

AN

ARABIC-ENGLISH
LEXICON

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BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 6 ف-غ

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كلمة الناشر

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

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

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 أَيِّ 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 الْمَوْسُونِيُّ

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 ḲĀMOOS,
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 **خ**, in **عَطَّرَ بِيَدِهِ**, aor. **عَطَّرَ**, meaning **خَطَّرَ**, aor. **يَخْطُرُ**, mentioned by IJ and several others, (MF, TA,) and in **عَطَّرَ** for **خَطَّرَ**; (TA in art. **خَطَّرَ**;) and for **ع**, in **لَعَنَّ** for **لَعَنَّ**, mentioned by Ibn-Umm-Kásim and others, (MF, TA,) [and in **نَشَوْعٌ** for **نَشَوْعٌ**; and in **أَرْمَعَلٌ** for **أَرْمَعَلٌ**, and also in **الْعَيْنُ** as signifying "thirst" and "the clouds." (TA in art. **عَيْنٌ**.) = [As a numeral, it denotes *A thousand*.]

عَب

1. **عَبَّتِ الْإِبِلُ**, (S,) or **الْمَاشِيَةُ**, (Msb, K,) aor. **عَبَّ**, inf. n. **عَبٌّ**, (S, Msb, K) and **عُوبٌ**, (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 **عَبَّسَ**.] — And **عَبَّ عَنِ 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 **كسر**, *He came to the people, or party, day after day:* (Msb:) or, as also **عَبَّ عَنِ الْقَوْمِ**, **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.)

Blk. I.

It is said in a trad., **أَغْبُوا فِي عِيَادَةِ الْمَرِيضِ وَأَرْبِعُوا** *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. **أَغْبَابٌ**, meaning *I visited him [once] in every week.* (A.) — And hence **عَبَّتْ** said of a fever. (Msb.) **عَبَّتِ الْحُمَى** and **أَغْبَيْتُ** signify the same: (S:) you say, **عَبَّتْ عَلَيْهِ الْحُمَى**, *The fever came upon him, (Msb,) or attacked 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, **رُوِيَ الشَّعْرُ يَغْبُ** [so accord. to the TA, **عَبَّ** 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, **يَغْبُ**,] (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 **عُوبٌ** and **عُوبَةٌ**, (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.)

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 يُعَبِّبُ 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 يُعَبِّبُنَا عَطَاؤُهُ** *His gift will not come to us on alternate days, but will come every day.* (S, O, K,*) — And **أَغْبَيْتُ الْحَلُوبَةَ** *The milch camel yielded milk on alternate days.* (A.) And **عَبَّتِ الْإِبِلُ** *The camels did not yield milk every day.* (TA.) — See again 1, last sentence but two. = **عَبَّ الْإِبِلُ** *He watered the camels on alternate days:* (S, O, Msb:*) from **عَبَّ** [q. v.]. (S, O.) = And **أَغْبَيْتُ** is said by Th to signify **وَقَعَ بِي** [app. meaning *He fell upon me in fight*]. (TA.)

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

8. **أَغْبَيْتُ الْخَيْلَ**; see **أَغْبَيْتُ**.

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.] غَبَاب 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 ورد الغب 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 طَلَّق), 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 (كَلَّ) (S, O.) — Also [for سَيَرُغِب] 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. نَج.) — 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 تَرَجَّل, 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, Msb.) — And A tertian fever; that attacks one day and intermits one day: (K, TA:) you say حَمَى غَبِّ [a tertian fever]; using it as an epithet: (TA:) and حَمَى الْغَبِّ. (Msb in art. ثَلث.) — And The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ (S, A, MA, O, Msb, K,) and آخِرٌ (S, O, TA); of an affair, (S, A, O, Msb,) of any kind, (S, O,) or of a thing; (K:) as also مَغْبَةٌ (MA, O, Msb, K,) and مَغْبٌ. (MA.) And [hence] غَبِّ means After; syn. بَعْدُ: thus in the phrases الْغَبِّ الْأَذَانِ [After the call to prayer] and الْغَبِّ 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.) — غَبُّ مَاْ 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 غَبَبٌ 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 غَبَب is أَغْبَاب: see طَبِطِيرٌ.]

غَبَبٌ: 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] طَلْح: pl. [of pauc.] أَغْبَةٌ and [of mult.] غَبَان. (JK.) — [And An affair or a business (“res, negotium”). (Freytag, from the Deewán of Jereer.)]

غَبِيَّةٌ 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 IAqr, camel's milk such as is termed مُرُوبٌ [q. v.]: and the milk that is termed رَائِبٌ [q. v.]: (TA:) A'Obeyd is related on the authority of Sh to have assigned this last meaning to غَبِيَّة. (TA, voce غَبِيَّة.)

غَبِيَّةٌ and غَبِيَّةٌ: see غَبِيَّةٌ, in art. عَب.

غَابٌ [part. n. of غَب]. You say إِبِلٌ غَابَةٌ and غَوَابٌ Camels coming to water, or drinking, on alternate days. (Aq, 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. بَيْت.) — 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 الغَبَبُ, (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 Eÿ-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 الغَبَبُ 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 العَبَبُ [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 Kaabeh]; and there were two [whereof each was] thus called. (TA.)

تَغَبَةٌ False testimony: (K, TA:) of the measure غَبَبُ الدَّنْبُ [being originally تَغَبِيَّة], تَفَعَّلَ, or from غَبَبٌ signifying “it became very corrupt.” (I Ath, TA.)

رَجُلٌ مَغْبٌ [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 المَغْبُ means The lion. (O, K.)

مَغْبٌ: see غَبٌ, last sentence but two.
مَغْبَةٌ

مَغْبَةٌ A ewe, or goat, that is milked on alternate days. (IAqr, S, K.) — And مَغْبٌ A bull having a غَبَب [or dewlap]. (Ham p. 293.)

مَتَغَبٌ app. A man looking to the consequence, end, issue, or result, of an affair; like مَتَعَبٌ: 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. ُ, (TK,) inf. n. غَبْثٌ (S, O, K,) He moistened, and beat up, or mingled, [the preparation of curd called] أَقْطٌ with clarified butter. (Fr, S, O, K.) [See also عَبَثَ, of which it is a dial. var.; and عَبَثَتِ الْمَرْأَةُ, and عَبَثَ الْأَقْطُ.]

2. غَبَثَ, inf. n. أَغْبَثٌ, He, or it, was, or became, أَغْبَثَ, (S, O, K,) i. e., of a colour inclining to that of dust, (S,) or dust-coloured. (O.)

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

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

5. أَغْبَثَ i. q. أَغْبَثَ (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.)

غبر

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*: (IKṭṭ, 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.* (IKṭṭ, TA.)

2. غَبِرَ النَّاقَةَ: 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 إِنَّهُ إِلَّا اللَّهُ* (IDrd, IKṭṭ, K, TA,) *in the praising, or glorifying, of God*: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKṭṭ, K, TA,) *the reiterating the voice in reciting* [the *Kur-án*]. (IDrd, IKṭṭ, K, TA) Esh-Sháfi'ce 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 صَيْفَهُ, inf. n. as above, *He gave his guest, to eat, غَبْرَانٌ* [meaning *dates thus termed*]: (TA:) the verb thus used is like مَا غَبِرَتْ إِلَّا [and تَمَحَّجَ &c.]. (L, TA.) = مَا غَبِرَتْ إِلَّا لَطَلْبُ الْمِرَاءِ 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. اغبر *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 اغبر في طلب الحاجه † *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.) — اُغْبِرْتُ فِي الشَّيْءِ † *I set about, or commenced, doing the thing.* (IKṭṭ.) — اُغْبِرْتُ السَّمَاءَ عَلَيْنَا السَّمَاءَ † *The sky rained upon us vehemently.* (S, K, TA.) = See also 9.

5. تَغْبِرُ النَّاقَةَ *He milked the camel, drawing what remained in her udder*; (Z, Sgh, K, TA;) as also غَبِرَهَا. (Ham 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 نَلْتَمِي النَّاقَةَ † *We used not to take the first seal of the young, nor the remainder of the seal 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. لَبَأَ.] — And hence, (TA.) تَغْبِرُ مِنَ الْمَرْأَةِ † *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 (غَمْرٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Hābeeb (K, TA) the son of Kaḥb the son of Bekr the son of Yeslikur the son of Wā'il, (TA,) married a woman advanced in age, (S, Z,) Rakāshi the daughter of 'Āmir, (K,) and it was said to him, "She is old." (S, K, TA:) whereupon he said, لَعَلِّي أَتَغْبِرُ مِنْهَا وَلَدًا † *May-be I shall get from her offspring*: (TA:) and when a son was born to him, he named him غَمْرٌ (S, K,) like غَمْرٌ; (S;) and he became the father of a tribe. (TA.) = تَغْبِرُ 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. اغبر (S, K,) inf. n. اِغْبِرَاؤٌ (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 اِغْبَارٌ (K,) inf. n. اِغْبَارٌ. (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 اِغْبَارٌ: (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. (Ham p. 37.) And in like manner, غَبْرُ الْمَرَضِ *The remains of the disease.* (S.) 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-Ās, وَلَا تَأْتِطْنِي الْإِمَاءُ 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 أَهْلٌ † *or فَلَمْ يَبْقَ إِلَّا غَبْرَاتٌ † مِنْ أَهْلِ الْكِتَابِ*, 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, بِنَائِهِ 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. (Hum 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 غَبْرٌ.] — وَاهِيَةُ 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 غَبِرْتُ إِلَّا لِطَلْبِ الْمِرَاءِ. (TA. [See 2, last sentence.]) — صَمَاءُ الْغَبْرِ, occurring in a verse of El-Hirmúzee in praise of El-Mundhir 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 غَدِرَةٌ غَبْرَةٌ *A she-camel that remains, or lags, behind the other camels in being driven.* (L in art. غدر.)

غَبْرٌ *A hind* [or species] of fish; as also غَوْبَرٌ. (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 غَبَارٌ.

غَبْرَةٌ: see غَبَارٌ: and see also أَغْبَرُ, latter half.

غَبْرَاءٌ: see غَبِيرَاءٌ. [For other meanings, see the mase. أَغْبَرُ.]

غَبْرَانٌ *Two ripe dates upon one base*; pl. غَبَارِينُ (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.)

غَبْرُورٌ *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. غَبَارِيرٌ (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of غَبْرُونٌ, which is a mistranscription. (TA.)

غَبْرُونَ: see what next precedes.

غَبْرٌ and غَبْرَةٌ signify the same, (S, L, K,) as also غَبْرَةٌ; (IAqr, K:) i. e. *Dust*; syn. رَفْحٌ: (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 غَبَارُهُ*, and *مَا يُحِطُّ غَبَارُهُ*, † *He is not to be outgone, outstripped, or got before.* (TA.) [See also *بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ*, in art. بَيْعٌ. — *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 لَهُ*, or *لَا عَقْرَ لَهُ*.] (TA, in many places.)

غَبِيرٌ *A sort of dates.* (K, TA.)

غَبِيرَاءٌ [dim. of غَبْرَاءٌ]: see أَغْبَرُ, 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 غَبِيرَاءٌ (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*, (شَرَابٌ, S, K, or نَبِيدٌ, Mṣb,) *which intoxicates, made by the Abyssinians*, (S,) *from ذُرَّةُ [or millet]*; (S, Mṣb, K;) also called *سُكْرُكَةٌ*: (Mgh, Mṣb, K:) or *wine [or cider] made from the well-known fruit of the same name [the service-apple]*. (Th, TA.) [See also *مَزْرٌ*.] It is said in a trad., *إِيَّاكُمْ وَالغَبِيرَاءَ فَإِنَّهَا خَمْرُ الْعَالَمِ* (S, Mgh, TA) *Avoid ye the beverage called غَبِيرَاءٌ; 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 *غَبِيرَاءُ السُّكْرِ*; (TA.)

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

غَبْرَاتٌ and غَبْرٌ: see غَبْرٌ, passim.

غَابِرٌ *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 غَابِرَةٌ is غَوَابِرٌ. (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 *الغَابِرُ مِنَ اللَّيْلِ* *What remains of the night.* (TA.) And *جَوْفُ اللَّيْلِ الغَابِرُ* *The last division of the night.* (Mgh.) And *العَشْرُ الغَوَابِرُ* *The remaining, or last, ten nights of the month of Ramadān.* (TA.) And *قَطَعَ* *أَللهُ غَابِرَهُ وَدَابِرَهُ* [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-Aḡshā: (IAmb:) thus it bears two contr. significations. (S.) You say, *أَنْتَ غَابِرٌ غَدًا وَدَكْرُكَ 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 حَبِثٌ. The meaning of "remaining" seems equally appropriate in that verse: but غَابِرٌ is often used by grammarians in the last of the senses expl. above.]

غَوَابِرٌ: see غَبْرٌ.

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

أَغْبَرُ *Dust-coloured; of a colour like dust*: (S:) [fem. غَبْرَاءٌ: and pl. غَبْرٌ. — *الأَغْبَرُ* † *The wolf*; (K, TA;) because of his [dusty] colour: like *الأَغْبَرُ*. (TA.) — And *الغَبْرَاءُ* † *The female of the حَجَل [or partridge]*. (K.) — Also *الغَبْرَاءُ* † *The earth*; (S, IAth, Mṣb, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to *الخَضْرَاءُ*, which means "the sky," or "heaven." (IAth.) — And you say, *جَاءَ عَلَى غَبْرَاءِ الظُّهْرِ* [i. e.] *he came upon the earth, or ground*; and so *جَاءَ عَلَى غَبِيرَاءِ الظُّهْرِ* (M, TA:) or the latter means, *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-Aḡmar, TA.) And *تَرَكَهُ* *عَلَى غَبِيرَاءِ 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 *سَرَكَهُ عَلَى غَبْرَاءِ الظُّهْرِ*. (TA.) — *بَنُو الغَبْرَاءِ* † *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 Tarafch: [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 غَبْرَاءَ* signifies *the thief, or robber.* (T in art. بَنِي.) — *غَبْرَاءٌ* also signifies † *Land abounding with coverts of the kind termed خَمْر [q. v.]*: (TA:) and *land abounding with trees*; (K;) or so *أَرْضٌ غَبْرَاءٌ*; (TA:) as also *غَبْرَةٌ*. (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 *غَبْرَاءٌ*.] — And † *A species of plant.* (S. [App. that called *غَبِيرَاءٌ*, q. v.]) — *أَطَاةُ غَبْرَاءَ* † *A footstep, or footprint, that is becoming obliterated, or effaced*: (S, A, K:) or *such as is recent.* (K. [See also *دَهْمَاءٌ*, voce *أُدْهَرُ*].) — And *عَزَا غَبْرٌ* † *Might departing*; (K, TA;) *becoming effaced.* (TA.) — *سَنَةٌ غَبْرَاءٌ* † *A year of drought*; (IAth, K;) *a year in which is no rain*: (TA in art. شَهَبٌ:) 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 أَغْبَرٌ* † *Severe hunger or famine.* (TA.)

مَغْبَرٌ: see غَبْرٌ, first sentence.

مَغْبَرٌ *A camel the interior of whose foot is in a withering state.* (Aḡ, TA.)

مَغْبَرَةٌ *A party of men praising, or glorifying, God, by saying لَا إِلَهَ إِلَّا اللهُ*, 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 *غَابِرَةٌ*, 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.]

مَغْبَارٌ *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.)

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

غيس

1. غَيْسٌ (K,) aor. 2, (TK,) inf. n. غَيْسٌ; (TA;) and غَيْسٌ, aor. 2, inf. n. غَيْسٌ and غَيْسَةٌ; (IKtt,

TA;) and **أَغْبَسَ** (K,) in some copies of the K, erroneously, **أَغْبَسَ**; (TA;) and **أَغْبَسَ**; (Aq, K;) It (the night, TA) was, or became, dark. (K.) [See also **أَغْبَسَ**.] **أَغْبَسَ** He blachened his face. (TA.)

4: see 1. — **أَغْبَسَ** الدَّبَّ، inf. n. **أَغْبَاسٌ**, [The wolf was, or became, of the colour termed **أَغْبَسٌ**, and **أَغْبَسَةٌ**.] (TA.)

11: see the first paragraph.

أَغْبَسٌ The darkness of the end, or last part, of the night; as also **أَغْبَسٌ**: (Lth:) or the darkness of the beginning, or first part, of the night; and **أَغْبَسٌ**, that of the end, or last part, thereof: (TA:) or the former has the first of the above-mentioned significations; as also **أَغْبَسٌ**; and **أَغْبَسٌ**, the second of those significations. (El-Khattābee, MF.) [See also **أَغْبَسٌ**.] And **Darkness** [absolutely]; as also **أَغْبَسَةٌ**: or **أَغْبَسٌ** both signify whiteness in which is a duskiness or dinginess: (K:) or the former, (S,) and **أَغْبَسٌ** the latter, (A,) a colour like that of ashes; (S, A;) i. e., whiteness in which is a duskiness or dinginess: (S:) or **أَغْبَسٌ** 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 **أَغْبَسٌ**.]

أَغْبَسَةٌ: see **أَغْبَسٌ**, in four places.

أَغْبَسٌ means I will not come to thee ever: (S, K:) but the origin of this saying is unknown: (K:) IAqr 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, **أَغْبَسٌ** is an abbreviated dim. of **أَغْبَسٌ**, and means the wolf; (S, K:*) and **أَغْبَسٌ** is originally **أَغْبَسٌ**, the **أ** 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 غَيْبًا**) to the sheep or goats. (S, K:*)

أَغْبَسٌ 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. **أَغْبَسَاءٌ**: (TA:) pl. **أَغْبَسَاتٌ**. (K.) — Applied to an ass, **أَغْبَسٌ**. (TA.) — **أَغْبَسٌ** ورد, applied to a horse, [app., Of a dusky bay colour;] i. q. **أَغْبَسٌ**; (Mgh, K;) what the Persians call by the latter term: (S, TA:) it is [a colour] desired by them. (TA.)

غبىس

1. **أَغْبَسٌ**, aor. **أَغْبَسَ**, (inf. n. **أَغْبَسٌ**; TK) and **أَغْبَسٌ**; 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 **أَغْبَسَ**, (aor. **أَغْبَسَ**; TA) and **أَغْبَسَ**; (A'Obeyd, O, TA;) if (the night) was, or became, dark, (A'Obeyd, O, TA,) in its end. (O.)

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

4: see 1, in two places.

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

أَغْبَسٌ The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also **أَغْبَسَةٌ**: (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 **أَغْبَسٌ** and **أَغْبَسٌ**: (Az, TA:) or a remaining portion of the night; (S, K;) as also **أَغْبَسٌ**: (Mgh:) or intense darkness: pl. **أَغْبَاسٌ**. (S, Mgh, K.) **أَغْبَاسٌ** and **أَغْبَاسَةٌ** both signify The remains of the night. (Yaşkoob, TA.) [See also **أَغْبَسٌ**.]

أَغْبَسٌ: see **أَغْبَسٌ**.

أَغْبَسَةٌ: see **أَغْبَسٌ**. — Also **Intense blackness with smoothness**; like **دَلَّةٌ**; in the colours of beasts or horses and the like. (TA.)

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

أَغْبَسٌ A dark night; as also **أَغْبَسٌ**. (IDrd, K.) — A beast or horse or the like of the colour termed **أَغْبَسَةٌ**: fem. **أَغْبَسَاءٌ**. (TA.)

غبط

1. **أَغْبَطَ** aor. **أَغْبَطَ**, (S, K,) inf. n. **أَغْبَطٌ**, (S,) He felt with his hand his (a ram's) **أَلْيَةٌ** [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.) — **أَغْبَطَ**, aor. **أَغْبَطَ**; (ISk, Az, S, Mgh, K;) and **أَغْبَطَ**, aor. **أَغْبَطَ**; (Ibn-Buzurj, Sgh, K;) inf. n. **أَغْبَطٌ** (ISk, Az, S, Mgh, K) and **أَغْبَطَةٌ**, (S, K,) or the latter is a simple subst.; (Mgh;) 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, (Mgh,) or for a blessing, (K,) and that it might not pass away, (ISk, K,) or without desiring that it should pass away, (Az, S, Mgh,) from the latter person: (ISk, Az, S, Mgh, K:) the doing so is not **أَغْبَطَ**, (Az, S, Mgh,) for this implies the doing so.

may pass away from its possessor; (Az, Mgh;) or it is a kind of **أَغْبَطَ**, of a more moderate quality: (Az:) or **أَغْبَطَ** and **أَغْبَطَ** have the signification shown above, and are also **syn. with** **أَغْبَطَ**; (K:) this latter meaning is assigned to **أَغْبَطَ** by IAqr; and it is said that the Arabs use **أَغْبَطَ** in the sense of **أَغْبَطَ** metonymically; (TA;) [so that **أَغْبَطَ** and **أَغْبَطَ** may also mean **he envied him**; &c.; see an ex. in a prov. cited voce **أَغْبَطَ**; but it is said that] **أَغْبَطَ**, when it is for courage and the like, is **syn. with** **أَغْبَطَ**, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Mgh in art. **أَغْبَطَ**.) You say, **أَغْبَطَ** **بِهِ**, (S,) and **أَغْبَطَ** **عَلَيْهِ**, (IAth,) and **أَغْبَطَ** **فِيهِ**, (Mgh,) 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, Mgh.) Moħammad was asked, “Does the **أَغْبَطَ** injure?” and he answered, “Yes, like as **أَغْبَطَ** injures:” or, accord. to the relation of A'Obeyd, “No, save as **أَغْبَطَ** injures the [trees called] **أَغْبَطَ**.” (Az, TA:) [see **أَغْبَطَ**.] by the **أَغْبَطَ** meaning, accord. to some, **أَغْبَطَ**: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as **أَغْبَطَ** whereby one wishes that a blessing may pass away from his brother; **أَغْبَطَ** 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, **أَغْبَطَ** sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also **أَغْبَطَ**, below.] — Accord. to IKt, **أَغْبَطَ** signifies also **He lied**; but perhaps it is a mistranscription for **أَغْبَطَ**, which has this meaning; for it is not mentioned by any other. (TA.)

2. It is said in a trad., **جَاءَ وَهُمْ يُصَلُّونَ فَجَعَلَ يُغْبَطُهُمْ**; 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 **أَغْبَطَ**, [يُغْبَطُهُمْ], 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 **أَغْبَطَ** **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.) — **أَغْبَطَ** also signifies The continuing constantly riding. (ISk.) And **أَغْبَطُوا** **عَلَى رُكَابِهِمْ** **فِي السَّيْرِ** They kept the saddles on their travelling-camels night and day, not putting them down, in journeying. (ISh.) — Hence, (A, TA,) **أَغْبَطْتُ** **أَغْبَطْتُ** **عَلَيْهِ الْحُمَى** † The fever continued upon him; (S, K, TA;) as though it set the **أَغْبَطَ** upon him, to ride him; like as you say, **رَكِبْتَهُ الْحُمَى**, and **أَغْبَطْتُهُ**, and **أَغْبَطْتُهُ**: (A, TA:) or **أَغْبَطْتُهُ** or **أَغْبَطْتُهُ** (TA:) or did not quit him for some days; as also **أَغْبَطْتُ** and **أَغْبَطْتُ**. (Aq.) — And **أَغْبَطْتُ السَّمَاءَ** † The sky rained continually. (S, Mgh, 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. **أَغْبَطَ** *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. **أَغْبَاطُ**, 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, **تَقَى مَا يُغْبَطُ 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 أَغْبَاطُ** •

cited by Th, but not expl. by him, is held by ISd to mean [*He (referring to a camel) lay down, or slid 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.)

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

غَبِيطُ: see the next preceding paragraph.

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

غَبِيطَةٌ *A good state or condition; (S, L, Mṣb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also **غَبِيطُ**, in the saying, **اللَّهُمَّ غَبِيطًا لَا هَبِيطًا**, 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 I, second sentence.]

سَمَاءٌ غَبِيطَى † *A shy raining continually (Jm, K) during two or three days; (Jm;) as also **غَمِطَى**. (TA.)*

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

رَحْلٌ غَبِيطٌ *A [camel's saddle of the kind called] رَحْلٌ, (S, Mṣb,) for women, (S,) upon which the [vehicle called] هَوْدَجٌ is bound: (S, Mṣb:) or an elegant kind of رَحْلٌ, depressed in its middle: (TA:) or a vehicle like the pads (أَكْفٌ [in the CK, erroneously, أَكْفٌ]) of the [species of camels called] بَخَاتِبِي, (K,) which is tented over with a [framework such as is called] شِجَارٌ, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَبٌ) is made not in the [usual] make of pads (أَقْتَابٌ): (TA:) or a رحل of which the pad (قَتَبٌ) and the [curved wooden parts called] أَحْنَاءُ are one [i. e., npl., conjoined]: (K:) pl. **غَبِيطَاتُ**. (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 قَفٌ, (K, TA,) like a valley in wulth, having between it and another such channel meadows and herbage: pl. as above. (TA.)**

غَابِطٌ 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, **غَبِيطَاتُ**, like **كُتَبٌ**; but correctly, **غَبِيطَاتُ**, like **سُكَّرٌ**, as in the L. (TA.)

فَرَسٌ مُغْبِطٌ الْكَائِبَةِ † *A horse high in the withers; likened to the forn 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.) — **سَيْرٌ مُغْبِطٌ** † Journey continued without rest; as also **مُغْبِطٌ**. (ISh.)**

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

مُغْبِطٌ and **مُغْبِطَةٌ** *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 **مُغْبِطَةٌ**. (TA.)*

مُغْبِطٌ and **مُغْبِطَةٌ**: see the next preceding paragraph.

غَبَطَ

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 غَبُوقٌ. (S, O, K, TA.) **لَا أَغْبِقُ قَبْلَهَا أَهْلًا وَلَا مَالًا**, in a trad. respecting the companions of the cave [to which allusion is made in the Qur ix. 40], in which the verb is thus written by El-Yooneenee 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 **الغَمَرَ**, *He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and **أَتَانَتْهُ أَغْبِيقٌ** he milked the she-camel after sunset.* (TA. [See also 5.]

5. **تَغْبِقَى** *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. **أَغْبِيقٌ**, (S, O, K,) inf. n. **أَغْبِيقَاتُ**, (TA,) and **مُغْبِيقٌ** may be an inf. n. as well as a n. of place, (O, K,) *He drank an evening-draught, or what is termed a غَبُوقٌ. (S, O, K. [See also what next precedes.]) — And **أَغْبِيقَ 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 غَبُوقٌ. (TA.)*

غَبِيقَةٌ *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.)*

غَبِقَانٌ, applied to a man, and **غَبِقَى** [for which the CK has **غَبِقَاءُ**], applied to a woman, (O, K, TA,) epithets similar to **صَبَعَانٌ** and **صَبَعَى**, (O,) irregularly formed, for **فَعْلَانٌ** is not to be formed from **تَفَعَّلَ** nor from **تَفَعَّلَ**, (TA.) *Who has drunk an evening-draught, or what is termed a غَبُوقٌ. (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 فَشَرِبْتَ 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 **غَبُوقٌ**. (TA.)

And one says, *لَقِيْتَهُ لَآ غُبُوقٍ* [lit. *I met him at a time of drinking the evening-draught*], meaning, *in the evening*; a phrase used only adverbially; like *لَآ صُبُوحٍ*: (TA:) and *لَآتُ 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, KL, 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. *غَبْنٌ*, 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 Musalman.) [*الْغَبْنُ وَالْغَبْنُ* mentioned by Freytag as occurring in the *Fákihiet el-Khulafá*, and expl. by him as meaning “*Fraus omnimoda*,” should, I doubt not, be *الْغَبْنُ وَالْغَبْنُ*, 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 *Nones 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* *قَدْ غَبِنُوا*, and *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 generosity 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 الشَّيْءَ* and *غَبِنَ الشَّيْءَ*, 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 *حَبَنَهُ* [q. v.] (S, Mgh) and *كَبَنَهُ*. (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 مغْبِنُ* [or *armpit or groin or the like*]; (TA;) as also *اغْتَبِنَهُ*. (K, TA.) *غَبِنَ الطَّعَامَ* is like *حَبَنَهُ* [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 *زَيْن*]. (S, MA, K, KL, TA.) Hence, *يَوْمَ التَّغَابُنِ* [in the *Ḳur* 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. *لَمْ*, but this, I think, is probably a mis-

transcription for *بِهِ*] signifies *تَفَاعَدٌ* [i. e. *تَفَاعَدَ حَتَّى*, meaning *He did not pay him his due*], *بِهِ*, 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. *اسْتَغْبِنَهُ* and *تَغْبِنُهُ* [app. signify *He esteemed him*, *غَبِنَ*, i. e. *weak in judgment, and therefore liable to be cheated or endamaged*]. (TA in art. *زَيْن*: see 10 in that art.)

غَبِنَ [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 full*. (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 *مَغْبَانٌ*, (Mgh, Mṣb, K,) which signifies *The اِرْتَاغُ*, (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 shin*: 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. *يَغْبِي*, inf. n. *غَبًا* 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 *غَبًا*, (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. *غَبًا*, [The thing was not understood, or not known, by me; or] *I knew not the thing*: (S:) [or] *غَبِيٌّ الشَّيْءُ مِنْهُ* i. e. *حَفِيٌّ* [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and *غَبًا* is used in the dial. of Teiyi for *غَبِيٌّ* in the sense of *حَفِيٌّ*: (A and TA in art. *غَبَسَ*;) or it is for *غَبٌّ*, like

تَغْفُصُ for تَغْفُضُ. (§ in that art. [See غَبِيسٌ : and see also غَبِيَّةٌ, in art. غَبِي.]

5. تَغْبَاهُ : see 10.

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

10. اسْتَعْبَاهُ and تَغْبَاهُ [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.)

غَبَاٌ Stupidity. (Freytag, from El-Meydānce.)

غَبَاٌ 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. غَبِي.]

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 شَجَرَةٌ غَبِيَاءُ, [see أُغْبِي in art. غَبِي,] 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. (Freytag, from the Deewān of the Hudhalees.)]

غَبِيٌّ : see غَبُوءَةٌ.

غَبَاوَةٌ un 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.

أُغْبِي : see the next article.

غَبِي

2. تَغْبَاهُ عَنِ الشَّيْءِ, (TA,) inf. n. تَغْبِيَّةٌ, (K, TA,) He covered, veiled, or concealed, (K, TA,) him, or it, from the thing. (TA.) — And غَبَى الْبُيُوتَ 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. اِغْبَاءَةٌ, The sky rained such rain as is termed غَبِيَّةٌ [q. v.]. (AZ, §.)

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 الْغَبِيَّاتِ غَبِيَّةُ النَّبْلِ [which seems clearly to mean † The worst of showers is the shower of arrows] is a saying mentioned by As. (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 الْغَبِيَّةُ كَالْوَتْبَةِ as the explanation given by A'Obeyd : in one of my copies of the §, الْغَبِيَّةُ كَالزَّبِيَّةِ : and in the TA, الْغَبِيَّةُ 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 † غَبَاٌ ; thus correctly ; but in [some of] the copies of the K, غَبَاٌ, like كَسَاءٌ ; [and accord. to other copies غَبَاٌ ;] 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 I in art. غَبُو.]

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

شَجَرَةٌ غَبِيَاءٌ, and غُصْنٌ أَعْبِيٌّ, A branch, and a tree, tangled, confused, or dense. (K.) = ادْخَلَ فِي النَّاسِ فَإِنَّهُ أَعْبِيٌّ 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, §.)

حَفَرَ مَغْبَاَةً i. q. مَغْطَاَةً : so in the saying, دَفَنَ لِي دَفْنًا مَغْبَاَةً [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. مَفْوَاَةٌ [A land (أَرْضٌ) abounding with فَوْءَةٌ i. e. madder]. (TA.)

غَت

1. غَتَّهُ, (§, K,) aor. 2, inf. n. غَتُّ, (TK,) He fatigued, or wearied, him, (كَدَّهُ,) [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 دُعَاؤُ الدَّاعِينَ O Thou whom the praying of those who pray does not overcome. (TA.) And [hence, perhaps,] one says, غَتَّ الصَّحِيحُ, (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 فَأَخَذَنِي فَقَتَّنِي 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 غَتُّ 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, غَشَّرَهُ 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 الْمَاءِ, (TA,) He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth. (K, TA.) — And غَتَّ الشَّيْءُ 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 يَغْطُ. (AZ, L, TA.) [See also another reading voce عَبَّ.] — And one says, غَتَّهُ بِجُثْمِهِ He threw his breast upon him. (TA in art. جِشْر.) = غَتَّ, aor. 2, 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 had, 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.)

غَمَر

1. غَمَرَهُ, aor. 2, 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 الزبارة (K, TA, in the CK [erroneously] اغتمر,) He visited much, so as to weary. (K, TA.) One says, لا تُغتمر الزبارة فتيل [Do not thou visit much, so as to weary]. (TA.) — And they said, كان العجاج يُغتمر الشعر i. e. El-Ajjāj used to make poetry cause much wearying: and it is said in the A, اغتمر آل العجاج الرجز i. e. The family of El-Ajjāj recited much poetry of the metre termed رجز; and he among them. (TA.)

8. اغتمر 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 rájis says, (S,) namely, Mes'ood Ibn-Keyd [P] El-Fezáree, (TA,) describing camels, (S in art. فل),

- حرقًا حمض بلاد فيل
- وغتمر نجر غير مستقل

[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 (غير 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 الشعرى, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] الجوزاء. (S. [See الشعرى.]) — See also 8.

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

غتمة 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.)

غتمى: see اغتمر. — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., اغتمر,] 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, اغتمر signifies the same, but ISd says, "I know it not save as from him." (TA.) One says, أورده حياض غتمير [He brought him to death]: and in like manner, وقع في أحواض غتمير [He fell into death], expl. by Lh as meaning he died. (TA.)

اغتمر (S, Mgh, Mṣb, K,) and غتمى (S, K, O, TA,) [and اغتمى, 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. اعجم: (TA:) fem. of the first, غتماء, applied to a woman: (Mṣb, TA:) pl. of the first غتم (S, Mgh, Mṣb, K) and اغتم (Mgh), or this latter is pl. of the second. (TA.) — See also غتمى.

اغتمى: see the next preceding paragraph. مغتموم, 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 غث (Mṣb;) and اغث (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 اغث. (S, K.) [See غث. — And لا يغث عليه شيء; + [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 ما يغث عليه أحد + [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 مكة فلا بد لنا من خروج + [Mekkeh has become displeasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — And غث (S, O, K,) aor. -, inf. n. غث and غثيت (S, O,) is said of a wound, meaning It flowed with thick purulent matter, as also اغث (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 منطقتي He [was meagre in his dirtion; or] spot

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 أتسمن 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 أتسمن, meaning + I deem my doing to be little that I may obtain thereby much recompense. (O.)

8. اغتت 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. استغث 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 مفضرة (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 والسبين + [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 غثت + [A people, or party, meagre, or bad, in speech: غثت being pl. of غث, like as بررة 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 غث.] = And A sufficiency of the means of subsistence: (O, K:) like غفة and غبة. (O.)

الغث and الغناغث The lion. (O, K.) غثات [if not a mistranscription for the inf. n. غثانة] Leanness, or meagreness, of a camel [&c.]. (A, TA.)

غثيت: see غث: = and see what here follows. غثينة (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, لَيْسَتْ عَلَيْهِ غَثِيَّةٌ فِيهِ [meaning † *I consorted with him* (see لَيْسَ) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA. [In a copy of the A, لَيْسَتْ عَلَيْهِ غَثِيَّةٌ, 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 بِالنَّبَاتِ (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 *o*; 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 غَثَّرَ]). The epithet applied to such land is مَغْثَرِيَّةٌ. (JK, O, K.)

4. اغْثِرَ It (the [species of tree, or shrub, called] رَمْتٌ [i. e.]) exuded what is termed مَغْثُورٌ [q. v.]; (K:) as also اغْثَرَ. (TA.) — See also عَجِرَ, 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 خَضْرَةٌ [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 أَعْثَرَ, last sentence.

أَعْثَرَ accord. to the CK غَثَارٌ, غَثَارٌ, غَثَارٌ.

أَعْثَرَ and الغَثْوَتَرُ: see أَعْثَرَ, former half.

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

the people, or party, in fight, &c.]: (Ag, TA:) or, accord. to IAqr, it means the treading, or trampling, of the people, or party, one upon another, (مَدَاوِسَةُ 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 أَعْثَرَ, last sentence, in two places.

أَعْثَرَ (S,) and [the fem.] غَثْرَاءٌ (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 الْمَشِيبِ عِمَامَةً •
• غَثْرَاءَ أَغْبِرَ لَوْنَهَا بِخِضَابِ •

[Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — أَعْثَرَ is applied as an epithet to a rain That is not red [or brown] nor black nor white; (IAqr, TA;) meaning of a dusky, or dingy, colour. (TA.) And it is so applied to a wolf. (IAqr, TA.) And الأَعْثَرُ signifies The wolf; (TA;) as also الأَغْبَرُ. (TA in art. عَجِرَ.) — 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 IAqr غَثَارٌ, imperfectly declinable. (TA.) — And الأَعْثَرُ signifies also The lion; and so الغَثْوَتَرُ: (K:) or the latter, as also الغَثْوَتَرُ, 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.) — أَكْتَسَرَ الغَثْرَاءُ [which may be rendered *The hyena, or female hyena, devoured them*] means † *they perished*. (Z, TA.) — غَثْرَاءٌ applied to [garments of the kind called] أَشْبِيَّةٌ [pl. of كِبَاءٌ] (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.) — الأَعْثَرُ 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 الغَثْرُ and الغَثْرَاءُ (S, K, TA,) which latter is the pl. of الأَعْثَرُ (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 غَثْرَاءٌ 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 غَيْثَرَةٌ (AZ, TA:)

or a mixed assemblage of people of various tribes: or the unknown common people: or the commonality, 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] رَمْتٌ (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 مَغْثَرِيًّا عَلَيْهِ: see 1. — أَرْضٌ مَغْثَرِيَّةٌ means *He found the water to be thronged*: (K, TA:) or, accord. to Sgh, (TA,) you say, وَجَدْتُ أَرْضًا مَغْثَرِيًّا بِالْوَرْدِ *I found the water to be thronged by the coming thereto*. (O, TA.)

غشى and غثو

1. يَغْثُو (Msb, K,) aor. يَغْثُو (Msb,) inf. n. غَثُو; (Msb, K;) and غَثَى, 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 غَثَاءٌ* [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 اللَّحْمِ, 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, غَثِيَتِ, aor. تَغْثَى, inf. n. غَثَا, but Az says that this is post-classical; (TA;) i. q. حَبَيْتَ; (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.) — غَثَّتِ 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 الْمَرْتَعِ, 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, الْمَرْتَعِ is erroneously put for الْمَرْتَعِ; (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. يَغْثَى; (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;

(TA;) † He mixed, or put together confusedly, the speech, or language. (K, TA.) — And غَثَى المَالِ, and النَّاسِ, He beat the cattle, and the people, and dealt blows among them. (K, TA.) — غَثِيَتِ الأَرْضُ بِالتِّيَابِ 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 IKt: 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 Qur lxxxvii. 5: [see أَحْوَى in art. حو:] (TA:) pl. أَغْثَاءُ. (S, TA.) — [Hence,] one says, مَالَهُ غَثَا وَعَمَلُهُ هَبَاءٌ وَسَعِيَهُ خَفَاً † [His property is as rubbish borne by a torrent (see Qur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Qur 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.)

الْأَغْثَى The lion. (K.)

غد

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

2. غَدَّرَ: see 4. — غَدَّرَ, inf. n. تَغْدِيرُ, He took his [غَدَّة, i. e.] lot, portion, or share. (K.)

4. أَغَدَّ (S, A, O, L, Mṣb, K) and أَغَدَّ (O, L, K,) and غَدَّ (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK † غَدَّ, but (though the phrase غَدَّتْ إِبِلُهُمْ occurs there afterwards) غَدَّ may be less correct than غَدَّ, for the part. n. of the former was disallowed by Aṣ,] and غَدَّرَ (Az, O, K,) He (a camel) had the disease termed غَدَّة [q. v.]; (Az, S, O, L, Mṣb, K;) or had غَدَّ [pl. of غَدَّة] between the flesh and the skin. (L.) — Hence, (A,) أَغَدَّ 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 غَدَّة: (A:) and أَغَدَّ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him. (L.) — And أَغَدَّ القَوْمُ The people, or party, had their camels affected with the disease termed غَدَّة. (S, O, L, K.)

غَدَّ: see art. غدو.

غَدَّة (IDrd, S, O, L, Mṣb, K) and غَدَّة (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 (غَدَّة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غَدَدٌ [properly pl. of غَدَّة, and also a coll. gen. n. of which غَدَدَةٌ is the n. nn.]: (S, O, L, Mṣb, K:) غَدَّة [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 غَدَّة signifies likewise The plague, or pestilence, (طَاعُون,) in camels; (Aṣ, S, O, L, K;) as also † غَدَّرَ: (K:) or the same in camels as the طَاعُون 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 IḤar: (TA:) or it is also in the fat parts; (Lith, 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 غَدَّة is A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غَدَّةٌ مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غَدَائِدُ, (L, K,) and, in some of the copies of the K, غَدَادُ. (TA.) And [these two pls.] غَدَائِدُ and غَدَادُ 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 عَدِيدَةٌ; but the reading better known is عَدَائِدُ: accord. to Az, غَدَائِدُ in this instance signifies redundances. (L.)

غَدَّ: see the next preceding paragraph.

غَدَّة: see غَدَّة. — [The pl. غَدَائِدُ 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 غَدَّة; (Aṣ, Az, S, O, L, K;) as also مُغِدَّ (L) and مُغِدُّورٌ (Az, L, K,) or this is not said, (Aṣ, O, K,) but it was heard by Az from the Arabs, (O, L,) and مُغِدَّرٌ (Az, L) and غَادَ: (O, L, K:) مُغِدَّ, without ة, is also applied to a she-camel: and its pl. is مَغَادٌ: (L:) the pl. of غَادٌ is غَدَائِدُ (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 غَدَّة. (A.) One says, رَأَيْتُ فُلَانًا مُبَغِدًا and † مُسْبَغِدًا † I saw such a one swollen with anger. (L.)

مُغِدَّرَ: see the next preceding paragraph.

مُغِدَّادٌ + 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.)

مُغِدُّورٌ: } see مُغِدَّ.
مُسْبَغِدٌ: }

غدر

1. غَدَّرَهُ (K,) and [more commonly] غَدَّرَ بِهِ, aor. - (S, M, IKt, Mṣb, K) and -; (M, IKt, 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 غَدَّرَانٌ (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 وَقَا (K,) or of بَعَدَ (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 غَدَّرَ, like كَرَعَ meaning “he drank the كَرَعَ,” 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 دَغَّرَتْ [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:

• فَشِيَّةٌ جَاوَزْنَا حَمَاءَ وَسَيْرْنَا
• أَخُو الْجَمْدِ 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 تَغَدَّرَ, which means [the same, or] “held back, or withheld himself, for a cause rendering him excused.” (TA.) You say غَدَّرَ عَنْ أَصْحَابِهِ He remained, or lagged, behind his companions. (TA.) And غَدَّرَتْ النَّاقَةَ عَنِ الإِبِلِ (S, K,) and الشَّاةُ عَنِ الغَنَمِ (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 غَدَّرَ, unless both forms be allowable.]) — غَدَّرَ اللَّيْلَ (K;) and أَغَدَّرَتْ, aor. -; inf. n. غَدَّرَ; and غَدَّرَتْ اللَّيْلَةَ

(§;) *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 غَدَر* [q. v.]. (Kd)

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

3. غَادِرُهُ, inf. n. مُغَادِرَةٌ (S, K) and غَدَارٌ; (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 غَوَدْتُ 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 مَتْرَدَمٌ; and another, of Kuthoiyir, voce عَسَبٌ.] غادر also signifies *He left behind*. (TA.) You say غادر النَّاقَةَ, and النَّاقَةُ, *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 نَهْ ذَلِكَ فِي قَلْبِي مَوَدَّةً 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 غَدِرٌ.

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

غَدَرٌ; pl. غُدُورٌ: see غُدُورَةٌ, in three places. — [Hence,] one says, أَلْقَتِ النَّاقَةُ غَدَرَهَا *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 النَّاقَةُ غُدُورَهَا *The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth*. (TA.) — And فِي النَّهْرِ غَدَرٌ *In the river, or rivulet, is slime remaining when the water has sunk into the earth*. (TA.) — غَدَرٌ signifies also *A place such as is termed ظَلْفٌ* [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] لَخَائِقٌ*: (TA:) or *burrows*, (Lh, S, K, TA,) and *banks, or ridges, worn and undermined by water*, (Lh, TA,) and *uneven لَخَائِقٌ in the ground*: (Lh, S, K, TA: [and the like is also said in the TA on the authority of Aḥ:]]) and *stones* (K, TA) *with trees*; thus accord. to AZ and IKtḥ: (TA:) and

anything that conceals one, and obstructs his sight: pl. أَغْدَارٌ. (TA.) — [Hence,] one says, مَا أَثَبَتْ غَدْرَهُ, meaning *مَا أَثَبَتْهُ فِي الْغَدْرِ غَدْرَهُ* [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 قَرَسَ 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.]

غَدِيرٌ [part. n. of غَدِيرٌ]. — See غَادِرٌ, last sentence but one. — And see also غُدُورٌ. — You say also ثَلْبَةٌ غَدِيرَةٌ and مُغْدِرَةٌ (S, K) meaning *A dark night*; (K;) as also غَدْرَاءٌ: (IKtḥ, 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 غدر [i. e. غَدَرٌ]. (L, TA.)

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

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

غُدُورَةٌ and غُدُورَةٌ (K,) or غُدُورَةٌ (ISk, Az, TA,) and غُدُورَةٌ and غُدُورَةٌ (Lh, TA,) and غُدُورَةٌ and غُدُورَةٌ (Lh, TA,) and غُدُورَةٌ (Lh, TA,) with damm, (K,) or غُدُورَةٌ (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 غُدُورَةٌ is غُدُورَاتٌ (K) [and accord. to analogy غُدُورَاتٌ and غُدُورَاتٌ] and app. غُدُورٌ; (TA;) and that of غُدُورَةٌ [or غُدُورَةٌ] is غُدُورٌ and غُدُورَاتٌ; (ISk, Az;) and that of غُدُورٌ is غُدُورٌ. (TA.) You say, عَلَى فُلَانٍ غُدُورٌ *Such a one owes arrears of the poor-rate*. (ISk.) And عَلَى بَنِي فُلَانٍ غُدُورٌ *The sons of such a one owe an arrear of the poor-rate*. (Lh, L.) And بِهِ غَادِرٌ *In him is a relic of disease; like غَابِرٌ*. (TA.)

غُدُورَةٌ, and the pl. غُدُورٌ: see غُدُورَةٌ, in three places.

غُدُورَةٌ: see غُدُورَةٌ, in two places.

غُدُورَةٌ, and the pl. غُدُورٌ: see غُدُورَةٌ, in three places.

غُدُورَةٌ *Darkness*. (K.) — See also غَدِيرٌ. — غُدُورَةٌ *Land abounding with places of the kind termed غَدَر*. (IKtḥ, TA.)

غَادِرٌ: see غَادِرٌ.

غَادِرٌ: 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 غَدِيرَةٌ *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 فَعِيلٌ in the sense of the measure مُفَاعَلٌ, from غَادَرَهُ, or مُفَعَّلٌ, from أَغْدَرَهُ; or, as some say, of the measure فَعِيلٌ 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*: (Lh:) or *a river*: (Mḡb:) [but this is extr.:] pl. [of pauc. أَغْدِيرَةٌ, (occurring in a verse cited voce إِلا, &c.) and of mult.] غُدُورَانٌ (S, Mḡb, K, TA) and غُدُورٌ (S, Nh, L, TA,) which last is sometimes contracted into غُدُرٌ: (TA:) in the K, the last pl. is said to be of the measure of صُرٌّ; [i. e. غُدُرٌ:] but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that غُدُرٌ signifies the same as غَدِيرٌ, in the sense first given above; but it appears that this is a pl. of غُدُورَةٌ; 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. غُدُورَانٌ: (K, TA:) this is the only pl. (TA.) — Hence also, (TA,) † *A sword*; (K, TA;) like as it is called نَجٌّ. (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.)

غُدُورَةٌ or غُدُورَةٌ: see غُدُورَةٌ.

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

غَدَارٌ : } see غَادِرٌ; the first and third, in two places.
غَدِيرٌ : }
غَدَارَةٌ :

غَادِرٌ and غَدِيرٌ [respecting which see below] (S, K) and غَدُورٌ and غَدَارٌ and غَدِيرٌ (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 غَدُورٌ and غَدَارٌ and غَدَارَةٌ are epithets applied to a woman [and signifying as above]: (K:) but غَدِيرٌ is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا غَدِرُ [O very perfidious man]; (S, K;) and in like manner, يَا مَغْدِرٌ, and يَا مَغْدِرُ, and يَا ابْنَ مَغْدِرٍ, and يَا ابْنَ مَغْدِرِ, all determinate; (K, TA;) and to a woman, يَا غَدَارِ, like قَطَامِرِ (K:): [accord. to some, غَدِيرٌ is only used in this manner, and is therefore without tenween; for] it is said that رَجُلٌ غَدِرٌ is not allowable, because غَدِرٌ is determinate: but Sh says رَجُلٌ غَدِرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فَعْلٌ being imperfectly decl. [only] when it is a determinate subst., like عَمْرٌ and زَقْرٌ: and I Ath says that غَدِرٌ is altered from its original form, which is غَادِرٌ, for the sake of intensiveness: (TA:) in the pl. [sense] you say غَدَرٌ يَا لَ غَدِرِ, (S,) or يَا لَ لَغَدِرِ, [for غَدِرٌ] like (see the letter ل, and see آل, in art. اول,) يَا لَ لَغَدِرِ. (TA.) It is said in a trad., يَا لَ لَغَدِرِ يَا لَ لَغَدِرِ [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, غَدِرْتِكَ.) And in another trad., relating to El-Hodeybiyeh, يَا لَ لَغَدِرِ يَا لَ لَغَدِرِ [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., يَا لَ لَغَدِرِ [Sit thou, O very perfidious]; for غَدِرٌ: said by 'Aisheh to El-Kásim. (TA.) — [Hence,] يَا لَ لَغَدِرِ يَا لَ لَغَدِرِ } Years in which is much rain and little herbage; from [the inf. n.] الْغَدْرُ; i. e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) — [And غَدِيرٌ is app. syn. with غَادِرٌ; for] غَدِيرَةٌ occurs in a trad. applied to land (أَرْضٌ), 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 غَادِرِ, who acts unfaithfully. (TA.) — See also غَدْرَةٌ, last sentence.

مَغْدِرٌ and مَغْدِرٌ: see غَادِرٌ, each in two places.

ثِيَابٌ مَغْدِرَةٌ: see غَدِيرٌ, in two places.

غَدَفٌ

1. غَدَفٌ لَهُ فِي الْعَطَاءِ. (aor. ٢, inf. n. غَدَفٌ,

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

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

• إِنَّ تُغْدِي دُرِّي الْقِنَاعَ فَإَتِي

• طَبَّ بِأَخْذِ الْفَارِسِ الْمَسْتَلْبِثِ

(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 اللَّيْلُ † The night let down its curtains [of darkness]. (S, K.) — And 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., إِنَّ

قَلْبَ الْمُؤْمِنِ أَشَدُّ اِرْتِكَاظًا مِنَ الذَّنْبِ يُصِيبُهُ مِنْ اِغْدَفِ الْعَصْفُورِ حِينَ يُغْدَفُ 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, where-

upon 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 مِنْ 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 اَمْوَاجُهُ اِغْدَفُ. (TA.) — And † He slept. (AA, TA in art. سَدَفُ.) — 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 اَسْتَحْتُ; (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 تُسَبِّحْ, (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. اِغْدَوْدَفُ It (the night) came with its darkness. (TA.)

غَدَفٌ A state of ease, and plentifulness, or am- plenty: so in the saying, الْقَوْمُ فِي غَدَفٍ مِنْ عَشِيرَتِهِمْ (O, K) or مَعْشَرَتِهِمْ (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TṢ: but in the L, مِنْ مَعْشَرَتِهِمْ فِي غَدَافٍ. (TA.)

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

غَدَفَةٌ The apparel of the kina. (TA.)

غَدَافٌ 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. غَدَفَانٌ. (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 غَدَافٌ, and اَسْوَدٌ غَدَائِيٌّ. (TA.) — See also غَدَفٌ.

غَدَائِيٌّ: see the next preceding paragraph.

مَغْدَفٌ [app. مَغْدِفٌ, or perhaps taken from a mistranscription for مَغْدِفٌ] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freitag mentions مَغْدِفٌ and مَغْدَقٌ, 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 مَغْدَقَةٌ, evidently مَغْدِفَةٌ, and rhyming with مَطْبِقَةٌ.]

غَدَقٌ [app. مَغْدِفٌ, or perhaps taken from a mistranscription for مَغْدِفٌ] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freitag mentions مَغْدِفٌ and مَغْدَقٌ, 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 مَغْدَقَةٌ, evidently مَغْدِفَةٌ, and rhyming with مَطْبِقَةٌ.]

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غَدَقٌ

1. غَدَقَتِ الْعَيْنُ (S, O, Mṣb, K,) aor. ٢, inf. n. غَدَقٌ (Mṣb.) The spring, or source, abounded with water; (S, O, Mṣb, K;) as also اِغْدَقْتُ, inf. n. اِغْدَاقٌ. (Mṣb.) And غَدَقَ الْمَطَرُ, inf. n. as above; (Mṣb;) and اِغْدَقُ, (O, Mṣb, K,) inf. n. اِغْدَاقٌ; (Mṣb;) and اِغْدَوْدَقُ; (K;) and غَدَقٌ; (Abu-l-'Omeythil, TA;) The rain was, or became, copious. (O, Mṣb, K, TA.) And غَدَقَتِ سَنَتُنَا [Our year was, or became, rainy]. (O.) And غَدَقٌ, aor. and inf. n. as above, There was abundance of rain, or dew, or moisture, or of water, in the place. (Zj, TA.) — غَدَقٌ is also used in relation to herbs, or herbage, as meaning The being plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) — And you say, غَدَقَتِ الْأَرْضُ, and اِغْدَقْتُ, meaning The land abounded, or became abundant, with herbage, or with the produce of the earth. (TA.) — And غَدَقَتِ الْأَرْضُ, aor. ٢, 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. غَدَقٌ: 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.)

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

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says, to rain: or **غَدُق** is applied to rain as meaning *abundant*, or *copious*, [so as to be] *general in its extent*. (TA.) It is said in the **Ḳur** [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 **طَرِيقَة** 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:) Ḥsim Ibn-Abi-n-Najood read **غَدَقًا**. (O, TA.) In the saying, in a trad., **اللَّهُمَّ اسْقِنَا غَدَقًا**, **مُغَدِقًا**, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also **غَيْدَانٌ**.

غَدِقٌ: see **غَدَقٌ**, in two places. You say also **عَيْنٌ غَدِقَةٌ** *A spring, or source, abounding with water*. (Mṣb.) And **أَرْضٌ غَدِقَةٌ** *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.

غَيْدَقٌ: see each in two places in the next paragraph.

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

غَيْدَانِي: see the next preceding paragraph.

مُغَدِقٌ: see **غَدَقٌ**, in two places. [**مُغَدِقٌ** mentioned by Freytag as signifying “copious,” ap-

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

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

غدو

1. **غَدَا**, (S, M, Mṣb, Ḳ,) aor. **يَغْدُو**, (S, M, Mṣb,) inf. n. **غَدُوٌ** (S, M, Mgh, Mṣb, Ḳ) and **غَدَوٌ** (M, TA, and so accord. to the CḲ instead of **غَدُوٌ** [which is the only inf. n. commonly known]) and **غَدَوَةٌ**, (Ḳ,) *He went, or went away, in the time called* **غَدْوَةٌ**, (Mgh, Mṣb,) i. e. [the early part of the morning,] *the period between the prayer of daybreak and sunrise: this is the primary signification: (Mṣb:) 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]; (Ḳ;) as also **أَغْتَدِي**: (S, Ḳ;) and **غَادَاهُ** signifies the same as **غَدَا عَلَيْهِ**; (S;) or the same as **بَاكَرَهُ** [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, Ḳ, TA:) **الْغَدْوُ** is the contr. of **الرَّوَاحُ** [inf. n. of **رَوَّحَ**]. (S.) Hence, in the **Ḳur** [lxviii. 22], **أَنْ أَغْدُوا عَلَى حَرْثِكُمْ** [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, Mṣb, TA.) Hence the saying, (Mgh, Mṣb,) of the Prophet, (Mṣb,) in a trad., (Mgh,) **أَغْدِي يَا أَيُّهَا**, (Mgh, Mṣb,) meaning *Depart thou, O Uneys*. (Mṣb.) — [Freytag has erroneously assigned to it another meaning, i. e. “Nutritive;” misled by his finding **تَغْدُو** put for **تَغْدُو** in art. **طَلَى** in the CḲ.] = **غَدِي**: see 5.

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

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

5. **تَغْدَى** [He ate the meal called **غَدَاءٌ**, q. v.; properly,] *he ate in the first part of the day; (S, Mṣb, Ḳ;) as also* **غَدَى**, (IKtt, Ḳ, TA,) inf. n. **غَدَا**. (TK: but in the TA written **غَدَا**.) When it is said to thee, **تَغْدُ** [Eat thou the **غَدَاءُ**], thou sayest, **مَا بِي مِنْ تَغْدٍ** [I have no desire for eating the **غَدَاءُ**]; and not **مَا بِي غَدَاً**, for [the] **غَدَاءُ** is the meal itself. (S, Mṣb. See also 5 in art. **عَشُو**.) **تَسَحَّرَ تَغْدَى فِي رَمْضَانَ** *meal, or drank the draught of milk, called* **سَحُورٌ**,

[q. v.]. (TA.) — And **تَغْدَتِ 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* **تَغْدَى**; but for this I do not find any authority.]

غَدٌ, meaning *The morrow, the day next after the present day*, (Mṣb,) is originally **غَدْوٌ**, (S, Mṣb, Ḳ,) the **و** being elided, (S, Mṣb,) without any substitution, (S,) and the **د** being made a letter of declinability. (Mṣb.) 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 **غَدَاءَةٌ**. — And its signification has been extended so that it is applied to a remote time that is expected, (Mṣb, 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-Rummech, (TA,) has thus used it in his saying,

وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلِهَا
بِهَا يَوْمٌ حَلُّوْهَا وَغَدَوْهَا بِلَاقِعِ

[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 غَدُوكَ** and **هَذَا غَدُوكَ** [This is thy morrow]. (TA.) — It has no diminutive. (Sb, S in art. **امس**.)

غَدُوٌ: see the next preceding paragraph, in three places.

غَدَاءَةٌ: see **غَدْوَةٌ**, in four places: though [properly] fem., and not heard as made mase., it may be made mase. if meant to be understood as signifying the “first part of the day:” (IAmb, Mṣb:) it is originally **غَدْوَةٌ**, because its pl. is **غَدَوَاتٌ**. (IHsh, TA.) One says, **أَتِيكَ غَدَاءَةٌ غَدٍ** [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) **بِالْغَدَاءَةِ وَالْعَيْشِي** in the **Ḳur** [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-ʿAmir and Aboo-ʿAbd-er-Rahmān Es-Sulamee read **بِالْغَدْوَةِ وَالْعَيْشِي**; but the former is the common reading; and AʿObeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the **Ḳur-ʾān** with **و**, like **الصَّلَاةُ** and **الزَّكَاةُ**, and this is not an indication of the reading [which they have adopted], as the **و** in **الصَّلَاةُ** and **الزَّكَاةُ** 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, **أَرْكَبُ**

إِتِيَهُ غَدِيَّةً [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 عَشِيَّاتٍ; 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, Mṣb, 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, Mṣb, K;) as also غَدَاءٌ, and غَدِيَّةٌ, (K, TA,) the last [in the CK غَدِيَّةٌ, but correctly] a dial. var. of غُدْوَةٌ, like فَحِيَّةٌ a dial. var. of ضُحُوَّةٌ: (IAqr, TA:) or غَدَاءٌ 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]: (Mṣb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غُدْيٌ, which is pl. of غُدْوَةٌ; (S, Mṣb, TA;) and غَدَوَاتٌ, (S, Mṣb, K, TA,) which is pl. of غَدَاءٌ; (S, Mṣb, 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 غَدَاءٌ, 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 طُلُوعِ الشَّمْسِ meaning فِي وَقْتِ طُلُوعِ الشَّمْسِ (TA;) and غَدِيَّاتٌ, (IAqr, 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 IAqr, and, if so, regularly formed from غَدَاوٍ, 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 “Kaḥbeeyh” and by its commentator [Abd-El-Kādir] El-Baghdādee; (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 بَكْرَةٌ [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AHei 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 brishness, liveliness, or sprightliness]; and when you mean to par-

ticularize, 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, سَيرَ عَلَى فَرَسِكَ غُدْوَةً and سَيرَ عَلَى فَرَسِكَ 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, سَيرَ is put in the place of سَيرَ: 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 غَدَاءٌ, in two places.

غُدْوَةٌ: see the next preceding paragraph.

غُدْوِيٌّ: see غُدْيٌ. — 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 غُدْيٌ and غُدْوِيٌّ are [said to be] syn.: (K in art. غَدو:) or غُدْوِيٌّ, (TA,) or غُدْوِيٌّ, or, as some relate a versc of El-Farezdaq in which it occurs, غُدْوِيٌّ, (S in art. غَدو,) 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: غُدْوِيٌّ 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. غَدو, 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. غَدو. — And see عَدْوِيَّةٌ, in art. عَدو.

غَدَاءٌ Eating the meal called غَدَاءٌ: (S, K:*) fem. غَدَايَا, of the measure فَعْلِيَّةٌ, 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 غَدَايَا is mentioned by Z, as applied to a woman, coupled with عَشَايَا. (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 غَدَاءٌ; (Mṣb;) 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. غُدْوَةٌ] as meaning الغَدَاءُ is vulgar: (TA voce عَشُوَّة:) 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.

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

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

غَدِيَّةٌ and غَدِيَّاتٌ: see غَدَاءٌ, last sentence.

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] غَدَاءٌ: (K, TA:) thus says Lh: the pl. is غَوَادٍ. (TA.) [See a verse in the Ḥam p. 429.]

مَغْدِيٌّ and مَغْدَاَةٌ [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, and مَرَاحَةٌ وَلَا مَرَاحًا, expl. in art. رُوح. (S in art. رُوح, and K in the present art.)

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

غذ

1. غَذٌّ, aor. - (S, O, L, K, &c.) and غَذٌّ, (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 غَذَّهُ He diminished, or impaired, to him; or made him to

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

4. اغذ في السير: see 1, in three places. — اغذ في السير (S, O, L, K;) inf. n. اغذاد; (S, O, L;) and اغذ 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-Keyasān 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 غشبة. (S, O, L.) Yaḥkoob 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, الحس signifies i. e. حسه [app. meaning May God cause to cease the sound of such a one]. (Ibn-'Abbād, 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 نافر. (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. اغذو, (K,) I fed him, or nourished him, (S,

Mṣb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Mṣb, TA;) and غذيتته 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 غذيتته, (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 بوله, 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 IKṭṭ 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,] التار 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, خبره 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.)

غذى or غذا [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. أغذية. (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-'Abayeh, 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. غذو: as also غذوى: (K:) or غدى المال and غذويه signify the younglings of cattle, such as lambs or kids and the like; (S, Mṣb;) accord. to Khalaf El-Aḥmar, (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.)

غادى مالى † A good manager or tender [of cattle]: (K, TA:) as though he fed them, or reared them. (TA.) — And الغادى 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. الغوايى: mentioned by AZ: (TA:) also called الغاذة. (IAqr, K in art. غذ.)

الغيداء, of the measure فِعْلٌ [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 *الْكِبَاءُ*, [which I do not find in its proper art.,] meaning "the large, or bulky," she-camel [like *كِبَاءَةٌ* and *كِبَاءَةٌ*]. (TA.)

غذى

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

غر

1. غَرَّهُ، aor. يَغْرُ، inf. n. غُرُورٌ (Fr, S, Mṣb, K) and غَرٌّ، (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 فَعُولٌ، (Az,) and غَرَّةٌ (Lḥ, K) and غَرَّوْزٌ، (IKṭṭ, 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 [lxviii. 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 مَنْ فُلَانٍ، (S, TA,) *Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَنْ أَوْطَأَكَ) or with respect to the case of such a one? (S,) or with respect to the case of such a one? (TA.) [See again 4.] [Also غَرَّمَن فُلَانٍ، i. e. غَرَّمَن صَادِرًا، i. e. غَرَّمَن 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. عَطُو.]* غَرَّ غَرَّخَهُ، (S, O, K,) aor. غَرَّ، (S, O,) inf. n. غَرٌّ، (S, O, K) and غَرَّارٌ، (O, K, [or the latter is inf. n. of غَرَّ only,]) *It* (a bird, S, O, K,* or a pigeon, TA) *fed its young one with its bill: (S, O, K:)* and غَرَّارٌ، (Aḡ, S, K,) inf. n. غَرَّارٌ، (S) or مَغَرَّارَةٌ، (TA,) *he* (the [collared turtle-dove called] قَمْرِيٌّ) *fed his female with his bill.* (Aḡ, S, K.)— Hence, in a trad., كَانَ يَغْرُ عَلِيًّا، (O, TA) بِالْعِلْمِ (TA) + *He* (the Prophet) *used to nourish 'Alie with knowledge like as the bird feeds its young one.* (O, TA.)* And one says, غَرَّ فُلَانٌ مِنَ الْعِلْمِ مَا لَمْ يَغْرُ غَيْرُهُ، + *Such a one has been nourished, and instructed, with that wherewith other than he has**

not been nourished, and instructed, of knowledge. (TA.) = غَرَّ، aor. يَغْرُ، (S, Mṣb,) with kesr; (S;) or غَرَّ، sec. pers. غَرَّرْتُ، aor. يَغْرُ، (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، i. e. كَانَ ذَلِكَ فِي غِرَّتِي وَحَدَائِثِي، *That was in [the time of] my inexperience and youth.* (S.) [See also 8.] — And غَرَّ، (K,) sec. pers. غَرَّرْتُ، (IAḡr, T, TA,) aor. يَغْرُ، 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.* (Sḡh, K.) But this is at variance with what J cites from Fr, in art. شَدَّ، 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.) = غَرَّ، (IAḡr, IKṭṭ, K,) in one place written by IAḡr، to show that it is of the measure فَعَلَ، and that the sec. pers. is غَرَّرْتُ، (TA,) aor. يَغْرُ، (IAḡr, IKṭṭ, K,) inf. n. غَرَّارٌ، (IAḡr, K) and غَرَّةٌ، (IAḡr, IKṭṭ, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَّارَةٌ، (K,) *He* (a horse, IAḡr, IKṭṭ, and a camel, IAḡr) *had what is termed a غَرَّةٌ upon his forehead: (IAḡr, IKṭṭ:) it* (his face) *had what is so termed: (K:) it* (his face) *became white.* (IAḡr, K.)* — غَرَّ، aor. يَغْرُ، *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، like He poured upon him, or it, the water: like قَرَّ. (TA.) And غَرَّ فِي حَوْضِكَ، *Pour thou into thy watering-trough. (TA.) And غَرَّ فِي بَعَائِكَ، 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. تَغَرُّرٌ and تَغَرُّرَةٌ، (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 فَرَسَكَ، *With what kind of غَرَّةٌ is thy horse marked? and the owner answers, With a شَادِخَةٌ، or with a وَتِيْرَةٌ، &c.* (Mubtekir El-Aḡrābee, TA.) = غَرَّرَتْ تَنِيْتَا الْغَلَامِ، *The central incisors of the boy showed their points for the first time: (S:) or غَرَّرَ الْغَلَامُ the first of the teeth of the boy showed its point; as though the غَرَّةٌ، 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 الْغَرْبَةَ (Sḡh, K, TA) and السَّقَاءَ (TA) *He filled the water-shin.* (Sḡh, K, TA.)

3. غَارَتْ السَّقَاءَةُ، (Aḡ, ISk, S, K,) aor. تُغَارُّ، inf. n. غِرَارٌ، (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. غِرَارٌ، (AZ, S, K,) *The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of دَرَّتْ. (AZ, S.)* — [See also غِرَارٌ، below.] = غَارَ قَمْرِيٌّ، said of the قَمْرِيٌّ: see 1.

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

• اغرَّه شاماً من أخيه ابن أميه
• قوادم صان يسرت وربيع

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 قوادم 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 ا in اغرَّ is the interrogative particle, and that its explanation is اجسر، with the same particle; and the more so as I have not found any authority, if this be not one, for اجسر in the sense of جسر: so that the meaning of the verse is, *Have the teats, &c.?* and it shows that غَرَّةٌ مِنْهُ، not اغرَّه، means جسرٌ 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. اغترَّ *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.] = اغترَّه *He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also استغترَّه: (T, K, TA:) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اغترَّبه. (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. غرغر, (IKtt,) inf. n. غرغرة, (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 تغرغر. (K.) غرغرت القدر *The cooking-pot made a sound in boiling.* (TA.) And غرغر اللحم *The flesh-meat made a sound in broiling.* (K.) [See an ex. in a verse of El-Kumeyt cited voce مرصوفة.] غرغر *He gave up his spirit, [app. with a rattling sound in the throat,] at death;* (K;) as also غر. (TA.) غرغر *He (a pastor) reiterated his voice in his throat.* (S.) = غرغره *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 غرغرة signifies also *The breaking of the bone of the nose, and of the head of a flask or bottle.* (K.)

R. Q. 2. تغرغر: see R. Q. 1. تغرغر صوته *His (a pastor's) voice became reiterated in his throat.* (S.) = تغرغر 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 غر الظاهر *The duplicature [or crease] of the متن [or flesh and sinew next the backbone]:* or, as ISk says, غر المتن signifies *the line of the متن.* (TA.) And غرور القدم *The creases of the foot.* (TA.) And one says, طويت الثوب 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 نشر الإسلام على غره *i. e. † And he reduced what was disordered of Isl-islam to its [primitive] state [of order]:* (O:) meaning that he considered the results of the apostasy [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:* (IAqr, 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 الغرآن signifies *Two lines by the two sides of the lower part of the غير [or ridge in the middle of the iron head, or blade, of an arrow &c.].* (AHa, 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 'Owf 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 غريوة: (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 غري, غراة (S, K) and غرة [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. (IAqr, T.) — And *One who submits to be deceived.* (K.)

غرة *Whiteness; clearness of colour or complexion.* (L, TA.) So in the phrase اغر غرة [app. meaning *More, or most, fair-complexioned*]; occurring in a trad. applied to virgins: or the phrase is اغر 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 غرغرة: (S, K;) or it is a general term [for a star or blaze], including different kinds, as the فرحة and the شراخ and the ليه: 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 اغر.] — 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,

• كُلُّ قَتِيلٍ فِي كَلْبِ غَرَّةٍ •
• حَتَّى يَنَالِ الْقَتْلُ آلَ مَرَّةٍ •
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, **إِبَاحَةٌ وَالْمَشَارَةُ فَإِنَّا نَبَاهُ** [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., **الغِرَّةُ تَجْلِبُ الدِّرَّةَ** [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 غِرَّةٍ** [On an occasion of negligence, &c.; unexpectedly]. (K in art. عرض; &c.) [And **عَنْ غِرَّةٍ** In consequence of inadvertence: see an ex. in a verse cited voce **زَلَّتِي**.] Also **Inexperience in affairs.** (S.) **غِرَّةٌ** and **غِرَارَةٌ** signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also **غِرَّةٌ**, second sentence. — **غِرَّةٌ بِاللَّهِ** means **Boldness against God.** (Mgh.) — [See also **غَرٌّ**.]

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

غَرٌّ Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Mṣb, K.) It is said in a trad., **نَهَى عَنْ تَبِيعِ الْغَرِّ** 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 دَرَّتُهُ غَرَارُهُ** [lit., His abundant flow of milk preceded his paucity thereof]: (Aṣ:) or **سَبَقَ دَرَّتُهُ 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**) not **وَعَلَيْكُمْ السَّلَامُ**, (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-an]: 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 **غِرَارٌ فِي صَلَاةٍ** and **غِرَارٌ فِي تَسْلِيمٍ**, meaning, that the person praying shall not salute nor be saluted: in the former case, **تَسْلِيمٌ** is an adjunct to **صَلَاةٍ**: 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 **تَقَيْتُهُ 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 الْيَوْمَ** 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 **ثَلَاثَةَ ثَلَاثَةَ بَنِينَ 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 بِيَوْمِهِمْ 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 **عَرٌّ** also signifies the **حَدٌّ** of a sword: (K, TA:) or **الغِرَارَانِ** signifies the two sides of the [arrow-head called] **مِعْبَلَةٌ**: (AHn, 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. (Yakub, S, K.)

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-an 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 **نَعُوقٌ** and **سَعُوطٌ** (S) and **سَفُوفٌ**. (TA.)

غُرُورٌ False, or vain, things; vanities: (Zj, K:) as though pl. of **غُرٌّ**, inf. n. of **غَرَّةٌ**: (Zj:) or pl. of **غَارَةٌ**; (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 **غَرُورٌ**.

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 أَيْلَةٌ**: (TA:) pl. **غِرَارَانٌ**. (K.) — Hence, perhaps; or from **الغِرَّةُ** [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.)

غَوْرَة (S, Mgh, K,) not غَوْرَة (K,) for the latter is vulgar, (TA,) A sack, syn. جَوَالِقُ (K,) for straw &c., (S,) resembling what is called عِدْلُ: (Mgh:) [J says,] I think it is an arabicized word: (S:) pl. غَوَائِرُ. (S, Mgh.)

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 غَارٌ.

غَرْغَرَةٌ 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.]

غُرَّةٌ: see غُرَّةٌ: — and see غُرَّةٌ.

أَغْرٌ More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared. (Mgh.) See also غُرَّةٌ, second sentence. — And White; (S, K;) applied to anything: (K:) pl. غُرٌّ (TA) and غُرَانٌ (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 الْوَجْهَ A man white of countenance. (TA.) And قَوْمٌ غُرَانٌ (S,) and غُرٌّ (TA,) White people. (S.) And امْرَأَةٌ غَوْرَاءُ A woman [white of countenance: or] beautiful in the front teeth. (TA voce فَرَاءٌ.) See, again, غُرَّةٌ, second sentence. And الْيَوْمَ الْغُرُّ 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 الْبَيْضَةُ الْغُرَّةُ: see art. حَجَلٌ. And الْبَيْضَةُ الْغُرَّةُ † The night of [i. e. preceding the day called] Friday. (O.) — Also A horse having a غُرَّةٌ [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Mgh, K:) or having a غُرَّةٌ larger than a دُرْهَمٌ, 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 دُرْهَمٌ, or less: or having a غُرَّةٌ of any kind, such as the قُرْحَةٌ or the شِرَاخُ or the like: (L, TA:) and in like manner a camel having a غُرَّةٌ: (IAar:) fem. غَوْرَاءُ. (Mgh, K.) [See an ex. in a prov. cited voce بَهْمَرٌ: and another (from a trad.) voce مَحْجَلٌ.] — [Hence] الْغَوْرَاءُ † 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] غُرَّةٌ. (TA.) — And † Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA:) eminent; noble; as also † غُرَّةٌ: (S, K;) or fair-faced: or a lord, or chief, among his people: (Mgh:) pl. غُرٌّ (T, M,) accord. to the K غُرٌّ, but the former is more correct, (TA,) and غُرَانٌ. (T, M, K.) And † غُرِّيٌ 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 غَوْرَاءُ, and ظَهْرَةٌ غَوْرَاءُ (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, TA,) and وَدِيقَةٌ غَوْرَاءُ. (K, TA.) — And سَنَةٌ غَوْرَاءُ † A year in which is no rain. (L in art. شَهَبٌ.)

مَغْرُورٌ: see غُرِّيٌّ, 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 مَغَارُورٌ]. (S.) — Hence, (TA,) † A niggardly, or tenacious, hand: (K:) but accord. to the A and the TS, you say رَجُلٌ مَغَارٌ الْكَيْفَ, meaning a niggardly, or tenacious, man. (TA.)

غرب

1. غَرَبٌ, aor. 2; (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, اِغْرَبْ 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, Mgh, TA,) aor. 2, (Mgh,) inf. n. غُرُوبٌ (S, Mgh, TA) and مَغْرَبٌ [which is anomalous] and مَغْرِبَانٌ [which is more extr.], (TA,) The sun set: (S, Mgh, TA:) and غَرَبَ النُّجُومُ 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. 2, 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. 2, (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. تَغْرِبٌ: 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. شَرِقٌ.) One says, غَرَبْ شَرِقٌ [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 † اِغْرَبْ. (TA.) — And غَرَبٌ (Mgh,) inf. n. as above, (S, Mgh, Mgh,) He banished a person from the country, or town, (S, Mgh, Mgh, TA,) in which a dishonest action had been committed [by him]. (TA.) — And He divorced a wife. (TA, from a trad.) — And غَرَبَهُ الدَّهْرُ, and غَرَبَ عَلَيْهِ, Fortune left him distant, or remote. (TA.) — تَغْرِبٌ 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., غَوْرَابٌ. (TA.) — See also غَرَبٌ.

4. اِغْرَابٌ signifies The going far into a land, or country; as also † تَغْرِبٌ. (K.) And you say, اِغْرَبَتْ الْكَلَابُ † The dogs went far in search, or pursuit, of the object, or objects, of the chase. (A, TA.) — See also 5. — And اِغْرَبٌ 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 اِغْرَبَ فِي جَرِيهِ, 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 اِغْرَبَ فِي الضَّحِكِ (A, K,) and † اِسْتَغْرَبَ فِيهِ (S, A, K,) and † اِسْتَقْرَبَ (K, TA) i. e. فِي الضَّحِكِ, and اِسْتَقْرَبَ ضَحْكًا † occurring in a trad., and اِغْرَبَ الضَّحِكُ †, and اِسْتَقْرَبَ 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 اِغْرَبٌ signifies he laughed so that the غُرُوبُ [or sharpness and lustre &c.] of his teeth appeared: (L, TA:) or اِغْرَبَ فِي الضَّحِكِ means he exceeded the usual bounds, or degree, in laughing, so that his

eye shed tears [which are sometimes termed غُوب]. (Har p. 572.) In the saying, in a certain form of prayer, *أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ مُسْتَعَرِبٍ* [I seek protection by Thee from every devil &c.], the meaning of مستعرب is thought by El-Harbee to be exorbitant in evilness, wickedness, or the like; as though from *الاستغراب في الضحك*: or it may mean sharp, or vehement, in the utmost degree. (TA.) — And اغرب, (S, Mḡb,) inf. n. as above, (K,) He did, or said, what was strange, or extraordinary. (S, Mḡb, K.) You say, *تَكَلَّمَ فَغَرَّبَ* He spoke, and said what was strange, and used extraordinary words: and *بُغِرِبَ 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 اِغْرَابٌ 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 غُوبٌ = اغرب as trans.: see 2. — اِغْرَابٌ said of a rider signifies His making his horse to run until he dies: (K:) or, accord. to Fr, one says, *اعرب على 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 vesscl. (TA.) Bishr (Ibn-Abce-Khāzim, TA) says,

• وَكَأَنَّ طَعْنَهُمْ غَدَاةَ تَحْمِيلُوا •
• سُنُنٌ تَكْتَأُ فِي خَلِيَجٍ 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,) اِغْرَابٌ 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. اُغْرِبَ; not (as is implied in the TK) اُغْرَبَ: 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) اُغْرِبَ (with damm, K) meaning His pain became intense, or violent, (Aḡ, S, K, TA,) from disease or some other cause. (TA.) — And اُغْرِبَ عَلَيْهِ, accord. to the K, signifies A foul, or an evil, deed was done to him; and [it is said that] اُغْرِبَ 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 اُغْرِبَ 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 زَرَّقَ, q. v.]. (S, TA.) See its part. n., مُغْرَبٌ.

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

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

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

غُوبٌ [an inf. n. of غُوبَ, q. v., in several senses. — As a simple subst.,] Distance, or remoteness; and so غُوبَةٌ. (A, K.) اَلنَّوَى غُوبَةٌ [in one of my copies of the S غُوبَةٌ] 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 اَلنَّوَى غُوبَةٌ [in one of my copies of the S غُوبَةٌ] A distant, or remote, place which one purposes to reach in his journey. (S, A.) And دَارُ فُلَانٍ غُوبَةٌ The house, or abode, of such a one is distant, or remote. (TA.) And دَرَاهِمُ غُوبَةٌ Distant money [so that it is not easily attainable]. (TA.) And اِنَّهُ لَغُوبٌ الْعَيْنِ A far-seeing eye: and of a woman you say اِنَّهُ لَغُوبٌ الْعَيْنِ. (TA.) = And الغُوبُ is syn. with اَلْمَغْرِبُ, (S, M, Mḡb, K,) which latter is also pronounced اَلْمَغْرَبُ, with fet-h to the ر, but more commonly with kesr, (Mḡb,) or accord. to analogy it should be with fet-h, but usage has given it kesr, as in the case of aَلْمَشْرِقُ; (TA;) [both signify The west;] aَلْمَغْرِبُ is the contr. of aَلْمَشْرِقُ; (M, TA;) and اَلْمَغْرِبُ [is the contr. of aَلْمَشْرِقُ, and] originally signifies the place [or point] of sunset, (TA,) as also اَلْمَغْرِبَانُ; (K;) and is likewise used to signify the time of sunset; and also as an inf. n.: (TA:) and اَلْمَغْرِبَانُ 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 مَغْرِبٌ; and so between the two points called aَلْمَشْرِقَانِ. (TA.) = غُوبٌ signifies also The first part (S, K) of a thing (K) [and particularly] † of the run of a horse. (S.) — And The حَدُّ [or edge] (S, K) of a thing, as also اُغْرَابٌ, (K,) or of a sword and of anything; (S;) and thus [particularly] the اُغْرَابُ of the فُؤَادُ [or adz, &c.]. (S, K.) — And † Sharpness (S, A, Mḡb, TA) of a sword, (TA,) or of anything, such as the فُؤَادُ [or adz, &c.], and of the knife, (Mḡb,) and (Mḡb, TA) † of the tongue: (S, A, Mḡb, 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, اُرْهَفْ اُغْرَبَ ذَهَبِكَ لِمَا اَقُولُ (mentioned in the A and TA in art. ارهف) meaning † Sharpen the edge of thine intellect for what I say:] and اُغْرَبَةٌ 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 A large دَلْوٌ [or leathern bucket], (S, Mgh, Mḡb, 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.]: (Mḡb:) of the masc. gender: pl. اُغْرُوبٌ. (TA.) So expl. in the following words of a trad.: اَخَذَ اَلدَّلْوُ عَمْرًا فَاسْتَحَالَتْ غُرْبًا [Omar took the دلو, and it became changed into a غُوب]; 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-Bckr. (IAth, TA.) — And A [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 غُوبٍ, meaning thereby in a day in which water is drawn with the [large bucket called] غُوبٌ, [for irrigation,] on the [camel, or she-camel, called] سَانِيَةٌ. (TA.) = And Tears (K, TA) when they come forth from the eye: (TA:) or اُغْرُوبٌ signifies tears; (S;) and is pl. of غُوبٌ. (TA.) A poet says,

• مَا لَكَ لَا تَذْكُرُ أُمَّ عَمْرٍو •
• إِلَّا لِعَيْنَيْكَ غُوبٌ 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 مَشْجًا يَسِيلُ غُرْبًا* i. e. † [He was an eloquent orator, flowing with] a copious and uninterrupted

stream of knowledge, likened to غَرَب as meaning "tears coming forth from the eye." (TA.) — And *A flowing*, (مَسِيلٌ, K,) or *vehement flowing*, (أَنْبَالٌ, A, K,) in one copy of the كَنْبَالٌ [which means a flowing], (TA,) of tears from the eye: (A, K:) and a single flow (فَيْضَةٌ) of tears, and of wine. (K.) — And *A certain vein, or duct*, (عَرَقٌ) in the channel of the tears, (S, Mgh,) or in the eye, (A, K,) that flows [with tears] uninterruptedly; (S, A, Mgh, K;) like what is termed نَاسُورٌ. (S, Mgh.) One says of a person whose tears flow without intermission, بَعَيْنِهِ غَرَبٌ. (As, S, Mgh.) And [the pl.] الغُرُوبُ signifies *The channels of the tears*. (S.) — Also *The inner angle of the eye, and the outer angle thereof*. (S, A, K.) — And *A tumour in the inner angles of the eyes*; (Mgh, K;) as also غَرَبٌ. (Mgh.) — And *A pustule (بُتْرَةٌ) in the eye*, (K, TA,) which discharges blood, and the bleeding of which will not be stopped. (TA.) — And *Abundance of saliva (K, TA) in the mouth*; (TA;) and the moisture thereof, i. e., of saliva: (K:) pl. غُرُوبٌ. (TA.) And *The place where the saliva collects and remains*: (K, TA:) or the غَرَبُ in a tooth is the place where the saliva thereof collects and remains: (TA:) or غَرَبٌ, (TA,) or its pl. غُرُوبٌ, (S, TA,) signifies the sharpness, and مَاءٌ [meaning lustre], (S, TA,) of the tooth, (TA,) or of the teeth: (S, TA:) accord. to the T and M and Nh and L, غُرُوبُ الأَسْنَانِ 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 مَاءُ that runs upon the teeth: (TA:) or their مَاءٌ, and skinning whiteness: (A, TA:) 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 مَاءُ of the فَمٌ [by which may be meant either the water of the mouth or the lustre of the teeth, for الفَمُ 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 شَنَبٌ, in two places.] — أَصَابَهُ سَهْمٌ غَرَبٌ and سَهْمٌ غَرَبٌ, and سَهْمٌ غَرَبٌ and سَهْمٌ غَرَبٌ, (S, Mgh, K,) 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]*: (S, Mgh, K:) 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*, (K, TA,) green, (TA,) large, or thick, and thorny, (K, TA,) whence is made [or prepared] the كَحِيلٌ [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: كَحِيلٌ is قَطْرَانٌ, of the dial. of El-Hijáz: and he [app. ISd] says also, the أَنْبَالٌ [q. v.] is the same as the غَرَبُ, because قَطْرَانٌ is extracted

from it. (TA.) Hence, as some say, (K, TA,) the trad., (TA,) لَا يَزَالُ أَهْلُ الْغَرَبِ ظَاهِرِينَ عَلَى الْحَقِّ [The people of the غَرَب will not cease to be attainers of the truth, or of the true religion]: (K, TA:) 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 buchet 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-Darákuṭnce, the word in question is المَغْرِبُ. (L, TA.)

غَرَبٌ: see غَرَبَةٌ.

جَامٌ غَرَبٌ *Silver: or a [vessel such as is termed] جام of silver*; (S, K;) [i. e.] a [drinking-cup or bowl such as is termed] قَدَحٌ of silver. (L, TA.) A poet says,

فَدَعَدَا سِرَّةَ الرَّكَّاءِ كَمَا

دَعَدَعَ سَاقِي الأَعَاجِمِ الْغَرَبَا

cited in the S 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-Rikà, 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 السَّقَاةِ

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]: (L, TA:) 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, S, ISd, TA) from which are made white [drinking-cups or bowls of the hind termed] أَقْدَاحٌ*; (T, TA;) called in Pers. اِسْبِيدَارٌ [or اِسْبِيدَارٌ]: (S:) [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-Scenà), 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 غَرَبُ.] — It also signifies *A [vessel of the hind termed] قَدَحٌ [per-**

haps such as is made from the species of trees above mentioned]: (K, TA:) and its pl. is أَغْرَابٌ. (TA.) — And *Gold*. (K.) — And *Wine*. (S, K.) — And *The water that drops from the buckets between the well and the watering-trough or tank*, (S, K,) and which soon alters in odour: (S:) 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, TA) *the odour of water and mud*: (K:) so called because it soon alters. (TA.) [Hence] one says, لَا تَغْرِبْ, [thus in the TA, so that it may be لَا تَغْرِبْ or لَا تَغْرِبْ or لَا تَغْرِبْ,] 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*, (S, K,) like the سَعَفٌ 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. (S.) — And [a colour such as is termed] زُرْقٌ [q. v.] in the eye of a horse, (K, TA,) together with whiteness thereof. (TA.) — See also غَرَبٌ, latter half, in five places.

غَرَبٌ: see غَرِبٌ.

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

غَرَبَةٌ (S, K) and غَرَبٌ (K) [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; (K;) i. q. اِغْتِرَابٌ (S, K) and تَغْرِبٌ. (K.) — Also, the former, *Pure, or unmixed, whiteness*. (IAgr, TA.) [See مَغْرِبٌ.]

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*. (K.) [Respecting the meaning of its fem. in the Kur xxiv. 35, see شَرْقِيٌّ.] — And *A sort of dates*: (K:) but accord. to AHn, the word is غُرَابِيٌّ [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]: (K, TA:) 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,*

إِنْ لَمْ يَكُنْ غَرَبِيًّا جَيِّدًا

فَنَحْنُ بِاللهِ وَيَأْتِرِج

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

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

tensely black, of the most excellent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce *عَجِبَةٌ*.] — 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. *غَرَابِيْبٌ*. (TA.) — *أَسْوَدٌ غَرَابِيْبٌ* means *Intensely black*: but if you say *غَرَابِيْبٌ سَوْدٌ*, 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, *غَرَابِيْبٌ سَوْدٌ* [in the K_{ur} 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*, *maggie*, &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. *غَرَابِيْنٌ*. (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 *أُزْهِى* [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 *البَاطِيَةِ السَّمَكَ الْأَعَزَلُ* [which is *Crater*], to the south of *أُغْرِبَةُ الْعَرَبِ* [i. e. *Spica Virginis*]. (Kzw.) — *أَغْرِبَةُ الْعَرَبِ* is an appellation of † *The blacks* [lit. *crow*]: 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-Omeyr 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-Kházim* and *'Omeyr Ibn-Abee-'Omeyr* and *Hcmám* [in the *CḲ Humám*] *Ibn-Muṭarrif* and *Munteshir Ibn-Wahb* and *Maṭar Ibn-Abee-Owfá* and *Taab-baṭa-Sharrá* and *Esh-Shenfará* and *Hájiz*; 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.) — *رَجُلُ الْغُرَابِ* signifies † *A certain herb, called in the language of the Barbar* *إِطْرِبِلَال* (K, TA,) and in the present day *زُرُّ الْأَحَلَّةِ* (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 *بَهَن*, 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 dodocandrum* of *Forsk.*: (*Delile's Floræ Ægypt. Illustr.* no. 502:) in *Boethor's Dict. Français-Arabe*, both the names of *رجل الغراب* and *اطربلال* are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck's-horn plantain*, also called *coronopus*).] — Also (i. e. *رَجُلُ 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 رَجُلُ 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 رَجُلُ 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* *فَرَأَشَةُ* [or, app., *فَرَأَشِ*, 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*]: (IAṣr, 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]: (IAṣr, 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 *غُرَبٌ*, former half, in two places. = And *A bunch of بَرِيرٍ* [or fruit of the *أَرَاك*, q. v.]: (K:) or *a black bunch* thereof: pl. *غُرَابَانٌ*: (TA:) or *غُرَابَانٌ* 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 *غُرُوبٌ* [q. v.]. — [Golius assigns to it the meaning of *وهَادٌ*, which he renders "*Depressiores terræ*;" as on the authority of J: but I do not find this in the S.]

غَرِيْبٌ (S, Mṣb, K) and *غُرُوبٌ* (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 *غُرَابَةٌ*; (S, TA;) and *غُرُوبٌ* [also] is a pl. of *غَرِيْبٌ*, like as *قُرُوبٌ* is of *قَرِيْبٌ*: (TA in art. *زلف*;) fem. of the first *غَرِيْبَةٌ*; pl. *غَرَابِيْبٌ*. (L, TA.) *أَدَاعَتْ الْغُرَابِيْبَ*, 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 *وَجْهٌ 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 *لَا تُضْرِبَنَّكَ 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 نَصِيحَةٌ: and its pl. is غُرَابٌ. (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 السَّابِعِينَ or of those termed التَّابِعِينَ السَّابِعِينَ. (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.,] الْغَرِيبَةُ 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.)

غُرَابِيٌّ A sort of dates. (AHn, K, TA. [See also غُرَابِيٌّ.]) 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] شَرْقِيُّهُ 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. غُرَابٌ. (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. (As, 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 يَقْبَلُ 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 'Aisheh 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:) غُرَابُ الْمَاءِ means † the higher parts of the waves of water; (S, K, TA;) likened to the غُرَابِ 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, لَقَيْتُهُ 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] مَغْرِبَانِيٌّ 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.)

مَغْرِبٌ: 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: (IAth, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And عَيْنٌ مَغْرِبَةٌ 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 مَغْرِبَاتُ is of the utmost degree. (TA.) — Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.)

مَغْرِبٌ and مَغْرِبَةٌ and مَغْرِبٌ and مَغْرِبَةٌ (A, K) and مَغْرِبٌ and مَغْرِبَةٌ and مَغْرِبَةٌ and مَغْرِبَةٌ

العنقاء المَغْرِبُ (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. عَنَقَى.] — Calamity, or misfortune. (K.) طَارَتْ بِهِ عَنَقَاءُ مَغْرِبٌ means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. عَنَقَى.] — And The summit of an [eminence of the kind called] أُكْمَةٌ: (K:) or أُكْمَةٌ on 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 ت الْعَنَقَاءُ الْمَغْرِبُ, 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.]

مَغْرَبٌ and شَأْؤُ مَغْرَبٌ [A term, or limit, &c.,] distant, or remote. (S.) — And خَبْرٌ مَغْرَبٌ 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.] — الْمَغْرِبِيُّونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِيكُمْ مَغْرِبِيَّيْنِ (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 مَغْرِبٌ signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مَشْرِقٌ.]

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرِبٌ, in two places.

مُسْتَغْرِبٌ: see 4, former half.

غرل

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 غَرَبَلُ 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 يَكْفُرُ بِكُمْ إِذَا كُنْتُمْ فِي زَمَانٍ يُغْرَبَلُ النَّاسُ فِيهِ *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 فَغْرَبَلْتَهَا غَرَبَلَةً *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 غَرَبَلُ الْقَتِيلِ *The slain man became swollen, or inflated, and raised his legs.* (TA.)

غَرَبَالٌ [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 بِالْغَرَبَالِ [*Publ-lish 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 فَاتَّحَى أَلْوَاهِكُمْ كَأَنَّكُمْ الْغَرِبِيلُ [*Ye came, or have come, to me opening your mouths as though ye vers the sparrow.*] (TA.)

مُغْرَبَلٌ [*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 غَرَبَالِ [or sieve]. (TA.) — And *Slain and swollen or inflated.* (A'Obeyd, S, O, K.) — And *مَلِكٌ مُغْرَبَلٌ Dominion passing away.* (O, K.)

غرث

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-Sheybáneec, one says, غَرِثُوا بِإِبِلِ فُلَانٍ, meaning *They took the camels of such a one wrongfully*: and a man says to another, وَيَلَيْكُ 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.)

غُرْتَانٌ *Hungry*: [or, accord. to some, *in the slightest degree*: and accord. to some, *vehemently*: (see the verb:)] you say قَوْمٌ غُرْتَانٌ [using the fem., i. e. *a hungry people or party*], (S, A, O, K,) and غُرْتَانِي (S, O, K,) and also with kesr to the ث [i. e. غُرَاتٌ] accord. to a copy of the S, (TA,) and غُرَاتٌ (S, A, O, K:) the fem. is غُرْتِي; (S, A, O, K;) pl. غُرَاتٌ. (S, O, K.) And you say امْرَأَةٌ غُرْتِي 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: (As, 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, Msh;) and so غَرِدٌ, inf. n. غَرْدٌ; (S, L, Msh;) 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 اغرد: (K:) and *it (a pigeon) cooed: it (the [bird called] مَكَّةٌ) whistled: it (the cock) crowed: it (the fly) buzzed, or hummed: he (the ass) uttered a hoarse, or rough, sound*; as also تَغْرِيدٌ. (L.) غَرْدٌ 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. = اُغْرَدَنِي, said of a turtle-dove, means *It gladdened me by its cooing.* (El-Hejeree, L.)

5: see 2, in three places.

10. اسْتَغْرَدَ الرَّوْضَ الذُّبَابُ *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. اِغْرَدَاهُ (K,) and اِغْرَدَنِي عَلَيْهِ (AZ, S, K,) inf. n. اِغْرَدَاهُ: (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 اِسْرَدَنِي. (TA.) [See the last of these verbs, in art. سَرَدٌ, and the verse there cited.]

غَرْدٌ: see غَرِدٌ. = Also *A [booth of reeds, or canes, &c., such as is called] حُصٌّ*, (Ibn-'Abbád, 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, AHeytl, TA,) or this is مَغْرُودٌ (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) *A species of كِبَاةٌ [or truffler]*: (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 قَرْدَةٌ 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 دُنَابٌ is pl. of دُنْبٌ, and كِلَابٌ of كَلْبٌ (S,) and (of مَغْرُودٌ [or مَغْرُودٌ], S) مَغَارِيدٌ. (S, K.)

غَرْدٌ: see the next preceding paragraph.

غَرْدٌ (Lth, As, S, L, Msh, 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, (As, S, A, K,) and to a man, (L,) *Singing, warbling, or uttering the voice*: (As, L:) or *prolonging the voice, and the singing, and modulating it sweetly, or warbling*: (Lth, S, L, Msh:) 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-'Irāk 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 حَرَادِيَّةٌ or حَرَادِيَّةٌ]. (O.)

غَرِيدٌ: see غَرْدٌ.

اِغْرُودَةٌ and اِغْرُودَةٌ [i. e. اِغْرُودٌ and اِغْرُودَةٌ, in measure like اِسْلُوبٌ and اِحْدُودَةٌ] *A song or a singing [or a warbling, of a bird, &c.]: pl. اِغْرَائِدٌ*. (Har p. 445.) One says طَائِرٌ مُسْتَمَلِحٌ الْاِغْرَائِدِ *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: sec مَغْرُودٌ 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 gar-lens [that excite the flies to buzz, or hum: see 10]. (TA.)

غرز

1. غَرَزَ, aor. َزَ, (S, K,) inf. n. غَرَزٌ, (S,) He pricked a thing with a needle, (S, K,) and with a stick or the like. (K in art. نَحَسَ.) — He inserted a needle into a thing; as also غَرَزَ: (TA:) he stuch, (TA,) or fixed, (Mṣb, TA,) a thing, (Mṣb,) or a stick, (TA,) into the ground; (Mṣb, TA;) he inserted and fixed a stick into the ground; (Mgh;) he planted a tree; [like غَرَسَ]; (TA;) with the same aor., (Mṣb,) and the same inf. n.; (Mgh, Mṣb;) as also غَارَزَ. (Mṣb.) — [Hence,] غَرَزَ فِي الْغَرَزِ فِي الْغَرَزِ (S, K,) or فِي فِي الْوَكَبِ (A,) aor. and inf. n. as above, (S,) † He put his foot into the غَرَزِ (S, K,) or stirrup; (A;) as also اغْتَرَزَ [alone, from غَرَزَ meaning a kind of stirrup]. (A, K.) — [Hence also,] غَرَزَتْ الْجَرَادَةُ and غَرَزَتْ بِذَنبِهَا (TA,) or غَرَزَتْ فِي الْجَرَادَةِ (S;) The locust stuch her tail into the ground to lay her eggs. (S, TA.) — And hence, غَرَزَ فِي أَقَامَ بِأَرْضِنَا وَغَرَزَ فِي دَبْنِهِ (A and TA in art. ذَنْبُ) — غَرَزَ and غَرَزَ are also said of anything when one means It was tuched up (شَجَرَ) into a thing. (TA.) It is said in a trad. of El-Ḥasan, وَقَدْ غَرَزَ صَفْرَ رَأْسِهِ, i. e., And he had twisted [the locks or plaits of] his hair, and inserted its extremities into its roots. (TA.) — غَرَزَ, aor. َزَ, (Sgh, K,) inf. n. غَرَزٌ, (TK,) † He obeyed the Sultān after having been disobedient to him: (Sgh, K:) as though he laid hold of his غَرَزِ [or stirrup] and went with him. (TA.) — غَرَزَتْ (S, A, K,) aor. َزَ, (S,) inf. n. غَرَزٌ (A, K,) and غَرَزَ (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. — غَرَزَ النَّاقَةَ He abstained from milking the she-camel: (A:) and غَرَزَ الْغَنَمَ he ceased to milk the emes or she-goats, desiring that they should become fat: (TA:) and غَرَزَتْ النَّاقَةَ, inf. n. تَغْرِيضٌ, the she-camel was left unmilked: or her udder was dashed with cold water in order that her milk might cease: or she was left unmilked once between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غَزَرُ:]) or تَغْرِيضٌ 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 'Aṭā, that he was asked respecting the تَغْرِيضُ 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 IATH says that the تَغْرِيضُ thereof may mean their increase, or offspring, (نِتَاجُ,) and fitness; from غَرَزَ 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 غَرَزَ. = اغْرَزَ الْوَادِي The valley produced the plant called غَرَزٌ. (K, TA.)

8: see غَرَزَ. — 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 غَرَزَ [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 السَّيْرُ, expl. by دَنَا مَسِيرَكَ.] — It is said in a trad., that a man asked him [meaning, app., Mohammad,] respecting the most excellent warring against unbelievers, and that he was silent respecting it until اغْتَرَزَ فِي الْجَمْرَةِ الثَّلَاثَةِ, i. e., † He entered upon [the period of] the third جَمْرَةٍ: [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 غَرَزِ [or stirrup]. (TA.)

غَرَزٌ The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of shin, (S, K,) sewed; (TA;) that of iron [or brass] or wood being called وَكَبٌ; (S;) the camel's stirrup: (Mṣb:) IATH says that it is to the she-camel like the حَزَامٌ to the horse: but others say, that it is to the camel like the وَكَبٌ to the mule. (TA.) You say, اِزْمِرْ غَرَزَ 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 بِغَرَزِهِ † Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., اسْتَمْسِكْ بِغَرَزِهِ, 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 غُرُوزٌ, which signifies Sprigs ingrafted upon the branches of the grape-vine. (K.)

غَرَزٌ 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: Aṣ 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 غَرَزُ 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 غَرَزٌ, with the unpointed ع. (TA.)

غَرَزَةٌ A single puncture; syn. حَرَزَةٌ. (TA in art. حَرَزَ.)

غَرَزَةٌ [i. q. حَرَزَةٌ; 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 غَرَزٌ; not غَرَزٌ, as in the Lex. of Golius.]

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

[Natural, native, or innate.]

جَرَادَةٌ غَارِزٌ A locust that has stuch her tail into the ground to lay her eggs; as also غَارِزَةٌ, and مَا طَلَعَ مَغْرِزَةٌ. (K.) — [Hence the saying,] † لَيْسَ سِمَاكُ قَطُّ إِلَّا غَارِزًا لَدُنْهُ فِي بَرْدٍ نَعْمٌ أَوْ فِي سَمَاءٍ أَعْرَضَتْ, 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 رَأْسَهُ 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: (Aṣ, S:) pl. غَرَزٌ (TA) [and غَوَارِزٌ, for] you say also غَنَمٌ غَوَارِزٌ. (AZ, TA.) — [Hence,] عَيُونٌ غَوَارِزٌ † 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. غَرَزٌ. (TA.)

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

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

(أَصْل) 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 مَغْرِزٍ A valley in which is the plant called غَرْزُ. (K, TA.)

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

جَرَادَةٌ مَغْرِزَةٌ: see غَارِزٌ, first sentence.

غرس

1. غَرَسَهُ, aor. -, (S, A, Mgh, K,) inf. n. غَرَسٌ, (S, Mgh,) He planted it, or fixed it in the ground; (A, K;) namely, a tree; (S, A, Mgh, 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. (IKt, TA.)]

4: see the preceding paragraph.

مَغْرُوسٌ, [originally an inf. n.,] i. q. مَغْرُوسٌ, (S, Mgh, Mgh, K,) i. e., A tree planted; [and used as a subst., meaning a set;] (A, K;) as also مَغْرُوسٌ, (A,) and مَغْرَاسٌ: (Mgh, Mgh, K:) pl. [of pauc.] اَغْرَاسٌ and [of mult.] اَغْرَاسٌ [and accord. to general analogy غُرُوسٌ: see عَشَقٌ]. And A twig that is plucked from a garden and then planted: (TA:) and مَغْرَاسٌ, (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 مَغْرِيسَةٌ: (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 مَغْرَاسٌ (A, TA) and مَغْرَاسٌ, which latter is extr. (TA.) — [Hence,] اَغْرَاسٌ يَدِيكَ and اَنَا غَرَسْتُ يَدِيكَ [I am the creature of thy hand]: and نَحْنُ غَرَسْنَا [We are the creatures of thy hand]; اَغْرَاسٌ يَدِيكَ and اَغْرَاسٌ يَدِيكَ [We are the creatures of thy hand]; اَغْرَاسٌ 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 غَرَسٌ in the sense of مَغْرُوسٌ. (A.) And فُلَانٌ مَغْرُوسٌ [Such a one is the creature of his (another's) beneficence]. (TA.)

غَرَسَ: see غَرَسٌ, in two places. — Also The membrane that encloses the child; syn. مَشِيمَةٌ:

(IAar, S in art. شِيمَرُ:) 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 مَسْقَطُ 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. (Mgh.) — See also غَرَسٌ [of which it is a syn. and a pl.]. — Accord. to Kr, Abundance of the trees called عَرُوطٌ. (TA.)

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

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

مَغْرُوسٌ: see غَرَسٌ.

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. غَرَضَ, 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 الصَّجْرُ فَتَهُ الْغَرَضُ [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:) اِنْبَهَ لَهُ, or اِنْبَهَ لِقَائِهِ, or اِنْبَهَ لِقَائِهِ [for meeting with him: the verb in this sense being made trans. by means of اِنْبَهَ because it imports the meaning of اِسْتَبَاقٌ and حَنَّ [which are made trans. by the same means]: (A, TA:) [for

accord. to Akh, غَرَضْتُ مِنْ اِنْبَهَ signifies 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 الى]. (S.) Mbr reckons غَرَضَ, as meaning both “being disgusted” and “yearning” or “longing,” among words having contrary significations; and so docs Ibn-'Es-Sced; (MF;) and in like manner, IKt. (TA.) [Perhaps these derive the latter meaning from غَرَضَ signifying “a butt,” or “an object of aim,” &c.] — غَرَضَ عَنْهُ, (TA,) [in the TK غَرَضَهُ,] inf. n. غَرَضَ, (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. غَرَضَ, It (a thing) was fresh, juicy, moist, not flaccid. (S, K.) — غَرَضَ الشَّيْءُ, aor. -, (K,) inf. n. غَرَضَ; (TA;) and غَرَضَهُ, (K,) inf. n. تَغْرِيسٌ; (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, TS, 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 سِقَاءَهَا, (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 غَرِيضًا [I gave him to drink fresh milk. (TA.)] — غَرَضْتُ لِلضَّيْفِ غَرِيضًا [I fed the guests with food that had not been kept through the night: so in the A: but in the K, نَهْمٌ] † اَغْرَضَ لَهُ غَرِيضًا [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. غَرَضَ,] 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 لَهِنَّ غَرَضٌ

(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 غَرَضَ below.] — Also, aor. -, inf. n. غَرَضَ, He broke it (i. e. a thing) without separating it. (TA.) — غَرَضَ الْبَعِيرَ, (S,) or اَلْبَاقَةَ, (K,) [aor. -, as appears from the word مَغْرُوضٌ, for otherwise, by rule, it would be مَغْرُوضٌ,] inf. n. غَرَضَ, (K,) He bound the غَرَضَ upon the camel; (S;) as also

أغترضه؛ (TA;) or he bound the she-camel with the غُرْضَة (K,) or غُرْضُ; (TA;) as also أَغْرَضَهَا; (K;) and in like manner بِالْغُرْضِ بِالْبَعِيرِ بِالْغُرْضِ. (TA.)

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

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

4. اغرَضَهُ 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. — اغرض النَّاقَةَ: see 1, last sentence. — اغرض He (a man) hit, or attained, the غُرْضُ [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 Tekmilch, 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. اغترض: (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 غُرْضُ in the first of the senses assigned to it as a trans. v. above:]) or اغترض: (so in the JK and TA: [and if this be correct, it is app. formed by transposition from اغترض:]) † 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 اغترض [evidently a mistranscription for اغترض]. (A, TA.) — اغترض الشيء He made the thing his غُرْضُ [i. e. butt, or object of aim, &c.]. (TA.) — اغترض البعير: see 1, last sentence.

غرَضُ and غُرْضَةُ The appertenance of a camel's saddle of the kind called رَحْلٌ which is like the حِزَامُ of the سَوْجُ (S, K) and the بَطَانُ of the قَتَبُ (S); i. e. girth, or fore girth, (تَصْدِيرٌ) thereof; (S;) the حِزَامُ of the رَحْلُ: (A:) pl. of the former, أَغْرَاضُ [a pl. of pauc.] (S, K) and أَغْرُضُ [also a pl. of pauc.] (IB) and غُرُوضُ [a pl. of mult.]: and of the latter, غُرْضُ, [or rather this is a coll. gen. n.] (S, K,) like as بُرٌّ is of بُرَّةُ (S,) and غُرْضُ. (S, K.) [Hence the saying of Moḥammad,] غُرْضُ 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-Aḳṣā] of Beytel-Maḳdis [or Jerusalem]. (TA.) — غُرْضُ 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 أَمْتُ [q. v.] in a skin. (TA.) — And A state of folding. (AHeyth, K.) And A man's having folds (غُرُوضُ) 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.)

غُرْضُ: see the next preceding paragraph.

غرَضُ 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. أَغْرَاضُ. (Mṣb, K.) It is said in a trad., لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا [Ye shall not take a thing in which is the vital principle as a butt]. (TA.) And hence one says, أَغْرَاضُ الْمَيْتَةِ † [Men are the butts of destiny, or of death]: and جَعَلْتَنِي غَرَضًا لِشَيْئِكَ † [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, غَرَضُهُ كَذَا † He is 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 لِي غَرَضًا † He did, or acted, for a just, or right, object of aim &c. (Mṣb.) And قَبِضْتُ غَرَضَكَ † I understood, or have understood, thine object of aim &c., or thine intention; syn. قَصَدَكَ. (S.) [See another ex. voce غُرْضُ, of which it is also the inf. n.]

غُرِضُ, 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.)

غُرْضَةُ: see غُرْضُ.

غَرِيضُ 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 مَغْرُوضُ: (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 إِغْرِيضُ, in two places. — Also Any nem, 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 أَوْرَدَ إِبْلَهُ 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.)

إِغْرِيضُ The spadix of a palm-tree; syn. طَلْعُ; (S, K;) which some call إِغْرِيضَةً; (TA;) as also غَرِيضُ: (S, K:) or the spadix of a palm-tree (طَلْعُ) when it bursts from its كَأُورٌ [i. e. spathe, or envelope]: (IAqr:) or what is in the interior of the طَلْعَةُ [or spathe of a palm-tree]: (Th:) or the thing [i. e. the spathe] from which the spadix of the palm-tree (طَلْعُ) bursts: (Ks, A:) to which a woman's garment is likened. (A, TA.) — † Anything white and fresh or juicy or moist; as also † غَرِيضُ: (S, K:) or anything white like milk. (Ks.) — † Hail: (Lth, Th:) as being likened to what is in the interior of the طَلْعَةُ. (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.)

مَغْرُضُ The part of a camel which is like the مَحْزَمٌ [or place of the girth] (S, O, K) of a دَابَّةٌ (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 غُرْضُ, in the bellies of camels: (S:) and مَغْرُضُ signifies [the same; i. e.] the place of the غُرْضَةُ, (IKh, TA,) or غُرْضُ; (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 شَرَايِبُ [or cartilages of the ribs] end: (TA:) pl. مَغَارِضُ. (S, TA.)

مَغْرُضُ: see the next preceding paragraph.

مَغْرُوضُ: see غَرِيضُ.

غرضف

غُرُوضُ and غُرُوضُ [A cartilage:] any soft bone, (T, S, O, K, TA,) such as is, or may be, eaten: (T, O, K, TA:) pl. غُرَايِبُ (O, K, TA) and غَضَارِيْفُ. (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 رَمَابَة [or ensiform cartilage] of the chest. (O, K.) And The [fibro-cartilage or] part within the قُوف [or helix] of the ear. (O, K.) And The نَغْض [q. v.] of the shoulder-blade. (O, K.) And الغُرُوفَان 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 وَهْبَان [i. e. the غُرُوفَان] are Two sinens, or the lihe, عَصْبَان, [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 الغُرُوفَان signifies [also] The two pieces of wood that are bonnd on the right and left between the وَاسِط [or fore part] and the آخِرَة [or hinder part] of the [camel's saddle called] رَحْل. (O, K.)

غرف

1. غَرَفَ الْمَاءَ بِيَدِهِ (Msb, K,) or غَرَفَ الْمَاءَ (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, غَرَفَ الشَّيْءَ [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. ُ and ُ, (O, TA,) inf. n. غَرَفٌ, (TA,) He put upon the head of the camel a rope, or coril, called غَرْفَة [q. v.]. (O, TA.) = See also 7. = غَرَفَتِ الْإِبِلُ, 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. تَغَرَّقَنِي 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] الغَرْفُ, 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 غَرَف is a species of trees from which bows are made; [see عَضَاءُ;] 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 غَرَف, and not with its branches: El-Bühilec says that غَرَفٌ signifies certain skins, not such as are termed قَرَطِيَّة, [i. e. not tanned with قَرَط, but] tanned, in Hejjer, in the following manner: one takes for them sprigs (هَدَب) 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 (الْبَادِيَّة), and, he says, I have seen it; and what I hold is this, that the skins termed غَرَفِيَّة are thus termed in relation to the species of trees called the غَرَف, not to what is laded out: As says that الغَرَفٌ, 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 (أَسَل), 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 عَتَم, and حَيْهَل [or حَيْهَل], and صَوْم, and حَبَج, and شَدْن, and حَيْهَل, 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.)

غَرْفَة 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.)

غَرْفَة 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 غَرْفَة signifies the same: (O, K:) before it is so taken it is not termed غَرْفَة: (S, K:) the pl. is غَرْفَات. (S, Msb, K.) — And [hence, app.] Somewhat remaining of milk.

(IAqr, TA in art. جَزَع) — Also i. q. عَيْتَة; (S, O, Msb, K;) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. غَرْفٌ and غَرْفَات (S, O, Msb, K) which latter is held by some to be a pl. pl. (Msb) and غَرْفَات and غَرْفَات. (S, O, Msb, K.) — And الغَرْفَة 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 غَرْفَة occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عَرَة عَرَة. (IB, TA.) = Also .l loch (خَصْلَة) of hair. (O, K.) — And A rope, or cord, tied with a bow, or double bow, (مَعْقُودٌ بِأَنْشُوطَة, 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.)

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

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

غَرْفِيَّة: see the next preceding paragraph.

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

غَرْوْفٌ A well (بئر) of which the water is taken [or laded out] with the hand. (O, L, K.) — And A large bucket (غَرْب) that takes up much water; (O, K;) as also غَرْيْفٌ; (K;) and غَرْيْفَة is applied [in the same sense] to a [bucket termed] دَلْو. (Lth, TA.)

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

قَصَبَا [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the hind of high, coarse grass called] حَلْفَاء [q. v.]: and i. q. غَيْضَة [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for غَيْضَة, 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 غَيْفَة, a mistranscription:] and water [in such a collection of trees, &c., i. e.,] in an أُجْمَة; (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 حَلْفَاءَ [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.)

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

غُرَاةٌ: see غُرْفَةٌ, first sentence.

غُرَيْفَةٌ 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 غُرَيْفٌ.

غُرَافٌ 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 عُرَافٌ [q. v.]. (TA.) — And A horse wide in step; that takes much of the ground with his legs. (AZ, O, K.)*

غُرَافَةٌ, applied to a she-camel, Swift; pl. غُرَافٌ: and one says also خَيْلٌ مَغَارِفٌ [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 الْجُرَى: and فَارِسٌ مِعْرَفٌ [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 عَيْشَةٌ (O, K,) like رَاضِيَةٌ in the phrase 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 teslheed], upon the middle of her جَبِينٍ [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning الغُرْفُ, like اللَّاعِيَةُ (O, K, TA) and الرَّاعِيَةُ and النَّاعِيَةُ; (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 جَبِينِ: or, accord. to El-Khattābe, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.)

مِعْرَفٌ, and the pl. مَغَارِفٌ: see the next preceding paragraph, first sentence.

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

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

غرق

1. غَرِقَ, (S, Mgh, O, Mṣb, K,) aor. ق, (Mgh, Mṣb,) inf. n. غَرَقٌ, (S, Mgh, O, Mṣb,) He, or it, (a thing, Mṣb,) sank, syn. غَارَ, (Mgh,) or وَسَبَّ, (TA,) in 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 (وَسَبَّ) 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] غُرْفَةٌ: (O, K:) so says IAqr. (O.) And غَرِقَتْ مِنَ اللَّبَنِ غُرْفَةٌ (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. (IAqr, 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 الْقَابِلَةَ الْوَلَدَ meaning † The midwife was ungentle with the child [at the birth] so that the [fluid called] سَائِيَاءُ entered its nose and killed it: or, accord. to the A, غَرَقَتِ الْقَابِلَةَ 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-Rummeḥ,

• إِذَا غَرَقَتْ أَرْبَاعَهَا ثِنَى بَكَرَةً •
• بِتَيْهَاءَ لَمْ تُصْبِحْ رَوْوَمَا سَلَوْنَهَا •

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 fetus becomes drowned in the fluid of the سَائِيَاءُ, and she casts it. (TA.) — غَرِقَ, said of a bridle, [and of the scabbard of a sword, as also إِغْرَقَ, (see مِعْرَقٌ,)] 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. غَارَقَنِي كَذَا: Such a thing was, or became, near to me; drew near to me; or approached me.

(TA.) And غَارَقَنِي الْمَنِيَّةُ † [Death became near to him]. (TA.) — And غَارَقَتِ الْوَعْدَةُ † 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 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 IAqr. (TA.) — The saying of Lebeed, describing a horse,

• يَغْرِقُ التَّلَبَّ فِي سِرَّتِهِ •

is said to mean † He outstrips the تَلَبُّ [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

كَأْسَ الْكَأْسِ means † He filled the كأس [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 الرِّصَافِ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرِبَ, also, signifies the same, (TA:) غَرِقَ, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غَرِقَ النَّبِيلُ, meaning he drew the bow with the arrows to the utmost extent. (TA.) In the saying in the Kur [lxxix. 1], وَالنَّازِعَاتِ غُرُقًا, 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 الْقَوْلِ, (TA,) or 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 حَلْبَةَ الْخَيْلِ † He (a horse) outstripped, or outwent, the collection of horses started together for a wager

that were preceding. (AO, TA.) And [hence] one says, *حَلَبْتَهُ فَاتَّغَرَّتْ 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* *التصدير* (O, K, TA,) or *البطان* (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 النفس* † 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 النفس*, meaning *استوعبت*: but this is a mistake: the correct phrase is *اغترق النفس*, the latter word *محرّكة* [and in the accus. case]; and the explanation, *استوعبه في الزّبير*. (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 تستغراق 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. *اغرورت عيناه* His eyes shed tears (S, O, K, TA) as though they were drowned therein: (O, K, TA:) or *اغرورت عيناه بالدموع* his eyes filled with tears but did not overflow. (ISk, Az, TA.)

Q. Q. 1. *غرقات*, 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. *غرقا*.

غَرِقَ and *غَارِقٌ* and *غَرِيقٌ* 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. *مُغْرَقٌ* or *مُغْرَقٌ*; (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 *تغمغم*; 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 *شهيد*]; (O, TA:) though it is said that *غَرِقٌ* sig-

nifies sinking in water [like as does *غَارِقٌ*]; and *غَرِيقٌ*, dead therein; or, accord. to Aboo-Adnán *غَرِيقٌ* signifies overcome by the water but not having yet sunk; and *غَرِيقٌ*, having sunk [therein]: (TA:) the pl. of *غَرِيقٌ* is *غَرِيقٌ*. (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.) — *أَرْضٌ غَرِيقَةٌ* means Land in the utmost state of irrigation. (IF, A, O, K.) — *غَرِقَ* and *غَرِيقٌ* also signify † A man much [or deeply] in debt: and overwhelmed by trials. (TA.) — And one says, *إِنَّهُ لَغَرِيقُ الصَّوْتِ*, meaning † Verily he is frightened so that his voice is stopped short. (Ibn-Abbād, O, K.)

غَرِقَةٌ A single draught (*شربة* [in the CḲ *شربة*]) 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. *عرق*:) pl. *غَرِقٌ*. (A'Obeyd, S, O, K.)

غَرِيقٌ: see art. *غرقا*: its hemzeli 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 *غَرِقَ*, in two places. — One says also, *أَنَا غَرِيقٌ أَبِيكَ*, meaning † [I am the drowned in the flood] of thy favours. (TA.)

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

غَارِقٌ: see *غَرِقَ*, first sentence.

أَغَارِيقُونَ, (Mgh, K,) or *أَغَارِيقُونَ*, (K,) an ancient Greek word, [*ἀγαρικών*], (TA,) A certain medicine; a thing [or substance] resembling *أَنْجِدَان*; [see *حَلْتَيْت*]; male and female; in the bitterness of which is a sweetness: (Mgh:) or the root, or stem, (*أصل*), 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.)

مُغْرَقٌ: see *مُغْرَقٌ*.

مُغْرَقٌ, [as though *مُغْرَقٌ*, but I think it more probable that it is correctly *مُغْرَقٌ*] 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] *خَلِيفَةٌ* [q. v.]. (TA.)

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

مُغْرَقٌ: see *مُغْرَقٌ*.

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

غرقا

Q. 1. *غرقات*, said of an egg (*بيضة*), It came forth having upon it [only] its thin integument [or pellicle, called *غرقي*]. (K.) — And, said of a hen, [in the K in art. *عرق* (in which the hemzeli is said to be augmentative) *غرقات بيضها*] She laid her eggs in the state described above. (K.) [But see what follows.]

غرقي The integument [or pellicle] (S, K) that is beneath the *قَبْض* [i. e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says its is augmentative, for it is from *الغرقت*. (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 *عَصَاه*, (L,) said by some to grow in the ground termed *قَف*: (O, L:) or the species of tree called *عَوْسَج* [or box-thorn], when it has grown large: (AḤn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with *ة*. (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 *غَرِيقٌ*. (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; (IAḥr, O, K, TA;) inf. n. *غَرَقَلَةٌ*. (TA.)

غَرِيقٌ The white of an egg; as also † *غَرِيقٌ*. (Az, TA.)

غَرِيقٌ: see what next precedes.

غرل

1. *غَرِلٌ*, aor. *غَرَلٌ*, inf. n. *غَرَلٌ*, He was uncircumcised. (Mṣb.)

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

غُرْلَةٌ The قُلْفَةٌ [or prepuce]. (S, O, Mgh, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, رَكِبَ الْخَيْلَ عَلَى غُرْتِهِ, 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 *moist, 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 [animals termed] دَعَامِيصٌ [pl. of دَعْمُوصٌ, 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, Mgh, K:) fem. **غُرْلَةٌ**: und pl. **غُرْلٌ**. (Mgh.) — 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, Mgh, K,) aor. **غَرِمَ**, (JK, K,) inf. n. **غَرِيمٌ** (JK, Mgh, TA) and **غَرَامَةٌ** (Mgh, TA) and **مَغْرَمٌ**, (TA,) *He paid, or discharged,* (JK, S, Mgh, K,*) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Mgh, K,) and a responsibility, and the like thereof, *after it had become obligatory upon him:* (Mgh:) [or, accord. to an explanation of **غَرَامَةٌ** in Har p. 36, *he gave property against his will:* i. e. 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 **الْتِزَامٌ غَرِيمٌ**. (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.* (Mgh in art. **عَقْلٌ**.) — And **غَرِمَ فِي تِجَارَتِهِ** *He lost, or suffered loss, in his traffic;* i. q. **خَسِرَ**; contr. of **رَبِحَ**. (Mgh.) — **غُرْمٌ أُنْفًا**: see **رُغْمٌ** [from which it is upp. formed by transposition].

2. **غَرِمَهُ** i. q. **اِغْرَمَهُ**, 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-cyb says, describing clouds,

وَهِيَ خَوْجُهُ وَاسْتَحِيلَ الرَّبَا

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. **أَغْرَمْتَهُ** and **غَرَمْتَهُ**, (S, Mgh, K,) inf. n. [of the former **اِغْرَامٌ** and] of the latter **تَغْرِيمٌ**, (TA,) both signify the same; (S, Mgh, 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:* (Mgh, 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,] **اِغْرَمَهُ** and **غَرَمَهُ** signify *he made him to incur the taking upon himself that which was not obligatory upon him:* (Mgh:) [and sometimes the inf. ns.] **اِغْرَامٌ** and **تَغْرِيمٌ** signify the *making to be fined;* and, *to be indebted:* (PS:) **أَغْرَمْتَهُ** in the copies of the K is a mistake for **أَغْرَمْتَهُ** **أَيَّاهُ**. (TA.) — **اِغْرَامٌ** 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, **أَغْرَمَ بِالشَّيْءِ** *He became eagerly desirous of the thing; fond of it; or attached to it;* syn. **أَوْلَعَ بِهِ**. (S, Mgh, TA.)

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

8. **اِغْتَرَامٌ** *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, Mgh, 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-Rughib, *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 **مَحَاسِنٌ** is of **حَسَنٌ**. (TA.) [See exs. voce **عَلَقَ**: and see also **غُرْمٌ**.]

غُرْمِيٌّ *A woman heavy, or sluggish;* syn. **ثَقِيلَةٌ**: (K:) or, accord. to IAr, 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 **وَجَدْتُكَ غُرْمِيٌّ** [Verily, or now surely, by thy grandfather, or by thy fortune or good fortune]; like as one says **أَمَّا وَجَدْتُكَ**: (AA, K, TA:) and **غُرْمِيٌّ** and **حُرْمِيٌّ** 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. (M).) *Lasting evil.* (IAAr, S, K.) *Perdition:* (K:) in the Kur xxv. (M), (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-Rughib, *hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man.* (TA.) — Also *Eager desire* [وَشَيْءٌ for a thing]; *fondness* [for it]; or *attachment* [to it]; syn. **وَلُوعٌ**: (S, K:) or *love that torments the heart.* (Har p. 36.) [See 4, last sentence.]

غُرَيْمٌ *A debtor:* (S, Mgh, K:) one says, **خُذْ مِنْ غُرَيْمِ السُّوءِ مَا سَنَحَ** [Take thou from the evil debtor what has become easy of attainment]: (S:) and **غُرَيْمٌ** signifies the same as **غَرِيمٌ**; 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 غَرَامَةٍ** [or **غَرَامَةٌ**] or **تَغْرِيمٌ**. (TA.) And (sometimes, S) it signifies *A creditor* also: (S, Mgh, K:) thus having two contr. meanings: (K:) Kutheiyir says,

قَضَى كُلُّ ذِي دَيْنٍ نَوْتِي غُرَيْمَةً
وَعَزَّةٌ مَمْطُولٌ مَعْنَى غُرَيْمَهَا

[Every debtor has paid, and fully rendered to his creditor; but as to Azzeh, her creditor is put off, and rearied]. (S.) The pl. of **غُرَيْمٌ** is **غُرَمَاءٌ** (IAth, Mgh, TA) and **غَرَامٌ**, which is a strange [i. e. an anomalous] pl.; (IAth, TA;) or this is pl. of **غَرِيمٌ** 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. (Mgh.)

غَرْمَةٌ: see **غُرْمَةٌ**.

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 **الْغُرْمُ** 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 بِالنِّسَاءِ** [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 **حَوِيصٌ عَلَيْهِ**; (Har p. 585;) *not having patience to refrain from it.* (TA.) = See also **غُورٌ**.

غرم

غُرْمُولٌ 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 **غَرَامِيلُ** of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.)

غرنت

غُرْنَقَةٌ An amorous playing with the eyes. (Ibn-‘Abblád, 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 quadrilateral-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 **غُرْنَقٌ**, which signifies † *Certain trees*: (Abou-Ziyád, O, K:) or, as also **غُرْنَقٌ**, sing. of **غُرْنِقٌ**, which signifies the *tender sprouts at the root, or lower part, of the عَوْسَجُ* [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 AHu. (TA.) — And † *A lock of hair much twisted*: (Lth, O, K:) or, accord. to IAr, a *forelock*: so in the phrase **جَذَبَ 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 IAmh, 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. **غُرْنِقِيٌّ**. (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-Lút, and El-‘Ozzà, and Menáh, the other third?”] the Devil put into his mouth the saying **تِلْكَ الْغُرْنِقِيُّ الْعَلِيُّ** [Those are the most high غرانيق, as though meaning cranes, for the Numi-

dian crane is remarkable in the East for its superlatively-high flight]; referring, as IAr 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 **غُرَانِقٌ** may in this case be a pl. of one of the sing. expl. in what here follows [but applied to females]. (O.) — **غُرْنِقٌ** (O, K, TA, and so in copies of the S) and **غُرْنِقٌ** (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 **غُرْنِقٌ** (K) and **غُرْنَقٌ** and **غُرُونٌ** (O, K) and **غُرَانِقٌ** (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. **غُرَانِقِيٌّ** and **غُرَانِقَةٌ** (S, O, K) and **غُرَانِقٌ** (S, K,) which last may be pl. of **غُرَانِقٌ**, agreeably with analogy, (IAmh, TA,) or it may be a contraction of **غُرَانِقٌ**, as such used by a poet. (TA.)

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

غُرَانِقٌ, 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 **غُرَانِقَةٌ**, *Youthful and plump.* (K.) — See also **غُرْنِقٌ**, last sentence. — **لَيْمَةٌ غُرَانِقَةٌ** and **غُرَانِقِيَّةٌ** [Hair descending below the lobe of the ear, or descending upon the shoulders,] *lock, such as the wind puts in motion.* (Sb, O, K.) — See also **غُرْنُوقٌ**.

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

غُرَانِقِيَّةٌ: see **غُرَانِقٌ**.

غرو

1. **غَرَا الْجِلْدُ**, (K,) first pers. **غَرَوْتُ**, (S, Msb,) aor. 2, (Msb, TA,) inf. n. **غَرُوٌّ**, (TA,) *He glued the skin; i. e., made it to adhere with غَرَاهُ*. (S, Msb, K.) And **غَرَيْتُ السَّهْمَ** 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, **غَرَاهُ**, 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 coaxed it*: (K, TA:) mentioned by ISd. (TA.) = **غَرَى بِهِ** *It adhered to it [as glue or the like].* (Ksh and Bñ in v. 17. [And used in this sense in the S and K as an explanation of (لَوْجَ بِهِ) — And [hence], aor. **يَغْرَى**, (S, Msb, K,) inf. n. **غَرَا** (Abu-l-Khattáb, Msb, K, TA) and **غَرَاهُ**, (K, TA,) like **كَسَاهُ**, but in the M like **سَحَابَ** [i. e. **غَرَاهُ**], 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. أَوْلَعَ بِهِ; (Msb, K, TA:) and **لَمْ يَمَهُ**: (TA:) *without his**

being incited thereto by another; (Msb, TA;) and **بِهِ** **أَغْرَى** signifies the same, (Msb, K, TA,) as also **بِهِ** **غَرَى**, (K, TA,) each with **دَانِمٌ**, (K,) and the latter with **تَشَدَّدٌ**, as is stated in the M. (TA.) — See also 3. — And **غَرَى فُلَانٌ** *Such a one persisted, or persevered, in his anger.* (S, TA.) — **غَرَى** 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. **غَرُوٌّ**, S, Msb,) also signifies *I wondered.* (S, Msb, TA.) [See **غَرُوٌّ**, below.]

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

4. And **غَرَى بِهِ**: see 1, latter half.

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

• إِذَا قُلْتَ أَسْلُو فَاصْتِ الْعَيْنُ بِالْبَيِّنَا •
• غَرَاهُ وَمَدَّتْهَا مَدَامِعُ حَقْلُ •

[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 **غَرَيْتُ بِالشَّيْءِ**. (S, TA.) — And **غَرَاهُ**, (TA,) inf. n. **مُغَارَاةٌ** and **غَرَاهُ**, (K, TA,) *He wrangled, quarrelled, or contended, with such a one*: (K, TA:) mentioned on the authority of AHeyth, who disallowed **بِهِ** **غَرَى**, inf. n. **غَرَاهُ**. (TA.) [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]

4. **غَرَاهُ 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** **غَرَى**: see 1.]) And **بِهِ** **أَغْرَى**: see 1. — *He incited, urged, or instigated, him to do it.* (MA, and Har p. 355.) You say, **أَغْرَيْتُ الكَلْبَ بِالصَّيْدِ** (S) *I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase.* (Kull.) — And **أَغْرَاهُ بِهِمُ** *He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them.* (Jel in xxxiii. 60.) — **أَغْرَى بَيْنَهُمُ العَدَاوَةَ**; *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 **أَغْرَيْتُ بِهِمُ** [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 هُما يتغاران في الغضب [app. They two wrangle, quarrel, or contend, in anger]. (JK. [Sec 3.]

غَوْرٌ signifies لَا عَجَبٌ [meaning There is no case of wonder], (Msb, K, and Ham p. 603,) the enunciative of لَا being suppressed, as though the saying were لَا غَوْرَ فِي الدُّنْيَا [there is no case of wonder in the present world] or مَوْجُودٌ [existing]; (Ham;) as also لَا غَوْرِيٌّ [meaning it is not a case of wonder]. (S.) One says, لَا غَوْرَ مِنْ كَذَا i. e. لَا عَجَبٌ [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 غَوْرَ أَنْ يَحْدُوَ الْغَتَّى حَذْوًا وَالِدَهُ *
means And it is not a case of wonder (لَيْسَ بِعَجَبٍ), i. e. there is no wondering (لَا عَجَبٌ), that the [young] man should follow the example of his father, doing the like of his deed. (Har p. 86.)

