]) [and this assertion is corroborated by the fact that] one says of a man strenuous, or vigorous, in an affair, and strong, تَرَكَتُهُ يَفْرِى الْفَرِيَّ [lit. I left him slitting, or cutting, the slit, or cut, thing, and shaping]. (T.) — فَرَى is also synonymous with افترى: see the latter, in two places. — فَرَى الْبَرْقِ, aor. and inf. n. as above, signifies *The lightning shone, or glistened, or shone with flickering light, and continued, in the sky*. (T, TA.) = فَرَى, (T, S, M, K,) aor. يَفْرِى, (T, S,) inf. n. فَرَى, (T, S, K, but omitted in the CK,) *He was, or became, confounded, or perplexed, and unable to see his right course*; syn. بَهَتَ, (T,) and دَهَشَ, (T, S, M, K,) and تَحَيَّرَ, (S, K,) and بَطَرَ: (Skr, on the verse here following:) El-Aṣlam El-Hudhalee says,

• وَفَرِيَتْ مِنْ فَرْجِ فَلَا •  
• أَرْمَى وَلَا وَدَعَتْ صَاحِبَ •

[And I became confounded, &c., by reason of

fright, so that I did not shoot an arrow, nor bade I farewell to a friend]: (T, M:) or, accord. to As, فَرَى, aor. يَفْرِى, signifies *he looked, and knew not what he should do*: (T:) and فَرِيَتْ signifies also *I wondered*; from الْفَرِيَّ meaning “that which is wonderful.” (Skr, on the verse above-cited.)

2: see 1, first quarter, in three places.

4: see 1, former half, in seven places: — and also in the latter half, near the middle of the paragraph.

5. تَفْرِى It became slit, or cut lengthwise; (S, M, Mṣb, K;) as also افغرى; (S, M, Mṣb;) both said of a skin, (M,) or of a thing: (S:) or it became much slit, or rent; said of the sewing of a leathern water-skin. (T.) And تَفْرِى عَنْهُ تَفْرِى عَنْهُ *His garment became much slit, or rent, from him*. (T.) And تَفَرَّتِ الْعَيْنُ † *The spring of water burst forth*: (K, TA:) or تَفَرَّتِ الْأَرْضُ بِالْعَيْونِ † *The earth, or ground, burst with the springs*. (S, M, A, TA.) — [Hence,] the saying of Ka-beesah Ibn-Jábir,

• تَفْرِى بَيْضًا عَنَّا فَكُنَّا •  
• بَنَى الْأَجْلَادِ مِنْهَا وَالرِّمَالِ •

i. e. † *Its eggs (the pronoun in بَيْضًا denoting the earth) burst from us [so as to disclose us], so that we were the sons of the hard tracts thereof and of the soft tracts, or plains, [or of the sands,] means only their numerousness, and the wide extent of their districts*. (Ham p. 341.) — And تَفْرِى اللَّيْلُ † *The night became distinct, as though cleft, from its dawn*. (TA.)

7: see the next preceding paragraph.

8. افترى كَذِبًا *He forged, or fabricated, a lie, or falsehood*; (T, S, M, Mgh, Mṣb, K;) you say, افترى عَلَيْهِ كَذِبًا [he forged against him a lie]; (Mgh, Mṣb;) and كَذِبًا فَرَى signifies the same, (T, S, M, Mṣb, K,) aor. يَفْرِى, (Mṣb,) inf. n. فَرَى; (M;) and this verb likewise is followed by عَلَيْهِ: (Mṣb:) فَرَى in this sense is mentioned as said by Lth; others saying افترى. (T.) افترى is used in the Kur in relation also to the attributing a copartner to God: thus in the saying [in iv. 51], وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افترى إِثْمًا عَظِيمًا [And whoso attributeth a copartner to God, hath devised an enormous sin]. (Er-Rághib, TA.)

فَرِيَةٌ Clamour; or a confusion, or mixture, of cries or shouts or noises. (M, K, TA. [الحلبة in the CK is a mistake for الجلبة.])

فَرِيَةٌ A lie, or falsehood; (S, M, Mgh, Mṣb, K, TA;) a subst. from افترى: (S, Mgh, Mṣb, TA:) and meaning [also] a defamation: (Mgh:) pl. فَرِيٌّ. (TA.) — And An affair, or a case, of great magnitude or moment or gravity. (M, TA.)

فَرَى Slit, or cut lengthwise; applied to a skin (جلد): and so فَرِيَةٌ [app. as applied to a فَرِيَةٌ or

the like, as being fem. of فَرِيَّةٌ. (M, TA.) — And A wide دَلْوٌ [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-Rāghib; (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 مَفْرِيٌّ. (Lh, M, TA.) — And Milk of the time when it is milked. (K.) — And they say, الْغَرِيُّ الْغَرِيُّ, meaning الْعَجَلَةُ الْعَجَلَةُ [i. e. Haste: haste: used in an imperative sense; as inf. ns. are often thus used; but they are] both like غَبِيٌّ [in measure]: mentioned by Sgh. (TA.)

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

مَفْرِيٌّ: see فَرِيٌّ.

مَفْرِيَّةٌ A مزَادَةٌ [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.)

#### فز

1. فَزٌّ, (A, O, K,) aor. -, inf. n. فَزٌّ, (TA,) *He* (a gazelle) was, or became, frightened, or afraid. (A, O, K.) — فَزَّ قَلْبَهُ *His heart heaved* by reason of fear. (O.) — فَزَّ عَنْهُ *He* (a man, O) turned away from him. (A, O, K.) — And *He separated himself from him, and became alone.* (A, O, K.) — فَزَّ, aor. -, inf. n. فَزَّوَةٌ and فَزَّوَةٌ, *He* (a man, O) became excited with ardour, or eagerness. (O, K.) — فَزَّ عَنْ مَوْضِعِهِ, (A, O, \*K,) inf. n. فَزَّوَةٌ, (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] فَزَّوَهُ *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.] — فَزَّوَتْ, aor. -, inf. n. فَزَّوَتْ, (S, O, K, TA) and فَزَّوَتْ, (TA,) said of a wound, *It* became moist, and flowed, (S, O, K, TA,) discharging its contents; and so فَصَّ: and in like manner it is said of water [app. as meaning it oozed forth]: (TA:) and of sweat, meaning *It exuded*; and so فَصَّ. (TA in art. فص.)

2. فَزَّهُ *He* (a man) rendered him powerful, or strong, and made him to overcome. (Ibn-Abbād, O.)

4: see 1, latter half.

8. افْتَزَّ *He* (a man, O) overcame; (K;) or was, or became, powerful, or strong, and overcame: (O:) and اِبْتَزَّ and ابْتَدَّ signify the same: so in the Nawādir. (O, TA.)

10. اسْتَفَزَّهُ *It* (fear, S, A, O) excited him to lightness and unsteadiness; unsettled him. (S, A, O, K.) — وَاسْتَفَزَّ مِنْ اسْتَطَعَتْ مِنْهُمْ 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 لَيَسْتَفْرِزُونَكَ مِنْ 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 اسْتَفَزَّهُ 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 اسْتَحَفَّهُ عَنْ رَأْيِهِ.* (Az and TA in art. حَف.) — *He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him; like اسْتَحَفَّهُ.* (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.)

فَزٌّ 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. أَفْزَازٌ. (S, O, K.)

فَزَّةٌ A leap with disquietude [or fright]. (TA.) — قَعَدَ مُسْتَفْزًا [so in a copy of the S, but without the vowel-signs: in two other copies of the same, مُسْتَوَفِّزًا, which belongs to art. وَفَز:] *He sat in an uneasy posture.* (S.) — فَرَسَ مُسْتَفْزًا لِلْوَتْبِ وَالْعَدْوِ [so in two copies of the S, in art. طَمِر; in the O, in that art., مُسْتَفْزٍ الْوَتْبِ وَالْعَدْوِ; probably a mistake for مُسْتَفْزٍ; app. meaning, *A horse in a state of excitement to leap and run.*]

#### فزر

1. فَزَّرَ, (S, O, Mṣb, K, &c.,) aor. 2, (M, O, TA,) or -, (Mṣb,) inf. n. فَزَّرٌ, (S, \*O, \*Mṣb,) *He* rent, or slit, a garment, or piece of cloth: (K:) *he* dissundered (S, \*O, \*Mṣb) the same. (S, O.) — *He* split, slit, or cracked, a thing. (S, O, TA.) — *He* struck a man's nose with a thing so as to split it. (O, \*TA.) — *He* struck one with a stick, or staff: (TA:) or *he* struck him with a stick, or staff, on his back, (K, TA,) so as to break it. (TA.) — *He* separated, disunited, sundered, or dispersed, a thing. (TA.) — *He* separated, or divided, a thing from another thing.

(TA.) — *He broke* [a thing]. (Sh, O, Mṣb.) — *Sh* says, *I was in the desert, and, seeing some small round tents (قَبَابٌ) pitched, I said to an Arab of the desert, "To whom belong these لِبْنِي قَزَاةَ فَزَّرَ اللَّهُ" and he answered, لَبَّيْكَ: 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 فَزَّرَ, (TA,) and انفَزَّرَ. (O, K, TA.) [In the CK, الْحَلَّةُ is put for الْجَلَّةُ.] — See also 5. — Also, as implied in the K, but correctly فَزَّرَ, aor. -, inf. n. فَزَّرٌ [q. v.], *He* was, or became, such as is termed أَفْزَرٌ [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 انفَزَّرَ; (O, \*K;) and فَزَّرَ, inf. n. فَزَّرٌ; (Mṣb; [but see فَزَّرَ, below;]) and so the like thereof; (Mṣb;) and the same is said of a wall: (TA:) and it (a garment, or piece of cloth,) became dissundered, ragged, tattered, or shabby, and old and worn out; (S, TA;) as also انفَزَّرَ. (TA.)

7: see 5, in two places.

فَزْرٌ inf. n. of the trans. v. فَزَّرَ. (Mṣb.) — [And app. used as a simple subst., having for its pl. فَزْرٌ: see فَزَّرَ.] — [Also] *A man possessing little, or no, good, or goodness; or little, or no, wealth; like نَزْرٌ.* (AZ, TA in art. نَزْر.)

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,) الْفَزْرُ 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, مَا نَرَا فُزْرًا [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] بئر [q. v.], (O, K, TA, [in the CK, erroneously, بئر]) 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 بئر; (O, Mṣb, TA;) thus says IAqr, (O,) [and] thus is said in the T: (TA:) or the mother of the بئر is called فزارة; and also the female of the بئر; (K, TA;) thus says IAqr. (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 غَدَّةٌ [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

فزر inf. n. [of which the verb, accord. to a general rule, is فزر], A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb فزر, inf. n. فزور, is mentioned in a similar sense.]) — And [app. The being open, or wide, or broad,] meaning in Pers. فراخ شدن. (KL.) = Also The being such as is termed أفزر [expl. below]. (S. [See 1, last sentence.])

فزر 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 فزور [a pl. of which the sing. is app. فزر, originally an inf. n.,] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

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

فزارة: see فزر, last quarter of the paragraph.

فازر A wide road; (S, O, K;) as also فزرة: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] نجاف [pl. of نجف] and the [hills, or small mountains termed] قور [pl. of قارة], and cleaves them as though it made furrows upon their heads: you say, أَخَذْنَا طَرِيقَ الْفَازِرِ and أَخَذْنَا الْفَازِرَ, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And فازرة [or فزرة] 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 فازرة. (K\* and TA in art. فوز.) = 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 فازر]. (TA.) — And The round black thing [app. a species of animal-cule] found in [dried] dates. (O.)

فازرة: see the next preceding paragraph.

أفزر and مفزور 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 أفسس [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also أفزر.]) — And [the fem. of the former] فزارة A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

مفزور الأنف A man having his nose struck with a thing so as to be split. (TA.) = See also أفزر.

فزع

1. فزع, (S, O, Mṣb, K,) and فزع, (K,) aor. فزع, of the former verb, (Mṣb, K,) and of the latter also, (K,) inf. n. فزع, (S, O, Mṣb, K,) which is of the former verb, (S, O, Mṣb, TA,) and [of the latter verb] فزع [فزع in the CK being a mistake for فزعا] and فزع (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Mṣb, K, TA;) and so تفزع: (TA in art. روع:) you say, فزع منه he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Mṣb, TA:) accord. to Er-Rághib, فزع signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of جزع [q. v.]; and one should not say فزعته like as one says خفت منه: 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.) — فزع 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 إفزع: (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, إِنَّكُمْ تَتَكَبَّرُونَ عِنْدَ الْفَزَعِ وَتَقْلُونَ 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] فزع has two contr. significations: (K:) and both of these significations are expressed by the verb فزع: (O:) you say فزع إليه and فزع منه; (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 فزعه, (K, TA,) i. e. like مفعه: (TA:) [or] from الفزع as signifying "fear," or "fright," you say فزعت فزعته and فزعت منك; [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 إليه 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 فزعتك: (S: [thus in my copies, فزعتك, not فزعتك:]) or فزع إليهم signifies he sought, or demanded, of them, aid, or succour; and فزعهم and فزعهم signify he aided, or succoured, them, syn. أغانهم [in the CK أغانهم] and نصرهم, like أفزعهم: (K, TA:) accord. to IB, فزعتك meaning فزعت له is originally فزعت له [primarily signifying I feared, or became in fear &c., for him]; then the J was dropped; for one says فزعتك and فزعتك: (TA:) or فزع, like فزع, signifies انتصر: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for انتصر, he sought, or demanded, aid, or aid against an enemy:]) and فزع إليه 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.) — فزع من نومه 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, فزعت بجمعي فلان, 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.) = فزعه in the phrase فزعه فزعه means He exceeded him in fear, or fright. (TA.) = فزع عن قلوبهم: see the next paragraph.

2. فزعه: see 4. — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — فزع عنه He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that فزع has this meaning; but in the O and other lexicons it is فزع. (TA.) And فزع عنه, (S, K,) inf. n. تفزيع, (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 **فَزَعَهُ**, i. e. **فَزَعَهُ اللَّهُ**: 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 **فَزَعَهُ** [q. v.]: (O and TA in art. فزع) and 'Eesà Ibn-'Omar is related to have read **إِذَا أَفْرَنْعَ**. (TA in art. فروع.)

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. **إِفْزَاعٌ**, (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.

**فَزَعٌ** 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 **مُفْرَعٌ** (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 **ظُنْبُوبٌ**; (Er-Rághib, TA;) and **مُفْزِعٌ** is syn. therewith: (O, K:) and one says also **رَجُلٌ فَزِعٌ**, pl. **فَزَعَةٌ**; and **مُفْرَعٌ**; 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 **فَارِحًا**, 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 **فَزَعُونَ**. (TA.) — Also Seeking, or demanding, aid, or succour; and Şgh 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 **مُفْرَعَةٌ** as expl. by Lth and others:] and by whom, or by means of whom, one is made afraid, or frightened. (O.)

**فَزَعَاتٌ** sing. of **فَزَعَاتٌ** in the phrase **فَزَعَاتُ الرُّوعِ** [app. meaning *The fears, or frights, of the heart*]. (TA. [The sing., as well as the pl., is there said to be thus, **بِالتَّخْرِيكِ**; but if the former be, as I think it is, an inf. n. un., it should by rule be **فَزَعَةٌ**].)

**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.

**مُفْرَعٌ** 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 مُفْرَعٌ لِلنَّاسِ** Such a one is a refuge to men when an event comes upon them suddenly, and **هُمَا مُفْرَعٌ لِلنَّاسِ**, and **هُمُ مُفْرَعٌ**, &c.; (S, O;) and **مُفْرَعَةٌ** 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 **مُفْرَعٌ** signifies one of whom aid, or succour, is sought, or demanded: (K:) and **مُفْرَعَةٌ**, [a cause of fear or fright; being a word of the class **مُتَحَلَّةٌ** and **مُجَبَّنَةٌ**; 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 مُفْرَعَةٌ** [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.)

**مُفْرَعَةٌ**: see the next preceding paragraph, in two places.

**مُفْرَعٌ** 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 (**بِئْسَلِهِ نَزَلَ الْأَفْزَاعُ**). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) **مُفْرَعَةٌ** applied by 'Amr Ibn-Ma'adee-Kerib as an epithet to his **اِسْتِ**, in replying to a threat of El-Ash-'ath, who had said to him, **لَيْ دَنَوْتُ لِأَصْرَاطِكَ**, 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 **مُفْرَعٌ** is applied to a courageous man. (O.)

**مُفْرَعٌ**: see **فَزِعٌ**, first sentence.  
**مُفْزِعٌ**:

فس

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

فأ

1. **فَسَاءٌ**: see 2. — Also, (M, K,) or **فَسَاءٌ بِالْعَصَا**, (AZ, O,) aor. **فَسَأَ**, inf. n. **فَسَأٌ**, (M,) He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick; (AZ, M, O, K;) as also **فَسَأَهُ**, (K,) or **فَسَأَهُ بِالْعَصَا**. (O.) — And **فَسَأَ فُلَانًا عَنْهُ** He restrained, withheld, or debarred, such a one from him. (O, K.) = **فَسَأَ**, aor. **فَسَأَ**, [inf. n., app., **فَسَأَ**, q. v. infrà,] He was, or became, such as is termed **أَفْسَاءٌ** [q. v.]. (K.)

2. **فَسَاءٌ**, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. **تَفْسِئَةٌ** (S, O) and **تَفْسِئٌ**, (S,) He stretched it so that it rent, or became ragged, or dissundered: (S, O:) or he rent it; as also **فَسَأَهُ**, aor. **فَسَأَ**, (M, K,) inf. n. **فَسَأٌ**. (M.)

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

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

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

**أَفْسَاءٌ** i. q. **أَبْرُخٌ** [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. **فَسَأٌ**: (M:) and (M, in the K "or") he who, when he walks, is as though his posteriors were in pain (in the M **تَوَجَّعُ**; in some copies of the K **تَوَجَّعُ** [as though for **تَوَجَّعُ**], and in some **يُرْجَعُ**); as also **مَفْسُوٌّ**: (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.)

**مَفْسُوٌّ**: see the next preceding paragraph.

فست and فسط

فَسَطَاتُ, also written فِسَاتَاتُ: see فُسَطَاتُ.

فُسَطَاتُ, also written فِسَاتَاتُ: see فُسَطَاتُ, 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 فِسَاتَاتُ. (M and TA in art. فسط.)

فستق

فُسْتُقٌ and فُسْتَقٌ, (O, Mṣb, K,) the latter the more agreeable with the original, (O,) which is بَسْتَه, (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 by نقل; perhaps a mis-transcription for نقل, i. e. نَقْلٌ, 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 النَّقُولِ, 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, التَّبَكَّة is put for التَّبَكَّة.]) The vulgar pronounce the word with fet-h [to the ف, saying فُسْتَقٌ: and many of them say فُسْتَقٌ]. (Mṣb.)

ثَوْبٌ فُسْتَقِيٌّ [meaning A garment of the colour of the فُسْتَقٌ] is [thus] with ḍamm [to the ف and ت]. (Mṣb.)

فسح

1. فَسَحَ, (MA, Mṣb, K, [in the CK فَسَحَ, a misprint,]) with ḍamm, (Mṣb,) like كُرْمٌ, (K,) [aor. ʔ.] inf. n. فُسَاحَةٌ, (L,) or فَسَاحَةٌ [for which the former is app. a mistranscription] and فُسْحَةٌ, (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Mṣb, K;) as also فَسَحَ, (Mṣb, K,) and فَسَحَ, and فَسَحَ. (K.) فَسَحَ لَهُ, (S, MA, Mṣb, K,) aor. ʔ., (Mṣb, K,) inf. n. فَسَحَ, (MA, Mṣb, TA) and فَسُوحٌ; (TA;) as also فَسَحَ, (A, K,) and فَسَحَ; (A;) He made room, or ample room, for him, (S, MA, Mṣb, K,) فِي الْمَجْلِسِ (S, MA, Mṣb) in the sitting-place, or in the assembly. (MA.) You say, فَسَحُوا فِي الْمَجْلِسِ, (S, Mṣb,\*) and فَسَحُوا, (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. فَسَحُوا: (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Ḥasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) — And اِنْفَسَحْ عَنِّي Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bḍ in

lviii. 12.) — فَسَحَ [as inf. n. of فَسَحَ] also signifies The making wide steps; and so فَسَحَى. (K.) [Hence,] اِنْفَسَحَ الْخَطِي, said by an Arab of the Desert, of the Benoo-Oḳeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning †Make wide the spaces between each two punctures of the needle, lest the punctures should rend. (L.) — And فَسَحَ لَهُ الْاَمِيرُ فِي السَّفَرِ means The commander, or governor, wrote for him a فَسَحَ [q. v.]. (K.)

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

4: see 1, first and second sentences.

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

6: see 1, third sentence.

7: see 1, first sentence. — [Hence,] اِنْفَسَحَ مُرَاحِمُهُمْ [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. تَفَيَّحَسَ: see تَفَيَّحَسَ, in art. فحس.

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

فَسَحَ: see فَسِيحٌ, in three places.

فُسْحَةٌ Spaciousness, roominess, width, or ample-ness; (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فَسَحَ.] — And [Ample scope for action &c.] in an affair. (Mṣb in art. رَخُو.) [And A state in which is ample scope for acting &c.: see نَفْسٌ.] — اِنْفَسَحَتَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.)

فُلَانٌ اَبْنٌ فَسَحِمٌ: see فَسِيحٌ, in two places. — فُلَانٌ اَبْنٌ فَسَحِمٌ is a phrase mentioned by Lh, thought by him to be from الفُسْحَةُ and اِنْفَسَاحٌ, but the meaning is unknown. (L.) = Also The glans of the penis. (K in art. فحمر; where the word is mentioned again in the S likewise.)

فَسَاحٌ: see the paragraph here following.

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

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

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

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

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

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

فسح

1. فَسَحَ, (S, A, L, K,) aor. ʔ., (S, L, K,) inf. n. فَسَحَ; (S, L;) and فَسَحَ; (L;) [but this has an intensive signification;] He dislocated, luxated, or disjoined, (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, without breaking: (L:) [and] فَسَحَتِ الْمَفْصِلَ 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, dissundered, 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.) = فَسَحَ, aor. ʔ., (L, K,) inf. n. فَسَحَ; (L;) or فَسَحَ, 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, فَسَحَ, (but this I think to be a mistake for فَسَحَ,) inf. n. فَسَحَ, signifies ضَعْفٌ († He was, or became, weak, app. in intellect and in body; see فَسَحَ 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 Musalmans:) or, to a plant: the former meaning being that of الترخ. (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 الغارة 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] ربيع, (S, K,\*) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] تفسخ تحت العيب, one says of a man, الثقيل. (A.)

6. تفاسخوا العقد + They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And تفاسحا البيع † [They two agreed in dissolving, or annulling, the sale]. (A.) — And تفاسخت الأقاويل † The sayings annulled, or contradicted, one another. (TA.)

7. انفسح It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or disjointed; (A, L;) as also تفسخ. (L.) One says, وقع فلان فانفست 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 فسح.)

فسح [mentioned above as the inf. n. of 1 in most of its senses] † Weakness (L, K) in intellect and in body; as also فسحة. (L.) — And † Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And † Weak in intellect and in body; as also فسحة. (K.) — See also فسح.

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

فسحة: see فسح, in two places.

فسح [applied to flesh-meat, Parting in pieces, and easily resoluble, by reason of much cooking. (Golius, from Meyd.) — And] † A weak man, who becomes unnerved (فسح) 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 فسح [q. v.]. (K.)

فاسح [+ A faded garment: so in the language of the present day: perhaps post-classical]. (A in art. رمد.) = 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 الفصح.

## فسد

1. فسد, aor. ُ, (S, M, A, O, L, Msb, K, &c.) which is the aor. commonly known, (TA,) and ُ, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and فسد, aor. ُ; (S, M, O, L, K;) inf. n. فساد (S, M, A, O, L, K) and فسود, (M, O, L, K,) the former being inf. n. of فسد, aor. ُ, (S, A, O,) and so the latter, and the former being also inf. n. of فسد, (O,) or the former is of فسد and the latter is of فسد, (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 فسد: (KL:) contr. of صلح: (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. فسد He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. كسح.) And فلان يفاسد ربه [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. فساد and [quasi-inf. n.] فساد; (L;) and فسد, (O, L, Msb, K,) inf. n. تفسيد; (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.;

contr. of أصلح. (M, L, K.) One says, افسد الحال [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And افسد عليه He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; or the like, being understood. And افسده على He corrupted him and rendered him disaffected towards me.] افساد صبي, 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 أصلح 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. افسد [as quasi-pass. of افسده] 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 صلح. (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] syn. with افساد

[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 evildoing]: thus was termed a war that happened between [the two sub-tribes] بَنُو شَاكٍ [in which the latter word is app. a mistranscription for شَيْكٍ] and غَوْتِ, of the tribe of طَيْءٍ: 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.

فَسَادٌ (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 صَالِحٌ, 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 مِنَ بَيْضَةِ الْبَلَدِ 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 مَصْلَحَةٌ: (S, O, Mṣb, K:) pl. مَفَايِدُ. (A, Mṣb.) One says, هَذَا الْأَمْرُ مَفْسَدَةٌ لِكَذَا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هُمْ مِنَ أَهْلِ الْمَفَايِدِ لَا الْبَصَالِحِ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.)

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; (IKtt;) or the latter has an intensive signification; (Mṣb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAar, 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 IAar, (TA,) تَأْوِيلٌ and تَفْسِيرٌ signify the same; (O, K, TA;) and so these and مَعْنَى: (O, TA;) or تَفْسِيرٌ signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and تَأْوِيلٌ signifies the “reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning:” (O, L, K, TA;) or the latter, the “turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-án and the Sunneh:” for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ, if the meaning be [thus explained], “He produceth the bird from the egg,” this is تَفْسِيرٌ: and if the meaning be [thus explained], “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is تَأْوِيلٌ: (KT:) or تَفْسِيرٌ signifies the expounding, explaining, or interpreting, the narratives that occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and تَأْوِيلٌ, the “explaining the meaning of that which is مَتَشَابِهٌ, [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. فَسَّرَهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Mṣb, TA:) and فَتَفْسَّرُ is like اسْتَفْسَّرَ. (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 أَوْرَدَ كَلَامَهُ غَيْرَ مَقْسَرٍ.

فسط

فَسَاطٌ (S, M, Mṣb, K) and فُسَاطٌ (S, M, K,) the and فُسَاطٌ and فُسَاطٌ (S, M, K,) the ت in the last two, as it is not found in the pl., being a substitute for the [former] ط in فسطاط, or rather for the [latter] س in فسطاط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسطاط are together, whereas the two identical letters in فسطاط are separated, (M,) and فُسَاطٌ and فُسَاطٌ (K,) altogether eight different forms, but MF observes that Esh-Shiháb El-Kastalánee gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-h 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 سُرَادِقُ: (Z:) or the kind of structure called سُرَادِقُ (K:) pl. فَسَاطِيطُ; (M, Mṣb, TA;) for which they did not say فَسَاطِيطُ. (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 الْبَصْرِ, meaning the place of assemblage of the people of the مِصْرُ [or city], around their congregational mosque. (M.) فُسَاطٌ [so in two copies of the S] is [a name of] The city of مِصْرُ [the metropolis of Egypt]: (S:) or الْفُسَاطُ is also the proper name of مِصْرُ الْعَبْقَةَ, (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El-Áḡ; (K, TA;) the city of مِصْرُ in old times; as also الْفُسَاطُ: (Mṣb:) and الْبَصْرَةُ. (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,) or فَسَقَتِ الرُّطْبَةُ عَنْ قِشْرِهَا (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 كَرُمٌ (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 land, (Mgh,) [or the bounds of] obedience; (Mṣb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or فَجَّرَ [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 اتخمر 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. تفسيق is the contr. of تعديب (O, K, TA:) one says فسقه (O, TA,) inf. n. تفسيق (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 said of the خبير, 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-Islam, 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 والله لفسق, (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-Isbahane 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 Malik 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 فسق (Lth, S, O, K,) applied to a man, Always characterized by فسق. (Lth, S, O, K.) — يا ايها الفاسق يا فسق means [O thou فاسق]; (S, O, K;) like يا خبث, meaning يا ايها الخبيث; فسق being determinate, as is shown by their saying يا فسق الخبيث, thus prefixing ال to خبيث: (S, O:) and to a woman they say يا فساق, like قطام (S, O, K,) meaning يا فسقة (K) [or rather يا ايها الفاسقة].

فسقية, with fet-h, [often pronounced فسقية,] a post-classical word, [arabicized, from the Lat. "piscina,"] i. q. متوضاً [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. فساقى. (TA.)

فساق: } see فسق  
فسيق: }

فاسق Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience; (Msb;) disobedient [to God]; (Mgh, TA;) [transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral;] mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so فاسق is a more general term than كافر; and ظالم is a more general term than فاسق: (El-Isbahane, 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-an has used it: (IAar, Msb:) the pl. is فسقة and فساق: (Msb:) فواسق, [pl. of فاسقة,] applied to women, signifies فواجر [generally meaning adulteresses, or fornicatrices]. (TA.) — The five animals, or living things, (الحيوانات الخمس, [specified voce حيوان,]) are metaphorically termed فواسق [as though meaning Transgressors] (Mgh, Msb) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of

freedom from احرام and in the state of احرام, and in prayer, which is not rendered ineffectual thereby: (Msb:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

فاسقية A certain mode of attiring oneself with the turban. (Z, O, K.) One says, تعمّر فلان الفاسقية [Such a one attired himself with the turban in the mode termed الفاسقية]. (TA.)

الفأرة The rat, or mouse; syn. الفارة: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فاسقة. (TA.)

افسق [More, or most, characterized by فسق]. The Arabs say, نعن الله افسقنا وفسقنا, meaning, الافسق منا [i. e. May God curse the more characterized by فسق, of us, or of me and thee]. (Fr, O.)

فصل

Q. 1. فسكه He postponed him; i. e., made him, or asserted him, to be behind, or posterior, or last, (Sh, O, K,) in rank, or estimation. (O.) — And فسكل He was, or became, behind, &c.: the verb being intrans. as well as trans. [unless فسكل be a mistake for فسكل, the pass. form, of which an ex. occurs in the O and TA]. (K.) — Accord. to IAar, a foreign word (عجمية), arabicized. (O.)

فُسكُل: see the next paragraph, in two places.

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

فُسكُول and فُسكُول: see فُسكُل. — 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. فسَل (S, M, O, K,) with damm, (S, O,) like كَورم; (K;) and فسَل (M, K,) like عليم; (K;) and فسَل (M, K,) of the form of that whereof the agent is not named, (M,) like عني; (K;) inf. n. فسولة and فسالة (S, M, O, K) and فسول; (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 فسَل الصبي He weaned the boy; (AA, O, K;) as though a dial. var. of فسَل. (TA.)

2: see the paragraph here following.

4. افسل عليه مائة He pronounced against him (i. e. against another man, Lth, O) that his goods

were bad; syn. ارذله: (Lth, O, K:) and **افسل** *he pronounced against him that his dirhems, or pieces of money, were bad, or were such as are termed زُيُوف*; (Lth, O, K;) syn. زَيْغَهَا, (Lth, O, K, TA,) and **أرذلتها**: (TA:) and [in like manner] **فسله**, inf. n. **تفسيل**, signifies **أرذله** and **زَيْغَهُ**. (TA.) — See also what next follows.

8. **اقستل الفسيلة**, (M,) inf. n. **اقتسال**; (O, TA;) or **أفسلها**; (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, Mṣb, K,) as epithets applied to a man, (S, O, Mṣb,) *Low, base, ignoble, vile, or mean*; (S, M, O, Mṣb, K;) *such as has no manliness, or manly virtue*, (M, K,) *and no hardness*: (TA:) pl. [of pauc.] **أفسال**, (S, O,) or **أفسل**, (M, K,) or both, (TA,) and [of mult.] **فسال** and **فسول** (S, M, O, K) and **فسولة** (Kr, M, K) and **فسل** (M, K) and **فسلاء**, (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. **فسيل**. (M.) — Also, the former, Anything *bad, corrupt, vile, base, abominable, or disapproved.* (TA.) [The pl.] **فسول**, applied to dirhems, or pieces of money, means *Bad; or such as are termed زُيُوف*. (TA.) — And **فسل** signifies also *Cuttings from grape-vines, for planting.* (AḤn, 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 **ودى**; (S, O, Mṣb;) as also **فسيلة**: (S, O:) [or] the former signifies *such as are cut from the mother-tree, or plucked from the ground*, (Mgh, \* Mṣb,) *of the young ones, or small ones, of palm-trees*, (Mgh,) *and then planted*; (Mgh, Mṣb;) and **فسيلة** signifies *one thereof*: (Mṣb:) [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 **رغفان** is pl. of **رغيف**. (Mṣb.)

**فسالة** The filings (سحالة) of iron: (S, O:) or the portions that become scattered about, on the occasion of beating [or hammering], in the manufacturing, of iron and the like thereof. (M, K.)

**فسيلة**: see **فسيل**, in three places.

**مفسلة** A woman who, when her husband is desirous of compressing her, (S, M, O, K,) urges an excuse to him, (S, O,) or says to him **أنا حائض**, (M, K,\*) and the like thereof, (M,) in order to repel him (M, K) thereby: (M:) such, and the **مُسوفَة** [which belongs to the same category] the Prophet cursed. (O.)

**فسل**: see **مفسول**.

فسو

1. **فسا**, (aor. **يفسو**, Mṣb,) inf. n. **فسو** (S, M, Mṣb, K) and **فساء**, (M, K,) or this latter is a simple subst., (S, Mṣb,) *He emitted a noiseless wind [or a puff of wind]* (Mṣb, K, TA) *from his anus.* (K, \* TA.) [Hence the saying, **فسا بيتنا** **الظربان**, or **بيتهم**, 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 Aṣ says that it is with hemz. (TA. See 6 in art. **فسا**.)

**الفسا** is a dial. var. of **الفساء** [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 **نيس 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**, 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 **خميط**, in two places.] — **فسوات الصباع** is an appellation of Certain truffles (كمأة); (K;) a species of **كمأة**; (M;) said by AḤn to be the species thereof called **القعبل**; (M, TA;) and the like is said in the Minháj; and further, that it is a plant of disagreeable odour, having a head which is cooked, and eaten with milk; and when it dries, there comes forth from it what resembles **وزس** [q. v.]. (TA.)

**فساء** an inf. n. of 1; (M, K;) or a subst. therefrom [signifying *A noiseless wind from the anus*]. (S, Mṣb.)

**فسو** A man who often emits a noiseless wind from the anus; (S, M, K;) as also **فساء**. (M, K.)

**فسيّة** [originally **فسيوّة**] dim. of **فسوة**. (TA.)

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

**الفاضية** (S, M, K) and **الفاضية** (M, K) and **خنفساء** (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 **الفوايسى**. (TA.) Hence the prov., **أفحش من فاضية** i. e. [More foul than] a **خنفساء**. (S, M.)

**الفاضية**: see the next preceding paragraph. — **ابن الفاضية** is an appellation of *The insect called قرظبي*, resembling the beetle called **خنفساء**, or some-

what larger than the latter, with long hind legs, and with a speckled back: for **القرظبي**, as the explanation of **ابن الفاضية**, the TA, in art. **بني**, has **القرظبي**; and the TT, in that art., as from the T., **القرظبي**: 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.)

**الفسي** *The anus* [as being the place of emission of the **فساء**]. (TA.) **مَا أَقْرَبَ مَخْأَهُ مِنْ مَفْأَهُ** (TA.) [How near is his mouth to his anus!] is a prov. [expressive of wonder at a man's shortness: see **مخى**, 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.,] **لَأَفْشِكَ فَشَّ الوطْبِ** + *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 [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 الصرع** *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 العغل**, (IKtt, L,) or **الباب**, (Mgh, Mṣb,) [aor. **فش**,] inf. n. **فش**, (IKtt, L,) *He opened the lock*, (IKtt, L,) or *the lock of the door, by artifice*, (Mgh, Mṣb,) *without a key*, (IKtt, L,) or *without its key*: (Mṣb:) 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, Mṣb, K:) it is the inf. n. of **فشه**, aor. **فش**: (O, Mṣb,) and Lth, (O,) or Az, (Mṣb,) cites as an ex.,

**نَحْنُ وَوَيْئَاهُ فَلَا نَفْشُهُ**

[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, Mṣb.) — And **فش**, aor. **فش**, inf. n. **فش**, *He compressed a woman.* (IKtt, 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 الْفَش also signifies *The blowing gently, or softly.* (TA.) — And *The breaking wind gently, or softly.* (IAar, TA.) — And *The uttering calumny;* (O, K;) thus accord. to IAar, with ف, (O,) بَيْنَ النَّاسِ [among the people]. (TK.) — And فَش الْقَوْمِ, inf. n. فَشُوش, *The people, or party, became in good condition, or fat, after leanness:* mentioned here, and also in art. فَش, in the L. (TA.) — And فَش is syn. with فَاش as meaning *He gloried, or boasted, and magnified himself, imagining [in himself] what he did not possess.* (TA in art. فَيْش.)

4. افش الْقَوْمِ *The people, or party, went away, and fled quickly:* and so with ق. (TA.)

7. انفتت الرِّيحُ *The blasts of wind came forth from the skin,* (S, Mgh,\*) on its being felt, (Mgh,) and from the like thereof. (S.) — انفتت اللبنُ *The milk flowed forth by reason of the wideness of the orifice of the teat.* (TA.) — انفتت الجرحُ [and الورمُ, and likewise فَشُ accord. to modern usage,] *The wound [and the swelling or tumour] ceased to swell, or be inflated.* (ISk, S) — انفتت عن الأمرِ *He (a man) became remiss and indolent in the affair:* (S:) he turned back from it through weakness and impotence; like تفتت. (TA in art. فَيْش.) — And انفتت *He was, or became, cowardly; weak-hearted.* (TA.)

R. Q. 1. فُشَّشَ, (K,) inf. n. فُشُشَّة, (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 فُشَّشَ فِي قَوْلِهِ. (TA.) — And فُشَّشَ بِيُولِهِ *He sprinkled his urine;* (IDrd, O, K;) as also شُفَّشَ. (IDrd, O.)

فَشُ The fruit of the يَنْبُوت [q. v., a kind of trees, of which one species is said to be also called خَرْوب; but see the next sentence]; (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. فَتَّة: and pl. فَنَاشُ. (TA.) — And The [species of trees called] خَرْوب [which name is now commonly applied to the carob, or locust-tree; *ceratonia siliqua*]; as also فَشُوشُ, (O, K,) and فَشُشَّة, (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies a خَرْوبَةٌ [n. un. of خَرْوب], accord. to AA. (O.) — Also Foolish, or stupid. (IAar, 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 فَشُ means [a wide, depressed, piece of ground,] such as is not very deep. (O.) — Also, and فَشُوشُ, and فَشَاشُ, [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 hind called] كَسَاءُ such as is thick (IAar, O, K, TA) in texture, (TA,) fine in the yarn; (IAar, O, K, TA;) called by the vulgar فَشَاشُ; (O; in the TA فَشَاشُ;) or, as some say, فَشَاشُ signifies a thick كَسَاءُ; and فَشُوشُ, a thin, or flimsy, كَسَاءُ, such as is scanty in the yarn. (TA.)

فَنَاشُ, like فَطَامُ, [indecl.,] means الْفَاشَةُ [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 الْجَمَاعَ الضَّرُوطُ عِنْدَ الْجَمَاعِ, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K,) فَشَاشُ [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:) الْفَشُ is the making the wind to come forth from a وَطْب. (Meyd.)

فَنَاشُ: see the next paragraph.

فَشُوشُ A female slave who emits noiseless wind from the anus; as also فَاشَاءُ [an evident mistranscription for فَاشَةُ: (IAar, 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 نَجَاحَةٌ; and the latter, to قِيُوشُ; two epithets occurring, with فَشُوشُ, in a verse of Ru-beh. (O, TA.) — And, applied to a woman, i. q. خَلَابَةٌ [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 جُرْدَانُ. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies مُنْشَرَّةُ الشَّعْبِ, (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 فَشَاشُ 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 فَشُ, in three places.

فَيْشُ 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.)

فَنَاشُ One who opens locks by artifice, (Mgh, Mṣb,) without their keys. (Mṣb.) — See also فَشُ, last sentence, in two places.

فَاشَةُ: see فَنَاشُ and فَشُوشُ.

فَشُوشَةُ: see فَشُ, second sentence.

فَشَاشُ A man who inflates himself with lying, and arrogates to himself that which belongs to another. (TA.) — See also فَشُ, last sentence.

مُنْشَرَّةُ الْمُنْخَرَيْنِ 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. فَشَأُ, (O, K,) aor. -, (K,) [inf. n. فَشُ;] as also افشأ; *He magnified himself; or behaved proudly, or haughtily:* (O, K:) [or he gloried, or boasted: for] الْفَشُ is from الْفَخْرُ, (Ibn-Buzurj, O,) [or] syn. with الْفَخْرُ. (K.)

4: see what here precedes.

5. تَفَشَأُ It (a thing) spread. (S, O.) One says of a disease, تَفَشَأَ يَوْمًا, (AZ, S, O,) or فَيَوْمًا, (K,) [and تَفَشَى, and تَفَشَى] *It spread among them:* (AZ, S, O, K:) and تَفَشَأَهُمُ it became common, or general, or universal, among them. (O.) — تَفَشَأَ بِهِ *He mocked at him, or derided him.* (O, K.)

## فشج

1. فَشَجَ, aor. -, (S, O, K,) inf. n. فَشُج, (A'Obeyd, TA,) *He parted his legs, or made an opening between them,* (A'Obeyd, S, O, K,) but less than is denoted by تَفَاجَّحَ, (A'Obeyd, TA,) previously to making water; as also فَشَجَ, (S, O, K,) inf. n. تَفَشِيجُ; (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 فَشَجَ and فَشَجَ signify the same:] and فَتَشَجَ [likewise] is syn. with نَفَشَجَ [signifying the same as فَشَجَ]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And فَشَجَتْ (T, TA) and فَتَشَجَتْ and فَشَجَتْ (T, O, TA,) as also انْفَشَجَتْ, with ح, (IAar, O,) are said of a she-camel, (T, O, TA,) meaning *She parted her [hind] legs widely, to be milked or to stalc.* (T, TA.) — And فَشَجَ عَنْهُ, and فَشَجَ *He declined, deviated, or turned aside or away, from him, or it; like فَشَجَ and فَشَجَ.* (TA in art. فَشَجَ.)

2: see the foregoing paragraph, in two places.

5: see the same paragraph, in two places.

7: see the same paragraph.

## فشج

1. فَشَجَ, aor. -, (K,) inf. n. فَشُج, (TK,) *He (a man, TK) parted his legs, or made an opening between them;* (K;) like فَشَجَ; both mentioned by Th, on the authority of IAar; (TA;) as also فَشَجَ, (K,) inf. n. تَفَشِيجُ; 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 فَشَجَ. (TA.)

2: see above, in two places: — and see also what here follows.



5. *فَشَحَّتْ* She (a camel) parted her [hind] legs widely; syn. *تَفَاجَتْ*; (K, TA;) [to be milked, or] to stale; as also *فَشَحَّتْ*; (TA;) and so *انفشحت*. (K.) = And *تَفَشَّحَ جَارِيَتَهُ* He compressed his young woman. (K.)

7: see the next preceding paragraph.

*فَشَاحٌ*, [indecl.,] like *قَطَامِرٍ*, The *صَبُع* [or hyena, or female hyena]. (K.)

فشح

1. *فَشَّحَهُ*, (S, O, K,) aor. ʔ, (K,) inf. n. *فَشَّحٌ*, (TA,) It overspread it and covered it; (S, O, K;) as also *فَشَّحَهُ*, (K,) inf. n. *تَفَشِّيحٌ*. (TA.) And *فَشَّحَتْ* said of the *نَاصِيَةِ* [or forelock (of a horse)], and of the *فُصَّة* [which has the same, or a similar, meaning], It covered the eye. (TA.) And *فَشَّحَ* It (a thing) was, or became, wide and spreading; as also *انفشح*: and *تَفَشَّحَتْ* said of the *عُرَّة* [or blaze on a horse's forehead] is like *فَشَّحَتْ* [signifying it was wide and spreading]. (TA.) [See also 5.] — *فَشَّحَهُ بِالسَّوْطِ*, (S, O, TA,) inf. n. as above, (S,) He set upon him, or assailed him, or struck him, with the whip, syn. *عَلَّاهُ بِهِ*, (S, O, TA,) and *ضَرَبَهُ بِهِ*; (TA;) and *انفشحه بالسَّوْطِ* signifies in like manner he struck him with the whip; (S;) or so *انفشحه*. (O, K.)

2: see 1, first sentence. — [Hence,] *فَشَّحَهُ النَّوْمُ* inf. n. *تَفَشِّيحٌ*, Sleep came upon him and overpowered him; (As, O, K, TA;) and rendered him heavy, lazy, or torpid. (O, TA.)

4: see 1, last sentence.

5. *تَفَشَّحَهَا*, said of the he-camel, He overcame her, and mounted upon her; namely, the she-camel. (O.) — And in like manner, *تَفَشَّحَهُ*, said of debt, (O,) It overcame him, and lay as a burden upon him. (O, K.) — And, said of hoariness, i. q. *تَشَبَّعَهُ* and *تَشِيمَهُ* and *تَسِيمَهُ* [i. e. It became abundant upon him, and spread]: (IAar, TA:) or *تَفَشَّحَ* 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. *تَفَشَّحَ الْوَلَدُ*, occurring in a trad., means Children were, or became, numerous. (O.) And in another trad. occur the words, *مَا هَذِهِ الْغُتْيَا الَّتِي قَدْ 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 *فَشَّحَ* signifying a certain plant:] but this is differently related; some saying thus; and some, *تَشَفَّحَتْ* [q. v.]; and some *تَشَعَّتْ* [app. a mistranscription, perhaps for *شَعَبَتْ*, q. v.]. (TA.) One says also, *تَفَشَّحَ الْخَيْرُ فِي بَنِي فُلَانٍ*, i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — And *تَفَشَّحَ الْبُيُوتَ* He (a man, S, O)

entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, TA.) — And *تَفَشَّحَ الْمَرْأَةَ* He devirginated the woman. (S, O, K: more fully expl. in all of these by the words *دَخَلَ بَيْنَ رِجْلَيْهَا وَأَقْتَرَعَهَا*.)

7. *انفشح* It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1.

*فَشَّحَةُ* 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 *صَوَّلَاة* [in the O *صَوَّلَاة*, 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] *بَلَاب* [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.)

*فَشَّاحٌ*, (S, [thus written in my copies and others also,] and so in the Mgh,) or *فَشَّاحٌ* and *فَشَّاحٌ*, (O, K, said in the former to be like *صَرَاحٌ* and *مَكَّاءٌ*, and in the K to be like *غَرَابٌ* 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.)

*فَشَّاحٌ*: see the next preceding paragraph. = Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.)

*فَشَّاحٌ*: see *فَشَّاحٌ*.

*نَاصِيَةٌ فَاشِغَةٌ*: see the following paragraph.

*أَفَشَّحَ* A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — And *نَاصِيَةٌ فَشَّاحٌ* A spreading forelock [of a horse]; (S, O, K;) as also *فَاشِغَةٌ*. (O, K.) — And *رَجُلٌ أَفَشَّحَ الثَّنْبَةَ* A man having the fore tooth projecting. (Lth, O, K.) And *أَفَشَّحَ الْأَسْنَانَ* Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.)

فشل

1. *فَشَلَ*, (S, O, Mṣb, K,) aor. ʔ, (O, Mṣb, K,) inf. n. *فَشَلٌ*; (S, O, Mṣb;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and *فَشَلٌ*, aor. ʔ; and *فَشَلٌ*, aor. ʔ; 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-Basree; (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.) = *فَشَلَتْ*, and *فَشَلَتْ*, (O,) or *فَشَلَتْ*, (K, TA, [in

the CK *فَشَلَتْهُ*, the pronoun relating to the *الفشل*,]) inf. n. *فَشَلٌ*; (TA;) and *فَشَلَتْهُ*, (O, K, TA,) thus accord. to the M as well as the O, (TA,) i. e. *مِفْشَلَهَا*, (O,) or *فَشَلَهَا*; (TA;) [in the K *فَشَلَتْ* alone, i. e. without any complement, as though it were intrans.; or *افشلت*, 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 *فَشَلَتْ* [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the *فشل*, (K,) which is also called *مِفْشَل*, (IAar, O,) meaning She hung a *تُوب* [or piece of cloth] (thus in the O, in the TA her *تُوب*,) upon the [camel-vehicle called] *هُودَج*, 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 *فشل*) so as to be to her] a preservative from the heads of the [curved pieces of wood called] *أَحْنَاءُ* [pl. of *حَنْوٌ* q. v.] and the [apparatus called] *أَقْتَاب* [pl. of *قَتَبٌ* q. v.] and the knots of the cord called *عُضْر* [pl. of *عِصَامٌ* q. v.]: (O, TA:) so says ISh. (TA.)

2 and 4: see the preceding paragraph.

5. *تَفَشَّلَ*, 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 حَشَلٌ فَشَلٌ* and *حَشَلٌ 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* and *حَشَلٌ فَشَلٌ*; i. e., with *ش* in both and with *س* in both; not that it is with *fet-h* in both and like *كَتَفَ*: (TA:) [I find, however, *فَشَلٌ* mentioned in art. *عشل* 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 *فَشَلٌ*, I think it probably correct:] the pl. is *أَفْشَالٌ*, (S,) or *فَشَلٌ*, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to the Prophet by an Arab of the desert, (O,)

- وَلَا شَيْءٌ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا
- سِوَى الْحَنْظَلِ الْعَامِيِّ وَالْعَلْبِزِ الْفَشَلِ

by *الْعَلْبِزِ الْفَشَلِ* is meant *أَكَلَهُ* *الْعَلْبِزِ الْفَشَلِ* the *الضَّعِيفِ*; (O, TA;) the phrase being like *الشَّجَرَةَ الْمَلْعُونَةَ* in the Kur [xvii. 62], i. e., *آكَلُوهَا*: [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 **فحل**, [i. e. **الفحل**,] and thus does not need any paraphrastic interpretation. (TA.) — See also what next follows.

**فحل**, (O, K,) or **فحل**, (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 **مِفْهَل**. (IAqr, O, K.) [See a description thereof in the latter sentence of the first paragraph.]

**فحل**: see **فحل**, in four places.

**فحل**: see the paragraph here following.

**الفيلة** The **حشفة**; (K:) [i. e.] the head [or glans] of the penis: (S, O:) and the head of any **مخوق** [or penis having a large glans]: (CK: in the text of the K as given in the TA, **مخوق**: [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 **فيلة**, though this has nearly the same meaning, [or, as is said in the TA in art. **فيل**, 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 Jerceer. (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 **فياشل**.]

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

**فحل**: see **فحل**. — 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.)

**مِفْهَل** The **كيارجة** [i. e. **كيارجة**], (ISh, TA,) which is an arabicized word from the Pers. **كراجه**, in Turkish **قورصق** [also written **فورصق**, i. e. the **gizzard**, or the **crop**, of a bird]. (TK voce **مِفْهَل** [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** **امور الناس** The affairs of the people became discomposed, or disordered; syn. **افترت**. (Msb.)

4. **افشاه** 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** **الفرحة** The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of thick purulent matter. (TA.) — **تفتاهم**, 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. **فشا**].) — And **تفتى الحبر في الكاغد** The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.)

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

**فشا** The multiplication by propagation, and the numerousness, 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, **ف**, and inf. n.,

accord. to Golius, **فص**,] † He separated it from (من) another thing; (S, A, K;) as also **فصه**: (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. **فصص**, 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 **فز**. (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 شي**, (IAqr, M, O, K,) aor. **فصص**, inf. n. **فصص**, (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 شيئا** † He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.)

7. **انفصص** † It became separated from (من) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. **انفرج** [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., **فصص**, aor. **فصص**, 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. 232.) And **انفصصت** **الكلام** means **انفجرت** [i. e., app., I broke off from, or intermitted, speaking]. (L.)

8: see 1, in two places.

10. **ما استفص منه شيئا** † 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 حوالبه**, **تفصصوا عنه**, (K, TA,) (O, 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.)

**فَصٌّ**, 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 **فَصٌّ**, (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-Fárabee; (Mṣb;) and **فَصٌّ**; (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.] **أَفْصٌ** (Lth, M) and [of mult.] **فُصُوصٌ** (S, M, A, Mṣb, K) and **فِصَاصٌ**. (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 die, such as is used in the game of tables, or *bachgammon*: and an ossicle that is used in like manner: see **كُغْبٌ**.] — † A clove (**سِنٌّ**) of garlic; (Lth, A, O, K;) [and] so **فَصَّةٌ**. (S and L in art. **سِنٌّ**.) — † The yolk of an egg. (M, voce **مُحٌ**.) — † 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 الْبَغْضَاءَ 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.] **أَفْصٌ** (M) and [of mult.] **فُصُوصٌ**: (S, M, A, Mṣb:) or, as some say, contradicting AZ, the **فُصُوصُ** are the **بَرَاجِمُ** and the **سَلَامِيَّاتُ**: [see these two words:] (Sh, TA:) and ISh says, in the "Book of Horses," that the **فُصُوصُ** of the horse are the joints of the knee and pasterns, in which latter are the **سَلَامِيَّاتُ**, these being the bones of the pasterns. (TA.) One says of a horse, **إِنْ فُصُوصَهُ لَطِيمٌ**, [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 حَزَّارٌ** [in a copy of the A, **حَزَّارٌ**; and in the TA, **ضَرَارٌ**; 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 **فَصٌّ** in the first of the senses expl. above, accord. to IDrd; (Mṣr, cited in De Sacy's Chrest. Arabe, sec. ed. iii. 232;) **فَصٌّ أَمْرٌ**, [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 suprà, S, Mṣb, K;**) or **مَحْزُهُ**: (Mṣr ubi suprà:) [or its utmost point, or particular; syn. **مُنْتَهَاهُ**: (Mṣb in art. **فَصْل**, in explanation of **مَفْصِلٌ أَمْرٌ**)] or its origin, or source; syn. **أَصْلُهُ**; (M; and Mṣr ubi suprà, and L;) and **مَخْرَجُهُ** **الَّذِي قَدْ خَرَجَ مِنْهُ**: (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 **كُنْهُهُ**, i. e. **جَوْهَرُهُ**, and **نَهَائَتُهُ**: (L, TA:) or its real, as opposed to its apparent, state; syn. **مَخْبُوءُهُ**. (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 suprà, and TA,)

**وَيَأْتِيكَ بِالْأَمْرِ مِنْ فِصِّهِ**

† [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 **و**; 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.)

**فَصٌّ** } see **فَصٌّ**, first signification.  
**فِصٌّ** }

**فَصَّةٌ**: see **فَصٌّ**, former half.

**فِصِصٌ** [as an inf. n.: see 1. = Also] Date-stones (**تَوَى**) clean, as though oiled. (Ibn-'Abbád, O, K.)

**فِصَاصٌ** [A cutter, or an engraver, or a seller, of **فُصُوصُ**, or stones, or gems, for rings or signets]. (TA.)

**فِصْفِصٌ**: see what next follows.

**فِصْفِصَةٌ** (S, M, Mṣb, K) and **فِصْفِصٌ** (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 **قَتٌ**: (Mṣb:) or i. q. **قَتٌّ**: or **قَتٌّ** in its fresh state: (M:) also written with **س**: (TA:) originally, (S, M,) in Pers., (S, M, K,) **إِسْفِيسْتُ**, (so in copies of the S,) or **إِسْبِيسْتُ**, (so in a copy of the S and one of the M) or **إِسْبِيسْتُ**, (K,) and so, accord. to the TA, in the handwriting of Az,) or **إِسْبِيسْتُ**: (CK:) pl. **فِصَافِصٌ**. (S, M, Mṣb.)

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

**الفِصَافِصَةُ** The lion. (O, K.)

**فِصٌّ خَاتَمٌ مَفْصِصٌ** [A ring, or signet, having a **فَصٌّ** set in it]. (A.)

**فَصَحٌّ**

1. **فَصَحٌّ**, (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 **فَصَّحٌ**; (Mz ubi suprà, on the authority of Er-Rághib;) or **فَصَّحٌ**; (so in other copies of the K;) or the latter also; (A;) and **فِصَّحٌ**; (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 **فِصَّحٌ** has this latter signification. (S, L, K.) And **فَصَّحٌ**, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprà.) — And [hence] **فَصَّحٌ**, (S, Mṣb, K, and Mz ubi suprà,) [aor. 2.] inf. n. **فَصَّاحَةٌ** (S, K) and **فَصَّحٌ**, (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 **أَفْصَحٌ**, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in **فَصَّاحَةٌ** [q. v.]; like **تَفَصَّحٌ**: (K:) and he was, or became, eloquent; (L;) thus used as syn. with **بَلَّغٌ** [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. **فَصَّحٌ**: see 1, first sentence. — Also, † *He (a foreigner) made his tongue to speak Arabic*. (A.)

4. **افْصَحَ**: see 1, first sentence, in two places. — It is also said of urine, (K, TA,) as mentioned by IAnr, but not expl. by him, (TA,) meaning *It became clear, or free from turbidness*. (K.) — And **افْصَحَتْ** 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] **افْصَحَ** signifies also † *He spoke with 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 **افْصَحَ الْكَلَامَ بِهِ** and **افْصَحَ بِهِ**, and **افْصَحَ الْقَوْلَ**; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of **أَخْصَنَ**, &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, **الفصح في منطقته** † He (a child) began to speak intelligibly. (A, L.) And **افصح فلان ثم فصح** † [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** **عَنْ شَيْءٍ**; 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 **تحلّم** as meaning “he made a show of **الحلم**” [i. e. “forbearance,” &c.; in which sense **تحالّم** 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. **بني**. — **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 **فصح**.