غُرَا: see غُرَاةٌ, in two places. — Also The غُرْسُ [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 غُرَوَانِ: and pl. أَغْرَاةٌ. (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 غُرَاةٌ, † Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. أَغْرَاةٌ. (K, TA.) Hence the trad., لَا غُرَاةٌ حَتَّى يَكْبُرَ [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 غُرِيٌّ.])

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

غُرَوِيٌّ: see the next paragraph: = and see also غُرُوٌّ.

غُرَاةٌ [A state of attachment, or fondness, &c.;] the subst. from اغرى 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 غُرَوِيٌّ. (TA.)

غُرَاةٌ and غُرَاةٌ (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 صَنَعُ, q. v.:] and it is said that the trees [app. that produce the mucilage termed غُرَاةٌ, otherwise I know not what can be meant thereby,] are [called] غُرِيٌّ [or غُرَاةٌ]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) = رجلٌ غُرَاةٌ means A man who has not a beast [to carry him]. (K.)

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

(See also مَعْرُوءٌ) — 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, — الغُرَيَّانِ Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thameeyeh, 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 Malik and Akeel, the two cup-companions of Jedhecmeh El-Abrash; thus called because En-Noamán Ibn-El-Mundhir used to smear them (كَانَ يُغْرِبُهُمَا) 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.) — الغُرِيٌّ is also the name of A certain idol [or object of idolatrous worship, app. from what here follows, a mass of stone, like as اللَّاتُ 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 غُرِيٌّ signifies also A certain red dye. (TA.)

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

اغْرَاهُ بِهِ, from هو مغرَى به, He is made to become attached to it, or fond of it; &c. (TA.)

مَعْرُوءٌ [pass. part. n. of غَرَا, q. v.; Glued, &c. — Hence, for سَهْمٌ مَعْرُوءٌ, 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., اُدْرِكْنِي وَلَوْ بِأَحَدِ الْمَعْرُوءِينَ, 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 Huncyn; so the one that was riding called to him, and said, يَا هُنَيْنُ وَيْلَكَ, [in which انزنى seems to be a mistranscription for ادركني,] 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 قَوْسٌ مَعْرُوءَةٌ [A glued bow] (S, Msb, K) and مَعْرِيَةٌ. (S, K.)

قَوْسٌ مَعْرِيَةٌ: see what next precedes.

غرى

1. غَرَيْتُ السَّهْمَ: see 1 in art. غرو.

قَوْسٌ مَعْرِيَةٌ: see مَعْرُوءٌ (last sentence) in art. غرو.

غزو

1. غَزَرٌ, aor. ز, inf. n. غَزَارَةٌ (S, Mgh, Msb, K) and غَزْرٌ (Mgh, L, Msb, K) and غَزْرٌ (L, K,) or غَزْرٌ 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;) عَنِ الْكَلْبِ from the herbage; (TA;) or عَلَيْهِ [by feeding] upon it; (K;) as also أَغْزَرَتْ: (IKtt;) and it (a well, and a spring,) abounded in water: and it (an eye) abounded in tears. (K.)

2. تَغْزِيرٌ 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. غوز: see 2 in that art. (TA.)

3. غَازَرُهُ, inf. n. مَخَازَرَةٌ, 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. = أَغْزَرَ اللَّهُ مَالَهُ [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — اغزر المعروف He made the beneficence to be abundant. (K.) = اغزر 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.)

غَزْرٌ [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from غَزَرَتِ الشَّاةُ: pl. غَزْرٌ; like as جَوْنٌ is pl. of جَوْنٌ, and حَشْرٌ of حَشْرٌ. (S.) = Also A vessel made of [the coarse grass called] حَلْفَاءَ and of palm-leaves: (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

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

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

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

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

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

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

مستغزر and مستغزر One who gives a thing in order that he may obtain in return more than he gives. (**ك**.) One of the Tabi'ees says الجانيب المستغزر يتاب 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. الْكَتَانُ (S, MA, O, **ك**;) and غزلت القطن (S, MA, O, **ك**;) and غزيرها, (TA,) or الصوف ونحوه, (Mḡb,) aor. -, (S, O, Mḡb, **ك**;) inf. n. غزول (S, MA, O, KL,) *She spun the cotton*, (MA, KL, Pḡ,) and the flax, &c., (TA,) or the wool, and the like; (Mḡb;) and غزلته signifies the same. (S, **ك**;) = غزل (S, O, **ك**, TA,) aor. -, (K, TA,) inf. n. غزول (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, ***ك**, *TA.) = And غزول is also said of a dog, meaning *He flagged, 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, **ك**, TA,) and became diverted; (S, O, TA;) or, as IAḡr 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 أغزل, below.)

3. مَعَارَظَةٌ (S, O, **ك**, TA,) inf. n. مَعَارَظَةٌ (S, O, **ك**, TA,) *He talked with her*, (S, O, ***ك**, *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, أَطِيبَ مِنْ أَتْفَاسِ الصَّبَا إِذَا غَاظَتْ رِيَاضَ الرَّبَا, [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 **ك** in art. ربو, 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]. (**ك**.) And هُوَ يُغَاظِلُ رَعْدًا مِنَ الْعَيْشِ, [app. meaning *He plays the wanton with ampleness and easiness and pleasantness of the means of subsistence*]. (TA.) — And غازل الأربعين † *He approached [the age of] forty [years]*. (Th, **ك**.)

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, **ك**;) [or so اغزل المغزل, or اغزلته, for] one says of the مغزل [or spindle], أَغْزَلْتُ, i. e. *it was turned round [or twirled]*. (Fr, S.) = اغزلت *She (a gazelle) had a young one*. (S, O. [See غزال.]

5. تغزل *He affected, or attempted, as a self-imposed task, (تكلّف,) 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, **ك**, TA.) — And sometimes it means *He made mention, or spoke, [generally in verse,] of what is termed غزل*. (TA.) [See also شَبَّ, inf. n. تَشَبَّبَ; and نَسَبَ, inf. n. نَسَبَ.] One says, تغزل 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, **ك**, TA,) and flax, &c., (TA,) or wool, and the like, (Mḡb,) i. e. مَغْزُول [i. e. Spun]: (S, O, Mḡb, **ك**, TA:) [or rather spun thread, or yarn of any kind; for] it is an inf. n. used as a subst.: (Mḡb:) of the masc. gender: pl. غزول. (TA.) — And accord. to ISd, *The web of the spider*. (TA.) — And غزل البنات is applied in Egypt to *The sort of food called إطرية*. (TA in art. طرو, q. v.)

غزل نساء *A follower and lover of women; as 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 فَعِيلٌ in the sense of the measure مَفَاعِلٌ; like حَدِيثٌ and كَلِمَةٌ. (TA.)

غزل, as expl. by 'Abd-El-Muṭṭalib El-Bagh-dādee, in his Exposition of the نَعْدُ الشَّعْرِ of Kudámeh, signifies *The talk, and actions, and circumstances, occurring between the lover and the object of love; differing somewhat from تَشْبِيْبٌ, which is a celebrating of the person and qualities of the beloved; and from نَسِيْبٌ, which is a mentioning of the state, or condition, of the نَاسِبٌ [himself], and of the object of the نَسِيْب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تَشْبِيْبٌ, and being a mentioning of غزل: accord. to Kudámeh, 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, **ك**;) as also † مَغْزَلٌ: (**ك**;) or *play, sport, or diversion, with women*: (ISd, TA:) or the *talk of young men and [or with] young women*: (Mḡb:) 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 نَسِيْبٌ, *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 غزول, 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 *صَاحِبٌ غَزَلٍ*: (S, O;) or *مُتَغَزِّلٌ بِالنِّسَاءِ*: (**ك**, 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 غزول, because this differs in meaning from تَغْزَلٌ,] i. e. it signifies [properly] دُوْ غَزَلٍ: (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.)

غزليّ [Of, or relating to, spun thread, or yarn:] the rel. n. from غَزَلَ used as a subst. (Msb.)

غَزَالٌ A young gazelle, وَدَدٌ طَيِّبَةٌ: (Msb:) or a شَاذِنٌ [or young gazelle], (T, S, O, Msb, K, TA,) or, as some say, the female, (TA, [but see what follows,]) when it becomes active, or in motion, (T, S, O, Msb, K, TA,) and walks; (T, Msb, 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 ثَيِّبٌ [q. v.]: (T, Msb:) or in the stage after that in which he is termed طَلًا [q. v.]: (AHít, Msb, 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. طَيِّبٌ [i. e. a gazelle, of any age]: (M in art. طَيِّبٌ: for الطَّيِّبُ is there expl. as meaning الغَزَالُ: [but this seems to be a loose rendering:] the female is called غَزَالَةٌ; (Msb, MF, TA:) though it seems from what is said in the K [i. e.] that الغَزَالُ is applied peculiarly to the male, and that the female is called only طَيِّبَةٌ, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pauc.] is غَزَالَةٌ and [of mult.] غَزَالَانٌ. (S, O, Msb, K.) — غَزَالٌ A certain insect (دُوْبِيَّةٌ), (K, TA,) a species of the [locusts, or locust-like insects, called] جَنْدَبٌ [pl. of جَنْدَبٌ]. (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 أَرْطَاةُ [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 says by some one or more of the Benoo-Asad: (O:) and Aboo-Naqr says, it is of the [kind called] دُكُوْرٌ. [See also دَمُ الْغَزَالِ and دَمُ الْغَزَالِ and دَمِيَّةُ الْغَزَالِ and دَمِيَّةُ الْغَزَالِ and دَمِيَّةُ الْغَزَالِ.]

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; (Msb, K;) [therefore] one says طَلَعَتِ الْغَزَالَةُ, but not غَرَبَتِ الْغَزَالَةُ: (TA:) or the sun when high: (M, K, TA:) or the عَيْنُ [meaning the dish, 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 طُلُوعُ الْغَزَالَةِ, 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-Naqr, 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 peded and eaten, (Aboo-Naqr, O,) and it is sweet, (Aboo-Naqr, O, K,) and has yellow blossoms from its bottom to its top; and it is a pasture: (Aboo-Naqr, O:) every thing [i. e. animal] eats it; (Aboo-Naqr, O, K;) and the places of its growth are the plain, or soft, tracts. (Aboo-Naqr, O.)

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

غَزَيْلٌ see غَزَلَ 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.)

أَغَزَلَ مِنَ عَنَكِبُوتٍ, 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, أَغَزَلَ مِنْ أَمْرِي 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 Imra-el-Keys]. (Meyd.) — And [hence,] أَغَزَلَ مِنَ الْحَمَى + [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 أَغَزَلَ applied to the fever (الْحَمَى) [though this is fem.] means such as is a frequent visiter of the sick person; recurrent. (TA.) — And أَغَزَلَ مِنْ فُرْعَلٍ [More confounded and perplexed than a young one of the hyena]; from الْغَزَلَ 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 فُرْعَلُ 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 أَمْرِي الْقَيْسِ. (Meyd, O, TA.)

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

مَغْزَلٌ: see مَغْزَلٌ, in three places.

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

مَغْزَلٌ and مَغْزَلٌ (Fr, Th, S, O, Msb, K) and مَغْزَلٌ (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, (Msb,) A spindle; i. e. the thing with which one spins: (S, MA, O, Msb, K, KL:) Fr says that مَغْزَلٌ is the original form, from أَغْزَلَ “it was made to turn round” or “revolve” [or “was twirled”]; (S, TA;) but the dammeh was deemed by the Arabs difficult of pronunciation, and therefore they said مَغْزَلٌ, and in like manner مِصْحَفٌ and مِعْرُوفٌ and مَجْسَدٌ and مِخْدَعٌ: accord. to IAth, مَغْزَلٌ signifies the instrument [with which one spins]; and مَغْزَلٌ, the place of the غَزَلٌ [which means the act of spinning and the spun thread or yard]; and مَغْزَلٌ, the place in which [i. e. spun thread or yarn] is put: (TA:) pl. مَغَازِلٌ. (MA.)

[meaning More naked than a spindle]. (Meyd.) And one says, صَاحِبُ الْغَزَلِ أَضَلُّ مِنْ سَاتِي مِغْزَلٍ, [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.] مَغَازِلٌ signifies The عَمَدُ (O) or عَمَدُ (K) [app. meaning the upright wooden supports of the seat] of the [machine called] نَوْرَجٌ [q. v.] with which the reaped grain heaped together is thrashed. (O, K.)

مَغْزَلِيٌّ (MA) and مَغَازِلِيٌّ (S and K voce مَضْرُومٌ) A parer of spindles. (MA.)

مُغْزِلٌ A slender cord (حَبْلٌ رَقِيْقٌ) [so in copies of the K, and in the CK, but in the latter الْمُغْزِلُ is put for الْمُغْزِلُ: in my MS. copy of the K, and in the CK, and in the latter الْمُغْزِلُ, 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 مَغْزَلُ, 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 **المَغْبُولِ**, 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.)

مَغْبُولِي: see **مَغَارِي**.

غزو

1. **غَزَاهُ**, [aor. **غَزَا**,] inf. n. **غَزْوٌ**, *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 غَزَاهُ; (K, TA;)* this last mentioned by ISd as syn. with **قَصَدَهُ**. (TA.) One says, **عَرَفْتُ مَا غَزَيْتَ مِنْ هَذَا الْكَلَامِ** i. e. [I knew, or, emphatically, I know,] *what is willed or desired (ما يُرَادُ) [from this speech]. (S.)* And **غَزْوِي** *My aim, or intention, or meaning, is such a thing. (K.)* — [Hence, app.,] **غَزَا الْعَدُوَّ**, inf. n. **غَزْوٌ** (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 **ضَرَبْتُ يَدَهُ**, and **جَادَ قَضَاهُ**, 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 بِالتَّجْرَمِ

[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 التَّجْرَمِ** here meaning **إِعْرَافُ الْبِجْرَمِ**. (TA.)

غَزَاةٌ: see the next paragraph, in three places.

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

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

غَزِي: see **غَازٍ**.

غَزَاءٌ 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 **غَزَايَ** (S, Mṣb, K, TA, in the CK **غَزَايَ**) and **غَزَاةٌ** (S) and **غَزَايَ**, (K,) [originally **غَزَوِي**], of the measure **غَزَاةٌ**, (TA,) and **غَزَايَ** is pl. of [the pl.] **غَزَاةٌ**, (S, Mṣb,) or [rather] a quasi-pl. n.; (K;) and **غَزَايَةٌ** signifies a company, or body, of **غَزَاةٌ**. (TA.)

غَزَايَةٌ: see what immediately precedes.

غَزَاةٌ and **غَزَايَ** and **غَزَايَةٌ**

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

مَغْرِي 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 **مَغْرَاةٌ**. — And see the paragraph next preceding this.

مُغْرِيَةٌ [act. part. n. of 4, q. v.] — **مُغْرِيَةٌ** 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, **مُغْرِيَةٌ**, 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.) **الْمُغْرِي 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 **مُغْرِيٌ** signifies A she-camel whose impregnation is difficult: mentioned by Az. (TA.)

مَغْرَاةٌ: see **غَزْوَةٌ**, in three places. — Also A place of **غَزْوٍ** [meaning making a warring, or warring and plundering, expedition]: pl. **مَغَازٍ**. (TA.) — And **الْمَغَارِي** signifies also *The memorable deeds of the غَزَاةُ* [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 **مَغْرَاةٌ** or **مَغْرِيٌ**. (TA.)

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

عسق

1. **عَسَقَ**, said of the night, aor. **عَسَقَ**, (S, O, K,) inf. n. **عَسْقٌ** (O, K, TA) and **عَسَقٌ** and **عَسَقَانٌ** (K,) *It became dark; (S, O;) as also عَسَقَ, (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., **عَسَقَ** **اللَّيْلُ عَلَى الطَّرَابِ** i. e. *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 **عَسَقَتْ عَيْنُهُ**, (S, O, K,) aor. **عَسَقَ**; (O, K;) and **عَسَقَتْ**, aor. **عَسَقَ**; (K;) inf. n. **عَسْقٌ**, (S, O,) or

غُسُوقٌ, (K,) or both, (TA,) and غَسَقَانٌ, (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 غَسَقَ الْجُرْحُ, inf. n. غَسَقَانٌ (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 غَسَقَانٌ, (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. انصبت: (TA:) [and in this latter sense غَسَقٌ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانٌ is syn. with انصباب: (O, K, TA.) [Hence,] غَسَقٌ غَسَقَانٌ, (K,) inf. n. غَسَقٌ (TA) [and app. غَسَقَانٌ], *The milk poured forth from the udder*. (TA.)

4. اغسق: see 1, first sentenc. — Also *He entered upon the darkness*, غَسَقَ, (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مؤذن, *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 *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 shins 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 Šakhr (?) 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 غَاسِيَةٍ 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-Baḡree: (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 الغسقُ]: (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, الثرياُ [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثُرَيَّا)], 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 الأَسَدُ 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 غَسَقٌ 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.) — غَسَقٌ 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, Mḡb, K,) aor. -, (Mḡb, K,) inf. n. غَسَلٌ, (S, MA, Mḡb, O, Mḡb, K,) and غَسَلٌ is the subst., (S, Mḡb,) or a subst. (Mḡb, K, TA) from الإغسالة, (Mḡb, TA,) or, as some say, the latter is the inf. n. and the former is the subst., (MF, TA,) *He washed it; with water* (بالماء): (MA:) غَسَلُ الشَّيْءِ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mḡb.) You say, غَسَلُ الْجِلْدِ كُلَّهُ [He washed the shin, all of it], and غَسَلُ الْمَيِّتِ [the dead body]: and غَسَلٌ has the like, but an intensive, meaning. (Mḡb.) 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, غَسِلَ, like غَسِلَ, 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.] — غَسَلَ الْبُرَّاءَةَ signifies † *He compressed the woman (جامعاً)*; (Az, Mḡb, O, TA;) like عَسَلَهَا, with ع; (Az, Mḡb, TA;) much or little; (TA;) and † غَسَلَهَا signifies the same: (Mḡb, O, TA:) or both signify *he did so much*. (K.) It is said in a trad., (Mḡb, O, TA,) respecting [preparation for the prayers of] Friday, (Mḡb,) 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]*; (Mḡb, 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]; (Mḡb;) [and then washes himself;] and Az held غَسَلَ, without tesheed to be correct (Mḡb, O) in this sense: (Mḡb:) or the meaning accord. to the reading of غَسَلَ is, *whoso performs the [ablution termed] وَضُوءٌ fully, washing every member [of those that are to be washed] three times, (Mḡb, O,) and then washes himself for the [prayers of] Friday*; (Mḡb;) and accord. to I'Ab, it means *whoso washes himself after الجماع and then washes himself for the [prayers of] Friday*: (O:) accord. to the K, † الغَسِيلُ 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 وَطَهَانًا, says what is improbable, and departs from the authorities respecting it. (Mḡb.) — 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,) بالسيوطِ [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 onc.]

7. غَسَلَهُ 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, Mḡb, K) *He washed [himself, i. e.] his whole person, (Mḡb,) بالماء [with water]*. (S, Mḡb, O, K.) And اغتسل للجمعة [He washed himself for the prayers of Friday]. (I'Ab, O.) — And اغتسل بالطيب *He daubed, or smeared, himself, or did so copiously, so as to cause a dripping, (نَضَمَخَ, Lh, TA,) or he sprinkled himself, (تَنَضَّحَ, K,) with perfume*. (Lh, K.) — اغتسل said of a horse: see 1.

10. It is said in a trad., أَغْسَلْتُمْ الْعَيْنَ حَقًّا فَإِذَا اسْتَفْسَلْتُمْ, 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. (IKoof, Mgh, Mṣb, K, TA) from *الِغْتِسَالِ*, (IKoof, Mgh, Mṣb, TA,) and [as such] signifying *a complete washing [of oneself, i. e.] of the whole person*: (IKoof, 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-h, is used: (Ham 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 *غَطْبِيٌّ* [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] *سِدْرٌ*, (Mṣb,) and *طِينٌ*, (TA,) or *طِينَةُ الرَّأْسِ*, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and *أَشْتَانٌ* [or potash]: (TA:) [and app. any wash for the head:] and *غَسَلَةٌ* 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:) *غَسَلَةٌ مُطَرَّاةٌ* being *myrtle [-leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair*: one should not say *غَسَلَةٌ*. (S, O.) IḤar cites the following verse (S, O) of 'Abd-er-Rahmān Ibn-Dārah El-Ghatafānee, (O.)

- فَيَا لَيْلَ إِنَّ الْغِسْلَ مَا دُمَّتِ أَيْمًا
- عَلَيَّ حَرَامٌ لَا يَمْسِنِي الْغِسْلُ

[And, O Leylā, (*لَيْلٌ* being a contraction of *لَيْلِي*, but in the O it is *يَا جُمْلُ* O Jum!,) 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 *جَمَاعٌ* of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) — See also *غُسُولٌ*. — And see also *غَسَلَةٌ*.

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

غَسَلَةٌ: see *غَسَلٌ*.

غُسْلٌ: see *غَسَلٌ*.

غَسَلَةٌ [A single act of washing: pl. *غَسَلَاتٌ*]. — [Hence,] one says, *بَنَوْا هَذِهِ الْمَدِينَةَ بِغَسَلَاتِ* [They built this city] by means of their earnings. (TA.)

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

غَسِيلٌ (S, Mgh, O, K) and *غُسْلٌ* and *غَسِيلٌ* (K,) and *غَسِيلٌ* (O, K) and *مِغْسَلٌ* (O, K) and *غَسِيلٌ* (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 *غَسِيلٌ*.]

الغَسِيلِيْنُ: see *الغَسَالَةُ*. — *الغَسِيلِيْنُ* (in the Kur [ix. 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* *غَسِيلِيْنُ*: (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 *غُسْلٌ* (Mgh, K) and *غُسْلٌ* and *غَسَلَةٌ* (IAth, K) *Water with which one washes himself*; (S, Mgh, O, K;) as also *مُغْتَسَلٌ*, 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 *غَطْبِيٌّ*

[or marsh-mallows], (K, TA,) and *أَشْتَانٌ* [or potash (see also *غَسُولٌ*)], and *the like thereof, and certain of the [plants termed] حَمَضٌ*: (TA:) or *غُسُولٌ* signifies *a thing [or substance] with which the hand is washed, such as أَشْتَانٌ &c.*: (Har 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 *دَلْوُكٌ*.]

غَسِيلٌ i. q. *مُغْسُولٌ* [i. e. *Washed*]; (S, O, Mṣb, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Mṣb, TA;) and the former is also applied as an epithet to a fem. n., as is also *غَسِيلَةٌ*; (S, O, K;) or this last is used after the manner of subst., like *نَطِيحَةٌ* and *ذَبِيحَةٌ*; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of *غَسِيلٌ* is *غَسَالِيٌّ* and *غَسَالَةٌ*; (Lh, K, TA;) and the pl. of *غَسِيلَةٌ* [and app. of *غَسِيلٌ* used as a fem. epithet] is *غَسَالِيٌّ* or *غَسَالِيٌّ*. (K accord. to different copies.) *غَسِيلُ 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 *غَسَلَةٌ*. — [It is now used as meaning *Clothes, or the like, put together to be washed*.]

الغَسَالَةُ (S, O, Mṣb,) or *غَسَالَةُ 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 *الغَسَالَةُ* also signifies *What is washed from the garment and the like*; and so *الغَسَالِيْنُ*. (K.)

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

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

غُسُولٌ: see *غُسُولٌ*.

غَسَلَةٌ: see *غَسَلَةٌ*.

غَابِلٌ 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; hali, or glasswort; or mesembryanthemum nodiflorum (Forskål, Flora Ægypt. 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 مَسِين [or حَوْضٌ مَسِين app. meaning A tank, or the like, of copper]. (Mgh.) — See also مَغْسِلٌ. — And see غَسُولٌ.

مَغْسِلٌ: 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 غَمَقَ: (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.)

أَغْمَارٌ; see غَمَرَ.

لَيْلٌ غَامِرٌ Dark night. (TA.)

أَغْمَارٌ فِي السَّمَاءِ أَغْمَارٌ and غَمَرَ فِي السَّمَاءِ أَغْمَارٌ In the sky are portions of clouds. (K.)

غسى and غسو

1. غَسَا اللَّيْلُ (S, K,) aor. يَغْسُو (S,) inf. n. يَغْسُو (S, K;) accord. to some copies of the K يَغْسُو (S, K;) and غَسَى, aor. يَغْسِي (IJ, TA;) and غَسَى, aor. يَغْسِي (S, K, TA,) inf. n. يَغْسَى; 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. ٤, (S, Mṣb,) inf. n. يَغْشُ (Mṣb, TA,) or يَغْشُ, 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. يَغْشِي (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 بَيْنَنَا تَغْشِيًا, said by some to be from الغش, and by others to be from [a usage of] الغشيش as signifying التَّيْبِيبَةُ [app. here meaning the embellishing speech with falsehood]: but accord. to the approved relation, it is [تَغْشِيًا] 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. ٤, [inf. n., probably, يَغْشِي, 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. اَغْشَاهُ, inf. n. اَغْشَاهُ, 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 اَغْشَاهُ عَنْ حَاجَتِهِ I prevented him from obtaining the object of his want; syn. اَعَجَلْتَهُ. (IKt, K.)

8: see the next paragraph, in two places.

10. اِسْتَغْشَاهُ (S, K) and اِسْتَغْشَاهُ (K, TA) He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of اِسْتَصْحَاهُ (S, K) and اِسْتَصْحَاهُ (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 تَغَشَّاهُ لَكَ نَاصِحٌ
• وَمَسْتَصْحَجٌ بِالْقَيْبِ غَيْرَ 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.)

غَشٌّ (K, TA,) of the measure فَعْلٌ, or it may be originally of the measure فَعِلٌ, (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 بِغَشٍّ هُمُهُ فِيمَا أَكَلَ
[He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA.)

غَشٌّ 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 حَمْلَانٌ.) — And Adulterated, or counterfeit, coin. (See زَعْلٌ.)]

غَشٌّ A turbid drinking-place: (Az, IAMB, Sgh, TA:) the كَدْرُ الْمَشْرَبِ in the K is a mistake; the right explanation of الغشش being الْمَشْرَبُ الْكَدِرُ, which is that given by Az and IAMB and Sgh. (TA.)

غَشَّاشٌ: see the next paragraph.

غَشَّاشٌ, applied to a drinking (شْرَبٌ), Little in quantity, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, يَوْمٌ; 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 غَشَّاشٌ: (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.)

غَاشٌ 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.)

شَيْءٌ 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 فُلَانٌ 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 مَلْهُونٌ مَغْشُوشٌ Milk mixed with water. (Mgh, Mṣb.) And نِصَّةٌ مَغْشُوشَةٌ Silver mixed with copper or brass. (TA.)

غش

1. **غَشِرٌ** 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, **غَشِرَ الرَّعِيَّةَ**, aor. -, [accord. to the TK, the aor. of the verb in the sense here following is **غَشِرَ**, but this I think a mistake,] inf. n. **غَشِيرٌ**, *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 **غَشِرَ النَّاسَ** *He asked whom he could of the people*. (Z, TA.) And **غَشِرَ الْأُمُورَ** *He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination*. (Ham p. 37: by implication.) — And **غَشِيَهُ**, 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 **غَشِرٌ** [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is **غَشِيرٌ**,] signifies *the act of so smearing*. (K.) — And **غَشَرَ** **غَشِرٌ** *He collected firewood by night, cutting whatever he could get, without consideration*, (K, TA,) or, as in the A, *without discrimination*. (TA.)

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

غَشُورٌ A man who strikes, or beats, people vehemently, [and wrongfully, (see 1,)] and takes [from them] everything that he can get; as also **غَشِيرٌ** and **غَشِيرٌ** [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 **غَشِيرٌ**. (TA.) [One says,] **الْحَرْبُ غَشُورٌ** [*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.)

غَشِيرٌ, 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: }
غَشِيرٌ: } see **غَشُورٌ**.

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

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

غَشِيرَةٌ and **إِنَّهُ لَذُو غَشِيرَةٍ** *Verily he is one who possesses boldness, or daringness, and penetrative energy*. (K.)

أَغَشِرٌ [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1.] **أَغَشِرٌ مِنَ 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 **أَغَشِرٌ**. (TA.)

مَغَشِيرٌ 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 **غَشِيرٌ**: (S, K:) or, accord. to Aboo-Biyásh, 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 يَغْشَى السَّدْرَةَ مَا يَغْشَى** [*When there was coming upon the lote-tree so as to cover it, or overspread it, what was so coming*]. (TA.) And in the same [xx. 81], **فَغَشِيَهُم مِّنَ الْبَهِيمِ مَا غَشِيَهُمْ** [*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 **التَّعَاسُ**, i. e. *When it (drowsiness) was coming upon you, or overcoming you*]; accord. to one reading; other readings being **يُغَشِيكُمْ** and **يُغَشِيكُمْ** [followed by **التَّعَاسُ**]. (TA.) See also **غَشِيَهُ**, in three places. — [A somewhat similar signification of **غَشِيَهُ** will be found below.] — One says of the night, **يَغْشَى 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 **اغْشَى**. (Mgh, 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 **جَاءَهُ** (S) or **أَتَاهُ** (Mgh, Mgh, 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**, (Mgh,) with **kesr**, (Mgh, Mgh,) *syn. with* **إِتْيَانٌ**. (Mgh.) You say, **غَشِيَ فَلَانٌ** *He came to such a one*; *syn. with* **أَتَاهُ**; as also **غَشَاهُ**, aor. **يَغْشَاهُ**. (K.) — [Hence,] **غَشِيَهَا**, (S, MA, Mgh, 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, (Mgh,) and *syn. with* **إِتْيَانٌ**, metonymically used in the sense of **جَمَاعٌ**, (Mgh, Mgh,) *He compressed her*; (S, MA, Mgh, K;) namely, a woman; (MA, K;) as also **تَغَشَاهَا**. (MA, Mgh, TA.) — And **غَشِيَ** (**أَتَى إِلَيْهِ**) *He did to him (إِلَيْهِ) a forbidden action*. (TA in art. **حَجَرٌ**) [Hence,] **غَشِيَانٌ** [*The doing of forbidden things*]. (Mgh and Mgh and K in art. **رَهَقٌ**.) And **غَشِيَ الشَّيْءَ**, *He occupied himself with the thing, engaged in it, or personally managed or conducted it*; *syn. with* **لَابَسَهُ** and **بَاشَرَهُ**. (JM.) [And **تَغَشَى** has a similar meaning; for it is said that] **الغَشِيُّ** and **الغَشِيَانُ**: and they took an extended range in using the former, so that one said, **بِالْجَوْرِ تَغَشَاهُمْ** or **بِالْعَدْلِ** [app. meaning *He ruled them with equity or with injustice*]. (Ham p. 27.) [And one says, **يَغْشَى الحُرُوبَ** (see Ham p. 27), meaning *He plunges into wars, or battles*: see **مَغَامِسٌ**, 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 بِالسُّوْطِ**, or **الرَّجُلَ بِالسُّوْطِ**), **غَشَاهُ** **بِهِ**, (accord. to other copies of the S, the verb in these being written **قَنَّعَ**, 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.) — **غَشِيَ عَلَيْهِ**, (S, MA, Mgh, Mgh, K,) inf. n. **غَشِيٌ**, (S, Mgh, K,) or **غَشِيٌ**, (MA,) or both, (Mgh,) 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-, (Mgh,) or it is the subst., (K,) *He swooned, i. e. became senseless*: (MA, PS;) or i. q. **أَغْبَى عَلَيْهِ** [q. v.]: (K, TA:) or **الغَشِيُّ**, or **الغَشِيَانُ**,

is a state of inertness (تَعَطَّل, 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. غَشِيَتْ 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 عَلَى بَصْرِهِ, inf. n. as above; and اغشى; (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 شَيْنَ.] — غَشَاهُ said of light: see 1, former half. — See also 4. — غَشَاهُ بِالسُّوْطِ: see 1, latter half. — One says also, غَشِيَتْهُ سَيْفًا, or سَوْطًا, [in my original غَشِيَتْهُ, 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 غَشِيَتْهُ سَيْفًا, or كَسَوْتُهُ 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 Bq* and Jel* in vii. 52, &c.) — And [hence,] both signify He made it, i. e. an event (أَمْر), 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-án 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 اللَّيْلُ: 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) بثوبه, (S, K,) and تغشى به, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. وعى, 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, يَسْمَعُ and يَرَى are put for يَسْمَعُ 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, and التقي ثوبه. (TA.)

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

غَشُو The نَبَق [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.] غَشُوَة signifies a سِدْرَة. (TA.)

غَشَاوَة and غَشُوَة and غَشُوَة: see غَشَاوَة.

غَشَى 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 غَشِيَةُ حُمَى signifies A touch, or slight attack, of fever. (TA.)

غَشِيَة: see غَشَاوَة.

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

غَشَا A cover, or covering; syn. غَطَا: (S, Mṣb:) or it differs from the غَطَا in being of clothing or the like: (TA in art. غطو:) and غَشَاوَة [q. v.] signifies the same: (Mṣb:) [the pl. of the former is أَغَشِيَة and أَغَشَاء; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غَوَاشٍ, pl. of غَاشِيَة,) like آدَامٌ as pl. of إِدَامٌ.] The غَشَا of the heart is The cover, or covering, thereof; (K, TA;) the قَبِيصُ thereof, likewise mentioned in the K as being called the غَاشِيَة; a covering of skin, [i. e. the pericardium,] the removal of which therefrom causes death; and also called the غَشَاوَة, 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 غَاشِيَة:] and so of the sword; (K, TA;) which is its غَلَاْف [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.)

غَشَاوَة (S, ISd, K) and غَشَاوَة and غَشَاوَة (ISd, K) and غَشُوَة and غَشُوَة and غَشُوَة (S, K) and غَاشِيَة and غَاشِيَة and غَاشِيَة and غَاشِيَة (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, عَلَى بَصْرِهِ غَشَاوَة &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

طَبَع [also termed رَيْن]). (TA.) See also غَشَاوَة, in two places.

غَاشِيَة and غَاشِيَة: see the next preceding paragraph.

غَوَاشٍ: see غَاشِيَة and غَاشِيَة. غَوَاشٍ is its pl.: (TA:) occurring in the Qur vii. 39, meaning أَغَشَاءُ, (K, TA,) i. e. أَغَشَاءُ [or Coverings, a pl. of غَاشِيَة]. (TA.) — It is also [The covering, like غَاشِيَة, q. v.], of the horse's saddle. (S.) — And, (S,) of the [camel's saddle called] رَحْل, (K,) it is The iron that is above the مُؤَخَّرَة or [hinder part], (S, K, TA,) also called the دَامِغَة [q. v.]. (Az, TA.) — Also The skin with which the جَفْن [or scabbard] of a sword is covered, from the lower part of its شَاوِب [q. v.] to its نَعْل [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] أَسْفَان [pl. of سَفْن, q. v.]: (K: [for أَسْفَان, which is the reading in the M, some copies of the K have أَسْفَار:] or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its غَمْد [or scabbard], also. (Har. p. 22.) — الغَاشِيَة (in the Qur lxxxviii. 1, TA) means The resurrection; (S, K, TA;) because it will overwhelm (تَغَشَى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (تَغَشَى) 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, (تَغَشَى) the faces of the unbelievers. (TA.) [In like manner also,] غَاشِيَة مِنَ الْعَذَابِ means Punishment that is general, or universal, in its extent. (TA.) — And غَاشِيَة signifies also A calamity, or misfortune. (TA.) — And A certain disease that attacks in the جَوْف [i. e. belly, or chest]. (As, S, K.) One says, رَمَاهُ اللَّهُ بِغَاشِيَة, [May God smite him, or afflict him, with a غَاشِيَة]. (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.)

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

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

غص

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

(TA, [see 1 in art. **غَضَّ**,]) aor. **يَغْضُ**, (S, Mṣb, K,) when the sec. pers. of the pret. is **غَضَّصَتْ**, (Mṣb,) and **يَغْضُ**, (Mṣb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Mṣb,) inf. n. **غَضَّصَ**, (S, K,) or **غَضَّ**, (Mṣb,) or the former when the aor. is **يَغْضُ**, and the latter when the aor. is **يَغْضُ**, (TA,) *His throat, or fauces, became choked, or obstructed*, (S, K, MF,) by food: (S, Mṣb, MF:) [as also, app., **اغْتَضَّ**:] accord. to some of those skilled in the science of lexicology, you say **غَضَّ** 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 bonc, and **جَرَّضَ** 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, **غَضَّ 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,] **غَضَّ بِرَيْقِهِ** [lit., *His throat, or fauces, became choked by his spittle;*] meaning, *he died.* (TA.) — Hence, also, **غَضَّ بِالغَيْظِ** † [*He was, or became, choked with wrath, or rage.*] (Mṣb.) — [And **غَضَّ**, 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 **اغْتَضَّ** signifies the same: see **غَضَّة**.] — [Hence also,] **غَضَّتْ بِنَا** † *The land became straitened [as though it were choked] by us.* (TA.) And **غَضَّ الْمَجْلِسُ** † *The sitting-place became straitened, or choked, or choked up, by its people;* as also **اغْتَضَّ**. (TA.)

4. **اغْضَهُ**, (S, Mṣb, TA,) inf. n. **إِغْضَاصٌ**, (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, **اغْضَهُ بِالغَيْظِ** † [*He (a man) caused him to become choked with wrath, or rage.*] (Mṣb.) — [Hence also,] **اغْضَهُ 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 **اغْضَهُ** without any addition signifies the same: see **غَضَّة**.] — [Hence also,] **اغْضَ عَلَيْنَا الْأَرْضَ** † *He made strait to us the land.* (K, TA.)

8: see 1, in three places.

غَضَّةٌ *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 **وَقَدْ أَغْضَتْهُ فَاغْتَضَّ**; *a thing by which one is choked (به) شَجَّى يُغْضِي بِهِ*, (Lth, JK, TA) *in the حَرَقْدَةٌ [meaning the head of the windpipe], (Lth, TA,) or in the throat, or fauces: (JK:) pl. غَضَّصٌ.* (S, Mṣb, K.) It is said in the Kur [lxxiii. 13], **وَطَعَامًا ذَا غَضَّةٍ** (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, **غَضَّصَ الْمَوْتَ** [*The chokings, or strangulations, of death: the death-rattles: or † the agonies of death.*] (TA.)

غَضَّانٌ: see what next follows.

غَاصٌ *A man having his throat, or fauces, choked, or obstructed, (S, Mṣb, * K,) by food;* (S, Mṣb;) as also **غَضَّانٌ**. (S [in two copies of which it is written **غَضَّانٌ**, K [in two copies of which it is written **غَضَّانٌ**, 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 **مُغْتَضٌّ**. (A.)

مُغْتَضٌّ: see what next precedes.

غصب

1. **غَصَبَهُ**, (S, A, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. **غَصَبٌ**; (S, Mgh, Mṣb;) and **اغْتَصَبَهُ**; (S, Mṣb, K;) *He took it wrongfully, unjustly, or injuriously;* (S, A, Mgh, K;) or *by force;* (Mgh, Mṣb;) **مِنْهُ** 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. **غَاصَهُ 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.)

مَغْضُوبٌ and **غَضَبٌ** *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. **غَضَابٌ**. (Mṣb.)

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

غصن

1. **غَصَنَهُ**, aor. -, (K, TA,) inf. n. **غَصْنٌ**, (TA,) *He drew it to him, or towards him; namely, a غَصْنٌ [or branch]: (K, TA:) from El-Kanánee. (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. - and -, (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-Mundhíree in the "Nawádir" of I Afr; 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. **فَرَشَ**), inf. n. **إِغْصَانٌ**, *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 **كَبُرَ**, but the former is the right, (TA) *in its berries:* (K:) or *somewhat large therein.* (TA.)

غُصْنٌ *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.] اُغْصَانٌ and [of mult.] غُصُونٌ and غُصْنَةٌ.* (S, K.)

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

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

غض

1. يَغْضُ (Mṣb, *), غَضَّ طَرَفَهُ (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. غَضَّضْ (S, A, *) in the dial. of Nejd, (S, *) and اُغْضُضْ, in the dial. of El-Hijáz, (S, *) inf. n. غَضَّضْتُ (Mṣb, K.) and غَضَّضْتُ, with kesr, (A, K, *) and غَضَّضْتُ and غَضَّضْتُ, with fet-h, (K, *) He lowered his eye, or eyes; (S, A, Mṣb, K, *) as also غَضَّضْتُ 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 غَضَّضْتُ alone, inf. n. غَضَّضْتُ, He contracted his eyelids; like اُغْضَى: 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, *) — غَضَّضْتُ 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], وَأَغْضَضْتُ مِنْ صَوْتِكَ (S, A, *) i. e. And lower thy voice: or diminish the loudness of thy voice. (TA.) — غَضَّضْتُ مِنْ بَجَائِرِ قَرَبِيهِ He lowered the rein of his horse, in order to lessen his sharpness of temper. (A, TA, *) — غَضَّضْتُ مِنْهُ (S, Mṣb, K, *) aor. يَغْضُضُ (S, TA, *) inf. n. غَضَّضْتُ (Mṣb, TA) and غَضَّضْتُ (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. غَضَّضْتُ, he disdained it, or scorned it; as also اغْتَضَّضْتُ مِنْهُ. (Alee Ibn-Hamzeh, TA.) — Also غَضَّضْتُ (K, *) aor. as above, inf. n. غَضَّضْتُ (TA, *) He lessened it, diminished it, or made it defective or deficient; (K, TA, *) and so غَضَّضْتُ (K, *) inf. n. غَضَّضْتُ. (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, غَضَّضْتُ 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 غَضَّضْتُ. (L, TA, *) — And غَضَّضْتُ 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. غَضَّضْتُ, He withheld blame. (Lth.) And you say to a rider, in asking him to stop a little where you are, غَضَّضْتُ سَاعَةً (TA, *) and اُغْضُضْ 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. غَضَّضْتُ (IAḡr, S, K, *) and غَضَّضْتُ; (S, K, *) or the former only, accord. to Alee Ibn-Hamzeh; but the saying غَضَّضْتُ and بَضَّضْتُ, to denote the quality of that which is termed بَضٌّ, strengthens what J says [in the S] with respect to غَضَّضْتُ; (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. غَضَّضْتُ and غَضَّضْتُ, said of a woman, † she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin]. (Lh, TA, *)

2. غَضَّضْتُ: see 1, latter half. = Also, inf. n. تَغْضُضْتُ, He ate what is termed غَضَّضْتُ (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. انْغَضَّضْتُ الطَّرْفَ i. q. انْغَضَّضْتُ (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. غَضَّضْتُ, inf. n. غَضَّضْتُ: see 1, near the middle, in three places. = غَضَّضْتُ [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 غَضَّضْتُ, which is an abominable mistake for غَضَّضْتُ. (TA.) — And غَضَّضْتُ also signifies A man's speaking indistinctly. (TA.) — And The boiling of a cooking-pot. (IKṡt, TA.)

R. Q. 2. تَغْضُضُ It (water, and a sea, or great river, S) decreased, diminished, lessened, or became defective, or deficient; (S, K, *) as also غَضَّضْتُ (TA, *) inf. n. غَضَّضْتُ. (Mṣb, *) You say, مَاتَ فُلَانٌ لِأَنَّ بَيْتَهُ 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-'Āḡ said, alluding to the death of Ibn-'Owf, خَرَجْتُ مِنْ الدُّنْيَا بَيْتِي وَتَمَّغَضَّضْتُ مِنْهَا شَيْئًا (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, *)

غَضَّضْتُ Fresh; juicy; sappy; moist; not flaccid; (S, Mṣb, K, *) applied to a thing, (S, Mṣb, *) whatever it be; (TA, *) as also غَضَّضْتُ. (S, K, *) Hence the trad. مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضَّضًا كَمَا نَزَلَ فَلْيَقْرَأْ قِرَاءَةَ أَبِي أَرْعَبٍ (He who is rejoiced, or pleased, to read the Kṣur-an freshly, like as it descended, let him read according to the reading of Ibn-Umm-'Abd). (TA.) — A calf recently born: pl. غَضَّضُ. (K, *) — Anything (S) beautiful and bright; (S, K, *) as † youth, and the like: (S, *) or غَضَّضُ applied to youth, and غَضَّضَةُ 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 غَضَّضَةُ also is thus applied like غَضَّضَةُ. (TA.) You say also, بَضٌّ غَضَّضُ, and بَضٌّ غَضَّضُ A thing fresh, &c., and beautiful and bright; [in a flourishing condition:] not changed, or altered [for the worse]. (TA.) And نَبْتٌ غَضَّضٌ 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. طَلْع; as also غَضَّضُ. (IAḡr, *) or both signify a tender طَلْع: (K, *) or a tender طَلْع when it appears: (TA, *) or the latter, a طَلْع when it appears: (Aḡ, S, *) or the same, fruit when it first comes forth. (TA, *)

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

غَضَّضْتُ, 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, **ظَلَمِي** *A gazelle having languishing eyes.* (S.) And **لَغِيضُ الطَّرْفِ نَقِي الطَّرْفِ**, meaning [Verily] *thou art faithful, not treacherous; by the طَّرْفِ being meant وَعَاؤُهُ.* (TA.) — [Lowered and lessened in estimation, dignity, or rank: (see **غَضَّ 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 **غَضَّ**, in three places.

غَضَافَةٌ, [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 **غَضَّةٌ**, (Ibn-'Abbád, 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 غَضَافَةٌ**, *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 **مَغْضِيضَةً**, *I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one.* (IAqr.)

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

غَافُنٌ: see **غَضَّ**.

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

مَغْضُوضٌ: see **غَضِيضٌ**.

غضب

1. **غَضِبَ عَلَيْهِ** (S, Mgh, K,) [aor. - ,] inf. n. **غَضَبٌ** (S, Mgh, K*) and **مَغْضَبَةٌ** (S, K,*) *He was angry with him;* (MA, K, *PS, &c.) and **تَغَضَّبَ عَلَيْهِ** signifies the same. (Mgh.) [See **الغَضَبُ** below.] And **غَضِبَ مِنْ لَأِ شَيْءٍ** i. e. [He was angry] *for nothing; meaning, for no cause.* (Mgh. [لا شَيْءٍ, in a case of this kind, is regarded as one word, and is therefore as above, not لَأِ 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, Mgh, K:) so says El-Umawee, and El-Ahmar says the like. (S.) — [And you say, **غَضِبَ فِي اللَّهِ**, *He was angry for the sake of God.*] — And **غَضِبَتِ الْفَرَسُ** *The mare champed upon the bit.* (TA.) Abu-n-Nejm says,

- **تَغَضَّبَ أَحْيَانًا عَلَى اللَّجَامِ**
- **كَغَضَبِ النَّارِ عَلَى الصِّرَافِ**

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

fierce burning of the fire upon the quickly-hindling 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.) **وَدَهَبَ مُغَاضِبًا**, in the Kur [xxi. 87], means *He went away, breaking off from his people, or quitting them, in anger, or enmity.* (S.)

4. **اغْضَبَهُ** *He angered him, or made him angry.* (S, *Mgh, *K.)

5. **تَغَضَّبَ** *He became angered or angry:* (S:) or *he was angry somewhat after [having been so] somewhat.* (Ham p. 522.) See also 1, first sentence. — And **تَغَضَّبَتِ الْقِدْرُ** † *The cooling-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 **غَضِبَةٌ**, *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, Mgh, 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, **أَسْفٌ**: 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-'Aráfch, TA.)

غَضِبَانٌ: see **غَضِبَانٌ**.

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

See also **غَضِبَ**. — Also *An [eminence of the kind termed] أُكْمَةٌ*. (L, TA.) — And *A بَخْصَةٌ* (K, TA, in the CK **بَخْصَةٌ**), 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 دَرَقَةٌ*, (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 hind 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. **غَضَنَ**.)

غَضْبَانٌ: see **غَضْبَانٌ**.

غَضِبِي fem. of **غَضِبَانٌ** [q. v.]: (S, Mgh, 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 tenween, 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, Mgh, 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 **غَضِبَةٌ** (S, K) and **غَضِبَةٌ** and **غَضِبَةٌ** (K,) or the last, accord. to MF, is **غَضِبَةٌ**, (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 **غَضِبَةٌ** is said in the S to signify, on the authority of Asj: (TA:) the fem. of the first word is **غَضِبِي**, (S, Mgh, K,) and (in the dial. of Benoo-Asad, S) **غَضِبَانَةٌ**, (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, Mgh) **غَضَابٌ** (Mgh, K) and (like-wise of the first) **غَضِبِي** (S) and **غَضَابِي** (S, K) and **غَضَابِي**. (Mgh, K.)

غَضِبٌ: see the next preceding paragraph.

غَضْبَانٌ: see **غَضِبَانٌ** and **غَضِبَةٌ**.

غَضَابٌ and **غَضَابٌ** *Motes (قَدَى) 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 غُضِبَ.

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

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

المغضوب عليه [An object of anger]. By المغضوب عليهم in the Kur [ch. i. last versc], are meant The Jews. (O, TA.) — المغضوب also signifies Having [the disease called غَضَاب, i. e.] the small-pox. (O, TA.)

غُضِرَ

1. غُضِرَ, aor. ُ, inf. n. غَضَارَةٌ, It (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., غُضِيرٌ; and غُضُو.] — And غُضِرَ, aor. ُ, inf. n. غُضِرَ, He (a man) became rich, wealthy, or abounding in property. (Mṣb.) You say, غُضِرَ بِالْمَالِ, (K, TA,) and in like manner, بِالسَّعَةِ وَالْأَهْلِ, aor. ُ, inf. n. غُضِرَ and غَضَارَةٌ; (TA;) as also غُضِرَ, like عُنِيَ; (IKṭ, 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.) — غُضِرَ اللَّهُ, (S, Mṣb, K,) aor. ُ, (Mṣb, TA,) inf. n. غُضِرَ, (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.) — غُضِرَ, with kesr, said of a place, It had in it red clay or earth: so says Az. (O.) — غُضِرَ عَنْهُ, aor. ُ, (S, O, K, TA,) inf. n. غُضِرَ [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 غُضِرَ; (TA;) He turned aside or away, or deviated, from it, or him; (S, O, K, TA;) and so نَغْضِرُ. (O, K.) One says, مَا غُضِرْتُ عَنْ صَوْبِي I did not deviate from my course. (TA.) — غُضِرَ عَلَيْهِ, (K, TA,) aor. ُ, inf. n. غُضِرَ, (TA,) i. q. عَطَفَ (K, TA) [app. as meaning He turned against him, for it is added] and مَالَ. (TA.) — And غُضِرَ مَا عَنْ شَيْبِي He did not hold back, or refrain, from reviling me. (TA.) — And غُضِرَهُ, (S, K, TA,) aor. ُ, inf. n. غُضِرَ, (TA,) It, or he, withheld, or prevented, him. (S, K, TA.) One says, أَرَدْتُ أَنْ غُضِرَ لِي أَنْ تَأْتِيكَ لَفُضِرْتَنِي أَمْرٌ [I desired to come to thee, and] an affair withheld, or prevented, me. (TA.) — And غُضِرَ الشَّيْءُ He cut off the thing, (K, TA,) غُضِرَ لَهُ مِنْ مَالِهِ, (TA.) You say, غُضِرَ لَهُ

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

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

5: see the first paragraph.

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

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

مَا نَامَ لَغُضِرَ 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. عَصِرَ]. (TA.)

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

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

غُضِرَاءُ: 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: (S, Mṣb, K:) and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also غُضِيرَةٌ or غُضِرَةٌ, accord. to different copies of the K, the latter accord. to the L: (TA:) or, accord. to IAḥr, غُضِرٌ [in the TA غُضِرَاءُ, which is a mis-transcription,] signifies a place having in it red clay or earth. (O.) One says, أَنْبَطَ فُلَانٌ بِتَوْبِهِ فِي غُضِرَاءِ غُضِرَاءِ (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] كُدَان. (TA.)

غُضَارٌ 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 (Sb, 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.)

غُضُورٌ Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in no wise, 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 3. (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; (Aḥn, 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 3. (Aḥn, O.)

غُضِيرٌ Soft, or tender; (TA;) applied to a plant, or herbage; as also غُضِرٌ, and غُضِيرٌ; (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 أَخْضَرُ i. e. green]. (K.) — See also غُضِرَاءُ.

غُضَارَةٌ an inf. n., of غُضِرَ and of غُضِرَ. (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 غُضِرَاءُ signifies the same. (S.) One says, إِنِّي لَفِي غُضَارَةٍ

فِي غُضِرَاءُ مِنَ الْعَيْشِ, Verily they are in a plentiful and prosperous condition [of life]. (S.) Accord. to Aḥ, one should not say اِبَادَ اللَّهُ غُضِرَاءَهُمْ, but اِبَادَ اللَّهُ غُضِرَاءَهُمْ, 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 غُضِرَاءُ, voce أَخْضَرُ.]]) One says also, عَيْشٌ غُضِرَاءُ وَإِنَّهُ لَفِي غُضِرَاءُ i. e. Verily he is in a plentiful condition of life. (TA.)

And غُضِرَاءُ مِنْ خَيْرٍ [Verily he is in an ample state of prosperity]. (TA.) — And, (O, K,) accord. to Lth, (O,) الغُضَارَةُ is an appellation of The قَطَاة [or sand-grouse]; (O, K;) but Aḥ disapproved this: (O:) [or] the قَطَاة is called الغُضِرَاءُ; and the pl. is الغُضَارِيُّ. (Mṣb.) — See also غُضَارٌ. — Of غُضَارَةٌ 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] قُصْعَةٌ: [app. from the Pers. غُدَارَةٌ:] pl. غُضَائِرٌ. (Mgh.)

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

الغُضُورُ The lion. (Sgh, K.)

غُضِرٌ: see غُضِيرٌ. — Also Withholding, or preventing. (TA.) — And A skin well tanned. (Aḥn, 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: (§:) blest; fortunate; abounding in good, or advantage, or utility: (Māb, 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 مَغْضُورٌ, as well as مَغْضُورُونَ. (TA.)

غضرف

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

غضف

1. غَضَفَهُ (§, O, K,) aor. -, (K,) inf. n. غَضَفٌ, (TA,) He broke it, namely, a branch, or stick, or the like, (§, O, K, TA,) and a thing, (TA,) but not thoroughly. (§, O, TA.) [See also 2.]

— And غَضَفَ أُذُنَهُ (§, O, K,) aor. and inf. n. as above, (§, O,) He (a dog) relaxed his ear, and folded, or creased, it: (§, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ, inf. n. غَضْفَانٌ and غَضْفَانٌ, 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 أَخَذَتْ 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 الْجَرِيَّ] said of a horse &c., means he lessened, lit. took from, the rate of the running, (أَخَذَ مِنَ الْجَرِيَّ) without reckoning: (L, TA:) Umeiyeh Ibn-Abee-'Aidh El-Hudhalee says,

يَغْضُ وَيَغْضِي وَيَغْضِي مِنْ رِيَّتِي

(O, TA) meaning He (the ass) withholds somewhat of his running, (يَكْتَفُ بَعْضَ جَرِيَّتِي) 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. غَضَفَ,] He (a dog, §) was, or became, relaxed, or flabby,

in the ear. (§, 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; (§, O, K;) as also غَضَفَ, inf. n. غَضَفٌ. (§.) — 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 تغيب. (TA.) And تغضف He, or it, inclined, and bent, and became folded, or creased, much, or in several places, syn. مَالَ, and تَشَتَّى, and تَكَسَّرَ, (§, O, K,* TA.) — And تغضفت الحية The serpent twisted, or coiled, itself. (O, K.) — تغضفت البئر The sides of the well fell in ruins, or became demolished: (§, 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 علينا 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 أذنه 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. (§, O, K.)

غَضَفَ: see غَضَفَ.

غُضْفٌ [written by Golius غُضْفٌ]: see غَضَفَهُ.

غَضَفٌ [inf. n. of غَضَفَ (q. v.): and, as a simple subst.,] Laziness, or flabbiness, in the ear: (§, O, K:) or, as in the T, a laziness, 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,

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 laziness, or pendulousness]; both meaning the same. (TA.) — Also Softness, or easiness, and plentifulness, of life: (§:) like غَطَفَ. (O in art. غَطَفَ.) — 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 سَعَفٌ [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]: (Lth, O:) AĦn says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) having many سَعَفٌ, and prickles, and [leaves such as are termed] حُوصٌ, of the hardest sort, whereof are made large [receptacles of the kind called] جَلَالٌ [pl. of جَلَّةٌ], 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 حُوصٌ are made mats like carpets, (L, TA,) called سِمَامٌ, pl. of سَمَةٌ [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 قَطَاةٌ [or sand-grouse]: (IDrd, O, K:) or the قَطَاةٌ termed جُونِيَّةٌ: pl. غَضَفٌ [or rather this, if correct, is a coll. gen. n.]: J says that غَضَفٌ [thus in the TA, but in my and other copies of the § غَضَفٌ, for which Golius appears to have found غَضَفٌ,] signifies القَطَاةَ الْجُونِيَّةَ; but IB says that it is correctly الْجُونِيَّةُ. (TA. [See جُونِيَّةٌ: 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.]])

غَاضَفٌ: see غَضَفَ, in two places. — Also [applied to a man] Soft, or easy, and plentiful, in his circumstances. (§, O, K.)

أَغْضَفٌ, applied to a dog, Relaxed, or flabby, in the ear; pl. غُضْفٌ; (§, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَذَبٌ; (O, TA;) and the fem. غُضْفَاءٌ 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 غَاضَفٌ when it is forwards. (IAĦr, 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., **غَضْفًا**, 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 **مُغْضِفٌ** is like **أَغْضَفٌ**. (TA.) — And **الْأَغْضَفُ** is one of the names of *The lion*. (TA.) — **سَهْمٌ أَغْضَفٌ** An arrow of which the feathers are thick; (S, O, K;) *contr.* of **أَصْعَغٌ**. (S, O.) — **لَيْلٌ أَغْضَفٌ** A night that is dark (S, O, K) and black; (S, O;) covering with its darkness. (TA.) — **عَيْشٌ أَغْضَفٌ** A soft, or an easy, and plentiful, life; as also **غَاضِفٌ**: (S, O, K;) like **أَغْضَفٌ**. (S and O in art. **غَطَفٌ**.) And **سَنَةٌ غُضْفَاءُ** A fruitful, or plentiful, year. (TA.)

مُغْضِفٌ: 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 مُغْضِفَةٌ** 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 luckney, TA) was, or became, heavy, or sluggish. (K, TA.)

غَضْفَرٌ: } see the next paragraph; the former,
غَضَائِرٌ: } 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 **أَدْنٌ غَضْفَرَةٌ**, meaning, *A big, or thick, fleshy, ear*. (AO, L.) — [Hence,] **الغَضْفَرُ** *The lion*; (Lth, S, K;) as also **الغَضَائِرُ**. (TS, K.)

غَضْفَرٌ: see the next preceding paragraph.

غضن

1. **غَضْنَةٌ**, (S, K,) aor. -; and **غَضْنٌ**, (K,) inf. n. **غَضَنَ**, (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 "Nawādir" 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 **رَجَعَتْ**, 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 فَغَضَنْتَ 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 **بِمُكَاسَرَةِ** **غَازِلَتِهَا بِمُكَاسَرَةِ** [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. **أَغْضَتِ السَّمَاءُ** *The sky rained continually*; (S, TA;) as also **غَضَتْ** [perhaps **غَضَنْتَ**, but more probably, I think, **غَضَنْتَ**]. (TA.) And **أَغْضَتِ السَّحَابَةُ** [*The cloud rained continually*]. (S and TA in explanation of **رَبِمَتْ**.) — And **أَغْضَنَ عَلَيْهِ الْحُمَى** *The fever continued upon him persistently*. (IAar, TA.) — **أَغْضَنَ عَلَيْهِ اللَّيْلُ** *The night became dark upon him*. (TA.)

5. **تَغَضَنَ** *It was, or became, wrinkled, shrivelled, or puckered*; syn. **تَشْنِجٌ**; (S, MA, TA;) as also **غَضِنَ**, inf. n. **غَضْنٌ** [and app. **غُضُونٌ**, 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] **التَّغَضُّنُ** [if not a mistranscription for **التَّغَضُّنُ**], as also **الغُضُونُ**, is syn. with **التَّشْنِجُ**; and one says **تَكَثَّرَ رَجُلٌ ذُو غُضُونٍ فِي جَبْهَتِهِ** [i. e. *a man having a wrinkling in his forehead*; but **غُضُونٌ** may be here used as pl. of **غَضْنٌ**, and thus meaning *wrinkles*]: and **غَضِنَ** signifies *a bending (تَوَلَّى and تَوَلَّى) of a branch or twig or the like*. (TA.) One says also, **تَغَضَّضَتِ الدَّرْعُ عَلَى رَبِيسِهَا** *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. **غُضُونٌ**, (S, Mgh, Mṣb, K,) occurring in a verse cited in art. **شَابٌ**. (TA.) — [Hence,] one says, **كَانَ ذَلِكَ فِي غُضُونِ 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**.) — **غُضُونُ الْأُذُنِ** means *The places of folding of the ears*; syn. **مَتَانِيهَا**. (K, TA: in the CK [erroneously] **مَتَانِيهَا**.) — Also (i. e. **غَضِنَ** and **غَضِنَ**, TA) *Difficulty, distress, or trouble*; and *fatigue, or weariness*. (K, TA.) The Arabs say to a man, in threatening him, **لَأَطِيلَنَّ غُضُنَكَ** or **غُضُنَكَ** i. e. [*I will assuredly make] thy difficulty &c. [to be long]*. (AZ, Az, TA.)

غُضُنٌ an inf. n. of **غَضِنَ**. (MA. [See 5, in two places.]) — See also **غَضِنَ**, in three places. — **غُضُنُ الْعَيْنِ** signifies *The exterior, or apparent, [app. meaning tunic, i. c. the sclerotic tunic,] of the eye*. (S, TA.)

غُضْنَةٌ [*A patch of the smallpox*]. One says of a person whose skin has become covered, or wholly covered, (**أَلَيْسَ**) with the smallpox, **أَصْبَحَ جِلْدُهُ غُضْنَةً وَاحِدَةً** [*His skin has become one patch of the smallpox*]: and some say **غُضْبَةٌ**. (S.)

غُضَانٌ the subst. from the verb in the phrase **غَضَنْتَ بَوْلِدَهَا** [i. c. a subst. signifying *The act denoted by that phrase, q. v.*]. (K.)

غُضِينٌ 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. **غُضُو**, (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 **غُضُو** below.] — **غَضِيَتِ** **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 **غَضِيَتِ الْأَرْضُ** *The land abounded with the trees called غَضَا*. (IKtt, TA.)

4. **أَغْضَى**, (K,) inf. n. **أَغْضَا**, (S,) *He contracted his eyelids; drew them near together*; (S, K;) like **غَضَى**; (TA in art. **غَضَى**;) [and] so **أَغْضَى** like **غَضَى**; said of a man: (Mṣb:) or *he closed his*

eyelids upon his iris; so in the M; as also **غَضًا**, a dial. var. of **اغضى**, likewise mentioned by ISd; and **غَضَى**, aor. **يَغْضَى**, 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, **أَغْضَى** **عَلَى الْقَدَى** *He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint:* (Msb, TA:) or **اغضى عَلَى قَدَى** *he bore annoyance patiently.* (M, TA.) And **اغضى عَنْهُ** *He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also اغمض عنه.* (TA in art. اغمض.) And [sometimes] **الإغضَاء** means *The abstaining from proceeding to extremities.* (Mgh in art. اجوز.) — Hence also, **اغضى عَلَى الشَّيْءِ** *He was silent respecting the thing; and so غَضًا, aor. **يَغْضُو**. (K, TA.) — And **اغضى عَنْهُ طَرْفَهُ** means *He closed, or turned away, from him, or it, his eye, or eyes;* syn. **سَدَّهُ** [in the CK **سَدَّهُ**], or **صَدَّهُ**: (K, TA:) so in the M. (TA.) = **اغضى اللَّيْلُ** *The night was, or became, dark;* (S, Msb, K;) and **covered everything** (K, TA) *with its darkness;* from ISd; (TA;) as also **غَضًا**, aor. **يَغْضُو**. (K, TA. [See also **غَضُو**].)*

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 عَنْهُ** *i. q. تَغَافَلَ* [i. e. *He was, or he feigned himself, unmindful, &c., of him, or it:* (K, TA:) like **تَغَابَى عَنْهُ**: mentioned by Az. (TA. [See, again, 4.]])

غَضًا, 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 **ي**, 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 أُرْطَى*; (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 **غَضَاة**: (K:) and AHn says that sometimes **غَضَات** is a pl. [of the n. un.]. (TA.) — Hence, **غَضًا**, **ذئب غَضًا** [*A wolf of trees, or shrubs, called غَضًا*]; (S, K;) or, as in the handwriting of Aboo-Zekereyà **الغَضَا**; 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

means *the wolf of the covert of trees:* for **غَضًا** signifies also *A covert of trees:* (TA:) and a **غَيْضَة** [i. e. *thicket; or collection of tangled, or confused, or dense, trees; &c.*]. (K, TA.) — **أهل الغَضَا** is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] **غَضَا** there. (TA.)

بَعِيرٌ غَضٌ *A camel having a complaint of his belly from eating of the trees called غَضًا:* and **إِبِلٌ غَضِيَّةٌ** and **غَضَايَا** [*camels having such a complaint*]; (S, K;) like **رَمِيَّةٌ** and **رَمَائِي**. (S.)

غَضِيَا: see **غَضِيَا**. — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] **هَنْدِيَّةٌ**, (TA,) *A hundred camels:* (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] **غَضًا** [i. e. the trees thus called]: AA has mentioned it with the article **ال**, saying that **الغَضِيَا** signifies a hundred. (TA.)

غَضِيَا *A land (أَرْضٌ) abounding with the trees called غَضًا.* (S, K.) — And, as also **غَضِيَا**, *A place in which is a collection of the trees called غَضًا*; (K, TA;) *a place where they grow.* (TA.) — And the former, *Rugged land or ground.* (TA.)

غُضُو *Intense darkness of the night.* (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is **غَضَا**: see 4, last sentence.]) = And *The eating of the trees called غَضًا.* (IKtt, TA. [App. in this sense an inf. n. of which the verb is **غَضَا**].) = And *A state of muchness, abundance, copiousness, fulness, or completeness, of a thing.* (K. [See also 1, second sentence.]])

عَنْ الْفَحْشَاءِ or **رَجُلٌ غَضِيٌّ عَنِ الْخَنَا** [*A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,*] may be from **غَضًا**; or it may be from **أَغْضَى**, similar to **وَجِيعٌ** and **أَلِيمٌ**; but the former derivation is the better. (TA.)

غَضَوِيٌّ a rel. n. from **الغَضَا** [the trees thus called], and applied to a camel [app. as meaning *That is fond of, or wont to feed upon, the trees called غَضًا*]. (S.)

غَضِيَانَةٌ *A herd of camels of generous race:* (K, TA:) mentioned by Az, from AA. (TA.)

غَاضٌ *Dark;* applied to night (**لَيْلٌ**); as also **مُغْضٌ**, but this latter is rare: (S, Msb:) and so **غَاضِيَةٌ**, (S, K,) applied to a night (**لَيْلَةٌ**): (S:) or, thus applied, accord. to Az, *intensely dark.* (TA.) — And **غَاضِيَةٌ** signifies also *Bright, or shining brightly;* (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (**نَارٌ**): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — And **Great;** applied to a fire (**نَارٌ**): a signification said by Az to be taken from the fire of the tree called **غَضًا**, which is of the best of firewood. (TA.) = **بَعِيرٌ غَاضٌ** *A camel that eats the trees*

called **غَضًا**: and **إِبِلٌ غَاضِيَّةٌ** 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.)

مُغْضٌ: see the next preceding paragraph.

غظ

1. **غَطَّهَ فِي الْمَاءِ**, aor. **غَطَّ**, (S, Msb, K,) and **غَطَّ**, (K,) [the latter contr. to analogy,] inf. n. **غَطٌّ**, (S, Msb,) *He immersed, immersed, dipped, plunged, or sank, 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 **غَطَّهَ** signifies the same. (TA in art. غت.) — And **غَطَّهَ**, inf. n. **غَطٌّ**, *He pressed, or squeezed, him, or it, (عَصْرَهُ,) vehemently;* and *i. q. كَبَّهَ* [q. v.]. (TA.) [And **غَطَّهَ**, q. v., has a similar meaning.] = **غَطَّ**, aor. **غَطَّ**, inf. n. **غَطِيطٌ**, said of a he-camel, (S, Msb, K,) *He brayed;* syn. **هَدَّرَ**: (K:) or *he brayed, (هَدَّرَ, AZ, S,) or made a sound, (صَوَّتَ, Msb,) in the شَقِيقَةُ* [or *bursa faurium*]: when not in the *شَقِيقَةُ*, it is termed **هَدِيرٌ**: you say of the she-camel, **تَهْدِيرٌ**; not **تَغِيطٌ**; (AZ, S, Msb;) because she has no *شَقِيقَةُ*: (AZ, S:) or, as some say, *he brayed, but not in the شَقِيقَةُ*. (L.) — **غَطَّ**, aor. as above, (Msb, K,*) and inf. n. as above (S, Msb, K*) and **غَطُّ**, (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.) — **غَطَّتِ الْبُرْمَةُ** *The stone cooking-pot boiled audibly.* (TA.) — See also **غَتَّ**, 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,* (**تَغَاطَفُوا**) *in the water.* (S.) And **الصِّبْيَانُ يَتَغَاطُونَ فِي الْبَحْرِ** *The children vie, or contend, one with another, in plunging, or diving,* (**يَتَغَاطَمُونَ**) *in the sea or great river.* (A in art. قيس.)

7. **انغط 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. **غَطِّطَةٌ**] *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.)

غَطَا 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 غَطَا: AHát says that in the أَخْدَعَانِ [by which is here meant, as in some other instances, the places of the two veins so called in the neck] of the غَطَا are what resemble two decorations, two lines, black and white; and it is slender, [but] exceeding the مَكَا: accord. to Skr, it is a bird resembling the قَطَا. (TA.) — See also the paragraph here following.

غَطَا 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 غَطَا. (Th, K, TA.)

غَطَّطَ 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 مَغَطَّطَةٌ A cooking-pot vehemently boiling. (S.)

غَطْرَف

Q. 1. غَطْرَفَ He (i. e. God) made persons to be [غَطْرَافٍ i. e. chiefs, &c., (pl. of غَطْرِيف) or] noble. (Ham p. 793.) — [And He treated violently, unjustly. (Freytag, from the Deewán of the Hudhalees.)] — See also the next paragraph.

Q. 2. تَغَطَّرَفَ He sought chiefdom, or lordship; [&c.;] from غَطْرِيفَ meaning سَيِّد. (O.) — And He magnified himself, or was proud: (El-Ahmar, O, K:) [and so, app., غَطْرَفَ, for] غَطْرَفَةٌ and تَغَطَّرَفَ and تَغَطَّرَفَ signify تَكَبَّرَ: (S:) [or] he was proud, haughty, or self-conceited, in walk (IAar, O, K) especially. (IAar, O.)

غَطْرَفَةٌ [app. an inf. n. of غَطْرَفَ, 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.)

غَطْرَافٌ: see غَطْرِيفَ, in two places.

غَطْرُوفٌ: } see the following paragraph.
غَطْرُوفٌ: }

غَطْرِيفَ 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 غَطْرَافٌ. (TA.) — And A سَيِّد [i. e. chief, or lord, &c.]: (S:) or a سَيِّد 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 غَطْرَافٌ signifies the same: (ISk, O, K:) pl. غَطْرَافَةٌ (O, K, TA) and غَطْرَافِيفٌ and غَطْرَافِيفٌ. (TA.) Also Goodly, or beautiful; and so غَطْرُوفٌ and غَطْرُوفٌ: (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 غَطْرِيفٌ A wide neck: (O, TA:) as also خَطْرِيفٌ. (TA.)

غَطَسَ

1. غَطَسَهُ, (S, A, K,) aor. -, (S, TA,) inf. n. تَغَطَّسَ; (S;) or غَطَّسَهُ, (Msb,) inf. n. تَغَطَّسَ; (TA;) or both; (A, TA;) He immersed, immersed, dipped, plunged, or sunk, him or it, in water. (S, A, Msb, K, TA.) — [Hence,] غَطَّسِيْهُ [He overwhelmed me in the sea of his benefits, or favours]. (A.) — غَطَّسَ, aor. -, (Msb, K,) inf. n. تَغَطَّسَ, (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. تَغَاطَسُوا. (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 Abou-Sa'eed Ed-Dareer. (TA.) You

say, تَغَاطَسَ عَنْهُ He feigned himself negligent of it, &c.; (Abou-Sa'eed, TA in art. غَطَشَ;) and [app. in like manner] تَغَاطَسَهُ. (IAar, TA in art. عَمِشَ.)

غَطَّاسٌ One who dives to the bottom of water to fetch the shells that contain pearls, &c. (TA.)

غَطَّاسٌ نَيْلٌ Dark night; as also غَطَّاسٌ. (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.

غَطَشَ

1. غَطَّشَ, aor. -, (A, K,) inf. n. غَطَّشٌ, (TK,) [or perhaps غَطَّشٌ, q. v.,] It (the night) became dark; (A, K;) as also غَطَّشَ: (S, K:) or غَطَّشَ is syn. with سَدَفَ; and hence غَطَّشَ اللَّيْلُ [app. meaning the night became dark, or black]. (As, A, TA.) [See غَطَّشَ, below.] — غَطَّشَ, (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 أَحْمَارًا [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. تَغَاطَشَ عَنْهُ He feigned himself negligent, or heedless, of it; (Abou-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also تَغَاطَشَ; (Abou-Sa'eed;) and [app. in like manner] تَغَاطَشَهُ: (IAar, TA in art. عَمِشَ:) or he feigned himself blind to it; either in the eyes or intellectually; syn. تَعَامَى. (TA.) You say also, مَرَرْتُ بِهِ فَتَغَاطَشَ [I passed by him and he feigned himself heedless, or blind]. (A.)

11: see 1, last sentence.

غَطَّشَ i. q. سَدَفَ [app. meaning The darkness, or blackness, of night]: (As, A, TA:) Abou-Turâb, (L,) or AZ, (TA,) makes it to be after the غَشِشَ: (L, TA:) and غَطَّشَ 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.)

غَطَّشَ: see غَطَّشَ, in two places.

فَلَاةٌ غَطَّشِيَّةٌ, (As, A'Obeyd, Kr, S, A,) or غَطَّشَاةٌ, (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 [غَطْشِي] 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 فَلَآةَ غَطْشِي وَنَحْنُ كَرَمَالِبَا عَطْشِي [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.)

غَطْشِي: see غَطْشِي.

غَطِشِي: see what next follows.

غَطِشِي Dark; applied to night; as also غَطِشِي and غَطِشِي: [fem. غَطْشِيَا: see غَطْشِي:] and غَطِشِي, an inf. n. [of غَطْشِي] used as an epithet, signifies the same, applied to sight. (TA.) — Also A man having the affection of the eyes termed غَطْشِي; (S, TA;) as also غَطِشِي: (TA:) fem. of the former غَطْشِيَا. (S, TA.)

تَغَطِشِي: see the next preceding paragraph.

مُتَغَطِشِي 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 غَطْطَا.]

غَطُوفٌ A مَصِيدَةٌ [or snare, trap, gin, or net]: a dial. var. of غَاطُوفٌ [q. v.]. (TA.)

أَغْطَفٌ A life (عَيْشٌ) ample in its means, or circumstances: like أَعْظَفٌ. (S, O.) — And syn. with أَوْطَفٌ in relation to the edges of the eyelids [Having what is termed غَطْفٌ as meaning وَطْفٌ]. (TA.)

غطل

1. غَطَلَتِ السَّمَاءُ (JK, O, K) غَطَلَتْ السَّمَاءُ (JK, O, K) and أَغْطَلَتْ (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 غَطَلَ اللَّيْلُ, aor. ٢, (K, TA,) inf. n. غَطْلٌ, (TA.) The darkness of the night became confused. (K, TA.)

4: see the preceding paragraph.

Q. Q. 1. غَطِيْلٌ (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 غَطِيْلٌ, 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 غَيْطَلٌ. (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 غَطِيْلٌ, which is said in the TA to be a mistake.]

Q. Q. 4. اِغْطَلَّ It became heaped up, or it mounted, one part upon another: (A'Obeyd, O, K, TA:) and so اِغْطَلَّ, mentioned by IKtt: (TA:) the former verb occurs in a verse of Hassán 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] طَرْقَاةٌ; (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 غَيْطَلُ حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِقِهَا الضَّحَى signifies غَيْطَلٌ, (JK, O, and so in copies of the K,) or بَعْدَ الظُّهْرِ, (accord. to the text of the K in the TA,) or وَقْتُ الْعَصْرِ: (so in some copies of the K, 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.): الظُّهْر 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 غَيْطَلٌ: 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 غَيْطَلٌ. (K.)

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 نُعَاسٌ: pl. غَيْطَلٌ:] one says, رَتَبَتْهُ غَيْطَلُ النُّعَاسِ meaning غَوَابَةٌ [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 الْمُطْغِي [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 الْمُطْغِي to be an epithet applied to the cow as signifying "having a youngling," which is termed طَغِيًا or طَغِيًا, (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 الْمُطْغِي 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 طَغَا, aor. يَطْغُو, signifying أَتَرَفَ فِي الظُّلْمِ, as it seems to be at first sight; but from طَغَتْ 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.

غُوطَاةٌ i. q. رَوْضَةٌ [generally meaning A meadow]. (IAar, O, K.)

شَجَرٌ مُغْطَلٌ Dense, or tangled, trees. (JK.)

[See also غَطِلَ.] And غُصُونٌ مُغَطَّنَةٌ 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 قِرْتَبٌ (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 قِرْتَبٌ 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. غَطِطَ [an inf. n. of which the verb is غَطِطَ] The dashing together of the waves of the sea; as also تَغَطِطُ (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 غَطَامِطٌ; 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 تَغَطِطُ 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. تَغَطِطُ, 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.)

غَطَامِطٌ (originally an inf. n., mentioned above: TA:) Waves (مَوْجٌ) dashing together. (K, TA.)

غَطَامِطٌ (S, K) and غَطِطِطٌ (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 غَطِطِطٌ 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.

غَطِطِطٌ: see غَطَامِطٌ, in three places.

[Accord. to J, the م in the words of this article is augmentative.]

غَطَى and غَطُو

1. غَطَى الشَّيْءَ (K, TA,) first pers. غَطَوْتُ, aor. 2, (Msb,) inf. n. غَطُو; (TA;) and غَطَى الشَّيْءَ (K, TA,) first pers. غَطَيْتُ, aor. 2, (S, Msb,) inf. n. غَطِي; (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 الْمِثْمَلَةَ, a phrase used by Lh, is thought by ISd to mean He covered [or enveloped] him with the [garment called] مِثْمَلَةٌ, i. e. غَطَاهُ بِهَا. (TA in art. شَمِلَ.) — 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 اغشى;] or covered, or concealed, everything with its darkness: (Msb:) or, as some say, rose, and covered, and clad, everything. (TA.)

— اللَّهُمَّ اَغْطِ عَلَى 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. غَطِيٌّ and غَطِيٌّ, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning اُتَيْسَةٌ [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, الشَّبَابُ,]) aor. 2, inf. n. غَطِيٌّ (S, K) and غَطِيٌّ, thus in the S and accord. to ISd and IKt and Sgh, but accord. to the K غَطِيٌّ (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 غَطِيَانٌ signifies The overflowing of the sea, or great river. (TA.) — And غَطَتِ التَّاقَةَ (K, TA,) inf. n. غَطِيٌّ (TA,) The she-camel proceeded in her course, (K, TA,) and stretched forth. (TA.) — And غَطَاهُ فَعَلٌ بِهِ مَا غَطَاهُ is mentioned in the M as meaning [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.)

غَطَا [act. part. n. of 1, Covering, or concealing, &c. — And hence,] لَيْلٌ غَطَا Darh night: or night rising, and covering, and clothing, everything. (TA.) — And شَجَرَةٌ غَاطِيَةٌ A tree having long branches, spreading over the ground, so that

it covers what is around it (TA.) — And **مَاءٌ غَاطٍ** Abundant water. (TA.)

غَاطِيَةٌ [as a subst.] A grape-vine covering the ground: (IB in art. **عَجَبٌ**;) 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 **نَوَابِرٍ**, i. e. branches. (T and TA in art. **نَمِي**.)

مَغْطِيٌّ A thing covered, or concealed, &c. (TA.) — [Hence] one says, **هُوَ مَغْطِيٌّ الْقِنَاعِ**, meaning † He is obscure in respect of reputation. (TA.)

مُغْطَاةٌ i. q. **مُغْبَاةٌ** [meaning A pitfall covered over with earth]. (TA in art. **غَمِي**, q. v.)

غف

5. **غَفَّتْ** 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. **اغْتِفَاتٌ**, (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 **اغْتَفَ الْمَالُ**, (O,) and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O.) And **اغْتِفَاتٌ** signifies also The taking [with the mouth] fodder, or provender. (TA.) [See also 8 in art. **غَثٌ**.] **اغْتَفَفْتُهُ** I gave him somewhat, little in quantity. (O, K.)

غَفَّ Such as has become dry of the leaves of **رَطْبٌ** [or juicy herbage (in the CK **رَطْبٌ**)]: (O, K:) as also **قَفَّ**. (TA.)

غَفَّةٌ A sufficiency of the means of subsistence: (S, O, K;) like **غَفَّةٌ** and **غَبَّةٌ**. (O in art. **غَثٌ**.) 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.)

غَفِيْفَةٌ 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 **أَفَانِهِ**. (O.)

غفر

1. **غَفَّرَهُ**, aor. -, (K,) inf. n. **غَفَّرٌ**, (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]

غَفَّرَ الشَّيْبَ بِالْخَضَابِ He covered, or concealed, the white, or hoary, hair with dye; (K;) as also **أَغْفَرَهُ**. (TA.) — And **غَفَّرَ الْمَتَاعَ**, (S, K,) **فِي الْبُغَاةِ**, (K,) He put the goods, or utensils, into the bag, or receptacle, and concealed them; (K;) as also **أَغْفَرَهُ**. (K.) — [Hence also] **غَفَّرَ لَهُ ذَنْبَهُ**, (S, Mṣb, K,) aor. -, (K,) inf. n. **مَغْفِرَةٌ**, (S, K,) or this is a simple subst., (Mṣb,) and **غَفَّرَانَ** and **غَفَّرٌ** (S, Mṣb, K) and **غَفَّرٌ** (Lh, K) and **غَفِيرٌ** and **غَفِيرَةٌ**, (K,) He (God) covered, his sin, crime, or offence; (K;) forgave it; pardoned it; (Mṣb, K;) as also **غَفَّرَ لَهُ مَا صَنَعَ**, (S,) or **اغْتَفَرَ لَهُ مَا صَنَعَ**: (Mṣb:) or **غَفَّرَانَ** and **مَغْفِرَةٌ**, on the part of God, signify the preserving a man from being touched by punishment: and sometimes **غَفَّرَ 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 فَأْتِيَا عَلَيَّكَ بِسِيْرَةٍ** [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 فَلَرٌ تَغْفَرُ لَهَا غَفْلَاتِهَا** •

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.) — **غَفَّرَ 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 **مُرْتَابٌ**, in art. **رَابٌ**.] — **غَفَّرٌ**, aor. -, (S, K,) inf. n. **غَفَّرٌ**, (S,) It (a garment, or piece of cloth,) became villous; as also **اغْفَارٌ**, (S, K,) inf. n. **اغْفَارٌ**. (S.) — **غَفَّرٌ**, (S, K,) aor. -, inf. n. **غَفَّرٌ**, (S,) It (a wound) became recrudescient; or reverted to a bad, or corrupt, state; (S, K;) as also **غَفَّرٌ**, [of which see another meaning in what follows,] aor. -, inf. n. **غَفَّرٌ**. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] **غَفَّرٌ** signifies likewise He (a sick person) relapsed into disease, after convalescence; as also **غَفَّرٌ**: (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.) — **غَفَّرٌ** said of a wound signifies also It healed: thus having two contr. meanings. (IKtt, TA.) — **غَفَّرَ الْجَلْبُ**

رَخَصَهَا [more correctly **أَرَخَصَهَا** i. e. The beasts, or other things, brought thither for sale, made the market cheap]. (K, TA.)

2. **غَفَّرَهُ** He said **غَفَّرَ اللَّهُ لَهُ** [May God cover his sins, &c.; may God forgive him, or pardon him]. (TA, from a trad.)

4. **اغْفَرَتْ**: see 1, in two places. — **اغْفَرَتْ** 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 **مَغْفِيرٌ**, q. v.]. (IAth, O, L, TA.) And **اغْفَرَتْ** It (the [species of tree, or shrub, called] **رَمْتٌ**, S, and the **عَرْطُ**, [&c.,] TA) exuded, or produced, its **مَغْفِيرٍ**. (S, TA.) — Also, i. e. **اغْفَرَتْ**, [from **غَفَّرٌ**, q. v.,] She (a mountain-goat) had a young one, or young ones. (O, TA.) — And **اغْفَرَتْ** The palm-trees had, upon their unripe dates, what resembled bark, or crust; (O, K, TA;) which the people of El-Medeeneh term **الْغَفَا** [or **الْغَفَى**]. (O, TA.)

5. **تَمَغْفَرٌ** and **تَغْفَرٌ** He gathered what is called **مَغْفَرٌ** and **مَغْفُورٌ** [see the latter of these two words]. (S, K.) He who says **مَغْفُورٌ** says **تَمَغْفَرٌ**, and he who says **تَمَغْفَرٌ** says **مَغْفَرٌ**, **مَغْفُورٌ**, 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 اللَّهُ مِنْ ذَنْبِهِ**, (Mṣb,) and **اسْتَغْفَرَ اللَّهُ لِدَنْبِهِ**, (S, K,) and **ذَنْبَهُ**, (K,) **ذَنْبَهُ**, (S,) 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. **تَمَغْفَرٌ**: see 5, in two places.

غَفْرٌ: see **غَفَّرٌ**, in two places. — See also **غَفْرٌ**. — Also The belly. (K.) — And A certain thing like the [sack called] **جَوَالِيْقٌ**. (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.] **أَغْفَارٌ** and [of mult.] **غَفْرَةٌ** (S, K) and **غَفُورٌ**: (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; as also مِغْفَرَةٌ and غِفَارَةٌ: (K:) accord. to ISh, the مِغْفَر 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 قَلَنْسُوَّة, 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 مِغْفَر hangs down upon the shoulders: sometimes, also, the مِغْفَر is [a covering for the head] made of دِيْبَاج [i. e. silk brocade], and of [the cloth called] خَز [q. v.], beneath the helmet: accord. to "the Book of the Coat of Mail and the Helmet," by AO, مِغْفَرٌ 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 خَز or [the kind of silk stuff called] بَزِيُون; and they stuff it with something (حَسُوها بما كان); and sometimes they make above it a قُوْنَس [or tapering top] of silver &c.: (TA:) the term مِغْفَر is also applied to the helmet itself. (Mgh.) = See also مِغْفُورٌ, in three places.

مِغْفَرَةٌ: see مِغْفَرٌ, in two places.

مِغْفَارٌ: see the next paragraph, in two places.

مِغْفُورٌ (AA, T, S, K, &c.) and مِغْفَرٌ (Ks, T, S, K) and مِغْفَرٌ and مِغْفَارٌ and مِغْفِيرٌ (K) i. q. مِغْفُورٌ; (T, S, K;) [A kind of manna;] a produce of the [species of tree, or shrub, called] رَمْت, and sometimes of the عَشْر and the عَرَقَط and the ثَمَر and the سَلْم and the طَلْح &c.; (S;) the gum of the رَمْت and رَمْت; (T;) the gum that is found upon the رَمْت, which is sweet, and is eaten; (AA;) a thing that flows, or exudes, from the ends of the twigs of the رَمْت, resembling دَبَس in its colour; (ISh, in explanation of the pl. مِغْفَائِر;) a gum that flows, or exudes, from the عَرَقَط, not of pleasant odour; (IAth;) a gum resembling [the kind of sweetmeat called] نَاطِف, exuded by the عَرَقَط, which is put into a piece of cloth, then sprinkled with water, and drunk: accord. to Lth, مِغْفَارٌ is applied to the gum of the إِجَاصَة: and some say that مِغْفَرٌ is applied to gum of a round shape; صُغْرُورٌ to that which is in shape like a finger; and ذَوْبٌ to that which flows upon the ground: and مِغْفَرٌ is also applied to a twig of a gum-tree, from which [for به (with which), in the TA, I read مِثْنَه] is wiped a white fluid, whereof is made a sweet beverage: (TA:) pl. [of مِغْفُورٌ and مِغْفَارٌ and مِغْفَائِر] مِغْفَائِرٌ, (T, S, K,) and [of مِغْفَرٌ and مِغْفُورٌ] مِغْفَائِرٌ: (K:) it is also said that مِغْفَائِرٌ is applied to a kind of sweet honey, like رُب, except that it is white. (TA.) [Hence the saying,]

هَذَا الْجَنَى لَا أَنْ يُكَدَّ الْمِغْفَرُ

[This is gathering, not the scraping off مِغْفَر]: 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.]

مِغْفِيرٌ: see the next preceding paragraph.

أَرْضٌ مِغْفُورَاءُ Land containing [trees producing] مِغْفَائِر. (IDrd, K.) [See مِغْفُورٌ.]

غفص

3. مِغْفَاصَةٌ (S, A, Mgh, K,) inf. n. مِغْفَاصَةٌ and مِغْفَاصٌ, (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 مِغْفَاصَةً (A, Mgh, TA) I took it (a thing, Mgh) striving to overcome. (Mgh, TA.)

غَافِصَةٌ A sudden, or an unexpected, calamity, of time, or fortune: (Sgh, K, TK:) pl. غَوَافِصٌ. (A.) You say, وَقَاكَ اللَّهُ غَوَافِصَ 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. ُ, (S, O, Mgh,) inf. n. غُفُولٌ (S, O, Mgh, K) and غَفْلَةٌ (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 غَفْلَانٌ, said in the K to be a simple subst.; and MF says that غَفَلَ, aor. ُ, of which غَفَلَ, mentioned in the K as a subst. syn. with غَفْلَةٌ, 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 signifies the same as غَفَلَ or غَفَلَ signifies صَارَ غَافِلًا [he became unmindful, forgetful, neglectful, heedless, or inadvertent]: and غَفَلَ عَنْهُ and غَفَلَ غَفْلَةً signify وَصَلَ غَفْلَةً [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 and مَفْعُولَهُ and أَوْصَلَهُ إِلَيْهِ, which latter phrase is the more usual, mean "he made the verb transitive": (K:) or غَفَلَ غَفْلَةً signifies he neglected it (i. e. a thing) though remembering it. ('Eyn, Sb, S, O, Mgh.) It is said in a trad., مَنِ اتَّبَعَ الصِّيدَ غَفَلَ, which i. e. 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. غَفَلَ, 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. سهو.)

4. اغفله: see 1, in three places. — [Hence,] one says, مَا أَغْفَلَهُ 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 اغفله 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] اغفله 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 تَغْفِيلٌ, inf. n. تَغْفِيلٌ: (TA:) or تَغْفِيلٌ signifies the calling [one] unmindful, &c.: and the rendering [one] stupid, or foolish. (KL.) — And اغفله 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 اغفل الدابة He left the beast unbranded; did not brand it. (S, O.)

5. تغفل as intrans.: see 6, in two places. = تغفله He watched for his unmindfulness, forgetfulness, negligence, heedlessness, or inadvertence; (S, Mgh, O, Mgh;) as also تغافل عَنْهُ (S, O,) and تغافل: (TA:) تغافل [as trans.] in this sense [without a prep.] is a mistake. (Mgh.)

6. تغافل 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 تغفل: (K:) or the former has this meaning: but تغفل signifies he was deceived, or circumvented, in a state of unmindfulness, forgetfulness, &c. (TA.) تغافل 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. استغفله: see 5.

غَفْلٌ 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 (**قِدَاحٌ**) 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 **قِدَاحٌ غُفْلٌ**, 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] **المُصَدَّرُ**; the next, **المُضَعَّفُ**; the next, **المَبِينُ**; 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, (**نَعَمٌ**) that yield no milk. (TA.) — And A **مُصَفٌّ** [or copy of the **Ḳur-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, Mṣb, 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, **أَوْبَانٌ**, [perhaps because long left unshorn,]) of camels. (AHn, K, TA.)

غُفْلٌ: see **غُفْلَةٌ**. — Also [Such as is] abundant and high [in estimation, app. of the means of subsistence]; *syn. with 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 عَيْشِهِ** [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.

غُفْلَةٌ the subst. from **غُفْلٌ**, (ISd, K,) or it is an inf. n. (S, O, Mṣb, TA) and also a simple subst., (TA,) or the subst. is **غُفْلَةٌ**, with fet-ḥ to the f,

to distinguish it from the inf. n.; (Mṣb;) as also **غُفْلٌ**, (ISd, K,) or this may be the inf. n. of **غُفْلٌ**, mentioned above as a dial. var. outweighed in authority; (TA;) and **غُفْلَانٌ**, (K,) or this may be an inf. n. like **كُفْرَانٌ**, and it may be a simple subst.; (TA;) *Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence*; (Mṣb, K;) [the state in which is] absence of a thing from the mind of a man; and unmindfulness, or forgetfulness: and sometimes, intentional neglect: (Mṣb:) or **غُفْلَةٌ** 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-Ḥarālee, 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.) [**فِي غُفْلَةٍ** In a state of unmindfulness &c., and **عَنْ غُفْلَةٍ** in consequence of unmindfulness &c., may often be rendered at unawares.]

غُفْلَةٌ: see the next preceding paragraph.

غُفْلَانٌ, or **غُفْلَانٌ**: see **غُفْلَانٌ**.

غُفْلَانٌ: see **غُفْلَةٌ**.

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.)

غُفْلَانٌ [and **غُفْلَانٌ**, or **غُفْلَانٌ**, *Unmindful, forgetful, neglectful, heedless, or inadvertent*: and the former, sometimes, intentionally neglecting: pl. of the former **غُفْلَانٌ** and **غُفْلَانٌ**]. (K.)

مُغْفِلٌ Possessing camels not branded. (TA.)

مَغْفَلَةٌ The **عَنْقَمَةُ** [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 بِالمَغْفَلَةِ** [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 **وُضُوءٌ**. (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, Mṣb, K.)

غلى and غفلو

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. **غُفَى**, (TA,) *He cleared the wheat of what is termed غُفَى*, i. e. a thing such as [the noxious weed called] **زُرَّانٌ** [q. v.], (K, TA,) and other refuse; (TA;) or the straw; as also **غُفَى**. (K, TA.)

4. **إِغْفَا**: (S, Mṣb, K, &c.,) inf. n. **إِغْفَا**; (S, Mṣb;) and **غَفَا**, (K,) first pers. **غَفَوْتُ**, (S, Mṣb,) inf. n. **غُفُوٌ** and **غُفُوٌ**; (K;) the latter verb said by

ISd to occur in the trads., (TA,) but disallowed by ISk (S, Mṣb, TA) and by others, (Mṣb,) and said by Az to be rare; (Mṣb, TA;) *He slept*: (S, K:) or *he slept a light sleep*: (Mṣb, TA:) or *he was, or became, drowsy, or heavy with sleepiness*; as also **غَفَى**, aor. -, inf. n. **غُفَى**. (K.) — And **غُفَى** *He* (a man, TA) *slept upon what is termed غُفَى*, i. e. the straw, in the place in which the grain thereof was trodden out: (K:) mentioned as from IAḥr by Az, and by Sgh as from AA. (TA.) — And **اغْفَى الطَّعَامُ** *The wheat was abundant in its نُخَالَةٌ*, accord. to the copies of the K, but more properly its **نُفَايَةٌ** [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 **غُفِيَةٌ** (K, TA) and **غُفِيَةٌ** and **غُفِيَةٌ** (Sgh, TA) *A زُرَّانٌ* [or hollow dug in the ground], (K, TA,) in which a sportsman lurks: the first and second mentioned by Lh. (TA.)

غُفَى *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 IAḥr, the bad, that is thrown away, of wheat; as also **غُفَا**. (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 **غُفَا**, (thus in the copies of the K followed in the TA,) i. q. **عُتَا** [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 **غُفَى**] and TA.) And *A thick crust that comes upon unripe dates*: [see 4 in art. **غُفِرَ**:] 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 **غُفَى** 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**.

غُفِيَةٌ and **غُفِيَةٌ** and **غُفِيَةٌ**: see **غُفُوٌ**.

غُفِيَةٌ, like **فَرِحَةٌ** [in measure], in the phrase **حُطَّةٌ غُفِيَةٌ**, [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.

الْغَفَاءَةُ [in the CK *الْغَفَاءَةُ*] *The whiteness upon the حدقة* [or iris of the eye], (K, TA,) i. e., that covers the حدقة. (TA.)

إِغْفَاءَةُ الصُّبْحِ *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 *أُدْخَلَ* 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 *تَغَلَّلَ*, (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 قَضِيبَهُ*) *non sublatâ caudâ*. (S, O, TA.) And *غَلَّ* signifies also *Inivit* (*حَسًا*, in some copies of the K without the hemzoh,) *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 IAq. (TA.) — *غَلَّ الدُّهْنَ فِي رَأْسِهِ* *He made the oil to enter amid the roots of the hair of his head.* (K.) And *غَلَّ شَعْرَهُ بِالطِّيبِ* *He made the perfume to enter amid his hair.* (TA.) — And *غَلَّه نَهَ* *He made it to be unapparent to him* (*دَسَّه نَهَ*), *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 الْمَاءُ بَيْنَ الْأَشْجَارِ*, (S, O, K,) aor. *غَلَّ*, (S, O,) *The water ran amid the trees.* (S, O, K.) And *تَغَلَّلَ فِي الْمَاءِ فِي الشَّجَرِ* *The water entered amid the breaks, or interspaces, of the trees.* (S.) — *غَلَّ الْغَلَالََةَ* *He clad himself with, or wore, the غَلَالَةُ* [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.)

غَلَّتْ يَدَهُ إِلَى عُنُقِهِ [I confined his hand to his neck with the غَلٌّ]. (S, O.) And *غَلَّ أُسْبِرًا 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, (MA 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 *أَغْتَلَّ* 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., *لَا يَغَلُّ عَلَيْهِنَّ قَلْبُ الْمُؤْمِنِ*, i. e. [There are three habits, *خِصَالُ* 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 الْعَنَمِ* 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 شِمَّةٌ privily.* (Mgh.) It is said in the Kur [iii. 155], *وَمَا كَانَ لِنَبِيِّ أَنْ يُغَلَّ* and *أَنْ يُغَلَّ*, accord. to different readers; the former meaning [And it is not attributable to a prophet] that he would act unfaithfully; and *أَنْ يُغَلَّ* meaning, [agreeably with an explanation of *أَعَلَّ* *فُلَانًا* 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, *أَغَلَّ الرَّجُلُ* 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 غَلِيلٌ* i. e. *date-stones mixed with [the species of trefoil called] قَتَّ*. (S, O, TA.) = *أَغَلَّ فِي الْإِهَابِ*: see *غَلَّ فِي الْإِهَابِ*; *غَلَّ* and *أَغَلَّ*; *He was silent at the thing*: and also *he was intent upon the thing.* (TA.)

2. *بِالْغَالِيَةِ*, (S, O,) *غَلَّ بِحَيْتِهِ*, (K,) *He perfumed him*, (S, O, K,) inf. n. *تَغْلِيلٌ*, (K,) *He perfumed his beard, much*, (O,) the teshdeed denoting muchness, (S, O,) *with غَالِيَةٌ*: (S, O, K:) and *بِالْغَالِيَةِ* *تَغَلَّلَ* and *أَغْتَلَّ* and *تَغَلَّلَ* *He perfumed himself with غَالِيَةٌ*: (K:) Lh mentions *تَغَلَّى بِالْغَالِيَةِ*, which is either from the word *غَالِيَةٌ* or originally *تَغَلَّلَ*, in the latter case being like *تَغَلَّتْ* for *تَغَلَّتْ*, but the former is the more agreeable with analogy: accord. to Fr, one says, *بِالْغَالِيَةِ* *تَغَلَّتْ*, and not *تَغَلَّتْ*: (TA:) Aq held *تَغَلَّتْ* from *الغالية* to be allowable if meaning *I introduced the غالية into my beard or my mustache*; (S, O;) and the like is the case with respect to *غَلَّتْ بِهَا بِحَيْتِي*: (S:) accord. to Lth, one says, from *الغالية*, *غَلَّتْ* and *غَلَّتْ* and *غَلَّتْ*. (TA. [See also 1 in art. *غلف*; and see art. *غلى*].)

3. *أَغَلَّ*, (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 اِغْتَلَّ signifies also اِغْتَلَّتْ غَنَمُهُ (O, K) [accord. to the TA as meaning *His sheep, or goats, thirsted*: but this I think doubtful: see 8]. — اِغْتَلَّ and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. — اِغْتَلَّتِ الضَّيْعَةُ (Mgh, Msh, K, [in the CK اِغْتَلَّتِ]) and الضَّيَاعُ (S, O, K,) from الغَلَّةُ (S, O,) [The estate, and estates, consisting of land, &c.,] became in the condition of having غَلَّةُ [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Msh:) or yielded غَلَّةُ (K, TA:) i. e. yielded somewhat, the source thereof remaining. (TA.) — And اِغْتَلَّ القَوْمُ meaning بَلَغَتْ غَلَّتَهُمُ [i. e. The غَلَّةُ of the people, or party, arrived; as expl. in the PS and TA; or the people, or party, had their غَلَّةُ brought to them]. (S, O, K.) And The people, or party, became in [or entered upon] the time of the غَلَّةُ. (TA.) — And فَلَانَ يُغَلُّ عَلَى عِيَالِهِ Such a one brings the غَلَّةُ to his family, or household. (S, O.) — اِغْتَلَّ الوَادِي The valley gave growth to what are termed غَلَانٌ (S, O, K,) pl. of غَالٌ. (TA.) — اِغْتَلَّ فِي الْإِهَابِ (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 اِغْتَلَّ فِي الْإِهَابِ 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 اِغْتَلَّ. (TA.) — And accord. to AA, اِغْتَلَّ الإِبْرَاقُ 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.] — اِغْتَلَّ الخَطِيبُ The orator, or preacher, said, or spoke, what was not right, or correct. (TA.) — اِغْتَلَّ البَصْرَةَ (S, O,) or البَصْرَ (K,) He (a man, S, O) looked intensely, or intently. (S, O, K.) — See also 1, last sentence. — اِغْتَلَّ 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. اِغْتَلَّتْ الشَّرَابُ: see 1, former half. — اِغْتَلَّتْ الشَّرَابُ I drank the beverage. (K.) — لَهُ أُرْيَضَةٌ see 10. — اِغْتَلَّ said of a camel, and اِغْتَلَّتْ said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) — اِغْتَلَّتْ بِالْغَالِيَةِ: see 2. — اِغْتَلَّتْ said of sheep or goats, They became affected with the disease termed غَلُّ [q. v.]. (O, K.)

10. اِسْتِغْلَالٌ signifies The desiring, or demanding, or [tasking a person,] to bring غَلَّةُ [i. e. proceeds, revenue, or income, accruing from the produce, or yield, of land, &c.]. (PS.) One says,

اِسْتِغْلَالَ عَبْدَهُ meaning He tasked his slave to bring غَلَّةُ to him. (S, O, K. [In the explanation in the CK, يَغْلُّ is erroneously put for يَغْلُّ.]) — And The taking, or receiving, [or obtaining,] of غَلَّةُ: (PS:) or the bringing of غَلَّةُ from a place [or an estate]. (KL.) One says, اِسْتِغْلَالَ الْمَسْتِغْلَاتِ He took the غَلَّةُ of the مَسْتِغْلَاتِ [i. e. of the lands, or estates, from which غَلَّةُ is obtained]. (S, O, K.) And لَهُ أُرْيَضَةٌ يَغْتَلُّهَا like يَسْتَعْلِفُهَا [i. e. To him belongs a small portion of land of which he takes, or receives, or obtains, the غَلَّةُ]. (TA.) — And [hence] one says of a hard man, لَا يَسْتَعْلِفُ مِنْهُ [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. غَلَّلَ, inf. n. غَلَّلَةٌ: see 1, first sentence. — غَلَّلَ رِسَالَةً إِلَى صَاحِبِهَا [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) — And غَلَّلَتْ signifies also A breaking [of the bone of the nose, and of the head of a flask or bottle], like غَرَّغَرَةٌ. (TA.) — [See مَعْلَنَةٌ. I do not find any instance of the usage of غَلَّلَ otherwise than as trans.: but in the TK, and hence by Freytag, غَلَّلَتْ 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. تَغَلَّلَ: see 1, first quarter, in two places. — تَدَّ تَغَلَّلَتْ يَا عَدُوَّ اللَّهِ, 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, تَغَلَّلُوا فَمَضَوْا [They went quickly, and passed, or passed away]. (TA.) — تَغَلَّلَ بِالْغَالِيَةِ: see 2.

غُلٌّ A ring, or collar, of iron, which is put upon the neck: (Msh:) 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] جَامِعَةٌ (TA, and so in the S and K in art. جَمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جَمع; 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 زَمَارَةٌ)] 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 اِغْلَالٌ (S, O, Msh, 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 غُلٌّ قَمَلٌ [lit. A lousy shackle for the neck &c.] is an appellation of † a

woman of evil disposition; originating from the fact that the غُلٌّ used to be of thongs, upon which was hair, so that it became infested with lice. (S.) — Also, and † غُلَّةُ (S, O, K,) and † غُلٌّ (K,) or this is the inf. n. of غُلٌّ (S,) [and accord. to analogy of غَلٌّ as originally غَلِبٌ,] and † غَلِبٌ (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.)

غُلٌّ and † غَلِبٌ Rancour, malevolence, malice, or spite: (S, O, Msh, 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.)

غَلَّةُ Proceeds, revenue, or income, (Mgh, Msh, K, TA, [in the CK الدَّخْلَةُ is put for الدَّخْلُ,]) of any kind, (Mgh, Msh,) accruing from the produce, or yield, of land, (Mgh, Msh, K, TA,) or from the rent thereof, (Mgh, Msh, TA,) [in which sense † مَعْلٌ is also used, as a subst., pl. مَعْلَاتُ,] 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, Msh;) [generally meaning corn, or grain; i. e.] wheat and barley and rice and the like: (KL:) the غَلَّةُ of the slave is the payment imposed by the master, and made to him: (TA voce ضَرِيَّةُ:) pl. غَلَاتٌ (S, O, Msh, TA) and غِلَالٌ. (Msh, TA.) — Also Dirhems [or pieces of money] that are clipped (مَقْطَعَةٌ), in a single piece thereof [the quantity clipped being] a قَبْرَاطُ or a طُشُوجُ or a grain; of which it is said in the “Eedâh,” that one’s lending غَلَّةُ 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 غَلَّةُ.]

غَلَّةُ A thing in which one hides himself. (IAgr, TA.) — See also غِلَالَةٌ, in two places: — and غُلٌّ. — And see غُلٌّ, last sentence.

غُلٌّ Water amid trees: pl. اِغْلَالٌ. (S, O. [See an ex. voce عَذْبُ.]) 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.) Abou-Sa’eed says,

لَا يَذْهَبُ كَلَامُنَا غُلًّا *
[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 رازقى : where it means the فِءَامِر (S, O, TA) on the heads of the اَبْرِيْق (S,) or on the head of the اَبْرِيْق (O, TA :) or, as some relate the verse, the word is غُلَّةٌ, pl. of غُلَّةٌ ; (S, O, TA;) which signifies [the same, i. e.] a piece of rag bound on the head of the اَبْرِيْق [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 غُلَّةٌ (O, and so in copies of the K,) or غُلَّةٌ, (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.)

غُلُوْنُ الشَّبِيْحِ 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, نَعْمَ غُلُوْنُ الشَّبِيْحِ هَذَا [Excellent, or most excellent, is this food of the old man &c. !]. (S, O, K.)

غُلٌّ: see غُلٌّ, last sentence. — [Hence,] sometimes, (TA,) † The burning of love, and of grief. (K, TA.) — See also غُلٌّ. — And see مَغْلُوْلٌ. — Also Date-stones mixed with [the species of trefoil called] قَتَّ (S, O, K, TA,) and in like manner with dough, (TA,) for a sho-camel, (S, O, K, TA,) which is fed therewith. (S, O, TA.) — See also غُلٌّ.

غُلَّةٌ, or غُلَّةٌ: see غُلٌّ, last sentence.

غُلَّةٌ 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 غُلَّةٌ: (K, TA:) pl. [of the former] غُلَلٌ and [of the latter] غُلُلٌ. (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 غُلَّةٌ, of which the pl. is غُلُلٌ. (IB, TA.) — And The pin that connects the two heads of the ring [of a coat of mail]: (O, K:) pl. غُلَلٌ. (TA.) And غُلَلٌ 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 غُلَّةٌ. (K, TA.)

غُلِيَّةٌ: see what next precedes.

غُلَانٌ (S, O, K) and غُلٌّ (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 غُلَّةٌ, and its pl. غُوَالٌ, camels not having fully satisfied their thirst. (TA.)

غُلٌّ; 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 غُلٌّ of عَيْضٌ مِنْ سِدْرٍ, like as one says غُلٌّ مِنْ غُلَّةٍ: (AHn, S, O:) or, as also غُلٌّ, 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. غُلَلٌ. (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. غُلَلٌ. (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.]

غُلْغُلٌ, [thus in my original,] applied to the root (عَرَقٌ) of a tree, Extending far into the earth: pl. غُلَاغِلٌ. (TA.)

غُلْغُلَةٌ A quick rate of going. (S, O, K, TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is غُلْغُلٌ, q. v.]

غُلْغُلَةٌ Clamour and confusion of voices. (TA.) [Like the Pers. غُلْغُلٌ and غُلْغُلَةٌ.]

غُلَّةٌ, as a subst., pl. مَغْلَاتٌ: see غُلَّةٌ.

مُغْلٌ 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, تَيْسٌ عَلَى الْمُسْتَعْبِرِ وَلَا عَلَى غَيْرِ الْمَغْبِلِ صَمَانٌ (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 مُغْبِلُ is here meant the مُسْتَعْبِلُ [i. e. the person employed to bring the غُلَّةٌ]: but Iath says that the former is the right explanation. (TA.) — مُغْلَةٌ, 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,) غُلَّةٌ [q. v.; fruitful, or productive]. (Mgh, TA.)

مَغْلُوْلٌ, 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 مَغْلُوْلَةٌ [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) — Also, (S, K,) applied to a man, (S,) and غُلِيْلٌ, 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 إِيَّاهُ 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 سَرِيْعٌ]. (TA.)

مُسْتَعْلٌ A place [or land or an estate] from which غُلَّةٌ is obtained: (KL:) [thus used, as a subst., it has for its pl. مُسْتَعْلَاتٌ:] see 10.

مُغْلٌ: see مُغْلٌ.

غلب

1. غَلَبَهُ (S, Mgh,) [and غَلَبَ عَلَيْهِ] aor. -, (Mgh,) 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., (Mgh,) and غَلَبَةٌ (S, K, TA,) [the most common form,] or this is a simple subst. like غَلَبٌ (Mgh,) 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 (K, TA) and غَلَبَةٌ (Lh, K, TA, said in the S to be syn. with غَلَبَةٌ) and غَلَبَةٌ, with fet-h 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, PS, 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 صَلَاةٍ 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. حَوْفٌ.) — And غَلَبَ عَلَى فُلَانٍ الْكُرْمُ Generosity was, or became, the predominant quality of such a one. (TA.) — And غَلَبَ أَنْ يُحْطَرَ [He refused to have the خطام (or leading-rope) put upon him]; said of a camel. (TA in art. حَطَرٌ.) — And أَغْلَبَ أَحَدَكُمْ أَيْعِزُّ أَنْ يُصَاحِبَ 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. **غَلَبَهُ 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** **عَلَى صَاحِبِهِ** He made a word to predominate over another word; as in **الْقَمَرَانِ** for **سِرْنَا عَشْرَ لَيَالٍ** for **سِرْنَا عَشْرًا**; and **السَّمْسُ وَالْقَمَرُ**; and **بِأَيَّامِهَا**: of the former instance you say, **فِيهِ تَغْلِبُ الْقَمَرَ 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. **مُغَابَاةٌ** 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 Kaḥb Ibn-Málik says,

• **هَمَّتْ سَخِينَةٌ أَنْ تُغَالِبَ رَبَّهَا**
• **وَتُغَلَّبَنَّ مُغَالِبُ الْغَلَابِ**

[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 بَدَنِ 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 الْبَدَنِ** [They vied, contended, or strove, one with another, against the town, or country, to take it]. (A.)

10. **اسْتغَلَبَ عَلَيْهِ الضَّحْكُ** Laughter became vehement in its effect upon him. (TA.)

12. **اغْلُولِبُ الشَّيْبُ** 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 **غَلَبَ**, (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.
} **غَلِبِي** and **غَلِبِي** :

غَلَابٌ (S, O) and **غَلَبَةٌ** (O) and **غَلَبَةٌ** and **غَلِبِي** (O, TA) and **غَلِبِي** (O) and **غَلِبِي** and **غَلِبِي**, (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 Aḡ, 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.) — **اسْمُ غَالِبٍ** A noun [used predominantly in one of its senses,] such as **دَابَّةٌ** applied to “a horse,” and **مَالٌ** applied to “camels.” (TA in art. **سَهْ**.) And **غَالِبَةٌ** [i. e. **غَالِبَةٌ** **عَلَيْهَا** **الِاسْمِيَّةُ**, 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 **الْغَالِبُ** signifies also *The most, or the most part*; and the generality: whence, **غَالِبًا** and **فِي الْغَالِبِ** meaning *Mostly, or for the most part*; in which sense **فِي الْغَالِبِ** is sometimes used: and generally. — And *What is most probable*: whence, **فِي الْغَالِبِ** and **غَالِبًا** meaning *Most probably*.]

أَغْلَبُ [More, and most, overcoming or conquering &c.: fem. **غَلْبَاءٌ**: and pl. **غَلْبٌ**]. One says **قَبِيلَةٌ غَلْبَاءٌ** A [most overcoming or] mighty, resistive, tribe. (K.) And **عِزَّةٌ غَلْبَاءٌ** [Most overpowering might]. (S.) — See also **غَالِبٌ**. — Also **ثِغْلِيَّةٌ**, (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. **غَلْبَاءٌ**, applied to a she-camel: and pl. **غَلْبٌ**. (TA.) And **ثِغْلِيَّةٌ**, applied to a neck. (Lḥ, TA.) — [Hence,] **حَدِيقَةٌ غَلْبَاءٌ** [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 غَلْبَاءٌ** in the Kur [lxxx. 30], the epithet is expl. by **بَدِ** as meaning **كَبِيرَةٌ**. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] **هَضْبَةٌ**, (S, TA,) meaning **كَبِيرَةٌ** and **عَظِيمَةٌ**. (TA.) — And **الْأَغْلَبُ** 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, **غَلَبَتْ بَيْتَى الْأَخْبَلِيَّةِ عَلَى نَابِغَةَ بَنِي جَعْدَةَ**, for she overcame him, and he ([En-Nábigah] El-Jaadee) was **مُغَلَّبٌ**. (Mohammad Ibn-Selám, TA.)

مَغْلُوبٌ [pass. part. of **غَلَبَ**, 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,

• **فَكَتَّتْ 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 **مُحَرَّرٌ**, part. n. of **أَحْرَجَهُ** [which is from **أَحْرَجَهُ**]. (TA.)

أَغْلَبُ: see **حَدِيقَةٌ مُغْلُولِبَةٌ**.

غلت

1. **غَلَّتْ**, aor. **غَلَّتْ**, (TK,) inf. n. **غَلْتٌ**, (IAḡ, O, K,) He rescinded, or annulled, a purchase or sale. (IAḡ, O, K, TK.) — **غَلَّتْ**, [aor. **غَلَّتْ**], (S, O, Mṣb,) inf. n. **غَلْتٌ**, (S, O, K,) i. q. **غَلَطَ** [He made a mistake, or committed an error, &c.]: (Aḡ, IAḡ, 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*. (Lḥ, 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. **التَّغَلَّتْ**) is said in a trad. to be not allowable; (TA;) as also **أَغْلَتَهُ**. (K, TA.)

8: see what next precedes.

Q. Q. 3. **أَغْلَنْتِي عَلَيْهِ** He set upon him, or assailed him, or overcame him, with reviling and beating and violence: (AZ, S, O, K:) like **أَغْرَنْتِي**. (AZ, S, O.) [See **أَغْرَنْتِي**.]

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.)

غَلْت

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.) = **ع. غَلَّتِ السَّقَاءُ**: 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 **غَالَتْ بِهِ**, or **غَالَتْهُ**, 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 **غَلَّتِ الذِّئْبُ بِالْغَنِيرِ** [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. **إِنِّي 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. **فَلَانَ يَتَغَلَّتْ بِي** *Such a one devotes himself to me, or clings to me with devotion.* (L.) [See also **تَعَلَّتْ**, with **ع**.]

8: see 1. = **إِغْتَلَّتْ زَنْدًا** *He chose a زند from a tree without knowing whether it would produce fire or not; (TA;) i. q. اعْتَلَّهُ [q. v.].* (K, TA.) And **فَلَانَ يَتَغَلَّتْ الزَّيَادُ** signifies the same as **يَعْتَلُّهَا** expl. in art. **عَلَّتْ**. (TA in that art.) = **إِغْتَلَّتْ** **الْقَوْمَ غَلَّةً** *He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety.* (TA.)

Q. Q. 3. **إِغْتَلَّتْنِي عَلَيْهِمْ** [like **إِغْلَنْتَنِي**] *He set upon them, or assailed them, or overcame them, with beating and reviling* (O, K) and violence. (O.) [See **إِسْرَنْدِي**.]

غَلَّتْ الحُلْمِ *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 حَمِضٌ nor عِضَاءٌ,* (O,) *among which are the عَكْرِشُ and حَلْفَاءُ and بَنَبُوتٌ and أَصْلٌ and سَنَا and عَشْرِقٌ and لَصْفٌ and بَبْرُوتٌ and خِرُوعٌ and ثَمُومٌ and حَنْظَلٌ and بَبْرُوتٌ* (O, TA) &c. (O.) [See also **عَلَّتْ**.]

غَالَتْ and **مُغَالَّتْ** (S, O, K, TA) and **غَالَتْ** (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.)

غُلَّةٌ: see 8.

غُلَّتِي *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 **مُغْلُوتٌ** *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 weed called] زَوَان [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* **غُلَّتِي**, (O and TA in art. **عَلَّتْ**), and **غُلَّتِي**; (TA in that art.;) and so **لِغِيَّتٌ**. (O.)

غَالَتْ: see **غَلَّتْ**.

مُغَلَّتٌ *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**.]

مُغْلُوتٌ: see **غَلِيَّتٌ**. — Also A [skin such as is termed] **سِقَاءٌ** *tanned with dried dates (تَمْرٌ), or with [unripe dates in the state in which they are termed] بُسْرٌ.* (ISK, S, K.) [But see **عَلَّتِ السَّقَاءُ**, in art. **عَلَّتْ**.]

مُغَالَّتٌ: see **غَلَّتْ**.

غَلَسَ

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. **اِغْلَسَ** *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, Mgh, 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.) **بِغْلِيَسٍ** *In a period of the darkness so called.* (S, Mṣb, K.) [See also **غَبَسٌ**.]

غَلِيَسٌ, (Sgh, K,) or **غُلِّيَسٌ**, (JK,) a proper name for *An ass; [meaning a wild ass;] (JK, Sgh, K;) because he is اُغْلَسٌ in colour.* (JK.)

أُغْلَسٌ [Of the colour termed **غَلَسٌ**; i. e., black mixed with whiteness and redness: see **غَلِيَسٌ**.] (JK.)

وَقَعَ فِي تَغْلِيَسٍ, (TA, and so in a copy of the S,) or **فِي وَادِي تَغْلِيَسٍ**, (K, TA, and so in another copy of the S,) and **تَغْلِيَسٌ**, (TA,) imperfectly decl., like **تَحْيَبٌ** (S, K) and **تَهْلِكٌ**, (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, بِغْلِيَسٍ.* (K, TA.)

غَلَصْر

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 حَلَقَمَةٌ].* (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 حَلَقَمُوم [or windpipe], (S, Mṣb, K,) with its [ducts called] شَوَارِبُ [q. v. voce حَلَقَمُوم] and its حَرَقْدَةٌ [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the حَلَقُ [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 حَلَقَمُوم [or windpipe, i. e. the head thereof,] becomes in conjunction with the حَلَقُ [or fauces] when the eater swallows a mouthful and it descends from [over] the حَلَقَمُوم: (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. الجَمَاعَةُ: (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 غلظ is used, without ة, but perhaps only by poetic license:] Abu-n-Nejm says,

• أبى نجيم وأسفه من الفير
• فى غلظير الهام وهام غلظير

[† 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.)

مُغْلَصَاتٌ pass. part. n. of Q. 1. — means Women having the necks bound. (K, TA.) A poet says,

• غداة عيدين مغلصات
• لهن بئلى محينية نجيم

[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. غلظ, (S, Mṣb, K,) aor. ʔ, (S, K,) inf. n. غلظ (S, M, Mṣb, K) and أغلوظة (JK,) He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Mṣb:) 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, Mṣb, K,) in particular; (K;) and غلظت 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. غلظه, (Mṣb,) inf. n. تغلظت, (S, K,) He said to him غلظت [Thou hast made a mistake, &c.]: (S, Mṣb, K:) or he attributed or imputed to him the having made a mistake. (Mṣb.) — See also 4.

3. غالظه, inf. n. مغالظة (S, K) and غلظت, (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. اغلظه, (S, TA,) inf. n. اغلظت, (TA,) He caused him to fall into the making of a mistake; (S,* TA;) as also غلظه, inf. n. تغلظت. (TA.)

غلظ [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. اغلظت; and ISd says, "I see that IJ has made غلظ its pl.; but I know not the reason of that." (TA.) مغلظة also signifies the same in the saying, وقع مغلظة [Such a one fell into mistake, or error]. (TA.) — See also مغلوظ.

[غلظة A single mistake, or error, in speech, or in speech &c.: pl. غلظت.]

رجل غلطان [A man making a mistake, or committing an error, in speech, or in speech &c.]. (TA.)

غلوظ: see مغلظ: — and see also اغلوظة.

اغلوظة: see اغلوظة.

مغلظ: see مغلظ.

اغلوظة (S, K) and مغلظة (K) A question by which one causes to fall into the making of a mistake: (S:) or كلام يغلظ فيه [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, مسألة غلوظ; but when you make the latter word a subst., you add the ة: (El-Khattāb:) the pl. of اغلوظة is اغلوظات and اغلظت (S) and اغلوظات, which is formed from the first of these pls. by the suppression of the hemzeli, and is not, as some have said, pl. of اغلوظة. (Hr.) Moḥammad forbade اغلوظات (S, TA,) or اغلوظات (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.)

مغلظة [properly, or originally, A cause of falling into mistake; similar to مبحلة and محينية &c.]: see اغلوظة: — and غلظ.

مغلظان One who vies, or contends, with others, endeavouring to cause them to make mistakes in their reckoning, or computation. (TA.)

مغلظ: see مغلوظ.

مغلظ One who makes mistakes, or commits errors, much, or frequently; expl. by كثير الغلط; (K;) as also غلظت (TA) and غلوظ. (O in art. غلظت.)

مغلوظ A book, or writing, having a mistake, or mistakes, made in it; and in like manner, a reckoning, or computation, as also غلظت and مغلظت. (TA.)

غلظ

1. غلظ, aor. ʔ; (S, Mgh, O, Mṣb, K;) and غلظت, aor. ʔ; (Sgh, K;) inf. n. [of the former] غلظ (S, Mgh, O, Mṣb, K) and غلظة and غلظة (S,* O, K,* TK) and غلظة and غلظة, (O, K,* TK,) all are inf. ns. of غلظ, (O,) or the last three, the second and third of which are mentioned in the Bāri', on the authority of IAar, are simple substs.; (Mṣb;) and perhaps غلظ may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Mṣb) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Mṣb, K;) it (a thing)

became غلظت; as also استغلظ. (S.) You say, غلظ جسمه His body was, or became, thick, &c. (Mgh.) And استغلظ الزرع i. q. غلظ, (Jel iu xlvi. 29,) The seed-produce became thick: (Bd:) or strong: (Mṣb:) or well grown and thick: and in like manner one says of any plant or tree: (TA:) and غلظت السبلة, and استغلظت, the ear of corn produced grain. (K.) [And غلظ الثوب The garment, or piece of cloth, was thick, or coarse.] And غلظت الأرض, inf. n. غلظ, and perhaps غلظ may be also an inf. n. [of this verb, or, more probably, of غلظت], The land was, or became, rough, or rugged. (ISd, TA.) [In this sense, also, غلظ is used in relation to various things.] — [Said of a colour, It was dense, or deep: see غلظت.] — Also He was, or became, characterized by غلظة, the contr. of رقة, 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; incontinent; unobsequious; evil in disposition; ill-natured; or the like: (S, by its explanation of غلظة and غلظة; and Mṣb:*) and in like manner, [as meaning it was, or became, hard, or difficult, and the like, (see غلظت)] it is said of an affair: (TA:) and تغلظت 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], واغلظ عليهم And use thou roughness towards them: (Bd in lxvi. 9:) and some read واغلظ, with kesr to the ل. (TA.) [See also غلظة, below.]

2. غلظ الشيء, inf. n. تغلظت, He made, or rendered, the thing غلظ [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 غلظ عليه الشيء, inf. n. as above, [he made the thing hard, or difficult, or the like, to him;] and hence دية مغلظة, which see below. (S, TA.) [Hence also,] غلظت اليمين, inf. n. as above, † I made the oath strong, or forcible; I confirmed, or ratified, it; (Mṣb;) [and so اغلظتها; for you say,] حلف ياغلظ اليمين [He swore, making the oath strong, &c.]. (TA.) And غلظت عليه اليمين, inf. n. as above, † I was hard, rigorous, or severe, to him in the oath. (Mṣb.) — تغلظت in pronunciation: see تنجيم.

3. مغالظة is similar to معارضة † [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 غلظة, below, last sentence.

4. اغلظ الثوب 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.) — اغلظت اليمين: see 2. اغلظ [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.) — **اغلظ** *ته في القول* (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 **غلظ**. (TA.)

5: see 1, near the end.

استغلظ: see 1, in three places. — **استغلظه** *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.)

غلظ *Rough, or rugged, land or ground;* (ISd, K;) mentioned on the authority of Ibn-'Abbád; and by AḤn, on the authority of En-Naḍr; but it has been repudiated: and is said to be correctly **غلظ**: ISd says, of the former word, "I know not whether it be [properly] syn. with **غلظ**, or whether it be an inf. n. used as an epithet:" accord. to Kr, it signifies *hard land without stones*: Ks says that **غلظ** is syn. with **غلظ**. (TA.)

غلظ: [see 1: — and] see **غلظ**, in two places.

غلظ: } see what next follows.
غلظ: }

غلظ and **غلظ** and **غلظ**: see 1: these three forms are mentioned by Zj, (TA,) and in the Bārī', (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 **غلظ**; 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 **غلظ**.) You say, **غلظ** *في رجل* † *A man in whom is roughness, coarseness, rudeness, &c.;* (S, Mṣb:*) as also **غلظ**. (S.) And it is said in the Kūr [ix. 124], **غلظ** *فيكم غلظ*, 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, **غلظ** *بينهما غلظ* † *Between them two is enmity, or hostility;* as also **غلظ**. (IDrd, K.)

غلظ: see what next follows.

غلظ (S, &c.) *Thick, gross, big, bulky, or coarse;* (Mgh, Mṣb, K;) as also **غلظ**: (K:)

fem. of the former with *ḍ*: (TA:) and pl. **غلظ**. (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, **غلظ** *أرض غلظ*, *Rough, or rugged, land.* (ISd, TA.) [And in this sense, of *rough, or rugged,* **غلظ** 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 غلظ*, 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 **غلظ** *الجانب*; [contr. of *الجانب*]: (O and K in art. **غضب**;) and **غلظ** *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 Kūr 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 Kūr iv. 25, &c.,] meaning † *Strong, confirmed, or ratified.* (Mgh, TA.) And to water, meaning † *Bitter.* (TA.)

غلظ: see 1, first sentence; and **غلظ**.

غلظ comparative and superlative of **غلظ** [in all its senses]. (Ij.)

غلظ † *[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 **غلظ** † *[An oath made strong or forcible, or confirmed, or ratified.]* (S.) — **غلظ** *العورة المغلظة:* see **عورة**.

غلظ *[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** *بالحال*, (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 **حنا**; (TA;) and **غلف**: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Mṣb, TA:) he says that the correct phrase is **غلاها** (Mgh, O, Mṣb, TA) **بالغالية**, (O,) and **غلفها**: (Mgh, O, Mṣb:) in a trad. of 'Aisheh, however, **غلف** *أغلف* *بِحبة 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) **بالغالية** (Th, S, TA) **وسائر الطيب** (Th, 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. **غل**].) — **غلف**, aor. -, inf. n. **غلف**, *He was uncircumcised.* (Mṣb.)

2: see 1, first sentence, in three places. You say also, **غلف** *السرور* [*I put a غلاف upon, or to, the horse's saddle*] and **غلف** *الرجل* [*the camel's saddle*: see also its pass. part. n., below]. (O.) — And **غلف** *الحنا يغلف الرأس* *The حنا [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 **رجل** [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 غلف*: 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 AḤn. (TA.)

غُرَّةٌ i. q. فُلْفَةٌ (Mgh, O, Mṣb, K) and غُرَّةٌ; (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 الغُلْفَانِ signifies *The two extremities of the two halves of the mustache, next to the صِبَاغَانِ [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. غُلْفٌ (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 غِلَاف [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. (Khālid 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 غِلَاف, 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 غِلَاف [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 أَعْلَقَ: 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-'Abbād, O, K, TA;) as also فَلَاقَ, aor. -, inf. n. فَلَاقٌ. (Ibn-'Abbād, O, TA.) = غَلَقَ said of a door: see 7. — [Hence,] غَلَقَ الرَّهْنُ, aor. -, (S, Mgh, O, Mṣb, K, &c.,) inf. n. غَلَقٌ, (S, O, Mṣb,) or غُلُوقٌ, (IAḡr, 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:* (IAḡr, TA:;) accord. to the Būri', 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 يَغْلِقُ بِمَا لَا يَغْلِقُ بِهِ, فِيهِ لَكَ غَنَمُهُ وَعَلَيْكَ غَرْمُهُ [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 لَهْ 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. رهن.]) Zuheyr says,

• وَفَارَقْتُكَ بِرَهْنٍ لَا فَكَأَكَ لَهُ
• يَوْمَ الْوَدَاعِ قَامَسِيَ الرَّهْنُ قَدْ 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 مُوَجَّلِ
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, رَقَبَةٌ بِرَهْنٍ + رَقَبَةٌ + رَقَبَةٌ [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 اِحْتَدَّ 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

• وَوَكَاؤُوا أَوْلَى غَلَقِي سَبَابًا

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 يَجِينُ 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 يَغْلِقُ التَّطَلُّقَاتُ حَتَّى لَا يَبْقَى مِنْهَا شَيْءٌ †[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 سُنَّة: (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 السُّخْلَةُ, (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 غَلَقِي ظَهْرٌ †. (TA.) — And اَغْلَقْتُ †عَنِ الْإِيْتِمَارِ, (S, O, K, TA,) inf. n. غَلَقٌ, (S, O, TA,) †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. مَغَالِقَةٌ signifies † The contending for a bet, or wager; syn. مَرَاهِنَةٌ; (O, K;) originally, in the game called الميسر: whence, in a trad., the phrase غَلِقَتْ عَلَيَّاءُ قَرِيْبًا 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, Msh, K, &c.) inf. n. اغلقت (Mgh, K, &c.) He made the door fast with a key; غلقت, so that it could not be opened unless with a key; (Mshb;) [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, Msh, K,) aor. -, (Mshb, K,) inf. n. غَلَقْتُ (S, O, Msh, K,) signifies the same; (S, O, Msh, K;) mentioned by IDrd, on the authority of AZ; but rare; (Mshb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلَقْتُ is [said to be] the subst. from اغلقت; (S, Mgh, K;) whence the saying of a poet,

وَبَابٌ إِذَا مَا مَالَ لِلغَلَقِ بَصْرُفٌ

[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 teshdced 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-Isbahúnée says that غَلَقْتُ signifies I locked, or closed, (اغلقت,) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also اغلقت 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 وَأَغْلِقُهَا

حَتَّى أَتَيْتُ أَبَا عَمْرٍو بْنَ عَمَارٍ

[I ceased not to open doors and to close them until I came to Aboo-Amr Ibn-Ammár], meaning, as AHát says, Aboo-Amr Ibn-El-'Alá. (S, O, TA.)

— [Hence] one says, اغلقت عليه الأمرُ † The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.])

— And [hence] اغلقت signifies † The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لاَ طَلاقَ وَلَا عَتاقَ فِي إِغْلَاقِ † [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, اغلقت عليه شئًا † He constrained him to do a thing. (IAar, Mgh, TA.) — See also 1, last quarter, in two places. — One says also, اغلقت الرهنَ † He made, or declared, the pledge to be due [or a forfeit to its receiver]. (IAar, TA.) And in like manner one says of the arrows termed مغالقات, [pl. of مغلقت], اغلقت الخطرَ 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 اغلقت

القَاتِلَ † 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 اغلقت فلانَ بجورته † [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdaq says,

أَسَارَى حديدٍ اغلقتَ بِدِمَائِهَا

† [Captive in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) — And اغلقت فلانَ † Such a one was angered. (TA.) — And الإغلاقُ [or rather اغلقت ظهر البعير] signifies † The galling of the back of the camel by heavy loads: (K, TA:) whence the phrase من اغلقت ظهره [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 الإغلاقُ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, اغلقتوا بعيراً, i. e. † They displaced the سنان [pl. of سنين, 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 مَعْنَى [q. v. in art. عنو]. (TA.)

[6. تغالقتوا They contended, one with another, for bets, or wagers. See 3.]

7. اغلقت (MA, TA;) and غلقت (TA,) inf. n. غلقت (KL;) and استغلقت (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:) اغلقت is the contr. of انفتح. (Mshb.) — See a verse cited voce انفتح, in art. رَوًا. [And see also 10.]

10: see 7. — [Hence] one says, استغلقت رحمُ الناقة فلم تقبل الماءَ † [The she-camel's womb became closed so that it did not admit the seminal fluid]. (Lth, K in art. ربع.) — And استغلقت عليه الكلامُ † 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 استغلقت الأمرُ † i. q. أعضل, q. v. (S and O in art. عضل.) — And استغلقت الخبرُ † i. q. استبهم, q. v. (Mshb in art. بهم.) — And استغلقتني في بيعتي (Ish, O,) or بيعة (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 استغلقت عليَّ بيعة (Ish, O, K) † His sale was to me without the option of returning. (K, TA.)

غلقت is [said to be] the inf. n. of غلقت as syn. with اغلقت: (S, O, Mshb;) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) —

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 رَنَجٌ; i. q. مَالٌ رَنَجٌ. (K and TA ibid.) One says حلالٌ طَلِقٌ: [see art. طلق:] and [in the contr. sense] حرامٌ غَلِقٌ † [Unlawful, inaccessible]. (TA.)

غَلِقٌ [A lock:] a thing by means of which a door is made fast, (S, O, Mshb, K,*) not to be opened save with a key; (S and K voce مِرْلَاحٌ;) a thing that is closed and opened with a key; (Mgh;) pl. اغلقت (Sb, Mshb, TA,) its only pl.: (Sb, TA:) and مغلقتٌ is syn. therewith; (S, Mgh, O, Mshb, K;) pl. مغالقات: (Mshb:) so too is مغلقت: (Mshb, TA:) and so مغلوق: (S, O, K:) and so غلقت. (TA.) El-Farezdaq has used its pl. metaphorically, [in a sense sufficiently obvious,] saying,

فَبَشَنَ بِجَانِبِي مَصْرَعَاتٍ

وَبِثُّ أَفْضُ اغْلَاقِ الْخِتَامِ

meaning اغلقت الختام, the phrase being inverted by him. (TA.) — Also i. q. رَتَاجٌ, meaning A great door: whence the phrase مغالقاتها, by which are meant [the keys of] the [great] doors thereof. (Mgh.)

غَلِقٌ [part. n. of غلقت 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 نخلة غلقت † A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) — And غلقت 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.)

غلقت, applied to a door, [Locked; or bolted: or closed, or shut:] i. q. مغلقت; (S, O, K;) of which مغلوق 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 Rabe'ah, the former the more common, (O,) and **غَلَقَى** (K,) *A certain tree [or plant] with which the people of E't-Täif prepare hides for tanning by the treatment termed عَطْنُ*: (ISk, S, TA: [see **عَطْنُ الْجِلْدِ** :]) accord. to information given to AHn by an Arab of the desert, (O,) *a certain small tree, [or plant,] (O, K, TA,) resembling the عَطْمِ [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-Hijaz and Tihameh: (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 غَلَقَتْ 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 عِدِيَّ** *
* **وَنَوَهُ قَدْ أَيَقْنُوا بِالْغَلَقِ** *
[And the enemies say, "Adee has perished, and his sons have made sure of being surrendered"]. (TA.)

إِغْلِقَ [like **إِقْلِبَ**, which is more common,] *A key*: pl. **أَغْلِقُ**. (TA.) [**أَغْلِقُ** may also signify *Locks*, as a pl. pl., i. e. as pl. of **أَغْلَقَ**, which is pl. of **غَلَقَ**.]

مُغْلَقٌ: see **غَلَقَ**.

مُغْلَقٌ: 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,) **الْمَيْسِرُ** signifies **السَّهْمُ السَّابِعُ** accord. to Lth, (O,) **الْمَيْسِرُ** signifies **السَّهْمُ السَّابِعُ** [i. e. *the seventh arrow*, app.

*belonging to the class, of the arrows of the game of الميسر, to which manifold portions are assigned; for المصعف as used in relation to the game called الميسر I do not find expl. otherwise than as an appellation of "the second of the arrows termed الغفل, to which are assigned no portion;" (see art. **ضَعَف**, and see also **سَفِيحٌ**); and this cannot be here meant, as the seventh arrow (which is commonly called **المُعَلَى**) has seven portions assigned to it: therefore it seems that **مُصَعَفٌ** 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 **المَغَالِقُ** 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 (**تُغْلِقُ الحَظَرَ 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. **مِرْتَاجٌ** [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. **رَتَجٌ**: 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** **ذُو مَغْلَقٍ** 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, **يُغْلِقُ الحُجَّةَ عَلَى الخصمِ** + [app. *one who closes the argument against the adversary in a dispute*]. (TA in art. **عَلَقَ**.) — See also **مُغْلَقٌ**.*

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.)

مُغْلَقٌ: 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. **اغْلِمَ** *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-Rāghib, 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 **الإِغْتِلَامُ** and **الإِغْلَامُ** 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 الغَلِيمَةُ عَلَى زَوْجِهَا** [The best of women is the appetent to her husband]. (TA.)

غَلِمَ, with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAqr as signifying **مَحْبُوسُونَ** [Persons confined, restricted, imprisoned, &c.]. (TA.)

غَلِمَةٌ, (S, Msb, K, TA, &c.,) written by some **غَلِمَةٌ**, [like a pl. of **غَلِمَ**,] 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] غَلِمَانٌ [meaning young men]*: (TA:) or it signifies *vehement lust or appetite*: (Msb:) it is also of women, (K and TA in art. **تَرَجٌ**), 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*.]

غَلِمٌ [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. **ابن صَغِير** [meaning a son that has not attained to puberty]: (Msb:) and also applied to † such as is termed **كَهْل** [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAar, Msb, K:) Az states his having heard the Arabs call thus the new-born child and also the **كَهْل**: (Msb:) the female is [sometimes] termed **غُلَامَة**: (S, K;) [i. e.] **غُلَامَة** occurs in poetry, applied to a **جَارِيَة**: (Msb:) the pl. of **غُلَام** is **غُلَمَة**, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and **أَغْلَمَة**, (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 **غُلَمَان**, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of **غُلَمَة**: (Msb:) the dim. of **غُلَام** is **غُلِيم**; (TA;) and that of **غُلَمَة** is **أَغْلِيمَة**, as if it were the dim. of **أَغْلَمَة** 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 **غُلَام**: (S, K,*) the second is expl. by Moḥammad Ibn-Ḥabēeb as meaning the period from birth to the seventeenth year. (TA voce **شَبَاب**.)

غُلِيمَة dim. of **غُلَمَة** pl. of **غُلَام**, q. v. (S, TA.)

غُلَامِيَة }
غُلُومِيَة } see **غُلُومَة**.

غُلِيم dim. of **غُلَام**, q. v. (TA.)

غُلِيم, and its fem., see **غُلِيم**, in three places.

غُلِيم: see **غُلِيم**. — 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 **غُلِيمِي**. (Lth, K, TA.) — **مَا بِالْدَاوِ غُلِيم** means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Msb said to be, in this sense, **غُلِيم**, like **زَيْب**].) — And The frog. (K.) [Or so **غُلِيم**.] — And The place whence issues the water in wells. (K. [See also **غُلِيم**.]) — The word signifying “a comb,” and “a [thing with which the head is scratched, called] **مَدْرِي**,” **غُلِيم**, with **ف**, but has been mistranscribed [**غُلِيم**], (K, TA,) by Lth, as has been notified by Az. (TA.)

غُلِيمِي: see the next preceding paragraph.

أَغْلَم [More, and most, exciting to lust]. It is said that **أَغْلَمُ الْأَبْنَانِ لَبَنُ الْحَلِيفَةِ** [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.)

أَغْلَمَة a dim. of **غُلَمَة** pl. of **غُلَام**, q. v. (S, TA.)

مَغْلَمَة A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the **أَيْل** [or **أَيْل** i. e. mountain-goat]. (TA.)

مَغْلِيم, and with **ة**: see **غُلِيم**, in three places.

مَغْلِيم: see its fem. voce **غُلِيم**. — **مَغْلِيمَة**, (Mgh, TA,) and **خَابِيَة مَغْلِيمَة**, (TA,) † [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA,*) — The **مَارِقِي** is called **مَغْلِيم** † [A deviator from the true religion,] an exceeder 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-Rāghib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Msb.) — You say, **غَلَا فِي الْأَمْرِ**, (S, K,) aor. as above, (TA,) inf. n. **غُلُو** (S, K, TA) and **غُلَانِيَة**; as also **بِهِ** **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. **غُلُو**, *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 Kur iv. 169 and v. 81: (Msb, TA:) accord.**

to IAth, **الغُلُو 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 بِالسَّهْمِ**, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. **غُلُو** (S, Er-Rāghib, Mgh, Msb, K) and **غُلُو**; (K;) and **غَلَا بِهِ**, (Mgh, K,) and **غَلَاهُ**, (K,) inf. n. **غَلَاة** (Mgh, K) and **مُغْلَاة**; (K;) *He shot the arrow to the furthest distance (S, Mgh, Msb) 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, Msb, K,*) aor. as above, (Msb, TA,) inf. n. **غَلَاة**, (S, Mgh, K,) or this is a simple subst., (Msb,) *The price, or rate, at which a thing was to be sold, was, or became, high: (Moh Msb TA.) or**

*exceeded the usual limit; (Er-Rāghib, 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 **أَرْتَفَعَ** [i. e. *It rose in degree; as is shown by the following ex.]: Dhur-Rummeh says,***

• مَا زَالَ يَغْلُو حُبُّ مِيَّةٍ 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. **مُغْلَاة**, **مُغْلَاة**, 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.]. (Msb.) — See also 1, near the middle, in two places. — **غَالَى بِهِ**, and **غَالَاهُ**, (S, Msb, K,) which latter is used by a poet for **بِهِ** **غَالَى**, (S,) *He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Msb;) as also **بِهِ** **أَغْلَى**; (S;) and **أَغْلَاهُ**, i. e. water, and flesh-meat [&c.]: (IKft, TA: [see an ex. in a verse of Lebeed cited in art. **دَكَن**]) 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 نَيْتًا
• وَنَرُخَصُهُ 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 **نَغَالِي**], 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 تُغَالُوا فِي صَدَقَاتِ النِّسَاءِ**, meaning it [to be understood]. (TA. [See also 6.]) — And **غَلَاهُ**, inf. n. **مُغْلَاة**, signifies also *He contended with him for superiority in tallness or in beneficence; syn. **طَاوَنَهُ**. (TA.)**

4: see 3, in two places. — **أَغْلَاهُ** also signifies *He (God) made it to be high, or excessive, (S, Msb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Msb, K, TA,*) contr. of **أَرْخَصَهُ**. (TA.) — And *He found it [a thing] to be high-priced: or he reckoned it to be so; as also **أَسْتَغْلَاهُ**. (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 الصدقات** 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 **تباشروا**. (TA in art. بسر. [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. c.] 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**: (Msb:) said to be from three hundred to four hundred cubits: (Mgh, Msb:) 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: (Msb voce **مِيل** [q. v.]:) pl. **غَلَوَات** (Msb, K, TA) and **غَلَاة**. (S, K, TA.) Hence, (TA,) it is said in a prov., **جرى جرى**; (**س, K, TA**), or, as some relate it, **غلاب**. (TA. See art. **ذكو**.) [Thus] **غلو** is sometimes used in relation to horse-racing. (TA.)

غاية i. q. **غلولى**. (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 غلو** [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** **غلو** **في شبابه** and **غلو** **في شبابه** [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** **السعر**; [as such signifying A high price, or rate, at which a thing is to be sold;] (Msb;) 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. (Msb.) — And High, or excessive, (S, Msb, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Msb, 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,

• **وَوَا أَنَا نَبَاعَ كَلَامَ سَلْمَى**
• **لَأَعْطِيَا بِهِ ثَمَنًا غَلِيًّا**

[And if we were sold the speech, or discourse, of Selmā, we would give for it a high, or an excessive, price]. (TA.) — Also Fat flesh-meat. (K.)

غاية: see art. **غلى**.

اغلى More, or most, high [or excessive] in price: hence the saying, **أفضل الرقاب اغلاما ثمنا** [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.)

نافة مغلا: see what next precedes. — **مغلا** **الوقت** 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 أَخْفَانَهَا** which I have here rendered accord. to an explanation in art. **وهق** in the O: but the phrase **مغلا الوقت** is there mentioned as an ex. of **الوقت** 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 الوقت**, IB says that **المغلا** applied to the she-camel signifies **التي** **تبعد الخطو**; and **الوقت** signifies **المباراة** and **المسابقة**. (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, Msb, K,) The cooking-pot boiled; (MA, &c.) and **غليت**, aor. **تغلى**, is an unusual dial. var. thereof, the former being the more chaste; (Msb;) or **غليت** is not allowable. (S.) — [Hence **غلى** said of a liquor, *It estuated: it effervesced: it fermented: see **نبيذ***. — And hence] **بغلى 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 **غاية**. (TA.) And **غلى لحيته** (Mgh, O, Msb, all in art. **غلف**) (O, ibid.) He daubed, or smeared, his beard with **غاية**; as also **غلتها**. (Mgh, O, Msb, 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 وَغَلِه** [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**. (Msb.)

5. **تغلى** (S, Msb, K) **بالغاية** (S, Msb) He (a man, S, Msb) perfumed himself, (S, MA, Msb, K,) or rubbed himself over, (K,) with **غاية**; (S, Msb, 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 **مِحْمَر** [q. v.] and **قُمُقْمَر** and **قُمُقْمَرَة**. (Mṣb voce **قُمُقْمَر**.)

غَالِيَّة [*Galia moschata*,] a sort of perfume, (S, K,) well known; (K;) a certain compound of perfumes; (Mṣb;) *mush mixed or boiled [with other perfumes]*; (MA;) or a perfume composed of *mush 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, "*mush and ambergris combined with oil of ben*;" whereupon Mo'áwiyeh said, **غَالِيَّة**, 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. (K in art. **غلو**.)

غمر

1. **غَمَّه**, (S, Mṣb, K, &c.,) aor. ʔ, (Mṣb,) inf. n. **غَمَّر**, (Mṣb, TA,) *He covered it*, (S, Mṣb, K, TA,) *veiled it, or concealed it*; (TA:;) namely, a thing: (Mṣb, K, TA:;) this is the primary meaning. (TA.) [Hence,] one says, **غَمَّرَ الْهَيْلَالُ** (S, Mṣb, K, TA) **عَلَى النَّاسِ** (S, TA,) inf. n. **غَمَّر**, (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*, (K, 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 **أُغْمِيَ** and **غُمِيَ** 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. **غُمِيَ**.] — And [hence] **غَمَّرَ الْقَمَرَ الشُّجُومَ** *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, K;) like **أُغْمِيَ**: (S:;) or *was obscure, or unapparent, to him*.

(Mṣb.) — And **غَمَّه**, (S, K, TA,) aor. ʔ, inf. n. **غَمَّر**, (TA,) *It* (i. e. **هَرَمَ** [here meaning "grief," see **غَمَّر** 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**. (K, and Ḥar p. 422. [See also 4.]) — **غَمَّه**, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. ʔ, inf. n. **غَمَّر**, (TA,) means *He put [as a covering] to his mouth and his nostrils the **غَمَامَة**, (S, K, TA,) which is a thing like the **كِعَام** [or muzzle], (so in the S and CK,) or a thing like the **فِدَام** [which seems to be here similar in meaning to **كِعَام**]: (so in other copies of the K:;) or he put [as a covering] to his mouth a nose-bag, or the like, to prevent his feeding; and this is termed a **غَمَامَة**: (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 **غَمَامَة** signifies a sort of bag for the mouth of a camel and the like, (K, TA,) *his mouth being put into it*: (TA:;) pl. **غَمَامِير**: (S, TA:;) and one says, **غَمَّه بِالْغَمَامَةِ** [he covered his mouth with the **غَمَامَة**], 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 **رَوْضَة**, or meadow,]*

• أَنْفٌ يَغْمُرُ الضَّالَّ نَبَتْ بَحَارِمَا •

[*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 يَوْمَنَا**, (S, K, TA,) inf. n. **غَمَّر** and **غَمُومَر**; (TA:;) and **أَغْمَرَّ**; *Our day was, or became, [sultry, or] intensely hot*, (S, K, 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 **غَمَّر** [or distress that affected the breath or respiration], arising from closeness of heat, or clouds*. (Mṣb.) = **غَمَّرَ الشَّخْصَ**, of the class of **تَعَبَ**, [the first pers. being **غَمِمْتُ**,] inf. n. **غَمَّر**, *The person's hair of his head flowed down so that his forehead and the bark of his neck were narrowed*. (Mṣb.) [See also **غَمَّرَ** below.]

3. **غَمَّمَهُ** signifies **غَمَّمْتُهُ وَغَمِمْتُهُ** [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]. (K.)

4. **أَغْمَتِ السَّمَاءُ** *The sky became clouded*: (K, as indicated by the context:;) or i. q. **تَغَيَّرَتْ** [i. e., *became altered*]: thus in the S; but some say that it is correctly **تَغَيَّمَتْ** [agreeably with the for

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 **الغَمَّر** signifying **الْحُزْنَ**. (K, TA.) — [Accord. to the **ت**, **أَغْمَهُ** signifies **أَحْزَنَهُ**; like **غَمَّه**: but this I think a mistake. — And Freytag explains **أَغْمَر** 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. **تَغَامَر** *He made a show of **غَمَّر** [or grief, &c.], without its being in the heart*. (Ḥar p. 126.)

7. **انْغَمَّرَ** *It* (a thing, K) *was, or became, covered*, (S, K, 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, * K;) as also **انْغَمَّرَ**: (K:;) both mentioned by Sb. (TA.) — And, said of a plant, or herbage, *It was, or became, tall*, (K, TA,) *and tangled, or luxuriant*, (TA,) *and abundant*: (K, 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. **غَمَمْتُهُ**, [inf. n. **غَمَمْتُهُ**,] *He* (a bull) *uttered a cry, or cries, in fright*; as also **تَغَمَّرَ**: see **غَمَمْتُهُ** below. — And *He* (a courageous man) *raised his voice in conflict with his antagonist*; (Ḥar p. 531;) [as also **تَغَمَّرَ**: see, again, **غَمَمْتُهُ** 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 suprà:;) [or *spoke indistinctly*; agreeably with an explanation of **غَمَمْتُهُ** below; as also **تَغَمَّرَ**.] — And, said of a bow, *It produced a sound*; agreeably with another explanation of **غَمَمْتُهُ** below.] — Also, said of an infant, inf. n. **غَمَمْتُهُ**, *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 الْمُرْضَعَاتُ بَعْدَ أَوَّلِ هَجَبَةٍ •
• سَمِعَتْ عَلَى بُدْبَيْنٍ غَمَامِيًا •

[*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 **غَمَمْتُهُ**, below, in two places. — Said of one drowning (**غَرِقِي**) 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: (Ḥam p. 21:) [it may therefore be rendered *gloominess of mind*:] or i. q. كَرْبٌ, (K,) which signifies حُزْنٌ, (K in art. كَرْب,) or غَمْرٌ, (Ṣ, in that art.,) [that affects the breath or respiration, lit.] that takes away the breath; (Ṣ and K in that art.;) as also غَمَاءٌ (K) and غَمَّةٌ (Ṣ, K,) the last [expl. in the Ṣ 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 'Iyāḍ and [many] others: (TA:) [see also غَضَبٌ:] the pl. of غَمْرٌ is غُمُومٌ. (Ṣ, K.) — It is also an inf. n. used as an epithet in the phrase يَوْمٌ غَمْرٌ (Ṣ, 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 (Ṣ:) or one says غَمْرٌ and 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 رَمَى; (Ṣ;) and [in the like sense] يَوْمٌ غَمْرٌ. (So in one of my copies of the Ṣ.) — 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 ضَبَابَةٌ* [i. e. *mist, or the like*], فَحَالَ دُونَ الْهَيْلَالِ [and it intercepted the new moon]: and لَيْلَةٌ غَمْرٌ, and some say غَمْرٌ, *This is a night [of a covering of clouds, or] of a ضَبَابَةٌ* [or *mist, or the like*], *intertwining between the new moon and men; so that the new moon is not seen*: (Msb:) and [hence] صَمْنَا لِلْغَمْرِ, and لِلْغَمْرِ (Ṣ, Msb, K,) both mentioned by ISk on the authority of Fr, (Ṣ,) and لِلْغَمْرِ (Ṣ, 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 إِيْقَابًا

[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]: (Ṣ, 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. غَمْمَرٌ: one says, هُوَ فِي غَمْرَةٍ † *He is in a state of perplexity, and dubiousness, or confusedness*: (Msb:) and هُوَ فِي غَمْرَةٍ مِنْ أَمْرِهِ † *He is in a state of perplexity and darkness [in respect of his case or affair]*; from الغَمْرُ signifying “the act of covering” [a thing]. (Ḥam p. 320.) [See also غَمْمَةٌ and غَمْمَةٌ.] And one says غَمْرَةٌ † *A dubious, confused, or vague, case or affair*. (Ṣ, K.) [See also غَمْرٌ.] It is said in the Kur [x. 72], تُرَى لَمْ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَمْرَةً i. e. † [Then let not your case be to you one of] *darkness, and straitness, and anxiety*: (A'Obeyd, Ṣ, 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* (Ṣ, K) &c. (Ṣ.) [See also the first sentence in art. غَمْلٌ.]

غَمْرَةٌ i. q. لُبْسَةٌ [app. لُبْسَةٌ, meaning † *Obscureness, confusedness, or dubiousness*: see also غَمْمَةٌ]. (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, (Ṣ, K, TA,) or, as in the M, the face, (TA,) and the back of the neck, are narrowed*: (Ṣ, 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. (Ḥar 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*: (Ṣ, Msb, K:) or *white clouds*: (K:) or *thin clouds*: (Jel in ii. 54:) and غَمَامَةٌ signifies *one thereof*: (Ṣ, Msb, K:) the former being pl. of the latter, as also is غَمَامَةٌ (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 (Ṣ, K,) i. e. *Fresh herbage* (كَلْبٌ) beneath such as is dried up; (Ṣ, TA;) or *green herbage beneath such as is dry*. (TA.) — And *Milk heated until it thickens*: (Ṣ, 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. غَمَامَاتٌ. (A'Obeyd, TA.) [See also دَرَجَةٌ: and صِقَاعٌ.] — 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 غَمْرَةٌ; (K, TA;) and غَمْرَةٌ, 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 غَمْرَةٌ (TA.)

غَمْرَةٌ [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. — *إنهم نفى غمراء من الأمر* 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.]

غَمْرَةٌ: 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 تَغْمِرٌ: pl. of the former, in both senses, غَمَائِرُ. (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 عَجَمِ. (T, in TA, voce رَتَّة.) — Also The sound of bows. (TA.)

رَجُلٌ أَغْمِرٌ (S,) and أَغْمِرُ الْوَجْهَ وَالْقَفَا (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.] غَمِيَاءُ is applied to a woman. (Mṣb.) — غَمِيَاءُ applied to the forelock (نَاصِيَةٌ) of a horse means Excessively abundant in the hair: and such is disliked. (S.) — And سَحَابٌ أَغْمِرٌ means † Clouds in which is no gap, or interstice. (K, TA.)

أَرْضٌ مَغْمِرَةٌ and مَغْمِرٌ: see غَمِرٌ, former half. — أَرْضٌ مَغْمِيَةٌ (K, TA) and مَغْمِيَةٌ (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.)

مَغْمِيرٌ, 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: (IAqr, TA:) and to what is termed حَسِيٌّ [q. v.], (IAqr, S, TA,) meaning covering. (IAqr, 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. غَطَّتَهُ [i. e. He immersed, or plunged, him, or it, into the water; like غَمَتَهُ. (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.) — غَمِيَتْ 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. غَمَدَهُ, aor. -, and -, inf. n. غَمَدٌ; and غَمِدَةٌ, (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 غَمِدٌ [i. e. scabbard, or sheath; he sheathed it]: (S, Mṣb, K:) or he made for it, or furnished it with, a غَمِدٌ. (Mṣb.) — Hence, غَمَدَهُ بِنَدَا † He covered him, or it, with such a thing; as though he made the latter a غَمِدٌ to the former. (A.) — See also 5, in two places. — غَمَدٌ, inf. n. غَمُودٌ, said of a tree of the species called عَرُوقُطٌ, † 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 غَمِدَتِ (L, K,) aor. -, (K,) inf. n. غَمَدٌ, (L,) † It (a well) had much water: (Aq, L, K:) or it had little water. (AO, L, K.)

2: see 5, in two places.

4: see 1. — [Hence,] اِغْمَدِ الْأَشْيَاءَ † He put the things one within another. (K.) — And اِغْمَدِ حِلْسَ الْبَعِثِ † He put the [cloth called] حِلْسٌ beneath the camel's saddle, to preserve the animal's back from being galled by the saddle. (Akh, A, L.)

5. تَغْمِدُ الثَّوْبَ † He put the garment, or piece of cloth, beneath him, to conceal it from the eyes of others. (A.) — And تَغْمِدُ 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 تَغْمِدُ 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 تَغْمِدُهُ 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.) — He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) — And تَغْمِدُهُ † 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 غَمِدٌ 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. اِسْتَفْعَدَتِ السَّمَاءُ فِي السَّحَابِ الْكَثِيرِ † [The sky became obscured amid the many clouds]. (TA

غَمِدٌ (S, L, Mṣb, K, &c.) and غَمْدَانٌ (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 غَمِدٌ and suspensory belt or cord:] the pl. is اِغْمَادٌ [a pl. of pauc.] (O, Mṣb, K) and غَمْدَانٌ (O,) or غَمُودٌ. (K.)

غَمْدَانٌ: see the next preceding paragraph.

غَامِدٌ, عَيْشَةٌ رَاضِيَةٌ, a phrase like رَكِيٌّ غَامِدٌ meaning مَغْمُودٌ, † Wells having their water covered by earth, or dust; contr. of رَكِيٌّ مَبِيدٌ. (A.) — And غَامِدَةٌ † A well (بُتْرٌ) 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 أَمِدَةٌ (TA) and أَمِدٌ. (K, TA.)

مَغْمِدٌ: see what here follows.

مَغْمُودٌ and مَغْمِدٌ A sword [or the like] put into its غَمِدٌ [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 غَمِرَ, [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 التَّنْبَرُ How great is the abundance of the water of this river! (S.) — [And † He abounded in beneficence.] You say رَجُلٌ بَيِّنٌ الْغَمُورَةُ † A man bearing evidence of abounding in beneficence. (S, K.) — غَمَرَهُ (S, Mṣb, K,) aor. -, (S, Mṣb,) inf. n. غَمَرَ, (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 † اِغْمَرَهُ: (K:) and he (a man) veiled, concealed, hid, or covered, him, or it. (Mṣb.) — Hence, رَجُلٌ رَافِعٌ الْقَوْمَ † The people rose above him, or surpassed him, in eminence, (S, TA,) and in excellence. (TA.) — And غَمَرَ الْجَمَاهِرَ بِطُولٍ † [I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) — غَمَرَ غَمْرًا, aor. -, (S, Mṣb, K,) inf. n. غَمْرٌ (Yağkoob, S, Mṣb) and غَمُرٌ, (Yağkoob, 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. -, (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.)* = غَمِرٌ, aor. -, (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. -. (Mṣb.) You say غَمَارَةٌ فِيهِ and غَرَارَةٌ [In him is a want of experience in affairs]. (TA.)*

2. تَغْمِرُ, 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 فَرَسَهُ, inf. n. as above, *He gave his horse water to drink in a cup, (K,) in the small cup called غَمِرٌ, (TA,) because of the scarcity of water. (K.)* IAg mentions the phrase غَمِرَهُ أَصْحَابًا *He gave him to drink some horns 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. = تَغْمِرُ *He drank from a small cup such as is called غَمِرٌ: (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.

غَمِرٌ *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 غَمِرٌ [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 غَمِرٌ *An abundant sea: and [in the pl.] بَحَارٌ غَمَارٌ, and غَمُورٌ. (S.)* And of a thing that has become much, you say, هَذَا كَثِيرٌ *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, غَمِرٌ الْخَلْقِي: (TA:) or this last, and غَمِرٌ الرِّدَاءِ, signify † *abounding in beneficence: pl. as above: (S, K: [see also رِدَاءٌ:]) and غَمِرٌ الْبِدِيَّةِ † 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 دَخَلْتُ فِي غَمَارِ النَّاسِ, (S, Mṣb, TA,) and غَمِرْتُهُم, (TA,) † *I entered among the crowding, or pressing, of the people, (S, Mṣb, TA,) and their multitude; (S, TA;) as also غَمِرْتُهُم فِي أَكْوَانِ فِي غَمَارِ أَكْوَانٍ &c.] (TA.)* And أَكْوَانٌ فِي غَمَارِ النَّاسِ, meaning *I shall be among the dense congregation of the people, occurs in a trad. (TA.)* = See also غَمِرٌ = غَمِرٌ لَيْلٌ means *Intensely dark night. (TA.)***

غَمِرٌ (S, Mṣb, K) and غَمْرٌ (S, ISd) and غَمِرٌ and غَمِرٌ, accord. to the K, but this last is unknown, (TA,) and غَمِرٌ (K) and غَمِرٌ, (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 غَمِرٌ signifies the same as غَمِرٌ; (S, TA;) or deemed ignorant: (TA:) the fem. of غَمِرٌ is with ة; (S, Mṣb;) and so is that of غَمِرٌ: (TA:) and the pl. of غَمِرٌ is أَغْمَارٌ; (S, Mṣb, TA;) and this may also be pl. of غَمِرٌ, like as أَغْمَارٌ is pl. of غَمِرٌ. (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. أَغْمَارٌ. (S.)* El-'Ajjaj says,

حَتَّى إِذَا مَا بَلَّتِ الْأَغْمَارَا

: [Until, when they damped their thirst]. (S.) : غَمِرٌ فِي غَمْرَةٍ means † *The camels drank a little. (TA.)* = See also غَمِرٌ.

غَمِرٌ *A drowning; being drowned: so in the phrase مَوْتُ الْغَمِرِ Death by drowning. (TA.)* = See also غَمِرٌ. = *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 الْغَمِرِ (S, Mgh) *The naphin, or rough naphin,*

with which the hand is cleansed therefrom. (L, TA.) = See also غَمِرٌ, in two places.

غَمِرٌ [part. n. of غَمِرٌ]. You say يَدٌ غَمِرَةٌ *A hand foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.)* [See also سَيْكٌ.] = See also غَمِرٌ, in two places. = غَمْرَةٌ as an epithet applied to a she-camel, see voce غَمِرٌ.

غَمِرٌ *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 تَبِينٌ:] accord. to ISh, it contains twice or thrice the quantity of the measure called كَلِجَةٌ: [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 أَغْمَارٌ. (TA.)* El-Aḡshā of Bāhileh says, in an elegy on his brother El-Munteshir Ibn-Wahb,

تَكْفِيهِ حَزَّةٌ فِئْدٌ إِنْ أَلَمَّ بِهَا

مِنْ السَّوَاءِ وَيُرْوَى شُرْبُهُ الْغَمِرُ

[A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the غَمِرٌ 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 وَآخِرَهُ *Make ye me not like the غَمِرٌ 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.)*

غَمِرٌ: see غَمِرٌ.

غَمْرَةٌ *Water that rises above the stature of a man. (Bd in xxiii. 56.)* See also غَمِرٌ, first sentence. — Hence, (Bd,) فَنَدَرْتُهُمْ 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 سَكِرٌ, and شَبِيحٌ, † [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, troubles, distress, or rigour, (S, Mṣb, K,) and pressure, of a thing: (K:) pl. **غَمَرَاتُ** (S, Mṣb, K) and **غَمَارٌ** (K) and **غَمْرٌ**. (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 **غَمَارَهَا**, † 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 **رِيحَةٌ** [i. e. **رِيحَةٌ**, meaning what becomes green after the upper parts have dried,] or نبات [app. meaning herbage in general]: (L, TA:) or the grain of the [species of barley-grass called] **بُهَيْي**, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the **بُهَيْي** in the first of the rain, succulent, or sappy, amid such as is dry; and **غَمِيرٌ** is not known in anything but the **بُهَيْي**: (TA:) the pl. is **أَغْمَارٌ**. (K.) † **غَمِيرَةٌ** [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] **رَطْبَةٌ** and **قَتٌ**, 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 **أُنٌ**, 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 **بُرْدِيُّ** [i. e. papyrus or other rushes]: by **غَامِرٌ** is meant **ذُو غَمِيرٍ**; like as one says **هَرٌّ نَاصِبٌ**, meaning **ذُو نَصَبٍ**: (TA:) or any land that is not tilled (**لَمْ يَسْتَخْرَجْ**) 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 **بِرْ 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 †st 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 أَغْمَرُهُمْ** **هُوَ أَغْمَرُهُمْ** He is the most surpassing of them by the tallness of his stature. (TA.)

مُغْمَرٌ A garment, or piece of cloth, dyed with [غَمْرَةٌ, or] saffron. (M, TA.) — **مُغْمَرَةٌ** and **مُغْمِرَةٌ** and **مُغْمِرَةٌ** A girl having her face smeared with **غَمْرَةٌ**. (TA.) = See also **غَمْرٌ**.

مُغْمِرٌ: see **مُغَامِرٌ**.

مُغْمَرٌ [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** **مُغْمَرٌ** † Such a one is of obscure race. (TA.)

† **مُغَامِرٌ** † One who plunges, or rushes without consideration, into places of peril: (S:) one who throws himself into difficulties, troubles, or distresses; as also **مُغْمِرٌ**: (K:) or one who enters into difficulties, troubles, or distresses, and makes

another, or others, to do so; like **مُغَامِسٌ**. (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 **الْغَمْرُ**, and means regarding, and regarded, with rancour, malevolence, malice, or spite. (TA.)

مُغْمِرٌ 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 **مُغْمَرٌ**.

مُغْمِرَةٌ: see **مُغْمِرٌ**.

غمر

1. **غَمْرَةٌ**, (S, A, K,) or **غَمْرَةٌ بِيَدِهِ**, (Mṣb,) aor. -, (Mṣb, K,) inf. n. **غَمَّرَ**, (TA,) He felt him, (namely, a ram,) to know if he were fat: (S, A, Mṣb, K:) and **غَمَّرَهَا** he put his hand upon her (a camel's) back, to see how fat she was. (TA.) — Hence, (Mṣb,) **غَمَّرَهُ بِيَدِهِ**, (S, Mṣb, K,) aor. -, (K,) inf. n. **غَمَّرَ**, (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 يَغْمِرُ 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 **الْفَسْلُ**, it is said, **اغْمِزِي فُرُونَكَ**, meaning Press thou, or squeeze thou, the locks of thy hair, in washing. (TA.) You also say, **غَمَزَ التَّقَافَ الْقَتَاةَ** The straightening-instrument pinched and pressed the spear. (A,* Mgh, TA,*) A poet (namely Ziyád El-Aajam, TA) says,

وَكُنْتُ إِذَا غَمَزْتُ قَتَاةَ قَوْمٍ *
كَرَرْتُ كَعُوبًا أَوْ تَسْتَقِيمًا *

[And I used, when I pinched and pressed the spear of a people, to break its knots, or internodal 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. **غَمَزَ**, (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 عَلِيٌّ أَنْ قُلْ نَعَمْ** † Ali 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, **الْغَمَزُ بِالنَّاسِ**: (S:) you say, **غَمَزَ بِالرَّجُلِ**, aor. -, (K,) inf. n. **غَمَزَ**, (TA,) † He calumniated, or slandered, the man. (K.) [See also 4.] — You say also, **غَمَزْتُ شَادَةَ**

[† *His testimony was suspected* (see مَمْمُوز), or *impugned*]. (TA in art. زور.) = غَمَزَتِ الدَّابَّةُ (K), or غَمَزَ فِي مَشِيهِ (Msb), or مِنْ رِجْلِهِ (S), aor. -, (S, Msb, K), inf. n. غَمَزَ (S, Msb), † *The beast limped, or it halted, with its hind leg; had a slight lameness thereof*: (K, TA) or *he had what resembled عَوَج [or natural lameness] in his gait*: (Msb) or, as IKtt says, غَمَزَتِ الدَّابَّةُ بِرِجْلِهَا *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 عَابِب, 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) المَغَامِزُ and المَعَابِبُ, as *syn.*, are erroneously put for المَغَامِزُ and المَعَابِبُ.]

4. اُغْمَزَتْ She (a camel) had fat, (O, K), or a little fat, (ISd, IKtt, TA,) in her hump. (ISd, IKtt, 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, IKtt, K, TA) *deemed him weak*; (TA) *lessened his rank, or dignity*: (S, IKtt, 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 سَمِعَ مِنِّي كَلِمَةً † 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, IKtt, 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*. (IKtt, 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. اُقْمَازٌ, like قَمَزٌ اُقْمَازٌ. (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, Msb, K) as also غَمِيزٌ (TA) and مَغْمِيزٌ (S, A, Mgh, K) or مَغْمِيزَةٌ: (Msb) and weakness in work, and impotence of mind, (TA,) and ignorance: (T, TA) the pl. of مَغْمِيزٌ is مَغْمِيزٌ, (TA,) *syn.* with مَعَابِبُ. (S.) You say, غَمِيزَةٌ † *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, Msb, K) or *there is not in it anything for which it is to be coveted*: (K) or مَغْمِيزٌ † *has both of the above-mentioned significations*. (A.) And فِي مَغْمِيزَةٍ † *In such a woman are many vices, or faults*. (A.) [See مَغْمِيزٌ, below.]

غَمَازَةٌ † *A girl who presses, or squeezes, or kneads, the limbs well with the hand*. (A, K, TA.) = اُمْرَاةٌ 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.)

مَغْمِيزٌ [should by rule be مَغْمِيزٌ: 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.

مَغْمِيزَةٌ: see غَمِيزَةٌ, in two places.

مَمْمُوزٌ † A man (A, TA) suspected (S, A, K) of a vice, or fault. (TA.)

غمس

1. غَمَسَ (S, A, Msb, K), aor. -, (Msb, K), inf. n. غَمَسَ (Msb, TA,) *He immersed, immersed, dipped, plunged, or sunk, him or it*, (JK, TA,) *syn.* مَقَلَّهُ (S, A, K,) in water, (JK, S, A, Msb, 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 التَّدْيُ in the TA, I read التَّوْبُ,] in water or in dye. (TA.) — اُخْتَضِبَتْ غَمَسًا, so in the T and the Tckmilch; [and so in the JK;] but in the [O and] K, اُغْتَمَسَتْ † *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 تَصْوِيرٌ [or figuring], (O, K,) for which last word Sgh [in the TS] writes تَصْرِيرٌ, 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 غَمَسَ.] — 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 السِّتَانَ 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 النَّجْمُ (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. مَغَامَسَةٌ, inf. n. مَغَامَسَةٌ, *He vied, or contended, with him in plunging, or diving, in water*:] مَغَامَسَةٌ is *syn.* with مَغَامَلَةٌ. (S, TA.) — مَغَامَسَةٌ 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, غَامَسَ 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 مَغَامِسٌ.]

6. *They two vied, or contended, each with the other, in plunging, or diving, in water; syn. تَغَاطَسَا and تَبَاغَلَا.* (TA in art. غطس.)

7. اغتمس (S, A, Mgh) and اغمس (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, Mgh:) or he did so remaining long therein. (TA in this art. and in art. رَمَسَ.) [See ارتَمَسَ.] — [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 نَفَسَ in the sense of مَنقُوضٌ, &c., or perhaps a mistranscription for غَمَسَ, like غَرَسَ in the sense of مَنقُوضٌ, and many other instances.] *Immersed, immersed, dipped, plunged, or sunk. (TA.)*

طعنة غموس † *A spear-wound, or the like, that passes through: (S, A, Mgh, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (يُقِمِسُ) 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.) — أمر غموس † A difficult, or distressful, affair; (S, A, Mgh, K:) that plunges people into trial, or affliction. (A, K.) — Hence, (A,) يمين غموس † An oath that plunges its swearer (تَقِمِسُ) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Mghb,) known by its swearer to be so; (Mghb;) so called because it plunges its swearer into sin, (A, Mgh, Mghb,) 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 إِنَّ شَاءَ اللَّهُ (if God will), or the like]. (TA.) [See also الغميسة.] — 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 ناقة غموس A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (حَتَّى تُقَرِّبَ). (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. غميس [app. غميس, 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 قَصِيدَةٌ غَمِيسٌ [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) — And i. q. أَجْمَةٌ [A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غَمِيسَةٌ)] and anything tangled, confused, or dense, in which one hides, or conceals, himself: (T, O, K, TA:) in the copies of the K, أَوْ يَسْتَخْفِي is erroneously written for أَيْ يَسْتَخْفِي 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] نَبَاتٌ and بَقَلٌ (S, O, K, TA,) or, as in the L, combining (يَجْمَعُ) [app. within it] trees, or shrubs, and بَقَلٌ. (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 مَجْر] is [called] حَبَلُ الحَبَلَةِ; and the third is الغميس [i. e. this last signifies The offspring of the offspring of the مَجْر: see مَجْر and حَبَل]. (TA.)

غميسة A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA. [See also غميس.]) — حلف على الغميسة 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, (يُقِمِسُ الحُرُوبَ) 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 مغمامر. (Id. p. 338.) See also غموس.

غمص

1. غمصة (S, A, Mgh, K,) aor. - inf. n. غَمَصَ; (S;) and غَمِصَهُ, aor. -, inf. n. غَمِصَ; and غَمِصَهُ, aor. -, inf. n. غَمِصَ; (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 † اغتمصه. (S, A, K.) You say also, رَأَى غَمِصَتَهُ عَيْنُهُ 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, وَجَدْتُ النَّاسَ يَغْمِصُ بَعْضُهُمْ بَعْضًا [I found the people bla-

(A.) And غَمِصْتَهُ بِسُوٍّ [Thou imputedst evil to him]. (TA, from a trad.) And غَمِصْتُ عَلَيْهِ قَوْلًا I blamed him, or found fault with him, for a saying that he said. (S.) — And hence, (TA,) غَمِصَ النَّعْمَةَ, (S, K,) and غَمِصَهَا, (K,) the latter is the form authorized by the T and the Deewán el-Adab, this verb and [its syn.] غَمِطَ being there said to be both with kesr 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.,] غَمِصَ اللَّهُ الخَلْقَ 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 'Alee respecting the slaughter of his brother by a son of Adam. (TA.) — غَمِصْتُ عَيْنَهُ (S, K,) aor. -, (K,) inf. n. غَمِصَ, (S,) His eye had in it what is termed غَمِصٌ, q. v. (S, K.) — [Hence, perhaps,] غَمِصَ هَذَا الأَمْرَ عَلَيَّ This thing, or affair, turned against me, and became attended with trouble. (JK.) — [And hence, perhaps,] لَا تَغْمِصْ عَلَيَّ [in the CK تَغْمِصْ] 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] رَمَصٌ: (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed † غَمِصَةٌ: (TA:) or what resembles white froth, in the side of the eye: but رَمَصٌ is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or غَمِصٌ is what is concrete. (M in art. رَمَص.)

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 الغميصاء.

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.)

غميصاء dim. of غميصاء [fem. of غميص]. (TA.) Hence, (TA,) الغميصاء [The star Procyon;] one of the شُعْرَبَانَ, (S, K,) whereof the other is الشُعْرَى العَبُورُ [i. e. Sirius]: (TA:) the former is also called † الغموص, (S, K,) and الرُمِيسَاءُ, (TA,) and الشُعْرَى الشَامِيَّةُ: (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term نُورًا to signify the auroral setting;

namely, *the Seventh*]; (TA;) and is in the ذَرَّاعِ; (S;) i. e., it is the greater of the two stars called الغميصة الذرَّاعِ البقوِّضة: (IAth:) it is called الغميصة 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 شعريَّان are the sisters of سَهْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that الشعريَّان descended into the south, and الغميصة [which is Sirius] followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العجور; and الغميصة 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 العجور when she rises as though she desired to cross [the Milky Way] (كَانَهَا تَسْتَعْبِرُ); but الغميصة 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. عَمَسَ:) 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 وَمَتَوَهِّرٌ [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 غَمُوضٌ, 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 الْبَيْتَانِ

aor. ُ, 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 الْخُلْخَالُ 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. (IKht.) = 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 عَيْنِيهِ: see 2. — اغْمِضَ عَيْنِيهِ, (Mgh,) or اغْمِضَ, (Msb,) inf. n. اغْمِاضٌ; (S, Msb;) and اغْمِضَ, (Mgh,) or اغْمِضَ, (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,] مَا اغْمِضْتُ, (A, TA,) and مَا اغْمِضْتُ, (TA,) I have not slept; (TA;) and مَا اغْمِضْتُ [signifies the same]; (JK;) and so اغْمِضًا, (ISd, K,) and تَغْمِيزًا, (S, Sgh, K,) and تَغْمِيزًا, (S, K,) [two inf. ns. of 2,] and غَمِضًا, and غَمِضًا, and غَمِضًا with damm, (S, Sgh, K,) [and app. غَمِضًا, and غَمِضًا, and غَمِضًا, for] IB says that غَمِضَ and غَمُوضٌ and غَمِضٌ are inf. ns. of a verb not used: (TA:) and مَا ذُقْتُ, (A, TA,) and مَا اغْمِضْتُ, [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 عَيْنِي, 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 الثَّرَاءَ, (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 اضرب, [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 غَمِضَ لِي فِيهِ. (K, TA.) And اغْمِضَ فِي الْبَيْعِ, 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 الْبَيْعَةِ, He demanded a lowering of the price of the commodity, on account of its badness. (TA.) It is said in the Kur [ii. 270], وَاسْتَمِرَّ بِأَخْذِهِ 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,] غَمِضَ فَلَانَ عَلَى هَذَا الْأَمْرِ, 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 (رَدَّتْ, as in the K, and in some copies of the S, or رَدِدَتْ, 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, (الدَّائِدِ, [in the CK, erroneously, الزَّائِدِ,]) closing her eyes, and came to the water. (S, A, K.) غَمِضَ also signifies The embarking [in an affair], or undertaking [it], blindly. (TA.) — [Hence also,] اغْمِضَتِ الْمَهَارَةُ 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 النَّظْرُ, 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. (IKht.) — اغْمِضَتِ الْعَيْنُ فَلَانًا, The eye despised such a one: (K, TA:) or you say اغْمِضَتَهُ عَيْنِي meaning I vied, or contended, in running with him, (حَاضِرْتُهُ,) 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 اتيانى ذلك على اغماض 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 مسألة غامضة A question in which is matter for consideration, and subtlety, or nicety. (TA.) And مسألة 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: (Mgh, K:) applied to rank or quality (حسب), (A, K,) or to parentage or relationship (نسب): (Mgh:) pl. اغماض, like 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 remis 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 غاض,]) 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., اتيانا 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 وغمط 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. غمطت

ously with speech: (O:) and (O) he overcame, and subdued, him therewith; (O, L, K;) and so اغتطه. (O, L.) — And اغتطه 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 اغتطه; (TA;) and اغمضه. (Ibn-Abbád and O in art. غمض.

سماء غمطى i. q. غمطى, q. v. (IDrd, K.)

سير مغمط i. q. مغبط, q. v. (ISh.)

غمل

1. غمل الجلد, (S, O,) or الأديمير, (K,) aor. -; inf. n. غمّل, 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 غمّة), [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:) 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. غمّل, (O,) He put the thing into a good, sound, right, or proper, state. (O, K.) = غمّل النبات, (O, K,) inf. n. غمّل, (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.] = غمّل التبت, the verb being like قربح, The plant, or plants, or herbage, became in a bad, or corrupt, state. (TA.) — And one says غمّل هذا المكان

بِالنَّبَاتِ [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 *غَمَلُ الْجُرْحِ*, (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 النَّبَاتِ*.] — And *تَغَمَلُ* *He became, or made himself, ample, or abundant,* syn. *تَوَسَّعَ*, (O, K,) *in wealth.* (O.)

7. *انغَمَلُ*, said of a skin, quasi-pass. of *غَمَلٌ* 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.)

حَمَضٌ *A certain tree of the [kind called] حَمَضٌ, that grows surmounted by a fruit, or produce, white like the [garments called] مَلَاةٌ.* (AA, O, TA.)

غَمِلٌ [accord. to rule; part. n. of *غَمِلَ*, 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,) 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. *غَمِيلِي*, (S, O, TA,) [which is also expl. as] meaning *herbage tangled and dense, one part above another.* (O voce *شَرِبٌ*.) — And *Low, or depressed, land.* (Aḡ, O, TA.)

غَمْلُوتٌ *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] سَبَّةٌ, 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 مَبْلِيحٌ:* (TA:) and [its pl.] *غَمَالِيْلٌ* 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 *غَمْلُوتٌ*; i. e. *a hill:*] pl. *غَمَالِيْلٌ*. (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 قُنَابَرِيٌّ*, [thus accord. to the O in art. *قَنْبَر*, 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 *قُنَابَرِيٌّ*,] *in Pers. بَرَغَسْتٌ; a herb of the desert (بَقْلَةٌ دَشْتِيَّةٌ), 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.)

غَمَنَ

1. *غَمَنَ الْجِلْدُ*, (S, K,) aor. *غَمَنَ*, (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 *غَمَنَ التَّمَرُ*, (S,) or *الْبُسْرُ*, (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. *غَمَلٌ*.) — And *غَمَنَ فُلَانًا* [like *غَمَلَةٌ*] *He threw his clothes upon such a one, in order that he should sweat.* (K.) — *غَمِنَ فِي الْأَرْضِ* 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.)

غَمْنَةٌ [A mixture of] *white lead (إِسْفِيدَاچ) 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 flesb-meat, *i. q. مَغْمُولٌ, q. v. (TA in art. غَمَلٌ).* — And *Palm-trees (نَخْلٌ) near together; like مَغْمُولٌ.* (TA.)

غَمُو

1. *غَمَا الْبَيْتُ*, aor. *يَغْمُوهُ*, inf. n. *غَمُوٌ*: see 1 in art. *غَمَى*.

غَمَا in the phrase *وَاللَّهِ وَغَمَا*, i. q. *أَمَّا* [expl. in art. *أَمَّا*]; (K, TA;) as also with *ع.* (TA.)

غَمَا; dual *غَمَوَانِ*: see *غَمَى* in art. *غَمَى*.

غَمَى

1. *أَغْمَيْتُ 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 *أَغْمَيْتُهُ* 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.) — *غَمِي* *The day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon:* so accord. to Es-Sarakustee: and he says that *فَإِنْ أُغْمِيَ عَلَيْكُمْ* 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 عَلَيْكُمْ* and *غَمِي* and *أَغْمِي*, 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. *غَمَر*:] *أَغْمِي يَوْمَنَا* 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, *أُغْمِيَ 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 *أُغْمِيَ عَلَيْهِ*, (S, Mgh, Mḡb, K,) inf. n. *أُغْمَاةٌ*; (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 أُغْمَاةٌ 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 *غَشِيَ*: (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 *غَشِيَ*, as do the lawyers: (Mgh:) [see also *غَشِيَ 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 غَمِيَانٌ and هُمَا غَمِيَاً (S, K.)

كَانَ عَلَى السَّمَاءِ غَمِيٌّ (K,) or فِي السَّمَاءِ غَمِيٌّ (Msb,) and غَمِيٌّ (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.]

غَمِيٌّ and غَمِيَاً (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 غَمِيَاً 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 غَمِيَانٌ and غَمِيَاْنٌ: and the pl. is غَمِيَاً (K, TA,) which is [of the same] like أَغْمِيَاً pl. of نَقِيٌّ [and نَقِيًّا], (TA,) and أَغْمِيَّةٌ (K, TA,) which is of غَمِيَاً (TA.) — Also, the first, [in the CK, erroneously, غَمِيَاً,] A covering that is put upon a horse in order that he may sweat. (ISd, K.) — See also غَمِيٌّ. — And see 4, near the end.

غَمِيٌّ: see صُمْنَا لِلْغَمِيَّةِ

غَمِيَاً: see غَمِيٌّ, in two places.

غَمِيَاً One of the entrances to the burrow of the jerboa. (K.)

مَغْمِيٌّ عَلَيْهِ and مَغْمِيٌّ 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 غَنِنٌ (MA, [and the same seems to be indicated in the Msb by its being said that the verb is of the class of تَعَبٌ,]) 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 أَغْنٌ [q. v.]. (K.) One says, مَا أَدْرِي مَا غَنَّتَهُ I know not what rendered him, or has rendered him أَغْنٌ. (TA.) — And غَنَّنَ صَوْتَهُ He made his voice to have in it a غَنَّةٌ [q. v.]. (Mughnee, art. حَرْفُ التَّوْنِ. [See مَغْنِيٌّ, voce غَنِّيَاً, in art. غَمِيٌّ.]

4. أَغْنٌ said of a man, He made one to hear his voice, i. e. soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) — أَغْنُ الذُّبَابُ The flies made a sound [or humming]. (K.) — أَغْنُ الْوَادِي 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 غَنٌّ (K, TA.) — أَغْنَتُ الْاَرْضُ The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — أَغْنُ النَّخْلِ The palm-trees attained to maturity; as also غَنٌّ (K, TA.) — And أَغْنُ السَّقَاءِ The skin became filled (S, K, TA) with water. (S, TA.) — And [it is also trans. :] one says, أَغْنُ اللّٰهَ غُصْنَهُ God made its branch beautiful and bright. (K, TA.)

غَنَّةٌ [mentioned above as an inf. n. of غَنٌّ 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 مَنْكٌ and عَنكٌ, 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 غَنَانٌ [likewise] signifies the sound of flies. (K, TA.) [See مَغْنِيٌّ and أَغْنٌ. And see also an ex. voce نُنَّةٌ: 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 أَغْنٌ. (TA.)

غُنَانٌ: see the next preceding paragraph, near the end.

أَغْنٌ 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. غَنِّيَاً, 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 طَيْرٌ [i. e. birds, or flying things]: (K:) or if by طَيْرٌ he mean flies (ذُبَابٌ), his saying thus is not a mistake, for it is applied to them [as meaning making a humming sound]. (TA.) — [Hence,] وَادٍ أَغْنٌ † A valley abounding with herbs or herbage: for to such the flies constantly keep, and in their sounds is a غَنَّةٌ. (S. [See also مَغْنِيٌّ.] And (for this reason, TA) one says رَوْضَةٌ غَنِّيَاً 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 أَغْنٌ † Herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — And (hence also, S) قَرْيَةٌ غَنِّيَاً † [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 أَغْنٌ 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 مَغْنٌ † 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 أَغْنٌ.]

غنج

1. غَنَجَتْ (S, A, MA, O, K;) aor. -, (K,) inf. n. غَنَجٌ (S, MA) and غَنَاجَةٌ; (MA;) and غَنَجْتُ; (MA;) and تَغَنَجْتُ; (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 تَغَنَاجٌ (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, §, 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 (دُحَانُ 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 آل, and imperfectly decl., (O, TA,) The قندة [or hedge-hog], (O,) or the قندة [or female hedge-hog]. (TA.)

غنجة (Bkh, §, 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, §, 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.)

أغنوجة A gesture, or an action, of the kind termed غنج: pl. أغانيج: Aboo-Dhu-eyb says,

• لَوَّى رَأْسَهُ عَنِّي وَمَالَ بَوْدِهِ •
• أَغَانِجُ خَوْدِ كَانَ فِينَا يَزُورَهَا •

[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 غندبتين) in the نكتان; (O, K;) in each نكفة [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 نغايغ, 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: (اللوذتان: 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 - (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 contrariously, 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, غنظ لیس

كَالغَنظِ وَكَطُّ 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-'Abbād, 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 ذفره 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 غيظك and غيظك. (K in art. غيظ.)

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-b'el, or by El-'Ajjāj, to a sword [app. as meaning That causes, or causing, much distress]. (IDrd, O, TA.)

غنظيان A man foul, unseemly, or obscene, in speech; (Aḡ, O, K, TA;) coarse, rude, or rough: (O, TA:) or who mocks at, derides, or ridicules, others: (Ibn-'Abbād, O, TA:) and غنظيان signifies the same: fem. with ة. (O, TA.)

هو اغنظهم 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 مغانظ (S, O) A man acting, or who acts, with another, contrariously, or adversely, and inimically, each doing to the other that which is distressing, or grievous; syn. مشاق. (O.)

غنم

1. غنم, (S, Mḡb, K,) aor. - (Mḡb,) inf. n. غنم, (S, MA, Mḡb, K, KL) and غنم, (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and غنم and غنمة and غنمان, (K,) He, or they, (i. e. a man, Mḡb, or a party of men, S,) obtained, got, or took, (Mḡb, K, *TK,) spoil, (K, *TK,) or a thing [as spoil]. (Mḡb, TA.) [And He acquired, or gained, a thing without difficulty, or trouble, or inconvenience: or in this sense the inf. n. is غنم,

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. **غَنِمْتُهُ**, inf. n. **تَغْنِمُهُ**, *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. **أَغْنَمَهُ 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 **تَأْتِيهِ 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, **اغْتَنِمَ 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.)

غَنِمَ: 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 غَنِمَهُ 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.) **الغَنْمُ بِالْغَرْمِ** means *The غَنْمُ 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 غَنْمُ, 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 بِالْغَنْمِ [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 **غَنَامَاكَ** = **غَنِمَ** [app. **غَنِمَ**] is mentioned by Suh as the name of *A certain idol.* (TA.)*

غَنِمَ i. q. **شَاءَ**, (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 **غَنَمَانِ** 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 **غَنَمٍ**, 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 **غَنَمٍ**, (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 الْغَنَمِ ذُكُورٌ** [five of sheep, males], making the n. of number fem., though one means *rams*, when it is followed by **مِنَ الْغَنَمِ**, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — In the saying **لَا آتِيكَ غَنَمَ الْفِزْرِ حَتَّى تَجْتَمِعَ غَنَمَ الْفِزْرِ** [I will not come to thee until the sheep, or goats, of El-Fizr congregate], **غَنِمَ** [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 **غَنَمٍ** is mentioned by El-Mcydānee in his "Proverbs," and thus in the S and K in art. فزr. 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.]

غَنِمَ: see what next follows.

غَنِيمَةٌ and **مَغْنَمَةٌ** (S, Msb, K) and **غَنِيمٌ** and **مَغْنِمٌ** 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

gives to the believers 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 Alec Ibn-'Eesā, **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 **مَغْنِمٌ** 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.)

غَنَامَاكَ 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. قُضَارَاكَ: (K, TA: [see also **عَنَانَاكَ**, in art. عن:] and so **غَنِمَكَ**: (TA:) and [in like manner] one says, **حَسِينَاؤُهُ** 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**.

مَغْنِمٌ: see **غَنِيمَةٌ**, in two places.

مَغْنَمَةٌ and **غَنَمٌ 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. **غَنِيَ**, (S, MA, Msb, K,*) from **الْمَالُ**, aor. **يَغْنِي**, (Msb,) inf. n. **غَنِيَ**, (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 غني, (S;) or غان, (Msb,) [or both, for] both signify the same [as will be shown below]. (K.) One says استغنى and تغنى and تغنى 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.) *ليس منا من لم يتغن* [i. e. *He is not of us who is not content, or satisfied, with the Kur-an*]: so says Sufyan Ibn-'Oycyneh; 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 تغنىت and تغانيت in the sense of استغنىت. (Az, Msb, TA.) And one says, غنيان, 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 غنية 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. غنية, (S,) or غنية 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) and غنىان (S, K) and غنا also, (TA,) meaning استغنت [The woman was satisfied, or content, with her husband, so as to have no want of other than him]. (S, K.) And غنىت [alone], (K, TA,) inf. n. غنا [for غنى, or perhaps a mis-transcription for غنا, as in the next preceding sentence], She (a woman) was, or became, such as is termed غانية [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 تغنت 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, التزويج.] Hence the saying, الغنى حصن للعزيب [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* 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-Raghib, TA.) *كان لم يغنوا فيها* 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. غنىت لك مبي بالمودة* (TA:) one says, *غنىت بك* [i. e. *I remained, or have remained, constant to thee with my love, or affection.*] (ISd, K, TA: in the CK [erroneously] *قد اغنى الحبيب* [And I. q. كان.] *اكون المصافي* in a verse of Ibn-Mukbil, means *اكون الحبيب* [i. e. *Certainly I will be, or shall be, the sincere friend.*] (TA.) And *غنىت دارنا تهامة* (K, TA,) in a verse of another poet, (TA,) means *كانت* [i. e. *Our place of abode was Tihameh.*] (K, TA.) And one says of a thing when it has perished, passed away, or come to nought, *كان لم يغن بالامس*, meaning *كان لم يكن* [i. e. *As though it had not been in existence yesterday.*] (Az, TA.) — غنى also signifies *غنى* (K:) [SM doubts this; saying,] thus in the copies; but perhaps it should be لغى, 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 ما غنىت* means *لم القه 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 لغى: but this is perhaps said conjecturally.]

2: see 4. = غنى, (S, MA, Msb,) inf. n. تغنى, (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 *غنا الشعر* [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 having one and the same meaning. (K, TA.) *يتغنى* in a trad. cited in the first paragraph of art. اذن, means, as expl. by Esh-Shafi'ee, *Reciting [or chanting] the Kur-an with a plaintive and gentle voice.* (Az, Msb, TA.)

[See also that trad. somewhat differently related voce *توتت*.] — غنى is also said of a pigeon, meaning *It [cooed, or] uttered a cry; (K, TA;) and so تغنى بالمرأة* (TA.) — *غنى بالمرأة* means *تغزل 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 غنا. [From what is there said, it seems that غناه signifies *He was in no need of him, or it; like غنى عنه and استغنى عنه*: compare *تغانونا*. — 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* *تكلمك الصبي بما تغناه* means *تكلمك الصبي بما تبوي.* (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 غناه* 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 *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 ماية* [My property has not sufficed me, or stood me in stead]: and [in iii. 8 and lviii. 18 of the same,] *لن تغنى عنهم اموالهم* [Their possessions will not suffice them in lieu of God]: (Er-Raghib, TA:) or this last means, *will not defend them from God, i. e. from his punishment.* (Jel in iii. 8.) And *اغنىت عنك مغنى* and *مغنى* and *مغناته* (S, Msb, K, *) and *مغنى* and *مغناته* (S, Mgh, K,) and *مغنى* and *مغناته* (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.*

(S.) 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.* (Msb, 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. **غنى**], in the **Ḳur** [lxxx. 37]. (TA.) [Hence also,] **وَمَا أَغْنَىٰ عَنَّا** **مِنَ اللَّهِ مِنْ شَيْءٍ**, 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 **مِنَ** is redundant. (Jel.) And one says, **أَغْنِ كَذَا عَنِّي**, 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 **اسْتَغْنَىٰ** and **افْتَقَرَ**, from either of which the verb of wonder may not properly [or regularly] be formed. (§ in art. **فقر**. [But see **غْنَىٰ** as syn. with **اسْتَغْنَىٰ**; 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. — **تَعَانَوْا** means *They were, or became, free from want, one of another, or, as we say, of one another.* (S, Ḳ.) El-Mugheereh Ibn-Ḥabnà says,

- **كَلَانًا غْنَىٰ عَنْ أَحِيهِ حَيَاتِهِ**
- **وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَعَانِيًا**

[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]. (S.)

8: see 1, second sentence.

10: see 1, in seven places. — **اسْتَغْنَىٰ اللَّهُ** *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.)

غْنَىٰ, (Ḳ, TA.) with fet-ḥ, and **مَقْصُور**, (TA.) i. q. **مَتْنَةٌ**; so in the saying, **مَكَانٌ كَذَا غْنَىٰ مِنْ**, [Such a place is meet, fit, or proper, for such a one; as though meaning a place of freedom from want]; as also **مَنْعَىٰ مِنْهُ**. (Ḳ, TA.)

غْنَىٰ and **غَنَاءٌ** signify the same; (MA, Ḳ;) both are inf. ns. of **غَنَىٰ**: (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 **غْنَىٰ** is the inf. n. of **غَنَىٰ**; (Msb;) and **غَنَاءٌ** signifies *competence, or sufficiency*; (Mgh, Msb;) as in the saying, **لَيْسَ عِنْدَهُ غَنَاءٌ** *He has not competence, or sufficiency*: (Msb:) 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 **غَنُوةٌ** signifies the same as **غْنَىٰ** in the saying **لِي عَنْهُ غَنُوةٌ** [*I have no need of it, or him*]: (Ḳ and TA in art. **غنو**:) so says **KS**: but, as **ISd** says, the word commonly known is **غْنِيَةٌ**; (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 **غْنِيَانٌ** and **غُنُوةٌ** and **غُنْيَانٌ** [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 **غْنَىٰ** used as a simple subst.]: and **مَا لَهُ عَنْهُ غْنَىٰ** [in the **CK** erroneously **غْنَىٰ**] and **مَعْنَىٰ** and **غُنْيَانٌ** and **غُنُوةٌ** 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 غُنْيَةٍ فِي الْبَيْتِ الْبَيْتِ** [*In marriage is freedom from need of fornication*]. (A and Msb in art. **سَفَح**.) **مَا كَانَ عَنْ ظَهْرِ غْنَىٰ**, in a trad. respecting alms, means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

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

غْنِيَةٌ and **غْنِيَةٌ**: see **غْنَىٰ**; the former in three places.

غُنْيَانٌ: see **غْنَىٰ**, latter half, in two places.

غَنَاءٌ: see **غْنَىٰ**, in two places; and see also 4, former half. A poet says,

- **سَيَغْنِيَنِى الْاَلْدَىٰ اُغْنَاكَ عَنِّي**
- **فَلَا فُقْرٌ 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 **غْنَىٰ**: 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.]: (Msb, TA:) its pl. is **أَغْنِيَةٌ**: (MA:) [and **مَغْنَىٰ** 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 **مَغَانٍ**: 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*; (Har p. 286;) and **أَغْنِيَةٌ** is syn. with **غَنَاءٌ** (§, Har) in this sense; (Har;) or, as also **إِغْنِيَةٌ**, (Fr, Ḳ, TA,) and 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 **أَغَانِيٌ** (§, TA) [and **أَغَانٍ**, this latter being the pl. of each sing. that is without teshdeed]. — **الغِنَاءُ** is also used by a poet in the place of an inf. n., meaning **التَّغْنِي**: he says,

- **تَغْنِي بِالشَّعْرِ إِمَّا كُنْتَ قَائِلُهُ**
- **إِنَّ الغِنَاءَ 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.)

غَنَىٰ 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**. (Msb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, **أَنَا غْنِيٌّ 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*]. (Msb.) — **الغْنَىٰ** 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 **مُغْنٍ**; and **مُغْنِيَةٌ** a female singer, a songstress:] accord. to Ibn-Ya'eesh, a **مُغْنٍ** is thus called **لِأَنَّهُ يُغْنِي صَوْتَهُ**, i. e. because he makes his voice to have in it a **غَنَّةٌ** [or sort of nasal sound, or twang]; the word being, in his opinion, originally, **مُغْنِنٌ**, with three **ن**s, the last of which is changed into **ي**, when one says **المُغْنِي**, for the purpose of alleviating the utterance. (Mughnee, art. **حَرْفِ النُّونِ**.)

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. زَج:)] 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 أَمْلَاضَاتُ [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.)

أَغْنِيَةٌ and إِغْنِيَةٌ, and each of them also without teshdud: see غِنَاءٌ, latter half.

مَغْنَى: see 4, former half: — and غَنَى: — and غِنَى, 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.

مُغْنٍ [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 مُغْنِيَةٌ 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.)

مُغْنَاءٌ and مَغْنَاءٌ: see 4, former half.

مُغْنِيَةٌ: fem. مَغْنِيَةٌ see غِنَاءٌ, in two places.

غيب

1. غَيْبٌ, [aor. : ,] inf. n. غَيْبٌ, He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless. (S.) You say, غَيْبَ عَنْهُ He was unmindful, &c., and forgetful, of him, or it; (K, TA;) as also اغْتَابَ. (TA.) And أَصَابَ صَيْدًا غَيْبًا He hit an object of the chase, or objects thereof, inadvertently, unintentionally. (A'Obeyd, S, K, from a trad.) — And غَيْبَةٌ He was ignorant of it; as also غَيْبَةٌ. (TA in art. عَيْب.)

4: see the preceding paragraph.

8. اغْتَابَ He (a man, TA) journeyed in the darkness: (K, TA:) and went far away therein. (TA.)

غَيْبَةٌ and غَيْبَةٌ, and likewise with the unpunctuated ع, The first part, or state, of youth. (K, TA.)

غَيْبَةٌ Darkness; (S, A, K;) as also غَيْبَانٌ: (K:) pl. of the former غَيْبَاتٌ. (S.) — And A horse, and night, intensely black: (K, TA:) or, instead of اللَّيْلُ in the K, we may read اللَّيْلُ; 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 الْغَيْبِ [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 غَيْبٌ a deep-black camel: (Lth, TA:) and also غَيْبٌ and غَيْبٌ: (Lh, TA:) and رَجُلٌ غَيْبٌ a black man; likened to the darkness of night: and لَيْلٌ غَيْبٌ a dark night: (Sh, TA:) and فَرَسٌ أَدْمَرٌ غَيْبٌ a horse intensely black: (Sh, S, TA:) and it is said in "the Book of Horses" by A'Obeyd that أَدْمَرٌ غَيْبٌ signifies [a horse] of the deepest black hue: that the fem. is غَيْبَةٌ; and the pl., غَيْبَاتٌ: and that دَجُوجِي is less than غَيْبٌ 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 غَيْبٌ. (TA in art. عَيْب.) = And A [garment of the kind called] كِسَاءٌ having much wool; very woolly; (K, TA;) as also غَيْبٌ. (TA.) — And A male ostrich. (R, TA.)

غَيْبَةٌ A clamour, or confused noise, (K, TA,) and commotion, (TA,) in fight, or conflict. (K, TA.)

غَيْبَةٌ: see غَيْبَةٌ.

غَيْبَانٌ: see غَيْبَةٌ. = 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 As, 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 استفواه. (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 يُغْوِيَكُمْ 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 الغى والغواية: (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, الْمُنْغَوَى شِبْهُ الْمُنْهَوَى الْمَائِلُ: (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 انغواه, which signifies امانه and صرقه: (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 تَغَوَغَى: see art. غوغ.]

ثirst. (TA.) — And one says, ثirst. (TA.)

and مغوى, and مغويا, (K, TA,) in the T مغوى, (TA,) [in the CK مغويا,] meaning مخلصيا (K, TA) [in the CK موحسا مخلصيا (TA) [i. e. I passed the night empty]: and so قويا, and قاويا, and مقويا. (TA.) [See also غوى.]

غو: see غاو: = and see also 1, near the end. غى is an inf. n.; as also غواية; (A'Obeyd, S, &c.; [see 1, first sentence;]) or the latter is a simple subst.: (Msb:) [both, used as substs., signify Error; &c.: غية, of which the pl. (غيات) 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 غى signifies also a state of perdition. (Ham p. 643.) See also غية. — 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 غى [properly thus termed]: (Er-Rághib, TA:) or it there means evil: or the recompense of غى [i. e. of error]: or deviation from the way of Paradise. (Bd.)

غو: see the next paragraph. غية: see غى. غية and غوة signify the same. — [Hen.e,] وَكُنْدُ غِيَّةٍ (K, TA,) but the latter is said by Lh to be rare, (TA,) The offspring of fornication or adultery; (K, TA;) contr. of وَكُنْدُ رَشْدَةٍ. (TA.) And one says also ابْنُ الْغِيِّ [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.)

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

غو: see غاو: = and see also غوى. You say of a hungry person, رَأَيْتَهُ غَوِيًّا مِنَ الْجُوعِ [I saw him empty, or lean, from hunger]; like as one says قَوِيًّا and ضَوِيًّا [or ضاويًّا] and طَوِيًّا. (TA.)

غواية: see غى, above.

غيان [as though originally غويان]: see what next follows.

غو, and غوى (S, Msb, K,) and غو (S, TA,) and غيان (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 غواة (Msb, TA,) like الغاؤون (K.) غاؤون (Msb,) and قاضٍ pl. of قاضة in the saying 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 الغاوى signifies The locust, or locusts collectively: (K, TA:) one says, الْهَآوَى وَالْغَاوَى, meaning The wolf and the locust, or locusts, came: (TA:) so says IAr. (TA in art. هوى, where, in the K, الْهَآوَى 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.)

غواية: q. رابية (Sgh, K, TA,) [as meaning] A camel that carries water: pl. غوايا: [the sing. and pl. being] like زوايا and زوايا. (JK.)

غاغ and غاغة, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغ.

غو: see غوغا and غوغاء.

غو: زبية (K, TA;) or a hollow, or pit, dug in the ground, like a زبية, 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 مغواة [likewise] signifies a زبية (TA,) or a hollow, or pit, dug in the ground, like a زبية (S,) for [catching] beasts of prey: (TA:) whence the saying, (S, TA,) which is a prov., (TA,) مَنْ حَفَرَ مَغْوَاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [He who digs a pitfall is near to his falling into it]: (S, TA:) pl. مغويات. (S.) — And A cause, or place, of perdition or death; (K, TA;) as also مغواة: (TA:) or a calamity, or misfortune; thus in the saying, وَقَعَ النَّاسُ فِي مَغْوِيَّةٍ [The people fell into a calamity, or misfortune]. (S.)

غو: whence the phrase بَتُّ مَغْوِيًّا: see مغو.

مغواة: see مغواة, in two places.

غو: in the phrase بَتُّ مَغْوِيًّا: see مغو.

مغواة: see اغوية, in two places. — Also A land in which one errs from the right way; syn. مغواة; (K, TA; in the CK مصلة;) as also مغواة; (K, TA; in the CK مغواة, like مهبوة;) and so مَغْوَاةُ: (TA:) the pl. of مغواة is مَغْوَاةٌ; (K, TA;) and that of مغواة is مَغَاوٍ. (TA.) — Also Any well. (AA, TA.)

غوث

1. غاث: see 4. = [And see also غويث.]
2. غوث (S, K,) inf. n. تَغْوِيثُ; (K;) and استغاث; (TA;) He cried out, (TA,) and said, (S, K,) وَآ غوثاه (S, K, TA) [Alas! a cry for aid, or succour! also pronounced غوثاه (accord.

to one of my copies of the §) and **غَوْتَاهُ**. You say, **ضَرَبَ فُلَانٌ فَعَوْتُ** *Such a one was beaten, and cried* **غَوْتَاهُ**. (TA.) This is declared by the leading grammarians to be the primary signification of **غَوْتُ**: then they used it as meaning *He cried out, or called, desiring, or demanding, aid, or succour.* (MF.) = See also **غَوَيْتُ**.

4. **اِغَاةُ**, (S, Mṣb, K,) inf. n. **اِغَاةٌ** (Mṣb, K) and **مَعْوَةٌ** [which is anomalous], (K,) *He aided, or succoured, him; (Mṣb;) He (i. e. God, Mṣb) removed from him trouble, or affliction: (Mṣb, TA.)* **غَاةٌ**, aor. **بَغِيئُهُ**, is used in the sense of **اِغَاةُ**, but is rare, and is said [by some] to be from **الغَيْثُ**, not **الِغَاةُ**: **غَاةٌ**, aor. **بَغِيئُهُ**, is mentioned by Az as not heard by him from any one; but ISd mentions **غَاةٌ**, inf. n. **غَوْتُ** and **غِيَاثٌ**, though saying that **اِغَاةُ** is more approved. (TA.) And one says also, **أَغَاثَنَا الْمَطَرُ** † [The rain gave us relief]. (Mṣb.)

[**تَغَاوَلُوا**, accord. to Freytag, appears to be used in the Dæwān of the Hudhalees as signifying *They said, one to another, غَوْتَاهُ*: = and **أَغَاثٌ** as *syn. with تَغَاوَلٌ*.]

10. **اِسْتَاغَاةٌ**, (S, O, Mṣb, K,) and **اِسْتَاغَاةٌ بِهِ**, (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, **اِسْتَاغَاةُ الْعَوْدِ** † *The lute sent forth plaintive sounds: a modern phrase.*]

غَوْتُ and **غَوَاتٌ** and **غَوَاتٌ**, (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, **أَجَابَ اللَّهُ غَوَاتَهُ** and **دَعَاَهُ وَغَوَاتَهُ** [God answered his prayer, and his cry for aid]. (Fr, S.) **غَوَاتٌ** 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 **بُكَاءٌ** and **دُعَاءٌ**, or with kesr, as **بُكَاءٌ** and **صِيَاخٌ**. (S.) See also 2. — And see **غِيَاثٌ**.

غَوَاتٌ: see **غَوْتُ**, in three places: — and see also **غِيَاثٌ**. — In the dial. of Himyer it signifies † *Travelling-provision.* (TA.)

غَوَاتٌ: see **غَوْتُ**, in two places: — and see also the paragraph here following.

غِيَاثٌ, (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 **أَغَاةُ**, (S, Mṣb, K, &c.,) as also **غَوَاتٌ**, ascribed by Ibn-Hajar to the majority, and **غَوَاتٌ**, mentioned on the authority of Aboo-Dharr, (MF,) and **غَوْتُ**; (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, **الغِيَاثُ** is expl. as signifying *That with which God aids, or succours, one.* (TA.) — And **غِيَاثٌ** signifies also *An aider, or a succourer: you say, فُلَانٌ غِيَاثُنَا* *Such a one is our aider, or succourer; i. q. مَغِيثُنَا*: (TA in art. نور:) and God is said to be **غِيَاثُ الْمُسْتَغِيثِينَ** [The Aider of the seekers of aid]. (O.) — [Hence,] **أَمُّ غِيَاثٍ** is a name for † *The cooking-pot.* (T in art. امر.)

غَوَيْتُ *Food, or other succour, with which one aids a person in necessity.* (O, K.) = Also, (O, K,) in one copy of the K **تَغْوَيْتُ**, (TA,) [both perhaps inf. ns., the former like **ذَبَيْتُ** &c.,] *Violence of running (شِدَّةُ عَدْوٍ)*. (O, K.)

مَغِيثٌ: see **غِيَاثٌ**, last sentence but one..

مَعْوَةٌ, an [anomalous] inf. n.: see 4.

مَعَاوِثٌ *Waters: (O, K:) said to be one of those plurals that have no singulars.* (TA.)

يَغُوْتُ *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 وَدٌّ and سَوَاعٌ and يَغُوْقٌ and نَسْرٌ, mentioned therewith in the Kṛur lxxi. 22 and 23.* (Bd.)

غوج

1. **يَغُوْجٌ**, (S, O, K,) aor. **يَغُوْجُ**, (S, O,) said of a man; (TA;) and **تَغْوَجٌ**, (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body, syn. تَعَطَّفَ and تَنَسَّى*, (S, O, K, TA,) and *inclined from side to side, in his gait.* (TA.) Aboo-Dhu-eyb says,

عَشِيَّةٌ قَامَتْ بِالْفِنَاءِ كَأَنَّهَا

عَقِيْلَةٌ تَهْبُ تَصْطَفِي وَتَغْوَجُ

[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.

غَوْجٌ, applied to a horse, *Pliant, pliable, limber, or lithe; syn. لَبِنُ الْأَعْطَافِ*: pl. **غَوْجٌ**. (En-Nadr, TA.) — And *A man relaxed by reason of drowsiness.* (TA.) — And *A broad-breasted camel.* (TA.) — And **غَوْجُ اللَّبَانِ** *A horse ample in the skin of the breast, (S, O, K,) but not unless he be سَهْلُ الْمَعْطَفِ [i. e. pliant, pliable, limber, or lithe]: (S, O, TA:) or a horse long in the قَصَبِ [or bones of the legs]: or that bends, going and*

coming. (TA.) — And **غَوْجٌ مَوْجٌ**, the latter word being an imitative sequent, *A horse fleet, or swift; excellent in running; or that outstrips others.* (TA.)

غَوَّاجٌ *That goes with energy: an epithet applied by Aboo-Wejzeh to a camel.* (O.)

غور

1. **يَغْوُرُ**, (Aṣ, Fr, IAṣr, S, Mṣb, &c.,) aor. **يَغْوُرُ**, (S, &c.,) inf. n. **غَوْرٌ** (S, K) and **غَوْرٌ**; (K;) and **اِغَارٌ**, (Fr, Mṣb,) inf. n. **اِغَارَةٌ**; (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and Aṣ disallows it; (S, Mṣb, TA;) and **تَغْوِيرٌ**, inf. n. **تَغْوِيرٌ**; (S, K;) and **تَغْوِرٌ**; (K, TA;) *He came to the غَوْرُ, (Aṣ, Fr, IAṣr, S, Mṣb, K,) i. e., low land or country, (Mṣb,) [or the region so called, in Arabia:] or غَارٌ signifies he journeyed in the region of the غَوْرُ: (Aṣ, TA:) or غَارٌ and اِغَارٌ signify he took his way towards the غَوْرُ.* (TA.) There is a difference of opinion respecting the saying of El-Aṣṣhā,

نَبِيٌّ بَرَى مَا لَا تَرَوْنَ وَدِخْرَةٌ

اِغَارٌ تَعْمِرِي فِي الْبِلَادِ وَأَنْجَدًا

[meaning, accord. to the first explanation of **اِغَارٌ**, *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 **اِغَارٌ** signifies *has gone quickly*; and **أَنْجَدٌ**, *has risen*; and that the poet does not mean *has come to the low lands nor to the high lands*; holding **غَارٌ** only to signify the coming to the low land: but Fr asserts that **اِغَارٌ** is a dial. var. of **غَارٌ**; and cites this verse as authority: and some say **اِغَارٌ وَأَنْجَدٌ**, but when they do not conjoin the two verbs they say **يَغَارُ**; like as they say **هَنَأَنِي الطَّعَامُ وَمَرَأَتِي**, but when they do not conjoin these two verbs they say **أَمْرَأَتِي**: (S:) Aṣ also mentions another relation of the second hemistich, commencing **اِغَامَرٌ** [app. a mistake for **أَقَامَرٌ** or some other word]: (IKṭṭ:) and there is another relation, accord. to which the second hemistich is **مَخْرُومٌ**, commencing with **غَارٌ**. (L.) You say also **غَارٌ وَأَنْجَدٌ** meaning † *He became famous in the low countries and the high.* (A in art. نجد.) — **غَوْرٌ فِي شَيْءٍ**, inf. n. **غَوْرٌ** and **غَوْرٌ** (K) and **غِيَارٌ**, (Sb, K,) *He, or it, entered [or entered deeply] into a thing.* (K.) — [Hence,] **غَارٌ فِي أَمْرٍ** † *He examined minutely [or deeply] into an affair; (IKṭṭ, Mṣb;) as also اِغَارٌ.* (IKṭṭ.) You say **فُلَانٌ بَعِيدٌ الْغَوْرُ** † *Such a one is a deep examiner: (TA:) or acquainted [deeply] with affairs: or very rancorous, malevolent, malicious, or spiteful.* (Mṣb.) [See also **غَوْرٌ**, below.] — **غَارُ الْمَاءِ**, (Lḥ, S, Mṣb, K,) *في الأَرْضِ*, (K,) inf. n. **غَوْرٌ** (Lḥ, S, K, &c.) and **غَوْرٌ**; (S, TA;) and **تَغْوِيرٌ**, (Lḥ, TA,) inf. n. **تَغْوِيرٌ**; (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.) — **غَارَتْ**

السَّمْسِ (S, K,) aor. تَغُورُ (S,) inf. n. غَيَارُ (S, K) and غُورٌ; (K;) and غُورَتْ; (K;) The sun set: (S, K:) and in like manner one says [غار and غُور] of the moon and of a star. (TA.) — غَارَتْ غُورًا aor. تَغُورُ (S, Mṣb,) inf. n. غُورٌ (S, TA) and غُورٌ; (S, Mṣb, TA;) and غَارَتْ; (S, TA;) and غُورَتْ; (TA;) His eye sank, or became depressed, (lit. entered,) in the head; (S, TA;) i. q. انْصَفَّتْ. (Mṣb.) — غَارَ النَّهَارُ † The day became intensely hot [app., like غُورٌ, meaning when the sun had declined from the meridian]: (K:) hence الغَائِرَةُ [q. v.]. (TA.) — See also 2. — غَارَ شَيْئًا aor. يَغُورُ, He sought for, or after, a thing. (TA.) — غَارَهُمْ, and غَارَ لَهُمْ, [aor. يَغُورُ,] 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 بَخِيرًا (S:) and غَارَهُمْ, aor. يَغُورُ (K,) inf. n. غَيَارٌ; (TA;) or غَارَهُمْ بَخِيرًا; (TA;) He (God) bestowed upon them abundance of the produce of the earth, and rain: (K, TA:) and غَارَهُمْ بَرَزَقًا He bestowed upon them means of subsistence. (TA.) You say also غَارْنَا بِغَيْثٍ (K,) and بِمَطَرٍ, and بِخَيْرٍ (TA,) and غَارْنَا 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. يَغُورُهُ and يَغِيرُهُ, He gave the man the bloodvit [which is termed غُورٌ 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 شَدِيدًا الْغَارِ عَلَى أَهْلِهِ i. e. الغيرة [Such a one is vehemently jealous of his wife]. (TA.) See also art. غَيْر.

2. غُورٌ, inf. n. تَغْوِيرٌ: see 1, in five places. — Also He slept in the middle of the day; (S, K, TA;) and so غَارًا (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 مَغُورٌ signifies One alighting in the middle of the day for a little while and then departing [i. e. resuming his journey]. (TA.) And مَا بَتَّ 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 غُورَ النَّهَارِ † [app. The day became intensely hot when] the

sun declined from the meridian. (Ibn-Buzurj, TA. [See also غَارَ النَّهَارِ.]) = غُورُهُ, 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 غُورٌ (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. اغَارَ عَيْنَهُ [He made his eye to sink, or become depressed, in his head: see 1]. (TA.) = اغَارَ 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 كَيْمَا 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, (Yaḥkoob, Mṣb,) to the sacrifice of the pilgrimage: (S, Mṣb, K:) or to the return from Minè: (Yaḥkoob:) 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, اغَارَ إِغَارَةَ الْعُتْبِ He was quick, and pushed, or pressed, on, or forward, like as does the fox. (S.) — اغَارَ 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 استَغَارَ (K, TA:) and in like manner you say غَاوَرُ الْعَدُوِّ, inf. n. غَوَارَةٌ and مَغَاوَرَةٌ. (S.) See also 6. And اغَارَ الذَّبَّابُ The wolf made an incursion among the sheep or goats; (K* and TA in art. شَع;) as also استَغَارَ. (TA ibid.) — Also اغَارَ عَلَيْهِ He plundered it; took it by pillage. (TA.) — And اغَارَ إِلَى بَنِي فَلَانٍ, and sometimes فَلَانَ 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.) = اغَارَ (S, K,) inf. n. إِغَارَةٌ and quasi-inf. n. غَارَةٌ (TA,) signifies also He twisted hard (S, K) a rope. (S.) = اغَارَ 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. تَغَاوَرُوا 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 اغَارَ عَلَيْهِمُ بِغَضَبٍ (S, K:) and so تَغَاوَرُوا, inf. n. مَغَاوَرَةٌ. (TA.)

8. اغْتَارَ 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, استَغَارَ 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, اغَارَ 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.) — استَغَارَتْ said of a wound, (قِرْحَةٌ, S, in the K جِرْحَةٌ,) means It became swollen. (S, K.) = اغْتَاوَرُوا He asked, or begged, of God, غَيْرَةٌ (K, TA,) i. e. مِيرَةٌ [provision of corn, or wheat, &c.]. (TA.)

غارٌ A cave, or cavern; syn. كَهْفٌ; (S, K;) in a mountain; (S;) as also مَغَارَةٌ and مَغَارٌ (S, K) and مَغَارَةٌ and مَغَارٌ and غُورٌ: (K: [but غَارٌ in this sense is omitted in the CK:]) or what resembles a كَهْفٌ 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 كَهْفٌ: (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 غُورٌ [and خُورٌ]: or the hole, or burrow, to which a wild animal betakes itself: (K: [see an instance in art. سَمُو, 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 and the pl. (of pauc., TA) اغَوَارٌ (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 (أُخْدُودٌ) which is between the two jaws: or the interior of the mouth: (K: [for دَاخِلُ الْفَمِ, in the CK, I read دَاخِلُ الْفَمِ, 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 الغارَان 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 لِغَارِيهِ [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 خَلْفِ (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.)

غَوْرٌ The bottom, or lowest part, of anything; (S, Mgh, K;) as also غَوْرِيٌّ (K:) and its depth. (TA.) — You say, عَرَفْتُ غَوْرَ هَذِهِ الْمَسْأَلَةِ [I have become acquainted with the bottom of this question]. (TA.) And فَلَانَ بَعِيدَ الْغَوْرِ (S) [Such a one is deep and excellent in judgment; one who examines deeply. (TA.) [See also 1.] And هِيَ غَوْرَةٌ [He is a sea whereof the bottom shall not be reached]. (TA.) And مَنْ أَعْبَدَ غَوْرًا فِي الْبَاطِلِ مِتِي [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 حَوْرٌ;] 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.)

غَوْرٌ 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 وَالرِّمَاحَ النَّوَادِسَا •

[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 سَقِيْنَاهُمْ: and تَمِيمَ بْنَ مَرْ is put in the accus. case as a substitute for غَارَةٌ. (S, TA.) — حَبْلٌ مُغِيرَةٌ 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. مَيْرَةٌ [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غَيْرٌ. (TA.) — [See also 1, last signification.]

غَوْرِيٌّ: see غَوْرٌ.

غَوِيرٌ: 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, بَنِيَ 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 غَرَّتْ 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. عَيْرٌ: and see also مَعَارٌ in that art.]. (Aboo-Sa'eed Ed-Dareer, TA in art. عَيْر.) And A horse that runs swiftly. (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.]

مُغِيرٌ A horse swift in running: [see also what next precedes:] and مَغْوَارٌ [likewise] signifies a swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغْوَاوِيرٌ. (TA.) — غَارَةٌ: see غَارَةٌ. — حَيْبٌ مُغِيرَةٌ: see 2.

مَغْوَرٌ: see 2.

مَغَارَةٌ and مَغَارَةٌ: see غَارٌ, first sentence.

مُغِيرٌ. — Also A fighting man; and so مَغْوَارٌ: (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 مَغْوَارٌ: (TA:) pl. مَغْوَاوِيرٌ. (S:) and مَغْوَارٌ may be a contracted pl. of مَغْوَارٌ or a pl. of مَغْوَاوِيرٌ. (TA.)

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

غوص

1. غَاصَ فِي الْمَاءِ, aor. يَغْوُصُ, (S, A, Mghb,) inf. n. غَوْصٌ (S, A, K) and مَغَاصٌ and غِيَاصَةٌ and غِيَاصٌ, (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] غِيَاصَةٌ [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, غَاصَ 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 غَاصَ 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 يَغْوُصُ 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 دَرَّ 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 مَغَاصٌ, 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 غَاصَّةٌ, (A, TA,) [also of the former,] and [of the latter] غَوَّاصُونَ. (TA.) — [Hence the saying,] هُوَ مِنْ غَوَّاصِينَ الْفَقْرِ وَغَاصَّةِ الْحَبْرِ † [He is of the moulders of the فقر, 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 غَاصَّةٌ. (Mṣb.)

مَغَاصٌ 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 مَغَاصُ اللُّؤْلُؤِ This is the diving-place for pearls. (A.) — Also The upper part of the سَاقِ [or shank, &c.]. (JK, Sgh, K.)

غوط

1. غَاطَ, aor. يَغْوِطُ, (S, Mṣb, TA,) inf. n. غَوْطٌ, (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. غَيْطُ; in the former expl. by اِنْقِمَاسٌ;) and غَاطَ, aor. يَغِيْطُ, Bk. I.

(S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K:) both also signify he, or it, became hidden, (Aḡ, and K in art. غَيْطُ,) in the ground. (Aḡ.) You say also, غَاطَتِ اَلْأَنْعَامُ النَّاقَةَ, aor. and inf. n. as above, The plaited thongs of the she-camel claved to her belly, and so entered, or sank, therein. (TA.) And غَاطَتِ اَلْأَنْعَامُ 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, اَلْغَوْطُ is expl. by اَلْحَفْرُ; but the reading given in the TA, in that instance, is اَلْحَفْرَةُ.) = 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. غَوَّطَ, inf. n. تَغْوِيْطٌ, He gobbled [food]: (Ibn-'Abbād, O, K:*) or gobbled largely, or in large mouthfuls: (K,* TA:) from غَوَّطٌ meaning تَرِيْدٌ. (TA.) = And تَغْوِيْطٌ signifies also The making a well deep. (K. [See also 4.]

4. اُغْوَطَ 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, اُنْدَى is put by mistake for اَبْدَى.]

6. تَغَاوَّطَا فِي الْمَاءِ They two vied, or contended, each with the other, in plunging, or diving, in the water. (K,* TA.)

7. اِنْغَاطَ It (a branch, or twig, or the like,) bent. (O, K.)

اَلْجَمَاعَةُ غَاطٌ: see غَائِطٌ. = غَائِطٌ signifies also اَلْجَمَاعَةُ [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.)

غَوْطٌ 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, اَلْغَوْطُ in this instance is expl. by اَلْحَفْرُ: 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.

غَوْطَةٌ A [low, or depressed, place, or hollow, such as is called] وَهْدَةٌ, in the ground. (ISH, K.) [See also غَائِطٌ.]

غَوْطَةٌ A place comprising water and herbage: whence غَوْطَةٌ 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.)

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 † غَوْطٌ 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 اُغْوَاطٌ, (S, Mṣb, K,) or this is pl. of غَوْطٌ, (IB,) and [of mult.] غَيْطَانٌ, (S, Mṣb, K,) which is pl. of both these sings., (IB,) and غَوْطٌ (S, Mṣb, K) and غَيْطٌ. (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 Kur [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 غِيْطٌ, and then غَيْطٌ, [and then غَيْطٌ,] it being contracted; or, accord. to Abu-l-Hasan, the ي may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, اَتَى 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 الْغَوْغَاءُ [as though originally تَغْوَعَى 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 فَوْذَنْجُ, (IDrd, K, TA,) an arabicized word from [the Pers. بُورِنَه: (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.

غَوْغَاءٌ [i. e. غَوْغَاءٌ and غَوْغَاءٌ, 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 قَمَقَامٌ, 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 سَرْوَةٌ [or rather

سَرَوْ: (A'Obeyd, T, Mṣb: [see also جَرَادٌ:] or locusts when they become light, or active, so as to fly; thus accord. to AO, and IATH says the like thereof: (TA:) or locusts when they have wings, and almost fly, before they raise themselves and fly; thus says Aṣ: (Ṣ:) 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, Ṣ, Mṣb, K,) nor hurt, (AO, Ṣ, Mṣb,) by reason of their weakness. (AO, Ṣ, K.) — And, (Ṣ, Mṣb, K,) accord. to Aṣ, (Ṣ,) or AO, (Mṣb,) as being likened to the locusts thus termed, (Ṣ, Mṣb,) applied to men, (Ṣ, Mṣb, K,) meaning † A mixed multitude of men; as also † غَاغَةٌ: (Ṣ 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, (Ṣ, 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, Ṣ, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (Ṣ, O, K;) and so † اغتاله: (Ṣ: [see also an ex. of this latter voce غَال الشئ زيداً,] and accord. to IAṣr, زيداً, غَال الشئ 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 (Ṣ, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decrees 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 اَرْضٌ بَغْلَانٌ 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 (أَرْضٌ) 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 Bd in xxxvii. 46;) as well as أَهْلَكَهُ: (Ksh, ibid:) and a poet, cited by AO, says,

• وَمَا زَالَتِ الْكَأْسُ تَغْتَانَانَا †

† [And the cup of wine c used not to deprive us of

our reason]. (Ṣ, 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 تُغْوِلُ, 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], (Ṣ, O, K, TA,) [or] in journeying, &c. (TA.) Jereer says, (Ṣ, O,) or El-Akhṭal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (Ṣ, TA,)

• عَايَنْتُ مُسْبِلَةَ الرِّعَالِ كَانَهَا •

• طَيْرٌ تَغَاوُلُ 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]. (Ṣ, O, TA.) And it is related in a trad. of 'Ammár, that he was brief in prayer, and said, كُنْتُ أُغَاوِلُ حَاجَةَ لِي [I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-'Asim, [it is related that he said,] كُنْتُ أُغَاوِلُهُمْ 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 و [i. e. كُنْتُ أُغَاوِلُهُمْ I used to make sudden attacks or incursions upon them]. (TA.)

5. تَغْوُلٌ 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 Ḥar p. 480,) the becoming altered in state or condition; and the becoming of various sorts or species]. (Ṣ, O, K.) One says, تَغْوَلَتِ الْمَرْأَةُ, meaning تَلَوْنَتْ [The woman varied in state or condition, or in form or appearance, &c.]: (Ṣ, O, TA:) and in like manner تَغْوَلَتْ is said of the غَوْلُ [q. v.]. (TA.) And The woman made herself to be like the غَوْلُ. (TA.) And تَغْوَلُ الْفَلَاةُ means The dubious, and varying, state or condition, of the desert, or waterless desert. (TA.) And one says also, تَغْوَلُ الْأَمْرُ † The affair, or case, became altered so as to be unknown; [for تَنَاسَرَ, in my original, I read تَنَكَّرَ;] and became dubious, or confused. (TA.) — And تَغْوَلَتِ الْأَرْضُ بِبَغْلَانٍ see 1, former half. — And تَغْوَلَتْهُمْ الْأَرْضُ 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 (Ṣ) He slew him (Ṣ, Mgh, O, Mṣb) covertly (Ṣ, Mgh, O*) or on an occasion of inadvertence; (Ṣ, O, Mṣb;) syn. † غِيَالَةٌ. (Ṣ, Mgh, O.) — See also 1, latter half. — لَا يَغْتَالُهُ السَّبْعُ, said of a hawk, (Ṣ, O, TA,) &c., (TA,) signifies † Satiety will not deprive him of his strength, (Ṣ, 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. (Ṣ, O, TA.) — هَذِهِ أَرْضٌ تُغْتَالُ الْمَشَى 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 نَبِاطٌ, in art. نوط. (Ṣ, 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; (Ṣ, O, TA;) because it destroys him who passes along in it: (Ṣ, 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 أَغْوَالُ الْأَرْضِ [in which اغوال is app. pl. of غَوْلٌ] signifies The extremities of the land. (TA.) — أَمْرَةٌ 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: (Ṣ, 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 **غُول**, latter half. — Also *Distress, trouble, or molestation*: (K, TA:) thus expl. by some as used in the *Kur ubi supr.* (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.)*

غُول *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 غُولَ**; by which, however, accord. to some, he did not mean to deny the existence of the **غُول**, 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.*: or *a sort of سَعْلَة*: (S, O, Mṣb:) or *a male jinnee*; the female being called **سَعْلَة**: (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 Taābbaṭa Sharrā*: (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 الجَلِيمِ** *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,

• لِيَمْتَلِنِي وَالْمَسْرَفِيُّ 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 AHḡt 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 اغتائته*: (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 عَنُظْوَانُ [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 غَائِلَةٌ [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. **عَدُو**, 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, (IAḡr, O, K,* TA,) that causes the water to pass away*: (TA:) pl. **غَوَائِلٌ**. (IAḡr, O, TA.)

أَغْوَلٌ: see **عَيْشٌ غَوْلٌ**.

أَرْضٌ غَائِلَةٌ *A land far extending. (Lḡ, 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,] **عَيْشٌ أَعْوَلٌ** *A soft, or plentiful and easy, life*; (Ibn-'Abbād, O, K;) as also **غَوْلٌ**. (K.)

مِغْوَلٌ [primarily] *An instrument with which a thing is destroyed. (Ḥam 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*: (Ḥam ibid. :) *a knife to which a whip is a sheath*: (Mgh:) or *a slender sword, having a flat back (لَهُ فُفَا), (S, O, Mṣb,) like the knife, (Mṣb,) the sheath of which is like the whip. (S, O.)*

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 مَتْنُ [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 فُفَا): (K:) or *a slender iron [weapon], having a sharp edge and a flat back (وَقْفَا), which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — [Hence,] **مِغْوَالٌ** *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 'Aīsheh, 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** (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 **رَبَّيْتُهَا** as well as **رَبَّيْتُهَا**;] 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 لِلْقَوْمِ** *He set up a banner, or standard, for the people, or party: or he made it for them. (TA.)* — And **غَيْبَتٌ 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** 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 Aḡ; (S, K;*) inf. n. **مِغَايَا**. (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, غَايَا فِي سَبَاقِهِ [the horse in his contending in a race]. (IKḡ, TA.)*

6. *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.
غِيَانٌ :

غَايٌ : see the next paragraph, in two places.

غَايَةٌ, originally *غَيْبَةٌ* [i. e. *غَيْبَةٌ*], (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, Mğb, K, TA,) and *مُنْتَهَى*: (M, TA:) pl. *غَايَاتٌ*, (Ş, Mğb, K,*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *غَايَاتٌ*. (Mğb.) [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, *بَطَلَتْ بِأَعْيَابِهَا* *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, *غَايَتَكَ أَنْ تَفْعَلَ كَذَا* [*The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing*]. (Mğb.) [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*. (Mğb in art. غلو.) — Also *A banner, or standard*: (Ş, Mğb, K:) pl. *غَايَاتٌ* (Mğb, TA) and [coll. gen. n.] *غَايَاتٌ*. (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 قَصَبَةُ* [app. *قَصَبَةٌ*, generally meaning *reed, or cane*, but what is meant by it here I know not,] *with which small birds (عَصَائِرٌ) 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.)

الْمَغْيَاةُ *That to which a limit is set, or put*: so in the saying, *الْمَغْيَاةُ لَا تَدْخُلُ فِي الْمَغْيَاةِ* [*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, Mğb, TA,) aor. *يَغِيبُ*, (Mğb,) inf. n. *غَيْبَةٌ* [the most common form] (Ş, O, Mgh, Mğb, K) and *غَيْبٌ* (Ş, O, Mğb, K) and *غِيَابٌ*, (Ş, O,) or *غِيَابٌ*, (Mğb, K,) and *غَيْبٌ* (Ş, O, Mğb, K) and *غَيْبَةٌ* (O, K) and *غَيْبَةٌ* (O, K,) accord. to some of the measure *فِعْلَوْنَةٌ*, but accord. to others of the measure *فِعْلَوْنَةٌ* i. e. originally *غَيْبَةٌ*, (MF,) and *مَغِيبٌ* (Ş, O, Mğb, K) and *مَغَابٌ*; (K;) and *تَغَيْبٌ*; (Mğb, 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 غَيْبَتَكَ* [*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 وَيَتَغَابُونَ أحيانًا* (ISk, Ş, TA) i. e. [*The sons of such a one are present sometimes and are absent (يَتَغَابُونَ) sometimes*: but one does not say *يَتَغَابُونَ* [unless with *عَنْ* following it]: (TA:) [it seems, however, that *يَتَغَابُونَ*, here, is a mistranscription for *يَتَغَابُونَ* or the like; for] one says, *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,

• فَظَلُّ نَنَا يَوْمَ نَدِيدٍ بِنَعْمَةٍ
• فَقُلْ فِي مَقِيلٍ نَحْسُهُ مُتَغَيِّبِي

[thus in my copies of the Ş and in the TA; but we should read *مُتَغَيِّبِي*, whether it mean *مُتَغَيِّبِي* 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 *مُتَغَيِّبِي* is marfooq, [i. e. that the right reading is *مُتَغَيِّبِي*, meaning simply *absent*,] that the verse is *مُكَفَّأٌ* [or made faulty in the termination], and that it is not allowable to make that word refer to *مَوْرَثٌ*, like as it is not allowable to say *مَقِيلٌ بِرَجُلٍ أَبُوهُ قَائِمٌ*. (Ş, TA.) [One might be tempted to suppose that we should read *فَقُلْ*; 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* — *ابْنُ أَبِي قَحَافَةَ* [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, Mğb, TA,) inf. n. *غِيَابٌ* and *غَيْبَةٌ* (Mgh, Mğb, TA) and *غَيْبٌ* (Mgh) and *غَيْبَةٌ* (Mğb); and *تَغَيْبٌ*; (TA;) and *غَيْبَةٌ*; (Mğb;) *The sun set*: (Ş, Mğb, TA:) and the like is also said of the moon, (Mğb,) and of other celestial bodies. (TA.) — And *غَابَ الشَّيْءُ فِي الشَّيْءِ*, inf. n. *غِيَابَةٌ* and *غَيْبَةٌ* and *غِيَابٌ* and *غَيْبَةٌ* and *غَيْبَةٌ*, [*The thing became hidden, or concealed, in the thing*]. (K.) — See also 8, in two places.

2. *غَيْبَهُ* (Ş, Mğb, TA) *He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, عَنْهُ from him*. (TA.) See also *غِيَابٌ*. — 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. *أَغَابَتْ* *She (a woman) had her husband*, (Ş,

Msb, TA,) or one of her family, (TA,) absent from her. (S, Msb, 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. **اِغْتَابَهُ** [*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, (تَنَاوَلَهُ 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: (Msb:) when the charge is false, it is termed **بُهْتَانٌ**: (S, Msb, 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 **اِغْتَابَهُ** does not always signify *he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases **الْمُغْتَابُ فِي الْوَجْهِ** (K in art. لَمَز) and **الْمُغْتَابُونَ بِالْحَضْرَةِ** (IAqr, 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 Bq and Jel in civ. 1 having for its object the Prophet:] IAqr says that **غَابَ** is syn. with **اِغْتَابَ**, 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, Msb, 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: (IAqr, 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 Kur ii. 2; (Zj, TA;) and [hence] Zj explains **الغَيْبِ** as meaning, in the Kur lxxi. 24, that**

*which has been revealed: (TA in art. ضُن:) pl. **غُيُوبٌ**. (Msb.) [See also the Ksh and Bq in ii. 2.] [Hence, **عَالَمُ الْغَيْبِ** *The world of the unseen; the invisible world.*] And [hence also] one says, **رَجِمَ بِالْغَيْبِ** [and **قَذَفَ بِالْغَيْبِ** (see art. قَذَف)] *He spoke of that which he did not know: (Ham p. 494:) and **قَالَ رَجِمًا بِالْغَيْبِ** He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Msb in art. رَجِم, q. v.) — And † **دَوَّبَ**, or a **دَوَّبٌ**: (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 تَعَلَّمُ الْغِيَابَا

لَا قَائِلًا إِنْكَا وَلَا مُرْتَابَا

[*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 **تَنَاوَلَهُ تَكَلَّمَ بِهِ عَنْ**: see 8. And **عَنْ ظَهْرِ 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 **الْخَمِصَةُ** [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 **حُفْرَةٌ**, 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 suprâ:) or the **خَمِصَةُ** that is next to the kidney: (Bq 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 غُيُوبَ كَلَامًا**, (ISh, Ksh ubi suprâ, A, TA,) meaning **هُزِزَ وَمَهَا** [i. e. *The beast drank until it concealed the pits of its kidneys.*] (A, TA.) — And **فَاتٌ**: (K, TA:) i. e. *the fat of the تَرْبِ* [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) — See also **غَائِبٌ**.**

— Also **الْخَمِصَةُ** [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 **حُفْرَةٌ**, 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 suprâ:) or the **خَمِصَةُ** that is next to the kidney: (Bq 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 غُيُوبَ كَلَامًا**, (ISh, Ksh ubi suprâ, A, TA,) meaning **هُزِزَ وَمَهَا** [i. e. *The beast drank until it concealed the pits of its kidneys.*] (A, TA.) — And **فَاتٌ**: (K, TA:) i. e. *the fat of the تَرْبِ* [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.

غَابَهُ is originally [**غَيْبَةٌ**] of the measure **فَعَلَةٌ**, with fet-ḥ to the ع. (Msb.) 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. **أُجْمَةٌ**: (S, K, TA:)*

[i. e.] *A bed of canes or reeds: (AḤn, Msb, TA:) and [a thicket, wood, or forest; like **أُجْمَةٌ**;] a collection of trees, (AḤn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:) or a tall **أُجْمَةٌ**, having high, or very high, extremities [app. to its canes or reeds]: (TA:) pl. **غَابَاتٌ** (Msb, TA) and [coll. gen. n.] **غَابٌ**. (S, Msb, TA.) — And † *A long spear (K, TA) that has extremities like those of the **أُجْمَةٌ** [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 **أُجْمَةٌ** 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 **غَيْبَانَةٌ**, *A low, or depressed, piece of land or ground: so in the phrases **وَقَعْنَا فِي غَيْبَةٍ** and **غَيْبَانَةٍ** [app. meaning *We lighted upon a low, or depressed, piece &c.; or perhaps the meaning may be *we fell into &c.*]. (S.) — See also **غَيْبَانَةٌ**.**

غَيْبَةٌ the subst. from **اِغْتَابَهُ**: (Msb:) 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: (Msb:) when it is false, it is termed **بُهْتَانٌ**: (S, Msb, 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 **غَيْبَانُ** and **غَيْبَانٌ** and **غَيْبَانَةٌ**, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Aboo-Ziyád El-Kilábee, the **غَيْبَانُ** and **غَيْبَانٌ** 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.

غَيَّابٌ *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, غَيَّابُهُ غَيَّبَهُ (S, Meyd, TA) and غَيَّبَتْهُ (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 ظَلَاةٌ.)] See also غَيَّابٌ, 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 غَيَّابُونَ (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. شَهَدٌ: 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.

غيب

بَغِيْبٌ, (S, O, Mgh, K,) aor. غَابَ اللهُ الْبِلَادَ, inf. n. غَابَتْ, (S, O, Mgh,) *God watered the country, or countries, with rain.* (O, Mgh, TA.) And غَابَتْنا *He (God) sent down rain upon us.* (TA.) And غَابَتِ الْأَرْضُ, (aor. and inf. n. as above,

Mgh,) *The rain fell upon the earth.* (S, O, Mgh, K.) And غَابَتِ الْأَرْضُ, aor. تَغَابَتْ, (S, O, Mgh, K,) inf. n. as above, (S, O,) *The land was watered with rain.* (S, O, Mgh, K.) غَابَتِ الْقَوْمَ *The people were rained upon; rain fell upon the people [or upon their land].* (TA.) And غَابَتْنا مَا شِئْنَا [We were rained upon as much as we desired]: (S, O, Mgh, TA:) originally غَابَتْنا. (TA.) — غَابَتِ الْتَوْرُ *The blossom shone.* (O, K, TA.) — See also 4 in art. غَوَتْ.

2. غَابَتْ, said of a blind man, *He sought, or searched, [or groped, with the hand,] for a thing:* (Kr, TA:) also written [غَابَتْ] 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.)

غَيْبٌ inf. n. of غَابَتْ [q. v.]. (S, O, Mgh.) — And [a subst.] signifying *Rain:* (S, A, O, Mgh, K:) or *rain that occupies the space of a بَرِيد [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. غَوَتْ, for it is added,] because mankind are aided thereby; thus expl. in the “Sharh esh-Shifè:” pl. أَغْيَابٌ [a pl. of pauc.] and غَيُّوْتُ. (TA.) [Hence a tropical usage in a saying mentioned voce نَجَاجٌ.] — And [hence] غَيْبٌ [or ذَبَابُ الْغَيْبِ (see ذَبَابٌ) 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] — غَيْبٌ 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 فُرُوقَةٌ.]

غَيَّابٌ, originally غَوَّابٌ, see in art. غَوَتْ.

غَيْبٌ i. q. عَيْلَمٌ مَاءٌ [i. e. *Water that is beneath a stratum of rock.*] (TA.) [Hence] بَزْرَدَاتٌ غَيْبٌ *A well having a constant accession of water.* (O, K.) — And [hence] فَرَسٌ ذُو غَيْبٍ † *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.)

غَيْبٌ مُغِيْبٌ *A general rain.* (TA.) [But the epithet مُغِيْبٌ evidently belongs to art. غَوَتْ; and the phrase properly signifies *A rain that gives aid, or succour.*]

مَغِيْبَةٌ: see مَغِيْبَةٌ.

غيد

1. غَيَّدَ, aor. غَيَّدَ, (L, K,) inf. n. غَيِّدُ, (L,) *He had a bending neck, and limber sides:* (L, K:) or *he*

had a lax, or limber, neck. (L.) — [And غَيِّدَتْ is app. said of a young woman as meaning *She was soft, or tender; or soft, or tender, and limber in the sides.* (See غَيِّدٌ below.) — And غَيِّدَ *He was, or became, drowsy; or drowsy and with a bending of the neck.* (See, again, غَيِّدٌ below.)]

6. غَيَّدَ *He affected a bending of his body, or he bent his body, from side to side, in his gait.* (A.) And تَغَيَّدَتْ *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 غَيِّدَاءُ, (S, A, K,) *a woman, soft, or tender:* (S, A:) or *soft, or tender, and limber* (L, K, TA) *in the sides.* (TA.)

غَيِّدٌ, or غَيِّدٌ, (accord. to different copies of the K,) *Hasten thou; make haste; be quick:* (K:) a word of the people of Esh-Shihr. (TA.)

غَيِّدٌ [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 أَغْيَدٌ.]

غَيِّدَانٌ *The prime, spring, or first part, of youth.* (Ibn-Abbád, O, K, TA.)

أَغْيَدٌ *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.] غَيِّدَاءُ (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. غَيِّدَاءُ: (TA:) and pl. غَيِّدٌ. (L.) الْكُرَى الْأَغْيَدُ, 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 لَهْرٌ, (S, Mgh,) and غَارَ لَهْرٌ, (TA,) aor. يَغْيِرُ, inf. n. غَيَّرَ, (S, Mgh) and يَغْيِرُ, (Mgh, TA,) i. q. مَارَهُمْ, (S, Mgh, TA,) i. e. *He brought, or conveyed, to his family, مَيْرَةٌ [or a provision of corn, or wheat, &c.].* (Mgh.) [See also art. غَوْرُ.] — And *He benefited them.* (S, K, TA.) Abd-Menáf Ibn-Ribā El-Hudhalee says

مَاذَا يَغْيِرُ أَبْنَتِي رُبْعَ عَوِيْلِيهَا

[*What will their loud weeping benefit, or avail, the two daughters of Ribā?*] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say غَارَهُمْ بِخَيْرٍ, (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 اعطاهم خيرا : (S, K:) and so غارهم ببرزقي [He bestowed upon them means of subsistence]. (TA.) And التبرم الغنم (S, Mqb) *O God, benefit us with prosperity.* (Mqb.) And غارهم بمطر (S, K, TA,) and bestowed upon them abundance of the produce of the earth. (TA.) And غار الأرض الغيث (Fr, S.) [See also art. غور.] = غارة, aor. يغيره. (AO, S, K,) inf. n. غير. (TA,) *He gave him the bloodwit;* (AO, S, K;) as also غاره, aor. يغوره. (AO, S, TA;) [for his brother]: and so غيره. (TA.) [See غيره.] = غار على أهله (S,) or على امرأته (Mqb, K,) aor. يغار, inf. n. غيره. (S, Mqb, K,) with fet-h, (S, Mqb, TA,) and غار and غير (S, Mqb, K) and غيار (K,) [He was jealous of his wife:] he was jealous for her (غار من فلان of such a one: Mgh): [he was careful of her, to avoid suspicion: or he regarded her conduct with disdain, scorn, or indignation: (see غيره, below:) or] he was angry at the conduct, or action, of his wife. (Mqb.) And غارت امرأته عليه [His wife was jealous of him: &c.]. (M.b, K.) [See also art. غور.] And you say also, فلان لا يغار [Such a one is not jealous of his wife: &c.]. (TA.)

2. تغير (S, Mqb, K, *) inf. n. تغير. (Mqb.) *He made the thing other than it was;* (K;) made it cease to have the quality which it had; (Mqb;) 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 بَأَنَّ اللَّهَ تَرِيكَ 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.] — غير الثيب *He plucked out the white, or hoary, hairs.* (TA.) — غير عن بعيره *He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it.* (TA.) One says ترك القوم يغرون *He left the people putting to rights, or adjusting, or repairing, the camels' saddles.* (S, TA.) — See also 1, latter half.

3. مغايرة (S, Mqb, K, *) inf. n. مغايرة. (S, Mqb, K, *) *They differed, each from the other.* [You say بينهما مغايرة Between them two is a difference. (Mqb.) [See also 6.] = غابره (S, K,) inf. n. مغايرة (S,) *He bartered, or exchanged, with him, in buying and selling.* (S, K.) And غابره بالسعة (S, K,) inf. n. as above, *He bartered, or exchanged, the article of merchandise with him.* (TA.) And غابر السعة (TA,) inf. n.

غير (S, K, TA,) *He exchanged the article of merchandise.* (S, K, TA.) El-Aqshà says

فَلَا تَحْسِبْنِي نَكْمًا كَاذِرًا

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. اغار أهله [He made his wife jealous;] he married another in addition to his wife, so she became jealous (غارت): (Aq, A'Obeyd, Mqb, K:) belonging to this art. and to art. غور. (TA.)

5. غير quasi-pass. of غير (S, Mqb,) [It became other than it was;] it ceased to have the quality which it had; (Mqb;) it became altered, or changed, عَنْ حَالِهِ, 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. تغايرت الأشياء The things differed, one from another. (S.)

8. اغتار He procured مهيرة [a provision of corn, or wheat, &c.]. (K.) You say يفتار لأهله *He went forth to procure مهيرة for his family.* (Fr, Sgh.) — He derived, or obtained, benefit, advantage, or profit. (TA.) See also art. غور.

غير signifies i. q. سوى [Other]: and the pl. is اغيار (S:) [but غير itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] غير signifies i. q. سوى [other than; exclusively of; or not, as used before a substantive or an adjective]. (Mqb, K: in the CK [erroneously] سوى.) 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, Mqb:) you say جاءني رجل غيرك [A man, other than, or not, thou, came to me]: (Mqb:) and نعمل صالحا غير الذي كنا نعمل [We will in that case do good, other than, or not, what we used to do: (Kur xxxv. 34:)]: (Mughnee:) and من ماء غير أسين [Of water other than, or not, altered in taste and colour]. (Kur xvii. 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 ليس (Mughnee, K,) or by لا: (K:) [in which case it signifies Any other person or thing; any person or thing beside, or else:] you say قبضت عشرة ليس غيرها [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, مقبوضا, being suppressed: (Mughnee:) and ليس

غيرها; (Mughnee, K;) the noun [of ليس] being understood; i. e., ليس المقبوض غيرها: (Mughnee:) and ليس غير; in which the affixed noun [for المضاف, in the K, I read المضاف اليه, as in the Mughnee,] is suppressed, and the noun [of ليس] is also understood: (Mughnee, K:) and ليس غير; (Mughnee, K;) in which, accord. to Mbr, and the later authors, غير is indecl., being likened to قبل and بعد, so that it may be either the noun or the enunciative [of ليس] or, accord. to Akh, it is decl., because it is not a noun of time like تحت and فوق, nor of place like قبل and بعد, so that it is the noun [of ليس], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharoof: (Mughnee:) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and لا غير; 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 أَسْلَفَتْ لَا غَيْرُ نَسْأَلُ

[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 صراط الذين أنعمت عليهم غير المغضوب عليهم [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: (Mqb:) 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 (لأن الذين غير مضمود صمدته), [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 صراط غير المغضوب عليهم [the way

of those who are not the objects of anger]. (TA.) The reading *غَيْر* 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. (Mḡb.) — In the following verse of *Hassán,*

- أَنَا فَمَنْ نَعَدِلُ 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.* — *غَيْر* 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 بَاعٍ*, (S, K,) in the *Kur* [ii. 168, and other places], (S,) i. e., *جَائِعًا لَا بَاعِيًا* [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]; (Mḡb, 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, Mḡb, 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]: (Mḡb, 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]: (Mḡb:) but Fr says that some of the *Benoo-Asad* and *Kudá'ah* put *غَيْر* in the accus. case, when used in the sense of *إِلَّا*, whether the phrase before it be complete or incomplete; saying *مَا جَاءَنِي غَيْرُكَ* [Not any one came to me, except thou], and *مَا جَاءَنِي أَحَدٌ غَيْرُكَ* [Not any one came to me, except thou]: (S, Mḡb:) and AA says that when *غَيْر* has the place of *إِلَّا*, it is put in the accus. case. (Mḡb.) In the saying *لَا إِلَهَ غَيْرَ اللَّهِ* [There is no deity other than God], *غَيْر* is in the nom. case because it is

the enunciative of *لا*; but it may be put in the accus. case, as meaning *إِلَّا*. (Mḡb.) 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 أَوْقَالٍ

[Nought prevented the drinking from it, except that a pigeon cooed, upon branches having stumps of cut shoots]. (Mughnee, K.) [See also an ex. (of *غَيْرَ أَنْ*) in a verse cited voce *بَيِّدَ*.] — [It is often used with a prep.; as in *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-nugmented verb. (TA.) — [Hence,] *غَيْرُ الدَّهْرِ*, the former of these two words being of the same measure as *عَنْب*, 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 *غَيْر* 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. *كَذِبٌ*: (TS, K:) or [rather] lies. (JK, A.) You say *جَاءَ بِنَاتِ 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 *أَنفَةٌ*: (TA:) or anger at the conduct, or action, of a wife. (Mḡb.) [See 1, last signification.]

غَيْرَةٌ A provision of corn, or wheat, &c., which a man procures for himself; syn. *مِيرَةٌ*; (S, Mḡb, 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*. (Mḡb.) [See art. *غَوْرٌ*.] — 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. *غَوْرٌ*.) 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 *زُبَارٌ* [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. (Mḡb in *جلف*.) = See also *غَيْرَةٌ*.

غَيُورٌ and *غَيْرَانٌ* (S, Mḡb, K) and *غِيَارٌ* (TA) and *مَغْيَارٌ* (S, K) epithets [all of which are intensive] *غَارَ عَلَى أَهْلِهِ* (S, Mḡb, K,) i. e., from *الغَيْرَةُ*: (TA:) [Very jealous: &c.: see *غَيْرَةٌ*:] and *غَيُورٌ* and *غَيْرَى* (S, Mḡb, K) and *غِيَارَةٌ* (TA) signify the same applied to a woman: (S, Mḡb, K:) the pl. of *غَيُورٌ* is *غَيْرٌ*, (S, Mḡb, K,) masc. and fem., (S, K,) and he who says *رَسُلٌ* [for *رُسُلٌ*] says *غَيْرٌ* [or *غَيْرٌ?*]; (TA;) and of *غَيْرَانٌ*, *غِيَارَى* and *غِيَارَى*; (S, Mḡb, K;) and of *غَيْرَى*, also, *غِيَارَى* (S, Mḡb, K) and *غِيَارَى*; (Mḡb;) and of *مَغْيَارٌ*, *مَغْيَارٌ*. (S, K.)

غِيَارٌ: 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 *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.

مَغْيُورَةٌ: see *مَغْيُورَةٌ*.

غيض

1. *غَاضٌ*, aor. *يَغْيِضُ*, inf. n. *غَيْضٌ* (S, A, Mḡb, K) and *مَغَاضٌ* (Mḡb, 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; (Mḡb;) [contr. of *فَاضٌ*, aor. *يَفْيِضُ*]; as also *انْغَاضٌ* (S, K,) which is of the dial. of *El-Hijáz*. (TA.) — It (a thing, Mḡb, a flow of milk, TA, and † the price of a commodity, S, Mḡb, K) decreased, or diminished, or became deficient. (S, Mḡb, K.) — *وَمَا تَغْيِضُ إِلَّا رَحَامًا 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 foetus], 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 الْكِرَامَ وَفَاضَ اللَّتَامُ (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 † اغاضه signifies the same; (S, A, K;) and so does † غَيْضُهُ, 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 'Aīsheh, describing her father, وَغَاضَ نَجْعَ الرُّودَةِ † And he did away with what appeared of apostacy. (TA.) You say also, غَيْضَ 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)

- غَيْضَنْ † مِنْ عِبْرَاتِيهِنَّ وَقَلْنَ لِي
- مَا ذَا لَقَيْتَ مِنَ الْهَوَىٰ وَلَقَيْنَا

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 غَيْضَنْ; 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 † اغاضه. (K.) — And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.)

2. غَيْضُهُ: see 1, latter half, in three places. — غَيْضُ said of a lion He frequented, or kept to, the غَيْضَةُ [q. v.]. (S, Sgh, L, K.)

4. اغاضه: 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 غِيضًا مِنْ قِيضٍ † He gave him little from much. (S, A, K.) — An abundance of the trees called أُعْلَاثُ; i. e. طُرْقَاءُ and أُثْلُ and حَاجُ and عِكْرَشُ and بِنْبُوتُ. (TA.) [See also غَيْضَةُ.]

طَلْعُ [or spadix of a palm-tree]; (IAṣr, 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 جَمَارُ 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 غَيْضَاتُ: (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.]

غَايِضُ as used in the following verse,

- إِلَى اللَّهِ أَشْكُو مِنْ حَبْلِ لِي أَوْدُهُ
- ثَلَاثَ جَلَالٍ كُلُّهَا لِي غَايِضُ

is said by some to mean غَايِظُ, 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 اغاضه; applied to water. (Mṣb, TA.)* — And a n. of place

مَغِيضٌ مَا: (Mṣb, TA:) or مَغِيضٌ signifies a place where water enters [into the earth]: and a place where water collects: (Mgh:) see also غَيْضَةُ: pl. مَغَايِضُ. (Mgh.)

غيظ

1. غَاظَ, aor. يَغِيظُ, inf. n. غَيْطٌ: see غَاظَ, aor. يَغُوظُ, inf. n. غُوْطٌ, in art. غوط.

غَيْطٌ: see غَايِظُ in art. غوط.

غيظ

1. غَاظَهُ (S, Mṣb, K,) aor. يَغِيظُ (Mṣb, K,) inf. n. غَيْطٌ (Mṣb, TA,) He, or it, affected him with غَيْظٌ [or anger, wrath, or rage; &c.; i. e. angered him; or enraged him; &c.]; (S, Mṣb, K, &c.); as also † غَيْظُهُ; (IAṣr, Th, K; [in a copy of the Mṣb, تَغِيظُهُ, which is doubtless a mistranscription;]) and † غَايِظُهُ; (S, K;) and † اغاضه; (IAṣr, Th, Mṣb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غَيْظُ below.]

2: see the preceding paragraph.

3. غَايِظُهُ, inf. n. مَغَايِظَةٌ: 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.) — مَغَايِظَةٌ 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; (Mṣb;) as also † تَغِيظُ. (S, K.)

غَيْظٌ Anger; wrath; 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.) — نَكَادُ تَهْمَزُ مِنَ الْغَيْظِ, in the Kur

[lxvii. 8], means † *It shall almost burst asunder by reason of vehemence of heat.* (TA.)

فَعَلَ ذَلِكَ 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. غنظ.)

غَاظُ Affecting with غَيْظ [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 غَيْظ [or anger; or rage; &c.; i. e. angered; or enraged; &c.]. (S, Mṣb.)

حَلِيمَةٌ مُغْتَاظَةٌ [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. تَغَيَّفَ (O, K,) inf. n. غَيِّفَانُ; (S, O, K;) and تَغَيَّفَتْ (S, O, K,*) in the copies of the K erroneously تَغَيَّبَ; (TA;) as also أَغْيَيْتَ, inf. n. أَغْيَائِي; (TA;) *The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left.* (S, O, K.)

2. غَيَّفَ (O, K,) inf. n. تَغَيِّفُ (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 فَغَيَّفَ 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. — تَغَيَّفَ 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 بِتَغَيِّفٍ, mentioned by Aḡ, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) — One says also, هِنَ الْأَمْرِ, تَغَيَّفَ, meaning *He refrained, or drew back, from the affair, in fear;* as also غَيِّفَ; this latter mentioned by Th.

(TA.) — And تَغَيَّفَ signifies also *The being, or becoming, creased, or wrinkled: like تَعَضُّفٌ.* (TA in art. غضف.)

غَاثُ A species of trees, (AḤn, 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, (AḤn, O,) having a very sweet fruit, (AḤn, O, K,) of the kind termed عُلْفٌ, like the pods (قُرُون) of the bean, and its wood is white; so, says AḤn, I have been informed by some of the Arabs of 'Oman, which is the place of its origin: n. un. with ة: (O:) accord. to some of the Arabs, the species of trees called يَبْبُوتُ, [see this word, of which one description agrees exactly with that given above,] (O, K, TA,*) which is found in 'Oman: (TA:) accord. to AZ, it is of the [trees called] عَضَاهُ, and is a tree like the قَرْظُ [q. v.], thorny, of the region of El-Hijaz, growing in the [high, or high and rugged, grounds called] قَفَافٌ [pl. of قَفٌ]. (TA.)

غَيْفٌ A flock of birds. (Ibn-'Abbád, O, K.)

غَيِّفَانُ and غَيِّفَانٌ (O, K, TA,) the latter like هَيِّبَانُ (K, TA, in the CK هَيِّبَانُ) i. q. مَرَحٌ; (O, TA;) in the Tekmileh مَرَحٌ, like كَيْفٌ; and in the copies of the K مَرَحٌ; 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.)

أَغْيَائِي: see غَيِّفَانِي.

غَيِّفَانٌ: see غَيِّفَانٌ.

غَيِّفٌ One whose beard is long, (O, K, TA,) and wide on every side, (O, TA,) and very large. (K, TA.)

أَغْيَفٌ Having a bending of the neck, (like أَعْيَدُ,) but without drowsiness. (O, K.) — And, applied to trees (شَجَرٌ), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also غَيِّفَانِي; and so غَيِّفَاءُ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) — And عَيْشٌ أَغْيَفٌ 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.) — غَاثِي is a word imitative of *The cry* [i. e. *car*] of the crow, or raven: when indeterminate, [meaning a *car*,] it is with tenween, (IJ, S, O, K,) i. e. غَاثِي. (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. أَغَالَ and أَغَيْلٌ (Mgh,) or أَغَالَ وَوَدَّهَا (S, Mṣb) and أَغْيَلَهُ (Mṣb,) *He compressed the mother of his child while she was suckling it.* (S, Mgh, TA, Mṣb.) — And أَغَالَتْ and أَغَيْلَتْ (Mgh,) أَغْيَلَتْهُ and أَغَالَتْ وَوَدَّهَا (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, aor. تَغْيَلُ, 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.] — أَغْيَلَتْ 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 الشَّجَرَ The trees became tangled, or abundant and dense, (Aḡ, 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 غَيْل* [i. e. *thicket, or covert*]. (O.) And تَغْيَلُ الشَّجَرَ *He (a lion) entered among the trees, and took them as a غَيْل* [or *covert*]. (TA.)

8. اِغْتَاةُ *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 اِغْيَالَةٌ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غول. One says, اِغْتِيَلُ, 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. اسْتَغْيَلَتْ, said of a woman, a verb of which the subst. is غِيْلَةٌ [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 غِيْلَةٌ, 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 اِغْيَلُ, (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 **غَيْلٌ**, 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 **غُيُولٌ**: 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, Mṣb, TA, or **غَيْلًا**, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Mṣb, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (S, TA.) [See also an ex. voce **صُبَابَةٌ**.] — 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 **غَيْلٌ**, with kesr, signifies *any valley in which is water*; and the pl. of this is **أَغْيَالٌ** [a pl. of pauc.] and **غُيُولٌ**. (K.) — See also **غَيْلٌ**. — Also *A plump, full, سَاعِدٌ* [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 **الغَوْلُ**; but this saying is not valid, as **غَيْلٌ** is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce **طَفْلٌ**.] 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. **عَلَمٌ**) in a garment*: (AA, K:) pl. **أَغْيَالٌ**. (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*: (Aḡ, 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] **حَلْفَاءٌ**: (K:) and i. q. **أَجْمَةٌ** [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 **غُيُولٌ**; (S, O;) and **غَيْلٌ** is said to be an anomalous pl. of **غَيْلٌ**. (O and TA in art. **عَيْلٌ**, voce **عَيْالٌ**, q. v.) — See also **غَيْلٌ**, in two places.

غَيْلَةٌ: see **غَيْلَةٌ**. — Also *A single act of **إِغْتِيَالٌ** [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, Mṣb); i. e. *The compressing one's wife while she is suckling*: (Mgh, Mṣb:) thus expl. by AO as stated by A'Obeid: (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 Jání' 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, **أَصْرَتِ الْغَيْلَةَ بِوَلَدِ 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 **الغَيْلَةَ** (S, Mgh, O, Mṣb, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children.*” (Mgh, O, Mṣb.) [See also 4 in art. **فَسَدٌ**.] — Also *The act of deceiving, or bequiling*: (K:) and i. q. **إِغْتِيَالٌ**: (S, O, K: [see 8, and **غَيْلَةٌ**, as expl. in art. **غَوْلٌ**]) accord. to Abou-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 غَيْلَةٌ**, meaning *He deceived, or, bequiled, 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 شَيْقِفَةُ [or faucial bay of the he-camel]*. (IAḡ, K.)