**فصح**: see **فصيح**, first sentence. — Also † A day cloudless by reason of cold; (ISh, T, TA;) or a day without clouds and without cold; as also **مفصح**. (K.) — And **الفصح** [or **عيد الفصح**] (vulgarly pronounced **الفصح**, ISk, Mṣb) † The festival of the Christians, (S, A, Mṣb, K,) [namely, Easter,] when they break their fast, and eat flesh-meat, (S, Mṣb,) after having fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called **الفاصح**; thus with **س** and **خ**: more properly called **عيد الفطير**:] pl. **فصوح**. (Mṣb, TA.)

**فصيح** Milk divested of the froth, (S, A,) and clear of its biestings: (A:) or milk that has come after the ceasing of the biestings; as also **فصح**. (Lh, TA.) — [And hence, † Chaste, as meaning free from barbarousness: applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech: (see **فصاحة**, below:) or] of which the beauty is perceived by hearing: (K:) and as applied to language in general, [free from weakness of construction and from incongruity of words, with **فصاحة** (which see again) in the words themselves:] as used by the vulgar, it means in which the rules of desinential syntax are observed; syn. **معرّب**: (L:) [and sometimes it means] eloquent; syn. **بليغ** [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with **فصاحة** (which see again) in language: or] clear, perspicuous, or distinct, in speech, or language; as also **فصح**; (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like **عدن**: (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 **فصح**, (K, TA,) the last formed in the manner of the broken pl. of a subst., like **قضب** pl. of **قضب**: (Sb, TA:) the fem. is **فصيحة**; of which the pl. is **فصّاح** and **فصّاح**. (K, TA.) And you say **رجل فصيح** **لسان** † A man whose tongue speaks Arabic correctly. (Mṣb.) And **لسان فصيح** i. q. **طلق** † [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or † an eloquent tongue. (A.) And **فصيح** signifies also † Any one having the faculty of speech; (S;) [i. e.] a human being: (TA:) **أعجم** meaning that which is “destitute of the faculty of speech;” (S;) [i. e.] “a beast;”

as also **صامت**: whence the saying, **له مال فصيح** **وصامت** † [as though meaning He has property consisting of human beings and of beasts: but see **صامت**]. (TA.) And it also occurs in poetry as meaning † Clear, applied to the cry of an ass. (L.)

**فصاحة**, [an inf. n. of **فصح**, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies † Chasteness, as meaning freedom from barbarousness: i. e.,] in a word, freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy [not sanctioned by frequency of usage among the Arabs of pure speech]; (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid. ;) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazwenee 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 [agrecably with an explanation of **فصيح** in the S and A &c.] it is sometimes used as meaning eloquence; syn. **بلاغة** [from which it is properly distinct]. (MF.)

**أفصح** [More, and most, chaste, as meaning free from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue]. (Jel.)

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

**مفصح** [or as a n. of place from **أفصخوا** (see 4, last two sentences)] A place where the Christians celebrate the festival called **الفصح** [or Easter]. (A.) [And app. also A place where the Jews celebrate the festival so called by them, i. e. the Passover.]

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

## فصد

1. **فصد**, (S, O, K,) aor. -, (K,) inf. n. **فصد** (S, O, K) and **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 **فصد**. (S, K.) — And **فصده**, 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.) — نهر يحرم من فصد له 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;) فَصَدٌ being for فَصِدٌ, (S, M, O, K,) like ضَرْبٌ for ضَرْبٌ, and قَتَلَ for قَتَلَ; (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 مَنْ أُعْطِيَ قَصْدًا i. e. [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. فَصْدٌ, (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 انصد, *The trees opened their gems, (M, K,) and disclosed the extremities of their leaves.* (M.)

5: see 7. [Hence,] جبين تفصد جبينه عرفاً *His forehead [i. e. forehead, or side of the forehead,] flowed with sweat: (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his جبين flowed.* (M.)

7: see 4. — Also, and 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 انصد as used in the present day]. (Lth, L, Mṣb.\*) — See also 1, first sentence.

فَصِيدَةٌ: 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 فَصِيدَةٌ; (O, K;) thus termed by Ibn-'Abbád: (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 مَفْصِدَةً [*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.

مُنْفَصِدٌ: see what follows.

مُنْفَصِدٌ and مُنْفَصِدٌ *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 فَصَعٌ. (S, O, K.) — فَصَعَتْ said of a mare; She disclosed and concealed alternately her vulva on the occasion of staling. (Ibn-'Abbád, O, K.) — فَصَعُ لِي بِكَذَا, (K,) inf. n. فَصَعٌ, (TA,) He gave to me such a thing: (K:) [or] فَصَعُ لِي بِحَقِّي, inf. n. فَصَعٌ, he gave to me my right, or due: (Ibn-'Abbád, O:) and فَصَعُ لَهُ بِأَنْهَالٍ he gave to him the property; as also فَصَعٌ. (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, فَصَعٌ, 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. انْفَصَعُ *It went, or came, forth from a thing; or was made to do so; quasi-pass. of فَصَعْتُ مِنْ كَذَا (S.)*

8. اِفْتَصَعْتُ مِنْهُ 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.)*

فُصَعَانٌ *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 الفصاعة [fem. of الأَفْصَعُ] signifies الفأرة [app. as n. un., or fem., of الفَأْرُ q. v.; but it may here have some other of the meanings expl. in art. فَأْر]. (IAḥr, K.)*

فصل

1. فَصَلَ, (S, M, O, Mṣb, K,) aor. -, inf. n. فَصَلٌ, (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 بَعْضٍ مِنْ بَعْضٍ [or عَنْ بَعْضٍ i. e. part thereof from part]. (M and TA in art. مِيز.) And (K,) *He made a separation, or partition, (M, K, TA,) between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rághhib: (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 عَنْ الرَّضَاعِ (M, K) aor. as above, *He withdrew his****

(M, K,) inf. n. فَصَّلَ, (S, O,) or فَضَّلَ, and the former is a simple subst., (M, K,) or both, (Mgh.) *He weaned [the suckling from his mother, or the young infant from sucking the breast]*; (S, M, Mgh, O, K;) as also فَتَصَّلَهُ: (S, M, O;) or فَصَّلَتِ الْمَرْأَةُ الْمَرْءَ وَضِعْبَهَا, inf. n. فَضَّلَ, and فَصَّلَ is the subst., *the woman weaned her suckling*. (Mgh.) — Hence also, i. e. from فَصَّلَ as first expl. above, فَضَّلَ *The deciding of litigations, alterations, or disputes*: like فَضَّلَ الْخَطَابَ: (Mgh:) or this latter means *distinct, or plain speech*; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or *such as decides, or distinguishes, between what is true and what is false*, (Ksh ibid., Mgh, O, K,) and *what is sound and what is corrupt*, (Ksh, Mgh,) and *what is correct and what is erroneous*: (Ksh:) or *such as decides the judgment, or judicial sentence*: (Er-Râghib, TA:) or *the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged*; (Ksh, O, K;) [an explanation of which a part is dropped in the CK;] thus accord. to Alea: (Ksh:) or *the [using of the] phrase أَمَّا بَعْدُ*. (Ksh, O, K.) [Respecting this phrase, and for other explanations, see 3 in art. الْفَصْلِ.] *كَلِمَةُ الْفَصْلِ* in the Kur xlii. 20 means *The sentence of God's deciding between mankind on the day of resurrection*, (O,) which is called *يَوْمَ الْفَصْلِ*. (TA.) And *الْفَصْلُ* [alone] means *The deciding judicially between what is true and what is false*; (M, O, K;) and, (O, K,) sometimes, (O,) so *الْفَيْضُ*; (S, O, K;) or this latter is [a simple subst., i. e.] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) *هَذَا يَوْمَ الْفَصْلِ هَذَا يَوْمَ الْقِيَامَةِ* in the Kur xxxvii. 20 and 21, means [This is the day of requital:] *this is the day wherein a decision, or a distinction, shall be made (يُفَصَّلُ فِيهِ) between the doer of good and the doer of evil, and every one shall be requited for his work and with that where-with God will favour his servant the Muslim*. (M.) And *إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ* in the Kur xxxii. 25, means [Verily thy Lord] *He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion*. (Bd.) And one says also *فَصَّلَ الْحُكْمَ* [He decided the judgment, or judicial sentence]. (M.) فَضَّلَ النَّظَرَ, in the K, is a mistake: see 2. (TA.) — فَضَّلَ مِنَ النَّاحِيَةِ, (S, O,) or *فَضَّلَ مِنَ الْبَلَدِ*, (K,) or *عَنْ بَلَدٍ كَذَا*, aor. 2, (M,) inf. n. فَضُولٌ, (M, K,) *He went forth [from the part of the country, or from the town or country, or from such a town or country]*. (S, O, K.) And فَضَّلَ الْعَسْكَرُ عَنِ الْبَلَدِ [The army went forth from the town or country]: whence the saying of the Prophet respecting Ibn-Rawâhah, *كَانَ أَوْلَنَا فَضُولًا*

وَآخِرُنَا قُضُولًا i. e. *He was the first of us in going away (أَنْفِصَالًا) from his house and his family and the last of us in returning to [it and] them*. (Mgh.) And *فَضَّلَ فُلَانٌ مِنْ عِنْدِي*, inf. n. فَضُولٌ, *Such a one went forth [from my presence or vicinage, or from me]*. (TA.) And *فَضَّلَ مِنِّي* فَضُولٌ [A letter] passed from me to him. (TA.) Thus the verb is intrans. as well as trans.; its inf. n. when it is trans. being فَضَّلَ; when intrans., فَضُولٌ. (TA.) — And *فَضَّلَ الْكُرْمُ* *The vine put forth small grapes, resembling lentils or a grain similar thereto*. (M, K.)

2. فَضَّلَ النَّظَرَ, (M, TA,) thus correctly, with teshdeed, but in the K فَضَّلَ, like نَصَرَ, (TA,) [inf. n. تَفْصِيلٌ.] *He put between every two of the string beads [or pearls] a bead such as is termed مُفَصَّلٌ* [q. v., or what is described voce فَاصِلَةٌ as an epithet applied to a necklace]. (M, K, TA.) — And *فَضَّلْتُ الشَّيْءَ* inf. n. تَفْصِيلٌ, *I made the thing to consist of distinct portions or sections*. (Mgh.) — And *فَضَّلَ الشَّاةَ*, (inf. n. as above, TA,) *He (a butcher) divided the sheep, or goat, into limbs, or members*. (S, O, TA.) — [Hence فَضَّلَ means also *He cut a piece of cloth for a garment: and he cut out a garment*: — whence تَفْصِيلٌ means *The cut of a garment*. (See also De Sacy's Chrest. Ar., sec. ed., i. 86-7.)] — And [hence, likewise,] تَفْصِيلٌ also signifies [The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making distinct, clear, plain, manifest, or perspicuous; i. q. تَبْيِينٌ. (S, O, K.) فَضَّلْنَا فِي الْكُرْءِ VII. 50 [referring to the book of the Kur-ân] means *Which we have made distinct, &c.*: or, as some say, *whereof we have divided the verses by means of the فَوَاصِلُ* [pl. of فَاصِلَةٌ, q. v.]. (TA.)

3. مُفَاصَلَةٌ, (S, K, TA,) inf. n. فَاصِلٌ شَرِيكُهُ, (TA,) *He separated himself from his partner, with the latter's concurrence*; syn. بَايَنَةٌ, (K, TA,) and فَارَزَهُ. (S and O and K in art. فَرَزَ.)

7. انفصل *It became separated, or divided*, (S, M, O, Mgh, K,) and *put apart*. (Mgh.) — [And *He went forth, or away*; like the intrans. فَضَّلَ.] See 1, near the end.

8: see 1, former half. — انفصل النَّخْلَةَ عَنْ مَوْضِعِهَا *He transplanted the palm-tree*. (AHn, M, K.) A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called فَضْلَةٌ. (TA.)

فَضَّلَ inf. n. of the trans. v. فَضَّلَ [q. v. passim]. (M, Mgh, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of فَضُولٌ. (S, O.) — *A separation, division, or partition, between two things*. (M, K.) — The

place of the مَفْصِلُ [i. e. joint, or articulation, and therefore of the division, of two bones] of the body: between every one such and another [that is the next to it] is a وَصْلٌ [or limb, in the CK, erroneously, وَوَصْلٌ]. (Lth, O, K.) See also مَفْصِلٌ. — As used by the Baḡrees, [in grammar,] it is [A disconnector] like عِمَادٌ as used by the Koo-fees: (O, K:) thus in the saying in the Kur [viii. 32], *إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ* [lit. *If this, it, be the truth from Thee*], هو is termed فَضْلٌ and عِمَادٌ, [more commonly the former,] and الْحَقُّ is in the accus. case as being the predicate of كَانَ. (O.) — Also sing. of فَضُولٌ in the phrase فَضُولُ السَّنَةِ [The four divisions of the year; namely autumn, winter, spring, and summer], expl. in art. زَمَنٌ. (Mgh: see زَمَنٌ.) — And *A division, or section, of a باب [or chapter]*; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure مَفْعُولٌ or that of the measure أَضَلُّ. (MF, TA.) — And *The contr. of أَضَلُّ* [as denoting relationship]: there are أَضُولٌ of relationship and فَضُولٌ thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of فَضَّلَ as opposed to أَضَلُّ under the latter of these words.]) — [It is also used as an epithet.] One says قَوْلٌ فَضَّلٌ *A true say or saying*; (M, K;) *not false*: thus in the Kur [lxxxvi. 13]: (M:) or فَضَّلٌ there means *distinguishing between what is true and what is false*; and relates to the Kur-ân [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was *فَضَّلٌ لَا نَزْرٌ وَلَا هَنْزٌ*, (O, TA, but in the latter هَنْزٌ [to assimilate it in form to نَزْرٌ],) meaning *Distinct, (O, TA,) clear, or plain, distinguishing between what is true and what is false*; (TA;) *not little nor much*. (O.) — And *A general طَاعُونٌ [i. e. plague or pestilence]*. (TA.)

فَضْلَةٌ *A transplanted palm-tree*; (AHn, M, K;) *a young palm-tree removed from its place of growth [meaning from its mother-tree]*: pl. فَضَلَاتٌ. (TA.) See 8.

فَضَّلَ an inf. n., (S, Mgh, O,) or a simple subst., (M, Mgh, K,) *The weaning of a sucking infant*. (S, M, Mgh, O, Mgh, K.) It is said in the Kur [xlvi. 14], *وَحَمَلُهُ وَفَصَالُهُ ثَلَاثُونَ شَهْرًا*, (O, TA,) meaning *And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months*. (TA.) And one says, *هَذَا زَمَنُ فَصَالِهِ* *This is the time of the weaning of him*. (Mgh.)

فَضِيلٌ *A young camel when weaned from his mother*: (S, M, Mgh, O, K, TA:) and sometimes *such a young one of the bovine kind*: (TA:) [and by a proleptic application,] *a young camel* [in a general sense], because he is, or will be, weaned from his mother: (Mgh:) [in the T, voce حَوَارٍ,

and in other lexicons &c., it is applied to a *young, newly-born, camel*: and in the L, voce *سُخِدُ*, to a fetus 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 *خَسَفَ*:] the pl. is *فُضْلَانُ*, (Sb, S, M, Mgh, O, Mṣb, K,) agreeably with rule, (Sb, M,) and *فُضْلَانُ*, (Sb, Fr, M, Mṣb, K,) formed by likening the sing. to *غُرَابُ*, of which *غُرَابَانُ* is a pl., (Sb, M,) and *فُضْلَانُ*, (Sb, S, M, Mṣb, K,) as though it were an epithet, (Sb, M, Mṣb,) like *كُرَيْرُ*, of which *كُرَيْرَانُ* is a pl.: (Mṣb:) and the female is termed *فُضَيْلَةٌ*. (M, K.) — Also *حَائِطُ* [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, *وَتَقَوَّأُوا سُوْرَ الْمَدِيْنَةِ بِكِبَائِشٍ وَفُضَيْلٍ* [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — And *أُصْلُ* a piece of stone; of the measure *فُعَيْلٌ* in the sense of the measure *مَفْعُولٌ*. (TA.)

*فَصِيْلَةٌ* A piece of the flesh of the *فَخْدُ* [or thigh]: (Hr, IATH, 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 *أَمْرٌ* 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 *عَشِيْرَةُ* of a man: from the first of the significations mentioned in this paragraph: (IATH, TA:) it signifies *less than the فَخْدُ*: (Mgh, Mṣb:) or *less than the قَبِيْلَةُ*: (TA:) [see *شَعْبٌ* in two places:] or the nearest to him of the *أَبَاءُ* [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-Abbās [one of Mohammad's paternal uncles] was called *فَصِيْلَةُ النَّبِيِّ*: the term is like the *مَفْصَلُ* in relation to the human foot. (TA.) *جَاءُوا بِفَصِيْلَتِهِمْ* means *They came, all of them, or all together*. (S, O.)

*فَضَالٌ* an epithet applied to a man, (O,) *Who praises men much in order that they may bestow upon him*: an adventitious, not indigenous, word: (O, K:) [and] *loquacious in every place*. (MA.)

*فَاصِلٌ* [as an act. part. n.] *Separating; dividing; or making a separation, or partition*. (Mṣb.) — It is said in a trad., *مَنْ أَنْفَقَ نَفَقَةً فَاصِلَةً*, (S, O, K,\*) *في سَبِيلِ اللَّهِ فَبِيْ سَبْعِمِائَةٍ ضِعْفٍ* 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. *فَرَزَ*) and *فَيْصَلٌ* (A *ibid.*) *أ. q. فَارَزَ* (O and K, and TA *ibid.*) i. e. *Discrimi-*

*nating language*. (TA *ibid.*) And *حُكْمٌ فَاصِلٌ* and *فَيْصَلٌ* [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, *حُكْمَةٌ 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.)

*فَيْصَلٌ*: 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 *فَيْصَلِيٌّ*: (Ibn-'Abbād, O, K:) in the Expos. of the "Miftāḥ" [of Es-Sekkáke] by the scyyid [El-Jurjāne] 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*.)

*فَيْصَلِيٌّ*: see *فَيْصَلٌ*.

*مَفْصَلٌ* Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also *فُضْلٌ*: (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 mulet for any *مَفْصَلُ* of a human being is the third of the mulet for the [whole] finger, it means the *مَفْصَلُ* of any of the fingers or toes; i. e. the portion between any *أُصْلَتَانِ* [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. *نَهْلٌ*, one of the explanations of *الْأُصْلَةُ* is "the *مَفْصَلُ* in which is the nail"]. (TA.) — And [hence] one says, *يَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصَلِيهِ*, † [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., *مَنْتَبَاهُ*. (Mṣb.) [This saying may be originally a hemistich, thus:

• وَيَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصَلِيهِ •

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

• وَإِنَّ حَدِيثًا مِنْكَ لَوْ تَبَدَّلِيْنَهُ •  
• جَنَى التَّحْلِ فِي أَبْنَانِ عُوْدٍ مَطَافِلِ •  
• مَطَافِيْلَ أَبْكَارِ حَدِيثِ نِتَاجِهَا •  
• تُشَابُ بِمَاءٍ مِثْلَ 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*], *الْمَفَاصِلُ* (which is pl. of *مَفْصَلٌ*, S, O) signifies (accord. to Aṣ, 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, *مُتْرَاصَةٌ*: in the latter, *مُتْرَاصَةٌ*;) 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 *مَفْصَلُ* 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 الْمَفْصَلَيْنِ) when one of them is cut from the other; like clear water*; and the sing. is *مَفْصَلٌ*: (M:) AA says that the *مَفَاصِلُ* in the verse are the *مَفَاصِلُ* of the bones; and that it likens that water to the *مَاءُ* of the flesh: (O, TA:) and IAṣr says the like thereof. (TA.)

*الْمَفْصَلُ* + *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 *شَدْرَةٌ* [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 *الْقِتَالِ* [ch. xlvii.]:

or from قَاف [ch. l.]: or from الصَّافَات [ch. xxxvii.]: or from الصَّف [ch. lxi.]: or from تَبَارَكَ [ch. lxxvii.]: or from إِنَّا فَتَحْنَا [ch. xlvi.]: or from سَبَّحَ اسْمَ رَبِّكَ [ch. lxxxvii.]: or from الضَّحَى [ch. xciii.]: (K:) this portion is thus called because of its many divisions between its chapters: (Msb, K:) or because of the few abrogations therein: (K:) accord. to the A, it is the portion next after that called المَثَانِي (TA.)

مُنْفَصَل: see مَفْصِل, latter half.

## فَصْر

1. فَصَمَهُ, (S, M, Msb, K,) aor. -, (M, Msb, K,) inf. n. فَصْرٌ, (S, M, Msb,) He broke it (S, M, Msb, K) without separating: (S, M, Msb:) [i. e. he cracked it:] and فَصَمَهُ [he cracked it much, or in several places], (M, TA,) inf. n. تَفْصِيمٌ. (TA.) And فَصَرَ الخُرْزَةَ [He cracked, or tore without separating, the seam, or suture, of a skin]. (K and TA in art. خرم: in the CK فَصَرَ and الخُرْزَةَ.) الفَصْرُ, with ق, signifies "the breaking so as to separate. (TA.) — See also 4. — فَصِرَ, 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. اَفْصَرَ البَطْرُ The rain passed away, or ceased. (S, M, K.) And اَفْصَمَتْ عَنْهُ الحُمَى The fever quitted him: (S, K, TA:) in the K, erroneously, اَفْصَرَ الحُمَى. (TA.) And one says, اَفْصَرَ دَأْبُ يَفْصِرُ A disease that breaks and does not pass away. (TA.) — And اَفْصَرَ is said of a stallion [camel], meaning He ceased, or abstained, from covering. (TA.)

5: see the next paragraph.

7. اَنْفَصَرَ It broke (S, M, Msb, K) without becoming separated: (S, M, Msb:) [i. e. it became cracked:] and اَنْفَصَرَ has a similar meaning [i. e. it became cracked much, or in several places]. (S, M, K.) You say, اَنْفَصَرَ ظَهْرُهُ His back cracked. (TA.) And اَنْفَصَمَت 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 اَنْفَصَامَ لَهَا (S, M, Msb, 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.)

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

فَصِيَّةٌ A crack in a wall. (TA.)

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

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

دُمَلَجٌ مَفْصُورٌ [A cracked armband of silver: to this, thrown down and neglected, Dhu-r-Rummeah likens a sleeping gazelle]. (S, TA.)

## فَصَى

1. عَنِ الشَّيْءِ, (M, K,) or فَصَى الشَّيْءَ مِنْ الشَّيْءِ, (Msb, and so in the TA,) improperly written in the copies of the K, فَصَا, (TA,) aor. يَفْصِيهِ, (Msb, K,) inf. n. فَصَى, (M, Msb,) He separated the thing from the thing; (M, K;) or removed it therefrom: (Msb:) whence فَصَى اللحمَ عَنِ العَظْمِ [evidently meaning فَصَى اللَّحْمَ عَنِ العَظْمِ 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 العَظْمِ, as though فَصَى were used as syn. with فَصَى and فَصَى, meaning The flesh became freed, or cleared, from the bone: perhaps a mistake of copyists; though it is immediately added,] and فَصَيْتُهُ, 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. (Har p. 640.)

2: see the preceding paragraph.

3. مَفَاصَةً, inf. n. فَاصَاهُ, 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. (Har p. 640.)

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

5. فَصَى, said of flesh, or flesh-meat, It became separated, or detached, عَنِ العَظْمِ [from the bone]; as also فَصَى; (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, Msb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Msb;) from a thing; (M;) from debts; (S, Msb;\*) from straitness, or difficulty, (S, Msb, TA,) or from trial, or affliction; (S, TA;) or from good, or evil; as also فَصَى. (K.) And He, or it, went forth, or departed, مِنَ الشَّيْءِ [from the thing]; as also

أَشَدُّ تَفْصِيًا (Msb.) استَفْصَى, and اَنْفَصَى. (Msb.) أَشَدُّ تَفْصِيًا means لَبُو أَشَدُّ تَفْصِيًا مِنْ قُلُوبِ الرِّجَالِ, (Msb, TA:) thus in the trad. respecting the Kur-án, [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 فَصِيَّةٌ [app. فَصِيَّةٌ, pl. of فَصَى, like as فَتِيَّةٌ is pl. of فَتَى]. (TA.)

فَصِيَّةٌ the subst. from تَفْصَى as syn. with تَخَلَّصَ; (S, M, Msb, 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 فَصِيَّةٌ. (K.) Hence the saying, قَضَى اللَّهُ لِي بِالفَصِيَّةِ مِنْ هَذَا الأَمْرِ [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.) — فَصِيَّةٌ مَا بَيْنَ الحَرِّ وَالبَرْدِ means An intermission (سَكَنَةٌ, lit. a quiescence,) between heat and cold: and one says لَيْلَةٌ فَصِيَّةٌ [A night that is, or that was, one of intermission, and a day &c.], and لَيْلَةٌ فَصِيَّةٌ and يَوْمٌ فَصِيَّةٌ [meaning the same]. (M, K.)

فَصِيَّةٌ: see the next preceding paragraph.

## فَض

1. يَفْضُ, (S, Mgh, O, Msb,) aor. يَفْضُ, (S, O, Msb,) inf. n. فَضٌ, (S, A, Mgh, O, Msb, K,) He broke it; namely, the seal (A, Mgh, Msb, 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.) فَضَ الخَاتَمَ is also a metonymical phrase, meaning † Inivit: (TA:) [or rather, i. n.] فَضَ البِكَارَةَ † he destroyed the virginity: the virginity being likened to a seal: or this phrase is from فَضَّضْتُ اللُّؤْلُؤَةَ I bored, or perforated, the pearl. (Msb.) [See also 8.] You say also, فَضَّ اللَّهُ فَاهُ, (Msb, TA,) and, accord. to IKtt, أَفَضَهُ, which J disallows, (TA,) God broke, or may God break, his teeth: (TA:) or God scattered, or may God scatter, his teeth. (Msb.) The phrase لَا يَفْضُضُ اللَّهُ فَاهُ (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 اِفْضَاءٌ [evidently a mistake for اِفْضَاضٌ] 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 فَضَّتْ 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. (Har p. 57.) [See also 8.] — فَضَّ الْمَاءَ, [aor., accord. to rule, يَفْضُ,] The water flowed: (TA:) and انْفَضَّتْ الدَّمُوعُ The tears poured forth. (Har p. 57.)

2. [فضض He silvered a thing: he ornamented a bit or bridle with silver: from فَضَّةٌ: 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 الفضة, for تَفَضَّتْ, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether I took for myself, or acquired, فَضَّةٌ, [i. e. silver], or I made use of it. (TA.)

7. انفض It broke; or became broken; (§, Mgh;) said of a seal, (Mgh,) or thing. (§.) — انفض مما صنع بآبِنِ عَفَّانٍ, 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 [انقض], with ق. (TA.) — انفض 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 تَفَضَّضٌ, said of a thing, (§,) and of a party of men. (TA.) One says, انفض المجلس [The assembly of persons sitting together broke up]. (Mṣb in art. جلس.) — See also 1 last sentence.

8. افتضها He devirginated her: (O, K:) and so افتضها, with ق. (O, TA.) [See also 1, second sentence.] — افتض الباء 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.] — افتضت said of a woman, She broke [i. e. ended] her عِدَّةٌ, (O, K, TA,) meaning a widow's عِدَّةٌ [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA,)

such as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. حَفَشَ,) thereby to quit the state of the عِدَّة: or it was customary with them for her to wipe her قُبُل 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 بَعْرَةٌ [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. بعر:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عِدَّة by means of a bird, wiping her قُبُل 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 القبض. (TA.)

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

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

فَضٌّ, (K,) or فَضٌّ مِنَ النَّاسِ, (O, TA,) A small number of men (نَقْرٌ) in a state of dispersion. (O, K, TA.) And تَمَرٌ فَضٌّ Dates in a separate state, not sticking together. (IAṣr. [See also فَتٌ.]) And حَرِيرٌ فَضٌّ Silk scattered, strewn, or thrown dispersedly. (A, TA.) [See also فَضَّضٌ, and فَضَاضٌ.]

فَضَّةٌ: see the next paragraph, in two places.

فَضَّةٌ [Silver;] a certain thing well known: (§, O, K:) or wrought silver: (IAṣr, T and K voce قَوَارِيرُ, q. v. :) pl. فَضَّضٌ. (TA.) The phrase قَوَارِيرُ فَضَّةٌ, in the Qur [lxxvi. 16], means Such [flasks] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver: (Az, O,) being, as Zj says, originally of silver, yet transparent, so that what will be within them will be seen from without; whereas the قَوَارِيرُ of this world are originally from sand. (Az, O.) [See also art. قو.] = Also An elevated [stony tract such as is termed] فَضَّةٌ; and so فَضَّةٌ: pl. فَضَّضٌ and فَضَاضٌ. (Ibn-Abbád, O, K.) — And فَضَاضُ الْجِبَالِ signifies Rocks scattered (مَنْشُورٌ, in the CK مَنْشُورٌ), one upon another: (Ibn-Abbád, O, K:) sing. فَضَّةٌ. (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, فَانْتِ فَضِضٌ, (A, O, K,) or فَضِضٌ, (A,) or فَضَّضٌ, or فَضَاضٌ, 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, S, TA:) or, accord. to another relation, she said فَظَاظَةٌ [see فَظِيطٌ]. (TA.) [See also فَضٌّ and فَضَاضٌ.]

فَضَّضٌ: see فَضَّضٌ [and فَضِضٌ].

فَضَاضٌ What is separated, dispersed, or scattered, of a thing, when it is broken; (§, O, K;) as also فَضَاضٌ; (O, K;) and فَضَاضَةٌ. (TA.) You say, طَارَتْ عِظَامُهُ فَضَاضًا His bones became scattered in fragments on the occasion of the blow. (TA.) See also فَضَّضٌ.

فِضَاضٌ: see the next preceding paragraph.

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

فَضَاضَةٌ: see فَضَاضٌ.

فَاضَةٌ A calamity; a misfortune: (Fr, §, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. فَوَاضٌ. (O, K.)

فَضْفُضَةٌ Wideness, or ampleness, of a garment, and of a دَرَع [see فَضْفَاضٌ], and † of the means of subsistence. (§, O, K.) [See R. Q. 1.]

فَضْفَاضٌ Wide, or ample: (§, O, K:) in this sense applied to a garment; (§, O;) and to a دَرَع; (O, K;) the دَرَع [or shift] of a woman, and the دَرَع [i. e. coat of mail] used in war; (O;) as also فَضْفَاضَةٌ, (§, A, O, K,) and فَضْفَاضَةٌ; (TA;) and † to the means of subsistence: (§:) also

much, or abundant, and ample: (TA:) and [in this sense] applied to water. (TA.) **فُضَّضَ** **الْبَدَنَ**, in a trad. of Saʿeḥ, means † Liberal, or generous, in disposition: or a large giver: (TA:) and **رَجُلٌ فُضَّضَ** means † a man who gives much; likened to water to which the same epithet is applied. (TA.) You say also, **جَارِيَةٌ فُضَّاضَةٌ** A fleshy, corpulent, tall, girl. (O, K.) And **سَحَابَةٌ فُضَّاضَةٌ** A cloud abounding with rain. (TA.) And **أَرْضٌ فُضَّاضٌ** Land overspread with water from abundance of rain. (O, TA.)

**فُلَانٌ فُضَّاضَةٌ وَوَلَدٌ 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 **فُضَّاضَةٌ**, with ن. (TA.)

**فُضَّاضَةٌ**: see **فُضَّضَ**.

**مُفَضَّةٌ** A thing with which clods of earth are broken; (S, O, K;) as also **مِفْضَاضٌ**. (O, K.)

**مُفَضَّضٌ** A thing silvered: (TA:) a bangle (**لِجَامٌ**) ornamented with silver. (S, TA.)

**مِفْضَاضٌ**: see **مُفَضَّةٌ**.

**مَفْضُوضٌ** Broken; as also **فُضِّضٌ**. (TA.)

## فضح

1. **فَضَّحَهُ**, (S, A, &c.,) aor. ʿ, inf. n. **فَضَّحٌ**, (Mṣb,) He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame. (S, A, L, Mṣb, \*K.) **لَا تَفْضِّحْنَا بَيْنَ خَلْقِكَ**, occurring in a prayer, means Expose not Thou our vices, or faults, among thy creatures: or the meaning may be, protect Thou us, that we may not be disobedient, and so deserve to have our vices, or faults, exposed among thy creatures.

(Mṣb.) — [Hence,] **فَضَّحَ الْقَمَرَ النُّجُومَ** † [The moon put to shame the stars; i. e.] the light of the moon predominated over that of the stars, (A, TA,) so that they were not apparent, or distinct: (TA:) and in like manner, **الضُّبْحُ** the dawn. (A, TA.) — And **فَضَّحَكَ الضُّبْحُ**, said to a person sleeping at daybreak, (TA,) † Daybreak has shone forth, so as to discover thee to him who may see thee, and to expose thee to shame: (L, TA:) or i. q. **فَضَّحَكَ** [i. e. daybreak has become apparent to thee, and its light has overcome thee: or daybreak has come upon thee suddenly]. (K.) —

And **فَضَّحَ الضُّبْحُ**, (so in the S, and in some copies of the K,) or **فَضَّحَ**, (so in other copies of the K,) and **فَضَّحَ**, (S, K,) † The daybreak appeared, (S, K, TA,) and shone forth. (TA.) = **فَضَّحَ**, aor. ʿ, (K,) inf. n. **فَضَّحٌ**, (TK,) It was, or became, of the colour termed **فَضَّةٌ** [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. — **افضح البئر**

† The full-grown unripe dates showed in them a redness. (S.) And **افضح النخل** † The palm-trees became red and yellow [in their fruit]. (K.)

6. **تفاضح المرْتَجِرَانِ** [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. **افضح** 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] **افترضنا** **فيدك** 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.

**فَضَّةٌ**, a subst. from **فَضَّحَ**, (L, K, TA,) and **فَضَّحٌ**, (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 **طَحَلَةٌ** [which is a hue between that of dust and whiteness, with a little blackness, or between that of dust and blackness, with a little whiteness], (S, L, TA,) intermixed with an ugly hue; one of the colours of camels and of pigeons: the epithet is **فَضَّحٌ**; fem. **فَضَّاحَةٌ**: 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.) **فَضَّةُ الضُّبْحِ** means The whiteness of the dawn. (TA.)

**فَضَّاحَةٌ**: see **فَضَّاحَةٌ**.

**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 **فَضَّاحٌ**. (TA.) One says, **الْخَمْرُ فَضَّوْحٌ لِشَارِبِهَا** [Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof]. (A.) — **يَا فَضَّوْحُ** means O thou who art rendered notorious by thy evil character or conduct. (K, \*TA.)

**فَضَّاحَةٌ**: see **فَضَّاحَةٌ**, in two places.

**هُوَ فَضَّيْحٌ فِي الْمَالِ** He is a bad manager of property, or cattle; (K, TA;) not taking good care thereof. (TA.)

**فَضَّاحَةٌ**: see the paragraph here following.

**فَضَّوْحَةٌ**: see the paragraph here following.

**فَضَّوْحٌ** a subst. from **فَضَّحَهُ**, as also **فَضَّوْحٌ**, (S, A, L, K,) and **فَضَّوْحَةٌ**, and **فَضَّاحَةٌ**, (L, K,) and **فَضَّاحٌ**; (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., **فَضَّوْحٌ الدُّنْيَا أَهْوَنُ مِنْ فَضَّوْحِ الدُّنْيَا** [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.)

**فَضَّاحٌ**: see **فَضَّوْحٌ**.

**فَاضِحٌ** [act. part. n. of 1]. It is said in a prov., **الظَّمَا الْفَارِجُ أَهْوَنُ مِنَ الرَّيِّ الْفَاضِحِ** [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 **الْفَاضِحُ** 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 **فَضَّةٌ**, indicating other meanings: fem. **فَضَّاحَةٌ**. (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. **فَضَّحٌ**, (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 **فَضَّضَ**: (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 **فَضَّضَ**: (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 **فَضِّيحٌ**]; and so **فَضَّضَ**: (S:) or **فَضَّضَ** **البُسْرَ** **فَضَّضَ** he made, or made for himself, the beverage called **فَضِّيحٌ** [or **فَضِّيحٌ**] 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 **فَضَّضَ الْمَاءَ** signifies The pouring forth of water, (K, TA,) and of the seminal fluid; occurring in the latter sense in a trad. (TA.) — And **يَفْضِّضُ شَارِبَهُ**, said of a beverage, (K, TA,) such as is termed **فَضِّيحٌ**, (TA,) means † It subdues (**يَكْسِرُ**) and intoxicates its drinker. (K, TA.)

4. **افضح**, 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. **انفضح** [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. (Ṣ, Ḳ.) — انفضخت *It* (an eye) became ruptured, broken, or rent open. (L.) And انفضح *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, Ḳ:) and so انفضحت. (L.) And *It* (a قرحة [i. e. purulent pustule, or the like,]) opened, (A, L, Ḳ,) and discharged its fluid, (L,) or and became wide. (Ḳ.) — And انفضخ said of a man, *He wept much*, (Ḳ, TA,) and shed copious tears. (TA.) — And *It* (anything) became wide. (L.)

8: see 1, in four places.

فُضُوح Beverage that subdues (يَكْسِرُ) and intoxicates its drinker. (L, Ḳ.) See the next paragraph.

فُضِيخ A beverage (Ṣ, A, Mgh, Ḳ) of the kind called نبيذ (A) prepared from full-grown unripe dates, (Ṣ, A, Mgh, Ḳ,) crushed, (Ḳ,) without its being touched [i. e. boiled or heated in any degree] by fire: (Ṣ:) 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 بادق in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مُثَلَّث. (KT.) A rájiz says,

• بَال سَيْبِلٌ فِي الْفُضِيخِ فَسَدُ •  
expl. in art. بول. (L.) Ibn-'Omar, being asked respecting فُضِيخ, said, "It is not فُضِيخ, but فُضُوح;" meaning that it subdues and intoxicates its drinker. (Mgh,\* L.) — Also Expressed juice of grapes. (L, Ḳ.) — And Milk mixed with a greater quantity of water, (Ḳ, TA,) so that it has become thin, and is white, like ضَيْخ and خَضَارٌ &c. (TA.)

مُفَضِّخَةٌ A stone with which full-grown unripe dates are crushed. (Ḳ.) — And مَفَاضِخٌ [of which it is app. the sing.] signifies Vessels for the beverage called فُضِيخ, (L, Ḳ,) in which it is left to become [fermented and] strong. (L.) — And the former signifies also A wide دلو [or leathern bucket]. (Ḳ.)

فضل

1. فَضَلَ, aor. ُ; and فَضَلْ, aor. َ; and فَضُلْ, aor. ُ; three syn. dial. vars.; (Ṣ, O, Mṣb, Ḳ;) the second mentioned by ISḲ; and the third [said to be] anomalous and unparalleled; (Ṣ, O;) [but] it is a compound of two thereof, (Ṣ, O, Mṣb, Ḳ,) accord. to the companions of Sb, (Ṣ, O,) i. e. a compound of the second and the third, (Ḳ,) like نَعِمُ having for its aor. يَنْعَمُ, (Sb, Ṣ, O, Mṣb,) and نَكَلَ, aor. يَنْكَلُ, [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 كَدَمَتْ, aor. تَدْوَمُ, (Sb, Ṣ, O, Mṣb,) and كَدَتْ, aor. تَكْوُدُ; (Sb, Ṣ;) inf. n. فَضُلٌ: (Ṣ,\* O,\* Mṣb, Ḳ:\* ) all signify *It exceeded; or was, or became, redundant, or superfluous; [syn. زَادَ;] being used in relation to الفضل (Ḳ, MF, TA) meaning الزيادة*, as Ibn-Es-Seed says, (MF, TA,) [i. e.] as meaning the contr. of النقص: (Ḳ, TA:) or the first of the three, i. e. فَضَلَ, aor. ُ, inf. n. فَضُلٌ, signifies thus, i. q. زَادَ, (Mṣb,) and فَضَلَ and فَضُلٌ are also inf. ns. [of the same, i. e.] signifying زيادة, as in the saying, in a trad., accord. to different relaters, إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضُلًا عَلَى الْمَلَائِكَةِ، إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضُلًا عَلَى الْمَلَائِكَةِ، and فَضُلًا [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: (Ṣ,\* O,\* Mṣb;) you say, فَضَلَ, aor. ُ; and فَضُلٌ, aor. َ; and فَضُلٌ, aor. ُ; somewhat remained thereof: (Ṣ, O:) or from الفضل as meaning البقية, you say فَضَلَ like نَصَرَ, [i. e. aor. ُ,] and فَضَلَ like حَسَبَ, [implying that the aor. is َ and ُ,] (Ḳ,) [accord. to the TḲ meaning *it had somewhat remaining*, but accord. to SM,] using these verbs [which are said by him to be like نَصَرَ and حَسَبَ and سَمِعَ, the last as mentioned by Lh,] in the phrase فَضَلَ مِنْهُ شَيْءٌ: [expl. above]. (TA.) — فَضَلَ is trans. as well as intrans. One says, فَضَلَهُ and فَضَلَهُ, [aor. ُ,] 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 فَضَلَ below, last signification.] الفضل as meaning *The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation*, has but one form of verb, فَضَلَ, aor. ُ, like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet,

• وَجَدْنَا نَهْشَلًا فَضَلَتْ قُعَيْبًا •  
[We found, or have found, that Nahshal (the tribe so called) overcame &c., or have overcome &c., Fukeym (another tribe)], pronouncing the ض [in فضلت] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled "Kitáb el-Farḳ:" and Es-Seymuree says, in his book entitled "Kitáb et-Tebšireh," فَضَلَ, aor. ُ, like نَصَرَ, aor. يَنْصُرُ, is from الفضل meaning *the ruling* [others] as a chief, lord, or master. (TA.) And فَضَلَهُ signifies also [simply] *He overcame him; surpassed him; or gained ascendancy, or the mastery, over him*. (TA.) See also 3.

2. فَضَلَهُ (Ḳ, TA) عَلَى غَيْرِهِ (TA,) inf. n. تَفْضِيلٌ, i. q. مَرَّاهُ, (Ḳ, TA,) i. e. *He attributed to him an excellence distinguishing him from* [or above] another, or others: (TA:) or فَضَلَهُ عَلَى غَيْرِهِ, inf. n. as above, *I judged him* (Ṣ, O, Mṣb,\*

TA) to be more excellent than another, or others: (Ṣ,\* O,\* Mṣb, TA:\*) or *I made him* (Ṣ, O, Mṣb,\* TA) to be so. (Ṣ,\* O,\* Mṣb, TA.) وَفَضَلْنَا هُمْ عَلَى وَفَضَلْنَا هُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا, in the Ḳur [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 فَضَلَ بَعْضَكُمْ عَلَى بَعْضٍ, in the Ḳur [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, فَضَلَهُ بِهِ, meaning حَصَّهُ [i. e. *He distinguished him particularly, peculiarly, or specially, by it, namely, a thing*]. (A and Ḳ in art. خص.) And فَضَلَ فِي الْعَطَاءِ, *He gave to some more than to others*. (Ṣ in art. افاق.) — [An explanation of فَضَلَ given by Golius, as on the authority of the Ḳ, ("i. q. وسخ, Sordibus infecit, vel pro sordida habuit, quotidianam vestem,") is a strange mistake; app. caused by his finding in a copy of the Ḳ التفضيل التوسيع instead of التفضل التوشح: see 5. — اسْمُ التفضيلِ The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called التفضيل افعل, because it is regularly of the measure افعل: see exs. voce خير.]

3. الْفَضَالُ [and الْمُفَاضَلَةُ inf. ns. of فَاضَلَ] and التفاضل [inf. n. of 8 (of which see an ex. in art. سوى, conj. 8,)] signify التمازي في الفضل [i. e. *The contending for superiority in excellence*]; (Ḳ,\* TA;) being of the measure تفاعل from فَاضَلْتُهُ فَفَضَلْتُهُ, (TA.) And you say, فَاضَلْتُهُ فَفَضَلْتُهُ, (Ṣ, O, Ḳ,\* in the last فَاضَلْتُهُ,) aor. of the latter ُ, (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*. (Ṣ, O, Ḳ, TA.) — And فَاضَلَ بَيْنَ الشَّيْئَيْنِ [app. *He made the relation between the two things to be unequal in respect of excellence; i. e. he made the two things to be unequal, or unlike each other, in excellence; contr. of سَاوَى*]: see also 6]. (TA.)

4. اِفْضَلَ فِي تِجَارَتِهِ *He gained; or made gain, or profit; in his traffic; syn. رَبِحَ*. (Az and Mṣb in art. ربح.) — فَضَلَ عَنْهُ [and فَضَلَ عَنْهُ, aor. ُ, inf. n. فَضُلٌ, (see فَضَلَ below, last signification, and see also فَاضَلَ,)] *It exceeded it*. (Ḳ, TA.) [See also 1, latter half.] Ows says, describing a bow,

• كَقَوْسٍ طَلَّاحِ الْكَفِّ لَا دُونَ مِثْلِهَا •  
• وَلَا عَجَسُهَا عَنْ مَوْضِعِ الْكَفِّ أَفْضَلًا •

[Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof extend beyond the place of the hand: the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) — أَفْضَلَ see 5, in two places. — أَفْضَلْتُ مِنْهُ الشَّيْءَ, and أَفْضَلْتُ signifying the same, (S, O, K, TA,) i. e. *I left of it the thing remaining, or redundant.* (O, TA.)

5. تَفَضَّلَ عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. 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 Kur [xxiii. 24], بُرِيدُ 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, Mṣb, K, TA,) inf. n. أَفْضَالٌ, (Mṣb, 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 Kur 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-Iṣḡa' cited voce* [q. v., p. 2164,] ending with فَتَخَزُونِي for فَتَخَزُونِي, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) — التَّفَضُّلُ also signifies التَّوَشُّحُ [generally meaning *The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom:* and the putting, or disposing, the extremities of his two garments, or pieces of cloth, contrarivise, or in contrary directions, upon his عَاتِقٍ [or part between the shoulder and the neck]. (K, TA: but in the former, عَلَى عَاتِقِهِ 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 مَفْضَلٌ [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, الْأَشْيَاءُ تَتَفَاضَلُ [meaning *The things are unequal, or unlike, one to another, in respect of excellence;* contr. of تَسَاوَى: 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, Mṣb;) 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, Mṣb, K:) and this is sometimes used as a sing.; (Er-Rághib, Mṣb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, Mṣb;) 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-Rághib, Mṣb, TA:) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the *quality of busying oneself with that which does not concern him:*] accord. to Er-Rághib, فَضْلٌ signifies *an excess* [in respect of a property or quality, or of an acquisition,] above moderateness: and this is of two sorts; such as is commended, as the فَضْلُ of knowledge, or science; and such as is discommended, as the فَضْلُ 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; فَضْلُ 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 فَضْلٌ, 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 Kur iv. 36], وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ [And ask ye God of his free gift, or of his bounty, or (as expl. in the Ksh and by Bd) of his exhaustless treasures]; and in the saying in the Kur [v. 59 and lvii. 21 and lxii. 4], ذَلِكَ فَضْلُ اللَّهِ الَّذِي يُؤْتِيهِ مَنْ يَشَاءُ [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائِلٌ) [mentioned above]: thus says Er-Rághib: El-Munáwee says, [explaining one of its meanings,] in the "Towkeef," that it is the *commencing, or originating, of an act of beneficence without an efficient cause* [i. e., app., not by reason of any obligation]. (TA.) — Also *A portion remaining, (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel;* (TA;) and فَضْلَةٌ and فَضَالَةٌ signify

the same, (K, TA,) or a *redundant portion* (S and O and Mṣb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, لَا يَبْقَى مِنَ الْفَضْلَةِ إِلَّا الْفَضْلُ i. e. *The remaining portion of the wine or beverage [is for the excellent].* (TA.) It is said in a trad., لَا يُنْتَعَفَضُ بِهَذَا الْمَاءِ [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. كَلًا.) And it is said in another trad., فَضْلُ الْإِزَارِ فِي النَّارِ [The redundant portion of the waist-wrapper is in the fire of Hell]; meaning what one drags [thereof] upon the ground, by reason of pride. (TA.) And one says, فِي يَدِهِ فَضْلُ الزَّامِرِ, meaning [In his hand is] the end of the زَامِرُ [or nose-rein of the camel]. (TA.) — ذَاتُ الْفُضُولِ and الْفُضُولُ, with damm 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.) فَضُولٌ الْغَنَائِمُ means *The remains of the spoils when they are divided;* (TA;) such as a single horse, or a single camel. (KL.) And by the فَضُولُ of women are meant *The remains of the menstrual discharge.* (Ham p. 107: see, there, explanations of a verse in which this occurs.) حِلْفُ الْفُضُولِ [The confederacy, or covenant, of the فَضُولُ, a word which is here of uncertain meaning,] is thus explained: Hášim and Zuhrah and Teym [accord. to the CK Teymà] went in to 'Abd-Allah Ibn-Jud'an, 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-Faql, joined: and it was also called that of the مُطَيَّبُونَ. (TA. [See art. طيب.]) — 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.; the implied meaning being *فَقَدْ مَلَكَ دِرْهَمًا فَقَدْ مَلَكَ دِرْهَمًا*

يَفْضُلُ عَنْ فَقْدِ مِلْكِهِ 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:) Kuṭb-ed-Deen Esh-Sheerázee says, (Mṣb, TA,) in the Expos. of the "Miftáh," (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 بَلَّهَ, which is used in a somewhat similar manner.]])

فُضِّلَ Wearing a single garment, such as is termed مِفْضَلٌ; an epithet applied to a woman; (S, Mgh, O, K;) and also to a man; (S, O, K;) like مَتَفَضِّلٌ: (O, K;) it is of the dial. of Nejd; like فَرَجٌ in the dial. of El-Yemen. (L in art. فَرَج.) — 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. (IAḩ, p. 143) [The pl. is فَضْلَاتٌ.] — And The clothes that are used for sleeping [therein]: (K, 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, K:) الْفَضْلَةُ is mentioned by A'Obeyd as a name for wine: (O:) or it signifies, accord. to AḤn, the wine that alters [or has become altered] in colour after oldness; and ISd says that it is so called because the choice, or best, or most excellent, part thereof [for لَاتٌ حَمِيمًا in my original (an obvious mistranscription) I read لِأَنَّ صَمِيمًا] is what remains: (TA:) the pl. is فَضْلَاتٌ and فَضَالٌ [the latter word mentioned above as a syn. of فَضْلَةٌ]. (K.)

فَضْلَةٌ is a n. of the same kind as جَمَلَةٌ and رَكْبَةٌ: (AZ, S, O, TA:) one says, إِنَّهُ لَكَنَّ رَكْبَةٌ الْفَضْلَةُ, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (S, O, K, TA.)

فَضَالٌ: see فَضْلَةٌ: — and see also مِفْضَلٌ.  
فُضُولٌ: see فَضْلٌ, latter half.  
فَضِيلٌ: pl. فَضَالٌ: see فَاضِلٌ; and see an ex. voce فَضْلٌ, former half.  
فَضَالَةٌ: see فَضْلٌ, former half.

فَضِيلَةٌ An excellence, or excellent quality; *contr.* Bk. I.

of تَفَضُّلَةٍ; (S, O, Mṣb;) and *contr.* of رَذِيلَةٌ: (M and K in art. رَذَل:) or a high degree in [or of] excellence: (K:) [differing from فَاضِلَةٌ, q. v.:] pl. فَضَائِلٌ. (MA.)

فَضَائِلٌ [a pl. of which the sing. is not mentioned] i. q. مَتَفَضِّلُونَ, (O, K, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.)

فُضُولٌ 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-ḥ to the ف is a mistake. (Mgh, O.) — Also A tailor. (IAḩ, O, K.)

مِفْضَالٌ: see فَضَالٌ.

فَاضِلٌ [act. part. n. of فَضَّلَ: as such signifying Exceeding; &c.]. One says, فَاضِلٌ فُلَانٌ 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 فَضَالٌ, 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]; (K, 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, K,) or such as are great, or large. (K.) And فَوَاضِلُ الْمَالِ signifies What accrues to one of the proceeds and profits of property, (O, K, 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, K,) 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. فَضْلِيَّاتٌ. (Mṣb in art. اِخْر.)

مِفْضَلٌ: see مِفْضَالٌ. — Also A single garment that is worn [without any other] by a woman (S, O, K, KL) in her tent or house or chamber, such as is called خَيْعَلٌ [a garment variously described], or the like of this, (S;) and by a man; (KL;)

also called مِفْضَلَةٌ (K,) and فَضْلٌ; (Fr, O, K;) or فَضْلٌ ثَوْبٌ signifies a single garment, a ملحفة [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 ثِيَابٌ occurring in a trad. of 'Áisheh requires consideration [as being questionable]. (Mgh.)

مِفْضَلَةٌ: see the next preceding paragraph.

مِفْضَلٌ: see what next follows.

مِفْضَلٌ and مِفْضَلٌ and مِفْضَلٌ and مِفْضَالٌ A man possessing much excellence, or superiority, (K, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.) And (K) مِفْضَالٌ رَجُلٌ قَوْمِهِ (S, O, K) and مِفْضَالٌ 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]. (S, O, K.)

مَفْضُولٌ [pass. part. n. of فَضَّلَ: as such signifying Exceeded; &c.: and excelled: and overcome, or surpassed, in highness, elevation, or eminence, of rank, &c.: and simply] overcome, or surpassed: whence the saying, قَدْ يُوجَدُ فِي الْمَفْضُولِ مَا لَا يُوجَدُ فِي الْفَاضِلِ [Sometimes, or often, what is not found in the overcomer is found in the overcome]. (TA.)

مَتَفَضِّلٌ One who lays claim to superiority of excellence over his equals, or fellows. (S.) [See also its verb: and] see فَضَالِيٌّ. — See also فَضْلٌ.

فضى and فزو

1. فُضِيَ, (M, Mṣb, K,) aor. يَفْضُو, (M, Mṣb,) inf. n. فُضُو, (M, Mṣb, K) and فَضَاءٌ, (M, K,) It (a place) was, or became, wide, or spacious; (M, Mṣb, K;) as also فاضى; (TA as from the K, 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 الفزو, by which الفُضُو is evidently meant, signifies الخلو); as also فاضى, as appears from an explanation of the part. n. مَفْضِي, q. v.] — فَضِيَ الشَّجَرُ بِالْمَكَانِ, inf. n. فُضُو [i. e. فُضُو], The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKṯṯ, TA.) — And فَضِيَ دِرَاهِمُهُ He did not put his dirhems, or money, into the purse [app. meaning that he left his money strewn]. (K.)

4. افضى: see the preceding paragraph, in two places. — Also He went forth, (S,) or came, (TA,) to the فَضَاءُ [q. v.]. (S, TA.) — [Hence] افضى 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* فَضًا *of such a one.* (Mgh.) And in like manner, *افضى إليه الأمر* [The thing, or event, came to, or reached, him]. (M.) And *أَفْضَيْتُ إِلَى الشَّيْءِ* I came to, or reached, the thing. (Mṣb.) Accord. to IAqr, (TA,) *الإفضاء* properly signifies *الانتباه* [i. e. *The coming at last, or ultimately, or the reaching, to a person or thing.*] (IAqr, T, Mṣb, TA.) Hence the saying [in the Kur iv. 25], *وَقَدْ أَفْضَى بَعْضُهُمْ 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 *إلى* because having the meaning [of *انتبه* or] of *وصل*: (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, *افضى إلى امرأته* [He went in to his wife: or] *he became in contact with his wife, skin to skin:* (S, Mṣb:) or it signifies, (M, K,) or signifies also, (S, Mṣb,) *† he compressed his wife:* (S, M, Mṣb, K:) or *he was, or became, with her alone in private, whether he compressed her or not.* (M, K.) — *افضى بهم* He reached with them, or brought them to, a wide, or spacious, place. (TA.) And *افضى به الطريق إلى* *افضى به الطريق إلى* [The road brought him to a rugged tract of land]. (K\* and TA in art. *وعر*.) — *افضى يديه إلى الأرض* He touched the ground with the palm of his hand (IF, S, Mṣb, K) in his prostration [in prayer]. (S, K.) And *أَفْضَيْتُ إِلَيْهِ* *أَفْضَيْتُ إِلَيْهِ* I put my hand to it without anything intervening; i. q. *مستنه* (Mṣb in art. *مس*.) — *أَفْضَيْتُ إِلَى فُلَانٍ بَسْرِي* [I communicated, or made known, to such a one my secret]: (S:) or *أَفْضَيْتُ إِلَيْهِ بِالسِّرِّ* I acquainted him with the secret. (Mṣb, TA.) — *افضى* also signifies † *He became poor:* so says IAqr: as though he came to the ground. (TA.) — *لَا يُفْضِي اللَّهُ فَاكٌ*, 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, *الإفضاء أن تنقطع الثنايا من تحت ومن فوق* [app. meaning that *أفضاء* is the inf. n. of *أفضى* signifying *His central incisors, below and above, fell out; or he was caused to lose them*]: and hence [the epithet] *الافضاء* [and therefore hence also what here follows]. (TA.) — *افضى المرأة* He made the woman's *مسلتان* (i. e. her *vagina and rectum*, Mṣb) to become one, (S, M, Mgh, Mṣb, K, TA,) in devirginating her, (Mṣb,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so *أفاضها*: (M, in which it is mentioned in art. *فضى*;) the epithet applied to her is *مفضاة*, (M, Mgh, Mṣb, K,) which is *syn. with شبر*. (S.)