أَمْرٌ غَيْلَانٌ [in Pers. **مُغْتِيلَانٌ**] *A species of the [trees called] **عِضَاهٌ** (Mgh, Mṣb); the [species of lote-] trees called **بَسْدَرٌ**; (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 **غِيلَانٌ** [pl. of **غَوْلٌ**] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the **طَلْحٌ** [q. v.]. (TA in art. **طَلْحٌ**.)*

غُيُولٌ, as stated by IJ, on the authority of Abou-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. **غَوْلٌ**]) 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 غَوْلٍ**, so applied, has been mentioned in art. **غَوْلٌ** as having this meaning. (TA.) And **غَيْلَةٌ** applied to a woman signifies *Tall*: (O, TA:) and so does **ذَاتُ غَوْلٍ**. (TA in art. **غَوْلٌ**.)

الغِيَالُ *The lion*: (K) or *the lion that is in the غَيْلٌ [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 **مُغَائِلَةٌ**: (S, K:) thus in the saying **فُلَانٌ قَلِيلٌ الْغَائِلَةُ** and **مُغَائِلَةٌ** [Such a one is a person of little evil or mischief]. (S.) — See also the same word in art. **غَوْلٌ**.

أَغْيَلٌ *Full; big, or large*. (TA.)

مُغَالٌ (Mgh, K) and **مُغَيْلٌ** (S, Mgh, K) *A child given to drink what is termed **غَيْلٌ**: (S, K: [see 4:]) or suckled while its mother is pregnant*. (Mgh.)

مُغَيْلٌ: see the next preceding paragraph.

مُغَيْلٌ (S, Mgh, Mṣb, K) and **مُغَيْلٌ** (Mgh, Mṣb, K) *A woman giving her child to drink what is termed **غَيْلٌ**: (S, K: [see 4:]) or suckling it while she is pregnant*. (Mgh, Mṣb.)

مُغَائِلَةٌ: see **غَائِلَةٌ**, in two places.

مُغَيْلٌ [in the CK **مُغَيْلٌ**] and **مُتَغَيْلٌ** *Continuing, or remaining fixed, or stationary, in the غَيْلٌ [meaning thicket, or covert, in the CK **غَيْلٌ**]: and entering therein*. (K, TA.)

مُغْيَالٌ *A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades*. (K.)

مُغْتَالٌ: see **غَيْلٌ**, latter half, in two places.

مُتَغَيْلٌ: see **مُغَيْلٌ**.

غيمر

1. **غَامَتِ السَّمَاءُ**, (S, Mṣb, K,) aor. **تَغْيِمِرُ**, inf. n. **غَيْمِرٌ**; (Mṣb;) and **تَغْيِمَتٌ**; and **غَيْمَتٌ**, (S, Mṣb, K,) inf. n. **تَغْيِمِيرٌ**; (K;) and **أَغَامَتٌ**, (S, Mṣb, K) and **أَغْيِمَتٌ**; (S, K;) all signify the same; (S;) *The sky was, or became, clouded, or covered with clouds*. (S, Mṣb, K.) — **غَامَرُ**, aor. **يَغْيِمِرُ**, (S, K,) inf. n. **غَيْمِرٌ**, (KL,) *He was, or became, thirsty*, (S, K, KL, [like **عَامَرُ**]) and *affected with internal heat*. (S, K.) — And **غَامَرُ** **إِلَى الْمَاءِ**, aor. as above, inf. n. **غَيْمَةٌ** and **غَيْمَانٌ** and **مُغْيِمِرٌ**, is mentioned by IAḡ [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. *غَيْرٌ*, (TA,) † *The night became like the غَيْرٌ [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 أَغْمَمَتِ: see 1. — أَغْمَرَتِ السَّمَاءُ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — And أَغْمَرَهُ (TA) *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. غُيُومٌ and غِيَامٌ. (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 قُلَابٌ [q. v.], *except that it does not kill:* (K, TA:) it is said that the asterism of the Pleiades (النُّجُومُ, 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.) — *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.]

غَيْمَانٌ *Thirsty:* and *affected with internal heat:* fem. غَيْمِي (S, K:) the latter applied to a woman. (S.)

غَيْرٌ 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 عَلَى كَذَا, [aor. يَغِينُ, inf. n. غَيْنٌ,] *Such a thing covered, veiled, or concealed, him, or it:* (Ham p. 574:) [and so أَغَانَهُ; whence] one says, اِغْنِ 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 † اِغْنِ [in the CK (erroneously) اِغْنِ]; † *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 الرِّينُ, meaning "the like of rust" covering the heart, the CK has الدِّينُ.]) 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 المِرَاقَبَةُ [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 المِرَاقَبَةُ.* (Msb.) — One says also, غَيِنَتِ 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].* — غَيْنٌ, aor. غَانَتْ, [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 and حَسَنًا *He wrote a beautiful* غ. (TA.)

4: see the first paragraph, in three places.

غَيْنَةٌ: see غَانٌ.

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 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 عُنْتُوتٌ.]

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.

أَغْيُنٌ *Green:* (S, TA:) or *green inclining to blackness:* (so in one of my copies of the S:) and [its fem.] غَيْنَاءُ 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 أَغْيُنٌ 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 غَيْنَاءُ applied to a tree; of which † غَيْنَةٌ, with kear, 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.)

مُغِينٌ, in the original form, [for مُغِينٌ, act. part. n. of أَغَانَ,] is used by Ru-beh in the following verse:

• أَمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ •
• أَمْطَرَ لِي أَكْثَابَ عَيْنِ مُغِينِ •

[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 فَآ [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 شَفْوِيَةٌ [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in باب الالف) sometimes it is substituted for ث; thus in the conjunction ثُمَّ, as in the saying جَاءَ زَيْدٌ ثُمَّ عَمْرٌو [“Zeyd came, then ‘Amr”]; and in الثُّومُ, “the well-known herb so called [?],” for which they say الفُومُ; and in الجَدْتُ, “the grave,” or “sepulchre,” for which they say الجَدْفُ, but using for the pl. أَجْدَاتُ, and not أَجْدَافُ, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. جدف) — فَ is a particle having no government: (Mughnee, * K, * TA:) or it governs a manṣoob aor.; as in the saying, مَا تَأْتِينَا فَتَحَدِّثْنَا [Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here manṣoob by أَنْ, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the أَنْ in this case is necessarily suppressed: (IAḡ p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Ḳeys],

* فَبَيْتِكَ حَبْلِي قَدْ طَرَقْتُ وَمُرْضِعِ *

[Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is رَبِّ, meant to be understood; (Mughnee, TA;) like as it often is in the case of وَ, as is said in the Lubáb. (TA.) — It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things: — one of these is order; and this is of two sorts; relating to the meaning, as in جَاءَ زَيْدٌ ثُمَّ عَمْرٌو [Zeyd came, and after him ‘Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Ḳur ii. 34] وَأَزَلَّهَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهَا مِنْهَا ضَالًّا 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 فَبَغْدَادَ [I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdád,] 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 يَسْلُمَ فَهُوَ يَدْخُلُ الْجَنَّةَ [If he become a Muslim, he will consequently enter Paradise]; the delay between the two events [by death &c.] being well known: (Mughnee:) — [or, accord. to J.] the adjunctive ف occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say ضَرَبْتُ زَيْدًا فَعَمْرًا [I beat Zeyd, and next ‘Amr]: (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 Ḳur 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 وَ, (I

absolute manner, without order; (TA;) as in the saying (of Imra-el-Ḳeys, TA), بَيْنَ الدَّخُولِ فَحَوْمَلٍ [as though meaning Between Ed-Dakool and Ilonmal]; (Mughnee, K, TA;) the right reading of which is asserted by Aṣ to be with وَ; but it is replied that the implied meaning is بَيْنَ مَوَاضِعِ الدَّخُولِ فَمَوَاضِعِ حَوْمَلٍ [amidst the places of, or pertaining to, Ed-Dakool, and the places of, or pertaining to, Ilonmal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying جَلَسْتُ بَيْنَ الْعُلَمَاءِ فَالزُّهَادِ [I sat amidst the learned men and the devotees]: it has been said that مَا is here suppressed before بَيْنَ, and that فَ is used in the place of إِلَى; but this usage of فَ 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 Ḳur xxviii. 14] وَأَوْكَزَهُ مُوسَى فَقَضَى عَلَيْهِ [And Moses struck him with his fist, and consequently killed him]; or a qualificative, as in [the saying in the Ḳur lvi. 52-54] لَأَكْلُونَ مِنْ شَجَرٍ مِنْ زُؤْمٍ فَالْبُطُونَ 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 خَيْرٌ فَبُورِ 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 it is one of which the verb is astatic; as in [the saying in the *Kur* xviii. 37 and 38] **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 أَنْ تُحِبُّوا 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 يُحِبُّهُمْ** [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 نَفَاهُ •

• عَلَيَّ يَكَادُ يَلْتَهَبُ النَّهَابَا •

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

Ibn-Makrūm (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 فَأَكْرَمَهُ** [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 بَيْبِنَكَ** [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** meaning **فَأَنَا أَكْرَمَكَ** [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 أَهِنَكَ** [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 **إِنَّمَا يَأْتِيَنِي فَلَهُ دِرْهَمٌ** [Who comes, or shall come, to me, for him is, or shall he, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle **أَمَّا**, q. v. (Mughnee in art. **أَمَّا**; &c.) — It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of **أَنْ**, meant to be understood, (S, TA, and I'āk p. 295,) but necessarily suppressed: (I'āk ibid.) — thus in the complement of a command; (S, TA, and I'āk p. 296;) as in **أَتَيْتَنِي فَأَكْرَمَكَ** [Come thou to me, that I may treat thee with honour]: (I'āk ibid.) [and] you say **زُرْنِي فَأُحْسِنُ 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 **أُحْسِنُ** to be mansoob, [not mansoob,] saying **فَأُحْسِنُ 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 marfooq; as in **صَمٌّ فَأُحْسِنُ 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'āk p. 296:) — also in the complement of a prohibition; (S, and I'āk p. 296;) as in **لَا تُضْرِبْ زَيْدًا فَيَضْرِبَكَ** [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'āk 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'āk ibid.) — and in the complement of an interrogation; (S, and I'āk p. 296;) as in **هَلْ تَكْرُمُ زَيْدًا فَيَكْرِمَكَ** [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'āk ibid.) — and in the complement of a petition with gentleness; (S, and I'āk p. 296;) as in **أَلَا تَنْزِلُ عِنْدَنَا فَتَصِيبَ خَيْرًا** [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'āk 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'āk p. 296:) — and in the complement of an expression of

wish; as in *لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ* [Would that I had wealth, that I might give alms thereof]: (IAk ibid.) — and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofees universally; as in the saying in the Kur [xl. 38 and 39] *لَعَلِّي أَبْلُغُ الْأَسْبَابَ 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 *Nay by thy might, or nobility, &c.*], and *فَوَرَبِّكَ* [Nay 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 فَانْحَسِبْ تَنَاتِمُ

and in the saying,

أَنْتَ فَانظُرْ لِأَيِّ ذَاكَ تَصِيرُ

or a prohibition, as in the saying *زَيْدٌ فَلَا تَصْرِبُهُ*; 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 تَصْرِبُهُ* 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*.]

فَا

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

فَا

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

فَا: see what follows.

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

فَات

8. فَاتَتْ عَلَيَّ *He said of me what was false: (AZ, S, O:) or افتات على الباطل he forged against me what was false: (K:) and مَا لَمْ أَقُلْ مَا افتاتت عَلَيَّ مَا لَمْ أَقُلْ he forged against me what I did not say. (M.)* — And افتاتت عَلَيْنَا *He was alone in his opinion against us; none sharing it with him: (ISh, T, TA:) or افتاتت برأيه 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 الفوت, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of *حَلَّاتُ السَّوْبِقِ*, and *رَبَّاتُ الْمَيْتِ*, and *لَبَّاتُ بِالْحَجِّ*, and *أَفْتَتَتْ*, in the pass form, *He (a man, O) died suddenly: (O, K:) but this, app., [if not a mistake for أَفْتَلَتْ]* should be *أَفْتَتَتْ*, without hemz, from *مَوْتِ الْفَوَاتِ*. (TA.)

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

فَاد

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

of a disease, (S,) and of fear, (A,) *It smote, or affected, his فَادٌ: (S, A:) or, said of fear, it rendered him cowardly. (K.)* — And فَادٌ (T, M, A, L, K,) inf. n. فَادٌ; (M, L;) and فَادٌ; (K;) *He had a disease in his فَادٌ: (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.)* — فَادٌ الْخُبْزَةَ (T, S, M, L,) or الْخُبْزَ (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 فَادٌ النَّخْرَ (S, M, L, K) فِي النَّارِ (M, L, K,) aor. and inf. n. as above, (L,) *He roasted the flesh-meat [in the fire]; as also فَادُوا (S, M, L, K.)* — And 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 "Nawadir" 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, تَحَرَّكَ [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of فَوَادٌ.]

8. افْتَادُوا *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, Msh, K, &c.) and فَوَادٌ, which is strange, (K,) but said by Esh-Shihāb to be a dial var., and to be without reason disallowed by AHāt; (TA;) of the masc. gender only; (Lh, M, L, K, &c.;) The heart; *syn. قَلْبٌ* [q. v.]; (S, M, A, L, Msh, 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 غَشَاءُ,

(L, TA,) or the **وَعَاءَ**, (TA,) of the **قَلْب**: (L, TA:) or the *middle thereof*: (L:) or the *interior thereof*: (TA:) the **قَلْب** being its **حَبَّة** [q. v.], (L, TA,) or its **سَوِيْدَاءَ**: (L:) or **فُوَادٌ** signifies the *appendages of the مَرِيءِ* [or *oesophagus*], consisting of the liver and lungs and **قَلْب** [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 حَدِيدَةَ 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**.)]

فَيْئِدٌ: see **مَفْوُودٌ**, in two places. — Also, (T, M, L,) applied to bread [or dough], (M, L,) and so **مَفْوُودٌ**, (M, L, K,) and **مَفْتَادٌ**, and **أَفْوُودٌ**, (K,) *Baked on the fire*: (T:) or *put into hot ashes*, (L, K,) and *baked therein*: (L:) or *roasted [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 **مَفْوُودٌ**, (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 **فَيْئِدٌ** signifies also *Fire or a fire [for baking &c.]*. (T, L, K.)

أَفْوُودٌ *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. **أَفَائِيْدٌ**. (L.) — See also **فَيْئِدٌ**.

مَفَادٌ: see **فَيْئِدٌ**.
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] مَفَادٌ*, (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 hind of oven called] مَفَادٌ is stirred*: pl. **مِفَادِيْدٌ**. (S, L, K.)

مِفَادَةٌ: } see the next preceding paragraph.
مِفَادٌ: }
مَفْوُودٌ *Hit, struck, smitten, affected, or hurt,*

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

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

فار

1. **فَيْئِرٌ**, aor. **يَفْأِرُ**, *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 ة, (Lth, S, Msh,) and without ة; (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 **تَمْرَةٌ** and **تَمْرٌ**, showing that by pl. is meant coll. gen. n.:] the pl. of **فَارٌ**, (Lth, T, M, K,) or of **فَارَةٌ**, (O, Msh,) is **فَيْئِرَانٌ** (Lth, T, M, O, K, Msh) and **فَيْئِرَةٌ**: (M, K:) accord.

to IAnr, (T, TA,) **فُؤِرٌ**, like **صُرْدٌ**, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase **الفؤر الفؤر**, [in which **الفؤر** is evidently used in a sense mentioned below, namely, "the muscles," as is indicated in the T and O,] and, accord. to some, [**الفؤر** is a corroborative epithet, for they say that] this phrase is like **تَيْلٌ لَانٌ** 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 *Mush*: (M, K:) this is sometimes called **فَارٌ** because it is from the [animal, or from a kind of animal, called] **فَارٌ**, as some say. (M.) — And **فَارَةٌ الْمِسْكِ** signifies *The bag, follicle, or vesicle*, (**نَافِجَةٌ**, S, M, O, K, or **نَافِقَةٌ**, T,) of *musk*: (T, S, M, O, K:) and is also without ة; (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 ة because it has the appearance, or form, of the [animal called] **فَارَةٌ**. (O, K.) It was said to an Arab of the desert **أَتَهَجَزَ الْفَارَةُ**, (K, TA, in the CK **أَتَهَجَزَ الْفَارُ**) [meaning *Do st thou pronounce فَارَةٌ with hemz?*], and he replied, [understanding the animal so called to be meant,] **الهِرَّةُ تَهْجِزُهَا**, (K,) meaning, [*The cat*] bites it. (TA.) — [Hence, app., by a synecdoche, **فَارَةٌ الْمِسْكِ** is applied to *The musk-animal, or Tibet-musk*;

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

(TA.) — And **فَارَةٌ الْإِبِلِ** signifies *The sweet odour of the camels, [likened to that of the vesicle of musk,] which diffuses itself from them when they have pastured upon the herbs and their blossoms*, (S, O,) or, as some say, *upon the [plant called] خَزَامِي* [q. v.], (O,) and then drunk, and returned from the water, with their skins moist: (S, O:) so says **Yaqoob**. (S.) Thus in a verse cited voce **ذَفِيرٌ**. (S, O.) [Therefore **ذَفِيرَةٌ** should there be rendered *A pungent sweet odour like that of a vesicle of musk*. But see **فَارَةٌ**, in art. **فُور**.] — **الفؤر** signifies also *† The muscles*: (T, O:) and **فَارُ الْمَتْنِ** *† the flesh on either side of the back-bone*; as also **بِرَابِيعُ الْمَتْنِ**. (T. [See also **الفؤر**, in art. **فُور**].) — And *A species of trees*; with and without ة: (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.)

فُؤِرٌ: see **فَارٌ**, first sentence.
فَيْئِرٌ *A place abounding with فَارٍ* [rats, or mice]. (S, O.) You say **أَرْضٌ فَيْئِرَةٌ**, (O, K,) and **أَرْضٌ مَفْأِرَةٌ**, (S, O, K,) *Land abounding with فَارٍ*: (K:) or *land containing فَارٍ*. (S, O,) [In my copy of the Msh, I find **مَكَانٌ مَفْأِرٌ**.] — **مِلْكٌ**, (M, K,) and food, (TA,) *into which a rat, or mouse, (فَارَةٌ) has fallen*. (M, K, TA.)

فَارَةٌ n. un. (but said by some to be fem.) of **فَارٌ** [q. v.] — Also, (S, M, O, K,) and **فُؤِرَةٌ**, (M, K, in the O written **فُؤْرَةٌ**), both with and without ة, (M, O,) *A status* (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.)

فُؤْرَةٌ: see the next preceding paragraph.
فَيْئِرَةٌ and **فَيْئِرَةٌ**: see **فَيْئِرَةٌ**.
فُؤْرَةٌ: see the paragraph here following.
فَيْئِرَةٌ (T, M, O, K) and **فُؤْرَةٌ** (M, K) and **فَيْئِرَةٌ** (Lth, T, O, K) and **فُؤْرَةٌ**, and also without ة, (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 sips 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.)

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

فأس

1. فَأَسٌ, (S, M, O, K,) aor. ٤, 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.)

فأسٌ A certain implement of iron, (M,) with which one digs; [i. e., a kind of hoe; thus called in the present day; generally having a blade more long than wide, and a short handle; altogether resembling an adz:] (Kr, M:) and with which one cuts; [i. e., an adz; and an axe; both also thus called in the present day; more commonly the former; used for cutting, cleaving, and splitting, trees and wood, (see فأس,) and for hewing, forming, or fashioning, wood &c.: (see also قُدُومٌ:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَاقُورٌ:)] the . 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.) — فأسٌ اللِّجَامِ [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle في] 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 شِكِيمة; (T;) or, as some say, that which is in the middle of the شِكِيمة, between the مَسْحَلَانِ: (ISh:) the شِكِيمة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مَسْحَلٌ 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, فَلَانَ يَلُوكُ فأسَهُ فِي الكَلَامِ كَمَا يَلُوكُ الفرسُ فأسَ اللِّجَامِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — فأسُ الرَّأْسِ, (S, O, K,) or فأسٌ القفا, (M,) The edge of the قَمْحُدُوة [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 قَمْحُدُوة. (M.) — فأسُ 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.) — فأسُ القبرِ The extremity of the mouth, in which are the teeth. (M.) — اجْعَلْ هَذَا الامرَ فأسًا واحدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. باج.)

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, فَالَهُ 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 وَالتَّحَرِّيُّ

فِينَا وَلَا قَدْ فِى العِدَى ذُو الأَرِّ

[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, (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 amen; 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 PŠ 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 لَهِنَّ الخَوَافِي صَدَقَتْ

بِأَيْمَنِ فَالِ الرَّاجِرِينَ اِفْتِيَالُهَا

[app. meaning, When they appear beneath the standards, (perhaps standards set up as wining-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 فَيْتَلْتُ 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 . is allowable, (Msh,) A good omen; (PŠ;) contr. of طَيِّرَةٌ: (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 الطَيِّرَةَ [He (the Prophet) used to like the فَال, and dislike the طَيِّرَةَ]: (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 فَال pleases me]; which shows that there is a sort of فَال that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which is evil: (K in art. طير:) the pl. is 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 فَالَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

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

الفَالُ 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) *train* (S, O, TA) *is it?* (S, O, K, TA.) [See also *الفَيْئَالُ*, in art. *فَيْئَالٌ*.]

فَيْئَالٌ اللِّحْمِ: see فَيْئَالٌ اللِّحْمِ, above.

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

فالود &c.

فَالُودٌ and فَاوُودٌ and فَاوُودٌ: see art. فَاوُودٌ.

فامر

1. فَاَمْرٌ [or فَاَمْرُ الْعُشْبِ, as is shown by an ex. in the S and TA,] aor. -, [inf. n. فَاَمَّرَ, TK,] *He* (a camel) *filled his mouth with herbage*; (IAar, S, K;) as also فَاَمَّرَ (K, TA,) like فَرَجَ (TA; [in the CK فَاَمَّرَ];) and تَفَاَمَّرَ. (AA, T, K, TA.) — And فَاَمَّرَ (T,) or فَاَمَّرَ مِنَ الْمَاءِ, aor. as above, (K,) *He satisfied his thirst with drinking of water*. (T, K.) — And فَاَمَّرَ 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 أَفَامَرَ signifying “he filled” a vessel: and صَامَرَ signifying the same. (T, TA.) — See also 4.

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

4. فَاَمَّرَ *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] هُوْدُجٌ, *in its lower part*; (M;) and فَامَّرَ (S, M, K,) inf. n. فَتَمِيرٌ (S, K,) signifies the same: and the epithets مُفَاَمَّرٌ and فَامَّرٌ are then applied thereto. (S, M, K.) — [And *He widened a leathern water-bag by inserting a third shin between the two other skins*: see the pass. part. n. below, and see also شَعِيْبٌ.] — And *He filled a vessel* (T, TA) or a leathern bucket: (TA:) and so أَفَمَّرَ. (T, TA.) — أَفَمَّرَ *His* (a camel's) *withers became full of fat*: (S:) [or] so فَتَمِيرٌ حَارِكُهُ, like فَرَجَ [in measure], accord. to the K, but correctly فَتَمِيرٌ, like عِنِي: (TA:) [or the latter verb is app. فَتَمِيرٌ: for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are فَامَّرٌ (S, TA) and فَامَّرٌ, meaning *fat, and wide within*: in the K, erroneously, مَفَامَّرٌ and مَفَامَّرٌ, like مَسْرَابٌ and مَسْرَابٌ. (TA.)

6: see 1, first sentence.

تَطَعُوهُ فَوْمًا, [the latter word] like ضَرَدٌ (K,) or تَطَعُوا الشَّاةَ فَوْمًا فَوْمًا, (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] هَوَادِجٌ (K,) or to both of these: (S:) or, as some say, a هَوْدُجٌ *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. فَوَامٌ [with two damunchs]. (S, M, K.) — [And *A piece that is added to a leathern water-bag*. (See شَعِيْبٌ; 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 -: (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. فَيَمِرٌ.)

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.)

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

مَفَامَرٌ: see 4, first and last sentences.

فانيد and فانيد

فَانِيدٌ and فَاْنِيدٌ: see art. فَانِيدٌ.

فانى and فاو

1. فَاوًى, inf. n. فَاوًى; and فَاوًى, inf. n. فَاوًى; *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 فَاوًى الْقَدْحِ *I split, or clave, or cracked, the bowl*. (M.) And فَاوًى فَاوًى *I smote, or struck, him with the staff, or stick*. (IAar, M.) فَاوًى and فَاوًى both signify *The act of smiting, or striking: and the act of splitting, or cleaving*. (K.)

4. فَاوًى *He* (a man, TA) *lighted upon, or became in, what is termed a فَاوًى: 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. اِنْفَاى *It became split, or cloven*, (S, M, K,) or *cracked*; (M, K;) said of a bowl [&c.]; (S, M;) as also تَفَاى: (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, (خَفْضٌ, so in one of my copies of the S,) between two mountains: (S, M:) and, accord. to Lh, (M,) *a cleft* (M, K) *in a mountain*, (M,) or *between two mountains*. (K.) And *A وَطءٌ* [or *depressed tract*], (M, and so in copies of the K,) or *وَطِىٌّ*, (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.)

فَيْئَةٌ *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. فَيْئَةٌ, to which it belongs accord. to some: accord. to others,] it is originally فَيْئَةٌ [app. فَيْئَةٌ] (T) [or فَيْئَةٌ (see art. فَيْئَةٌ); or فَيْئَةٌ or فَيْئَةٌ (see what follows)]; the ة being a substitute for the [final radical letter, which is و or] ي: (S:) the pl. is فَيْئَاتٌ (S, M, K) and فَيْئَاتٌ. (M, K.) El-Kumeyt says,

تَرَى مِنْهُ جَمَاعَتَهُمْ فَيْئَاتًا

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

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

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

فاوانيا

عُودُ الصَّلِيبِ *i. q. الفَاوَانِيَا*, [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. *the كَيْبِيَا*, [app. for كَيْبِيَا, 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 hemorrhage, and is beneficial as a remedy against the نفوس [i. e. gout, or particularly podagra,] and epilepsy (الصرع), even by its being suspended [on the patient]. (K.) [See also فبروح, in art. برح.]

فت

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

2: see the preceding paragraph, in two places.

5: see the paragraph here following.

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

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

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

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

فت and فت: see what next precedes.

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

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

فتَّت 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.)

فتَّت: see the next paragraph, in two places.

فتَّت i. q. فَتَّتْ [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 فَتَّتْ (M, K.) — And particularly, (Lth, T, S, M, A, Mgh, O, Mṣb,) and so فَتَّتْ (S, M, A, Mgh, O,) Crumbled bread, (Lth, T, S, &c.,) like سَوِيْق (A, Mgh.) فَتَّتْ has a more special signification than فَتَّتْ, [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 فَتَّتْ signifies also A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.)

فتَّت: see the next preceding paragraph.

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

فتَّت: see فَتَّتْ.

فتا

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

others: (AZ, T:) you say مَا فَتَّتْ أَذْهُرَهُ (AZ, T, S, O, Mṣb,) or مَا فَتَّتْ أَعْمَلُ (M,) and مَا فَتَّتْ (AZ, T, S, O, M,) aor. ʔ, inf. n. فَتَّتْ (AZ, T, M) and فَتَّتْ; (M;) and مَا فَتَّتْ, aor. ʔ; (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 تَاللهُ تَفَتًّا تَذْكُرُ يَوْفَ (T, S, O, K,) in the Kur [xii. 85], (T, S, O,) meaning مَا تَفَتًّا (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَفَتًّا, [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 وَأَتَقَدَّعَ عَنْهُ (O, K,) inf. n. فَتَّى (O,) He forgot it, and abstained, or desisted, from it; (O, K,) and so in some copies of the K; in other copies of the K انقدع or اندفع; [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 IḲtt: and Fr states that one says, فَتَّاهُ عَنِ الْأَمْرِ meaning I made him to cease (سَكَّنَهُ) from the affair: and فَتَّتْ النَّارَ meaning I extinguished the fire. (TA.)

4: see the preceding paragraph, in two places.

فتح

1. فَتَحَ (S, A, MA, Mṣb, K, &c.,) aor. ʔ, (K,) inf. n. فَتَحَ (Mṣb,) He opened, (MA,) i. q. فَوَجَّ (Mṣb,) and [app. he unlocked,] contr. of أَغْلَقَ (Mṣb, K,) a door; (S, A, MA, Mṣb;) and so فَتَحَتْ, and فَتَحَ; (K;) or you say فَتَحَتْ الْإِبْوَابَ [I opened the doors], this verb being with teshdeed to denote multiplicity [of the objects]; (S;) and فَتَحَ signifies the same as فَتَحَ; (S, K;) i. e. each of these signifies he opened a door; (TK;) you say فَتَحْتُ الشَّيْءَ and فَتَحْتُ [I opened the thing; and the former signifies also I sought, or demanded, the opening of the thing]; (S, TA;) and 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 فَتَحَ, 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 فَتَحَتْ*; (S, K;) and فَتَحَتْ. (TK: but this I do not find in the K.) — [The following meanings are tropical.] — فَتَحَ, (A, Mṣb, TA,) inf. n. فَتَحَ; (K;) and فَتَحَ; (K, TA;) [He laid open by invasion, to (عَلَى) such a person, or such a people, (see an ex. voce طَرَفَ,) 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 الْشُّكْلَ [He explained, or made clear, that which was dubious, or confused. (Bḍ in vii. 87.) And فَتَحَ سِرَّكَ عَلَى لَانَ [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 بِكُنَّا [He taught him such a thing, informed him of it, or acquainted him with it.] — And hence, (TA,) فَتَحَ عَلَيْهِ [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.) — فَتَحَ عَلَيْهِ مِنْ أَسْتَقْرَاهُ [He recited something to him who desired him to do so, the latter being unable to do it]. (TA.) — And, said of God, فَتَحَ عَلَيْهِ [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 عَلَيْهِمْ قُتُوحًا [is said of persons who have been rained upon [as meaning *God bestowed upon them many, or abundant, first rains]. (A.) — فَتَحَ بَيْنَهُمْ, (A,) or بَيْنَ النَّاسِ, (Mṣb,) or بَيْنَ الْخَصْمَيْنِ, (K,) inf. n. فَتَحَ, (T, Mṣb, K,) and فَتَاحَةٌ (S, K) and فَتَاحَةٌ are syn. therewith [app. as inf. ns.], (K,) and فَتَاحٌ and فَتَوْحَةٌ, (L,) in the dial. of Himyer, (TA,) *He judged (T, Mṣb, K, TA) between them, (A,) or between the men, (Mṣb,) or between the two litigants. (K.) You say, افْتَحْ بَيْنَنَا Judge thou between us: (§) thus in the Kṁ vii. 87.****

(TA.) And **مَا أَحْسَنَ فَتَاحَتَهُ** *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 فَتَحَ: 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. فَتَاحَهُ [He addressed him first]. One says, **لَا تَفْتَحُ الْمُلُوكُ لَا تَفْتَحُ بِالْكَلَامِ** [Kings shall not be addressed first with speech]. (A.) — And, (A, K, TA,) inf. n. فَتَاحَةٌ and فَتَاحٌ, + *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 فَتَاحَهُ signifies also he bargained with him and gave him nothing: in the case of his giving him, one says فَتَاحَهُ. (IAḡr, TA; and O and K in art. فَتَحَ.) — And فَتَاحَ + 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,] فَتَحَ التَّوْرَ [The blossom [or blossoms] opened. (MA.) And فَتَحَ الْأَجْزَةَ عَنِ التَّوْرِ [The calyxes burst open [from over the blossoms, so as to disclose them]. (TA.) — فَتَحَ فِي الْكَلَامِ is like our phrase + *He showed off, or made an ostentatious display, in speech, or talk.] And you say, فَتَحَ بِمَا عِنْدَهُ, (من مَلِكٍ وَأَدَبٍ (L, in the K وَأَدَبٍ) + 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 فَتَحَ بِهِ عَلَيْنَا + He boasted of it, or boasted himself in it, against us. (L.)*

6. فَتَحَا 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 فَتَحَ: (TA:) or the latter is quasi-pass. of فَتَحَ, so that you say, فَتَحَتْ الْأَبْوَابُ [The doors opened, or became opened or open]. (S.) — And فَتَحَ 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 فَتَحَ 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, فَتَحَ الصَّلَاةَ [A, MA] *He opened, or commenced, prayer: (MA:)*

إِفْتِتَاحَ الصَّلَاةِ meaning *The saying اللهُ أَكْبَرُ the first time [in prayer, i. e., before the first recitation of the Opening Chapter of the Kṁ-án]. (TA.) And أَتَمَّعْتَهُ بِكُنَّا + I commenced it with such a thing. (Mṣb.) And مَا أَحْسَنَ مَا أَفْتَتَحَ [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. — فَتَحَ آتَى بَابَ الْجَنَّةِ فَاسْتَفْتَحَ 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.) — فَتَحَ الْقُرْآنَ + He desired, or asked, him to explain the Kṁ-án. (MA.) — فَتَحَ الْإِمَامَ + [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 فَتَحَ signifies also + He sought, desired, demanded, or asked, aid against an enemy, or victory. (S, Mṣb, K.) One says, فَتَحَ بِهِنَّ + He sought, &c., aid, or victory, by means of them. (L, from a trad.) And فَتَحَ 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.,] فَتَحَ of a country: (K, TA:) pl. **يَوْمَ الْفَتْحِ** [and pl. **فَتْوحَاتُ**. (TA)] 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 فَتَاحَةٌ. (K.) — Means of subsistence, with which God gives aid: pl. as above. (TA.) — The first of the rain called الْوَسْبِيُّ; (L, K;) as also فَتَوْحٌ [which see again in what follows]: (K:) or the first of any rain; as also فَتَاحَةٌ: (L:) pl. of the first فَتَوْحٌ, (A,) or فَتَوْحٌ, with fet-ḥ to the ف, (L,) [see the mention of this voce فَتَحَ,] but MF strongly reprobates this latter form, and observes that **فَعُولٌ** as a pl. measure is absolutely unknown. (TA.) One says, فَتَحَتْ الْأَرْضُ قُتُوحَ [First rains fell upon the land]. (A.) — فَتَحَ [Water running (S, K, TA) from a spring or other source: (S, TA:) or water running upon the surface of the earth: (AḤn, 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,) and مَا سَقَى فَتَحًا, and مَا فَتَحَ إِلَيْهِ مَاءٌ, i. e. مَا فَتَحَ, (Mgh, L,*) 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.]

فَتَح 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 **فَتَح**, last sentence.

فَتْحَة An opening, or intervening space; syn. **فُرْجَة** pl. **فُتُحٌ**. (Msb.) — See also **فَتَح**. — 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 أَظْهَرَتْهَا هَذِهِ الْفَتْحَةُ الَّتِي أَظْهَرْتُهَا** What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

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

• أَكْلُهُمْ لَا بَارَكَ اللَّهُ فِيهِمْ •
• إِذَا دُكِرَتْ فَتَحَى مِنْ الْبَيْعِ عَاجِبٌ •

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

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

فَتْحَة: see **فَتَح**, 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 **الْفَتْحَة**, there said to be with **ي** and without teshdeed, (TA.) A certain bird, different from that called **الْفَتْحُ**, (K, TA,) tinged with redness. (TA.)

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

الْفَتْحَة: see **الْفَتْحَة**.

فَتَّاحٌ [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.) **الْفَتْاحُ**, 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 فَتَّاحٌ** means A wide, or an ample, house or tent. (El-Fāṭik, TA.) — And **الْفَتْاحُ** signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called **أَمْرُ عَجَلَانَ**: (O in art. **عَجَل**;) pl. **فَتَّاتِيحٌ**, (K,) to which is added in the K, “without **ل** and **ج**,” but there is no reason why it should not have **ل** 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 **فَتَّاحٌ**.

† **فَاتِحَة** The commencement, or first part, of a thing: (S, A, K:) pl. **فَاتِيحَة**. (A.) **فَاتِحَة**, (Msb,) or **فَاتِحَة الْقُرْآنِ**, (TA,) [and simply **الْفَاتِحَة**, † The opening chapter, or exordium, of the Kur-án,] 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-án and its last part, or portion. (A.) And **فَاتِيحَاتِ الْقُرْآنِ** signifies † The first parts, or portions, of the chapters of the Kur-án. (K, TA.) [See also **مَفْتَحٌ**.]

مَفْتَحٌ A place in which things are repositied, stowed, laid up, kept, preserved, or guarded; a repository; syn. **مَخْرَزٌ** and **مَخْرَزَةٌ**: [and a hoard; syn. **مَخْرَزَةٌ**:] and **مَخْرَزَةٌ**; or buried property; syn. **مَفْتَحٌ**: (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 (**مَخْرَزَاتٌ**) and hoards (**مَخْرَزَاتٌ** [as pl. of **مَخْرَزَةٌ**, not of **مَخْرَزَةٌ**): or hoards (**مَخْرَزَاتٌ**) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of **مَفْتَحٌ**; (Ksh, Bḍ;) 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.)

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

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

مَفْتَحٌ لِلدُّدُو deobstruent; having the property of removing obstructions.]

مِفْتَاحٌ (S, Msb, K, &c.) and **مِفْتَحٌ** (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 **مِفْتَاحِيحٌ** and **مِفَاتِيحٌ**, said by Akh to be similar to **أَمَانِيحٌ** and **أَمَانِيحٌ**; (S;) or **مِفَاتِيحٌ** is pl. **مِفَاتِيحٌ**, and **مِفَاتِيحٌ** is pl. of **مِفْتَحٌ** [as well as of **مِفْتَحٌ**]. (Msb.) — **مِفْتَاحُ الطُّهُورِ**, 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 **أَوْلِيَّتُ مِفَاتِيحِ 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.]

مِفَاتِيحٌ, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, **فَات**: pl. **مِفَاتِيحَاتٌ**: (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-án; as shown voce **مَفَاتِيحٌ**, 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. **فَتَحٌ**, 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, (فِي الرَّجْلَيْنِ,) 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 التَّسْبُودِ [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. قَنَحَتْ 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 يَتَقَنَحْنَ فِي أَصَابِعِهِنَّ العُشْرُ [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 قَنَحَ. — 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 قَنَحَ. (TA.)

قَنَحَ: see what next follows.

قَنَحَ (S, L, K, &c.) and قَنَحَ (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 إصْبَعُ [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 عَشْرَ [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.)

أَفْتَحَ 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. فَتْحَاءُ: and pl. فَتْحٌ.

(S, L.) [See an ex. in a verse cited voce رَوَّحَ.] — The fem., applied to a she-camel, means Having what is termed طَرَقَ [expl. above: see 1].

(L.) And فَتْحَاءُ الْأَعْلَافِ, 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 فَتْحَاءٌ, (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 فَتْحُ الْأَرْجُلِ [app. meaning Soft, or supple, in the hind legs]. (A, TA.) — أَفْتَحَ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And فَتْحَاءٌ 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.)

أَفَاتِيحٌ Certain things, or little things, (هَنَوَاتٌ) of the [fungi termed] فُقُوعٌ, 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 قَتَارٌ, 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; he 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 جِسْمَهُ, (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 اِنْكَسَرَ نَظَرُهُ. (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 اللَّهُ 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-Abbād, O, K:) or rained, and discharged all its water, and left off, and continued motionless: (Aḡ, TA:) or became motionless: so

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

- تَأْمَلْ خَلِيلِي هَلْ تَرَى ضَوْءَ بَارِقٍ
• يَبَانِ مَرْتَهُ رِيحٌ نَجْدٍ فَفَسْرًا

[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. **افتق**: 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**) *انكسر* [see **فاتر**, below]. (T, O, K.)

5: see 1, latter half.

10. **استفتر**, 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.)

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

فِتر 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. **افْتَار**. (TA.)

فُتْر: see **فُتْرَة**. — **الفُتْر** 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 **الفَار**, mentioned in both of these senses in art. **فَار** in the TṢ [and in the O]. (TA. [See art. **فَار**.])

فُتْرَة Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and **فُتْر** also signifies weakness, feebleness, or faintness. (M, K.) One says, **أَجِدُ فِي نَفْسِي فُتْرَةً** I experience in myself an affection like a weakness, &c. (T.) — An interval of time [between things: (S and K in art. **وَلَو**; &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.

فُتْرَة and **فُتْر** 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 **رَعَادَة** [or torpedo], found in the Nile of Egypt. (TA.)

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

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

فَاتُور, (M, K,) and **فَاتِر**, (T, M, O, K,) Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) — **فَاتِر** † 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.] — **مَثِي فَاتِر** A weak walking. (O.)

فَاتُور: see the next preceding paragraph.

دَقْتُر i. q. **دَقْتُر**, (O, K,) in the dial. of the Bcnoo-Asad: (Fr, O, TA:) mentioned in this art. by Sgh [in the O]. (TA.)

مُقْتَر, (so accord. to the O,) or **مُقْتَر**, (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. - , (Mṣb,) inf. n. **فَتَش**; (S, O, Mṣb;) and **فَتَشَهُ**, (S, O, Mṣb,) inf. n. **فَتَشِي**; (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 **فَتَشِي** 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. **فَاتَشَهُ**, inf. n. **مُفَاتَشَةٌ**, [*He inquired of him, or examined him, diligently.*] (Sh, TA in art. **نُور**.)

[**فَاتَشَ** 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. - and - , [the former of which is the more common,] (Mṣb, TA,) inf. n. **فَتَق**, (S, O, Mṣb,) *He slit it, rent it, rent it asunder or open, or divided it lengthwise*: (S, O, K:) *disjoined it, or disunited it*: (TA:) or *undid the sewing of it, unsewed it, or unstitched it*: (Mṣb:) *contr. of رَتَقَهُ*: (O, TA:) and **فَتَقَهُ**, (S, O, Mṣb, K,) inf. n. **تَفْتِيقٌ**, (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], **كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا** [expl. in art. **رَتَق**]. (O, TA.) — And (hence, TA) **الْفَتَقُ** 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 العَجِين *He put leaven such as is termed* **فَتَقَ**

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

البِسْكَ, (S, O, TA,) aor. - , (PṢ, [in the TA in the next following instance - , an evident mis-transcription,]) inf. n. **فَتَّق**, *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 المَرْأَة**, aor. - , (TK,) inf. n. **فَتَّق**, (S, Mgh, O, K, TK,) *The woman was, or became, such as is termed* **فَتَقَة**; (S, Mgh,

O, K;) *contr. of رَتَقَتِ*. (TK.) — And **فَتَّقَ**

العَامَ, aor. - , inf. n. **فَتَّق**; (S, Mgh, O, K, TA.)

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 'Aīshah, 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 (**تَفَتَّقَت**); whence it [the year] was called **عَامُ الفَتَقِ**. (O, TA.)

2: see the preceding paragraph, first sentence:

— and see also **فَتَّقَ الكَلَامَ**; *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*

(**تَفَتَّقَت**) (O, TA) *by reason of the abundance of the herbage*: (TA:) mentioned by AA. (O, TA.)

— Said of the upper limb (**قَرْن**) of the sun [app. when a little above the eastern horizon], *It reached a rent* (**فَتَقَ**) *in the clouds, and appeared therefrom.* (ISK, S, O, K.)

And, said of the moon, *It appeared, after concealment, between two black clouds.* (IAṣr, 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 فتق, i. e. a place upon which rain had not fallen when it had fallen upon what was around it. (S, O, K.)*

And **افْتَقْنَا** *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 فتق*, or an open, and a spacious, place: (O, K, TA:) a verb, in this sense, similar to **أَضْحَرَ** and **أَضَى**. (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* and *افتقت* † *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, لتفتق سبنا. (As, S, O, K.)* And *لتفتق خواصر* † *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 خاصرته*, 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, Mḡb, K:°) and فتق is quasi-pass. of فتقه [i. e. it signifies *it became slit, &c., much, or in many places, or it is said of a number of things*]. (S, O, K:°) — *انفتقت ابطه* is said of a fat child [meaning *His armpits became chapped, or cracked*]. (S in art. صب.) — *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 انفتق عن القوم* [from over the party of me]. (S, O, K.) — *انفتقت عليه بائقة* † [*A calamity, misfortune, or disaster, burst upon him*]. (S and K in art. بوق, &c.) — *انفتقت* said of a she-camel, *She was seized with a disease, (AZ, O, K,) termed فتق, (TA,) between her udder and her navel, (AZ, O, K,) occasioned by fatness: sometimes in this case she recovers, (AZ, O,) and sometimes she dies. (AZ, O, K.)* — See also 5, in two places.

فتق inf. n. of فتقه. (S, O, Mḡb.) — [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 ربح 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 Ibrāheem 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-Iḡbahāneec, 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 مفتقة;]) or loquacious: (TK:) or, accord. to ISk, so applied, that mars [فتق [lit. rends]] in [performing] affairs. (TA.)*

فتقة: see فتق, last quarter.

فتقاء, applied to a woman, means *Having the فرج deliscent; [or wide; not coustringed;] and فتقاء [q. v.]. (S, O, K;) contr. of فتقاء [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 mush compounded with ambergris. (TA.)*

فتق [i. q. فتق i. e. Slit, rent, &c.]. فصل فتق الشفرتين means [An arrow-head] having two forking portions; (Lth, O, K;) as though [each] one of them were slit [from the other]: (Lth, O:) [or it may mean sharp in the two edges: for] سيف فتق الغوارين 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 الفتيق* † *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 فتية 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 الفاتق الراتق* meaning † *He is the possessor of command or rule, so that he opens and closes, and straitens and widens [or rather widens and straitens]. (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 فتقاء.

فتك

1. فتك به (S, MA, O, Mḡb, K,) aor. ʔ and ʔ, inf. n. فتك and فتك and فتك (S, O, Mḡb, 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 الفتك 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. قَبِدَ]. (S, O.) — And فَتَكَ, aor. 2 and 3, inf. n. فَتَكٌ and فَتُكٌ and فَتُوكٌ (O, K) and فَتُوكٌ (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. فَتَكٌ (TA,) † He persisted, or persevered, in the affair; syn. أَلْحَ, 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 الْخَبِيثِ, [in the CK الْخَبِيثِ] inf. n. فَتُوكٌ (O, K, TA,) † He exceeded the usual bounds in that which was evil, abominable, foul, or unclean. (K, TA.) — And فَتَكَ فِي صِنَاعَتِهِ † He was skilful in his art, or craft. (TA.) — And فَتَكَتْ said of a girl, or young woman, means † She cared not for what she did nor for what was said to her. (O, K, TA.) [See also فَتَكَتْ.]

2. تَفْتِكُ الْقُطُنَ (IDrd, O,) inf. n. تَفْتِيكٌ (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. الْمَهَارَةُ signifies الْمَهَارَةُ; (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 الْمَهَارَةُ, the CK has الْمَهَارَةُ:] one says, فَتَكَ صَاحِبَهُ i. e. مَاهِرَهُ † [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 فَتَكَ الْأَمْرَ † He threw himself, or plunged, into the affair; syn. وَأَقَعَهُ: (K, TA:) and the subst. is فَتَاكٌ [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) — And فَتَكَتْ فَلَانًا (inf. n. مَفَاتِكَةٌ, TA) i. q. دَاوَمَهُ † [app. as meaning † He kept continually, or constantly, to such a one: agreeably

with what here follows]. (O, K, TA.) — فَتَكَتْ الْإِبِلُ الْحَمِضَ † The camels [kept continually, or constantly, to the plants called حَمِضٌ, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the حَمِض, not pasturing upon anything therewith. (TA.) And فَتَكَتْ الْإِبِلُ الْمَرْعَى † The camels consumed with their mouths [or devoured] the pasture. (TA.) — فَتَكَتْ 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 فَتَكَهُ. (IAar, O, K.) فَتَكَ 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.)

فَتَاكٌ: see 3, former half.

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

تَفْتِيكٌ [app. from the Pers. تَفْتِيكٌ 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 تَفْتِيكٌ and تَفْتِيكٌ: and post-classical. (TA.)

إِبِلٌ مَفَاتِكَةٌ لِلْحَمِضِ Camels that keep continually, or constantly, to the [plants called] حَمِضٌ, desiring them as food and finding them wholesome. (O, TA. [See also 3.]

فتك

فَتَكَرٌ and فَتَكَرٌ: see what follows.
فَتَكَرٌ and فَتَكَرٌ (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, affi

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

فتل

1. فَتَلَهُ (S, M, O, Mgh, K,) aor. 2, (M, Mgh, K,) inf. n. فَتَلٌ; (T, M, Mgh;) and فَتَلَهُ (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. فَتَلٌ; (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 الْفَتْلِ † [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 فَتَلَهُ 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 فَتَلَتْ ذُوَابَتُهُ † He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.) And مَا زَالَ يَفْتَلُ مِنْ بَدُورٍ مِنْ وَرَاءِ فَلَانٍ فِي الْبَرِّ وَالْغَارِبِ † [i. e. He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one]: (S, O, K:) originating from a saying in a trad. of Es-Zubeyr, cited and expl. voce غَارِبٌ [q. v.]. (O, TA. [See also Freytag's Arab. Prov. ii. 200.]) — فَتَلَهُ عَنْ حَاجَتِهِ (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 فَتَلَهُ وَجْهَهُ عَنْهُمْ † [also] means He turned his face from them, (M, K,) like لَفَتَهُ (M.) — فَتَلَتْ النَّاقَةَ, [aor. 2,] inf. n. فَتَلٌ, † The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it حَزْرٌ nor حَزْرٌ خَالِعٌ [which words see in their proper arts.]. (T, TA.) [See also فَتَلٌ below.]

2: see the preceding paragraph, first sentence.

4. فَتَلٌ said of [trees of the species termed] سَمْرٌ and سَمْرٌ (K,) or فَتَلٌ said of a سَمْرَةٌ (M, O) and of a سَمْلَةٌ (M,) They, or it, put forth, or produced, the فَتَلَةُ [q. v.] thereof. (M, O, K.)

5: see the paragraph here following.

7. فَتَلٌ and فَتَلٌ, [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 فَتَلٌ رَاجِعًا [He turned away, returning]. (S, O, K, in art. صَوَعُ.)

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

قتل an inf. n. of قَتَلَ [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, (إِنْدِمَاجٌ) 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 عَصَبِ الدِّبَاغِ; for which, I doubt not, we should read شِدَّةُ عَصَبِ 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 عَرُوط: (TA:) or the blossom of the [hind of trees called] عَضَاء, (O, TA,) when it has become compactly organized: (TA:) or it signifies also, (M, K,) and so does قَتْلَةٌ, (K,) or peculiarly this latter, بِالتَّحْرِيكِ, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرْمَة) of the عَرُوط, (M, O, K,) because its filaments, or fringe-like appertences, are as though they were cotton, and it is white, like the button of the shirt, or somewhat larger: (AHn, M, O:) or it signifies one of what are termed قَتْلٌ, which means what are [as though they were] twisted, of the وَرَق [properly signifying leaves of simple and common kinds] of trees, such as the ورق of the [tamarisks called] طَرْفَاء and أثل and the like; (TA;) or, (M, K, TA,) as AHn says, (M, TA,) this word قَتْلٌ signifies what are not وَرَق, but are substitutes for these: (M, K, TA:) and, (K,) as some say, (M,) what do not expand, of [the appertences of] plants, but are [as though they were] twisted; (M, K;) so that they are like هَدَب [thus in the TT as from the M, perhaps a mistranscription for هَدَب, q. v.]; being like the هَدَب [i. e. هَدَب] of the طَرْفَاء and أثل and أركى. (M.) — See also قَتِيلٌ, last sentence.

قَتْلَةٌ [A manner of twisting]. You say قَتْلَةٌ بِرَاحَةٍ, meaning شَرْرَةٌ [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] حَزَمَر, 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 (مُلْتَقَى), (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 I'Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يَظُنُّونَ 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 شَقَّ): 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 أَغْنَى مَا أَغْنَى, (M, and so in the K except that the latter has عَنكَ instead of عَنَّهُ) meaning [I do not avail, or profit, him, (or accord. to the K, thee,) or I do not stand, or serve, him (or thee) in stead,] as much as that 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, حَجَرٌ القَتِيلَةِ Amiantus, or flexible asbestos, of which wicks are sometimes made. — And in the present day, قَتِيلَةٌ also signifies A hempen match. — And A suppositry.] — قَتَائِلُ الرَّهْبَانِ is the name of A certain plant, the leaves of which are like [those of] the سَنَّا (السَّنَا), and its blossom is yellow. (TA.) — See also قَتِيلٌ.

القَتَال The [bird called] بُبْل [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. قَتَلَاءُ, (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.)

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

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

قتن

1. قَتَنَهُ, (T, S, M, &c.,) aor. -, (M,) inf. n. قَتْنٌ, (S, M, K,) [and quasi-inf. n., in this and other senses, قَتْنَةٌ,] He burned it (T, S, M, K*) in the fire. (M.) Hence, [in the Kur li. 13,] وَلَا يَوْمٌ هُمْ عَلَى النَّارِ يُقْتَنُونَ (T, S, M, K*) i. e. [The day, or on the day, accord. to two different readings, (يَوْمٌ and يَوْمٌ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ قَتَنُوا 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-Ráglīb, القَتْنُ 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 خِفْتُمْ أَنْ يُفْتَنَكُمْ 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], ان يَفْتَنَهُمْ أَنْ يُقْتَلَهُمْ. (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.] — [Hence also,] one says, قَتَنَهُ, aor. -, (K, TA,) inf. n. قَتْنٌ, (TA,) He, or it, caused him to fall into the القَتْنَة; (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 قَتَنَهُ; and قَتَنَهُ; (K, TA;) but this, of which the inf. n. is قَتْنٌ, has an intensive signification; (S;) and أَقْتَنَهُ; (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, قَتَنَ, (AZ, T, S, K, TA,) aor. -, (AZ, T, K,) inf. n. قَتْنٌ, (AZ, T, S, TA,) He fell into قَتْنَةً [i. e.

trial, or affliction, &c.]; (AZ, T, K;) as also **فَاتَنَ** (K;) or the former signifies *he shifted from a good, to an evil, state or condition*: or, accord. to En-Nadr, one says **فَاتَنَ** and **فَاتِنَ**, both meaning the same; and this is correct; but **فَاتِنَ** as quasi-pass. of **فَاتَنَ** [i. e. as intrans.] is of weak authority: (T:) and **فَاتِنَ**, said of a man, [as also **فَاتِنَ**,] and **فَاتِنَ**, signify the same, (S, M,) accord. to AZ, (M,) i. e. *he was smitten by a **فَاتِنَ** [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, **فَاتِنَ**, [if not a mis-transcription for **فَاتِنَ**, as above,] with damm, meaning **فَاتِنَ**: (TA:) [and **فَاتِنَ** has **فَاتِنَ** also as an inf. n.:] it is said in the Kur [xx. 41] **وَفَاتِنَا فَتُونَا** (S) i. e. *And we tried thee with a [severe] trying: or the noun in this instance is pl. of **فَاتِنَ**; or of **فَاتِنَ**, formed by disregard of the ة, like **حَجُورٌ** and **بُدُورٌ** which are [said to be] pls. of **حُجْرَةٌ** and **بُدْرَةٌ**; 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] **فَاتِنَهُ**, aor. -, [inf. n. **فَاتِنَ**,] signifies *He tried, or tested, him*; whence, in the Kur ix. 127, **يُقْتَنُونَ** 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.) **فَاتَنُوا أَنْفُسَهُمْ**, in the Kur [lvii. 13], means *Ye caused yourselves to fall into trial and punishment*. (TA.) And **وَهُمْ لَا يُقْتَنُونَ**, in the Kur 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 **فَاتِنَ**, meaning **خَبْرَةٌ**, or with **فَاتِنَ** (mentioned above as an inf. n. of the intrans. v. **فَاتَنَ**), meaning **جُنُونٌ**; as well as a pass. part. n.] — And **فَاتِنَهُ**, (M, TA,) inf. n. **فَاتِنَ**, (TA, [or perhaps **فَاتِنَ**, 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 Kur [xvii. 75] **وَإِنْ 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 **فَاتِنَهُ**.] And one says, **فَاتِنَ** **فَاتِنَ**, aor. -, inf. n. **فَاتِنَ**, [or perhaps **فَاتِنَ**, as in the next preceding sentence,] meaning**

*Wealth, or property, inclined, or attracted, to it, men, or mankind: and **فَاتِنَ فِي دِينِهِ** and **فَاتِنَ**, both in the pass. form, *He declined [or was made to decline] from [the right way in] his religion*. (Msb.) And **فَاتِنَهُ**, aor. -, inf. n. **فَاتِنَ** and **فَاتِنَ**, (M, K,) *He, or it, induced in him admiration, or pleasure*; (M,* K,* TA;) as also **فَاتِنَهُ** [respecting which see what here follows]: (M, K:) and one says, of a woman, **فَاتِنَهُ**, (T, S,) meaning [She enamoured him; or captivated his heart; i. e.] *she bereaved him of his heart, or reason, (M, K,) [thus in several copies of the S, in one of my copies **بَلَّهَتْ**,] and [so affected him that] he loved her*; (S;) as also **فَاتِنَتْهُ**; (T, S;) the former of the dial. of El-Hijaz, and the latter of the dial. of Nejd; (T, S;*) but **فَاتِنَتْهُ**, (T, S,) or **فَاتِنَهُ**, (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 **أَرْجُوزَةٌ** of Ru-beh, not knowing it therein; (M;) most of the lexicologists, however, allow both: (T:) Sb says that **فَاتِنَهُ** signifies *he put [or occasioned] in him **فَاتِنَهُ***; and **فَاتِنَهُ**, *he caused the **فَاتِنَةُ** to come to him [or to affect him]*; (M;) or he said that the latter means *he made him to be **فَاتِنَ***: (TA voce **حَزَنَهُ**;) and one says also, of a man, **فَاتِنَ بِأَمْرَةٍ** and **فَاتِنَ** [both meaning *He was enamoured by the woman*]. (T.) — And one says also, of a man, **فَاتِنَ**, aor. -, inf. n. **فَاتِنَ**, meaning *He desired the **فَاتِنَةُ** [i. e. the committing of adultery or fornication]*: (AZ, TA:) or **فَاتِنَ إِلَى** **النِّسَاءِ**, inf. n. **فَاتِنَ**, *he desired the **فَاتِنَةُ** (T, M, K, TA) with women or the women*; as also **فَاتِنَ إِلَيْهِنَّ**. (M, K, TA.)*

2: see the preceding paragraph, former half.

3. **فَاتِنَةُ** [The occasioning **فَاتِنَةُ** (meaning conflict, or discord, or the like,) with another]. (TA in art. **عَرَمَ**: 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 يَتَقَاتِنُونَ أَبَدًا** [i. e. *The sons of Thakeef (the tribe so called) contend in war, one with another, ever*]. — **تَقَاتِنِي**: see 5 in art. **عَجَب**, where it is said to be syn. with **تَضَابَنِي**.

8: see 1, former half, in four places: and also in the latter half, in two places.

فَاتِنٌ *A sort, or species; and a state, or condition*; syn. **ضَرْبٌ**, (T, M, K,) and **فَاتِنٌ**, (T, K,) and **فَاتِنٌ**, (M, K,) and **حَالٌ**. (T, K.) Hence the saying of 'Amr Ibn-Ahmar El-Bahilee,

• **إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا**
• **وَالْعَيْشُ فَاتِنَانِ فَحَلُّوْهُ وَمُرُ**

[Either against a soul or for it; life being of two sorts, or conditions, sweet and bitter, being for

مُرٌ]; (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 **فَاتِنَانِ**, i. e. **ضَرْبَانِ**: and as related by Aboo-'Amr Esh-Sheybānee, **فَاتِنَانِ** [with kear]; and [he seems to have held that the poet meant *two-sided*; for] he says that **فَاتِنَانِ** signifies **التَّاحِيَةُ**. (T.)

— And **الفَاتِنَانِ**, (K, TA, [in the CK, erroneously, **الفَاتِنَانِ**,]) dual of **الفَاتِنُ**, (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.)

فَاتِنٌ: see the next preceding paragraph.

فَاتِنَةٌ *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 **فَاتِنٌ** 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*; (IAar, T, S, M, K, TA;) and *affliction, distress, or hardship*; (TA;) and [particularly] *an affliction whereby one is tried, proved, or tested*: (IAar, 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: thus, accord. to Zj, may be the meaning in the Kur 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 **فَاتِنَةٌ**, (S, M, K,) meaning *a trial*: (K:) the pl. of **فَاتِنَةٌ** is **فَاتِنٌ**. (Msb.) It proceeds from God and from man: (Er-Raghib, TA:) [there are many instances of its proceeding from God in the Kur; for ex., in xxxvii. 61,] **إِنَّا جَعَلْنَا فَاتِنَةً 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, castigation, 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*. (IAar, T, K.) *A misleading; or causing to err, or go astray: (T, K:) [seduction; or temptation: or a cause thereof; such as] the ornament, 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 **فَاتِنَةٌ** 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 فَاتِنَةً لِلْقَوْمِ الظَّالِمِينَ** [in the Kur 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 **فُتُونٌ** 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 أَثَدُّ 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.) **فِتْنَةٌ** signifies **الْوَسْوَسُ** [app. as meaning *The devil's prompting, or suggesting, of some evil idea*]: **فِتْنَةُ الْمَحْيَا**, *The being turned from the [right] road*: **فِتْنَةُ الْمَيَاتِ**, *The being questioned in the grave [by the two angels Munkar and Nekeer]*: **فِتْنَةُ الضَّرِبِ**, *The sword*: and **فِتْنَةُ السَّرِّ**, *Women*. (TA.) [And **الْفِتْنَةُ الْعَمِيَا** is a phrase used in the present day as meaning *Incurable evil or trouble*.] — [It is also the name now commonly given to *The mimosa farnesiana* of Linn.; (Delile's *Floræ Egypt.* Illustr. no. 962;) called by Forskål (*Flora Egypt.* Arab. p. lxxvii.) *mimosa scorpioides*.]

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

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

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

فِتِينَةٌ: see the next preceding paragraph.

فِتَانٌ 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 **الْفِتَانَةُ** signifies [The touch-stone; i. e.] *the stones with which gold and silver are tried, or tested*. (KT.) — And the former, *A man who tries, or tempts, much*. (TA.) And **الْفِتَانُ**, *The devil*; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also **الْفَاتِنُ**; (M,

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

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

فَاتِنٌ *A carpenter*. (K.)

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

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

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

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

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

فتى or فتو

1. **يَفْتِي**, aor. **يَفْتُو**; (Lth, T;) or **يَفْتَى**, aor. **يَفْتَى**; (S, TA;) inf. n. **فِتْيَةٌ**, (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 فِتْيٌ* [i. e. *youthful, or in the prime of life*]. (Lth, A'Obeyd, T, S, TA.) = **فَتَوْتَهُمُ**, (K, TA,) aor. **أَفْتَوْهُمْ**, (TA,) *I overcame them, or surpassed them, in فِتْوَةٌ*, i. e. *generosity*. (K, TA.) [Accord. to the FK, one says, **فَتَوْتَهُمُ** ♪ **فَاتَوْنِي**, 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 **مَفَاتَاةٌ**.]

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

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

4. **أَفْتَى** *He (a learned man) notified the decision of the law [in, or respecting, a particular case]*. (Mḡb.) [And the verb in this sense is trans.: you say,] **أَفْتَاهُ 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 **أَفْتَانِي** **أَفْتَانِي** **أَفْتَانِي**, (T, S,) inf. n. **إِفْتَاءٌ**, (T,) *He (a lawyer) gave me an answer, or a reply, [stating the decision of the law,] respecting a question*. (T, S, TA.) And **أَفْتَيْتُ 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 فَتَى* [q. v.]. (IAḡr, T, TA.)

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

See also 2, in two places. — And *He affected, or endeavoured to acquire, generosity*: and also *he affected, or made a show of, generosity*: (KL:) you say *فتى* and *فتاى* [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, *فتاوا 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 *فتاى*: (T, Mgh:) — and *Generous, honourable, liberal, or bountiful*: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning *a generous man*:] *a possessor of فتوة* [q. v.]: hence the saying, *فتى إلا على فتوة* [There is no one endowed with generosity but, or other than, (meaning like, 'Allee): (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 *فتاة*, (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 *الجديان*: (S, TA:) or, accord. to Seer, *the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon*; syn. *الغداة والعشي*. (Har p. 377.) And you say, *أقمت عنده فتى من نهار* i. e. *! I remained, stayed, or abode, with him during a first part of a day*. (TA.)

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

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

فتيا: see the next preceding paragraph.

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

فتى dim. of *فتى*, q. v., latter half. — Hence, i. e. because of its smallness, (Z, TA,) *الفتى* signifies what is called *قدح الشطار* [which may be rendered *! The cup, or bowl, of the rogues*]; (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 *أفتا*: (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 *فتا*. — [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-Sādik. (TA.)

فتية: see *فتى*, latter half: and see also *فتى*.

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

أفتية [an irreg.] dim. of *فتية* [which is a pl. of *فتى*; like as *أصيبة*, accord. to Sb, is dim. of *صيبة*, a pl. of *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 Hishām Ibn-Hubeyreh. (As, T, M, K.)

فت

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

7. *انفتت*, inf. n. *انفتت*, 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, *انفتت الرجل من هم أصابه* [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.)

8. *ما أفتتت 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] جاورس, 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] حُمُوض [pl. of حَمِض], of which bread is made: [a coll. gen. n.:] n. un. فِتَّة: (Th, M:) Aboo-Ziyád El-Kilábee says, the فَت, like the دَعَاع, 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 شَبْنِيز [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 حِمِص [or chick-peas], of which are made bread and سَوِيق. (Msb.) — And accord. to IF, الفَت signifies The هَبِيد, (O, Msb,) meaning the pulp of the colocynth, شَحْمُ الحَنْظَل, (O,) or the colocynth-plant, شَجَرُ الحَنْظَل. (Msb: and this is one of the meanings assigned to الفَت in the K. [In the TK, شَحْمُ الحَنْظَل is said to be the correct explanation: but from what will be seen voce هَبِيد, I think it most probable that the right meaning is The seeds of the colocynth.]) — IF also says that it signifies The فَيْسَل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.) — فَمَرَّتْ Dates that are scattered; (Lth, Kr, M, K;) not in a provision-bag or other receptacle; like بَت: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so فَذ and بَد and فَض. (T.)

مَفْتَةٌ Multitude: (T, O, K:) so in the saying, مَفْتَةٌ وَجِدَ لَبْنِي فَلَانَ مَفْتَةٌ [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَفْتَةٌ signifies the same. (K and TA in art. فَمَت.) — And [i. q. نَزَلَ:] one says, مَا رَأَيْتَا جَلَّةً أَكْثَرَ مَفْتَةً 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 كَثِيرٌ مَفْتَةٌ means كَثِيرٌ 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 مَفْتَةٌ, 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 البَدْرَ, aor. َ, (T, S, M, O, K,) inf. n. فَتَوْ: (T, M, K) and فَتَوْ: (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 فَتَا مَا signifies the same. (M.) — [Hence] one says, وَقَتَا القُدُورَ وَقَتَا النَّارَةَ وَقَتَا الفَائِرَةَ † [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — And فَتَا حُضْبَهُ, (M, K,*) aor. َ, (M, K,) inf. n. فَتَوْ: (M,) † He stilled, or quieted, or abated, his anger, (M, K, TA,*) by words, or otherwise. (TA.) + إِنَّ الرِّبِيَّةَ تَفْتَا الغَضَبَ [Verily what is termed رِبِيَّة stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رَوَات. (TA.) — And فَتَاتَ 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 عَنَّهُ, (M, K,) inf. n. فَتَوْ: (M,) + He averted the thing from him. (M, K, TA.) And مَا فَتَاكَ عَنَّا † What withheld, or has withheld, thee from us? (Har p. 180.) — Also فَتَا الشَّيْءَ, (M, K,) aor. َ, inf. n. فَتَوْ: (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَتَاتَ الشَّمْسُ المَاءَ The sun abated, or allayed, the cold of the water (M.) And فَتَاهُ, inf. n. فَتَوْ: (T,) He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَتَا اللَّبَنَ is allowable [as meaning He boiled the milk so that it frothed up and became curdled, or clotted, or dissundered: see what next follows]. (TA.) — فَتَا اللَّبَنَ, aor. َ, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHát, M, O, K:) when this is the case, the milk is termed فَائِنٌ. (AHát, O.) — فَتَيْتَ البَدْرَ The cooking-pot ceased to boil. (O.) — And فَتَيْتَ [or فَتَيْتُ] + غَضْبَهُ † His anger was, or became, abated; (TA;) [and] فَتَيْتَا † غَضْبَهُ †. (Har p. 232.) — And مَا فَتَاكَ نَفْسًا تَفْعَلُ † Thou dost not cease doing [such a thing]; like مَا تَفْعَلُ. (A, TA.) — فَتَا بِسَلْمِهِ: see فَطَا.

4. افْتَا † It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — And أَطْبَقَتِ السَّمَاءُ ثُمَّ افْتَاتَتْ † [The shy became overcast, and then cleared]. (A, TA.) — افْتَا بِالْمَكَانِ † He remained, stayed, dwelt, or abode, in the place. (O, K,*) — افْتَا عَدَا حَتَّى 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 becomes copious], she means افْتَاتَتْ (M.) = افْتَوُوا لَهُ They heated stones for him (i. e. a sick man), and sprinkled water upon them, and he lay prostrate upon them, in order that he might sweat: (O, K:) this they did when they were unable to procure a hot bath. (O.)

7: see 1, last sentence but two.

فَائِنٌ as an epithet applied to milk: see 1, near the end.

فَجَّ

1. فَجَّ i. q. نَقَصَ [accord. to the TK in a trans. sense, for it is there said that فَجَّ الشَّيْءَ, aor. َ, inf. n. فَجَّج, signifies He, or it, diminished the thing]; (AA, O, K;) said in this sense in relation to anything. (AA, O.) — [Hence, app., though perhaps the verb in each of these three phrases may be the aor. of افْتَجَّ, افْتَجَّج, means A well that will not become exhausted: and فَجَّجَ فَلَانَ بَحْرًا يَفْتَجُّجُ Such a one is a sea that will not become exhausted: (S, O:) and مَا لَا يَفْتَجُّجُ 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 فَجَّجَ [or فَجَّجَ مَاءً مِنْ مَوْضِعٍ] means A drawing of water from a place. (KL.) — And فَجَّجَ المَاءَ الحَارَّ بِالْبَارِدِ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K.) [Compare فَتَا.] = فَجَّجَ [as inf. n. of فَجَّجَ] used in relation to a she-camel signifies [The being such as is termed فَائِنٌ in any of the senses assigned to it below: or simply] the being pregnant: as also فَجَّجَ. (KL.) — And فَجَّجَ, (O, K, TA,) inf. n. فَجَّجَ, (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 فَجَّجَ, (O, K,) inf. n. فَجَّجَ. (O.)

2: see what next precedes.

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

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

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

نثر

فَجْرٌ 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 طَسْتَخَانُ, (T, K,) or طَسْتَخَانُ, (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] فَاثُورِيَّةٌ, occurring in a verse of Lebeed, means أَخُونَةٌ [pl. of pauc. of جَوَانٌ] (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:) فَاثُورٌ is a word of the people of Syria and El-Jezereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezereh, (L,) a مَائِدَةٌ [sometimes meaning table in an absolute sense, but properly one with food upon it]: (S, O, L:) [hence,] one says, فَرَعَلَى فَاثُورٍ وَاحِدٍ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَاحِدَةٍ, (S, O, L, TA,) and مَنَزِلَةٌ وَاحِدَةٌ, (S, O, TA,) and بَسَاطٌ وَاحِدٌ, (O, TA,) [in both of which the former word is without any vowel-sign to the ب, so that it may be either بَسَاطٌ or بَسَاطٌ] or بَسَطٌ وَاحِدٌ, (TT as from the M,) or as though meaning عَلَى بَسَاطٍ وَاحِدٍ, thus expl. by Lth, as said of the people of Syria and El-Jezereh: (TT as from the T:) [it means, app., They are living upon one hind of fare; upon one footing; upon one level or stratum:] in the copies of the K, [or in the generality of the copies thereof,] الفَاثُورُ is expl. as signifying المَنَزِلَةَ and النَّشَاطُ; but النَّشَاطُ is a mistake for البَسَاطُ. (TA. [My MS. copy of the K has the right reading (البَسَاطُ), 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 خَوَانُ so called. (M.) — And † The disk of the sun (S, O, K) is called its فَاثُورٌ 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] Rabe'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 [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. جَانُوسٌ. (Ibn-'Abbád, O, K.)

فَاثُورِيَّةٌ: see the preceding paragraph, former half.

فتى

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

فج

1. فَجَّ (TA,) [sec. pers. فَجَجْتُ, aor. يَفْجُجُ,] inf. n. فَجَجٌ, (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:) فَجَجٌ 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. يَفْجُجُ, inf. n. فَجَجٌ, (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 فَجَّحَ [alone], and فَجَّحًا; (TA;) and one says also فَجَّحَ [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also فَجَّحَ, inf. n. فَجَجٌ, and مَفْجَاحَةٌ, both of these verbs said of a man; but فَجَّحَ signifies he parted his legs very widely; (TA;) and فَجَّحَتْ is said of a she-camel, (A, O,) لِلْحَلْبِ [to be milked]; (A;) and of a sheep or goat (شَاة). (O.) مَا شَىءٌ يَفْجُجُ 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.) الفَجَّحُ in the language of the Arabs is The making an opening, or interval, between two things. (TA.) — And فَجَجْتُ فَجَّحْتُ, (S, O, K,) aor. اَفْجَأْتُ, (S, O,) inf. n. فَجَجٌ, (TA,) I raised the string of the bow [so as to make it distant] from its كَبِدٌ [q. v.]; (S, O, K;) like فَجَّوَتْهَا. (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 فَجَّاحَةٌ.

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

3: see 1, in three places.

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

أَفْجَأَتْ, (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 فَجَّحَ. (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. اِنْفَجَّحَ, (A,) inf. n. اِنْفِجَاجٌ, (O,) The bow had its string distant from its كَبِدٌ [q. v.]; (A, O;) [and so, app., فَجَّحَتْ, for] فَجَّحَ, in a bow, signifies the state of having the string distant from the كَبِدٌ thereof. (S, O.)

8: see 4.

فَجَّجٌ A wide road between two mountains; (S, A, O, K;) and فَجَّاحٌ 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 a فَاوٌ [a word variously explained], (so in the L,) or between two walls (حَائِطَيْنِ), (so in the TA,) and extending to the distance of two days' journey, or three, if a road or not a road; and if a road, abounding with herbage: (L, TA:) pl. [of mult.] فِجَاجٌ (Th, S, O, Mgh) and [of pauc.] أَفْجَاجَةٌ, which is extr. [with respect to analogy], (Th, TA,) and أَفْجَاجٌ. (Mgh.) = See also the next paragraph, in two places.

فَجَّجٌ, with kesr, The Syrian بَطِيخٌ [i. e. melon or water-melon], (S, A, O, K,) which the Persians call the Indian. (S, A, O.) — And فَجَّحَ, (so in the S and A and K,) or فَجَّحَ, (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 فَجَّاحَةٌ; (O, K;) but فَجَّحَ and فَجَّاحَةٌ are not mentioned by Ed-Deenawaree [i. e. AHn; and the latter (which see below) I think doubtful in the sense expl. above]. (O.)

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

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

فُجَّحٌ [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.)

فَجَّحَ: see فَجَّاحٌ.

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

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

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

فَجَّاحٌ and **فَجَّجٌ**: see **فَجَّاحٌ**.

فَجَّاجَةٌ *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.)

فَجَّاحٌ, applied to a man, *Loquacious; a great talker:* (S:) or *a frivolous babbler:* (TA:) or, as also **فَجَّجِيٌّ** (O, K) and **فَجَّجٌ** (K) and **فَجَّاحِيٌّ** (O, but there written **فَجَّاحِيٌّ**), *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-'Arim El-Kilábee applies the first of these epithets to palm-trees (**نَخِيلٌ**) [as meaning †*Promising much fruit, but not fulfilling the promise*]. (L, TA.)

فَجَّاحِيٌّ: see the next preceding paragraph.

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

إِنْفِجٌ *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.)

مُفْجٌ حَافِرٌ مُفْجٌ — **أَفْجٌ** *A solid hoof that is round like a cupola, syn. مُقَبَّبٌ*, (S, O, K, TA,) [and] *hard:* (TA:) such is approved. (S, O.)

أَفْجٌ: see **مُفَّاحٌ**.

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

فَجَا

1. **فَجَّاهٌ**, (S, Mgh, O, Mṣb, K,) and **فَجَّاهَةٌ**, (S, O, Mṣb, K,) the former of which is the more chaste, (TA,) aor. **فَجَّاهَ**, (Mgh, Mṣb, K,) inf. n. **فَجَّاهَةٌ**, (S, O, K,) or this is a simple subst., (Mṣb,) and **فَجَّحَ**, (K, TA,) or **فَجَّاهَةٌ**, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Mṣb;) and **فَجَّاهَةٌ**, (S, Mgh, O, Mṣb, K,) inf. n. **مُفَّاجَةٌ**, (S, O, Mṣb) and **فَجَّاهَةٌ**, (S, O;) and **فَجَّاهَةٌ**; (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, **فَجَّاهَتْ الرَّجُلَ**, and **فَجَّاهَتْهُ**, meaning *I came upon the man suddenly, or at unawares.* (Mṣb.) — And **فَجَّاهَ النِّمْرَةَ**, (O, K,) aor. **فَجَّاهَ**, inf. n. **فَجَّاهَةٌ**, (TA,) *He compressed the woman.* (O, K.) — **فَجَّاهَتْ النَّاقَةَ**, (IAmb, O, K,) aor. **فَجَّاهَتْ**, (K,) inf. n. **فَجَّاهَةٌ**, (IAmb, O,) *The she-camel became big in her belly.* (IAmb, O, K.) — And **فَجَّاهَ** is said in the A to be syn. with **زَادَ** [*It increased, &c.*]. (TA.)*

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

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

8: see 1, first sentence.

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

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

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

فَجَّرَ

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

run, or stream: (K:) and in like manner, blood, or other fluid. (TA.) [See also 4.] **فَجَّرَ**, aor. **فَجَّرَ**, inf. n. **فَجْجِرٌ**, (S, O, Mṣb, K, &c.) *He, or it, inclined; leant; declined; or deviated.* (S, O, TA.) You say, **فَجَّرَ 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 **فَجَّرَ**. (IAqr, O, K.) — And *He erred in answering, or replying.* (El-Muarrij.) — Hence also, (S,) *He lied;* (S, O, Mṣb, K;) said of a swearer; (Mṣb;) as also **فَجَّرَ**: (IAqr, O, K:) in this sense the former has also **فَجَّرَ** for an inf. n., as well as **فَجْجِرٌ**: (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. فَسَوَى; (S, Mgh, O, Mṣb, K;) and خَالَفَ (Mgh, K) and خَالَفَ: (K:) and [in like manner] فَجَّرَ, inf. n. مُفَّاجَةٌ and فَجَّاهَ, he did that which was vitious, immoral, unrighteous, sinful, or wicked. (R, TA.) In the sense of عَصَى (Mgh, O, TA) and خَالَفَ (O, TA) it is also trans.: you say **فَجَّرَهُ**, meaning *He disobeyed him;* (Mgh, O, TA;) *he opposed him.* (O, TA.) — *He launched forth into acts of disobedience; in which sense it has both of the inf. ns. mentioned above; (K, TA;) and is [said to be] from فَجَّرَ in the first of the significations expl. above.* (TA.) — *He disbelieved; syn. كَفَرَ; (TA;) as also فَجَّرَ.* (IAqr, O, K:) and **فَجَّرَ بِهِ** *he disbelieved in it; syn. كَذَّبَ.* (O, K.) The following passage of the Kur, **بَلْ يَرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ**, [lxv. 5], is said to mean, [*But man desireth, or nay, doth man desire,] to disbelieve in that which is before him, [or that which is to come,] namely, the resurrection and reckoning and retribution: (O, TA:) or to continue in his فَجْجِرٌ [i. e. vice, immorality, wickedness, unrighteousness, or the like,] in the time to come: (Bd:) or to go on therein undeviatingly: (El-Hasan El-Bagree, O:) or to defer repentance, and to do evil deeds first: (O, TA:) or to multiply sins, and to postpone repentance: or to say I will repent at a future time. (TA.) — He did, or committed, an action inducing doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion. (IKtt, TA.) — He committed adultery, or fornication; (Mṣb, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and فَجَّرَ signifies the same; (IAqr, K;) and, this latter, *he committed an act, or acts, of disobedience with his genital member.* (IAqr, TA.) You say **فَجَّرَ بِالْمَرْأَةِ** *He committed adultery, or fornication, with the woman:* and **فَجَّرَتِ الْمَرْأَةُ** *The woman committed adultery, or fornication.* (TA.) — *He pursued a headlong, or rash, or random, course, and went away, not caring whither.* (El-Muarrij.) — **فَجَّرَ أَمْرَهُمْ****

Their case, or state of affairs, became bad. (K.) — And فجر signifies also He became dim, or dull, in his sight. (O, K.) — And فجر من مرضه He became free from his disease. (O, K.)

2. فجرة: see 1, near the beginning. = Also He attributed or imputed to him, or charged him with, or accused him of, فجر [i. e. vice, immorality, unrighteousness, &c. (see 1)]; like قسقه: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, فجزت بنفسك [Thou hast attributed to thyself, or accused thyself of, unrighteousness, transgression, or the like]. (TA.)

3. فاجر, inf. n. مفاجرة and فجار: see 1, in the middle of the paragraph. [And see also فجار, below.]

4. افجرة 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. أجزل. (Ibn-Abbád, O.) = انجر as intrans.: see 1, in four places. = Also افجرة He found him to be a person such as is termed فاجر. (O, K.) = And افجر is like اصبح; (S, O;) signifying He entered upon the time of daybreak, or dawn: (K, TA:) and he was near to entering upon that time. (TA.) One says, كُنتُ أَحَلُّ إِذَا أَفَجَرْتُ إِذَا أُفَجِرْتُ [I used to alight when I entered upon the last sixth of the night, and depart when I entered upon the time of daybreak]. (S, TA.) And أُعْرِسُ إِذَا أُفَجِرْتُ وَأَرْحَلُ إِذَا أُسْفِرْتُ, 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 فجر. (O.)

5: see the next paragraph, in four places.

7. انفجر (S, O, Msh, K) and تفجر (S, O, K,) but the latter is with teshdeed [as quasi-pass. of 2,] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O,*) It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; (S, O, Msh;) it poured out, or forth, as though impelled or propelled; syn. انبعث. (TA;) it flowed, ran, or streamed. (Msh, 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 بالتكبر, and تفجر به, † [He was profuse of generosity, or liberality]: (K:) and تفجر في الخير [he was profuse in bounty, or beneficence]. (S, O, TA.) — And انفجر الصبح, and تفجر, [The dawn broke forth]: and انفجر عنه الليل [The night departed from before it; namely, the rising dawn]. (K.)

8. اقتجر في الكلام He forged speech, not having heard it from any one, nor learned it. (O, K.)

فجر [Daybreak; dawn;] the light of morning; (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the redness of the sun in the darkness of night; (K;) the فجر in the end of the night is like the شفق in the beginning thereof: (S, O:) it is twofold: the first is called الفجر الكاذب [the false dawn]; that which rises without extending laterally, (المستطير, Mgh, Msh,) which appears black, presenting itself like an obstacle [معتزلاً] [on the horizon]: (Msh:) [see ذنب السرحان, in art. سرح:] the second is called الفجر الصادق [the true dawn]; which is the rising and spreading [dawn], (المستطير, Mgh, Msh,) 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 everything by which fasting would be broken becomes unlawful to the faster. (Msh.) — 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 mentioned voce بحر, the former here written الفجر, and said to be محرقة, but app. by mistake, for it is afterwards written الفجر,] are metonymically applied to † The troubles of the present state of existence. (TA.)

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

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

فجر: see فاجر, latter half.

فجرة is a proper name, [i. e. an attributive proper name,] imperfectly decl., like برة; [and signifies the same as الفجرة and فجار;] and فجار is altered from فجرة, (IJ, TA,) or from الفجرة, (Sb, TA,) and is a subst. in the sense of الفجور [i. e. Vice, immorality, wickedness, unrighteousness, 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-Nabighah cited in the first paragraph of art. حمل. (S, O.) One says, ركب فلان فجرة, (K, TA, [in the CK فجرة]) and فجار, (TA,) Such a one lied; (K, TA;) and acted vitiously &c. (فجر). (TA.) And حلف فلان على فجرة, and كتم على فجرة, [in the L على فجره, 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.)

فجرة: see مفجر, in two places.

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

فجار: see فجرة, in two places: — and see فاجر, last sentence but one.

فجار [a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like فجاج [pl. of فح, q. v.]. (TA.) = أيام الفجار is an appellation applied to Four أفجرة; (K, TA;) the four أفجرة meaning days [i. e. conflicts] of the Arabs; the single day thereof being termed الفجار: (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 فجار الرجل and فجار المرأة and فجار القرد and فجار البراض; 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 فجزنا; (S, O, K;) therefore Kureysh called this war فجار; (S, O, TA,*) like مفاجرة, being an inf. n. of فاجر, expl. above, on the authority of the R. (TA.) — And فجارات العرب signifies The ravings of the Arabs in glorying, or boasting. (TA.)

فجور: see the paragraph here following.

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

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

فَاجِرٌ: see the next preceding paragraph.

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

مَفْجَرَةٌ: see the next preceding paragraph.

مَفْجَرٌ: see **مَفْجَرٌ**. — **مَفْجَرٌ زَمَلٌ** *A road, or way, in sands*. (S, O, TA.)

فجس

1. **فَجَسَ**, aor. 2, (S, TA,) inf. n. **فَجْسٌ**, (S, O, K, TA,) *He behaved proudly, or magnified himself*; (S, O, K, TA;) as also **فَجَسَّ**; (S, O, K;) or this latter signifies *he magnified, or exalted, himself*, (O, TA,) and *boasted*: (O, TA:) and **فَجَزٌ** signifies the same as **فَجَسٌ**, i. e. the "behaving proudly, or magnifying oneself." (TA.) — And *He overcame, or subdued, or oppressed*. (Ibn-'Abbád, O, K: but only the inf. n. of the verb in this and the following sense is mentioned.) — *He did an unprecedented act, and only one of an evil kind*. (Ibn-'Abbád, O, K, TA.)

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

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

فجع

1. **فَجَعَهُ**, (S, MA, O, K,) aor. 2, (O, K,) inf. n. **فَجْعٌ** (MA, O) and **فَجِيعَةٌ**; (MA; [or this is a

simple subst. ;]) and **فَجَعَهُ**, inf. n. **تَفَجِيعٌ**, (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** **الْمِصِيبَةَ** *The affliction, calamity, or misfortune, pained him*: (S, O:) or **فَجَعٌ** [expl. as the inf. n. of the pass. verb] signifies a man's *being pained by the loss of a thing that is highly esteemed by him* (**يَكْرُمُ عَلَيْهِ**); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, **فَجِعَ بِمَالِهِ** (Lth, O, K) and **بِوَلَدِهِ** (Lth, O) [*He was pained by the loss of his property or cattle, and his offspring*]: and **أَهْلِهِ** and **فَجَعْتُهُ فِي مَالِهِ** and **أَهْلِهِ** [*I pained, afflicted, or distressed, him, in, or in respect of, his property or cattle, and his family*], aor. 2, inf. n. **فَجَعٌ**. (Msb.)

2: see the preceding paragraph.

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

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

فَجِيعٌ: see **مَفْجُوعٌ**.

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

مَوْتٌ فَاجِعٌ and **فَجُوعٌ** *Death that pains [or afflicts or distresses] men by [attendant] calamities*: (O, K, TA:) and in like manner, **دَفْرٌ فَاجِعٌ** (O, TA) and **فَجُوعٌ** [*time, or fortune, that pains &c.*]. (TA.) And **مَيِّتٌ فَاجِعٌ** [*A person dead, or dying, that causes pain or affliction or distress*], and [likewise] **مَفْجَعٌ** [app. **مَفْجَعٌ**], as being from **أَفْجَعُ**, though this [is a verb which] has not been used: thus in the L. (TA.) — [Hence,] **غُرَابٌ الْفَاجِعُ** *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 **أَمْرَةٌ فَاجِعٌ**, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as **لَابِنٌ** and **تَامِرٌ**, (O,) meaning *A woman having [or suffering] a فَجِيعَةٌ* [q. v.], (O,

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

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

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

مَفْجَعٌ [app. **مَفْجَعٌ**]: see **فَاجِعٌ**.

مَفْجَعٌ: see what next follows.

مَفْجُوعٌ *A man [pained, afflicted, or distressed; or] smitten by an affliction such as is termed رَزِيَّةٌ [and فَجِيعَةٌ, q. v.]; as also فَجِيعٌ, and [in an intensive sense] مَتَفَجِعٌ*. (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.)

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

فجل

1. **فَجَلَّ**, aor. 2, inf. n. **فَجَلٌّ**; (Msb, K;) and **فَجَلٌ**, (O,) or **فَجَلٌ**, (K,) aor. 2, (O, K,) inf. n. **فَجَلٌّ**; (K;) *He, or it, was, or became, thick, and soft, or flaccid*: (O, Msb, K:) so says Ibn-'Abbád. (O.)

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

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

فَجُلٌ (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*; (Forskål's Flora Ægypt. Arab., lxi. 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 eruption*; (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 2, (K,) i. e. **فَجَلَةٌ** (S, O) and **فَجَلَةٌ** (O) [and **فَجَلَةٌ**]: *it is a garden-plant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and [those of] the فَجَلٌ*: (TA:) *it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the نَقْرَسُ [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions*: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) *what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh*. (K, TA.) What is called **حَبُّ الْفَجَلِ** is *Another*

remedial thing : (K:) this فجل is not of the species of herb mentioned above : (O, 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 Sa'eed of Egypt : (TA:) [it is the raphanus oleifer, mentioned by Delile (Floræ Egypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic "symâguh:"] from it (or from its seed, TA) is made the oil of the فجل (دَفْنُ الْفَجْلِ); (Mṣb, K, TA;) and it is known by the appellation of السَّمْعَةُ [correctly السَّمْعَةُ]. (TA.) [Delile, ubi supra, no. 571, mentions الجَمَلِ, as a name of The cahile maritima of Tournefort; the bunias cahile of Linn.: and in the same, no. 306, he mentions فِجْلُ الْجَبَلِ as the Arabic name of The rumex spinosus of Linn.; as does also Forskål, in his work cited above, p. lxx., no. 213, and again in p. 76.]

فجل : see the next preceding paragraph.

فَجَالٌ 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 IAqr: (O, TA:) accord. to some copies of the K, i. q. فَاَجِرٌ, which is a mistake. (TA.)

أَفْجَلٌ: see فَجَلٌ.

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

فَنْجَلَى: see what next precedes.

فَيْجَلٌ: see فَيْجَنٌ, in art. فجن.

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 فَيْجَن [i. e. rue]. (K, TA.)

فَيْجَنٌ [Πιργανον; i. e. rue;] i. q. سَذَابٌ; (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. فَجَا بَابُهُ (K,) [aor. فَيَجُو] inf. n. فَجْوٌ, (TA,) He opened his door. (K.) — And فَجَا الْقَوْسُ (S, K,) inf. n. as above, (S,) He raised the string of the bow [or made it distant] from the part called its كَبِدٌ: (S, K:) and so فَجَبًا. (S and K in art. فح.) — And فَجَا رِجْلَيْهِ, or فَجَا بَيْنَ رِجْلَيْهِ, He parted his legs wide, or straddled; or did so to make water: and so فَجَح. (TA in art. فح.) — فَجَيْتٌ (S, K, TA, [in the CK, and in one of

my copies of the S, erroneously, فَجَيْتٌ] aor. فَجَى, inf. n. فَجَا, (S, TA,) The bow had its string raised [or distant] from the part called its كَبِدٌ; (S, K;) and so فَجَيْتٌ. (ISd, TA.) — And فَجَى, [in the CK, erroneously, فَجَى] aor. as above, (K, TA,) and so the inf. n., i. e. فَجَا, (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 فَجَيْتٌ said of a she-camel, inf. n. فَجَا, 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. فَجَى (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. كَشَفَ; and دَفَعَ; (K, TA;) and دَفَعٌ. (TA.)

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

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

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

فَجَا inf. n. of فَجَيْتٌ [q. v.] said of a bow: (S, TA:) — and of فَجَى [q. v.] said of a man, (K, TA,) or of a camel: (S, K, TA:) — and of فَجَيْتٌ [q. v.] said of a she-camel. (K, TA.)

فَجْوَةٌ 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 فَجَوَاتٌ (Mṣb, K, TA) and فِجَاةٌ. (K, TA.) [To these pls. the CK strangely adds, as another, فَجَا.]

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

فَجْوَةٌ: see the following paragraph.

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

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

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

فح

1. فَحَّتِ الْأُنْعَى, aor. فَحَّ and فَحَّ, (S, K,) the former dev. from a general rule, which requires the aor. of a verb of this class when intrans. to be with kesr only, (S,) inf. n. فَحِيحٌ (S, K) and فَحَّ and فَحَّ (K,) [the last an intensive form,] The viper [hissed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verse cited voce 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 كَشِيحٌ, (S, TA,) or فَحِيحٌ: (Az, TA:) some use this verb (فَحَّت) 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 فَحَّ (L, K,) aor. فَحَّ, inf. n. فَحِيحٌ; (L;) and فَحَّحَ; said of a man, + He blew in his sleep, (L, K,) making a sound like the فَحِيحُ of the viper. (IDrd.)

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

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

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

فَحِيحٌ an inf. n. of 1 [q. v.]. (S, K, &c.) [Freytag explains it as signifying also The first braying of the young camel, which, by reason of its acuteness, is likened to the hissing of the serpent.]

فَحَّحَةٌ [inf. n. of فَحَّحَ, q. v.] — Also The voice's being reiterated in the throat, or fauces, resembling hoarseness, roughness, harshness, or gruffness. (L.) — And Speech, or talk. (Kr, TA.) — فَحَّحَةٌ هُدَيْلٌ means Hudheyl's pronunciation of ح as ع: [a characteristic of the tribe of Hudheyl, or of some persons of that tribe,] mentioned by Es-Suyooṭee in the Mz and [by the same author in] the Iktirāḥ. (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] فَحِشٌ (S, O, K) of the stomach of a ruminant animal, also termed the فِشَّة, which has أَطْبَاقٌ: (S, O: [see more in art. فَحِشٌ:]) 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 مِشْيَتِهِ, aor. -, inf. n. فَحَجٌّ, (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. فَحَجٌّ 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 (دَابَّة): (Mgh, L:) [or the having the shanks wide apart: (see فَحَجٌّ:)] or the having the thighs wide apart: [see also 1 in art. فَحَجٌّ:] and the verb is فَحَجَّ, inf. n. فَحَجٌّ and فَحِجَةٌ [thus written, app. فَحِجَةٌ, 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. أَتَيْتِي. (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, تَفَحَّجَتْ سَاقَاهُ [His shanks are parted]. (S, O.) See also L.

7: see the first paragraph.

فَحَجٌّ The mode of walking of him who is termed أَفْحَجٌّ. (S, O.)

فَحَجٌّ 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. فَحَجَّاءٌ: the former applied to a man [&c.]; and the latter, to a beast (دَابَّة) [&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. فَحَجٌّ.]

فحس

1. فَحَسَ, aor. -, inf. n. فَحْسٌ, 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 فَحَسَتْ, aor. as above, (O,) and so the inf. n., (O, K,) فَحَسَتْ [the ears off] the سَلْت, (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 (تَرَاوَدَ) in foulness, evilness, badness, &c. (A.) And فَحِشَتْ المرأة The woman became foul, or ugly, and old. (IAgr.) — See also 4, in two places.

2: see 4, in two places.

3. فَحِشَتْهُ, (T in art. بَدَأَ,) inf. n. فَحِشْتُهُ, (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 مَبَادَاةً. (T and K in that art.)

4. فَحِشَ, (Mgh, K,) or فَحِشَ فِي الْمَنْطِقِ (S,) or فَحِشَ فِي الْكَلَامِ (Mgh,) or فَحِشَ 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 بِاللُّسْمِ 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 فَحِشَةٌ. (Mgh.)

فَحِشَةٌ: see فَحِشَةٌ, in three places: — and see also فَحِشٌ.

فَحِشٌ: see the next paragraph.

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

(S, A, Mgh;) or has an intensive signification: (TA:) pl. of the former فَحْشَاءُ, like as جَهْلَاءُ is pl. of جَاهِلٌ, since فَحْشٌ is a sort of جَهْلٌ, and contr. of جَهْلٌ. (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 فَاحِشَاءُ 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.: (Bḍ in ii. 164:) the pl. of فَاحِشَةٌ is فَوَاحِشٌ. (Mgh, TA.) Also, particularly, Adultery, or fornication; (S, Mgh, Mgh, K;) and so فَاحِشَاءُ: (Bḍ 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, Mghb:) or their using foul language against their husband's relations, by reason of the sharpness of their tongues. (Esh-Sháfi'ee.) And فَاحِشَاءُ particularly signifies Niggardliness, tenaciousness, or avarice, (A, K,) in the payment of the poor-rate: or the abstaining [altogether] from paying it. (TA.) So in the Kur ii. 271. (A, TA.)

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

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

فحص

1. فَحَصَتِ الْقَطَاةُ, aor. َ, inf. n. فَحَصٌ, (Mghb,) 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: (Mghb:) 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, (Mghb,) فَحَصَ عَنْهُ, (S, A, Mghb, K,) aor. َ, (A, K,) inf. n. فَحَصٌ; (S;) and فَحَصَ; (S, A, Mghb, K;) and فَحَصَ; (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: (Mghb:) or فَحَصٌ signifies vigorous searching in the interstices of anything. (TA.) You say also, عَلَيْكَ عَنَّا بِأَلْفَحْصِ عَنِ سِرِّ هَذَا الْحَدِيثِ [Keep thou to searching for, or after, or into, the secret of this story]. (A, TA.) — Hence also, the saying of Abou-Bekr, سَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْسَاطِ رُؤُوسِهِمُ الشَّعْرَ, (Az, TA,) or رُؤُوسِهِمُ [alone], (S,) Thou wilt find a people who have made their heads like the nests (أَفْحِص) of [the birds called] قَطَاةُ: (Az, TA:) or, app., who have shaven the middle of their heads and left them like the أَفْحِصِ 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 لِبُخْبَزَةٍ, 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. فَاذ.) [فَحَصٌ is often used intransitively as meaning He made, or scraped, a hollow in the ground, &c.; and so فَحَصَ.] 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 أَفْحُوصِ: (TA:) and in like manner, فَحَصَ 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 مَحَصَ: (TA:) and he (a man) hastened, or went quickly. (K.) You say, مَرَّ فُلَانٌ يَفْحَصُ Such a one passed along hastening, or going quickly. (TA.) And it is said in a trad. of Kuss, وَلَا سَمِعْتُ فَحَصًا Nor did I hear the falling of a foot, or the sound of walking. (TA.) — You say also, فَحَصَ الصَّبِيُّ, meaning, † The child had his central incisors in a wabbling state: (K:) [nearly syn. with حَفَرَ, and still more so with أَحْفَرَ.] — And فَحَصٌ also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.)

3. فَاحَصَنِي, (K,) inf. n. مُفَاخَصَةٌ, (TK,) [and app. فَحَصَ 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 بَحَاصٌ † Between them two is enmity. (TA.)

5: see 1, in two places.

8: see 1, second sentence.

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

[And he went away until he came to the فَحَصَ], فَحَصٌ is said to signify What is before the عَرَشُ [of God]. (TA.)

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

مُفَاخِصِي, and هُوَ مُفَاخِصِي, † 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 مُؤَاخِصِي and أُكَلِّبِي. (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, Mghb,) 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, (Mghb,) 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) مَفَاخِصٌ (A, TA:) [see عَشَى:] you say, مَفَاخِصٌ كَأَفْحِصِ الْقَطَاةِ [They have houses like the nests of the قَطَاةِ]. (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 قَطَاةِ, كَمَا مَفْحَصٌ قَطَاةٌ, 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 لِشَيْطَانٍ فِي رُؤُوسِهِمْ مَفَاخِصًا † 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 عَشَى فِي قَلْبِهِ, and عَشَى فِي قَلْبِهِ الشَّيْطَانُ فِي رَأْسِهِ. (TA.) — Also, both words, Any place dug, or hollowed out. (Nh.) — And the former, A place made in hot ashes, or in a fire, in which a cake of bread, or lump of dough, is put [to bake or toast]: pl. as above. (L, in art. فَاذ; and TA.)

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

فَحِصِي: see مُفَاخِصِي.

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

فحل

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

means *The putting a he-camel among the she-camels.* (KL.) — And *فَحَلَّ إِلَيْهِ 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, *فَحَلَ* فَلَانًا and *فَحَلَ* بِعَيْرًا 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 بِدَوَابِنَا [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 فَحْوَةٌ (Mgh, O, Mṣb, K) and فَحَالَةٌ (S, O, K) and [pl. of pauc.] أَفْحَالٌ (K:) and فَحِيلٌ signifies the same as فَحْلٌ; (K, TA;) and [particularly] a فَحْلٌ of the camels. (S, O, TA.) — Hence الفحل is an appellation of † *Cunopus* (سِينٌ); 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 فَحْلٌ [i. e. † A masculine, as opposed to an effeminate, man]. (K.) And فَحْلَةٌ أَمْرًا means † A clamorous [or, app., masculine] woman. (S, O, K.) — نُحُولُ الشُّعْرَاءِ

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 مَضْرُوبًا: (TA:) and in like manner † *any one who, when he vies with a poet, is judged to have excelled him* [is called a فَحْلٌ]; (K, TA;) [for فَضْلٌ in the CK, I read فُضْلٌ, as in other copies of the K;] like *Alkameh Ibn-'Abadch*; (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. رَاوٍ: 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.)

فَحْلَةٌ: see فَحْلٌ, former half.

فحل The quality, or state, of being a فَحْلٌ [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 فَحْوَةٌ and فَحَالَةٌ [both of which are also pls. of فَحْلٌ] 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 فَحْلٌ [i. e. stallion] for his beasts. (TA.)

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

• كَانَتْ نَجَائِبَ مُنْذِرٍ وَمُحَرِّقِ
• أُمَّاتِهِنَّ وَطَرَّقِهِنَّ فَحِيلًا

[Their mothers were of the generous camels of *Mundhir* and *Muharrik*, 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 كَبِشٌ فَحِيلٌ means A ram that resembles the فَحْلٌ of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — See also فَحْلٌ again, third sentence.

فَحَالَةٌ: }
فَحْلَةٌ: } see فَحْلَةٌ.
فُحْوَةٌ: }

فَحَالٌ and فَحْلٌ 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-Nasr* 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 فَحْوَةٌ (Mgh, Mṣb) and فَحَالٌ; (Mṣb;) of the first of which pls. of فَحْلٌ, the following saying, (S, O, Mṣb, TA,) of *Oḥeifah Ibn-El-Juláḥ*, (O, TA,) presents an ex.:

• تَأْتِرِي يَا خَيْرَةَ الْفَسِيلِ
• تَأْتِرِي مِنْ حَنْدِ قَشُولِي
• إِذْ صَنَّ أَهْلُ التَّخْلِ 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 *Oḥeifah*: or to be a water belonging to *Suleym* and *Muzeyneh*. (Mṣb.)

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

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

فحمر

1. فَحْمَرٌ, aor. 2, inf. n. فُحُومٌ (K, TA) and فُحُومَةٌ (K, TA,) said of anything, (TA,) It was, or became, black [app. like فَحْمَرٌ i. e. charcoal]. (K, TA.) [See also فَحْمَرٌ.] — See also فَحْمَرٌ, last sentence. — فَحْمَرٌ, (Ks, S, Mṣb, K,) aor. 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 فَحْمَرٌ and فَحِمَرٌ, like مَنَعٌ and عَلِمَرٌ, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, نَعَا حَتَّى فَحْمَرٌ He bleated until

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

2. فَحْمَةٌ, (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 Ha (a man) *ent. red upon the time called فَحْمَةُ الْعِشَاءِ* [q. v.]: like اَعْتَمَرُ. (TA.) — And one says, اَفْحِمُوا, (S,) or اَفْحِمُوا عُنْتُمْ, (K,) meaning *Abstain ye from journeying in the فَحْمَةُ* (i. e. the most intense blackness, S) of the night; (S, K;) as also فَحِمُوا, (S, K,) inf. n. تَفْحِيمٌ. (S.) — اَفْحِمُهُ 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 مُفْحَمٌ*, (S, K,) *not uttering poetry, or verse*. (S.) One says اَفْحَمَهُ فَاَفْحَمَهُ, meaning [*He contended with him in satirizing*] and *he found him to be مُفْحَمٌ*, accord. to the K: (TA:) and هَا جِئْنَاكَرًا فَمَا هَا جِئْنَاكَرًا (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 اَلْمُهَاجَاةُ is between two persons: but you [may] say هَجَوْتُهُ فَاَفْحَمْتُهُ meaning [*I satirized him*] and *I found him to be مُفْحَمٌ*. (TA.)

8. اَلْاِفْحَامُ is expl. in some copies of the K as signifying اَلْاِغْتِبَاقُ; in some, اَلْاِغْتِبَاقُ; and app. in the copy used by Golius, اَلْاِغْتِبَاقُ: 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 غُبُوقٌ*. See also the next paragraph, second and last sentences.]

فَحْمٌ and فَحْمٌ, (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 فَحْمٌ, [or a quasi-pl. n.,] like as عَيْدٌ is of عَيْدٌ, and مَعِيذٌ of مَعِيذٌ, &c.: (TA:) the n. un. [meaning *a piece of charcoal*] is فَحْمَةٌ, (S, K, TA,) but not فَحْمَةٌ. (TA.) — And فَحْمٌ signifies also *The draught that is drunk in [any one of] the times denoted by the word فَحْمَةٌ* [q. v.]: (K, TA:) like the غُبُوقٌ and صُبُوحٌ 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 فَحَمَرٌ, aor. ف, signifying *He (a man) drank in the فَحْمَةُ of the عِشَاءِ*: but of this I find not any confirmation.]

فَحْمٌ: see the next preceding paragraph.

فَحِيمٌ: see فَحِيمٌ.

فَحْمَةٌ n. un. of فَحْمٌ, 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 فُحُومٌ: (K, TA:) or the latter of these may mean darkness; as though it were an inf. n. of فَحَمَرٌ. (TA.) فَحْمَةُ السَّحَرِ means *The time of the سَحَرِ* [or last part of the night]. (K.) And فَحْمَةُ بَنِ جُبَيْرٍ is [a proper name of] *The middle of the night*. (K.)

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

فَحِيمٌ: see فَحْمٌ: — and see also فَحِيمٌ.

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

فَاحِمٌ 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 فَاحِمٌ meaning *Black in an intense degree*. (TA.) — Also A ram uttering a cry, or cries; and so فَحِمٌ. (K. [But see 1.]) — And One who does not speak at all. (TA.) — And, applied to water, † Still; not flowing or running. (K, TA.)

مَفْحَمٌ [pass. part. n. of 4, q. v.]: i. q. عَيْبٌ [app. as meaning *Unable to express what he would say*]; (K, TA;) because his face becomes black from anger, like 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.)

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

فحو

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

(so in the Mṣb accord. to the TA,) or يَفْحِي [like اِنْعَلَمَ], the verb being of the class of اِنْعَلَمَ, (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 اِنْعَلَمَ, (TA, [but this is app. a mis-transcription for يَفْحِي, as the last radical letter is و.]) inf. n. فُحُو; (Mṣb, TA;) or فُحُوهُ بِكَلَامِهِ, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has وَكَذَا وَإِلَى كَذَا; the other copy having يَفْحِي;] *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 فُحِيَ, like وَصَى, *He (a child) wept until he sobbed*. (TA.)

2. فَحَى الْقِدْرَ, inf. n. تَفْحِيَةٌ, *He made the cooking-pot to have a large quantity of أَبَازِيرَ* [or seeds used in cooking, for seasoning the food: from أَبَا, q. v.]: (S, K, TA:) or, accord. to Aboo-Alee El-Kálee, *he put, or threw, into the cooking pot, أَبَازِيرَ*, i. e. تَوَابِلَ. (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.)

فَحَى 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. أَفْحَاةٌ; (S, K;) which is said by IATH to signify the [seeds called] تَوَابِلَ of the cooking-pot, such as pepper and cumin-seed and the like thereof. (TA.) And it is said to signify particularly *The onion, or onions collectively*. (TA.) Thus in a trad. of Mo'áwiyeh, in which he is related to have said to a party who came to him, اَكْلُوا مِن فَمَا اَرْضَنَا, *كُلُوا مِن فَمَا اَرْضَنَا* [Eat ye of the seasoning of our land (meaning of the onions,) for rarely have people eaten of the seasoning of a land and the water thereof has harmed them]. (TA: and the like is said in the S, but not so fully.)

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 *فَعِيلَةٌ*, not *فَعِيلَةٌ*; i. e., that it is originally *فَعِيلَةٌ*, the *و* being necessarily changed into *ي* and incorporated into the preceding *ي*; and also *فَعِيَّةٌ*; (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 *فَحْوَاةٌ*, (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 *فَحْوَاةٌ*, (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, *عَرَفْتَهُ*, (S, A,) or *فَهِمْتَهُ*, (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.]

فَحْوَاةٌ: see the next preceding paragraph, in two places: — see also *فَحَاةٌ*.

فَحْوَاةٌ: see *فَحْوَى*.

فَحِيَّةٌ and *فَحِيَّةٌ*: see *فَحِيَّةٌ*, above.

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

فَح

1. *فَحَّ*, aor. -, inf. n. *فَحِيخٌ* (S, K) and *فَحَّ*; and so *فَحَّ*, (K, TA,) inf. n. *فَحِيخٌ*; (TA;) said of one sleeping, *He snored*; or *made a sound in breathing, audible by persons around him*; syn. *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*.

فَحَّتْ

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 *فَاحْتَةٌ*, *It [cooed, or] uttered a cry or sound*. (K.) — And *فَحَّتَتْ* *He lied, or uttered a falsehood*. (A, TA.) [See *فَاحْتَةٌ*.] — *فَحَّتَتْ*, aor. -, *He cut it off* (K, TA) with a sword. (TA.) — *فَحَّتَتْ* *He smote his head with a sword*. (O, K, TA,) and *cut it off*. (TA.) — *فَحَّتَتْ* *He uncovered the vessel*. (K, TA.) — And *الفَحَّتُ* 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 القِدْرِ*, as in the L [and O] &c. (TA.)

5. *فَحَّتَتْ* *He walked in the manner of the bird called فَاحْتَةٌ*: thus in the K: but in most of the lexicons *تَفَحَّتَتْ*: (TA:) i. e. *she* (a woman) *walked as walks the فَاحْتَةٌ*: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying *مشت مجنحة*: (TA: in the O, *مَشَّتْ* *مجنحه*; and in the margin thereof, *مَجْنِيحَةٌ*: [the right reading is *مَشَّتْ* *مَجْنِيحَةٌ*; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called *فَاحْتَةٌ*: (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.)

فَحَّتْ 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 *فَاحْتَةٌ* [as the name of a certain bird], because of its colour: (Mṣb: [see, however, what follows:]) you say, *جَلَسْنَا فِي الفَحَّتِ* [as though meaning *We sat in the moonlight*]: (A'Obeyd, S, O:) but Sh says, I have not heard *الفَحَّتِ* 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 *فَاحْتَةٌ* may be likened]. (TA.) — Also The [snare, or trap, &c., called] *فَحَّ*, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the *فَحَّ*. (O.) — And *Holes, or perforations, of a round form, in a roof*. (O, K.)

فَاحْتَةٌ 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 *الفَحَّتُ*, (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 *فَوَاحِتٌ*. (S, O, Mṣb.) *أَكْذَبُ مِنْ فَاحْتَةٍ* [More lying than a *fākhiteh*] is a prov.; because the cry of the *فَاحْتَةٌ* 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 Frcytag's Arab. Prov. ii. 383.]

فَحَذَ

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 *رِجْلَهُ*. (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. *تَفَحَذٌ*: (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 *حَذَلَهُمُ*, (L, Mṣb, [in both written without any of the syll. signs,]) or *حَذَلَهُمُ 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, Mḡb) sat between the thighs of the woman (Mgh, Mḡb) as she sits who performs [or is about to perform] the act of coitus; as also فَاخَذَهَا, [inf. n. مُفَاخَذَةٌ;] and فَخَذَهَا, inf. n. تَفْخِيزٌ: (Mḡb:)* or *he sat above the thighs of the woman: (Mgh:)* **التَّفْخِيزُ** 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. **اسْتَخَذَى** *i. q. اسْتَخَذَى (Fr, O, K, TA,) i. e. He was, or became, lonely, humble, or submissive; and so اسْتَخَذَا. (TA in arts. خذى and خذا.)*

فَخَذَ (S, O, L, Mḡb, K) and **فَخَذَ** (S, O, L, K) and **فَخَذَ** (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 **فَخَذَ**, 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 **كَتِف** though without a faucial letter; (TA;) The **thigh**; i. e. the **limb** (**وصل** [i. e. **وَصَلَ**, but in the O written **وَصَل**]) between the **ساق** and the **وِرْك**; (Mgh, O, L, K;*) so says Lth; (O;) and in this sense, the first of the forms above mentioned is the most chaste: (MF:) it is of the fem. gender: (Mgh, O, L, Mḡb, K;) pl. **أَفْخَاذُ**, (Sb, L, Mḡb, K,) the only pl. form. (Sb, L.) — Also: *A small sub-tribe, or portion of the tribe, consisting of the nearest of the kinsfolk 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*: (Mḡb:) or *below the بَطْن and above the فَصِيلَة*: (Mgh, Mḡb:) this last, accord. to IB and Aboo-Usámeli, is the true order; (TA voce **شعب**, 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, Mḡb;) because meaning **نَفَر**; (Mḡb;) wherefore you say, **هَذَا فَخَذِي**: (A:) pl. as above. (A, O, L, K.) — **حَلَبَتِ النَّاقَةَ** — **فِي فَخَذِهَا** is a phrase mentioned by Fr, meaning † [The she-camel was milked] in her half-month [app. at the period commencing half a month after her parturition]. (O.)*

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

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

فخر

1. **فَخَّرَ** (S, O, Mḡb, K,) aor. **فَخَّرَ**, (O, Mḡb, K,) inf. n. **فَخْرٌ** (S, O, Mḡb, K) and **فَخَّرَ** (S, O, K) and **فَخَّرَ** (K,) or this is a simple subst., (Mḡb,) or it is a mistake for **فَخَّرَ**, accord. to some, and this may be an inf. n. either of **فَخَّرَ**, for there are many instances of the same kind, or of **فَخَّرَ**, (MF,) or **فَخَّرَ**, with fet-h, is post-classical, and therefore not allowable, (Th, O,) and **فَخَّرَ** and **فَخَّرَ** and **فَخَّرَ**; (K;) and **فَخَّرَ**; (S, O, Mḡb, K;) and **فَخَّرَ**; (L in art. فتح;) [He gloried, or boasted; i. e.] *he gloried in, boasted of, boasted himself in, or praised or commended himself for, certain properties, or particular qualities: (K:) he enumerated, or recounted, the particulars of his ancestral nobility or eminence, or his own glorious or honourable deeds or qualities: (S, TA:) or he arrogated to himself greatness and nobility: (TA:) or he contended for superiority by reason of honours arising from memorable deeds or qualities, and from parentage or relationship, and other things relating to himself or to his ancestors: (Mḡb:) or he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank or station. (TA.) You say **فَخَّرْتُ بِهِ** [I gloried in it, or by reason of it; &c.]. (Mḡb.) And **فَخَّرَ** **بِمَا عِنْدَهُ** *He gloried in, boasted of, or boasted himself in, what he possessed. (L in art. فتح.)* And **فَخَّرَ** **بَعْضُهُمْ عَلَى بَعْضٍ** *One party of them boasted against another [بِكَذَا in such a thing or quality &c.]. (K.)* — Also **فَخَّرَ**, inf. n. **فَخْرٌ**, *He magnified himself by boasting. (TA.)* — **فَخَّرَهُ** **فَخَّرَهُ** (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** **الْيَوْمَ عَلَى فُلَانٍ فِي الشَّرَفِ وَالْجَدِّ وَالْمِنْطِقِ** *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. **فَخَّرَهُ** **فَخَّرَهُ** (ISk, S, O, Mḡb, K,) inf. n. of the former **مُفَاخَرَةٌ** (Mḡb, K) and **فَخَّرَ** (K,) [and aor. of the latter **فَخَّرَ**, or, accord. to some, **فَخَّرَ**, (see 3 in art. خصم,)] *He vied, or competed, with him, or contended with him for superiority, in فَخْرٌ [i. e. glorying, or boasting, &c., or in glory, or excellence, i. e. he emulated, or rivalled, him therein, and he surpassed him, or overcame him, therein; and, simply, he vied with him, and surpassed him]: (Mḡb, K:) or he contended with him for superiority in generousness or nobleness of father and mother: (ISk, S:) and he surpassed him, or overcame him, therein. (ISk, S, Mḡb, K.)*

4. **فَخَّرَهُ 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 **تَفَاخَرَ** (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 تَعَاظَّمَ. (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. (Mḡb.)* — See also 1, in two places; and 5.

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

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

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

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

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

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

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

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

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

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

فَخَارٌ Baked pottery; baked vessels of clay: (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.)

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

فَاخِرٌ an epithet from *فَخَرٌ* in the first of the senses expl. above; as also *فَخُورٌ*: (K:) [the former signifies *Glorying; boasting; &c.*: and the latter, the same as] *فَخِيرٌ* one who glories, or boasts, much: (S, O, TA;) as also *فَخِيرَاءٌ*: (O, TA:) and *فَخِيرَةٌ* one who glories, or boasts, very much. (O, TA.) — A thing, (S, O, 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.)

فَيَخِرُ: see *فَخُورٌ*, last sentence.

فَاخُورٌ A species of sweet-smelling plants; (S, TA;) i. q. *رِيحَانُ 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. *فَخْرٌ*, aor. *فَخَرَ*, (S, M, K, &c.) inf. n. *فَخَرَمَةٌ*,

(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 *فَخْرٌ*].) See also *مُفَخَّرٌ*, below. — And one says also *فَخَرَ الأَمْرَ* [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 *تَعَظَّرَ* [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 *تَفَخَّرَهُ* signifies [the same as *فَخَّمَهُ*, 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 *التَّفَخِيرُ* is the abstaining from *الإِمَاتَةَ*; (K, and Kull p. 127;) and the contr. of *التَّرْفِيقِ*; i. e. i. q. *التَّغْلِيطِ*; 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-Hijāz, like as *الإِمَالَةُ* is to the tribe of Temeem. (TA.) — See also what next follows.

3. *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 *فَخَّمُوا* means *تَفَخَّمُوا*. — And it is also trans., like 2: see 2, first sentence.

فَخْرٌ [seems to signify primarily *Large, big, bulky, or thick.* And hence,] *A man having much flesh in the balls, or elevated parts, of the cheeks.* (TA.) — [And predominantly,] *Great in estimation, rank, or quality*; (S, K, TA;) applied to a man: (S, TA:) pl. *فَخَارٌ*: the fem. is *فَخْرِيَّةٌ*. (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.)

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

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

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

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

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

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

فد

1. *فَدٌّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* (Aḡ, T, S, M, L, K) and *فَدٌّ*, (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.] — *فَدَّتْ 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 brishness, liveliness, or sprightliness.* (M, L.) [See also 2.] = *فَو يَفْدِنِي وَيَعْدِنِي* means *He threatens me.* (K, TA.)

2. *فَدَّدَ*, inf. n. *فَدْدِيدٌ*, *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*. (Lth, M, L,

ق.) — *Having a vehement tread.* (M, L, K.) Hence, in a trad., قَدْ كُنْتَ تَمْشِي قَوِيًّا 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. فِدَادُونَ. (L, K, &c.) — The pl. occurs in a trad., in the saying, إِنَّ الْجَفَاءَ وَالْقَسْوَةَ 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-Aḥmar, 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 فدائد [pl. of فِدَادٌ, 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. فِدْن.] — فِدَادَةٌ signifies *The frog:* (A, K:) so called because of its croaking. (A.) — Also, فِدَادَةٌ, (IAqr, Th, M, L, K,) and فِدَادَةٌ, (IAqr, L,) or فِدَادَةٌ, (M, K,) *A cowardly man.* (IAqr, Th, M, L, K.) — Also, فِدَادَةٌ, (L,) or فِدَادَةٌ, (M, K,) *A certain bird:* (M, L, K:) n. un. of فِدَادٌ, (L,) or فِدَادٌ. (M.)

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

فِدْدٌ *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. فِدَادٍ. (L.)

فِدْدٌ: see فِدَادٌ, first sentence.

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

فدح

1. فِدْحَهُ, (S, A, K,) aor. ف, (K,) inf. n. فِدْحٌ, (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:) فِدْحَهُ [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. اسْتَفْدَحَهُ *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* افدحه. (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: الدَّهْرِ] signifies *the afflictions, or calamities, of fortune.* (K, TA.)

مَفْدَحٌ: see the following paragraph.

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

فدخ

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

فدر

1. فَدَرَ, (Lth, IAqr, T, S, M, O, K,) aor. ف, (M,) or ف, (O, K,) inf. n. فُدُورٌ (Lth, T, S, M, O, K) and فَدْرٌ; (K;) and فَدَرَ, (IAqr, T, O, K,) inf. n. تَفْدِيرٌ; (O;) and فَدَرَ, (IAqr, T, O, K;) said of a stallion, (IAqr, T, S, &c.,) primarily of a stallion-camel, (IAqr, T,) *He desisted from covering; (IAqr, T, S, O;) or he desisted from covering, being wearied by much indulging therein:* (S, O:) or *he flagged, or became remiss, or languid, in covering,* (Lth, T, M, K,) *and desisted therefrom:* (M, K:) the ف in فَدَرَ, thus used, may be a substitute for the ت in قَتَرَ: (O:) accord. to IAth, it signifies *he lacked power, or ability, to cover.* (TA.) — فَدَرَ, inf. n. فُدُورٌ, 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* IKḥf. (TA.) — And فَدَرَ said of cooked flesh-meat, (K, TA,) inf. n. فُدُورٌ, (TA,) *It became cold.* (K, TA.) — فَدَرَ, aor. ف, inf. n. فَدْرٌ, *He was, or became, foolish, stupid, or unsound in intellect or understanding.* (TA.)

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

4: see 1, first sentence.

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

فَدْرٌ: 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. فِدْرٌ. (T, TA.) — *A lump of dates [compacted together]:* (M:) or *a large lump of dates compacted together; as also* فِنْدِيرٌ and فِنْدِيرَةٌ, (TA in art. فِنْدِر.) — *A piece of a mountain:* (T, K:) or *an overtopping, or an overhanging, or a projecting, piece of a mountain.* (M.) See also فَادِرَةٌ. — And *A portion of the night.* (M, K.)

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

فَدْرٌ *Silver.* (O, K.) — And also, (K,) or فَدْرٌ *غَلَامٌ* (O,) *A boy, or youth, that has nearly attained to puberty: or fat, or phump.* (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 فَدْرٌ. (M, K.) — Also, and فَدُورٌ, (S, M, O, K,) and فَدْرٌ, (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 فَارِجٌ 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 فَدْرٌ, (M, and so in some copies of the K,) or فَدْرٌ, (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 فَدْرٌ, M) فُدُورٌ, and (quasi-pl. n., M) فِنْدِيرَةٌ, (M, K,) like مَنِيخَةٌ. (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.]

فِنْدِيرٌ (S, K) and فِنْدِيرَةٌ (S, M, K) *A great mass of rock that projects, or juts out, (تَدَدَّرُ) from the head of a mountain:* (S:) what is thus called is *short of* (دُونَ) *what is termed* فِدْرَةٌ [in relation to a mountain]; (M, K;) by which may

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

طَعَامٌ مُفْدِرٌ, like *مُحْسِنٌ* [in measure, app. in some one or more of the copies of the *ك* like *مُحْصَنٌ*, for, as is mentioned in the TA, El-Bedr El-Karāfee says that it is anomalous, like *مُسَبِّبٌ* from *أَسْبَبٌ*, and *مُحْصَنٌ* from *أَحْصَنٌ*], 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. *فَدَعٌ*, with kesr, [aor. -, inf. n. *فَدَعٌ*] He was, or became, such as is termed *أَفْدَعٌ* [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 *فَدَعٌ*.

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

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

فَدَعٌ [mentioned above as an inf. n.] Deflection, and distortion: this is [said to be] the primary signification. (TA.) [Generally] A distortion of the wrist or of the ankle-joint, (S, Mgh, O, Mṣb, K,) so that the hand or the foot becomes turned towards the inner side: (S, O, Mṣb, K:) or the walking upon the back [i. e. the upper surface] of the foot [from an explanation of *أَفْدَعٌ* by IAg, 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 *رَوَّحٌ*]:) or height of the hollow part of the sole of the foot, such that if the person trod upon a sparrow it would not hurt it [from an explanation of *أَفْدَعٌ* by Ag, 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, *رَوَّحٌ*.] 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.)

أَفْدَعٌ Having a deflection; and distorted. (TA [in which it is implied that this is the primary signification.]) [Generally] Having the affection termed *فَدَعٌ* [q. v.]; applied to a man; (S, Mgh, O, Mṣb, K;) and to a lie-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 lie-camel. (Lth, O, TA.) And hence, *الْأَفْدَعُ*, as an epithet in which the quality of a subst. predominates, signifies The male ostrich. (TA.) And *أَفْدَعٌ* is applied by Ru-beh to fish (*سَمَكٌ*) as meaning Bending, crooked, or curving. (O.) And *الْفَدْعَاءُ* is a name of † The well-known asterism called *الدَّرَاعُ* [q. v., the Seventh Mansion of the Moon; also called *فَدْعَاءُ النَّشْرَةِ*, because the *النَّشْرَةُ* is the Eighth Mansion]: a poet says,

• *يَوْمٌ مِنَ النَّشْرَةِ أَوْ فَدْعَائِيَا* •
• *يُخْرِجُ نَفْسَ الْعَنْزِ مِنْ وَجْعَائِيَا* •

[A day of the auroral setting of the *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 *أَفْدَعٌ* is *أَفْدِيعٌ*. (TA.)

أَفْدِيعٌ: see what next precedes.

فدغ

1. *فَدَغَهُ*, aor. -, inf. n. *فَدَغٌ*, He broke it, (S, O, Mṣb, K,) or crushed it; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Mṣb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA:) and he bruised, brayed, or pounded, it coarsely: and he clave, split, or rent, it slightly. (TA.) — And *فَدَغَ الطَّعَامَ* He put much clarified butter into the food. (O, K, TA.) — And one says also, *فَدَغَ الْكَمَاءَ فِي التَّمَنِ* [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* *الْإِبْرِيْقِ*, (M, K,) inf. n. *تَفْدِيمٌ*, (K,) He put the *فِدَامِ* upon the mouth of the *إِبْرِيْقِ*. (M, K.) = *فَدَمٌ*, (T, M, K,) inf. n. *فَدَامَةٌ* (T, S, M, Mṣb, K) and *فَدَوْمَةٌ*, (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 الْبَعِيرَ*, meaning He bound upon the camel's mouth the *فَدَامَةٌ*, (M,) which means the *غِمَامَةٌ* [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 *عَلَى فِيهِ بِالْفِدَامِ*;] heavy, sluggish, or dull; (S;) or with heaviness, sluggishness, or dulness, and softness, and paucity of understanding: (M, K:) or unintelligent: (Mṣb:) and thick; (M, K;) fat; (M;) foolish, or stupid; rough, rude, or uncivil: (M, K:) accord. to IAg, 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 *فِدَامٍ* [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 IAg, 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.

فَدَمٌ and *فَدَامٌ* and *فَدَامٌ* and *فَدَوْمٌ*, (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 **عِمَامَةٌ**: thus in copies of the K [and in a copy of the M]: but the former word is correctly **فَدَامَةٌ** [as is implied in one place in the M]; and the word by which it is explained is correctly **عِمَامَةٌ**, [as in some copies of the K,] meaning *A thing that is put upon the mouth of the camel.* (TA. [See 2: and see also the first paragraph of art. غمر.])

فَدَامَةٌ: see the next preceding paragraph.

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

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

مُفَدَّمَاتٌ [Vessels of the hinds called] **أَبَارِيقٌ** and **دِنَانٌ** [pls. of **إِبْرِيْقٌ** and **دِنَانٌ**]. (S.)

مُفَدْوَمٌ: 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. أَفْدَانٌ; (M, A;) to which fat camels are likened. (A. [See 2.]) = And A certain red dye. (M, K.)*

فَدَانٌ: see the next paragraph, in five places.

فَدَانٌ *The bull; (M, K;) and so فَدَانٌ: (K:) the bull with which one ploughs: (IAqr, TA:) or, (AA, AHn, S, M, Mgh, Mṣb, K,) as also فَدَانٌ, (Mgh, Mṣb, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Mṣb, K) which are coupled together (AHn, M, K) in [or by means of] the [cord called] **قِرَانٌ** (Mgh) [and] which plough, (S,) or with which one ploughs; (AHn, M, Mgh, Mṣb, K:*) and one thereof is not called **فَدَانٌ**: (AHn, M, K:) or **فَدَانٌ** signifies, (Mgh, K,) and so **فَدَانٌ**, (Mgh,) or the former, (S,) or each, (M, Mṣb,) signifies also, (S, M, Mṣb,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Mṣb, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, Mṣb;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] **قِرَانٌ**: (M:) but accord. to Abu-l-Ḥasan Eḡ-Ṣikīlee, **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, Mṣb, K,) meaning *oxen with which one ploughs: (M, TA:) the pl. of فَدَانٌ is أَفْدِنَةٌ [a pl. of pauc.] and فَدْنٌ, (M, Mgh, Mṣb, TA,) and the vulgar say فَدْنٌ, with kesr. (TA.)* — **فَدَانٌ**, with teshdeed, also signifies *A certain commonly-known quantity [of land]; (IAqr, TA;) said by Abu-l-Ḥasan Eḡ-Ṣikīlee to signify a limited portion of land, subdivided into four and twenty keeráts; (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 kaṣabhs (or rods) and one third; (the kaṣabeli being 24 kabḏahs; and the kabḏah 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 تَوْبٌ مُفَدَّنٌ A garment, or piece of cloth, dyed with فَدْن*. (TA.)

فدى

1. **فَدَاهُ**, (T, S, M, &c.,) aor. **يَفْدِيهِ**, (Mṣb, K,) inf.

copy of the **مṣb**, probably by inadvertence,) and **فَدَى**, (Mgh,) or **فَدَى**, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Mṣb, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like **فَدِيَّةٌ**,] but 'Alee Ibn-Suleymán El-Akhfash [i. e. El-Akhfash El-Aḡghar] 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-ḥ and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA;) and **اِفْتَدَاهُ**, (M,) [whence an ex. in a verse which will be found in what follows,] or **اِفْتَدَى** **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, Mṣb, K, TA,) inf. n. **مُفَادَاةٌ** and **فَدَاءٌ**; (Mṣb, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Mṣb, TA;) *He gave his ransom; (S;) he gave a thing, (K, TA, [أَعْطَاهُ in the CK being a mistake for 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, Mṣb:) or فَادَاهُ signifies he loosed him, or set him free, and took his ransom: (Mgh, Mṣb, TA:) or مُفَادَاةٌ signifies the giving a man and taking a man [in exchange]: and فَدَاءَةٌ, [as inf. n. of فَادَاهُ,] the purchasing him [from captivity or the like]: (Mbr, T, Mgh, Mṣb, TA:) or the preserving a man from misfortune by what one gives by way of compensation for him; as also فَدَى: (Er-Rághib, TA:) you say, **فَدَيْتُهُ بِمَالِي** *I purchased [i. e. ransomed] him with my property, and بِنَفْسِي with myself: (T:) or, accord. to Nuṣeyr 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], Abou-Mo'adh says, it means *Ye purchase them from the enemy and liberate them; but the reading تَفَادَوْهُمْ, he says, means ye contend with them who are in your hands respecting the price and they so contend with you: (T, TA:) [that فاداهُ is syn. with فاداهُ is shown by what here follows:] a poet says,***

- فَلَوْ كَانَ مِثِّي يَفْدِي لَفَدَيْتُهُ
- بِمَا لَرْتَكُنْ عَنْهُ النَّفُوسُ 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, فدى لك [for فدى فدى, and therefore virtually meaning فدىت Mayest thou be ransomed; the ل being لِلتَّبِينِ i. e. “for the purpose of notifying” the person addressed]: (TA.) and فدى لك أبى [for فدى أبى بنفسي فدى, and therefore virtually meaning simply فدى أبى بنفسي May my father ransom thee with himself; so that it may be well rendered may my father be a ransom for thee]: (S;) and فدى, with tenween, some of the Arabs pronounce with kesr [to the ة, i. e. they pronounce فدىء with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فدىء لك, because it is indeterminate; they intending thereby the meaning of a prayer; and Aṣ has cited [as an ex. thereof] the saying of En-Nábiḡah [Edh-Dhubyanee],

• مهلاً فدىء لك الأقوام كلهم •

• وما أتبر من مالٍ ومن ولد •

[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: فدىء being app. assimilated to an indeterminate imperative verbal noun such as صه in the phrase صه يا رجل, which is as though one said سكتت سكتوا يا رجل; thus meaning here ليفدىك: 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, فدىء and فدىء and فدىء; 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 فدىء بمعنى ليفدىك فدىء فدىء وكذلك تراك وتراك لانه ليفدىك فدىء كما بنى الامر وكذلك تراك وتراك لانه ليفدىك فدىء: this, it will be observed, is similar to the explanation which I have offered of فدىء لك; for ليفدىك is app. a typographical mistake for ليفدىك: and I incline to think that فدىء, though supposed to be correct and therefore likened to تراك and تراك, is a mistake of a copyist for فدىء; and the more so because I find in Ahlwardt's “Divans of the Six Ancient Arabic Poets” the three readings فدىء and فدىء and فدىء, but not فدىء. (S, TA.) — [in the Qur xxxvii. 107] means And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter. (T, TA.) — فدىت فدىت and فدىت [alone] mean She gave property to her husband so that she became free from him by divorce. (Mṣb, TA.) — See also what next follows.

2. فدىء (S, K,) or فدىء بنفسي (S, TA,) [or both, for both are correct,] inf. n. فدىء; (S, K;)

and فدىء بنفسي (S, TA,*) aor. يفدىء, inf. n. فدىء; (TA;) He said to him جعلت فدىءك [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. (Mgh.)

4. افداه الأسيير [in the CK (erroneously) الأسيير] He accepted from him the ransom of the captive. (M, K.) Hence the saying of the Prophet to Kureysh, when 'Othmán Ibn-'Abd-Allah and El-Hakam Ibn-Keysán had been made captives, لَا نَفْدِيكُمْ هُنَا حَتَّى يَفْدِيَنَا قَوْمَانَا [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Sa'ad Ibn-Abi-Wakkaṣ and 'Othbeh Ibn-Ghazwán. (M.) — افدى فلان Such a one danced, or dandled, his child: (K, TA:) because of his [often] saying, فدى لك أبى وأبى [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; (IAṣ, T, K, TA;) as though it became like the فدىء [q. v.]. (TA.) — And He sold dates. (IAṣ, T, K.)

6. تفادوا 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. (Mṣb, TA.) — And † تفادى منه † He guarded against it, or was cautious of it, and kept aloof from it. (S, K, TA.)

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

فدىء and فدىء and فدىء and فدىء all signify the same, (S, K,) i. e. [A ransom;] a thing, (K, TA,) or a captive, (TA,) that is given for a man, who is therewith liberated: (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فدى لك أبى and فدى لك أبى, the words فدىء and فدىء may be either inf. ns. or subst.: as subst., the second and third are more common than the first:] فدىء [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: (Mgh, Mṣb, 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 Qur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فدىء and فدىءات. (Mgh, Mṣb, TA.)

فدىء: see the next preceding paragraph. [Hence the phrase] جعلت فدىءك: see 2. It is also a pl. of its syn. فدىءة. (Mgh, Mṣb, TA.)

فدىءة: see فدىء. = فدىءة وفدىءة, accord. to the K, but in the S, فدىءة, mentioned in art. فدىء, is a saying meaning [Take thou to] that [course] in which thou wast: the author of the K seems to have followed Sgh, who has mentioned it here: (TA in the present art.): فدىءة and فدىءة are dial. vars. (TA in art. فدىء.)

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

فدىءة: see فدىء.

فدىءة is the appellation of A class, or sect, of the خوارج of the درزية [or دروز, whom we call the Druses; it is a coll. gen. n., of which the n. un. is فدىءة; the و being a substitute for ة: 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.)

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

فدىء

1. فدىء [aor. -, inf. n. فدىء], He was, or became, apart from his companions, and remained alone. (L.) — And فدىء, (TA,) [aor. -,] inf. n. فدىء, (K, TA,) He drove away (طرد) vehemently. (K, TA.)

4. افدته He made him, or it, to be single; sole; or one, and no more; syn. اوتره; (S in art. وتر;) and جعته فدىءا, i. e. وتره. (TA in that art.) — And افدت She (a ewe or goat) brought forth one only, (El-Aḡmar, T, S, M, O, L, Mṣb,) at a breeding; (Mṣb;) inf. n. افذاز. (El-Aḡmar, T, M, L.) [See مفذذ.]

5: see the next following paragraph.

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

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

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

فذذ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. فرد; (S, M, Mgh, O, L, K;) and واحد: (L, Mgh:) pl. [of mult.] فذوذ (M, L, Mgh, K) and [of pau.] أفذاذ. (M, L, K.) One says, ذهبا فذذبن They two went away singly. (S, O, L.) And جاء القوم فذذاً: see فذذذى. — And فذذذ Dates that are separate, each one from others; (IAqr, S, M, O, L, K;) not sticking together; (IAqr, M, L;) as also فذذ; (M;) and فذذ. (T in art. فذذ.) — And الفذذ is [a name of] The first of the arrows used in the game called الفذذ: (S, M, O, L, K:) it has one notch; and for it is gained one share [of the slaughtered camel] when it is successful, and one share is exacted when it is unsuccessful: (Lh, M, O, L:) the arrows are ten: the 2nd is called التوامر; the 3rd, الرقيب; the 4th, الحلس; the 5th, التافس; the 6th, المسيل; the 7th, المعلى; and there are three for which there is no share, namely, الوغد and المنبح and السبع. (S, O, L.) [See الرقيب.] — فذذذ: see فذذذ.

فذذاذ: see the next paragraph, in two places.

فذذاذى (O,) or فذذاذى (Mgh,) and فذذاذى, and فذذاذى, The people, or party, came one by one; singly. (O, Mgh.) And أفذذاذى, (K, TA,) and فذذاذى (CK,) and فذذاذى, and فذذاذى, We ate separately. (K.)

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

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

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

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

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

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

فر

1. فر, aor. -, inf. n. فرار (T, S, M, K, &c.) and فر (M, K) and مفر (S, M, K) and مفر (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.) [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 ابن المفر, another reading, where is the place of fleeing &c.? (IAb, Zj, S, M, TA,) as also المفر (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — فر, aor. as above, inf. n. فر, He wheeled about widely from his enemy, to turn again. (Mgh.) — And فر إلى الشيء He went, or betook himself, to the thing. (Mgh.) — And [hence] طرث يده His arm, or hand, fell off; like طرث يده and ترث. (O.) = فر الغرس (S, O,) or الدابة (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. فر (S, M, O, K) and فرار and فرار and فرار (K,) or فرار is a simple subst., and فرار 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 فرارته (M, Meyd, K,) and فرارته (S, K,) sometimes thus pronounced with fet-h, (S,) [Verily the fleet and excellent horse, his aspect (see عَيْن) 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 عَيْن [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 (أن تفر) his teeth: (S, O, K:) and [with the same meaning] one says, فر الجواد عينه (A, TA:) and [in like manner] الخبيث عينه فراره [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْن when thou seest him. (TA.) And one says also, فررت فر الغرس I opened the mouth of the horse that I might know

his age. (Har p. 28.) And فر عن أسنان الدابة, aor. -, He examined the teeth of the beast. (Har p. 233.) — [Hence the saying of El-Hajjáz, فررت فرورث, expl. in art. ذكو.] And [hence also] one says, فره عن أشياء; He examined him respecting things. (O, TA.) And فر الأمر (M, TA,) and فر عن الأمر (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 فر فلان عما في نفسي † Such a one interrogated me in order that he might know, from what I should say, what was in my mind. (TA.) — And فر الأمر فر الأمر † The thing returned to its first state; it recommenced. (M, O, K.) And فر الأمر فر الأمر † 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, الأمر: the right reading is evidently الأمر; as in a similar phrase voce جذع, q. v.] = فر, aor. يفر or يفر, (accord. to different copies of the T,) He became intelligent after being weak [in mind]. (IAqr, T, TA.)

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

4. افره 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 افروبه (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, إله إلا أن يقال لا إله إلا الله (T, M, O, TA) i. e. Nothing induces thee to flee from El-Islám except the saying "There is no deity but God:" many of the relaters say يفره; but Az says that the former is the right. (TA.) — Hence the saying, افر الله يده God made, or may God make, his arm, or hand, to fall off; like أطرها and أترها. (O.) — And افرت رأسه I split, or clave, his head, with a sword; like افرتته. (Yz, T, O, K.) = افرتت ليلثناة, 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. افترر بي i. q. ضحك [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.)

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

8. افتر He laughed in a beautiful manner, (M, K,) beyond what is termed افتر [inf. n. of افتر, q. v.]. (M.) One says, افتر ضاحكاً He showed his teeth laughing; (S;) as also افتر عن غيرهِ (T.) It is said of the Prophet, افتر عن حب الغمام, 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,) افتر البرق

† *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 **فَرَّ**. = 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, **يُفَرِّقُ 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] **رِقَاقٌ** [pl. of **رِقٌّ**], and other things; (O, K, TA;) and *slit, or rent, them much.* (TA. [In two copies of the T, instead of **الرِقَاقُ وَغَيْرَهَا**, the reading in the O and K and TA, I find **وغيره**.]) — **الذِّئْبُ يُفَرِّقُ الشَّاةَ** *The wolf manyles the sheep, or goat.* (O, TA.) — And, (O, K, TA,) hence, (O,) inf. n. **فَرَّقَرَةٌ**, (TA,) † *He defamed him, and manyled his reputation.* (O, K, TA.) — And † *He discommended it, [as though] manyling 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.* (IAḡr, T, TA.) — And *He confounded, or confused, and was profuse, في كَلَامِهِ [in his speaking, or talking, or his speech, or talk].* (M, K.) — And [app. *He talked; for] **الْفَرَّقَرَةُ** 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.)*

فَرَّ: see **فَارَّ**, in two places.

فَرٌّ [The best, or choice, of men &c.]. One says, **هُوَ فَرٌّ قَوْمِهِ**, (O,) or **فَرٌّ الْقَوْمِ**, (K,) and **فَرٌّ تَمِيمِهِ**, (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 يَفَرُّونَ عَنْهُ*, perhaps better rendered *who withdraw from him so as to render him conspicuous):* (O, K:) or **هُوَ قَوْمُهُ** *he is the best, or choice, of his people:* (T:) and **هَذَا قَوْمُهُ**, (T,) or **مَالُهُ**, (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 **أَفَرَّ**, 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** (T.) is a saying mentioned by Lth, (T, TA,) meaning [Such a one ceased not to be] in a vehement state of evil or mischief [proceeding from such a one]. (TA.) — Also *Confusion and difficulty.* (M, K.) One says, **وَقَعَ الْقَوْمُ فِي قَرَّةٍ** 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 لِحَسَنَةِ الْفَرَّةِ** [Verily she is beautiful in respect of the manner of smiling]. (TA.)

فَرَّزٌ: see **فَرَّازٌ**.

فَرَّزَةٌ: see **فَارَّزٌ**.

فَرَّازٌ and **فَرَّازٌ** 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,) **فَرَّازٌ** and **فَرَّازٌ** (O, K) and **فَرَّازٌ** and **فَرَّازٌ**: (K:) or they [app. referring to all the foregoing words] signify lambs: (K: [but see what follows:]) the female is termed **فَرَّازَةٌ**: (M:) and **فَرَّازٌ** 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 **فَرَّازٌ**; (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 **فَرَّازٌ**, as some say, signifies thus: (TA: [but this I think doubtful:]) this last word is said by IAḡr 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 Abou-l-Abbás [i. e. Th] states on the authority of IAḡr, (T,) **فَرَّازٌ** (T, M) and **فَرَّازَةٌ** (T) and **فَرَّازٌ** (M) and **فَرَّازٌ** and **فَرَّازٌ** and **فَرَّازٌ** (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 **فَرَّازٌ** below:]) and [it is also said that] **فَرَّازٌ** signifies great

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

نَزْوُ الْفَرَّارِ اسْتَجْمَلَ الْفَرَّارَا

[The leaping of the wild calf, or with equal propriety **الْفَرَّارِ** 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 **الْفَرَّارِ** here means *the young one of the wild cow*: (T:) i. e., when the **فَرَّارِ** 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 الْفَرَّارِ**, meaning **نَزْوُ الْفَرَّارِ**. (O.) [See also a similar prov. in art. **سَفِهَ**, conj. 5.]

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

فَرَّيرٌ: see **فَرَّارٌ**, 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 curvycombed), in the K of the **مَحْسَةٌ** (i. e. **مَحْسَةٌ**, q. v.), and in the O of the **مَحْسَةٌ**, which last I think to be a mistranscription,] of the **مَعْرَفَةٌ** [or part, or flesh, upon which grows the mane] of the horse: (M, O, K:) or the base (أَصْلُ) of the **مَعْرَفَةٌ** 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.)

فَرَّورَةٌ: see **فَارَّورَةٌ**.

كَتَيْبَةٌ قُرَى [A military force, or troop, &c.,] defeated: (T, O, K:) as also **فَلَى**. (T.)

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

فَرَّازٌ: see **فَارَّازٌ**. — [Hence,] *Quicksilver*: so called because flowing quickly, and not remaining in a place: thus says Esh-Sherceeshe. (Ḥar p. 139.)

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

فَرَّازٌ (S, M) and **فَرَّازٌ** (T, S, O, K) and **فَرَّازٌ** (M, O, K) and **فَرَّازَةٌ** (M, K) and **فَرَّازٌ** (M, O, K) and **فَرَّازَةٌ** (K) are epithets from **فَرَّ** 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 **فَرَّ** 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 فَرَّ (S, M, O,) like as وَكَبَّ is of وَكَبَّ (S, O,) and صَحَّبَ of صَحَّبَ (S, O, K,*) or شَرَّبَ : (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 فَرَّ 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.)

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

فَرَّوْرٌ: see فَرَّوْرٌ, in two places.

فَرَّوْرٌ: see the next paragraph.

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

فَرَّارٌ: see the next preceding paragraph.

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

and فَرَّوْرٌ signifies the عَصْفُور [in an absolute sense]; (M, K;) as also فَرَّوْرٌ: (K:) accord. to AHat, Et-Tāifee says that الفَرَّوْرُ, of which the pl. is الفَرَّارُ, signifies النَّقَاتِير; thus he says, [using the pl.,] not the نَقَّار [or نَقَّار? (see عَصْفُور)]; and he adds that sometimes it is said that the فَرَّوْر is the صَر [q. v.]; and some say الفَرَّوْر, with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeere, as stated by Freytag, فَرَّوْر 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 فَرَّوْر in Egypt, and it is smaller than the اَوْز [which is applied to the goose and sometimes to the duck]. (TA.) = Also, and فَرَّارٌ, Parched meal (سَوِيق) prepared from the يَنْبُوت [a tree described in art. نَبْت, which see, and see also عَاف], (M, O, K,) i. e. from the fruit thereof; (O, K;) as some say, from the يَنْبُوت of 'Oman. (TA.)

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

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

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

فَرَّوْرَةٌ: see فَرَّارٌ, second sentence.

فَرَّةٌ and أَفَرَةٌ: see فَرَّةٌ, in five places.

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

مَفْرٌ: see the next preceding paragraph.

مَفْرٌ [Making to flee: &c. See its verb, 4]. — [Hence, app.] الأَيَّامُ 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

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

مَفْرٌ: see what follows.

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

فَرَا

فَرَا (T, S, M, O, K) and فَرَا (K,) both of these forms authorized by the Koofees, (TA,) A wild ass: (ISk, T, S, M, O, K:) or a youthful wild ass: (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) فَرَاةٌ (T, S, M, O, K) and (of pauc., TA) أَفْرَاةٌ. (M, K.) Hence the saying, كُلُّ الصَّيْدِ فِي جَوْفِ الْفَرَا [Every kind of game is in the belly (or might enter into the belly) of the wild ass]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third, who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) أَنَكْنَا 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; (Aḡ, 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.)

فَرَا: see above, first sentence.

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

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.)

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

فَأَكَلْتُ مِنْ مُفْرَبَجٍ مِنْ جِلْدِهَا

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

فربون

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

أَفْرَبُون: see the preceding paragraph.

فوت

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

فَوْتُ i. q. فَوْرٌ [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.)

فَوْرًا, applied to water, (T, S, M, &c.,) and فَوْرًا, 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 رَفَتْ, and formed by transposition: (TA:) you say فَوْرًا مَاءً, (S, M, O, K,) and in a copy of the K فَوْرًا also, (TA,) and مِيَاهُ فَوْرًا, (S, M, O, K,) and فَوْرَانٌ, (M, Mṣb, in copies of the K فَوْرَانٌ, and in the CK فَوْرَانٌ,) like غُرْبَانٌ [pl. of غُرَابٌ], when فَوْرًا is pluralized, but this is rarely the case. (Mṣb.) — الفَوْرَاتُ signifies also [The Euphrates;] the river of El-Kuofch; (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 الفَوْرَاتَانُ is an appellation applied to [The Euphrates and Tigris; i. e.] الفَوْرَاتُ and الفَوْرَاتُ: or, accord. to the S [and O] الفَوْرَاتُ 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.)

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

فوتن

Q. 1. فَوْتَنٌ, (T, K, TA,) inf. n. فَوْتَنَةٌ, (T, TA,) signifies شَقَقَ كَلَامَهُ وَأَهْتَمَّ 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, اهْتَمَّ, with the unpointed س, is put for اهْتَمَّ, 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.)

فَوْتَنَةٌ, with damm, [meaning with two damms.] *A state of commotion of the sea arising from the violence of the winds*: app. post-classical. (TA.)

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

فوت

1. فَوْتُ الكَرَشِ: see 4. — فَوْتُ الجَلَّةِ, (ISK, T, S, M, O, K,) aor. ʔ, (T, O,) or ʔ, (M,) or both, (ISK, S, K,) inf. n. فَوْتُ, (T, M,) *He scattered, or dispersed, [the contents of] the جَلَّةِ [or receptacle made of palm-leaves, for dates]:* (T, K:) or *ripped the جَلَّةِ, 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,) فَوْتُ 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. فَوْتُ; (S, O;) and فَوْرَتَهَا, (ISK, S, M, O, K,) inf. n. تَفْرِيتٌ; (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, فَوْرَتُ الحَبِّ كَبِدَهُ, and فَوْرَتَهَا, and فَوْرَتَهَا, meaning † *Love crumbled [or crushed] his liver*: [like as we say “it broke his heart:”] (M, TA:) and فَوْتُ is used in like manner of men, as mean-

ing the *crumbling* of the liver by grief and molestation. (TA.) = See also 7. — فَوْرَتٌ, aor. ʔ, (K,) inf. n. فَوْرَتٌ, (M, O,) *He was, or became, satiated.* (M, O, K.) You say, فَوْرَتٌ عَلَى فَوْرَتٍ *He drank on an occasion, or in a state, of satiety.* (M, TA.) — فَوْرَتُ 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. افْرَثَ الكَرَشِ *He scattered the contents of the كَرَشِ [or stomach of a ruminant animal]:* (T:) or *he ripped the كَرَشِ, and threw away what was in it*: (ISK, S, O:) or فَوْرَتُ الكَرَشِ عَنِ فَوْرَتِهَا, aor. ʔ, inf. n. فَوْرَتٌ; and افْرَثَهَا, and فَوْرَتَهَا; *I ripped the كَرَشِ, and scattered what was in it.* (M, TA.) Accord. to the K, one says, افْرَثَ الكَبِدِ, meaning *He ripped the كَبِدِ [or liver], and threw away the فَوْرَاتِ, 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.,] افْرَثَ أَصْحَابَهُ † *He exposed his companions (T, S, M, O, K) to the ruling power, (T,) or to the censure of men*: (T, S, M, O, K:) or *he pronounced them to be liars, in the presence of a people, or party, in order to lessen them in their estimation*: or *he exposed to reproach their secret*: (M:) or *he calumniated, or slandered, them.* (IF, O.) And افْرَثَ الرَّجُلَ † *He reviled, vilified, or vituperated, the man; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation.* (M, O.) — See also 1.

5: see the paragraph here following.

7. انْفَرَّتْ كَرَشَهُ *His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed.* (M.) — And انْفَرَّتْ كَبِدَهُ *His liver became scattered by a blow,* (ISK, T, S, O, K,) *he being alive.* (ISK, S, O, K.) — انْفَرَّتْ said of a pregnant woman; as also تَفَرَّتْ; (O, K, but only the inf. ns. are mentioned in the K;) and فَرَّتْ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَوْرَتٌ; in the K, فَوْرَتٌ, and so in a copy of the A; [accord. to the TK, the pret. is فَوْرَتَتْ, and the aor. تَفَرَّتْ; 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 انْفَرَّتْ بِهَا *She (a woman, in the beginning of her pregnancy,) was affected with a spitting, and with a heaving of the soul [or stomach], or a tendency to vomit.* (M.) [See also the last of the following paragraphs.]

فَوْرَتٌ *The سِرْبِينِ [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرَشِ [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كَرَشِ: (Jel in xvi. 68:) or i. q. سِرْبِينِ [a dial. var. of سِرْبِينِ]: and the سِرْبِينِ of the كَرَشِ; as also فَوْرَاتَةٌ, (M,) [i. e.] الفَوْرَاتَةُ signifies what is extracted from 'the كَرَشِ [like*

القَرْثُ: it is erroneously expl. in the K: see 4]: (O:) the pl. of قَرْثٌ is قُرُوثٌ. (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 قَرْثٌ: (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.

إِنْتَابَا 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, إِنْتَابَا 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 مَتَفَرْتَةٌ: (T, TA:*) and أَمْرَاءُ قَرْثٌ, (M, TA, [in the former, as given in the TT, the latter word is written قَرْثٌ, 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.)

فَرَجٌ

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 حَلْوَبَتِهِ [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 9 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 فَرَجَةٌ, 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, عَنْكَ فَرَجَ and عَنْكَ فَرَجَ]. (S.) = See also 7, in two places. = فَرَجَ, [aor. -,] inf. n. فَرَجٌ, He had his pudendum (فَرَجٌ) 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 أَقْرَجَ.)] — 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 نَحْبِيهِ, which see expl. voce فَكٌ.]

4. افرج الناس عن طريقه The people cleared themselves away from his road, or path; removed out of his way. (S, O, K,*) And افرجوا عن 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 انْفَرَجَتْ [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.)]

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. فَبِصَ, voce أَفَاصَ, in three places;) and it became unknit, or loosened, said of a bone, and of a limb or member, and of a joint; (see فَرِجَ, in two places; and see also فَكْتُكَ, and أَنْفَكَ in three places, and فَكْتُكَ;) syn. انْفَجَ. (Msb in art. فَتَحَ, &c. [See also فَرَجَةٌ.] — انْفَرَجَتْ سَيْتَاهَا is said of a bow such as is termed فَرُوجٌ, (O, K, TA,) as also انْفَجَتْ [i. e. انْفَجَتْ, 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 فَرِجَ, in two places; and فَرَجَ.

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

وَلَلشَّرِّ 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 فَرَجَةٌ, like as صُخُورٌ is of صُخْرَةٌ. (TA.) — Also He was, or became, happy, or cheerful. (KL. [See also 5.]])

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

لَهَا ذَنْبٌ مِثْلُ ذَيْلِ الْعَرُوسِ
تَسُدُّ بِهِ فَرَجَهَا مِنْ دَبْرٍ

[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 spaces between the fore and hind legs of a horse or the like. (L.) [Hence, app.,] one says, مَلَأَ فَرَجَهُ and فَرُوجَهُ, and سَدَّ فَرُوجَهُ [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 فَرُوجَ 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 ابْنِ فُرَجِهِ means † *Such a one is solicitous for his* فُرَج. (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 a فَج [or *wide, or depressed, road*,] of a mountain. (ISh, TA.) And *A frontier-way of access to a country*; and [particularly such as is] a *place of fear*; (S, O, K, TA;) so called because not obstructed; (TA;) and so فُرَجَةٌ, (Mṣb,) [pl. فُرُوج, whence] one says, فُلَانٌ تَسُدُّ بِهِ الْفُرَجَ, (A,) or الفُرُوجَ, which is the pl. of فُرَج, (TA,) meaning [*Such a one, by him are obstructed*] the *frontier-ways of access [to the enemy's country]*. (A, TA.)

فُرَجٌ } see فُرَج; the latter in two places.
فُرُوجٌ }

فُرَجٌ inf. n. of فَرَج [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 inconveniences, and of toil, or fatigue; or freedom therefrom*]: (MA:) and فُرَجَةٌ and فُرَجَةٌ accord. to ISk, and فُرَجَةٌ also accord. to Az, signify the same as فُرَج: (Mṣb:) one says, مَا لِهَذَا الْغَمِّ مِنْ فُرَجٍ: (Mṣb:) one says, مَا لِهَذَا الْغَمِّ مِنْ فُرَجَةٍ and فُرَجَةٍ and فُرَجَةٍ [There is not for this grief any removal, or clearing away]: (T, TA:) and لِكُلِّ غَمٍّ فُرَجَةٌ i. e. كَشْفَةٌ [For every grief there is a removal, clearing away, or dispelling]: (A:) or فُرَجَةٌ, 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 فُرَجَةٌ: (Mṣb:) or *freedom from anxiety*; (S, O, K;) as also فُرَجَةٌ and فُرَجَةٌ: (O, K:) or فُرَجَةٌ, with fet-h, is an inf. n. [app. of unity]; and فُرَجَةٌ, with damm, is a simple subst.: (IAḥr, Mṣb:) or فُرَجَةٌ relates to an affair or event; and فُرَجَةٌ, [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 فُرَجَةٍ and فُرَجَةٍ and فُرَجَةٍ. (TA.) — [Hence,] أَمُّ الْفُرَجِ is a name of *The جَوْدَابَةُ* [n. un. of جَوْدَاب: see art. جذب]. (Har p. 227.)

أَفْرَجٌ (S, O, TA) and أَفْرَجٌ (K, TA) A man whose pudendum (فُرَج) 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 فُرُوجٌ and فُرُوجٌ, (S, O, K,) [like فُرُوج (see 7) and فُرُوجًا,] 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 فُضْلٌ 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 عَلَى فُرُوجَتِهِمْ [i. e. *They overtook the people, or party, in their state of defeat*]: but it is also related as with قَاف and قَرَحَتِهِمْ. (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. وُدَى, &c.]; and مَفْرُوجٌ: (JK and K voce خَلَّل, &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 انْفِرَاجٌ [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 فُرُوجٌ &c.]: see 7.

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

[see 4,] when she brings forth. (TA.) And A woman whose bones are unknit, or loosened, (انْفِرَجَتْ 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. بَارِزٌ: 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] قَبَاء*, (S, Mgh, O, K, [but omitted in one of my copies of the S,]) *having a slit in its hinder part*: (Mgh, O, K:) or the *shirt of a child*: (O, K:) [but] the Prophet is related to have prayed in a فُرُوج (Mgh, TA) of خَزَّ (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,] (انْفِرَجَتْ) [see 4,] in consequence of parturition, and therefore hates the stallion, (O, K,) and dislikes his being near. (O.) [See also فُرُوجِيَّة.] 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. فُرُجَاء: it is mostly the case among the Abyssinians. (S, O.) — See also فُرُوجِيَّة.

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

تَفْرِجَةٌ and تَفْرِجَاتٌ are sing. of تَفْرِجِيَّة, (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 تَفْرِجَةٌ, (O,) *the slits of the [kind of garment called] قَبَاء* [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 IAmb, 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, (يُنَكِّفُ), on the occasion of war, or battle.* (TA.)

تَفْرِجَةٌ and تَفْرِجَاءَ: see the next preceding paragraph.

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

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

مَفْرُوجٌ 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.)

مَفْرُوجٌ 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 مَفْرُوجٌ, near the end.

مَفْرُوجٌ: see فَرْجَةٌ.

فرجن

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

فَرَجُونٌ A currycomb; syn. مِحْسَةٌ [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 أَشْكَاهُ signifies "he made his complaint to cease." (L.) [Thus it has two contr. meanings.] — And It (a debt, AA, S, TA, or a thing, TA) burdened him, burdened him heavily, or overburdened him. (AA, S, K, TA.)

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 تَوَحُّجٌ: (S and A in art. تَوَحُّجٌ) 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 Muṭeṣṣa Ibn-Iyās,

قَدْ ظَلِمَ الْحَزْنَ بِالسُّورِ وَقَدْ
أَدْبَلَ مَكْرُوهَنَا 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 مِنَ الْفَرَحِ he means مِنَ الْمَفْرُوجِ بِهِ, i. e. الْمَحْبُوبِ. (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 فَرِاحٌ 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] فَرِاحِي and فَرِحِي (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 [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 حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ, [Every sect is well pleased, or content, with that religion which it has]. (Mṣb.) — And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Mṣb, K:) whence, in the 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 فَرِحَةٌ. — 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 **أَيُّ 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** **فَرَحَانٌ**; also: see **فَرَحٌ**.

فَرَحَانَةٌ **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; overcomes; 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 unfriended 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 يَبْعِيَهُوهُ عَلَى مَا كَانَ**, **مِنْ عَقْلِ أَوْ فِدَاؤٍ**, 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 bloodvot 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 **فَرَحٌ**.

فَرَحٌ

1. **فَرِخٌ**, aor. -, (K,) inf. n. **فَرُخٌ**, (TK,) *He* (a man, TA) *became free from fright, or fear, and at ease, or calm*. (K.) [See also 4.] — And **فَرِخٌ إِلَى الْأَرْضِ** *He clave to the ground*; (K, TA;) as also **فَرِخٌ**. (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 **تَفْرِخٌ**,] *She had* [or *she produced by hatching*] *a young one*, (Mṣb, K,) or *young ones*. (A.) [In the L, in one place, and so, accord. to the TA, in other lexicons, for **صَارَ** in the explanatory phrase **صَارَ لَهَا فَرِخٌ**, is put **طَارَ**; as though the verbs signified *She had a young one that flew.*] — And both verbs, said of an egg (**بَيْضَةٌ**), *It had* [or *produced*] *a young one*: (L, K:) or *afroḥt* said of an egg, *it had in it a young bird*: (ISH, TA in art. بِيض:) or *it broke open from over the young bird, which thereupon came forth from it*. (AHeyth, TA in art. رُوع; and Mṣb.) — See also the next paragraph, in two places. — **فَرِخُ الزَّرْعِ**, (S, A, L, K,) inf. n. **تَفْرِخٌ**, (S, L,) *† The seed-produce, or corn, was ready to cleave open, when it had come up*: (S:) or *produced many shoots*: (A:) or *put forth its shoots*: (K:) or *shot forth into leaf from the grain, when the latter had cloven asunder*; as also **فَرِخَ شَجَرُهُمْ**. (L.) [See also **قَصَبٌ**.] And **فَرِخًا كَثِيرَةً** *† Their trees produced many offsets, or shoots from their roots or stems*. (A.) — See also 1. — [Hence,] **بَاضَ فِيهِمُ الشَّيْطَانُ وَفَرِخَ**, occurring in a trad., means *† The devil made his fixed abode among them*; like as a bird keeps to the place of its eggs and young ones. (L.) And [in like manner] one says, **فَرِخَ الشَّيْطَانُ فِي رَأْسِهِ**, *† The devil took up an abode in his head*. (TA in art. فحص.) — **فَرِخُ الْقَوْمِ** means *† The people, or party, became weak*; i. e., *became like young birds*. (K.) And **فَرِخَ** said of a man, *† He was, or became, base, vile, or abject*. (T, TA.) And *† He* (a man) *was frightened; or he feared, or was afraid*. (K.) And **فَرِخَ**, in the pass. form, said of a coward, and of a weak old man, inf. n. **تَفْرِخٌ**, *† 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**, *† Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven*

meaning *† What was hidden, of the affair, or case, of the people, or company of men, became apparent*. (ISH, TA in art. بِيض.) [See also a similar phrase in what follows.] And **فَرِخَ قَلْبُهُ** *† His heart became free from fear: fear in the heart being likened to a young bird in the egg*. (L.) And **فَرِخَ الرُّوعُ** *† Fright, or fear, departed*; (S, K, TA;) as also **فَرِخَ**, inf. n. **تَفْرِخٌ**: (K, TA:) and one says, **لِيَفْرِخَ رُوعَكَ** *† Let thy fright, or fear, depart*; like as the young bird goes forth from the egg. (S, TA.) [But see **رُوعٌ**: and see also a phrase similar to this in what follows.] And **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 **فَرِخَ**. (L.) — **فَرِخَ الْقَوْمِ** **بِيضَهُمْ**, (S, L, K,) or **بِيضَهُمْ**, (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 **فَرِخَ الْبَيْضَةِ** properly signifies *It* (a bird) *hatched the egg, and produced the young bird*.] **أَفْرَحَ رُوعَكَ** *† Calm thy mind*, (S, L, K, TA,) is a prov., mentioned by Az, from A'Obeyd, as said, on occasions of fear, to him who is cowardly. (L, TA.) And **أَفْرَحَ رُوعَهُ** means *† He prayed for him that his fright, or fear, might become calmed, and depart*. (AO, TA.) — See also 2, latter half.

10. **اسْتَفْرَخَ 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 ones 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 **أَفْرَاخٌ** (S, Mgh, L, Mṣb, K) and **أَفْرُوحَةٌ**, (L, K,) the last of which is extr. [with respect to rule], (IAṣr,) and (of mult., S, L) **فِرَاخٌ** (S, L, Mṣb, K) and **فِرْحَانٌ** (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 فَرِخٌ 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-Khafjée 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 **الْفَرْخُ** signifies † *The fore part of the brain*; (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called **العَصْفُورُ**; (TA;) or the **عصفور** is beneath the **فَرْخُ**: (TA in art. **عصفور**;) the pl. is **فِرَاخُ**: and **الْفَرْخُ** 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 لِغَامِرٍ •
• مُصَيِّمَةً تَقَايَ فِرَاخَ 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.)

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

فَرْخَةٌ fem. of **فَرْخٌ** [q. v.]. (S, A.) — Also † *A broad سِنَان [or spear-head]*. (K.) — **فَرْخَةٌ** **الدَّيْلِمِ**: see **ذَرَاخٌ**.

فُلَانٌ فَرْخٌ a dim. [of **فَرْخٌ**]: hence the saying, **فُلَانٌ فَرْخٌ قُرَيْشِيٌّ** † [Such a one is the honoured and cherished of Kureysh]: **فَرْخٌ** being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and **فُلَانٌ فَرْخٌ 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.)

فَرْخِيَّةٌ [or, probably, **فَرْخِيَّةٌ**, agreeably with analogy,] an epithet applied to **نِصَالٌ** [meaning "arrow-heads," &c., but app. a mistranscription for **نِيزَالٌ** i. e. "arrows"], which were so called in relation to **الْفَرْخِيُّ**, a certain blacksmith in the Time of Ignorance: (TA:) or **الْفَرْخِيُّ** 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 بَرِيِّ الْفَرْخِيِّ •

[And two feathered arrows of the paring, or shaping, of El-Fureykh]. (S, TA.) [Freytag mentions **فَرْخِيٌّ**, as applied to an arrow, meaning "ad virum **فَرْخِيٌّ** 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.]

فَرْوُخٌ *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**.

مُفْرِخٌ A hen-bird having [or producing by

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

مَفَارِخٌ: see **مَفَارِخٌ**.

مُفْرِخٌ: see **مَفَارِخٌ**.

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, **مُفْرِخٌ** (which may be the sing. of **مَفَارِخٌ**) and **مُفْرِخٌ**.]

فرد

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

4. **أَفْرَدَتْ** **أَفْرَدٌ** *She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only*: (S, A, L, K:) opposed to **أَتَامَتْ**: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — **أَفْرَدَهُ** *He made him, or it, to be single; sole; or one, and no more*. (Lth, T, M, L, Mḡb.°) — And *He put, or set, him, or it, apart, aside, or away; he separated him, or it*. (S, K.) You say, **أَفْرَدَهُ مِنْهُ** [*He separated him from him, and rendered him solitary; or he left him solitary*]. (A and Mḡh in art. **وَتَر**.) [See an ex. in a verse cited voce **عَادِبٌ**.] — [Hence,] **أَفْرَدَ فُلَانًا بَشِيَّةً** *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 عُمْرَةُ* [q. v.]. (Mḡb.) — And **أَفْرَدَ إِلَيْهِ رَسُولًا** (S, K) *He sent [away] a messenger to him*. (K.)

5: see the next paragraph, in two places.

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

and **أَفْرَدٌ**, (L, K,) and **تَفَرَدٌ**, and **أَسْتَفَرَدُ**; (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. *He was, or became, alone; independent of others; without any to share, or participate, with him; in the affair, and in such a thing, and in his opinion*: (the lexicons passim: [see **أَسْتَبَدَّ**:] and [in like manner] **بِالْمَالِ** **تَفَرَدٌ** [*he was without any to share, or participate, with him in the property*]. (Mḡb.) — **لَأَقَاتِلَنَّهُمْ حَتَّى تَفَرَدَ سَالِفَتِي**, 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. **أَسْتَفَرَدُ** as intrans.: see 7. — **أَسْتَفَرَدُهُ**: see 7. — Also *He found him alone, having no second person with him*. (A.) [Hence, one says,] **أَسْتَفَرَدَ لَهُمْ فَلَمَّا أَسْتَفَرَدَ 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 **أَسْتَفَرَدَ الدَّرَّةَ** *He (the diver) found the pearl alone, having no other with it*. (A.) — And *He took it alone; by itself; without any other, or any like it*. (T, L.) *He took it forth from among the things that were with it*. (M, K.)

فَرْدٌ *Single; sole; only; one, and no more*; syn. **وَاحِدٌ**: (Mḡb:) [and, used as a subst., a single, or an individual, person or thing:] fem. **فَرْدَةٌ** and **فَرْدِيٌّ** [which latter is anomalous, as though fem. of **فَرْدَانٌ**]: (Mḡb:) pl. **أَفْرَادٌ** and **فَرَادِيٌّ** which latter is anomalous, as though pl. of **فَرْدَانٌ** (S, L, Mḡb) and of **فَرْدِيٌّ**, like as **سَكَارَى** is pl. of **سَكَارَانٌ** 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 **فَرَادِيٌّ** [respecting which latter see above]. (K.) **الْفَرْدُ** as an epithet applied to God means *The Single; the Sole; the One*; (T;) *He who has no equal, or like; the Unequaled*: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says **فَرْدٌ**, **فَرْدٌ**, (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*; **كُذُو فَرْدٌ**, (K, [in the TA **وَفَرْدٌ**, as though one said also **سَيْفٌ 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 **وَحْدَةٌ**; (Lth, L;) *unmixed with others*; [in which sense it is] a word of more common application than

وتو، and more special than واحد (Kull p. 278:) pl. فرَاد (M, L, K) [and أفْرَاد and فرُود also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by I Aar, L.)

تَخَطَّفَ السَّقْرَ فِرَادَ السَّوْبِ

[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 فِرَادٌ (S,) and ثِيٌّ فِرَادٌ (M, K,) and فِرَادٌ (S, M, K,) and فِرَادٌ (M, K,) and فِرَادٌ (K,) and فِرَادٌ (S, M, K,) and فِرَادٌ (S, K,) and فِرَادٌ (M, K,) and فِرَادٌ (K,) [and مَفْرُودٌ (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 فَرُودٌ 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 بِهَذَا الْأَمْرِ He is alone in this affair. (A.) And it is said in a trad., لَا تَعُدُّ فَارِدَتِكُمْ, 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 فَارِدَتِكُمْ, 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.) — لَقِيْتُهُ فَرْدَيْنِ means I met him, we two being alone. (S, L, K.) — أفْرَادُ النُّجُومِ (S, M, L, K,) as also فَرُودَمَا (K,) signifies The brightly-shining stars (الدَّرَارِي) 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 الفِرَادُ 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.) — فرَادٌ signifies also One side of a jaw: (M, L, K:) pl. أفْرَادٌ. (M, L.) — And A sandal such as is termed سِبْطٌ, 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 يَمْسِي بِتَعْلٍ فِرَادٍ

[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 مَفْرُودٌ.]) — [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 المَفَارِيدُ.]

فِرَادٌ and فِرَادٌ and فِرَادٌ and فِرَادٌ: see the next preceding paragraph, first quarter: and again, in the second quarter: and for the first and second and third, see also فرَادٌ.

فِرَادَةٌ fem. of فِرَادٌ [used as an epithet] in the first of the senses assigned to the latter above. (Msb.)

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

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

فِرَادِيٌّ: see فِرَادٌ, first sentence: — and see فرَادٌ.

فِرَادَانٌ: see فِرَادٌ, second quarter: — and see فرَادَانٌ.

فِرَادٌ; see the paragraph here following.

فِرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of فِرَادٌ; and فرَادٌ is similar to it in meaning]. One says, جَاءُوا فِرَادًا, and فِرَادِيٌّ (S, M, K,) with tenween and without it, (S,) and فرَادٌ (K,) like ثَلَاثٌ and رَبَاعٌ (TA,) and فرَادٌ, and فرَادًا [a pl. of فِرَادٌ,] and فِرَادِيٌّ (K,) [and فِرَادًا, 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 فِرَادًا [Ye came to us one by one; or one after another]: and هُمُ فِرَادٌ وَأَزْوَاجٌ [They are separate

persons and pairs], with tenween: and the Arabs said قَوْمٌ فِرَادٌ, imperfectly decl., likened to ثَلَاثٌ and رَبَاعٌ, [A party composed of separate persons, disposed by ones, or one after another,] and فِرَادِيٌّ, which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is فِرَادٌ and فِرَادٌ and فِرَادِيٌّ and فِرَادَانٌ: (T, K:) but فِرَادٌ, (so accord. to a copy of the T,) or فِرَادٌ, (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.)

فِرَادٌ: see فِرَادٌ, second quarter, in two places.

فِرَادِيٌّ: see فِرَادٌ, 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 'Ajám [app. meaning Persians] called جَاوَرْتَقُ [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 فِرَادِيَّةٌ: (T, M, A, L:) pl. فِرَادَاتٌ. (T, M, K.) And A precious, or highly-esteemed, gem; (M, L, K;) as also فِرَادِيَّةٌ; (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,) فِرَادَاتٌ 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 فِرَادِيَّةٌ and the [rump-bone called the] عَجَبٌ; as also فِرَادَاتٌ: (M, L, K:) or فِرَادِيَّةٌ [the sing.] signifies the vertebra that projects from the part, of the back of a horse, that is next to the lumbar vertebrae; intervening between the dorsal vertebrae and the lumbar: it projects in some horses. (M, L.)

فِرَادِيَّةٌ, and the pl. فِرَادَاتٌ: see the next preceding paragraph, in five places.

فِرَادِيٌّ: see فِرَادٌ, first sentence: and see also فرَادٌ, in two places.

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

فِرَادًا: see فرَادٌ.

فِرَادٌ: see فِرَادٌ, first quarter.

الفِرَادُودُ: see فِرَادٌ, latter half.

فِرَادٌ, and its fem. (with ة): see فِرَادٌ, 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 فَوَارِدَةٌ.)

مَفْرَدٌ: see فَرَدٌ, 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 الطِّبِّ *The simples of medicine; medicinal simples.*] — And مَفْرَدٌ signifies also *A wild bull*. (L. [See, again, فَرَدٌ, near the end.]])

مَفْرِدٌ *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 مَفْرِدٌ and مَفْرِدٌ: (S, L:) opposed to مَفْرِدٌ. (A.) [See its verb, 4.]

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

مَفْرِدٌ *A rider having no other with him:* (A:) or a rider *having only his camel with him.* (K.) — طَوْبَى لِمَفْرِدِينَ, 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]:* (IAqr, 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 IAqr to be more correct than this of Kt. (TA.)

مَفْرَادٌ: see فَرَدٌ, 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 المَفْرَادُ, which signifies what have been transmitted from the Arabs by only one of the leading lexicologists. (Mz, 15th نوع.)

فردس

Q. 1. فَرَدَسَهُ (O, K,) inf. n. فَرَدَسَةٌ, (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 فَرَدَسَ الجَلَّةَ *He filled, or stuffed, compactly, the [receptacle for dates, termed] جَلَّةٌ.* (AA, O,* K.)

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

whence is derived the word فَرَدَسٌ, (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 الأودية التي تَنْبِتُ, we should read مِّنَ الأودية التي تَنْبِتُ (TK:); [or rather, مِّنَ الأودية مَا يَنْبِتُ, as in the Mṣb:] or *a meadow;* syn. رَوْضَةٌ: (Seer, M:) and the greenness of grapes (أَغْنَابُ), (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 فَوَابٌ, 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 فَرَادِيسُ; (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 الجَنَّةُ [or Paradise]:* (S:) or the highest of the stages of الجَنَّةُ: (Bd, ubi suprâ:) or the middle and highest part of الجَنَّةُ. (Jel, ibid.)

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

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

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

فرز

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

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

• بَسَطَ مِنَ الدِّيَابِجِ قَدَ فِرَازَتِ
• أَطْرَافَهَا بِفِرَاوِزٍ خُضِرِ

[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. فَرَزَةٌ, [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. فَرَزَ شَرِيكَهُ *He separated himself from his partner, with the latter's concurrence;* syn. فَاصَلَهُ, (S, O, K,) and قَاطَعَهُ (S, A, O, K,) and فَارَقَهُ. (A.)

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

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

7. انْفَرَزَ بَعْضُهُمْ عَنِ بَعْضٍ *They went apart, away, or aside; removed; or separated; one from another, or one party from another.* (TA in art. عَزَلَ.)

8. فَطَعَهُ *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. فَرَوَزَ *He died;* (IDrd, O, K;) said of a man: (IDrd, O:) like هَرَوَزَ. (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.)

فَرْزَة *A road in, or upon, an [eminence such as is termed] أَكْمَة*; as also **فَرْز**. (Ibn-Abbād, O, K.) — See also **فَرْز**. = Also i. q. **فَرْصَة**, i. e. **نَوْبَة** [meaning *A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession*]. (O, K.)

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

فَرْز *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.)*

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

فَارِزٌ *A tongue distinct [in utterance]: (O, K, TA:) and discriminating language. (A, O, K, TA.) = Also A species of ant, round and black, found in dates: so says Ibrāheem El-Harbee: (O and TA in art. عَفَفَ:) or the progenitor (جَدُّ) of the black ants: that of the red is termed عَقْفَانُ (K:) but it has been before said by the author of the K, in art. فَرَز, that فَارِزٌ 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. فَرَز [as written فَارِزَة]. (O.)*

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

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

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

مَفْرُوزٌ: see what next follows.

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

فرزن

Q. 2. **تَفَرَّزَنَ**, said of a **بَيْدِقٌ** [or pawn] in the game of **شَطْرَنْج** [or chess], *It became a فِرْزَانٌ. (TA.)* [See an ex. voce دَسْتُ.]

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

فرس

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

so that the part between his hips became depressed and his navel protruded. (M.) = **فَرَسَ**, aor. -, (S, A, O, K,) inf. n. **فَرُوسَةٌ** (S, A, O, K*) and **قَرَاةٌ** (S, K, * in the O **فَرَاةٌ**) and **فَرُوسِيَّةٌ**, (S, A, O, * K, *) all of which ns. are mentioned as syn. by Ag, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAgr, (TA,) [but the first is expressly said to be an inf. n. of **فَرَسَ** 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 قَرَاةٌ and فَرُوسَةٌ are inf. ns. having no verb: Lh only [says ISd] mentions **قَرَسَ** and **قَرَسَ** as signifying *he became a horseman*; and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKt also says that **فَرَسَ السَّيْلَ**, inf. n. **فَرُوسَةٌ** and **فَرُوسِيَّةٌ**, signifies *he rode horses well*; and in like manner **فَرَسَ** [but not followed by **السَّيْلَ**]. (TA.) — Hence, † *He was, or became, skilled in anything that he endeavoured to do. (TA.) = فَرَسَ بِالتَّنْظِيرِ*, [and **بِنَظَرِهِ**, and **بِعَيْنِهِ**, and **فَرَسَ فِي التَّنَاسُ**, (see **فَارِسٌ**),] aor. -, (Mṣb,) inf. n. **فَرَاةٌ** and **فَرَاةٌ**, (Ag, IAgr, Mṣb, TA,) accord. to the citation of the words of Ag and IAgr in the L, but this is at variance with the opinion generally held, [which is, that **فَرَاةٌ** is an inf. n. only of **فَرَسَ**, signifying as expl. above, and that **فَرَاةٌ** is a subst. from **فَرَسَ**, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as **تَفَرَّسَ**, (q. v.), as will be seen from the explanations of **فَرَاةٌ** and **فَارِسٌ**, below]. (Mṣb.) See 5, latter part, in two places. = **فَرَسَ** *He kept continually, or constantly, to the eating of the dates called فَرَسَاتُ. (O, K.) = And He pastured upon, or depastured, the plants called فَرَسُ. (O, K.)**

2. **فَرَسَ الغَنَمِ**, (inf. n. **تَفَرِيَسٌ**, TA,) *He (a wild beast) seized often the sheep or goats, or seized many of them, and broke, or crushed so as to break, their necks. (M, TA.) = فَرَسَهُ الشَّيْءُ*, (inf. n. as above, TA,) *He exposed to him (namely a wild beast) the thing, [meaning the animal,] that he might seize it, and break, or crush so as to break, its neck: and إِيَّاهُ أَفْرَسَهُ he threw, or cast, it to him, that he might do so to it: (M:) and أَفْرَسَ الرَّجُلُ الأَسَدَ حِمَارَةً 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-Ajzj uses the former verb in relation to the kind of flies called نَعْرُ, saying,*

• **صَرَبًا إِذَا صَابَ اليَافِيحَ أَحْتَفَرَّ**
• **فِي الهَامِ دُخْلَانًا يَفْرَسُنَ النَعْرَ**

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

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

- قَدْ أَرْسَلُونِي فِي الْكَوَاعِبِ رَاعِيًا
- فَقَدْ وَأَبِي رَاعِي الْكَوَاعِبِ أُفْرُسُ
- أَتَتْهُ ذِنَابٌ لَا يُبَالِغِينَ رَاعِيًا
- وَكُنَّ سَوَامًا تَسْتَهِي أَنْ تُفْرَسَا

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

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

4. اِفْرَسَ 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. — اِفْرَسَ عَنْ بَقِيَّةِ مَالٍ He left a remainder of property [as a prey], having taken all beside thereof. (AA, O, K.)

5. تَفْرَسَ He pretended to others that he was a horseman, or one skilled in horsemanship. (Ag, 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.) — تَفْرَسَ فِيهِ الشَّيْءُ [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 فَرَاةٌ, below:) or] he perceived in him the thing by forming a correct opinion from its outward signs; syn. تَوَسَّه. (M.) You say, تَفْرَسْتُ فِيهِ خَيْرًا, (S, O,) or الخَيْرِ, (Msb,) [I perceived in him good, or goodness, intuitively; &c.: or] I discovered (تَعَرَّفْتُ) in him good, or goodness, by right opinion. (Msb.) [فَرَسٌ فَرَاةٌ, and فَرَاةٌ, inf. n. فَرَاةٌ and فَرَاةٌ, (respecting which, however, see 1, last quarter,) signifies the same as تَفْرَسَ; 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 النَّاسِ فِي فَرَسٍ He saw into the internal, inward, or intrinsic, states, &c., of men. See فَرَاةٌ, below.]

8: see فَرَسَةٌ, in five places.

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

فَارِسٌ: see فَرَسٌ.

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 أَشْنَانُ (or kali) of Syria, or of a species of حَمِضُ, q. v.,] accord. to Abu-I-Mekarim: (O:) or the حَبْنُ [q. v.]: or the بَرُوقُ [q. v.]: (O, K:) or the [small kind of thorny trees called] شَرَسٌ. (TA.)

فَرَسٌ [A horse; and a mare;] one of what are called حَيْلٌ; (M;) the name فارس 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 Moḥaminad [the Ḥanafee 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 بَرْدُونُ or a فَرَسٌ or a بَغْلٌ or a جِمَارٌ:" (Mgh:) the pl. is أَفْرَاسٌ, (S, M, Mgh, O, Msb, K,) [a pl. of pauc. but used as a pl. of mult. also,] and أَفْرُسٌ, [a pl. of pauc. only,] (O,) and فَرُوسٌ: (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 فَرَسِيٌّ, (S, O, K, TA.)

فَرَسَةٌ, when applied to the female; (S, O, Msb;) agreeably with rule; (Msb;) accord. to Aboobekr Ibn-Es-Sarráj: (S, O:) or فَرَسٌ when applied to the female [also], which is extr. (Sb, M. [See حَرْبٌ.]) — هُمَا كَفَرَسَى رَهَانٌ [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 عَصَبٌ.]) — الْفَرَسُ † A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e.] الْفَرَسُ الْأَعْظَمُ † [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.) — قِطْعَةُ الْفَرَسِ † [The Piece of the Horse;] the constellation Equuleus. (Kzw.) — الْفَرَسُ التَّامُّ † [The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called الْفَرَسُ الْأَعْظَمُ is included. (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.])

الْفَرَسَةُ, (IAar, S, M, O, K, TA,) or 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: (IAar, 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 (كَأَنَّهَا تَفْرَسُ الظَّهْرَ أَيْ تَدْفَعُهُ), and cleaving it (تَفْرَسُهُ أَيْ تَشَقُّهُ): (O:) [or الْفَرَسَةُ signifies the displacement of one of the vertebrae; for,] accord. to As, one says أَصَابَتْهُ فَرَسَةٌ when one of the vertebrae of one's back has become displaced; but the flatus (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: or a breach (فُرْجَةٌ) that is in [the case of] gibbosity: the pl. is فَرَسَاتٌ, not

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

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 I, near the middle of the paragraph. = الفَرَسَةُ: see الفَرَسَةُ.

فَرَسَةٌ: see فَرَسٌ, near the beginning.

الفَرَسُ, of the camel, is *What corresponds to the حَافِرُ [or hoof] of the horse (S, O, Mgh, K) and the like: (S, O, Mgh, K) or what corresponds to the قَدَمُ [or foot] of the man: (El-Bāri', Mgh, K) and † of the bovine animal in like manner: (IAmb, Mgh, K) and sometimes † of the sheep or goat, (S, O, TA,) for الظَّلْفُ: (TA:) or it is only of the camel: (El-Bāri', Mgh, K) or the extremity of the خُفُّ [or foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Mgh, K:) pl. فَرَسَاتٌ, (M, Mgh, K) not فَرَسَاتٌ: (M:) it is of the measure فَعْلَانٌ; (S, O;) the ن being augmentative; (Aboo-Bekr Ibn-Es-Sarrāj, S, O, Mgh, K;) because it is from فَرَسَتْ. (Aboo-Bekr Ibn-Es-Sarrāj, S.) See also art. فرسن.*

فَرَسٌ *A sort of black dates; (IAqr, O, K;) not the same as the سَهْرِيْزُ (O) or سَهْرِيْزُ. (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 I]: 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, Mgh, K) by a lion [or other beast]; (S, Mgh, K) 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. جَنْبَرُ [correctly جَنْبَرُ]. (S, O, K.) = See also فَرِيصُ العَنْقِ, 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 تَفَرَّسًا [q. v.], (S,) or from تَفَرَّسْتُ فِيهِ الشَّيْءَ [q. v.]: (M:) or, as also فَرَسَةٌ, [said to be] an inf. n. of فَتَرَسَ بِالنَّظَرِ: [but see this verb:] (Mgh, K) or فَتَرَسَ بِالنَّظَرِ [or فَتَرَسَ بِالنَّظَرِ (see I, last quarter,)] signifies *Insight; or intuitive perception; or the perception, or discernment, of the internal, inward, or intrinsic, state, condition, character, or circumstances, by the eye [or by the examination of outward indications &c.]: (IKht, K) or فَتَرَسَةٌ 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 كَرَامَاتُ [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, K) or the discovery of an internal quality in a man by right opinion. (Mgh, K) It is said in a trad., اتَّقُوا فَرَسَةَ الْوُؤْمِنِ [Beware ye of the insight, &c. of the believer]: (S, M, IKht, IAth, Mgh, K) and the reason is added, فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ [for he looks with the light of God]. (TA. [See also قَرَابَةٌ.])*

فَرِيصَةٌ: see فَرِيصٌ. [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 دِهَاتِيْنُ [pl. of دِهَاتَانٌ, 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 act. part. n. of فَتَرَسَ [q. v.]. — *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 سَبْعُ فَرَسَاتٍ, (M,) or*

أَسَدٌ قَرَسٌ, (TA,) meaning *a rapacious beast, (M,) or lion, (TA,) that often seizes others and breaks their necks. (M, TA.) = Also The master, or owner, of a horse; (S, M, K;) a possessive epithet; (M;) like لَابِنٌ (S, O, K) and تَامِرٌ (S, O:) and a horseman; a rider upon a horse; (ISk, S, Mgh, O, Mgh, K;) and upon a mule; (ISk, A, Mgh, Mgh, K;) and upon an ass: (ISk, Mgh, Mgh, K;) or a rider upon a mule is called عَلِيٌّ فَارِسٌ عَلِيٌّ; (ISk, S, O, Mgh, K;) or عَلِيٌّ فَارِسٌ عَلِيٌّ; (S, O, Mgh, K;) and a rider upon an ass, عَلِيٌّ فَارِسٌ عَلِيٌّ; (ISk, S, Mgh, O, Mgh, K;) and a rider upon any solid-hoofed beast, عَلِيٌّ فَارِسٌ عَلِيٌّ; (K:) or these phrases are not used: (K:) 'Omárah Ibn-Akcel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Mgh, K) I do not call the owner of the mule, nor the owner of the ass, فَارِسٌ, but I call them بَعَالٌ and حَمَارٌ; (S, O, Mgh, K:) [فَارِسٌ is often best rendered a cavalier:] the pl. is فَرَسَاتٌ (S, M, Mgh, K) and فَوَارِسٌ, which latter is [more usual, but] anomalous, (S, M, O, Mgh, K,) for فَوَاعِلٌ is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَةٌ, as ضَوَائِبُ, pl. of ضَارِبَةٌ, or of an epithet of the measure فَاعِلٌ applying to a female, as حَوَائِضُ, 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 بَوَائِبُ, pl. of بَائِبٌ, and حَوَائِطُ, pl. of حَائِطٌ; and there are no instances like فَوَارِسٌ except those of هَوَالِكٌ and نَوَائِكٌ [and حَوَائِفٌ and some other words enumerated in the Mgh and TA]; (S, Mgh, K;) and as فَوَارِسٌ is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard امرأةٌ فَارِسَةٌ. (M.) — Also, (Aq, S,) فَارِسٌ عَلِيٌّ الخَيْلِ, (S,) *A man skilful in horsemanship, or in the management of horses. (Aq, S.) — And hence, the former, (فَارِسٌ,) † 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 بَعِيْنَةٌ, (S, O, TA,) and بَعِيْنَةٌ, and بَعِيْنَةٌ, (Aq, S,) *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, Mgh, K;) [namely, the Persians;] i. q. الفَرَسُ: (S, O, K:) generally fem.: (Mgh, K:) فَرَسٌ is pl. of فَارِسٌ, which is a rel. n. from فَارِسٌ in the sense next following: (M:) [or, rather, فَرَسٌ is a coll. gen. n., and فَارِسٌ is its n. un.] — Also, (S, O, but in the K "or") *The country of the فَرَسُ; (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.)

أَفْرَسُ: 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 فَرِيَسٌ, (M, TA,) and أَفْرَسُ (Fr in TA voce أَفْرَسُ) [and أَفْرَسُ and أَفْرَسُ].

المَفْرَسُ: see الفَارِسُ.

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

فَرَسٌ

فَرَسٌ, mentioned, but not explained, by J [in the §], (K,) [A parasang, or league;] three *Háshimee miles* (أَمِيَالٌ هَاشِمِيَّةٌ [see مَيْلٌ]): or twelve thousand cubits: or ten thousand cubits: (K:) three miles of the *Háshimee measure*, i. e., accord. to the *Bári'* and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غَلْوَةٌ [q. v.]: (Mṣb:) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits: (Mṣb voce مَيْلٌ:) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Mṣb in the present art. :) or, accord. to some, six miles: (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying “rest,” or “ease;” (K, TA;) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Mṣb, from فَرَسَخَةٌ signifying “width;” the word having this meaning, however, is فَرَسَخَةٌ, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرَسَنَك], arabicized: (S, A:) the pl. is فَرَسَايِخُ. (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 فَرَسَا [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.)

فَرَسٌ

فَرَسٌ: see the art. here following.

فَرَسٌ

فَرَسٌ (S, O, K) [and فَرَسٌ (K in art. فَرَسٌ)] 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. exiii.) which is applied to both of the fruits above mentioned: i. e.] the [fruit called] خَوْخُ; (K, TA;) of the dial. of El-Yemen: (TA:) or a sort thereof, (K,) i. q. فَرَسٌ, which is like the خَوْخُ 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 خَوْخُ: (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خَوْخُ 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.)

فَرَسٌ

فَرَسٌ, 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 رِجْ [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 فَرَسَاتٌ: (TA:) accord. to Ibn-Es-Sarráj, the ن is augmentative, because it is from فَرَسَتْ, (S, TA,) and [therefore] it has been mentioned before [in art. فَرَسٌ, in which see more]. (S.)

فَرَسَانٌ: see what next follows.

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

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

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

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

فَرَشٌ

1. فَرَشَهُ, (S, A, O, K,) aor. ʔ, (S, O,) inf. n. فَرَشٌ (O, K) and فَرَأَشُ, (S, O, K,) *He spread it; expanded it.* (S, A, O, K.) You say, فَرَشْتُ لَهُ فَرَأَشًا and فَرَشْتُهُ فَرَأَشًا (A, TA) and أَفَرَشْتُهُ (TA) and أَفَرَشْتُهُ (A) [I spread for him a bed: or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتُ فَلَانًا I spread for such a one. (Lth.) And فَرَشَ فَلَانًا بِسَاطًا, inf. n. فَرَشٌ; and أَفَرَشَهُ بِسَاطًا; and فَرَشَهُ بِسَاطًا, inf. n. فَرَشٌ; *He spread for such a one a carpet* (IAqr, K) in his entertainment. (IAqr.) And فَرَشَ فَرَشًا, inf. n. فَرَشٌ; and أَفَرَشَهُ; and فَرَشَهُ بِسَاطًا; and فَرَشَهُ بِسَاطًا, inf. n. فَرَشٌ; *He spread the garment, or piece of cloth:* or the latter signifies *he spread it for himself.* (TA.) And فَرَشَ تَحْتَهُ تَرَابًا or فَرَشَ تَحْتَهُ تَرَابًا [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And كُنْتُ أَفَرَشُ الرَّمْلَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And فَرَشَ دِرَاعِيهِ, (A, TA,) and فَرَشَ 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 فَرَشْتُ, as is shown by an explanation of اِنْعَادٌ in the § and L, and by the phrase مَفْرُوسَةُ 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 اِنْعَادٌ] 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 عَقِلٌ], it is disapproved: or, as some say, it signifies its *not being erect nor much expanded.* (S, O.) And فَرَشَ اللَّهُ الْفَرَشَ, (Fr, S,) inf. n. فَرَشٌ, (Fr, S, K,) means *God spread abroad the young camels;* syn. بَشَتْ. (Fr, S, K.) — [Hence,] فَرَشَهُ أُمُوهُ, (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 كَلِمَةً, (S, K,) and أَوْسَعَهُ إِيَّاهُ. (TA.) And in like manner the saying of 'Alóe,

فَرَشْتُمْكَ المَعْرُوفَ, is expl. by Ibn-Abi-l-Hadeed as signifying أَوْعَتْكُمْ إِيَّاهُ [meaning † I largely conferred upon you favour, or kindness]: but MF deems this strange. (TA.) You say also, فَرَشْتُهُ † I displayed, or laid open, to him my state, or case, or affair; [and so أَمْرِي † أَمْرِي; (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 (TA:) [or perhaps, unakes himself like a victim for them: (see مَتَفَرِّشُ, below:) for you say, فَرَشَهُ لِلذَّبْحِ, or أَفْرَشَهُ, (which latter form is mentioned by Freytag in his Lexicon, but without any indication of the authority,) meaning, † he threw him down (namely a beast) for slaughter: (see فَرَشَ, below:)] and † افترشه † 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. ʔ and ʔ, inf. n. فَرَشٌ, means He spread the place [with carpets or the like]; as also † افرشه, and † فرشه. (Mgh.) And فَرَشَ الدَّارَ † فَرَشَ, 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. ʔ, (O, TA,) inf. n. فَرَشٌ, (O, K, TA,) He lied: (O, K, TA:) one says, كَيْفَ 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 وَقَرَشَ [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. — افرشه also signifies: He spoke evil of him; or did so in his absence: (IAqr, A, O, K, TA:) and they say, افرشت في عروضي [Thou speakest evil of me; &c.]. (TA.) [See افترشه.] — And † He made it thin; or thin, and fine in the edge; namely, a sword. (O, K.) — افرش الشجر † The trees put forth branches; syn. اغصن. (A, TA.) — افرش عنه † 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 افرش عنهم الموت † Death quitted them; became withdrawn from them. (IAqr, O.) — افرشت said of a mare, † She desired to be covered. (O.) — افرشه [from فرش signifying “young camels”] He gave him young camels, (O, K,) small or large. (O.) — And افرش [app. افرش, or perhaps اشرف,] He (a man) became a possessor of فرش [app. فرش, and meaning young camels]. (IKtt, TA.) — And افرش said of a place, It abounded with فراش, (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.) — افشل فاقرش [He locked, and made fast by means of the catch, or catches, (فراشة, or فراش, 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. — افترش لسانه [lit.] He expanded his tongue: (S:) i. e. † he spoke in whatsoever manner he desired. (S, A, K.) — افترشه † He trod upon him or it: (S, K, TA:) [as though he made him or it a carpet or a bed:] from الفرش and الفراش. (TA.) — [Hence,] افترش الطريق † He went, or travelled, along the road. (TA.) — [Hence also,] افترش امرأة † He compressed a woman. (TA.) — And † He took to wife a woman. (O.) One says, افترش كريمة † He took to wife a female of high birth. (TA.) — [Hence also,] افترش عرضه 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 افترشنا السماء بالمطر † The sky assailed us with rain. (A, O.) — And افترش المال † He took the مال [i. e. property, or cattle, &c.,] wrongfully, or by force. (K, TA.) — And افترش أثره † He followed his footsteps; he tracked him. (A, O, K.) — افترش [in one of my copies of the S, افترش, 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 † انفرش; said of a garment or the like. (TA.)

فرش [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 فراش.] — † Seed-produce when it spreads itself (S, K, TA) upon the ground: (TA:) in [some of] the copies of the K, instead of فرش, which is the right reading, we find فرش: 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 hinds called عرقط and سلم, (IAqr, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] مِنَ الْعَرْشِ إِلَى الْفَرْشِ, meaning, [From the highest sphere, or the empyrean, to] the earth. (A in art. عرش.) — † A collection of trees of the kind called عَضَاهُ: and a round plot of trees of the kind called طَلْح. (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 † فريش 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 قَرَشًا, meaning, بَهْمًا بَشًا: [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 فرش الإبل also signifies old camels. (Th, TA.)

فرشة 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] بَصْرَاهُ: pl. فَرُوش. (AHn, TA.)

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

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

فراش [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 ʔ: (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-nitted, 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 bones 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, (أَخْضِرَانِ) 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 *فَرَأَشَاتُهُ*, (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 *قَرَأَشٌ* 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 IAg. (L.) = *قَرَأَشٌ قَفْلِي* signifies *The منَاشِب [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 قَفْلِي *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.)*

قَرَأَشٌ *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.] *أَقْرَشَةٌ* (TA) and [of mult.] *فُرُشٌ*, (S, K,) for which one may say, in the dial. of the Benoo-Temeem, *فُرُشٌ*. (Sb.) [See also *قَرَشٌ*: 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 الْوَدْدُ لِبُنْفَرَأَشٍ وَلِبُعَايِرِ الْحَجَرِ*, 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 *عَاهِرٌ*.] — † *The nest of a bird*. (O, K,* TA.) — † *A house, or tent*. (AA.) — And *الفَرَأَشِ* 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 *الفَرَأَشِ* signifies *the portion of skin (الْجِلْدَةُ) [to which is here added الشَّيْءُ, 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*.])

قَرِيشٌ *A plant, or herbage, that becomes spread upon the ground, not standing up upon a stem*. (TA.) [See also *مُفَرِّشٌ*.] — And † *A girl, or young woman, compressed by a man*; (O, K;*) an instance of *فَعِيلٌ* from *اِفْتَعَلَ*; (O;) [being from *اِقْتَرَسَ*]; 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 *مُفَرِّشٌ* as applied to a camel:] or *قَرَأَشٌ*, which is pl. of *قَرِيشٌ*, signifies *a sort of oxen, between the دَرَابِ and عَرَابِ, having small humps, and their اعْيَابِ [a mistranscription for أُعْيَابِ, i. e. dewlaps, pl. of عَيْبٌ,] are flaccid, or pendulous*. (TA voce *دَرَبَانِيَّة*.) — 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 *مُعَوِدُ* of she-camels: (TA:) pl. *قَرَأَشِ*. (S, O, K.) — See also *قَرَشٌ*, latter half.

فَرَأَشَةٌ: see *قَرَأَشٌ*, in ten places. = Also † *A small quantity of water*: (A, O, K, TA:) one says *لَبَسْنَا فِي الْبَيْتِ مِنَ الْفَرَأَشَةِ* [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 لَهَاءُ [which generally means the uvula; but also, the arches, or pillars, of the soft palate; or the furthest part of the mouth]*. (TA.)

قَرَأَشٌ *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.)

مُفَرِّشٌ *A thing resembling the شَادِكُونَةُ [a kind of thick quilted stuff made in El-Yemen]; (O, K;) i. e. a thing that is put upon the صَفَّة [or covering next the saddle] to sit upon*; (TA;) as also *مُفَرِّشَةٌ*: (A, TA:) or the latter is smaller than the former, (O, K,) and is put upon the *صَفَّة* of the camel's saddle, (A,) or upon the camel's saddle [itself], to sit upon: (O, K:) [pl. *مُفَرِّشَاتٌ*.] — [Hence,] *مُفَرِّشٌ* is applied to signify † *Women, or wives*. (A, TA.) One says, *فُلَانٌ كَرِيمٌ مُمَفْرِشٌ* † *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 لَهَالِكٌ مُمَفْرِشٌ*, meaning † *Verily his life has passed away lost*. (TA.) And *هَذَا الْمُمَفْرِشُ* is said to mean † *Persons who will not die upon their beds, and will not die otherwise than by slaughter*. (TA.)

مُفَرِّشَةٌ: see the next preceding paragraph. *جَمَلٌ مُفَرِّشٌ*, (O, K,) [and] *جَمَلٌ مُفَتَّرِشٌ* (A, TA,) *أَرْضٌ*, (T, TA,) or *مُفَتَّرِشٌ الظُّهْرُ*, (A, TA,) *: A camel having no hump*. (T, A, O, K, TA.) [See also *فَرِيشٌ*.] And *أَكْمَةٌ مُفَتَّرِشَةٌ الظُّهْرُ*, (S, TA,) or *مُفَتَّرِشَةٌ 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] أَكْمَةٌ*. (S, A, TA.)

مُفَرِّشٌ *Seed-produce spreading itself* (S, K, TA) upon the ground. (TA.) [See also *قَرِيشٌ*.] — *سَجَّةٌ مُفَرِّشَةٌ* *A wound of the head that reaches to the قَرَأَشِ [q. v.]; as also مُفَتَّرِشَةٌ*: (L:) or *that cracks the bone but does not crush*. (S, O, K.)

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

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

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

فرش

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

Q. 2. تَفَرَّشَتْ: see what immediately precedes.

فَرِشَاحٌ A broad, or wide, land: (K, TA:) accord. to the K, syn. with فَرِشَاحٌ; but Sh says that the latter is a mistranscription; the former being the correct word, from فَرَشَحَ فِي جِلْسَتِهِ: and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. فرسخ.) — 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. فَرَصَةٌ (M, K,) aor. ʔ, (TA,) or ʔ, (O in art. فرس) inf. n. فَرَصَ (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. ʔ, [so in a copy of the M, but accord. to a rule of the K it should rather be ʔ,] inf. n. as above, (M,) He hit, or hurt, his 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.) — Aud فَرَصَ [aor. ʔ,] inf. n. فَرَصَ; and فَرِصَ, inf. n. فَرِصَ; He had a complaint of his فَرِيضَةٌ. (M.) = فَرِصَ الْفَرِصَةَ: see 8.

2. تَفْرِيفُ أَثَلٍ, (L,) or تَفْرِيفُ نَعْلِ الْقِرَابِ, (L,) or تَفْرِيفُ نَعْلِ الْقِرَابِ (O, K, TA) [i. e.] نَعْلِ الْقِرَابِ (TA, [in the O بَعْدَ الْقِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (تَنْقِيشُ, O, L, K, TA,) of the نَعْلُ [i. e. shoe of iron or silver, at the bottom of the scabbard of a sword], (L,) or of the lower part of the نَعْلُ (O, K, TA) of the scabbard, (O, TA,) with the extremity of the [instrument of] iron. (O, L, K, TA.)

3. 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. أَفْرَصَتُهُ الْفَرِصَةُ The opportunity gave him power or ability [to do a thing]. (M, A, K.)

5. تَفَرَّصَ الْفَرِصَةَ: see 8.

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

8. افترص الفرصة He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. ائْتَمَرَهَا (O, K;) or اِغْتَمَمَهَا (TA:) or he got, or took, the opportunity; as also تَفَرَّصَهَا; and تَفَرَّصَهَا (M, TA,) aor. ʔ, (so in a copy of the M,) inf. n. فَرِصَ. (TA.) You say also, افترص الامور [He took, or seized, opportunities to do things]. (A.) And فَلَانٌ لَا يَفْتَرِصُ إِحْسَانَهُ وَبِرَّهُ [Such a one's beneficence and kindness are not caught at]; because there is no fear that his beneficence and kindness will become beyond one's reach. (A, TA. [See also 8 in art. فرط.]) — مَنِ افْتَرَصَ مُسْلِمًا ظُلْمًا, occurring in a trad., is an instance of the verb derived from فَرِصَ signifying the "act of cutting," or from فَرِصَةَ signifying "an opportunity;" and the meaning is [Such as] detracts, or, literally, cuts off, somewhat [from the honour of a Muslim wrongfully]: or assumes authority over the honour of a Muslim wrongfully, by speaking evil of him behind his back, or otherwise, or defaming him. (Iath, L, TA.) = افترصت الورقة [from الفريضة, "the quivering muscle" so called,] The leaf was caused to quiver. (M, TA.)

فَرِصٌ The stones of the مَقْلُ [or fruit of the Theban palm]: n. un. with ʔ. (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, (Yaḥkoob, S, M, A, Mṣb, K,) in the cases of the periodical drinkings of their camels, such as the حَمْسُ and the رِبْعُ and the سِدْسُ &c., (Yaḥkoob, M,) when the water is little; (Mṣb;) as also فَرِصَةٌ (M) and فَرِصَةٌ: (Yaḥkoob, M:) a dial. var. of the same is with س; (IAḡr, M;) and رِقَصَةٌ is another: (TA:) pl. فَرِصٌ. (M, Mṣb.) You say, جَاءَتْ فَرِصَتُكَ 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. شَرْبٌ. (S, K.) — An opportunity; a time at which, or during which, a thing may be done, or had; syn. نَهْزَةٌ: (S, M, TA;) and فَرِصَةٌ is a dial. var. of the same. (M.) You say, ائْتَمَرْتُ الْفَرِصَةَ, i. e. اِغْتَمَمْتُهَا [expl. above: see 8]. (S.) And أَيَّامُكَ 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: (K, M:) from فَرِصَ 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-wcc: (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-wcc. (O.)

فَرِيفٌ One who shares in water with another, each taking of it in turn. (S, K.) You say, هُوَ فَرِيفِي [He is my sharer in water, each of us taking thereof in turn]; and in like manner, مُفَارِصِي. (TA.) = فَرِيفٌ is also, like فَرِيفٌ, pl. of فَرِيفَةٌ; (S;) [or, rather, فَرِيفٌ is a coll. gen. n., whereof the n. un. is فَرِيفَةٌ;] 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 نَعْفُ of the كَتِفِ, [which may app. be here rendered with sufficient exactness the cartilage of

have distinctly explained what is in it, of lawful and unlawful [things]. (T, TA.) — **فَرَضَ** also signifies The act of reading, or reciting. (IAḡr, O, K.) You say, **فَرَضْتُ جِزْيِي** I read, or recited, my portion. (O, TA.) = **فَرَضَ**, inf. n. **فَرَاضَةٌ**, (A, O, K, TA;) i. e. in the science of the division of inheritances. (TA.) MF says that, accord. to IKṭṭ, the verb is also written **فَرَضَ**, like **كَتَبَ**: but [says SM] what I find in his "Kitāb el-Abniyeli" 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. **فَرُوضٌ**; 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. **فَرُوضٌ**, 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. **فَرِيضَةٌ**, 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 الْهَاشِيَةَ** 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** **وَلَمْ يَأْتِ بِهَا**, occurring in a trad., means [A child had not been brought forth by her; lit.] **لَمْ يَحْزَرْهَا**, and **لَمْ يَأْتِ بِهَا** [a mistake for **يُؤْتِرُهَا**]. (TA.) = See also 1, latter part of the first half of the paragraph. = **الْفَتْرُضُ الْجُنْدُ** The soldiers received their stipends. (A, K.) = **الْفَتْرُضُ الْقَوْمُ** 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: (Mḡb:) pl. of the former **فَرَاضٌ** (S, O, K) and **فَرُوضٌ**; (TA;) and of the latter **فَرَضٌ** (Mḡb, TA) and **فَرَاضٌ**: (Mḡb:) 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 **زَنْدٌ** is put, and then twisted round, in producing fire; also called **وَكْرٌ**; (A;) and **فَرَضَةٌ** signifies the same: (TA:) and **فَرُوضٌ** also signifies notches in an unfeathered and headless arrow [such as is used in the game called **الْمَيْبِرُ**]. (TA.) = I. q. **مَفْرُوضٌ** (A, Mḡb, 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-

Shāfi'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 **فَرَضَ**, i. e. notch, to the arrow; (O, TA;) as also **مَفْرُوضٌ**: (TA:) pl. **فَرُوضٌ**. (Mḡb.) As a law-term, it is of two sorts, **فَرُوضٌ عَيْنٌ** and **فَرُوضٌ كِفَايَةٌ**: 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 **حَقُّكَ فَرُوضٌ**, and **مَفْرُوضٌ**, and **مَفْرُوضٌ**, Thy right, or due, is [a thing] made obligatory, or binding, by God. (A.) **نَصِيْبًا مَفْرُوضًا**, in the **Ḳur** [iv. 8 and 118], means A share, or portion, determined, defined, or limited, as to time, or otherwise: (Zj, Ibn-Arafel:) 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. **سُنَّةٌ**. (IAḡr, O, K.) [But **فَرُوضٌ** is generally distinguished from **سُنَّةٌ**: the former, for instance, being applied to prayer appointed in the **Ḳur-ān**; 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 **Ḳ**, **مَوْسُومَةٌ** is put by mistake for **مَرْسُومَةٌ**. (TA.) You say, **مَا أَصَبْتُ مِنْهُ فَرُوضًا وَلَا قَرُوضًا** 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 **فَرُوضٌ** 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. **فَرُوضٌ**. (A, TA.) You say, **عِنْدَهُ مِائَةٌ مِنَ الْفَرُوضِ** He has with him a hundred soldiers &c. (A.) = A shield. (S, O, K.) **Ṣakhr-el-Gheī** 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 نَمَجِ الْبَيْبِرِ

يَقْلِبُ بِالْكَفِّ فَرُوضًا 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 **فَرُوضًا خَفِيْفًا**. (S, O, TA:) but my copies of the **Ṣ** have **قَلَّبَ** instead of **يَقْلِبُ**. [See also what follows.] — And A stick, or piece of wood; syn. **عُودٌ**: thus [it means] in the verse (**فِي الْبَيْتِ**) accord. to El-Jumaḥee, (O, TA,) i. e. in the verse above-cited: (TA:) he says, **الْفَرُوضُ فِي الْبَيْتِ عُودٌ**: (O, TA:) whence the author of the **Ḳ** has been misled to explain the **فَرُوضُ** as meaning **عُودٌ مِنْ أَعْوَادِ الْبَيْتِ الْفَرُوضُ**. (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, 'Abeed El-Abraḡ has likened lightning, accord. to the **Ṣ**; but Sgh says, in the TṢ, that he did not find the verse cited by J in the poetry of 'Abeed. (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 Aḡ on the authority of some one or more of the Arabs of the desert, of Hudhleyl. (O.) [See also **فَرَاضٌ**.] — And it is said that in the verse cited above it means the notch in the **زَنْدٌ** [or rather **زَنْدَةٌ**, mentioned in the first sentence of this paragraph]. (O, TA.) = A sort of dates (S, O, Mḡb, K) of 'Omān: (Mḡb:) Aḡ says that the best dates of 'Omān are these and the **بَلْعَقُ**: (S, O:) and AḤn says, Certain of the desert-Arabs of 'Omān 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 **تَفَارِيْقُ** [by which they are attached to the ends of the stalks]. (TA.)

فَرُوضٌ The fruit of the **دَوْمٌ** [or Theban palm] while continuing red. (AA, O,* K.)

فَرُوضَةٌ: see **فَرُوضٌ**, first sentence, in two places.

— A gap, or an opening, in a wall and the like: pl. **فَرُوضٌ**. (Mḡb.) — A gap, or breach, in the bank of a river, (S, Mḡh, O, Mḡb, K,) whence one draws water, (S, O, K,) or by which one descends to the water, (Mḡh, Mḡb,) and by which the ships, or boats, ascend; (Mḡb;) i. e. (Mḡh) its **مُشْرَعَةٌ**: (Aḡ, A, Mḡh:) pl., in this and the following senses, **فَرُوضٌ** (TA) and **فَرَاضٌ**. (A, TA.)

Hence the saying, in a trad., **فَاعْمَلُوا السُّيُوفَ لِئَلَّا يَمُوتَ فَرُوضًا** † Therefore make ye the swords to be **مَشَارِعٌ** [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 **تُغَوَّرٌ** [pl. of **تُغَوَّرٌ**, 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. (Mḡh.) — 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. فَرِيضَتَانِ, q. v., accord. to ISk. (IB.)

فَرِيضِي and فَرَاضٌ (S, A, Mgh, O, K) and فَرَاضٌ (A, Mgh, B) and فَرِيضٌ (A, O, L, K) A man skilled in the science of the فَرَائِضُ; (S, A, Mgh, O, K, B) i. e. in the science of questions relating to inheritance; (Mgh) or in the science of the division of inheritances. (TA.)

فَرَاضٌ The mouth of a river or rivulet. (S, O, K, *) — And Roads, or ways. (Lth, O, K.) [In this latter sense, app., (as well as in others shown above,) pl. of فَرَضَةٌ, q. v.] = Also The fire that is elicited from the زَنْدَةُ. (AHn, TA.) [See also فَرَضٌ (of which it is a pl.), first sentence.] = And Clothing: (S, O, K, *) one says, مَا عَلَيْهِ فَرَاضٌ There is not upon him any clothing; (S, O, *) or, accord. to AHeyth, covering. (TA.) [See also فَرَضٌ, near the end.]

فَرِيضٌ An arrow having its notch cut; (S, A, O, K, *) as also مَفْرُوضٌ. (TA.) = See also فَرِيضِي = and فَرَاضٌ = Also The cud of the camel; accord. to Kr: but accord. to others this is called, قَرِيضٌ [q. v.], with ق. (TA.)

فَرِيضَةٌ, of the measure فَرِيضَةٌ in the sense of the measure مَفْعُولَةٌ: pl. فَرَائِضُ: said by some to be derived from فَرَضٌ signifying the act of "apportioning," or "appointing;" because فَرَائِضُ 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, فَرَائِضُ 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 وَعَلِيمُهَا meaning accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلِيمُوهُ 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. فَرَائِضُ: (TA, *) فَرَائِضُ الْإِبِلِ 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 بَيْتٌ, (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 فَرَاضٌ.

فَرِيضٌ Wide, or broad. (O, K, *)

فَرَاضٌ: see فَرِيضٌ.

فَرَاضٌ: see فَرِيضٌ. = Old, aged, or advanced in age; applied to a cow; (S, A, O, *) in the Kur ii. 63; (S, O, *) and to a ram: (TA, *) or extremely aged; or old and weak; applied to a cow; (Fr, Katách; *) as also فَرَاضَةٌ and فَرِيضٌ (TA) and فَرِيضَةٌ: (K, TA, *) [but to what these are applied is not shown further than by their being mentioned as fem. epithets:] or large and fat; applied to a cow: pl. فَرَائِضُ: (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 (لَبَاءَةٌ); (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.: (Aq, O, *) pl. فَرَاضٌ, (IAqr, S, A, O, K, *) applied to men; (IAqr, S, A, O, *) or this, so applied, signifies goodly, or handsome: (TA, *) and فَرَائِضُ is applied to dates [&c.]. (A, TA, *) Also † Old, or ancient; (K, *) applied to a thing. (TA.) You say ضَعْنٌ فَرَاضٌ † Great ran-

cour, or malevolence, or malice; (L, *) as also ضَعْبَةٌ فَرَاضٌ: (A, L, *) or old rancour, &c. (O.) And ضَبٌّ فَرَاضٌ † Great enmity. (IAqr, *)

أَفْرَضٌ The most [and more] skilled, of men, in the science of the فَرَائِضُ; (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., أَفْرَضُكَ زَيْدٌ The most skilled, of you, &c., is Zeyd. (S, Mgh, *)

مَفْرُوضٌ An iron instrument with which notches, or incisions, are made. (S, O, K, *)

مَفْرُوضٌ Notched much, or in many places; serrated; or jagged. (El-Báhibee, *) — And hence, The [kind of beetle called] جَعَلٌ: (El-Báhibee, *) or the male of the [beetles called] مَخَنَافِسُ. (IAqr, *)

مَفْرُوضٌ: see فَرِيضٌ: = and see also فَرَضٌ, as syn. with مَفْرُوضٌ, in four places.

مَفْتَرَضٌ: see فَرَضٌ, as syn. with مَفْرُوضٌ, in three places.

فرط

1. فَرَطٌ, (O, K, *) aor. ٤, (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. ٤, [inf. n. فَرِطٌ; which is therefore used as an epithet applied to one and to more;] (O, TA, *) and so افترط, in the phrase افترط إليه [He was foremost in attaining to him in this affair]. (TA.) [See مَفْتَرَضٌ. — فَرَطٌ, (S, O, Mgh, K, &c.,) aor. ٤, (S, Mgh, B) or ٤, (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, عَلِمْنِي دِينًا وَسُوطًا لَا ذَاهِبًا فَرُوطًا وَلَا سَائِلًا سُقُوطًا 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. ٤, Speech proceeded from him hastily, before reflection, or without premeditation; syn. تَقَدَّمَ, and سَبَقَ. (Mgh, B) And فَرَطٌ مِنْهُ 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 يُفِرُّ عَلَيْنَا** Verily we fear that he may act hastily and unjustly towards us: (S:) or that he may hastily do to us an evil action: (Ibn-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.* (IKt̄t̄.) You say also **فَرَطَ عَلَيْهِ فِي الْقَوْلِ**: see 4, latter half. — **فَرَطَ فِيهِ**: see 2, near the middle. — **فَرَطَ فِي حَوْضِهِ**: see 4, last sentence but one. — **فَرَطَتِ النَّخْلَةَ** *The palm-tree was left without being fecundated until its spadix became dry and hard* (عَسَا, in the CK, and in the O **يَعْسُو**). (O, K, TA.) — And **فَرَطَتِ الْبُيْرَ** *The well was left until its water had collected again.* (Sh, TA.) — **فَرَطَ إِلَيْهِ رَسُولَهُ**: see 2. — **فَرَطَ وَوَلَدًا**, **فَرَطَ وَوَلَدًا**, and **فَرَطَ وَوَلَدَهُ**: 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 افطره.* (O, TA.) — *He emboldened him, in contention, or altercation; as also افطره.* (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 افطره he sent a messenger specially and expressly respecting his needful affairs: (IAqr, O, L, K:) and افطره 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.) — افطره also signifies *He sent it before, remaining behind it: or he quitted it, and sent it before: (TA:) he left it, and quitted it: (S:) he left him; (AA;) as also افطره: (Ks, S:) he left him, and became behind him; as also افطره: (TA:) he left him, and went before him: (S, O, K:) and افطره [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 افطره he left, forsook, or relinquished, him, or it; or he abstained, or desisted, from it: (TA:) and افطره he neglected it; and preferred backwardness (قَدَّمَ الْعَجْزَ) in it, or with respect to it; and failed, or fell short, of doing what he ought, or flagged, or was remiss, with respect to it; as also افطره; (K; [but accord. to the TA, only the former of these two phrases signifies “he failed of doing what he ought,” &c.];) or simply he neglected it; (ISd, TA;) or he failed of doing what he ought, or flagged, or was remiss, with respect to it, and neglected it, (S, O, Mṣb,) so that it escaped him; (S, O;) as also افطره, (S, O, K, TA) [in the K, the words rendered “so that it escaped him” are omitted,] aor. 2, (S, O,)**

inf. n. **فَرَطَ**: (S, O, K:) and **فَرَطَ** alone, *he flagged, or was remiss; was lazy, or indolent: (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive.* (Sb, TA.) **شَاخِرُ-الْغَيْهِ** says,

ذَلِكَ بَرِي فَلَئِنْ أَفْرَطَهُ

أَخَافُ أَنْ يَنْجِزُوا الْبَدِي 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 **سَاحِدُ** Ibn-Ju-eiyeh says,

مَعَهُ بَقَاءٌ لَا يَفْرِطُ حِمْلَهُ

With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, **فَرَطْتِكَ فِي كَذَا وَكَذَا** *I left thee in such and such [a state, &c.]: (AA, O:) and افطرت من القوم أحدا* *I did not leave, of the people, or company of men, any one. (Ks, S, O.)* And **فَرَطَ فِي جَنبِ اللَّهِ** *He neglected the things of God, and did them not: (TA:) or the command of God. (O, TA.)* [See also art. **جَنِبَ**.] And it is said in a trad., **نَيْسَ فِي التَّوْبِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ أَنْ لَا يَضَى حَتَّى يَدْخُلَ وَقْتُ الْأُخْرَى** *[There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other (prayer) commences]. (TA.) — Also He let him alone, or left him, for a while; or granted him a delay, or respite; [and so افطره; for] افطرت أفطرت means I long let them alone, or left them, or granted them delay or respite. (TA.) — You say also, افطره الله عنه ما يكره* *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. (S, O.) — افطره, (O, K,) inf. n. تَفْرِيطٌ, (TA,) also signifies *He praised him immoderately; (O, K, TA;) like افطره: (O, TA:) Sgh has expressed, in the TS, his fear that the former may be a mistranscription for the latter; but seems to have afterwards conceded the correctness of the former, from his mention of it in the O. (TA.)**

3. **فَارَطَهُ** (S, O, K, TA) in the O and K, **فَارَطَهُ**, inf. n. **فَارَاطٌ** and **فَارَاطَةٌ**, (S,) *He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, K, TA.) — افطره افطره* (S, O, Mṣb, K,) the latter word being an inf. n. of **فَارَطَ**, (TA,) *He spoke hastily; without premeditation; expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ; (S, O, K;) he let fall hastily, or unpremeditated, sayings or expressions; expl. by بَوَادِرُ مِنْهُ سَقَطَ مِنْهُ بَوَادِرُ* (Mṣb.) — See also 2, in two places: — and see 6. — **فَارَطَهُ** also signifies *He found him; syn. افطره and صادقه: (O, K, TA:) and so افطره and افطره. (TA.)*

4: see 2, in seven places. — **افطرت أولادًا**, (S, O,) or **افطرت أولادًا**, (TA,) said of a woman,

She sent children before her [to Paradise, by their dying in infancy]; syn. افطرت أولادًا (S, O, TA:) and **افطرت**, said of a man, in like manner signifies **افطرت**. (TA.) And you say also, **افطرت** *He was preceded by his child to Paradise.* (IKt̄t̄.) And **افطرت**, (K, TA,) or **افطرت**, (CK,) *He lost children by their dying young: (K, TA;) as though they preceded him to Paradise; (TA;) and so افطرت; (Mṣb;) and افطرت; which also signifies he lost a young child by death: (TA:) or the last of these phrases, (K,) or the last but one, (S, O,) signifies he lost his child, or children, (K,) or a young child, (S, O,) by death before attaining to puberty. (S, O, K.)* [See **افطرت**.] And **افطرت** *The child's death was hastened; or was made to happen early. (Th.) — افطره He hastened him; or made him to hasten. (S, O.)* And you say also, **افطرت السحابه** *The cloud hastens and forwards the water in the beginning of the [autumnal rain called] ونسبي. (TA.)* And **افطرت السحابه** *The cloud hastened with the [rain called] ونسبي. (S, O, and the like is said in the K.)* And **افطرت بيده إلى سيفه يستله** *He put his hand hastily to his sword to draw it forth. (IAqr, O, K.)* And **افطرت** [alone] *He hastened with an affair. (K, TA.)* And **افطرت** *He advanced, or went forward, before tarrying, or waiting, or pausing, in the affair. (TA.) — افطرت also [very frequently] signifies He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (S, O, Mṣb, K, TA;) and افطرت في الأمر; (S, O, TA;) and افطرت في حبه; (S, O, TA;) and افطرت في بغضه; (O, TA;) and افطرت في مدحه 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, **افطرت في القول** *He exceeded the due bounds, or just limits, towards him in speech. (K, TA.)* And **افطرت في القول** *He talked [excessively, exceedingly, immoderately, or] much. (TA.)* [And, **افطرت عليه** *He acted insolently, or presumptuously, towards him.*] — Also **افطرت عليه** *He loaded him (namely a camel, IKt̄t̄) with that which he was unable to bear. (IKt̄t̄, K.)* And **افطرت** (S, O, K) *a مَزَادَةٌ (S) 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 افطرت في حوضه, (O, TA,) aor. 2, (O,) inf. n. افطره, (TA,) he filled his watering-trough: (O, TA:) or poured much water into it. (TA.) — And افطرت النخلة He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K. [See 1, near the end.]*

5. **افطرت** *He (a horse) outwent, or got before, other horses. (S, TA.)* [See also I.] — 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 الْأَعْيُنَ مَضْعَبَاتِ
- كَمَا يَتَفَارَقُ التَّمَدَّ الْحَمَامُ

[They contend with the reins, being unbroken and refractory, like as the pigeons vie, one with another, in striving to get first to the scanty remains of rain-water]. (S.) — [Hence,] تَفَارَقَ فَلَانٌ Such a one preceded, or got before, and made haste. (O, K, TA.) — And hence, (TA,) تَفَارَقَتَهُ 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 يَتَّقِرُّ إِحْسَانَهُ وَبِرَّهُ (S, K*) Such a one's beneficence and kindness are not caught at, (لا يَتَّقِرُّ, as in a copy of the S and in the TA,) or do not pass away, (لا يَتَّقِرُّ, as in another copy of the S,) and (S, TA) their passing away, so that one cannot avail himself of them, is not to be feared: (S, K, TA:) a saying of one of the Arabs of the desert. (TA.)

فَرَطٌ Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits. (S, O, K, TA.) You say, يَاكَ [Avoid thou, or beware thou of, excess in the affair]. (S, O.) — Mastery, ascendancy, prevalence, or predominance: (K, TA:) as, for instance, of eager desire, and of grief. (TA.) — A time, whether long or short; an indefinite time; syn. حِينٌ. (S, O, K.) You say, لَقِيتُهُ فِي الْفَرَطِ بَعْدَ الْفَرَطِ I met him time after time. (S, O.) And أَنَا آتِيهِ الْفَرَطُ I come to him, or will come to him, at some time. (TA.) — It also denotes one's meeting a man, (TA,) or coming to him, (K,) after some days, (K, TA,) accord. to A'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 لَقَاهُ فِي الْفَرَطِ [I meet him, or will meet him, or shall meet him, after some days]. (TA.) [But the above-mentioned restriction does not apply when it is prefixed to a noun signifying a period of time: for] you say also, آتِيَهُ فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ [app. meaning I came to him after a day or two

days]. (S, O.) [It is said in the TA that, accord. to ISk, it is used in the saying أَيْمَكَ فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ, and that it is a day between two days; but this seems to me to be a mistake for between a day and two days: it is afterwards said in the TA that فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ means after two days; but the complete explanation should doubtless be after a day or two days.] Leheed says,

- هَلِ النَّفْسُ إِلَّا مَتْعَةٌ مُسْتَعَارَةٌ
- نَعَارُ فِتَاتِي رَبِّهَا فَرَطٌ 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 مَضِيَّتَ فَرَطٌ سَاعَةً وَلَمْ أُوْمِنْ أَنْ أَنْفَلَيْتَ "What is فَرَطٌ 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, فَرَطٌ [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكْمَةٌ. (K.) — And the same, (K,) or †فَرَطٌ, (thus as written in the O,) An erect way-mark, or thing set up for guidance to the right way: (O, K:) pl. أَفْرَاطٌ and بَدَتْ أَفْرَاطٌ: (K:) [but] it is said in the A that بَدَتْ لَنَا أَفْرَاطُ الْمَفَازَةِ is a tropical saying, signifying مَا أَتَقَدَّمَ مِنْ أَعْلَامِهَا [as though meaning †The foremost of the way-marks of the desert, or waterless desert, appeared to us]. (TA.)

فَرَطٌ: see فَرَطٌ, near the end.
فَرَطٌ A person who goes before, or in advance of, others, to the water, (S, Mgh, K,) or who is sent before, or in advance, to seek water, (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 تَبَعَ in the sense of تَابِعٌ: (S, TA:) and a number of persons who perform that office; (S, O, Mgh, K;) as also †فَرِاطٌ; (S, Mgh, K, TA,) pl. of فَارِطٌ: (Mgh, TA:) you say رَجُلٌ فَرِطٌ and قَوْمٌ فَرِطٌ. (S, Mgh.) It is said in a trad., أَنَا فَرِطٌكَ عَلَى الْخَوْصِ [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 اِقْتَرَطَ فَرِطًا: see 4:] pl. أَفْرَاطٌ: or فَرِطٌ 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 فَرِطًا 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 الصَّبَاحِ (S, O,) or الصَّبَاحِ (K,) †The annunciations, or foretokens, (K,) or the beginnings of the annunciations or foretokens, (S, O,) of the daybreak: (S, O, K:) sing. فَرِطٌ. (Lth, TA.) — See also فَرِطٌ, last sentence. — Also Haste. (TA.) — See also the next paragraph.

فَرِطٌ A swift horse; (S, O, K;) one that precedes, outgoes, outstrips, or gets before, others: (S, A, O:) pl. أَفْرَاطٌ. (L, TA.) — A case, or an affair, in which the due bounds, or just limits, are exceeded: (S, O, K:) or neglected; (S, TA;) as also †فَرِطٌ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُلُّ أَمْرٍ فَلَانٌ فَرِطٌ The whole of the case of such a person is one in which the due bounds, or just limits, are exceeded. (A, TA.) And it is said in the Kur [xviii. 27], وَكَانَ أَمْرُهُ فَرِطًا, meaning, And whose case is one in which the due bounds, or just limits, are exceeded: (S, O:) or in which obedience is neglected and unheeded: (TA:) or [one of] preference of backwardness (تَقْدِيرُ الْعَجْزِ): (Zj:) or [one of] repentance: or, accord. to some, the meaning is that which here next follows: (O, TA:) wrong-doing; injustice; transgression: (O, K, TA:) some say also, that it means hastening, or acceleration. (TA.) — فَرِطٌ (S, O) and †فَرِطٌ (O) An [eminence such as is termed] أَكْمَةٌ, resembling a mountain: (S, O:) or the second, accord. to Zbd, the base (سَفْح) of a mountain: (TA:) pl. أَفْرَاطٌ (Zbd, S, O) and أَفْرَاطٌ. (O.) [See also فَرِطٌ, last sentence but one.]

فَرِطَةٌ A single act of going forth; (S, O, K;) and of preceding, or going before. (S, O.) — [A hasty, or an unpremeditated, saying, or action: pl. فَرِطَاتٌ. (See 1 and 3.)] You say, اللَّهُمَّ اغْفِرْ لِي فَرِطَاتِي, i. e. مَا فَرِطَ مِنِّي [meaning, O God, forgive me my hasty, or unpremeditated, sayings, or actions]: (TA:) [or my acts of hastiness, or forwardness, and transgression: for] فِي الْفَرِطَةِ فِي الدِّينِ [unless we should in this instance read الْفَرِطَةُ, as the Turkish translator of the K has done,] signifies hastiness, or forwardness, and transgression, in religion. (TA.)

فَرِطَةٌ The act of going forth; (S, O, K;) and of preceding, or going before. (S, O.) Hence the saying of Umm-Selemeh, to 'A'isheh, نَهَاكَ عَنِ الْفَرِطَةِ فِي الْبِلَادِ [He (referring to Mo'hammad) forbade thee from going forth into the country, or provinces]. (S, O.) And فَلَانٌ ذُو فَرِطَةٍ فِي الْبِلَادِ Such a one is a person who makes many journeys. (TA.)

فَرِطِي and فَرِطِي (Ibn-'Abbád, K,) but the latter is said in the Mo'heet to be with damm, [which most probably means that it is فَرِطِي, 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 thronh 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 precedes the others to the valley and the water. (S, TA.) — فَارِطٌ also signifies One who goes before to dig the grave: pl. as above, and also فَوَارِطٌ, which latter is extr., like فَوَارِيسٌ, pl. of فَارِيسٌ, as is said in the O. (TA.) — And hence, (Lth, TA,) الفَارِطَانِ (Lth, S, O, K,) in the A الفَرَطَانِ (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 فارط 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 (Mujūhid, 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 السِّجَالِ 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. رنق.)

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-Āmidī. (TA. [But see the pass. part. n., below.]

فَرَطَحٌ: see what follows.

رَأْسٌ مُفَرِّطِحٌ A broad, or wide, head; (S, K;) as also فَرَطَحٌ: 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 النَّاسَ طَوْلًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فَرَعَهُ فِي قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also فَرَعَهُ. (TA.) And فَرَعَهُ الْقَوْمَ, (K,) or فَرَعَهُ قَوْمِي, (S, O,) inf. n. فَرَعٌ and فُرُوعٌ, † 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. بَرع.) [See also 5.] — And فَرَعَهُ, (O, K,) aor. -, (K,) inf. n. فَرَعٌ (TK [as is indicated in the K, and, in the former of the two senses here following, فُرُوعٌ also, said in the TA to be syn. with فُرُوعٌ]), † He (u 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,*) 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'Obcyd, فِي الْجَبَلِ فَرَعُ means he ascended the mountain: and فِيهِ فَرَعُ 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)

2: see 1, near the middle, in two places. — فَرَعَتْ مِنْ هَذَا الْأَصْلِ مَسَائِلَ (Mṣb, K, but in the latter فَرَعَهُ,) 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 فُرُوعُ [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 بَفُلَانٍ فَمَا أَحْمَدْنَاهُ (K.) i. e. تَرَكْنَا 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 فَرَعِهِ لَوْمَةٌ [app. فِي لَوْمَةٍ] i. e. اِنْحَدَرَ [as though meaning † He lowered himself in his meanness, or sordidness; but I suspect it to be a mistranscription]; a tropical phrase. (TA.) — فَرَعَهُ الْأَرْضَ He went round, or about, or round about, (S, O, K, TA,) or did so much, (S, O, TA,) in the land, (S, O, K, TA,) as also فَرَعَهَا, and فَرَعَهَا, (TA,) and consequently knew its state, or case, or circumstances. (S, O, K, TA.) — الفَرَعَةُ الإِبِلُ The camels brought forth the [firstlings, or] first offspring (الفَرَعَةُ). (O, K.) — And أَفْرَعُوا, (O,) or الفَرَعَةُ الْقَوْمَ, (K,) They, (O,) or the people, or

بِالسَّيْفِ (TA,) [with the staff, or stick], and فَرَعَتْ فَرَسِي بِاللِّجَارِ (TA.) — فَرَعَتْ فَرَسِي بِاللِّجَارِ (S, O, K,*) aor. -, inf. n. فَرَعٌ, (S, O,) † I pulled in my horse by the bridle and bit, to stop him. (S, O, K.) — فَرَعَتْ بَيْنَهُمَا, (S, O,) or بَيْنَهُمَا, (K, TA,) aor. -, 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 فَرَعَهُ الْقَوْمَ, 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. — فَرَعَهُ الْأَرْضَ: see 4. — فَرَعَهُ, [aor. -,] (TA,) inf. n. فَرَعٌ, (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. — فَرَعَتْ مِنْ هَذَا الْأَصْلِ مَسَائِلَ (Mṣb, K, but in the latter فَرَعَهُ,) 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 فُرُوعُ [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.

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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, Mghb;) or **افروع الفرعة** *he sacrificed the فرعة, (O, K,) which signifies the same as the فرع; (Mgh, Mghb;) and so استفروع; (O;) or [simply] استفروع; (K;) and افروع [alone]; (O;) and فرع, (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. (Mghb.) And افرعت الصبغ افرعت (O, K, TA,) so says Ibn-'Abbád, (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** *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-'Abbád, 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 افروع; (Sh, TA:) and likewise, as also استفروع, a thing. (K.)* One says, **بئس ما افرعت به** *Very evil is that with which thou hast begun, or commenced: (S, O:) and افرعت ما افرعت [or with which] thou hast begun. (Mghb.)* And **افروع سفرة**, and **حاجته**, *He began, commenced, or entered upon, his journey, and his needful affair. (TA.)* And **افرعوا من سفرهم** *They came, or arrived, from their journey when it was not the proper time for their coming. (TA.)* — And **افرعوا** *They sought after herbage in its place (اتسجعوا) 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 vocc فظيع. — **تفرعت من هذا الاصل مسائل** (O, Mghb, K, TA) *Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Mghb;) or were made to be the فروع [i. e. the branches, meaning derivatives,] thereof; (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.)* — **تفرعوا** *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 تنصتتم and تدرتتم. (TA.)*

8. **افترع**: see 4, latter half. — Hence, (TA,) *He devirginated a maid; (S, O, Mghb, K, TA;) as also فرعها. (K.)* — And hence, **افترع قصيدة** *افترع كذا [He broached such an ode], and معاني كذا [such meanings]: (Har p. 61:) and يفترع 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, Mghb, K;) the فرع being what branches forth (يتفرع) from the lower, or lowest, part thereof: (Mghb:) pl. فروع only. (TA.)* It is said in a trad. **أى 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** *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, **فرع**, 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]. (Hájjees Khaalfeh.) — And **فرع** *The hair of a woman: pl. as above [app. used in a collective sense like the French "cheveux"]: (K, TA:) one says امرأة امروءة طويلة الفروع [meaning: A long-haired woman]. (TA.)* And **فرع** *Full [or abundant] hair. (S, O, K, TA.)* — And **فرع** *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,"] **فرع** *A valley branching off. (TA.)* And **فرع** *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 فروع. (K, TA.)* — Also [or قوس فرع] *A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof: (As, 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 فروع: (S, O:) or the فرع is [one] of the best of bows: (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says قوس 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 , quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the , quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify "a branch," and be metonymically used as meaning recent property. (TA.)* — See also the next paragraph, latter half.

فرع *The firstling of the camel, (S, Mgh, O, Mgh, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Mgh, K,) looking for a blessing thereby; (S, O, Mghb;) and فرعة signifies the same: (Mgh, Mghb:) hence, (Mgh, O, K,) it is said in a trad., لا فرع ولا عتيرة (S, O, K,*) or ولا عتيرة (Mgh: [see عتيرة:]); or when the camels amounted to the number for which their owner wished, they sacrificed [a firstling]: (TA:) or when one's camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and*

the Muslims used to do it in the first part of El-Islám: then it was abrogated: (K, TA:) accord. to the Bári' and the Mj, the *firstling of camels* and also *that of sheep or goats* are thus called: (Msb:) the pl. [of فَرَعٌ] is فُرُوعٌ, 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 Bisr Ibn-Abee-Kházim, has used it as meaning *The skin of a فرع*; (S, O,*) suppressing the prefix جلد: (S:) for they used to clothe with its skin another young one of a camel, in order that the mother of the one sacrificed might incline to it [and yield her milk]. (O; and the like is said in the TA.) — Also, and فَرَعٌ, Lice: (S, K:) or, as some say, *small lice*: (TA:) and *one thereof* is termed فَرَعَةٌ and فَرَعَةٌ: (S, K:) or, accord. to some, فرعة signifies a *large louse*. (TA.) — And the former (فَرَعٌ), *Food that is prepared* [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as 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 I, 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 فَارَعَةٌ.]) — 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, *أَتَيْتُهُ 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 فَارِعٌ [q. v.]. (O, K.)

فَرُوعُ 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*:] Aboo-Khirásh says,

* وَظَلَّ لَهَا يَوْمَ كَانَ أَوَارَهُ
* ذَا 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 Aboo-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-'Aidh: El-Jumábeé related it differently, with غ; but the فُرُوعُ [or rather الفُرُوعُ] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فَيْح. (TA.)

فَرُوعٌ, occurring [with tenween, perfectly decl.] in a verse of Umeiyeh Ibn-Abi-ş-Salt, (O, K,) i. q. فَرُوعُونَ, (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 كَيْسَرِيٌّ 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 فَرُوعُونَ, or used by poetic license: (K:) the pl. of the latter is فَرَاعِنَةٌ. (Msb.)

فَرُوعُونَ: see the next preceding paragraph.

فَارِعٌ [Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say *جَبَلٌ فَارِعٌ* *A mountain higher, or taller, than what is next to it*. (S, O.) — And *High, or tall*; applied to a man, and to an extended gibbous piece of sand. (TA.) — And *High, or elevated; goodly in form or aspect or appearance; beautiful*: (Aboo-'Adnán, O, K:) or [simply] *high* [app. in rank or dignity]: (IAq, O:) and also *low, ignoble, or mean*: (IAq, O, K:) thus having two contr. significations. (O, K.) — And a man of the Arabs said, *لَقِيتُ فُلَانًا فَارِعًا مُفَرَعًا*, 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 فَارِعٌ. (TA.)

فَارَعَةٌ *The higher, or highest, part of a mountain [and of a valley]: one says, أَنْزِلْ بِفَارَعَةِ الْوَادِيِ وَأَحْذَرِ أَنْفَلَهُ* [Alight thou in the higher, or highest, part of the valley, and beware of its lower, or lowest, part]. (S, O.) See also فَرَعَةٌ, in two

places. — الفَارَعَةُ مِنَ الْغَنَائِرِ means *The surplus that is deducted* [so I render المُرْتَفَعَةُ الصَّاعِدَةُ, app. *such things as cannot be divided and are therefore removed,*] from the main stock of the spoils before they are divided into fifths. (TA.) — And فَوَارِعٌ, (pl. of فَارَعَةٌ, TA,) applied to 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 Aboo-Bekr, (O, K,) and 'Omar was أَصْلَعٌ: (O:) fem. فَرَعَاءٌ; (S, O, K;) accord. to IDrd, applied to a woman as meaning *having much hair*: (S, O:) pl. فُرْعَانٌ, (O, K,) like its contr. صُلْعَانٌ; (O;) and also فُرْعٌ. (K.) 'Omar, being asked, "Are the صُلْعَانٌ better or the فُرْعَانٌ," said "The فرعان are better," meaning to assert the superior excellence of Aboo-Bekr over himself. (O.) — فَرَعَةُ 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 فَارِعٌ, 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 فَرُوعُونَ, 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.)

فَرُوعُونَ [Pharaoh;] the surnames of El-Weled Ibn-Mu'ab, king of Egypt: (S:) or the surname of every king of Egypt: (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] anyone inordinately proud or corrupt or

unbelieving; (S, K;) insolent and audacious in acts of rebellion or disobedience, or extravagant therein and in wrongdoing: as also فرعون and فرعون; (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. فرَاعنة. (Msb, K, TA.) It is said in a trad., أَحَدُنَا فِرْعَوْنُ هَذِهِ الأُمَّة [app. meaning *One of us is the Pharaoh of this people, or nation*]. (S: in one of my copies of the S, أَخَذْنَا and فِرْعَوْنُ.) — And [it is said that] الفِرْعَوْنُ signifies *The crocodile*, (K, TA,) in the language of the Copts. (TA.)

الدُّرُوعُ الفِرْعَوْنِيَّةُ Certain coats of mail so called in relation to the فرعون [or Pharaoh] of Moses. (Sh, TA.)

فرغ

1. فرَغَ, [aor. ُ; and app. فَرَّغَ, aor. َ and ُ, as below; inf. n. فُرُوغٌ and فَرَاغٌ; or, accord. to some, the latter is a simple subst., but it is more commonly used than the former;] said of a thing, *It was, or became, empty, vacant, void, devoid, destitute, or unoccupied*; syn. خَلَا. (Msb.) [You say, فَرَّغَ مِنْ كَذَا *It was, or became, empty, vacant, void, devoid, or destitute, of such a thing; or unoccupied thereby.*] And فَرَّغَ لَكَ [The thing was, or became, vacant, or unoccupied, for thee; as though it were a place, or a vessel: and hence, *the thing was, or became, exclusively for thee*]. (TA voce خَلَا.) — [Hence,] فَرَّغَ (O, *K, *TA) said of a man, (TA,) [and app. فَرَّغَ also, as below,] inf. n. فُرُوغٌ, † *He died*; (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) — And فَرَّغَ مِنَ الشُّغْلِ, (S, O, Msb, K, *) aor. ُ, inf. n. فُرُوغٌ (S, O, Msb, K) and [more commonly] فَرَاغٌ (S, O, K,) or the latter is a simple subst.; (Msb;) and فَرَّغَ, aor. َ, (O, K,) mentioned by Yoo; (O;) and فَرَّغَ, aor. َ, (O, Msb, K,) of the dial. of Temeem; (Msb;) and فَرَّغَ, aor. ُ, a compound of two dial. vars.; (O, Msb;) *He was, or became, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure*. (K, *TA.) [See also 5.] — [And hence, فَرَّغَ مِنَ الأَمْرِ *He ceased from, ended, or finished, the affair.*] — And فَرَّغَ لَهُ and إِلَيْهِ (O, Msb, K, TA,) aor. ُ and َ; (TA;) and فَرَّغَ (O, *Msb, K, *TA,) aor. َ; inf. n. فُرُوغٌ and [more commonly] فَرَاغٌ; (TA;) *He made him, or it, his object, or the object to which he directed himself*; syn. قَصَدَ: (O, Msb, K, TA:) [or *he made him, or it, his exclusive object*; agreeably with an explanation of the phrase here following]: whence, in the Kur [lv. 31], سَنَفِرُّغُ لَكُمْ *We will make you our object*; expl. by IAar as meaning سَنَعِدُ [which is syn. with سَنَقِصُ]; (TA;) and some read سَنَفِرُّغُ; (O, TA;) and some, سَنَفِرُّغُ; (O;)

and some, سَنَفِرُّغُ, asserting that Temeem say نَعْلِمُ; (O, TA;) and some, سَنَفِرُّغُ إِلَيْكُمْ, meaning سَنَقِصُ إِلَيْكُمْ; or سَنَفِرُّغُ لَكُمْ means *We will apply ourselves exclusively (سَنَتَجَرَّدُ) to the reckoning with, and the requiting of, you*; and it is said to be a threat; (Bd;) a metaphorical phrase, from a man's saying to him whom he threatens, سَأَفِرُّغُ لَكَ, (Ksh, Bd,) meaning *I will apply myself exclusively to the making an assault upon thee*: (Ksh:) one says [also] in threatening, لَأَفِرُّغَنَّ لَكَ [meaning in like manner *I will assuredly apply myself &c.*]. (TA.) [See, again, 5.] — فَرَّغَ المَاءَ (S, O, K,) aor. َ, (S, K,) inf. n. فَرَاغٌ (S, TA,) *The water poured out or forth, or became poured out or forth*. (S, O, K.) = فَرَّغَ, [aor. ُ,] inf. n. فَرَاغَةٌ; † *He (a horse) was easy, or good, and quick, in pace, and wide in step*. (TA.) — فَرَّغَتْ الفَرْسَةَ † *The [wound made by a] stroke, or blow, was wide*; (O, K, TA;) likened to the فرغ of the leathern bucket. (TA.) — And فَرَاغَةٌ (as an inf. n. of which the verb is فَرَّغَ, TK) signifies *The being impatient, and disquieted or disturbed or agitated*. (O, K.) = فَرَّغَ as trans.: see 4.

2. فَرَّغْتَهُ *I made it empty, vacant, void, devoid, destitute, or unoccupied*; as also أَفَرَّغْتَهُ. (Msb.) فَرَّغَ الظُّرُوفَ signifies *The making the receptacles empty*. (S, O, K.) And some read [in the Kur xxxiv. 22], حَتَّى إِذَا فَرَّغَ عَنْ قُلُوبِهِمُ, (O, TA,) expl. as meaning *Until, when their hearts shall be made void of fear, or fright*: or, accord. to IJ, فَرَّغَ and فَرَّغَ and أَفَرَّغَ [which are all mentioned as readings in the same passage] have one meaning. (TA. [See 2 in art. فَرَّغَ.]) — [Hence one says, فَرَّغَهُ لَكَ *He made him to be, or become, or he left him, vacant from, devoid of, or free from, business, occupation, or employment; or made him to be unoccupied, unemployed, or at leisure; so that he might apply himself exclusively to such a thing.*] — See also the next paragraph.

4: see 2, first sentence. — أَفَرَّغَهُ (S, O, K,) inf. n. أَفَرَاغٌ and أَفَرَّغَ (O,) signifies [also] *He poured it out, or forth*; (S, O, K;) namely, water [&c.]; (S;) as also فَرَّغَهُ (S, O, K,) inf. n. فَرَّغَ; (S, O;) and أَفَرَّغَ likewise signifies *he poured forth blood*; (S, O, K;) and فَرَّغَ عَلَيْهِ † *He poured out, or forth, upon him, the water*, is mentioned by Th, who has cited as an ex.,

• فَرَّغْنَ البَوَى فِي القَلْبِ ثُمَّ سَقَيْنَهُ
• صِبَابَاتِ مَاءِ الحُزْنِ بِالْأَعْيُنِ الشُّجْلِ

[They (referring to women) poured desirous love into the heart; then they gave him to drink the remains of the water of grief, by looking with the wide eyes: but perhaps فَرَّغْنَ is here used for فَرَّغْنَ, by poetic license, for the sake of the metre]: (TA:) أَفَرَاغَةٌ signifies *A single act of أَفَرَاغَ*; and hence

[*He used to pour upon his head three pourings*]. (TA.) — [Hence,] رَبَّنَا أَفَرِّغْ عَلَيْنَا صَبْرًا, in the Kur [ii. 251 and vii. 123], means; *O our Lord, pour forth upon us patience*, like as [the water of] the leathern bucket is poured forth: (O, TA:) or *send down upon us patience* (Msb, *TA) *that shall envelop us*: (TA:) or أَفَرَّغَ اللهُ عَلَيْهِ الصَّبْرَ † *God inspired him with patience*. (Msb in art. رَوَّبَ.) — [Hence, also,] أَفَرَّغَ عَلَيْهِ ذَنُوبًا [lit. *He poured forth upon him a bucketful of water*] means; † *he talked with him of that in consequence of which he was confounded, or perplexed, by shame*. (TA.) — أَفَرَّغَ also signifies *He poured metal, such as gold and silver &c., in a molten state, into a mould*. (TA.) And *He cast a thing, i. e. formed it by pouring molten metal into a mould*. (Msb. [See its pass. part. n., مُفَرَّغٌ.]) — And أَفَرَّغَ عِنْدَ الجَمَاعِ *He poured forth his مَاءَ [or sperma] on the occasion of جماع*. (TA.)

5. فَرَّغَ *He was, or became, or he made himself to be, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure*; syn. تَخَلَّى مِنَ الشُّغْلِ. (O, K.) [See also فَرَّغَ مِنَ الشُّغْلِ.] Hence the trad. of the Prophet, مَا هُمُومُ الدُّنْيَا مَا تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ [Be ye, or make yourselves to be, vacant, or free, from the anxieties of the present state of existence as much as ye are able]. (O.) — And تَفَرَّغْتُ لَكَ [I was, or became, or I made myself to be, vacant, or free, from business, occupation, or employment; or unoccupied, unemployed, or at leisure; for such a thing: and I applied myself exclusively to such a thing]: (S: [these meanings are there indicated, but not expressed; and are well known:]) one says, تَفَرَّغَ لِلْعِبَادَةِ [He applied himself exclusively to religious service]: (Msb in art. بَتَلَ) and تَفَرَّغْتُ لِلْأَمْرِ means [also, simply,] تَصَدَّقْتُ لَهُ [i. e. *I addressed, or applied, or directed, myself, or my regard, or attention, or mind, to the affair*]. (Msb in art. صَد.) [See also تَخَلَّى تَفَرَّغَ بِهِ — And إِلَيْهِ and فَرَّغَ لَهُ بِهِ [meaning *He confined himself exclusively to it; or contented himself with it exclusively of other things*]. (K and TA in art. خَلَوُ.)

8. أَفَرَّغْتُ *I poured forth upon myself* (S, O) water: (S:) [and so أَفَرَّغْتُ عَلَى نَفْسِي; for one says,] رَأَيْتَهُ يَغْتَرِفُ المَاءَ ثُمَّ يَفَرِّغُهُ عَلَى نَفْسِهِ [I saw him taking, or lading out, the water; then pouring it forth upon himself]. (A, TA.) And أَفَرَّغْتُ لِنَفْسِي مَاءً *I poured out for myself water*. (O, K.)

10. اسْتَفَرَّغَ [He drew forth water &c.]. One says, اسْتَفَرَّغَ مَا فِي الرَّأْوِيَةِ مِنَ المَاءِ [He drew forth what was in the leathern water-bag, or pair of leathern water-bags, of water]. (TA in art. عَزَلَ.) El-Akhtal said respecting Esh-Shaqbe, meaning to denote the largeness of the latter's retentive faculty, أَنَا اسْتَفَرَّغُ مِنْ إِنَاءٍ وَاحِدٍ وَهُوَ يَسْتَفَرِّغُ مِنْ مَاءٍ أَنَا اسْتَفَرَّغُ مِنْ إِنَاءٍ وَاحِدٍ وَهُوَ يَسْتَفَرِّغُ مِنْ مَاءٍ [I draw from one vessel, and he

by words in the next but one of the preceding verses. (O.) [See also another reading voce فرغ; and another, voce فرغ.] And it is said in a form of prayer, *اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَيْشَ الرَّابِعَ وَالْمَالَ الْفَارِغَ* [O God, I ask of Thee ample, or abundant, and pleasant, or good, means of subsistence, and cattle free from labour]. (TA.) And one says, *فُلَانٌ فَارِغٌ مَشْغُولٌ*, meaning †Such a one is devoted to that which is unprofitable. (TA in art. شغل.) And *هَذَا كَلَامٌ فَارِغٌ* †[This is empty talk or language]. (TA.)

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 فرغ 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,) and [continuous,] not cut. (TA.) One says, *هُنَّ 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 أَفْرَغَهُ [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 *البَقْلَةُ الْحَمِقَاءُ*, (S, A, L,) which does not grow in Nejd, (L,) also called فَرِغِيْنٌ (S, A,) i. q. رَجَلَةٌ: (S, L, K:) an arabicized word, from the Pers. پَرِهِنَن, which signifies "broad-winged." (AḤn, 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. 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 Kur [v. 28], فَاَفْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ* [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, فَاَفْرُقْ.

(Mṣb, TA.) *فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ* in the Kur [xliv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katādeh. (O, TA.) And in the phrase *وَقَرَأْنَا فَرَقْنَاهُ*, (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَرَقْنَاهُ is meant *We have made it distinct, (S, O, K, TA,) and rendered it free from defect, (O, K, TA,) and explained the ordinances therein: (TA:) but some read فَرَقْنَاهُ, meaning We have sent it down in sundry portions, in a number of days. (S, TA.)* *وَإِذْ فَرَقْنَا بِنَمْرِ الْبَحْرِ* (O, K, TA,) in the Kur [ii. 47], (O, TA,) means *And when we clave because of you the sea; i. q. فَلَقْنَاهُ: (O, K, TA:) another reading, فَرَقْنَا, meaning we divided into several portions, is mentioned by IJ; but this is unusual. (TA.) It is also said that الفَرَقُ is for rectification; and الفَرِيقُ, for vitiation: and IJ says that إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ* in the Kur [vi. 160, and the like occurs in xxx. 31], means *Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves: but that some read فَرَّقُوا دِينَهُمْ, without tesbdeed, meaning, have severed their religion from the other religions [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the former reading, for sometimes فَعَلَ has the same meaning as فَعَّلَ. (TA.) IJ also says that فَرَّقَ لَهُ عَنِ الشَّيْءِ signifies He made the thing distinct, or plain, to him. (TA.) — فَرَّقَ الشَّعْرَ بِالْمِشْطِ, aor. 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 فَرَقَهُ 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. فَرُوقٌ, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, فَإِنْ لَمْ يُفْرَقْ لِلْإِمَامِ رَأْيِي [And if an idea, or an opinion, appear not, or occur not, to the Imām]. (Mgh.) — فَرَّقَتْ* said of a she-camel, and of a she-ass, (S, O, K,) aor. ʔ, (S, O,) inf. n. فَرُوقٌ, *She, being taken with the pains of parturition, went away at random in the land. (S, O, K.) — فَرَّقَ* (O, K,) aor. ʔ, (K,) *He voided dung; syn. فَرَّقَ [which is said of a bird, and sometimes of a man]. (O, K. [See also أَفْرَقَ.]) — And He possessed a 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 فَرَّقَهَا* (K,) inf. n. إِفْرَاقٌ (TA.) = فَرَّقْتُهُ فَرَّقْتِي 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, فَرَّقْتِكَ: (S, O:) Sb [however] mentions فَرَّقَهُ, suppressing مِنْ. (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 فَرَق. (K, TA.)**

2. فَرَّقَهُ, inf. n. تَفْرِيقٌ and تَفْرِقَةٌ (S, O, K,) *He separated it [into several, or many, portions]; disunited it [i. e. a thing, or a collection of things]; or dispersed, or dissipated, it; or did so much [or greatly or widely]; syn. بَدَّدَهُ. (K.) And فَرَّقَ بَيْنَ الْأَشْيَاءِ [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And فَرَّقَهُ عَلَيْهِمْ and فَرَّقَهُ فِيهِمْ *He scattered, or distributed, it among them, and to them.] See 1, former half, in five places. It is said in a trad. of 'Omar, فَرَّقُوا عَنِ النَّبِيَّةِ وَأَجْعَلُوا* 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 يُفْرَقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْرَقٍ 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 تَثْبِيثُ 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]. (K̄ in art. بق: see R. Q. 1 in that art.) In the saying in the Kur [ii. 130 and iii. 78], لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ [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, K̄, TA, TA.) also signifies *He made him to fear, or be afraid; put him in fear; or frightened him*: (O, K̄, TA, TA.) and أَفَرَّقْتُهُ I made him to fear, or be afraid of, him, or it: (Mṣb.) and Lh mentions فَرَّقْتُ الصَّبِيَّ as meaning *I frightened the boy, or child; but ISd says, I think it to be فَرَّقْتُ.* (TA.)

3. فَرَّقَهُ, inf. n. مُفَارَقَةٌ and فِرَاقٌ (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. فوز;) and تَرَكَهُ (Mṣb in art. ترك.) And فَارَقَ امْرَأَتَهُ *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 = 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, K̄.) — 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 فرقة* [q. v.]. (IKh, TA.) = افرق *He recovered; (Lth, Aṣ, Az, S, O, K̄;) or recovered, but not completely; (Aṣ, O, K̄;) to which IKh adds, quickly; (TA;) i. e., a sick person from (من) his sickness; (Aṣ, Az, S, O, K̄;) and one fevered from his fever; (Aṣ, S;) and one smitten*

with the plague: (Lth, TA:) or (K̄) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K̄,) and the measles. (O.) — افرت *She (a camel) had a return of some of her milk.* (O, K̄.) = 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. (K̄. [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, K̄) and تَفْرِيقٌ (K̄, 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: (K̄, 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 Alḥmad [Ibn-Hambal] and Abū-Hancefeh and Mālik and others. (TA.) It is said in a trad., اَلْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَّفَقَا 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 يَتَّفَقَا; for this is the proper meaning. (Mṣb.) تَفَرَّقَتْ بِبِهِمُ 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 (K̄ voce شال, in art. شول,) *Their expression of opinion was, or became, discordant*: and تَفَرَّقَتْ آرَائُهُمْ *Their opinions were, or became, so.*]

6. تفارقا 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 اِنْفَرَقَ], as well as a n. of place, *It was, or became,*

separated, or divided. (O, K̄.) See also 5. [Hence,] اِنْفَرَقَ الْفَجْرُ i. q. اِنْفَلَقَ [The dawn broke]. (TA.)

8. افترق: see 5, first sentence, in three places: and also in the last sentence but one.

فِرْقٌ [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*: (K̄: [see also مَفْرُقٌ:]) 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, بَانَ فِي قَدَائِهِ 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, تَمَشَّطَ كَذَا وَكَذَا فِرْقًا 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*; (طائر O, K̄;) not mentioned by AḤāt in “the Book of Birds.” (O, TA.) = And *Flax.* (K̄.) = See also فِرْقٌ, in nine places.

الفِرْقَانُ: see الفِرْقَانُ. — It also signifies *A certain vessel with which one measures.* (TA. [See also فِرْقٌ.]) — And [it is said that] الفِرْقَانِ signifies [app. meaning *Two separate bowls, or milling-vessels, supposing the former word to be قَدْحَانِ*; the latter word being مُتَفَرِّقَانِ]. (TA. [This is app. said in explanation of فِرْقَانِ 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 فِرْقٌ or فِرْقٌ, q. v.]

فِرْقٌ *A piece, or portion, that is split from a thing, or cleft therefrom*; (S, O, K̄;) whence its usage in the Kur xxvi. 63: (S, O:) and *a portion of anything* (K̄, TA) when it is separated; and the pl. is فِرْقٌ: (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 فِرْقَةٌ. — Also *A great flock or herd, of sheep or goats*: (S, O, K̄;) 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 (K̄, TA,) and فَرِيقَةٌ (TA:) or less than a hundred, (K̄, TA,) of sheep or goats.* (TA.) — فِرْقَانِ مِنْ طَيْرٍ مَسَوَاتٍ, 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, فِرْقَةٌ. — And *A set of boys.* (O, K̄.) 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.* (IAqr, O, K.) And *A [hill, or mountain, or the like, such as is termed] هَضْبَةٌ.* (IAqr, O, K.) — And *A wave, billow, or surge.* (IAqr, O, K.) — And *الفَرْقُ* is the name applied by the Arabs to *The star [a] upon the right shoulder of Cepheus.* (Kzw.)

فَرْقٌ Wideness of the space between the two central incisors, (IKb, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (Yaḥkoob, S, O, K, TA.) And *A division in the عُرْفُ [or comb] of the coch: 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 الفَرْقُ 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 أَتَفَلَّقُ مِنْ 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, أَتَفَلَّقُ مِنْ فَرْقِ الصُّبْحِ a dial. var. of فَلَاقِ الصُّبْحِ [i. e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Mṣb, TA.) — It is also the inf. n. of فَرَّقَ [q. v.: when used as a simple subst., signifying *Fear, or fright.* (S, O, Mṣb.) — Also, and فَرَّقَ (S, Mgh, C, Mṣb, K,) the latter accord. to the usage of the relaters of traditions, (Az, Mgh, O, Mṣb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, TA,) or the former is the more chaste (K, TA) accord. to Aḥmad Ibn-Yaḥyà and Khálid Ibn-Yezed, (TA,) *A certain vessel, (T, Mgh, O, Mṣb,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Mṣb, K,) holding three أَصْعَ [a pl. of صَاعٌ], (Mgh, O, Mṣb, K, TA,) or, (K,) [app. referring to فَرْقٌ only,] which is the same quantity, sixteen pints, (S, Mgh, O, Mṣb, K, TA,) i. e. twelve times the quantity termed مَدٌّ by the people of El-Hijáz: (TA:) or, accord. to El-Kutabee, the فَرْقُ is sixteen pints, and the صَاعُ is one third of the فَرْقُ; but the فَرْقُ is eighty pints: or the فَرْقُ, he adds, is, as some say, four pints: (Mgh:) or it is four أَرْبَاعَ [pl. of رُبْعٌ, q. v.]; (K, TA;) thus accord. to AḤát: and IAth says, the فَرْقُ is said to be five أَسَاطُ; [or six; (see فَيْسَطُ);] the فَيْسَطُ being the half of a صَاع: but the فَرْقُ is a hundred and twenty pints: (TA:) in the "Nawádir" of Hishám, on the authority of [the Imám] Moḥammad, the**

فَرْقُ is said to be thirty-six pints; but [Mṣr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moḥeet, that it is sixty pints: (Mgh:) the pl. is فَرْقَانٌ, (S, Mgh, O, K, TA,) which is of فَرْقٌ and of فَرْقٌ; (S, Mgh, O, TA;) and أَفْرَقٌ occurs in a trad. as a pl. [of pauc.] of فَرْقٌ 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 فَرْقُ. (O, Mṣb.) [In a versc of which a hemistich is cited in the S and TA, the pl. فَرْقَانٌ is used as meaning *Milking-vessels.* (See also الفَرْقُ.) Respecting a modern signification of فَرْقٌ (*A bale, or sack, of merchandise*), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

فَرْقٌ: see فَرُوقَةٌ, in two places.

فَرْقٌ is applied to plants, or herbage, (نَبْتٌ) as meaning [In a sparse, or scattered, state; or] small, not covering the ground: (AḤn, K, TA:) or (K) فَرْقَةٌ 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.

فَرْقَةٌ the subst. from فَارَقَهُ; (S, MA, TA;) or from افْتَرَقَ (Mṣb,) [i. e.] a quasi-inf. n. used in the sense of افْتِرَاقٌ; (TA;) signifying *Separation, disunion, or abandonment;* (MA, KL, PŞ;) and فَرَاقٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هَذَا فَرَاقٌ بَيْنِي وَبَيْنِكَ [This shall be the separation of my and thy union]; and so is فَرَاقٌ, (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.)