5. *تَفَضُّتُ* for *تَفَضَّيْتُ* see in art. *فض* (conj. 5). — [in a passage of the Fákíhet el-Khulafá accord. to several copies thereof is an obvious mistake for *التفضى*, with the unpointed

ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

*فَضًا*, (S, M, K,) also written *فُضِيَ*, (TA,) A thing (S, K) mixed. (S, M, K.) You say *طَعَامٌ فَضًا* Mixed food: (S:) and *تَمْرٌ فَضًا* 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 فَضِيَانِ* [two sorts of dates mixed]: and *تَمُورٌ أَفْضَاءُ* [several sorts of dates mixed]. (AA, TA.) And *مَتَاعُهُمْ فُوضِي فَضًا* Their goods are mixed together: (M:) or are shared in common. (TA.) And *أَمْرُهُمْ فَضًا بَيْنَهُمْ* [Their case is mixed, or promiscuous, &c., like (q. v. in art. *فوض*); or] their case among themselves is alike; (M, TA;) i. e. *they have no commander over them.* (S, TA.) And *افضى إلى امرأته* i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And *اللقى فضا* [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 *سهم فضا* 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 *فَضًا بَقِيْتُ* 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. *فَضًا*, (M, K,) or correctly with *ي* [i. e. *فُضِيَ*], as written by El-Kálee, (TA,) The stones (*حب*) of raisins; (M;) i. q. *فَضًا* [or *فُضِيَ*]. (K.) = See also what next follows.

*فَضَاءٌ* Water collecting and stagnating: pl. *فَضَاءٌ*, with medd, accord. to Kr; and also *فُضِيَ* and *فُضِيَ*, with fet-h and with kesr, the former of these like *حَلَقٌ* as pl. [or rather a quasi-pl. n.] of *حَلَقَةٌ*, and the latter like *بَدْرٌ* as a pl. of *بَدْرَةٌ*; occurring in different relations of a verse of Adee Ibn-Er-Rikāā. (M in art. *فضى*, and TA.)

*فَضًا* is an inf. n.: (M, K, TA:) and is expl. by Abou-'Alee El-Kálee as signifying *Width, or spaciousness.* (TA.) — [It is also used as an epithet:] see *فاض*. — 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. ساحة*: (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 *أَفْضَاءٌ*. (Ish, TA.)

*فَضًا* Water running upon the ground: (K:) or, accord. to Abou-'Alee El-Kálee it is [in measure, but not exactly in meaning,] like *جَسًا* [a pl. of *جَسِي*], signifying *water running upon the surface of the earth*; [or rather *waters &c.*; for he adds,] and its sing. is *فُضِيَّةٌ*: in the M, [in art. *فضى*,] it is said to be a pl. of *فُضِيَّةٌ*, [q. v.,] on the authority of Kr. (TA.)

*فُضِيَّةٌ*: see the next preceding paragraph.

*فَاضٍ* (Mṣb, TA) and *مُفَضٍ* (M, TA) *Wide, or spacious,* (M, Mṣb, TA,) as also *فُضَاءٌ*, (Az, Er-Rághib, Mgh, Mṣb, TA,) *open and plain, and vacant.* (TA.) — [The first of these words, in the present day, pronounced *فَاضِي*, is commonly used in the sense of *فَارِغٌ* as meaning *Unoccupied, unemployed, or at leisure.*]

*مَفْضِيٌّ* i. q. *مُتَسَعٌ* [A place of width or spaciousness, &c.]. (TA.)

*مُفَضٍ*: see *فاض*. [And see also its verb, 4.]

*مُفَضَاةٌ*: see 4, last sentence.

### فَطَا

1. *فَطَا* is like *حَطَا* 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 *فَطَاها*, (S, O, TA,) aor. -, inf. n. *فَطَاةٌ*, (TA,) *He compressed her;* (S, O, TA;) namely, a woman. (TA.) — And *فَطَا بِهِ الأَرْضَ* He threw him down, or prostrated him, on the ground. (S, O.) — And *فَطَا بِسَلْجِهِ* 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 *فَطَاتِ الغنم بأولادها* The sheep, or goats, brought forth their young ones. (S, O.) And *نَعْنُ اللهُ أُمًّا فَطَاتُ بِهِ* *شَطَاتُ بِهِ* *شَطَاتُ بِهِ* *شَطَا* (TA in art. *شطا*.) — And *فَطَا بِهَا* He broke wind [app. with a sound; like *حَطَا* بها]. (S, O.) — And *فَطَا القوم* He did to the people, or party, what they did not like. (O, K.) — And *فَطَا ظَهْرَ بَعِيرِهِ* He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K.) = *فَطَا*, aor. -, (K,) inf. n. *فَطَاةٌ*, (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 فَطَا below.* — And] *He had a hollow back, and a protuberant breast, or chest.* (K.) — And *فَطِيٌّ البعير* The camel was, by nature, low, or depressed, in his back. (S, O.)

4. *افطأ* He copulated much, or often. (IAqr, O, K.) — And *He became ample in his stats, or circumstances.* (IAqr, O, K.) — And *His nature, or disposition, became evil, after having been good.* (IAqr, O, K.) = *افطأه* He fed him; gave him to eat; or gave him food. (O, K.)

6. *تفاطأ*, (K, TA,) said of a man, (TA,) is *syn. with تَعَاَسَ* [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than تَعَاَسَ*. (K, TA.) *تفاطأ عنه* means *He held back, or receded, from him, or it.* (K, TA.) And *تفاطأ عنهم* 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 فَطَيْعٌ, and in the O erroneously written فَطَأُ,] 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 فَطَاةٌ is syn. with فَطَسَةٌ [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 فَطَاةٌ; and in the O, the latter is written فَطَسَةٌ.) — 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 فَطَاةٌ. (K, TA.)

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

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 Museylimah the Liar was أَفْطَأُ, (O,) or أَفْطَأُ الْإِنْفَ: so in a trad. (TA.) — And *Having a hollow back, and a protuberant breast, or chest*. (K.) And أَفْطَأُ الظَّهْرُ A camel low, or depressed, in the back, by nature. (TA.)

فطح

1. فَطَحَهُ (S, K,) aor. ف, (K,) inf. n. فَطْحٌ; (S;) and فَطَحَهُ (S, K,) inf. n. فَطْحٌ; (S;) He made it broad, or wide. (S, K.) — And فَطَحَ العُودَ وَغَيْرَهُ (K, TA,) inf. n. as above; and فَطَحَهُ, 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 فَطَحَ الحَدِيدَةَ, and فَطَحَهَا, He made the piece of iron broad, or wide, and even, or flat, for a سِنَاة, or a مِعْرَاق, or some other thing. (L.) — And فَطَحَ بالعَصَا ظَهْرَهُ (K, TA,) aor. and inf. n. as above, (TA,) He struck his back with the staff, or stick. (K, TA.) — And فَطَحَتْ بِالْوَلَدِ, said of a woman, i. q. رَمَتْ بِهِ [She cast forth the child, or the foetus]. (K, TA.) [Compare فَطَحَتْ.] — فَطِحٌ, aor. ف, inf. n. فَطْحٌ, [app., He (a man) had a broad, or wide, head: (see أَفْطَحُ) or it signifies, or signifies likewise, and so app. فَطِحٌ, inf. n. فَطْحٌ, (see أَفْطَحُ below, and أَفْطَحُ,) said of the head, and of the end of the nose, It was, or became, broad, or wide. (TK.)] — فَطِحَ النَّخْلُ The palm-trees became fecundated. (Kr, K.)

2: see the preceding paragraph, in four places.

فَطِحٌ [inf. n. of فَطِحٌ, q. v.: and, as a simple subst.] Breadth, or width, of the head, (S, K, TA,) in the middle; as also فَطِحٌ: (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 أَفْطِحٌ. (L.)

فَطُوحٌ A she-camel bulky in the belly, (K, TA,) broad, or wide, in the ribs. (TA.)

أَفْطَحُ A man having a broad, or wide, head. (S.) And A broad, or wide, head; (A, L;) as also مُفْطِحٌ (S, A, L) and مَفْطُوحٌ. (A.) And أَرْبَتَةُ فَطْحَاءُ A broad, or wide, end of a nose: (A, L:) and so قَدَمٌ [i. e. foot]. (A.) — الأَفْطِحُ 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 الفَطْحَاءُ The broad, or wide, part of a bow. (L.) = Also i. q. أَفْطَحُ [q. v.]. (K.)

مَفْطِحٌ: } see the next preceding paragraph.  
مَفْطُوحٌ: }

فطحل

الفِطْحُلُ (S, O, K,) and accord. to the expositors of the F, الفِطْحُلُ also, (TA,) [or زَمَنُ الفِطْحُلِ,] A [or the] time in which mankind had not as yet been created (أَمْرٌ يُخْلَقُ 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 الفِطْحُلِ إِذَا السَّلَامُ رَطَابٌ

[In the time of the فِطْحُلِ, 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 عَمْرَ الحِنْدِ  
أَوْ عَمِرْتُ نَوْجَ زَمَنِ الفِطْحُلِ  
وَالصَّخْرُ مُبْتَلٌ كَطِينِ الوَحْلِ  
صِرْتُ رَهِيمَ جَدَثٍ 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 جَدَثٌ:) and one says, كَانَ ذَلِكَ زَمَنَ الفِطْحُلِ [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 ابْتَيْتَكَ, and البِدْمَلَةُ, 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 فِطْحُلٌ 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.)

فطر

1. فَطَرَهُ (S, M, K,) aor. ف, (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 فَطَرَهُ (M, TA,) inf. n. تَفْطِيرٌ; (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,) فَطَرَ (S, Msh, K,) aor. ف, (Msh, TA,) inf. n. فَطْرٌ (Msh, K) and فَطُورٌ (K,) It (the tooth called ناب, of a camel,) came forth; (S, K;) it clave the flesh and came forth. (TA.) — See also 7. = فَطَرَهُ (S, Mgh, Msh, K,) aor. ف, 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 فِطْرَهُ, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of] فِطْرُ 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 فِطْرُهَا, meaning, I originated, or began, it. (S.) فِطْرُ عَلَى الشَّيْءِ: see طَبِعَ. [The explanation there given is confirmed by explanations of فِطْرَهُ.] = فَطَرَ العَجِينَ (Lth, S, K,) aor. ف, inf. n. فَطْرٌ; (S;) and فَطَرَهُ (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 فَطَرَتِ الْمَرْأَةُ فَطَرَ العَجِينَ حَتَّى اسْتَبَانَ فِيهِ الفِطْرُ [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, فَطَرَ الطِينِ He prepared, or kneaded, the clay, or mud, [without leaving it until it should become mature,] and plastered with it immediately. (Lth, TA.) — And فَطَرَ الجِلْدَ (IAqr, K,) inf. n. فَطْرٌ; (TA;) and فِطْرَهُ; (K;) He did not saturate the skin with the tanning liquid: (IAqr, K:) or he did not put it therein. (A.) = And فَطَرَ (Fr, O, K,) aor. ف and -; (Fr, O, K, TA,) inf. n. فَطْرٌ (Fr, S, O, K,) He milked a she-camel, (Fr, S, O, K,) and a ewe or goat, (TA,) with the fore finger and the thumb: (Fr, S, O, K, TA:) or with the ends of the fingers: (K, TA:) or, as one does in indicating the number thirty, i. e., with the two thumbs and the two fore fingers: [but this is app. a mistake for what next follows:] (L, TA:) or, accord. to IAth, with two fingers [and] with the end of the thumb. (TA. See also النَّاقَةُ.)

— And [hence, app.,] **فَطَرَ أَصَابِعَهُ** *He pressed, or squeezed, his fingers.* (TA.) And *He struck his (another's) fingers so that they burst forth with blood (انْفَطَرَتْ دَمًا).* (TA.) — See also 2: — and 4, first sentence.

2. **فَطَرَهُ**: see 1, first sentence. — Also, (inf. n. **تَفَطَّرَ**, S,) *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 إِسْتِمْنَاءُ, and a clyster, [&c.,] Mṣb,) broke, or vitiated, his fast.* (Mṣb.) And you say also **هَذَا كَلَامٌ يَفْطِرُ الصَّوْمَ**, [and, more commonly, **يَفْطِرُهُ**,] *This is speech which breaks, or vitiates, the fast.* (TA.) — **فَطَرَهُ**: see 1.

4. **افطر** *He broke his fast;* (S, \*Mgh, \*) *he breakfasted; he ate and drank after fasting;* (Mṣb, \*K;) as also **فَطَرَ**, (K,) aor. ʾ, (TA,) inf. n. **فُطُورٌ**: (Mṣb, TA:) *his fast became vitiated.* (Mṣb.) **افطر** as quasi-pass. of **فَطَرَهُ** is extr., (Sb,) like **أَبَشَرَ** 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].* (Mṣb.) 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**. (Mṣb.) — *It was time for him to break his fast:* (K:) *he entered upon the time of breaking his fast;* (Mgh, Mṣb, K;) like **أَصْبَحَ** and **أَمْسَى** as meaning “he entered upon the time of morning” and “upon the time of evening:” (Mgh, \*Mṣb:) or *he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., أَفْطَرُ الْحَاجِرُ وَالْمَخْجُومُ *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 S by its being expl. by **تَشَقَّقَ**,] *It became cleft, split, slit, rent, or cracked.* (S, M, K.) **إِذَا السَّمَاءُ أَنْفَطَرَتْ** [in the Kur lxxxii. 1] means *When the heaven shall become cleft.* (Bd, TA.) And **تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ 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 **تَفَطَّرَتِ الْأَرْضُ بِالنَّبَاتِ** *The earth became cracked [in many*

*places by the plants coming forth].* (TA.) And **تَفَطَّرَ الشَّجَرُ بَوْرَقِي** [The trees broke forth with leaves; as also **انفطر**, often occurring in this sense; see Har p. 58; and see **فَطَرَهُ**.] (S and K, voce **رَاحٌ**; &c.) And **تَفَطَّرَتْ قَدَمَاهُ دَمًا** [and **انفطرت** (see 1, last sentence but one,)] *His feet [burst forth or] flowed with blood.* (TA.) — And **انفطر الصبح** † *The dawn broke.* (TA in art. صدع.)

8: see 1. And see also 8 in art. شرع.

**فَطَرٌ** [as an inf. n.: see 1: — as a subst.,] *A cleft, split, slit, rent, or crack:* (K:) or, accord. to some, *a first cleft* &c.: (MF:) pl. **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] **الْمَذَى**, 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 **ذَكَرٍ** to the coming forth of the **نَابِ** of the camel: or, as it is related by En-Nadr, he said **الفطر**, with damm; 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 كُمَّاء [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; *agaricus campestris*. And Any fungus.] — [Also, the former, *Immaturity, or want of leaven, in dough:*] see the explanation of **فَطَّرَتْ** **المرأة البعجين**. — 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 **أَفْطَرُ**; (S;) [as such] it signifies *The breaking of a fast; contr. of صَوْمٌ.* (TA.) [Hence, **عِيدُ الْفَطْرِ** *The festival of the breaking of the fast, immediately after Ramadán; sometimes called الْفَطْرُ alone.*] **الْفِطْرَةُ** means **صَدَقَةُ الْفَطْرِ** [The alms of the breaking of the fast], (O, K, TA,) which is a **صَاع** [q. v.] of wheat: the prefixed noun (**صَدَقَةٌ**) 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 **مُفْطِرٌ**.

**فَطْرٌ**: see **فَطْرٌ**, in two places.

**فِطْرَةٌ** *Creation: (Mṣb:) 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 يُوَدَّدُ عَلَيَّ** *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 **إِنْ مِتَّ مِنْ لَيْلَتِكَ** [And then, if thou die that same night, thou diest in the profession of the true religion]. (AHeyth, TA.) Also by the saying, **قَصَّ الْأُظْفَارِ مِنَ الْفِطْرَةِ** *The paring of the nails is [a point] of the religion of el-Islám.* (Mgh.) — Also *i. q. سَنَةٌ* [app. meaning *The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Moḥammad.*] (TA.) — In the Kur xxx. 29, accord. to some, *The covenant received, or accepted, from Adam and his posterity.* (Bd.) — The pl. is **فِطْرَاتٌ** and **فِطْرَاتٌ**. (TA.) — See also **فِطْرٌ**.

**الإيمان الفطري** [The faith to which one is disposed by the natural constitution with which he is created]. (Mṣb.)



فَطَارُ 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 نَيْسَانَ, 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 فَطِيرٌ, 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 خُبْزٌ خَمِيرٌ وَحَيْسٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, حَيْسٌ [q. v.]. (S, TA.) You say also الْفَطِيرُ الرَّأْيُ أَيَاكَ وَالرَّأْيُ الْفَطِيرُ [The worst opinion is the hastily formed, and immature]. (TA.) — A skin not saturated with the tanning liquid: or not put therein: (TA:) a whip not tanned: not softly tanned: (TA:) or not newly tanned. (L.) = Also A calamity; syn. دَاهِيَةٌ. (O, K, TA.)

فَطُورَةٌ: see what next follows.

فَطِيرَةٌ and فَطُورَةٌ A sheep, or goat, that is slaughtered on the day of [the festival of] the فَطْرِ: (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 قَدْرٌ [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 نَابٌ [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) = فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ [in the Kṣur xliii. 9, &c.] means The Originator [or Creator] of the heavens and of the earth. (I'Ab, S, TA.) See 1.

فُوطِيرٌ a subst. for الْجَمَاعِ, in Syriac. (TA.)

أَفَطُورٌ, and the pl. أَفَاطِيرٌ: see the next paragraph.

تَعَايِيرٌ, a word similar to تَعَايِيرٌ and تَعَايِيرٌ

and تَبَايِيرٌ [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 وَسِيٌّ [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 وَسِيٌّ: (TA:) [and it is said that] تَفَاطِيرٌ نَبَاتٌ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَايِيرٌ.)

مُفَطِرٌ A man breaking his fast; eating and drinking after fasting: (S, Mṣb, K, TA:) pl. مَفَاطِيرٌ, (Sb, S, Mṣb, K,) like as مَيَاسِيرٌ is pl. of مَوَسِيرٌ, (S,) and مَفَالِيسٌ of مَفْلِيسٌ: (Mṣb:) and فَطِيرٌ signifies the same, as sing. and pl., (S, Mṣb, K,) being originally an inf. n. (S, Mṣb.)

مَنْفَطِرٌ is used in the Kṣur [lxixiii. 18], in the phrase السَّمَاءُ مَنْفَطِرَةٌ بِهِ [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like مَعْضَلٌ in the phrase دَجَاجَةٌ مَعْضَلٌ. (TA.)

نَفَطُورَةٌ and نَفَطُورَةٌ, and the pl. نَفَاطِيرٌ: see تَفَاطِيرٌ, in six places.

### فطس

1. فَطَسَ (S, M, A, Mṣb, K,) aor. - (S, Mṣb, K) and - (Mṣb,) inf. n. فَطُوسٌ, (S, M, &c.) He died; (S, M, &c.) as also فَطَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) = فَطَسَ الْحَدِيدَ (A, O, K, TA,) aor. - (K, TA,) inf. n. فَطَسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called فَطِيسٌ: (A:) or he beat the iron. (TA.) — And فَطَسَ الْفَطَسَ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الْوَطْأُ.) — 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 الْكَلْبِيَّةَ (Ibn-'Abbád, O, K,) and بِالخَبْرِ (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.) = فَطِيسٌ, aor. - , inf. n. فَطَسٌ, (S, M, A, K,) He had the bone of

his nose wide and depressed; (M;) or depressed and expanded: (S, A, K:) he had his nose spreading upon his face. (A, K.) [And فَطِيسٌ app. signifies the same.]

2. فَطَسَهُ He killed him. (Mṣb.) = See also 1.

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

فَطَسٌ: see فَطَسَةٌ.

فَطَسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-'Abbád, O, K.) — [See also فَطَسٌ.] — Also A certain bead used for fascinating and restraining [men]; (Lh, S, M, K;) one of the beads of the Arabs of the desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say,

أَخَذْتُهُ بِالْفَطَسَةِ • بِالثُّوبَاءِ وَالْعَطَسَةِ •  
[I captivated and restrained him by means of the fatseh, by means of yawning and of sneezing]:

(S, O, K: [in some copies of the S and K بِالثُّوبَاءِ:]) they shorten الثُّوبَاءَ on account of the metre, which is رَجَزٌ with the third foot of each hemistich suppressed. (O.)

فَطَسَةٌ a subst. from فَطَسَ [as such signifying A state of depression and expansion of the bone of the nose; or a spreading of the nose upon the face]: (S, O, K:) or the same word, (M, L,) or فَطَسٌ, (TA, [but this is the inf. n. of فَطَسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.)

فَطِيسٌ A great hammer, (S, M, A, O, K,) such as is used by a blacksmith: (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) — And A great فَاسٌ [i. e. hoe or adz or axe]. (M, TA.)

فَطِيسَةٌ The snout of the swine; as also فَنِطِيسَةٌ: (S, M, K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the lip] is [called] the شَفَّةُ of man, and of camels the مَشْفَرُ, and of beasts of prey the خَطْمُ and the خَرْطُومُ, and of the swine the فَنِطِيسَةٌ, (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 فَنِطِيسَةٌ of the swine,] which word فَطِيسَةٌ he [thus] mentions, with ن, as of the measure فَنِيعَلَةٌ, the ن being augmentative. (O.)

فَاطِسٌ Dying, or dead. (IAqr, M.)

فَنِطِيسَةٌ: see فَطِيسَةٌ, in two places: and see also art. فَطَسَ, in two places.

أَفَطَسٌ 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. **فَطْسًا**. (M, K.) And it is also applied as an epithet to the nose itself [as meaning *Having its bone wide and expanded; &c.*] (A in art. **نفس**.) — **ثَمْرَةٌ فَطْسَاءٌ** means *A date small in the drupe, having the base cleaving [to it]*. (TA.)

فطر

1. **فَطَّرَهُ**, (S, Mṣb, K,) aor. فطر, (Mṣb, K,) inf. n. **فَطْرٌ**, (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 **فَطَّهَهُ**, (K,) or **فَطَّطَهُ** (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 **فَطَّطَتِ السَّخْلَةَ** *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, **فَطَّطَهُ 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 **لَا فَطَّطَكَ** † *[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. **افطر** *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. **فَطَّطُوا** *Their lambs, or kids, (فطروا, in the CK, erroneously, فطروهم,) 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. **انفطر** *He (a child, or young one,) was, or became, weaned, or ab lactated:* commonly used in this sense in the present day. — And **انفطر عنه** † *He desisted from, or left, or relinquished, him, or it.* (K, TA.)

**فَطَامٌ** *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 فَطَامٌ** [app. **فَطَامَةٌ**, like as you say **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 **فَطَامٌ**, like **كِتَابٌ**, [in form]. (TA.)

**فَطِيرٌ** *A child weaned, or ab lactated;* (S, Mṣb, K;) as also **مَفْطُورٌ**: (K:) pl. of the former **فَطِيرٌ**, (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 **ة**,] *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 **فَطَامٌ**.] — [Hence,] in a trad. cited voce **مَرُضِعٌ** [q. v.], **فَاطِمَةٌ** signifies † *Death.* (TA in art. **رضع**.) — See also **فَطِيرٌ**.

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

فطن

1. **فَطَّنَ**, [aor. فطن,] inf. n. **فَطْنَةٌ** and **فَطَانَةٌ** and **فَطَانِيَةٌ** [ &c. as in the next sentence, *He was, or became, intelligent, understanding, knowing, sagacious, or skilful*: see the explanations of **فَطْنَةٌ** below]; (S;) and **فَطَنَّ** signifies [the same, i. e.] *he became such as is termed فَطْنٌ*. (Lith, TA.) You say, **فَطَّنَ لَهُ**, (Mṣb, K,) and **أَبَّهَ**, and **بَّهَ**, (K,) aor. فطن; (Mṣb, K;) and **فَطَّنَ**, aor. فطن; (Mṣb, K;) and **فَطَّنَ**, aor. فطن; (K;) inf. n. **فَطْنٌ** (Mṣb, K) and **فُطْنٌ** and **فُطَنَّ** and **فُطَنَّ** and **فُطَنَّ** (K) and **فَطَانٌ** and **فُطَانٌ** (Mṣb) and **فَطَانَةٌ** and **فُطَانَةٌ** (K); *He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilled of it, i. e. skilful in it; (K;) namely, an affair: (Mṣb:) [and he understood, or knew, it; often used in this sense:] and sometimes they said فُطَّنَهُ, making the verb trans. by itself, because it implies the meaning of **فَهِمَ**; (TA;) or **فَطَّنْتُ الشَّيْءَ**, with fet-h, signifies *I understood, or knew, the thing*: (S;) and some say that **فَطَانَةٌ** [as inf. n., agreeably with analogy, of **فَطَّنَ**, 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.) [**فَطَّنَ لَهُ** also signifies *He took notice of, or paid attention to, him, or it*: see Har p. 626, and Ham p. 695.] And **فَطَنَّ** signifies [also] *He became one of whom فَطْنَةٌ* [i. e. intelligence, &c., as expl. below,] *was a سَجِيَّةٌ* [meaning *faculty, or quality, firmly rooted in the mind*]. (Mṣb.)*

2. **تَفَطَّنَ**, (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 يَفُطِّنُ الْقَارَةَ إِلَّا الْحِجَارَةُ** i. e. [Nothing will make] *the she-bear [to understand, except stones]*. (TA.) And **فَطَّنَهُ** **الْمُعَلِّمُ** means *The teacher rendered him فَطْنٌ* [i. e.

*intelligent, &c.,] by the disciplining of his mind and the correcting him.* (TA.)

3. **مُفَاطِنَةٌ** is of the measure **مُفَاعَلَةٌ** from **فَطَّنَ**: (S;) [as such it signifies *The contending, or vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill*; whence **فَاطِنَتُهُ** is used in the K (in art. **حجو**) as a syn. of **حَاجِبَتُهُ**, q. v.: or] it signifies [sometimes] the *showing intelligence, understanding, knowledge, sagacity, or skill, one with another.* (PŞ.) [Agreeably with the former explanation,] one says, **فَاطَنَهُ فِي الْكَلَامِ** i. e. *He held a dialogue or colloquy, or a disputation or debate, with him [with the view of trying which of them would prove superior in intelligence, &c.];* syn. **رَاجَعَهُ**. (K) [See also 3 in art. **لحن**.]

5. **تَفَطَّنَ لَهُ** *He understood it, or knew it, [quickly, or] with quickness of intelligence; namely, what was said.* (TA.)

**فَطْنٌ**:  
**فَطَنَّ**: } see what next follows.

**فَطْنٌ** (S, Mṣb, K, KL) and **فُطْنٌ** (S, K, KL) and **فَطَانٌ** and **فُطَانٌ** and **فُطُونٌ** and **فُطَانٌ** (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 فَطْنَةٌ respecting things*: (TA:) and it signifies one of whom **فَطْنَةٌ** has become a **سَجِيَّةٌ** [meaning *faculty, or quality, firmly rooted in the mind*]: (Mṣb:) the pl. [of this] is **فُطْنٌ**, (K,) or **فُطَانٌ**, with two dammehs, (Mṣb,) or both: (TA:) and the fem. is **فَطْنَةٌ**. (K.) **فَطَنَّ بِمُخَصِّمَتِهِ** means *A man knowing in the various modes of his disputation, or litigation, and skilful therein.* (Mṣb.)

**فَطْنَةٌ** [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies *Intelligence, understanding, knowledge, sagacity, (S, K, KL, PŞ,) or skill; (K, KL, PŞ;) contr. of عَبَاوَةٌ*: (TA:) or, accord. to some, *such [intelligence, &c.,] as is instinctive [or natural; infused into the mind by God]; not acquired.* (TA.) [See also **دَهْنٌ**.]

**فُطُونٌ**:  
**فُطِينٌ**: } see فطن.  
**فَاطِنٌ**:

فظ

1. **فَطَّ**, (Mṣb,) sec. pers. **فَطَّطْتُ**, (S, M, Mṣb,) inf. n. **فَطَّاطَةٌ** (S, M, Mṣb, K) and **فَطَّطٌ**, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and **فَطَّاطٌ** is syn. with these, (M, K,) and so is **فَطَّاطٌ**, but these two are simple substs., (M,) *He (a man) was, or became, such as is termed فَطَّ* [i. e. *rough, coarse, rude, &c., as expl. below*]; (S, M, Mṣb, K;) or *rough, &c., so as to be unduly feared.* (Mṣb.) — **فَطَّهَهُ**, (M, K,)

aor. ـ , inf. n. فَطَّ ; (TK;) and افتظَه ; (M, K;) *He let it out*, namely the water termed فَطًّا, 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 افتظَّ كَرِشَ بَعِيرٍ *he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it*: (Esh-Sháfi'ee, T:) or افتظَّ 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 افتظَّتْ الكرش *I pressed out, or squeezed out, the water of the stomach*. (Z, TA.)

4: see فَظَّه — فَظَّه, inf. n. اِفْظَاظُ, also signifies *He turned him back, or away, from the object of his desire*. (TA.) — And اِفْظَاهُ 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 فَظَّه, 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 Bd in iii. 153;) evil in disposition; illnated; (O, K, and Bd and Jel ubi suprâ;) 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. اَفْظَاظُ. (M.) You say, إِنَّهُ لَفَطَّ بَطًّا [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 فَظِيظُ [app. signifies the same]. (TA in art. بَط.) — Also The water of the stomach [of a camel], (T, S, K,) which is pressed, or squeezed, out, and drunk, (T, K,) on an occasion of want of water, (T,) in the waterless deserts; (T, K;) the water that comes forth from the stomach [of a camel]; because it is a coarse, or bitter, beverage: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, the urine of horses which is drunk on an occasion of thirst: pl. فَطُوطٌ: thus used by Mutemmem Ibn-Nuweyreh. (M, L.)*

فَطَّاطٌ and فَطَّاطٌ: see 1, first sentence.

فَطِيظٌ 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 فَظَّاهُ 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 لَعَنَ أَبَاكَ وَأَنْتَ فِي صُلْبِهِ فَأَنْتَ فُظَاظَةٌ مِنْ لَعْنَةِ 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., نُظْفَةٌ مِنْهَا; (TA;) or عَصَارَةٌ مِنْهَا [produce thereof, as though expressed therefrom]: (Z:) or, accord. to one relation, فُضْضُ; (K;) pl. of فُضِضٌ, which means water such as is termed غَرِيضٌ: or, accord. to another relation, فُضْضٌ, meaning نُظْفَةٌ: and accord. to another, فُضِضٌ. (TA.) — See also فَظَّ.

فُظَاظَةٌ: see the next preceding paragraph.

هُوَ أَظَّ مِنْ فُلَانٍ *He is [more rough, coarse, rude, or the like, (see فَظَّ) or] more difficult in disposition, evil in disposition, illnated, or perverse, than such a one.* (TA.)

فَطَع

1. فَطَعَ الأَمْرُ. (S, O, Msb, K,) aor. ـ , (O,) inf. n. فَطَاعَةٌ, (S, O, Msb,) and perhaps فَطَعُ [respecting which see فَطَعُ]; (Mbr, TA;) as also فَطَعَ; (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 الأَمْرُ (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, فَطَعْتُ الأَمْرَ, aor. أَفْطَعُهُ,] but [SM says] in the “Nawádir” of AZ, فَطَعُ بالأَمْرِ, 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., أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ 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 I Ath says, the verb is thus made trans. in accordance with its meaning, which is أَحْكِرْتُهُمَا, and خَفَّتُهُمَا: but the phrase commonly known is مِنْهُ وُضِعَتْ فِي يَدَيْهِ: (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: فَطَعُ بِالْأَمْرِ, inf. n. فَطَاعَةٌ and فَطَعُ, means *He saw the affair, or event, or case, to be* فَطَعُ [q. v.]: Mbr says, فَطَعُ is an inf. n. of فَطَعُ

كَرَمٌ: or it may be an inf. n. of فَطَعُ, like as كَرَمٌ is of كَرَمٌ: but I have not heard it save in the saying of the poet,

- قَدْ عَشْتُ فِي النَّاسِ أَطْوَارًا عَلَى خَلْقِي
- شَتَّى وَقَسَيْتُ فِيهِ اللَّيْنَ وَالْفَطْعَا

[I have lived among men during several periods, conforming to disposition differing in kind, (عَلَى) being like the phrase سَعَيْتُمْ لَشَتَّى, in the Kur xcii. 4, meaning أَنْ مَسَاعِيكُمْ لِأَشْتَاتٍ, as is said in the Ksh and by Bd,) and I have endured therein softness and hardness]. (TA.) — فَطَعُ, (O, K,) aor. ـ , inf. n. فَطَعُ, (O,) said of a vessel, (K,) *It became full*. (O, K.)

[2. فَطَعُ, inf. n. فَطَيْعٌ, 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. فَطَعُ as intrans.: see 1, first sentence. — فَطَعُ الأَمْرُ *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 فَطَعُ *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. اسْتَظَعَهُ (S, O, K) and فَظَعَهُ (S, K) and فَظَعَهُ (O, K) *He found it (a thing, S) to be hard, difficult, or distressing; &c.* (S, O, K.)

فَطَعُ: see فَطَيْعٌ. — Also *Full*; applied to a vessel. (O, TA.)

فَطَيْعٌ (S, O, Msb, K) and مُفَطَيْعٌ (S, Msb, TA) and فَطَيْعٌ, 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-Ma'adee-Kerib,

- وَقَدْ عَجَبْتُ أُمَامَةً أَنْ رَأَيْتِي
- تَفَرَّعَ لِمَتِي شَيْبٌ فَطَيْعٌ

[And Umameh 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.) — فَطَيْعٌ applied to water signifies *Sweet*: (Lth, O, K:) or clear; limpid; or cool, sweet, and clear or limpid. (IAqr, O, K, TA.)

مُفَطَيْعٌ: see فَطَيْعٌ.

## فعل

1. فَعَلَهُ (S, O, Mṣb, K,\*) aor. فعل, (S, O, K,) inf. n. فَعْلٌ (S, O, Mṣb, K) and فَعَالٌ (S, O, Mṣb,) and فَعْلٌ is the subst. therefrom, (S, O, Mṣb, K,\*) but, accord. to Ibn-Kemál, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like فَعَلَهُ, aor. يَفْعَلُهُ, inf. n. فَعْلٌ, except سَحَرَهُ, aor. يَسْحَرُهُ, inf. n. سِحْرٌ; or, to these may be added as sometimes occurring, خَدَعَ, aor. يَخْدَعُ, inf. n. خَدْعٌ and صَرَعَ, aor. يَصْرَعُ, inf. n. صَرْعٌ and صِرْعٌ; (TA;) [He did it]; namely, a thing. (S, O. [For further explanation see فَعْلٌ below.]

[In the Kur. xxi. 73,] some read وَأَوْحَيْنَا إِلَيْهِمْ فَعَلٌ [And we suggested to them the doing of good works]; (Lth, S, O;) others reading فَعْلٌ [And one says also به فَعْلٌ الخيرات. (Lth, O.) — And one says also به فَعْلٌ اللَّهُ بِهِ] (TA.) [He did to him something. (TA.)] is a form of imprecation, meaning May God do to him what He will do; i. e. may God punish him: see an ex. أَظْلَمَ. — And فَعَلَ بِالْمَرْأَةِ often occurs in trads. &c. as meaning He compressed the woman.]

2. تَفْعِيلٌ [inf. n. of فَعْلٌ] is used by IJ as metonymically signifying The scanning of a verse; because the names of the measures of its feet, all of them, have the letters ف and ع and ل for constituents, as when you say فَعُولُنَّ and مَفَاعِيلُنَّ and فَاعِلَانُنَّ and فَاعِلَانُنَّ &c. (TA.)

3. فَعَالًا, inf. n. فَعَالٌ, if used, app. signifies They two did a thing together. See فَعَالٌ below.

7. فَعَلْتُهُ quasi-pass. of 1: you say, فَعَلْتُهُ [I did it, and it was done]; (S, Mṣb;) like your saying فَعَلْتُهُ فَانْتَكَّرَ. (S.) [الْإِنْفِعَالُ] signifies The suffering, or receiving, the effect of an act, whether the effect is intended by the agent or not: or, accord. to some, particularly when the effect is not intended; for it is implied in a passage in the TA, that it is held by some to be used particularly in cases in which the effects are such as the blushing in consequence of confusion, or shame, affecting one from the seeing a person, and the emotion, or excitement, ensuing from the hearing of singing, and the agitation of the passionate lover at his seeing the object of his love: as a term of logic, it is one of the ten predicaments, i. e. passion, or suffering. It is said that to every فَعْلٌ there is an انْفِعَالٌ, except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of non-existence, not from matter [already existing to receive the effect of the act]. (TA.)

8. افْتَعَلَ عَلَيْهِ كَذِبًا (Mgh, O, Mṣb, K) and زَوَّرًا (O) He forged against him a lie. (Mgh, O, Mṣb, K.) — Hence the phrase الْخَطُوطُ الَّتِي تَفْتَعَلُ i. e. [Handwritings] are forged, or falsified. (Mgh.) — And [hence] it used to be said, أُعْذِبُ الْأَغَانِي مَا أَفْتَعِلُ i. e. [The sweetest of songs is] such

as has been composed with originality, not in imitation of any model: and أَطْرَفَ الشِّعْرِ مَا أَفْتَعِلُ [The most eloquent of poetry is such as has been so composed]. (TA.)

فَعْلٌ an inf. n. of 1. (S, O, Mṣb, K.) — And The vulva of the she-camel, and of any female. (K.)

فَعْلٌ: see 1, in two places: [as a subst. from فَعَلَهُ] it signifies [A deed, or an action: or] a motion (حَرَكَةٌ) of a human being: (K:) or, as Sgh says, the origination of anything, whether it be what is termed عَمَلٌ [which means work or labour or service as well as a deed or an action] or other than it; so that it is more general in application than عَمَلٌ: (TA:) or it is a metonymical term for any عَمَلٌ [meaning deed or action] that is transitive (M, K, TA) or intransitive (M, TA:) or a mode that is accidental to the producer of an effect upon another [person or thing] by reason of the producing of the effect at the first; as the mode that ensues to the cutter by reason of his being cutting: or, as Er-Rághib says, the production of an effect considered with reference to an agent thereof; and it is common to that which is by his, or its, origination or otherwise, and to that which is with knowledge or otherwise, and to that which is by intention or otherwise, and to what proceeds from the human being or the animal [of any kind] or the inanimate thing; and عَمَلٌ and صُنْعٌ are more particular in application: El-Harállee says that the فَعْلٌ is what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation [for تَدَبُّرٌ (an obvious mistranscription in my original) I read تَدَبُّرٌ or otherwise: and El-Juweyneer says that it is what is within the limits of a small space of time, without repetition, or reiteration; whereas the عَمَلٌ is what has been repeated, or reiterated, and whereof the time has been long; but this is repugned by the trad. [in which occurs the saying], مَا فَعَلَ التَّغْيِيرَ, [expl. in art. نَغَر]: (TA:) the pl. is فَعَالٌ (S, O, Mṣb, K) and أَفْعَالٌ [a pl. of pauc.], (O, TA,) [and أَفَاعِلٌ is app. a pl. pl., i. e. pl. of فَعَالٌ, like أَقَاوِيلُ pl. of أَقْوَالٌ which is pl. of قَوْلٌ, and many other instances]: you say, إِنَّ الرِّثَاءَ تَفْعَلُ الْأَفَاعِيلَ [Verily bribes do great deeds, and cause the receivers to forget the principles of Ibráheem and Ismá'eel, who are esteemed models of true religion]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that الافاعيل may be pl. of افعلول (which has been altered by the copyist and is probably a mistranscription for افعولة) or of افعال; with other remarks equally doubtful and unimportant.] [Hence, بِالْفِعْلِ meaning Actually; as opposed to بِالْقُوَّةِ i. e. potentially, or virtually.] — As used by the grammarians, it means [A verb; i. e.] what denotes a meaning in itself together with any one of the three times [past and present and future; but it should be observed that it includes the مَصْدَرُ, or infinitive noun; and also that there

is what is termed فَعْلٌ نَائِمٌ an incomplete, i. e. non-attributive, verb (as كَانَ coordinate to صَارَ, &c.); as well as what is termed فَعْلٌ تَامٌ a complete, i. e. attributive, verb]. (TA.)

فَعَلَةٌ A single فَعْلٌ [i. e. deed or action], (Mṣb, TA,) with fet-h. (Mṣb.) Thus in the saying in the Kur [xxvi. 18], وَقَعَلْتَ فَعَلْتِكَ أَتَى فَعَلْتُ [lit. And thou hast done thy one deed that thou hast done]; as though the speaker said, فَتَلَّتِ النَّفْسُ فَعَلْتِكَ: in which Esh-Shaʿbeer read فَعَلْتِكَ [thy kind of deed], with kesr, as meaning فَتَلَّتِ النَّفْسُ فَتَلَّتِ النَّفْسُ: so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, وَكَانَتْ مِنْهُ فَعَلَةٌ حَسَنَةً [A good single deed proceeded from him or a bad one]. (S, O, TA.)

فَعْلَةٌ: see the next preceding paragraph.

فَعْلَةٌ A custom, manner, habit, or wont. (K.)

[فَعْلِيٌّ] Of, or relating to, a verb.]

[فَعْلِيَّةٌ] The quality of a verb.]

فَعَالٍ, like نَزَالٍ, has sometimes occurred as meaning أَفْعَلٌ [Do thou]. (O, K.)\*

فَعَالٌ (O, K,) accord. to Lth, (O,) is a name for A good doing, such as liberality, or bounty, (O,) and generosity, (O, K, [the only meaning assigned to it in the S,]) and the like of these: (O:) or, (O, K,) accord. to IʿAq, (O,) the doing of a single person, peculiarly, [as distinguished from فَعَالٌ, q. v.,] (O,) relating to good and to evil; (O, K;) one says, فَلَانٌ كَرِيمٌ الْفَعَالِ [Such a one is generous in respect of doing or doings], and فَلَانٌ لَيْسَ الْفَعَالِ [Such a one is mean in respect of doing or doings]; (O; [and the like is said in the T and in the Mṣb;]) and Az says that this is the correct explanation; not that of Lth; and Mbr [likewise] says, it is used in commendation and in discommendation; (O;) and it is used only of a single agent. (O, K.) — It is also an inf. n. (S, O, Mṣb. [See 1, first sentence.]

فَعَالٌ, as distinguished from فَعَالٌ, signifies A doing that is between two [agents]; (IʿAq, O, K, TA;) and therefore it is an inf. n. of فَعَالٌ [a verb of which I have not found any ex.]. (TA.) — It is also a pl. of فَعْلٌ. (S, O, Mṣb, K.) — Also The handle, (K,) or piece of wood that is inserted into the hole, (IʿAq, IB, O,) of the axe, or adz, or hoe: (IʿAq, IB, O, K:) pl. فَعْلٌ. (K.)

فَعَالَةٌ (with damm, O, TA, [in the CK, erroneously, فَعَالَةٌ,]) A metonymical appellation substituted for خَزَاعَةٌ, (O, K, TA,) the well-known tribe [thus named]. (TA.)

فَعَالٌ [Wont to do]. (Kur xi. 109 and lxxxv. 16. [Thus in the phrase فَعَالٌ لَهَا يَبْرِدُ Wont to do what He willeth: relating to God.]

فَاعِلٌ [act. part. n. of 1, Doing: and, used as a subst., a doer: and hence] a carpenter is thus

called; accord. to IAqr: 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 وَالتَّادِينَ هُمُ لِلزُّكُوتِ فَاعِلُونَ, in the same [xxiii. 4], means *And who give the زَكَاةَ [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 بِالْمُتَعَلِّ بِأَمْرٍ, meaning *It produced a grievous, or distressing, effect,* (K, TA,) is a phrase mentioned by IAqr, 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 بِأَمْرٍ مُتَعَلٍّ, i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)

فغم

1. فغم, aor. ُ, inf. n. فَعَامَةٌ and فَعُومَةٌ, *It was, or became, full;* said of the سَاعِدٌ [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعَمَّتْ, said of a woman, *She was, or became, full-formed, and thick in her shank.* (K.) = See also 4, in three places.

2: see what next follows.

4. افغم; [like أَفَامَرٌ]; (S, K;) and so افغم; (K in art. فغم; ) as also فغم; (thus in some of the copies of the K;) or فغم; (thus accord. to other copies of the K and accord. to the TA,) aor. ُ, inf. n. فغم; (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 أَفَعَمْتُ الْبَيْتَ بِرِيحِ الْعُودِ [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., لَوْ أَنَّ أَمْرَأَةً مِنَ الْحُورِ الْعَيْنِ أُشْرِقَتْ, [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 لَفَعَمْتُ, and لَفَعَمْتُ: but Az says that the right relation is لَفَعَمْتُ, with ع. (TA in this art. and in art. فغم.) And one says, افغم البَيْتَ بِرِيحِ الْمِسْكِ, *The musk filled with its odour,* (S,) or perfumed, (K,) [the house, or chamber, or tent.] — And افغم الرجلَ *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 فَعَمَةٌ and فَعَمَةٌ, aor. of both ُ, (K, TA,) inf. n. فغم; 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 (a house, or chamber, or tent,) became filled with perfume. (TA.)

فغم Full; applied in this sense to a سَاعِدٌ [or fore arm]; (S, K;) and to a vessel; as also فغم, in which the J 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 فغمَ الْأَوْصَالِ i. e. *He was full in respect of the limbs.* (TA.) And one says امْرَأَةٌ فغمَةٌ A woman full-formed, and thick in her shank. (K.) And حَاضِرٌ فغمٌ A [great] tribe filled with its people. (TA.) [See also مغم: and see افغم.] = And A species of tree: or the rose. (K.)

فغم: see the next preceding paragraph.

فغم Full [like فغم]: or overflowing by reason of fulness. (TA.)

مغم Filled; applied in this sense to a skin for water or milk; as also مغم: but as to مغمومر, IAqr asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فغم], applied to a river, or rivulet: and Aboo-Sahh cites an ex. of it from the verses of the Fg as signifying full of flesh. (TA.) — The phrase مغم مغم may be of the same category as هَمٌّ ذُو نَصَبٍ [for هَمٌّ نَاصِبٌ], 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 طَلِيقٌ] and ذَاتٌ مَرَضِعٌ [for ذَاتٌ رَضِيحٌ]: or it may be that مغم in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتُ مَائِتٌ. (Ham p. 106.)

مغمومر: see the next preceding paragraph.

فغى or فغو

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

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

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

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

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

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

أفعى (S, Mgb, K) of the fem. gender, but with tenween, (S, Mgb,) because it is a subst., not an epithet; (Mgb;) [said in the S and Mgb to be like أروى; but this is a mistake, for أروى 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 أفعى, being also of the measure of a verb;] *A certain serpent, (S, Mgb, K,) of a malignant kind; [i. e. the viper;] also called أفعى, (K, TA, [in the CK, erroneously, أفغوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the أفعى and the حُدُو by the مُخْرِم, 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: (Mgb, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) أفغوان signifies the male: (S, Mgb, TA:) [see also خَشَّاشٌ:] the pl. is أَفَاعٍ. (S, Mgb, K.) [In the K, the pl. is written أَفَاعِي, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) الأفاعى signifies † *Certain veins (عُرُوق) that branch off from the حَابِلَانِ* [q. v.]. (K.)*

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

أفغو, and أفغوان: see أفعى.

أفغاة أرض مفعاة A land in which are vipers (أفاع): or, abounding therewith. (K.)

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

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

فغر

1. فغر (S, Mgh, Mgb, K,) aor. ُ (Mgb, K) and ُ, (AZ, K,) inf. n. فغر (Mgb, TA) and فغور, (TA,) *He opened his mouth;* (S, Mgh, Mgb, K;) as also افغر. (Zj, Sgh, K.) — [Also, both verbs, فغر and افغر, *He, or it, made, or caused, to open the mouth.* And hence,] فغَرَ النَّجْمُ, (T, TA,) or افغَرَ النَّجْمُ, (S, O,) i. e., الثَّرْيَا, (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, Mqb, K;) as also فغَرَّ: (K;) and the latter is said of a blossom, or flower, in the same sense. (S, Mqb, TA.) — And فَغَرَّتِ 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 فَغَرَّ differs much in meaning from فغور]. (TA.)

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

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

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

فُغْرَةٌ The mouth of a valley: pl. فُغَرٌ. (O, K.)

طَعْنَةٌ فَغَارٌ, the latter word like قَطَامٌ, [A spear-wood, or the like,] that passes through. (O, K.)

فَاغِرٌ, an epithet in which the quality of a subst. is predominant, (TA.) A [certain] دُوَيْبَةٌ [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 أَنْفُ [or snout], that stings men. (TA.)

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

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

### فغور

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

### فغمر

1. فَغَمَّرَ الطَّيْبُ, (S, K,) aor. -, inf. n. فَغَمْرٌ and فُغُورٌ, (K,) The perfume stopped the air-passages of his nose. (S, K.) — And فَغَمَّتِ الرَّائِحَةُ السُّدَّةَ 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. = فَغَمَّرَ said of a rose, or flower, (S, TA,) aor. -, inf. n.

فُغُورٌ, (TA,) It opened; as also فَغَمَّرَ. (S, TA.) = فَغَمَّرَ, (S, K, TA,) inf. n. فَغَمْرٌ; (TA;) and فَغَمَّرَ, (S, K, TA,) inf. n. فَغَمْرٌ (S, TA) and فَغَمَّرَ, (S;) He kissed (S, K, TA) him, or it, (S,) or a woman. (K, TA.) — And فَغَمَّرَ said of a kid, (K, TA,) inf. n. فَغَمْرٌ, (TA,) He sucked (K, TA) the dug of his mother. (TA.) = فَغَمَّرَ بِهِ, (S, K,) aor. -, (K,) inf. n. فَغَمْرٌ, (S,) He was, or became, attached to it, fond of it, or eagerly desirous of it. (S, K.) And فَغَمَّرَ الْكَلْبُ signifies The dog's being attached, or accustomed, or habituated, to the chase. (TA.) — And فَغَمَّرَ بِالْمَكَانِ, (K, TA,) inf. n. فَغَمْرٌ, (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. فَغَمَّرَ He filled a vessel: (K:) and so فَغَمَّرَ. (TA.) — And It filled its place with its odour; (K;) as also فَغَمَّرَ [q. v.]. (TA.)

5: see 1.

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

8: see what next precedes.

فَغَمْرٌ What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto. (TA.) It is said in a trad., كَلُوا الْوَعْمَرَ وَأَطْرَحُوا فَغَمْرَهُ [Eat ye the وعمر and throw ye away the فغمر]; in which, accord. to IATH, by the فغمر is meant what is expl. above; and by the وعمر, what falls, portion after portion, of the food: but some, he adds, say that the converse is the case. (TA.)

فَغَمْرٌ and فَغَمْرٌ The mouth, altogether: or the chin with the two lateral portions of its jaw; (K, TA; [i. e. بِلْحَيْبِهِ; for which the CK has بِالْحَيْبَةِ];) and so فَغَمْرٌ: (TA:) or, accord. to Sh, فَغَمْرٌ signifies the nose: but accord. to Kr, it is فَغَمْرٌ that has this meaning. (TA.) أَخَذَ بِفَغْمِهِ, 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.)

فَغَمْرٌ: see the next preceding paragraph.

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

فَغَمْرٌ: see فغمر.

فَغْمَةُ الطَّيْبِ The odour of perfume: (S, TA:) and so فَغْمَتُهُ. (TA.) And فَغْمَةُ رِيحِ السَّمْرِ The fragrance of the odour of wine]. (Z, TA voce عَصْفَةٌ.)

فَغَمْرٌ: see فغمر.

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

### فغى and فغو

1. فَغَا, (K, TA,) inf. n. فُغُو, (TA,) It (a thing) became revealed, disclosed, or divulged; syn. فَشَا. (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 فَغَى, which means it flowered, or blossomed. (TA.) — And, said of seed-produce (زَرْعٌ), It dried, became dry, or dried up. (K.) = فَغَى, aor. -, inf. n. فَغَا, said of dates (تَمْرٌ), 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 حَشَفٌ or حَشَفٌ, or, which is nearly the same, such as are termed فَغَا]: so says Aboo'Al-e El-Khálee. (TA.)

4. فَغَى It (a plant, S, [app., accord. to the K, the plant جَنَاءٌ,]) put forth its فَاغِيَةٌ [i. e. flower, or blossom]. (S, K.) See also 1. — أَفَغَتِ 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 فَغَا]. (S, K.) — And [hence, app.,] فَغَى (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 فَغَا, (K, TA,) i. e. unripe dates in an altered state. (TA.) = And فَغَى فَلَانًا He angered such a one. (K, TA.) One says, مَا الَّذِي أَنْغَاكَ [What is it that angered thee? or, hath angered thee?]. (TA.)

فَاغِيَةٌ: see فغور.

فَغَا [or فَغَى] i. q. غَفَا [or غَفَى] in its several meanings (K, TA) that have been mentioned [in art. غفو and غفى]: and among these it has that of The bad of anything. (TA.) And The [refuse termed] حُنَّالَةٌ [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] جَنَادِبُ [pl. of جَنْدَبٌ]. (TA.) And Unripe dates [themselves] (S, TA) such as are bad and مُغْبَرٌ [i. e. of a hue like dust]; (S;) or such as are مُتَغَيَّرٌ [i. e. altered for the worse]. (TA.) — And فَغَا الْإِبِلِ The small, or young, of camels. (TA.) = And accord. to the K, الْفَغَا signifies فَيُّ الْجَفْنَةِ وَمَيْلٌ فِي الْفَمِ العلبة والجفنة والميل في الفم; but this is a mistake; correctly it signifies فَيُّ الْعَلْبَةِ وَالْعَلْبَةِ وَالْجَفْنَةِ وَالْجَفْنَةِ [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.)

فَعْوَةُ الطِّيبِ *The odour of perfume*; like فَعْمَتُهُ: (TA in art. فغمر:) or the state of spreading of the odour of perfume. (TA in the present art.)

فَاغِيَةٌ and فَعْوَةٌ *The flower of the حِنَّاءَ* [i.e. *Lavsonia inermis*, or *Egyptian privet*]; (Fr, S, K;) as also فَاغِيَةٌ: (K in art. فغو 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 فَعْوَةُ signifies *نُورٌ وَرَائِحَةٌ طَيِّبَةٌ* [a flower, or blossom; and a sweet odour]: but I think that we should read *نُورٌ ذُو رَائِحَةٍ طَيِّبَةٍ* 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. فَقَّ العَيْنَ (S, Mgh, O, Msb, K,) aor. -, (Msb, K,) inf. n. فَقَّى: (S, Mgh, O,) *He put out the eye*; or *blinded it*; or *made it to sink in its socket*; syn. بَخَّرَهَا; (Lh, S, O, K;) as also فَقَّاهَا (S, O, K,) inf. n. تَفَقَّتْ: (S, O:) or, accord. to the Msb, بَخَّصَهَا which is said by Es-Sarakustee to mean *he put his finger into the eye and pulled it out*; and by IKt 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:] 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 Mtr,] فَقَّاتُ البثرة means *I slit the pimple, &c., or rent it [open]*. (Mgh, Msb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَّأ) an eye of one of them (بَعِيرًا), and set it free to pasture where it would, and made no use of it. (TA.) — فَقَّأَ اللَّهُ عَيْنَ الكَمَالِ is a tropical saying [app. meaning *May God prevent from seeing thee the fatal eye*: the term عين الكمال being applied to an eye believed to have

the power of killing by its glance]. (A, TA.) — And فَقَّأَ نَاطِرِيهِ (O, K,) likewise said to be a tropical phrase, (TA,) means † *He dispelled his anger*. (O, K.) — And فَقَّأَ 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. عين.) — And فَقَّاتِ البهيمى, inf. n. فَعْوُ: (O, K, TA,) or, accord. to the L, فَعْوُ: (TA,) *The [barley-grass termed] بهيمى 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 تَفَقَّاتِ (S, O, TA,) † *The envelopes [or glumes] of the بهيمى 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 يَفْقَى البَيْضَ (IJ, TA,) or لَا يَتَفَقَّأُ البَيْضَ (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, تَفَقَّاتُ شَحْمًا † [I almost burst with fat]: (S:) [and] تَفَقَّاتِ الشاةِ 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 بَطْنُهُ يَتَفَقَّأُ † *He ate until his belly almost burst*. (A, TA.) And أَكَلَ حَتَّى كَادَ يَتَفَقَّقُ † [He ate until he almost burst]. (O: in the TA with بَكَى [he wept] in the place of اكل, and with تَفَقَّاتِ السحابة عَنْ عَن يَتَفَقَّقُ after يَتَفَقَّقُ.) — And تَفَقَّاتِ السحابة عَنْ عَن مَائِهَا † *The cloud burst with its water*. (S, O, TA.) — See also 1, last sentence. — And see 2.

7. انفقات العين and تَفَقَّاتِ, quasi-pass. vs., [the former] of فَقَّأَ العَيْنَ and [the latter] of فَقَّاهَا 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, (Msb,) said of a بَثْرَةٌ means it [broke, or] rent, or burst: (Mgh, Msb:) and thus تَفَقَّأَ said of [a pustule such as is termed] دَمَلًا (S, Mgh, O,) and of [such as is termed] قَرَحًا. (S, O.) — See also 5.

8. افقأ الخرز is expl. in the K as meaning أعاد عليه وجعل بين الكلبتين كلبه أخرى; [and in like manner in the O, except that the latter has كلبته and الكلبتين; and so have several copies

of the K;] but this meaning is assigned by Lh to افقأ, which see for a fuller explanation. (TA.)

فَقَّى: (S, O, K) and (O, K) accord. to Ks and Fr (O) فِقَاةُ [in the CK فِقَاةُ] and فِقَاةُ (O, K) and in some copies of the K فِقَاةُ (TA) and فِقَاةُ (K,) originally فِقَاةُ (TA,) The [membrane called] سَابِيَاءَ (S, O, K) which comes forth عَلَى رَأْسِ الوَلَدِ [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] فِقْوَةٌ: (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 فِقَاةُ, by IAqr: (O:) or, accord. to As, the water [or fluid] that عَلَى رَأْسِ الوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. ربق and رمد)]: and accord. to IAqr, the water [or fluid] that is in the مَشِيمَةِ [or membrane enclosing the fetus in the womb] is termed فِقْوٌ and سَخْدٌ and سَخْتٌ and نَسِطٌ: (TA:) it is also said that فِقْوٌ 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 فِقْوٌ], and said by him to be the سَابِيَاءَ [q. v.]. (TA in art. فغو.) — And فِقْوٌ 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 جَفْرَةٌ, in the midst of a [stony place such as is termed] حَرَّةٌ (Sh, O, TA,) or in the midst of a mountain: (TA:) and فِقْوٌ signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فِقْوَانٌ. (O, TA.)

فَقَّأَ *A protuberance, or smelling out*, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also افقا.]

فَقَاةٌ: see فِقْوٌ, 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, فِقَاةُ, which I think to be a mis-transcription by the copyist.]

فَقَاةٌ: see فِقْوٌ.

فَقَائِي: see the next paragraph.

فَقْيٌ *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. فَعْيٌ) *The disease above-*

mentioned, itself. (O, K.) — See also: فُقِيَ, latter sentence.

فُقِيَ: }  
فَقِيَ: } see فُقِيَ.

أَفْقًا Having a protuberant breast, or chest. (IAṣr, TA in art. فُأ.) [But see 4, and see also فُقًا.]

مُفَقَّةٌ Valleys, or water-courses, or torrent-beds, (أودية) that cleave the earth. (O, K.)

### فَقَّحَ

1. فَقَّحَ: see 2. — Said of a plant, It became tall, or full-grown, and blossomed. (K.) — فَقَّحَ فَلَانًا He, or it, hit, or struck, such a one in his face [q. v.]. (K.) — And فَقَّحَ الشَّيْءُ, (K.) aor. -, inf. n. فَقَّحَ, (TA,) i. q. سَفَّهَ [i. e. He took the thing into his mouth, not moistened,] like as one does medicine: (K, TA:) of the dial. of El-Yemen. (TA.)

2. فَقَّحَ, (S, K,) inf. n. تَفْقِيحٌ, (S,) He (a whelp) opened his eyes for the first time; (S, K;) as also فَقَّحَ, aor. -, (K,) inf. n. فَقَّحَ. (TA.) It is said in a trad., فَقَّحْنَا وَصَأْنَا, (S, TA) † We have opened our eyes for the first time, and ye have kept your eyes closed; (TA;) meaning the truth has become manifest to us, and ye have been blind to it; (AO, A, TA;) or we have seen our right course, and ye have not seen [yours]. (IB, TA.) And فَقَّحَ الشَّجَرُ The trees burst their buds, and made the extremities of their leaves to appear. (L.)

5. تَفَقَّحَ It opened; syn. تَفَتَّحَ: (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 فِقِي الْكَلَامِ. (Az, as quoted in the L. [See فِقِي الْكَلَامِ تَفَتَّحَ (a well-known phrase) in art. فِتْحَ: but فِقِي الْكَلَامِ in the present case appears, from what precedes, to be evidently a mistranscription for فِقِي الْكَلَامِ, i. e., in relation to calyxes.]

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

فَقَّحَ: see فُقَّحَ. — Also The anus: (S, K:) because it opens in the case of need: (Ḥam p. 677:) or a wide, or an ample, anus: (K, MF:) or a wide دَبْرٍ: or a دَبْرٍ with what it comprises: and afterwards, by reason of frequency of usage, applied to signify any دَبْرٍ: (L:) pl. فِقَاعٌ. (S, K.) — And The palm of the hand; as also فِقَاعَةٌ: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — And The naphin (مَنْدِيل) of الإخْوَامِ [i. e., which is used by one performing the rites of the حَجَّ or of the عُمْرَةَ]: (K:) of the dial. of El-Yemen. (TA.)

فَقَّحَ: see the next preceding paragraph.

فَقَّحَ A certain herb, (K, TA,) resembling the أَوْحَانُ [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 لَوْنٌ [i. e. colour, or kind]; (TA;) as also فَقَّحَةٌ, (K, TA,) thus with fet-ḥ and sukoon. (TA. [Written by Golius فَقَّحَةٌ.] — Also † A woman of goodly, or beautiful, make, or form. (Kr, K, TA.)

حُلَّةٌ عَلَى فَلَانٍ حُلَّةٌ فَقَّاحِيَّةٌ Upon such a one is a حُلَّةٌ [q. v.] of the colour of the rose when it is about to open. (S.)

هُوَ مُتَفَقِّحٌ لِلشَّرِّ † He is in a state of preparation for evil, or mischief.

### فَقَدَ

1. فَقَدَهُ, (S, A, MA, Mgh, O, L, Mṣb, K,) aor. -, (S, A, O, &c.) inf. n. فَقَدَانٌ (S, MA, O, L, Mṣb, K) and فُقَدَانٌ (S, O, F) and فُقُوذٌ (IDrd, O, L, K;) and فَاغْتَدَهُ, (S, A, MA, Mgh, O;) He found it not, (L, TA,) lost it, (MA, PṢ, &c.) saw it not, (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] it was, or became, absent from him, (Mgh,) or he had it not, was destitute of it, was without it, lacked it, or wanted it, syn. عَدِمَهُ; (Mṣb, L, K;) but accord. to Er-Rāghib, الفَقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوجود; (TA;) [whereas] الفَقْدُ [as inf. n. of فُقِدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bḍ in xii. 71.) [فُقِدَ signifies It was not found, was lost, was not seen, &c.] It is related of Abu-d-Dardà that he said, مَنْ يَفْقُدُ يَفْقُدُ, [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 اللهُ إِيَّاهُ God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَفْقَدَكَ اللهُ كُلَّ حَبِيْبٍ [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 الجَنُونُ يَفْقِدُ شَهْوَةَ الْجِمَاعِ [meaning Insanity causes to lose, or annuls, the desire of coitus], the correct word is يَعْزِمُ or يُزِيلُ. (Mgh.)

5. تَفَقَّدَهُ He sought it, or sought for it or after

it; or did so leisurely or repeatedly; (A, Mgh, L;) as also فَتَقَّدَهُ: (Mgh, L;) or he sought it, or sought for it or after it, it being absent from him; (S, O, L, Mṣb, K;) as also فَتَقَّدَهُ: (K:) or he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Rāghib and many others; but this expression and تَعَبَّدَهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Rāghib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before. (MF.) You say, مَا تَفَقَّدْتَهُ مِنْذُ أَتَقَدَّدْتَهُ, meaning مَنْذُ فَقَدْتَهُ [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. فَعَدَّ بَعْضُهُمْ بَعْضًا تَفَاعَدُوا [i. e. They lost one another]. (S, O, K.)

8: see 1: — and see also 5, in three places.

الفَقْدُ, (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written الفَقْدُ, (O, K,) A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كَشُوْثٌ: (TA:) and a beverage prepared from raisins or honey or [the plant] كَشُوْثٌ, as also الفَقْدُ: (K:) or, as AḤn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called الفَقْدُ: he says, the فَقْدُ is what is called in Pers. فَتَقَدَّدْتُ: IAṣr says, الفَقْدَةُ [or الفَقْدَةُ? the n. un.] is the كَشُوْثٌ: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيْدٌ) is made of honey, and then the فَقْدُ is thrown into it, and causes it to become strong: so says Lth: and he says that the فَقْدُ is a plant resembling the كَشُوْثٌ: and الفَقْدُ is the نَبِيْدٌ of the كَشُوْثِ. (O.)

الفَقْدَةُ: see the next preceding paragraph.

الفَقْدُ: see الفَقْدُ, in two places.

فَقِيْدٌ and مَفْقُوْدٌ signify the same, (O, Mṣb, K.) [Not found, lost, not seen, missed, non-existent,] absent from one, (Mgh in explanation of the latter,) not had, lacking or lacked, wanting or wanted. (Mṣb, K.) One says, مَاتَ غَيْرَ فَقِيْدٍ وَلَا حَبِيْبٍ (A, K,) and غَيْرَ مَفْقُوْدٍ وَلَا مَحْبُوْبٍ (A,) [He died unmixed 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 وَتَزَوَّجَ 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.)

مفقود: 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] فُقِرَتْ [as well as فُقِرَتْ], 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, TA,) [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] وَتْرٌ 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, aor. ُ, inf. n. فُقْرٌ, *He, or it, broke the فُقَارٌ (or vertebrae) of his back.* — Hence the phrase, فُقِرَتْ العَاقِرَةُ, (S, O,) or الدَاهِيَةُ, aor. ُ, inf. n. فُقْرٌ, (Msb,) [lit.] *The calamity broke the vertebrae of his back*: (S, O:) [meaning] *the calamity befell him.* (Msb.) — فُقِرَ, with damm, [aor. ُ,] *He had a complaint of his vertebrae*: and فُقِرَ, aor. ُ, inf. n. فُقْرٌ, *He had a complaint of his vertebrae arising from fracture or disease.* (Msb.) — فُقِرَ or فُقِرَ in the sense of افتقر: see 8.

2: see 1, first and third sentences. فُقِرَ — فُقِرَ, (S, TA,\*) or لِفْسِيهِ, (K, TA,) inf. n.

تَفْقِيرٌ; [and accord. to Golius, تَفْقِرُ, but for this I have not found any authority;] *He dug a hollow such as is termed فُقِيرٌ [q. v.] for the shoot, or offset, of a palm-tree.* (S, K, TA.) — And فُقِرَ, said of anything, *It was incised, or notched; and impressed, or marked.* (TA.) — Lth has erroneously assigned to تَفْقِيرٌ, a meaning belonging to تَفْقِيرٌ, q. v. (TA.)

4. افقر *He (a colt) became fit for riding upon his فُقَارٌ [or vertebrae]; like أَرْكَبُ: (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebrae and] fit for being ridden.* (L, Msb.) — افقره نَاقَتَهُ, (S, O,) or بَعِيرَهُ, (ISk, K,) or ظَهْرَ بَعِيرِهِ, (TA,) or بَعِيرًا, (Mgh,) or دَابَّتَهُ, (A'Obeyd, TA,) or المَهْرَ, (Msb,) *He lent him the vertebrae [meaning the back] of his she-camel, that he might ride thereon*: (S, O:) and *he lent him the back of his camel (ISk, K, TA) during a journey, (ISk, TA) for carrying a burden, and for riding, (ISk, K, TA,) to be returned afterwards*: (ISk, TA:) and *he lent him a camel, that he might ride thereon; from فُقَارٌ signifying the “vertebrae” of the back*: (Mgh:) and *he lent him his beast to ride as long as he pleased during a journey and then to return it to him*: (A'Obeyd, TA:) and *he lent him the colt to ride upon its vertebrae [or back].* (Msb.) — Hence, افقره أَرْضَهُ † *He lent him his land for sowing.* (TA, from a trad.) — افقرَكَ الصَيْدُ means *The object of the chase has enabled thee to have its vertebrae within thy power; therefore shoot it, or shoot at it*: (O, TA:) or *has enabled thee to have its side [which is sometimes termed فُقْرٌ] within thy power*: (K:) or *has become near to thee.* (TA.) [The Khaleefeh] El-Weleed the son of Yezed the son of Abd-El-Melik is related to have said, افقر بعد مسلمة الصيْدُ لِبَنِّ رَمِي i. e. *The object of the chase has enabled the shooter at it to have its vertebrae within his power after Meslemeh*; meaning that, since the death of his paternal uncle Meslemeh, the territory of the Muslims had become assailable to him who might attempt it. (TA.) — افقره also signifies *He (i. e. God, S, O, K, or a man, Msb) rendered him فقير [meaning poor, or needy, &c.].* (S, O, Msb, K.) — مَا افقرَهُ [i. e. *How poor, or needy, &c., is he!*] and مَا أَغْنَاهُ [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are افقر and استغنى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]

5. ظهر قِبَلَنَا نَاسٌ يَتَفَقَّرُونَ العِلْمَ, 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 فُقِرَتْ البئرُ meaning “I dug the well to draw forth the water:” but the reading commonly known is [يَتَفَقَّرُونَ, q. v.,] with the ق before the ف. (IAth, TA.) — See also 2.

6. افتقر *He feigned the lowliness, or submissive-*

ness, of poverty, humbling, or abasing, himself with men. (K\* and TA in art. باس.)

8. افتقر *He clave, slit, or rent; and opened*: [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Keys was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see حَسَفَ] he is related to have added, وافتقر عن معاني عور 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-Keys had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عَنْ 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 لِلشَّعْرِ أَصَحَّ فَتَحَ بَصْرٌ مَجَاوِزًا لِلْمَعَانِي العُورِ مُتَخَطِّيًا 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 افتقر, (Sb, TA,) but they did not say فُقِرَ, (Sb, Msb, TA,) like as they did not say شُدِّدَ, (Sb, TA,) serving them instead of فُقِرَ; (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) — And one says, افتقر إليه *He, or it, wanted, needed, or required, him, or it*; [a phrase of frequent occurrence; like فقير إليه;] i. q. احتاج إليه. (TA in art. حوج.)

10. استفقر بغيراً [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See أومل.)

فُقِرَ and فُقِرَ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said فُقِرَ, (MF, TA,) *Poverty, want, or need; contr. of غنى*: (K:) or *the state of a man when he has [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him*: (ISd, K:) [other meanings are indicated by explanations of the epithet فقير, q. v.:] مَفَاقرٌ [signifying needs, or wants,] is said by some to be a pl. of فُقِرَ, anomalous, like مَشَابِهٌ [pl. of شَبَّه] and مَلَامِحٌ [pl. of لَمَحَ]: or it may be a pl. of مُفَقَّرٌ, an inf. n. of افقره; or pl. of مُفَقَّرٌ; or it has no sing.: (TA:) you say, سَدَّ اللهُ مَفَاقرَهُ God rendered him, or may God render him, free from want; (S, Msb, K;) [lit.] *God supplied, or may God supply, his various needs, or wants.* (S, K.) — And فُقِرَ signifies also *Anxiety; or disquietude, or trouble, of mind*: pl. فُقُورٌ: (O, K, TA:) one says, 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 شُقُورُهَا. (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 أَفْقَرُ الصِّيدِ.]

فُقُورٌ: see فُقُورَةٌ.

فُقُورٌ: see فُقُورٌ, former half, in two places.

فُقُورٌ: see فُقُورٌ.

فُقُورَةٌ: see فُقَارٌ. = 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] فُقُورَةٌ (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 'Aishah, 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,] بَلَّغْتُمُ مِنْهُ الْعُقُورَ 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 مِثِّي فُقُورَةٌ, meaning *He is near to me.* (K, TA.) = See also مَفْقُورٌ.

فُقُورَةٌ: see فُقَارٌ. — [Hence] الفُقُورَاتُ is a name of † *The star [or stars] in the خُرُزَاتُ [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, (نُكْتِ

[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].* (Msb.) — 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 قَرَاغ [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 هَدَف [or butt, ḡc.],* (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.

فُقُورِي [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رُقِي and رُقِي] from أَفْقَرَهُ نَاقَتَهُ (S) or بَعِيرَهُ. (K.)

فُقَارٌ The *vertebrae of the back*; (S, Msb, K;) *the bones of the spine, which are set in regular order, one upon another, from the part where is the كَاهِل to the عَجَب:* (K, TA:) [it is sometimes used as a sing., as in the S and O and K voce طَبَقٌ: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is فُقَارَةٌ, (S, Msb, K,) for which one should not say فُقَارَةٌ, with kسر: (ISk, Msb:) and فُقَارَاتُ, of which the pl. is فُقُورٌ and فُقَارَاتُ and فُقَارَاتُ, signifies the same as فُقَارَةٌ; (S, Msb, K;) as does also فُقُورَةٌ. (K.) — [Hence,] فُقَارٌ † *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,] دُو الْفُقَارِ † *the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alee: it had previously belonged to El-'As Ibn-Munebbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abu-l-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 دُو الْفُقَارِ; but this is said by El-Khattábee to be vulgar. (TA.)* — It (i. e. دُو 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-

unicating, 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 رُكْبَةٌ فُقَيْرَةٌ signifies *A dug well.* (TA.) And فُقَيْرٌ بَنَى فُلَانٌ فِي الرُّكَايَا 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 نُقَيْرٌ [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:* (Msb:) *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. (Msb.) = Hence, as though having the vertebrae of his back broken, (IDrst, TA in art. جبر) [but said to be irregularly formed from أَفْقَرٌ, like مَا أَفْقَرَهُ, q. v.] *Poor; or needy; contr.*

فُقَيْرٌ; (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: (Msb:) *or one who has what to eat;* (Abou-Amr Ibn-El-'Alà;) differing from مُسْكِينٌ, which signifies one who possesses nothing; altogether destitute: (Abou-Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean *destitute, i. e. possessing nothing:* (IAqr, S, O:) Abou-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá'ee in praise of 'Abd-El-Melik Ibn-Marwán;

• أَمَا الْفُقَيْرُ الَّذِي كَانَتْ حُلُوبَتُهُ •  
• وَفَقَّ الْعِيَالُ فَلَمْ يُتْرَكْ لَهُ سَبْدٌ •

[As to the فُقَيْرٌ whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) Aq says that the مُسْكِينُ is better in condition than the فُقَيْرُ: and Yoo says that the فُقَيْرُ is better in condition than the مُسْكِينُ; and adds, I asked an Arab of the desert, Art thou فُقَيْرٌ? and he answered, No, by God, but rather مُسْكِينٌ: (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-'Aráfeh, 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-'Arāfeh:) الْفَقِيرُ the needer of God, i. e., of God's help, &c., and الْفَقِيرُ 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 Ḳur [xxxv. 16], أَنْتُمْ أَنتُمْ الْفُقَرَاءُ 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 Ḳur xxviii. 24:]) or فقير 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, (جِرْفَةٌ تَقَعُ مَوْقِعًا) but does not cause him and his household to be without want; (Esh-Shāfi'ee, T, O, Ḳ;) so that the former is in a harder condition than the latter accord. to Esh-Shāfi'ee; (T;) and it seems that he is called فقير because of crippledness, or protracted disease, which prevents his freely employing himself in making gain: (Khālid Ibn-Yezed:) Aḡ also says that the latter is in a better condition than the former; (Ṣ, O, Ḳ;) and so says Aḡmad Ibn-'Obeyd: (TA:) and as to the verse of Er-Rā'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 يُتْرَكْ لَهُ سَبَدٌ means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the Ḳur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence Aboo-Bekr holds the opinion of Aḡ 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. يَعْملُونَ for يَعْملُونَ] with tesheed: (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, (IAḡr, Ṣ, Ḳ,) one who possesses nothing: (IAḡr, Ṣ;) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Ḳarāfee:) [see more voce فقير:] fem. with ة: (Mḡb, Ḳ:) pl. masc. فقراء; (Mḡb, Ḳ;) pl. fem. فقائر; (Ḳ,) and فقراء (Lḡ, Mḡb, TA) like the masc., [said to be] the only instance of the kind except سفهاء as pl. of سفهية; (Mḡb;) [though فقهاء, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.)

فقارة: see فقار.

فقير: see the next paragraph.

فاعة [An act that breaks, or will break, the vertebrae of the back: and hence,] † a calamity, or misfortune; (Ṣ, O, Ḳ;) as also فقير (Ṣ, O, Ḳ:) or, accord. to Lth and others, such as breaks

the vertebrae of the back: (TA:) pl. فواقر. (Ḥar p. 399.) عَمِلَ بِهِ الْفَاعِرَةَ 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 Ḳur 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 فَقَرْتُ أَنْفَ الْبَعِيرِ. (Ṣ.) [This phrase in the Ṣ 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] الْفَاعِرَةُ signifies † *The resurrection.* (TA.)

أفقر [More, and most, poor or needy &c.: said to be formed irregularly from افقر, not from an un-augmented form of the verb; like أقفره. (See Ḥam pp. 573-4.)

فقير: see فقير.

مفقر, applied to a man, (O, TA,) Strong (O, Ḳ, TA) in the vertebrae of the back; (TA;) and thus مفقر, applied to a camel; and [in like manner] ذُو فُقْرَةٍ, so applied, strong to be ridden: (O, TA:) and مفقر 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. (Ḳ.) — And [hence] one says, إِنَّهُ لِمُفَقَّرٌ لِهَذَا الْأَمْرِ † *Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it;* (Ish, O, L, Ḳ;) and لِهَذَا الْعَزْمِ for this determination, or resolution; and لِهَذَا الْعِرْنِ for this adversary, or opponent. (L.) And رَجُلٌ مُفَقَّرٌ † *A man sufficient for everything that he is ordered to do;* (O, Ḳ, TA;) as though by reason of the strength of his vertebrae. (TA.) = See also فقير.

مفقور A sword having notches, or indentations, in its مَنْشَ [q. v.], (Ṣ, Ḳ,) forming depressions therein. (Ḳ.) = See also مفقر, in two places.

مفقور: see فقير, in three places.

مفاعر: see فقير, in two places.

فقر أرض مفقورة Land in which are many فقر, meaning hollows. (O, Ḳ.)

مفاعر A man asserting himself to be in a state of فقر [i. e. poverty, or need, &c.]. (A, TA.)

#### فَقَصَ

1. فَصَّصَ, aor. -, (Lth, Lḡ, M, O, Ḳ,) inf. n. فَصَّصَ; (Lth, Lḡ, IDrd, M, O;) *He broke;* (Lth, Lḡ, M, O, Ḳ;) or crushed; (Lḡ, O, Ḳ;) an egg, (Lḡ, IDrd, M, O, Ḳ,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also فَصَّصَ, inf. n. تَفْقِصُ: (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 فَصَّصَ, aor. -, inf. n. فَصَّصَ, signifies the same as فَصَّصَ. (Lḡ, O.) — فَصَّصَ فَلَانٌ بَيْضَ الْعَيْتَةِ [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 فَصَّصَ, constr. with an accus., another signification ("assecutus fuit rem"), as on the authority of the Ḳ; app. from a mistranscription in the explanation of الْبِغْفَاصَ, in a copy of that lexicon.]

2: see the preceding paragraph.

5: see what next follows.

7. انْفَقَصَتِ الْبَيْضَةَ and تَفَقَّصَتْ The egg broke [or broke asunder] عَنِ الْفَرْخِ [from over the young bird].

مفقوسة: see بيضة فقصة.

مفقوص as an epithet: see its fem. voce مفقوسة. = Also An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, Ḳ,) 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.)

فقوص, (Lth, O, Ḳ,) or فقوصة, (M,) [the former a coll. gen. n., and the latter its n. un.,] A melon (بَطِيخَةٌ) before it has become ripe: (Lth, M, O, Ḳ;) a word of the dial. of Egypt: (Lth, O, Ḳ:) [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 Flore Aegypt. Illustr., no. 929:)] also mentioned as with س for the last letter. (TA.)

مفقاش [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-'Abbād, O, Ḳ.)

فقيصة and بيضة مفقوسة and تفقصة (CK [but not found by me elsewhere]) An egg broken, or crushed. (IDrd, O, Ḳ.)

#### فَقَعَ

1. فَعَعَ, aor. - and -, inf. n. فَعَّعَ (Ṣ, O, Ḳ) and فَعَّعَ (Ḳ,) said of the colour of a thing, (Ṣ, O,) It was intensely yellow: (Ṣ, O, Ḳ:) or its yellowness was free from admixture. (Ḳ, TA. [See also فَعَّعَ below.]) [And] فَعَّعَ said of a skin, or hide, or a tanned, or red, skin or hide, (أديم,) It was beautiful and clear [in colour]. (Ḥam p. 562.) = فَعَّعَ said of a boy, He became active, and grew, grew up, or became a young man; (Ḳ,\* 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 فَعَّعَ. (TA.) = And فَعَّعَ (Ḳ, TA) said of a man, (TA,) He died from, or in consequence of, the heat. (Ḳ, TA.) = فَعَّعَ فَالَانُ فَعَّعَتْ الْفَوَاقِعَ فَلَانًا The calamities of time, or fortune, crushed such a one. (Ḳ,\* TA.) = فَعَّعَ, aor. -, (Ḳ,) inf. n. فَعَّعَ, (O,) He stole. (O, Ḳ.) [Accord. to the TḲ, trans. in this sense.] = And He emitted wind from the anus, with a sound; (Ḳ, TA;) in which sense the inf. n. is

likewise **فَعَع**; accord. to some, peculiarly said of an ass: and **فَعَع** **بِه**, and **بِفَعَع**, and **بِفَعَاع**, inf. n. **تَفَعَع**, he did so vehemently. (TA.) = **فَعَع**, i. e. like **فَرِحَ**, (K, TA,) inf. n. **فَعَع**, (TK,) said of a man, (TA,) He became red. (K, TA.)

2. **فَعَع**, (TA,) inf. n. **تَفَعَع**, (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 **فَعَع** **أَصَابِعَهُ**, (S, O, TA,) inf. n. as above, (S, O, K, TA,) i. q. **فَرَقَعَهَا**, (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 **فَعَع** **الْوَرْدَةَ**, inf. n. **تَفَعَع**, 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 **التَفَعَع** 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 **فَعَع** 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. = **فَعَع** **الْأُدَيْرَ**, (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.)

4. **افقع**, (TA,) inf. n. **إِفْقَاعٌ**, (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 **تَفَعَعَت** erroneously written for **تَفَعَعَت**.]

6. **تَفَاعَت عَيْنَاهُ** His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.)

7. **انفقع** It became cleft, or fissured, or rent open or asunder. (O, K.)

**فَعَع** [an inf. n., of **فَعَع**, 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 **فَعَع**, (S, O, K,) the latter mentioned by ISk, (S, O,) A species of **كِمَاءٌ** [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 Lath says, a species of the worst [kind] of **كِمَاءٌ**; 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 **إَجْرِدٌ** [q. v.], and is of the worst of **كِمَاءٌ**, and the quickest in becoming corrupt: (TA:) the pl. is **فَعَعَةٌ**, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and **فَعَعٌ**, with fet-h, has for pls. **أَفْعَعٌ** [a pl. of pauc.] and **فَعُوعٌ** [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K:\*) one says, **هُوَ أَدَلُّ مِنْ فَعَعٍ قَرَقِرَ**, (S,) or **مِنْ فَعَعٍ بِقَرَقِرَةٍ**, (O, K,) [He is more vile than the **فَعَع** of, or than **فَعَع** 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. **فَعُوعٌ** in art. **ذَانٌ**, and in the present art. in the TA, it appears that **فَعَعٌ** is also applied to The species of fungus called **ذُوْنُونٌ**, and to the species called **طُرْتُوثٌ**, &c.] — And [hence, perhaps,] **فَعَعٌ** [as a coll. n.] signifies also †Pointed toes (**خَرَّاطِيمِرٌ**) of a sort of boots. (O, TA.)

**فَعَعٌ**: see the next preceding paragraph.

**فَعَاعٌ**: see what next follows.

**فَعَاعٌ**; (O, and thus in my MS. copy of the K; in other copies of the K **فَعَاعٌ** or **فَعَاعٌ**; and in all the copies is added **كَرْبَاعٌ** or **كَرْبَاعٌ**; [but there is no such word as **رَبَاعٌ**, nor **رَبَاعٌ**; whence it seems to be meant that we should read **كَرْبَاعٌ**; i. e. **فَعَاعٌ**, like **رَبَاعٌ**, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) **فَعَاعٌ**, (O, K,\*) like **كَثْمَانٌ**, (O,) [i. e.] with fet-h, like **ثَمَانٌ**: (K:) [which suggests that **كَرْبَاعٌ** may be an early mistranscription for **كَرْبَاعٌ**, and that **فَعَاعٌ** is wrong, and only **فَعَاعٌ** right, though it is said in one place in the TA that **فَعَاعٌ** is like **سَحَابٌ**, i. e. that it is **فَعَاعٌ**:] or it is **فَعَعٌ**, like **أَمِيرٌ**; (K, TA;) so accord. to El-Jáhidh, as mentioned by Az: (TA:) applied to a man, as meaning Red; (O, K, TA;) intensely so; by reason of **إِغْرَابٌ** [i. e. app., goodliness of condition]: (O, TA:) and **فَعَاعِيٌّ**, as an epithet applied to a man, signifies red. (TA.)

**فَعَعِيٌّ**, (so in the O,) or **فَعَعِيٌّ**, like **سَبِيكِيٌّ**, (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-Jáhidh to be such, of pigeons, as are like the **صَلَابِيٌّ** [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 **فَعَع**]. (TA.) — **أَبْيَضٌ فَعَعِيٌّ**, (so in the O,) or **أَبْيَضٌ فَعَعِيٌّ**, like **سَبِيكِيٌّ**, (K,) White that is intense (O, K) in whiteness. (O.) [See also **فَعَاعِيٌّ**.] — **فَعَعِيٌّ** as an epithet applied to a man: see **فَعَاعٌ**.

**فَعَاعِيٌّ**: see **فَعَاعٌ**: — and see **فَعَاعِيٌّ**, in two places.

**فَعَاعٌ** 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.)

**فَعَاعٌ** 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 **فَعَاعَةٌ**].) — And A certain plant, (AHn, O, K,) such as is termed **فَعَاعِيٌّ**, 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 **فَطْرٌ**.]

**فَعَعِيٌّ**: see **فَعَعِيٌّ**, in two places.

**فَعَاعَةٌ**, like **رَمَانَةٌ**, sing. of **فَعَاعِيٌّ**, (TA,) which signifies The bubbles that rise upon water, (S, O, K, TA,) and upon wine, (O,) [&c.,] round, [or globular,] (TA,) like **فَوَائِرٌ** [or vessels of glass]. (S, O, TA.)

**فَعَاعِيٌّ** A seller of [the beverage called] **فَعَاعٌ**. (TA.)

**فَاعِعٌ** (S, O, K) and **فَعَاعِيٌّ** (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 **فَاعِعٌ** is applied to white and to any other colour as signifying free from admixture; (K;) and **فَعَاعِيٌّ** is applied in this sense to white: (TA:) and **أَفْعَعٌ**, of which the pl. is **فَعَعٌ**, signifies intensely white. (K.)

**فَاعِعَةٌ** A calamity, or misfortune: (S, O, K:) pl. **فَوَائِعٌ**. (S, O, K:\*)

**أَفْعَعٌ**; pl. **فَعَعٌ**: see **فَاعِعٌ**.

**فَعَعٌ**, accord. to the K, signifies **مُدْقِعٌ** [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is **فَعَعٌ مُدْقِعٌ**, signifying **مُدْقِعٌ** [i. e. a poor person cleaving to the dust or earth: for **أُدْقِعٌ** is intrans. as well as trans.]; which denotes the worst condition, like **مَجْرُودٌ**. (TA.) [See 4.]

**مَفْعَعٌ** and **مَفْعَاعٌ** [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one.

مُخْرَطِرٌ i. q. خُفٌّ مُفَقَّعٌ (O, K) i. e. A boot having its fore part pointed. (TA in art. مخرطير.)

المُفَقَّعَةُ 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.

مُفَقِّعٌ: see فُقَاعٌ.

فقير

1. فَقِيرٌ (S, K, TA,) aor. ʿ, (TA,) inf. n. فَقَرٌ, It, or he, was, or became, full: (S, K, TA:) it is said of a vessel: (TA:) and one says [also] أَصَابَ مِنَ الْمَاءِ حَتَّى فُقِرَ [He obtained, or took, of the water until he became full]; mentioned by IDrd. (S, TA.) — And أَكَلَ حَتَّى فُقِرَ He ate until he became affected with indigestion, or oppressed by much eating. (K.) — فَقِيرَ مَالَهُ 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.) = فُقِرَ, aor. ʿ, (K, TA,) inf. n. فُقِرَ (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 أَفْقَرٌ; (S, K, TA;) fem. فُقِيَاءٌ. (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. بَطِرَ and أَشْرَ [i. e. Such a one exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: &c.]: (K, TA:) because البَطْرُ and الأَشْرُ are departure from the limit of rectitude. (TA.) — And فُقِرَ الأَمْرُ (K, TA,) aor. ʿ, (TA,) inf. n. فُقِرَ and فُقِرَ and فُقِرَ; † The affair did not proceed in a right course. (K, TA.) — And فُقِرَ and فُقِرَ are syn. with تَفَاهَرٌ, q. v. (K.) — And فُقِرَ signifies also It (a thing) was, or became, wide, or ample. (TA.) = فُقِرَ المَرْأَةُ: see 3. = فُقِرَ الكَلْبُ He took hold of the فُقِرَ [i. e. muzzle] of the dog; (K;) as also فُقِرَ. (Z, K.)

3. فُقِرَ المَرْأَةَ (S, K, TA,) inf. n. مُفَقِّمَةٌ and فُقِرَ (S, TA,) He compressed the woman; (S, K, TA;) as also فُقِمَهَا. (K.)

5: see 1, last sentence.

6. فُقِرَ 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.

Bk. I.

فُقِرَ (S, K) and فُقِرَ (K) The لُحَى [meaning lateral portion of the lower jaw]; (S, K;) or either one of the لُحْيَانِ. (K.) Hence the trad., مَنْ حَفِظَ مَا بَيْنَ فُؤَيْبِهِ 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 ذَكَر), 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].)

أَفْقَرٌ; fem. فُقِيَاءٌ: see 1. — Hence, † Anything crooked, distorted, or uneven. (TA.) And أَمْرٌ أَفْقَرٌ † 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.]

فقہ

1. فِقْهٌ, aor. ʿ, (S, Mgh, K, &c.,) inf. n. فَقَّهَ, the verb being like عَلِمَ and the inf. n. like عَلِمَ, 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 فِقْهٌ, 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 فِقْهِي, q. v., or] equal to the فُقِيَاءِ. (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 فُقَاهَتَكَ لِمَا أَشْهَدُكَ [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. ʿ, inf. n. فُقِيَ (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. تَفَقُّهُ (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 تَفَقَّهَهُ (Mgh, K,) or he made him to understand. (S, Mgh.) It is said in a trad., اللَّهُمَّ عَلِّمَهُ الدِّينَ وَتَقِّهَهُ 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, أَفْقَمْتُكَ الشَّيْءَ I made thee to understand, (S, Mgh, TA) or I taught thee, (Mgh, TA) the thing. (S, Mgh, TA) And أَفْقَمْتُهُ I explained to him the learning of الفِقْه [meaning the science of the law]. (T, TA.)

3. فَاقَهُ He searched with him into [matters of] science, disputing with him, (S, K,) فَفَقَّهَهُ, aor. ʿ, [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 الفِقْه [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفِقْه [meaning thus]. (S, TA.) And تَفَقَّهَ 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], الفِقْهُ denotes a particular science; (Mgh;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; [jurisprudence;] (S, K, TA;) syn. with 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.)

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

فُقِيَهُ Any one possessing knowledge of a thing. (TA.) فُقِيَهُ الْعَرَبُ signifies The عالم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Háarith Ibn-Keledch (الحَرْثُ الطَّبِيبُ الْعَرَبِيُّ) who was also called طَبِيبُ الْعَرَبِ [as is said in the S in art. ازمر, because this appellation is syn. with the former; but IKh and El-Háreere do not mean by فُقِيَهُ الْعَرَبُ 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 فُقَّهَهُ; (Mgh, K;) fem. فُقِيَهُ and فُقِيَهُ: pl. [of فُقِيَهُ; and [of فُقِيَهُ] and فُقِيَهُ; and [of فُقِيَهُ] and فُقِيَهُ]

(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 **فَقَاءً** [in speaking of women] takes no account of the fem. ة: it is like **فَقْرَاءً** 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-án &c. for hire.* — **فَحْلٌ فَقِيهٌ** means *A stallion [camel] expert in covering*, (K, TA,) *that knows well the she-camels that are lusting, and the pregnant.* (TA.)

**الْمُسْتَفِيهَةُ** *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. **إِثْرَهُ** or **فَقَوْتُ** *I followed his track, or footsteps; i. q. فَعَوْتُهُ*; (K, TA;) mentioned by Yaḥkoob among the words formed by transposition: so in the M. (TA.)

**فَقُو**: see its syn. **فَقُو**, in art. **فَقَأٌ**.

**فُقُوَّةٌ** *The فُقُو [or notch] of the arrow*; (S, K, TA;) i. e. *the part which is the place of the bow-string*: (TA:) [also called **فُوقَةٌ**, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. **فُقَى**, (S, K,) also written **فُقَأٌ**. (TA.) An ex. of the pl. occurs in a verse cited in art. **عَرَقِبٌ**, voce **عَرَقُوبٌ**. (S.)

## فك

1. **الْفَكُّ**, accord. to Er-Rúghib, primarily signifies *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. ء, inf. n. **فَكٌّ**, (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 **فَكَتُّكَ** likewise signifies *the separating two things knit together, or intricately intermixed.* (Lih, 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 الْعَظْمَ**, (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] **الْفَكُّ** *in the hand, or arm, is [i. e. denotes] less than الكَسْرُ*. (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 الرَّمْنَ**, (S, Mgh, O, Mṣb, K,) aor. ء, (TA,) inf. n. **فَكٌّ** and **فُكُو**; (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 الْأَسِيرَ**, (Mṣb, K,) aor. ء, (TA,) inf. n. **فَكٌّ** and **فَكَكٌ** and **فَكَكٌ**, (K,) *He liberated, or set free, the captive.* (Mṣb, K, TA.) And **فَكَ الرِّقَبَةَ**, (S, O, Mṣb, K,) aor. ء, inf. n. **فَكٌّ**, (TA,) [lit. *He loosed the neck,*] means *he emancipated [the slave]*. (S, O, Mṣb, K, TA.) **فَكٌّ** *الرِّقَبَةَ* 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 Qur [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.* (IAḥr, Th, TA.) — [Hence also,] one says, **هُوَ يَفْكَ الْمَشَاكِلَ** *† [He solves] the things, or affairs, that are dubious, or confused.* (TA in art. **شَكَلَ**.) — **قَدَ فَكَ وَقَرَّجَ** is said of a very old man, meaning *قَرَّجَ لَحْيَيْهِ* [i. e. *He has parted his jaws, by hanging the lower jaw in consequence of weakness*]; as is the case in extreme old age. (S, O.) And [hence,] **فَكَ**, (AZ, S, O, K,) aor. ء, inf. n. **فَكٌّ** and **فُكُو**, (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 **الْفَكُّ** 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.) — **فَكَتُّكَ**, [third pers. **فَكَ**,] aor. **فَكَتُّ**, inf. n. **فَكٌّ**, *Thou hast become such as is termed أَفَكٌّ i. e. one whose مَنْكِبٌ [here meaning shoulder-bone] has become unknit, or loosened, (انْفَرَجَ), from its joint, in consequence of weakness and flaccidity.* (S.) [See also **فَكَكٌ** below.] — And **فَكَتُّكَ**, aor. **فَكَتُّكَ**; (S, O, K;) and **فَكَتُّكَ**, (O, K,) a verb of a very rare form, [respecting which see **دَمَّرَ**, last sentence,] (MF, TA,) aor. **فَكَتُّكَ**; (O, K;) inf. n. **فَكَتُّكَ** (S, O, K) and **فَكٌّ** 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. **اِنْفَكَتْ** *She (a camel) being near to bringing forth, her صَلَوَانٌ [app. meaning two parts on the right and left of the tail (see صَلَا in art. صَلَوَا)]*

*became lax, or flaccid, and her udder became large*; (K, TA;) and so **اِنْفَكَتْ**; (TA;) so too **تَفَتَّكَتْ**: or this last signifies *she became vehemently desirous of the stallion.* (O, K.) — And **اِنْفَكَتْ مِنَ الْحَبَابَةِ** *He (a gazelle) got loose from the snare into which he had fallen.* (TA: also mentioned, but not expl., in the O.)

5. **تَفَتَّكَ** *It (a thing) became much, or widely, separated; and became unclosed.* (O, TA.) — **تَفَتَّكَتْ 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 يَتَفَتَّكُكَ** 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 **تَفَتَّكَ** in walking is syn. with **تَخَلَّعَ**, (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. **اِنْفَكَتْ** *It became separated: you say, اِنْفَكَتْ مِنَ الشَّيْءِ* *The thing became separated from the thing*: (O, TA:) and **اِنْفَكَتُ 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. **اِنْفَرَجَ** and **اِنْفَصَلَ**; as also **تَفَتَّكَ**. (Mgh.) [And it is also used in relation to a member of the body:] one says, **سَقَطَ فُلَانٌ فَانْفَكَتْ قَدَمُهُ** *أو* **اِنْفَرَجَتْ** *وَزَالَتْ* i. e. *Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated*: (S, O:) [or] **اِنْفَكَتْ قَدَمُهُ** means *زَالَتْ* [i. e. *his foot became dislocated*]; and **اِنْفَكَتْ اِنْفَرَجَتْ** [i. e. *his finger became unknit, or loosened in a joint*]. (K.) — One says also, **اِنْفَكَتْ رَقَبَتَهُ مِنَ الرِّقَبِ**, meaning *† He became freed [lit. his neck became loosed] from slavery.* (S,\* O,\* TA.) — And **اِنْفَكَتْ عَنْ عَهْدِهِ** *† [He became released from his compact, engagement, or promise].* (TA voce **اِنْفَكَرَ**.) — And **يَتَفَتَّكَ عَنْ فُجِحِ 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 اَتَفَتَّكَ مَا اَتَفَتَّكَ**, meaning *مَا زَالَ قَائِمًا* [i. e. *Such a one ceased not to be, or continued to be, standing*]. (S, O.) And **مَا اَتَفَتَّكَتْ اُذْكُرُكَ**, meaning *مَا زِلْتُ* [*I ceased not, or I continued, remembering thee*]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by **اِلَّا**, which is [said by Aḡ and IJ and others to be] redundant. (S, O.) [See that verse, and the remarks upon it, in art. **اِلَّا**, p. 78, col. i.]

8: see 1, former half, in two places.

**لَعْنَى** *The لَعْنَى [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 **فَكَ**: (O, K:) or this latter signifies *the مَجْمَع* [or part in which is the commissure] of the **خَطْم** [generally meaning muzzle]; (Lth, O, K;) as also **الفَك**; (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 **فَتَّان** [or two lateral portions of the lower jaw]: (Lth, O, K:) [see **الفَيْك**:] and **الفَتَّان** 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 (**مُنْتَقَى الشَّدَقَيْنِ**) on both sides: (Mṣb, TA:) [but this last explanation is strange, and app. little known:] pl. **فُكُوك**. (Mṣb.) One says, **مَقْتَلِ الرَّجُلِ بَيْنَ فَتَيْهِ** [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, **قَاتِلِ الرَّجُلِ بَيْنَ فَتَيْهِ**. (Meyd. [See Freytag’s Arab. Prov., ii. 597.]) See also **فَكَك**.

**فَكَّة** [an inf. n.: see 1, last sentence]. = **الفَكَّة** is the name of *One of the northern constellations, [Corona Borealis,] (Kzw,) certain stars, (S, O, K,) eight stars, called in Pers. كاه درويشان, (Kzw,) behind الرَّمَاحِ السَّاحِ [i. e. Arcturus], (S, O, K,) [near] behind the staff of الصَّيَّاحِ [which is a name of Bootes], (Kzw,) having a circling form, (S, O, K, and Kzw,) but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called **فَصْعَةَ الْمَسَاكِينِ** [the bowl of the paupers], (Kzw,) this being the name given to it by the children. (As, S, O, K.)*

**فَكَك** An unknit, or a loosened, state (**انْفِرَاج**) of the **مَنْكَب** [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 As, **الفَكَك** is used by poetic license for **الفَك** [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 **فَكَكُهُ**, (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 **غَلَّقَى**. (S, O.)

**فَكَكَاك** [One who separates, &c., much, or often]. — [And hence,] **فَكَكَاكَ هَكَكَ**: One who does not

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

**فَاك** [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*: (IAar, K, TA:) and you say **فَاكٌ تَاكٌ**, (IAar, S, O, TA,) making **تَاك** an imitative sequent: or, accord. to Yaʿqoob, you say **شَيْخٌ فَاكٌ وَتَاكٌ**: thus he makes **تَاك** 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-Hoṣṣeybee, TA.) Pl. **فَكَكَاكٌ** and **فَكَكَاكَةٌ**. (IAar, K.)

**أَفَكٌ**, (S, K,) or **أَفَكُ الْمَنْكَبِ**, (K,) One whose **مَنْكَب** [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 الْفَكِ**; a mistranscription, for **مَسْكُورُ الْفَكِ**: see **فَكَك**, last sentence.]) = See also **الفَك**.

**أَفَكَّتْ**, applied to a she-camel, part. n. of **أَفَكَّتَ** [q. v.]: (O, TA:) and **مُفَكِّةٌ** and **مُفَكِّبَةٌ** are syn. therewith. (TA.)

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

**مُنْفَكِّينَ** in the **Qur** [xcviii. 1], (O, TA,) followed by the words **حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ**, (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, Nifāweyh, (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 **أَنْفَكَ** **مَا زَالَ مَا أَنْفَكَ** meaning “the thing’s becoming separated from the thing:” accord. to IAar, as mentioned by Th, **فَكَكٌ فَلَانَ** means “Such a one was set free, and at rest, from a thing;” and hence **مُنْفَكِّينَ** in the **Qur** 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 2,

(Mṣb,) inf. n. **فَكَرَ**; (S, O, Mṣb, K:\*) and **أَفَكَرَ**; (S, O, Mṣb, K;) and **فَكَرَ**, (S, O, K,) [which is more common than either of the first and second,] inf. n. **تَفَكَّرَ**; (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 **فَكَرَ**.]

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

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

**فَكَرَى** and **فَكَرَ** (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, فِي أَمْرٍ* [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 **أَفَكَارٌ**; (IDrd, K;) but Sb says that neither **فَكَرَ** nor **عَلِمَ** nor **نَظَرَ** has any pl.: (TA:) the pl. of **فَكَرَ** is **فَكَرَ**. (Mṣb.) One says, **فَلَانَ فَكَرٌ كُلُّهَا فَكَرٌ** [Such a one has thoughts all of which are points of wit]. (A, TA.) = See also **فَكَرَ**.

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

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

**فَكَرَ**: see what next precedes.

فكل

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

**أَفَكَلٌ** A tremour, (S, O, K,) from cold or from fear: (S:) hence, in a trad., **أَخَذَنِي أَفَكَلٌ** [A tremour seized me]: (S,\* O:) and in another, **فَبَاتَ وَتَهُ أَفَكَلٌ** [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 السَّيْرِ is a saying mentioned in the O and K, (in 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 السَّيْرِ, have مِنَ السَّبْقِ, from the outstripping.] — Also The [bird commonly called] شَقِرَاقٌ [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 أَفْكَلٌ, first sentence.]

## فكه

1. فَكَهٌ, aor. ف, 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 بالتحرير,] † 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. تَفْكِهَةٌ, 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. فَكَّاهَهُ (K,) inf. n. مَفْكَاهَةٌ (S,) † He jested, or joked, with him; (S, K, TA;) indulged in

pleasantry with him. (TA.) It is said in a prov., لَا تَفَاكُهُ أُمَّةٌ وَلَا تَبُلْ عَلَى أَكْبَةٍ [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. اَكْرَم]. (S, TA.) [See also an ex. in a verse cited voce تَزَدُّ.]

4. أَفْكَتْ She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] رُبْعٌ, 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 (فَكَهَةٌ): (Msb, K:) and He took fruit with his hand; [he helped himself to it;] syn. تَنَاوَلُ الْفَاكِيَةَ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical, meaning [And then ye would be in the condition of] making your fruit to be your saying إِنَّا لَمُعْرَمُونَ Verily we are burdened with debt (which words occur in the next verse): or تَفَكَّهُ here [or rather in a case of this kind] means He threw away from himself the fruit: thus says Ibn-Ateeyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also He abstained from fruit: thus it bears two contr. meanings. (K.) — And sometimes [it means † He amused himself with talk; like as one amuses himself with the eating of fruit after a meal; i. e.] التَّفَكُّهُ is metaphorically used as meaning التَّنَقُّلُ بِالْحَدِيثِ. (Bd in lvi. 65.) — And † He affected jesting, or joking. (TA.) — And تَفَكَّهُوا بِفُلَانٍ † They spoke evil of such a one; or did so in his absence; and defamed him; and did thus with jesting, one with another. (TA.) — And تَفَكَّهُ بِهِ † He enjoyed it: (S, Msb, K:) and [particularly] (Msb) he enjoyed the eating of it. (Mgh, Msb.) — And تَفَكَّهُ also signifies † He wondered, (S, Msb, K,) at it; and so فَكَّهُ, followed likewise by مِنْهُ. (K.) And hence [accord. to some] the saying in the Kur cited above, فَظَلْتُمْ تَفَكَّهُونَ i. e. † [And then ye would be in the condition of] wondering at what had befallen you in respect of your seed-produce. (TA.) — And He repented, grieved, lamented, or regretted: (IAar, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] repenting, &c.: (S, TA:) and so تَفَكَّهُونَ, which is of the dial. of 'Okh; or, accord. to Lh, Temeem say تَتَفَكَّهُونَ, and Azd-Shanoo-ah say تَتَفَكَّهُونَ. (TA.)

6. تَفَاكَهُ signifies The jesting, or joking, [or indulging in pleasantry, (see 3,) of a number of persons,] one with another. (K.) [You say, تَفَاكَهُوا They jested, &c., one with another.]

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

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

[فَكَهٌ 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 فَكَّاهَةٌ.]

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

فَكَهَةٌ: see what next precedes.

فَكَهَةٌ Possessing فَكَاهَةٌ [i. e. fruit]; (K, TA;) an epithet of the same class as تَامِرٌ and لَابِنٌ: or, accord. to Aboo-Mo'adh the grammarian, one whose fruit has become abundant. (TA.) — See also فَكَّهُ, in two places. — And [the fem.] فَكَّاهَةٌ, † A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; [app. by its having much fruit;] syn. مَعْجَبَةٌ. (K.)

فَكَهَةٌ a word of well-known meaning, (S,) Fruit, of any kind; (K;) a thing, or things, the eating whereof is enjoyed, (Mgh, Msb,) whether moist or dry, as figs and melons and raisins and pomegranates: (Msb:) [the words, of the Kur lv. 68, فِيهِمَا فَكَهَةٌ وَنَخْلٌ وَرُمَّانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed فَكَهَةٌ: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imám Aboo-Haneefeh among them:] the pl. is فَوَاكِهِ, meaning kinds thereof. (S.) — And (by way of comparison [thereto], TA) † Sweetmeat; syn. حَلْوَاءٌ; (K;) which is also applied by some to “fruit” (فَكَهَةٌ), (T in art. حَلْو) or to “sweet fruit.” (K in that art.) — And فَكَهَةُ الشَّوِّ [lit. The fruit of winter] is metonymically used as meaning † the fire. (Har p. 594.)

فَكَهِيٌّ: see فَكَّاهِيٌّ.



فيكبان : see فِكْبَانٌ, second sentence.

فَاكِهَانِي A seller of فَاكِهَةٌ [i. e. fruit]; (S, K;) as also فَاكِيبِي; (TA;) but not فَاكَاهُ. (Sb, TA.)

كَانَ مِنْ أَفْكِهِ النَّاسُ 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].)

أَفْكُوهُ i. q. أَعْجُوبَةٌ + [A wonderful thing]. (K.)

You say, جَاءَ فُلَانٌ بِأَفْكُوهُ + [Such a one did, or uttered, a wonderful thing]. (TA.)

مُفْكَةٌ (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] رُبَيْعٌ, 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.) — وَلَا فُلُّوا لَهُ صَفَاةٌ (كَسَرُوا حَجْرًا) belonging to him, was said by 'Aisheh in describing her father: she alluded thereby to his strength in religion. (TA. [See also قَرَعَ صَفَاتَهُ, in art. صَفْوٌ; and see also مَغْمَزٌ.]) And [in like manner] one says, اسْتَفْلَى غَرَبَهُ meaning كَسَرَهُ [i. e. + He broke his sharpness, or vehemence, or valour]. (TA.) And قَتَلَ الْجَيْشَ (S, O, Mṣb,) or الْقَوْمَ (M, K,) aor. and inf. n. as above, (M, O, Mṣb,) He defeated (هَزَمَ, S, M, O, K, or كَسَرَ, Mṣb) the army, or military force, (S, O, Mṣb,) or the people, or party. (M, K.) And مَنْ قَتَلَ ذَلَّ وَمَنْ أَمَرَ قَتَلَ (S, Meyd, O,) 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 (قَتَلَ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَتَلَ in the place of قَتَلَ; though the reading with قَتَلَ is added.]) شَجَكَ أَوْ فَلَكَ أَوْ جَمَعَ كَلًّا لَكَ, in the story of Umm-Zarā, is said to mean, Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فَلَكَ is meant altercation, 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.) — فَلَ 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. فُلِّلَ] means The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.)

4. افلَّت الأرضُ The land became such as is termed فَلَ [q. v.]. (AHn, M.) — And أَفْلٌ (Fr, T,) and أَفْلُنَا (S, O,) He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فَلَ (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 فَلَ (M) or such as is termed فَلَ. (K.) — And أَفَلَ + He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فَلَ applied to land. (M.) — And in like manner, one says, افلَّ الدهرُ مالهَ + [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 أَفَلَ, and تَفَلَّلَ; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فَلَ, as is also the second; but the third is quasi-pass of فَلَكَ [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 انفلُّوا 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 الشيءُ He took of the thing the least portion, (M, K,) because of its difficulty (لَعْسِرُهُ), (M,) or such as the tenth part thereof (كَعْشِرُهُ): (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. فَلَ فَلَ 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 تَفَلَّلَ: (TA:) or both signify he walked thus, with short steps: (K:) or تَفَلَّلَ

signifies [simply] he went with short steps; (En-Nadr, O;) or so تَفَلَّلَ. (T accord. to the TT.) — And He rubbed and cleaned his teeth with the [stick called] سِوَاكٌ; (T, O, K;) as also تَفَلَّلَ; (IAar, O, K;) or so تَفَلَّلَ. (T accord. to the TT.) — فَلَ الطَّعَامَ and الشَّرَابَ He peppered the food and the wine or beverage. (M.) — [And فَلَ الشَّعْرَ 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 فُلُّ (S in this art. and in art. فُلْنٌ, and K and TA in the latter art.,) meaning يَا فُلَانٌ [O such a one], (S &c.) with reḥa 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 فُلَةً to a female, and يَا فُلَاتٍ to two females, and يَا فُلَاتٍ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةٌ (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, يَنْصَبِ يَا [J says,] يَا فُلَةً: (K, TA:) [J says,] يَا فُلٌ, without teshdeed, 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 يَا فُلَا: (S in this art.:) [or,] accord. to Sb, يَا فُلٌ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمْرٌ [which is originally دَمَوْ 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 لَجَّةِ أَمْسِكَ فُلَانًا عَنِ فُلٍ

(S and M in this art.,) meaning عَنِ 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. فُلْنٌ:) 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. فُلْنٌ:) [but] they said [also] فُلٌ بَنٌ فُلٍ, [said to be] an instance of an elision, (T and M in art. فُلْنٌ,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلُونٌ]; (T;) like as they said هِيَ بَنٌ بِي (T, M:) and أَيُّ 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 **ا** [which is termed the **ا** of pausation], but when he goes on he rejects the **ا** 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 **فلتي** also signifies thus, applied to a **كتيبة** [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like **فرتي**: (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 اليمن**. (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 **خطيطة**; **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 IAqr; whence, he adds, **الغلاة**; 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 **بالتركيب** [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 Forskál 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** **الطعام**, with kesr, means [He went forth early in the morning] devoid of food. (O.) — And **فل** **من الخير** occurs in a verse, (S, O,) in the poetry of Abd-Allah Ibn-Rawáhah and in that of Hassán, (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.

**فلن**, 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 **سنة** and **سنة** [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 **كبة** [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 **فلائل**. (TA.) Hence, (O,) **فليّة** signifies also The mane of the lion. (O, TA.) In the saying of Sá'idéh Ibn-Ju-eiyeh,

• **وَعُودِرَ ثَاوِيَا وَتَاوَيْتَه**  
• **مَذْرَعَةَ أُمَيْرٍ لَهَا فَيْلِيل** •

[And he was left remaining, and a hyena having stripes upon its arms, (thus **مذْرَعَة** as used in this verse is expl. in the TA in art. **دذع**, q. v.,) a young mother, (**أُمَيْر** being an instance of **تَرْخِيم**, used by poetic license, for **أُمَيْمَة**, 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 **عَوْف** [so in my original, an obvious mis-transcription for **عُوف**, with damm]; but by Skr as meaning **شعر مكتوب**. (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 **فلفل** signifies the same. (K.)

**فليّة**: see the next preceding paragraph, in two places.

**فلتي**: see **فل**, in the former half.

**فلية**, (T, \*K, TA,) like **علية**, (TA,) or **فلية**, (O,\*) [in the TT, as from the T, and in the O. written without the sign of teslheed 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, **فلية**,] 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. **فلالتي**: (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 IAqr. (T.)