فَرْقَةٌ *A طَائِفَةٌ [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Mṣb, K,) and of other things; as also فَرَقٌ; (Mṣb;) and so, accord. to IB, فَرِيقٌ: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. فَرِيقٌ (O, Mṣb, K) and أَفْرَاقٌ (S, O, K) is pl. of فَرِيقٌ (O, K) and أَفْرَاقٌ is pl. of أَفْرَاقٌ, (S, O, K,) and أَفْرَاقَةٌ occurs in poetry; (O, K;) or أَفْرَاقٌ may be of the class of أَهْبَاطٌ, a pl. without a sing. (O, TA.) — Also *A portion of a thing in a state of dispersion; and so فَرْقٌ and فَرِيقٌ. (L, TA.) — And A skin that is full [of milk], that cannot be agitated to make butter حَتَّى أَي يُفَرَّقُ [app. a tropical phrase meaning until it is made to void some of its contents]. (K.)**

فَرْقَانٌ, originally an inf. n. (Mṣb. [See I, first sentence.]) *Anything that makes a separation, or distinction, between truth and falsity.* (S, O, K.) — Hence, (TA,) الفَرْقَانُ signifies *The Kur-án;* (S, O, Mṣb, K;) as also الفَرْقُ. (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 الفَرْقَانُ [The dawn rose]. (O.) — And *Aid, or victory: (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الفَرْقَانِ 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 فَرِيقٌ (S, M, O, K) and of فَرْقٌ. (S, Mgh, O.)**

فَرِيقٌ and فَرَاقٌ: see فَرْقَةٌ.

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

فَرِيقٌ *A طَائِفَةٌ [or party, &c.,] (S, Mṣb, K) more in number, (S, K,*) or larger, (Mṣb,) than a فَرْقَةٌ: (S, Mṣb, K:) pl. [of pauc.] أَفْرَاقَةٌ and [of mult.] أَفْرَاقٌ and فَرُوقٌ (K, TA) and فَرِيقٌ: (CK:) see also فَرْقَةٌ, in two places; and see فَرِيقٌ: AḤei says that it is itself a quasi-pl. n., applied to few and to many: 'Abd-el-Hakeem, that it occurs in the sense of a طَائِفَةٌ [or party, &c.], and in the sense of a single man: and El-Iḡbahánee, 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 هُوَ أَسْرَعُ مِنْ فَرِيقِ الخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — نَبِيَّةٌ means مَفْرِقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says,**

أَحَقُّ أَنْ جِيرَتَنَا اسْتَقَلُّوا
فَنِمْتَنَا وَنَمِثَهُمْ 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, AḤn, 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 فَرَاوِقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فَرُوقَةٌ, (K,) and فَرُوقَةٌ, (CK,) and فَرَاوِقَةٌ, and فَرُوقٌ, (K,) but this last is also applied to a woman, (IB, TA,) and فَرُوقٌ, and فَرَاوِقٌ, One who fears much, or vehemently; [or rather the epithets with the affix *ṣ* 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 تَهَبُ رَيْثًا 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 CK الحُرْمَةُ:]) so Sh was told: and [so, app., فَرُوقٌ, for] he cites as an ex.,

مَا زَالَ عَنْهُ حِمْمُهُ وَمُوقُهُ

وَاللُّؤْمُ حَتَّى أَنْتَهَيْتَ فَرُوقُهُ

[His foolishness and his stupidity quitted him not, and meanness, so that his honour, &c., was violated]. (O, TA.) — And The fat of the kidneys: (O, K:) so says A'Obeyd, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.)

فَرِيقَةٌ: see فَرَقٌ. — 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 مَحَلْبٌ [q. v.], and بَيْرٌ [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 by 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 IAqr: (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. (Mghb.) 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-Harbec, O, K, TA.) — 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 الأَفْلَجُ]) or, accord. to Lth, the أفْرَقُ is like the أَفْلَجُ, except that the أَفْلَجُ is such as has been rendered so, and the أفْرَقُ 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.) A cock whose عَرْفٌ [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 عَرْفَيْنِ). (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 أفْرَقٌ as applied to a ram or he-goat: in the CK [erroneously] فُرُقٌ.) And فَرُوقٌ applied to a horse signifies the same as أفْرَقٌ. (O, TA.) — أَفْرَقٌ A road that is distinct, apparent, or manifest. (TA.) And سَبَلٌ أَفْرَقٌ A torrent that is as though it were the فُرُقُ [app. as meaning wave, billow, or surge]. (TA.)

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

إِنَّكَ خَيْرٌ مِنْ تَفَارِقِي 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-Aarabeeh, 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, Mghb, K) The middle of the head; (S, O, K;) the place where the hair of the head is separated: (S, O, Mghb, 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 فَرَقٌ.] — Also The place, of a road, where another road branches off: (S, O, Mghb, K:) both words are used in this sense likewise: (S, O, K:) pl. as above. (K.) — And [hence] one says, وَفَقَّنَهُ 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 الْجَسِيرِ**, (thus accord. to the K, there said to be like **مُحْسِنٌ**), or **مُفْرَقُ الْجَسِيرِ**, (thus in the O,) A man (O) having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.)

مُفْرَقُ الْجَسِيرِ: see what next precedes.

مُفْرَقُ 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.)

فردق

فَرْدَقٌ 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 **فَرْدَقَةٌ**: (IAar, O, L, K:) fem. **فَرْدَقَةٌ**. (L.) — And **الفَرْدَقُ** (O, L, K) and **الفَرْدَقُودُ** (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,]) **الفَرْدَقَانِ**; (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 **الفَرْدَقُ**]. (L.) — And **فَرْدَقٌ** signifies also A level, or an even, land. (Ibn-'Abbād, O.)

فَرْدَقُودٌ: see above, first and second sentences.

فرقع

Q. 1. **فَرَقَعَ الْأَصَابِعَ** i. q. **نَقَّضَهَا**, (S, O, K, [in copies of the K written **نَقَّضَهَا**, but correctly with teshdeed, as is shown by what here follows,]) inf. n. **فَرَقَعَةٌ** i. q. **تَنْقِيعٌ** (S, O) and **تَنْقِيعٌ**, (TA,) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA. [See also 2 in art. **فَقَعَ**].) And one says, **سَمِعْتُ**

صَرَقَعَةً and **لِرَجُلٍ فَرَقَعَةً** [I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.) — And **فَرَقَعَهُ** He twisted his (a man's, K) neck. (O, K.) = **فَرَقَعَ** [as an intrans. v.], (O, K, TA,) inf. n. as above, (TA,) He ran vehemently, (O, K, TA,) going back, or retreating: so in the Tekmileh. (TA.) — And **فَرَقَاعٌ** (as an inf. n. of which the verb is **فَرَقَعَ**, TK) signifies The emitting of wind from the anus with a sound: (O, K:) mentioned by IDrd as from some one or more of the Arabs. (O.) — See also **فَرَقَعَةٌ** in what next follows.

Q. 2. **تَفَرَّقَتِ 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 **أَفْرَقَعَتْ**, (K, TA,) inf. n. **أَفْرَقَاعٌ** and [quasi-inf. n., being app. the inf. n. in this case of **فَرَقَعَتْ**] **فَرَقَعَةٌ**, (TA,) [and this is app. what is meant by its being said that] **أَفْرَقَاعٌ** is [syn. with] **الْفَرَقَعَةُ**. (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. — **الْإِفْرَقَاعُ** 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.) **أَفْرَقَعُوا عَنِّي**, a phrase used by 'Eesā 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 'Eesā Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] **حَتَّى الْفَرَعُ**; **إِذَا أَفْرَقَعَ عَنْ قُلُوبِهِمْ**; meaning, **كَشَفَ**; **الْفَرَعُ**; or the like, being understood;] but the common reading is **فَرَعٌ**, q. v. (TA.)

الْفَرَقَعَةُ The **أَسْتُ** [here app. meaning anus (see 1)]; (Lth, IAar, K;) of the dial. of El-Yemen: (O:) also called **الْفَرَقَعَةُ**. (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, **فَرَكْتُ السَّنْبِلَ**, (S, O, Mṣb, K,) aor. **فَرَكْتُ**, 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 **فَرَكْتُ 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 **فَرَكْتُ 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 **فَرَكْتُ الْعَمَلَةَ** 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 **فَرَكْتُهَا**, and **فَرَكَهَا**, aor. **فَرَكْتُ**, but this form of the verb is extr.; (K;) inf. n. **فَرَكٌ** (S, O, K) and **فَرَكٌ** and **فَرُوكٌ**; (K;) She hated her husband, and her husband hated her; (S, O;) or she hated her husband vehemently, and her husband hated her vehemently: (K:) the verb has not been heard otherwise than as relating to the husband and wife: (S, O:) Lh has mentioned **فَرَكْتُهُ**, aor. **تَفَرَكُهُ**; 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 keschs 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 **الْفِرْكَ** 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** **الْأُذُنَ**, 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. **مَفَارَكَةٌ**, (AZ, O, K, TA,) inf. n. **مَفَارَكَةٌ**, (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 السَّنْبِلَ** The ears of corn became **فَرِيكٌ**, i. e. in the state in which they were fit to be rubbed, or rubbed and pressed, with the hand [so as to divest the kernels of their husks], and then to be eaten: (S, O:) and **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, K,) and in his walk: (K:)* so says IDrd. (O.)

7. **انفرك السنبل** *The ears of corn were rubbed, or rubbed and pressed, (K, TA,) with the hand [so that the kernels became divested of their husks]. (TA.)* And **انفرك الثوب** *The garment became rubbed, or rubbed and pressed, (K, TA,) with the hand [to remove a soil]. (TA.) [See 1.]* — And **انفرك المنكب** *The shoulder-joint became lax, or slack: (S, TA:)* or **انفرك منكبه**, (Lth, O, K,*) as also **وابلته** *انفركت وابلته*, (Lth, O,) signifies *the ابلته [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 ابلته 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, K,) like **كف**, (K,) or correctly, as written in the L and A. **فرك**, (TA, [but this I think doubtful,]) *[A fruit or the like] of which the integument becomes rubbed off [with the hand]: (O, K: [I read المنفرك قشرة, as in the CK, for المنفرك قشرة in other copies of the K and in the O:]) thus applied to an almond, and likewise to a peach. (TA.)* — See also what next follows.

أصل اذن فرقا *An ear having a flaccidity in its [or base]; as also فرقا. (S, O, K. [See 1, last sentence.])*

فركان and **فركان**: see 1, latter half.

فرك a term for **حوض** [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*]: (K:) or wheat (بر) *that is rubbed, &c., and picked, or cleared. (O.)* See also 4. — And *Wheat rubbed, &c., and moistened with clarified butter &c.*; (K, TA;) also termed **مفروكة**. (TA.) — The **فركان**, or, as in some copies of the K, **فركتان**, (TA,) *Two bones [app. the two greater cornua of the os hyoides] in, or at, (في,) the root of the tongue. (K, TA.)*

فركتان: see what next precedes.

فارك A woman *hating, or who hates, her husband; [app. accord. to the K, vehemently;] as also فرك [but app. in an intensive sense]: (S, O, K:) pl. of the former فوارك. (O, TA.)* Dhur-Rummeh says, (O, TA,) describing camels, (TA,)

• **إِذَا اللَّيْلُ عَنْ نَشْرِ تَجَلَّى 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, K:) such was Imra-el-Kays: (S, O:) [and accord. to Freytag, مفرك occurs in this sense in the Deewun of Jereer.]* And **مفركة** A woman *hated by men. (IAar, K.)* — Also *Left, forsaken, or abandoned, and hated. (Fr, TA.)*

فرك: see **فرك**. One says also **فركة مفروكة** [A louse rubbed, or rubbed and pressed, between the finger and thumb, or otherwise, to be killed]. (S, O.) — Applied to a camel, (En-Nadr, O, K,) it means *Such as is termed أفك [q. v.]; (En-Nadr, O;) whose shoulder is slit [so I render انفرك, but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see انفرك)], and the عصبه [which I suppose to signify in this case either tendon or ligament] that is in the interior of the أخمر [q. v., app. here meaning the glenoid cavity of the scapula] detached. (En-Nadr, O, K. [See also انفرك منكبه.])* — And A garment, or piece of cloth, (TA,) *strongly dyed (K, TA) with saffron &c. (TA.)* — See also **مفرك**.

مفروكة, as a subst.: see **فرك**.

فرم

2. **تفرير** [as an inf. n. of which the verb is **فَرَمَ**] signifies A woman's *contracting her فَرْم (or فَرْم, 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 فارتمت. (T, K.) [See also فرامة.] — It occurs in a trad. [as an inf. n.] used in the sense of **مجامعة** [meaning † *The act of compressing*]. (IAth, TA.)

4. **افرم** *He filled (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyl. (T, S.)*

8. **افترمت**, said of a woman: see 3.

10. **استفرمت** *She (a woman) applied a medication to her vulva, or vagina, to contract it: (S, K:*) or she stuffed her vulva, or vagina, (T, TA,) with the stones of raisins, and the like: (TA:) the women of [the tribe of] Thakeef, having a wideness in that part, made this use of the stones of raisins, desiring thereby to contract it: (M, TA:*) [see also 2: and see فرم:] the epithet فرمة is applied to her who does thus; as also مفرمة. (M, K.)* — 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, K,) and **فرمة**, (S, K,) and **فرام**, (M, K,) *A medication, or remedial application, (T, S, M, K,) such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, K.)*

فرم The rag that is used on the occasion of menstruation: (IAth, TA:) and **مقارم** 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 مقارم (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.

فرام: see فرم: = and see also the next following paragraph.

فرامة The piece of rag which a woman bears [stuffed] in her vulva, or vagina: (AZ, T, K:) or her menstruating, and stuffing her vulva with a piece of rag; like فرام [us expl. above: see 3]. (K.)

افرم A man (TA) *whose teeth become much broken. (K, TA.)*

مفرم Filled with water (T, M) &c.: (M:) mentioned by A'Obeyd, as applied to a watering-trough: (T:) and applied also to a شعب [or road in a mountain, &c.] as meaning *filled with men, or people: (M:) of the dial. of Hudheyl. (T, M.)*

مقارم: 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. *مَحْبُز*, (M, K,) [or *one*] in which one bakes bread such as is termed *فُرْنِي*; (S, K;) differing from the *تُور* [q. v.]: (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. *أَفْرَان*. (M.)

فُرْنِي *Thick*, (S, K,) *round*, or *circular*, (K,) *bread*; (S, K;) so called in relation to its place [in which it is baked, i. e. the *فُرْن*]: (S:) or (K) *a sort of bread having a raised and pointed, or hollowed, head, the lateral portions thereof being drawn together to, or towards, the middle*, (M, K,) *and being intermingled, one part thereof in another*, (M,) *roasted, or fried*, (K,) *then well moistened with milk and clarified butter and sugar*: (M, K:) n. un. *فُرْنِيَّة*: which signifies also a *round, or circular, great cake of bread*: (M:) [whence, app.,] *فَإِذَا هِيَ مِثْلُ الْفُرْنِيَّةِ 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 *فُرْن*: (Msb:) and so *فُرَان* in the dial. of the vulgar. (TA.)

فُرْنِيَّة: see the next preceding paragraph.

فُرَان: see *فُرْنِي*, last sentence. [It is applied in the present day to *A baker of bread and of meat &c.*]

فَارِنَة *A female baker* (T, K) *of the bread termed فُرْنِي*. (T.)

فرناب

فُرْنَاب *A rat, or mouse*; syn. *فَارَة*: (IAqr, O, K:) or the *young one generated between it and a jerboa*: (K:) or [as a coll. gen. n.] the *rat, or mouse*; syn. *فَار*. (T.) [See also *قُرْنَاب*.]

فرنح

الْفُرْنَح, n. un. *فِرْنَجِي*: see what follows.

الإفْرَنْجَة (O, K) [and *الإفْرَنْج*, which is the more common,] and *الْفِرْنَج*, (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 *إفْرَنْك*, (K,) or *افرنك*, (O,) or from *فرنك* [or *فرنك*]: (Suh, MF:) accord. to general analogy, it should be *الإفْرَنْجَة*, with *kesr* to the *r*, (O, K:) so called because the seat of their dominion is [named] *فرنجة* or *فرانسة* [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 *إفْرَنْجِي* and *فِرْنَجِي*.]

فرند

فِرْنَد *A sort of cloth, or garment*, (Lth, T, O, K,) *well known*: (K:) an adventitious word, (Lth, T, O,) [from the Pers. *بِرْنَد*,] arabicized. (O, K.) — And [hence, app.,] *فِرْنَد السيف*, (T, S, M, O, K,) and *إفْرَنْدَة*, (S, O, K,) *The diversified wavy marks, streaks, grain, or water, of the sword*; syn. *وَشِيَة*, (T, S, M, O, K,) and *جَوْهَرَة*, (T, O, K,) and *رَبْدَة* [q. v.], (S, O,) and *طَرَائِقَة*, (T, O,) and *مَأْوَة الذئب يجرى فيه*. (T.) — And *الفِرْنَد* signifies *The sword itself*. (M, L, K.) — And *The حُوجَرَة*; (K, TA;) i. e. (TA) *the red rose*. (M, TA.) — And *The grains of the pomegranate*. (AA, O, K.)

فِرْنَد i. q. *أَبْزَار* [Seeds that are used in cooking, for seasoning food; &c.]: pl. *فِرْنَاد*. (IAqr, O, K.)

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

إفْرِنْد السيف: see *فِرْنَد*, second sentence.

فرنس

For words mentioned in some of the lexicons under this head, see art. *فرنس*.

فرنق

Q. 2. *تَفَرَنْق* *He was, or became, bad*; (K, TA;) said of a camel: (TA:) and so *تَفَرَنْقَت* said of a sheep or goat (شاة). (Ibn-'Abbád, O, TA.) = And *تَفَرَنْقَت أُذُنُهُ* *His ear became raised*. (Ibn-'Abbád, O, K.)

فُرْنَق *Bad*; (Ibn-'Abbád, O, K;) applied to the *عَرِيف* [or chief, superintendent, or manager of the affairs,] of a people or party: and so *مَتَفَرَنْق* applied to a camel. (Ibn-'Abbád, O.)

فُرَانِق *The بَرِيد*, 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 jachal* (أَبْنِ أَوْي); (IDrd, TA;) and said to be the *jachal* [itself]; but some say otherwise: (TA voce *بَرِيد*;) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally *قَرَوَانَة* [or *بَرَوَانَة*,] (IDrd, TA,) or originally *بَرَوَانَك*: (S, O, K:) said by AHát to be [also] called the *وَعُوع*. (TA.) — And (hence, TA) *The guide of the messenger on a beast of the post*. (O, K, TA.)

called. (S, TA.) — And, (O, K,) accord. to some, (O,) it signifies *The lion* [himself]. (O, K.)

مَتَفَرَنْق: see *فُرْنَق*.

فره

1. *فَرَة*, aor. *فَر*, (S, K,) inf. n. *فَرَاهَة* and *فَرَاهِيَة* (K) [and app. also *فُرُوَهَة*, expl. below as a simple subst.,] *He was, or became, skilled, or shifful*. (S, K.) — And *فَرَة* and *فَرَة*, nor. of each *فَر*, [inf. n. app. *فُرُوَهَة* and *فَرَاهَة* and *فَرَاهِيَة*, expl. below as simple substs.,] said of a horse or similar beast, &c., *He was, or became, brisk, lively, sprightly, active, agile, or light*. (Msb.) — [And *فَرَة*, inf. n. *فَرَاهَة*, (of which see an explanation below,) probably signifies *He was, or became, beautiful, comely, pretty, or elegant*; like *صَبَح*, inf. n. *صَبَاحَة*.] — And *فَرَة*, (S, K,) aor. *فَر*, (K,) inf. n. *فَرَة*, (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 *فَرِح*, which has this meaning. (TA.)

2: see what next follows.

4. *أَقْرَهَتْ* *She (a camel) brought forth [young ones such as are termed] فَرَة* (S) or *فَرَة* (K) [i. e. such as were *brisk, lively, sprightly, active, agile, or light*]; as also *فَرَهَتْ*, inf. n. *تَفَرِيَه*. (K.) — And *She (a woman) brought forth beautiful children*. (TA.) — And *أَفَرِه* *He (a man) took for himself a غَلَام* [i. e. *youth, young man, or male slave*,] *such as is termed فَارِه* (IAqr, K) meaning *beautiful, or comely, of countenance*. (IAqr, TA.)

10. *هُوَ يَسْتَفِرُه* *الافراس* means *يَسْتَكْرِمُه* [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 *الدَوَاب* in the place of *الافراس*. (TA.)

فَرِه [part. n. of *فَرِه*, meaning *Exulting, or rejoicing above measure; &c.*]. In the *Kur* xxvi. 149, some read *فَرِهِيْن*, from *فَرِه*, signifying as expl. above: others reading *فَارِهِيْن*, which is from *فَرِه*: (S, TA:) — but *فَرِه* is also *syn. with فَارِه*, as an epithet applied to a youth, or young man, or male slave; and thus the reading of *فَرِهِيْن* in the *Kur* has been expl. as meaning *Possessing skill*. (TA.)

فَرَاهَة i. q. *فَرَاهَة*, as an epithet applied to water, signifying *Sweet*, &c.: both are chaste forms, and well known, like *تَابُوَه* and *تَابُوْت*: so in the *Towsheeh*. (MF and TA in art. *فَرْت*.)

فَرَاهَة [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see *فُرُوَهَة*. — Also *Beauty, or comeliness*. (Msb, TA.)

فُرُوَهَة [app. an inf. n., but mentioned as a simple subst., meaning] *Skilfulness*. (K.) — And *فُرُوَهَة* and *فَرَاهَة* and *فَرَاهِيَة* 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 *Shilful, or possessing skill*; (S, Mṣb, K;) part. n. of فَرِهَ, irregularly formed, for by rule it should be فَرِيهَ: (S:) accord. to Z, it is applied to a man; and also, without *ه*, 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 *Brish, lively, sprightly, active, agile, or light*; (Az, Mṣb;) *sharp; strong; that goes, or journeys, much; a great goer*: (Az, TA:) it is not applied to a فَرَسٌ, (Az, S,) i. e. to an Arabian horse; (Az, Mṣb;) such being termed جَوَادٌ, (Az, S, Mṣb,) and رَائِعٌ: (S:) 'Adee Ibn-Zeyd has applied it to the latter; but Aṣ has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is فَرِهَةٌ, (S, Mṣb,) like بَزْرٌ and حَوْلٌ pls. of بَازِرٌ and حَائِلٌ, (S,) or فَرِهَةٌ, like كَتَبٌ, (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 رُكْعٌ, and فَرِهَةٌ, like سَكْرَةٌ, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) — Also, applied to a غُلَامٌ [i. e. youth, young man, or male slave], *Beautiful, or comely, of countenance.* (IAqr, TA.) And [the fem.] فَارِيهَةٌ signifies *A beautiful, or comely, girl, or young woman*: (K:) [and] so فَرَاهِيَةٌ, [of which the masc. is فَرِهَةٌ, 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 فَارِيهَةٌ peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Mṣb.) — And فَارِيهَةٌ 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.)

أَفْرَهٌ: see its fem., فَرَاهِيَةٌ, in the next preceding paragraph. — فَلَانٌ أَفْرَهُ مِنْ فَلَانٍ means *Such a one is more beautiful, or comely, than such a one.* (Mṣb.)

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

فَرِهْدٌ

Q. 2. تَفْرَهْدٌ, said of a boy, or youth, not of a

man, *He became fat.* (TA. [See also فَرِهْدٌ and مُفْرَهْدٌ.])

فَرِهْدٌ: see the next paragraph, in three places.

فَرِهْدٌ (S, M, O, L, K) and فَرِهْدٌ (M, L, K) A boy, or youth, (L,) *fat, or compact in make, (حَادِرٌ,) and thick*; (S, M, O, L, K;) as also فَرِهْدٌ: (O:) and *soft, thin-skinned, and plump*: (M, O, K:) some assign this meaning to فَرِهْدٌ, but others say that this is a corruption, and it is correctly with ف: and one says also غُلَامٌ فَلِهْدٌ, meaning *a plump boy or youth*: (L:) also, (K,) or فَرِهْدٌ [only], (TA,) or فَرِهْدٌ, (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 فَرِهْدٌ: (K:) and فَرِهْدٌ and فَرِهْدٌ signify a boy, or youth, *that has nearly attained to puberty.* (O. [See also فَرِهْدٌ and فَرِهْدٌ.]) — Also, i. e. the first and second, (L, K,) or فَرِهْدٌ, which is of the dial. of Azd, (O,) *The whelp of a lion*; (O, L, K;) of the dial. of 'Omán: the pl. [of فَرِهْدٌ, or] فَرِهْدٌ, accord. to Kr, is فَرَاهِيدٌ; but ISd distrusts his authority on a matter of this kind. (L.)

فَرِهْدٌ: see the next preceding paragraph, in four places. — Also *A young mountain-hid.* (L, K.) — And [the pl.] فَرَاهِيدٌ signifies *Young lambs or kids.* (O, K.)

مُفْرَهْدٌ *A fat boy or youth.* (TA.)

فَرُو

تَفْرِيَةٌ, inf. n. تَفْرِيَةٌ, *He furred, or lined with fur, the garment called جَبَّةٌ*: see the pass. part. n., below.]

4. اَفْرَى *He was, or became, abundant in cattle, or other property*: like اَفْرَى. (M in art. ثَرُو. [See فَرُوَّةٌ, last sentence.])

8. اَفْرَى *He wore* فَرُو [i. e. *fur*]: (S, M, K:) [and so, app., اَفْرَى alone: see مُفْتَرٍ, below.]

فَرُو 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:] فَرُو is well known [as being *fur*]; and فَرُوَّةٌ is the appellation applied when it is [a *furred garment*] like the جَبَّةٌ: (Lth, T:) and signifies also *a skin, but not unless having upon it وَبَرٌ [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 سَمُورٌ [or sable], tanned, and sewed together; this garment being worn for preservation from the cold*: (TA:) فَرَاٌ is the pl. (S, M, Mṣb, TA) of mult., and the pl. of pauc. is أَفْرٌ: so says Abou-Alec El-Kálee. (TA.)

فَرُوَّةٌ: see the next preceding paragraph, in three places. — Also *The scalp, or skin of the head*: (S, Mṣb, K:) or فَرُوَّةُ الرَّأْسِ signifies *the scalp, or skin of the head, with the hair thereof, (Lth, T, M, Mgh,) of a man, and of other than man*: (M:) or *the upper part of the head*: (M, TA:) and one says, ضَرَبَهُ عَلَى أَمْرِ قَرَوْتِهِ meaning [He struck him upon] his هَامَةٌ [crown, &c.]. (TA.) [Hence,] it is metaphorically applied, in a trad., to †The shin 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] جَبَّةٌ of which the two sleeves have been tuched up. (K.) — And The half of a [garment such as is called] كَسَاءٌ made of the soft hair of camels; (K, TA;) now known by the appellation of جَبَّة [evidently a mis-transcription, app. for خَبَّة, q. v.]. (TA.) — And A [bag such as is termed] وَفْضَةٌ [q. v.], (K, TA,) [i. e.] like the خَرِيْطَةُ, made of skin, (TA,) in which the beggar puts his alms. (K, TA.) And hence, (TA,) ذُو الْفَرُوَّةِ means *The beggar.* (K, TA.) — And A portion of herbage collected together and dry. (S, K.) — And Waste, or uncultivated, land, having in it no herbage (T, K) and no بَرَشٌ [or macula, or spots differing in colour from the rest]. (T.) — أَبُو قَرُوَّةٍ signifies *The chestnut* [here meaning chestnut, which is called in Egypt ابو قَرُوَّة in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels. (TA.) — Also i. q. ثَرُوَّةٌ, (Fr, Aṣ, ISk, T, S, M, Mṣb, K,) and غِنَى; (S, K;) [i. e. *Abundance, and richness &c.*] accord. to Yaḥkoob [i. e. ISk], (M,) formed from ثَرُوَّةٌ by substitution (S, M) of ف for ث: (M:) one says, إِنَّهُ لَذُو ثَرُوَّةٍ مِنَ الْمَالِ, and فَرُوَّةٌ, both meaning the same [i. e. *Verily he is a possessor of abundance of property*]; (T, S; [in some copies of the latter, فِي الْمَالِ]); so says ISk, (T,) or Fr; (S;) and Aṣ says the like: (S:) the latter says, فَرُوَّةٌ ذُو ثَرُوَّةٍ and ثَرُوَّةٌ, meaning *Such a one is a possessor of abundant property.* (T.)

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

جَبَّةٌ مُفْرَهَةٌ [A furred garment;] a [garment of the kind called] جَبَّةٌ upon which is a فَرُوَّةٌ [or fur, i. e., that is lined therewith].

المُفْتَرِيُّ لَا يَجِدُ الْبَرْدَ. [act. part. n. of 8.] مُفْتَرٍ [The wearer of fur will not feel the cold] is a saying of the Arabs. (TA.)

فَرُوَزٌ

Q. Q. 1. فَرُوَزٌ see in art. فَرَزٌ.

فَرَى

1. فَرَاهُ, (M, K,) aor. يَفْرِيهِ, (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, Mḡb:) 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 فَرَى *الجلد*, accord. to Aḡ, *he rent, tore, or slit, the skin, and made holes in it, and spoiled it*: and فَرَى signifies also *he slit a thing* (S, M, Mḡb) of any kind; (M; [as also فَرَاهُ:]) thus you say, فَرَى *الأوداج* *he slit the اوداج* [or external jugular veins], (T, M, Mḡh, Mḡb,) and made what was in them, of the blood, to come forth; (T, Mḡh, Mḡb;) 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 اوداج*: (S:) IAḡr alone mentions فَرَى *أوداجه* and فَرَاهُ: (M:) [but it is also said that فَرَى signifies *he cut a نِطَع* [or the like]: (K in art. حَلَق: [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 فَرَاهُ and الفَرَى 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 افَرَى: (Mḡh:) one says, فَرَاهُ رَأْسَهُ, meaning *I split, or clave, his head with a sword*; like أَفَرَرْتَهُ: (Yz, T &c. in art. فَر:) and افَرَى الجُرْحَ *he slit the wound*: (T:) and افَرَى الذئبَ بطنَ الشاةِ [the wolf slit, or

rent, the belly of the sheep, or goat]: (S:) and one says, قَدْ أَفَرَرْتِ وَمَا فَرَرْتِ 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 فَرَى means *he blamed, or censured, a man*. (M, K.) — And you say, فَرَيْتُ الأَرْضَ † *I traversed, or crossed, (lit. travelled and cut,) the land, or country*; (T, S, K, TA;) inf. n. as above. (TA.) — هُوَ يَفْرِي هُوَ يَفْرِي means † *He effects what is wonderful in his deed*. (S, K.) أَحَدٌ فَرِيَهُ, thus, with teshdeed [to the ي in فَرِيَهُ 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, تَرَكْتَهُ يَفْرِي الفَرَى, 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 يَفْرِي 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 يَعْمَلُ يَفْرِي; and Fr cited to us [as an ex.]

• قَدْ كُنْتَ تَفْرِينِ بِهِ الفَرِيًا • meaning [Verily] *thou didst multiply and magnify thy words respecting it*: (T: and in like manner this hemistich [which shows, by the measure, that الفَرِيًا cannot be here a mistake for الفَرِيًا,] is expl. in the S:) it is said that فَرَى thus used is of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ from فَرَى signifying “he cut” [or “cut lengthwise” or “slit”] a hide, or leather; (Ḥar 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, تَرَكْتَهُ يَفْرِي الفَرَى [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 البرقِ, 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. يَفْرِي, (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. دَهَشَ, (T,) and بَهَتَ, (T, S, M, K,) and تَحَيَّرَ, (S, K,) and بَطَرَ: (Skr, on the verse here following:) El-Aḡlam El-Hudhalee says,

• وَفَرَيْتُ مِنْ فَرْعٍ فَلَا •
• أَرْمِي وَلَا وَدَعْتُ 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 Aḡ, فَرَى, aor. يَفْرِي, signifies *he looked, and knew not what he should do*: (T:) and فَرَيْتُ signifies also *I wondered*; from الفَرَى 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. تَفْرَى It became slit, or cut lengthwise; (S, M, Mḡb, K;) as also انْفَرَى; (S, M, Mḡb;) 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 تَفْرَى عَنْهُ تَفْرَى *His garment became much slit, or rent, from him*. (T.) And تَفْرَى العَيْنُ † *The spring of water burst forth*: (K, TA:) or تَفْرَى الأَرْضَ بِالْعُيُونِ † *The earth, or ground, burst with the springs*. (S, M, A, TA.) — [Hence,] the saying of Ka-beeḡah Ibn-Jábir,

• تَفْرَى بِيضًا عَنَّا فَكُنَّا •
• بَنَى الأَجْلَادِ مِنهَا وَالبِمَالِ •

i. e. † *Its eggs (the pronoun in بِيضًا 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*. (Ḥam p. 341.) — And تَفْرَى 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, Mḡh, Mḡb, K;) you say, افترى عَلَيْهِ كَذِبًا [he forged against him a lie]; (Mḡh, Mḡb;) and كَذِبًا فَرَى signifies the same, (T, S, M, Mḡb, K,) aor. يَفْرِي, (Mḡb,) inf. n. فَرَى; (M;) and this verb likewise is followed by عَلَيْهِ: (Mḡb:) 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 افْتَرَى إِثْمًا عَظِيمًا [And who so 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. [الحَلْبَةُ in the CK is a mistake for الجَلْبَةُ.])

فَرِيَةٌ A lie, or falsehood; (S, M, Mḡh, Mḡb, K, TA;) a subst. from افترى: (S, Mḡh, Mḡb, TA:) and meaning [also] a defamation: (Mḡh:) pl. فَرَى. (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 **فَزِي**. (M, TA.) — And A wide **دَلْو** [or leathern bucket]; (M, K;) as though it were slit; (M;) as also **فَزِيَّة**. (K.) — And A thing *forged*, or *fabricated*; (S, K, TA;) thus [or rather as hence meaning *unknown*, or *unheard of*,] in the saying, **لَقَدْ جِئْتَ شَيْئًا فَرِيًّا**, in the *Kur* [xix. 28], (S, TA,) i. e. [Thou hast done] a thing hitherto unknown; a thing deemed strange: (Bd:) or a thing of great magnitude or moment or gravity; (S, K, TA;) and thus it is said to mean in the phrase above cited: (S, TA:) or *wonderful*; (T, TA;) thus as expl. by Er-Rághib; (TA;) and thus it is also said to mean in that phrase. (T, TA.) — See also 1, latter half, in eight places. — Also, applied to a man, A *forger*, or *fabricator*, of lies; and so **مَفْرِي**. (Lh, M, TA.) — And Milk of the time when it is *milked*. (K.) — And they say, **الفَرِي الفَرِي**, meaning **العَجَلَة العَجَلَة** [i. e. *Haste: haste*: used in an imperative sense; as inf. ns. are often thus used; but they are] both like **غَنِي** [in measure]: mentioned by Sgh. (TA.)

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

مَفْرِي: see **فَرِي**.

مَفْرِيَّة A *mَزَادَة* [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.)

فزر

1. **فَزَر**, (A, O, K,) aor. -, inf. n. **فَزَر**, (TA,) *He* (a gazelle) *was*, or *became*, *frightened*, or *afraid*. (A, O, K.) — **فَزَر قَلْبَهُ** *His heart heaved* by reason of fear. (O.) — **فَزَر عَنْهُ** *He* (a man, O) *turned away from him*. (A, O, K.) — And *He separated himself from him, and became alone*. (A, O, K.) — **فَزَر**, nor. -, inf. n. **فَزَرَة** and **فَزَرَة**, *He* (a man, O) *became excited with ardour*, or *eagerness*. (O, K.) — **فَزَر**, (A, O, *K,) inf. n. **فَزَر**, (O,) *He* *disturbed, removed, or unsettled, such a one from his place*: (A, O, *K:) or *he frightened, and disturbed, or removed, or unsettled, such a one from his place, and made his courage* (lit. *his heart*) *to fly away*: (IDrd, TA:) and [in like manner] **فَزَرَهُ** *he frightened him*; (K;) or, as in some copies of the K, *he disturbed or disquieted him*; (TA;) or *he frightened him, and disturbed or disquieted or unsettled him, and made his courage* (lit. *his heart*) *to fly away*. (S, O, *) [See also 10.] — **فَزَر**, aor. -, inf. n. **فَزَر**, (S, O, K, TA) and **فَزَر**, (TA,) said of a wound, *It became moist, and flowed*, (S, O, K, TA,) *discharging its contents*; and so **فَض**: and in like manner it is said of water [app. as meaning *it oozed forth*]: (TA:) and of sweat, meaning *It exuded*; and so **فَض**. (TA in art. **فَض**.)

2. **فَزَرَهُ** *He* (a man) *rendered him powerful, or strong, and made him to overcome*. (Ibn-'Abbád, O.)

4: see 1, latter half.

8. **فَزَر** *He* (a man, O) *overcame*; (K;) or *was*, or *became*, *powerful*, or *strong*, and *overcame*: (O:) and **ابْتَر** and **ابْتَد** signify the same: so in the *Nawádir*. (O, TA.)

10. **اسْتَفَزَهُ** *It* (fear, S, A, O) *excited him to lightness and unsteadiness; unsettled him*. (S, A, O, K.) — **وَأَسْتَفَزُ مِنْ أَسْتَفَزْتِ 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, **وَأَنْ كَادُوا لَيَسْتَفَزُونَكَ مِنَ الْأَرْضِ**, in the same [xvii. 78], is expl. by him (O, TA) as meaning, *And verily they were near to unsettling thee from the land*: (TA:) but some say the meaning is, *they were near to frightening thee so as to excite thee to promptness of flight from the land*. (O, TA.) — **اسْتَفَزَهُ 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 **اسْتَحَقَّهُ عَنْ رَأْيِهِ**. (Az and TA in art. **خَف**.) — *He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him*; like **اسْتَحَقَّهُ**. (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.)

فَزَر 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. **أَفَزَار**. (S, O, K.)

فَزَرَة A *leap with disquietude* [or *fright*]. (TA.)

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

فزر

1. **فَزَر**, (S, O, Mṣb, K, &c.,) aor. -, (M, O, TA,) or -, (Mṣb,) inf. n. **فَزَر**, (S, *O, *Mṣb,) *He rent, or slit, a garment, or piece of cloth*: (K:) *he dissundered* (S, *O, *Mṣb) the same. (S, O.) — *He split, slit, or cracked, a thing*. (S, O, TA.) — *He struck a man's nose with a thing so as to split it*. (O, *TA.) — *He struck one with a stick, or staff*: (TA:) or *he struck him with a stick, or staff, on his back*, (K, TA,) *so as to break it*. (TA.) — *He separated, disunited, sundered, or dispersed, a thing*. (TA.) — *He separated, or divided, a thing from another thing*.

(TA.) — *He broke* [a thing]. (Sh, O, Mṣb.) Sh says, I was in the desert, and, seeing some small round tents (**قِيَاب**) pitched, I said to an Arab of the desert, "To whom belong these **قِيَاب**?" and he answered, **فَزَرَهُ اللَّهُ**, **ظَهْرُهُمْ**: whereupon I said to him, "What meanest thou by it?" and he answered, "[To *Benoo-Fezárah*:] *may God break [their backs]*." (TA.) — *He crumbled, or broke into small pieces*, a **جَلَّة** [or round piece of camel's or similar dung]; as also **فَزَر**, (TA,) and **افزَر**. (O, K, TA.) [In the CK, **الْحَلَّة** is put for **الجَلَّة**.] — See also 5. — Also, as implied in the K, but correctly **فَزَر**, aor. -, inf. n. **فَزَر** [q. v.], *He was, or became, such as is termed افزَر* [expl. below]. (TA.)

2 and 4: see 1, last signification but one.

5. **تَفَزَر** *It* (a garment, or piece of cloth,) *became rent, or slit*; (K;) as also **انفَزَر**; (O, *K;) and **فَزَر**, inf. n. **فَزَر**; (Mṣb; [but see **فَزَر**, 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 **انفَزَر**. (TA.)

7: see 5, in two places.

فَزَر inf. n. of the trans. v. **فَزَر**. (Mṣb.) — [And app. used as a simple subst., having for its pl. **فَزَر**: see **فَزَر**.] — [Also] A man *possessing little, or no, good, or goodness; or little, or no, wealth*; like **نَزَر**. (AZ, TA in art. **نَزَر**.)

فَزَر 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,) **الفَزَر** was a surname of Sa'ad Ibn-Zeyd-Menáh: he came to the **مَوْسِر** [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 **فَزَر** [i. e. a pair or more] of them shall not be taken;" **فَزَر** here meaning *two and more*: whence the prov., **لَا آتِيكَ مِعْزَى الْفَزَرِ**, 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 الْفَزَرِ** [I will not do that until the goats of *El-Fizr* shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) **فَزَر** means *The kid* (S, O, K, TA) itself: (S, O, TA:)

and one says, *لَا أَنْعَلُهُ 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] *ببر* [q. v.], (O, K, TA, [in the CK, erroneously, *ببر*]) as is said in the T, and likewise in the Tekmileh: (TA:) and *فُزْرَةٌ* signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and *فُزْرَةٌ* signifies the female of the *ببر*; (O, Mṣb, TA;) thus says IḌar, (O,) [and] thus is said in the T: (TA:) or the mother of the *ببر* is called *فُزْرَةٌ*; and also the female of the *ببر*; (K, TA;) thus says IḌar. (TA.) — Also The *أصل* [or origin, &c.,] (O, K) of a thing. (O.) — And A small thing, (O, K,) like a *نَبْخَةٌ* [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a *غُدَّة* [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

فُزْرٌ an inf. n. [of which the verb, accord. to a general rule, is *فُزِرَ*], A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb *فُزِرَ*, inf. n. *فُزُورٌ*, 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.])

فُزْرٌ 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 *فُزُورٌ* [a pl. of which the sing. is app. *فُزْرٌ*, originally an inf. n.,] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

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

فُزْرَةٌ: see *فُزْرٌ*, last quarter of the paragraph.

فَازِرٌ A wide road; (S, O, K;) as also *فُزْرَةٌ*: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] *نَجَافٌ* [pl. of *نَجْفٌ*] and the [hills, or small mountains termed] *قُورٌ* [pl. of *قَارَةٌ*], 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 *فَازِرَةٌ* [or *طَرِيقٌ فَازِرَةٌ*] signifies A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, (K, TA,) and soft; appearing like an extended, long, natural cleft in the ground: (TA:) the same meaning is also assigned to *فَازِرَةٌ*. (K* and TA in art. *فُزِرَ*.) — Also A species of ants, (O,) black ants, (K,) in which is a redness: (O, K:) mentioned also among words of which the final radical is *ز* [as being called *فَازِرٌ*]. (TA.) — And The round black thing [app. a species of animal-cule] found in [dried] dates. (O.)

فَازِرَةٌ: see the next preceding paragraph.

أَفْزَرُ and *مَفْزُورٌ* A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-Abbād, the former signifies the same as *أَقْعَسُ* [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also *أَفْزَرُ*].) — And [the fem. of the former] *فُزْرَاءٌ* A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

مَفْزُورٌ الْأَنْفِ A man having his nose struck with a thing so as to be split. (TA.) — See also *فُزِرَ*.

فزع

1. *فَزَعٌ*, (S, O, Mṣb, K,) and *فَزَعٌ*, (K,) aor. -, of the former verb, (Mṣb, K,) and of the latter also, (K,) inf. n. *فَزَعٌ*, (S, O, Mṣb, K,) which is of the former verb, (S, O, Mṣb, TA,) and [of the latter verb] *فَزَعًا* [in the CK being a mistake for *فَزَعًا*] and *فَزَعٌ*, (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Mṣb, K, TA;) and so *تَفَزَعُ*: (TA in art. *رُوعٌ*:) you say, *فَزَعُ مِنْهُ* he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Mṣb, TA:) accord. to Er-Rāghib, *فَزَعٌ* signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of *جَزَعٌ* [q. v.]; and one should not say *فَزَعْتُ مِنْ اللَّهِ* like as one says *خِفْتُ مِنْهُ*: or, as Mbr says, in the "Kāmil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — *فَزَعٌ* signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA:) this latter being likewise a signification of *إِفْزَاعٌ*: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Anṣār, *إِنكُمْ تَتَكْتُمُونَ عِنْدَ الْفَزَعِ* [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (*عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ*) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] *فَزَعٌ* has two contr. significations: (K:) and both of these significations are expressed by the verb *فَزَعُ*: (O:) you say *فَزَعُ إِلَيْهِ* and *فَزَعُ مِنْهُ*; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him, &c.,])

former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;] but you should not say *فَزَعَهُ*, (K, TA,) i. e. like *مَنَعَهُ*: (TA:) [or] from *الْفَزَعُ* as signifying "fear," or "fright," you say *فَزَعْتُ* *إِلَيْهِ* and *فَزَعْتُ مِنْكَ*; [app. meant to indicate that the former phrase signifies I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by *إِلَيْهِ* which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say *فَزَعْتُكَ*: (S: [thus in my copies, *فَزَعْتُكَ*, not *فَزَعْتُكَ*]) or *فَزَعُ إِلَيْهِمْ* signifies he sought, or demanded, of them, aid, or succour; and *فَزَعَهُمْ* and *فَزَعْتَهُمْ* signify he aided, or succoured, them, syn. *أَعَانَهُمْ* [in the CK *أَعَانَهُمْ*] and *نَصَرَهُمْ*, like *أَفْزَعَهُمْ*: (K, TA:) accord. to IB, *فَزَعْتُهُ* meaning *فَزَعْتُ لَهُ* is originally *فَزَعْتُ لَهُ* [primarily signifying I feared, or became in fear &c., for him]; then the *ل* was dropped; for one says *فَزَعْتُهُ* and *فَزَعْتُ لَهُ*: (TA:) or *فَزَعٌ*, like *فَرِحٌ*, signifies *إِتْتَصَرَ*: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for *إِتْتَصَرَ*, he sought, or demanded, aid, or aid against an enemy:]) and *فَزَعُ إِلَيْهِ* he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Mṣb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, *فَافْزَعُوا إِلَى الصَّلَاةِ* i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — *فَزَعٌ مِنْ نَوْمِهِ* means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, *فَزَعْتُ بِمَجِيءِ فَلَانٍ*, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) — *فَزَعَهُ* in the phrase *فَزَعَهُ فَزَعَهُ* means He exceeded him in fear, or fright. (TA.) — *فَزَعٌ عَنْ قَلْبِهِمْ*: see the next paragraph.

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

Qur [xxxiv. 22], *حَتَّىٰ إِذَا فُزِعَ عَنِ أَقْبَابِهِمْ*, 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 *فَزَعَهُ*: 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 *سَبَرْنَا عَنِ الْبَلَدِ*: (TA:) some read *فَزَعَهُ* [q. v.]: (O and TA in art. *فَزَعَهُ*) and 'Eesà Ibn-'Omar is related to have read *إِذَا أَفْرَقَهُ*. (TA in art. *فَزَعَهُ*.)

3. *فَزَعَهُ فَزَعَهُ* [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.)

4. *فَزَعَهُ*, (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.

فَزَعَهُ 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 *مَفْزَعٌ* (q. v.), *A fearful event*: pl. as above.]

فَزَعَهُ Fearing; being afraid or frightened or terrified; (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce *ظَنِبُونَ*; (Er-Rághib, TA;) and *مَفْزَعٌ* is syn. therewith: (O, K:) and one says also *رَجُلٌ فَزَعٌ*, pl. *فَزَعَةٌ*; and *مَفْزُوعٌ*; meaning *a man put in fear; made afraid; frightened, or terrified*. (TA.) And *In a state of disquiet, disturbance, or agitation*: whence an extraordinary reading, of four readers, in the Qur xxviii. 9, [i. e. *فَزَعًا*] for *فَارِعًا*, relating to the heart of the mother of Moses, meaning *in a state of disquiet, &c., almost quitting its pericardium*. (TA.) It has no broken pl.; its only pl. being *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 *فَعَلَ*; but it may be altered from *فَزَعَهُ*, like as *حَذِرٌ* is [said to be] altered from *حَاذِرٌ*. (IB, TA,)

فَزَعَهُ: see *فَزَعَهُ*.

فَزَعَهُ A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K:) [like *مَفْزَعَةٌ* as expl. by Lth and others:] and *by whom, or by means of whom, one is made afraid, or frightened*. (O.)

فَزَعَاتُ الرُّوعِ sing. of *فَزَعَاتٍ* 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, *بِالتَّحْرِيكِ*; 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 *فَزَعٌ*, in two places.

مَفْزَعٌ 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, *فَلَانٌ مَفْزَعٌ لِلنَّاسِ* *Such a one is a refuge to men when an event comes upon them suddenly, and هُمَا مَفْزَعٌ لِلنَّاسِ*, and *هُمَا مَفْزَعٌ*, &c.; (S, O;) and *مَفْزَعَةٌ* 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 *مَفْزَعٌ* signifies one of whom aid, or succour, is sought, or demanded: (K:) and *مَفْزَعَةٌ*, [a cause of fear or fright; being a word of the class of *مَبْحَثَةٌ* and *مَجْبُوتَةٌ*; 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, *فَلَانٌ لَنَا مَفْزَعَةٌ* [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.)

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

مَفْزَعٌ 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 (*بِمَثَلِهِ تُنْزَلُ الْأَفْزَاعُ*). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) *مَفْزَعَةٌ* applied by 'Amr Ibn-Maḍdey-Kerib as an epithet to his *اِسْتِ* in replying to a threat of El-Ash-'ath, who had said to him, *لَبِئْسَ دَنُوتٌ لِأَصْرَطْنِكَ*, means *Secure from being overcome by fear, or fright, and*

[therefore] *not lax so as to break wind* [in consequence of fear]; being from *فَزَعَهُ* meaning "he removed fear, or fright, from him;" or it may be for the same reason as that for which *مَفْزَعٌ* is applied to a courageous man. (O.)

مَفْزُوعٌ: } see *فَزَعٌ*, first sentence.
مَفْزَاعٌ: }

فس

فَسَاءٌ i. q. *فُضِضَةٌ*, 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. *فَأَسَاءَهُ*: see 2. — Also, (M, K,) or *بِالْعَصَا*, (AZ, O,) aor. *فَأَسَأَ*, inf. n. *فَأَسَأَ*, (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 *فَأَسَأَهُ*, (K,) or *بِالْعَصَا*. (O.) — And *فَأَسَأَهُ* *He restrained, withheld, or debarred, such a one from him*. (O, K.) = *فَأَسَأَ*, aor. *فَأَسَأَ*, [inf. n., app., *فَأَسَأَ*, q. v. *اِسْفِيسْت*], *He was, or became, such as is termed* *أَفْسَاءٌ* [q. v.]. (K.)

2. *فَأَسَاءَهُ*, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. *تَفْسِيسَةٌ*, (S, O) and *تَفْسِيسٌ*, (S,) *He stretched it so that it rent, or became ragged, or dissundered*: (S, O:) or *he rent it*; as also *فَأَسَأَهُ*, aor. *فَأَسَأَ*, (M, K,) inf. n. *فَأَسَأَ*. (M.)

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

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

فَأَسَاءٌ a subst. signifying *The state of such as is termed* *أَفْسَاءٌ* [q. v.]: (M, TA:) or *a hollowness, or incurvity, of the spine*. (TA in art. *فَأَسَاءٌ*) [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. *فَأَسَاءٌ*: (M:) and (M, in the K "or") *he who, when he walks, is as though his posteriors were in pain* (in the M *تَوَجَّعٌ*; in some copies of the K *تَوَجَّعٌ* [as though for *تَوَجَّعٌ*], and in some *بِرُجْعٍ*); as also *مَفْسُوءٌ*: (M, K:) or *he who, when he sits, cannot rise but with an effort*: (O, K:) or *whose spine enters into [or turns inwards between] his haunches*. (K.)

مَفْسُوءٌ: see the next preceding paragraph.

فست and فسح

فَسَاتٍ, also written فِسَاتٍ: see فِسْطَاطٌ.

فَسَاطٌ, also written فِسَاطٌ: see فِسْطَاطٌ, in art. فسح, to which it belongs; for the ت is a substitute for the [former] ط in فساط, or for the [latter] س in فسَاطٌ. (M and TA in art. فسح.)

فسح

فَسَحٌ and فُسَّقٌ (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. c. نَقْلٌ, a certain fruit that is eaten with wine;] well known: (K:) said in a verse of Aboo-Nukheyleh to be مِنَ البَقُولِ: thus, and thus only, with ب, the phrase is related: if it were مِنَ التَّقُولِ, the mistake would be removed: (O:) Az says that the فسحة [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 فَسَحٌ: and many of them say فُسَّقٌ. (Mṣb.)

ثَوْبٌ فُسَّقِيٌّ [meaning A garment of the colour of the فسح] is [thus] with ḍamm [to the ف and ت]. (Mṣb.)

فسح

1. فَسَحٌ (MA, Mṣb, K, [in the CK فَسَحٌ, a misprint,]) with ḍamm, (Mṣb,) like كَوْمٌ (K,) [aor. ʿ.] inf. n. فُسَاحَةٌ (L,) or فُسَاحَةٌ [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 فُسْحٌ (Mṣb, K,) and فُسْحٌ, and فُسْحٌ (K.) (MA, Mṣb, K,) aor. ʿ., (Mṣb, K,) inf. n. فُسْحٌ (MA, Mṣb, TA) and فُسُوحٌ; (TA;) as also فُسْحٌ (A, K,) and فُسْحٌ; (A;) He made room, or ample room, for him, (S, MA, Mṣb, K,) فِي الْمَجْلِسِ (S, MA, Mṣb) in the sitting-place, or in the assembly. (MA.) You say, تَفَسَّحُوا فِي الْمَجْلِسِ (S, Mṣb,*) and تَفَسَّحُوا (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوَسَّحُوا: (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Ḥasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) — And اِفْسَحْ عَنِّي Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bḍ in

lviii. 12.) — فَسَحٌ [as inf. n. of فَسَحٌ] also signifies The making wide steps; and so فَيَسَحِي (K.) [Heuce,] اِفْسَحِ الخَطَى, said by an Arab of the Desert, of the Benoo-Okeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning †Make wide the spaces between each two punctures of the needle, lest the punctures should rend. (L.) — And اِفْسَحْ لَهْ الْاَمِيرُ فِي السَّفَرِ means The commander, or governor, wrote for him a فسح [q. v.]. (K.)

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

4: see 1, first and second sentences.

5: see 1, in three places. — [فَسَحٌ 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 اِنْفَسَحًا [lit. The nightly resting-place of their camels was, or became, spacious,] means †their camels became numerous. (TA.) — And اِنْفَسَحَ اِنْفَسَاحًا + His bosom became dilated [with joy]. (S, A.) — And اِنْفَسَحَ طَرَفَهُ + His eye had an unobstructed view, nothing hindering its seeing far. (L.)

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

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

فَسَحٌ: see فَيَسَحِي, 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 فَسَحٌ.] — 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 نَقَسٌ.] — اِنْفَسَحَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.)

فُلَانٌ اِبْنٌ فُسْحَمٍ: see فَيَسَحِي, in two places. — فُلَانٌ اِبْنٌ فُسْحَمٍ 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. فُسْحَمٌ; where the word is mentioned again in the S likewise.)

فُسَاحٌ: see the paragraph here following.

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

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

جَمَلٌ مَفْسُوحٌ الصَّلُوعِ 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. خَرَقٌ, &c.)

مُرَاحٌ مُنْفَسِّحٌ + A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (Aṣ, K.)

فسح

1. فَسَحٌ (S, A, L, K,) aor. ʿ., (S, L, K,) inf. n. فُسْحٌ; (S, L;) and فُسْحٌ; (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] فَسَّحْتُ الْمَفْصَلَ 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, فَسَّحْتُ 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, dissuaded, 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.) = فَيَسَحِي, aor. ʿ., (L, K,) inf. n. فُسْحٌ; (L;) or فُسْحٌ, 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, فَيَسَحِي, (but this I think to be a mistake for فُسْحٌ,) inf. n. فُسْحٌ, signifies † He was, or became, weak, app. in intellect and in body; see فُسْحٌ 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, اِنْفَسَاحٌ [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: (Diet. of Technical Terms used in the Sciences of the Musalmans:) or, to a plant: the former meaning being that of **الرشخ**. (So in a marginal note in a copy of the TK.)

2: see the preceding paragraph, first sentence.

3. **فاسخه البئع**; [He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.])

4. **فاسخ 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, **التحر 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] **ربع**, (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 العبء**, one says of a man, **التثقل**. (A.)

6. **تفاسخوا العقد** † They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And **تفاسخا البئع** † [They two agreed in dissolving, or annulling, the sale]. (A.) — And **تفاسخت الأقاويل** † The sayings annulled, or contradicted, one another. (TA.)

7. **انفسخ** It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or disjointed; (A, L;) as also **تفسخ**. (L.) One says, **وقع فلان فانفسخت قدمه** Such a one fell, and his foot became dislocated. (L. [And the like is said in the A.]) — It (a stick, or twig, or branch,) became removed from its place by the hand. (Msb.) — It (flesh) became dissundered by putrefaction; as also **تفسخ**. (L.) — And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) † It became undone, dissolved, or annulled. (S, A, L, K.) — Also said of a weak man, [app. as meaning † He became unnerved,] on an occasion of difficulty. (L: see **فسيخ**.)

فسح [mentioned above as the inf. n. of 1 in most of its senses] † Weakness (L, K) in intellect and in body; as also **فسيخة**. (L.) — And † Ignorance: (K:) which is referrible to weakness of intellect. (TA.) = And † Weak in intellect and in body; as also **فسيخة**. (K.) — See also **فسيخ**.

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

فسخة: see **فسح**, in two places.

فسيخ [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooling. (Golius, from Meyd.) — And] † A weak man, who becomes unnerved (**يتفسخ**) 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.)

ثوب فاسخ † A faded garment: so in the language of the present day: perhaps post-classical. (A in art. رمد.) = **الفاسخ** is a name given by the Jews to their festival of *The Passover*: see De Saey's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also **الفيسخ**.]

فسد

1. **فسد**, aor. **فَسَدَ**, (S, M, A, O, L, Msb, K, &c.) which is the aor. commonly known, (TA,) and **فَسَدَ**, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and **فَسَدَ**, aor. **فَسَدَ**; (S, M, O, L, K;) inf. n. **فَسَادَ** (S, M, A, O, L, K) and **فَسُوذَ**, (M, O, L, K,) the former being inf. n. of **فَسَدَ**, aor. **فَسَدَ**, (S, A, O,) and so the latter, and the former being also inf. n. of **فَسَدَ**, (O,) or the former is of **فَسَدَ** and the latter is of **فَسَدَ**, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) It (a thing, S, A, O) [and he (a man)] was, or became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin; (MA, KL, PS, &c.;) and so **فسد**: (KL:) **فسد** **فسح**: (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. **فسده** He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. **كشع**.) And **فلسن** **يفاسد رفته** [Such a one cuts the ties of friendship, or kindred, with his people, tribe, or near kinsfolk]. (A.)

4. **فسد**, (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 **فسح**. (M, L, K.) One says, **فسد الحال** [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And **فسد عليهم** He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; or the like, being understood. And **فسده على** He corrupted him and rendered him disaffected towards me.] **فساد 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 **فسد** as contr. of **فسح** 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; to him: and he created, or excited, disorder, disturbance, disagreement, discord, discussion, strife, or quarrelling; or made, or did, mischief; بين القوم* between, or among, the people, or party. (See also 10.)]

6. **تفاسدوا** They became at variance, one with another; (M, L;) they cut, severed, or broke, the tie of kindred, (M, L, K,) and of friendship, (L,) one with another. (M, L, K.)

7. **انفسد** [as quasi-pass. of **انفسد**] is not allowable, (S, L,) or has not been heard. (K.)

10. **استفسد** **استفسح**. (S, O, L, K.) [Henec, 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 رعيتة** [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.;) **فساد** **فسح**: (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] *syn. with* **فساد**

[signifying The making, or rendering, bad, evil, corrupt, &c.: (see 4:) and, oftener, the acting ill, corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; doing evil, or mischief; and creating, or exciting, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling]: (L:) and [particularly] the taking property wrongfully. (O, K.) [Hence,] حَرْبُ الْفَسَادِ [The war of evildoing]: thus was termed a war that happened between [the two sub-tribes] بَنُو شَاك [in which the latter word is app. a mistranscription for شَيْك] and غَوْت, of the tribe of طَيِّ: it was so termed because one party patched their sandals with the ears of the other, and one party drank wine out of the skulls of the other. (MF.) — Also Drought, barrenness, dearth, or scarcity of good: (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ الْفَسَادُ, i. c. 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.)

فَسَادٌ: see the next paragraph.

فَسَادٌ (S, M, A, O, L, Mṣb, K, &c.) part. n. of فَسَدَ; (S, M, A, &c.) and فَسِدٌ (S, M, O, L, K,) part. n. of فَسَدَ; (S, O;) Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin: (MA, KL, PṢ, &c.): [contr. of صَالِحٌ and ضَالِحٌ, as is indicated in the S and M &c.:] pl. (of the former, S, O, Mṣb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسَادِي (S, M, O, Mṣb, K,) applied to a people, (S, M, O,) like as they said سَاقِطٌ and سَقَطِي; (S, O;) the pl. being made of the same form as هَلَكِي 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 الْبَيْدِ i. e. [More corrupt, or unsound, &c.,] than the egg that the ostrich leaves in the desert, not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الْإِفْسَادُ; as in the prov., أَفْسَدُ مِنَ الْجَرَادِ [i. e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.)

مَفْسَدَةٌ A cause, or means, or an occasion, of فَسَادٍ [i. e. badness, evilness, corruptness, unsoundness, &c.]; or making, or rendering, bad, evil, corrupt, &c.; (M, A;) contr. of 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 الْمَصَالِحِ [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; (IKṭṭ;) or the latter has an intensive signification; (Mṣb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAḩr, 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 IAḩr, (TA,) تَأْوِيلٌ and تَفْسِيرٌ signify the same; (O, K, TA;) and so these and مَعْنَى: (O, TA:) or فَسَّرَ 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 فَسَّرَ 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 مُتَشَابِهٌ, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration.” (TA.) — Also فَسَّرَ, inf. n. فَسْرٌ; and فَسَّرَ, inf. n. تَفْسِيرَةٌ (S, O, K,) like تَذَكُّرَةٌ; (TA;) or تَفْسِيرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is post-classical; (S, O, K;) He (a physician) examined, or inspected, urine, (S, O, K, [but the inf. ns. only are mentioned,]) that he might judge, by its colour, of the disease of the person from whom it came. (TA.)

2: see the preceding paragraph, in six places.

5: see the next following paragraph.

10. اسْتَفْسَرَهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Mṣb, TA:) and اسْتَفْسَرَهُ is like اسْتَفْسَرَ. (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.]

عَاهِنُ: see أَوْرَدَ كَلَامَهُ غَيْرَ مُفَسَّرٍ.

فسط

فَسَاطٌ (S, M, Mṣb, K) and فُسَاطٌ (S, M, K,) the latter in the last two, as it is not found in the pl., being a substitute for the [former] فسط in فسطاط, or rather for the [latter] فس in فساط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسطاط are together, whereas the two identical letters in فساط are separated, (M,) and فُسَاطٌ and فُسَاطٌ (K,) altogether eight different forms, but MF observes that Esh-Shiháb El-Kastálánee 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. فَسَاطِيطٌ; (M, Mṣb, TA;) for which they did not say فَسَاطِيطٌ. (M, TA.) — Hence فُسَاطٌ is applied to A city: (Z, TA:) any city: and particularly a city in which is the general place of assemblage of people: (TA:) a populous, or comprehensive, city; accord. to some: (Mṣb:) the place of assemblage of the people of a كُورَةٌ [which means a city, and a district, or region,] (Lth, Az, K,) around their general mosque: (Az, TA:) or you say, فُسَاطُ 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-'Áṣ; (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 قَشْرِهَا (K,) The fresh ripe date came forth from its skin; (S, O, Mṣb, K;) as also فَسَقَتْ: (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 كَرَمٌ (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 lan, (Mgh,) [or the bounds of] obedience; (Mṣb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or i. q. فَجَرَ [meaning

as above; or *he transgressed*; or *acted unrighteously, sinfully, wickedly, vitiously, or immorally*. (S, O, K. [See also فسق below.]) فسقٌ عَنْ أَمْرِ رَبِّهِ (in the Kur [xviii. 48], O, TA) means *He departed* (خَرَجَ) *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 اِتَّخَذَ عَنِ الطَّعَامِ (S, O,) meaning *عَنْ مَأْكَلِهِ* (S,) or *عَنْ أَكْلِهِ الطَّعَامِ*; 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 فسقٌ signifies also *he declined, or deviated*: (K:) and hence the saying, فَسَقَتِ الرِّكَابُ عَنْ قَصْدِ السَّبِيلِ i. e. [The ridden camels] *declined [from the right direction of the way]*. (TA.) Sometimes فسوقٌ 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, فَسَقَ فِي الدُّنْيَا, inf. n. فسقٌ, 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. تَفْسِيْقٌ is the contr. of تَعْدِيْلٌ (O, K, TA:) one says فسقه (O, TA,) inf. n. تَفْسِيْقٌ (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,] انْفَسَقَ مِنَ الْخَيْرِ, said of the فاسق, *He divested himself, or became divested, of good*. (IDrd, O.)

فسقٌ is an inf. n., (S, O, K,) or a simple subst., (Mgh,) from فسقٌ [q. v.]: (S, O, Mgh, K:) unless as signifying [simply] *A going forth, or a departure*, it is said to be a word unknown before El-Islām, and to have become so much used in its legal acceptation 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 وَإِنَّهُ لَفَسِقٌ (O, K, [in the CK لَفَسِقٌ, 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. فَجُورٌ [meaning as above; or *transgression*; or *unrighteous, sinful, wicked, vitious, or immoral, conduct*]: (O, K:) it is said by El-Isbahānee to be a more general term than كُفْرٌ; 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 Mālik 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 فُسُوقٌ. (TA.)

فَسَقٌ (Lth, O, K) and فَسِيْقٌ (Lth, S, O, K,) applied to a man, *Always characterized by فسق*. (Lth, S, O, K.) — يَا أَيُّهَا الْفَاسِقُ يَا فَسِقٌ [O thou فاسق]; (S, O, K;) like يَا خَبِيْثٌ, meaning *يَا أَيُّهَا الْخَبِيْثُ*; فسقٌ being determinate, as is shown by their saying يَا فَسِقُ الْخَبِيْثُ, thus prefixing ال to خبيث: (S, O:) and to a woman they say يَا فَسَاقِي, like قَطَامٍ (S, O, K,) meaning *يَا أَيُّهَا الْفَاسِقَةُ* (K) [or rather *يَا فَاسِقَةُ*].

فَسَقِيَّةٌ, with fet-h, [often pronounced فَسَقِيَّةٌ,] a post-classical word, [arabicized, from the Lat. “piscina,”] i. q. مُتَوَسِّطٌ [properly *A place, here meaning a tank, or basin, in which the ablution termed وضوء is performed*: now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water:] pl. فَسَاقِي. (TA.)

فَسَاقِي: } see فسق
فَسِيْقِي: }

فَاسِقٌ *Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience*; (Mgh;) *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 فاسقٌ is a more general term than كَافِرٌ; and ظَالِمٌ is a more general term than فاسقٌ: (El-Isbahānee, TA:) accord. to IDrd, (O,) the فاسقٌ 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, (IAqr, S, O, Mgh, K,) nor in their poetry, (IAqr, S, O, K,) though it is an Arabic word, (IAqr, S, O, Mgh, K,) and a chaste one, and the Kur-ān has used it: (IAqr, Mgh:) the pl. is فَسَاقَةٌ and فَسَاقٌ: (Mgh:) فَوَاسِقٌ [pl. of فَاسِقَةٌ,] applied to women, signifies فَوَاجِرٌ [generally meaning *adulteresses, or fornicatrices*]. (TA.) — The five animals, or living things, (الْحَيَوَانَاتُ الْخَمِيْسُ, [specified voce حَيَوَانَ,]) are metaphorically termed فَوَاسِقٌ [as though meaning *Transgressors*] (Mgh, Mgh) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of

freedom from إِحْرَامٍ and in the state of إِحْرَامٍ, and in prayer, which is not rendered ineffectual thereby: (Mgh:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

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

فَالُوْسِيَّةُ *The rat, or mouse*; syn. الْفَأْرَةُ: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فَاسِقَةٌ. (TA.)

أَفْسَقٌ [More, or most, characterized by فسق]. The Arabs say, نَعَنَ اللَّهُ أَفْسَقِي وَأَفْسَقَكَ, meaning, [i. e. *May God curse the more characterized by فسق, of us, or of me and thee*]. (Fr, O.)

فسل

Q. 1. فَسَكَنَهُ *He postponed him*; i. e., *made him, or asserted him, to be behind, or posterior, or last*, (Sh, O, K,) in rank, or estimation. (O.) — And فَسَكَلَ *He was, or became, behind, &c.*: the verb being intrans. as well as trans. [unless فَسَكَلَ be a mistake for فَسَكَلَ, the pass. form, of which an ex. occurs in the O and TA]. (K.) — Accord. to IAqr, a foreign word (عَجَمِيَّةٌ), arabicized. (O.)

فَسَكَلٌ: see the next paragraph, in two places.

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

فَسَكُولٌ and فَسَكُولٌ: see فَسَكَلٌ. — Both also signify † *Occupying the hinder, or latter, or last, place [in rank, or estimation*: see Q. 1, above]; (K, TA;) as epithets applied to a man. (TA.)

فسل

1. فَسَلٌ (S, M, O, K,) with damm, (S, O,) like كَوْرٌ; (K;) and فَسَلٌ (M, K,) like عَلِمٌ; (K;) and فَسَلٌ (M, K,) of the form of that whereof the agent is not named, (M,) like عَنِيٌّ; (K;) inf. n. فَسَالَةٌ and فَسَوْلَةٌ (S, M, O, K) and فَسُولٌ (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 فَسَلُ الصَّبِيِّ *He weaned the boy*; (AA, O, K;) as though a dial. var. of فَصَلٌ. (TA.)

2: see the paragraph here following.

4. اِفْسَلَ عَلَيْهِ مَتَاعَهُ *He pronounced against him* (i. e. against another man, Lth, O) *that his goods*

were bad; syn. اردله: (Lth, O, K:) and **افسل** *he pronounced against him that his dirhems, or pieces of money, were bad, or were such as are termed زبوف*; (Lth, O, K:*) syn. زيفها, (Lth, O, K, TA,) and **اردلها**: (TA:) and [in like manner] **فسله**, inf. n. **تفسيل**, signifies **اردله** and **زيفه**. (TA.) = See also what next follows.

8. **افتسل الفيلة**, (M,) inf. n. **افتسال**; (O, TA:;) or **افسلها**; (K: [app. a mistranscription for **افتسلها**, as it is outweighed by the latter in authority;]) *He plucked the young palm-tree from its mother, and planted it* (M, O, K) in another place. (O.)

فسل and **مفسول**, (S, M, O, Mḡb, K,) as epithets applied to a man, (S, O, Mḡb,) *Low, base, ignoble, vile, or mean*; (S, M, O, Mḡb, K;) *such as has no manliness, or manly virtue*, (M, K,) and *no hardness*: (TA:) pl. [of pauc.] **افسال**, (S, O,) or **افسل**, (M, K,) or both, (TA,) and [of mult.] **فسال** and **فسول**, (S, M, O, K) and **فسونة** (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.] **فسون**, applied to dirhems, or pieces of money, means *Bad*; or *such as are termed زبوف*. (TA.) = And **فسل** signifies also *Cuttings from grape-vines, for planting*. (AHn, M, K:*)

فسل *Foolish, stupid, or unsound in intellect or understanding*. (AA, O, K.)

فسيل *The young ones, or small ones, of palm-trees, like ودي*; (S, O, Mḡb;) as also **فسيلة**: (S, O:) [or] the former signifies *such as are cut from the mother-tree, or plucked from the ground*, (Mḡh, Mḡb,) *of the young ones, or small ones, of palm-trees*, (Mḡh,) and then *planted*; (Mḡh, Mḡb;) and **فسيلة** signifies *one thereof*: (Mḡb:) [i. e.] **فسيلة** signifies *a sucker, or an offset, of a palm-tree*: or *a small palm-tree*: and **فسيل** is its pl., as also **فسائل**, (M, K,) and **فسلان**, (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of **فسيل** [which is properly speaking a coll. gen. n.], like as **رغفان** is pl. of **رغيف**. (Mḡb.)

فسالة *The filings (سحالة) of iron*: (S, O:) or the *portions that become scattered about, on the occasion of heating [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 حانص* (M, K,*) and *the like thereof*, (M,) *in order to repel him* (M, K) *thereby*: (M:) such, and the **مفسولة** [which belongs to the same category] the Prophet cursed. (O.)

فسول: see **فسل**.

فو

1. **فوا**, (aor. **يفسو**, Mḡb,) inf. n. **فسو** (S, M, Mḡb, K) and **فساء**, (M, K,) or this latter is a simple subst., (S, Mḡb,) *He emitted a noiseless wind [or a puff of wind]* (Mḡb, K, TA) *from his anus*. (K, TA.) [Hence the saying, **فسا بيتنا**, or **الظربان**, or **بينهم**, expl. in art. **ظرب**.]

6. **تفاسى**, said of a man, *He protruded his posteriors*: (M, TA:) and **تفاست**, said of the [beetle called] **خنفساء**, *It protruded its podex for the purpose of emitting a noiseless wind*: (S, TA:) but Aḡ says that it is with hemz. (TA. See 6 in art. **فسا**.)

الفسا is a dial. var. of **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. [**فسات**, agreeably with rule, and also] **فسي**, which is [anomalous,] like **فسي** 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 **خيمط**, in two places.] — **فسات الصباع** is an appellation of *Certain truffles (كمأة)*; (K:) a species of **كمأة**; (M;) said by AHn to be *the species thereof called القعل*; (M, TA;) and the like is said in the Minháj; and further, that it is *a plant of disagreeable odour, having a head which is cooked, and eaten with milk; and when it dries, there comes forth from it what resembles ورس* [q. v.]. (TA.)

فساء an inf. n. of 1; (M, K;) or a subst. therefrom [signifying *A noiseless wind from the anus*]. (S, Mḡb.)

فسو *A man who often emits a noiseless wind from the anus*; (S, M, K;) as also **فساء**. (M, K.)

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

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

الفاسية (S, M, K) and **الفاسياء** (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 **الفواسي**. (TA.) Hence the prov., **خنفساء** i. e. [More foul than] **الفاسية**. (S, M.)

الفاسياء: see the next preceding paragraph. — **ابن الفاسياء** is an appellation of *The insect called resembling the beetle called خنفساء, or some-*

what larger than the latter, with long hind legs, and with a speckled back: for **القرنبي**, as the explanation of **ابن الفاسياء**, the TA, in art. **بني**, has **القرنبي**; and the TT, in that art., as from the T, **الفرنى**: what I have here substituted for these is evidently, in my opinion, right.]

أفسى 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.) **ما أقرب مفساه من مفساه** [*How near is his mouth to his anus!*] is a prov. [expressive of wonder at a man's shortness: see **مفسى**, in art. **حسو**]. (S.)

فش

1. **فش الوطب**, (S, A, K,) aor. **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*. (Mḡh.) [Hence the prov.,] **لأفنتك فش الوطب** *† I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin, or butter-skin*: said to a man who is angry: (T, S:) or *I will assuredly remove thy boastfulness, &c.*: (TA:) or *I will assuredly take away thy pride, and thy vanity, or vain glory, or conceit, &c.*: (Th:) or the meaning [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 القفل**, (IKtt, L,) or **الباب**, (Mḡh, Mḡb.) [aor. **فش**,] inf. n. **فش**, (IKtt, L,) *He opened the lock*, (IKtt, L,) or *the lock of the door, by artifice*, (Mḡh, Mḡb,) *without a key*, (IKtt, L,) or *without its key*: (Mḡb:) from **فش السقاء**. (Mḡh.) — And accord to Lth, (O,) **فش** signifies **تتبع السرقة** [app. meaning *The seeking repeatedly, or in a leisurely manner, after pilfering, or petty theft*]: (O, Mḡb, K:) it is the inf. n. of **فته**, aor. **فش**: (O, Mḡb:) and Lth, (O,) or Az, (Mḡb,) cites as an ex.,

نحن وبنائنا فلا نفته

[which seems to mean *We have had charge of it, and we will not seek repeatedly, or in a leisurely manner, bit by bit, after pilfering from it*]. (O, Mḡb.) — And **فش**, aor. **فش**, inf. n. **فش**, *He compressed a woman*. (IKtt, TA.) — And *He ate*; as a trans. verb. (TA.) — And **فش الرجل**, (S, O, K,) aor. **فش**, (O,) [inf. n. **فش**,] *The man erupted, or belched*. (S, O, K.) [A meaning assigned by Freytag to 4 also, as on the authority of the S,

in which I find it assigned to فَش only.] — And الفَش also signifies *The blowing gently, or softly.* (TA.) — And *The breaking wind gently, or softly.* (IAqr, TA.) — And *The uttering calumny;* (O, K;) thus accord. to IAqr, with ف, (O,) بَيْنَ النَّاسِ [among the people]. (TK.) — And فَشَ الْقَوْمِ, inf. n. فَشُوْش, *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 الْقَوْمُ *The people, or party, went away, and fled quickly:* and so with ق. (TA.)

7. انفشت الرِّيحُ *The blasts of wind came forth from the skin,* (S, Mgh,*) on its being felt, (Mgh,) and from the like thereof. (S.) — انفش اللبنُ *The milk flowed forth by reason of the wideness of the orifice of the teat.* (TA.) — انفش الجرحُ [and الورمُ, and likewise فَش accord. to modern usage,] *The wound [and the swelling or tumour] ceased to swell, or be inflated.* (ISk, S) — انفش عن الأمرِ *He (a man) became remiss and indolent in the affair:* (S:) he turned back from it through weakness and impotence; like تَفَيْش. (TA in art. فَيْش.) — And انفش *He was, or became, cowardly; weak-hearted.* (TA.)

R. Q. 1. فَشَفَسَ, (K,) inf. n. فَشَفْسَةٌ, (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 فَشَفَسَ فِي قَوْلِهِ. (TA.) — And فَشَفَسَ بِيَوْلِهِ *He sprinkled his urine;* (IDrd, O, K;) as also شَفَفَسَ. (IDrd, O.)

فَش The fruit of the يَنْبُوت [q. v., a kind of trees, of which one species is said to be also called خَرْوَب; but see the next sentence]; (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. فَشَّة: and pl. فَشَائِش. (TA.) — And The [species of trees called] خَرْوَب [which name is now commonly applied to the carob, or locust-tree; *ceratonia siliqua*]; as also فَشُوْش, (O, K,) and فَشَفْسَةٌ, (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies a خَرْوَبَةٌ [n. nn. of خَرْوَب], accord. to AA. (O.) — Also Foolish, or stupid. (IAqr, O, K.) — And Places in which water collects and remains: and a depressed piece of ground into which water pours and where it remains: (O, K:) so says Ibn-'Abbád: [but] ISh says that هَجَلُ فَشٍ means [a wide, depressed, piece of ground,] such as is not very deep. (O.) — Also, and فَشُوْش, and فَشَائِش, [this last said in the TA to be written by Sgh with kasr, but it is not so in the O,] A [garment of the hind called] كَسَاءَ such as is thick (IAqr, O, K, TA) in texture, (TA,) fine in the yarn; (IAqr, O, K, TA;) called by the vulgar فَشَائِش; (O; in the TA فَشَائِش;) or, as some say, فَشَائِش signifies a thick كَسَاء; and فَشُوْش, a thin, or flimsy, كَسَاء, such as is scanty in the yarn. (TA.)

فَشَائِش, like فَطَامِر, [indecl.,] means فَاشَّةُ [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 عِنْدَ الْجَمَاعِ الضَّرُوطُ, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K.) فَشَائِش فِىهِ [lit. *O woman discharging the confined wind of the skin, discharge thou its confined wind, from its anus to its mouth, i. e., from end to end,*] (Meyd, O, K,) which is a prov., (Meyd, O,) means † [O woman] do thou with it, or him, what thou wilt, for it, or he, has no means of self-defence (Meyd, O, L, K) nor of becoming altered; and it is said in relation to an angry man who is not able to become altered: (L:) الفَش is the making the wind to come forth from a وَطْب. (Meyd.)

فَشَائِش: see the next paragraph.

فَشُوْش A female slave who emits noiseless wind from the anus; as also فَاشَاء [an evident mistranscription for فَاشَّةُ: (IAqr, in TA:) [or] a woman from-whom wind issues on the occasion of الْجَمَاع: (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 فَيُوش; two epithets occurring, with فَشُوْش, 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 ع: in some copies of the K with ح; and in others, with ج. (TA.) — And A woman who sits upon the جُرْدَان. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies مُنْتَشِرَةُ 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 فَشَائِش signifies the quality, or state, that is denoted by this epithet thus applied. (TA.) — And A skin, such as is used for water or milk, that sweats, or exudes moisture. (O, K.) — See also فَش, in three places.

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.)

فَشَائِش One who opens locks by artifice, (Mgh, Mṣb,) without their keys. (Mṣb.) — See also فَش, last sentence, in two places.

فَاشَّة: see فَشَائِش and فَشُوْش.

فَشَفْسَةٌ: see فَش, second sentence.

فَشَائِش A man who inflates himself with lying, and arrogates to himself that which belongs to another. (TA.) — See also فَش, last sentence.

مَفَشُ الْمَنْخَرَيْنِ 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. فَشَأَ, (O, K,) aor. ى, (K,) [inf. n. فَشَاءَ;] as also فَشَأَ; *He magnified himself; or behaved proudly, or haughtily:* (O, K:) [or he gloried, or boasted: for] الفَشَاءُ is from الفَخْرُ, (Ibn-Buzurj, O,) [or] syn. with الفَخْرُ. (K.)

4: see what here precedes.

5. تَفَشَأَ *It (a thing) spread.* (S, O.) One says of a disease, تَفَشَأَ بِيَوْمٍ, (AZ, S, O,) or فَيَوْمٍ, (K,) [and تَفَشَى, and تَفَشَى,] *It spread among them:* (AZ, S, O, K:) and تَفَشَأَ تَفَشَأَهُ *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. ى, (S, O, K,) inf. n. فَشَجٌ, (A'Obeyd, TA,) *He parted his legs, or made an opening between them,* (A'Obeyd, S, O, K,) but less than is denoted by تَفَاحَ, (A'Obeyd, TA,) previously to making water; as also فَشَجَ, (S, O, K,) inf. n. تَفَشِيحٌ; (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 فَشَجَ [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 فَشَجَتْ and فَشَجَتْ, (T, O, TA,) as also فَشَجَتْ, with ح, (IAqr, O,) are said of a she-camel, (T, O, TA,) meaning *She parted her [hind] legs widely, to be milked or to stale.* (T, TA.) — And فَشَجَ عَنْهُ, and فَشَجَ *He declined, deviated, or turned aside or away, from him, or it;* like فَشَجَ and فَشَجَ. (TA in art. فَشَج.)

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. ى, (K,) inf. n. فَشَجٌ, (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 IAqr; (TA;) as also فَشَجَ, (K,) inf. n. تَفَشِيحٌ; 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.

فَشَّاحٌ, [indecl.,] like *فَطَامِرٌ*, The ضَبُع [or hyena, or female hyena]. (K.)

نش

1. *فَشَّغَهُ*, (S, O, K,) aor. -, (K,) inf. n. *فَشَّغٌ*, (TA,) It overspread it and covered it; (S, O, K;) as also *فَشَّغَهُ*, (K,) inf. n. *تَفَشِّغٌ*. (TA.) And *فَشَّغَتْ* said of the نَاصِيَةِ [or forelock (of a horse)], and of the قُصَّة [which has the same, or a similar, meaning], It covered the eye. (TA.) And *فَشَّغَ* It (a thing) was, or became, wide and spreading; as also *انفشغ*: and *تَفَشَّغَتْ* said of the غُرَّة [or blaze on a horse's forehead] is like *فَشَّغَتْ* [signifying it was wide and spreading]. (TA.) [See also 5.] — *فَشَّغَهُ بِالسُّوطِ*, (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 *انفشغه بالسوط* signifies in like manner he struck him with the whip; (S;) or so *انفشغه*. (O, K.)

2: see 1, first sentence. — [Hence,] *فَشَّغَهُ النَّوْمُ*, inf. n. *تَفَشِّغٌ*, 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. *تَفَشَّغَهَا*, said of the lic-camel, He overcame her, and mounted upon her; namely, the she-camel. (O.) — And in like manner, *تَفَشَّغَهُ*, said of debt, (O,) It overcame him, and lay as a burden upon him. (O, K.) — And, said of hoariness, i. q. *تَشَبَّهَ* and *تَشَبَّهَتْ* [i. e. It became abundant upon him, and spread]: (IAar, TA:) or *تَفَشَّغَ* 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. *تَفَشَّغَ الْوَلَدُ*, occurring in a trad., means Children were, or became, numerous. (O.) And in another trad. occur the words, *مَا هَذِهِ الْغُتْيَا الَّتِي قَدْ تَفَشَّغَتْ*, 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 *فَشَّغَ* signifying a certain plant:] but this is differently related; some saying thus; and some, *تَشَغَّتْ* [q. v.]; and some *تَشَغَّتْ* [app. a mistranscription, perhaps for *شَغَبَتْ*, q. v.]. (TA.) One says also, *تَفَشَّغَ الْخَيْرُ فِي بَنِي فُلَانٍ*, i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — And *تَفَشَّغَ الْجُيُوتُ* He (a man, S, O)

entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, TA.) — And *تَفَشَّغَ الْمَرْأَةَ* He devirginated the woman. (S, O, K: more fully expl. in all of these by the words *دَخَلَ بَيْنَ رِجْلَيْهَا وَاقْتَرَعَهَا*.)

7. *انفشغ* It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1.

فَشَّغَةُ A [substance like] cotton (قُطْنَةٌ [in the L قَصْبَةٌ]) in the interior of the reed, or cane: and also a substance that flies about from the interior of the صَوْلَاة [in the O صَوْلَاة, and in the K without the teshdeed], i. e. the plant, or herb, thus called, (Lth, O, K,) which is the صَاصِلِي; (O;) and this is that whereof the children of El-'Irak eat the interior. (TA.) — And The [species of convolvulus called] لَبْلَاب [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.)

فَشَّاعٌ, (S, [thus written in my copies and others also,] and so in the Mgh,) or *فَشَّاعٌ* and *فَشَّاعٌ*, (O, K, said in the former to be like *صَرَاحٌ* and *مَكَّاءٌ*, and in the K to be like *غُرَابٌ* 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.)

فَشَّاعٌ: see the next preceding paragraph. = Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.)

فَشَّاعٌ: see *فَشَّاعٌ*.

نَاصِيَةٌ فَاشِغَةٌ: see the following paragraph.

أَفَشَّغَ A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — And *نَاصِيَةٌ فَشَّاعَةٌ* A spreading forelock [of a horse]; (S, O, K:) as also *فَاشِغَةٌ*. (O, K.) — And *رَجُلٌ أَفَشَّغَ التَّنْبِيَةَ* A man having the fore tooth projecting. (Lth, O, K.) And *أَفَشَّغَ الْأَسْنَانَ* Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.)

نش

1. *فَشَّلَ*, (S, O, Mṣb, K,) aor. -, (O, Mṣb, K,) inf. n. *فَشْلٌ*; (S, O, Mṣb;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and *فَشَّلَ*, aor. -; and *فَشَّلَ*, aor. -; two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-án, and the latter agreeable with a reading of the same verse by El-Hasan El-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.) = *فَشَّلَتْ*, and *فَشَّلَتْ* (O,) or *فَشَّلَتْ* (K, TA,) [in

the CK *فَشَّلَتْهُ*, the pronoun relating to *الفشل*,] inf. n. *فَشْلٌ*; (TA;) and *فَشَّلَتْهُ*, (O, K, TA,) thus accord. to the M as well as the O, (TA,) i. e. *مَفْشَلَهَا*, (O,) or *فَشَّلَهَا*; (TA;) [in the K *فَشَّلَتْ* 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 *فَشَّلَتْ* [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 *مَفْشَل*, (IAar, O,) meaning She hung a ثَوْب [or piece of cloth] (thus in the O, in the TA her ثَوْب,) 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] *أَقْتَابٌ* [pl. of *قَتَبٌ* q. v.] and the knots of the cord called *عَضْرٌ* [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 *مَفْشَلٌ*]. (Ish, O.) = See also 1.

8: see 1, latter sentence.

فَشْلٌ Weak; (S, O, K;) or weak-hearted; (Mṣb;) cowardly; (S, Mṣb, K;) flagging, remiss, or languid; (K;) and accord. to the K, *فَشْلٌ* signifies the same, and one says, *رَجُلٌ حَشِلٌ فَشْلٌ* and *حَشِلٌ فَشْلٌ*; 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 فَشْلٌ* and *حَشِلٌ فَشْلٌ*; i. e., with *ش* in both and with *س* in both; not that it is with *فـ* in both and like *كَتَفٌ*: (TA:) [I find, however, *فَشْلٌ* mentioned in art. *عشل* in the K, and also, as from Ibn-Abbád, in the same art. in the O; and as *فَشْلٌ* is agreeable with a general rule as part. n. of *فَشْلٌ*, I think it probably correct:] the pl. is *أَفْشَالٌ*, (S,) or *فَشْلٌ*, (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 الْفَشْلِ

by *الْعَلْبِزِ الْفَشْلِ* is meant *أَكَلَهُ الْعَلْبِزُ* the phrase *وَمُدَّحِرُهُ*, i. e. *الضَّعِيفُ*; (O, TA;) the phrase being like *الشَّجَرَةُ الْمَلْعُونَةُ* in the Kur [xvii. 62], i. e., *أَكَلُومًا*: [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.

الفهلة The **حشفة**; (K;) [i. e.] the head [or glans] of the penis: (S, O:) and the head of any **مُحَوَّق** [or penis having a large glans]: (CK: in the text of the K as given in the TA, **مُحَوَّق**: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its **ل** is augmentative, like the **ل** in **عبدل** and in [the proper name] **زيدل**: but it may be from some other word than **فِهْلَة**, though this has nearly the same meaning, [or, as is said in the TA in art. **فِيش**, both have the same meaning,] and, if so, the **ي** may be augmentative, which is more agreeable with analogy: (TA:) the pl. is **فَيَاهِل**, (K,) and **فَيْهَل** is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jerceer. (TA.) — [The pl. **فَيَاهِل** 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 **الفَيَاهِل**.]

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.)

مِفْهَلَة The **كبارجة** [i. e. **كبارجة**], (ISh, TA,) which is an arabicized word from the Pers. **كواچه**, in Turkish **قورصق** [also written **قورصق**, i. e. the **gizzard**, or the crop, of a bird]. (TK voce **مِفْهَلَة** [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. **فشا**, (aor. **يَفْشُو**, S,) inf. n. **فَشُو** (S, MA, Msb, K) and **فَشِي** (K) and **فَشُو**, (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.] — **فَشَتِ الْهَائِيَة** The cattle pastured [at large], where they pleased. (Msb.) — **فَشَتَ عَلَيْهِ**, (TA in art. **ضَمِيع**), or **فَشَتَ ضَمِيعَهُ**, (TA in the present art.,) or **فَشَتَ عَلَيْهِ**, (TA in the present art.,) 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. **ضَمِيع** and in the present art.:) or he took to doing an affair that did not concern him. (TA in art. **ضَمِيع**, and Ham p. 33.) — And **فَشَتَ أُمُورَ النَّاسِ** The affairs of the people became discomposed, or disordered; syn. **اِفْتَرَقَتْ**. (Msb.)

4. **اَفْشَاهُ** 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.) — **اَفْشَى اللَّهُ ضَمِيعَهُ**, occurring in a trad., means God made, or may God make, his means of subsistence to be abundant. (TA in art. **ضَمِيع**.) = And **اَفْشَى**, said of a man, He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large, (K, TA.)

5. **اَفْشَى** It (a thing) became wide. (S.) And **اَفْشَى** The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of thick purulent matter. (TA.) — **اَفْشَاهُمْ**, and **اَفْشَى بِهِمْ**, said of a disease, It became much among them, (K, TA,) and spread: or, as in the T, became common, or general, or universal, among them: AZ mentions the verb as with hemz. (TA. [See 5 in art. **فَشَا**].) — And **اَفْشَى الْكَاغِدَ فِي الْكَاغِدِ** The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.)

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

فَشَاءَ The multiplication by propagation, and the numerousness, of cattle. (K.)

فَاشِيَة sing. of **فَوَاشِيَة**, (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., **اَفْشَاهُمْ فَوَاشِيَةً** [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. **فَصَّه**, [aor., accord. to rule, **فَصَّ**, and inf. n.,

accord. to Golius, **فَصَّه**,] † He separated it from (مِنْ) another thing; (S, A, K;) as also **اَلْفَصَّه**: (S, K:) and he pulled it out, or up, or off; or removed it; or displaced it; from another thing; (S, K;) as also † the latter. (S.) = **فَصَّ**, inf. n. **فَصِّصَ**: see 7. = **فَصَّ الْجُرْحُ**, aor. -, inf. n. **فَصِّصَ**, (S, M, O, K,) like **فَزَّ**; (S, O;) The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.) And **فَصَّ الْعَرَقُ** The sweat exuded; (M, TA;) and so **فَزَّ**. (TA.) — **فَصَّ** said of the [locust, or cricket, called] **جُنْدَب**, (Sh, O, K,) inf. n. **فَصِّصَ** (M, O) and **فَصَّ**, (M,) It uttered a sound. (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. **فَصِّصَ**, (AA, O,) He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.) — And **فَصِّصَ** signifies also The being in a state of commotion; and twisting, or winding. (M.) = And one says, **مَا فَصَّ فِي يَدِي شَيْءٌ**, (IAqr, M, O, K,) aor. -, inf. n. **فَصَّ**, (M,) Nothing remained, or became permanent, (IAqr, O, K,) or accrued, (M,) [in my hand,] مِنْهُ, [thereof, or therefrom]. (M.)

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

4. **اَفْصَى اِلَيْهِ مِنْ حَقِّهِ شَيْئًا** † He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.)

7. **اَفْصَى** † It became separated from (مِنْ) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. **اَفْرَجَ** [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., **فَصَّ**, aor. -, inf. n. **فَصَّصَ**; for] **فَصَّصَ** is syn. with **اَفْرَجَ**. (TA.) And [hence,] † He got out of or from (مِنْ) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And **اَفْصَصَتْ** **اَفْصَصَتْ** **عَنِ الْكَلَامِ** means **اَفْرَجَتْ** [i. e., app., I broke off from, or intermitted, speaking]. (L.)

8: see 1, in two places.

10. **مَا اسْتَفْصَى مِنْهُ شَيْئًا** † He did not extract, get out, or elicit, from him, or it, anything. (S, K.)

R. Q. 1. **فَصَّصَ** He told a narrative, or story, truly; (IAqr, K, TA;) as though from its **فَصَّ**, [q. v.,] and **كُنْه**. (TA.) — And [the inf. n.] signifies The being hasty in speech, (Ibn-'Abbád, O, K,) and quick therein. (Ibn-'Abbád, O.) = Also He fed a beast, or horse or the like, with **فَصِّصَة** [q. v.]. (M.)

R. Q. 2. **اَفْصَصُوا عَنْهُ**, (K, TA,) **مِنْ حَوَالِيهِ**, (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 فَصَّاصٌ. (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 backgammon: and an ossicle that is used in like manner: see كَغَبٌ.] — † 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 مِغٌ.) — † 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 بَرَّاجِرُ 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, إِنَّ فُصُوصَهُ لَطَيٌّ, [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 حَرَّازٌ [in a copy of the A, حَرَّازٌ; 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 Saey'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. مَفْصَلَةٌ; (Abu-l-

'Abbás nbi suprâ, S, Mṣb, K;) or مَحَزَّةٌ: (Mṣr ubi suprâ:) [or its utmost point, or particular; syn. مَتَبَاهُ: (Mṣb in art. فِصْل, in explanation of مَفْصِلٌ أَمْرٌ:)] or its origin, or source; syn. أُصْلُهُ; (M; and Mṣr nbi suprâ, and L;) and مَخْرَجُهُ: (L, TA:) and its essence, or very essence; its substance; its most essential, or elementary, part; its pith; the ultimate element to which it can be reduced or resolved; syn. حَقِيقَتُهُ, (M, L, TA,) and 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-Ja'far Ibn-Abee-Tálib, (Mṣr ubi suprâ, 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 وَ; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, * A, * Mṣr, TA:) or he will tell thee the thing, or affair, distinctly. (Mṣb, TA.)* You say also, قَرَأْتُ فِي فِصِّ الْكِتَابِ كَذَا, [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, فُصُوصُ الْأَخْبَارِ, [The most essential parts or particulars of narrations]. (A.)

فُصٌّ } see فَصٌّ, first signification.
فُصٌّ }
فُصَّةٌ: see فَصٌّ, former half.

فِصِيصٌ [as an inf. n.: see 1. = Also] Datostones (تَوَى) clean, as though oiled. (Ibn-'Abbád, O, K.)

فَصَّاصٌ [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 قَتٌّ: (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,) إِسْفِسْتٌ, (so in copies of the S,) or إِسْفِسْتٌ, (so in a copy of the S and one of the M) or إِسْفِسْتٌ, (K,) and so, accord. to the TA, in the handwriting of Az,) or إِسْفِسْتٌ: (CK:) pl. فِصْفِصٌ. (S, M, Mṣb.)

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

الفَصَافِصَةُ The lion. (O, K.)

فَصٌّ خَاتَمٌ مُفَصِّصٌ [A ring, or signet, having a فص set in it]. (A.)

فصح

1. فَصَّحَ, (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 suprâ, on the authority of Er-Rághib;) or فَصَّحٌ; (so in other copies of the K;) or the latter also; (A;) and فَصَّحٌ; (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 فَصَّحٌ 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 suprâ.) — And [hence] فَصَّحٌ, (S, Mṣb, K, and Mz ubi suprâ,) [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 أَفْصَحَ, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in فَصَّاحَةٌ [q. v.]; like تَفَصَّحَ: (K:) and he was, or became, eloquent; (L;) thus used as syn. with بَلَّغَ [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. فَصَّحَ: see 1, first sentence. — Also, † He (a foreigner) made his tongue to speak Arabic. (A.)

4. افصح: see 1, first sentence, in two places. — It is also said of urine, (K, TA,) as mentioned by IAqr, but not expl. by him, (TA,) meaning It became clear, or free from turbidness. (K.) — And افصحت is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning Her milk became free from admixture; (K;) or free from froth, and clear of its biestings: (A:) or her biestings ceased, and the milk came after: (Lh, TA:) or her biestings ceased, and her milk became free from admixture. (S.) — And [hence] افصح signifies also † He spoke with فَصَّاحَةٌ; (K, TA;) [i. e. clearness, perspicuousness, or distinctness; accord. to the explanation of فصاحة in the K, and the usage of this verb in numerous exs.; or with chasteness, or correctness;] as also افصح الكلام and افصح به, and افصح القول; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of أُخِّنَ, &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 لي** **منطقه** † He (a child) began to speak intelligibly. (A, L.) And **الفصح 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** **عن شيء**; inf. n. **افصاح** [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 الصبح** † The daybreak became clearly apparent; (A, K;) **الصبح** 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, **نفسح من شئنا** † We shall get clear out of our winter. (A.) — And **افصحوا** † 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. **نفصح** † He affected (**تكلف**) the faculty, or quality, of **فصاحة** [q. v.] (S, A, TA) **في كلامه** [in his speech]; as also **تفصح**: (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 **تفصح**,] he affected a resemblance to those endowed with that faculty; [or made a show of **فصاحة**;] like **تحلم** as meaning “he made a show of **الحلم**” [i. e. “forbearance,” &c.; in which sense **تحلم** is more commonly used]. (TA.) See also 1, latter part.

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

10. **استفصح** † 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**. — **استفصحت 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 **فصح**, 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 **الفاسح**; thus with **س** and **خ**: more properly called **عيد الفطير**:] pl. **فصوح**. (Mṣb, TA.)

فصح 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. **مغرب**: (L:) [and sometimes it means] eloquent; syn. **بليغ** [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with **فصاحة** (which see again) in language: or] clear, perspicuous, or distinct, in speech, or language; as also **فصح**; (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like **عذل**: (TA:) [and sometimes it signifies] eloquent; syn. **بليغ** [respecting which see what precedes]: (S, A:) or **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 **فصحاء** and **فصحاء**, (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 **فصائح** and **فصائح**. (K, TA.) And you say **رجل فصيح** † A man whose tongue speaks Arabic correctly. (Mṣb.) And **فصح لسان فصيح** i. q. **طلق** † [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or † an eloquent tongue. (A.) And **فصح** signifies also † Any one having the faculty of speech; (S;) [i. e.] a human being: (TA:) **فصح** meaning that which is “destitute of the faculty of speech;” (S;) [i. e.] “a beast;”

as also **صامت**: whence the saying, **له مال فصيح** † [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 التأييد** 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 **فصح** in the S and A &c.] it is sometimes used as meaning eloquence; syn. **بلاغة** [from which it is properly distinct]. (MF.)

أفصح [More, and most, chaste, as meaning free from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue]. (Jel.)

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

مفصح [or as a n. of place from **افصحوا** (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.]

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

فصد

1. **فصد**, (S, O, K,) aor. -, (K,) inf. n. **فصد** (S, O, K) and **فصاد**, (O, K,) [or the latter is a simple subst.,] He cut, (S, O,) or slit, (K,) [or opened,] a vein; (S, O, K;) as also **افصد**. (S, K.) — And **فصده**, aor. -, inf. n. **فصد** (M, L, Mṣb) and **فصاد**, (M, L,) or the latter is a simple subst., (Mṣb,) He cut, or slit, [or opened,] it, namely, a vein. (M, L.) [And app., accord. to

the Mṣb, *He bled him by opening a vein*; agreeably with what here follows.] And one says also, *فَصَدَّ النَّاقَةَ* *He slit [or opened] a vein of the she-camel to draw forth the blood therefrom and to drink it [or to put it in a gut and broil it: see فَصِيدٌ].* (M, L.) — *لَمْ يُحْرَمَنَّ فُصْدَ لَهُ* *He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting [or opening] of a vein and who has had the blood so obtained,* (M, A,* K,) is a prov.; (S, M, A, O;) *فُصْدٌ* being for *فُصِدَ*, (S, M, O, K,) like *ضَرْبٌ* for *ضُرِبَ*, and *قَتْلٌ* for *قُتِلَ*; (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 قُصْدًا* 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, *فُصِدَ لَهُ عَطَاءٌ*, (O, L, K,) aor. -, inf. n. *فُصِدَ*, (L,) meaning *He apportioned to him a gift, or stipend, and caused it to be transmitted to him.* (O, L, K.)

2. *رَأَيْتُ فِي الْأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ* means *I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent.* (ISh, O, L, K,* [Here *تَفْصِيدًا* is a pass. inf. n., used as a subst.]) — And *تَفْصِيدٌ*, also, signifies *The macerating [a thing] with a little water.* (ADK, O, K.)

4. *انْفُصِدَ الشَّجَرُ*, and *انْفُصِدَ*, *The trees opened their gems,* (M, K,) and *disclosed the extremities of their leaves.* (M.)

5: see 7. [Hence,] *تَفْصِدَ جَبِينَهُ عَرَقًا* *His جَبِينٌ [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 *جَبِينٌ* flowed. (M.)

7: see 4. — Also, and *تَفْصِدٌ*, *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 *انْفُصِدَ* as used in the present day]. (Lth, L, Mṣb.)* — See also 1, first sentence.

فُصْدَةٌ: see *فَصِيدَةٌ*.

فِصَادٌ 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 *Times 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 *فُصْدَةٌ*; (O, K;) thus termed by Ibn-'Abbād: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.)

فَصَادٌ A phlebotomist, or bleeder. (MA. [See also what next follows.])

فَاصِدٌ [Bleeding, or (like *فَصَادٌ*) one who bleeds, by opening a vein]. (Mṣb.) — And *الْفَاصِدَانِ* signifies *The place [or the two places] of the running of the tears upon the cheek.* (O.)

اغْصِبْ مَفْصِدَهُ [Bind thou his place of blood-letting]. (A.)

مَفْصِدٌ [A lancet;] the instrument with which a vein is slit [or opened]. (O, Mṣb, K.)

مَفْصُودٌ: see *فَصِيدٌ*.

مُتَفَصِّدٌ: see what follows.

مُتَفَصِّدٌ and *مُتَفَصِّدٌ* Flowing; (M, K;) running: (K:) [or flowing in small quantity: see 7.]

فصع

1. *فَصَعَ*, 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, *فَصَعَ عِمَامَتَهُ* (O, K) *He removed, or took off, his turban from his head.* (O, K.) — Said of a

prepuce from his glans; and so *افْتَصَعَ*. (S, O, K.) — *فَصَعَتْ* said of a mare; *She disclosed and concealed alternately her vulva on the occasion of staling.* (Ibn-'Abbād, O, K.) — *فَصَعَ لِي بِكَذَا*, (K,) inf. n. *فَصَعٌ*, (TA,) *He gave to me such a thing: (K:) [or] فَصَعَ لِي بِحَقِّي*, inf. n. *تَفْصِيعٌ*, *he gave to me my right, or due:* (Ibn-'Abbād, O:) and *فَصَعَ لَهُ بِأَنْهَالٍ* *he gave to him the property;* as also *فَصَعَ*. (K.)

2. *تَفْصِيعٌ* *فَصَعْتُهُ مِنْ كَذَا*, inf. n. *فَصَعْتُ*, *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. *انْفَصَعَ* *It went, or came, forth from a thing; or was made to do so; quasi-pass. of كَذَا مِنْ فَصَعْتُهُ* (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.

فُصْعَةٌ The prepuce of a boy, (IDrd, T, O, K, TA,) when it is wide, so that the glans protrudes from it, (IDrd, O, K, TA,) or when he withdraws it from over the glans, before he is circumcised. (T, TA.)

فَصَعَانٌ Having the head always uncovered, by reason of heat and inflammation. (IAḥr, O, K.)

أَفْصَعٌ A boy having the prepuce appearing (S, O, K) withdrawn from the glans. (S, O.) — And *الْفُصْعَاءُ* [fem. of *الْأَفْصَعُ*] signifies *الْفَارَةُ* [app. as n. un., or fem., of *الْفَارُ* q. v.; but it may here have some other of the meanings expl. in art. *فَار*]. (IAḥr, K.)

فصل

1. *فَصَلَ*, (S, M, O, Mṣb, K,) aor. -, inf. n. *فَصْلٌ*, (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,) بَيْنَهُمَا* (M, TA*) i. e. between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rāghib: (TA:) and *فَصَلَ الْحَدَّ بَيْنَ الْأَرْضَيْنِ*, [aor. and] inf. n. as above, *The limit, or boundary, made, or formed, a separation between the two lands:* (Mṣb.) and *فَصَلْتُ بَيْنَ الْقَوْمِ* *I made a division, or separation, between, or among, the people, or party.* (O.) — [Hence,] *فَصَلَ الرَّصِيعَ عَنْ أُمِّهِ*, (S, Mgh, O,) or *عَنِ الرَّضَاعِ* (M, K) *He removed, or took off, the weaning from the mother.* (M, K) aor. as above,

(M, K,) inf. n. **فَصَلَ**, (S, O,) or **فَصَلَّ**, 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 **فَصَلَّ**: (S, M, O:) or **فَصَلَّتِ الْمَرْأَةُ رَضِعَتِهَا**, inf. n. **فَصَلَّ**, and **فَصَلَ** is the subst., *the woman weaned her suckling*. (Mgh.) — Hence also, i. e. from **فَصَلَ** as first expl. above, **فَصَلَ** *The deciding of litigations, altercations, or disputes*: like **فَصَلَ** *الخطاب*: (Mgh:) or this latter means *distinct, or plain speech*; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or *such as decides, or distinguishes, between what is true and what is false*, (Ksh ibid., Mgh, O, K,) and *what is sound and what is corrupt*, (Ksh, Mgh,) and *what is correct and what is erroneous*: (Ksh:) or *such as decides the judgment, or judicial sentence*: (Er-Rāghib, TA:) or *the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged*; (Ksh, O, K; [an explanation of which a part is dropped in the CK;]) thus accord. to 'Alce: (Ksh:) or *the [using of the] phrase* **أَمَّا بَعْدُ**. (Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art. **الفصل** 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 **الفَصْلُ**; (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** 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 wherein God will favour his servant the Muslim*. (M.) And **إِنَّ رَبَّكَ هُوَ يُفَصِّلُ بَيْنَهُم يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ**, in the Kur xxxii. 25, means [Verily thy Lord] *He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion*. (Bd.) And one says also **فَصَلَ الْحُكْمَ** [He decided the judgment, or judicial sentence]. (M.) **فَصَلَ النَّظَرَ**, in the K, is a mistake: see 2. (TA.) = **فَصَلَ مِنَ التَّاحِيَةِ**, (S, O,) or **فَصَلَ مِنَ الْبَلَدِ**, (K,) or **عَنْ بَلَدٍ كَذَا**, *nor. 2*, (M,) inf. n. **فَصُولٌ**, (M, K,) *He went forth [from the part of the country, or from the town or country, or from such a town or country]*. (S, O, K.) And **فَصَلَ** *العسكر عن البلد* [The army went forth from the town or country]: whence the saying of the Prophet respecting Ibn-Rawāḥah, **كَانَ أَوْلَنَا فُصُولًا**

i. e. *He was the first of us in going away (أَنْفَصَلًا) from his house and his family and the last of us in returning to [it and] them*. (Mgh.) And **فَصَلَ فُلَانٌ مِنْ عِنْدِي**, inf. n. **فُصُولٌ**, *Such a one went forth [from my presence or vicinage, or from me]*. (TA.) And **فَصَلَ مِنِّي** *كُتَابٌ إِلَيْهِ* [A letter] *passed from me to him*. (TA.) Thus the verb is intrans. as well as trans.; its inf. n. when it is trans. being **فَصَلَ**; when intrans., **فُصُولٌ**. (TA.) — And **فَصَلَ الْكُرْمُ** *The vine put forth small grapes, resembling lentils or a grain similar thereto*. (M, K.)

2. **فَصَلَ النَّظَرَ**, (M, TA,) thus correctly, with toshdeed, but in the K **فَصَلَ**, 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 **فَصَلَ** as an epithet applied to a necklacc]. (M, K, TA.) — And **فَصَلْتُ الشَّيْءَ** inf. n. **تَفْصِيلٌ**, *I made the thing to consist of distinct portions or sections*. (Mgh.) — And **فَصَلَ الشَّاةَ**, (inf. n. as above, TA,) *He (a butcher) divided the sheep, or goat, into limbs, or members*. (S, O, TA.) — [Hence **فَصَلَ** means also *He cut a piece of cloth for a garment: and he cut out a garment*: — whence **تَفْصِيلٌ** means *The cut of a garment*. (See also De Sacy's Chrest. Ar., sec. ed., i. 86-7.)] — And [hence, likewise,] **تَفْصِيلٌ** also signifies [The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making *distinct, clear, plain, manifest, or perspicuous*; i. q. **تَبْيِينٌ**. (S, O, K.) **فَصَلْنَا** in the Kur vii. 50 [referring to the book of the Kur-ān] means **بَيَّنَّا** [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. **فَصَلَ شَرِيكَهُ**, (S, K, TA,) inf. n. **مُفَاصَلَةٌ**, (TA,) *He separated himself from his partner, with the latter's concurrence*; syn. **بَايَنَهُ**, (K, TA,) and **فَارَزَهُ**. (S and O and K in art. **فَرَزَ**.)

7. **انْفَصَلَ** *It became separated, or divided*, (S, M, O, Mgh, K,) and *put apart*. (Mgh.) — [And *He went forth, or away*; like the intrans. **فَصَلَ**.] See 1, near the end.

8: see 1, former half. — **انْفَصَلَ 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 **فَصْلَةٌ**. (TA.)

فَصَلَ inf. n. of the trans. v. **فَصَلَ** [q. v. passim]. (M, Mgh, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of **فُصُولٌ**. (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, **وَصَلَ**]. (Lth, O, K.) See also **مَفْصِلٌ**. — As used by the Bagrees, [in grammar,] it is [A disconnector] like **عِمَادٌ** as used by the Koofoes: (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*], **هُوَ** is termed **فَصَلَ** and **عِمَادٌ**, [more commonly the former,] and **الْحَقُّ** is in the accus. case as being the predicate of **كَانَ**. (O.) — Also sing. of **فُصُولٌ** in the phrase **فُصُولُ 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 **أَصْلٌ**. (MF, TA.) — And *The contr. of أَصْلٌ* [as denoting relationship]: there are **أُصُولٌ** of relationship and **فُصُولٌ** thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of **فَصَلَ** as opposed to **أَصْلٌ** under the latter of these words.]) = [It is also used as an epithet.] One says **قَوْلٌ فَصَلٌ** *A true say or saying*; (M, K;) *not false*: thus in the Kur [lxxxvi. 13]: **أَلَمْ يَكُنْ لَهُ قَوْلٌ فَصَلٌ** *there means distinguishing between what is true and what is false*; and relates to the Kur-ān [itself]. (Ksh, Bd, Jcl.) And it is said of the speech of the Prophet that it was **فَصَلٌ لَا نَزْرٌ وَلَا هَذْرٌ**, (O, TA, but in the latter **هَذْرٌ** [to assimilate it in form to **نَزْرٌ**], meaning *Distinct*, (O, TA,) *clear, or plain, distinguishing between what is true and what is false*; (TA;) *not little nor much*. (O.) = And *A general طَاعُونٌ [i. e. plague or pestilence]*. (TA.)

فَصْلَةٌ *A transplanted palm-tree*; (AHn, M, K;) *a young palm-tree removed from its place of growth* [meaning from its mother-tree]: pl. **فَصَلَاتٌ**. (TA.) See 8.

فَصَلَ an inf. n., (S, Mgh, O,) or a simple subst., (M, Mgh, K,) *The weaning of a sucking infant*. (S, M, Mgh, O, Mgh, K.) It is said in the Kur [xlvi. 14], **وَحَمَلُهُ وَفَصَالُهُ ثَلَاثُونَ شَهْرًا**, (O, TA,) meaning *And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months*. (TA.) And one says, **هَذَا زَمَنُ فَصَالِهِ** *This is the time of the weaning of him*. (Mgh.)

فَصِيلٌ *A young camel when weaned from his mother*: (S, M, Mgh, O, K, TA:) and sometimes *such a young one of the bovine kind*: (TA:) [and by a proleptic application,] *a young camel* [in a general sense], because he is, or will be, weaned from his mother: (Mgh:) [in the T, voce **حَوَارٌ**,

and in other lexicons &c., it is applied to a *young, newly-born, camel*: and in the L, voce *سُخْد*, to a fetus in a she-camel's belly: see an ex. of its meaning a *young suckling 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 *فُضْلَانٌ*, (Sb, S, M, Mgh, O, Mṣb, K,) agreeably with rule, (Sb, M,) and *فُضْلَانٌ*, (Sb, Fr, M, Mṣb, K,) formed by likening the sing. to *فُضَالٌ*, of which *غُرْبَانٌ* is a pl., (Sb, M,) and *فُضَالٌ*, (Sb, S, M, Mṣb, K,) as though it were an epithet, (Sb, M, Mṣb,) like *كُرَيْمٌ*, of which *كُرَامٌ* is a pl.: (Mṣb:) and the female is termed *فُصَيْلَةٌ*. (M, K.) — Also *حَائِطٌ* [or wall of enclosure], (M, O, K,) having little height, (O, K,) before, or in front of, a fortress; (M, K;) or (K) before, or in front of, the [main] wall of a city or town. (O, K.) One says, *وَتَقَوُّوا سُوْرَ الْمَدِيْنَةِ بِكَيْتَابِهَا وَفُصَيْلِهَا* [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — And *أ* piece of stone; of the measure *فَعِيْلٌ* in the sense of the measure *مَفْعُوْلٌ*. (TA.)

فُصَيْلَةٌ *A piece of the flesh of the فَخْدٌ* [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 *A man's nearer, or nearest, رَهْفٌ* (S, M, O, K) and *عَشِيْرَةٌ* (M, K) [i. e. *kinsfolk, or sub-tribe, &c.*]: or [some] of the nearest of the *عَشِيْرَةِ* 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 قَبِيْلَةٌ*: (TA:) [see *شَعْبٌ* in two places:] or the nearest to him of the *أَبَاءٌ* [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 *فُصَيْلَةُ النَّبِيِّ*: the term is like the *مَفْصِلُ* in relation to the human foot. (TA.) *جَاءُوا بِفُصَيْلَتِهِمْ* means *They came, all of them, or all together*. (S, O.)

فُضَالٌ 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، فِي سَبِيلِ اللَّهِ فَبِي سَبْعِمِائَةٍ ضِعْفٍ* (S, O, K,*) meaning [Whoso expends expense] such as distinguishes between his belief and his unbelief [i. e. such as distinguishes him as a believer, it shall be rewarded with seven hundred fold]: (S, O, K, TA:) or, as some say, *such as he cuts off from his property*. (TA.) And one says *كَلَامٌ فَاصِلٌ* (K and TA in art. *فَرَزَ*) and *فَيْصَلٌ* (A ibid.) 6. 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 Divider between the خَلْقُ* [i. e. the human race, or these and other created beings,] on the day of resurrection. (Zj, TA.)

فَيْصَلٌ: see 1, 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-Sekkakee] by the scyyid [El-Jurjānee] 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-ān, (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*.

مَفْصِلٌ *Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also 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 huckle: 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 mule for any *مَفْصِلُ* of a human being is the third of the mule for the [whole] finger, it means the *مَفْصِلُ* of any of the fingers or toes; i. e. the portion between any *أُصْبَاتَانِ* [here meaning two knuckles; but this is a loose and an imperfect explanation; for to it should be added, and also the *ungual 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. *نَمِلُ*, one of the explanations of *الْأُصْبَاتُ* is “the *مَفْصِلُ* in which is the nail”. (TA.) — And [hence] one says, *يَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ*, tracing it *† [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., مِنْتَهَاهُ*. (Mṣb.) [This saying may be originally a hemistich, thus:

وَأَتَاكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ

like the similar saying ending with *فَصَبِهِ*.] — In the following saying of Aboo-Dhu-eyb, [the former half of which I give from art. *طَلُفٌ* 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 أَلْبَانِ عُوْدٍ مَطَائِلِ
• مَطَائِلِ أَبْكَارِ حَدِيثٍ نَتَاجِهَا
• تُشَابُ بِمَاءٍ مِثْلِ مَاءِ الْمَفَاصِلِ

[And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk (lit. milks) of camels such as have recently brought forth, having young ones with them, such as have young ones with them [and] that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the مَفَاصِلِ, (which is pl. of مَفْصَلٌ, S, O) signifies (accord. to Aḡ, 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 مَفْصِلُ is said to be any place, in a mountain, upon which the sun does not rise: (TA:) and it is said that *مَاءُ الْمَفَاصِلِ* means what flows from between the two joints (مِنْ بَيْنِ الْمَفْصِلَيْنِ) when one of them is cut from the other; like clear water; and the sing. is مَفْصِلٌ: (M:) AA says that the مَفَاصِلُ in the verse are the مَفَاصِلُ of the bones; and that it likens that water to the مَاءُ of the flesh: (O, TA:) and IAg says the like thereof. (TA.)

المَفْصَلُ + *The tongue*; (S, M, O, Mṣb, K;) as being likened to an instrument. (Mṣb.)

عَقْدٌ مَفْصَلٌ *A necklace between every two pearls [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a شَذْرَةٌ [or bead of gold, &c.], or a gem, to form a division between every two of the same colour, or sort. (TA.) — آيَاتٌ مَفْصَلَاتٌ, in the Kur [vii. 130] means [Signs, or miracles,] between every two whereof was made a separation by a period of delay: or which were made distinct, plain, or manifest. (TA.) — And المَفْصَلُ is an appellation of *The portion of the Kur-ān 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. lxvii.]: or from إِنَّا فَتَحْنَا [ch. xlvi.]: or from سَبَّحَ اسْمَ رَبِّكَ [ch. lxxxvii.]: or from الضُّحَى [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 المُنَانِي (TA.)

مُنْفَصِلٌ: see مَفْصِلٌ, latter half.

فَصْرٌ

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

5: see the next paragraph.

7. اِنْفَصَرَ *It broke (S, M, Msb, K) without becoming separated: (S, M, Msb:) [i. e. it became cracked:] and تَفْصِرُ has a similar meaning [i. e. it became cracked much, or in several places]. (S, M, K.)* You say, اِنْفَصَرَ ظَهْرُهُ *His back cracked. (TA.)* And اِنْفَصَمَتِ الدَّرَّةُ *The pearl cracked in one part thereof. (TA.)* — And *It broke; or became severed, or cut off. (K.)* It is said in the Kur [ii. 257], لَا اِنْفِصَامَ 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.)*

فَصْرُ السِّوَاكِ [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.)*

فَصِيَةٌ *A crack in a wall. (TA.)*

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

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

دُمَلَجٌ مَفْصُورٌ *[A cracked armlet of silver: to this, thrown down and neglected, Dhu-r-Rummeb 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 اللّحْمَ عَنِ العَظْمِ [evidently meaning فَصَى اللّحْمَ 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 اللّحْمَ 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 فَصَيْتَهُ مِنْهُ, inf. n. تَفْصِيَةٌ, i. e. I freed it, or cleared it, from it; (S, K;) or, accord. to Fr, this signifies I separated it from it, i. e., anything from another thing. (Har p. 640.)*

2: see the preceding paragraph.

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

4: see 5. — اِفْصَى عَنْكَ الحَرُّ means *The heat departed, or has departed, from thee: but you do not say اِفْصَى عَنْكَ البَرْدُ: (ISk, S, M: but in the M, عَنْكَ is omitted in both phrases:) or you say, اِفْصَى عَنَّا السَّيِّئَاتُ, 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, اِفْصَى عَنْكَ السَّيِّئَاتُ [the winter departed, or has departed, from thee]; and سَقَطَ عَنْكَ الحَرُّ. (M, TA.)* And اِفْصَى البَطْرُ *The rain cleared away. (S, M, K.)* — اِفْصَى said of a sportsman, *He had no game caught in his snare. (K.)*

5. تَفْصَى, said of flesh, or flesh-meat, *It became separated, or detached, 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, from the thing; as also*

أَشَدُّ تَفْصِيًا (Msb.) *أَشَدُّ تَفْصِيًا means تَبَوَّأَ أَشَدُّ تَفْصِيًا مِنْ قُلُوبِ الرِّجَالِ, 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 ل: (TA:) n. un. فَصَاةٌ: (M, K:) of the dial. of El-Hijáz: and they also call the stones of dates فَصِيَةٌ [app. فَصِيَةٌ, pl. of فَصَى, like as فَتِيَةٌ is pl. of فَتَى]. (TA.)*

فَصِيَةٌ 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 فَصِيَةٌ. (K.) Hence the saying, قَضَى اللَّهُ لِي بِالفَصِيَةِ مِنْ هَذَا الأَمْرِ [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.) — فَصِيَةٌ مَا بَيْنَ الحَرِّ وَالبَرْدِ means *An intermission (سَكْنَةٌ, lit. a quiescence,) between heat and cold: and one says لَيْلَةٌ فَصِيَةٌ [A night that is, or that was, one of intermission, and a day &c.], and لَيْلَةٌ فَصِيَةٌ and يَوْمٌ فَصِيَةٌ [meaning the same]. (M, K.)*

فَصِيَةٌ: see the next preceding paragraph.

فَضٌ

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 scal (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 scal from a letter. (S, O.)* فَضُ الحَاتِمِ is also a metonymical phrase, meaning *Inivit: (TA:) [or rather, i. n.] فَضُ البِكَارَةِ † he destroyed the virginity: the virginity being likened to a scal: or this phrase is from فَضَّتُ اللُّؤْلُؤَةَ I bored, or perforated, the pearl. (Msb.) [See also 8.]* You say also, فَضَّ اللَّهُ فَاهُ, (Msb, TA,) and, accord. to IKt, فَضَّ, 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 يَفْضُ 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 يَفْضُ; (S, TA; [but in*

one copy of the §, I find **فَضَّضَ**;]) though some allow it: and some say that **إِفْضَاءً** [evidently a mistake for **إِفْضَاضًا**] 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, **فَضَّضَ الْبَنَاتِ عَلَى الْقَوْمِ** (Mgh, TA) *He distributed the property among the people, or party of men.* (Mgh, TA.) — **فَضَّضْتُ مَا بَيْنَهُمَا** *I cut [the tie, or bond, that was between them].* (TA.) — **فَضَّضَ الْمَاءَ**, [aor. and] inf. n. as above, *He poured out, or forth, the water*; (TA;) and so **الدموعُ** the tears. (Har p. 57.) [See also 8.] — **فَضَّضَ الْمَاءَ**, [aor., accord. to rule, **يَفْضِضُ**] *The water flowed*: (TA:) and **انْفَضَّتْ الدَّمُوعُ** *The tears poured forth.* (Har p. 57.)

2. **فَضَّضَ** *He silvered a thing: he ornamented a bit or bridle with silver*: from **فِضَّةٌ**: see the pass. part. n., below.]

4: see 1, in two places. — **افض العطاء** *He made the gift large.* (TA.)

5: see 7. — **تَفَضَّضْتُ** from **الْفِضَّةُ**, for **تَفَضَّضْتُ**, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether *I took for myself, or acquired, فِضَّةٌ*, [i. e. silver], or *I made use of it.* (TA.)

7. **انْفَضَّ** *It broke; or became broken*; (§, Mgh;) said of a seal, (Mgh,) or thing. (§.) — **انْفَضَّ مِمَّا صُنِعَ بِأَنْ عَفَانٌ**, 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 [انْقَضَ] with ق. (TA.) — **انْفَضَّ** also signifies *It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up*; (§, Mgh, O, Mṣb;) said of a thing, (Mṣb,) and of a party of men; (§, Mgh, O, Mṣb;) as also **تَفَضَّضَ**, said of a thing, (§,) and of a party of men. (TA.) One says, **انْفَضَّ الْمَجْلِسُ** [*The assembly of persons sitting together broke up*]. (Mṣb in art. **جَلَسَ**.) — See also 1 last sentence.

8. **افْتَضَّهَا** *He devirginated her*: (O, K:) and so **افْتَضَّهَا**, with ق. (O, TA.) [See also 1, second sentence.] — **افْتَضَّ الْمَاءَ** *He poured out, or forth, the water by little and little, successively*: (O, K:) or *he obtained the water at the time of its coming forth* (§, O, K,) *from the spring or from the clouds.* (TA.) [See also 1, near the end.] — **افْتَضَّتْ** said of a woman, *She broke [i. e. ended] her عِدَّةٌ*, (O, K, TA,) meaning a widow's عِدَّةٌ [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA,)

such as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. **حَفَشَ**), thereby to quit the state of the عِدَّة: or it was customary with them for her to wipe her قَبْلُ with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA:) she used to enter a حَفَشَ [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عِدَّة; then she went forth, and a بَعْرَةٌ [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. **بَعَرَ**]:) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عِدَّة by means of a bird, wiping her قَبْلُ with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with ق and ب [i. e. saying **تَقْبِضُ** instead of **تَفْتِضُ**]; and Az mentions that Esh-Sháfi'ee related this trad. [in like manner] pronouncing the word with ق and ض, from **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 دِرْع and † the means of subsistence,) was, or became, wide, or ample*: see **فَضْفَضَةٌ**, below.]

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

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

فِضَّةٌ: see the next paragraph, in two places.

فِضَّةٌ [Silver;] *a certain thing well known*: (§, O, K:) or *wrought silver*: (IAḡr, T and K voce **قَوَارِيرٌ**, q. v. :) pl. **فِضَّضٌ**. (TA.) The phrase **قَوَارِيرٌ فِضَّةٌ**, in the Kur [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. **قَر**.] = Also *An elevated [stony tract such as is termed] فَضَّضٌ; and so فَضَّةٌ*: pl. **فِضَّضٌ** and **فِضَّضًا**. (Ibn-'Abbád, O, K.) — And **فِضَّضُ الْجِبَالِ** signifies *Rocks scattered* (**مَنْشُورٌ**, in the CK **مَنْشُورٌ**), *one upon another*: (Ibn-'Abbád, O, K:) sing. **فِضَّةٌ**. (TA.)

فَضَّضَ *What is separated, dispersed, or scattered*; (§, O, K;) as also **فَضَّضَ**; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA:) and *sprinkled*: (K:) and particularly *what is sprinkled, of water, when one performs ablution with it, (A, O, K,) and what flows upon the limbs on that occasion*; (A;) as also **فَضَّضَ**. (K.) The saying of 'Áisheh to Marwán, **فَأَنْتَ فَضَّضْتَ مِنْ تَعْنَةِ اللَّهِ**, (A, O, K,) or **فَضَّضَ**, (A,) or **فَضَّضَ**, or **فَضَّضًا**, 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 **فَطَاطَةٌ** [see **فَطِيطٌ**]. (TA.) [See also **فَضَّضَ** and **فَضَّضًا**.]

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

فَضَّضَ *What is separated, dispersed, or scattered, of a thing, when it is broken*; (§, O, K;) as also **فَضَّضَ**; (O, K;) and **فَضَّضَةٌ**. (TA.) You say, **طَارَتْ عِظَامُهُ فَضَّضًا** *His bones became scattered in fragments on the occasion of the blow.* (TA.) See also **فَضَّضَ**.

فَضَّضَ: see the next preceding paragraph.

فَضَّضَ: see **مَفْضُوضٌ**: — and see **فَضَّضَ**, in three places. — Also *What is cast forth from the mouth, of date-stones.* (TA.) — And *Sweet water*: (§, O, K:) or *flowing water*: (A'Obeyd, §, O, K:) or *fresh water when it comes forth from the spring or from the clouds*: (O:) or *water such as is termed غَرِيضٌ*: pl. **فَضَّضٌ**. (TA in art. **فَضَّضَ**.) And a place *abounding with water.* (TA.) — **نَاقَةٌ كَثِيرَةٌ فِضَّضِ اللَّبَنِ** *A she-camel having much milk*: and **رَجُلٌ كَثِيرٌ فِضَّضِ الْكَلَامِ** *a man of much speech or talk.* (TA.) = And accord. to El-Khaṭṭābee and others, [and among them the author of the K,] **طَلَعُ** [or *spadix of a palm-tree*] *when it first comes forth*: but this is a mistranscription; correctly **غَضِيضٌ**, with غ (O, TA.)

فَضَّضَةٌ: see **فَضَّضًا**.

فَضَّضَةٌ *A calamity; a misfortune*: (Fr, §, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. **فَضَّضَاتٌ**. (O, K.)

فَضَّضَةٌ *Wideness, or ampleness, of a garment, and of a دِرْع [see **فَضَّضًا**], and † of the means of subsistence.* (§, O, K.) [See R. Q. 1.]

فَضَّضًا *Wide, or ample*: (§, O, K:) in this sense applied to a garment; (§, O;) and to a دِرْع; (O, K;) the دِرْع [or shift] of a woman, and the دِرْع [i. e. coat of mail] used in war; (O;) as also **فَضَّضَةٌ**, (§, A, O, K,) and **فَضَّضَةٌ**; (TA;) and † to the means of subsistence: (§:) also

much, or abundant, and ample: (TA:) and [in this sense] applied to water. (TA.) **فَضْفَاضٌ** **وَالْبَدَنُ**, in a trad. of Saʿteeh, means † *Liberal, or generous, in disposition*: or a large giver: (TA:) and **رَجُلٌ فَضْفَاضٌ** means † *a man who gives much*; likened to water to which the same epithet is applied. (TA.) You say also, **جَارِيَةٌ فَضْفَاضَةٌ** *A fleshy, corpulent, tall, girl.* (O, K.) And **سَحَابَةٌ فَضْفَاضَةٌ** *A cloud abounding with rain.* (TA.) And **أَرْضٌ فَضْفَاضٌ** *Land overspread with water from abundance of rain.* (O, TA.)

فُلَانٌ فَضْفَاضَةٌ **وَلَدٌ أَبِيهِ**, accord. to Lth, means *Such a one is the last of the children of his father*; but Az says that the word known in this sense is **نَضْفَاضَةٌ**, with ن. (TA.)

فَضْفَاضَةٌ: see **فَضْفَاضٌ**.

مِفْضَةٌ *A thing with which clods of earth are broken*; (S, O, K;) as also **مِفْضَاضٌ**. (O, K.)

مِفْضٌ *A thing silvered*: (TA:) a bmdle (**لِجَامٌ**) ornamented with silver. (S, TA.)

مِفْضَاضٌ: see **مِفْضَةٌ**.

مَفْضُوضٌ *Broken*; as also **فَضِيضٌ**. (TA.)

فضح

1. **فَضَحَهُ**, (S, A, &c.) aor. ʿ, inf. n. **فَضَحٌ**, (Mṣb,) *He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame.* (S, A, L, Mṣb, *K.) **لَا تَفْضَحْنَا بَيْنَ خَلْقِكَ**, occurring in a prayer, means *Expose not Thou our vices, or faults, among thy creatures*: or the meaning may be, *protect Thou us, that we may not be disobedient, and so deserve to have our vices, or faults, exposed among thy creatures.*

(Mṣb.) — [Hence,] **فَضَحَ 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, **فَضَحَ الصُّبْحُ** *the dawn.* (A, TA.) — And **فَضَحَكَ الصُّبْحُ**, 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. **فَضَحَكَ** [i. e. *daybreak has become apparent to thee, and its light has overcome thee*: or *daybreak has come upon thee suddenly*]. (K.) —

And **فَضَحَ الصُّبْحُ**, (so in the S, and in some copies of the K,) or **فَضَحَ**, (so in other copies of the K,) and **فَضَحَ**, (S, K,) † *The daybreak appeared,* (S, K, TA,) *and shone forth.* (TA.) = **فَضَحَ**, aor. ʿ, (K,) inf. n. **فَضَحٌ**, (TK,) *It was, or became, of the colour termed فَضْحَةٌ* [q. v.]. (K.)