**فلفل**, (S, M, O, Mṣb, K,) also pronounced **فلفل**, (K,) but the vulgar pronounce it [thus] with kesr, (O,) and the pronouncing it with kesr is said to be not allowable, (Mṣb,) a word of Pers. origin, (M,) arabicized, from **پلپل**, with kesr, (O,) [or **پلپل**; i. e. *Pepper*]; a sort of berry, (**حب**, S, O, K,) brought from India, (O, K,\*) well known, (S, M, O,) not growing in the land of the Arabs, but often mentioned in their language: AHn was informed by one who had seen it that its tree is just like the pomegranate; (M, TA;) but Dáwood the hakeem 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 **حَبُّ فُلْفُلٍ** means peppercorns, collectively]: (M, TA:) Dáwood says, in the "Tedh-kireh," 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.] — **دَارْفُلْفُلٍ**, or **دَارْفُلْفُلٍ**, (accord. to different copies of the K,) [app. **دَارْفُلْفُلٍ**, or perhaps **دَارْفُلْفُلٍ**, a compound of two words (both originally Pers.) made one, as such written in the K with the article (**الدَّارْفُلْفُلِ**), and perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is The tree of the **فُلْفُلِ** when it first bears fruit, accord. to the K; but several writers declare that the tree of [the] **دَارْفُلْفُلِ** is not the same as the tree of the **فُلْفُلِ**: (MF, TA:) [**دَارْفُلْفُلِ** is one of the names now applied to long pepper, and is commonly pronounced **دَارْفُلْفُلِ**:] it is [generally] known in Egypt by the name of **عِرْقُ الذَّهَبِ**, [another term, now used, for long pepper,] and is called in Pers. **پَلِيلِ دَرَاذِ** [i. e. **دَرَاذِ**, the latter of which words signifies "long"]: (TA:) it increases the venereal faculty, causes the food to digest; removes colic, (K, TA,) and flatulence; (TA;) and is beneficial as a remedy against the bite, or sting, of venomous reptiles, applied as a liniment, with oil. (K, TA.) — **فُلْفُلٌ** is also a name sometimes applied to The fruit of the **بَرَقِ** [q. v., in art. **بَرَقِ**]; likening it to the **فُلْفُلِ** 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 [hind called] **عِضَاهِ**; and the people of El-Yemen call thus [particularly] the fruit of the [species of **عِضَاهِ** termed] **غَافِ** [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 **حَبُّ اللَّيْمِ** [but what this is I do not find]. (TA.) — **فُلْفُلُ الصَّقَابَةِ** is What is called [in Pers.] **فَنَجْنَكَشْتِ** [i. e. **فَنَجْنَكَشْتِ**: see **الْفَقْدُ**]. (TA.) — **فُلْفُلٌ** is pl. of **فُلْفُلٍ**.] And **فُلْفُلُ السُّودَانِ** is the name of Certain berries (**حَبِّ**), round and smooth, in sheaths, or cases, (**غُلْفِ**), and in receptacles (**أَبْيَاتِ**) like the **صَوْبَرِ** [or cone of the pine, app. in form]. (TA.) — See also **فَلِيلٌ**, last sentence. — **فُلْفُلٌ** signifies also A sharp, or clever, servant; (T, O, K;) and **فُلْفُلٌ** is said to signify thus likewise by Mullà 'Alé, 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 **مَقْلُونٌ** and **مَنْفَلٌ**. (M, K.) **الْأَفْلُ** was the name of a sword of 'Adee Ibn-Hátim (O, K) Et-Tá-ee. (O.)

**مُقَلَّلٌ**, applied to a **نَضِي** [app. as meaning an arrow-head] Broken by having hit stones. (S.) And, applied to front teeth (**تَغْرٌ**) Serrated. (T.)

**مَقْلُونٌ**: }  
**مَنْفَلٌ**: } see **أَفْلٌ**.

**مُقَلَّلٌ**, applied to food, (TA,) and to wine, (T, TA,) [Peppered, i. e.] having **فُلْفُلٍ** put into it, (T, M, TA,) and consequently burning the tongue: (T, TA:) or wine that burns [the tongue] like **فُلْفُلٍ**. (S, O, K, TA.) — And A garment, or piece of cloth, figured with round forms resembling **فُلْفُلٍ** [or peppercorns] in roundness and smallness; (T, O, TA;) i. e. (TA) figured with the like of the **فُلْفُلِ** [pl. of **صَعْرُورَةٌ**] of **فُلْفُلٍ**. (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, (**نَيْكَةٌ** **الدَّبَاغِ**, M, K, in the CK **نَيْكَةُ الدَّبَاغِ**) the like of **فُلْفُلٍ** [or peppercorns] appearing in it. (TA.)

فلت

1. **أَفْلَتَ**, intrans. and trans., syn. with **فَلَّتَ**, q. v. (Mṣb.) See also 8.

3. **مُفَالَتَةٌ** (A, O, TA) inf. n. **فَالَتَهُ** به. (A, TA,) and **فَلَاتٌ** (O, K, TA,) He came upon him suddenly, at unawares, or unexpectedly, with it. (A, O, K, TA.)

4. **إِفْلَاتٌ** (T, S, O, Mṣb, TA,) inf. n. **اِفْلَتَ**; (T, Mṣb, TA;) and **انْفَلَتَ**; (T, S, O, TA;) and **تَفَلَّتَ**; (S, O, TA;) and **فَلَّتَ**, aor. -, inf. n. **فَلَّتَ**; (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 **إِفْلَاتٌ** and **انْفَلَاتٌ** and **تَفَلَّتَ** signify a thing's going forth suddenly: (Mgh:) or **انْفَلَتَ** signifies he, or it, went forth quickly: (Mṣb:) and one says **اِفْلَتَ مِنِّي**, (M, K,) for **اِفْلَتَ مِنِّي** [he escaped, &c., from me]; (Sgh, TA in art. **جَرَعٌ**;) and **مَنِي** **تَفَلَّتَ**, and **انْفَلَتَ**; (M, K;) all signifying the same. (TA.) [See exs. voce **جُرْعَةٌ**; and another ex. in art. **حَصَّ**, conj. 7.] — See also 5. — **اِفْلَتَهُ**; (T, S, M, O, Mṣb, K;) and **فَلَّتَهُ**, aor. -, inf. n. **فَلَّتَ**; 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, **جُرْعَةٌ**.]

5: see 4, in three places. — **تَفَلَّتَ 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-Háni **فَتَفَلَّتَ عَلَيْنَا لِيَقْتُلَنَا** [And he seized upon them both to slay them]. (Mgh.) — And **تَفَلَّتَ إِلَيْهِ** He was desirous of it, or he longed for it; (M, O, K, TA;) as also **أَفَلَّتَ**; namely, a thing. (M, TA.) Hence the saying, **أَرَاهُ يَتَفَلَّتُ إِلَيَّ** [I see him to be desirous of thy companionship]. (TA.) And one says, **لَا أَرَى لَكَ أَنْ تَتَفَلَّتَ إِلَيَّ هَذَا وَلَا أَنْ تَتَفَلَّتَ عَنْهُ** [I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it]. (TA.)

7: see 4, in four places.

8. **اِفْتَلَتْهُ** 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. (Aṣ, O.) And it is doubly trans.: you say, **اِفْتَلَتْهَا اللَّهُ نَفْسَهَا** [God took away from her suddenly her soul]: and hence, **اِفْتَلَتْ نَفْسَهَا** [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, **اِفْتَلَتْ نَفْسَهُ**, meaning He died suddenly; (M, TA;) and **اِفْتَلَتْ نَفْسَهُ**; (S, TA;) with the **نفس** in the accus. case and in the nom. case; (TA;) and **اِفْتَلَتْ** alone; meaning he died suddenly. (S, O, K, TA.) [See also **اِفْتَلَّتْ**, in art. **اِفْتَلَّتْ**; and **اِفْتَلَّتْ** in the same.] And **اِفْتَلَّتْهُ الْمَوْتُ**; and **فَلَّتَهُ**; as also **لَقَّتَهُ**; Death took him away suddenly. (IAṣr, T, TA.) — And **اِفْتَلَّتْ بِأَمْرٍ كَذَا** He was taken suddenly by such a thing, before his preparing for it. (O, K, TA: omitted in the CK.) — And **اِفْتَلَّتْ 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. **فَوْتُ**.] — **اِفْتَلَّتْ** also signifies It (any affair) was done without pausing. (T, TA.) — And one says, **اِفْتَلَّتْ الْكَلَامَ**, meaning He extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating. (S, M, O, K.)

**فَلَّتَ** Escape: one says, **فَلَّتَ مِنْ هَذَا الْأَمْرِ**, **فَلَّتَ** There is no escape for thee from this affair, or event, or case. (En-Nadr, T, K, TA.)

**فَلَّتَ** and **فَلَّتَ**: see **فَلَّتَانٌ**.

**فَلَّتَتْ** 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-Ákhirah; 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-Ákhirah: 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 **نَيْلَةٌ فُلْتَةٌ** (or accord. to MF **نَيْلَةُ الْفُلْتَةِ**, 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**:  
**فُلْتَانٌ**:  
} see the next paragraph.

**الْفُلْتَانُ** i. q. **فُلْتَانٌ**: (M:) [or] it is from **الْفُلْتَانُ**, (T,) like **صَلْتَانٌ** (T, S) from **الْإِصْلَاتُ**: (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 **فُلْتَانٌ**, (O,) the last of which is said by Kr to be pl. of **فُلْتَانٌ** signifying *swift, fleet, or quick*; (M;) or all are applied in this latter sense to a horse: (K:) and **فُلْتَةٌ** applied to a horse, *that leaps, springs, or bounds, with his whole body and limbs*. (K in art. **كَلَّتْ**.) Also, i. e. **فُلْتَانٌ**, *Strong, sturdy, hard, or hardy*; (T, O, K;\*) applied to a man. (T, O.) And *Bold, or daring*; (T, O, K;) applied to a man: (T:) and so **فُلْتَانَةٌ** applied to a woman. (T, O.) And *Desirous of evil, or mischief*. (M, TA.) And, some say, *Fleshy; having much flesh*. (M.) — Also *A certain bird*, (M, K, TA,) *of which they assert that it preys upon birds*, (M,) or that preys upon apes, or monkeys, (K, TA,) *said by AHát to be the* **زُجَجُ**, (TA,) which, accord. to him, is the male

*eagle*: (TA in art. **زُجَجُ**;) *it is of a colour inclining to yellow; and sometimes it seizes the lamb, or kid, and the young child*: thus in the “*Hayát el-Hayawán*” &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.)

**مُنْفَلَتٌ**, for which one should not say **مُنْفَلِتٌ**, as an epithet applied to a camel, *That has got loose*. (Ish, T.)

### فلج

1. **فَلَجٌ**, aor. **فَلَجَ**, (S, M, O, L, Mṣb, K,) and **فَلَجَ**, (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** **عَلَى خُصْمِهِ**, (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 **فَلَجَ 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 **يَفْلِجُ**, and **فَلَجَ** **أَصْحَابَهُ**, *He (a man) succeeded against, or overcame, the people, or party, and his companions*. (TA.) — **فَلَجَ**, aor. **فَلَجَ**, (S, M, O, L, K,) and **فَلَجَ**, (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. **تَفْلِجٌ**: (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 بَيْنَهُمْ** *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. **فَلَجْتُ**, inf. n. **فَلَجٌ** and **فُلُوجٌ**, *I divided, parted, or distributed, a thousand [dirhems] by means of the فلج, a well-known measure of capacity*. (Mṣb.) — And **فَلَجْتُ الشَّيْءَ**, (S, Mṣb, K,\*) aor. in this case and in other cases following **فَلَجْتُ** and **فَلَجْتُ**, (K,) or **فَلَجْتُ** only, (TA,) [but it is implied in the S and O and Mṣb that it is **فَلَجْتُ**] 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 فَلَجَيْنِ** has this latter meaning. (S, O.) — And **فَلَجْتُ الْأَرْضَ لِلزَّرَاعَةِ**, (S, O, K,\*) inf. n. **فَلَجٌ**, (K,) [*فَلَجْتُهَا*] *I furrowed, or ploughed, the land for sowing*. (S, O, K.) — And **هُوَ يَفْلُجُ الْأَمْرَ** *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] جزية*. (K.) One says, **فَلَجَ الْجَزِيَّةَ عَلَى الْقَوْمِ**, (T, S, Mgh,\* O, &c.,) and **فَلَجَ الْقَوْمَ**, (TA,) *He imposed the جزية upon the people, or party*; (T, S, Mgh, O, &c. :) *he divided the جزية among the people, or party, imposing upon each person his portion*; (Aṣ, Mgh;\*) and **فَلَجَ الْجَزِيَّةَ بَيْنَهُمْ**: (A:) [said to be] from **فَلَجٌ**, or **فَالَجٌ**, (Aṣ, Mgh,) or **الْفَلِجُ**; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the جزية used to be paid in wheat, or corn: (Aṣ, Mgh:) or the verb in this sense is an arabicized word. (Shifá el-Ghaleel.) — **فَلِجٌ**, aor. **فَلَجَ**, inf. n. **فَلَجٌ** and **فَلِجَةٌ**, *He had what is termed فَلِجٌ*, 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. **فَلِجَ**, 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. **فَانْفَلَجَ**] *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. **فَالَجُهُ** *He contended with him, trying which of them should succeed, or overcome*. (TA.) Hence one says, (TA,) **أَفَالَجَكَ أَمْوَرًا 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. — **افلجَهُ اللَّهُ عَلَيْهِ** *God made him to succeed against him; to overcome him, conquer him, or gain the victory over him*: (S, O, K:\*) and **عَاصِمَتٌ** *made him to excel him*. (TA.) — And **عَاصِمَتٌ**

فَأَفْلَجَنِي 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 أَفْلَجَ اللَّهُ 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. تَفَلَّجَتْ قَدَمُهُ His foot became cracked, or chapped. (S, O, K.) [See also مَفْلَجٌ, in art. فَلَاحٌ.] — [And تَفَلَّجَتْ said of a woman, She made open spaces between her front teeth: see the part. n., voce أَفْلَجٌ.]

7. انْفَلَجَ الصُّبْحُ i. q. انبلاج [The daybreak shone, or shone brightly]. (TA.) = See also 1, last sentence.

10. اسْتَفْلَجَ فُلَانٌ بِأَمْرِهِ Such a one mastered, or became master of, his affair: and so اسْتَفْلَجَ with ح. (A, TA.) [See the latter verb.]

فَلَجٌ an inf. n. of فَجَجَ [q. v.]. (S, O, K, &c.) — And [probably as such] i. q. قَمَرٌ [app. as meaning An overcoming in a game of hazard]; as also فُلَجٌ. (L.) = See also فَالَجٌ, in two places. = Also, and فُلَجٌ (S, O, K,) and فُلَجٌ, [q. v.] (Seer, L,) [or perhaps this is a mistranscription for فُلَجٌ or فُلَجٌ.] The half of a thing: (S, O, K:) pl. of the first and second فُلُوجٌ. (S, O.) One says, هُمَا فُلَجَانٌ They two are two halves. (K.) — And one says, فِي رِجْلِهِ فُلُوجٌ, [pl. of فُلَجٌ,] In his foot are fissures, or cracks; as also فُلُوجٌ. (S in art. فَلَاحٌ.) — See also فُلَجٌ.

فُلَجٌ (S, O, K) and فُلَجٌ (L) and فُلَجَةٌ (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, لِمَنْ الْفُلَجُ and فُلَجٌ To whom belongs success, or the conquest, or victory? (Lh, L.) — See also فُلَجٌ.

فُلَجٌ: see فُلَجٌ. — Also, (S, O, Mṣb, K,) and فُلَجٌ (TA,) or قَمِيرٌ فُلَجٌ (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 قَمِيرٌ [q. v.]; and فُلَجٌ is said to be an arabicized word, from the Syriac فَلَاحَا: (L: [but see فُلَجٌ:]) it is said that the فُلَجٌ [thus in my copy of the Mgh, but it is there strangely added that it is “with fet-ḥ,” as though فُلَجٌ] is two fifths of what is termed الكَرُّ المَعْدَلُ, [see art. كَرُّ,] and, by 'Alee Ibn-'Eesà, that it is larger than the فُلَجٌ: in the T, the فُلَجٌ is said to be the half of the great كَرُّ; and the فُلَجٌ is the measure of capacity that is called in Syriac فَلَاحَا. (Mgh.)

فُلَجٌ: see فُلَجٌ, in two places. = It is also an Bk. I.

inf. n. of فَجَجَ [q. v.]: (Lh, TA:) and signifies Distance, or width, between the teeth; (K;) as also فُلَجٌ: (TA:) or, between the medial and lateral incisors, (T, S, O,) when natural; and تَفْلِجٌ, distance, or width, between those teeth when it is the effect of art. (T.) فُلَجٌ 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 فَحَجٌ: (ISd, TA:) or crookedness, or curvature, [or a bowing outwards,] of the arms. (TA. [See أَفْلَجٌ.]) 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, فُلَجٌ, but this is a mistake, (IB, K,) A river: (A'Obeyd, TA:) or a small river: (S, O, K:) a rivulet, or streamlet; syn. جَدْوَلٌ: (A:) or a running spring of water: or running water: (R, TA:) or a large well: (Ibn-Kunáseh, TA:) pl. أَفْلَاحٌ (S, O) and فَلَاحَاتٌ (R, TA) [or فُلَجَانٌ, for] فُلَجَانٌ signifies rivulets, streamlets, or small channels, for the irrigation of seed-produce: and فُلَجٌ, with two dammehs, signifies a rivulet, streamlet, or small channel, for irrigation, running to every part of a garden. (L.) — فُلَجٌ is also sometimes used as an epithet: one says, مَاءٌ فُلَجٌ meaning Running water: and عَيْنٌ فُلَجٌ a running spring of water. (L.) = And الفُلَجُ signifies The daybreak. (TA.)

فُلَجٌ [part. n. of فَجَجَ]: see an ex. voce أَفْلَجٌ.

فُلَجٌ: see فُلَجٌ, last sentence but two. — It is also a pl. of فُلِجَةٌ [q. v. voce فُلِجَةٌ].

فُلَجَةٌ: see فُلِجَةٌ.

فُلَجَةٌ: see فُلَجٌ.

فَلَاحَاتٌ Fields, or lands, sown, or for sowing. (TA. [See also فَلَاحَةٌ, in art. فَلَاحٌ.]) — See also فُلَجٌ, last sentence but two.

فُلَجٌ, [thus in the L,] accord. to Sb, A sort of men: one says, النَّاسُ فُلَجَانٌ The people, or men, are two sorts; [for ex.,] consisting of entering and going out: [but I think it most probable that فُلَجٌ and فُلَجَانٌ are mistranscriptions for فُلَجٌ and فُلَجَانٌ, for] Seer says that فُلَجٌ signifying “a half” and “a sort” is derived from فُلَجٌ syn. with قَمِيرٌ: thus he makes فُلَجٌ an Arabic word. (L.) See also فُلَجٌ.

فُلَجَانٌ, [said to be] from فُلَجٌ signifying “a certain measure of capacity,” [but app. from the Pers. فَنَجَانٌ,] A [small porcelain or earthenware] cup out of which coffee &c. is drunk; commonly pronounced by the vulgar فَنَجَانٌ and فَنَجَالٌ [from

the Pers. بِنْكَانٌ and بِنْكَالٌ, and also called فُلَجَانَةٌ, vulgarly فَنَجَانَةٌ; and فَيَانَجَةٌ: (see فَنَجَانَةٌ) pl. فَلَاحِيْنٌ and فَنَاجِيْنٌ and فَنَاجِيْلٌ. (TA.)

فُلَجَانَةٌ: see the next preceding paragraph.

فُلِجٌ: see the paragraph here following.

فُلِجَةٌ One of the oblong pieces of cloth of a tent: (TA:) or, of a [tent of the kind called] حَبَاةٌ: (As, S, O, K:) As says, I know not in what part it is: (TA:) فُلِجِيْنٌ appears to be used for it by poetic license; or the word may be one of those pronounced with and without ة; or without ة it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ة: (M, TA:) [or] فُلِجِيْنٌ signifies a single oblong piece of a بَجَادٌ [q. v.]; and its pl. is فُلُجٌ: (L and TA in art. بَجَدٌ:) and [in like manner] فُلِجَةٌ signifies a piece of a بَجَادٌ. (TA in the present art.) — See also فُلِجِيَّةٌ, with ح.

فُلُوجٌ A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase هُوَ يَفْلُجُ الأَمْرَ, expl. above. (TA.)

فُلُوجَةٌ Land that is put into a right, or proper, state for sowing; (S, O, K;) good, clear, land prepared for sowing: (TA:) pl. فَلَاحِيْنٌ. (S, O, K.) And [hence, app.,] Any one town, or village, of the Samáud: (O, K:\*) pl. as above. (O.)

رَجُلٌ فَالِجٌ فِي حُجَّتِهِ A man who succeeds, or overcomes, in his argument, plea, allegation, or the like; as also فُلَجٌ. (TA.) And السُّهُمُ الفَالِجُ The arrow that is successful: (S, O, K:) the winning arrow in the game called المَيْسِرُ: or it may mean the arrow that is successful in a contest at archery. (TA.) = See also فُلَجٌ, in four places. — فَالِجٌ (S, O, L, K) and فُلَجٌ (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 (البُخْتِي) 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 فَوَالِجٌ. (S, M, K; all in art. صر.) — And الفَالِجُ 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 (وَيْحٌ, 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, S, 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-Tedmoree, in the Expos. of the Fṣ, to be a disease that attacks a man when the venters (بَطُون) 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** أَنَا مِنْ هَذَا الْأَمْرِ, or **فَالَجُ بِنِ خَلَاوَةٍ**, or **كَفَالَجِ بِنِ خَلَاوَةٍ**, is a saying expl. in art. **خلو**.

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

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

**أَفْلَجُ**, (TA,) or **أَفْلَجُ الْأَسْنَانِ**, (S, Mgh, O, K, TA,) applied to a man, and **فَلَجَاءُ الْأَسْنَانِ** applied to a woman, (S, O,) for the teeth must be mentioned, (IDrd, S, 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*. (S, O.) [See also **أَفْرُقُ**.] And **مُفْلَجُ الثَّنَائِيَا** A man having an interstice between the middle pair of teeth; (S, O, K;) as also **أَفْرُقُ الثَّنَائِيَا**; (A;) *contr. of مُتْرَاضٌ الثَّنَائِيَا. (S, 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 **تَفَرَّقَ الْأَفْلَجُ** 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 **فَلَجٌ**]. (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 **أَفْلَجٌ**: (L:) or *wide between the arms*: (O, K:) or *wide between the paps*; (S, 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.) — **أَفْلَجٌ هُنَّ** A vulva, of a woman, whereof the labia majora are wide apart. (L.) — **أَفْلَجٌ فَرَسٌ** A horse having the*

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

**أَفْلَجِي** *Having the fingers wide apart*. (Freytag, from the Deewān 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*. (S, Mgh, O, Mṣb, K.)

**مُتَفَلِّجَةٌ**: see **أَفْلَجُ**.

### فلج

1. **فَلَجَ**, aor. َ, inf. n. **فَلَجٌ**, *He clave, split, slit, or cracked; and he cut*: (K: [compare **فَلَجَ**, and **فَلَقَ**, and **فَلَذَ**]) *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, S, 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**, (S, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He furrowed, or ploughed, the land, to cultivate it; he tilled the ground*. (S, 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 بِهِ**, *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**

**فَلِحَتْ** *His under lip was slit, or cracked*. (MA.) See also **فَلَجَ** below.

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

4. **أَفْلَجَ** *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-Muṣarrif and Amr Ibn-'Obeyd, read **قَدَّ** **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.) — **أَفْلَجَ بِالشَّيْءِ** *He lived [or continued in life] by means of the thing*. (K.) The saying of 'Abeed,

• **أَفْلَجَ بِمَا شِئْتَ فَقَدْ يَبْلُغُ بَأًا**  
• **شَوْكٌ وَقَدْ يُخَدِّعُ الْأَرِيْبُ**

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. **اسْتَفْلَجِي 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, S, 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. **استفلاجي**: see art. **فلج**]. (MF.) [See also 4, above.]

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

**فَلَجٌ** A fissure, or crack, in the under lip; (T, K;) [or] **فَلَحَةٌ** has this meaning; (S;) 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] **زَنْجٌ**. (L.) — [And] The having the under lip slit, or cracked. (S. [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**.

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

as others relate it, it is فَلَاحَات, with ج. (AHn, L.)

فَلَاحٌ (S, A, Mgh, L, Mṣb, K, &c.) and فَلَاحٌ (S, L, K) the latter a contraction of the former, (L.) Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, (S, A, Mgh, L, Mṣb, K,) or of that whereby one becomes in a happy and good state. (L.) And Safety, or security. (S, L, K.) And Continuance, or permanence, in a good, or prosperous, state, (A, L, K,) and in the enjoyment of ease, comfort, or the blessings of life; and the continuance of good: (L:) and simply continuance, permanence, lastingness, duration, or endurance. (ISk, S, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفَلَاحُ. (TA.) حَتَّى الفَلَاحِ, in the call to prayer, means Come ye to the means of the attainment of Paradise, and of permanence therein: (IAth, L:) or hasten to the attainment of everlasting life: (L:) or come to safety, or security: (S:) or come ye to the way of safety and prosperity: (Mṣb:) or come to the continuance of good. (L.) And you say, لَا أَفْعَلُ ذَلِكَ فَلَاحِ الدَّهْرِ, I will not do that while time lasts. (L.) A poet says,

وَلَكِنَّ تَيْسَ لِلدُّنْيَا فَلَاحٌ

meaning [But there is not to the present state of existence] lastingness, or endurance. (S, L.) — Also (both words) †The [meal, or food, called] سَخُورٌ [that is eaten a little before daybreak previously to commencing a day's fast]: (S, A, L, K:) so called because thereby is the continuing of the fast; (S, A;) or because of the lastingness of its utility. (L.)

فَلَاحَةٌ: see what next follows.

فَلَاحَةٌ, (thus in my copies of the S, and in the L and Mṣb,) with kesr, (Mṣb,) [agreeably with general analogy,] or فَلَاحَةٌ, with fet-h, (K,) [but I think that fet-h 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-h,] Agriculture; or the art, work, or occupation, of ploughing, tilling, or cultivating, land. (S, L, Mṣb, K.)

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

فَلَاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (S, Mṣb, K, TA;) because he cleaves (يَفْلَحُ i. e. يَشُقُّ) 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. مَكْتَارٌ. (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 بِهِ فَلَاحٌ. (L.)

أَفْلَحُ Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَاحٌ in his lip: fem. فَلَاحًا. (L.) 'Antarah El-Absee was surnamed الفَلَاحُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَّفَّةُ (the lip) is fem.; (S, L;) or because his name is fem. (L.) [See also أَعْلَمُ.]

قَوْمٌ أَفْلَاحٌ [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 لَهٗ قِطْعَةً مِنَ المَالِ, He cut off for him a portion of the property: (T:) and فَلَذْتُ لَهٗ مِنْ مَالِي, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (S, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K.) — See also the next paragraph, in two places.

2. فَلَذِبٌ, (T, L,) inf. n. تَفْلِيذٌ; (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 الفَرَقَ مِنَ النَّارِ فَلَذِبٌ كَيْدَهُ, [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps فَلَذِبٌ is here a mistranscription for فَلَذٌ; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.)

3. فَلَذِيَّةٌ, inf. n. مَفَالِذَةٌ, He bandied words, or held colloquies, with women. (O, K.) One says, فَلَذِيَّةٌ فُلَانٌ ذُو مَطَارِحَةٍ وَمَفَالِذَةٍ, Such a one has a habit of bandying words, &c., with women. (K, TA.)

8. افْتَلَذَ مِنْهُ قِطْعَةً مِنَ المَالِ 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 المَالِ I took from him a part, or portion, of the property. (S, O, L, K.)

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

فَلَذَةٌ A piece, or portion, of liver, (S, M, O, L, K,) cut in an oblong form, (O,) and of flesh-meat, (S, O, L, K,) and of property, (S, O, L,) and of gold, and of silver, (M, L, K,) &c.: (S, O, Mṣb:) a piece of flesh-meat cut in an oblong form: (As, T, M, L:) pl. [of mult.] فَلَذٌ (T, S, L, K) and [of pauc.] أَفْلَازٌ, (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.) — أَفْلَازٌ الأَرْضِ, (M, L, K,) or أَفْلَازٌ كَيْدِ الأَرْضِ, occurring in a trad., (As, 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, (As, T, M, L, K,) and its riches. (L.) — And أَفْلَازٌ كَيْدِ مَكَّةَ means †The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh: so called because the liver is one of the noble parts of the body. (L.) — الفَلَذَاتُ [(not to be mistaken for الأَجْسَامُ) is a pl. of الفَلَذَةُ, and] signifies 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, الإِجْسَادُ is erroneously put for الأَجْسَامُ.]

فَالَوْدُقُ (T, S, M, O, L, K) and فَالَوْدُقُ, but, accord. to Yaakoob, not فَالَوْدُجُ, (S, O, L,) or this is the proper form, because the ة in the original Pers. word is regularly changed into ج, (MF,) [the word being] arabicized, (T, S, O, L,) from the Pers. (M, O, L) بِالْوَدُوهِ [or فَالَوْدُوهِ or فَالَوْدُوهِ], (O,) A kind of sweet food, (M, O, L, K,) well known, (K,) prepared of the purest substance of wheat (نَبْتِ الحِنْطَةِ), (T, L,) or of starch, (TA in art. نَشُو,) [with water and honey:] pl. فَوَالِيدٌ [of which see an ex. in the next paragraph]. (A.) — Also i. q. فَوَالِدٌ, q. v. (M, L, K.)

فَوَالِدٌ, (T, M, O, L, Mṣb, K,) an arabicized word, (T, O, Mṣb,) from the Pers. فَوَالِدٌ [or فَوَالِدٌ or فَوَالِدٌ], (O,) and فَوَالِدٌ also, (M, L, K,) Steel; i. e. purified and refined iron; or the pure part of iron; (T, M, O, L, Mṣb, K;) which is added in other iron: (M, L:) pl. فَوَالِيدٌ. (A.) One says, الضَّرْبُ بِالفَوَالِيدِ خَيْرٌ مِنَ الضَّرْبِ فِي الفَوَالِيدِ, [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فَوَالِدٌ]. (A.)

فَالَوْدُقُ and فَالَوْدُجُ: see فَالَوْدُجُ, above.

مَفْلَوْدٌ A sword made of فَوَالِدٌ [i. e. steel]. (O, K.)

فلز

فَلِزٌ (Lth, IDrd, S, A, O, K, &c.) and فَلَازٌ and فَلَازٌ, (Ibn-Abbád, O, K,) the first of which is

what is commonly known, (TA,) *White copper* (نحاس أبيض [app. a sort of bronze in which the relative quantity of the tin is unusually large] whereof are made cast cooking-pots (Lih, 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. recement] that is removed [or blown away] by the blacksmith's bellows from molten metals: (S, O, K:) or the dross, or recement, 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 **الفلذات**)] signifies *The seven metals; namely, gold, silver, copper, iron, lead, tin* [thus I here render **الأسوب**, and **tutenag** [thus I render **الخاصصيني**, 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. **فلس**, (S, A, O, Mṣb, K,) inf. n. **تفليس**, (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 مفلس [meaning bankrupt, or insolvent], and paraded him among the people as such.* (Mṣb.) — And [hence] one says, **فلس من كل خير** [app. meaning *He was pronounced destitute of all good, or of all property.*] (TA.) = **فلس** *It was marked with spots differing in colour from the rest, resembling فلوس, or small copper coins.* (See **مفلس**.) [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 مفلس* [which in the common legal acceptation means *bankrupt, or insolvent*]: (S:) or *he had no property remaining:* (O, K:) as though his **دراهم** [or pieces of silver] had become **فلوس** [or small copper coins], (S, O, K,) and base money: like as **أخبت** 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 فلس [or small copper coin];* (S, O, K:) like as **أقبر** 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 دراهم:* (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.)

**فلس** [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-Faql-Allah, cited by Es-Suyootee in his *Husan el-Mohádarah*;) pl. (of pauc., S, O) **أفلس**, and (of mult., S, O) **فلوس**. (S, M, O, Mṣb, K.) [The dim. of the former of these pls. is **أفيلس**: see an ex. below, voce **مفلس**. The pl. **فلوس** 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,] **فلوس السمك** signifies *what are on the back of the fish, resembling the [coins called] فلوس.* (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.)

**الغنس** *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, مخدّم and رسوب, that El-Háarith Ibn-Abee-Shemir had given to it.* (O, TA.)

**فلس**, from **أفلس**, [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, **وقع في فلس شديد** [He fell into a severe state of indigence or destitution]. (TA.) And one says, **في حبها فلس**, meaning *With her love, or the love of her, is no obtainment:* and the phrase **حبها فلس**, occurring in a verse of El-Mo'attal El-Hudhalee, or of Aboo-Kilábeh, [in which the love thus described is afterwards termed **حب مفلس**, so that **فلس** is here used for **مفلس**, or the phrase is elliptical,] *Her love, or the love of her, is such that nothing is obtained from it.* (O.)

**فلاس** *A seller of فلوس, pl. of فلس.* (M, O, K.)

**أفيلس**: see **فلس** and **مفلس**.

**مفلس** act. part. n. of 4 [q. v.]: pl., (Mṣb,) or quasi-pl. n., (A,) **مفالس**; (A, Mṣb;) like as **مفاطر** is of **مفطر**, [and **مفاسير** of **مفاسير**]; or pl. of **مفلاس** [which signifies the same as **مفلس** but in an intensive degree]. (A, TA.) [The dim. is **مفيلس**.] You say, **فلان مفلس ما له إلا** **أفيلس** [Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) — See also **فلس**.

**مفلس** *Proclaimed [or pronounced] by the judge*

*to be in a state of إفلاس.* (A.) [See 2.] — Also, (Mgh,) or **مفلس اللون**, (O, K,) *A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فلوس [or small copper coins].* (Mgh, O, K.)

**مفلاس**: see **مفلس**.

**مفالس**, a pl. or quasi-pl. n.: see **مفلس**.

**مفيلس** dim. of **مفلس**, q. v.

## فلسف

Q 2. **تفلسف** *He was, or became, a فيلسوف [or philosopher].* (M.) — *He affected to be a philosopher.* (PU.)

**فلسفة**, a foreign word, *Science; (M;) [philosophy; or] love of science:* from the word here following. (O and K in art. **سوف**.)

**فيلسوف** *A man of science; (M;) [a philosopher;] a word meaning in Greek a lover of science.* (O and K in art. **سوف**.)

## فلطح

Q 1. **فلطح** *He expanded, and made broad, or wide, a round cake of bread; (K, TA;) as also فرطح; both mentioned by Abu-l-Faraj: [see art. فرطح: both are app. correct; but the former seems to be the more approved:] and he made broad, or wide, anything.* (TA.)

**فلطاح**: see the following paragraph.

**مفلطح** *A cake of bread [expanded, and made broad, or] wide: (IAar, TA:) and a thing [of any kind (see the verb)] having breadth and width.* (TA.) **حكة مفلطحة** occurs in a trad. [meaning *A broad, or wide, head of a thistle or the like*]. (TA.) And **رأس مفلطح** means *A broad, or wide, head;* as also **فلطاح**. (K.) — **إذا ضنوا عليه بالمفلطحة**, 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 **إذا ضنوا عليك بالمفلطحة**, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. **طلطح**.)

## فلج

1. **فلعة**, (S, K,) aor. -, (K,) inf. n. **فلع**, (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 **فلعه**, (S, K,) inf. n. **تفليح**; (S;) meaning the same; (K;) or this has an intensive signification. (O, TA.) — And **فلعته** [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. انفلج (§, K) and [in an intensive sense] **فَلَج** (K) *It became cleft, split, or rent*; &c. (§, K.) One says, **انفلجت البيضة**, and [in an intensive sense] **فَلَجَت**, *The egg became cleft, split, or cracked asunder.* (IF, O.) And **فَلَجَت** *His foot became cleft in several, or many, places; or cracked, or chapped*: syn. **تَشَقَّت**. (§.)

**فَلَج** and **فَلَج** *A fissure, or crack, in the foot*, (§, O, K,) &c.: (K:) pl. **فُلُوج**; (§, O, K;) like **فُلُوج** and **فُلُوج**. (O.)

**فَلَج**: see what next precedes.

**فَلَعَة** *A piece of the hump of a camel*: (O, K, TA:) pl. **فَلَع**. (TA.) — **لَعَنَ اللَّهُ فُلَعَتَهَا** (§, O, K) is a foul phrase, (§) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, **فَلَعَهُ اللَّهُ فُلَعَتَهَا**, 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, **فَلَعَتَهَا**, app. meaning **فُرْجَهَا** [*her vulva*]; for **فَلَعَة**, [thus] **مُحَرَّكَة**, means the **فُرْج**. (TA.)

**فَلَعَة**: see what next precedes.

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

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

**مِفْلُوج** *A sharp, or cutting, sword.* (TA. [See also **فُلُوج**].)

**مَزَادَة مَفْلَعَة** [*A leathern water-bag composed of several pieces of skins sewed together.* (O, K.)

فلق

1. **فَلَقَهُ**, aor. -, (§, Mgh, O, Mṣb, K,) inf. n. **فَلَقَ**, (§, Mgh, O, Mṣb,) *He split it, clave it, or divided it lengthwise*; (§, Mgh, O, Mṣb, K;) as also **فَلَقَهُ**, (§, K,) inf. n. **فَلَقَ**; (§;) or the latter has an intensive signification [or relates to a number of objects]. (O, Mṣb.) 'Alee used often to swear by saying, **وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ**, [*By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul.*] (TA.) — [Hence,] **فَلَقَ الصُّبْحُ**, (§,) or **الفجر**, (TA,) said of God, (§, TA,) *He made the dawn [to break, or] to appear.* (TA.) — **فَلَقَتِ الشَّخْلَةَ** [app. **فَلَقَت**, the part. n. being **فَالِق**, q. v.,] means *The palm-tree split, or clave, from [around, i. e. so as to disclose,] the spathe.* (TA.) — And **فَلَقَ فِي الْأَرْضِ**, aor. -, inf. n. **فَلَقَ**, *He went far into the land*; like **عَلَقَ**. (Ibn-Abbād, O and TA in art. **عَلَق**.) — And **فَلَقَ**, (K,) as

inf. n. of **فَلَقَ** in the phrase **فَلَقَ صُوفَ الْجِلْدِ**, (TK,) signifies *The plucking of the wool of the hide when it has become stinking*; like **مَرَّقَ**. (K, TA. [**كالمَرَّق**, in the CK, is a mistake, for **كالمَرَّق**].)

2: see above, first sentence.

4. **افلق** *He did, or performed, or he uttered, what was admirable, or wonderful*; (§, O, Mṣb, K, TA;) said of a man, (§, O, TA,) and (TA) of a poet, (§, O, Mṣb, K, TA,) in his poetry; (TA;) as also **افلقت**. (§, K.) [From **فَلَقَ**, q. v.] — And *He brought to pass that which was a calamity*; (K;) as also **افلقت**. (Lh, TA.) One says to a man, **جِئْتَ بِعَلَقٍ فُلَقٍ** i. e. **أَعْلَقْتَ وَأَفْلَقْتَ** i. e. **فُلَقٍ**, meaning [*Thou hast brought to pass*] *that which is a calamity.* (§, O, K.) — And **افلق في الأمر** *He was, or became, skilled in the affair.* (TA.)

5: see 7, first sentence. [Hence] one says, **تَصَدَّعَتِ الْبَيْضَةُ وَلَمْ تَتَفَلَّقْ** [*The egg cracked, or rather cracked in several places, but did not split apart, or did not split much.*] (Az, S in art. **قَبِيض**.) And of milk such as is termed **رَائِب** [q. v.] one says **تَفَلَّقَ** meaning *It became dissundered, 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 dissundered, or curdled, so that the milk [or curds] became separate [from the whey]: and of such milk they loathe the drinking. (TA.) — And **تَفَلَّقَ الصُّبْحُ**: see 7. — **تَفَلَّقَ** 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*; (§, Mgh, O, Mṣb, K;) as also **تَفَلَّقَ**; (§, Mgh, K;) [or] the latter signifies **تَشَقَّقَ** [i. e. it became split, &c., much, or in pieces, or in several or many places]. (O, Mṣb.) The former occurs in the Kur xxvi. 63, said of the sea [as meaning *It clave asunder*]. (O.) — [Hence,] **انفلق الصُّبْحُ** (§ and K in art. **عَطَس**) and **تَفَلَّقَ** (TA in the present art.) *The dawn broke.* (TA in explanation of the latter.)

8. **افتلق** *He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running*; as also **تَفَلَّقَ** and **تَفَلَّقَ**. (K.) One says, **مَرَّ يَفْتَلِقُ فِي عَدْوِهِ**, (§, O,) and **يَفْتَلِقُ فِيهِ**, and **يَفْتَلِقُ**, (O,) *He passed along doing what was wonderful by reason of his vehemence in his running.* (§, O.) See also 4, in two places.

Q. Q. 2. **تَفَلَّقَ**, said of a boy, *He became big, or bulky, and fat, or plump*; (O, K, TA;) as also **تَفَلَّقَ**; both mentioned in the "Nawādir." (TA.) — See also 8, in two places.

**فَلَقَى**, (AHeyth, TA,) or **فَلَقَى**, (§, O, TA,) the former said by AHeyth to be the more correct, (TA,) *A split, fissure, cleft, or longitudinal division*; syn. **شَقَى**: pl. **فُلُوق**: (§, O, TA;) and

**فَلَقَى** (Lh, K, TA) [or **فَلَقَى**?] signifies also [particularly] *a fissure, or cleft, (شَقَى) in a mountain*; (Lh, K, TA;) and so **فَالِقَى**: (K, TA:) and **ا** **شَغَب** [app. meaning *gap, or ravine, or pass*]. (TA.) One says, **مَرَّرْتُ بِحَرَّةٍ فِيهَا فُلُوقٌ**, meaning **شُقُوقٌ** [i. e. *I passed by a stony tract such as is termed حَرَّة in which were fissures, or clefts*]. (§, O.) And **فُلُوقٌ فِي رِجْلِهِ** i. e. **شُقُوقٌ** [*In his foot, or leg, are fissures or clefts*]. (Aṣ, §, O, K.) And **كَلَّمَنِي مِنْ فُلُقِي فِيهِ** (Lh, S, O, K) and **فُلُقِي فِيهِ**, (Lh, S, K,) the former of which is the more known, (TA,) meaning **مِنْ شَقِيهِ** [*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 فُلُقِي رَأْسِهِ** *He struck him on the place where his hair was separated, the middle of his head.* (TA.) — See also **فَلَقَى**. — And see the paragraph here following, last quarter.

**فَلَقَى**: see the next preceding paragraph. — See also **فَلَعَة**, in two places. — Also *A rod, or branch, that is split in two*, (§, O, K,) [i. e., in halves,] and of which are then made two bows, each whereof is termed **فَلَقَى**, (§, O,) [or] each half [**كُلُّ شَيْءٍ**] [in the CK **شَيْءٍ**] of what is thus split is termed **فَلَقَى**: (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 فُلُقَى**, the latter word being thus used as an epithet, on the authority of Lh: or, as AḤn says, the bow termed **فَلَقَى** 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 **فَلِقَى** [app. for **قَوْسٌ فَلِقَى**] signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also **شَرِيح**, in two places: and see **قَرَع**.] — Also *A wonderful thing or affair or case*; (§, O, Mṣb, K;) as also **فَلِقَى**, (K,) and **فَلِقَى**, (TA,) and **فَلِقَى**, (O, TA,) of which last an ex. occurs in the prov.,

• يَا عَجَبِي لِيَذِهِ الْفَلِقَىةُ •  
• هَلْ تَغْلِبُنَ 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: **القَوْبَاءُ** is made an agent; and **الرِّيقَة**, an objective complement. (O, TA.) — And *A calamity, or misfortune*; (§, O, K;) as also **فَلَعَة**, (K, TA, accord. to the CK **فَلَقَى**) and **فَلِقَى**, (O, K,) and **فَلِقَى**, (§, O, K,) and **فَلِقَى**, (K, TA) or **فَلَقَى**, (TA,) and **فَلِقَى**, (O and CK,) and **فَلِقَى**. (IDrd, O, K.) The Arabs say, **يَا لِلْفَلِقَىةِ** [*come with succour*] *to the calamity.* (§, O.) And **جَاءَ بِعَلَقٍ فُلُقَى**, (§, O, K,) imperfectly decl., (§, 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, **فُرَّقَ الصُّبْحُ** and **هُوَ أَتَمُّ مِنْ فُلَّتِي 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; (As, 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 **فُلَّتَانِ** (S, K, TA) and **أَفْلَاقٌ** 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 **فُلَّتَانِ**, like as **حُجْرَانِ** is pl. of **حَاجِرٌ**. (TA.)

= And **الفُلَّتِيُّ** 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,) **فَالْفَلَّتِيُّ شَارِبُ مَا بَقِيَ** [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 **مُفَلَّتِي**. (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 الشَّقِيقِ وَالْفُلَّتِي مِنَ الشَّقِيقِ 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**.

**جَاءَ بَعَلَّتِي فُلَّتِي**: and **بُعَلَّتِي فُلَّتِي**: see **فُلَّتِي**, last sentence.

**الفُلَّتَةُ** 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] **جَفَنَةٌ**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطَانِي 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 [**فُلَاتِي** is app. a pl., like **أَفْلَاقٌ**, (and perhaps **فُلُوقٌ**, mentioned voce **فُلَاتِي**), and **فُلَاتِي** a quasi-pl. n., of **فُلَّتِي**, all agreeably with analogy; whence] one says, **صَارَ فُلَاتِي**, and **فُلَاتِي**, meaning **أَفْلَاقًا**, (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 **فُلَاتِي** and **فُلَاتِي** 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 bastinadoed; and it is also called **فُلَّتِي**: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الفُلَّتَةُ** signifies **الخَشْبَةُ**; as also **الفُلَّتَةُ**].

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

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

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

**فُلَاتِي**: see **فُلَّتِي**, in two places. — Also, (O, K,) and **فُلُوقٌ**, (thus in the O,) or **فُلُوقٌ**, like **صُبُورٌ**, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K:) [or **فُلَاتِي** 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 **فُلُوقٌ** may also mean thus as a pl. of **فُلَّتِي**. See also the next paragraph.]

**فُلَاتِي**: 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 **فُلَاتِي**, 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 **فُلُوقٌ**, for this I think very questionable. See also the next preceding paragraph.]

**فُلَاتِي**: see **فُلَاتِي**.

**فُلَّتِي**: see **فُلَّتِي**, former half. — Also The depressed place in the **جِرَانِ** [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] **عَبَابُورَانِ**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الفُلَّتِيُّ** also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] **نُعْضُ** of the shoulder-blade: it is the vein of the **وَاهِنَةُ**; and is [also] called **الجَائِفُ** [q. v., and see also **الْوَرِيدُ**]. (O.) And A certain vein that swells up in the neck. (K.) = See, again, **فُلَّتِي**, in two places.

**فُلَاتِي** A piece of baked brick: (Lh, K:) pl. **فُلَاتِي**. (So in copies of the K. [Probably a mistranscription for **فُلَاتِي**, which, if correct, is properly a coll. gen. n.])

**فُلَّتِي**: see **فُلَّتِي**, in three places. = Also A quantity collected together, (**فُلَّتِي**, K, TA, in the O without any point to the first letter,) or a small quantity, (**فُلَّتِي**, 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-Harbee; (O;) or a pottage (**قِدْرٌ**) that is cooked, and into which fragments (**فُلَّتِي**, i. e. **كِسْرٌ**) of bread are crumbled: (TA:) but accord. to AA, it is called **قُرْبِيَّةٌ** only. (O, TA.)

**فُلُوقٌ**: see **مُفَلَّتِي**.  
**فُلَّتِي**:

**فَالَّتِي** Splitting, cleaving, or dividing lengthwise. (TA.) **فَالَّتِي أَحَبَّ وَالنَّوَى**, (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 الْبِكَاةَ فَالَّتِي كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the Kur [vi. 96] **فَالَّتِي الْإِصْبَاحِ** He who causeth the dawn to break: in which instance, also, **فَالَّتِي** has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) — **فَالَّتِي نَحْنَةُ** means A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K:\*) TA:) pl. **فُلَّتِي**. (TA.) — **الفَوَالِئِي** as pl. of **الفَالَّتِي** signifies The veins that divide [so as to form ramifying veins (thus I render **العُرُوقُ الْمُتَفَلِّقَةُ**)] in the human being. (Ibn-'Abbád, O, TA.) — See also **فُلَّتِي**, first sentence. — And see **فُلَّتِي**, former half, in three places. — **فَالَّتِي الْوَرَكَةِ**, or, as in the T, **بِغَالِئِي الْوَرَكَةِ**, [thus in the TA, but I think that **الوَرَكَةُ** and **الوَرَكَةُ** are evidently mistran-

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

**فَيْلَى** *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. **فَيْالَى**. (S, K.) One says, **رَمَاهُمْ بِفَيْلَى**, 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 'o Ed-Dejjâl: Kt doubted whether it were thus or **فَيْلَى**; but Az affirms that both have this meaning. (O.) And one says, **يَبَى فُلَانٌ بِأَمْرَةٍ فَيْلَى**, meaning [*Such a one was tried, or afflicted, with a woman, or wife,*] cunning, evil, and clamorous. (TA.) — See also **فَلْتَى**, in two places. — Also [The cocoon of a silk-worm:] the thing from which **قَز** is obtained; an arabicized word. (Mḡb voce **فَيْلَى**, q.v.: mentioned also in the Mḡh, in art. **فَوْش**.)

**فَالِقَةٌ**, as a subst.: see **فَلْتَى**, former half: and see also **فَالِقَى**, last sentence.

**فَلْتَى** means *Such a one was slain with the hardest, or most violent, sort of slaughter.* (Lḡ, TA.) — And **مَا رَأَيْتَ سَيْرًا أَفْلَقَ مِنْ هَذَا** *I have not seen a journey further in extent than this.* (Lḡ, TA.)

**مُفَلِّقٌ** *A poet who poetizes admirably, or wonderfully.* (S, O.)

**مَفْلَقَةٌ**: see **فَلْتَى**, 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 ḡamm to the **ف**, and also to the **ل**, with teshdeed, signifies *such as does not become dry*: (Mḡb:) or **فُلَيْقٌ**, (S, O, K,) with ḡamm and [then] teshdeed, (S,) like **قَيْبُطٌ**, (O, K,) signifies, applied to a peach, *that splits, or cleaves, from [around] its stone*: and **مُفَلِّقٌ**, *such as becomes dry.* (S, K.)

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

**مُفَلِّقٌ** *A camel marked with the brand termed فَلَقَةٌ* [q. v.]. (O, K.)

**مُفَلِّقٌ**: see **فَلْتَى**, last quarter: — and see **فَالِقَى**.

فلقى

**فَلْقَى**: see the following paragraph, latter sentence.

**فَلْتَقَسَ** *One whose mother is Arab, but not his father*: (Lth, O, K:) or *one whose father is such as is termed مَوْتَى* [i. e. a freedman under the patronage of his emancipator], and whose mother is Arab; (S, O, K;) thus says A'Obeid, (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 مولى* [expl. above], and his mother the like, i. e. a مَوْلَاةٌ; (S, O, K;) thus accord. to Abu-l-Ghowth. (S, O.) — Also, (O, K,) and **فَلْتَقَسَ**, (K,) *Niggardly, or a niggard; and vile, or ignoble.* (O, K.)\*

فلک

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 **نَهْوَدٌ** [inf. n. of **نَهَدَ**, q. v.]; (TA;) as also **تَفْلَكٌ**, (S, O, K,) and **أَفْلَكٌ**, (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 **فَلَكْتٌ**. (K, TA. [For the latter verb, the CK has **فَلَكْتٌ**].) — See also **فَلَكَةٌ**, second sentence. — **التَفْلِيكُ** also signifies *The pastor's making, of course hair (هَلَبٌ), 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 الْجَدَى** 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. **جَر**, and 4 in art. **لَبَج**.] — And **فَلَكٌ**, inf. n. as above, *He (a man) persisted, or persevered,* (لَبَجٌ,) in an affair; (K, TA;) and so **أَفْلَكٌ**. (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 **Ḳur-án** vii. 62, &c.:] the word is generally thus only; but some say **فُلُوكٌ** also, with two ḡammehs; and it is held that this may be the original form; and that **فُلُوكٌ** may be a contraction, like as **عُنُقٌ** is [of **عُنُقَى** 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 **Ḳur-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 **مَرْكَبُ**, and is therefore made masc.; or the **سَفِينَةٌ**, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the **فُلُوكٌ** that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the **فُلُوكٌ**, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like **الجُنُبُ**, 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 **فَعْلٌ** share in application to one thing [or meaning], as **العَرَبُ** and **العَرَبِ**, (S, O, K, TA,) &c.; (S, O, TA;) and as it is allowable for **فَعْلٌ** to have for its pl. **فَعْلٌ**, as in the instance of **أَسَدٌ** and **أَسَدٌ**, so too **فَعْلٌ** may have for its pl. **فَعْلٌ**. (S, O, K, TA.) **فُلَيْكِيٌّ** is a dial. var. of **فُلُوكٌ**; and Abu-d-Dardà read, [in the **Ḳur** x. 23,] **إِذَا كُنْتُمْ فِي الْفُلَيْكِيِّ** [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 **سَّمَاءُ** [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 **طَوْقٌ** [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 **فَلَكُ التَّوَابِتِ** (the sphere of the fixed stars), and by others **فَلَكُ الْكُرْسِيِّ**; and above this, a ninth, called **فَلَكُ الْعَرْشِ** and also called **الْأَثِيرُ** (q. v.):] the pl. is **أَفْلَاقٌ** [a pl. of pauc.] (S, O, Mḡb, K, TA) and **فُلُوكٌ** (K, TA) and **فُلُوكٌ** may be another pl., like as **أَسَدٌ** and **خُسْبٌ** are pls. of **أَسَدٌ** and **خُسْبٌ**. (S, O, TA. [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that **أَسَدٌ** and **خُسْبٌ** are mistranscriptions for **أَسَدٌ** and **خُسْبٌ**; and therefore that for **فُلُوكٌ** (which is not mentioned as a pl. of **فُلُوكٌ** 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 كدان [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 قَصَاع and قَصَاع: (TA:) in [the book entitled] *El-Ghareeb El-Muḡannaf*, [by Abou-'Amr Esh-Shcybānee, 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,*

(فلكة, or فلك, accord. to different copies of the K,) *like the فلكة of the spindle, of coarse hair (هلب), then the tongue of the young unweaned camel is perforated, [and this thing is inserted into it, (see 2, and see also 4 in art. لبح)] in order that he may be prevented from sucking.* (K.) [For فَخْرُقُ لِسَانِ الْفَصِيلِ in the CK, I read فَخْرُقُ لِسَانِ الْفَصِيلِ, as in other copies of the K and in the TA: after these words, the copies of the K have بِهِ فَيُعْضِدُ بِهِ, app. a mistranscription for some phrase meaning فَيَجْعَلُ فِيهِ, which is necessary to complete the explanation.] — And *An [eminence such as is termed] أكمة [formed] of one mass of stone;* (K, TA;) accord. to ISh, [of] *the smaller of the [eminences termed] إكام, compact in its head, as though this were the فلكة of a spindle, not giving growth to anything, in height of the measure of two spears or a spear and a half.* (TA.) — See also فلك, near the end, in two places. — Also *Anything circular.* (K.) — And [particularly] *The joint [or cartilaginous dish] between the two vertebræ [i. e. between any one of the vertebræ and that next to it] of the camel:* (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense and in the last two of the senses following, is فلك. (TA.) — [And *The cap of the knee;* (see فلك;) *فلكة الركبة* signifying *the patella:* so in the present day.] — And *The small thing [التهنة] [app. the foramen cæcum, from its round form, for, though the TA adds the epithet الناشئة, 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 بلدنة; where it is said that "the فلك of the زور of a horse are six in number:" what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed دوائر, pl. of دائرة.]])

فلكة: see فلكة, first sentence.

فلكة: see فلك, near the end.

فلكي: see فلك, last sentence but one.

فلكي [Of, or relating to, the فلك as meaning the celestial sphere. — And] *One who occupies himself [as an astronomer, or astrologer] with the science of the stars.* (TA.)

فلكية [dim. of فلك, which is sometimes fem. when used as a sing. as well as when used as a pl.] *A small ship:* the vulgar say فلوكة [i. e. فلوكة; whence the Italian "feluca"]. (TA.)

فالك and مفلك 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.] فوالك is applied to breasts (ثدي) that are less than such as are termed نواهد. (TA.)

فيلكون The شوبق [or baker's rolling-pin: see the latter word]: (O, K, TA: [in the CK, الشوبق is erroneously put for الشوبق:]) Az holds both of these words to be arabicized. (O.) — And (TA) *The بردي [or papyrus].* (S; and K in art. فلكن.) — And *Tar, or pitch; syn. قار, or زفت.* (K in art. فلكن.) — And *قوس فيلكون A great bow.* (TA in art. فلكن.)

أفلك One who goes round about the فلك, (IAar, O, K,) i. e. *the hill, or mound, of sand that has around it a wide expanse of land.* (IAar, O.)

الإفليكان Two portions of flesh which border, on each side, the لبة; (IDrd, O, K;) i. e. they are the غنبدتان [q. v.]. (IDrd, O.)

فالك: see فالك.

## فلن

فلان is a substitute for the proper name of a human being, (S, Mḡb, K, TA,) i. e. of a male; (S, TA;) and in like manner فلانة (Mḡb, K, TA,) for that of a female; (TA;) each without ال: (Mḡb:) [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 حلبت الفلانة [I milked such a beast]: (Mḡb, TA:) فلان has no dual nor pl.: (IB, TA:) [but] sometimes one says to a single person, masc., يا فل; and to two, يا فلان; and to a pl. number, يا فلون; and in the fem., يا 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 فلينان [originally فلوانان]; (T, L, TA;) like as إنسان is [said by some to be] إنسيان, of which the ي is rejected, and therefore its dim. is أنسيان. (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.)

فلينان: 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 فلجود and مفلج: (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 فوهذ 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.)

فلهذ: } see the preceding paragraph.  
مفلهذ:

فلو

1. فَلَاةٌ (M, K,) first pers. فَلَوْتُهُ (S, M, Mṣb,) nor. ٢, (TA,) inf. n. فُلُو (M, K, TA,) with fet-ḥ, and فَلَاةٌ accord. to the M, or فَلَاةٌ 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 افلاهُ, and افتلاهُ: (M, K:\*) or he weaned, or ab lactated, him, as also افلاهُ, and افتلاهُ: (K:) or افلاهُ عَنِ امِّهِ and افتلاهُ عَنِ امِّهِ 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 افلاهُ (M,) or افلاهُ عَنِ امِّهِ, relating to a colt and a young ass, (T,) signifies thus; (T, M;) but افتلاهُ (M,) or افتلاهُ لِنَفْسِهِ (T,) signifies he took him for himself [app. from his mother]: (T, M:) or فَلَوْتُهُ and افلتهُ signify I separated him from his mother; namely, a colt: and فليتهُ is said of a filly [meaning she was separated &c.]. (Mṣb.) [Hence,] the افلاهُ [q. v.] is [said to be] thus called لِأَنَّهَا فليتهُ عَنِ كَلِّ خَبِيرٍ, [Because it is as though it were weaned, and removed, from everything good]. (M.) — And فلوتهُ I reared him, or brought him up; [namely, a youth, or boy;] as also افلتهُ: a poet says,

- وَلَيْسَ يَبْلُوكَ مِنَّا سَيِّدٌ أَبَدًا
- إِلَّا أَفْتَلَيْنَا غُلَامًا سَيِّدًا فِينَا

[And a chief of us does not ever perish but we rear a youth to be a chief among us]. (S.) = فليتهُ and فَلَوْتُهُ (M, K,) first pers. فليتهُ (T, S,) inf. n. فُلُو and فُلِي (M in this art. and in art. فلي.) 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. فلي.) — And فَلَوْتُ القَوْمِ I entered amid the breaks, or interspaces, of the people; like فليتهُم. (T, TA.) = فَلَ as intrans., said of a man, He journeyed, or went forth to journey. (IAḡr, T, K.) — And He became intelligent after being ignorant. (IAḡr, 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 قَدْ أَفْلَيْنَ أُمَّهَارًا, 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 القَوْمِ

The people, or party, came to the فَلَاة [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. فلي.

فَلَا [a coll. gen. n.]: see فَلَاةٌ.  
فَلَا and يَا فَلَاةُ: see يَا فُلٌ, in art. فل.  
فَلُو: see فُلُو.

فَلَاةٌ A [desert such as is termed] قَفْرٌ; (M, K;) so called for a reason mentioned above, in the first paragraph, q. v.; (M;) or [such as is called] مَفَاذَةٌ; (T, S, K;) in which is no water; or, in the ferner 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 (لِلْإِبِلِ رِبْعٌ وَلِلشَّيْبِ وَالْغَنَمِ غَبٌّ): (M, K:) or a land in which is no water: (Mṣb:) or a wide [desert such as is termed] صَحْرَاءٌ; (M, K:) pl. فَلَواتٌ (T, S, M, K,) a pl. of pauc., (TA,) and فَلَا (T, S, M, Mṣb, K,) [or rather this is a coll. gen. n. of which فَلَاةٌ is the n. un.,] and فلي (M, K,) or this is pl. of فَلَا (S,) and [so are] فلي (M, K) and فُلُو [which is the original of فلي and فلي], (CK,) افلاهُ is [likewise] pl. of فَلَا. (S, M, Mṣb, K:\*) — افلاهُ A man of the desert: or one who travels in the desert or deserts. — And افلاهُ ابنُ الفلّاةِ The جرباء [or male chameleon]. (T in art. بنى.)

فَلَاةٌ, mentioned in the paragraph here following as a pl. of فُلُو, signifies also Bones. (TA.)

فَلُو (S, M, Mgh, Mṣb, K) and فُلُو (M, K) and افلاهُ (S, M, Mṣb, K) A colt, (S, Mgh,) because he is weaned; (S;) or a colt, and a young ass, (M, Mṣb, K,) when weaned, (M, K,) or separated from his mother: (Mṣb:) or when a year old; (K;) or فُلُو signifies also a colt that is a year old: (M: [see قارح:]) and a light, or an active, ass: (IAḡr, TA voce يَعْفُورٌ:) and sometimes (S) the female is called فَلَوَةٌ: (S, Mṣb:) the pl. is افلاهُ (S, M, Mgh, Mṣb, K,) like افلاهُ as pl. of فُلُو, (S, Mgh, Mṣb,) and like افلاهُ as pl. of فُلُو, (TA,) and also افلاهُ (S, K,) and فُلُو, mentioned by Fr, (M, TA,) and افلاهُ is mentioned as a pl. of فُلُو signifying a colt by Aboo-'Alee El-Kālee. (TA.)

فَلَوَةٌ and فِدْوَةٌ are epithets applied to a woman [each signifying Of, or belonging to, the فَلَاة, or desert]. (TA.)

فَلُوَةٌ A mare having a فُلُو. (S, TA.)

فلى

1. فلى رأسه (M, Mgh, K,) and فليته (Mgh,) [aor. ٢,] inf. n. فلي (M, Mgh;) and فلى رأسه

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 افلى رأسه perhaps signifies the same:] or one says, فليته رأسه من القمل [I searched his head for lice]: (S:) or فليته رأسى, aor. as above, and so the inf. n., signifies I cleared my head of lice. (Mṣb.) [See also الفلّاة, below.] In the saying of 'Amr Ibn-Ma'adee-kerib,

- تَرَاهُ كَالثَّغَامِ يُغَلُّ مِسْكَ
- يَسُوهُ الْغَالِيَاتِ إِذَا فليته

[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], فليته is فليته (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,] فليته الشعير (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 فَلَ, in art. فلو, as signifying "Disquisivit," and as followed by

عن; from the Deewān of the Hudhalees.] And افلى 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 فليته القوم بعيني [I examined the people, or party, with my eye, in order to know them]: and فليته خبرهم [I examined their state, or case, in order to know it]. (TA.) And فليته 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.) — فليته القوم I entered amid the breaks, or interspaces, of the people; (T, TA:\*) as also فليتهم; (T;) and so افليتهم. (TA.) And فليته المفازة فلى He passed through the مفازة [i. e. desert, or waterless desert]. (TA.) — فليته بالسيف (K, TA,) inf. n. فلي (TA,) signifies the same as فلاه, aor. يفلاه (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.]. (IAḡr, 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. تَفَالَتِ الْحُمُرُ *The asses scratched, scraped, or rubbed, one another; as though they were lousing one another.* (M, TA.) — See also 10.

8. يَفْتَلُونَ الْفَلَآةَ (T,) or الْكِنَانَ (K,\*), † *They depasture the herbage (T, K\*) of the فَلَآة [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 (كَمَا يَفْتَلِي الرَّأْسُ) or كَمَا يَفْتَلِي الرَّأْسُ 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. تَفَالَى (S, K,) i. e. تَفَالَى (S, K,) and اسْتَفْلَى رَأْسَهُ *He desired that his head might be searched for lice.* (S, K.) — And اسْتَفْلَى *He exposed himself to have his head struck and cut with the sword: (M, TA:) a poet says,*

• أَمَا تَرَانِي رَابِطَ الْجَنَانِ •  
• أَقْلِيهِ بِالسَّيْفِ إِذَا اسْتَفْلَانِي •

[*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.*]

[فَلْيَةٌ, mentioned in this art. by Freytag, with فَلْيَاتٌ as its pl., is taken by him from a mistranscription in the CK in art. فل: see فَلْيَةٌ in that art.]

فَلَآةُ الشَّعْرِ, like كَسَاءٌ [in measure], means فَلَآةُ الشَّعْرِ, evidently, I think, فَلَآةُ الشَّعْرِ, or the first word may be a mistranscription for فَلَآةُ الشَّعْرِ, i. e. اخذك ما فيه [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 فَلَآةُ; (see 1, first sentence;) or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)*

فَلَآةُ [The act of searching the head for lice;] the subst. from فَلَآةُ رَأْسَهُ signifying "he searched his head for lice." (Lth,\* T,\* K.) [See also the next preceding paragraph.]

فَالِيَاتٌ and فَالِيَةٌ [act. part. n. of 1: fem. فَالِيَةٌ] and فَوَالٍ [are pls. of فَالِيَةٌ 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. — فَالِيَةُ الْإَفَاعِي (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 خُنَافِس [pl. of خُنَفَسَاءَ, speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خُنَفَسَاءَ, speckled (M, K) with [the colour termed] صُحْمَةٌ, which is found at the holes [of serpents &c.], and is the mistress of خُنَافِس; (M;) which is familiar with 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 خُنَافِس, 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 (دَوَابٌّ) that are found at the holes of the [lizards called] ضَبَابٌ [pl. of ضَبٌّ]; so that when they come forth, it is known that the ضَبٌّ is coming forth inevitably. (M.) Hence one says, اتَّكَمَرُ فَالِيَةُ الْإَفَاعِي (IAar, T, M, K,\*), meaning † *The beginning of evil to be looked for [has come to you], (IAar, T,) or the beginnings of evil [have come to you]; (K;) which is a prov. (IAar, T.) — And [hence] ابْنُ الْفَوَالِي means *The جانّ; i. e. the serpent [so called]. (T in art. بنى.)**

فَالِيَةٌ [fem. of فَالٍ, q. v. — And also] *A knife. (T.)*

فَمْرُ *The mouth: (MA, KL, &c.): it is originally فَمْرٌ (S, K, and Mṣb in art. فوه), with two fet-halis, (Mṣb in that art.) or فَمْرٌ; (so in some copies of the S;) the ة 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] فَمْرِيَّةٌ and [in the latter case] فَمْرِيَّاتٌ, and not فَمْرِيَّاتٌ: but when you form the rel. n., you say فَمْرِيٌّ; and, if you will, فَمْرِيٌّ, combining the substitute and the letter for which it is substituted, like as they say in the dual فَمْرَانِ; this being held to be allowable because of there being therein another letter rejected, i. e. the ة, as though they made the م in this case to be a substitute for the ة, not for the و; (S, TA;) and one says also فَمْرَانِ, which, like فَمْرَانِ, is anomalous; (IAar, K in art. فوه;) but one says فَمْرَانِ also, as well as فَمْرَانِ: (Mṣb in art. فوه:) it has three forms, فَمْرٌ and فَمْرٌ and فَمْرٌ: (S, K, TA:) and some decline it doubly; saying in the nom. case فَمْرٌ, accus. فَمْرًا, and gen. فَمْرِيٍّ; (S, TA;) like ابْنَمْرٌ and ابْنَمْرِيٌّ, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ي, one says فَمْرِيٌّ and فَمْرِيٌّ; but when to [a pronoun] other than the ي, it is declined with the letters و and ا and ي, so that one says فَمْرُهُ and فَمْرَاهُ and فَمْرِيٍّ; but one also says فَمْرُهُ: (Mṣb. in art. فوه:) and sometimes the م is museddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Moḥammad Ibn-Dhu-eyb El-'Ománee El-Fuḳeymee, 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 فَمْرِي •  
• حَتَّى يَعُودَ الْمَلِكُ فِي أُطْبِيهِ •

(S, TA) or أُطْبِيهِ i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. طسر, and

TA in art. طسر;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said † *من فَمْرِيٍّ*, with fet-h to the ف: (S, TA:) the pl. of فَمْرٌ, with teahdeed, is أَفْمَامٌ; and its dim. is فَمْرِيٌّ, 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,] الْفَمْرُ is metonymically applied to † *The teeth.* (Ham p. 242.) — [Hence also,] فَمْرُ الْحَوْتِ † *The star [α] in the mouth of Piscis Australis.* (Kzw &c.: see art. حوت.) And فَمْرُ الْفَرَسِ † *The star [ε] upon the lip of Pegasus.* (Kzw.) — [And الرَّجْمِ فَمْرُ] † *The mouth of the womb.* — [And النَّهْرِ فَمْرُ] † *The mouth of the river.* (MA.) — [And [hence likewise,] فَمْرٌ is also used as meaning † *Branch; opposed to اسْتٌ meaning "root." (TA in art. سته; in which see اسْتٌ, last quarter.) = فَمْرِيْنَ الدَّبَاغِ means The quantity that is used at one time, of tan; (Fr, K,\* TA;) like نَفْسٌ مِنْهُ. (Fr, TA.)*

فَمْرِيٌّ and فَمْرِيٌّ: see the preceding paragraph, near the beginning.

فَمْرٌ a dial. var. of the conjunction فَمْرٌ [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, رَأَيْتُ عَمْرًا فَمْرُ زَيْدًا, and فَمْرُ زَيْدًا, both meaning the same [i. e. *I saw 'Amr: then Zeyd*]: (TA:) and in like manner one says فَمْرَتٌ and فَمْرَتٌ, meaning فَمْرَتٌ and فَمْرَتٌ. (M and TA voce فَمْر.)

فَمْرٌ and فَمْرٌ } see the first paragraph, latter half.  
فَمْرِيٌّ: }

## فن

1. فَنٌّ (M,) or فَنُّ الْإِبِلِ (T, S,) aor. ُ, (T, M,) inf. n. فَنٌّ, (T, S, M, K,) *He drove away (T, S, M, K\*) him, (M,) or the camels.* (T, S.) — And فَنٌّ 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 الْفَنُّ is الْمَطْلُ.* (T, K.) — And فَنَّهُ, aor. ُ, (M,) inf. n. فَنٌّ, (M, K,) *He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غَبْنٌ. (M, K.) — And He caused him to suffer difficulty, distress, or trouble; or fatigue, or neariness; syn. عَنَاءٌ; (M;) or the syn. of الْفَنُّ is الْعَنَاءُ [which is the subst. from عَنَاءٌ; and signifies difficulty, distress, or trouble]. (T, K.) — [And He, or it, adorned, or decorated, him, or it; for] الْفَنُّ signifies التَّزْيِينُ. (K.)*

2. فَنُّ النَّاسِ *He made the men, or people, to consist of different sorts, or of a medley, not of*

one tribe. (M, K, TA.) — *He diversified the narrative, or discourse.* (MA.) And *He diversified the speech, or language: or he branched off into one mode after another [in speech]:* and so *نفتن* [alone, this verb being intrans.]. (T, TA.) And *فن رأيه* *He varied his opinion, not keeping steadily to one opinion.* (T, TA.) — And [the inf. n.] *تفتين* signifies *The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تخليط.* (S, K.) [Hence, as inf. n. of *فتن*,] 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 التفتين signifies [there being] what is a thin, or flimsy, unseemly place in the garment, or piece of cloth, that is [in other parts] thick, or compact. (T.) — And *فتن* signifies also *He sought many [or various] things.* (Har p. 612.)*

5. *تفتن* *It was, or became, of various sorts, or modes, or manners.* (KL.) — See also 2. You say likewise *فتن في الكلام* [*He practised, or took to, various modes, or manners, in speech; he diversified therein.*] (TA in art. طرق, conj. 3. [Thus used, it is like *افتن*, q. v.]) — And *تفتن* *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 فنن [or branch].* (M.)

8. *افتن* *He began, commenced, or entered upon, various sorts of speech.* (M, K.) And *فتن في حديثه* and *خطبته* *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 افتنق [meaning he branched off in it]. (S. [See also 5.]) And *افتن في خصومته* *He expatiated, and practised versatility, in his altercation, or disputation, or litigation.* (TA.) — And *افتن الحمار* *بأنته* *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. *استفته* *He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing.* (K.)

R. Q. 1. *فتن* *He (a man, IAqr, T) caused his camels to become dispersed, by reason of indolence and remissness.* (IAqr, T, K.)

*فن* *A sort, or species, syn. ضرب.* (T, M, K,) or *نوع*, (S, Mqb,) of a thing; (Mqb;) as also *فتن* [in this sense and in the senses here following; in the CK, erroneously, *فتن*]: (M, K:) and a state, or condition; syn. حال: (M, K:) [and a way: (see what follows:)] and a mode, or manner:

(MA:) pl. [of mult.] *فتون* (T, S, M, Mqb, K) and [of pauc.] *فتان*. (T, M, K.) One says, *رعى فتون النبات* [*We pastured our cattle upon the various sorts of herbage*]: and *اصبنا فتون الاموال* [*We obtained the various sorts of possessions*]: and a poet says,

• قَدْ لَيْسَتْ الدَّهْرُ مِنْ اَفْتَانِهِ  
• كُلِّ فَنٍ نَاعِبٍ مِنْهُ حَبِيزٌ

[*I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.*] (T.) [*فتون*] has for its pl. *افتان*, which may also be regarded as pl. of *فتان* pl. of *فن* like as it is said to be a pl. pl. of *فتن*: and *افتان* [alone], (S,) or *افانين*, (TA,) signifies *kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, \*PS;) like اساليب* [pl. of *اسلوب*]. (S, TA.) And *فتون* signifies *Different sorts of men, or a medley thereof, not of one tribe.* (M.) — Also *A wonderful thing or affair or case.* (S, TA.)

*هو فن علم* *He is [a good student of science, i. e.] one who occupies himself well with science.* (K.)

*فتة من الدهر* *A particular period of time; [or a particular time;] as also فتية.* (T, K, \*) The Arabs say, *وكدنا فتة من الدهر* [*I was in such and such a state, or condition, at, or during, a particular time.*] (T.)

*فتة* *Much, or abundance, of herbage.* (IAqr, K.)

*فن* *A branch of a tree: (S, M, Mqb, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with غضن; but this latter signifies "such as has been cut off" i. q. قضيب meaning مقضوب: (M:) pl. افنان; (T, S, M, Mqb, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of فن, and meaning "sorts," or "species"; others, as pl. of فتن: (T, Bd:) and افانين is a pl. pl., (T, S, K,) i. e. pl. of افنان. (T, S.) — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,*

• اَغَاثُ شَرِيْدَهْرٍ فَنَنْ 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-Marrar says,*

• اَعْلَاقَةٌ اُمِّ الْوَلِيْدِ بَعْدَمَا  
• اَفْنَانُ رَاسِكَ كَالْتَغَامِ الْبَحْلِيِّ

‡ [*Dost thou feel attachment of love to Umm-El-Welad after that the locks of thy head become like the hoary thaghám?*]; meaning the

locks of the hair of his head when he had become hoary. (T. [See تغامر.])

*فتين* *A humour in the armpit [of a camel], with pain.* (M, K.) — And *A camel having the tumour thus called; as also مفتون.* (M, K.)

*فتاة* and *فتوة*, which latter is anomalous, *A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فتاة: (A'Obeyd, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches. (K.) — And [hence] امرأة فتوة + A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فتاة. (M.) [See also فتيان.]*

*فتان* *A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashah. (S.) [See also مفن.]*

*شعر فتان* + *Hair having locks [lit. branches (افنان)] (M, K) like the افنان of trees; [the latter word properly signifying having many branches, (see Ham p. 622,) of the measure فاعال, not فعلان;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فاعال from الفعن, and the ي augmentative. (T.) — And one says also, agreeably with analogy, رجل فتان, (M,) and امرأة فتانة, (M, K,) meaning [A man, and a woman,] having much hair; (K;) for افنان الشجر is perfectly decl., derived from الشجر: IAqr has mentioned امرأة فتنى meaning [a woman] having much hair; and if the phrase be thus, فتان must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAqr. (M.) [See also art. فن.]*

*فتون*: see فن, 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:) Yaakooob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Ahmar 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-Ahmar.] — And *i. q. ذاهية [A calamity, or misfortune, &c.]: (M, K:) so some say. (M.) — And The first part of youth, or youthfulness; and of clouds.* (M, K.)*

*مفن* *A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so متفتن: (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.)*

فَنْتَنٌ 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, ثَمَرَتْ تَنْكِشُفٌ مِنْ الْكِشَافِ [app. meaning then suffers, or exposes, herself to be compressed; from الكِشَافُ as inf. n. of كَشَفْتُ said of a she-camel: compare تَنْكِشُفُ as here used with تَنْكِشُفُ said of a woman]. (K.)

فَيْنٌ: see مَفُونٌ.

مَفِنٌ: see مَفِينٌ.

### فنتق

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

### فنجان

فَلْجَانٌ: see فِنْجَانَةٌ and فِنْجَانٌ.

### فنج

1. فَنْجٌ, aor. - , (L,) inf. n. فَنْجٌ, (L, K,) He bruised a bone without splitting, or cleaving, it, and without causing to bleed: (K:) or فَنْجَ رَأْسَهُ; he bruised the bone of his head with a thing without making an apparent cleft or causing blood to flow: or he struck his head with a thing, meaning a staff, or stick, cleaving it or not cleaving it. (L.) And فَنْجَ رَأْسَهُ, and فَنْجَهُ, He broke his head, and rendered him submissive, or abased him. (L.) And فَنْجَهُ, aor. - , inf. n. فَنْجٌ, He weakened him, rendered him languid, or enervated him. (L.) And فَنْجَهُ, (S, L,) aor. - , (L,) inf. n. فَنْجٌ; (L, K;) and فَنْجَهُ, inf. n. تَفْنِيجٌ; (S, L, K;) and تَفْنِجَهُ; (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.

فَنْبِجٌ 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.)

مَفِنٌ A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In explaining this word, J uses زُؤُسَهُمْ for رَأْسَهُمْ; and the author of the K does the same, though in art. سَلَعٌ 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. فَنْدٌ, aor. - , (TK,) inf. n. فَنْدٌ; (S, M, A, O, L, K, TA;) or فَنْدٌ, [perhaps فَنْدٌ, not فَنْدٌ] inf. n. فَنْوَدٌ; (IKtt, TA;) and افندٌ, (S, IKtt, L,) inf. n. افنادٌ; (S, L, K;) He lied; uttered a falsehood; said what was untrue: (S, M, IKtt, A, O, L, K:) this is [said to be] the primary signification. (L.) قولٌ ذِي افنادٍ is used by a poet for قولٌ افنادٍ [A saying having, or characterized by, lying, or falsehood]. (M, L.) — And فَنْدٌ, aor. - , (TK,) inf. n. فَنْدٌ, (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 افندٌ he made many mistakes in his speech. (As, TA in art. سَهَبٌ.) — And فَنْدٌ, aor. - , (IKtt, TA, TK,) inf. n. فَنْدٌ; (T, S, M, IKtt, A, O, L, K;) and افندٌ; (S, M, IKtt, L;) He became weak in judgment by reason of extreme old age: (S, IKtt, 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, الفَنْدُ being expl. in the T and M and K by اِنْكَارَ الْعَقْلِ, and فَنْدٌ in the TK by اِنْكَارَ عَقْلِهِ [meaning اِنْكَارَ عَقْلِهِ], and in like manner افندٌ [of which see the part. n., مَفْنِدٌ, 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 افندٌ is also expl. as signifying he became weak in intellect, or doted: (IKtt, 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 فَنْدٌ, inf. n. فَنْدٌ, app. signifies also He was, or became, impotent: and unthankful for the favour of God: see فَنْدٌ.]

2. فَنْدَةٌ, 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, (IAqr, T,) to be weak. (Fr, IAqr, T.) And He pronounced him to be impotent, or lacking in ability. (Fr, M, L, K.) = فَنْدٌ فَرَسًا He acquired, or got for himself, a horse: (T, O, TA:) so says Hároón 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 فَنْدٌ, (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 فَنْدٌ. (O, TA.) = فَنْدٌ He desired, of such a one, [the performance of] the affair; (K, TA;) as also فَنْدٌ, (O, K, TA, in the O رَفِي الأَمْرِ,) inf. n. مُفَانِدَةٌ; (TA;) and تَفْنِدَةٌ. (O, K, TA.) = فَنْدٌ He kept constantly, or perseveringly, to the beverage, or wine. (AHn, M, K, TA.) = And فَنْدٌ (inf. n. تَفْنِيدٌ, TA) He sat upon a فَنْدٌ, (T, L,) i. e. a شِمْرَاخٌ of a mountain. (T, O, K.)

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

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

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

فَنْدٌ: see the next paragraph, first sentence.

فَنْدٌ (T, S, M, A, O, L, K) and فَنْدٌ (Ibn-'Abbád, O, K) A great mountain: (IF, O, K:) or a mountain apart from others: (Ibn-'Abi-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 رُضْنٌ [i. e. a side, or an outward part, or the strongest side or outward part,] of a mountain: (L:) pl. افنادٌ. (M, L.) One says of a bulky and heavy man, كَأَنَّهُ فَنْدٌ, meaning As though he were a head, or peak, (شِمْرَاخٌ,) of a mountain. (A.) — And the former (فَنْدٌ) is the sing. of افنادٌ in the phrase افنادٌ 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 فَنْدٌ عَلَى حِدَةٍ 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 افنادًا افنادًا 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,) **تَتَّبِعُونِي أَقْنَادًا أَقْنَادًا يَهْلِكُ بَعْضُكُمْ بَعْضًا** [Ye will follow me] in scattered companies, company after company; [killing one another;] **أَقْنَادًا** 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. **أَقْنَادُ**: one says, **جَاءُوا أَقْنَادًا** 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. **أَقْنَادُ**. (Ham p. 112.) — See also **فند**, near the end.

**فندية** *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.)

**فنايد** *A sort of sweetmeat, made of concrete juice of the sugar-cane* (**قند**, q. v.,) and **starch** (**نشأ**): a foreign word; for the measure **فاعيل** is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with **ذ**; (MF;) and is an arabicized word, from [the Pers.] **پانيد** [or **پانيد**]: (K voce **فانيد**;) but is more properly with **د**. (MF.)

**مفند**, (T, S, L, K,) or **مفند**, [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 **مفند** and **مفند** signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, (**انسكرو**) by reason of extreme old age: or who confounds [things] in his speech: (A:) or the former, or the latter, signifies *loquacious by reason of unsoundness of mind*: (As, T:) and the former signifies *weak in intellect*: (L:) [and extremely aged: (see 1:)] and the same, (T,) or the latter, (L,) *weak in judgment*; notwithstanding he may be strong in body: and *weak in body*; notwithstanding he may be right in judgment: and *weak in judgment and in body.* (Fr, T, L.)

**مفند**: 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 **παροχέιον**, occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. **فنادق**. (TA.)

**فنداق** *A register of accounts:* (O, K:) thought by As to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. **فنداق**]. (TA.)

## فنزج

**فنزج** *A leaping, jumping, springing, or bounding;* and so **فنزجة**: (L:) or the game, or sport, called **دَسْتَبَنْد**, [or **دَسْتَبَنْد**, 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.] **بَنْجَه** [app. as meaning "a gripe with the hand"]: (S, K:) or a game, or sport, of the Nabathæans, called in Pers. **بَنْجَكَان** [app. from **بَنْجَه** and **كَان**, 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-'Ajjaj 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

**فنتس** [The bottom of the hold of a ship or boat; i. e.] the part of a ship or boat where the water that is drawn out therefrom collects: (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. **فناطيس**. (TA.) — Hence, (O,) *A tank made of boards*, (O, K,) and tarred, (O,) borne in sea-going vessels, (O, K,\*) and containing sweet water for drinking. (O, K,\*) — And, (O, K,) accord. to IAqr, (O,) *A bowl* (O, K) of wood, the exterior of which is coloured with yellow and red and green, (O,) with which the sweet water is distributed (O, K) among the ship's crew. (O.) — It is also applied to a nose, as signifying *Broad.* (IDrd, M, TA. [See also what next follows.])

**فنتيس** *A nose wide in the nostril, and expanded in the end:* (Ibn-'Abbád, O, K:) pl. **فناطيس**. (K. [See also what next precedes.]) — And, (O, K,) accord. to IDrd, (O,) *A man broad in the nose.* (O, K,) — And *Low, ignoble, or ungenerous,* (O, K, TA,) accord. to some, in an absolute sense, (TA,) or in respect of birth; (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) — Also *The penis;* (O, K;) and so **فرتيس**: accord. to some, peculiarly of the swine. (TA.)

**فنتيسية** *The snout of the swine:* (O, K: [mentioned also in art. **فنتس**; the ن being held by some to be augmentative:]) and so **فرتيسية**. (TA.) And *The nose of the wolf.* (O.) And one says, **إِنَّهُ لَمَنْبِيعُ الْفَنْطِيسِيَةِ** (O, K,\*) and **الْفَرْطِيسِيَةِ** (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 As; and Aboo-Sa'eed [meaning As] says that his **فنتيسية** and **فرتيسية** [properly] signify his nose. (TA.)

## فنع

1. **فنع**, aor. **فنع**, (S, O, K,\*) inf. n. **فنع**, (S, O,) *He abounded, and increased, in wealth.* (S, O, K.) **فنع** **فنع** **فنع** 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 **فَنَاءٌ**, but the former is more common and more known, i. e. *Abundant wealth.* (TA.) And **قَرَسٌ فَنَعٌ** *A horse having increase* [in his rate of going], or having excess [therein]. (TA.) — And *Strength of odour of musk.* (K.) **مَنك** **ذُو فَنَعٍ** means *Musk of which the odour is strong.*

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

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

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

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

## فك

2. **فَانَقَهُ**, (S,) inf. n. **فَنَقِيٌّ**; (O, K;) and **فَانَقَهُ**, (S, O,) inf. n. **فَنَاقِيٌّ**; (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*. (S, O, K.)

3: see the preceding paragraph.

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

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

**فَنُقٌ** (S, O, K, TA) and **مِفْنَقٌ** (O, K, TA) A woman, (S,) 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*: Aq says that the former, applied to a woman, signifies *having little flesh*; but Sh knew not this, and he cites El-Aashà 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: IAqr says that it is applied to one who is as though she were a stallion-camel such as is termed **فَنِيقٌ**. (TA.) — And the former, applied to a she-camel, signifies *Youthful, fat or plump, (S, O, K, TA,) fleshy, and bulky*. (TA.) — See also **فَنِيقٌ**. — It is also pl. of **فَنِيقٌ**. (S, O, K.)

**فَنَاقِيٌّ**: see **فَنَاقِيٌّ**.

**فَنِيقٌ** A stallion, (S, O, K,) [i. e.] a stallion-camel, (IAqr, TA,) *that is highly regarded, (S, 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: (S, TA:) or it is an epithet applied to a camel, meaning *such as is acquired for covering*: (TA:) the

pl. is **فَنَاقِيٌّ** (S, O, K) accord. to AZ, and **اَفْتَاقٌ** accord. to IDrd, (S,) or the latter is pl. of the former pl.: (O, K:) and **فَنُقٌ** is applied as an epithet to a [single] camel, like **فَنِيقٌ**. (TA.)

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

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

**مِفْنَاتِيٌّ**: see **فَنُقٌ**.

## فك

1. **فَنَكَ بِالْمَكَانِ**, [aor. 2, (TK,)] inf. n. **فَنُوكٌ**, *He remained, stayed, dwelt, or abode, in the place*. (El-Umawee, S, O, K.) — **فَنَكَ فِي الْأَمْرِ**, (S, O, K,\*) aor. as above, (S,) and so the inf. n., (S, O,) *He persisted, or persevered, in the affair*; (S, O, K,\*) as also **اَفْنَكَ**. (K.) [See also **فَنَكَ**; and see other explanations below.] And **فَنَكَ فِي الْكُذِبِ** *He persisted, or persevered, in lying*: asserted by Yaakoob to be formed by transposition from **فَنَكَ**: and Aboo-Talib says that **فَنَكَ** and **فَنَكَ**, of which latter the inf. n. is **فَنَيْكٌ**, 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 اَفْنَكَ. (K, TA.) — And **فَنَكَ فِي الطَّعَامِ**, (Ibn-'Abbád, S, O, K,) aor. as above, (S,) and so the inf. n., (S, O,) *He continued constantly, uniformly, or regularly, in the eating of the food, not loathing aught thereof*: (Ibn-'Abbád, S, O, K;) as also **فَنَكَ**, (S, O, K,) with kesr, (S, O,) like **عَلِمَ**, (K,) inf. n. **فَنُوكٌ**; (S, O, K;) and so **فَانَكْتُ فِي الطَّعَامِ**: (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:) — **فَنَكَتُ فِي لَوْمِي**, and **اَفْنَكَتُ فِيهِ**, (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 **فَنَكَتُ** and **اَفْنَكَتُ** *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 **فَنَكَتُ**. (TA.) — And **فَنَكَ**, (K,) inf. n. as above, (TA,) *He lied, or said what was untrue; as also اَفْنَكَ. (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.

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

• وَلَا فَنُوكٌ إِلَّا سَعَى عَمِيرٍ وَرَقِطِهِ •  
• بِمَا آخُتَشَبُوا 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 **فَنُوكٌ** 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 IAqr; but said in the O to be from another, not there named.] — And *The acting wrongfully, unjustly, injuriously, or tyrannically*. (IAqr, O, K, TA.) — And *The lying, or saying what is untrue*. (IAqr, O, K, TA.)

**فَنُوكٌ** A certain beast, (Kr, O, K,) of the skin of which the furred garment is made; (Kr, S, 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 jackal* (أَبْنِ آوِي) in the country of the Turks: (Mab:) 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 **فَنُوكٌ**:] IDrd says, "I do not think it to be Arabic:" and MF mentions **فَنِيكٌ** 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 **فَنُوكٌ** that is mentioned in the K. (TA.) — See also **فَنُوكٌ**.

**مَجْمَعُ الْفَنِيكِ** *The مَجْمَعُ [or part in which is the sym-physis] 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 الْفَنُوكُ];) and it is also called **الإفْنَيْكُ**; (Lth, O;) [and in like manner Aboo-Amr Esh-Sheybáneeh explained what is meant by the upper **فَنِيكٌ** as is stated by IF and in the O:] or *the extremity [of each] of the لَحْيَانِ, at the place of the عَنَقَقَةُ [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 **عَنْقَقَة** are the two extremities of the **عَنْقَقَة**: (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 يَنْتَهِي إِلَيْهِ حَلْقٌ**) (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-Sheybānce 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.

**مَفْنَكَة** A foolish, or stupid, woman. (Ibn-'Abbād, O, K.)

فنو

**فَنُو**, said to be sing. of **أَفْنَاء**: see the latter, below.

**فَنَا**: see the next paragraph: = and see also **فَنِي**, in art. **فنى**.

**فَنَاة** A bull or cow; syn. **بَقْرَة**; (AA, T, S, M, K;) [i. e.] a **بَقْرَة وَحْشِيَة** [or wild bull or cow; an antelope of the bovine kind]: so says Aboo-'Aleē El-Kālee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAqr, to be **فَنَاة**, with **ق**: (TA in art. **قنو**.) pl. **فَنَوَات** (AA, T, S, M, K) and [coll. gen. n.] **فَنَا**. (Aboo-'Aleē El-Kālee, TA.)

**شَعْرُ أَفْنِي** i. q. **فَيْنَان** [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 **فَنَوَاء**. Hence,] **أَمْرَاءَة فَنَوَاء** A woman having much hair: (IAqr, M, K;) and **شَجَرَة فَنَوَاء** A tree having wide shade: (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be **فَنَاء** [q. v. in art. **فن**]. (S, M, K.)

**أَفْنَاء** مِنْ النَّاسِ means Mixed sorts of men or people; like **أَعْنَاء**: and the sings. are [said to be] **هُوَ مِنْ أَفْنَاء**, (IAqr, T:) one says, **عِنُو** and **فَنُو**

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 **أَفْنَاء**: (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 **أَفْنَاء**. (T in art. **فنى**.)

فنى

1. **يَفْنِي**, (T, S, M, Mṣb, K, &c.,) aor. **فَنَيْ**; (T, M, Mṣb, 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. **فَنَاء**, (T, S, M, Mṣb, K, &c.,) which is of both of the verbs; (TA;) It (i. e. a thing, S, Mṣb, 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 **نَفَادٌ**; (Aboo-'Aleē El-Kālee, TA;) contr. of **بَقَاء**; (M, TA;) and the pret. being syn. with **عَدِمَ**: (K, TA:) it is said of every created thing that it is subject to **الفَنَاء**. (Mṣb.) [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. هَرَمَ**: (M, K:) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says,

• **حَبَائِلُهُ مَبْثُوتَةٌ بِسَبِيلِهِ**  
• **وَيَفْنِي إِذَا مَا أَخْطَأْتَهُ 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. **مُفَانَاةٌ**, (T, TA,) inf. n. **فَانَاهُ**, (T, S, M, K,) He (a man, S, M) soothed, or coaxed, him: (AA, T, S, M, K;) and, (M,) accord. to El-Umawee, (T, S,) he stilled, or quieted, him. (T, S, M.) El-Kumeyt says, (S, M,) mentioning anxieties, (M,)

• **تَقِيمُهُ تَارَةً وَتَفْعِدُهُ**  
• **كَمَا يُغَانِي الشُّمُوسَ قَائِدَهَا**

[They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with **رَائِدَهَا** [her pastor], instead of **قَائِدَهَا**.) Accord. to IAqr, **فَانَاهُ** signifies **وَأَجَاهُ**

[app. a mistranscription for **وَأَحَاهُ**, originally **أَحَاهُ**, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] **أُرْجِي الزَّمَانَ** i. e. **أُفَانِي الأَيَّامَ** [meaning I make the time to pass away easily; as though beguiling it]. (Har p. 607.) — And one says, **مَا بَنُو فُلَانٍ مَا يُعَانُونَ مَالَهُمْ 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, Mṣb, K, TA;) trans. of **فَنِي**. (T, S, Mṣb, K.) The saying of a **رَاجِز**, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats,

• **يَقُولُ لَيْتَ اللَّهُ قَدَّ 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] الفَنِي**, i. e. **عِنَبِ التَّغْلِبِ**; so that they might have abundance of milk, and become fat. (T, TA.)

6. **تَفَانَوْا**, (S, K,) or **تَفَانُوا قَتَلًا**, (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.)

**الفَنِي**, thus, with **ي**, in the M, and thus it should be written accord. to Aboo-'Aleē 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** (**فَنَا**), and said to be a pl., of which the sing. is **الفَنَاءَة**, (TA,) [The plant called] **عِنَبِ التَّغْلِبِ**; [see art. **تعليب**; and see also **الأفاني**, in this art.]; (T, S, M, K;)

whereof one is called **فَنَاة**: (S:) or, as some say, another plant; (T;) [i. e.,] as some say, a species of trees, or plants, (**شَجَرٌ**) having red berries, (**حَبٌّ**), (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as **قَرَارِيط** [meaning carat-weights] with which to weigh, every berry (**حَبَّة**) being a **قِيرَاط**: 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.)

• **فَنَاة**: see the next preceding paragraph, in two places: = and see also art. **فنو**.

**فَنَاة** A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Mṣb, K,) in front, (T, M, Mgh, Mṣb, K,) or extending from the sides, (S, Mṣb,) of a house: (T, S, M, Mgh, Mṣb, K;) pl. **فَنَائَة**: (K:) and **فَنِي**: (K:) and **أَفْنِيَة** (T, S, M, Mṣb, K) and **فَنِي**: (K:) and **فَنِي** [q. v.] signifies the same. (T, M.)

فَان part. n. of فَنَى [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*.

فَو مِنْ أُنْفَاءٍ مِنَ النَّاسِ is expl. in art. النَّاسِ.

الأفاني [without the article أفان] is the name of *A species of plant, (T, S, K,) yellow, and red; (T;) [said to be so called] while fresh and succulent; (S;) accord. to AA, (T,) when it has dried up, it is called الحماط; (S, T;) but this is a mistake; for الافانى signifies a particular species of plant by itself, of the herbs, or leguminous plants, termed ذُكُور, which dries up, and becomes scattered; whereas the حماط is the حلبة [a mis-transcription for حلبة], and this does not dry up, because it is of the [kind called] جنبة and عروة: (T:) the n. un. is أفانية (T, S,) like فمانية [in measure]. (S.) And it is said to signify also [The plant called] عنب الثعلب (S. [See also الفنى, above.])*

أرض مَفْنَاءٌ A land (أرض) suitable to those who alight and abide therein: (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzār El-Hudhalee, with ق, [as some relate that verse,] but Aṣ says that in the dial. of Hudheyl it is with ف. (TA in art. فنى.)

## فه

1. فِه (K,) [or perhaps فِه, but originally فِه], like فِرْح (K,) sec. pers. فِهت, [aor. ى,] inf. n. فِه (S, TA) [and app. فِه and فِهَة], He (a man, S) lacked power or ability. (S, K.) And فِه, inf. n. فِهَة, He made a slip, or committed a fault, from lack of power or ability, &c. (TA.) And فِه فِي خُطْبَتِهِ, and فِه 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 فِهت الشيء I forgot the thing. (Ish, K, \* TA. [In the K the third pers. is mentioned, as being فِه; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فِه عِن الشيء, inf. n. فِه [probably, I think, a mistake for فِهَة], He forgot the thing. (TA.) See also 4.

2: see what next follows.

4. فِه He (i. e. God) made him to lack power or ability; as also فِهه (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 لِجَاحَةٍ فَأَتَيْتُ فَلَانَ عَنْهَا حَتَّى

فِهتُ 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 افهت may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, افهت عن حاجتي signifies He busied me so as to divert me [from my needful affair, or the object of my want]. (TA.)

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

فِه (S, K,) applied to a man, (S,) Lacking power or ability; (S, K;) as also فِهه (CK,) but omitted in other copies of the K,) and فِهيه (S, \* K,) and فِهغه (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 فِهه 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 فِهَةٌ means [A word, or a sentence, &c.,] having فِهَةٌ [i. e. a lack of power, &c.]. (TA.)

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

فِهه: see فِه.

فِهيه i. q. فِه, q. v.: (S, \* K:) or unable to speak.

(KL. [See فِكِيه.]) One says سَفِيه فِهيه [Light-witted, lacking power or ability]. (S, TA.)

فِهَةٌ: see فِهَة.

فِهغه: see فِه.

فِهغه: see فِهَة.

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

## فهد

1. فِهْد (S, A, O, L, K,) aor. ى, (A, K,) inf. n. فِهْد (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, إِنْ دَخَلَ فِهْدٌ وَإِنْ خَرَجَ أَسَدٌ وَلَا يَسْأَلُ عَمَّا عِنْدَ (L,) (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, فِهْدت عَنِّي, inf. n. فِهْد, Thou wast, or hast been, heedless, or negligent, of me. (A.) = فِهْد لَه (O, L, K,) aor. ى, (K,) He did well, or kindly, in his affair in his absence: (O, L, K:) like فَادٌ, and مَهْدٌ. (O, L.)

فِهْد [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. بُوز: (Mgh:) fem. فِهْدَة: (L, Mṣb:) pl. of the masc. فِهْد (S, Mgh, O, L, Mṣb, K) and أَفِهْد (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فِهْدَات (Mṣb.) أَتَوَمُّ مِنَ الْقَهْدِ [More sleepful than the lynx] is a proverb. (A.) — And A nail in the وَاسِط [or fore part] of the [camel's saddle called] رَحْل (O, L, K;) also termed كَنْب [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فِهْدٌ and فِهْدٌ [A man] resembling the فِهْد [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]: and [a man] being, or feigning himself, heedless of what is requisite, or necessary to be done. (K.)

فِهْدَة fem. of فِهْد [q. v.]. (Mṣb.) = The اِبْتِ [i. e. podex, or anus]. (L, K.) = A small piece of butter. (L in art. نِهْد.) = الفِهْدَاتَانِ (S, A, O,) or فِهْدَاتَا الْفَرَسِ (L, K,) or فِهْدَاتَا صَدْرِ الْفَرَسِ (AO, TA,) Two prominent portions of flesh in the [part of the breast called] زَوْر [q. v.] of the horse, (S, A, O, K,) like two stones of the hind termed فِهْر: (S, O:) or the prominent flesh in the breast of the horse, on its right and left: (L:) or two portions of flesh on the right and left of the breast of the horse. (AO, TA.) — And فِهْدَاتَا الْبَعِيرِ Two protuberant bones behind the ears of the camel; (O, L, K;) the same that are termed الخُشَاوَانِ (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.)

فِهْوْدٌ A fat boy or youth, (AA, S, O, L,) that has nearly attained to puberty; (AA, S, L;) i. q. تَوْهْدٌ; (O, K;) [and فِهْرَهْدٌ and فِهْرَهْدٌ]; and فِهْدٌ; (AA, L;) as also فِهْوْدٌ: (O, K:) Yaḳkoob asserts that the ف in فِهْوْد is a substitute for the ث in تَوْهْد, 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. فِهْوْدَة. (S, O, L, K.)

فِهْوْدٌ: see the next preceding paragraph.

## فهر

1. فِهْر, aor. ى, (Mṣb, K,) inf. n. فِهْر (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, Mṣb, K,) *one of his young women*, (IAqr,) *without consummating the act*, i. e. *without انزال*, (IAqr, S, O, Mṣb,) *and then removed to another and consummated the act* (IAqr, S, O, Mṣb, K) *with the latter*, (IAqr, O, Mṣb,) *who was with him in the house, or chamber*; (IAqr;) the doing of which is forbidden (S, O, Mṣb) by the Prophet: (O:) and **ف** the latter verb signifies also *He was alone with one of his young women*, (K, TA,) **لِقَاءَ حَاجَتِهِ**, (TA,) *when another of them heard the sound proceeding from him, which [sound] is termed الوَجْسُ, (K, TA,) and **الرِّكْزُ**, and **الحَفْحَفَةُ**; (TA;) which [also] is forbidden. (K, TA.)*

2. **فَهْر**, inf. n. **تَفْهِيرٌ**, *He compressed without consummating the act*, i. e. *without انزال*, by reason of weariness and languor. (Mṣb 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 **فَهْرٌ** and **تَفْهِيرٌ**, *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 **التَّرَادُ** [the falling back by degrees]; the next, **الْفُتُورُ** [the becoming languid]; and the next, **التَّفْهِيرُ**. (S, TA.)

4: see 1, in two places. — **افهر بغيره** *His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey*. (IDrd, O, K.) = **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-'Abbād, O, K.)

5. **فَهْرٌ فِي الْمَالِ** *He became, or made himself, ample, or abundant, in wealth, or in camels, or the like*; (S, O, K;) as also **تَفْهِيرٌ**; (K;) as though the former verb were formed by substitution from **تَبَعَّرَ**: or it may mean *he was, or became, weary, fatigued, or jaded, and languid, or remiss*. (S, O.) And **تَفْهِيرٌ فِي الْكَلَامِ** *He took a wide, or an ample, range in speech*. (TA.)

Q. Q. 1. **فَهْرٌ**: see 2.

Q. Q. 2. **تَفْهِيرٌ**: see 2: — and see also 5.

**الفهر**, (Mṣb, K,) or **فَهْرُ الْيَهُودِ**, (S, Mgh, O,) *The synagogue of the Jews*, (S, Mgh, O, Mṣb, K,) *in which they assemble* (O, Mṣb, K) *for prayer* (Mṣb) *on the occasion of their festival*: (K:) or *a certain day on which they eat and drink*: (K:)

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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, Mṣb,) a Hebrew word, (S, O, Mṣb,) or Nabathæan; (Mṣb;) arabicized; (S, Mṣb;) originally **بَهْر**; (S, O, Mṣb;) and the Christians say **فخر**. (TA.)

**فَهْرٌ**, (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.] **أَفْهَارٌ** (S, O, K) and [of mult.] **فَهْرٌ**: (O, K:) A **ف** used to say **فَهْرٌ** and **فَهْرَةٌ**, (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.] like **سَدْرٌ** and **سَدْرَةٌ**: (O:) the dim. is **فَهْرَةٌ**. (S, O.)

**فَهْرَةٌ**: see the next preceding paragraph.

**فَهْرَةٌ** *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.)

**فَهْرٌ** [dim. of **فَهْرٌ** and of **فَهْرَةٌ**]: see **فَهْرٌ**.

**فَهْرَةٌ** and **نَاقَةٌ فَهْرَةٌ**, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbād, *A she-camel that is hard and strong*, (O,) or *hard and large*. (K.)

**أَرْضٌ مَفْهَرَةٌ** *Land having in it [stones such as are termed] أَفْهَارٌ [pl. of **فَهْرٌ**]. (O, TA.)*

**مَفْهَرُكَ**, (K, TA,) thus we find it, with fet-ḥ, 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. **فَهْرَسَ الْكُتُبَ** [*He made, or wrote, a catalogue of the books or writings*], (O,) or **فَهْرَسَ كِتَابَهُ** [*he made an index, or a table of contents, to his book or writing*], (K,) inf. n. **فَهْرَسَةٌ**. (TA.) See what follows.

**فَهْرَسٌ** *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. **فَهْرَسَاتٌ**. (TA.)*

### فهر

1. **فَهْرَةٌ**, aor. **فَهَرَ**, inf. n. **فَهْرٌ** (S, Mṣb, K, &c.) and **فَهْرٌ**, (Mṣb, 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., (Mṣb,) and **فَهَامِيَّةٌ** (S, K) and **فَهَامَةٌ** and **فَهَامَةٌ**, (K,) *He understood it, or knew it with the mind; he apprehended its meaning; syn. عَقَلَهُ, (JK,) and **عَلِمَهُ** (S, Mṣb, K) and **عَرَفَهُ بِالْقَلْبِ**. (K.) And **فَهْرٌ عَنْهُ** [*He understood what he (another) said*]. (A in art. **خوس**; &c.) [See also **فَهْرٌ** below.] — **فَهْرٌ**, meaning *He was, or became, such as is termed فَهْرٌ* [i. e. *one having much understanding*], is like **عَلِمٌ**, meaning “he was, or became, such as is termed **عَلِمٌ**.” (TA.)*

2: see what next follows.

4. **أَفْهَمْتَهُ** and **فَهَمْتَهُ**, (S, Mṣb, K, TA,) inf. n. of the latter **تَفْهِيمٌ**, (S, TA,) *I made him to understand, or know, a thing*; (S,\* Mṣb,\* K,\* TA;) syn. **جَعَلْتَهُ يَفْهَمُهُ**. (TA.)

5. **فَهَمْتُ** *He understood it, or knew it, (فَهْمَةٌ) 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 **التَّفَاهُرُ** signifies the same as **التَّفْهِيمُ** [app. as meaning *The endeavouring to understand; or the affecting, or pretending, to understand*]. (TA.)

6: see what next precedes.

7. **انفهر**, (K, TA,) as quasi-pass. of **فَهَمْتُ**, inf. n. **تَفْهِيمٌ**, [or of **أَفْهَمْتُ**, i. e. as meaning *He was made to understand, or know*], (TA,) is an incorrect word. (K, TA.)

10. **اسْتَفْهَمْتَنِ الشَّيْءَ** *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. **طَلَبْتُ مِنِّي فَهْمَهُ**. (TA.)

**فَهْرٌ** is an inf. n. of 1, (S, Mṣb, K, &c.,) or a subst. used as an inf. n.: (Mṣb:) [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.)

**فَهْرٌ**, an epithet applied to a man, (S,) *Quick of understanding*; syn. **سَرِيعُ الْفَهْمِ**. (K.)

**كَثِيرُ الْفَهْمِ** *Having much understanding*; syn. **كَثِيرُ الْفَهْمِ**; an intensive epithet; like **فَهَامَةٌ** [except that the latter is doubly intensive]. (TA.)

**فَهَامَةٌ**: see what next precedes.

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

مَفْهُومٌ [pass. part. n. of فِهَرَ; 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. عَنِ].

## فو

1. فُهِوْتُ عَنْهُ, (JK, K,) aor. أَفْهِوْتُ, inf. n. فُهِوْتُ, (JK,) I was unmindful, forgetful, or neglectful, of it. (JK, K.) — ISd says, فَبَا 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 فَبَا signifies also He spoke clearly, or distinctly, after doing the contrary thereof. (TA.)

3. مَغَاوَهُ, inf. n. مَغَاوَاهُ; i. q. فَاوَهُ, inf. n. فَاوَهُ; i. e. He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence. (TA in art. فَوَهُ.)

4. اَفْهِىَ He was weak, or erroneous, in his judgment, or opinion. (IAqr, K, TA.)

فَاهٌ, formed by transposition from فَاثَهُ, A man who reveals, or discloses, everything that is in his mind; like فَاوَهُهُ; (Fr, in S and TA, art. فَوَهُ;) and so فَاهٌ: (Fr, in TA ibid. :) and فَاهٌ بِجُوعِهِ one who reveals his hunger. (TA ibid.)

[الافهيان, said by Freytag to signify The elephant and the buffalo, is a mistranscription for الاقهبان.]

أَفْبَاهٌ [a pl. of which the sing. is not mentioned] i. q. أَبْلَهُ [pl. of أَبْلَهُ; signifying Heedless; or heedless of evil by reason of their goodness; &c.]. (IAqr, TA.)

## فو

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 فُوَّةٌ [in form], (S, K,) [Madder; the species thereof used by dyers; rubia tinctorum;] certain roots (Lth, T, S, M, K) of a plant (M) which are extracted from the earth, (Lth, T, M,) with which they dye (Lth, T, S, M, K) clothes, or garments: (Lth, T:) AHn says, red roots of a plant which rises slender, having upon its head berries intensely red and having much juice used for writing therewith and variegating: (M:) called in Pers. رُوَيْنَ: (PS: [in a copy of the T رُوَيْنَ or دُوَيْنَ: and in my copies of the S رُوَيْنَهُ and رُوَيْنَهُ:]) it is [also used as] a medicine, having the property of causing abortion, (K,) producing a flow of the urine and of the men-

strual discharge, (K, TA,) aperient, clearing the complexion or skin, clearing the skin from every mark of the ringworm and of the white [species of leprosy termed] بَيْهَقَ: (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.

مُفَوَّى 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 مَفْبَاةٌ signifies the same: (TA in art. غَبِي:) or you say اَرْضٌ مَفْوَاةٌ مِنَ الْمَفَاوِي [i. e. مَفْوَاةٌ; of which the pl., without the article, is مَفَاوٍ]; (T;) الْمَفَاوِي signifying the lands (الأرضون) that give growth to فُوَّةٌ. (TA.)

## فوت

1. فَوَاتٌ, aor. يَفْوُتُ, inf. n. فَوْتُ and فَوَاتٌ, originally signifies فَاتٌ وَقَّتْ فَعَلَهُ [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 فَوَاتَ الصَّلَاةُ, meaning The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein: (Msb:) and فَوَاتَاتٌ is syn. with فَوَاتٌ. (M, O.) [And both of these verbs are trans.:] one says فَوَاتَهُ الشَّيْءُ, (S, O, Msb,) or الأَمْرُ, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, M, O, Msb, K;) and فَوَاتَهُ; (K;) The thing, or affair, passed, or passed away, from him [neglected by him]; (M, K;) [or the time, or opportunity, of the doing, or performing, thereof passed, or passed away, from him neglected by him;] or the thing escaped him, [or became beyond his reach,] so that he was unable to attain it, or to do it, or to accomplish it. (Msb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, فَوَاتَهُ signifies He, or it, preceded him; was, or became, or got, before him; outwent him; passed beyond him; or had, got, or took, precedence of him: and went, or passed, away from him: and the like. (MF, TA.) One says, فَوَاتَنِي كَذَا, meaning فَوَاتَنِي [i. e. Such a thing preceded me, &c., app. so as to become beyond my reach]: and فَوَاتَهُ جَارِيَتُهُ حَتَّى [I preceded it, &c.]: (T:) and فَوَاتَهُ فَاثَهُ فَلَانَ بِذِرَاعٍ, (A, TA,) and فَوَاتَهُ فَاثَهُ فَلَانَ بِذِرَاعٍ, (Msb.) Such a one preceded him, or outwent him, by a cubit. (Msb.) فَلَا فَوْتُ, in the Kur xxxiv. 50, means فَلَا فَوْتُ نَهْرٍ مِنَّا [And there shall be for them no escaping from us], i. e. لَا يَفْوُتُونَنَا [they shall not escape us]. (Jel. [And Bq 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 يُفَاتُ لَيْتَ. (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 فَاوٌ [as signifying He died; in which sense the aor. is يَفْوُتُ, and the inf. n. فَوْتُ]. (A in art. فِيد.) And أَتَيْتُ signifies He died suddenly. (TA in art. فَاتٌ, q. v.)

4. الأَمْرُ, (S, MA,) or الأَمْرُ, (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, (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 and 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 يتفَاعَلُ, 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 تَفَاعَلَ nor of تَفَاعَلَ. (M.) مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ. (M.) تَفَاوُتٌ, (T, M, O, K,) or تَفَوُتٌ, (T, O, K,) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the Kur [lxvii. 3], (O,) means Thou seest not in the creation of the Compassionate, (M, O,) i. e. in his creation of the heaven, (M,) any incongruity, or discordance; (T, M, O;) or any fault, defect, or imperfection, so that the beholder might say, “If it were thus, it were better;” (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing تَفَوُتٌ and تَفَاوُتٌ. (M.) — And one says, تَفَاوُتَ الشَّيْءَيْنِ The two things were far apart, one from the other; or widely distinct or separated: (S, O, K:) or

differed, or were different. (Msb.) And تَفَاوَتْا *They two were distinct, or dissimilar, in respect of excellence, (Msb,) or فى الشرف [in eminence, or nobility]. (A.)*

8: see 1, first and second sentences. — As, relating the verse of Ibn-Mukbil,

- يَا حُرَّ امْسَيْتَ شَيْخًا قَدْ وَهَى بَصْرِي
- وَاقْتَبَيْتَ مَا دُونَ يَوْمٍ لَبَعْتُ مِنْ عُمْرِي

[which may be rendered *O ingenuous woman, (حُرّ being an abbreviation of حُرّة,) 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 (فَرَّغَ)], says, it is from الفوت, and الإفتيات [app. as the inf. n. of the pass. v. افتيمت used in this verse] signifies الفراع. (T.) — See also 1,*

last sentence. — الإفتيات 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, افتات عليه بأمر كذا i. e.