2: see the last sentence but one above.

3. **فَضَحَهُ** *[He exposed his vices, faults, or evil qualities or actions, the other doing the like to him: see also 6].* (A.)

4: see 1, last sentence but one. — **الْفَضْحُ** *الْبُرُّ*

† *The full-grown unripe dates showed in them a redness.* (S.) And **افْضَحَ النَّخْلُ** † *The palm-trees became red and yellow [in their fruit].* (K.)

6. **تَفَاضَحَ الْمُرْتَجِرَانِ** *[The two composers, or reciters, of verses of the metre termed رَجَزٌ exposed each other's vices, faults, or evil qualities or actions].* (A.) And **أَرَادُوا أَنْ يَتَفَاضَحُوا** *فَتَفَاضَحُوا *[They desired, or meant, to give sincere, or faithful, advice or counsel, one to another, and they exposed one another's vices, faults, or evil qualities or actions].* (A.)*

8. **اِفْضَحَ** *His vices, faults, or evil qualities or actions, became exposed; he became disgraced, or put to shame*: (S, L, K:) *he did evil, and became disgraced thereby.* (L.) — And [hence] **اِقْتَضَحْنَا** *فِيكَ* *We have been negligent, or have failed of our duty, in respect of visiting thee, and seeking for thee.* (A, TA.)

الْفَضْحُ الصُّبْحُ *The dawn that is overspread with redness*: (K, TA:) because of its shining forth. (TA.) = See also what next follows.

فَضْحَةٌ, a subst. from **فَضَحَ**, (L, K, TA,) and **فَضْحٌ**, (S, L, TA,) the inf. n. of **فَضَحَ**, (TK,) *Whiteness, but not in an intense degree*: (K, TA: [and the same is implied in the S:]) or, as some say, *dust-colour inclining to طَحْلَةٌ* [which is a hue between that of dust and whiteness, with a little blackness, or between that of dust and blackness, with a little whiteness], (S, L, TA,) *intermixed with an ugly hue; one of the colours of camels and of pigeons: the epithet is فَضْحٌ; fem. فَضْحَاءٌ*: said by an Arab of the desert, in answer to a question of AA respecting it, to be the colour of cooked flesh-meat. (L, TA.) **فَضْحَةُ الصُّبْحِ** means *The whiteness of the dawn.* (TA.)

فَضْحَةٌ: see **فَضِيحَةٌ**.

فَضُوحٌ *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 فَضْحٌ*. (TA.) *One says, الْخَمْرُ فَضُوحٌ لِشَارِبِهَا* [Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof]. (A.) — **يَا فَضُوحُ** means *O thou who art rendered notorious by thy evil character or conduct.* (K, *TA.)

فَضُوحٌ: see **فَضِيحَةٌ**, in two places.

هُوَ فَضِيحٌ فِي الْمَالِ *He is a bad manager of property, or cattle*; (K, TA;) *not taking good care thereof.* (TA.)

فَضَاحَةٌ: } see the paragraph here following.

فَضُوحَةٌ: }

فَضُوحٌ a subst. from **فَضَحَهُ**, as also **فَضُوحٌ**, (S, A, L, K,) and **فَضُوحَةٌ**, and **فَضَاحَةٌ**, (L, K,) and **فَضْحٌ**; (K;) *Disgrace, shame, or ignominy*; (P, S, 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., **فَضُوحٌ الدُّنْيَا أَهْوَنُ مِنْ فَضُوحِ الدُّنْيَا** *[The disgrace of the present world is easier to bear than the disgrace of the world to come].* (A, TA.)

فَضْحٌ: see **فَضُوحٌ**.

فَاضِحٌ [act. part. n. of I]. It is said in a prov., **الظَّمُّ الْفَاضِحُ 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 **فَضْحَةٌ**, indicating other meanings: fem. **فَضْحَاءٌ**. (L, TA.) — Hence, because of their colours, (S,) **الْأَفْضَحُ** signifies *The lion*: and *The camel*. (S, K.)

فضح

1. **فَضَحَ**, aor. ʿ, (Mṣb, K,) inf. n. **فَضْحٌ**, (Mgh, Mṣb,) *He broke a hollow thing [or the like],* (Mgh, Mṣb, K, TA,) such as a head, and a melon; (A, TA;) syn. **كَسَرَ**; (Mṣb, K, TA;) as also **اِفْضَحَ**: (K, TA:) *he broke, or crushed,* syn. **شَدَخَ**, (S, K, TA,) *a person's head,* (S, TA,) and a fresh ripe date, and the like; (TA;) as also **اِفْضَحَ**: (K, TA:) *or he struck a person's head [and wounded it] so that the brains came forth*: (Mṣb:) and [particularly] *he crushed (شَدَخَ) full-grown unripe dates [to make the beverage called فَضِيحٌ]; and so اِفْضَحَ: (S:) or اِفْضَحَ البُرُّ* *he made, or made for himself, the beverage called فَضِيحٌ [or فَضِيحٌ] 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 **فَضَحَ الْمَاءَ** signifies *The pouring forth of water,* (K, TA,) and of the seminal fluid; occurring in the latter sense in a trad. (TA.) — And **يَفْضَحُ شَارِبُهُ**, said of a beverage, (K, TA,) such as is termed **فَضِيحٌ**, (TA,) means † *It subdues (يَكْسِرُ) and intoxicates its drinker.* (K, TA.)

4. **اِفْضَحَ**, said of a raceme, or bunch, (**عَنْقُودٌ**) [of dates or the like,] *It attained to the time,* (L, K,) and became in a fit state, for the crushing of the fruit and (L) for the expressing of the juice. (L, K.)

7. **اِنْفَضَحَ** *[It (a hollow thing or the like, such as a head, and a melon,) became broken, or*

crushed: (see 1:) or] it (a person's head) was struck [and wounded] so that the brains came forth: (Mṣb:) and it (a camel's hump) became broken, or crushed. (Ṣ, K.) — **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, K:) and so **انفضحت**. (L.) And **It** (a قرحة [i. e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) — And **انفضح** said of a man, **He wept much**, (K, TA,) and shed copious tears. (TA.) — And **It** (anything) became wide. (L.)

8: see 1, in four places.

فُضُوخ Beverage that subdues (يَكْثِرُ) and intoxicates its drinker. (L, K.) See the next paragraph.

فُضِيخ A beverage (Ṣ, A, Mgh, K) of the kind called نَبِيذ (A) prepared from full-grown unripe dates, (Ṣ, A, Mgh, K,) crushed, (K,) 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 بَادِق 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,

بَالٌ سَيْبِلٌ فِي الْفُضِيخِ فَسَدَ

expl. in art. بول. (L.) Ibn-'Omar, being asked respecting فُضِيخ, said, "It is not فُضِيخ, but فُضُوخ;" meaning that it subdues and intoxicates its drinker. (Mgh, L.) — Also **Expressed juice of grapes**. (L, K.) — And **Milk mixed with a greater quantity of water**, (K, TA,) so that it has become thin, and is white, like ضَيْخ and خَضَار &c. (TA.)

مُضَخَّة A stone with which full-grown unripe dates are crushed. (K.) — And **مُفَاضِح** [of which it is app. the sing.] signifies **Vessels for the beverage called فُضِيخ**, (L, K,) in which it is left to become [fermented and] strong. (L.) — And the former signifies also **A wide دلو [or leathern bucket]**. (K.)

فضل

1. فَضَّلَ, aor. ُ; and فَضَّلَ, aor. ُ; and فَضَّلَ, aor. ُ; three syn. dial. vars.; (Ṣ, O, Mṣb, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (Ṣ, O;) [but] it is a compound of two thereof, (Ṣ, O, Mṣb, K,) accord. to the companions of Sb, (Ṣ, O,) i. e. a compound of the second and the third, (K,) like نَعِم having for its aor. يَنْعَم, (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 فَرَعُ, aor. يَفْرَعُ, among

perfect verbs, (Mṣb,) and مَتَّ, aor. تَمَتُّ, and كَدَّتْ, aor. تَكْدُمُ, (Sb, Ṣ, O, Mṣb,) and تَكْوَدُ, aor. ُ; (Sb, Ṣ;) inf. n. فَضَّلَ: (Ṣ, O, Mṣb, K:) all signify **It exceeded**; or **was**, or **became**, **redundant**, or **superfluous**; [syn. زَادَ]; being used in relation to الْفَضْلُ (K, MF, TA) meaning الزِّيَادَةُ, as Ibn-Es-Seed says, (MF, TA,) [i. e.] as meaning the contr. of النَّقْصُ: (K, TA:) or the first of the three, i. e. فَضَّلَ, aor. ُ, inf. n. فَضَّلَ, signifies thus, i. q. زَادَ, (Mṣb,) and فَضَّلَ and فَضَّلَ are also inf. ns. [of the same, i. e.] signifying **زيادة**, as in the saying, in a trad., accord. to different relaters, **إِنَّ لِلَّهِ مَلَائِكَةَ سَيَّارَةً فَضَّلًا عَلَى الْمَلَائِكَةِ الْخَلَائِقِ** and فَضَّلًا [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, فَضَّلَ, aor. ُ; and فَضَّلَ, aor. ُ; and فَضَّلَ, aor. ُ; somewhat remained thereof: (Ṣ, O:) or from الْفَضْلُ as meaning الْبَقِيَّةُ, you say فَضَّلَ like نَصَرَ, [i. e. aor. ُ,] and فَضَّلَ like حَسِبَ, [implying that the aor. is ُ and ُ,] (K,) [accord. to the TK meaning **it had somewhat remaining**, but accord. to SM,] using these verbs [which are said by him to be like نَصَرَ and سَمِعَ and حَسِبَ, the last as mentioned by Lh,] in the phrase فَضَّلَ مِنْهُ شَيْءٌ: [expl. above]. (TA.) — [فَضَّلَ is trans. as well as intrans.] One says, فَضَّلَهُ and فَضَّلَهُ, [aor. ُ,] inf. ns. فَضَّلَ and فَضَّلَ, [but see a distinction made between these two words voce فَضَّلَ below,] meaning **He, or it, exceeded, or excelled, him, or it**. (MA.) See also 4. [And see فَضَّلَ below, last signification.] الْفَضْلُ as meaning **The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation**, has but one form of verb, فَضَّلَ, aor. ُ, like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet,

وَجَدْنَا نَهْشَلًا فَضَّلَتْ فُجَيْمًا

[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," فَضَّلَ, aor. ُ, like نَصَرَ, aor. يَنْصُرُ, is from الْفَضْلُ meaning **the ruling [others] as a chief, lord, or master**. (TA.) And فَضَّلَهُ signifies also [simply] **He overcame him; surpassed him; or gained ascendancy, or the mastery, over him**. (TA.) See also 3.

2. فَضَّلَهُ, (K, TA) عَلَى غَيْرِهِ (TA), inf. n. تَفْضِيلٌ, i. q. مَزَاهُ, (K, TA), i. e. **He attributed to him an excellence distinguishing him from [or above] another, or others**: (TA:) or فَضَّلَهُ 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.) وَفَضَّلْنَا عَلَى وَكثيرٌ مِنْ خَلْقِنَا, in the Qur [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 وَاللَّهِ فَضَّلَ بَعْضُهُمْ عَلَى بَعْضٍ, in the Qur [xvi. 73, i. e. **And God hath made some of you to excel some others**], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, فَضَّلَهُ بِهِ, meaning **خَصَّهُ** [i. e. **He distinguished him particularly, peculiarly, or specially, by it, namely, a thing**]. (A and K in art. خص.) And فَضَّلَ فِي الْعَطَاءِ, **He gave to some more than to others**. (Ṣ in art. افق.) — [An explanation of فَضَّلَ given by Golius, as on the authority of the K, ("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 K التَّفْضِيلُ التَّوْبِيخُ instead of التَّفْضِيلُ التَّوْبِيخُ: see 5. — **اسْمُ التَّفْضِيلِ** The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called التَّفْضِيلُ, because it is regularly of the measure أَفْعَلُ: see exs. voce خَيْرٌ.]

3. فَضَّلَ [and الْفَضْلَةُ inf. ns. of فَاضَلَ] and التَّفَاضُلُ [inf. n. of 6 (of which see an ex. in art. صَوِي, conj. 6,)] signify **التَّمَازِي فِي الْفَضْلِ** [i. e. **The contending for superiority in excellence**]; (K, TA;) being of the measure تَفَاعُلٌ from فَاضَلْتَهُ فَضَّلْتَهُ, (TA.) And you say, فَاضَلْتَهُ فَضَّلْتَهُ, (Ṣ, O, K, in the last فَاضَلْتَهُ,) aor. of the latter ُ, (TA,) inf. n. فَضَّلَ, (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, K, TA.) — And فَاضَلَ بَيْنَ الشَّيْئَيْنِ [app. **He made the relation between the two things to be unequal in respect of excellence**; i. e. **he made the two things to be unequal, or unlike each other, in excellence**; contr. of سَاوَى بَيْنَهُمَا: see also 6]. (TA.)

4. فَضَّلَ فِي تِجَارَتِهِ **He gained; or made gain, or profit; in his traffic**; syn. رَجَحَ. (Az and Mṣb in art. ربح.) — فَضَّلَ عَنْهُ, [and فَضَّلَ عَنْهُ, aor. ُ, inf. n. فَضَّلَ, (see فَضَّلَ below, last signification, and see also فَاضَلَ,)] **It exceeded it**. (K, TA.) [See also 1, latter half.] Ows says, describing a bow,

كَقَوْسٍ طَلَاعِ الْكَيْفِ لَا دُونَ مِثْلِهَا
وَلَا عَجَسُهَا عَنْ مَوْضِعِ الْكَيْفِ أَفْضَلًا

[Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof extend beyond the place of the hand: the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) — أَفْضَلَ see 5, in two places. — أَفْضَلْتُ مِنْهُ الشَّيْءَ; and أَفْضَلْتُ signifying the same, (S, O, K, TA,) i. e. *I left of it the thing remaining, or redundant.* (O, TA.)

5. تَفَضَّلَ عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. تَمَرَّى (K, TA,) both of which signify *He thought himself to be superior to him in excellence;* (TA in art. مزو;) whence the saying in the 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, Mḡb, K, TA,) inf. n. أَفْضَلًا (Mḡb, 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-Iḡba' 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 عَاتِقَيْهِ is erroneously put for عَلَى عَاتِقِهِ. TA.) — And تَفَضَّلْتُ 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 تَتَسَاوَى: see also 3]. (TA.)

10. اسْتَفْضَلَ الْوَأَى *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; (Mḡh, Mḡb;) contr. of نَقْصٌ: (S, O, K:) [and often meaning *superabundance, or exuberance; and surpassingness, superiority, or excellence, عَلَيْهِ غَيْرِهِ over another, or others, than him, or it:* and *preponderance:*] the pl. is فَضُولٌ: (Mḡh, Mḡb, K:) and this is sometimes used as a sing.; (Er-Rághib, Mḡb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mḡh, Mḡb;) by a predominant application; whence the saying فَضُولٌ بِلَا فَضْلٍ [excess without excellence]: (Mḡh:) and hence the rel. n. فَضُولِيٌّ is formed from it: (Er-Rághib, Mḡb, TA:) [see this last word, one of the explanations of which shows that a particular meaning of فَضُولٌ is the *quality of busying oneself with that which does not concern him:*] accord. to Er-Rághib, فَضْلٌ signifies *an excess [in respect of a property or quality, or of an acquisition,] above moderateness:* and this is of two sorts; such as is commended, as the فضل of knowledge, or science; and such as is discommended, as the فضل of anger at that whereat it is not necessary: but فَضْلٌ is more used in relation to that which is commended; and [the pl.] فَضُولٌ, in relation to that which is discommended: when the former is used of an excess [in respect of some attribute] of one of two things above the other, it is of three sorts; فضل of kind, as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَةٌ) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also *any gift whereof the giving to the recipient thereof is not obligatory;* [i. e. a free gift, or gratuity; and an act of bounty or grace; a favour; a benefit; and bounty as an abstract term;] as in the saying [in the Kur iv. 36], وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ [And ask ye God of his free gift, or of his bounty, or (as expl. in the Ksh and by 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 Mḡb 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 يُنْتَعَجُ مِنَ الْفَضْلِ الْمَاءُ [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 الزَّامَرِ, meaning [In his hand is] the end of the زَامَرُ [or nose-rein of the camel]. (TA.) وَأَتَتْ الْفُضُولُ and فَضُولٌ, 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 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.* (Ḥam p. 107: see, there, explanations of a verse in which this occurs.) حِلْفُ الْفُضُولِ [The confederacy, or covenant, of the فضول, 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'án, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he might despoil any one, without their taking it for him [i. e. the latter] from him [i. e. the former]: (O, K, TA: [in the CK, يَطْلِبُهُ أَحَدٌ is a mistake for يَطْلِمُهُ 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-Faḡl, 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 قَدْرِ مَلِكٍ وَبِنَارٍ [or rather يَفْقَدُ &c., i. e. he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a doenár]: (Mḡb:) Kuṭb-ed-Deen Esh-Sheerázee says, (Mḡb, 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: (Mḡb, TA:) AḤei says that he had not found any authority for it in the [classical] language of the Arabs. (Mḡb. [See also بَلَاءٌ, 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. (IAḡ, p. 143) [The pl. is فَضَلَاتٌ.] — 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:) اللُّضَّةُ 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 صَبِيحًا] is what remains: (TA:) the pl. is فَضَلَاتٌ and فَضَالٌ [the latter word mentioned above as a syn. of فَضْلَةٌ]. (K.)

فَضْلَةٌ is a n. of the same kind as جَنَسَةٌ and إِنَّهُ لَكَنَّ: (AZ, S, O, TA:) one says, إِنَّهُ لَكَنَّ رُكْبَةً اللُّضَّةُ, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (S, O, K, TA.)

مِفْضَلٌ: see فَضْلَةٌ: — and see also مِفْضَلٌ. فَضُولٌ: see فَضْلٌ, latter half. فَضِيلٌ: pl. فَضَالَةٌ: see فَاضِلٌ; and see an ex. voce فَضْلٌ, former half. فَضَالَةٌ: see فَضْلٌ, former half.

فَضِيلَةٌ An excellence, or excellent quality; contr. Bk. I.

of نَبِيصَةٌ; (S, O, Mḡb;) and contr. of رَذِيْلَةٌ: (M and K in art. رَذَل:) or a high degree in [or of] excellence: (K:) [differing from فَاضِلَةٌ, q. v.:] pl. فَضَائِلٌ. (MA.)

فَضَالِي [a pl. of which the sing. is not mentioned] i. q. مُتَفَضِّلُونَ, (O, K, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.)

فَضُولٌ a rel. n. formed from فَضُولٌ as pl. of فَضْلٌ but used as a sing.: (Er-Rághib, Mḡb, TA:) see فَضْلٌ, near the beginning: One who busies himself with that which does not concern him. (Er-Rághib, Mgh, O, Mḡb, 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. (IAḡ, O, K.)

مِفْضَالٌ: see فَضَالٌ.

فَاضِلٌ [act. part. n. of فَضَّلَ: as such signifying Exceeding; &c.]. One says, مَالٌ فَلَانٌ فَاضِلٌ i. e. [The wealth, or property, of such a one is superfluous; or] abundant, or much in quantity, such as has exceeded the supply of food sufficient to sustain life (فَضَلَ عَنِ الْقَوْتِ). (TA.) — And [Excelling; or excellent, as also فَضِيلٌ, of which the pl. is فَضَالَةٌ, but which is probably post-classical: or it is] applied to a man as [a possessive epithet] meaning possessing فَضْلٌ [i. e. excellence]. (TA.) [And conventionally, Erudite; or excellent in learning.] — See also مَفْضُولٌ.

فَاضِلَةٌ is a subst. from فَضِيلَةٌ [app. as a concrete term, signifying An excellent thing, or an excellent action; each as distinguished from an excellent quality]; (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. فَضَلِيَّاتٌ. (Mḡb 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 خَبِيْعٌ [a garment variously described], or the like of this (S) and by some (KL)

also called مِفْضَلَةٌ (K,) and فُضْلٌ; (Fr, O, K;) or فُضْلٌ 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, فُضَالٌ 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:) فُضْلٌ 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 (K), عَلَى قَوْمِهِ (K), and 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.)

مُتَفَضِّلٌ One who lays claim to superiority of excellence over his equals, or fellows. (S.) [See also its verb: and] see فَضَالِي. — See also فَضْلٌ.

فضى and فزو

1. فُضِيَ, (M, Mḡb, K,) aor. يَفْضُو, (M, Mḡb,) inf. n. فَضُوٌّ (M, Mḡb, K) and فَضَاءٌ, (M, K,) It (a place) was, or became, wide, or spacious; (M, Mḡb, K;) as also فَاضَى; (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 الفضو is evidently meant, signifies الخلو); as also فَاضَى, as appears from an explanation of the part. n. مَفْضِي, q. v.] — فَضُوٌّ فَضُوٌّ, inf. n. فَضُوٌّ [i. e. فَضُوٌّ], The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKṯṯ, TA.) — And فَضَا ذَرَاهِمَهُ He did not put his dirhems, or money, into the purses [app. meaning that he left his money strewn]. (K.)

4. اَفْضَى: see the preceding paragraph, in two places. — Also He went forth, (S,) or came, (TA,) to the فَضَاءَ [q. v.]. (S, TA.) — [Hence] اَفْضَى فَلَانٌ إِلَى فَلَانٍ Such a one came to, or reached, such a one: (M, Mgh, TA:) originally, became in the space, or the place, or quarter, of

such a one: (M:) or properly, *became in the* فَضَاً *of such a one.* (Mgh.) And in like manner, *افضى إليه الأمر* [The thing, or event, came to, or reached, him]. (M.) And *أفضيت إلى الشيء* I came to, or reached, the thing. (Mgh.) Accord. to IAqr, (TA,) *الإفضاء* properly signifies *الإتياء* [i. e. *The coming at last, or ultimately, or the reaching, to a person or thing.*] (IAqr, T, Mgh, TA.) Hence the saying [in the Kur iv. 25], *وقد أفضى بعضكم إلى بعض* 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 *أتى* or] *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, Mgh, K:) or it signifies, (M, K,) or signifies also, (S, Mgh, K:) *he compressed his wife:* (S, M, Mgh, K:) or *he was, or became, with her alone in private, whether he compressed her or not.* (M, K.) — *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, Mgh, K) in his prostration [in prayer]. (S, K.) And *أفضيت إليه* *أفضيت إليه* I put my hand to it without anything intervening; i. q. *مستته* (Mgh in art. *مس*.) — *أفضيت إلى فلان بيري* [I communicated, or made known, to such a one my secret]: (S:) or *أفضيت إليه بالسر* I acquainted him with the secret. (Mgh, TA.) — *افضى* also signifies † *He became poor:* so says IAqr: as though he came to the ground. (TA.) — *لا يفضى الله فاك*, 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 تسقط الأثابا 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] *الفضاء* [and therefore hence also what here follows]. (TA.) — *افضى المرأة* He made the woman's *مسلتان* (i. e. her vagina and rectum, Mgh) to become one, (S, M, Mgh, Mgh, K, TA,) in devirginating her, (Mgh,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so *أفاضها*: (M, in which it is mentioned in art. *فضى*;) the epithet applied to her is *مفضاة*, (M, Mgh, Mgh, K,) which is *syn. with شبر*. (S.)

5. *تفضت* for *تفضت* 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.]

فَضَاً (S, M, K,) also written فُضَى (TA,) A thing (S, K) mixed. (S, M, K.) You say *طعام فضا* Mixed food: (S:) and *تمر فضا* 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 *تمران فضيان* [two sorts of dates mixed]: and *تمور أفضاء* [several sorts of dates mixed]. (AA, TA.) And *متاعهم فوضى فضا* Their goods are mixed together: (M:) or are shared in common. (TA.) And *أمرهم فضا بينهم* [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 *ألقى فضا* i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And *ألقى 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 *بقيت فضا* I remained alone, (Az, K, TA,) of such as *mere fellows*: (Az, TA:) or *apart from my brethren and my family.* (Akh, TA.) — Also, i. e. *فضا*, (M, K,) or correctly with *ي* [i. e. *فضى*], as written by El-Kálee, (TA,) *The stones (حب) of raisins*; (M;) i. q. *فضا* [or *فضى*]. (K.) — See also what next follows.

فُضَاً Water collecting and stagnating: pl. *فُضَاة*, with medd, accord. to Kr; and also *فُضَى* and *فُضَى*, with fet-h and with kesr, the former of these like *حلك* as pl. [or rather a quasi-pl. n.] of *حلقة*, and the latter like *بدر* as a pl. of *بدر*; occurring in different relations of a verse of Adee Ibn-Er-Rikáa. (M in art. *فضى*, and TA.)

فُضَاً is an inf. n.: (M, K, TA:) and is expl. by Abou'Alé 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 *أفضية*. (Ish, TA.)

فُضَاً Water running upon the ground: (K:) or, accord. to Abou'Alé El-Kálee it is [in measure, but not exactly in meaning,] like *حساء* [a pl. of *حسى*], signifying *water running upon the surface of the earth*; [or rather *waters &c.*; for he adds,] and its sing. is *فضية*: in the M, [in art. *فضى*,] it is said to be a pl. of *فضية*, [q. v.,] on the authority of Kr. (TA.)

فُضِيَةٌ: see the next preceding paragraph.

فَاضٍ (Mgh, TA) and *مُفَضٍ* (M, TA) *Wide, or spacious, (M, Mgh, TA,) as also فُضَاً, (Az, Er-Rághib, Mgh, Mgh, TA,) open and plain, and vacant.* (TA.) — [The first of these words, in the present day, pronounced *فَاضِي*, is commonly used in the sense of *فَارِغٌ* as meaning *Unoccupied, unemployed, or at leisure.*]

مَفْضِيٌ i. q. *مَتَّعٌ* [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 *فَطَامَا*, (S, O, TA,) aor. -, inf. n. *فَطَطَ*, (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 *لَعَنَ اللهُ أُمًّا فَطَاتَ بِهِ* *May God curse a mother who cast him forth [from her womb]*: like *شَطَاتَ بِهِ*. (TA in art. *شطا*.) — And *فَطَا بِهَا* He broke wind [app. with a sound; like *حَطَا بِهَا*]. (S, O.) — *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. *فَطَا*, (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 *فَطَى 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 state, 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 تَقَاعَسَ* [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than تقاعس*. (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.)

فَطَا [mentioned above as inf. n. of فَطَيْعَ, and in the O erroneously written فَطَاة,] i. q. فَطَسَ [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 فَطَاة is syn. with فَطَسَ [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 فَطَاة; and in the O, the latter is written فَطَسَ.) — 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 فَطَاة. (K, TA.)

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

أَفْطَا i. q. أَفْطَسَ [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 Museyliméh the Liar was أَفْطَا, (O,) or أَفْطَا الإِنْفَ: so in a trad. (TA.) — And *Having a hollow back, and a protuberant breast, or chest*. (K.) And أَفْطَا الظَّهْرَ A camel low, or depressed, in the back, by nature. (TA.)

نطح

1. نَطَحَهُ (S, K,) aor. -, (K,) inf. n. نَطْحٌ; (S;) and نَطَحَهُ (S, K,) inf. n. نَطْحٌ; (S;) He made it broad, or wide. (S, K.) — And نَطَحَ العُودَ وَغَيْرَهُ (K, TA,) inf. n. as above; and نَطَحَهُ, 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 نَطَحَ الحَدِيدَةَ, and نَطَحَهَا, He made the piece of iron broad, or wide, and even, or flat, for a مِسْحَاة, or a مِعْرَاق, or some other thing. (L.) — And نَطَحَ بِالعَصَا ظَهْرَهُ (K, TA,) aor. and inf. n. as above, (TA,) He struck his back with the staff, or stick. (K, TA.) — And نَطَحَتْ بِالوَلَدِ, said of a woman, i. q. رَمَتْ بِهِ [She cast forth the child, or the fetus]. (K, TA.) [Compare نَطَحَتْ.] — نَطَحَ, aor. -, inf. n. نَطْحٌ, [app., He (a man) had a broad, or wide, head: (see أَفْطَحَ) or it signifies, or signifies likewise, and so app. نَطْحٌ, inf. n. نَطْحٌ, (see نَطْحٌ below, and أَفْطَحَ)] said of the head, and of the end of the nose, It was, or became, broad, or wide. (TK.) — نَطِحَ النَّخْلُ The palm-trees became fecundated. (Kr, K.)

2: see the preceding paragraph, in four places.

نَطْحٌ [inf. n. of نَطَحَ, q. v.: and, as a simple subst.] Breadth, or width, of the head, (S, K, TA,) in the middle; as also نَطْحٌ: (TA:) and breadth, or width, of the end of the nose, (L, K,) so that it sticks close to the face; as in the bull, which is termed أَفْطَحٌ. (L.)

فَطُوخٌ A she-camel bulky in the belly, (K, TA,) broad, or wide, in the ribs. (TA.)

أَفْطَحَ A man having a broad, or wide, head. (S.) And A broad, or wide, head; (A, L;) as also مَفْطَحٌ (S, A, L) and مَفْطُوخٌ. (A.) And أُرْبَتَةُ فَطْحَاءَ A broad, or wide, end of a nose: (A, L:) and so قَدَمٌ [i. e. foot]. (A.) — الأَفْطَحُ The bull: so called because of the breadth of the end of his nose: (L, K:) an epithet in which the quality of a subst. predominates. (L.) — And The chameleon (K, TA) whose back and colour the sun makes to glisten so that it becomes white by reason of the heat thereof. (TA.) — And الفَطْحَاءُ The broad, or wide, part of a bow. (L.) — Also i. q. أَفْطَحَ [q. v.]. (K.)

مَفْطَحٌ: } see the next preceding paragraph.
مَفْطُوخٌ: }

نطحل

النَّطْحَلُ (S, O, K,) and accord. to the expositors of the F, النَّطْحَلُ also, (TA,) [or زَمَنُ النَّطْحَلِ,] 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,

زَمَنَ الفِطْحَلِ إِذَا السَّلَامُ رِطَابٌ

[In the time of the فطحل, when the stones were moist, or soft]: (TA:) and El-A'jjāj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-A'jjāj, 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 الحِنْلِ
أَوْ عَمْرَ نَوْجِ زَمَنِ الفِطْحَلِ
وَالصَّخْرُ مَبْتَلٌ كَطِينِ الوَحْلِ
صِرْتُ رَهْمِينَ جَدَّتْ أَوْ قَتَلِ

[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 جَدَّتْ:) and one says, كَانَ ذَلِكَ زَمَنَ الفِطْحَلِ [That was in the time of the fitahl]; a prov., in which the last word is said to have the first, or the third, of the meanings expl. in this art; and which is said of a thing that happened long ago (Meyd: [see also Freytag's Arab. Prov. ii. 340:]) and أَتَيْتَكَ ابْتِيكَ, and البِدْمَلِيَّةُ, 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 فِطْحَلٌ 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.)

نطر

1. فَطْرَهُ (S, M, K,) aor. -, (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 فَطْرَهُ (M, TA,) inf. n. نَفْطِيرٌ; (TA;) [but the latter is with teshdeed 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. -, (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. — فَطْرَهُ (S, Mgh, Msh, K,) aor. -, 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 فِطْرَتَهَا, meaning, I originated, or began, it. (S.) فِطْرُ عَلَى الشَّيْءِ: see طَبِعَ. [The explanation there given is confirmed by explanations of فِطْرَهُ.] — فَطْرَ العَجِينِ (Lth, S, K,) aor. -, inf. n. فَطْرٌ; (S;) and فَطْرَهُ; (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 الأَمْرَأَةُ فِطْرَهُ [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 الجِلْدِ (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. - 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**, §,) *He made him to break his fast; or to eat and drink; (§, *Mgh, *K;)* as also **انْفَطَرَهُ**, and **فَطَرَهُ**: (K:) *he gave him breakfast: he, or it, (namely, the action termed **إِسْتِمْنَاءٌ**, and a clyster, [&c.,] Mṣb,) broke, or vitiated, his fast.* (Mṣb.) And you say also **كَلَامًا يَفْطِرُ الصَّوْمَ**, [and, more commonly, **يَفْطِرُهُ**,] *This is speech which breaks, or vitiates, the fast.* (TA.) — **فَطَرُ** العَجِين: see 1.

4. **افطر** *He broke his fast; (§, *Mgh;*) he breakfasted; he ate and drank after fasting; (Mṣb, *K;)* as also **فَطَرَ**, (K,) aor. 2, (TA,) inf. n. **فَطُورٌ**: (Mṣb, TA:) *his fast became vitiated.* (Mṣb.) **افطر** as quasi-pass. of **فَطَرْتَهُ** 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 وَأَفْطَرُوا 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 **أَمَسَ** 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** الحَاجِرُ وَالْمَحْجُورُ *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.) — **انْفَطَرَهُ**: see 2. — **افطر الجلد**: see 1.**

5: see the next paragraph, in six places.

7. **انفطر**, and **تفطر**, (§, M, K,) and **فطر**, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the § by its being expl. by **تَشَقَّقَ**,] *It became cleft, split, slit, rent, or cracked.* (§, 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 **انْفَطَر**, often occurring in this sense; see Har p. 58; and see **فَطَر**. (§ and K, voce رَاح; &c.)* And **تَفَطَّرَتْ قَدَمَاهُ دَمًا** [and **انْفَطَرَتْ** (see 1, last sentence but one,)] *His feet [burst forth or] flew with blood.* (TA.) — And **انْفَطَرَ الصَّبْحُ** † *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. فَطُورٌ: (K:) occurring in the saying **هَلْ تَرَى مِنْ فَطُورٍ** [*Dost thou see any clefts?*] in the Kur [lxvii. 3]. (TA.) — 'Omar, being asked respecting [the discharge termed] **الْمَذَى**, answered, *It is **الفَطَرُ**: (O, K:) thus as related by A'Obeid: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed **الفَطْرُ**: (O, K:) or, as some say, it is from **تَفَطَّرَتْ قَدَمَاهُ دَمًا** [expl. above]: (TA:) or he likened its coming forth from the orifice of the **ذَكَر** to the coming forth of the **نَاب** of the camel: or, as it is related by En-Nadr, he said **الفَطْرُ**, 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, (§, K,) as also **فَطْرٌ**, (K,) the latter used in poetry, (TA,) [*The toadstool; a species of **كَمَاءٌ** [or fungus], (§, K,) white and large, (§,) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. فَطْرَةٌ. (§.)* [Also applied in the present day to *The common mushroom; **agariens campestris**. And **Any fungus.**] — [Also, the former, *Immaturity, or want of leaven, in dough: see the explanation of **فَطَرْت** 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 **أَفْطَر**; (§;) [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 **الفَطْرُ** alone.] **الفَطْرَةُ** 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 **مَفْطَرٌ**.

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. (§, Mgh.)* It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of Moḥammad, **كُلُّ مَوْلُودٍ يُوَدُّ عَلَى** *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 الْأَظْفَارِ 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**.*

الإِيمَانُ الْفِطْرِيُّ [*The faith to which one is disposed by the natural constitution with which he is created.*] (Mṣb.)

فَطَارٌ A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAqr, O, K:) or recently made. (TA.)

فَطُورٌ (S, Mṣb, K) and فَطُورِيٌّ (S, K,) as though the latter were a rel. n. from the former, (S,) A breakfast; a thing [i. e. food or beverage] upon which one breaks his fast. (S, Mṣb, K.)

فَطِيرٌ Dough unleavened; or not left until it has become good [or mature]; contr. of خَمِيرٌ: (S, TA:) and in like manner clay, or mud. (TA.) [Hence,] عِيدُ الْفَطِيرِ [The feast of unleavened bread; also called, of the Passover;] a festival of the Jews, [commencing] on the fifteenth day of their month نَيْسَانَ, and lasting seven days. (Mṣb. [See also الفَصْحُ.]) — Anything prepared, made, or done, hastily, or hurried, so as to prevent its becoming mature: (Lth, S, K:) fresh; recent; newly made: (S, TA:) pl. فَطِيرِيٌّ: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطِيرِيٌّ, in the K, expl. as meaning [He fed him] with فَطِيرٌ, is a gross mistake, a mistranscription of أَطْعَمَهُ فَطِيرِيٌّ, as the phrase stands in the handwriting of Sgh himself, in well-formed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say عِنْدِي خُبْزٌ خَمِيرٌ وَحَبْسٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, حَبْسٌ [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 فَطِيرُ: (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 tusk] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) = فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ [in the Kur xlii. 9, &c.] means The Originator [or Creator] of the heavens and of the earth. (I'Ab, S, TA.) See 1.

فَطِيرٌ a subst. for الْجَمَاعُ, in Syriac. (TA.)

أَفَطِيرٌ, and the pl. أَفَاطِيرٌ: see the next paragraph.

تَعَاجِيرٌ, a word similar to تَعَاجِيبٌ and تَعَاجِيبٌ

and تَبَاشِيرٌ [q. v.], none of which four words has a sing., Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also نَفَاطِيرٌ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that أَفَاطِيرٌ is the pl. of أَفَطِيرٌ, 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 وَسْبِيُّ [q. v.]; and in this sense also it has no sing.: but it is said in the K that نَفَاطِيرٌ is pl. of نَفَطِيرَةٌ, with ن; [in the O, that it is pl. of نَفَطِيرٌ;] 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 وَسْبِيُّ: (TA:) [and it is said that] تَفَاطِيرٌ تَبَاتٍ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَاشِيرٌ.)

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

مَنْفَطِيرٌ is used in the Kur [lxiii. 18], in the phrase السَّمَاءُ مَنْفَطِيرَةٌ بِه [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like مَعْضَلٌ in the phrase دَجَاجَةٌ مَعْضَلٌ. (TA.)

نَفَطِيرَةٌ and نَفَطِيرَةٌ, and the pl. نَفَاطِيرٌ: see تَفَاطِيرٌ, in six places.

نطس

1. نَطَسَ (S, M, A, Mṣb, K,) aor. - (S, Mṣb, K) and نَطَسَ, (Mṣb,) inf. n. نَطُوسٌ, (S, M, &c.) He died; (S, M, &c.) as also نَطَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) = نَطَسَ الْحَدِيدَ, (A, O, K, TA,) aor. - (K, TA,) inf. n. نَطَسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called نَطِيسٌ: (A:) or he beat the iron. (TA.) — And النَطَسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الوَطَأُ.) — And you say, نَطَسَهُ 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 نَطَسَهُ نَطَسَةً, (Ibn-'Abbád, O, K,) and نَطَسَهُ نَطَسَةً, (Ibn-'Abbád, O,) aor. - (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also نَطَسَهُ نَطَسَةً, (Ibn-'Abbád, O, K,) inf. n. نَطِيسٌ. (Ibn-'Abbád, O.) = نَطَسَ, aor. - (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 نَطِيسٌ app. signifies the same.]

2. نَطَسَهُ He killed him. (Mṣb.) = See also 1.

نَطَسٌ (with fet-h, O, in a copy of the M written نَطَسُ,) The berries of the myrtle: n. un. with ة. (Lth, M, O, K.)

نَطَسٌ: see نَطَسَةٌ.

نَطَسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-'Abbád, O, K.) — [See also نَطَسٌ.] — 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 بِالنَّطَسَةِ • بِالنَّطَسَةِ وَالْعَطَسَةِ •

[I captivated and restrained him by means of the falseh, by means of yawning and of sneezing]:

(S, O, K: [in some copies of the S and K بِالنَّطَسَةِ:] they shorten النَّطَسَةَ on account of the metre, which is رَجَزٌ with the third foot of each hemistich suppressed. (O.)

نَطَسَةٌ a subst. from نَطَسٌ [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 نَطَسٌ, (TA, [but this is the inf. n. of نَطَسٌ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.)

نَطِيسٌ 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.)

نَطِيسَةٌ The snout of the swine; as also نَطِيسَةٌ: (S, M, K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the tip] 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 نَطِيسَةٌ, (O, K,) [in the latter of which it is plainly stated that نَطِيسَةٌ 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 نَطِيسَةُ of the swine,] which word نَطِيسَةٌ he [thus] mentions, with ن, as of the measure فَنِعْيَةٌ, the ن being augmentative. (O.)

نَطِيسٌ Dying, or dead. (IAqr, M.)

نَطِيسَةٌ: see نَطِيسَةٌ, in two places: and see also art. نَطَسٌ, in two places.

أَفَطِيرٌ A man (S) having the bone of his nose wide and depressed; (M;) or depressed and ex-

panded: (S, K:) *having his nose spreading upon his face*: (K:) fem. فُطْسَاءُ. (M, K.) And it is also applied as an epithet to the nose itself [as meaning *Having its bone wide and expanded*; &c.]. (A in art. نفس.) — فُطْرَةٌ قُطْرَةٌ means *A date small in the drupe, having the base cleaving [to it]*. (TA.)

فطر

1. فُطِرَ (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. فُطْرٌ, (Mṣb, TA,) *He cut it, or severed it*; (S, Mṣb, K, TA;) namely, a rope, (S, Mṣb, TA,) or a stick, or piece of wood, and the like. (TA.) — And فُطِمَ (K,) or فُطِمَتْ (S, Mṣb) said of a mother (S) or of a suckling woman, (Mṣb,) aor. and inf. n. as above, (Mṣb, TA,) *He, (K,) or she, (S, Mṣb,) weaned, or ablated, him, (S, Mṣb, K,) namely, a child, (S, K,) or suckling. (Mṣb.)* And فُطِمَتِ السَّخْلَةُ *The lamb, or kid, was weaned, or ablated.* (K.) [And in like manner one says of other animals.] — And [hence, or] from the first of the significations expl. above, (Mṣb,) one says, فُطِمْتَهُ 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 لَأُفْطِمَنَّكَ *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 ablated.* (Mṣb, TA.) And in like manner one says of a lamb, or kid. (IAṣr, K, TA.)

6. فطروا *Their lambs, or kids, kept to their mothers after the weaning, or ablation;* (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. انظر *He (a child, or young one,) was, or became, weaned, or ablated: commonly used in this sense in the present day.* — And انظر *He desisted from, or left, or relinquished, him, or it.* (K, TA.)

فَطَامٌ *The act of weaning, or ablation, of a child or young one:* (S, Mṣb, K:) a subst. in this sense. (K.) — And [it is also, app., an epithet:] you say ناقة فطام [app. فطام, like as you say ناقة فاطر, q. v.], meaning *A she-camel whose young one has been weaned from her*: thus in the A. (TA.) — [And hence it seems to be used as a proper name of a woman; like فاطمة; for it is said,] and the woman is named فطام, like كتاب, [in form]. (TA.)

فَطِيرٌ *A child weaned, or ablated;* (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 سَخْلَةُ فَطِيرٍ [in the

CK فَطِيرَةٌ and فاطرٌ and مَفْطُومَةٌ *A lamb, or kid, weaned, or ablated,* (K, TA,) which is the case two months from its birth, and it ceases not to be thus termed until it becomes a جَفْرٌ [q. v.]. (TA.)

فَطِيرَةٌ [a subst., rendered so by the affix ة,] *A sheep, or goat, weaned, or ablated.* (TA.)

فَاطِرٌ [act. part. n. of 1, q. v.] — [Hence,] فَاطِمَةٌ *A suckling woman weaning, or ablated, a suckling.* (Mṣb.) And فَاطِرٌ *A she-camel whose young one has become a year old and been weaned, or ablated.* (S, TA.) And *A she-camel that weans, or is weaning, from her, her young one.* (TA.) [See also فَطَامٌ.] — [Hence,] in a trad. cited voce مَرَضِعٌ [q. v.], الفاطمة signifies † *Death.* (TA in art. رضع.) — See also فَطِيرٌ.

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

فطن

1. فُطِنَ, [aor. -,] inf. n. فُطْنَةٌ and فُطَانَةٌ and فُطَانِيَةٌ [&c. as in the next sentence, *He was, or became, intelligent, understanding, knowing, sagacious, or skilful*: see the explanations of فُطْنَةٌ below]; (S;) and فُطِنَ signifies [the same, i. e.] *he became such as is termed فُطِنَ.* (Lth, TA.) You say, فُطِنَ لَهُ, (Mṣb, K,) and بِهِ, and بِهِ, (K,) aor. -: (Mṣb, K;) and فُطِنَ, aor. -: (Mṣb, K;) and فُطِنَ, aor. -: (K;) inf. n. فُطِنَ (Mṣb, K) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) and فُطَانَةٌ and فُطَانَةٌ (Mṣb) and فُطُونَةٌ and فُطَانِيَةٌ; (K;) *He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilled of it, i. e. skilful in it; (K;) namely, an affair: (Mṣb:) [and he understood, or knew, it; often used in this sense:] and sometimes they said فُطِنَهُ, making the verb trans. by itself, because it implies the meaning of فُهِمَ; (TA;) or فُطِنْتُ الشَّيْءَ, with fet-h, signifies *I understood, or knew, the thing*: (S;) and some say that فُطَانَةٌ [as inf. n., agreeably with analogy, of فُطِنَ, which see in what follows,] signifies [the possessing] *excellence in respect of readiness of intelligence for the perception of what comes to one from another.* (TA.) [فُطِنَ لَهُ also signifies *He took notice of, or paid attention to, him, or it*: see Har p. 626, and Ham p. 695.] And فُطِنَ signifies [also] *He became one of whom فُطْنَةٌ [i. e. intelligence, &c., as expl. below,] was a سَجِيَّةٌ [meaning faculty, or quality, firmly rooted in the mind].* (Mṣb.)*

2. فُطِنَ لِلْأَمْرِ, (Mṣb, TA,) inf. n. فُطِينٌ, (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 يُفْطِنُ الْقَارَةَ إِلَّا الْحِجَارَةُ i. e. [Nothing will make] *the she-bear [to understand, except stones].* (TA.) And فُطِنَهُ المَعْتَمِرُ means *The teacher rendered him [i. e.*

intelligent, &c.,] by the disciplining of his mind and the correcting him. (TA.)

3. مُفَاطِنَةٌ is of the measure مُفَاعَلَةٌ from فُطِنَ: (S:) [as such it signifies *The contending, or vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill*; whence فَاطِنْتُهُ is used in the K (in art. حجو) as a syn. of حَاجِبْتُهُ, q. v.: or] it signifies [sometimes] *the showing intelligence, understanding, knowledge, sagacity, or skill, one with another.* (PṢ.) [Agreeably with the former explanation,] one says, فَاطِنْتُهُ 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. تَفْطِنَ لَهُ *He understood it, or knew it, [quickly, or] with quickness of intelligence; namely, what was said.* (TA.)

فُطِنَ: } see what next follows.
فُطِنَ:

فُطِنَ (S, Mṣb, K, KL) and فُطِنَ (S, K, Kṷ) and فَاطِنٌ and فُطِنٌ and فُطُونٌ and فَاطِنٌ (K) are epithets (S, K, TA) applied to a man, (S, TA,) signifying *Intelligent, understanding, knowing, sagacious, or skilful*; (S, K, KL;) the first expl. by Lth as signifying *possessing فُطْنَةٌ respecting things*: (TA:) and it signifies one of whom فُطْنَةٌ has become a سَجِيَّةٌ [meaning faculty, or quality, firmly rooted in the mind]: (Mṣb:) the pl. [of this] is فُطِنٌ, (K,) or فُطِنٌ, with two dammehs, (Mṣb,) or both: (TA:) and the fem. is فُطِنَةٌ. (K.) فُطِنَ بِخُصُومَتِهِ means *A man knowing in the various modes of his disputation, or litigation, and skilful therein.* (Mṣb.)

فُطِنَةٌ [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies *Intelligence, understanding, knowledge, sagacity, (S, K, KL, PṢ,) or skill*; (K, KL, PṢ;) *contr. of غَبَاوَةٌ*: (TA:) or, accord. to some, *such [intelligence, &c.,] as is instinctive [or natural; infused into the mind by God]; not acquired.* (TA.) [See also ذَهْنٌ.]

فُطُونٌ: }
فُطِينٌ: } see فُطِنَ.
فَاطِنٌ:

فظ

1. فُظٌّ, (Mṣb,) sec. pers. فُظِّطَ, (S, M, Mṣb,) inf. n. فُظَانَةٌ (S, M, Mṣb, K) and فُظُّظٌ, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and فُظَّاطٌ is syn. with these, (M, K,) and so is فُظَّاطٌ, but these two are simple substs., (M,) *He (a man) was, or became, such as is termed فُظٌّ [i. e. rough, coarse, rude, &c., as expl. below]; (S, M, Mṣb, K;*) or rough, &c., so as to be unduly feared.* (Mṣb.) — فُظُّلَةٌ, (M, K,)

aor. -, inf. n. فَطَعَ; (TK;) and افتظَه; (M, K;) *He let it out*, namely the water termed فَطَّ, by cutting open the stomach [of a camel]: (M, TA:) or *he pressed it*, or *squeezed it*, out, namely the water so termed, (M, K,) from the stomach, (M, TA,) and drank it: (TK;) and كَرَشَ بِعِجْرِهِ افتظَه he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it: (Esh-Sháfi'ee, T:) or افتظَه 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 الكرشُ افتظتُ I pressed out, or squeezed out, the water of the stomach. (Z, TA.)

4: see فَطَّه. — افظَه, inf. n. افظاظٌ, also signifies *He turned him back*, or *away*, from the object of his desire. (TA.) — And افظَه is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, *He inserted the thread into it*: if to the thread, *he inserted it into the eye of the needle*:] mentioned by AA. (TA.)

8: see فَطَّه, in three places.

فَطَّ, applied to a man, (T, S, M, &c.,) *Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incomplicant; unobsequious*; (S, M, O, K, and Bq in iii. 153;) *evil in disposition; illnated*; (O, K, and Bq and Jel ubi suprâ;) *hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared*; (Mqb;) *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. افظاظٌ. (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 فَطِظٌ [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. فظوظٌ: thus used by Mutemmem Ibn-Nuweyreh. (M, L.)

فَطَّطٌ and فَطَّاطٌ: see 1, first sentence.

فَطِظٌ *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 فَطِظَةٌ 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 فَطَاظَةٌ 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., نُطْفَةٌ مِنْهَا; (TA;) or عَصَارَةٌ مِنْهَا [produce thereof, as though expressed therefrom]: (Z:) or, accord. to one relation, فَضْضٌ; (K;) pl. of فَضِضٌ, which means water such as is termed عَرِيضٌ: or, accord. to another relation, فَضْضٌ, meaning نُطْفَةٌ: and accord. to another, فَضِضٌ. (TA.) — See also فَطَّ.

فَطَاظَةٌ: see the next preceding paragraph.

هُوَ أَفْظٌ مِنْ فُلَانٍ *He is [more rough, coarse, rude, or the like, (see فَطَّ) or] more difficult in disposition, evil in disposition, illnated, or perverse, than such a one.* (TA.)

فَطَعَ

1. فَطَعَ الْأَمْرَ, (S, O, Mqb, K,) aor. -, (O,) inf. n. فَطَاعَةٌ, (S, O, Mqb,) and perhaps فَطَعٌ [respecting which see فَطَعَ]; (Mbr, TA;) as also افتطح; (S, O, Mqb, 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, Mqb, K.) — And فَطَعَ الْأَمْرَ, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, فَطَعْتُ الْأَمْرَ, aor. أَفْطَعُهُ,] but [SM says] in the "Nawádir" of AZ, فَطَعَ بِالْأَمْرِ, inf. n. فَطَاعَةٌ, (TA,) *He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, syn. اسْتَغْظَمَهُ, (K,) or was made to fear, or be frightened, and was overcome, by it, (AZ, O, TA,) and trusted not that he had power to accomplish it, or to bear it*: (AZ, O, K, TA:) it is said in a trad., أُرِيْتُ أَنَّهُ وَضِعَ 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 أَكْبَرْتُهُمَا, and خَفَّتُهُمَا: but the phrase commonly known is مِنْهُ وَفَطَعْتُ بِهِ (TA:) you say, فَطَعْتُ بِكَذَا I was unable to do, or accomplish such a thing: (Ibn-Abbád, O, K:*) and فَطَعْتُ بِأَمْرِي occurs in a trad. as meaning [I found that] my affair, or case, was hard, difficult, or distressing, to me, and I regarded it with fear, or dread: فَطَعَ بِالْأَمْرِ, inf. n. فَطَاعَةٌ and فَطَعٌ, means *He saw the affair, or event, or case, to be* فَطَعَ [q. v.]: Mbr says, فَطَعٌ is an inf. n. of فَطَعَ

بِهِ: or it may be an inf. n. of فَطَعَ, like as كَرَمٌ is of كَرَمَرٌ: but I have not heard it save in the saying of the poet,

قَدْ عَشْتُ فِي النَّاسِ أَطْوَارًا عَلَى خَلْقِي
شَتَّى وَقَسَيْتُ فِيهِ اللَّيْمَ 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 لَا تُشْتَاتُ, as is said in the Ksh and by Bq,) and I have endured therein softness and hardness]. (TA.) — فَطَعَ, (O, K,) aor. -, inf. n. فَطَعٌ, (O,) said of a vessel, (K,) *It became full.* (O, K.)

[2. فَطَعَ, inf. n. تَفْطِيعٌ, accord. to Freytag, signifies *He described a thing as great*: but for this he names no authority: by "great" is here meant *hard, difficult, or distressing*; &c.: see 1, first sentence.]

4. فَطَعَ as intrans.: see 1, first sentence. — أَفْطَعَنِي الْأَمْرُ *The affair, or event, made me to fear, or frightened me: made me to fall into a hard, difficult, or distressing, case*: (TA:) *made me to be without power, or strength, or ability; disabled, or incapacitated, me.* (Ham p. 32.) — And أَفْطَعِ *He (a man, S, O, Mqb) suffered the befalling of a hard, difficult, or distressing, event.* (S, O, Mqb, K.) — See also 10.

5: see what next follows.

10. اسْتَغْظَعَهُ (S, O, K) and افظعه (S, K) and تَفْطَعَهُ (O, K) *He found it (a thing, S) to be hard, difficult, or distressing; &c.* [i. e. *hard, difficult, or distressing; &c.*] (S, O, K.)

فَطِعٌ: see فَطِيعٌ. — Also *Full*; applied to a vessel. (O, TA.)

فَطِيعٌ (S, O, Mqb, K) and مُفْطِيعٌ (S, Mqb, TA) and فَطِيعٌ, which last is a possessive epithet, (TA,) applied to an affair, or event, *Hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant*: (S, TA:) or *excessively bad, evil, abominable, foul, or unseemly.* (O, Mqb, K:*) — And the first, *Much, or abundant*: so in the saying of 'Amr Ibn-Ma'adee-Kerib,

وَقَدْ عَجَبْتُ أُمَامَةَ أَنْ رَأَيْتِي
تَفَرَّعَ لِمَتِي شَيْبٌ فَطِيعٌ

[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.) — فَطِيعٌ applied to water signifies *Sweet*: (Lth, O, K:) or *clear; limpid; or cool, sweet, and clear or limpid.* (IAqr, O, K, TA.)

فَطِيعٌ: see مُفْطِيعٌ.

فعل

1. فَعَلَهُ (S, O, Mḡb, K,*) aor. ٤, (S, O, K,) inf. n. فَعْلٌ (S, O, Mḡb, K) and فَعَالٌ (S, O, Mḡb,) and فَعْلٌ is the subst. therefrom, (S, O, Mḡb, K,*) but, accord. to Ibn-Kemāl, 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. سَحْرٌ; or, to these may be added as sometimes occurring, خَدَعَهُ, aor. يَخْدَعُهُ, inf. n. خَدَعٌ and صَرَعَهُ, aor. يَصْرَعُهُ, inf. n. صَرَعٌ; (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 الخبيرات. (Lth, O.) — And one says also به فَعْلٌ الله به] (TA.) فَعْلٌ الله به is a form of imprecation, meaning *May God do to him what He will do; i. e. may God punish him: see an cx. أَظْلَمَ*. — And فَعْلٌ بالمرأة 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. فَعَالٌ [inf. n. of فَعْلٌ], if used, app. signifies *They two did a thing together.* See فَعَالٌ below.

7. فَعَلْتَهُ quasi-pass. of 1: you say, فَعَلْتَهُ [I did it, and it was done]; (S, Mḡb;) like your saying كَسَرْتَهُ فَاثْبَتْتَهُ. (S.) الإِنْفِعَالُ 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 اِنْفِعَالٌ, 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. اِفْتَعَلَ عَلَيْهِ كَذِبًا (Mgh, O, Mḡb, K) and زُورًا (O) *He forged against him a lie.* (Mgh, O, Mḡb, K.) — Hence the phrase اَلْخَطُوطُ اَلْمُفْتَعَلَةُ i. e. [Handwritings] are forged, or falsified. (Mgh.) — And [hence] it used to be said, اَعْدَبُ اَلْاَغَانِي مَا اَتَعَبَلُ i. e. [The sweetest of songs is] such

as has been composed with originality, not in imitation of any model: and اَطْرَفَ الشِّعْرِ مَا اَتَعَبَلُ [The most eloquent of poetry is such as has been so composed]. (TA.)

فَعْلٌ an inf. n. of 1. (S, O, Mḡb, 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 Sghl 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-Juweyne 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 التَّغْيِيرُ, [expl. in art. نَعَرَ]: (TA:) the pl. is فَعَالٌ (S, O, Mḡb, K) and اَفْعَالٌ [a pl. of pauc.], (O, TA,) [and اَفْعَالٌ is app. a pl. pl., i. e. pl. of فَعَالٌ, like اَقْوَالٌ pl. of اَقْوَالٌ which is pl. of قَوْلٌ, and many other instances]: you say, اِنَّ الرِّبَا تَفْعَلُ الْاَفْعَالِ, [Verily bribes do great deeds, and cause the receivers to forget the principles of Ibraheem and Isma'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 اَفْعَالٌ may be pl. of اَفْعَالٌ (which has been altered by the copyist and is probably a mistranscription for اَفْعَالَةٌ) or of اَفْعَالٌ; 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 مَصْدَرٌ, or infinitive noun; and also that there

is what is termed فِعْلٌ نَائِصٌ an incomplete, i. e. non-attributive, verb (as كَانَ coordinate to صَارَ, &c.); as well as what is termed فِعْلٌ تَامٌ a complete, i. e. attributive, verb]. (TA.)

فَعْلَةٌ A single فِعْلٌ [i. e. deed or action], (Mḡb, TA,) with fet-ḥ. (Mḡb.) Thus in the saying in the Kur [xxvi. 18], وَقَعَلْتَ فَعَلْتَكِ اَتَى فَعَلْتِ [lit. And thou hast done thy one deed that thou hast done]; as though the speaker said, فَتَلَّتِ التَّفْسُ فَتَلَّتْكَ: in which Esh-Shaabee read فَعَلْتَكِ [thy hind of deed], with kesr, as meaning فَتَلَّتِ التَّفْسُ فَتَلَّتْكَ: so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, وَكَانَتْ مِنْهُ فَعْلَةٌ 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.)

[فِعْلِيٌّ] Of, or relating to, a verb.]

[فِعْلِيَّةٌ] The quality of a verb.]

فَعَالٍ, like نَزَالٍ, has sometimes occurred as meaning اِفْعَلُ [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 IAqr, (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, فُلَانٌ كَرِيمٌ الْفَعَالِ, [Such a one is generous in respect of doing or doings], and فُلَانٌ نَشِيمٌ الْفَعَالِ [Such a one is mean in respect of doing or doings]; (O; [and the like is said in the T and in the Mḡb,]) 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, Mḡb. [See 1, first sentence.])*

فَعَالٌ, as distinguished from فَعَالٌ, signifies *A doing that is between two [agents]; (IAqr, O, K, TA;) and therefore it is an inf. n. of فَاعَلَ [a verb of which I have not found any ex.]. (TA.) — It is also a pl. of فَعْلٌ. (S, O, Mḡb, K.) = Also The handle, (K,) or piece of wood that is inserted into the hole, (IAqr, IB, O,) of the axe, or adz, or hoe: (IAqr, IB, O, K:) pl. فَعْلٌ. (K.)*

فَعَالَةٌ (with ḍamm, 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 يُرِيدُ 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 وَالدِّينَ هُمْ لِلرِّزْقِ وَفَاعِلُونَ, in the same [xxiii. 4], means *And who give the ذكوة [or poor-rate]:* (Zj, O, TA:) or, as some say, *who do that which is good, or righteous.* (O, TA.)

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

فغمر

1. فَغَمَّرَ, aor. ʿ, inf. n. فَعَامَةٌ and فَعُومَةٌ, *It was, or became, full;* said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعَمَّتْ, said of a woman, *She was, or became, full-formed, and thick in her shank.* (K.) = See also 4, in three places.

2: see what next follows.

4. افغمر; [like اُنَامَرٌ]; (S, K;) and so افغمر; (K in art. فغمر;) as also فغمر; (thus in some of the copies of the K;) or فغمر; (thus accord. to other copies of the K and accord. to the TA,) aor. ʿ, inf. n. فغمر; (TA;) *He filled a vessel;* (S, K, TA;) and exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it. (TA.) — And افغمت العود *[I filled the house, or chamber, or tent, with the odour of aloes-wood].* (S.) It is said in a trad., *لَوْ أَنَّ امْرَأَةً مِنَ الْحَوَارِ الْعَيْنِ أُشْرِقَتْ، لَأَفْغَمَتْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ رِيحَ الْبِسْكِ* i. e. [If a woman (of Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لَفْغَمَتْ, and لَفْغَمَتْ: but Az says that the right relation is لَفْغَمَتْ, with ع. (TA in this art. and in art. فغمر.) And one says, افغمر البسك *The musk filled with its odour,* (S,) or perfumed, (K,) [the house, or chamber, or tent.] — And افغمر الرجل *He filled the man with anger;* (S, TA;) mentioned by Az on the authority of Abou-Turáb: (TA:) or he angered him: or he filled his

nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also فغمة and فغمة, aor. of both ʿ, (K, TA,) inf. n. فغمر; but better known with the pointed غ. (TA.) — And افغمه and افغمه *He filled him with joy, or happiness.* (Abou-Turáb, TA.)

12. افغومر *It became full, and overflowed.* (K.) — And افغومر طيباً *It (a house, or chamber, or tent,) became filled with perfume.* (TA.)

فغمر Full; applied in this sense to a سَاعِد [or fore arm]; (S, K;) and to a vessel; as also فغمر, in which the J is augmentative: (K:) and full of flesh; applied to the place of the anklet. (TA.) It is said of the Prophct, in a trad., *كَانَ فَغَمَّرَ الْأَوْصَالَ* i. e. *He was full in respect of the limbs.* (TA.) And one says امْرَأَةٌ فَعَمِيَّةٌ *A woman full-formed, and thick in her shank.* (K.) And حَاضِرٌ فَغَمْرٌ *A [great] tribe filled with its people.* (TA.) [See also مَفْغَمْرٌ: and see افغمر.] = And *A species of tree: or the rose.* (K.)

فغمر: see the next preceding paragraph.
فغمر Full [like فغمر]: or overflowing by reason of fulness. (TA.)

مفغمر Filled; applied in this sense to a skin for water or milk; as also مفاغمر: but as to مفاغمر, IAqr asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فغمر], applied to a river, or rivulet: and Abou-Sahl cites an ex. of it from the verses of the Fg as signifying full of flesh. (TA.) — The phrase سَيْلٌ مَفْغَمْرٌ may be of the same category as هَمْرٌ ذُو نَصَبٍ [for هَمْرٌ 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 طَلَاقٍ] and ذَاتٌ مَرَضِعٌ [for ذَاتٌ رَضِيحٌ]: or it may be that مَفْغَمْرٌ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتٌ مَائِتٌ. (Ham p. 106.)

مفغومر: see the next preceding paragraph.

فغى or فغو

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

2. فغى, inf. n. تَفْغِيَةٌ, *He branded a camel with a mark in the form of the viper* (الافغى). (TA.)

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

5. افغى *He (a man, S) became like the viper* (الافغى, S, K) in evil: (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَّهَ بِالْأَفْغَى) in the wildness of his disposition. (TA.)

افغ 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 التمامة is put for التمامة.)

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

افغى (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 اروي; but this is a mistake, for اروي is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written افغى, being also of the measure of a verb;] *A certain serpent, (S, Mgb, K,) of a malignant kind; [i. e. the viper;] also called افغو, (K, TA, [in the CK, erroneously, افغوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the افغو and the حذو by the مخرم, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (TA:) it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it: (Mgb, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) افغوان signifies the male: (S, Mgb, TA:) [see also خَشَاشٌ:] the pl. is افغاع. (S, Mgb, K.) [In the K, the pl. is written افغاعى, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) الافغاعى signifies *A certain veins (عروق) that branch off from the حالبان* [q. v.]. (K.)*

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

افغو, and افغوان: see افغى.

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

مفغى A camel branded with a mark in the form of the viper (الافغى): (K:) and [the fem.] مفغاة camels (إِبِلٌ) branded therewith. (TA.)

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

فغور

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

asterism, meaning the Pleiades, became overhead: [lit., made one to open his mouth:] (T:) this is in the winter: (S, O:) for when the Pleiades are in the midst of the sky, he who looks at them opens his mouth: (T, S, O:) or the Pleiades began to rise [after sunset, so as to be overhead in the middle of the night], in the winter. (TA.) = فَغَرَّ also signifies It (the mouth) opened; (S, Mgh, Mṣb, K;) as also فَغَرَّ: (K:) and the latter is said of a blossom, or flower, in the same sense. (S, Mṣb, 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 فَغَرَّ]. (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 فَغَوَّ, 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. فُغْرٌ. (O, K.)

طَعْنَةٌ فَغَارٌ, the latter word like قَطَامٌ, [A spear- wound, 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 أَنْفِ [or snout], that stings men. (TA.)

فَاغِرَةٌ A sort of perfume: (S, K, TA:) or (K, TA) the roots of the [lotus called] تَبْلُوفَرٌ [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.)

مَفْغَرَةٌ 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] خَزَفٌ that is brought from China; so called from فَغُورٌ, [the title of] the king of China: vulgarly فُورُورِيٌّ. (TA in art. فر.)

فغمر

1. فَغَمَرَهُ (S, K,) aor. -, inf. n. فَغَمْرٌ and فَغُورٌ (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. = فَغَمَرْتُ said of a rose, or flower, (S, TA,) aor. -, inf. n.

فُغُورٌ (TA,) It opened; as also فَغَمَرْتُ. (S, TA.) = فَغَمَرْتُ (S, K, TA,) inf. n. فَغَمْرٌ; (TA;) and فَغَمَرْتُ (S, K, TA,) inf. n. فَغَمْرٌ (S, TA) and فَغَمَرْتُ (S;) He hissed (S, K, TA) him, or it, (S,) or a woman. (K, TA.) — And فَغَمَرْتُ said of a kid, (K, TA,) inf. n. فَغَمْرٌ, (TA,) He sucked (K, TA) the dug of his mother. (TA.) = فَغَمَرْتُ 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 فَغَمَرْتُ الْكَلْبَ signifies The dog's being attached, or accustomed, or habituated, to the chase. (TA.) — And فَغَمَرْتُ 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. فَغَمَرْتُ He filled a vessel: (K:) and so فَغَمَرْتُ (TA.) — And It filled its place with its odour; (K;) as also فَغَمَرْتُ [q. v.]. (TA.)

5: see 1.

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

8: see what next precedes.

فَغَمَرْتُ What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto. (TA.) It is said in a trad., كَلُوا الْوَعْمَ وَأَطْرَحُوا فَغَمَرُوا [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.)

فَغَمَرْتُ and فَغَمَرْتُ The mouth, altogether: or the chin with the two lateral portions of its jaw; (K, TA; [i. e. بِلَحْيَيْهِ; for which the CK has بِلَحْيَيْهِ]); and so فَغَمَرْتُ (TA:) or, accord. to Sh, فَغَمَرْتُ signifies the nose: but accord. to Kr, it is فَغَمَرْتُ 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.)

فَغَمَرْتُ: see the next preceding paragraph.

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

فَغَمَرْتُ: see فَغَمَرْتُ.

فَغَمَرْتُ The odour of perfume: (S, TA:) and so فَغَمَرْتُ. (TA.) And فَغَمَرْتُ رِيحَ الْخَمْرِ The fragrance of the odour of wine. (Z, TA voce عَصْفَةٌ.)

فَغَمَرْتُ: see فَغَمَرْتُ.

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

فغى and فغو

1. فَغَا (K, TA,) inf. n. فَغُو (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. يَفْغَى, 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-Alee El-Kālee. (TA.)

4. فَغَى It (a plant, S, [app., accord. to the K, the plant فَغَا,]) put forth its فَغَاةٌ [i. e. flower, or blossom]. (S, K.) See also 1. — اِفْتَتِ 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 IAqr: 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 فَغَاً He angered such a one. (K, TA.) One says, مَا الَّذِي أَغَاكَ [What is it that angered thee? or, hath angered thee?]. (TA.)

فَاغِيَةٌ: see فَغَاةٌ.

فَاغِيَةٌ [or فَغَى] i. q. فَغَا [or فَغَى] in its several meanings (K, TA) that have been mentioned [in art. فغو and فغى]: and among these it has that of The bad of anything. (TA.) And The [refuse termed] حُثَالَةٌ [q. v.] of wheat. (TA.) And A dust that comes upon unripe dates, spoiling them, and rendering them [in the skin] like the wings of the [locusts, or the like, called] جَنَادِبَ [pl. of جَنْدَب]. (TA.) And Unripe dates [themselves] (S, TA) such as are bad and مُغَيَّرٌ [i. e. of a hue like dust]; (S;) or such as are مُتَغَيَّرٌ [i. e. altered for the worse]. (TA.) — And فَغَا الإِبِلِ The small, or young, of camels. (TA.) = And accord. to the K, فَغَا signifies مَيْلٌ فِي الْعَلْبَةِ وَالْجَفْنَةِ وَفِي الْفَمِ; but this is a mistake; correctly it signifies فِي الْعَلْبَةِ مَيْلٌ فِي الْفَمِ وَالْعَلْبَةِ 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. فَعْمَرُ:) 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. *Lamsonia inermis*, or *Egyptian privet*]; (Fr, S, K;) as also فَاغِيَةٌ: (K in art. فَعْوُ or فَعْيُ:) 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. فَقَأَ الْعَيْنَ (S, Mgh, O, Mṣb, K,) nor. c., (Mṣb, K,) inf. n. فَعَى: (S, Mgh, O,) *He put out the eye; or blinded it; or made it to sink in its socket; syn. بَخَعَهَا*; (Lh, S, O, K;) as also فَعَاهَا (S, O, K,) inf. n. تَفَعَّى: (S, O:) or, accord. to the Mṣb, بَخَعَهَا, which is said by Es-Sarakustee to mean *he put his finger into the eye and pulled it out*; and by IKṭt to mean *he extinguished its light*; and by some to mean *he slit, 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 eyes; 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 الْقَلْعُ, but this is there said to differ from الْقَعَى:]) 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. كَرَمَهَا; and so الْبُتْرَةُ [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:]) this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mṭr, فَعَقَاتُ الْبُتْرَةِ means *I slit the pimple, &c., or rent it [open]*. (Mgh, Mṣb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَأَ) an eye of one of them (بَعِيرًا), and set it free to pasture where it would, and made no use of it. (TA.) — فَقَأَ اللَّهُ عَيْنَ الْكَمَالِ is a tropical saying [app. meaning *May God prevent from seeing thee the fatal eye*: the term عَيْنُ الْكَمَالِ being applied to an eye believed to have

the power of killing by its glance]. (A, TA.) — And فَقَأَ نَاطِرِيهِ (O, K,) likewise said to be a tropical phrase, (TA,) means *He dispelled his anger*. (O, K.) — And فَعَأَ عَيْنَهُ also means [sometimes] *He struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: or he was rough, rude, or ungentle, to him in speech*. (TA in art. عَيْن.) — And فَعَقَاتُ الْبُهْمَى, inf. n. فَعَقُو: (O, K, TA,) or, accord. to the L, فَعَقُو: (TA,) *The [barley-grass termed] بهمى was rendered dusty by rain, or by a torrent, so that the cattle would not eat it until it became clean*: (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. فَعَأَ.] — And, as some say, (TA,) or تَفَعَّاتُ (S, O, TA,) *The envelopes [or glumes] of the بهمى burst open so as to disclose* (S, O, TA) *its fruit [or seeds]*, (S, O,) or *its flower*. (TA.)

2: see 1, first sentence. — لَا يَفْعُقُ الْبَيْضَ (IJ, TA,) or لَا يَفْعُقُ الْبَيْضَ (A, TA,) † [He will not break, or burst, eggs, or the eggs,] is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.)

4. افْعَأَ *His breast, or chest, became depressed* (انْحَسَفَ), in consequence of a *malady, or an accident*; (IAqr, O, TA;) said of a man. (IAqr, O.) [But see فَعَأَ and افْعَأَ.]

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, فَعَقَاتُ شَحْمًا † [I almost burst with fat]: (S:) [and] تَفَعَّاتِ الشَّاةِ شَحْمًا [the sheep, or goat, almost burst with fat]: (O:) شَحْمًا being in the accus. case as a specificative. (S, O.) And أَكَلَ حَتَّى كَادَ بَطْنُهُ يَتَفَعَّى † [He ate until his belly almost burst. (A, TA.)] And أَكَلَ حَتَّى كَادَ يَتَفَعَّقُ † [He ate until he almost burst. (O: in the TA with بَكَى [he wept] in the place of أَكَلَ, and with تَفَعَّقَاتِ السَّابَةِ عَنْ بَطْنِهِ after يَتَفَعَّقُ.) — And تَفَعَّقَاتِ السَّابَةِ عَنْ مَائِهَا † The cloud burst with its water. (S, O, TA.) — See also 1, last sentence. — And see 2.

7. تَفَعَّقَاتُ الْعَيْنِ and تَفَعَّقَاتُ, quasi-pass. vs., [the former] of فَعَأَ الْعَيْنَ and [the latter] of فَعَاهَا 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 الْبُتْرَةُ [the pimple, or the small, or purulent, pustule]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Mṣb,) said of a بُتْرَةٌ, means it [broke, or] rent, or burst: (Mgh, Mṣb:) and thus تَفَعَّقَا said of [a pustule such as is termed] دَمَلٌ (S, Mgh, O,) and of [such as is termed] قَرَحٌ. (S, O.) — See also 5.

8. افْعَأَ الْخُرْزُ is expl. in the K as meaning أُعَادَ عَلَيْهِ وَجَعَلَ بَيْنَ الْكَلْبَتَيْنِ كَلْبَةً أُخْرَى; [and in like manner in the O, except that the latter has كَلْبَةً and الْكَلْبَتَيْنِ; and so have several copies

of the K;] but this meaning is assigned by Lh to افْعَأَ, which see for a fuller explanation. (TA.)

فَعَى (S, O, K) and (O, K) accord. to Ks and Fr (O) فَعَا [in the CK فَعَا] and فَعَا (O, K) and in some copies of the K فَعَا (TA) and فَعَاهَا (K,) originally فَعَاهَا (TA.) The [membrane called] سَابِيَاءَ (S, O, K) which comes forth عَلَى رَأْسِ الْوَلَدِ [upon the head of the young one, meaning at the time of bringing forth,] (S, O,) or which rends open from off the head of the young one [at the time of bringing forth]: (K:) pl. [of the first] فَعَوٌ: (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 فَعَا, by IAqr: (O:) or, accord. to Aṣ, the water [or fluid] that is عَلَى رَأْسِ الْوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. رَبَى and رَمَدَ)]: and accord. to IAqr, the water [or fluid] that is in the مَشِيمَةِ [or membrane enclosing the fetus in the womb] is termed فَعَى and سُخْدٌ and سُخْتٌ and سُخْطٌ: (TA:) it is also said that فَعَوٌ 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 فَعَى], and said by him to be the سَابِيَاءَ [q. v.]. (TA in art. فَعَوُ.) — And فَعَى 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 حُفْرَةٌ or حُفْرَةٌ, in the midst of a [stony place such as is termed] حَرَّةٌ (Sh, O, TA,) or in the midst of a mountain: (TA:) and فَعَى signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فَعَانٌ. (O, TA.)

فَعَا A protuberance, or smelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also افْعَأَ.]

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

فَعَا: see فَعَى.

فَعَا: see the next paragraph.

فَعَى 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 فَعَى signifies the same applied to a she-camel. (K.) — Also (i. e. فَعَى:) The disease above-

mentioned, itself. (O, K.) — See also: فُقِيَ, latter sentence.

فُقِيَ: }
فُقِيَ: } see فُقِيَ.

فُقِيَ Having a protuberant breast, or chest. (IAqr, TA in art. فُقِيَ.) [But see 4, and see also فُقِيَ.]

فُقِيَ 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 He, or it, hit, or struck, such a one in his face [q. v.]. (K.) — And: فَقَّحَ الشَّيْءُ, 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 وَصَأْتُمْرًا, (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. فَقَّحَ *It opened;* syn. تَفَقَّحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies absolutely: others, peculiarly *في الكلام* تَفَقَّحَ absolutely: others, peculiarly *في الكلام* تَفَقَّحَ (a well-known phrase) in art. فَتَحَ: but *في الكلام* in the present case appears, from what precedes, to be evidently a mistranscription for *في الكلام*, i. e., in relation to calyxes.)

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

فَقَّحَ: see فُقِيَ. — Also *The anus:* (S, K:) because it opens in the case of need: (Ham p. 677:) or *a wide, or an ample, anus:* (K, MF:) or *a wide دُبُر:* or *a دُبُر with what it comprises:* and afterwards, by reason of frequency of usage, applied to signify *any دُبُر:* (L:) pl. فُقَيَاتُ. (S, K.) — And *The palm of the hand;* as also فُقَيَاتُ: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — And *The naphin (منديل) of الإخوام* [i. e., which is used by one performing the rites of the حَجَّ or of the عُمرة]: (K:) of the dial. of El-Yemen. (TA.)

فَقَّحَ: see the next preceding paragraph.

فُقِيَ A certain herb, (K, TA,) resembling the أُنْحُوَان [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] حَمِصِيص: (TA:) or the flower of the إِذْخِر [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called الإذْخِر; and it is the flower of the إِذْخِر when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its لَوْن [i. e. colour, or kind]; (TA;) as also فُقَيَاتُ, (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فُقَيَاتُ.]) — Also † *A woman of goodly, or beautiful, make, or form.* (Kr, K, TA.)

فُقَيَاتُ Upon such a one is a حَلَّةٌ فُقَيَاتِيَّةٌ [q. v.] of the colour of the rose when it is about to open. (S.)

فُقَيَاتُ † *He is in a state of preparation for evil, or mischief.*

فَقَدَ

1. فَقَدَ, (S, A, MA, Mgh, O, L, Mḡb, K,) aor. -, (S, A, O, &c.) inf. n. فُقَدٌ and فُقَدَانٌ (S, MA, O, L, Mḡb, K) and فُقَدَانٌ (S, O, F) and فُقُودٌ (IDrd, O, L, K;) and فُقَدَهُ, (S, A, MA, Mgh, O;) *He found it not, (L, TA,) lost it, (MA, PS, &c.) saw it not, (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] it was, or became, absent from him, (Mgh,) or he had it not, was destitute of it, was without it, lacked it, or wanted it, syn. عَدِمَهُ; (Mḡb, L, K;) but accord. to Er-Rághib, الفُقْدُ has a more special signification than العَدْمُ, this latter being the contr. of الوجود; (TA;) [whereas] الفُقْدُ [as inf. n. of فُقِدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bḡ 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 يَفْقِدُ يَفْقِدُ, [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. فُقِدَ *God caused him to lose, or fail of finding, him, or it.* (L, K.) One says, أَفْقَدَكَ اللهُ كُلَّ حَبِيبٍ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] *الإفْقَادُ* is not of established authority: as to the saying الجُنُونُ يَفْقِدُ شَهْوَةَ الْجِمَاعِ [meaning *Insanity causes to lose, or annuls, the desire of coitus,*] the correct word is يَعْذِمُ or يَبْزِلُ. (Mgh.)

5. فُقِدَهُ *He sought it, or sought for it or after*

it; or *did so leisurely or repeatedly;* (A, Mgh, L;) as also فُقِدَهُ: (Mgh, L:) or *he sought it, or sought for it or after it, it being absent from him;* (S, O, L, Mḡb, K;) as also فُقِدَهُ: (K:) or *he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it:* so accord. to Er-Rághib and many others; but this expression and فُقِدَهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Rághib and many others, [properly] signifies *he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before.* (MF.) You say, مَا تَفْقِدْتَهُ مِنْذُ أَتَقَدَّدْتَهُ, meaning *منذ فُقِدْتَهُ* [i. e. *I have not sought for, or after, him, or it, since I lost him, or it.* (B, TA.) See also 1, last sentence. — [Also *He investigated it.*]

6. فُقِدُوا *They lost one another.* (S, O, K.)

8: see 1: — and see also 5, in three places.

الفُقْدُ, (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written الفُقْدُ, (O, K,) *A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كَشُوث:* (TA:) and a beverage prepared from raisins or honey or [the plant] كَشُوث, as also الفُقْدُ: (K:) or, as AHn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called الفُقْدُ: he says, the فُقْدُ is what is called in Pers. فَنَجِنْتُشْت: IAqr says, الفُقْدَةُ [or الفُقْدَةُ? the n. un.] is the كَشُوث: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيد) is made of honey, and then the فُقْدُ is thrown into it, and causes it to become strong: so says Lth: and he says that the فُقْدُ is a plant resembling the كَشُوث: and الفُقْدُ is the نَبِيد of the كَشُوث. (O.)

الفُقْدَةُ: see the next preceding paragraph.

الفُقْدُ: see الفُقْدُ, in two places.

فُقِدَ and مَفْقُودٌ signify the same, (O, Mḡb, 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. (Mḡb, K.) One says, مَاتَ غَيْرَ فُقِيدٍ وَلَا حَبِيبٍ (A, K,) and غَيْرَ مَفْقُودٍ وَلَا مَحْبُودٍ (A,) [He died unmixed and unpraised; or,] without his loss being cared for [and without being praised]. (A, K.)

فُقِدَ [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 (تَفْقِدُ) 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 فُقَيْدًا وَتَزَوَّجْ مُطْلَقَةً [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 الْبَعِيرِ, (S, O, K,) [and فُقِرَ الْبَعِيرِ 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 فُقْرَ (or vertebrae) of his back.* — Hence the phrase,] فُقِرَتْ الْهَامِقَةُ, (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, (S, TA,) or لِفْسِهِيَّةِ, (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 فُقَار [or vertebrae]; like اُرْكَبَ: (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 ناقةً, (S, O,) or بَعِيرَةً, (ISk, K,) or ظَهْرَ بَعِيرِهِ, (TA,) or بَعِيرًا, (Mgh,) or دَابَّةً, (A'Obeyd, TA,) or الْمَهْرَ, (Msb,) *He lent him the vertebrae [meaning the back] of his she-camel, that he might ride thereon*: (S, O:) and *he lent him the back of his camel* (ISk, K, TA) during a journey, (ISk, TA) for carrying a burden, and for riding, (ISk, K, TA,) to be returned afterwards: (ISk, TA:) and *he lent him a camel, that he might ride thereon*; from فُقَار signifying the “vertebrae” of the back: (Mgh:) and *he lent him his beast to ride as long as he pleased during a journey and then to return it to him*: (A'Obeyd, TA:) and *he lent him the colt to ride upon its vertebrae [or back].* (Msb.) — Hence, افقره أرضه † *He lent him his land for sowing.* (TA, from a trad.) — افقركَ الصيْدُ 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 مسleme, i. e. *The object of the chase has enabled the shooter at it to have its vertebrae within his power after Mesleme*; meaning that, since the death of his paternal uncle Mesleme, the territory of the Muslims had become assailable to him who might attempt it. (TA.) — افقره also signifies *He* (i. e. God, S, O, K, or a man, Msb) *rendered him فقير* [meaning poor, or needy, &c.]. (S, O, Msb, K.) — مَا افقره [i. e. *How poor, or needy, &c., is he!*] and مَا اغناه [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are افقر and استغنى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]

5. ظهر قبلنا ناس يتفقرون العذر, 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 الْبِئْرُ meaning “I dug the well to draw forth the water:” but the reading commonly known is [يتفقرون, q. v.] with the ق before the ف. (IAth, TA.) — See also 2.

6. افقر He feigned the lameness or submission

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 اصح 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 لِلشِّعْرِ اصْحَاحَ فَتَحَ بَصْرٌ مَجَاوِزًا لِلْمَعَانِي الْعُورِ 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 شدود, (Sb, TA,) serving them instead of فُقِرَ; (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) — And one says, افتقر اليه *He, or it, wanted, needed, or required, him, or it*; [a phrase of frequent occurrence; like فقير اليه;] اِحْتِاجٌ اليه. (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 اُرْمَلٌ.)

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.:] مَفَاوِرٌ [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 مُفَقِرٌ, an inf. n. of افقره; or pl. of مُفَقِرٌ; or it has no sing.: (TA:) you say, سَدَّ اللهُ مَفَاوِرَهُ *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, نَكَى إِلَيْهِ فُقُورُهُ *He complained to him of his anxieties*; &c.:

and it means also, *his circumstances, and wants*: (TA:) [for,] accord. to IAqr, the phrase 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 أَفُقُورُكَ الصَّيْدَ.]

فُقُورٌ: see فُقُورَةٌ.

فُقُورٌ: see فُقُورٌ, former half, in two places.

فُقُورٌ: see فُقُورٌ.

فُقُورَةٌ: see فُقُورٌ. = Accord. to the K, it signifies also *A certain plant*; and its pl. [or rather the coll. gen. n.] is فُقُورٌ: but the sing. [or n. un.] is correctly فُقُورَةٌ, with fet-ḥ and then ḍamm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is فُقُورٌ, as it has no broken pl.; and expl. by Th. (TA.)

فُقُورَةٌ *A hollow dug in the ground*: pl. فُقُورٌ. (O, K, TA.) — And The [incision termed] 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 I, near the beginning,)] after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAqr, O:) pl. [of pauc. أَفُقُورٌ, 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 mouth in which it occurred and of the person of the Khaleefeh,] بَلَّغْتُم مِّنْهُ النُّقْرَ 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 مَفُقُورٌ.

فُقُورَةٌ: see فُقُورٌ. — [Hence] الفُقُورَاتُ is a name of † *The star [or stars] in the خُرُزَاتُ [meaning joints of the tail] of Scorpio.* (Kzw in his deser. 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 قَرَاخ [q. v.], for sowing.* (O, K.) = And *A thing that serves as a mark, or sign,* (Lth, K, TA,) *to men contending, or competing, in shooting, or casting,* (Lth,) *such as a mountain,* (K,) *or such as a hill, or a hollow dug in the ground,* (Lth,) *or a هَدَف [or butt, &c.],* (Lth, K, TA,) *and the like*: (K, TA:) they say, in such contending or competing, أُرَامِيكَ مِنْ أَدْنَى فُقُورَةٍ [*I will contend, or compete, with thee in shooting, or casting, from the nearest فُقُورَةٌ*] and مِنْ أَبْعَدِ فُقُورَةٍ [*from the furthest فُقُورَةٌ*]. (Lth, TA.)

فُقُورَةٌ: see فُقُورَةٌ.

فُقُورِي [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رُقِي and رُقِي] from أَفُقُورَةٌ نَاقَتَهُ (S) or بَعِيرَهُ. (K.)

فُقُورٌ 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 فُقُورَةٌ, (S, Msb, K,) for which one should not say فُقُورَةٌ, with kسر: (ISk, Msb:) and فُقُورَةٌ, of which the pl. is فُقُورٌ and فُقُورَاتُ and فُقُورَاتُ and فُقُورَاتُ, signifies the same as فُقُورَةٌ; (S, Msb, K;) as does also فُقُورَةٌ. (K.) — [Hence,] فُقُورٌ فُقُورَاهُ † *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 الفُقُورِ † *the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alce: 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 Abul-Abbás [i. e. Th], it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called دُو الفُقُورِ; but this is said by El-Khattábee to be vulgar. (TA.) — It (i. e. دُو الفُقُورِ) is also used, metaphorically, as meaning † *The spear.* (TA.)*

فُقُورٌ *A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted*: (S, O:) *or a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted,* (K, TA,) *then alluvial soil with dung of camels or the like is pressed down around it*: (TA:) pl. فُقُورٌ, with two ḍammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies *wells,* (K, TA,) *three, and more, together,* (TA,) or com-

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 رَكِيَّةٌ فُقُورَةٌ signifies *A dug well.* (TA.) And فُقَيْرٌ بَنَى فُلَانٌ فِي الرِّكَايَا is expl. by A'Obeid as meaning *The share of the sons of such a one of the wells.* (TA.) — Also The *mouth,* (K, TA,) *or the place whence the water issues,* (S, O, TA,) *of a subterranean channel, or conduit*: (S, O, K, TA:) pl. as above. (TA.) — And it is said to signify *A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber*: but the word commonly known in this sense is نُقِيرٌ [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 مَفُقُورٌ.* (K, TA.) = Also, applied to a man, (TA,) *Having the vertebrae of the back broken*; (S, O, K, TA;) and so فُقِرَ and مَفُقُورٌ: (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 فُقِرَ, a man having a complaint of his vertebrae: (S, O, TA:) and فُقِرَ and مَفُقُورٌ, 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 أَفُقِرَ, like مَا أَفُقِرَ, q. v.,] *Poor; or needy; contr.*

فُقِرَ; (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. سَكَنَ: (Msb:) *or one who has what to eat*; (Abou-Amr Ibn-El-'Alà;) differing from مُسْكِنٌ, 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 حَلُوبَتُهُ
• وَتَقَى الْعِيَالُ فَلَمْ يَتْرِكْ لَهُ سَبْدًا

[As to the فقير whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) As says that the مسكين is better in condition than the فقير: and Yoo says that the فقير is better in condition than the مسكين; and adds, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين: (S, O, TA:) or the former signifies *needy, needing, or wanting; a needer*; and the latter, one abased by need or want, or otherwise; (Ibn-'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-'Arafah:) **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 أَفْقَرُ**, **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 **فَقِيرٌ** signifies one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, being weak, and who has no trade; and one who has a mean trade that does not suffice for his need; and **مَسْكِينٌ**, a beggar, who has a trade that stands in some stead, (**حِرْفَةٌ تَقَعُ مَوْعًا**),

but does not cause him and his household to be without want; (Esh-Sháfi'ee, T, O, **Ḳ**;) so that the former is in a harder condition than the latter accord. to Esh-Sháfi'ee; (T;) and it seems that he is called **فَقِيرٌ** because of crippledness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid 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-Rá'ee**, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that **لَمْ يَبْرُكْ 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. **يَعْمَلُونَ** for **يَعْمَلُونَ**], with **teshdeed**: (TA:) or the former signifies one who has neither property nor gain that suffices for his need; and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (**Bd** in ix. 60:) or both signify the same, (**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-Ḳaráfée**;) [see more voce **مَسْكِينٌ**:] fem. with **ة**: (**Mḡb**, **Ḳ**;) pl. masc. **فُقَرَاءُ**; (**Mḡb**, **Ḳ**;) pl. fem. **فُقَاتِرٌ**, (**Ḳ**;) and **فُقَرَاءٌ** (**Lḡ**, **Mḡb**, TA) like the masc., [said to be] the only instance of the kind except **سُفَهَاءٌ** as pl. of **سُفَهَاءَةٌ**; (**Mḡb**;) [though **فُقَهَاءٌ**, and perhaps some other instances, should be added;] but **ISd** says, I know not how this is. (TA.)

فُقَارَةٌ: see **فُقَارَةٌ**.

فُقِيرٌ: see the next paragraph.

فُقَارَةٌ [An act that breaks, or will break, the vertebrae of the back: and hence,] † a calamity, or misfortune; (**Ṣ**, O, **Ḳ**;) as also **فُقِيرٌ** (**Ṣ**, O, **Ḳ**;) or, accord. to **Lth** and others, such as breaks

the vertebrae of the back: (TA:) pl. **فُقَارَةٌ**. (**Ḥar** p. 399.) **عَمِلَ بِهِ الْفُقَارَةُ** 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 **فُقِرْتُ 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 scu capistrum, de quo in **Conj.** 1."'] — And [hence] **الْفُقَارَةُ** signifies † *The resurrection*. (TA.)*

أَفْقَرٌ [More, and most, poor or needy &c.: said to be formed irregularly from **فُقِرْتُ**, not from an un-augmented form of the verb; like **أَفْقَرَهُ**.] (See **Ḥam** pp. 573-4.)

فُقِرٌ: see **مُفَقَّرٌ**.

مُفَقَّرٌ, applied to a man, (O, TA,) *Strong* (O, **Ḳ**, TA) in the vertebrae of the back; (TA;) and thus **مُفَقَّرٌ**, applied to a camel; and [in like manner] **مُفَقَّرَةٌ**, so applied, *strong to be ridden*: (O, TA:) and **مُفَقَّرٌ** signifies also *strong in the back*; applied to a colt: (TA:) and, thus applied, *that has attained to the time when he may be ridden*. (**Ḳ**.) — And [hence] one says, **إِنَّهُ لِمُفَقَّرٌ** † *Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it*; (**ISh**, O, L, **Ḳ**;) and **لِذَا الْعَزْمِ** for *this determination, or resolution*; and **لِذَا الْبَعْرِ** 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 **فُقِرٌ**.

مُفَقَّرٌ A sword having notches, or indentations, in its **مَنْن** [q. v.], (**Ṣ**, **Ḳ**;) forming depressions therein. (**Ḳ**.) = See also **مُفَقَّرٌ**, in two places.

مُفَقَّرٌ: see **فُقِيرٌ**, in three places.

مُفَقَّرٌ: see **فُقِرٌ**, in two places.

فُقَرٌ **أَرْضٌ مُفَقَّرَةٌ** Land in which are many **فُقَرٌ**, meaning hollows. (O, **Ḳ**.)

مُتَفَقَّرٌ A man asserting himself to be in a state of **فُقَرٌ** [i. e. poverty, or need, &c.]. (A, TA.)

فقص

1. **فَقَصَّ**, aor. -, (**Lth**, **Lḡ**, M, O, **Ḳ**;) inf. n. **فَقَصٌّ**; (**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 **فَقَصَّ**, 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 **فَقَصَّ**, aor. -, inf. n. **فَقَصٌّ**, signifies the same as **فَقَصَّ**. (**Lḡ**, O.) — **فَقَصَّ فُلَانٌ بَيْضَ الْفِتْنَةِ** [lit. *Such a one broke asunder the eggs of sedition, or*

the like,] is a tropical phrase [meaning *such a one originated sedition, &c.*]. (A, TA.) — [**Golius** has assigned to **فَقَصَّ**, constr. with an accus., another signification ("assecutus fuit rem"), as on the authority of the **Ḳ**; app. from a mistranscription in the explanation of **الْبِفْقَاصُ**, in a copy of that lexicon.]

2: see the preceding paragraph.

5: see what next follows.

7. **انْفَقَصَتِ الْبَيْضَةُ** and **تَفَقَّصَتْ** *The egg broke [or broke asunder] عَنِ الْفَرْخِ* [from over the young bird].

بَيْضَةٌ فَقَصَةٌ: see **مُفَقَّصَةٌ**.

فَقِصٌّ as an epithet: see its fem. voce **مُفَقَّصَةٌ**. = 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.)

فَقُوصٌ, (**Lth**, O, **Ḳ**;) or **فَقُوصَةٌ**, (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 Egypt. Arab., pp. lxxvi, 169;) or, particularly, *cucumis sativus fructu albo*: (**Delile's Flore Egypt. Illustr.**, no. 929:)] also mentioned as with **س** for the last letter. (TA.)

مِقْقَاصٌ [A kind of mace;] a thing like a pomegranate, at the end of an iron rod, that breaks, or crushes, everything that it reaches. (**Ibn-'Abbád**, O, **Ḳ**.)

بَيْضَةٌ فَقِصَةٌ (**IDrd**, O, **Ḳ**;) and **فَقِصَةٌ** (**CK** [but not found by me elsewhere]) *An egg broken, or crushed*. (**IDrd**, O, **Ḳ**.)

فقع

1. **فَقَعَ**, aor. - and 2, inf. n. **فُقُوعٌ** (**Ṣ**, O, **Ḳ**;) and **فَقَعٌ**, (**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 **فَقَعَ** below.] [And] **فَقَعَ** said of a skin, or hide, or a tanned, or red, skin or hide, (**أُودِيمٌ**), *It was beautiful and clear [in colour]*. (**Ḥam** p. 562.) = **فَقَعَ** said of a boy, *He became active, and grew, grew up, or became a young man*; (**Ḳ**, TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is - and 2, as above;]) and so **تَفَقَّعَ**. (TA.) = And **فَقَعَ** (**Ḳ**, TA) said of a man, (TA,) *He died from, or in consequence of, the heat*. (**Ḳ**, TA.) = **فَقَعَتْ الْفَوَاقِعُ فُلَانًا** *The calamities of time, or fortune, crushed such a one*. (**Ḳ**, TA.) = **فَقَعَ**, aor. -, (**Ḳ**;) inf. n. **فَقَعٌ**, (O,) *He stole*. (O, **Ḳ**.) [Accord. to the **TK**, trans. in this sense.] = And *He emitted wind from the anus, with a sound*; (**Ḳ**, TA;) in which sense the inf. n. is

likewise **نَقَعَ**; accord. to some, peculiarly said of an ass: and **بِه** **نَقَعَ**, and **بِنَقَع**, and **بِنَقَاع**, i. n. **نَقَعَ**, he did so vehemently. (TA.) = **نَقَعَ**, i. e. like **فَرِحَ**, (K, TA,) inf. n. **نَقَعٌ**, (TK,) said of a man, (TA,) He became red. (K, TA.)

2. **نَقَعَ**, (TA,) inf. n. **نَقَعٌ**, (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 **نَقَعَ** **أَصَابِعَهُ**, (S, O, TA,) inf. n. as above, (S, O, K, TA,) i. q. **فَرَّقَهَا**, (S, O, K, TA,*) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the action signified thereby is forbidden to be performed in prayer: (O, TA:) [but it is said that] this is the contracting of the fingers to the inner side of the hand and making a sound with the outer side [app. by pressing the fist upon the ground so as to make the joints of the fingers crack, when rising; for I think that any action more irregular than this would be too obviously wrong to need prohibition]. (O.) — And **نَقَعَ** **الْوَرْدَةَ**, inf. n. **نَقَعٌ**, 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 **النَّقَعِ** 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 **نَقَعَ** 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. = **نَقَعَ** **الْأَدِيرَ**, (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.)

4. **انْقَعَ**, (TA,) inf. n. **انْقَاعٌ**, (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 **نَقَعَت** erroneously written for **نَقَعَت**.]

6. **تَفَاعَتَ عَيْنَاهُ** His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.)

7. **انْفَقَعَ** It became cleft, or fissured, or rent open or asunder. (O, K.)

نَقَعٌ [an inf. n., of **نَقَعَ**, 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 **نَقَعٌ**, (S, O, K,) the latter mentioned by ISk, (S, O,) A species of **كَمَاةٌ** [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 **كَمَاةٌ**; accord. to AHn, it comes forth from the ground so as to appear, white, and is bad; the good being that which is extracted by digging: Lth says, it is a **كَمْرٌ** [or truffle] that comes forth from the base of the plant called **إَجْرَدٌ** [q. v.], and is of the worst of **كَمَاةٌ**, and the quickest in becoming corrupt: (TA:) the pl. is **نَقَعَةٌ**, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and **نَقَعٌ**, with fct-h, has for pls. **أَنْقَعٌ** [a pl. of pauc.] and **نُقُوعٌ** [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K:*) one says, **هُوَ أَدَلُّ مِنْ نَقَعٍ قَرَّيْرٍ**, (S,) or **مِنْ نَقَعٍ بِقَرَّوْرَةٍ**, (O, K,) [He is more vile than the of, or than **نقع** 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. **نُقُوعٌ** in art. **ذَانٌ**, and in the present art. in the TA, it appears that **نَقَعٌ** is also applied to The species of fungus called **ذُوْنُونٌ**, and to the species called **طُرْتُوثٌ**, &c.] — And [hence, perhaps,] **نَقَعٌ** [as a coll. n.] signifies also †Pointed toes (**خِرَاطِيمِرٌ**) of a sort of boots. (O, TA.)

نَقَعٌ: see the next preceding paragraph.

نَقَاعٌ: see what next follows.

نَقَاعٌ; (O, and thus in my MS. copy of the K; in other copies of the K **نَقَاعٌ** or **نُقَاعٌ**; and in all the copies is added **بِالصَّرِّ 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. **نَقَاعٌ**, like **رَبَاعٌ**, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) **نَقَاعٌ**, (O, K,*) like **رَبَاعٌ**, (O,) [i. e.] with fct-h, like **كَثْمَانٌ** (**كَثْمَانٌ**): (K:) [which suggests that **كَرْبَاعٌ** may be an early mistranscription for **كَرْبَاعٌ**, and that **نَقَاعٌ** is wrong, and only **نَقَاعٌ** right, though it is said in one place in the TA that **نَقَاعٌ** is like **سَحَابٌ**, i. e. that it is **نَقَاعٌ**:] or it is **نَقَعٌ**, 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., goodness of condition]: (O, TA:) and **نَقَاعِيٌّ**, as an epithet applied to a man, signifies red. (TA.)

نَقَعِيٌّ, (so in the O,) or **نَقَعِيٌّ**, like **سَبِيئٌ**, (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 **صَلَابِيئِيٌّ** [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 **نَقَعٌ**]. (TA.) — **أَبْيَضٌ نَقَعِيٌّ**, (so in the O,) or **أَبْيَضٌ نَقَعِيٌّ**, like **سَبِيئٌ**, (K,) White that is intense (O, K) in whiteness. (O.) [See also **نَقَاعِيٌّ**.] — **نَقَعِيٌّ** as an epithet applied to a man: see **نَقَاعِيٌّ**.

نَقَاعِيٌّ: see **نَقَاعٌ**: — and see **نَقَاعِيٌّ**, in two places.

نَقَاعٌ 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.)

نَقَاعٌ 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 **نَقَاعَةٌ**].) — And A certain plant, (AHn, O, K,) such as is termed **نَقَعِيٌّ**, 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 **نَقَاعٌ**.]

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

نَقَاعَةٌ, like **رَمَانَةٌ**, sing. of **نَقَاعِيٌّ**, (TA,) which signifies The bubbles that rise upon water, (S, O, K, TA,) and upon wine, (O,) [&c.,] round, [or globular,] (TA,) like **قَوَاطِرٌ** [or vessels of glass]. (S, O, TA.)

نَقَاعِيٌّ A seller of [the beverage called] **نَقَاعٌ**. (TA.)

نَقَاعِيٌّ (S, O, K) and **نَقَاعِيٌّ** (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 **نَقَاعِيٌّ** is applied to white and to any other colour as signifying free from admixture; (K;) and **نَقَاعِيٌّ** is applied in this sense to white: (TA:) and **أَنْقَعٌ**, of which the pl. is **نَقَعٌ**, signifies intensely white. (K.)

نَقَاعَةٌ A calamity, or misfortune: (S, O, K:) pl. **نَقَاعَاتٌ**. (S, O, K:*)

أَنْقَعٌ; pl. **نَقَعٌ**: see **نَقَاعٌ**.

نَقَعٌ, accord. to the K, signifies **مُدْرِعٌ** [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is **نَقَعٌ مُدْرِعٌ**, signifying **مُدْرِعٌ** [i. e. a poor person cleaving to the dust or earth: for **أَدْرَعٌ** is intrans. as well as trans.]; which denotes the worst condition, like **مَجْهُودٌ**. (TA.) [See 4.]

نَقَعٌ and **نَقَاعٌ** [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one.

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

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.

مُفَقَّعٌ: see مَفْقَاعٌ.

فقح

1. فَقَحَ (S, K, TA,) aor. ق, (TA,) inf. n. فَقْحٌ, 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 فَقِحَ [He obtained, or took, of the water until he became full]; mentioned by IDrd. (S, TA.) — And أَكَلَ حَتَّى فَقِحَ He ate until he became affected with indigestion, or oppressed by much eating. (K.) — فَحِيمٌ مَالُهُ His property, or wealth, became much, or abundant: or it has the contr. meaning, i. e., passed away; came to an end; or became spent, exhausted, or consumed. (K, TA.) = فَقِحَ, aor. ق, (K, TA,) inf. n. فَقْحٌ (S, K, TA) and فَقِحَ (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 أَفْقِحٌ; (S, K, TA;) fem. فَقِيحَةٌ. (TA [in which it is added that one says فُقِحَ رَجُلٌ; but رَجُلٌ is app. here a mistranscription for رَجَالٌ].) — And [hence] فَقِحَ 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 فَقِحَ الأُمُورُ (K, TA,) aor. ق, (TA,) inf. n. فَقْحٌ and فَقِحَ and فُقُومٌ, [The affair did not proceed in a right course. (K, TA.)] — And فَقِحَ and فَقِحَ are syn. with تَفَاهَرُ, q. v. (K.) — And فَقِحَ signifies also It (a thing) was, or became, wide, or ample. (TA.) = فَقِحَ المَرْأَةُ: see 3. = فَقِحَ الكَلْبُ He took hold of the فُقِحَ [i. e. muzzle] of the dog; (K;) as also فُقِحَهُ. (Z, K.)

3. فَحِمَ المَرْأَةَ (S, K, TA,) inf. n. مَفَاقِمَةٌ and فِقَامٌ (S, TA,) He compressed the woman; (S, K, TA;) as also فَقَمَهَا. (K.)

5: see 1, last sentence.

6. فَحِمَ 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 فَقِحَ and فُقِحَ signify the same. (K.)

فُقِحَ: see what next follows.

Bk. I.

فَقِحَ (S, K) and فُقِحَ (K) The لَحْيُ [meaning lateral portion of the lower jaw]; (S, K;) or either one of the لَحْيَانِ. (K.) Hence the trad., مَنْ حَفِظَ مَا بَيْنَ فُجْمَتَيْهِ 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 ذُكْرُ), 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 فُقِحَ.

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

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

فقح

1. فَقِحَ, aor. ق, (S, Mgh, K, &c.) inf. n. فِقْهٌ, the verb being like عَلِمَ and the inf. n. like عَلِمَ, in measure and in meaning, (TA,) or فِقْهٌ; (JK; [and the same seems to be implied in the Mgh and the K;]) and فِقْهٌ; (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 فِقِيهٌ, q. v., or] equal to the فِقِهَاءِ. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَفْقَهُ وَلَا يَنْفَهُ 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 فَقَّاهَتَكَ لِيَا [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 فَقِحَهُ (Mgh, K,) aor. ق, inf. n. فِقْهٌ (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also تَفَقَّهَهُ. (K.) — See also 3.

2. تَفَقَّهَهُ (S, K,) inf. n. تَفَقُّهٌ (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 أَفْقَحَهُ (Mgh, K,) or he made him to understand. (S, Mgh.) It is said in a

O God, teach him الدين [app. here meaning the science of the law] and [instruct him in] the تَأْوِيلَ [or interpretation, &c.] and the meaning thereof. (TA.) And you say, أَفْقَحْتُكَ الشَّيْءَ I made thee to understand, (S, Mgh,) or I taught thee, (Mgh,) the thing. (S, Mgh.) And أَفْقَحْتُهُ I explained to him the learning of الفِقْهَ [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. ق, [inf. n. فِقْهٌ] 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 الفِقْهَ [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفِقْهَ [meaning thus]. (S, TA.) And تَفَقَّهَ فِي العِلْمِ 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 الدِّينَ [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. 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 فُرُوعَ [or derivative institutes] of the law. (TA.)

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

فَقِيهٌ Any one possessing knowledge of a thing. (TA.) فَفَقِيهُ العَرَبِ signifies The عالم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Háarith Ibn-Kelcdch (الحَرْثُ الطَّبِيبُ العَرَبِيُّ [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 فقيه العرب any particular person. (Mz, close of the 39th نوع.)] — [Particularly and predominantly,] فَقِيهٌ signifies One possessing knowledge of the law; [a lawyer;] (S, K;) as also فِقْهٌ; (Mgh, K;) fem. فَقِيهَةٌ and فِقْهَةٌ: pl. [of فِقْهَاءَ فِقِيهَةٍ; and of فِقِيهَةٍ and فِقْهَاءَ; and of فِقِيهَةٍ and فِقْهَاءَ]

(K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, "in my opinion, he, of the Arabs, who says **فَقَاهَا** [in speaking of women] takes no account of the fem. ة: it is like **فَقَرَاهَا** 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*.] — **فَقِي** **فَقِيه** means *A stallion [camel] expert in covering*, (K, TA,) *that knows well the she-camels that are lusting, and the pregnant*. (TA.)

الْمُسْتَفْقِهَة *The female companion of the wailing woman, who responds to her* (K, TA) *in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified "she who seeks, or desires, to understand:"] it is said in a trad. that each of these persons is cursed by God*. (TA.)

فقو

1. **فَقَوْتُ** **أَثَرَهُ** or **إِثَرَهُ** *I followed his track, or footsteps; i. q. فَقَوْتُهُ; (K, TA;) mentioned by Yağkoob among the words formed by transposition: so in the M. (TA.)*

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

فَقْوَة *The فُق [or notch] of the arrow*; (S, K, TA;) i. e. *the part which is the place of the bow-string*: (TA:) [also called **فُقُوَّة**, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. **فُقَى**, (S, K,) also written **فُقَا**. (TA.) An ex. of the pl. occurs in a verse cited in art. **عَرَقَب**, voce **عَرَقُوب**. (S.)

كك

1. **الْكُك**, accord. to Er-Rághib, primarily signifies **التَّفْرِيج** [i. e. *The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach*]. (TA.) You say, **كُك**, first pers. **كُكْتُ**, (S, O, Mṣb, K,) aor. ʔ, inf. n. **كُك**, (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 **كُكْتُهُ** *I separated one part of it from another part thereof*: (Mṣb:) and **كُكْتُكَ** 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 **يَكُكُّهُ** occurs as meaning **يَكُكُّهُ**, though we have not heard it [as a classical expression in this sense]. (Mgh.) — And **كُكُّ العَظْمِ**, (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] **الْكُك** in the hand, or arm, is [i. e. denotes] less than **الْكُسْر**. (K.) — And **كُكُّ يَدِهِ**, (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 **كُكُّ الرِّمَنِ**, (S, Mgh, O, Mṣb, K,) aor. ʔ, (TA,) inf. n. **كُك** and **كُكُّوك**; (K;) and **كُكُّهُ**; (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 **كُكُّتُ** signifies also *I loosed, set loose or free, or let go, anything*. (Mṣb.) — [Hence,] **كُكُّ الأَسِيرِ**, (Mṣb, K,) aor. ʔ, (TA,) inf. n. **كُك** and **كُكَّاك** and **كُكَّاكَ**, (K,) *He liberated, or set free, the captive*. (Mṣb, K, TA.) And **كُكُّ الرِّقْبَةِ**, (S, O, Mṣb, K,) aor. ʔ, inf. n. **كُك**, (TA,) [lit. *He loosed the neck*,] means *he emancipated [the slave]*. (S, O, Mṣb, K, TA.) **كُكُّ الرِّقْبَةِ** is expl. in a trad. as meaning *† The assisting in paying the price [of the slave when one is unable to pay the whole of the price]*. (O, TA.) In the Kur [xc. 13], **كُكُّ رَقَبَةٍ** 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.) **كُكُّ فُلَانٍ** means *† Such a one was set free, and at rest, from a thing*. (IAḡr, Th, TA.) — [Hence also,] one says, **هُوَ يَكُكُّ المَشَاكِلَ** *† [He solves] the things, or affairs, that are dubious, or confused*. (TA in art. **شَكَلَ**.) — **قَدَّ كُكُّ وَفَرَجَ** is said of a very old man, meaning **قَرَحَ 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,] **كُكُّ**, (AZ, S, O, K,) aor. ʔ, inf. n. **كُك** and **كُكُّوك**, (AZ, S, O,) said of a man, means *† He was, or became, extremely aged, or old and weak*. (AZ, S, O, K.) [Or **كُكُّ** thus used may be from **الْكُك** signifying "the jaw:" and so what next follows.] — **كُكُّتُ الصَّبِيِّ** *I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]*. (S, O.) = **كُكُّتُ**, [third pers. **كُكُّ**,] aor. **كُكُّتُ**, inf. n. **كُكُّتُ**, *Thou hast become such as is termed أَكُكُ* i. e. *one whose مَنْكِب [here meaning shoulder-bone] has become unknit, or loosened, (انْفَرَجَ), from its joint, in consequence of weakness and flaccidity*. (S.) [See also **كُكُّكَ** below.] — And **كُكُّتُ**, aor. **كُكُّتُ**; (S, O, K;) and **كُكُّتُ**, (O, K,) a verb of a very rare form, [respecting which see **دَمَّرَ**, last sentence,] (MF, TA,) aor. **كُكُّتُ**; (O, K;) inf. n. **كُكُّتُ** (S, O, K) and **كُكُّتُ** 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. **اِكُكَّتْ** *She (a camel) being near to bringing forth, her صَلَوَانِ [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; (K, TA;) and so **اِكُكَّتْ**; (TA;) so too **تَفَتَّكَتْ**: or this last signifies *she became vehemently desirous of the stallion*. (O, K.) — And **اِفْكَ مِنَ الحَبَالَةِ** *He (a gazelle) got loose from the snare into which he had fallen*. (TA: also mentioned, but not expl., in the O.)

5. **تَفَتَّكَتْ** *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 **تَفَتَّكَتْ** in walking is *syn. with تَخَلَعَ*, (S and K and TA in art. **خَلَعَ**.) i. e. [he was, or became, loose in the joints; or] *he shook his shoulder-joints and his arms, and made signs with them*. (TA in that art.)

7. **انْفَكَتْ** *It became separated: you say, انْفَكَتْ الشَّيْءُ مِنَ الشَّيْءِ* *The thing became separated from the thing*: (O, TA:) and **انْفَكَتْ مِنْكَ** [*I became separated from thee*]. (TA.) — And, said of a bone, *It became dislocated, or out of joint*; (MA, Mgh,* Mṣb;*) *it unknit, or loosened, and separated*; *syn. انْفَرَجَ وَأَنْفَصَلَ*; as also **تَفَتَّكَتْ**. (Mgh.) [And it is also used in relation to a member of the body:] one says, **سَقَطَ فُلَانٌ فَأَنْفَكَتْ قَدَمُهُ أَوْ** *انْفَرَجَتْ وَزَالَتْ i. e. *Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated*: (S, O:) [or] **انْفَكَتْ قَدَمُهُ** means **زَالَتْ** [i. e. *his foot became dislocated*]; and **انْفَكَتْ إصْبَعُهُ** means **انْفَرَجَتْ** [i. e. *his finger became unknit, or loosened in a joint*]. (K.) — One says also, **انْفَكَتْ رَقَبَتُهُ مِنَ الرِّقْبِ**, meaning *† He became freed [lit. his neck became loosed] from slavery*. (S,* O,* TA.) — And **انْفَكَتْ عَنْ عَهْدِهِ** *† [He became released from his compact, engagement, or promise]*. (TA voce **انْفَرَكَ**.) — And **يَنْفَكَتُ 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 أَنْفَكَتْ مَا زَالَ قَائِمًا**, meaning **مَا زَالَ قَائِمًا** [i. e. *Such a one ceased not to be, or continued to be, standing*]. (S, O.) And **مَا أَنْفَكَتْ أَذْكَرُكَ**, meaning **مَا زِلْتُ** [*I ceased not, or I continued, remembering thee*]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rumīnch, immediately followed by **إِلَّا**, which is [said by Aḡ and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. **إِلَّا**, p. 78, col. i.]*

8: see 1, former half, in two places.

الْكُكُّ *The نَعْيُ [meaning jaw; and also either of the two lateral portions of the lower jaw]*, (S, O, Mṣb, K,) i. e. (Mṣb) *each of the نَحْيَانِ*;

(Mgh, Mṣb;) as also **فَكَ**: (O, K:) or this latter signifies *the مَجْمَع* [or part in which is the commissure] of the **حُطْر** [generally meaning muzzle]; (Lth, O, K;) as also **فَكُّ**; (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 **فَكَّان** [or two lateral portions of the lower jaw]: (Lth, O, K:) [see **الفَيْك**:] and **الفَكَّان** 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. **فُكُوكَ**. (Mṣb.) One says, **مَقْتَلُ الرَّجُلِ بَيْنَ فَكَيْهِ** [which may be best rendered *The man's slayer is between his two jaws, or two lateral portions of his lower jaw*]; (S, O, TA;) meaning the man's tongue: (TA:) a prov., in which **مقتل** may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, **قَاتِلُ الرَّجُلِ بَيْنَ فَكَيْهِ**. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also **فَكَكَ**.

فَكَّة [an inf. n.: see 1, last sentence]. = **الفَكَّة** is the name of *One of the northern constellations*, [*Corona Borealis*], (**كَزْو**,) *certain stars*, (S, O, K,) *eight stars, called in Pers. كاه درويشان*, (**كَزْو**,) *behind الرَّامِحِ البَيَّكِ* [i. e. *Arcturus*], (S, O, K,) [near] *behind the staff of الصَّاحِ* [which is a name of *Bootes*], (**كَزْو**,) *having a circling form*, (S, O, K, and **كَزْو**,) *but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called* **فَضْعَةُ الْمَسَاكِينِ** [the bowl of the paupers], (**كَزْو**,) this being the name given to it by the children. (Aṣ, S, O, K.)

فَكَكَ 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 الْفَكَكَ**: (S, O:*) but (in this instance, O), accord. to Aṣ, **الفَكَكَ** is used by poetic license for **الفَكُّ** [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.)

فَكَكَ 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.)

فَكَكَ [One who separates, &c., much, or often]. — [And hence,] **فَكَكَ مَكَكَ**: One who does not

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

فَكَ [as an act. part. n., *Separating, &c.* — And] † *Extremely aged, or old and weak*; applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, *disabled, or fatigued, by leanness, or emaciation*: fem. with **ة**. (En-Nadr, TA.) — And † *Foolish, or stupid*: (S, O:*) or *very foolish, or stupid*: (IAṣr, K, TA:) and you say **فَكَ تَأَكُّ**, (IAṣr, S, O, TA,) making **تَأَكُّ** an imitative sequent: or, accord. to Yaḥkoob, you say **شَبَّخَ فَكَ وَتَأَكُّ**: thus he makes **تَأَكُّ** a substitute, not an imitative sequent. (TA.) And **أَحْمَقُ فَكَ وَهَكَ** † [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-Hoṣṣeybec, TA.) Pl. **فَكَكَ** and **فَكَكَ**. (IAṣr, K.)

أَفَكَ, (S, K,) or **أَفَكَ المَنْكَبِ**, (K,) *One whose [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 أَفَكَ** [A man having the jaw broken]. (TA. [There expl. as signifying **مَسْكُورُ الْفَكَ**; a mistranscription, for **مَسْكُورُ الْفَكَ**: see **فَكَكَ**, last sentence.]) = See also **الفَكَ**.

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

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

مُنْفَكِّينَ in the **Ḳur** [xcviii. 1], (O, TA,) followed by the words **حَتَّى تَأْتِيَهُمُ الْبَيْتَةُ**, (O,) means, accord. to Mujāhid (O, TA) and Zj, (TA,) *In the condition of desisting* (O, TA) from their infidelity; (TA;) or, as Akh says, *ceasing from their infidelity*: (TA:) or, accord. to another, (O,) namely, 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** meaning *مَا زَالَ*, but from **انْفَكَكَ** **الشيءُ مِنَ الشَّيْءِ** meaning "the thing's becoming separated from the thing:" accord. to IAṣr, as mentioned by Th, **فَكَ فُلَانٌ** means "Such a one was set free, and at rest, from a thing;" and hence **مُنْفَكِّينَ** in the **Ḳur** means *experiencing rest*: accord. to Er-Rāghib, it means *separated, or separated into several parties*; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)

فَكَو

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

or **فَكَوْهُ**, (Mṣb,) inf. n. **فَكَوْهُ**; (S, O, Mṣb, K,*) and **أَفَكَوْهُ**; (S, O, Mṣb, K;) and **فَكَوْهُ**, (S, O, K,) [which is more common than either of the first and second,] inf. n. **تَفَكُّوْهُ**; (O, TA;) and **تَفَكُّوْهُ**; (S, O, Mṣb, K;) and **فَكَوْهُ**, (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 **فَكَوْهُ**.]

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

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

فَكَوْهُ and **فَكَوْهُ** (S, O, Mṣb, K) and **فَكَوْهُ**, (Lth, O, K,) are simple subst., (S, O, Mṣb,*) but the last is of rare occurrence, (Lth, O,) signifying *Thought, consideration, or [mental] examination*, **فَكَوْهُ 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 **أَفَكَوْهُ**: (IDrd, K;) but Sb says that neither **فَكَوْهُ** nor **عَلِمَ** nor **نَظَرَ** has any pl.: (TA:) the pl. of **فَكَوْهُ** is **فَكَوْهُ**. (Mṣb.) One says, **فَكَوْهُ فُلَانٍ فَكَوْهُ كُلِّهَا فَكَوْهُ** [Such a one has thoughts all of which are points of wit]. (A, TA.) = See also **فَكَوْهُ**.

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

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

فَكَوْهُ: see what next precedes.

فَكَل

8. **أَحْتَفَلَ فِي فِعْلِهِ** i. q. **أَحْتَفَلَ** [He strove, laboured, or exerted himself, &c., in his doing]; (IAṣr, O, K;) said of a man. (IAṣr, 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 مَفْتُولٌ [which shows that it had a verb though none is known to have been in use]. (IF, O.) أَخَذْتُ بِى نَاقَتِي أَفْكَلًا 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 أَحَدْتُ, 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] شَقْرَاقٌ [generally meaning the green wood-pecker]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) — And *A company, or collective body, of men*: one says, جَاءُوا بِأَفْكَلِهِمْ *They came with their company* [i. e. all together]. (Ibn-Abbád, O, K.) أَفْكَلٌ [is app. a pl. thereof, and, as such,] signifies أَفْوَاجٌ [pl. of فَوْجٌ, q. v.]: thus in the phrase أَفْكَلٌ مِنْ كَذَا [app. meaning *Multitudes of such a kind of thing*]: (K:) [or] thus in the saying, mentioned by Ibn-Abbád, عِنْدَهُ أَفْكَلٌ 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.]

مَفْتُولٌ [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour*. (IF, O, K, TA. [See أَفْكَلٌ, first sentence.]

نكه

1. نَكِهَ, aor. نَكِهَ, inf. n. نَكَاهَةٌ (S, Mgh, K) and نَكِهَ, (K, TA,) [the latter inf. n. correctly thus, agreeably with a general rule, in the CK with the ك quiescent, but said in the TA to be بالتحريك] † *He was, or became, cheerful, happy, or free from straitness*; (S, Mgh, K;) *jocose, or given to jesting*, (S, Mgh,) and *to laughing*: (Mgh, K:) or *one who talked to his companions and made them to laugh*. (K.) — See also 5.

2. نَكِهَهُم, inf. n. نَكِهِيَهُم, *He brought to them fruit* [i. e. fruit]. (K.) — And [hence] نَكِهَهُمُ الْكَلَامَ, inf. n. as above, † *He entertained them in a novel manner with facetious sayings or talk*. (K, TA.)

3. نَكِهَهُ, (K,) inf. n. مَنَاقِهَةٌ, (S,) † *He jested, or joked, with him*; (S, K, TA;) *indulged in*

pleasantry with him. (TA.) It is said in a prov., لَا تَنَاقِهْ أُمَّةً وَلَا تَبُلْ عَلَى أَكْبَهَةِ [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. أَفْكَهَتْ *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 أَفْكَهَتْ. (TA in art. فَك.) [See also the part. n., below.]

5. أَفْكَهَ *He ate fruit (فَاكِهَةٌ)*: (Mgh, K:) and *He took fruit with his hand*; [he helped himself to it;] syn. تَنَاوَلَ الْفَاكِهَةَ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical, meaning [And then ye would be in the condition of] *making your fruit to be your saying إِنَّا لَنُغْرَمُونَ 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-Aṭṭeeyeh, (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 said so in his absence; and defamed him; and did thus with jesting, one with another*. (TA.) — And تَفَكَّهُ بِهِ † *He enjoyed it*: (S, Mgh, K:) and [particularly] (Mgh) *he enjoyed the eating of it*. (Mgh, Mgh.) — And تَفَكَّهُ also signifies † *He wondered*, (S, Mgh, K,) at it; and so فَكِهَ, 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*: (IAḡr, 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. تَفَاكَهَ 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*.]

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

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

[فَاكِهَةٌ 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 فَاكِهَةٌ.]

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

فَاكِهَةٌ: see what next precedes.

فَاكِهَةٌ *Possessing fruit* [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 فَكِهَةٌ, in two places. — And [the fem.] فَكِهَةٌ, † *A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing*; [app. by its having much fruit;] syn. مُعْجِبَةٌ. (K.)

فَاكِهَةٌ a word of well-known meaning, (S,) *Fruit, of any kind*; (K;) *a thing, or things, the eating whereof is enjoyed*, (Mgh, Mgh,) whether moist or dry, as figs and melons and raisins and pomegranates: (Mgh:) [the words, of the Kur lv. 68, فِيهِمَا نَاقِهَةٌ وَنَخْلٌ وَرُمَّانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed فَاكِهَةٌ: 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 فَاكِهَةٌ, meaning *kinds thereof*. (S.) — And (by way of comparison [thereto], TA) † *Sweetmeat*; syn. حَلْوَاءٌ; (K;) which is also applied by some to “fruit” (فَاكِهَةٌ), (T in art. حَلْوَاءٌ,) or to “sweet fruit.” (K in that art.) — And فَكِهَةُ الشِّتَاءِ [lit. *The fruit of winter*] is metonymically used as meaning † *the fire*. (Har p. 594.)

فَاكِهَانِيٌّ: see فَاكِهَانِيٌّ.

فِيهِمَا: see فَاكِهٌ, second sentence.

فَاكِهَانِي A seller of فَاكِهَةٌ [i.e. fruit]; (S, K;) as also فَاكِيٌّ; (TA;) but not فَاكِهَةٌ. (Sb, TA.)

فَلَّ عَنَّا 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].)

أَفْكَوَةٌ i. q. أُعْجُوبَةٌ + [A wonderful thing]. (K.)

You say, جَاءَ فُلَانٌ بِأَفْكَوَةٍ + [Such a one did, or uttered, a wonderful thing]. (TA.)

مُفْكِهَةٌ (AZ, S, K) and مُفْكِهَةٌ (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.)

فَلَّوْا لَهُ صَفَاةً (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 كَسْرَةٌ [i. e. + He broke his sharpness, or vehemence, or valour]. (TA.) And فَتَلَ 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 قَلَّ ذَلٌّ وَمَنْ أَمِرٌ قَلٌّ (S, Meyd, O,) a prov., (Meyd, O,) meaning He who has few aides is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (فَلَّ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَلٌّ in the place of فُلٌّ; though the reading with فُلٌّ 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 فَتَلَ is meant altercation, or wrangle, with thee: (TA, in two places:) or the meaning [of فَتَلَ] is defeat thee [so I render كَسَرَ]; or take away thy property; or defeat thee (كَسَرَ) with his alter-

cation and his censure. (O.) فُلَّ عَنْهُ عَقْلُهُ, aor. ُ, [in the CK (erroneously) ُ,] 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. فُلٌّ] means The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.)

4. افلَّت الأرضُ The land became such as is termed فُلٌّ [q. v.]. (AFḥn, M.) — And أَفْلًا (Fr, T,) and أَفْلَانًا (S, O,) He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فُلٌّ, (Fr, T, S, O,) upon which rain had not fallen: (Fr, T:) or the latter means we trod a land (M, K) such as is termed فُلٌّ (M) or such as is termed فُلٌّ. (K.) — And أَفْلًا + He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فُلٌّ applied to land. (M.) — And in like manner, one says, 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 ُ, and ُ; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فُلَّهُ, as is also the second; but the third is quasi-pass of فُلَّهُ [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], تَكَسَّرَتْ تَفْلِيلًا, 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 سنُّه, (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلَّوا They became defeated; (S, M, Mṣb, K;) as also ُ [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 (تَعَسَّرَهُ), (M,) or such as the tenth part thereof (كَعْشَرُهُ): (K:) or الاستقلالُ 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. فَلَئَلْ 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 ُ: (TA:) or both signify he walked thus, with short steps: (K:) or ُ signifies [simply] he went with short steps; (En-Nadr, O;) or so ُ. (T accord. to the TT.) — And He rubbed and cleaned his teeth with the [stick called] سِوَاكٌ; (T, O, K;) as also ُ; (IAḥr, O, K;) or so ُ. (T accord. to the TT.) — فَلَئَلِ الطَّعَامَ and فَلَئَلِ الشَّرَابَ He peppered the food and the wine or beverage. (M.) — [And فَلَئَلِ 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 تغلغل قَادِمَتَا الضَّرْعِ The two anterior teats of the udder became black. (S, O, K.)

يَا فُلٌّ (S in this art. and in art. فُلٌّ, and K and TA in the latter art.) meaning يَا فُلَانٌ [O such a one], (S &c.) with reḥ and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانَيْنِ to two persons, and يَا فُلُونِ to a pl. number; and يَا فُلَةً to a female, and يَا فُلَاتَيْنِ to two females, and يَا فُلَاتٍ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةً (K, TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يَا فُلَاتٍ, (TA,) is said, and some say يَا فُلٌ, [in the CK يَا فُلٌ, but correctly يَا فُلٌ, i. e., as is said in the TA, يَنْصَبِ يَا [J says,] يَا فُلَةً: (K, TA:) [J says,] يَا فُلٌ, without tesheed, said in calling to a person, is apocopated from يَا فُلَانٌ; not formed in the way of تَرْخِيمٍ, for if it were an instance of تَرْخِيمٍ they would say 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 دَمَوٌ or دَمِيٌ or دَمِيٌ], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فُلٌ was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

فِي نَجَّةِ أَمْسِكَ فُلَانًا عَن فُلٍ

(S and M in this art.) meaning عَن 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. فُلٌّ:) and Sb disallowed the saying فُلٌ as meaning فُلَانٍ [in the CK (erroneously) يَا فُلٌ as meaning فُلَانٍ] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فُلٌّ:) [but] they said [also] فُلٌ بَنٌ فُلٍ, [said to be] an instance of an elision, (T and M in art. فُلٌّ,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلُونٌ]; (T;) like as they said هِي بَنٌ بِي هِي (T, M:) and أَي 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 **marfooḥ** without **tenween**; whereas he who says **يا فلانة** says thus when he is silent after it, retaining the **•** [which is termed the **•** of pausation], but when he goes on he rejects the **•** and makes the noun to be **manṣoob**, saying [for ex.] **يا فلانة فل** [O such a one, say]. (T and TA in art. **فلن**;) [See also **مضمّن** (in art. **ضمن**), last sentence.]

فل A break, or notch, in the edge, (ISk, T, S, M, O, Mṣb, K,) of a sword, (ISk, T, S, O, Mṣb, K,) [or the like,] or of anything; (M;) and so **فلّة** [i. e. a single break, or notch, in the edge,] of a sword: (TA;) pl. of the former **فلول**, (ISk, T, S, M, O, Mṣb, K,) of which an ex. occurs in a verse cited voce **بيد**: (O, TA;) it has been said that **فلول** is an inf. n.; but it is more correctly said to be pl. of **فل**. (M.) — And A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire: (M, K, TA;) pl. **فلول**. (M, TA.) — And A company (M, K, TA) of men; (TA;) as also **فليل**: (M, K, TA;) pl. of the former **فلول**. (TA.) — And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, **فل**],) and to a single man, (S, O,) signifying *Defeated*; (S, M, O, K;) and **فلى** also signifies thus, applied to a **كتيبة** [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like **فرى**: (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 **فعلان** 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 **نسخ اليمين** in the phrase **نسخ اليمين**. (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 IAgr; 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.] — [Freitag, misled by the CK, has assigned to this word a meaning 'belonging to **فل**].

فل Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also **فل**, in three places. — **غدا فلان** with **kesr**, means [He went forth early in the morning] devoid of food. (O.) — And **فل** **من الخير** occurs in a verse, (S, O,) in the poetry of Abd-Allah Ibn-Rawáhal 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 **سَل** and **سَلّة** [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 **كُبة** [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 **فلابل**. (TA.) Hence, (O,) **فليّة** signifies also The mane of the lion. (O, TA.) In the saying of Sá'idéh Ibn-Ju-eiyeh,

• **وَعُودِرَ نَائِبًا وَتَأَوَّبَتَهُ**
• **مُدْرَعَةً أَمِيرَ لَهَا فَلَيل**

[And he was left remaining, and a hyena having stripes upon its arms, (thus **مُدْرَعَةً** as used in this verse is expl. in the TA in art. **دودع**, q. v.,) a young mother, (**أَمِيرَ** being an instance of **تَرْخِيم**, used by poetic license, for **أُمِيمَة**, a dim. of **أَمْر**), 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 **عُرف** [so in my original, an obvious mis-transcription for **عُرف**, 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 Hudhleyl: (TA:) and **فلفل** signifies the same. (K.)

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

فلّى: 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. **فلالي**: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land in which is nothing; like **فل** as expl. by IAgr. (T.)

فلفلن, (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 **پلپلن**; 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 **فُلْفُلٍ** **حَبِّ** 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. **بَلْبَلِ 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 **بَرُوقِ** [q. v., in art. **بَرُوقِ**]; 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] **عِضَاهُ**; and the people of El-Yemen call thus [particularly] the fruit of the [species of **عِضَاهُ** 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 **حَبِّ 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 (**أَنْبِيَاتِ**) like the **صَوْبَرِ** [or cone of the pine, app. in form]. (TA.) — See also **فُلْفُلٌ**, last sentence. — **فُلْفُلٌ** signifies also A sharp, or clever, servant; (T, O, K;) and **فُلْفُلٌ** is said to signify thus likewise by Mullà Alee, in his "Námoos," and even more commonly: but this requires consideration. (MF, TA.)