*He so betook himself, &c., in opposition to him: or فاته به may be here used in the sense in which it is expl. above voce تفوت. (S, O.)* And you say, فلان لا يفقات عليه *Such a one, nothing is to be done without his order; (S, O, K;\*) and so يقات عليه; (Har p. 63;) or لا يفقات عليه [which means the same]. (Msb.)*

أفتات عليه فى بناته, (T, M, O,) or فى أمر بناته, (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 Aboobekr to his sister 'Aisheh, on the occasion of her having given in marriage his daughter, the elder Hafshah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T,\* O, TA.)\** And you say,

افتات عليه فى شئ, and افتات عليه فى شئ, 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 افتات عليه فى كذا, *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 على because implying the meaning of التغلب. (TA.)* And تفوت, (M, K,\* TA,) and افتات عليه فى الأمر, (MA,) *He decided against him in the affair. (M, MA, K,\* TA.)* — And افتات بأمره *He effected, or executed, his affair without consulting any one: thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of Ish and Isk, one says, افتات بأمره, with*

hemz, meaning *he was alone in his affair; and in like manner one says, برأيه in his opinion. (TA.)* [See also art. فأت.] — And افتات الكلام *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 افتلته. (TA.)*

فوت فيه an inf. n. of 1. (S,\* M, &c.) — فوت يده and فوت رجمه [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 فوت)] 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,] جعل الله رزقه فوت فيه 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, هو منى فوت الرمح [He, or it, is] where my spear will not reach him, or it. (S, A, O.) And هو منى فوت اليد [He, or it, is] beyond the reach of my hand, or arm: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And أفلتنا فلان فوت اليد and فوت الظفر [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 ظفر فوت, which he explains as syn. with فوت يد; but it signifies A little beyond the reach of a finger-nail.] — أسمع صوتا وأرى فوتا means *I hear a sound, or voice, but I see not a deed, or no deed. (TA in art. صوت.)* — فوت signifies also *The space between two fingers [when they are extended apart (see بصر): (S, M, O, K:) pl. أفوات. (S, M, O.)* —

And you say, فوت فأت like as you say بون بأتن [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 موت مأتت and نبل لا نبل. (M.)*

فوات an inf. n. of 1. (S,\* M, &c.) — [Hence,] موت الفوات *Sudden death: (S, M, A, O, K:) likewise termed الموت الفوات and الموت الفوات. (IAar, TA.)* You say, مات موت الفوات *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, أحاف موت الفوات [I fear sudden death]. (O.)

فوت 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 فوت [of which it is the dim.]

فأت act. part. n. of 1 [q. v.]. (T.) — See also فوت, last sentence.

فوج

1. فاج, [aor. يفوج,] said of musk, i. q. فاج [i. e. *It diffused, or exhaled, its odour. (O, K.)* — And, said of the day, † *It became cool. (O, K, TA.)* And one says, فاجت الشمس عند برد النهار † [The sun became moderated at the cool time of the day]. (O.)

2. لست برأيج حتى أفوج means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أرى أفوج: [in which, for أفوج, I read أفوج]: على نفسى [erroneously]

4. افاج, (K,) inf. n. افاجة, (S,) *He hastened, or went quickly; (S, K, and O and Msb in art. افاج القوم:) and he ran. (S, K.)* — And افاج القوم فى الأرض *The people, or party, went away, and spread, or dispersed themselves, in the land. (L in art. افاج.)* — And افاج فى 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. استفيع فلان *Such a one was desired, or incited, to be [quick, or] brisk, or prompt; syn. استخف. (K, and O in art. افاج.)*

فوج *A company, congregated body, party, or group, of men; (S, A, O, L, Msb, K;\*) as also فائج, (L,) and فائجة, (K,) and فئج, (O, K, and Msb in art. فئج, q. v.,) which last is said by Az to be originally فئج, from فاج, aor. يفوج, like*

فئج from هان, aor. يهون, for which they say also فئج: (O, and Msb\* in art. فئج:) 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 cx. 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 أفكك, in art. فكل:)] pl. [of pauc.] أفواج [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] فؤوج and pl. pl. أفوايج (S, O, Msb, K) and أفواج (S, O, K) and أفائج, as though pl. of أفيجة. (O.)

فئج: see the next preceding paragraph: — and see also art. فئج.

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

فئج: see فئج: — and see also art. فئج.

فوج

1. فَاخَ الْمِسْكُ, (Mṣb, K,) aor. يَفُوحُ and يَفِيحُ; (Mṣb;) or فَاخَتْ رِيحُ الْمِسْكِ, 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 الطِّيبُ 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. عَبِقَ: (Mṣb in art. فَيح:) 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 هَبَّتْ: (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 رِيحُهُ and فَاخَتْ are syn.; but AZ says the فَوْحٌ is attended by sound. (TA.) — For other significations of this verb, see art. فَيح.

4. فَاخَ: for this verb, see art. فَيح.

6. نَزَلْنَا فِي بُسْتَانٍ تَنَاحَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أَثْوَارُهُ [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. فَيح) inf. n. فَيْحٌ and فَيْحَانٌ; (TA in art. فَيح) The wind, or odour, rose, or diffused itself: (K:) you say, فَاخَتْ مِنْهُ رِيحٌ طَيِّبَةٌ, 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. فوج) 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. افَاخَ, (AZ, S, K,) inf. n. افَاخَةٌ, (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 ar. فَيح:] 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.) — افَاخَ بِيُولِهِ He emitted his urine from a dilated aperture. (L.) And افَاخَتْ She (a camel) made a sprinkling with her urine. (L.) — افَاخَ الزَّقُّ, inf. n. as above, He opened the mouth of the زَقُّ; [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 زَقُّ with رُبِّ [or rob]. (L.) — افَاخَ عَنكَ مِنَ الظَّهِيْرَةِ, (L, TA,) in the كَعْنَا, but correctly عَنكَ, as in other lexicons, (TA,) [as also افَاخَ,] means اَبْرَدُ, (L, K,) i. e. Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (L, TA.)

فود

1. فَاَدَ, aor. يَفُودُ, (S, Mgh, O, K, and T in art. فَيِد,) inf. n. فَوْدٌ; (AA, K, and T in art. فَيِد;) as also فَاَدَ, aor. يَفِيْدُ, (S, O, K, and T &c. in art. فَيِد,) inf. n. فَيْدٌ; (IAṣr, K, and T in art. فَيِد;) He died. (T, S, Mgh, O, K.) — And فَاَدَ, aor. يَفُودُ, (M,) inf. n. فَوْدٌ, (K,) It (property) continued, or belonged, or appertained, syn. ثَبَّتَ, (M, K,) to its owner; (M;) as also فَاَدَ, aor. يَفِيْدُ, (S, L, K, in art. فَيِد,) inf. n. فَيْدٌ: (K:) or (so in the K) it went away, passed away, or departed; (K;) as also فَاَدَ, aor. يَفِيْدُ, (K in art. فَيِد,) inf. n. فَيْدٌ. (K. [See also art. فَيِد.]) — فَاوَدَهُ, (Aṣ, Yaḳkoob, T, M, L,) aor. يَفُودُهُ, (Yaḳkoob, 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. دَاوَهُ; (Aṣ, Yaḳkoob, 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 فَاوَدَهُ, aor. يَفِيْدُهُ, (S, L, K, in art. فَيِد,) inf. n. فَيْدٌ. (L. [See also art. فَيِد.])

4. اَفَدْتُهُ I killed him; destroyed him. (O, K. [See also art. فَيِد.]) — And اَفَدْتُ لَهُ مَالًا I gave him property. (M, L, K.) It belongs to this art. and to art. فَيِد [q. v.]. (L.) — See also 10.

5. تَفَوَّدَ فَوْقَ الْجَبَلِ He (a mountain-goat) ascended (أَشْرَفَ) upon the mountain. (O,\* L, K.)

6. هُمَا يَتَفَاوَدَانِ الْعِلْمَ (ISh, K) is a phrase used by the vulgar, (ISh,) but the correct expression is يَتَفَايِدَانِ, meaning They two impart knowledge, each to the other: (K:) or يَتَفَايِدَانِ بِالْمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISh:) or, in the opinion of MF, each is allowable. (TA. [See also art. فَيِد.])

10. اسْتَفَادَهُ, (M, L, K,) and افَادَهُ, (M, K,)

[respecting which latter see 10 in art. فَيِد.] as also تَفَيَّدَ, (K, [but this belongs to art. فَيِد only,]) He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فَيِد.]

فَوْدٌ Each of the two sides of the head: (Aṣ, S, M, A, O, L, Mṣb, K:) pl. اَفْوَادٌ: (M, L, Mṣb:) one says, بَدَا الشَّيْبُ بِفَوْدَيْهِ [Hoariness appeared in the two sides of his head]. (S, O, L.) And The main, or chief, portion of the hair of the head, next the ear; (M, L, K;) or of the hair that descends below the lobe of the ear, next the ear: (IF, L, Mṣb:) or فَوْدَانِ 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, اِرْفَعْ فَوْدَكَ رَأْسَ الْخِيَامِ † Raise thou the side of the tent. (A.) And نَزَلُوا بَيْنَ فَوْدَيْ 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] جُوعَالِقٍ. (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, اُلْقَتْ اَلْعَقَابُ فَوْدَيْهَا عَلَيَّ الْبَيْتْرِ † [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 اِسْتَلَمْتُ فَوْدَ الْبَيْتِ † [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Kaḅeh]. (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. اَفْوَادٌ. (Ibn-'Abbād, O.)

فَوَادٌ, (O, K,) with fet-h to the ف, (O,) like فَوَادٌ [generally meaning The heart (see other explanations in art. فَاوَد)]; (O, K;) a dial. var. of the latter word. (O.)

فَاوَدَةُ a subst. from فَاوَدَ الْمَالُ, (M, K, and L in art. فَيِد,) in the sense of ثَبَّتَ: (M, and L in art. فَيِد:) it belongs to this art. and to art. فَيِد. (TA. [See the latter art.])

مَدْوُوفٌ, applied to perfume &c., i. q. مَفُودٌ [Mixed, or moistened with water &c.]; (Aṣ, T;) as also مَفِيْدٌ. (S and O and L in art. فَيِد.)

رَجُلٌ مُتَفَاوِدٌ A destructive man; as also مَفِيْدٌ. (Ibn-'Abbād, O, K.)

فور

1. فَاَرُ, (M, Mṣb, K,) aor. يَفُورُ, said of water; (Mṣb;) and فَاَرَتْ, aor. تَفُورُ, said of a قَبْرِ [or



cooking-pot]; (T, S;) inf. n. فَوْرٌ and فَوْرَانٌ (T, S, M, Mḡb, K) [the latter of which is the more common] and فُوْرٌ (M, K) and فَوَارٌ; (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.] — فارت نَفْسُهُ His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثارت [q. v.]. (T in art. ثور.) — فار فائِرُهُ i. q. ثار ثائِرُهُ (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 غَضَبُهُ; but I think that the right reading is evidently عَصَبُهُ; and the meaning, His sinews became swollen; said of a horse or the like: see art. نَشْرٌ; and see also فائِرٌ, below.] — فار العِرْقُ, 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 وَأَسْعٌ. فَوَارٌ رَغِيْبٌ وَأَسْعٌ. (TA. [See فَوَارٌ.]) — فَوْرٌ العِرْقُ, in a horse means The vein's having inflations, or knots, [or 'a varicose condition,] apparent in it; which is disapproved. (ISk, TA.) — فار said of water signifies also It welled, and came forth, from the earth, or ground: (Mḡh;) it appeared, pouring forth, from the spring, or source. (TA.) — فاروا is said of men assembled in market-places [app. as meaning They hustled, or were in a state of commotion]. (TA.) — فار الهِسْكُ, inf. n. فَوْرٌ 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. فَوْرٌ لِلنَّفْسَاءِ He made what is termed فَيِرَةٌ [q. v.] for the woman in the state following childbirth. (M, K.)

4. فَرْتُهُ and فَرْتُهُ I made it to boil, or estuate. (IAḡr, M, K.)

الفَارُ The muscles of a man: (M, K;) also mentioned in art. فَارٌ, as written with . (TA.) أَهْرُزٌ أَهْرُزٌ نَارِكٌ وَإِنْ هَزَلْتِ فَارِكٌ [Put forth thy fire, that passengers may see it and be attracted by it, though thou make lean thy muscles,] is a saying meaning † give food though thou injure thy body [by doing so]. (M, L.) — See also فَارٌ (with which it is syn. in other senses), in art. فَارٌ.

فَوْرٌ [originally an inf. n.: see 1.] The burning, or heat, and boiling, of Hell. (TA.) And Intensity, or vehemence, of heat; (TA;) as also فَوْرَةٌ. (S.) — فَوْرٌ الشَّفَقِ 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, الشَّفَعَةُ 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 أَتَوْا instead of أَتَوْا;) and this is said by Zj to be the meaning of مِنْ فَوْرِهِمْ in the Kur iii. 121: (M, TA;) or قَبْلَ أَنْ يَسْكُنُوا [before their resting, or ceasing from motion]: (K, TA;) or مِنْ فَوْرِهِمْ in the Kur 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 أَتَيْتُ فُلَانًا مِنْ فَوْرِي, meaning قَبْلَ أَنْ أَسْكُنَ [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 فَائِرٌ; (M, K, TA;) accord. to Kr. (TA.) One says, لَا أَفْعَلُ فَوْرًا I will not do such a thing while the gazelles wag their tails. (IAḡr, T, S.)

فَارَةٌ الهِسْكِ The odour of musk: or the bag, or receptacle, [i. e. the follicle, or vesicle,] thereof: (M, L:) [Sgh says that] this and what next follows have been mentioned in art. فَارٌ, [q. v.,] but should more properly be mentioned in the present art., both being from فَارٌ, aor. يَفُورُ. (O.) — فَارَةٌ الإِبِلِ 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, (بَغْوَرُونَ,) 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. فَوْرَةٌ [expl. in art. فَارٌ] meaning A certain flatus in the pastern of a horse [q. v.]. (O, K.) — And i. q. كَوْفَةٌ [A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles; &c.]. (Kr, M, K.)

فَيِرَةٌ Fenugreek (حَلْبَةٌ) mixed [in the manner described voce فَيِرَةٌ (q. v.) in art. فَارٌ] 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 keareh before it. (O.)

فَوَارَةٌ The froth, or foam, that boils, or boils over, of a cooking-pot: (S and K in this art. \* and voce طَبَاخَةٌ;) and مَفَاوِرٌ signifies the same, mentioned by Ibn-Abbád. (O.) And [in like manner] فَوْرَةٌ signifies The mantling foam upon the surface of wine. (TA.)

فَوَارٌ [an intensive epithet from فَارٌ; signifying Boiling much; &c.: — and Water, &c., welling forth abundantly; gushing]. — [Hence,] ضَرْبٌ فَوَارٌ A smiting [that inflicts a wound] such as is wide, (IAḡr, M, TA,) so that the blood flows [abundantly]: (M;) a poet says,

- بِضَرْبٍ يُخَفِّتُ فَوَارَهُ
- وَطَعْنٍ تَرَى الدَّمَ مِنْهُ رَشِيئًا
- إِذَا قَتَلُوا مِنْكُمْ فَارِيًا
- ضَمِنَا لَهُ بَعْدَهُ أَنْ يَعِيئًا

(IAḡr, M, TA. [The text of the M as given in the TT, for تَرَى الدَّمَ, has يَرَى الدَّمَ; and for أَنْ يَعِيئًا, it has اَوْ يَعِيئًا; and the right reading of the first hemistich seems to be, بِضَرْبٍ تُخَفِّتُ فَوَارَهُ; for an inf. n. is sometimes made fem.: see an instance of ضَرْبٌ 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 horse-man 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 يَخَفِّتُ فَوَارَهُ is meant لها واسعة قدمها; in which the two fem. pronouns and the fem. epithet all relate to the word ضَرْبٌ, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.])

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

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 دَوَارَةٌ and فَوَارَةٌ 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 teshdeed, signifies *The hole, or perforating aperture, of the ورك [or haunch]: (S, O:) or the فَوَارَةُ, (K,) or فَوَارَةٌ, (so in a copy of the M,) is an aperture in the ورك [or haunch], to the belly, or interior of the body, not obstructed by bone: (M, K:) [these two explanations plainly apply to the sacro-ischiatric foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the فَوَارَتَانِ, (K,) or فَوَارَتَانِ, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] سِجَّتَانِ [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (بَيْنِ الْوَرِكَيْنِ) and the فَحْجِ [or ischium], towards the side of the ورك [or hip-bone], (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also الْفَائِلُ, in art. فِيل.] And accord. to Lth; the term فَوَارَتَانِ, (O, and so in a copy of the T,) or فَوَارَتَانِ, (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 (عُدَّتَانِ), 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. مُنْتَشِرٌ الْعَصَبِ. (K.) [In the TA, this is said to be a mistake for مُنْتَشِرُ الْعَصَبِ, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.] — See also فَوْرٌ.

فَوَارَةٌ: see فَوَارَةٌ.

### فوز

1. فَازٌ, 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; (Bd 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 الصَّيْرُ: 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 طَوْبَى لِمَنْ فَازَ بِالتَّوَابِ وَفَارَ 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 فَوَزٌ: (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 بَعْدَهُ [Such a one died and such a one died after him]: and accord. to others, فَوَزٌ 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. فَوَزٌ † He went, or his course brought him, to the مَفَازَةِ: (IAḡr, TA:) or † he went upon the مَفَازَةِ: (A, TA:) or † he went away: (IAḡr, O, K:) or † he went away into the مَفَازَةِ: (A:) and فَوَزَ signifies † he traversed the مَفَازَةَ. (Mṣb.) You say, فَوَزَ بِبَيْلِهِ (S, A, O, K) † He entered upon the مَفَازَةَ with his camels. (S, O, K.) — Also † He went forth from one land or country to another: and فَوَزَ 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 Sḡh adds, [but not in the O,] and it stopped, or came to an end. (TA.)*

4. افازَهُ 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] مِظْلَةٌ (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.] فَوَازٌ. (ISd, TA.)

فَائِرَةٌ † A thing that rejoices one, and by which one attains good or the object of his desire: you say, فَازَ بِفَائِرَةٍ † 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 تَحْسِبْنَهُمْ فَلَا تَحْسِبْنَهُمْ 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. فَلَآةٌ: (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 رِبْعٌ which is here employed,] and other animals [that journey quicker] drink on alternate days; as also فَلَآةٌ: 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 قَيْغَاةٌ: (TA:) so called to prognosticate good fortune, and safety, (Aḡ, IF, S, A, O, Mṣb,) as meaning a place of safety, (A,) from فَازَ signifying “he became safe:” (Mṣb:) or from فَوَزَ, (IAḡr, S, O, Mṣb,) or فَازَ, (Aḡei, TA,) signifying “he perished,” (IAḡr, S, O, Aḡei,) or “he died:” (Mṣb, TA:) Aḡei 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: (IAḡr, TA:) the pl. is مَفَاوِزُ: (S:) and فَوَزَ signifies the same as مَفَازَةٌ: so in a trad. of Kaḡb 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. المِفَاوِصَةُ signifies *The being clear, or perspicuous, syn. البَيَانُ, (S, O, K,) in talk or discourse (فِي الْحَدِيثِ).* (S. [In the O, and K, مِنْ الْحَدِيثِ; and hence it is said in the TK that فَاوَصَ الْحَدِيثُ signifies بَيَّنَّهُ He made the talk, or discourse, clear, or perspicuous: but for this I do not find any authority.]) Some say المِفَايِصَةُ. (IB, TA in art. فَيْص.) [See also 4 in art. فَيْص.]

4. مَا أَفَاصَ بِكَلِمَةٍ: see art. فَيْص. [It seems to be indicated in the S that this is from المِفَاوِصَةُ, 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 التَّبَايُنِ, not from التَّفَايِصُ: (O, K:) originally التَّفَايِصُ; mentioned also [in a different sense] in art. فَيْص. (TA.) See the latter art.*

فوض

2. فَوْضَ إِلَيْهِ الْأَمْرَ. (S, M, A, O, Mṣb, K,) inf. n. He committed to him the thing, affair, or case; syn. رَدَّ, (S, A, O, K,) or صَبَّرَ, (M,) or سَلَّمَ; (Mgh, Mṣb;) abstaining from contention, or litigation; (Mgh;) and made him arbiter thereof. (TA.) It is said in the Kṣur [xl. 47], (TA,) وَأَفْوَضَ أَمْرِي إِلَى اللَّهِ (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.) — التَّفْوِيزُ فِي النِّكَاحِ, (S, O,) or نِكَاحُ التَّفْوِيزِ, (TA,) is The giving [a woman] in marriage without [requiring] a dowry. (S, O, TA.) You say, فَوْضَ الْمَرْأَةَ He gave the woman in marriage without [requiring] a dowry. (K.) And فَوَّضَتْ بِضَعْفٍ إِلَى زَوْجِهَا (Mgh,) or فَوَّضَتْ نِكَاحَهَا إِلَى الزَّوْجِ, (Mṣb,) She married herself to her husband without a dowry: (Mgh, Mṣb:) or فَوَّضَتْ signifies She gave up, or renounced, the ordinance of the dowry. (Mṣb.)

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,) شَرِكَةُ الْمَفَاوِضَةِ Copartnership in everything; (Lth, M, S, A, \* Mgh, \* TA;) in which everything is common property; (Lth, M, TA;) opposed to شَرِكَةُ الْعِنَانِ, which is copartnership in one thing: (Lth:) or copartnership of two persons in all that they possess: (Mṣb:) 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 شَارَكْتُهُ شَرِكَةَ مَفَاوِضَةٍ 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, فَاوَضَهُ فِي أَمْرِهِ (S, O, TA,) or فَوَّضَهُ فِي أَمْرِهِ (Mgh,) 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 فَاوَضْتُهُ 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, Mṣb.) [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 فَوْضِيٌّ A party, or company, of men who are equals, having no chief: (S, O, Mṣb, K:) or separated, or in a state of dispersion; (Lth, O, K;) قَوْمٌ فَوْضِيٌّ being pl. of فَاوَضَ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, فَوْضِيٌّ 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 قَوْمٌ فَوْضِيٌّ The people are equals in this; there is no distinction to be made between them. (Mgh.) And جَاءَ الْقَوْمُ فَوْضِيٌّ The party, or company, of men came mixed together. (S.) And الْوَحْشُ فَوْضِيٌّ The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.) أَمْوَالُهُمْ فَوْضِيٌّ بَيْنَهُمْ Their possessions are property which they share among themselves; as also قَبْضُوهَا فَوْضِيٌّ. (S.) And مَتَاعُهُمْ فَوْضِيٌّ بَيْنَهُمْ, and فَيْضُهُمْ فَوْضِيٌّ, Their goods are common property among them. (M.) And الْمَالُ فَوْضِيٌّ بَيْنَهُمْ The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Mṣb.) And كَانَتْ خَيْبَرُ فَوْضِيٌّ (Mgh) common property (Mgh, Mṣb) among the Companions; not divided. (Mṣb.) — أَمْرُهُمْ فَوْضِيٌّ, and فَيْضُهُمْ فَوْضِيٌّ, (M,) or فَوْضِيٌّ بَيْنَهُمْ, (TA,) Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or أَمْرُهُمْ فَوْضِيٌّ (AZ, O, K,) or فَوْضِيٌّ 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.]

فَوْضًا: and } see فَوْضِيٌّ, last sentence.  
فَوْضُوهَا: }

رَمَاةٌ تَفَاوِضَةٌ Remains of life: (O, TA:) so in the saying, رَأَيْتُ التَّفَاوِضَةَ لِفُلَانٍ (O) or بِلِفْلَانٍ (TA) [I saw the remains of life pertaining to, or in, such a one].

مَفْوِضَةٌ A woman who marries herself to her husband without a dowry: (Mgh, Mṣb:) or who gives up, or renounces, the ordinance of the dowry: (Mṣb:) or, accord. to some, the word is مَفْوِضَةٌ, (Mgh, Mṣb,) 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: (Mṣb:) or meaning married without the mention of a dowry, or on the condition of her having no dowry. (KT.)

فوط

2. تَفَوَّطَ, inf. n. He clad him, or attired him, with a فُوطَةٌ. (TA.)

فُوطَةٌ sing. of فُوطٌ, 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. فُوطَةٌ: 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,) فُوطَةٌ is a word of the language of Es-Sind, arabicized, from فُوطَةٌ, 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 فُوطَةٌ is فُوطِيَّةٌ. (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-Kubrâ, 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.)

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

فُوطِيَّةٌ dim. of فُوطَةٌ, q. v.

فُوطٌ A weaver, or seller, of فُوطٌ, pl. of فُوطَةٌ. (TA.)

مُفَوِّطٌ A man clad, or attired, with a فُوطَةٌ. (TA.)

فوط

1. فُوطٌ, aor. فُوطٌ, inf. n. فُوطٌ and فُوطٌ: see فُوطٌ in art. فَيْط.

فوف

1. مَا فَافَ عَنِّي بِخَيْرٍ (T, M, O,) or مَا فَافَ بِخَيْرٍ (K,) inf. n. يَفُوفٌ (K,) aor. وَلَا زَنْجَرَ (T, O, 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, (عَلَى حَبَّةِ الْقَلْبِ وَالنَّوَاةِ) 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 القَطْمِير. (T.) — [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّي فُوفًا i. e. [He (a man, S, O) did not avail me] aught. (S, O, K.) And مَا ذَاقَ فُوفًا [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 فُوفِيٌّ, and ثَوْبِيٌّ, which is formed by substitution, and mentioned by Yaakooob, and بُرْدُ أَفْوَابٍ meaning a بُرْدٌ having white stripes, (M,) and so بُرْدٌ مُفَوِّفٌ; (S, M, K;) or this last and بُرْدٌ أَفْوَابٍ signify a thin بُرْدٌ; (S, O, K, TA;) and in like manner one says حُلَّةٌ أَفْوَابِيَّةٌ: (TA:) is pl. of فوف: (S, O:) and accord. to Lth, the أَفْوَابِ are of the [عَصَبٌ بُرودٌ] [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 عُسْبَرِ [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 فَافَ: (M, TA:) [as such,] it is coupled by a poet with زَنْجِيرٌ [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 فُوفِيٌّ: see فوف, latter half.

عُرْفَةٌ مُفَوِّفَةٌ: see فوف, latter half. — 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

بالصَّمِرِ وَالْفَتْحِ (K, [there said to be الفوفل, app. indicating that it is الفوفل and الفوفل, but accord. to the CK and TK الفوفل, and thus only, as though it were said to be بالفصم فالفصح]) or شَجَرَةُ الْفُوفَلِ, (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-Ziyád, (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 Dáwood 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 فوف as signifying the contr. of نَحَتْ, (Mgh,) aor. فَوَّقَ, (S, O,) inf. n. فَوْقٌ (O, K) and فَوَاتٌ (K) and فَوْقَانٌ, (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 فَفْتُ فُلَانًا 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 أَحَبُّ إِلَيَّ الْجَمَالَ حَتَّى مَا أَحَبُّ أَنْ يَفُوقَنِي أَحَدٌ بِبِشْرَاكِ نَعْلٍ [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. فَوَاتٌ, (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccoughed, or hiccuped; a signification indicated by its being said that] فَوَاتٌ means the reiterating of an overpowering [or involuntary] sobbing sound: (Msh, TA:) and فَوَاتٌ [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. فَوَاتٌ (Msh, TA) and فَوُوقٌ, (TA,) He was affected, or taken, with a panting, or breathing [shortly, or] uninterruptedly. (Msh, TA.) — And فاق بِنَفْسِهِ, (S, O, K,) aor. يَفُوقُ, (S, O,) inf. n. فَوُوقٌ [or فَوُوقٌ] (S, O, K) and فَوَاتٌ, (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. يَغْفِقُ: (IAar, O and K in art. فَيَقُ:) or he died: (K:) or فَوَاتٌ [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. f. n. فَوْقٌ [app. فَوْقٌ]; the verb being of the class of طَلَبٌ [of which the inf. n. most commonly used is طَلَبٌ; or, if the saying that the verb is of the class of طَلَبٌ be not meant to indicate the form of its inf. n. as well as that of its aor., فوق may be a mistranscription for فَوُوقٌ or فَوُوقٌ]. (Msh.) = فاق, (O, K,) aor. تَفُوقُ, inf. n. فَوَاتٌ, (TA,) She (a camel) had in her udder the فَيْقَةُ, 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.] فَوَاتٌ: (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 فَوَاتٌ, below.] = فَوْقٌ 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 (فِي الْفُوقِ) (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. فَوْقٌ and فَوْقٌ, in which the و is then made movent with fet-h, [so that the word becomes فَوْقٌ,] because this verb is of the class of فَعَلَ, aor. يَفْعَلُ: (K, TA:) or one says of an arrow فَوْقٌ, [aor. يَفُوقُ.] inf. n. فَوْقٌ, meaning its notch broke; (Msh;) and انْفَاقٌ said of an arrow signifies thus; (S, Msh;) or its notch became much broken; (O, K, TA;) or became split, or cracked. (TA.) — And فَفْتُ السَّهْمَ, (S, O, Msh, K,) inf. n. فَوْقٌ, (Msh,) I broke the notch of the arrow. (S, O, Msh, K.) And فاق الشئ, aor. يَفُوقُ, He broke the thing. (TA.) =

فاق in the sense of افتاق [from فاقَة] is not allowable. (S, O.)

2. فَوْقَهُ, inf. n. تَفَوَّقْتُ, 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 فَوَاقٍ.]) — And [hence] one says, فَوْقِي الأمانِي وأرضعني أفأويقُ ! [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 لَيَفَوَّقُونَنِي, تَرَاثَ مُحَمَّدٍ, 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 المِرَّةِ + He slit the vulva of the woman. (TA in art. سوس.) — See also the next paragraph, last sentence.

4. إِفَاقَةٌ, (O, K, TA,) some say, (O, TA,) signifies A resting; (O, K, TA;) from فَوَاقٍ 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 أَفَاقَتْ said of a she-camel, signifies the same as فَاقَتْ expl. above: see 1, latter half. (O, K, TA.) — And [hence, perhaps,] اِفَاقَ مِنْ اِفَاقِ (S, O, K, TA,) and مِنْ سَكْرِهِ, (S, O,) and مِنْ غَشِيَّتِهِ, (O, TA,) inf. n. إِفَاقَةٌ; (TA;) and اِسْتَفَاقَ; 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, اِفَاقَ and اِسْتَفَاقَ meaning he became convalescent; or recovered, but not completely, his health and strength: and the subst. [or quasi-inf. n.] is فَوَاقٍ: (TA:) and one says of the insane, or possessed, اِفَاقَ, inf. n. إِفَاقَةٌ, meaning he recovered his intelligence; and of the intoxicated, likewise, اِفَاقَ, originally اِفَاقَ مِنْ سَكْرِهِ, like as one says اِسْتَفَاقَ مِنْ نَوْمِهِ (Mṣb:) [and it is said that] اِسْتَفَاقَةٌ as syn. with اِفَاقَةٌ is derived from فَوْقُ meaning the contr. of تَحْتُ, like as مَرَضُهُ مِنْ مَرَضِهِ and تَعَلَّى مِنْ مَرَضِهِ are from العُلُوِّ and المَثُولِ: (Har p. 132:) but accord. to 'Alee Ibn-'Eesà, اِسْتَفَاقَ signifies he sought, or desired, اِفَاقَةٌ. (Ham p. 541.) — And [hence,] اِفَاقَ الزَّمَانِ ! The time became abundant in herbage after barrenness or drought. (O, K, TA.) = أَفَاقَتْ السَّهْمَ, (inf. n. إِفَاقَةٌ, 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 أُوقَتْهُ: but أُوقَتْهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Bk. I.

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

5. تَفَوَّقَ عَلَى قَوْمِهِ He exalted himself above his people, or party. (O, K, TA.) = تَفَوَّقَ said of a young unweaned camel, He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K.) — And تَفَوَّقَهَا He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time; (O, K;) as also اِسْتَفَاقَهَا. (K. [But see this latter below.]) — Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma'adh, of reciting the Kur-án, and said, أَمَا أَنَا فَاتَفَوَّقَهُ تَفَوَّقَ اللُّغُوجِ [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning ! I do not recite my set portion at once, but piecemeal, in my night and my day. (S, O, TA.) — One says also تَفَوَّقَ يَتَجَرَّعُهُ i. e. ! He drank his wine, or beverage, part after part. (TA.) Sb has mentioned that تَفَوَّقَهُ and يَتَجَرَّعُهُ 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. انْفَاقَ 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. اِفْتَاقَ 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 فَوَاقٍ [which may here mean either hic-coughing (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. = اِسْتَفَاقَهَا: 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 فَوْقَهَا, inf. n. تَفَوَّقْتُ. (TA.) One says, اِسْتَفَاقَ السَّاقَةَ 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.)

جَفَنَةٌ A [large bowl such as is termed] فَاقٌ, 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 تُرْبِكَ أَثِيْبَتِ التَّبِيْتِ مُسَدِّلًا
- مِثْلُ الأَسَاوِدِ قَدْ مِسْحَنَ بِالعَاقِبِ

[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 اِلْتِفَاقَ, meaning fresh olive-oil [from اِنْفَاقَ, a Pers. word signifying "olive-oil"]]: or, as AA relates it, the poet said, قَدْ شُدَّخُنَ بِالعَاقِبِ [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. صَحْرَاءَ: (O, K, TA:) so says AA: and on one occasion he says that العَاقِبُ means a certain land: (O: a meaning also mentioned in the K:) or a certain wide land. (TA.) = It is also expl. as signifying بَانَ [i. e. Oil of ben]: and also A comb: on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) = And accord. to the K, it signifies Tall, and incongruous in make; and so فَوْقُ and فَوْقَةٌ and فَيْقُ and فَوَاقٍ and فَيْقَاتُ: 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 يُكُونُ 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 يُكُونُ أَسْمًا مَبْنِيًّا.]) One says, زَيْدٌ فَوْقَ السَّطْحِ [Zeyd is above, or rather upon, the house-top]. (Mgh, Mṣb.) And العِمَامَةُ فَوْقَ الرَّأْسِ [The turban is above, or upon, the head]. (Mgh.) And طَفَا فَوْقَ المَاءِ It floated upon the water. (S &c. in art. طفو.) Ks has mentioned the saying, اُنْفُوقُ تَنَامُ أَمْرٌ أُسْفَلُ [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 فَوْقُ 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, عَبَدَ اللهُ فَوْقُ 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 السَّقْفُ مِنْ 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 سِرْنَا عَشْرًا وَبَقِيَتْ عَلَيْنَا لَيْلَتَانِ [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 جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ [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 Ghatafán, 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, أَخَذَهُ مِنْ فَوْقٍ, and] أَخَذَهُ مِنْ فَوْقٍ [meaning † He overcame him, or overpowered him, and in like manner من فَوْقِ آتَاهُ مِنْ فَوْقٍ, as expl. in the Ham p. 128, i. e. قَهَرَهُ, namely, his adversary; and so a hawk, his prey, or quarry. (M and K in an expl. of عَلَيْهِ in art. دل.) And [in a similar manner] فَوْقُ is metaphorically used as denoting excess, (Mgh, Mṣb,) and excellence: (Mṣb:) thus one says, الْعَشْرَةُ فَوْقُ الْعَشْرَةِ (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" فَوْقُ ذَلِكَ i. e. † And smaller than that: (AO, O:) hence also, in the Kur [iv. 12], (Mgh, Mṣb) فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ [And if they are women,] exceeding two. (Mṣb.)

فَوْقُ The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Mṣb, K;) as also فَوْقَةٌ: (Mṣb, K:) the former is masc., and also, like the latter, fem.: (IAmb, Mṣb:) and الفوقان signifies the زَنْبَانِ [or two cusps of the فَوْق, 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 فَوْق: (O:) the pl. [of mult.] is فُوقٌ and [of pauc.] أَفْوَاقٌ; (S, O, Mṣb, K;) or, accord. to ISk, these are pls. of فَوْقَةٌ; (TA;) and فُوقًا also is a pl., formed by transposition; [see an ex. in a verse cited voce عَرَفُوبٌ;] (K, TA;) one says فُوقَةٌ and فُوقًا [for فَوْقَةٌ and فُوقٌ]. (TA.) one says سَهْمٌ ذُو فُوقٍ means An arrow rendered complete by its having a فَوْق: — and hence ذَا فُوقٍ occurring in a trad. [as meaning † A complete share; for سَهْمٌ signifies "a share" as well as "an arrow"]. (A'Obeyd, O.) And أَغْلَاهُمْ فُوقًا, meaning † He, or they, of them, having the largest share of religion, is a metaphorical phrase, from the فُوق of the arrow. (TA.) — And they say, فُوقِي تَبْلِكَ, [or, app., أَقْبِلْ عَلَيَّ فُوقِي تَبْلِكَ, for فُوقِي is a coll. n., meaning "arrows," or "Arabian arrows,"] meaning † Betake thyself to thy affair, and that which concerns thee. (TA.) — And فُوقًا وَاحِدًا, (O, K,) or رَمَيْتَا فُوقًا, meaning † رَمَيْتَا [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 فُوقٍ, meaning † Such a one was [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — And [hence, perhaps,] فُوقٌ signifies also † A mode, or manner, of speech: (A, O, K:) pl. فُوقٌ. (TA.) One says to a man when he enters upon a mode, or manner, of speech, خُذْ فِي فُوقٍ أَحْسَنَ, meaning † 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, اِرْجِعْ إِنْ شِئْتَ فِي فُوقِي, † 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 فُلَانٍ إِلَيَّ, i. e. † May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kindee,

مَا بَالَ عَرَسِي شَرِقَتْ بِرَبِيقَهَا  
ثُمَّتَ لَا يَرْجِعُ لَهَا مِنْ فُوقَهَا

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 أَرْتَدُّ عَلَيَّ فُوقِهِ, meaning † He went away and he did not return [to the place whence he departed]. (O, K.) — فُوقٌ also signifies, (O, K,) accord. to Ibn-'Abbád, (O, TA,) † The vulva of a woman: (O, K, TA:) but Aḡ says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] فُوقُ 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 l in art. خرم, where it is mentioned in such a manner as seems to preclude the supposition of its being a mistranscription for فُوق.] — And (as Ibn-'Abbád says, O) † The place of opening (مُفْرَج, O, TA, in the K, erroneously, مُخْرَج, TA, and جُوبَةٌ, 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 [فُوقٌ] with two káfs. (TA.) — See also فَاقٌ, last sentence but one.

فَيْقٌ [originally فُوقٌ]: see فَيْقَةٌ. — Also, as mentioned in this art. and in art. فَيْق, in the K: see فَاقٌ, last sentence but one.

مُفَيْقٌ and فَيْقِي: see مُفَيْقٌ. فَاقَةٌ Poverty, (S, O, K,) want, or need. (S, O, Mṣb, K.) One says, هُوَ ذُو فَاقَةٍ He is one who is in [poverty or] want or need. (Mṣb.) [See 8.] It has no [unaugmented] verb. (TA.)

فُوقَةٌ: see فُوقٌ, first sentence. — And see also فَاقٌ, last sentence but one.

فَائِقٌ [of which, as a part. n., it is a pl.].

فَيْقَةٌ: see what next follows.

فَيْقَةٌ (S, O, &c.,) originally فُوقَةٌ (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 milking: (S, O, K:) and سراج [or this is a mistake for ابن السراج has mentioned النَّاقَةَ فَيْقَةً, with fet-h; but ISd says, "I know not how that is:" (TA:) pl. فَيْقِي (S, O, K,) [or rather this is a coll. gen. n. and فَاقَةٌ is its n. un.,] and فَيْقِي (IB, K) and فَيْقَاتُ (K) and أَفْوَاقٌ, [a pl. of pauc.,] (S, O, K,) or this may be pl. of the pl. فَيْقِي (IB, TA,) and أَفَاوَيْقِي (S, O, K,) which is a pl. pl. (O, K) [or pl. of أَفْوَاقٌ]. [See also عَرَاقَةٌ.] — See also above, conj. 2, an ex. of أَفَاوَيْقِي in a tropical sense. — أَفَاوَيْقِي 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. أَفَاوَيْقِي, † The greater part of the night: (Lh, O, K, TA:) so in the saying, خَرَجْنَا بَعْدَ أَفَاوَيْقِي 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.)

فُوقَانِي [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of فُوقٌ, 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 فُوقَانِيَّةً] 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 **أَفْعَةٌ**; (O, K;) and Fr says that **فَوَاقِ** has for its pl. **أَفِيقَةٌ**, 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 عِنْدَهُ إِلَّا فَوَاقًا** [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., **الْعِيَادَةُ قَدْرُ فَوَاقِ النَّاقَةِ** † [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 النَّاقَةُ 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 **Kur** [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, Bḍ,) or two suckings: (Ksh:) or any returning, and repeating; (I'Ab, Ksh, Bḍ;) from **أَفَاقٌ** "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; (Bḍ;) 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 غَنَائِمَ خَيْبَرَ عَنْ فَوَاقٍ**, (Mgh,) or **قَسَمَ فَوَاقٍ**, (O, TA) and **فَوَاقٍ**, (TA,) means † He divided the spoils [of Kheyber, or on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) **فَوَاقِ** عن meaning **صَادِرًا عَنْ سُرْعَةٍ** [i. e. **سُرْعَةً** 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 **فَاقٌ**, last sentence but one.

**فَيَاقٍ**, mentioned in this art. in the **K**: see **فَاقٌ**, last sentence but one.

**فَانِّقٌ** Superior, excellent, or surpassing: (Mgh, Mṣb:\*) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say, **هُوَ فَانِّقٌ فِي الْعِلْمِ** [He is superior, excellent, or surpassing, in knowledge], and **فِي الْفِنَى** [in wealth, &c.]. (Mgh.) And **جَارِيَةٌ فَانِّقَةٌ** [A young woman excellent in beauty, or comeliness]. (Mṣb.) And **فَوَقَةٌ** [an irreg. pl. of **فَانِّقٌ**, like as **خَوْنَةٌ** is of **خَائِنٌ**, for by rule these pls. should be **فَانِّقَةٌ** and **خَائِنَةٌ**] signifies *Elegant scholars, and orators.* (IAḥr, 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 IAḥr explains this as signifying arrows of which the heads have fallen. (TA.) One says, **رَجَعَ فَلَانٌ 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 بَلَلْتُ مِنْ فَلَانٍ بِأَفْوَقٍ نَاصِلٍ**, expl. in the first paragraph of art. **بَل**. — **مَحَالَّةٌ فَوْقًا**, [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 **مَحَالَّة**.] 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 **فَوْقًا** is here a mistranscription for **فُوقًا**, (see **مَحَالَّةٌ فُوقًا**, in art. **فُوه**), and that the explanation is partly conjectural.] — And **كَمَرَةٌ فَوْقًا** A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed **حَوْقًا**. (O.)

**مُفَيْقٌ** 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 **مُفَيْقٌ** also is pl. of **مُفَيْقٌ** signifying as expl. above, mentioned by AA in the third vol. of his "Nawādir," 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 مُفَلِّقٌ* [i. e. One who poetizes admirably, or wonderfully]. (Abou-Turāb, K. [But its verb is mentioned in the O and K in art. **فَيْقِ**].)

**مُفَوَّقٌ** † Food, and beverage, that is taken by little and little. (IAḥr, 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 زِلْتُ فِي الْخَيْرِ مُفَوَّقًا وَسَهْمَكَ فِي الْكُرْمِ مُفَوَّقًا** † [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.)

**مُسْتَفِيقٌ** A man who sleeps much: (O, K, TA:) mentioned by IAḥr; but this is strange.

فول

**فُولٌ** [Beans; or the bean; *faba sativa* of Jus-sieu; *vicia faba* of Linnæus; i. e.] *i. q.* **بَاقِلِيٌّ** [q. v.]: (T, IF, S, Mṣb:) or *i. q.* **جَمِّصٌ** [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. **فِيل**; but in the older of my copies, before that art.]:) or a certain grain, or seed, (**حَبِّبٌ**) like the **جَمِّصٌ**: but with the people of Syria [and of Egypt], *i. q.* **بَاقِلِيٌّ**: or (as some say, M) specially the dry [thereof]: n. un. with **ة**: (M, K:) mentioned by Sb. (M.)

**فَوَالٌ** A seller of **فُولٌ**. (TA.)

فولاد

**فُولَادٌ**: see art. **فَلَدٌ**.

فور

2. **فَوَمَّتْ الْخُبْزَ** I made bread, or the bread. (IJ, M.) [And] **فَوَمُّوا 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 **Kur** 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 **Kur** ubi suprā] **وَتُومَهَا** [instead of **وَتُومَهَا**]: (Fr, T, S:) it is also expl. as signifying *wheat*; (T, S, M, Mṣb, K;) which is said by Lḥ to be a meaning of **ثُومٌ** and **فُومٌ**; and if Ibn-Mes'ood read the word as **ثُومٌ**, the meaning is *فور*, 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  $\text{K}$ ]; (T;) and IJ holds that it is rightly expl. as having the first of these three meanings (i. e. "wheat") and the last of them: (M:) another meaning assigned to it is  $\text{حَمِصٌ}$  [i. e. *cicer aris-tinum*; or *chick-peas*]; ( $\text{S}$ ,  $\text{K}$ ;) which is of the dial. of Syria: ( $\text{S}$ ;) and it signifies also *any عَفْدَةٌ* [app. meaning *head of a plant, such as that of an onion, or of a garlic: or a great gobbet of food*: ( $\text{K}$ ;) [for *أَوْ لَقِيمَةٌ عَظِيمَةٌ* in the CK, I read *لَقِيمَةٌ عَظِيمَةٌ* as in other copies of the  $\text{K}$ :] in the dial. of Azd-es-Saräh, it is applied to *ears of corn*; and  $\text{فُومَةٌ}$  is its n. un.; (M;) this latter signifying an *ear of corn*, ( $\text{S}$ ,  $\text{K}$ , TA,) as expl. by IDrd: (TA:)  $\text{فُومَرٌ}$  has  $\text{فُومَانٌ}$  [of the measure  $\text{فُعْلَانٌ}$ ] for a pl., this being [virtually] a pl. pl.; mentioned by IJ, who says that the *dammeh* in  $\text{فُومَرٌ}$  is different from the *dammeh* in  $\text{فُومَانٌ}$ . (M, TA.)

$\text{فُومَةٌ}$ : see the next preceding paragraph, near the end. — Also *A thing that one carries between his two fingers.* ( $\text{K}$ .)

$\text{قَطَعُوا الشَّاةَ فُومًا فُومًا}$  (M,  $\text{K}$ ,\*) means [They cut the sheep, or goat,] into a number of pieces; (M;) like  $\text{فُومًا}$ . ( $\text{K}$ .)

$\text{فُومِي}$ , altered from  $\text{فُومِي}$ , *A seller of فُومَرٌ* [app. in any of its senses, but accord. to the TA as meaning *wheat, or chick-peas*]: ( $\text{S}$ ,  $\text{K}$ ;) [or] *a seller of fruit*: (MA:) accord. to Az, (TA,)  $\text{الْفُومِيُّ}$  means  $\text{السُّكَّرِيُّ}$ , (Mgh, TA,) who is called by the vulgar  $\text{البَّيَّاعُ}$  [generally signifying the *seller, or vender*; perhaps here meaning the *seller of sugar*, though I do not anywhere find  $\text{السُّكَّرِيُّ}$  thus explained]; (Mgh;) but he says, "I do not think it genuine Arabic." (TA.)

### فوه

1.  $\text{فَاهٌ}$  به ( $\text{S}$ , M**sb**,  $\text{K}$ ), aor.  $\text{يَفُوهُ}$  ( $\text{S}$ , M**sb**) and  $\text{يَفِيهِ}$  also, (ISd, TA,) inf. n.  $\text{فُوهَةٌ}$ , (MA,) [and inf. n. of unity  $\text{فُوهَةٌ}$ , (see Har p. 434,)] *He uttered it, or pronounced it*, ( $\text{S}$ , M**sb**,  $\text{K}$ ), namely, a saying; ( $\text{S}$ ;) as also  $\text{تَفُوهٌ}$ . ( $\text{S}$ ,  $\text{K}$ .) One says,  $\text{مَا فَهَتْ بِكَلِمَةٍ}$ , and  $\text{مَا تَفُوهَتْ}$ , i. e. *I opened not my mouth with a word, or sentence.* ( $\text{S}$ .)  $\text{فَاهٌ لِسَانٌ}$ , a phrase used by El-Hareere, the Arabs did not say: they only said,  $\text{فَاهُ الرَّجُلُ بِكَذَا}$  [*The man opened his mouth with such a thing, i. e., with such a saying, &c.*]. (Har p. 191.) And  $\text{هَذَا أَمْرٌ مَا فَهَتْ عَنْهُ}$ , inf. n.  $\text{فُوهَةٌ}$  [or  $\text{فُوهَةٌ}$ ?], is a saying mentioned by Fr, as meaning *This is a thing, or an affair, which I mentioned not, or have not mentioned.* (TA.) — See also 2. —  $\text{فُوهٌ}$ , aor.  $\text{يَفُوهُ}$ , [inf. n.  $\text{فُوهَةٌ}$ ,] *He (a man) had what is termed*  $\text{فُوهٌ}$ , ( $\text{S}$ , TA,) which means *width of the mouth, (S, K, TA,) and largeness thereof*: (TA:) or

*protrusion and length of the upper central incisors*: ( $\text{S}$ , TA:) or *length of all the teeth*; length of the upper central incisors being termed  $\text{رُوقٌ}$ : (IB, TA:) or *protrusion of the teeth from the lips, with length thereof.* ( $\text{K}$ , TA.)

2.  $\text{فُوهَةٌ}$  He (i. e. God) *made him to be*  $\text{أَفُوهٌ}$  [or *wide in the mouth, &c.*]. ( $\text{S}$ ,  $\text{K}$ .) —  $\text{شَدَّ مَا فُوهَتْ}$  [thus accord. to the TA, but an explanation of  $\text{مُفُوهَةٌ}$  seems to show that the right reading is  $\text{فُوهَتْ}$ , in the pass. form,] and  $\text{تَفُوهَتْ}$ , and  $\text{فُوهَتْ}$ , means  $\text{شَدَّ مَا أَكَلْتَ}$  [app. *Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food*: see  $\text{شَدَّ}$ : and see also 10]. (TA.)

3.  $\text{فَاوَهَةٌ}$ , ( $\text{K}$ , TA,) inf. n.  $\text{مُفَاوَهَةٌ}$ ; (TA;) and  $\text{فَاهَاهُ}$ , [formed from the former by transposition,] ( $\text{K}$ , TA,) inf. n.  $\text{مُفَاهَاهَةٌ}$ ; (TA;) *He talked, or discoursed, with him*: [see also 6:] and *he contended with him for superiority in glory, or excellence.* ( $\text{K}$ , TA.)

5.  $\text{تَفُوهٌ}$  He spoke. (KL.) See also 1, first and second sentences. — And see 2. —  $\text{تَفُوهُ السِّكَّانِ}$  + *He entered the فُوهَةٌ of the place*; ( $\text{K}$ , TA;) i. e., *the mouth thereof*; likened to the  $\text{فَمَرٌ}$  [properly thus called] as being *the first place of ingress to the interior thereof.* (TA.)

6.  $\text{تَفَاوَهُوا}$  They talked [app. one to another: see 3]. ( $\text{K}$ .)

10.  $\text{اسْتَفَاهَ}$ , ( $\text{S}$ ,  $\text{K}$ ), inf. n.  $\text{اسْتِفَاهَةٌ}$  and  $\text{اسْتِفَاهَةٌ}$ , ( $\text{K}$ ), the latter mentioned by Lh, (TA,) *He (a man, S) ate, (S, K,) or drank, (K,) vehemently, after scantiness, (S, K,) or after weakness*; (so in a copy of the  $\text{S}$ ;) but seldom used in relation to drinking: or you say,  $\text{اسْتَفَاهَ فِي الطَّعَامِ}$ , meaning *he ate much of the food*: so says IAar, not particularizing the act as being after scarcity or not. (TA.) [See also 2.] — And *He quenched his thirst by drinking.* ( $\text{K}$ .)

$\text{فَاهٌ}$ : see what next follows: and see the next paragraph again, in the latter half: — and the same word, and  $\text{فَاهٌ}$ , (the latter in two places,) see voce  $\text{فَاوَهَةٌ}$ .

$\text{فُوهٌ}$  and  $\text{فَاهٌ}$  and  $\text{فِيهِ}$  ( $\text{K}$ , TA) and, accord. to the copies of the  $\text{K}$ ,  $\text{فُوهَةٌ}$ , [or, as in the CK,  $\text{فُوهَةٌ}$ ,] but correctly  $\text{فُوهَةٌ}$ , (TA,) and  $\text{فَمَرٌ}$ , all signify the same [i. e. *The mouth*]: ( $\text{K}$ , TA:) the pl. is  $\text{أَفُوهَاءٌ}$ , ( $\text{S}$ ,  $\text{K}$ , TA,) pl. of  $\text{فُوهٌ}$ , ( $\text{S}$ , TA,) and as such its case is plain; as pl. of  $\text{فِيهِ}$ , it is like  $\text{أَرْوَاحٌ}$  as pl. of  $\text{رِيحٌ}$ ; as pl. of  $\text{فَاهٌ}$ , it is allowable as having  $\text{و}$  for its original medial radical; but as pl. of  $\text{فُوهَةٌ}$ , it is anomalous: (TA:) and another pl. is  $\text{أَفَاهَامٌ}$ , ( $\text{K}$ , TA,) said by some to be pl. of  $\text{فَمَرٌ}$  or  $\text{فَمَرٌ}$ , with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art.  $\text{فَمَرٌ}$ ; but some disallow this pl.; and accord. to some, (TA,) it has no sing. ( $\text{K}$ , TA) agreeable with rule, (TA,) for  $\text{فَمَرٌ}$  is originally  $\text{فُوهٌ}$ , ( $\text{K}$ , TA,) with the  $\text{و}$  movent

by fet-h, or  $\text{فُوهٌ}$ , as in some copies of the  $\text{S}$ ,] with the  $\text{و}$  quiescent, on the authority of IJ; (TA;) the  $\text{ه}$  is elided, and the  $\text{و}$  becomes a movent final, therefore it must be changed into  $\text{ل}$ , because of the fet-hah preceding it, so the word becomes  $\text{ل}$ ; but a noun may not be of two letters whereof one is [the  $\text{ن}$  of] the tenween, ( $\text{K}$ , TA,) thus the passage is expressed in the M, but MF remarks that correctly we should say whereof one is the  $\text{ل}$ , (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is  $\text{م}$ , for they are both labials, and in the  $\text{م}$  is a sort of humming sound ( $\text{هُوِيٌّ}$ , in the CK  $\text{هُوِيٌّ}$ ) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the  $\text{و}$ : ( $\text{K}$ , TA:) [several similar disquisitions, added in the TA, respecting the change from  $\text{فوه}$  to  $\text{فمر}$ , I omit, regarding them as needless: what is said on this subject in the  $\text{S}$ , in art.  $\text{فمر}$ , I have mentioned in that art.:] in the present art., J says that the  $\text{م}$  of  $\text{فمر}$  is a substitute for the  $\text{ه}$ , not for the  $\text{و}$ , of  $\text{فوه}$ ; but this is a mistake: (IB, TA:) the dual of  $\text{فَمَرٌ}$  is  $\text{فَمَانٌ}$  and  $\text{فَمَوَانٌ}$  (IAar,  $\text{S}$ , M**sb**,  $\text{K}$ ) and  $\text{فَمَيَانٌ}$ , the second and third of which are anomalous: (IAar,  $\text{K}$ ;) of the second, which occurs in a verse of El-Farezdak, [and respecting which see the first paragraph of art.  $\text{فمر}$ .] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase  $\text{هَذَا فُوهُهُ}$ , they deemed the combination of the two  $\text{ه}$ s difficult in respect of utterance; therefore they suppressed the [radical]  $\text{ه}$  thereof [in this case, and then in other, similar, cases], and said,  $\text{هَذَا فُوهٌ}$ , and  $\text{فُو زَيْدٌ}$ , and  $\text{رَأَيْتُ فَا}$   $\text{زَيْدٌ}$ , and when prefixing it to [the pronoun denoting] thyself, thou sayest,  $\text{هَذَا فِي}$ ; and this thou dost alike in using it in the nom. case and in the accus. and in the gen., because the  $\text{و}$  [of  $\text{فوه}$ ] is changed into  $\text{ي}$  and is then incorporated [into the pronominal  $\text{ي}$ ]: ( $\text{S}$ , and the like is said in the M**sb**;) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance,  $\text{ل}$  occurs at the end of a verse of El-'Ajjaj, without an affix, in this case for  $\text{فَاهَا}$ . ( $\text{S}$ .) — In the saying  $\text{كَلِمَتُهُ فَاهٌ}$ , meaning *I spoke to him, his mouth being near to my mouth*,  $\text{فاه}$  is in the accus. case as a denotative of state: ( $\text{S}$ , TA:\*) or by reason of the derivative [مَكَلِمًا] 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  $\text{كَلِمَتُهُ فَاهٌ}$  [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  $\text{وَهَذِهِ حَالُهُ}$  [this being his state], (Sb, TA,) i. e.  $\text{فُوهٌ إِلَى فِي}$  [his mouth was near to my mouth], the clause [following  $\text{كَلِمَتُهُ}$ ] occupying the place of a denotative of state. (TA.) — The saying  $\text{فَاهَا لَيْفِيكَ}$ , (Meyd,  $\text{K}$ , TA,) which is a prov., (Meyd, TA,) means *May God make the mouth of misfortune to cleave to thy mouth*; (Meyd,  $\text{K}$ ,\* TA;) [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 الدَّاهِيَةِ, as is shown by the saying,

- وَدَاهِيَةٍ مِنْ دَوَاهِي الْمَنُو
- نِي يَرْهَبَهَا النَّاسُ لَا فَا نَهَا

[Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeid 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 الْاَثْلُبُ (S, Meyd;) and [hence] it means *disappointment* [cleave] to thee: (S, Meyd;) a man of Belhujeym, (S, Meyd,) cited by A'Obeid, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says,

- فَتَلَّتْ لَهُ فَاها لِيْفِيكَ فَاْتَهَا
- قَلْوَصُ امْرِي قَارِيكَ مَا اَنْتَ حَادِرَةٌ

[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, فَاْتَهُ is erroneously put for فَاْتَهَا;) i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by قَارِيكَ] he means يَقْرِيكَ, from قَرِيَ الضَّيْفِ (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 فَوهُ (TA.) — One says also, سَقَى فُلَانٌ اِبْلَهُ 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 اِبْلَهُ عَلَى اَفْوَاهِهَا *Such a one suffered his camels to pasture while going along [by his driving them gently*: see art. جَر.]: so says Aq; 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.) — لَوْ وَجَدْتُ اَدْنَى طَرِيْقِي, (K, TA,) has [with other, similar, phrases] been explained in art. كَرَش [q. v.]. (TA.) — فَوْ قَرَسٍ حَبِيْرٍ [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. حَمْر 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 فَوْ جَرِيْرٍ [Mouth of a large field-rat] and فَوْ دَبَّاءٍ [Mouth of a sort of small wingless locust, or perhaps correctly فَوْ دَبَّاءَةٍ mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — One says also, لَا فَضَّ فُوهُ, meaning *May his teeth, or front teeth, not be broken*. (K, TA.) And سَقَطَ فُوهُ *His teeth fell out*. (TA in art. فَض [q. v.]) — And مَاتَ لِيْفِيهِ i. e. لَوْجِيْهِ [meaning *He died upon his face*; prone: like سَقَطَ لَوْجِيْهِ *He fell upon his face*: the ل in both being used in the sense of عَلَى; as it is in the phrase خَرَّوْا لِاَدْقَانِيْمٍ (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,] كَبَّهَ اللهُ لِيْفِيهِ, one of their forms of imprecation, meaning *May God cause him to die: or prostrate him [upon his face; as also لَوْجِيْهِ*. (TA.) — [See also فُوْهُ as syn. with فَوهُ; like which it has اَفْوَاهٌ for a pl. = فَوهُ also, having for its pl. اَفْوَاهٌ, and pl. pl. اَفْوَاهِيْهِ, (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 (يَعَانِجُ); 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 (يَعَانِجُ) are also called اَفْوَاهُ الطَّيْبِ (Mṣb:): [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or الاَفْوَاهُ, 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 نَافِحٍ, q. v., instead of نَوَافِحُ (with جِيْمِر), 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 الافواح 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 هُوَ مِنْ اَفْوَاهِ 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 فَوهُ is not applied to anything that is termed عَقَارٌ. (AHeyth, TA in art. عَقْر.)

فَوهُ: see 1, last sentence. — Also The quality of a مَحَالَةٌ [or large sheave of a pulley] such as is termed فَوْهَاءُ, fem. of اَفْوَةٌ, q. v. (TA.)

- فَوهُ: see its syn. فَوهُ.
- فَوْهَةٌ: see فَوْهَةٌ, in five places.

فَوهُ 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] بَرَصُ (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 فَوهُ [which see in art. فَو, i. e. madder]. (TA.) — See also فَوْهَةٌ.

مَفْوَةٌ, originally فَيْوَةٌ: see مَفْوَةٌ.

فَوهُ: see its syn. فَوهُ. — [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 فَوْهَةٌ (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 كِطَامَةٌ [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its رَأْسُ [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 رَأْسُ 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 اَوَّلُهُ, 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, فَوْهَةٌ, without teshdeed, is not allowable; and one should say, فَوهُهُ, and فَوهُهُ عَلَى فَوْهَةِ الطَّرِيْقِ [probably, I think, a mistranscription for فَوهُهُ, with the و quiescent, both meaning *He sat at the mouth of the road*]; not فَوْهَتِيْهِ, without teshdeed: (TA:) and فَوْهَةٌ 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 فَوْهَةٌ اِبْلِكَ, i. e. *The first, or foremost, portion of thy camels [came to us, or came forth upon us]*; like the phrase فَوْهَةُ الطَّرِيْقِ: (TA:) the pl. of فَوْهَةٌ is اَفْوَاهٌ (Ks, S, Mṣb, TA,) which is anomalous, (S, Mṣb, TA,) and (TA) فَوَاهَتٌ [in the CḲ فَوَاهَتٌ] and فَوَاهَتُهُ. (K, TA.) [Hence] one says, دَخَلُوا فِي اَفْوَاهِ الْبَلَدِ وَخَرَجُوا, (A, K, TA,) in the copies of the K مِنْ اَرْجُلِهِ, 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 الْكَلَامِ*, 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 tesheed. (TA.)

*فَارُوهَةٌ* 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 *بِجُوعِهِ فَاهٌ* one who reveals his hunger; originally *فَاهَةٌ*, 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 شُوهَاءٌ*, applied to a woman, means *Wide-mouthed, ugly*: and, applied to a mare, *wide-mouthed, long-headed*: or *sharp in spirit*. (TA.) — [Hence,] *بِئْرٌ 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 *مَحَالَةٌ فُوقَاءٌ*, in art. *فوق*.]

*مُفَوَّةٌ* and *فَيْهٌ*, (S, K,) the latter originally applied to a woman; (S, TA;) *able in speech; an able speaker*: or *فَيْهٌ* 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 (*فَيْهٌ*), *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 *مُسْتَفِيَةٌ*: (K [in some copies of which, *كوفى* is strangely put in the place of *اكول* in the explanation here given]:) or *مُسْتَفِيَةٌ* signifies a man *eating vehemently after scantiness, (S,) or after weakness*: (thus in a copy of the S:) and *مُفَوَّةٌ* is also expl. as meaning a man *who eats vehemently*. (T. A.) And one says *مُنْطِقٌ مُفَوَّةٌ* (K, TA) meaning [Very] eloquent in speech: (TA:) and *مَنْطِقٌ مُفَوَّةٌ* (K, TA) *Good, or excellent, speech, or diction*. (TA.) — *شَرَابٌ مُفَوَّةٌ* means [Beverage, or wine,] perfumed (K, TA) with [the odoriferous substances called] *أَفْوَاهِيَةٌ* [pl. of *فُوهُ*, q. v.]. (TA.) — And *تُوبٌ مُفَوَّةٌ* (Lth, K) and *مُفَوِّيٌّ* (K) *A garment, or piece of cloth, dyed with فُوهُ* [or *فُوَّة*, i. e. madder]. (Lth, K.) *مُسْتَفِيَةٌ*: 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 الرَّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَغْلِبُونَ فِي بَضْعِ سِنِينَ* [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 *وَلْتَكُنْ فِي أَيْدِيكُمْ حَيَوةٌ* [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. *حسى*)] in the Kur ii. 175, is an ex. of its being used tropically, (Mughnee.) *أَدْخَلْتُ الْخَاتَمَ فِي أَصْبَعِي* 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 mallet,] and *فِي الْكَيْسِ*: and *هُوَ فِي بَطْنِ أُمِّهِ* [He is in the belly of his mother]: and *هُوَ فِي الْعَلْلِ* [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 *دَاخِلِيًا* and *وَسَطِيًا*: (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 الْيَوْمِ فِي شُغْلٍ فَاكِينُونَ* 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, *في* 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 *قَالَ فِي ذِكْرِهِ كَذَا* *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, *أَتَجَاجُونََنَا 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 آدْخُلُوا فِي أُمَّرٍ* [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 أُمَّرٍ* [in the company of peoples]. (Mughnee.) Thus, too, in the phrase, in the Kur [xlvi. 15], *فِي أَصْحَابِ الْجَنَّةِ* [With the inmates of Paradise]. (Mṣb, TA.) [Or in these and similar instances, *في* 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 *ب* denotes the continuance of concomitance and *مَعَ* denotes its commencement; though this is not invariably the case. (Mṣb, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase *طُولٌ فِي اسْتِرْحَاءٍ* *Length together with laxness*: (occurring in the K voce *طَنْبٌ*;) 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 أَذْرُعٍ 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 أَنْبَعِينَ 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]. (Mḡb.) And thus in the saying, [in the Qur xii. 32,] **فَذَلِكُنَّ الَّذِي لُمْتُنْنِي فِيهِ** [And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., **إِنَّ أَمْرًا دَخَلَتِ 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 **أَسْلَفَتْ 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, Mḡb, TA.) Thus in the saying, in the Qur [xx. 74], **وَلَا صَلَبْتُمْ فِي** [And I will assuredly crucify you upon the trunks of palm-trees]. (T, S, Mḡb, Mughnee, TA.) And so in the verse of 'Antarah cited voce **سَرَّحَ**. (T, M, Mughnee, TA.) And Yoo asserts that the Arabs say, **نَزَلْتُ فِي أَبِيكَ**, meaning *He 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-Kheyl,

• **وَتَرَكَبُ يَوْمَ الرَّوْعِ فِيهَا فَوَارِسُ**  
• **بَصِيرُونَ فِي طَعْنِ الْأَبَاهِرِ وَالْكَلَى**

(S, Mughnee, TA,) meaning, **بِطَعْنِ الْأَبَاهِرِ 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, **أَرْغَبُ** is made trans. by **فِي** and **عَنْ** instead of **بِ** and **عَنْ**. (T, TA.) [Thus, also, **لَيْسَ 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, **خَذَلِي** [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 [في] 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-Málik alone. (Mughnee.) — And it is used for corroboration: (Mughnee, K:) this is when it is redundant without its being for compensation: and this El-Fárisce allows in a case of necessity in verse; citing as an ex.,

• **أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا**  
• **تَخَالَ فِي سَوَادِهِ يَزْدَجَا**

[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], **وَأَنزَلْنَا أَرْكَبُوهَا فِيهَا**, i. e. *And he said, Embark ye therein*, the like of which occurs also in xviii. 70 and xxix. 63], (Mughnee, K,) accord. to some. (Mughnee.) = **فِي** as a prefixed noun in the gen. case, *syn. with* **فَوْهُ**, and **فِي** as *syn. with* **فَيْبِي**, see voce **فَوْهُ**, in art. **فَوْهُ**.

**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 **أ** [though it is so written in several of the lexicons in art. **فَيَّ**, i. e. **فَيَّ**]; and that it means **يَا عَجَبِي** [as first expl. above]: and in like manner one says, **يَا فَيَّ مَا 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 فَيَّمَا** and **يَا هَيَّمَا** and **يَا شَيَّمَا**, meaning *How good, or beautiful, is this!* the K is faulty here; mentioning only **يَا فَيَّمَا**, and explaining it as denoting wonder. (TA.)

**فَيَّ**: see **تَفِيئَةٌ**, in art. **تَفِيئَةٌ**.

فأ

1. **فَأَ**, aor. **يَفِيئُ**, inf. n. **فَيَّ** (S, O, Mḡb) and **فَيَّوُ** (O,) *He (a man, Mḡb) returned*; (S, O, Mḡb;) and so **أَفَاءَ**, and **أَسْتَفَاءَ**: (M, TA:) **فَيَّ**: as also **فَيْئَةٌ** and **فَيْئَةٌ**, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and **إِفَاءَةٌ** and **إِسْتِفَاءَةٌ** all signify **رُجُوعٌ**: (K:) or, accord. to some, **فَأَ** signifies particularly *he returned to a good state or condition*. (MF, TA.) One says, **فَأَ مِنْ غَضَبِهِ** *He returned [to a good state, or recovered, from his anger]*: (M, TA:) and **فَلَانَ سَرِيحَ الْغَيْءِ** [Such a one is quick in respect of the returning &c. from his anger]: (S, M, O:) and

**فَأَ**, (M,) or **لَحَسَنَ الْفَيْئَةَ** (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 سَرِيحَ الْغَضَبِ سَرِيحَ الْفَيْئَةِ** [He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) **فَأَ إِلَى الْأَمْرِ**, and **فَأَ إِلَى الْأَمْرِ**, inf. n. **فَيَّ**, and **فَيَّوُ**, *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 it [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, Mḡb) to obedience, (T,) or to that which is right*. (Mḡb.) **فَأَ إِلَى الْأَمْرِ**, inf. n. **فَيَّ**, signifies also *He reconsidered the affair, or case*. (TA.) — **فَأَ الْمَوْلَى** (M, Mḡb, K) **فَيَّ**, (TA,) or **فَيَّ**, (Mḡb,) means *The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her*. (M, Mḡb, K. [See Qur ii. 226.]) But MF observes that this usage of **فَأَ** 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, **قَدْ فَأَ**, 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 **هُوَ عَلَى أَمْرَاتِهِ فَيْئَةٌ** *He has the right of returning to his wife*: (Mḡb, TA:) and **هُوَ يَمْلِكُ فَيْئَتَهَا** *He possesses the right of returning to her; namely, a wife whom he has divorced*. (A, TA.) — **فَأَى 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.) — **فَأَى** said of the shade, (M, Mḡb,) aor. **يَفِيئُ**, (Mḡb,) inf. n. **فَيَّ**, (M, Mḡb, K,\*) *It shifted, or removed*; (M, K,\*) or [rather] *it returned from the side of the west to the side of the east*: (Mḡb:) and **تَغَيَّاتُ الظُّلُلِ** *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.]) — **فَيَّاتُ الشَّجَرَةِ**; and **تَغَيَّاتُ**; (M;) and **فَيَّاتُ**, inf. n. **تَفِيئَةٌ**; (S, O, TA;) *The tree had much shade*. (M, TA.) **فَأَتِ الْحَدِيدَةُ** *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. فَيَّا الظِّلَّ, and ۱۰ اَفَاءَهُ He (God) made the shade to return [in the afternoon]. (El-Khafajee, MF, TA.) — 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. اَفَاءَهُ I made it to return. (O.) See also 2. — [Hence,] one says, اَفَاءَ اللّٰهُ عَلَى الْمُسْلِمِينَ مَالَ الْكُفَّارِ [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. اَفَاءَةٌ. (S.) And اَفَاءَ اللّٰهُ عَلَيْهِمْ اَلْغَنَائِمَ [God restored, or gave, to them the spoils]. And اَفَاءَ عَلَى قَوْمٍ فَيْتًا 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 اَفَاءْتُ كَذَا I made such a thing to be a فَيٌّ [or spoil]. (TA.) — And اَفَاءْتُ 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 الظِّلِّ: 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 تَرَادَّ; &c.) And one says, تَفَيَّأْتُ لِرَوْحِهِ, 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 تَفَيَّأْتُ, with ق; but Az says that this is a mistake, and that it is correctly with ف. (TA.) — تَفَيَّأَ signifies also تَتَبَعَ [He sought a thing time after time, or repeatedly, &c.]. (Har

p. 500.) And one says, فُلَانٌ يَتَفَيَّأُ الْاَخْبَارَ and ۱۰ 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.

۱۰ فَيٌّ 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 ظَلَّ);] 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.] اَفْيَاءٌ and [of mult.] فَيُّوٌّ. (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.) — يَأُ فَيٌّ (M, O, K, in the CK [erroneously] or, accord. to Ks, correctly يَأُ 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 يَأُ عَجَبِي. (Ks, M.) [See فَيٌّ, last three sentences.]

۱۰ 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 فَيُّوٌّ [or فَيُّوٌّ or فَيُّوٌّ or فَيُّوٌّ (see art. فَاوٌ and فَايٌ)]; the final [radical] letter being that which is elided; for it is from فَاوَتْ [or فَايَتْ] “I divided;” and فَيْئَةٌ is syn. with فِرْقَةٌ: (IB, L, TA:) pl. فَيَّاتٌ and فَيُّونٌ, (S, O, Mṣb, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Mṣb.)

دُو فَيْئَةٌ: see 1, in four places. — [Hence] فَيْئَةٌ 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. جَمِينٌ. (K.) One says, جَاءَهُ بَعْدَ فَيْئَةٍ He came to him after a time. (TA.) — And The حِدَاةٌ [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 اَفَاءٌ and اَفَانٌ and اَفَانٌ and اَفَانٌ and اَفَانٌ (see art. اَفَاءُ)] The time of a thing: (M and K, in art. تَفَأَ:) one says, اَتَيْتُهُ عَلَى تَفَيَّأَةِ ذَلِكَ I came to him at the time of that: (M in that art.:) and [by extension of the signification] one says, دَخَلَ اَثَرَهُ 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 تَفَيَّأَةٌ [i. e. it would be تَفَيَّأَةٌ]; therefore, if not formed by transposition, it would be of the measure تَفَعَّلَةٌ [i. e. it would be from تَفَأَ, as some hold it to be], because of the اَعْلَالُ [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 فَيٌّ, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from تَفَعَّلَةٌ [originally تَفَعَّلَةٌ] to تَفَيَّأَةٌ, which is then changed to تَفَيَّأَةٌ, as Z says in the “Fáilq,” is what determines the ت to be augmentative, and the [original] measure to be تَفَعَّلَةٌ. (L and TA\* in arts. فَيٌّ and تَفَأَ.)

۱۰ مَفْيَأٌ 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 مَفَاةً 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 يَكِينُ* [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 *مَفَاةٌ*.

*مَفِيءَةٌ* } see the paragraph here following.  
*مَفِيءَةٌ* }

*مَفِيؤَةٌ* A place of *فِيء*, i. e. of the shade thus termed; [a place of afternoon-shade;] (M, K;) as also *مَفِيءَةٌ*; (K;) and, as AAF says, on the authority of Th, *مَفِيئَةٌ*; (M, L, TA;) and so *مَفِيؤَةٌ*, like *مَسْجُوعَةٌ* [in measure]: (L, TA;) accord. to Lth, (TA,) *مَفِيؤَةٌ* is syn. with *مَقْنُونَةٌ*, (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.)

*مَفِيؤٌ* i. q. *مَعْتُوءٌ* [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.)

*مَفِيؤَةٌ*: see *مَفِيؤَةٌ*.

فيخ

1. *فَاجَتْ بِرِجْلَيْهَا*, aor. *تَفِيحٌ*, She (a camel) kicked with her hind legs, backwards. (TA.)

4. *افاح*, mentioned in the O and L and Mṣb in this art.: see art. *فوح*.

*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 *فَوْحٌ*: (O and K in art. *فوح*;) and sometimes applied to a single person: pl. [of pauc.] *أَفِيَاِحٌ* and [of mult.] *فِيوِحٌ*. (Mṣb.) — Also *A low, or depressed, place, such as is termed وَهْدٌ*, of the earth, or ground. (AA, O,

*فِيحٌ* = And *A state of dispersion*; as also *فِيحٌ*. (TA. [See 4 in art. *فوح*.])

*فِيحٌ*: see what next precedes.

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

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

*فَائِيِحَةٌ* A wide tract between two elevated portions, (S, O, K, all in art. *فوح*;) 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 *خَلِيْفٌ* [q. v.], but wider: thus expl. by ISh: pl. *فَوَائِيِحٌ*. (TA in art. *فوح*.)

فيح

1. *فِيحَانٌ* and *فِيحٌ*: see *فِيحَانٌ*, aor. *يَفِيحُ*, inf. n. *فِيحٌ*: see art. *فوح*. — *فِيحُ الدَّمِ*, inf. n. *فِيحٌ* (L, Mṣb) and *فِيحَانٌ* (L,) *It poured out, or forth*: (L:) or it flowed; as also *افاح*, inf. n. *إِفَاِحَةٌ*: or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Mṣb.) — And *فَاِحَتْ* *فِيحٌ*, (S, A, Mṣb, K,) aor. *تَفِيحٌ*, inf. n. *فِيحٌ*, (TA.) *The wound upon the head spirted forth blood*; (S, Mṣb, K;) or poured forth much blood. (A.) — And *فَاِحَ 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 intenseness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.) And one says, *شِدَّةُ الحَمَى مِنْ فَيحِ جَهَنَّمَ* *The fever is from the vehemence of the heat of Hell*. (A.) — And *فَاِحَتْ القِدْرُ*, (S, K,) aor. *تَفِيحٌ* (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 *فَاِحَتْ النَّارُ* *The fire spread*. (Mṣb.) And [hence, app.] *فَاِحَتْ الغَارَةُ*, aor. *تَفِيحٌ*, i. e.: [The troop of horsemen making an attack, or incursion, upon a people] spread themselves. (S, TA.) See *فِيَاِحٌ*. — And *فَاِحٌ*, (L, Mṣb, TA,) aor. *يَفَاِحُ*, (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 *يَفَاِحُ*, but *يَفِيحُ*,] *It* (a sea, S, L, K, TA, and a place, L, or a valley, Mṣb) *was, or became, wide*. (S, L, Mṣb, K, TA.)

2. *لَوْ مَلَكَتِ الدُّنْيَا لَفَيَحْتَهَا فِي يَوْمٍ وَاحِدٍ* means [If thou possessedst all that the world contains,] thou wouldst dissipate it, or squander it away, in one day. (A, TA.)

4. *افاح* *He poured forth, spilled, or shed, blood*. (S, Mṣb, K.) See also 1, first sentence. — *افاح القِدْرُ* *He made the cooking-pot to boil*. (S, K.) — *أَفِيحٌ عِنْدَكَ مِنَ الظَّهيرةِ* i. q. *أَبْرَدٌ*, (K,) i. e. *Stay thou until the mid-day heat shall have become assuaged, and the air be cool*: (M, L, TA:) [as also *افِيحٌ*:] the medial radical letter is both *و* and *ي*. (M.)

*فِيوِحٌ* and *فِيحٌ* *Abundance of herbage of the [rain, or season, called] رُبِيْعٌ, with ample extent of land*: (K:) [accord. to the TK, both are inf. ns., of which the verb is *فَاِحٌ*, and the agent is *الرَّبِيْعُ*: but this, I think, is rendered doubtful by what here follows:] *فِيوِحٌ* occurs in a verse [as some relate it]; but accord. to the relation of IAar, it is *فَتُوِحٌ*, with *ت*, [and with fet-ḥ to the *ف*,] and this, which signifies "rain," is said by Az to be the right reading: the pl. [of *فِيوِحٌ*] is *فِيوِيِحٌ*. (TA.)

*أَفِيحٌ*: see *فِيَاِحٌ*. *فِيَاِحٌ*, like *قَطَامِرٌ*, [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.) *فِيحِيٌّ*, (S, A, K, &c., [in the CK, erroneously, *فِيحِيٌّ*],) 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.)

*فِيوِحٌ*: see *فِيوِحٌ*. *فِيَاِحٌ*: see *أَفِيحٌ*, in two places. — Also *Profuse in bounty*: (S, A:) so in the saying, *إِنَّهُ لِنَجْوَادٍ فَيَاِحٌ* [Verily he is liberal, munificent, or generous; profuse in bounty]. (S.) — And *نَاقَةٌ فَيَاِحَةٌ* *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 *فِيَاِحٌ*: (S, L, K:) *فِيَاِحٌ* 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 *فِيَاِحٌ*, without *teshdeed*: (L:) [the fem. of *أَفِيحٌ*: and pl. *فِيوِحٌ*:] one says *دَارٌ فَيَاِحَةٌ* *A wide, or an ample, house or abode*: (S, K:) and in like manner *رَوْضَةٌ* [a meadow, &c.]. (L, Mṣb.) — And *فَيَاِحَةٌ* 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.)

فيخ

1. *فِيخٌ* and *فِيخٌ*: see *فِيخٌ*, aor. *تَفِيخٌ*, inf. n. *فِيخٌ* and

**فَيَخَانُ**: see 1 in art. **فوخ**. Accord. to Kr and the K, **فَيَخَانُ** signifies *A spreading, or becoming diffused*; like **فَيَخُ**: (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 سُرْجَة* [or **فَيَخَة** (q. v.) in form]. (TA.)

4. **اَفَاخَ**, (L,) inf. n. **اَفَاخَة**, (L, K,) *He (a man, L) emitted wind from the anus, with a sound*; (L, K;) as also **فَاخَ**: (L:) or *he voided excrement with an emission of wind*. (L, K.) [See also art. **فوخ**.] — **اَفَاخَ**, said of a man, signifies also *سَقَطَ فِي يَدِهِ* [i. e. *He repented of what he had done*; &c.]. (K.) — And **اَفَاخَ 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*. (IAqr, K.) — And *A tangled, luxuriant, or dense, and abundant, state of herbage*. (K.) — And *vehemence, or intensesness, of heat*. (K, TA.) = And *A [kind of] small saucer, or cup, such as is called سُرْجَة* [q. v.]: (K:) pl. **فَيَخَات**. (O and K voce **شَفَارِحَ**.)

## فيد

1. **فَادَتْ لَهُ فَائِدَةٌ**, (T, S, A, O, L, Mṣb, K,) aor. **تَفِيدُ**, (S, A, O, &c.) inf. n. **فَيْدٌ**, (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. **يَفِيدُ**, (T, S, M, O, L, K,) inf. n. **فَيْدٌ**, (M, O, L,) said of property, *It continued, or belonged or appertained, syn. تَبَيَّنَتْ*, (T, S, M, O, L, K,) *to him*; (T, S, M, O, L;) as also **فَادَ**, aor. **يَفُودُ**, (M in art. **فود**) inf. n. **فُودٌ**: (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. **فود**, 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. **فود**), and so the inf. n., (IAqr, T, L, and K in art. **فود**), *He (a man, M, TA) died*; (T, M, L, K, and S &c. in art. **فود**;) as also **فَادَ**, aor. **يَفُودُ**, (S and K &c. in art. **فود**) inf. n. **فُودٌ**; (K &c. in that art. ;) and so **فَاذَ** and **فَاظَ**; (TA:) i. q. **فَاتَ**. (A.) One says, **مَا فَادَ حَتَّى بَلَغَ** [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 **تَفِيدٌ**. (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 **وَرَسٌ**, *It became pulverized, or reduced to powder by its being bruised*

or *brayed*. (IKtt, TA.) = **فَادَهُ**, aor. **يَفِيدُهُ**, (S, L, K,) inf. n. **فَيْدٌ**, (L,) *He mixed it, (namely, saffron, K,) or moistened it with water &c.*; syn. **دَاغَهُ**, (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. **يَفُودُهُ**, (T, M, L, &c., in art. **فود**) inf. n. **فُودٌ**: (K in that art.) and *he bruised, or brayed, it, (namely, saffron, and the plant called **وَرَسٌ**) and then wetted it with water*: (L in art. **فود**;) and **فَادَتْهُ** *she (a woman) rubbed it (namely perfume) in water, in order that it might dissolve*. (M, L.) = **فَادَ الْمَلَّةَ عَنِ الْحَبْزَةِ**, inf. n. **فَيْدٌ**; and **اَفَادَهَا**; *He removed the hot ashes from the cake of bread*; syn. **اَزَالَهَا**. (TK.) [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, **الفَيْدُ أَنْ** **تَفِيدَ بِيَدِكَ الْمَلَّةَ عَنِ الْحَبْزَةِ**.]

2. **فَيْدٌ 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 **فَيْدٌ**, (T, O, K,) inf. n. **تَفِيدٌ**, (L, K,) *He augured evil from the cry of the [bird called] قَيَادٌ*. (T, O, L, K.)

4. **اَفَادَهُ** *He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another*: (AZ, Ks, T, S, M, L:) and **اَفَادَهُ مَالًا**, inf. n. **اَفَادَةٌ**, *He gave him property*. (Mgh, Mṣb.) It belongs to this art. and to art. **فود**. (L in art. **فود**.) — [And *He, or it, profited, advantaged, or benefited, him*; **فَائِدَةٌ** being understood. Hence,] one says, **إِنْ أَفَدْتَنِي حَرْفًا** [*If thou teach me a word, thou givest me what is worth a thousand dirhems*]. (A in art. **صغد**.) — [Hence, also, **اَفَادَ** 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, such that a pause might be well made after saying it*; **فَائِدَةٌ** being understood.] = See also 10. — And see 1, last signification. — Also, **اَفَادَهُ**, inf. n. as above, *He killed him; destroyed him; slaughtered him; namely, a man, and a beast*. (T, L, and K in art. **فود**.)

5. **تَفِيدُهُ**, as intrans.: see 1, latter half. = **تَفِيدُهُ**: see 10.

6. **هُمَا يَتَفَايِدَانِ 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 **يَتَفَايِدَانِ**: (K:) and **هُمَا يَتَفَايِدَانِ الْعِلْمَ** *They two impart knowledge, each to the other*: (K in art. **فود** [q. v.]:) or, in the opinion of MF, both of these verbs are allowable. (TA.)

10. **اَسْتَفَادَهُ** (T, S, M, &c.) *He gained it, acquired it, or got it, for himself, namely, property [&c.]*; (T, M, S, Mgh, Mṣb, and L and K in art. **فود**;) and **اَفَادَهُ** 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 **تَفِيدُهُ** signifies the same. (M, and K in art. **فود**.) — [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.]

**فَيْدٌ** *Saffron*: (IAqr, TA voce **مَلَابٌ**;) or *the leaves of saffron*: (L:) or *saffron mixed, or moistened with water &c.* (S, O, L, K.) — And *The hair upon a horse's lip*. (T, S, O, K.)

[**فَيْدٌ** expl. by Golius as signifying (on the authority of Meyd) *Vir pusillanimus pavidusque*, is app. a mistake for **فَيْدٌ**.]

**قَيَادٌ** (T, S, M, A, O, L, K) and **قَيَادَةٌ**, (T, S, O, L, K,) in which latter the **ة** is added to render the epithet intensive, (T, L,) *A man who walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*. (T, S, M, A, O, L, K.) One says, **فُلَانٌ يَمْشِي عَلَى الْأَرْضِ قَيَادًا مَيَادًا** [*Such a one walks upon the ground*] with an elegant and a proud and self-conceited gait, &c. (A.) — Hence, **القَيَادُ** is said to signify *The lion*. (O.) — And **القَيَادُ** *The male of the بَوْمُ* [or owl]: (T, S, M, O, K:) or *i. q. الصَّدَى* [which is also said to signify the male of the **بَوْمُ**: for other explanations see **صَدَى**]. (S, O.) — And **قَيَادَةٌ**, (M,) or this and **قَيَادٌ**, (T, S, O, K,) *One who collects together what he can, and eats it*. (Lth, T, S, M, O, K.)

**قَيَادَةٌ**: see the next preceding paragraph, in two places.

**فَائِدَةٌ** a subst. from **فَادَ الْمَالُ**, (M, L, and K in art. **فود**;) in the sense of **تَبَيَّنَتْ**; (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. **فَوَائِدٌ**: (T, O, L, Mṣb, K:) it belongs to this art. and to art. **فود**: (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*.]

**مَفِيدٌ** [*Perfume, &c.*] *mixed, or moistened with water &c.*; (S, O, L;) as also **مَفُودٌ**. (As, T in art. **فود**.)

رَجُلٌ مِتْلَانٌ مِفَادٌ *A destructive man; as also* (Ibn-Abbád and O and K in art. فود.)

فيروزج

فِيرُوزَجٌ [an arabicized word from the Pers. *فِيرُوزَه* or *پِيرُوزَه* 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.)

فيش

1. فِاشٌ, (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ, (O, TA,) *He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;)* as also فَشٌّ; like as you say *دَامَرٌ*, aor. يَذْمِرُ; and *دَمَّرٌ*, aor. يَذْمُرُ; (TA;) *he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;)* and *فَاشٌ* [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.] = فِاشُ الأَتَانِ, aor. as above, (IDrd, O, K,) and so the inf. n., (IDrd, O,) *He (the ass) mounted the she-ass: (IDrd:) said by Yoo to be from الفَيْشَةُ.* (O, K.)

3. فَايشُهُ, (TA,) inf. n. فَيَاشٌ (S, O, K) and مُفَايشَةٌ, (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. مُفَايشَةٌ, (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. تَفِيشُ الشَّيْءِ *He arrogated the thing falsely;* (Ibn-Abbád, O, K, TA;) *without merit.* (Ibn-Abbád, O, TA.) — *تَفِيشُ عَنِ الشَّيْءِ* *He turned back from the thing (Ibn-Abbád, O, K) through weakness and impotence; (TA;)* like انْفِيشٌ. (TA.)

فَيْشٌ and فَيْشَةٌ The head [or glans] of the penis: (S, O, K;) or a swollen penis: (TA;) or the latter word has the former meaning; and فَيْشٌ is its pl., [or rather coll. gen. n.,] like *أَمْرٌ* is of *أَمْرَةٌ*: (O;) and فَيْشَةٌ signifies the same as فَيْشَةٌ; and some say that its ل is augmentative. (TA;) or فَيْشٌ signifies a weak فَيْشَةٌ. (Lth, TA.)

فَيْشَةٌ: see فَيْشٌ, in two places. — Also The uppermost part of the head. (TA.)

فَيَاشٌ: see فَيْشَةٌ. = [See also 3.]

فَيُوشٌ: see the next paragraph, in two places.

فَيَاشٌ 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] فَيُوشٌ one who pretends to possess a thing, not being as he pretends; (TA;) both signify one who glories, or boasts, vainly, and praises himself for

that which is not in him: (AHeyth, in L, art. طرمذ:) and the latter is said to signify a cowardly and weak man. (TA.) — Also, A chief, or lord, abounding in excellence, or generosity, or bounty, (Ibn-Abbád, O, K,) who vies with others in glory. (TA.)

فَاشُوشٌ A weak and lax man. (TA.)

فَيْشُوشَةٌ Weakness and laxness; (O, K;) and so فَيَاشٌ. (TA.)

فَيْشَةٌ: see فَيْشٌ.

فيض

1. يَفِيعُضٌ, (S, O, K,) inf. n. فَيْضٌ, (TA,) *He went away into the country, or in the land.* (S, O, K.) In the following verse of Imra-el-Keys,

- مَنَابِتُهُ مِثْلُ السُّدُوسِ وَوَتُونُهُ
- كَشُوكِ السِّيَالِ فَهُوَ عَذْبٌ يَفِيعُضٌ

respecting which Aḡ said, I know not what is [the meaning of] يَفِيعُضٌ, this word is said to be from فَايٌ 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 فَايٌ signifies also it shone, or glistened; syn. بَرَقَ; (TA;) and some say that يَفِيعُضٌ in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفِيعُضٌ 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) السُّدُوسُ, 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 فَيْفِيعُضٌ, (IB, O, TA,) from أَفَايٌ مَأْ بِنَكْبَةٍ [q. v.], (O,) so that it is a denotative state, the meaning being *بُ فِي حَالِ كَلَامِهِ* [i. e. *sweet when [displayed in] speaking;* rather, *clearly uttering;* but it will be seen below that يَفِيعُضٌ, as well as يَفِيعُضٌ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفِيعُضَ مِنْهُ, meaning *I was not able to turn aside, or away, from, or to avoid, him, or it.* (S, O.) [See also مَفِيعُضٌ: and see 4.]

— And وَاللَّهِ مَا فِضْتُ, like as one says *مَا وَاللَّهِ مَا فِضْتُ* [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 فِضْتُ أَفَعَلْتُ* *I did not cease (مَا بَرِحْتُ) doing [such a thing]:* (M:) and فِضْتُ, likewise, signifies بَرِحَ. (IB, TA.)

3: see 3 in art. فَوْصٌ.

4. اِفَايُضُ الصَّبِّ عَنِ يَدِهِ [The lizard called صَبٌّ escaped, or slipped, from his hand, is expl. as

meaning] *his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the صَبِّ, so that it escaped from him.* (M, TA.) And one says, *قَبِضْتُ عَلَيْهِ فَلَمْ يَفِيعُضْ* *I grasped him and he did not escape, or get loose.* (AHeyth, TA.) And *قَبِضْتُ عَلَى ذَنَبِ الصَّبِّ فَأَقَاصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنَبُهُ* [I grasped the tail of the صَبِّ and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA: [but in the O, مِنْ is omitted before يَدِي; not intentionally, for the verb before مِنْ is there masc., as above:]) this is when thy fingers become unclosed (تَفَرَّجَ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed التَّفَاوُضُ. (TA.) [It is also said that] اِفَايُضُ اِفَايُضٌ signifies *The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing.* (K, TA. [But I doubt the correctness of this.]) — And اِفَايُضٌ signifies *The being clear, or perspicuous; syn. البَيَانُ; (O, K;)* like اِفَايُضٌ, expl. in art. فَوْصٌ; and *the being fluent.* (O.) [And also *The making speech clear, or perspicuous.*] One says, *فُلَانٌ ذُو اِفَايُضَةٍ* *Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks.* (O.) And *اِفَايُضُ لِسَانِهِ بِالْكَلَامِ* *His tongue made speech, or the speech, clear, or perspicuous; and so فَايُضٌ, aor. يَفِيعُضُ; (M;)* and فَيْضٌ, (TA,) inf. n. فَيْضٌ, (K, TA,) *his tongue does not make it clear, or perspicuous (K, TA.)* And *مَا أَفَايُضُ بِكَلِمَةٍ* *He did not make clear, or distinct, or perspicuous, a word, or a sentence.* (Yaaḡoob, S, O, TA.) See also 4 in art. فَوْصٌ: and see 1 in the present art. [And it is said that *مَا أَفَايُضُ بِكَلِمَةٍ* signifies the same. Or, accord. to Mṡr, if he be correctly cited in Ḥar p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with ض, and not so with ص: but this I greatly doubt.] — One says also, *اِفَايُضُ بِيُولِهِ* *He ejected his urine: (O, K:)* or اِفَايُضُ بِهِ. (El-zhooree, in Ḥar ubi supra.)

6. التَّفَايُضُ is said to be the original and regular form of التَّفَاوُضُ, 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. فَوْصٌ, and TA.) — See also another explanation in art. فَوْصٌ: and see 4 in the present art.

10: see 1, last sentence.

مَا عَنْهُ مَفِيعُضٌ *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. مَجِيدٌ* [which may be meant either as a n. of place or as an inf. n.]: (Aḡ, S, O, K:) or مَعْدِلٌ. (IAḡr, M.)

فيض

1. فَايُضٌ, (S, M, Mgh, &c.) aor. يَفِيعُضُ, inf. n. فَيْضٌ (S, M, O, Mḡb, K) and فَيْضُوشَةٌ (S, O, K)

and فَيُؤُس (M, O, K) and فَيُؤُسَة (M, K) and فَيُهَان (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 فَيُؤُس signifies the same: (Mṣb, TA:) *it (water) became abundant*: (TA:) [contr. of غَاض, aor. يَغِيضُ:] *it (water, and that of the eyes, and the like, M, or anything fluid, Mṣb) ran, or flowed*: (M, Mṣb:) *or it poured out, or forth; or poured out, or forth, vehemently; gushed out, or forth*: (M:) *and it (water, and blood,) fell in drops. (Mṣb.) — It (a vessel) became full*: (Mṣb:) [or it overflowed: for you say,] *فَاضَ النَّهْرُ بِمَائِهِ The river overflowed with its water*: and *فَاضَ الْإِنَاءُ بِمَا فِيهِ The vessel overflowed with what was in it*: (Mṣb:) and a poet says,

- شَكَوْتُ وَمَا الشُّكْوَى لِيْلِي عَادَةٌ •  
• وَلَكِنْ تَفِيضُ النَّاسِ عِنْدَ امْتِلَانِهَا •

[*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. فَيُؤُس, *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 اللَّثَامُ + The mean became many*: (S, O:) opposed to غَاض, q. v. (S and A in art. غِيض.) And *فَاضَ الْخَيْرُ* † *Good, or wealth, &c., became abundant, (A, Mṣb,) among them. (A.) — Aor. as above, (S,) inf. n. فَيُؤُس, (TA.) † It (a piece of news, or a story,) spread abroad*: (S, M, K;) as also † *استفاض*: (S, M, A, Mṣb, K, TA;) *it 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. فَيُؤُس and فَيُؤُس, † *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. فَيُؤُس, (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, فاض الرجل, nor فاضت نفسه, for فاض is only said of tears and of water: (S, O:) to which is added in the O, but one says, فَاظ, with ظ, [as is also said in the Mgh,] as meaning “he died,” and not فاض, with ض, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is فَاظ, with ظ, without the mention of النفس; and some do not allow any other: (Mṣb:) but in the L we find as follows: IAqr says, فاض الرجل and فَاظ, meaning “the

man died:” and Abu-l-Ḥasan says, فاضت نفسه, the verb relating to the نفس; and فاض الرجل and فَاظ: but Aṣ says, I heard AA say that one should not say, فاضت نفسه, but فَاظ, meaning “he died;” and not فاض, 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, فاض الرجل, meaning “the man died;” but when they speak of the نفس, they say فاضت نفسه, with ض; and he quotes the ex.

• فَفَقِئْتُ عَيْنٌ وَقَاسَتْ 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, فاضت نفسه, but فَاظ, meaning “he died;” not فاض, decidedly: and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that فاضت is of the dial. of Keys; and فاضت, of the dial. of Temeem: and AHāt says, I heard AZ say that Benoo-Dabbeh alone say, فاضت نفسه: in like manner also El-Mázinee says, on the authority of AZ, that all the Arabs say, فاضت فاضت نفسه, except Benoo-Dabbeh, who say, فاضت نفسه with ض. (TA.) [See also art. فَيْظ. It is further said, that] الفَيْضُ 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 الفَيْضُ, 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 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 فَيُؤُس is used as meaning † God's suggesting (بِنِقَاءِ) [of a thing]: what the Devil suggests (يُلْقِيهِ) is termed الْوَسْوَسَةُ. (Kull p. 277.) — فَاضَ الْبَعِيرُ بِجِرَّتِهِ*: see 4, latter half.

4. افاض: 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, عَلَى جَسَدِهِ*, (S, O, K,) *افاض الماءَ عَلَى نَفْسِهِ*, (Mṣb,) *He poured the water (S, O, Mṣb, K) upon himself, (S, O, K,) or upon his body. (Mṣb.) And افاض دُمُوعَهُ*, (S,) or دَمْعَهُ, (Mṣb,) *He poured forth his tears. (Mṣb.) And افاضت العينُ الدَّمْعَ*

[*The eye poured forth tears*]. (TA.) — افاض الله الخَيْرُ † *God made good, or wealth, &c., to abound*. (Mṣb.) — افاض عَلَيْهِ الدَّرْعُ † *He put on him the coat of mail*: like as you say صَبَّهَا [lit. he poured it]. (A, TA.) — افاضوا مِنْ عَرَاقٍ † *They pushed on, pressed on, or went quickly, syn. ودفعوا*, (S, Mgh, O, Mṣb, K,) or اندفعوا, (M, A,) *with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Mṣb, K,) to Minè, (S, M, O,) exclaiming بَيْتِكَ*: (M:) *or they returned, and dispersed themselves, from 'Arafát*: (O, K:) *or they hastened 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 Kṣur [ii. 194], فاذا أفضت من عَرَاقٍ, has been explained: (TA:) and [in like manner,] you say, افاضوا مِنْ مِئِي إِلَى مَكَّة † *They returned from Minè to Mekkeh; on the day of the sacrifice*: (Mṣb:) افاضة 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 افاض الماءَ signifying “he poured the water out, or forth, copiously:” (Mgh:) and the original expression is افاض نفسه, or راحلته; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or افاضة signifies the quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or leys: and افاض, 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; افاضة 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: (Khalid Ibn-Jembeh:) and every دَفْعَةٌ [or act of pushing on, or pressing on,] is termed افاضة. (S, Mṣb, K.) Hence طَوَافُ الْإِفَاضَةِ, signifying *The circuiting [around the Kaḡbeh] on the return from Minè to Mekkeh*; (Mṣb, TA;) on the day of the sacrifice: (TA:) or the circuiting of visitation. (Mgh.) — افاضوا فِي الْحَدِيثِ † *They pushed on, or pressed on, in discourse*; syn. اندفعوا: (Lḥ, S, M, A, O:) they entered thereinto; launched forth, or out, thereinto; (Lḥ, M, O;) they were large, or copious, or profuse, therein: (O, TA:) or they dilated therein: (M:) or they began, commenced, or entered upon, discourse; (Mṣb;) as also استفاضوه, (M, Mṣb,) accord. to some; (Mṣb;) but this latter is disallowed by most; (M;) or by the skilful. (Mṣb.) You say also, افاض 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.) — افاض بالشيءِ † *He impelled, or thrust, with the thing*: (M:) he cast, or threw, the thing. (M, TA.) — افاض البعيرُ † *He 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.) — ما افاض بكلمة † He did not make clear, or distinct, or perspicuous, a word, or sentence. (Msb, TA.) [And ما افاض بكلمة signifies the same.] — افاض بالقداح, (S, M, A, O, K,) and عَلَى الْقِدَاحِ meaning بِالْقِدَاحِ, for prepositions stand in the places of other prepositions, (S, O,) and افاض بالقداح, (O, K,) † i. q. ضَرَبَ ضَرْبًا [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 أَجَالًا [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,

- فَكَأْتُهُنَّ رَبَابَةً وَكَأْتَهُ
- يَسْرُ يُفِيضُ عَلَى الْقِدَاحِ 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) بِالْقِدَاحِ عَلَى الْقِدَاحِ is meant بِالْقِدَاحِ by (S voce عَلَى.) One relation of this verse substitutes يُفِيضُ for يَخْرُوجُ. (TA.) Az says that إِفَاضَ [a mistranscription of 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, ثَمَرٌ أَفْضًا مِنْ مَالِكَ, [app. a mistake for فِي مَالِكَ,] i. e. † Then put thou, or throw thou, it, and mix it, among thy property. (TA.) — أَفِيضَتْ She (a woman) became wide in the belly: [as though spread out:] or she became large in the belly, and flabby in flesh. (M.) = افاض المرأة He made the مَسْلَكَانَ [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) i. q. أَفْضَاها [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5. تَفِيضُ 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 الوادِي شَجَرًا The valley became wide, and abundant in trees. (S, O, K, TA.) = اسْتَفَاضُوا: see الْحَدِيثُ: [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 مُسْتَفِيضٌ.]

فيض A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْيَاضٌ and [of mult.] فَيُوضٌ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] الفَيْضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Basrah: (As, S, K:) or this last is called الْبَصْرَةُ فَيْضٌ, because of its greatness. (M.) You say also اَرْضٌ 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 سَكَبٌ. (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 عَيْضًا 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 الفَيْضُ بِطَرِيقِ الفَيْضِ meaning † By way, or means, of instinct; instinctively.] — † Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.) — ذَهَبًا فِي فَيْضٍ † We went with the corpse and bier of such a one. (M.)

مُفَاضٌ: see فَاضَةٌ.  
أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ: i. q. فَوْضَى, q. v. (TA in art. فوض.)

فَيُوضُونَ, and فَيُوضِي, and أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ, and فَيُوضِي, and فَيُوضِي, i. q. فَوْضَى, 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.]. — حَدِيثٌ فِيهِ 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 مُسْتَفِيضٌ.] — دِرْعٌ 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 مَسْلَكَانَ [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.

إِفَاضَةٌ 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, Msb, K) among the people, (S, O, Msb,) like water; (TA;) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (As, Fr, ISk, and the lexicologists in general, and Az, S, O, Msb, and K,) for this is a mistake of the inhabitants of the towns and villages: (As, Fr, ISk, &c., and Msb:) 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. فَيَظٌ (ISk, T, S, M, K) and فَيَظَانٌ; (S, K, TA; but in the CK, فَيَظَانٌ, and there said to be with damm;) or, accord. to IJ, only the inf. n., فَيَظٌ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيَظُهُ and فَيَظُهُ, [in the CK فَيَظُهُ,] The time came for his dying. (M, K.) In like manner, (S,) you say also, فَاطَتْ 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 فَاطَتْ; (Lth, T;) and [accord. to some,] فَاطَتْ نَفْسُهُ, inf. n. فَيَظٌ: (M:) or, when the نفس is mentioned, you say, فَاصَتْ, with ض: (K:) As says, I heard Aboo-Amr Ibn-El-'Alù say that one should not say فَاطَتْ نَفْسُهُ, (T, S, M, O) but فَاطَتْ, (S, M,) meaning "he died;" and not فَاصَتْ, with ض, decidedly; (S;) or not فَاصَتْ: (T:) [but what was said by As respecting these two verbs has been stated more fully, and variously, in art. فيض, q. v.:] AO says that فَاطَتْ نَفْسُهُ is of the dial. of Kays; and فَاصَتْ, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kud'ah and Temeem and Kays say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and El-Mázinec relates the like on the authority of AZ.

(TA.) — You say also, **فَاظَ نَفْسَهُ**, (Ks, S, M, K,) aor. **يَفِيظُ**, (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, **ضَرَبْتَهُ حَتَّى أَظْطَتُ نَفْسَهُ** [*I beat him, or smote him, until I made his soul to depart, or go forth*]. (S.) And **لَأَفِيظَنَّ 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 **يَفِيضُوا أَنْفُسَهُمْ**, expl. as meaning *They cause to vomit forth their souls*; which suggests that the right reading may perhaps be **يَفِيظُوا**: or it may be **يَفِيظُوا**, from **فَاظَ نَفْسَهُ**.]

**فيف**

**فَيْفٌ** *A place that is even, level, or flat*: (S, O, K:) or, (K,) accord. to Lth, (T, O,) *a waterless desert*, (T, M, O, K,) *such as is even, level, or flat, and wide, or spacious*; (T, O;) and **فَيْفَاءٌ** and **فَيْفَاءٌ** (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 l 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**.]

**فيفق**

1. **فَاقَ بِنَفْسِهِ**, in art. **فوق**. **فَاقَ**, aor. **يَفِيْقُ**: see **فَاقَ**.

4. **أَفِيْقَ**, said of a poet, i. q. **أَفْلَقَ**: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

- فَيْقُ**:
- فَيْقُ** and **فَيْقُ**:
- فَيْقَةٌ** and **فَيْقَةٌ**: see art. **فوق**.
- فَيْقَاتُ**:
- مَفِيْقُ**:

**فيل**

1. **قَالَ رَأْيَهُ**, aor. **يَفِيْلُ**, (S, M, O, K,) inf. n. **فَيْوْلَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فَيْوْلَةٌ**, (M, O,) thus in other copies of the K, (TA,) and **فَيْالَةٌ**, 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 **تَفِيْلٌ**; (M, Z, K, TA;) and [in like manner] **فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَيْلُوا** occurs in a trad. as meaning **فَال رَأْيِهِمُ**: (TA:) [and **فَالٌ** alone, said of a man, signifies the same as **فَال رَأْيَهُ**, 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 فَيْالَةٌ**, (T, M, K, TA,) the last word like **سَكَايَةٌ**, (TA, [in the CK, erroneously, **فَيْالَةٌ**, (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: IAr cites the following verse:

• مَنِ النَّاسِ أَقْوَامٌ إِذَا صَادَتْهُمُ الْغَنَى •  
• تَوَلَّوْا وَفَالُوا لِلصَّدِيقِ وَوَحَمُوا •

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. **تَفَيَّلَ**, (S, M, K,) inf. n. **فَيْلٌ**, *He declared [or esteemed] his judgment, or opinion, to be weak, (S,) or bad, and erroneous.* (M, K.) Umeiyeh Ibn-Abec-'A'idh says,

• فَلَوْ غَيْرَهَا مِنْ وَدِّ كَعْبِ بْنِ كَاهِلٍ •  
• مَدَحْتَ بِقَوْلِ صَادِقٍ لَمْ تَفَيَّلِ •

meaning **لَمْ يَفَيَّلْ رَأْيَكَ** (Skr, M) i. e. [*But hadst thou praised other than her, of the children of Kaab Ibn-Káhil, 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. **مَفَايِلَةٌ** and **فَيْالٌ**, (see **الفَيْالُ** below,)] *He played [at the game called الفَيْالُ: see its part. n. below].* (O.)

5. **تَفَيَّلَ**: 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. **اسْتَفِيْلَ** *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. **مُسْتَفِيْلٌ**. (M.) [See also 5.]

**فَالٌ**: see **فَيْلٌ**, latter half: = and the paragraph commencing with **فَائِلُ الرَّأْيِ**, near its end: = and see also **فَالٌ**, in art. **فَالٌ**.

**فَيْلٌ**: see the paragraph here following.

**فَيْلٌ** [The elephant; Pers. **بېيل**;] *a certain animal, (TA,) well known*: pl. [of pauc.] **أَفْيَالٌ** and [of mult.] **فَيْوْلٌ** and **فَيْلَةٌ**; (S, M, O, Mṣb, K;) not **أَفْيَلَةٌ**: (ISk, S, O, Mṣb:) accord. to Sb, **فَيْلٌ** may be originally of the measure **فَعْلٌ**, (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 فيل 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 **ثَقِيْلٌ** [or dull]; and **لَوْنٌ**, ignoble, or mean. (K, TA.) — And one says **فَيْلُ الرَّأْيِ**, meaning *A man weak in respect of judgment, or opinion*; (T, S, M, O, K;) and so **فَيْلٌ**; (M, K;) and **فَائِلُهُ**; (T, M, O, K;) and **فَيْلُهُ**, (ISk, T, S, M, O, K,) of the measure **فَعْلٌ**; (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 **فَائِلُ** 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.)

**الفَيْسَالُ** and **الفَيْسَالُ**, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of 3], (Lth, T, O,) and **المَفَايِلَةُ** [which is likewise an inf. n. of 3], (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 questioned] mistake, the hider says to him فَالٌ: (T, M, \* K:) ISk termed it **الفَيْسَالُ**, with **ة**; (O;) and it has been mentioned before in art.*

فَال (T, O, K:) accord. to some, (TA,) this game is called الطَّبِينُ and السَّدْرُ. (T, TA. [But see the former of these two words.])

فَيَانَةٌ }  
فَيُونَةٌ } see the first paragraph.

قَيْلُ اللَّحْمِ A man having much flesh: (T, O, K:) some pronounce it with ء, (T, O,) saying قَيْلٌ, (T,) or قَيْلٌ; (O;) both mentioned before [in art. فَيْل]. (TA.) — قَيْلُ الرَّأْيِ: see فَيْلٌ, latter half.

فَيْلٌ The attendant, or master, (S, M, O, Mṣb, K,) or the keeper, or driver, (MA, KL,) of the فيل [or elephant], (S, MA, O, Mṣb, KL,) or of the فيلة. (So in the M and K.)

فَائِلُ الرَّأْيِ: see فَيْلٌ, latter half, in two places. — الفَائِلُ [as a subst.] signifies The flesh that is upon the خُرْبَةُ, (S, O,) or خُرْبٌ, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وِرْكٍ; (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 خُرْبَةُ الْوِرْكِ and خُرْبُ الْوِرْكِ are said in the TA, in art. خُرْب, 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 خُرْبَةُ of the وِرْكِ, descending into the leg, (T,) or in the thigh: (S, O:) Aṣ says, in “the Book of the Horse,” in the وِرْكِ is the خُرْبَةُ, which is a نُقْرَةٌ wherein is flesh, no bone being in it; and in that نُقْرَةٌ is the فَائِلُ, and there is no bone between the said نُقْرَةٌ and the belly, but only skin and flesh; (T, S, O;) and he cites the saying of El-Aṣṣhà,

- قَدْ نَحْضِبُ الْعَيْرِي مَكُونٍ فَائِلِهِ
- وَقَدْ يَشِيْطُ عَلَى أَرْمَاحِنَا الْبَطْلُ

[Oft we stain the ridge of the spear-head in what is concealed in the interior of his فَائِلُ, and oft the man of valour dies by means of our spears]; مَكْنُونٌ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but Aṣ said مِّن in the place of فِي; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَائِلَانِ, (T, M,) or the فَائِلَتَانِ, (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-Aṣṣhà cited above, saying that the

epithet مَكْنُونٌ would not have been used if the فَائِلُ 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 فَائِلُ 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 صَلَوَانٌ [dual of صَلَا], from the region of the lower portions of the حَجَبَتَانِ to the عَجَبُ, bordering upon the عَضْعُصُ on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K:) [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts.; as they are variously explained:] الفَائِلُ is a dial. var. of الفَائِلُ; (M, K, TA;) which is expl. by Sgh [in the O] as meaning a certain vein issuing from the قَوَاةَ of the وِرْكِ [i. e. from the sacro-ischiatic foramen]: (TA:) [but the assertion that الفَائِلُ is a dial. var. of الفَائِلُ seems to be founded only upon what here follows:] Imra-el-Kays says, [describing a horse,]

• لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الْفَائِلِ •  
(S, M; or عَلَى الْفَائِلِ, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the فَائِلُ; for] he means عَلَى فَائِلٌ, having altered the latter word by transposition. (T, S, O, TA.)

فَائِلَةٌ: see its dual in the next preceding paragraph, near the middle.

أَقْبَلُ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَقْبَلُ مِّنْ أَقْبَلٍ الرَّأْيِ الدَّبْرِيِّ is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.)

مُفَائِلٌ [in the S and O in art. فَيْلٌ, with ء, i. e. مُفَائِلٌ], Playing at the game called الْفَيْيَالُ. (M, O.)

الْمُفَائِلَةُ expl. as a subst.: see الْفَيْيَالُ.

مَفْيُولَةٌ [a quasi-pl. n. (like مَشْيُوحَاةٌ &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فيل [or elephant]. (O, K.)

مُسْتَفِيلٌ part. n. of 10, q. v. (M.)

فَيْن

1. فَيْنٌ, aor. يَفِينُ, (K,) inf. n. فَيْنٌ, (TA,) He, or it, came. (K.)

وَقْتُ مِنَ الزَّمَانِ وَوَقْتُ A time; syn. وَقْتُ, or وَقْتُ مِنَ الزَّمَانِ; (T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيْتُهُ الْفَيْنَةَ بَعْدَ الْفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words بعد الفينة:) and لَقِيْتُهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةٌ:) thus فَيْنَةٌ is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَةٌ &c.]: (AZ, M:) and you say, إِنِّي لَأَتِي فَلَآنًا الْفَيْنَةَ بَعْدَ الْفَيْنَةِ i. e. [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.]

فَيْيَانٌ Having beautiful and long hair: (K:) or so فَيْيَانُ الشَّعْرِ; applied to a man: (S:) فَيْيَانٌ [is also applied as an epithet to hair; and] has been mentioned in art. فن q. v.: (K:) if it be from فَيْيَانٌ, meaning “a branch,” it is [of the measure فَيْيَعَالٌ, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْيَانَةٌ, meaning “a time,” [which seems to be hardly reasonable,] it is [of the measure فَيْيَعْلَانٌ, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — One says also هَلْ فَيْيَانٌ, meaning Wide, extensive, shade. (TA.)

أَفْيُونٌ, also written أَفْيُونٌ and إِفْيُونٌ, held by some to belong to this art. and by others to belong to art. افن, has been mentioned in page 70.

فيه

1. فَاهٌ, aor. يَفِيْهُ: see فَاهٌ, aor. يَفُوْهُ, in art. فوه.

فَيْح

فَيْحٌ 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 nine such as is مُخْتَلَقٌ [app. a mistranscription for مُخَلَّتٌ, a word now used as signifying aromatized]; like قَنْدِيدٌ [q. v.] and أَمْرٌ زَنْبَقِي. (IAmb, TA.)