فُلْفُلٌ: see the next preceding paragraph, first sentence: and the same again, in three places.

فُلْفُلَةٌ n. un. of **فُلْفُلٍ**; 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 **مَنْقَلٌ**. (M, K.) **الْأَفْلُ** was the name of a sword of Adee Ibn-Hatim (O, K) Et-Tá-ee. (O.)

مُقْلٌ, 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: }
مَنْقَلٌ: } see **أَفْلٌ**.

مُقْلٌ, 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 **صَعْرُورَةُ** [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, (**نَبَكَةٌ** **الدَّبَاغِ**, M, K, in the CK **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, TA,) inf. n. **فَالَتَهُ بِهِ** (A, O, 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 **انْفِلَاتٌ** 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 **تَفَلَّتَ مِنِّي**, and **انْفَلَتَ**; (M, K;) all signifying the same. (TA.) [See exs. voce **جَرَعَةٌ**; and another ex. in art. **حَصٌّ**, 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, **جَرَعَةٌ**.]

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 **تَفَلَّتَ عَلَيْنَا بِقَتْلِهِمَا** [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, **إِلَى يَفَلَّتَ إِلَيَّ** [I see him to be desirous of thy companionship]. (TA.) And one says, **لَا أَرَى لَكَ أَنْ تَفَلَّتَ إِلَيَّ هَذَا وَلَا أَنْ تَفَلَّتَ 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 نَفْسًا** [God took away from her suddenly her soul]: and hence, **اِفْتَلَتْ نَفْسًا** [lit. She had her soul taken away from her suddenly]; (O, TA;) a phrase occurring in a trad., (T, O, TA,) meaning she died suddenly, without disease: (T, TA:) you say, **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. **اِفْتَلَتْ**; and **اِفْتَلَتْهُ الْمَوْتُ** in the same.] And **اِفْتَلَتْهُ الْمَوْتُ**; and **فَلَّتَهُ**; as also **لَقَتْهُ**; Death took him away suddenly. (IAṣ, T, TA.) — And **اِفْتَلَتْ بِأَمْرٍ كَذَا** He was taken suddenly by such a thing, before his preparing for it. (O, K, TA: omitted in the CK.) — And **اِفْتَلَتْ 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**.] — **اِفْتَلَتْ** 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.)

لَيْسَ لَكَ مِنْ هَذَا الْأَمْرِ فُلْتُ Escape: one says, **لَيْسَ لَكَ مِنْ هَذَا الْأَمْرِ فُلْتُ** There is no escape for thee from this affair, or event, or case. (En-Nadr, T, K, TA.)

فُلْتَانٌ and **فُلْتُ**: see **فُلْتَانٌ**.

فُلْتَةٌ 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. **فُلْتَاتٌ**: it has no broken pl.: (M, TA:) and **فُلْتَاتٌ** 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 نَيْلَةٌ الفُلْتَةُ, 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 فُلْتَةٌ.*

فُلْتَةٌ } see the next paragraph.
فُلْتَانٌ }

التَّفَلُّتُ i. q. تَفَلَّتْ: (M:) [or] it is from التَّفَلُّتُ, (T,) like صَلْتَانٌ (T, S) from الإِصْلَاتُ: (T:) an epithet signifying *Brisk, lively, or sprightly*, (Lth, T, S, O, K,) and *sharp of spirit*; (Lth, T, S, O;) applied to a man, (Lth, T,) or to a horse, (S, O,) as also فُلْتٌ and فُلْتٌ and فُلْتَانٌ, (O,) the last of which is said by Kr to be pl. of فُلْتَانٌ signifying *swift, fleet, or quick*; (M;) or all are applied in this latter sense to a horse: (K:) and فُلْتَةٌ فُلْتَةٌ, applied to a horse, *that leaps, springs, or bounds, with his whole body and limbs*. (K in art. كَلَت.) 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 زَمَجُ, (TA,) which, accord. to him, is the male

eagle: (TA in art. زَمَجُ:) 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.)

فُلْتَةٌ 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 فُلْتَةٌ 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.)

مُنْفَلِتٌ, for which one should not say مُنْفَلِتٌ, as an epithet applied to a camel, *That has got loose*. (ISh, T.)

فلج

1. فُلَجٌ, aor. َ, (S, M, O, L, Mṣb, K,) and َ, (K,) or the latter only [when the verb is trans. as] in فُلَجَ الْقَوْمَ, (TA,) inf. n. فُلَجٌ, (S, O, K,) or فُلُوجٌ, (Mṣb,) or both, and, accord. to Kr, فُلَجٌ and فُلَجٌ, 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 فُلَجٌ فُلَجٌ, (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 فُلَجٌ بِحُجَّتِهِ, (Mṣb, TA,) and فُلَجٌ فِي حُجَّتِهِ, (TA,) *He established, (Mṣb,) or he overcame by and in, (TA,) his argument, plea, allegation, or proof*. (Mṣb, TA.) And فُلَجَتْ حُجَّتُهُ [His argument, &c., was successful]. (A.) And فُلَجَ سَهْمُهُ, and افلج, *His arrow was successful*. (O, TA.) And فُلَجَتْ بِقَلْبِي *She (a woman) took away [or captivated] my heart*. (A, TA.) — And فُلَجَ الْقَوْمَ, in which case only one says يَفْلُجُ and يَفْلُجُ, and فُلَجٌ فُلَجٌ, *He (a man) succeeded against, or overcame, the people, or party, and his companions*. (TA.) — فُلَجٌ, aor. َ, (S, M, O, L, K,) and َ, (K,) or the former only, (MF, TA,) inf. n. فُلَجٌ, *He divided a thing; parted it; divided it in parts or shares; or distributed it*; (S, O, K;) as also فُلَجٌ, inf. n. تَفْلِيجٌ: (O, K;) *he divided property, (Mḡl, TA,) or running water*: (TA:) and *he divided a thing in halves*. (M, L, Mṣb, TA.) One says, فُلَجْتُ الشَّيْءَ بَيْنَهُمْ *I divided,*

parted, or distributed, the thing between them, or among them. (S, O.) And فُلَجَ الشَّيْءَ بَيْنَهُمَا *He divided the thing between them two in halves*. (M, L, TA.) And فُلَجْتُ أَلْفًا, aor. َ, inf. n. فُلَجٌ and فُلُوجٌ, *I divided, parted, or distributed, a thousand [dirhems] by means of the فُلَجُ, a well-known measure of capacity*. (Mṣb.) — And فُلَجْتُ الشَّيْءَ, (S, Mṣb, K,*) aor. in this case and in other cases following َ and َ, (K,) or َ only, (TA,) [but it is implied in the S and O and Mṣb that it is َ,] inf. n. فُلَجٌ, (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 فُلَجْتُ الشَّيْءَ فُلَجَيْنِ has this latter meaning. (S, O.) — And فُلَجْتُ الْأَرْضَ لِلزَّرَاعَةِ, (S, O, K,*) inf. n. فُلَجٌ, (K,) [like فُلَحْتُهَا,] *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 فُلَجٌ, inf. n. فُلَجٌ, *He imposed the [tax called] جَزِيَةٌ*. (K.) One says, فُلَجَ الْجَزِيَةَ عَلَى الْقَوْمِ, (T, S, Mḡh, O, &c.,) and فُلَجَ الْقَوْمَ, (TA,) *He imposed the جَزِيَةٌ upon the people, or party*; (T, S, Mḡh, O, &c. :) *he divided the جَزِيَةٌ among the people, or party, imposing upon each person his portion*; (Aṣ, Mḡh;*) and فُلَجَ الْجَزِيَةَ بَيْنَهُمْ: (A:) [said to be] from فُلَجٌ, or فُلَجٌ, (Aṣ, Mḡh,) or الْقَبِيْرُ الْفَالِجُ; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the جَزِيَةٌ used to be paid in wheat, or corn: (Aṣ, Mḡh:) or the verb in this sense is an arabicized word. (Shifá el-Ghaleel.) — فُلِجٌ, aor. َ, inf. n. فُلَجٌ and فُلَجَةٌ, *He had what is termed فُلَجٌ, meaning [as expl. below, i. e.] width between the teeth, and feet [or legs, and arms], &c.* (Lh, TA.) — فُلِجٌ, (Th, S, O, Mṣb, K,) inf. n. فَالِجٌ, one of the [few] inf. ns. of the measure فَاعِلٌ; (ISd, TA;) and فُلِجٌ, aor. َ, mentioned by IKṯṯ and Es-Sarakuṣṭee and others; (MF, TA;) but the former alone is mentioned by Th in the Fṣ, and by other celebrated lexicologists; (TA;) [and vulg. افلج;] *He had the disease termed الْفَالِجُ [expl. below]*. (Th, S, O, Mṣb, K.)

2: see 1, former half: — and see also فُلَجٌ, in two places.

3. فُلَجْتُهُ *He contended with him, trying which of them should succeed, or overcome*. (TA.) Hence one says, (TA,) أَفَالِجُكَ 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. — افلجهُ اللهُ عَلَيْهِ *God made him to succeed against him; to overcome him, conquer him, or gain the victory over him*: (S, O, K;*) and *made him to excel him*. (TA.) — And خَاصَمْتُ

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 مَتَفَلَّجَ, in art. فَلَاحَ.] — [And تَفَلَّجَتْ said of a woman, She made open spaces between her front teeth: see the part. n., voce أَفْلَجَ.]

7. انبَلَجَ الصُّبْحُ i. q. انبَلَجَ [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 فَلَاحَ [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 فَلَاحٌ. (L.) = See also فَلَاحٌ, in two places. = Also, and فَلَاحٌ (S, O, K,) and فَلَاحٌ, [q. v.] (Seer, L.) [or perhaps this is a mistranscription for فَلَاحٌ or فَلَاحٌ.] The half of a thing: (S, O, K:) pl. of the first and second فَلَاحٌ. (S, O.) One says, هُمَا فَلَاحَانٌ They two are two halves. (K.) — And one says, فِي رِجْلِهِ فَلَاحٌ, [pl. of فَلَاحٌ.] In his foot are fissures, or cracks; as also فَلَاحٌ. (S in art. فَلَاح.) — See also فَلَاحٌ.

فَلَاحٌ (S, O, K) and فَلَاحٌ (L) and فَلَاحَةٌ (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 الْفَلَاحُ and لِمَنْ الْفَلَاحُ To whom belongs success, or the conquest, or victory? (Lh, L.) — See also فَلَاحٌ.

فَلَاحٌ: see فَلَاحٌ. — Also, (S, O, Mṣb, K,) and فَلَاحٌ (TA,) or قَفِيرٌ فَلَاحٌ (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 قَفِيرٌ [q. v.]; and فَلَاحٌ is said to be an arabicized word, from the Syriac فَلَاحَا: (L: [but see فَلَاحٌ:]) it is said that the فَلَاحٌ [thus in my copy of the Mgh, but it is there strangely added that it is “with fet-ḥ,” as though فَلَاحٌ] is two fifths of what is termed الكَرُّ المَعْدَلُ, [see art. كَرُّ] and, by 'Alee Ibn-'Eesà, that it is larger than the فَلَاحٌ: in the T, the فَلَاحٌ is said to be the half of the great كَرُّ; and the فَلَاحٌ is the measure of capacity that is called in Syriac فَلَاحَا. (Mgh.)

فَلَاحٌ: see فَلَاحٌ, in two places. = It is also an Bk. I.

inf. n. of فَلَاحٌ [q. v.]: (Lh, TA:) and signifies Distance, or width, between the teeth; (K;) as also فَلَاحٌ: (TA:) or, between the medial and lateral incisors, (T, S, O,) when natural; and فَلَاحٌ, distance, or width, between those teeth when it is the effect of art. (T.) فَلَاحٌ 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, (Lh, O, K, TA,) in the posterior direction: (O, TA:) or, between the shanks; like فَلَاحٌ: (ISd, TA:) or crookedness, or curvature, [or a bowing outwards,] of the arms. (TA. [See أَفْلَجَ.]) 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, فَلَاحٌ, 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-Kunáseli, TA:) pl. أَفْلَاحٌ (S, O) and فَلَاحَاتٌ (R, TA) [or فَلَاحَانٌ, for] فَلَاحَانٌ signifies rivulets, streamlets, or small channels, for the irrigation of seed-produce: and فَلَاحٌ, with two dammehs, signifies a rivulet, streamlet, or small channel, for irrigation, running to every part of a garden. (L.) — فَلَاحٌ is also sometimes used as an epithet: one says مَاءٌ فَلَاحٌ meaning Running water: and عَيْنٌ فَلَاحٌ a running spring of water. (L.) = And الفَلَاحُ signifies The daybreak. (TA.)

فَلَاحٌ [part. n. of فَلَاحٌ]: see an ex. voce أَفْلَجَ.

فَلَاحٌ: see فَلَاحٌ, last sentence but two. — It is also a pl. of فَلَاحٌ [q. v. voce فَلَاحَةٌ].

فَلَاحَةٌ: see فَلَاحَةٌ.

فَلَاحَةٌ: see فَلَاحَةٌ.

فَلَاحَاتٌ Fields, or lands, sown, or for sowing. (TA. [See also فَلَاحَةٌ, in art. فَلَاحَ.]) — See also فَلَاحٌ, last sentence but two.

فَلَاحٌ, [thus in the L,] accord. to Sb, A sort of men: one says, النَّاسُ فَلَاحَانٌ The people, or men, are two sorts; [for ex.,] consisting of entering and going out: [but I think it most probable that فَلَاحٌ and فَلَاحَانٌ are mistranscriptions for فَلَاحٌ and فَلَاحَانٌ, for] Seer says that فَلَاحٌ signifying “a half” and “a sort” is derived from فَلَاحٌ syn. with قَفِيرٌ: thus he makes فَلَاحٌ an Arabic word. (L.) See also فَلَاحٌ.

فَلَاحَانٌ, [said to be] from فَلَاحٌ signifying “a certain measure of capacity,” [but app. from the Pers. فَلَاحَانِ,] A [small porcelain or earthenware] cup out of which coffee &c. is drunk; commonly pronounced by the vulgar فَلَاحَانِ and فَلَاحَانِ [from

the Pers. پَنگال and پَنگال, and also called فَلَاحَانَةٌ, vulgarly فَلَاحَانَةٌ; and فَلَاحَانَةٌ: (see فَلَاحَانَةٌ.) pl. فَلَاحِينٌ and فَلَاحِينٌ and فَلَاحِبِلٌ. (TA.)

فَلَاحَانَةٌ: see the next preceding paragraph.

فَلَاحٌ: see the paragraph here following.

فَلَاحَةٌ One of the oblong pieces of cloth of a tent: (TA:) or, of a [tent of the hind called] خَبَاةٌ: (As, S, O, K:) As says, I know not in what part it is: (TA:) فَلَاحٌ 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] فَلَاحٌ signifies a single oblong piece of a بَجَادٌ [q. v.]; and its pl. is فَلَاحٌ: (L and TA in art. بَجَاد:) and [in like manner] فَلَاحَةٌ signifies a piece of a بَجَادٌ. (TA in the present art.) — See also فَلَاحَةٌ, with ح.

فَلَاحٌ A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase هُوَ يَفْلَحُ الأَمْرَ, expl. above. (TA.)

فَلَاحَةٌ Land that is put into a right, or proper, state for sowing; (S, O, K;) good, clear, land prepared for sowing: (TA:) pl. فَلَاحِيحٌ. (S, O, K.) And [hence, app.,] Any one town, or village, of the Sawád: (O, K:*) pl. as above. (O.)

رَجُلٌ فَلَاحٌ فِي حُجَّتِهِ A man who succeeds, or overcomes, in his argument, plea, allegation, or the like; as also فَلَاحٌ. (TA.) And الشَّهْرُ الفَلَاحُ 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 فَلَاحٌ, in four places. — فَلَاحٌ (S, O, L, K) and فَلَاحٌ (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 فَلَاحِيحٌ. (S, M, K; all in art. صر.) — And الفَلَاحُ 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 (رِيحٌ, 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 *وَأَمَّا الْأَنْبِيَاءُ* [the disease of the prophets]: and is said by Et-Tedmoree, in the Expos. of the Fḡ, 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* أَنَّ مِنْ هَذَا الْأَمْرِ = *فَالجُ بِنِ خَلَاوَةٍ*, or *كَفَالجِ بِنِ خَلَاوَةٍ*, is a saying expl. in art. *خلو*.

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

فَيْحَجَةٌ: see *فَيْحَجَانٌ*. [*فَيْحَجَةٌ* occurs in art. *قَرَزٌ* in the TA, as its pl.; being there expl. as meaning *small cups* (فَيْحَجَانِ) in which *nine* (شَرَابِ) is drunk: but I think that this may be taken from a mistranscription for *فَيْحَجَةٌ*.]

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 *أَفْلَجُ الثَّنَائِيَا*; (A;) *contr. of مُتَرَاثٌ 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 *تَفَرَّ أَفْلَجُ* 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.) — *هَنْ أَفْلَجُ* A vulva, of a woman, whereof the labia majora are wide apart. (L.) — *فَرَسٌ أَفْلَجُ* A horse having the

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

أَفْلَجِي [Having the fingers wide apart. (Freytag, from the Deewān of the Hudhalees.)]

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

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

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

مُتَفَلِّجَةٌ: see *أَفْلَجٌ*.

فلج

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

• *إِنَّ الْحَدِيدَ بِالْحَدِيدِ يَفْلَجُ* •

Verily iron with iron is cloven, and cut. (T, 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. *فَلَجٌ*. (K, TA.)

You say, *فَلَجَ بِيهِ* *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. *فَلَجٌ* and *فَلَاخَةٌ*, *He defrauded him in a sale*; syn. of the inf. n. *بَخَسَ فِي بَيْعٍ*: (so in the CḲ:) 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, *فَلَجٌ* signifies a hirer's exceeding [in an offer] in order that another may do so; thus inciting him. (L.) = *فَلِحَتْ* *فَلِحَتْ* *فَلِحَتْ* [aor. -,] inf. n. *فَلَجٌ*, *His under lip was slit, or cracked*. (MA.) See also *فَلَجٌ* below.

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

4. *فَلَجَ* *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* [the first verse of ch. xxiii. of the Kur-ān,] 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 قَدَّ يَبْلَغُ بَاءَ* •
• *شَوْكٍ 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 *ح* [i. e. *استفلاجي*: see art. *فلج*]. (MF.) [See also 4, above.]

فُلُوجٌ A fissure, cleft, slit, or crack: pl. *فُلُوجٌ*. (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 *فُلُوجٌ*. (S, TA.)

فَلَجٌ A fissure, or crack, in the under lip; (T, K;) [or] *فَلَجَةٌ* 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*.

فَلَجَةٌ: see *فَلَجٌ*. — Also A [field, or land, such as is termed] *قَرَاخٌ*, (AḤn, L, K,) *furrowed, or ploughed, for cultivation*: its pl., *فَلَجَاتٌ*, occurs in a verse of Ḥassān, 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 فَلَاحَ الدَّهْرِ, I will not do that while time lasts. (L.) A poet says,

وَلَكِنْ 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] سَحُورٌ [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.)

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

فَلَاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (S, Mṣb, K, TA;) because he cleaves (فَلَاحٌ i. e. يَفْلَحُ) the land: (TA:) [pl. فَلَاحُونَ:] coll. gen. n. فَلَاحَةٌ. (A, TA.) — And [hence, as being likened to a plougher,] A seaman, or sailor; (K, TA;) a servant of ships or boats. (TA.) — And One who lets asses, or other beasts, on hire; syn. مَكَارٌ. (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) — And One who defrauds in a sale, in the manner

described in the explanation of the phrase فَلَاحٌ بِهِ (L.)

أَفْلَحَ Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَاحٌ in his lip: fem. فَلَاحَةٌ. (L.) 'Antarah El-Absee was surnamed الفَلَاحُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَفَّةُ (the lip) is fem.; (S, L;) or because his شَفَّةٌ is fem. (L.) [See also أَعْلَمُ.]

قَوْمٌ مُفْلِحُونَ [i. q. قَوْمٌ أَفْلَحَ] 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: أَفْلَاحٌ 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 الشَّفَةِ، A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L.) [See also 5 in art. فَلَاحٌ.]

فلذ

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

3. فَلَذَ النَّسَاءَ, inf. n. مُفَالَذَةٌ, He bandied words, or held colloquies, with women. (O, K.) One says, فَلَذَ فُلَانٌ دُوَ مَطَارِحَةٍ وَمُفَالَذَةٍ, Such a one has a habit of bandying words, &c., with women. (K, TA.)

8. اِفْتَلَذَ مِنْهُ قِطْعَةً مِنَ الْمَالِ, He cut off, or took, for himself, from him, a part, or portion, of the property. (T.) And اِفْتَلَذْتُ مِنْهُ حَقِّي, I cut off, or took, for myself, from him, my right, or due. (A, TA.) And اِفْتَلَذْتُ مِنَ الْمَالِ, 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: (Aṣ, 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.) — أَفْلَازُ الأَرْضِ (M, L, K,) or أَفْلَازُ كَيْدِ الأَرْضِ, occurring in a trad., (Aṣ, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means † The buried treasures of the earth, (Aṣ, T, M, L, K,) and its riches. (L.) — And أَفْلَازُ كَيْدِ مَمَّةٌ 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 الأَجْسَامُ [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, الأَجْسَامُ is erroneously put for الفَلَذَاتُ.]

فَالَوْدُقُ (T, S, M, O, L, K) and فَالَوْدُقُ, but, accord. to Yaḥkoob, 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) بَانُوْدَه [or فَالُوْدَه or يَانُوْدَه], (O,) A kind of sweet food, (M, O, L, K,) well known, (K,) prepared of the purest substance of wheat (نَبُ الحِنَطَةِ), (T, L,) or of starch, (TA in art. نَشُو,) [with water and honey:] pl. فَوَالِيْدٌ [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. فَوَالِيْدٌ. (A.) One says, الضَّرْبُ بِالْفَوَالِيْدِ خَيْرٌ مِنَ الضَّرْبِ فِي الْغَوَالِيْدِ, [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فالود]. (A.)

فَالَوْدُقُ and فَالَوْدُجُ: see فَالَوْدُ, above.

مَفَالِدٌ A sword made of فَوَالِدٌ [i. e. steel]. (O, K.)

فلز

فَلَزٌ (Lth, IDrd, S, A, O, K, &c.) and فَلَزٌ and فَلَزٌ, (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 الفلزات)] signifies *The seven metals; namely, gold, silver, copper, iron, lead, tin* [thus I here render الأصبوب, and tutenag [thus I render الصارصيني, 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. فلسة, (S, A, O, Mṣb, K,) inf. n. تَفْلِسُ, (S, O, Mṣb, K,) *He (a judge) proclaimed him, (S, A, O, Mṣb,) or pronounced him, (O, K,) to be, or to have become, in a state of إفلاس [meaning bankruptcy, or insolvency], (S, A, O, K,) or to have become مُفلس [meaning bankrupt, or insolvent], and paraded him among the people as such.* (Mṣb.) — And [hence] one says, فُلَسَ مِنْ كُلِّ خَيْرٍ [app. meaning *He was pronounced destitute of all good, or of all property.*] (TA.) = [فُلَسَ] *It was marked with spots differing in colour from the rest, resembling فُلُوس, or small copper coins.* (See مُفَلِّس.) [تَفْلِسُ اللَّوْنُ [used as a subst. properly so termed] signifies *Spots in a colour, differing therefrom in colour, resembling فُلُوس.* (M.)

4. افلس, [inf. n. إفلاس.] *He became مُفلس [which in the common legal acceptation means bankrupt, or insolvent]: (S:) or he had no property remaining: (O, K:) as though his دراهم [or pieces of silver] had become فُلُوس [or small copper coins], (S, O, K,) and base money: like as أُخْبِتَ 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 أَقْبِرَ 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 فُلُوس 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-Faḍl-Allah, cited by Es-Suyootee in his Husn el-Mohádarah:) pl. (of pauc., S, O) أَفْلَس, and (of mult., S, O) فُلُوس. (S, M, O, Mṣb, K.) [The dim. of the former of these pls. is أَفْلِسُ: see an ex. below, voce مُفَلِّس. The pl. فُلُوس is the common term for *Money* in Egypt and some other parts in the present day.] — [Hence, *Anything resembling a small coin:* as — *A counter of metal:* — and *A scale of a fish:* as Sgh says,] فُلُوسُ السَّمَكِ signifies *what are on the back of the fish, resembling the [coins called] فُلُوس.* (O.) — And *The seal of the جزية [or tax paid by the free non-muslim subject of a Muslim government], (T, S, K,) which was hung upon the neck, (T, S, TA,) or upon the throat.* (O, K.)

الفلس *A certain idol which belonged to the tribe of Teiyi, (IDrd, M, O, K,) in the Time of Ignorance; which Alee, being sent by Moḥammad, destroyed, taking away the two swords, مخدّم and رسوب, that El-Húrith Ibn-Abec-Shemir had given to it.* (O, TA.)

فلس, from أَفْلَسَ, [app. signifying *Bankruptcy* or *insolvency:* or *a state of indigence or destitution:* and] *lack of obtainment:* (K, TA:) and *failure of finding him whom [or that which] one seeks.* (TA.) You say, وَقَعَ فِي فُلَسٍ شَدِيدٍ [He fell into a severe state of indigence or destitution]. (TA.) And one says, فِي حَبِّهَا فُلَسٌ, meaning *With her love, or the love of her, is no obtainment:* and the phrase حَبِّهَا فُلَسٌ, occurring in a verse of El-Mo'attal El-Hudhalee, or of Aboo-Kilábeh, [in which the love thus described is afterwards termed حُبُّ مُفَلِّس, so that فُلَسٌ is here used for مُفَلِّس, 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 فُلُوس, pl. of فُلَس.* (M, O, K.)

مُفَلِّس: see فُلَس and أَفْلِس.

مُفَلِّس act. part. n. of 4 [q. v.]: pl., (Mṣb,) or quasi-pl. n., (A,) مُفَلِّيس; (A, Mṣb;) like as مُفَطِّر is of مُفَطِّر, [and مُبَايِعِر of مُبَايِعِر;] or pl. of مُفَلِّس [which signifies the same as مُفَلِّس but in an intensive degree]. (A, TA.) [The dim. is مُفَلِّيس.] You say, فُلَانٌ مُفَلِّسٌ مَا لَهُ إِلَّا, [Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) — See also فُلَس.

مُفَلِّس *Proclaimed [or pronounced] by the judge*

to be in a state of إفلاس. (A.) [See 2.] — Also, (Mgh,) or مُفَلِّس اللَّوْنِ, (O, K,) *A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فُلُوس [or small copper coins].* (Mgh, O, K.)

مِفْلَاس: see مُفَلِّس.

مِفَالِيس, a pl. or quasi-pl. n.: see مُفَلِّس.

مِفَالِيس dim. of مُفَلِّس, q. v.

فلسف

Q 2. فَيَلُوفُ تَفَلَّفَ *He was, or became, a فيلسوف [or philosopher].* (M.) — *He affected to be a philosopher.* (PU.)

فَلَسَفَةٌ, a foreign word, *Science; (M;) [philosophy; or] love of science:* from the word here following. (O and K in art. سوف.)

فَيَلُوفٌ *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. فَلَطَحَ *He expanded, and made broad, or wide, a round cake of bread; (K, TA;) as also فَرَطَحَ; both mentioned by Abu-l-Faraj: [see art. فَرَطَحَ: both are app. correct; but the former seems to be the more approved:] and he made broad, or wide, anything.* (TA.)

فَلَطَاح: see the following paragraph.

مُفَلِّطَحٌ *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.) حَسَكَةٌ مُفَلِّطَحَةٌ occurs in a trad. [meaning *A broad, or wide, head of a thistle or the like.*] (TA.) And رَأْسٌ مُفَلِّطَحٌ means *A broad, or wide, head;* as also فَلَطَاحٌ. (K.) — إِذَا صُنُّوا عَلَيْهِ بِالْمُفَلِّطَحَةِ, occurring in a trad., is expl. by El-Khattábee as meaning [If they be niggardly, to him, of] *the expanded cake of bread:* and it is also expl. as meaning *the dirhems [or money]:* (TA:) or the phrase [accord. to one relation] is إِذَا صُنُّوا عَلَيْكَ بِالْمُفَلِّطَحَةِ, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. فَلَطَح.)

فلج

1. فَلَغَهُ, (S, K,) uor. -, (K,) inf. n. فَلَغَ, (S,) *He clave, split, or rent, it, (S, K,) i. e., a thing; (S;) or it signifies, or signifies also, (accord. to different copies of the K,) he cut it, (K,) with a sword, &c.; and he broke, or crushed, it; like as one does the hump of a camel, with a knife: (TA:) and one says also فَلَغَهُ, (S, K,) inf. n. تَفْلِيجٌ; (S;) meaning the same; (K;) or this has an intensive signification. (O, TA.) — And فَلَغَتْهُ [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] فُلِّجَ (K) *It became cleft, split, or rent*; &c. (§, K.) One says, انفلجت البيضة, and [in an intensive sense] فُلِّجَت, *The egg became cleft, split, or cracked asunder.* (IF, O.) And فُلِّجَت فُؤُومُهُ *His foot became cleft in several, or many, places; or cracked, or chapped*: syn. تَشَقَّقَتْ. (§.)

فُلُجٌ and فُلُجٌ *A fissure, or crack, in the foot,* (§, O, K,) &c.: (K:) pl. فُلُوجٌ; (§, O, K;) like فُلُوجٌ and فُلُوجٌ. (O.)

فُلُجٌ: see what next precedes.

فُلُجَةٌ *A piece of the hump of a camel*: (O, K, TA:) pl. فُلُجٌ. (TA.) — لَعَنَ اللَّهُ فُلُجَتَهَا (§, 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, فُلِّجَ اللَّهُ فُلُجَتَهَا, 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, فُلِّجَتَهَا, app. meaning فُرْجَهَا [*her vulva*]; for فُلُجَةٌ, [thus] مُحَرَّكَةٌ, means the فُرْج. (TA.)

فُلُجَةٌ: see what next precedes.

فُلُوجٌ *A very sharp sword; one that cuts much*: pl. فُلُوجٌ. (K. [See also مِفْلُوجٌ.]

فُلُوجَةٌ *A calamity, or misfortune*: pl. فُلُوجٌ. (O, K.)

مِفْلُوجٌ *A sharp, or cutting, sword.* (TA. [See also فُلُوجٌ.]

مَزَادَةٌ مِفْلُوجَةٌ [*A leathern water-bag composed of several pieces of skins sewed together.* (O, K.)

فلق

1. فُلِّقَهُ, aor. -, (§, Mgh, O, Mṣb, K,) inf. n. فُلِّقٌ, (§, Mgh, O, Mṣb,) *He split it, clave it, or divided it lengthwise*; (§, Mgh, O, Mṣb, K;) as also فُلِّقَهُ, (§, K,) inf. n. فُلِّقٌ; (§) or the latter has an intensive signification [or relates to a number of objects]. (O, Mṣb.) 'Alee used often to swear by saying, وَالَّذِي فُلِّقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ, [*By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul.*] (TA.) — [Hence,] فُلِّقَ الصُّبْحُ, (§,) or الفجر, (TA,) said of God, (§, TA,) *He made the dawn [to break, or] to appear.* (TA.) — فُلِّقَتِ الشَّخْلَةُ [app. فُلِّقَتِ, the part. n. being فُلِّقٌ, q. v.] means *The palm-tree split, or clave, from [around, i. e. so as to disclose,] the spathe.* (TA.) — And فُلِّقَ فِي الْأَرْضِ, aor. -, inf. n. فُلِّقٌ, *He went far into the land*; like غُلِّقَ. (Ibn-Abbād, O and TA in art. غلِق.) — And فُلِّقَ, (K,) as

inf. n. of فُلِّقَ in the phrase فُلِّقَ صُوفَ الْجِلْدِ, (TK,) signifies *The plucking of the wool of the hide when it has become stinking*; like مَرَّقَ. (K, TA. [كالمَرَّقِ, in the CK, is a mistake, for كالمَرَّقِ.]

2: see above, first sentence.

4. افلقت *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 فُلِّقَ, q. v.] — And *He brought to pass that which was a calamity*; (K;) as also افلقت. (Lh, TA.) One says to a man, جِئْتَ بِعَلَّتِي فُلِّقًا i. e. افلقت, meaning [*Thou hast brought to pass*] *that which is a calamity.* (§, O, K.) — And افلقت في الأمر *He was, or became, skilled in the affair.* (TA.)

5: see 7, first sentence. [Hence] one says, افلقت البيضة ولم تتفلقت [*The egg cracked, or rather cracked in several places, but did not split apart, or did not split much.*] (Az, § in art. قبيض.) And of milk such as is termed رَائِبٌ [q. v.] one says افلقت 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, and curdled, so that the milk [or curds] became separate [from the whey]: and of such milk they loathe the drinking. (TA.) — And افلقت الصبح: see 7. — افلقت said of a boy: see Q. Q. 2. — See also 8, in two places.

7. انفلقت *It became split, cleft, or cloven, or divided lengthwise; it split, clave, or clave asunder*; (§, Mgh, O, Mṣb, K;) as also افلقت; (§, 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,] افلقت الصبح (§ and K in art. عطس) and افلقت (TA in the present art.) *The dawn broke.* (TA in explanation of the latter.)

8. افلقت *He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running*; as also افلقت and افلقت. (K.) One says, مَرَّ يَفْلُقُ فِي عَدْوِهِ, (§, O,) and يَفْلُقُ فِيهِ, and يَفْلُقُ, (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 افلقت; both mentioned in the "Nawādir." (TA.) — See also 8, in two places.

فُلِّقَ, (AHeyth, TA,) or فُلِّقَ, (§, O, TA,) the former said by AHeyth to be the more correct, (TA,) *A split, fissure, cleft, or longitudinal division*; syn. شَقٌّ: pl. فُلُوجٌ. (§, O, TA;) and

فُلِّقَ (Lh, K, TA) [or فُلِّقَ?] signifies also [particularly] *a fissure, or cleft, (شَقٌّ) in a mountain*; (Lh, K, TA;) and so فُلِّقَ: (K, TA:) and *a gap* [app. meaning *gap, or ravine, or pass*]. (TA.) One says, مَرَّرْتُ بِحَرَّةٍ فِيهَا فُلُوجٌ, meaning فُلُوجٌ [i. e. *I passed by a stony tract such as is termed حَرَّةٌ in which were fissures, or clefts*]. (§, O.) And فُلِّقَ فِي رِجْلِهِ فُلُوجٌ i. e. فُلُوجٌ [In his foot, or leg, are fissures or clefts]. (Aḡ, §, O, K.) And فُلِّقَ مِنِّي فُلُوجٌ (Lh, §, O, K) and فُلِّقَ فِيهِ, (Lh, §, K,) the former of which is the more known, (TA,) meaning مِنْ شَقِّهِ [He spoke to me from out the fissure of his mouth, i. e., with his lips, not by means of a spokesman]. (K.) And فُلِّقَ عَلَيْهِ فُلُوجٌ *He struck him on the place where his hair was separated, the middle of his head.* (TA.) — See also فُلِّقَ. — And see the paragraph here following, last quarter.

فُلِّقَ: see the next preceding paragraph. — See also فُلِّقَ, 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 فُلِّقٌ, (§, O,) [or] each half (شَقٌّ) [in the CK شَقٌّ] of what is thus split is termed فُلِّقٌ: (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 فُلُّوسٌ, the latter word being thus used as an epithet, on the authority of Lh: or, as AḤn says, the bow termed فُلِّقٌ 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 فُلِّقٌ [app. for فُلُّوسٌ] signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also شَرِيحٌ, in two places: and see قَرَعٌ.] — Also *A wonderful thing or affair or case*; (§, O, Mṣb, K;) as also فُلِّقٌ, (K,) and فُلِّقٌ, (TA,) and فُلِّقَةٌ, (O, TA,) of which last an ex. occurs in the prov.,

يَا عَجَبِي لِيَذِهِ الْفُلِّيقَةُ •
هَلْ تَفْلِقِينَ الْقَوَابِ الرِّيْقَةَ •

[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: القوابِ is made an agent; and الرِّيْقَةُ, an objective complement. (O, TA.) — And *A calamity, or misfortune*; (§, O, K;) as also فُلِّقَةٌ, (K, TA, accord. to the CK فُلِّقٌ) and فُلِّقٌ, (O, K,) and فُلِّقَةٌ, (§, O, K,) and فُلِّقٌ, (K, TA) or فُلِّقَى, (TA,) and فُلِّقٌ, (O and CK,) and فُلِّقَةٌ. (IDrd, O, K.) The Arabs say, يَا لِلْفُلِّيقَةِ *O [come with succour] to the calamity.* (§, O.) And فُلِّقَ بِعَلَّتِي فُلِّقًا, (§, O, K,) imperfectly decl., (§, O,) i. e. [*He brought to pass that which was*

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

فَلْتِي: see **فَلْتِي**, first sentence, in two places. — Also *The daybreak, or dawn*; (S, O, K;) as also **فَلْتِي**, 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 **فَلْتِي الصُّبْحِ** signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, **فَرَّقَ الصُّبْحِ وَهُوَ أَجْمَلُ مِنَ فَلْتِي الصُّبْحِ** [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — And [hence,] *The plain appearing of the truth after its having been dubious*. (TA.) = Also *A low, or depressed, place of the earth, between two hills, or elevated grounds*; (Aṣ, S, O, K;) as also **فَلْتِي**, (S, O, K,) and **فَلْتِي**, (K,) which last is said by Abou-Kheyr, 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 **فَلْتِي** is of hard, or hard and level, ground; (TA;) and the pl. of **فَلْتِي** is **فَلْتَان** (S, K, TA) and **أَفْلَاتِن** also: (TA:) or **فَلْتِي**, (K,) or **فَلْتِي**, (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 **فَلْتَان**, like as **حُجْرَان** is pl. of **حَاجِر**. (TA.)

= And **الْفَلْتِي** signifies *Hell*; syn. **جَهَنَّمَ**: (K:) or a certain well (**جُبٌّ**) therein. (Es-Suddee, O, K.) = And *The whole creation; all the beings, or things, that are created*. (Zj, S, O, K.) This, accord. to some, is the meaning in the *Kur* cxiii. 1. (S, O.) = And *What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) يَا ابْنَ شَارِبِ الْفَلْتِي [O son of the drinker of what remains &c.]*. (K, TA.) — And *The milk that is in a disunclered, or curdled, state, by reason of sourness; as also مُفْلَقٌ*. (K.) = And *The مقطرة of the keeper of a prison*; (S, O, K:*) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, **بَاتَ فُلَانٌ فِي الشَّقِي وَالْفَلْتِي مِنَ الشَّقِي إِلَى الْفَلْتِي** 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 **فَلْتِي**.

جَاءَ بِعَلْتِي فَلْتِي: and **بَعَلْتِي فَلْتِي**: see **فَلْتِي**, last sentence.

الْفَلْتِي 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 **فَلْتِي**.

فَلْتِي A piece [properly that has been split off] (Mgh, Mṣb, KL) of a thing; as also **فَلْتِي**: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] **جَفْنَةٌ**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطَيْتَنِي فَلْتَةَ الْجَفْنَةِ** [Give thou to me the half of the bowl, perhaps meaning: of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of **فَلْتِي** is **فَلْتِي**: (Mgh, TA:*) and [**فَلَاتِن** is app. a pl., like **أَفْلَاتِن**, (and perhaps **فُلُونٌ**, mentioned voce **فَلَاتِن**), and **فَلَاتِن** a quasi-pl. n., of **فَلْتِي**, all agreeably with analogy; whence] one says, **صَارَ فُلَاتِنُ الْبَيْضِ**, and **فَلَاتِنُ**, meaning **أَفْلَاتِنًا**, (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 **فَلَاتِن** and **فَلَاتِن** below.]) = See also **فَلْتِي**, last quarter.

فَلْتِي [signifies, in the present day, *A thick staff, to the ends of which are attached the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinaded; and it is also called فُلْتِي*: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الْفَلْتِي** signifies *الخَشْبَةُ*; as also **الْفَلْتِي**].

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

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

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

فَلَاتِن: see **فَلْتِي**, in two places. — Also, (O, K,) and **فُلُونٌ**, (thus in the O,) or **فُلُونٌ**, like **صُبُورٌ**, (thus in the K, [but this I think questionable,]) *Milk becoming, or become, like cheese*: (O, K:) [or **فَلَاتِن** may be here a quasi-pl. n. of **فَلْتِي** (q. v. voce **فَلْتِي**), so that the meaning may be, that has become cleft portions of curd; and **فُلُونٌ** may also mean thus as a pl. of **فَلْتِي**. See also the next paragraph.]

فَلَاتِن: see **فَلْتِي**, in two places. — Also *The state of milk's becoming thick and sour, so that it curdles, or becomes disunclered*: (IAṣr, K, TA:) [or it may be here a pl. of **فَلْتِي** (q. v. voce **فَلْتِي**), for in a verse cited by IAṣr the milk in this case is termed **فُلَاتِن**, 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 **فُلُونٌ**, for this I think very questionable. See also the next preceding paragraph.]

فُلُونٌ: see **فَلَاتِن**.

فَلْتِي: see **فَلْتِي**, former half. — Also *The depressed place in the جِرَان [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] **عَلْبَاوَان**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الْفَلْتِي** 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 **الْجَائِفُ** [q. v., and see also **الْوَرِيدُ**]. (O.) And *A certain vein that swells up in the neck*. (K.) = See, again, **فَلْتِي**, in two places.*

فَلَاتِن A piece of baked brick: (Lh, K:) pl. **فَلَاتِن**. (So in copies of the K. [Probably a mistranscription for **فَلَاتِن**, which, if correct, is properly a coll. gen. n.])

فَلْتِي: see **فَلْتِي**, in three places. = Also *A quantity collected together, (فَلْتِيَّةٌ, K, TA, in the O without any point to the first letter,) or a small quantity, (فَلْتِيَّةٌ, thus in some copies of the K,) of hair*: (O, K, TA:) mentioned by Ibn-'Abbād. (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 (فَلْتِي, i. e. كِسْرٌ,) of bread are crumbled: (TA:) but accord. to AA, it is called **فَلْتِيَّةٌ** only. (O, TA.)*

فُلُونٌ: see **فَلْتِي**.

فَلَاتِن Splitting, cleaving, or dividing lengthwise.

(TA.) **فَالْتِي أَحَبُّ وَأَتْوَى**, (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 'Alish, **إِنَّ الْبُكَاءَ فَالْتِي كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the *Kur* [vi. 96] **فَالْتِي الْإِصْبَاحِ** *He who causeth the dawn to break*: in which instance, also, **فَالْتِي** has reference to the meaning of *Creator*: (O, TA:) so says Zj. (TA.) — **فَالْتِي نَخْلَةٌ** means *A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe*: (O, K:*) pl. **فَلْتِي**. (TA.) — **الْفَوَالْتِي** as pl. of **فَالْتِي** signifies *The veins that divide [so as to form ramifying veins (thus I render **الْعُرُوقُ الْمُتَفَلِّقَةُ**)] in the human being*. (Ibn-'Abbād, O, TA.) — See also **فَلْتِي**, first sentence. — And see **فَلْتِي**, former half, in three places. — **فَالْتِي الْوَرَكَةِ**, or, as in the T, **بِنَالِي الْوَرَكَةِ**, [thus in the TA, but I think that **الْوَرَكَةُ** and **الْوَرَكَةُ** are evidently mistran-

scriptions, and that the right reading is **الْوَدَّكَاءُ**, 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] **كَيْبَة**: (Kt, Mṣb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. **فَيْلَى**. (S, K.) One says, **رَمَاهُمْ بِفَيْلَى**, meaning [He assailed them] with a formidable [great] **كَيْبَة**. (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, **بَيْلَى فُلَانٍ بِامْرَأَةٍ فَيْلَى**, meaning [Such a one was tried, or afflicted, with a woman, or wife,] cunning, evil, and clamorous. (TA.) — See also **فَيْلَى**, in two places. — Also [The cocoon of a silk-worm;] the thing from which **قَر** is obtained; an arabicized word. (Mṣb voce **فَيْلَى**, q. v.: mentioned also in the Mgh, in art. **فَوْش**.)

فَالِقَة, as a subst.: see **فَلَقَى**, former half: and see also **فَالِقَى**, last sentence.

فَيْلَى فُلَانٍ أَلْتَقَى فَيْلَى means *Such a one was slain with the hardest, or most violent, sort of slaughter*. (Lḥ, TA.) — And **مَا رَأَيْتَ سَيْرًا أَلْتَقَى مِنْ هَذَا** I have not seen a journey further in extent than this. (Lḥ, TA.)

مُفَلِّقٌ A poet who poetizes admirably, or wonderfully. (S, O.)

مَفْلَقَة: see **فَلَقَى**, 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 ḍamm to the **ف**, and also to the **ل**, with teshdeed, signifies *such as does not become dry*: (Mṣb:) or **فُلُوقٌ**, (S, O, K,) with ḍamm and [then] teshdeed, (S,) like **فَيْلَى**, (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: (Lḥ, O, K:) or one who possesses no property: pl. **مَفَالِقٌ**: 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 **فَلَقَة** [q. v.]. (O, K.)

مُفَلِّقٌ: see **فَلَقَى**, last quarter: — and see **فَالِقَى**.

فَلَقَسَ

فَلَقَسَ: see the following paragraph, latter sentence.

فَلَقَسَ *One whose mother is Arab, but not his father*: (Lḥ, O, K:) or *one whose father is such as is termed مَوْلَى [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 مَوْلَى [expl. above], and his mother the like, i. e. a مَوْلَاة; (S, O, K:) thus accord. to Abu-l-Ghowth. (S, O.) — Also, (O, K,) and **فَلَقَسَ**, (K,) *Niggardly, or a niggard; and vile, or ignoble*. (O, K.)***

فَلَك

1: see the next paragraph, in two places.

2. **فَلَك**, (S, O, K,) inf. n. **تَفْلِيكٌ**, (S,) said of a girl's breast, *It became round*, (S, O, K, TA,) like the **فَلَكَة** [or whirl (of a spindle)], but less than is denoted by **نَهْوَدٌ** [inf. n. of **نَهَدَ**, q. v.]; (TA;) as also **تَفَلَك**, (S, O, K,) and **أَفَلَك**, (Th, O, K,) and **فَلَكٌ**. (Ibn-Abbād, O, K.) — And **فَلَكْت**, (K,) inf. n. as above, (TA,) *She became round in the breast*; as also **فَلَكْتٌ**. (K, TA. [For the latter verb, the CK has **فَلَكْت**].) — See also **فَلَكَة**, second sentence. — **التَفْلِيكُ** also signifies *The pastor's making, of course hair (هَلَب)*, a thing like the **فَلَكَة** (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 Lḥ, **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 **فَلَك**, inf. n. as above, *He (a man) persisted, or persevered*, (لَج,) in an affair; (K, TA;) and so **أَفَلَك**. (TA.) — And **فَلَكْت** *She (a bitch) desired copulation, and discharged blood from the womb*; syn. **أَجَعَلْت** **وَحَاضَتْ**. (O, K.)

4: see 2, first sentence: — and **فَلَكَة**, second sentence: — and see also 2, last sentence but one.

5: see 2, first sentence.

فُلُوكٌ A ship: (S, O, Mṣb, K, &c.): [also particularly applied to the ark of Noah; as in the *Kur-án* vii. 62, &c.:] the word is generally thus only; but some say **فُلُوكٌ** also, with two ḍammehs; 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-Abbād says that it has **فُلُوكٌ** also for a pl.: (O:) [it is said that] it may be sing., and in this case masc.; and pl., and in this case fem.: (IB, Mṣb:) [but see what here follows:] it occurs in the *Kur-án* in the following (and other) places:

in xxvi. 119, &c.; where it is sing. and masc.: (S, O, TA:) and in [xvi. 14 and] xxxv. 13; where it is pl. [and fem.]: (TA:) and in ii. 159; where it is fem., and may be either pl. or sing.: it seems that, when it is sing., it is regarded as meaning the **مَرْكَب**, and is therefore made masc.; or the **سَفِينَة**, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the **فُلُوكٌ** that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the **فُلُوك**, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like **الجُنُب**, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among subst., such as **الطِفْل** &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 **فَعَلَ** and **فَعِلَ** 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 **فَعَلَ** to have for its pl. **فَعَلٌ**, as in the instance of **أَسَدٌ** and **أَسَدٌ**, so too **فَعَلَ** may have for its pl. **فَعَلٌ**. (S, O, K, TA.) **فُلُوكِيٌّ** is a dial. var. of **فُلُوكٌ**; and Abu-d-Dardà read, [in the *Kur* x. 23,] **إِذَا كُنْتُمْ فِي الْفُلُوكِيِّ** [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] **أَطْوَاقٌ** [by which they mean *surrounding spheres*, exclusive of the **سَمَاءُ** [or sky, as meaning the region of the clouds]; wherein have been set the seven stars [i. e. the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn], in every **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 **فَلَكُ الْأَطْلَسِ** and also called **أَفَلَاكٌ** (q. v.):] the pl. is **أَفَلَاكٌ** [a pl. of pauc.] (S, O, Mṣb, K, TA) and **فُلُوكٌ** (K, TA) and **فُلُوكٌ** may be another pl., like as **أَسَدٌ** and **خُسْبٌ** are pls. of **أَسَدٌ** and **خُسْبٌ**. (S, O, TA. [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that **أَسَدٌ** and **خُسْبٌ** are mistranscriptions for **أَسَدٌ** and **خُسْبٌ**; and therefore that for **فُلُوكٌ** (which is not mentioned as a pl. of **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-Muḥannaḥ, [by Abou-'Amr Esh-Sheybānee, we find] فلكة and فلك, [each] بالتحريك; [accord. to which, فلكة is a n. un., and فلك is a coll. gen. n.;] but in “the Book” of Sb, [agreeably with the K, we find] فلكة [as a sing.] and فلك [as a quasi-pl. n.] like حلقة and حلق. (IB, TA.) — See also فلكة, in two places.

فلك A slave (AA, O) *having a buttock like the فلكة [or whirl] of a spindle* (AA, O, K) *in shape;* (AA, O;) *resembling the Zenj;* (K;) [for] the buttocks of the Zenj are round: (AA, O:) or *large in the buttocks.* (TA.) And (O, K) it is said to signify (O) *Thick, or coarse of make, in the joints:* (O, K:) and *loose in the bones;* (K;) or *weak, loose in the bones, and flaccid;* thus expl. by Ibn-'Abbād: (O:) and *having a pain in his patella* (في فلكة ركبته). (O, K.)

فلك: i. q. فلك, q. v. — And a pl. of فلك. (K, TA.)

فلكة The *whirl of a spindle:* (MA:) [this is what is meant by the saying that] the فلكة of the مغزل is well known; (K;) [and] is thus called because of its roundness: (S, O:) [it is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-pin is inserted:] also pronounced فلكة: (O, K:) the pl. [of the former] is فلك [or rather this is a quasi-pl. n.] and [that of the latter sing. is] فلك. (TA.) — And *A thing that is made round, or hemispherical,*

(فلكة, or فلك, accord. to different copies of the K,) *like the فلكة of the spindle, of coarse hair (فلند), 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. لوج)] in order that he may be prevented from sucking.* (K. [For فَخْرُقُ لِسَانِ الْفَيْصِلِ in the CK, I read فَخْرُقُ لِسَانِ الْفَيْصِلِ, as in other copies of the K and in the TA: after these words, the copies of the K have بِهِ فَيَعْتَصِدُ, app. a mistranscription for some phrase meaning فَيَجْعَلُ فِيهِ, which is necessary to complete the explanation.]) — And *An [eminence such as is termed] أَكْمَةٌ [formed] of one mass of stone;* (K, TA;) accord. to ISh, [of] the smaller of the [eminences termed] إِكَام, 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 vertebrae [i. e. between any one of the vertebrae and that next to it] of the camel:* (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense and in the last two of the senses following, is فلك. (TA.) — [And *The cap of the knee;* (see فلك;) *فلكة الركبة* signifying *the patella:* so in the present day.] — And *The small thing [البنة] [app. the foramen caecum, from its round form, for, though the TA adds the epithet النَّاشِئَة, which means “rising,” I think that this addition may be conjectural,] upon the head of the root of the tongue.* (K.) — And *The side of the [portion of the breast called the] زور [q. v.], and the part thereof that is round, or circular.* (K. [But see بئدة; where it is said that “the فلك of the زور of a horse are six in number:” what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed دوائر, pl. of دائرة.])

فلكة: see فلكة, first sentence.

فلكة: see فلك, near the end.

فلنكي: see فلك, last sentence but one.

فلنكي [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.)

فلنكة [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 فلكة A girl whose breast is becoming round, (K, TA,) *like the فلكة [or whirl (of a spindle)].* (TA.) [And the former is also applied as an epithet to the breast: for] AA says that [the pl.] فوايك is applied to breasts (ئدي) that are less than such as are termed نواهد. (TA.)

فلنكون 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 بردق [or papyrus].* (S; and K in art. فلنكن.) — And *Tar, or pitch; syn. قار, or زفت.* (K in art. فلنكن.) — And قوس فلنكون *A great bow.* (TA in art. فلنكن.)

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 نهاء; (IDrd, O, K;) i. e. they are the غنبتان [q. v.]. (IDrd, O.)

فالك: see فلك.

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, inacc., 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 فلين [originally فلوان]; (T, L, TA;) like as إنسان is [said by some to be] إنسيان, of which the ي is rejected, and therefore its dim. is إنسيان. (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.)

فلين: see فلان, near the end.

فلند

فلند and فلند A boy, or youth, compact in make (حادر), fat, that has nearly attained to puberty; as also فلند and فلند: (K:) or فلند [i. e. فلند or فلند] signifies a fat boy or

youth, that has nearly attained to puberty; thus expl. by AA : [and so فوهده is expl. by him : and فرهد and فرهد are similarly expl. :] or, as some say, a plump boy or youth : and accord. to Kr, a boy that fills the cradle. (TA.)

فلهود : } see the preceding paragraph.
مفلهد :

فلو

1. فلاة (M, K,) first pers. فلوته (S, M, Mgh, aor. : (TA,) inf. n. فلو (M, K, TA,) with fet-h, and فلاة accord. to the M, or فلاة accord. to the K, (TA,) He withdrew him from sucking; namely, a colt, (M, K,) and a young ass, (M,) and a child; (M, K;) as also افتلاه, and افتلاه: (M, K:*) or he weaned, or allactated, him, as also افتلاه, and افتلاه: (K:) or افتلاه عن امه and افتلاه signify thus; relating to a colt and a young ass: (S: [and in a similar manner both are expl. in the T, on the authority of ISk:]) or فلاة (M,) or فلاة عن امه, relating to a colt and a young ass, (T,) signifies thus; (T, M;) but افتلاه (M,) or افتلاه لنفسه (T,) signifies he took him for himself [app. from his mother]: (T, M:) or فلوته and افتلاه signify I separated him from his mother; namely, a colt: and فليت is said of a filly [meaning she was separated &c.]. (Mgh.) [Hence,] the افتلاه [q. v.] is [said to be] thus called فليت عن كل خير [Because it is as though it were weaned, and removed, from everything good]. (M.) — And فلوته I reared him, or brought him up; [namely, a youth, or boy;] as also افتلاه: a poet says,

- ولئس يهلك منا سيد اهدا
- اذ افتلينا غلاما سيدا فينا

[And a chief of us does not ever perish but we rear a youth to be a chief among us]. (S.) = فليتته and فلوته (M, K,) first pers. فلوته (S, M, K,) inf. n. فلو (M in this art. and in art. فلى.) He struck (S, M, K) him, (K,) or he struck, or cut, it, i.e. one's head, with the sword. (T* and M in art. فلى.) — And فلوته I entered amid the breaks, or interspaces, of the people; like فليتته. (T, TA.) = فلاة as intrans., said of a man, He journeyed, or went forth to journey. (IAqr, T, K.) — And He became intelligent after being ignorant. (IAqr, T, K.)

4: see 1, first sentence, in three places. — الفلت said of a mare, (M, K,) and of a she-ass, (M,) means She was one whose colt had attained to the age for his being weaned. (M, K.) And the phrase قد اقلين امهارة, ending a verse of 'Adee Ibn-Zeyd, and referring to wild animals, means, as expl. by AHn, that had become in the state in which their young ones were full-grown and in no need of their mothers. (M.) = And افلى القوم

The people, or party, came to the فلاة [or desert, &c.]: (S, K:*) or, as Z says, entered it; which is nearly the same as the former explanation. (TA.)

8: see 1, in six places: = and see also art. فلى.

فلاة [a coll. gen. n.]: see فلاة.
يا فلاة and فلاة يا: see فل, in art. فل.
فلو: see فلو.

فلاة A [desert such as is termed] فقر; (M, K;) so called for a reason mentioned above, in the first paragraph, q. v.; (M;) or [such as is called] مفازة; (T, S, K;) in which is no water; or, in the fewer cases, in which there is an interval of two days with a portion of the day preceding them and of the day following them between the waterings of camels and of one day between the waterings of asses and of sheep or goats (للابل ربع وللحمير) (M, K:) or a land in which is no water: (Mgh:) or a wide [desert such as is termed] صحرآه (M, K:) pl. فلوآت (T, S, M, K,) a pl. of pauc., (TA,) and فلاة (T, S, M, Mgh, K,) [or rather this is a coll. gen. n. of which فلاة is the n. un.,] and فلى (M, K,) or this is pl. of فلاة (S,) and [so are] فلى (M, K) and فلو [which is the original of فلى and فلى], (CK,) افتلاه is [likewise] pl. of فلاة. (S, M, Mgh, K:*) — افلاة A man of the desert: or one who travels in the desert or deserts. — And ابن الفلاة The حريآه [or male chameleon]. (T in art. بنى.)

فلاة, mentioned in the paragraph here following as a pl. of فلو, signifies also Bones. (TA.)

فلو (S, M, Mgh, Mgh, K) and فلو (M, K) and فلو (S, M, Mgh, K) A colt, (S, Mgh,) because he is weaned; (S;) or a colt, and a young ass, (M, Mgh, K,) when weaned, (M, K,) or separated from his mother: (Mgh:) or when a year old; (K;) or فلو signifies also a colt that is a year old: (M: [see فارخ:]) and a light, or an active, ass: (IAqr, TA voce يعفور:) and sometimes (S) the female is called فلو: (S, Mgh:) the pl. is افلاة (S, M, Mgh, Mgh, K,) like اعداء as pl. of عدو (S, Mgh, Mgh,) and like احابار as pl. of حبر, (TA,) and also فلاوى (S, K,) and فلو, mentioned by Fr, (M, TA,) and فلاة is mentioned as a pl. of فلو signifying a colt by Aboo-Alee El-Kālee. (TA.)

فدوية and فدوية are epithets applied to a woman [each signifying Of, or belonging to, the فلاة, or desert]. (TA.)

فلو (S, TA.) A mare having a مفلو and مفلو.

فلى

1. فلى رأسه (M, Mgh, K,) and فليابه (Mgh,) فلى فلى

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 افتلى perhaps signifies the same:] or one says, فليت رأسه من القمل [I searched his head for lice]: (S:) or فليت رأسى, aor. as above, and so the inf. n., signifies I cleared my head of lice. (Mgh.) [See also الفلاة, below.] In the saying of Amr Ibn-Ma'adee-kerib,

- ترآه كالتغامير يغل مسكا
- يسوه الغاليات اذا فليتني

[Thou seest it (meaning the white hair intermixing with black) like the thagham (the plant so called) inserted in musk, grieving the lousing women when they louse me], فليتني is for فليتني (T, S,) the two ن being deemed difficult of utterance; (T;) as Akh says, he has rejected the latter ن because it is merely a preservative to the verb [lest its affix should be supposed to form an essential part of it], whereas the former ن may not be rejected, because it is the pronoun of the verb. (S.) — [Hence,] فلى الشعر (ISk, T, S, K,) aor. and inf. n. as above, (TA,) He considered, and endeavoured to understand, the poetry, and elicited its meanings, (ISk, T, S, K, TA,) and what was strange of it: (ISk, S, TA:) or, accord. to the A, he investigated the meanings of the poetry: one says, افل هذا البيت فانه صعب [Investigate thou the meaning of this verse, for it is difficult]. (TA.) [Freytag has mentioned فلاة, in art. فلو, as signifying "Disquisivit," and as followed by

عن; from the Deewan of the Hudhalees.] And افلى الامر He considered, or examined, the various modes of the affair, or case, endeavouring to obtain a clear knowledge of them, and looked to its result. (T, TA.) And فليت القوم بعيني [I examined the people, or party, with my eye, in order to know them]: and فليت خبرهم [I examined their state, or case, in order to know it]. (TA.) And فلاة فى عقله (T, M, K, TA,) aor. as above, (T, TA,) and so the inf. n., (M, TA,) He looked, or examined, to see what was his intelligence: (T, TA:) or he tried, or tested, him, in respect of his intelligence. (M, K, TA.) — فليت القوم I entered amid the breaks, or interspaces, of the people; (T, TA:*) as also فلوته; (T;) and so افليتته. (TA.) And فلى المغارة He passed through the المغارة [i. e. desert, or waterless desert]. (TA.) — فلى فلاة, aor. يقليه (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.]. (IAqr, 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. يَبْتَلُونَ الْفَلَاةَ (T,) or الْبِكَانَ (K,*), † *They depasture the herbage (T, K*) of the فلاة [or desert, or waterless desert, &c.], (T,) or of the place, (K,) and seek for the portions of herbage that are beginning to dry up therein; like as [is done when] the head is searched for lice (كَمَا يَبْتَلَى الرَّأْسُ or كَمَا يَفْتَلَى 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,*), and تَفَالَى (S, K,*), i. e. تَفَالَى (S, K,*), *He desired that his head might be searched for lice.* (S, K.) — And اسْتَفَلَاهُ *He exposed himself to have his head struck and cut with the sword:* (M, TA:) a poet says,

• أَمَا تَرَانِي رَابِطَ الْجَنَانِ

• أَفَلَيْهِ بِالسَّيْفِ إِذَا اسْتَفَلَانِي

[*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.*]

[فَلْيَةً, mentioned in this art. by Freytag, with فَلْيَاتِي as its pl., is taken by him from a mistranscription in the CK in art. فل: see فَلْيَةً in that art.]

فَلَاةُ الشَّعْرِ, like كَسَا [in measure], means فَلَاحُ الشَّعْرِ, [evidently, I think, فَلَاحُ الشَّعْرِ, or the first word may be a mistranscription for فَلَاحُ,] i. e. مَا فِيهِ [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 فَلَاحُ; (see 1, first sentence;)* or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)

فَلَاةٌ [The act of searching the head for lice;] the subst. from فَلَاحُ 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 الْإِقَاعِي (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 خَنَافِسُ [pl. of خَنْفَسَةٌ, speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خَنْفَسَةٌ, speckled (M, K) with [the colour termed] صُحْمَةٌ, which is found at the holes [of serpents &c.], and is the mistress of خَنَافِسُ; (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 خَنَافِسُ, 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 (دَوَابُّ) 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 الْإِقَاعِي (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. ابني.)

فَالِيَةٌ [fem. of فَالٍ, q. v. — And also] *A knife.* (T.)

فم

فَمْرُ *The mouth:* (MA, KL, &c.): it is originally فَمْرٌ (S, K, and Məb in art. فوه), with two fet-hals, (Məb 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 فَمْرِيَّةٌ [in some of the copies of the S 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: (Məb 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. فَمْرِيٌّ; (S, TA;) like فَمْرٌ and فَمْرٌ, 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 فَمْرُوهُ and فَمْرَاهُ and فَمْرِيَّهِ; but one also says فَمْرُهُ: (Məb. in art. فوه:) and sometimes the م is musheddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Moḥammad Ibn-Dhu-eyb El-'Omānec 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,) *يا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فَمْرِي حَتَّى يَعُودَ الْمَلِكُ فِي أُسْطِيهِ*

(S, TA) or أُسْطِيهِ i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. طسر, and

TA in art. طسر;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said *من فَمْرِيهِ* with fet-h to the ف: (S, TA:) the pl. of فَمْرٌ, with teshddeed, 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 uncompounded, 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 الرَّجِيمِ فَمْرُ] † *The mouth of the womb.* — And فَمْرُ الشَّيْبِ † *The mouth of the river.* (MA.) — And [hence likewise,] فَمْرٌ is also used as meaning † *Branch;* opposed to اِسْتٌ meaning "root." (TA in art. سته; in which see اِسْتٌ, last quarter.) — فَمْرٌ مِنَ 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 فَمْرٌ زَيْدًا, and فَمْرٌ 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. فَنٌّ, (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 الْبَطْلُ.* (T, K.) — And فَنٌّ, aor. فَنٌّ, (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 nearness; 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.) — **فَنَّنَ** *He diversified the narrative, or discourse.* (MA.) And **فَنَّنَ** *He diversified the speech, or language: or he branched off into one mode after another [in speech]: and so* **فَنَّنَ** [alone, this verb being intrans.]. (T, TA.) And **فَنَّنَ** *He varied his opinion, not keeping steadily to one opinion.* (T, TA.) — And [the inf. n.] **فَنْنٌ** signifies *The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَخْلِيْطٌ.* (S, K.) [Hence, as inf. n. of **فَنَّنَ**,] in a garment, or piece of cloth, [the having] *streaks differing from the rest: (S, K:) or the state of becoming dissundered, (T, M,) one part from another, (T,) when old and worn out, without becoming much rent: (T, M:) or difference (M, K) in its make (M) or in its texture, (K,) by thinness in one place and thickness in another: (M, K:) or التَّنْيُنُ 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 **فَنَّنَ** signifies also *He sought many [or various] things.* (Har p. 612.)*

5. **فَنَّنَ** *It was, or became, of various sorts, or modes, or manners.* (KL.) — See also 2. You say likewise **فَنَّنَ** *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 **فَنَّنَ**, q. v.]) — And **فَنَّنَ** *It 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 **فَنَّنَ** [or branch]. (M.)*

8. **فَنَّنَ** *He began, commenced, or entered upon, various sorts of speech.* (M, K.) And **فَنَّنَ** *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 اِسْتَقْبَحَ [meaning he branched off in it]. (S. [See also 5.]) And **فَنَّنَ** *He expatiated, and practised versatility, in his altercation, or disputation, or litigation.* (TA.) — And **فَنَّنَ** *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. **فَنَّنَ** *He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing.* (K.)

R. Q. 1. **فَنَّنَ** *He (a man, IAqr, T) caused his camels to become dispersed, by reason of indolence and remissness.* (IAqr, T, K.)

فَنْنٌ *A sort, or species, syn. غَرْبٌ.* (T, M, K,) or **فَنْنٌ** (S, Mqb,) of a thing; (Mqb;) as also **فَنْنٌ** [in this sense and in the senses here following; in the CK, erroneously, **فَنْنٌ**]: (M, K:) and a state, or condition; syn. **حَالٌ**: (M, K:) [and a way: (see what follows:)] and a mode, or manner:

(MA:) pl. [of mult.] **فَنُونٌ** (T, S, M, Mqb, K) and [of pauc.] **أَفْنَانٌ**. (T, M, K.) One says, **رَعَيْنَا فَنُونَ النَّبَاتِ** [We pastured our cattle upon the various sorts of herbage]: and **أَصَبْنَا فَنُونِ الْأَمْوَالِ** [We obtained the various sorts of possessions]: and a poet says,

قَدْ لَيْسَتْ الدَّهْرُ مِنْ أَفْنَانِهِ
كُلُّ فَنٍّ نَاعِبٍ مِنْهُ حَبْرٌ

[I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof]. (T.) **فَنُونٌ** has for its pl. **أَفْنَانٌ**, which may also be regarded as pl. of **فَنْنٌ** pl. of **فَنْنٌ** like as it is said to be a pl. pl. of **فَنْنٌ**: and **أَفْنَانٌ** [alone], (S,) or **أَفْنَانٌ**, (TA,) signifies *kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, ° PS;) like أَسَالِيْبٌ* [pl. of **أَسْلُوْبٌ**]. (S, TA.) And **فَنُونٌ** signifies *Different sorts of men, or a medley thereof, not of one tribe. (M.) — Also A wonderful thing or affair or case.* (S, TA.)

هُوَ فَنٌّ عِلْمٍ *He is [a good student of science, i. e.] one who occupies himself well with science.* (K.)

فَنَّةٌ مِنَ الدَّهْرِ *A particular period of time; [or a particular time;] as also فَنَّةٌ.* (T, K, °) The Arabs say, **فَنَّةٌ مِنَ الدَّهْرِ** *and كُنْتُ بِحَالٍ كَذَا وَكَذَا فَنَّةٌ مِنَ الدَّهْرِ* [I was in such and such a state, or condition, at, or during, a particular time]. (T.)

فَنَّةٌ *Much, or abundance, of herbage.* (IAqr, K.)

فَنْنٌ *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 غَضْنٌ; but this latter signifies “such as has been cut off” i. q. قَضِيْبٌ meaning مَقْضُوْبٌ: (M:) pl. أَفْنَانٌ; (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 فَنْنٌ, and meaning “sorts,” or “species”; others, as pl. of فَنْنٌ: (T, Bd:) and أَفْنَانٌ is a pl. pl., (T, S, K,) i. e. pl. of أَفْنَانٌ. (T, S.) — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,*

أَغَاثُ شَرِيْدِهِمْ فَنْنُ الظَّلَامِ

[The shelter of the darkness aided him, or them, who fled]. (M.) — And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning *Locks of hair; these being likened to branches: and El-Marrár says,*

أَعْلَاقَةٌ أُمُّ الْوَلِيْدِ بَعْدَمَا
أَفْنَانُ رَأْسِكَ كَالْتَّغَامِ الْبَحْلِيِّ

[Dost thou feel attachment of love to Umm-El-Welad after that the locks of thy head have become like the hoary thaghám?]; meaning the

locks of the hair of his head when he had become hoary. (T. [See تَغَامٌ.])

فَنِيْنٌ *A humour in the armpit [of a camel], with pain. (M, K.) — And A camel having the tumour thus called; as also مُفَنُونٌ.* (M, K.)

فَنَوَا and **شَجَرَةٌ فَنَا**, which latter is anomalous, *A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فَنَا: (A'Obeyd, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches. (K.) — And [hence] اِمْرَاةٌ فَنَوَا* *† A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فَنَا. (M.) [See also فَنِيْنَانٌ.]*

فَنَانٌ *A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashâ. (S.) [See also مَفْنٌ.]*

شَعْرٌ فَيْنَانٌ *† Hair having locks [lit. branches (أَفْنَانٌ)] (M, ° K) like the أَفْنَانُ of trees; [the latter word properly signifying having many branches, (see Ham p. 622,) of the measure فَيْعَالٌ, not فَعْلَانٌ;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فَيْعَالٌ from الفَنْنُ, and the ى augmentative. (T.) — And one says also, agreeably with analogy, رَجُلٌ فَيْنَانٌ, (M,) and اِمْرَاةٌ فَيْنَانَةٌ, (M, K,) meaning [A man, and a woman,] having much hair; (K;) for أَفْنَانُ الشَّجَرِ **فَيْنَانٌ** is perfectly decl., derived from اِمْرَاةٌ فَيْنَانِي meaning [a woman] having much hair; and if the phrase be thus, فَيْنَانٌ must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAqr. (M.) [See also art. فَيْن.]*

فَنَانٌ: see **فَنْنٌ**, 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:) Yaakoob 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. **وَاهِيَةٌ** [A calamity, or misfortune, &c.]: (M, K:) so some say. (M.) — And The first part of youth, or youthfulness; and of clouds. (M, K.)*

مَفْنٌ *A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so مُفَنِّنٌ: (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.)*

فُنْدٌ A garment, or piece of cloth, diversified; not uniform. (M, TA.) — And Old, and evil in disposition, as an epithet applied to a man: (M:) and so with ة applied to a woman. (M, K.) — Also, with ة, A she-camel that seems to one to have been ten months pregnant, ثُمَّ تَنَكَّشَفُ مِنَ الْكِشَافِ [app. meaning then suffers, or exposes, herself to be compressed; from الكِشَافُ as inf. n. of كَشَفْتُ said of a she-camel: compare تَنَكَّشَفُ as here used with تَنَكَّشَفُ said of a woman]. (K.)

فُنَيْنٌ: see مَفْنُونٌ.

مَفْنُونٌ: see مَفْنُونٌ.

فنتق

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

فنجان

فَلْجَانٌ: see فَنِجَانَةٌ and فَنِجَانٌ.

فنج

1. فَنَجَّ, aor. -, (L,) inf. n. فَنَجُّ, (L, K,) He bruised a bone without splitting, or cleaving, it, and without causing to bleed: (K:) or فَنَجَّ 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 فَنَجَّ رَأْسَهُ, and فَنَجَّهُ, He broke his head, and rendered him submissive, or abased him. (L.) And فَنَجَّهُ, aor. -, inf. n. فَنَجُّ, and فَنُوجُّ, He weakened him, rendered him languid, or enervated him. (L.) And فَنَجَّهُ, (S, L,) aor. -, (L,) inf. n. فَنَجُّ; (L, K;) and فَنَجَّهُ, inf. n. فَنَجُّ; (S, L, K;) and فَنَجَّهُ, (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.

فَنَبِيحٌ 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.)

مَفْنَعٌ A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In explaining this word, J uses زُؤُسُهُمُ for رَأْسُهُمُ; 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.]

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

فند

1. فَنَدَّ, aor. -, (TK,) inf. n. فَنَدُّ; (S, M, A, O, L, K, TA;) or فَنَدَّ, [perhaps فَنَدَّ, not فَنَدَّ] inf. n. فَنُودٌ; (IKtt, TA;) and فَنَدَّ, (S, IKtt, L,) inf. n. فَنَادٌ; (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.) فَنَادٌ is used by a poet for فَنَادٌ [A saying having, or characterized by, lying, or falsehood]. (M, L.) — And فَنَدَّ, aor. -, (TK,) inf. n. فَنَدُّ, (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 فَنَدَّ he made many mistakes in his speech. (As, TA in art. سَهَبٌ.) — And فَنَدَّ, aor. -, (IKtt, TA, TK,) inf. n. فَنَدُّ; (T, S, M, IKtt, A, O, L, K;) and فَنَدَّ; (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, فَتَدُّ being expl. in the T and M and K by اِنْكَارَ الْعَقْلِ, and in the TK by اِنْكَارَ عَقْلِهِ [meaning اِنْكَارَ عَقْلِهِ], and in like manner فَنَدَّ [of which see the part. n. مَفْنُونٌ, 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 فَنَدَّ 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 فَنَدَّ, inf. n. فَنَدُّ, app. signifies also He was, or became, impotent: and unthankful for the favour of God: see فَنَدَّ.]

2. فَنَدَّهُ, inf. n. فَنَدُّ, 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.) = فَنَدَّ قَرَسًا He acquired, or got for himself, a horse: (T, O, TA:) so says Hároón Ibn-'Abd-Allah, as mentioned by Sh: but (Ax 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 فَنَدَّ, (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. فَنَدَّهُ [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 فَنَدُّ. (O, TA.) = فَنَدَّ He desired, of such a one, [the performance of] the affair; (K, TA;) as also فَنَدَّهُ, (O, K, TA, in the O رَفِي الأَمْرِ,) inf. n. فَنَدُّ; (TA;) and فَنَدَّهُ. (O, K, TA.) = فَنَدَّ He kept constantly, or perseveringly, to the beverage, or wine. (AHn, M, K, TA.) = And فَنَدَّ (inf. n. فَنَدُّ, TA) He sat upon a فَنَدُّ, (T, L,) i. e. a شِمْرَاخٌ of a mountain. (T, O, K.)

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

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

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

فَنَدَّ: see the next paragraph, first sentence.

فَنَدُّ (T, S, M, A, O, L, K) and فَنَدُّ (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 رُكْنٌ [i. e. a side, or an outward part, or the strongest side or outward part,] of a mountain: (L:) pl. أَفْنَادٌ. (M, L.) One says of a bulky and heavy man, فَتَدُّ, meaning As though he were a head, or peak, (شِمْرَاخٌ,) of a mountain. (A.) — And the former (فَنَدُّ) is the sing. of أَفْنَادٌ in the phrase أَفْنَادُ اللَّيْلِ (T,) which means The component parts, or portions, of the night. (T, O, K, TA.) — And A congregated party (T, O, K, TA) of men. (T, O.) One says, فَتَدُّ هُمْ فَتَدُّ عَلَى حِدَّةٍ They are a party by itself. (T, TA.) And it is said in a trad., (T,) respecting the Prophet, (T, O, K,) that, when he died, (O,) صَلَّى النَّاسُ عَلَيْهِ أَفْنَادًا أَفْنَادًا i. e. [The people prayed for him, or invoked blessing upon him,] one by one, without an Imám; (Th, T, O, K;) or companies after companies: (O, K:) and they were computed to be thirty thousand, with sixty thousand angels; two angels to every one (T, O, K) of the believers. (T, O.) And the Prophet

said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) **فَتَّبَعُونِي أَتَادًا أَتَادًا بِهَلِكُ بَعْضُكُمْ بَعْضًا** [Ye will follow me] in scattered companies, company after company; [killing one another;] **أَتَادًا** being pl. of **فَتَد**; (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of 'A'isheh: (T, TA:) or the former means **فَتَدِي** 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. **أَتَادًا**: one says, **جَاءُوا أَتَادًا** 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 **فنديّة** [app. **فنديّة**]. (T.)

فُحْشٌ [inf. n. of **فَتَد**, q. v.: as a subst.,] i. q. **فُحْشٌ** [app. as meaning *Exorbitance in speech*]; and **error in judgment:** pl. **أَفَادٌ**. (Ham p. 112.) — See also **فند**, near the end.

فندة *A complete branch from which a bow is made.* (O.)

فنديّة [app. **فنديّة**]: see **فند**, last sentence.

فنداوة (in the O and Ck without hemz) **A sharp قُدومر** [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.)

فانيد *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: (Mgb:) it is also written with **د**; (MF;) and is an arabicized word, from [the Pers.] **پانيد** [or **پانيد**]: (K voce **فانيد**): but is more properly with **د**. (MF.)

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, (**أُنكِر**, **عقله**) 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:* (Aq, 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 (حب), 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 **παραδοχειον**, occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. **فنادق**. (TA.)*

فندق *A register of accounts:* (O, K:) thought by Aq to be an arabicized word: but the word commonly known [in this sense] is with **ق** [i. e. **قندق**]. (TA.)

فنج

فنج *A leaping, jumping, springing, or bounding;* and so **فنجة**: (L:) or the *game, or sport, called **دستبند**, [or **دستبند**, a Pers. word,] meaning the dance of the Magians, (Lth, O, L,) or a dance of the Persians (العجم), (S, K,) in which the performers hold one another by the hand; (Lth, S, O, K;) arabicized from [the Pers.] **بَنجَه** [app. as meaning "a gripe with the hand"]: (S, K:) or a game, or sport, of the Nabathæans, called in Pers. **بَنجَكَان** [app. from **بَنجَه** 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-'Ajjáz 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.)*

فندة
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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.]

فناطيس *A nose wide in the nostril, and expanded in the end:* (Ibn-'Abbád, O, K:) pl. **فناطيس**. (K. [See also what next precedes.] — And, (O, K,) accord. to IDrd, (O,) *A man broad in the nose.* (O, K.) — And *Low, ignoble, or ungenerous,* (O, K, TA,) accord. to some, in an absolute sense, (TA,) or *in respect of birth;* (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) — Also *The penis;* (O, K;) and so **فروطيس**: accord. to some, peculiarly of the swine. (TA.)

فناطيس *The snout of the swine:* (O, K: [mentioned also in art. **فنتس**; the **ن** being held by some to be augmentative:]) and so **فروطيس**. (TA.) And *The nose of the wolf.* (O.) And one says, **إِنَّهُ لَيَبِيعُ الْفَنَاطِيسَةَ**, (O, K) and **الْفَرْطِيسَةَ**, (O,) meaning † [Verily he is] *one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment:* (O, K:) thus mentioned on the authority of Aq; and Aboo-Sa'eed [meaning Aq] says that his **فناطيس** and **فروطيس** [properly] signify his nose. (TA.)

فنع

1. **فنع**, aor. **فَنَع**, (S, O, K,) inf. n. **فَنَع**, (S, O,) *He abounded, and increased, in wealth.* (S, O, K.) **مَنْ قَنَعِ فَنَعِ** 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. **خَيْرٌ** [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 **قَنَأٌ**, but the former is more common and more known, i. e. *Abundant wealth.* (TA.) And **قَرَسٌ** **ذُو فَنَعٍ فِي سَبِيهِ** *A horse having increase [in his rate of going], or having excess [therein].* (TA.) — And *Strength of odour of musk.* (K.) **مِسْكٌ ذُو فَنَعٍ** means *Musk of which the odour is strong.*

(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**. (IAgr, TA.)

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

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

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

فنع

2. **فَانَعَهُ**, (S,) inf. n. **فَانَعٌ**; (O, K;) and **فَانَعَهُ**, (S, O,) inf. n. **فَانَعٌ**; (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. **اِنْتَعَى** *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. **اِنْتَعَى** *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 **اِنْتَعَى** *I affected daintiness, nicety, or refinement, and cleanliness, in such an affair*. (TA.)

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

فَنِيعٌ (S, O, K, TA) and **مِفْنَعٌ** (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*: Agr says that the former, applied to a woman, signifies *having little flesh*; but Sh knew not this, and he cites El-Ashà 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: IAgr says that it is applied to one who is as though she were a stallion-camel such as is termed **فَنِيعٌ**. (TA.) — And the former, applied to a she-camel, signifies *Youthful, fat or plump, (S, O, K, TA,) fleshy, and bulky*. (TA.) — See also **فَنِيعٌ**. — It is also pl. of **فَنِيعٌ**. (S, O, K.)

فَنِيعٌ: see **فَنِيعٌ**.

فَنِيعٌ A stallion, (S, O, K,) [i. e.] a stallion-camel, (IAgr, 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 **فَنِيعٌ** (S, O, K) accord. to AZ, and **اِفْنَائِقٌ** accord. to IDrd, (S,) or the latter is pl. of the former pl.: (O, K:) and **فَنِيعٌ** is applied as an epithet to a [single] camel, like **فَنِيعٌ**. (TA.)

فَنِيعَةٌ A [sack such as is called] **غِرَارَةٌ** [q. v.]: (AA, O, K:) or a small **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. **فَنِيعَاتٌ**. (O, K.)

مِفْنَاعٌ, (S, O, K,) and some say **مِفْنَائِقٌ**, (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.)

مِفْنَاعٌ: see **فَنِيعٌ**.

فنع

1. **فَنَكَ** **بِالْمَكَانِ**, [aor. ٢, (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 **اِنْفَكَ**. (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* **اِنْفَكَ**. (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 **كَسْر**, (S, O,) like **عَلَيْهِ**, (K,) inf. n. **فَنُوكٌ**; (S, O, K;) and so **فَنَكَتٌ** **فِي الطَّعَامِ**: (Ibn-'Abbád, O, K:) and **فَنَكَتٌ** **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 **فَنَكَ** 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.) — **فَنَكَتٌ** **فِي لُومِي**, and **اِنْفَكَتٌ** **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 **فَنَكَتٌ** and **اِنْفَكَتٌ** *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 **فَنَكَتٌ**. (TA.) — And **فَنَكَ**, (K,) inf. n. as above, (TA,) *He lied, or said what was untrue; as also* **اِنْفَكَ**. (K.)

2: see above, near the beginning.

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

4: see 1, in five places.

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

• وَلَا فَنَكَ إِلَّا سَعَى عَمِيرٍ وَرَمِيهِ •
• بِمَا اخْتَشَبُوا مِنْ مِعْضِدٍ وَدَدَانِ •

[And there is not anything wonderful except the conduct of 'Amr and his near kinsfolk in their having taken without selection a sword commonly used for lopping trees, and one that was blunt]: (TA:) and **فَنَكَ** signifies the same. (K, TA.) — Also *Persistence, or perseverance; or the act of persisting, or persevering*. (TA.) [In this and the following senses, it seems to be an inf. n., of which the verb is **فَنَكَ**; as is indicated in the TA.] — And *The act of overcoming*. (O, K, TA.) [Accord. to the TA, from IAgr; but said in the O to be from another, not there named.] — And *The acting wrongfully, unjustly, injuriously, or tyrannically*. (IAgr, O, K, TA.) — And *The lying, or saying what is untrue*. (IAgr, O, K, TA.)

فَنَكَ 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 jachal* (أَبْنِ آوِي) in the country of the Turks: (Msb:) it is also said to mean *a certain skin that is worn*; and to be an arabicized word: [in Pers. a furred garment is called **فَنَكَ**:] IDrd says, "I do not think it to be Arabic:" and MF mentions **فَنِيعٌ** as signifying *an animal like the fox*; an arabicized word; from [a work entitled] **غَايَةُ الْبَيَانِ**; and he says that it appears to be the **فَنَكَ** that is mentioned in the K. (TA.) — See also **فَنَكَ**.

فَنِيعٌ *The مَجْمَعُ [or part in which is the 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 **فَنَيْكٌ**];) and it is also called **اِلْفَنِيعُ**; (Lth, O;) [and in like manner Aboo-Amr Esh-Sheybáneeh explained what is meant by the upper **فَنِيعٌ** as is stated by IF and in the O:] or *the extremity [of each] of the لَحْيَانِ, at the place of the عَنَقَقَةٌ [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 **عَنْقَةَ** are the two extremities of the **عَنْقَةَ**: (O:) or (K, TA, in the CK "and") the sing. signifies a bone [beneath the temple,] to which the shaving of the head reaches (**عَظْمٌ 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-Sheybānee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the **فنيك** is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also **الإفنيك**, (IDrd, O, K,) the **زِمْتِي**, (K,) or **زِمَجِي**, [i. e. the place of growth, or the root, or the whole, of the tail, of a bird, or] of a young bird; as they assert; (IDrd, O;) but IDrd says, "I will not pronounce it to be correct:" (O:) and the dual signifies two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs [sufficiently], but excludes them prematurely. (Lth, O.) = See also **فَنَك**.

الإفنيك: see the next preceding paragraph, in three places.

مَفْنَكَةٌ A foolish, or stupid, woman. (Ibn-'Abbād, O, K.)

فنو

فَنُو, said to be sing. of **أَفْنَاءَ**: see the latter, below.

فَنَاءَ: see the next paragraph: = and see also **فَنِي**, in art. **فنى**.

فَنَاءَ A bull or cow; syn. **بَقْرَةٌ**; (AA, T, S, M, K;) [i. e.] a **بَقْرَةٌ وَحْشِيَّةٌ** [or wild bull or cow; an antelope of the bovine kind]: so says Aboo-'Aleē El-Kālee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAqr, to be **فَنَاءَ**, with ق: (TA in art. **قنو**;) pl. **فَنَوَاتٌ** (AA, T, S, M, K) and [coll. gen. n.] **فَنَاءٌ**. (Aboo-'Aleē El-Kālee, TA.)

فَنِي i. q. **فَيْنَانٌ** [i. e. Hair having locks like the branches of trees; or long and beautiful hair]; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of **أَفْنِي** is **فَنَوَاءٌ**. Hence,] **أَمْرَاءَةٌ** A woman having much hair: (IAqr, M, K;) and **شَجَرَةٌ فَنَوَاءٌ** A tree having wide shade: (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be **فَنَاءٌ** [q. v. in art. **فن**]. (S, M, K.)

أَفْنَاءٌ مِنَ النَّاسِ means Mixed sorts of men or people; like **أَعْنَاءٌ**: and the sings. are [said to be] **فَنُو** and **عِنُو**: (IAqr, T:) one says, **هُوَ مِنْ أَفْنَاءِ**

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 **أَفْنَاءَ**: (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 **أَفْنَاءَ**. (T in art. **فنى**.)

فنى

1. **يَفْنِي**, (T, S, M, Mgh, K, &c.,) aor. **يَفْنِي**; (T, M, Mgh, K;) and **فَنِي**, aor. **يَفْنِي**, (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhārith Ibn-Ka'ab; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. **فَنَاءٌ**, (T, S, M, Mgh, K, &c.,) which is of both of the verbs; (TA;) It (i. e. a thing, S, Mgh, TA) passed away and came to an end; vanished away; became spent, or exhausted; failed entirely; ceased, perished, or came to nought; or was, or became, transitory, evanescent, or non-existent; the inf. n. being syn. with **نَفَادٌ**; (Aboo-'Alce El-Kālee, TA;) contr. of **بَقَاءٌ**; (M, TA;) and the pret. being syn. with **عَدِمَ**: (K, TA:) it is said of every created thing that it is subject to **الْفَنَاءَ**. (Mgh.) [Hence] **دَارُ الْفَنَاءِ** [The abode of transitoriness, evanescence, or perishableness,] means the present world. (T in art. **دور**.) — And, said of a man, (T, M, K,) i. e. **فَنِي**, aor. and inf. n. as above, (M,) **هُوَ** He was, or became, extremely aged; or old and infirm; syn. **هَرِمَ**: (M, K:) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says,

• **حَبَائِلُهُ مَبْتُوَةٌ بِسَبِيلِهِ**
• **وَيَفْنِي إِذَا مَا أَخْطَأَتْهُ الْحَبَائِلُ**

(T, M,) meaning [His snares are spread in his way, and when the snares fail to catch him] he becomes old and infirm and so dies: (T:) or it means, when death misses him he becomes old and infirm. (M.)

3. **مُفَانَةٌ**, (T, TA,) inf. n. **مُفَانَةٌ**, (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 وَتَقْعِدُهُ**
• **كَمَا يُفَانِي الشَّمْسُ قَائِدَهَا**

[They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with **رَائِدَهَا** [her pastor], instead of **قَائِدَهَا**.) Accord. to IAqr, **فَانَاءٌ** signifies **وَاجَاهٌ**

[app. a mistranscription for **وَاحَاءٌ**, originally **آخَاءٌ**, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] **أُزْجِي 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. **أَفْنَاءَهُ** He, or it, caused it, or him, to pass away and come to an end; to vanish away; to become spent, or exhausted; to fail entirely; to cease, perish, or come to nought; he, or it, did away with, destroyed, or annihilated, it, or him; (T, S, M, Mgh, K, TA;) trans. of **فَنِي**. (T, S, Mgh, K.) The saying of a **رَاجِزٌ**, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats,

• **يَقُولُ تَيْتَ اللهُ قَدْ أَفْنَاهَا**
(T, TA,) may mean an imprecation against them, i. e. He says, would that God had destroyed them: (T:) — or it means, would that God had made to grow for them [the plant called] **الْفَنِي**, i. e. **عِنَبُ التَّعْلَبِ**; so that they might have abundance of milk, and become fat. (T, TA.)

6. **تَفَانَوْا**, (S, K,) or **تَفَانُوا**, (M,) They destroyed one another, (S, M, K,) [or they shared, one with another, in destruction, (see an ex. in a verse cited voce **دَقَّ**) by slaughter,] in war, or battle. (S.)

الْفَنِي, thus, with **ي**, in the M, and thus it should be written accord. to Aboo-'Alce El-Kālee, in the T and S with **ل**, and in like manner in the K, in which it is [mentioned in art. **فنو**, and] written without the article **ال** (**فَنَاءٌ**), and said to be a pl., of which the sing. is **الْفَنَاءَةُ**, (TA,) [The plant called] **عِنَبُ التَّعْلَبِ**; [see art. **تعلب**; and see also **الإفاني**, in this art.]; (T, S, M, K;)

whereof one is called **فَنَاءَةٌ**: (S:) or, as some say, another plant; (T;) [i. e.] as some say, a species of trees, or plants, (**شَجَرٌ**), having red berries, (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as **قَرَابِطٌ** [meaning carat-weights] with which to weigh, every berry (**حَبَّةٌ**) being a **قَبْرَاطٌ**: and some say that it is a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle. (M.)

فَنَاءَةٌ: see the next preceding paragraph, in two places: = and see also art. **فنو**.

فَنَاءَةٌ A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Mgh, K,) in front, (T, M, Mgh, Mgh, K,) or extending from the sides, (S, Mgh,) of a house: (T, S, M, Mgh, Mgh, K;) pl. **فَنَائَاتٌ** (T, S, M, Mgh, K) and **فَنِي**: (K:) and **فَنِي** [q. v.] signifies the same. (T, M.)

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

فَنُو مِنْ 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 الأفاني signifies *a particular species of plant by itself, of the herbs, or leguminous plants, termed ذكور, 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 قمانية [in measure]. (S.) And it is said to signify also [The plant called] عنب الثعلب (S. [See also الفنى, above.])

أفانية A land (أرض) *suitable to those who alight and abide therein*: (K, TA:) it occurs, in a verse of Kays Ibn-El-'Eyzar El-Hudhulee, with ق, [as some relate that verse,] but Aḡ says that in the dial. of Hudheyl it is with ف. (TA in art. فنى.)

فه

1. فِهْ (K,) [or perhaps فِهْ, but originally فِهْ], like فِرْح (K,) sec. pers. فِهَيْتَ, [aor. -,] inf. n. فِهْ (S, TA) [and app. فِهْ and فِهَاهُ], *He (a man, S) lacked power or ability*. (S, K.) And فِهْ, inf. n. فِهَاهُ and فِهْ, *He made a slip, or committed a fault, from lack of power or ability, &c.* (TA.) And فِهْ فِي خُطْبَتِهِ, and فِهْ 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 فِهَيْتَ الشَّيْءَ *I forgot the thing*. (Ish, K, * TA. [In the K the third pers. is mentioned, as being فِهْ; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فِهْ عَنِ الشَّيْءِ, inf. n. فِهْ [probably, I think, a mistake for فِهْ], *He forgot the thing*. (TA.) See also 4.

2: see what next follows.

4. افهه *He (i. e. God) made him to lack power or ability*; as also فِهْه (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 بِحَاجَةٍ فَأَتَيْتَنِي فَلَانَ عَنْهَا حَتَّى

فِهَيْتَ i. e. [I went forth for a needful affair, and such a one] *made me to forget it [so that I did forget it]*. (S, TA. [Or افهه may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, افهه 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. فِهْفَه *He fell from a high station to a lower one*. (IAḡr, TA.)

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

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

فِهْه: sec. فِهْه.

فِهْه i. q. فِهْه, q. v.: (S, * K:) or *unable to speak*.

(KL. [See فِكِيه.]) One says سَفِيه فِهْه [Light-witted, lacking power or ability]. (S, TA.)

فِهَاهُ: see فِهْه.

فِهْفَه: see فِهْه.

فِهْفَه: see فِهْه.

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

فهد

1. فِهْد (S, A, O, L, K,) aor. -, (A, K,) inf. n. 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, فِهْدَتْ عَنِّي, inf. n. فِهْد, *Thou wast, or hast been, heedless, or negligent, of me*. (A.) = فِهْدَ لَهُ (O, L, K,) aor. -, (K,) *He did well, or kindly, in his affair in his absence*: (O, L, K:) like فَادٌ, and مَهْدٌ. (O, L.)

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. يوز*: (Mgh:) fem. فِهْدَةٌ: (L, Mṣb:) pl. of the masc. فِهْدٌ (S, Mgh, O, L, Mṣb, K) and أَفِهْدٌ (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فِهْدَاتٌ. (Mṣb.) أَتَوَّهَرَ مِنَ الْفِهْدِ [More sleepful than the lynx] is a proverb. (A.) — And *A nail in the [fore part] of the [camel's saddle called] وَاسِطٌ [or fore part] of the [camel's saddle called] وَاسِطٌ*; (O, L, K;) also termed كَنْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فِهْدٌ and فِهْدٌ [A man] *resembling the فِهْد [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]*: and [a man] *being, or feigning himself, heedless of what is requisite, or necessary to be done*. (K.)

فِهْدَةٌ fem. of فِهْدٌ [q. v.]. (Mṣb.) = *The اِبْتِ [i. e. podex, or anus]*. (L, K.) = *A small piece of butter*. (L in art. نِهْد.) = الْفِهْدَتَانِ (S, A, O,) or فِهْدَتَا الْفَرَسِ (L, K,) or فِهْدَتَا 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 فِهْدَتَا الْبَعِيرِ *Two protuberant bones behind the ears of the camel*; (O, L, K;) *the same that are termed الْخَشَاوَانِ*. (O, L.)

فِهْدٌ The owner, or master, of a فِهْد [or lynx]: (L:) or *one who trains the فِهْد for hunting*. (T, O, L, K.)

فِهْدٌ A fat boy or youth, (AA, S, O, L,) *that has nearly attained to puberty*; (AA, S, L;) i. q. فِهْدٌ; (O, K;) [and فِهْدٌ and فِهْدٌ]; and فِهْدٌ; (AA, L;) as also فِهْدٌ: (O, K:) Yaḡkooh asserts that the ف in فِهْد is a substitute for the ث in فِهْد, 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. فِهْدَةٌ. (S, O, L, K.)

فِهْدٌ: see the next preceding paragraph.

فهر

1. فِهْر, nor. -, (Mṣb, K,) inf. n. فِهْر (S, O, Mṣb,

ك) and **فَهْر**; (S, O, K;) and **فَهْرٌ**, (IAqr, O,* K,) inf. n. **اِفْهَارٌ**; (TA;) *He compressed a woman*, (IAqr, S, O, Mṣb, K,) *one of his young women*, (IAqr,) *without consummating the act*, i. e. *without انْتِزَال*, (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 **فَهْرٌ** the latter verb signifies also *He was alone with one of his young women*, (K, TA,) **لِقَضَاءِ حَاجَتِهِ**, (TA,) *when another of them heard the sound proceeding from him, which [sound] is termed الْوَجْسُ, (K, TA,) and **الرِّكْزُ**, and **الْحَفْحَفَةُ**; (TA;) which [also] is forbidden. (K, TA.)*

2. **فَهْرٌ**, inf. n. **تَفْهِيرٌ**, *He compressed without consummating the act*, i. e. *without انْتِزَال*, *by reason of nearness and languor*. (Mṣb in art. **عزل**. [See also I.]) — 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, **التَّفْتُورُ** [the becoming languid]; and the next, **التَّفْهِيرُ**. (S, TA.)

4: see I, in two places. — **اِفْهَارٌ بَعِيرَةٌ** *His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey*. (IDrd, O, K.) — And **اِفْهَارٌ** (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 **الفَهْرُ**: (TA:) or *he came to their synagogue*: (K, TA:) or it signifies also *he was present in their synagogue*. (IDrd, O.) — And **اِفْهَارَةٌ**, said of a girl, *She was circumcised*. (Ibn-'Abbād, O, K.)

5. **تَفَهَّرَ 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 **تَبَهَّرَ**: or it may mean *he was, or became, weary, fatigued, or jaded, and languid, or remiss*. (S, O.) And **تَفَهَّرَ 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.

الفَهْرُ, (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:)

or it signifies also *a certain festival of the Jews*: (O:) [app. the feast of Purim (written in the Book of Esther פּוּרִים pl. of פּוּר)]: accord. to A'Obeyd, (O, Mṣb,) a Hebrew word, (S, O, Mṣb,) or Nabathæan; (Mṣb;) arabicized; (S, Mṣb;) originally **بَهْرٌ**; (S, O, Mṣb;) and the Christians say **فَخْرٌ**. (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 lihe*: (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:) **اَفْرٌ** 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 diim. 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.)*

مَفَاهِرُكَ, (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 **الفَهْرُ**. (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.] **فَهْرَسْت**: (O, K:) pl. **فَهْرَسَاتٌ**. (TA.)*

فهم

1. **فَهْمَةٌ**, aor. **فَهَمَ**, inf. n. **فَهْمٌ** (S, Mṣb, K, &c.) and **فَهْمٌ**, (Mṣh, 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 **فَهْمِيَّةٌ** (S, K) and **فَهْمَةٌ** and **فَهْمَةٌ**, (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 **فَهْمَ عَنْهُ** [*He understood what he (another) said*]. (A in art. **خوس**; &c.) [See also **فَهْمٌ** below.] — **فَهْمٌ**, meaning *He was, or became, such as is termed فَهِيمٌ [i. e. one having much understanding], is like **عَلِمَ**, meaning "he was, or became, such as is termed **عَلِيمٌ**." (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. **فَهِمْتُ** *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 **التَّفَاهُورُ** 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. **انْفَهَمَ**, (K, TA,) as quasi-pass. of **فَهِمْتُ**, 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. **اسْتَفْهَمْتَنِي 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.)

فَهْمٌ 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-ʿAmidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it.* (TA.)

فَهِيمٌ, 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 **فَهْمَةٌ** [except that the latter is doubly intensive]. (TA.)*

فَهْمَةٌ: see what next precedes.

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

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

فوه

1. **فُوهْتُ عَنْهُ**, (JK, K,) aor. **أَفُوهْتُ**, inf. n. **فُوهٌ**, (JK,) *I was unmindful, forgetful, or neglectful, of it.* (JK, K.) — ISd says, **فَهَا فُؤَادُهُ** is like **فَهَا**, [which, said of the heart, accord. to explanations in the TA in art. هَفُو, means *It fluttered, or palpitated: and it was flurried by reason of grief or of beating:*] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) — And **فَهَا** signifies also *He spoke clearly, or distinctly, after doing the contrary thereof.* (TA.)

3. **مُفَاهَاهُ**, inf. n. **مُفَاهَاةٌ**; *i. q. فَاوَهُهُ, inf. n. **فَاوَهُةٌ**; *i. e. He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence.* (TA in art. فُوهُ.)*

4. **أَفْهِى** *He was weak, or erroneous, in his judgment, or opinion.* (IAfr, K, TA.)

فَاهٌ, formed by transposition from **فَانَهُ**, *A man who reveals, or discloses, everything that is in his mind; like فَاوَهُهُ*; (Fr, in § and TA, art. فُوهُ;) 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 **الاقهيان**.]

أَفْهَاءٌ [a pl. of which the sing. is not mentioned] *i. q. أَبْهَةٌ* [pl. of **أَبْهَةٌ**; signifying *Heedless; or heedless of evil by reason of their goodness; &c.*]. (IAfr, 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. فُوهُ.

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. **رُوبِنٌ**: (PS: [in a copy of the T **رُوبِنٌ** or **دُوبِنٌ**: and in my copies of the S **رُوبِنُهُ** and **رُوبِنُهُ**]) 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] بَهْتٌ*: (K:) it has been mentioned also in the K as ending with [a radical] **و** [i. e. written **فُوهُ**, in art. فُوهُ]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem. gender. (TA.)

مَفُوءَةٌ; pl. **مَفَاوٍ**: see the following paragraph.

مُفُوءٌ *Dyed with فُوَّةٌ*; applied to a garment; (T, S, M, K;) and to a hide. (M.) — And **مَفُوءَةٌ** *A land (أَرْضٌ) abounding with فُوَّةٌ*: (AHn, M, K:) or having in it **فُوَّةٌ**: (M:) and **مَقْبَاةٌ** signifies the same: (TA in art. غَبِي) or you say **أَرْضٌ مَفُوءَةٌ مِنَ الْمَفَاوِي** [i. e. **مَفُوءَةٌ**; of which the pl., without the article, is **مَفَاوٍ**]; (T;) **الْمَفَاوِي** signifying the lands (**الْأَرْضُونَ**) that give growth to **فُوَّةٌ**. (TA.)

فوت

1. **فَوَاتٌ** and **فَوْتُتٌ**, aor. **فَوْتُتٌ**, inf. n. **فَوْتُتٌ**, originally signifies **فَاتٌ وَتَتْ 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 **فَاتَتْ الصَّلَاةُ**, meaning *The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein*: (Msb:) and **فَاتَاتٌ** is syn. with **فَاتٌ**. (M, O.) [And both of these verbs are trans.:] one says **فَاتَهُ الشَّيْءُ**, (S, O, Msb,) or **الْأَمْرُ**, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, M, O, Msb, K;) and **فَاتَانَهُ**; (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, **فَاتَهُ** 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, **فَاتَنِي كَذَا**, meaning *Such a thing preceded me, &c., app. so as to become beyond my reach*: and **فَاتَهُ جَارِيَتُهُ حَتَّى** [I preceded it, &c.]: (T:) and **فَاتَهُ فُلَانٌ بِنِزَاعٍ** *I ran with him until I passed beyond him, or outwent him*: (A, TA:) and **فَاتَهُ فُلَانٌ بِبِرَاعٍ** *Such a one preceded him, or outwent him, by a cubit.* (Msb.) **فَلَا فَوْتُتٌ**, in the K **xxxiv. 50**, means **فَلَا فَوْتُتٌ نَهْرٌ مِنَّا** [And there shall be for them no escaping from us], i. e. **لَا يَفُوتُونَنَا** [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 يَلَاتُ**. (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;" wherenpon he said to her, **لَمْ تُفَاتِي** **فَهَاتِي** (M, Meyd) i. e. *It has not escaped thee [lit. thou hast not been escaped], so adduce what thou hast [to tell]: the saying is a proverb.* (Meyd.) — See also 5: and see 8, in three places. — **فَاتٌ** is also syn. with **فَادٌ** [as signifying *He died*; in which sense the aor. is **يَفُوتُ**, and the inf. n. **فَوْتُتٌ**]. (A in art. فِيد.) And **أَتَيْتُ** signifies *He died suddenly.* (TA in art. فَاتٌ, q. v.)

4. **أَمَاتَهُ الشَّيْءُ**, (S, MA,) or **الْأَمْرُ**, (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. **فَاتَهُ 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 **تَفَاوَتْ** has for its inf. n. **تَفَاوُتٌ** and **تَفَاوَتْ**, (S, M, O, K,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-Ambaree; both anomalous, for the inf. n. of a verb of the measure **تَفَاعَلَ** is **تَفَاعَلٌ**, [in the copies of the S **تَفَاعَلَ**, and said to be so in J's handwriting,] with damm to the **ع**, except in this instance: (S, O:) but Sb said that there is not among inf. ns. an instance of **تَفَاعَلٌ** nor of **تَفَاعَلٌ**. (M.) **مَا تَرَى فِي خَلْقِي الرَّحْمَنِ مِنْ تَفَاوُتٍ**. (M.) **تَفَاوَتْ**, (T, M, O, K,) or **تَفَوَّتْ**, (T, O, K,) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the K **ixvii. 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 **تَفَوَّتْ** and **تَفَاوَتْ**. (M.) — And one says, **تَفَاوَتِ الشَّيْئَانِ** *The two things were far apart, one from the other; or widely distinct or separated: (S, O, K:) or*

differed, or were different. (Mṣb.) And تَفَاوَتَا *They two were distinct, or dissimilar, in respect of excellence, (Mṣb,) or في الشرف [in eminence, or nobility]. (A.)*

8: see 1, first and second sentences. — As, relating the verse of Ibn-Muḩbil,

- 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 الفَوْتُ, and الإقْتِبَاتِ [app. as the inf. n. of the pass. v. اِقْتَبَيْت used in this verse] signifies الفَرَاغُ. (T.) — See also 1, last sentence. — الإقْتِبَاتِ signifies also *The betaking oneself, or applying oneself, before another or others, or hastily, (S, O, Mṣb,) to a thing, (S, O,) or to the doing of a thing, (Mṣb,) 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, Mṣb:) you say, اِنْتَاتِ عَلَيْهِ بِأَمْرٍ كَذَا i. e. فَاتَهُ [app. meaning *He so betook himself, &c., in opposition to him: or فَاتَهُ may be here used in the sense in which it is expl. above voce تَقَوَّتُ. (S, O.)* And you say, فُلَانٌ لَا يُفْعَلُ عَلَيْهِ *Such a one, nothing is to be done without his order; (S, O, K;*) and so عَلَيْهِ لَا يُفْعَلُ; (Har p. 63;) or لَا يَفْعَلُ عَلَيْهِ [which means the same]. (Mṣb.)* أمِثْلِي يُفْعَلُ عَلَيْهِ فِي بَنَاتِهِ (T, M, O,) or فِي أَمْرِ بَنَاتِهِ (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning *Shall such a one as I [am] have anything done in respect of his daughters without his order? (Mgh, TA;) and was said by 'Abd-Er-Rahmān the son of Abou-Bekr to his sister 'Aisheh, on the occasion of her having given in marriage his daughter, the elder Ḥafṣah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, O, TA.)** And you say, اِنْتَاتِ عَلَيْهِ فِي شَيْءٍ, and اِنْتَاتِ عَلَيْهِ فِي شَيْءٍ, meaning *He brought to pass a thing exclusively of him [i. e., of another person, without the latter's having any part therein]. (TA.)* And اِنْتَاتِ عَلَيْهِ فِي كَذَا, and تَفَوَّتَ عَلَيْهِ فِيهِ, *He followed his own opinion only, exclusively of him [i. e., of another], in the disposal, or management, of such a thing: the verbs being trans. by means of عَلَى because implying the meaning of التَّغْلِبُ. (TA.)* And تَفَوَّتَ عَلَيْهِ فِي الأَمْرِ (M, K, TA,) and تَفَوَّتَ عَلَيْهِ فِيهِ (MA,) *He decided against him in the affair. (M, MA, K, TA.)* — And اِنْتَاتِ بِأَمْرِهِ *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, اِنْتَاتِ بِأَمْرِهِ, with***

hemz, meaning *he was alone in his affair; and in like manner one says, بِرَأْيِهِ in his opinion. (TA.)* [See also art. فَوَاتُ.] — And اِنْتَاتِ الكَلَامَ *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 اِنْتَاتَهُ. (TA.)*

فَوْتُ an inf. n. of 1. (S, M, &c.) — فَوْتُ فِيهِ and فَوْتُ يَدِهِ and فَوْتُ رَمْحِهِ [lit. *Beyond the reach of his mouth and of his spear and of his hand, or arm (in several copies of the K erroneously written فَوْتُ)] mean *where he sees it but will not [be able to] reach it, or attain it. (K, TA.)* A man said to another, reviling him, [or rather said of him,] جَعَلَ اللهُ رِزْقَهُ فَوْتُ فِيهِ i. e. [May God make his sustenance to be beyond the reach of his mouth,] *where he shall see it and shall not attain it. (S, O. [And the like is said in the M and A.]* And one says, هُوَ مِنِّي فَوْتُ الرَّمْحِ [He, or it, is] *where my spear will not reach him, or it. (S, A, O.)* And هُوَ مِنِّي فَوْتُ اليَدِ [He, or it, is] *beyond the reach of my hand, or arm: mentioned by Sb among what are peculiarly adverbial expressions. (M.)* And اِفْلَتْنَا فُلَانٌ فَوْتُ اليَدِ and فَوْتُ الظَّفْرِ [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 ظَفْرٌ فَوْتُ, which he explains as syn. with فَوْتُ يَدٍ; but it signifies *A little beyond the reach of a finger-nail.]* — اَسْمَعُ فَوْتُا means *I hear a sound, or voice, but I see not a deed, or no deed. (TA in art. صوت.)* — فَوْتُ signifies also *The space between two fingers [when they are extended apart (see بَصْرٌ): (S, M, O, K:) pl. أَفْوَاتُ. (S, M, O.)* — And you say, فَوْتُ بَيْنَهُمَا فَوْتُ فَوْتُ [i. e. *Between them two (meaning two men) is a wide distance; app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتُ مَائِتٌ and نَبْلٌ لَانِلٌ. (M.)**

فَوْتُ an inf. n. of 1. (S, M, &c.) — [Hence,] مَوْتُ الفَوَاتِ *Sudden death: (S, M, A, O, K:) likewise termed المَوْتُ الفَوَاتِ and المَوْتُ الفَوَاتِ. (IAar, TA.)* You say, مَاتَ مَوْتُ الفَوَاتِ *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, أَحَافَ مَوْتُ أَحَافَ مَوْتُ [I fear sudden death]. (O.)

فَوْتُ 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-Riyāshee: pronounced by AZ with hemz. (O.)* — See also فَوْتُ [of which it is the dim.]

فَوْتُ act. part. n. of 1 [q. v.]. (T.) — See also فَوْتُ, last sentence.

فوج

1. فَاَجَ, [aor. يَفُوجُ,] said of musk, i. q. فَاَجَ [i. e. *It diffused, or exhaled, its odour. (O, K.)* — And, said of the day, † *It became cool. (O, K, TA.)* And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ † [The sun became moderated at the cool time of the day]. (O.)

2. نَسْتُ بِرَأْيِي حَتَّى أَفُوجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أُنِي أَفُوجَ [in which, for أَفُوجَ, I read أَفُوجَ]: عَلَى نَفْسِي [erroneously] نفسى.)

4. اِفَاجَ (K,) inf. n. اِفَاجَةٌ (S,) *He hastened, or went quickly; (S, K, and O and Mṣb in art. اِفَاجَ القَوْمِ) and he ran. (S, K.)* — And اِفَاجَ القَوْمِ فِي الأَرْضِ *The people, or party, went away, and spread, or dispersed themselves, in the land. (L in art. اِفَاجَ) — And اِفَاجَ فِي عَدْوِهِ He was slow in his running. (L in art. اِفَاجَ) [Thus اِفَاجَ has two contr. significations.] — Also He sent the camels to the watering-trough, or tank, drove by drove. (O, K.)*

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

فَوْجٌ *A company, congregated body, party, or group, of men; (S, A, O, L, Mṣb, K;*) as also فَاوَجٌ (L,) and فَاوَجَةٌ (K,) and فَوْجٌ (O, K, and Mṣb in art. فَوْجَ, q. v.,) which last is said by Az to be originally فَوْجٌ, from فَاَجَ, aor. يَفُوجُ, like فَوْجٌ from هَانِ, aor. يَهْوَنُ, for which they say also فَوْجٌ: (O, and Mṣb* in art. فَوْجَ:) 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 اَفْكَلُ, in art. فَاكَلُ)] pl. [of pauc.] اَفْوَاَجٌ [also used as a pl. of mult.] (S, O, Mṣb, K) and [of mult.] فَوْوُجٌ and pl. pl. اَفَاوِجٌ (S, O, Mṣb, K) and اَفَاوِجٌ (S, O, K) and اَفَاوِجٌ, as though pl. of اَفِجَةٌ. (O.)*

فَوْجٌ: see the next preceding paragraph: — and see also art. فَوْجَ.

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

فَوْجٌ: see فَوْجٌ: — and see also art. فَوْجَ.

فوح

1. فَاخَ الْبَيْتُكُ (Mṣb, K,) aor. يَفُوحُ and يَفِيحُ; (Mṣb;) or فَاخَتْ رِيحُ الْبَيْتِكُ, aor. تَفُوحُ and تَفِيحُ; (S;) inf. n. فَوْحٌ (S, Mṣb, K) and فَوْحَانٌ and فَوْحَانٌ; (S, K;) and فَيْحَانٌ (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. عَيْقٌ: (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 أُنْوَارُهُ [We alighted in a garden the birds of which warbled plaintively, one to another, and the flowers of which exhaled sweet odours, one with another]. (A.)

فَوْحُ الْحَيْضِ The chief and first portion of the menstrual discharge. (L.)

فَوْحَةٌ [A spreading, or an exhalation], of perfume. (TA in art. عَصْر.)

فوح

1. فَاخَتْ الرِّيحُ, aor. تَفُوحُ, inf. n. فَوْحَانٌ; (K;) as also فَاخَتْ, aor. تَفِيحُ, (K in art. فَيح) inf. n. فَيْحَانٌ and فَيْحَانٌ; (TA in art. فَيح) The wind, or odour, rose, or diffused itself: (K:) you say, فَاخَتْ مِنْهُ رِيحٌ طَيِّبَةٌ, 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. فوح) 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 بِيَوْتِهِ 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 الظَّهْمَةِ (L, TA,) in the كَعَنَّا, 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. فَاوَدَ, aor. يَفُودُ, (S, Mgh, O, K, and T in art. فَيِد,) inf. n. فَوْدٌ; (AA, K, and T in art. فَيِد;) as also فَاوَدَ, 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 فَاوَدَ, aor. يَفُودُ, (M,) inf. n. فَوْدٌ, (K,) It (property) continued, or belonged, or appertained, syn. ثَبَّتَ, (M, K,) to its owner; (M;) as also فَاوَدَ, 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 فَاوَدَ, aor. يَفِيْدُ, (K in art. فَيِد,) inf. n. فَيْدٌ. (K. [See also art. فَيِد.]) — فَاوَدَهُ, (Aṣ, Yaḥkoob, T, M, L,) aor. يَفُودُهُ, (Yaḥkoob, M,* L,) inf. n. فَوْدٌ, (K,) He mixed it, (M, L, K,) namely, saffron [&c.], (M, L,) or perfume &c., (Aṣ, T,) or moistened it with water &c.; (L;) syn. دَاوَهُ; (Aṣ, Yaḥkoob, T, M, L;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]: (M, L:) and so فَاوَدَهُ, aor. يَفِيْدُهُ, (S, L, K, in art. فَيِد,) inf. n. فَيْدٌ. (L. [See also art. فَيِد.])

4. افَاوَدْتُهُ I killed him; destroyed him. (O, K. [See also art. فَيِد.]) — And افَاوَدْتُهُ property. (M, L, K.) It belongs to this art. and to art. فَيِد [q. v.]. (L.) — See also 10.

5. تَفَوَدَ فَوْقَ الْجَبَلِ He (a mountain-goat) ascended (أَشْرَفَ) upon the mountain. (O,* L, K.)

6. هُمَا يَتَفَاوَدَانِ الْعِلْمَ (ISH, K) is a phrase used by the vulgar, (ISH,) but the correct expression is يَتَفَايِدَانِ, meaning They two impart knowledge, each to the other: (K:) or يَتَفَايِدَانِ بِالْمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISH:) or, in the opinion of MF, each is allowable. (TA. [See also art. فَيِد.])

10. استفادَهُ, (M, L, K,) and افادَهُ, (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.]

[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. افَاوَادٌ: (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, ارْفَعْ فَوْدَكَ اِرْفَعْ فَوْدَكَ 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] جُوالِق. (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, اَلْقَتِ اَلْعَقَابُ فَوْدَيْهَا عَلَى الْبَيْتِ [The eagle cast] its wings [upon, or over, the eagle]. (A.) — One says also, جَعَدْتُ الْكِتَابَ فَوْدَيْنِ, meaning † I doubled the upper part of the letter, or writing, over the lower part, so that it became two halves. (A, O.) — And اسْتَلَمْتُ فَوْدَ الْبَيْتِ [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Ka'abah]. (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. افَاوَادٌ. (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.)

فَاوَدَةٌ 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.])

مَدْفُوفٌ, applied to perfume &c., i. q. مَدْفُوفٌ [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 مَفِيَادٌ. (Ibn-Abbād, O, K.)

فور

1. فَاوَرُ, (M, Mṣb, K,) aor. يَفُورُ, said of water; (Mṣb;) and فَاوَرْتُ, aor. تَفُورُ, said of a قَنْوَر [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.* — **فَارَتْ نَفْسُهُ** *His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثَارَتْ [q. v.]*. (T in art. **ثَوْرٌ**.) — **فَارَ فَاثِرُهُ** i. q. **ثَارَ ثَائِرُهُ** (T, S, K) *His anger boiled [or became roused or excited]; (S;) or he was, or became, angry.* (TA.) — [And † the same phrase is expl. in the M, accord. to the transcript in the TT, as signifying **اِنْتَشَرَ غَضَبُهُ**; but I think that the right reading is evidently **عَضَبُهُ**; and the meaning, *His sinews became swollen*; said of a horse or the like: see art. **نَشْرٌ**; and see also **فَائِرٌ**, below.] — **فَارَ الْعِرْقُ**, inf. n. **فَوْرَانٌ**, *The vein became excited, or in a state of commotion, and flowed forth [with blood]:* (M, K, TA;) to which is added in the K, **وَضْرَبَ**; but this is a mistake, occasioned by a false reading of the next words in the M, which are **وَضْرَبَ وَضْرَبٌ** **فَوَارَ رَغِيْبٌ** **وَاسِعٌ**. (TA. [See **فَوَارٌ**].) — **فَوَارَ الْعِرْقُ** in a horse means *The vein's having inflations, or knots, [or 'a varicose condition,] apparant in it; which is disapproved.* (ISk, TA.) — **فَارَ** 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.) — **فَارُوا** is said of men assembled in market-places [app. as meaning *They bustled, or were in a state of commotion.*] (TA.) — **فَوَارَ الْبَسِكُ**, inf. n. **فَوْرَانٌ** and **فَوْرَانٌ**, [*The odour of*] *the musk spread.* (M, K.) — **فَوْرَتُهُ**: see 4. — Also **فَوْرَتُهُ** *I made for it, i. e. the balance, what are termed فَيَارَانٌ [dual of فَيَارٌ, q. v.].* (Th, M, K.)

2. **فَوْرَ لِلنَّفْسَاءِ** *He made what is termed فَيَرَةٌ [q. v.] for the woman in the state following childbirth.* (M, K.)

4. **فَوْرَتُهُ** and **أَقْرَتُهُ** *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.) **أَبْرَزُ 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 *Intenseness, or vehemence, of heat;* (TA;) as also **فَوْرَةٌ**. (S.) — **فَوْرَ 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 الْفَوْرُ** [*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 **جَاؤُوا** instead of **أَتَوْا**;) and this is said by Zj to be the meaning of **مِنْ فَوْرِهِمْ** in the Kḡr iii. 121: (M, TA;) or **قَبْلَ أَنْ يَسْكُنُوا** [*before their resting, or ceasing from motion*]: (K, TA;) or **مِنْ فَوْرِهِمْ** in the Kḡr ubi suprā 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 مَا لَأَزَلَّتِ الْفَوْرُ** *I will not do such a thing while the gazelles wag their tails.* (IAḡr, T, S.)

فَاوَةٌ *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. **يَفُوْرُ**. (O.) — **فَاوَةُ الْإِبِلِ** means *The sweet exhalation from the skins of the camels when they are moist after returning from the water.* (M, K.)

فَوْرَةٌ: see **فَوْرٌ**: — and **فَوَارَةٌ**. — Also *An ebullition of anger, rage, or passion; syn. هَانِجٌ.* (S and K in art. **هَمِجٌ**.) — And *Freshness, or newness: so in the saying بَغْوَرْتِهِ بِغَوْرَتِهِ [*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, (and 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 [شَفَا].* (O, K.) — And i. q. **كُوْفَةٌ** [*A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles.* (M, K.)

فَيَرَةٌ *Fenugreek (حَلْبَةٌ) mixed [in the manner described voce فَيَرَةٌ (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 keereh 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-'Abbād. (O.)* And [in like manner] **فَوْرَةٌ** signifies *The mantling foam upon the surface of wine.* (TA.)

فَوَارٌ [an intensive epithet from **فَارٌ**; signifying *Boiling much; &c.: — and Water, &c., welling forth abundantly; gushing.*] — [Hence,] **ضَرَبَ فَوَارٌ** *A smiting [that inflicts a wound] such as is wide, (IAḡr, M, TA,) so that the blood flows [abundantly]:* (M;) a poet says,

- **بِضْرَبٍ يُخْفِتُ فَوَارَهُ**
- **وَلَطْعِنٍ تَرَى الدَّمَّ مِنْهُ رَشِيئًا**
- **إِذَا قَتَلُوا مِنْكُمْ فَارِيًا**
- **ضَمِنًا لَهُ بَعْدَهُ أَنْ يَعْيشَا**

(IAḡr, M, TA. [The text of the M as given in the TT, for **تَرَى الدَّمَّ**, has **بُرَى الدَّمَّ**; and for **أَنْ يَعْيشَا**, it has **أَوْ يَعْيشَا**: and the right reading of the first hemistich seems to be, **بِضْرَبٍ تُخْفِتُ فَوَارَهُ**; for an inf. n. is sometimes made fem.: see an instance of **ضَرَبَ** as fem. in the EM p. 157: the poet means, *With a smiting that silences, or kills, inflicting a wide and gushing wound; and a piercing with the spear in consequence of which thou seest the blood sprinkled: when they slay a 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 **يُخْفِتُ فَوَارَهُ** is meant **لَهَا وَاسِعَةٌ فَمِنْهَا** in which the two fem. pronouns and the fem. epithet all relate to the word **ضَرَبَ**, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.]*

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 فَوَارَةٌ and فَوَارَةٌ are applied to anything that does not move nor turn round; and فَوَارَةٌ 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 bones: (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 (بَيْنَ 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. فَيْل.] 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 كَرَشِ [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, فَائِرٌ]: see 1, in two places. — Applied to a beast, of the equine and other kinds, *Scrolled in the sinews; syn. مُنْتَشِرٌ الْعَصَبِ. (K.) [In the TA, this is said to be a mistake for مُنْتَشِرٌ الْعَصَبِ, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.]* — See also فَوْرٌ.

مَفَاوِزُ: see فَوَارَةٌ.

فور

1. فَاَزَ, aor. يَفْوُزُ, inf. n. فَوْرٌ (S, A, O, Mḡb, K) and مَفَازٌ and مَفَازَةٌ, (TA,) *He attained, acquired, gained, or won, good, or good fortune, (S, A, O, Mḡb, K) or his wish or desire, or what he desired or sought; (Bḡ 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: (Mḡb:) [he had his arrow drawn, or] his arrow came forth [from the رِيَابَةِ], in the game called الْهَيْسِرُ: and † it (an arrow) won; or came forth before its*

fellow [or fellows in that game]. (O, TA.) You say, فَاَزَ بِهِ He attained it, acquired it, gained it, or won it; (Kh, A, O, Mḡb, 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, Mḡb, K.) You say, فَاَزَ 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 فَاَزَ بِالتَّوَابِ وَفَاَزَ مِنَ الْعِقَابِ A happy end is his who gains reward and escapes punishment. (A.) — And فَاَزَ, (S, O, K,) aor. يَفْوُزُ, (TA,) inf. n. فَوْرٌ, (S, A, K,) † He perished: (S, A, K:) he died; and so فَوْرٌ: (S, A, O, Mḡb, 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 وَفَوْرٌ فُلَانٌ بَعْدَهُ [Such a one died and such a one died after him]: and accord. to others, فَوْرٌ 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. فَوْرٌ † He went, or his course brought him, to the مَفَازَةَ: (IAḡr, TA:) or † he went upon the مَفَازَةَ: (A, TA:) or † he went away: (IAḡr, O, K:) or † he went away into the مَفَازَةَ: (A:) and فَاَزَ signifies † he traversed the مَفَازَةَ. (Mḡb.) You say, فَوْرٌ بِأَيْدِيهِ (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 فَوْرٌ signifies the same as فَوْرٌ. (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. اِذَازَهُ بِكَذَا He (God, S, O, K, or a man, Mḡb) caused him to attain, acquire, gain, or win, such a thing. (S, O, Mḡb, K.)

5: see 2.

فَاَزَ: see what next follows.

فَاَزَةٌ 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.] فَاَزَاتُ. (ISd, TA.)

فَاَزَةٌ † A thing that rejoices one, and by which one attains good or the object of his desire: you say, فَاَزَ بِفَاَزَتِهِ † 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 Kḡr [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: (Mḡb, K:) or i. q. فَلَاةٌ: (A:) [i. e.] a desert; syn. بَرِّيَّةٌ; any [desert such as is called] قَفْرٌ: (TA:) or a desert in which is no water: (ISh, O, K:) and a desert in which is no water for the space of a journey of two nights or more: when there is none for the space of a journey of a night and a day, it is not thus called: (ISh, O, TA:) or a tract in which two watering-places are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them, [accord. to that which is generally preferred of the explanations of the term رِبْعٌ which is here employed,] and other animals [that journey quicker] drink on alternate days; as also فَلَاةٌ: or such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days; as also فَيْغَاةٌ: (TA:) so called to prognosticate good fortune, and safety, (Aḡ, IF, S, A, O, Mḡb,) as meaning a place of safety, (A,) from فَاَزَ signifying “he became safe:” (Mḡb:) or from فَوْرٌ, (IAḡr, S, O, Mḡb,) or فَاَزَ, (Aḡei, TA,) signifying “he perished,” (IAḡr, S, O, Aḡei,) or “he died:” (Mḡb, 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 فَاَزٌ 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. الْمَفَاوِصَةُ signifies *The being clear, or perspicuous, syn. الْبَيَانُ, (S, O, K,) in talk or discourse (فِي الْحَدِيثِ). (S. [In the O, and K, and 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 الْمَفَايِصَةُ. (IB, TA in art. فَيْص.) [See also 4 in art. فَيْص.]*

4. مَا أَفْأَصَ بِكَلِمَةٍ: see art. فَيْص. [It seems to be indicated in the S that this is from الْمَفَاوِصَةُ, expl. above: and the like of this is app. said by IB.]

6. التَّبَاوُصُ signifies *التَّبَايُنُ [The being, or becoming, separated, one from another]; from التَّبَايُنُ, not from التَّبَايُصُ: (O, K:) originally التَّبَايُصُ; mentioned also [in a different sense] in art. فَيْص. (TA.) See the latter art.*

فوض

2. فَوْضَ إِلَيْهِ الْأَمْرَ. (S, M, A, O, Mḡb, K,) inf. n. *He committed to him the thing, affair, or case*; syn. رَدَّ, (S, A, O, K,) or صَبَّرَ, (M,) or سَلَّمَ; (Mgh, Mḡb;) *abstaining from contention, or litigation*; (Mgh;) and *made him arbiter thereof*. (TA.) It is said in the Kṛ [xl. 47], (TA,) وَأَقْوَضَ أَمْرِي إِلَى اللَّهِ (A, TA) *And I commit my case unto God, making Him arbiter thereof*. (TA.) — التَّفْوِيزُ فِي النَّكَاحِ, (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 قَوَّضَتْ بِضَعْبِهَا إِلَى زَوْجِهَا (Mgh,) or قَوَّضَتْ نِكَاحَهَا إِلَى الزَّوْجِ (Mḡb,) *She married herself to her husband without a dowry*: (Mgh, Mḡb:) or قَوَّضَتْ signifies *She gave up, or renounced, the ordinance of the dowry*. (Mḡb.)

3. مَفَاوِضَةٌ signifies *The being copartner, or copartners, in everything*; (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also تَفَاوُضٌ. (K.) [See 6.] Hence, (TA,) شِرْكَةُ الْمَفَاوِضَةِ *Copartnership in everything*; (Lth, M, S, A, Mgh, TA;) in which everything is common property; (Lth, M, TA;) opposed to شِرْكَةُ الْعِنَانِ, which is copartnership in one thing: (Lth:) or *copartnership of two persons in all that they possess*: (Mḡb:) or *copartnership of two persons in all that is in their hands, or that they may afterwards acquire*; which is null and void accord. to Esh-Sháfi'ee, but allowable accord. to Aboo-Haneefeh and his two companions [Aboo-Yoosuf and Moḥammad]. (TA.) You say, I WAS COPARTNER WITH HIM IN ALL THE PROPERTY THAT WE BOTH TOGETHER POSSESSED. (Az, TA.) Hence also, (TA,) مَفَاوِضَةُ الْعُلَمَاءِ *The conversing and conferring of the learned on matters of science; each of two persons receiving what the other had [to communicate], and giving what he himself had to the other; as though each committed what he had to his companion*. (O, TA.) — *The commixing [in social intercourse]*. (A.) — *The being coequal*. (A, O, K.) — *The competing [مُجَارَاةٌ] in an affair*. (K.) You say, He competed with him, (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جازاه, whence he has been led to assign to فَاوُضَ a wrong meaning, which Freytag has inadvertently copied,]) and did like as he did, (Mgh,) in his affair, (S, TA,) or in such an affair. (Mgh.) And I competed with him; syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مَفَاوِضَةٌ [There was, between them two, competing]. (A.)

6: see 3. You say, تَفَاوُضَ الشَّرِيكَانِ فِي الْمَالِ *The two partners were sharers in the property altogether*: (S, O, TA:) or تَفَاوُضَ الشَّرِيكَانِ signi-

fies *the two partners were coequal*. (A, Mgh.) — [Hence, تَفَاوَضُوا *They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others*: see 3. — And *They mixed together in social intercourse*: see, again, 3.] — تَفَاوَضُوا الْحَدِيثَ *They [discoursed together; or] began, or commenced, or entered upon, discourse*. (M, Mḡb.) [See an ex. in a verse cited in the first paragraph of art. زَهْو.] — Also, تَفَاوَضُوا فِي الْأَمْرِ *They competed [فَاوُضَ 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 قَوْضَى *A party, or company, of men who are equals, having no chief*: (S, O, Mḡb, K:) or separated, or in a state of dispersion; (Lth, O, K;) قَوْضَى being pl. of فَائِضٌ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, قَوْضَى 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 قَوْضَى فِي هَذَا *The people are equals in this; there is no distinction to be made between them*. (Mgh.) And جَاءَ الْقَوْمُ قَوْضَى *The party, or company, of men came mixed together*. (S.) And الْوَحْشُ قَوْضَى *The wild animals are in a state of separation, or dispersion*, (O, TA,) going to and fro. (TA.) أَمْوَالُهُمْ قَوْضَى بَيْنَهُمْ *Their possessions are property which they share among themselves; as also قَيْضُوهَا, and قَيْضُوهَا, and مَتَاعُهُمْ قَوْضَى بَيْنَهُمْ, and قَوْضَى نَفْسًا, Their goods are common property among them*. (M.) And الْمَالُ قَوْضَى بَيْنَهُمْ *The property is promiscuous among them: whosoever desireth of them a thing taketh it*. (Mḡb.) And كَانَتْ خَيْبَرُ قَوْضَى (Mgh) *common property* (Mgh, Mḡb) among the Companions; not divided. (Mḡb.) — أَمْرُهُمْ قَوْضَى, and قَيْضَى, قَوْضَى بَيْنَهُمْ, (M,) or قَوْضَى بَيْنَهُمْ, (TA,) *Their case is mixed, or promiscuous: or is equal among them*: (Lh, M, TA:) or أَمْرُهُمْ قَوْضَى بَيْنَهُمْ, (AZ, O, K,) or قَوْضَى 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.]

قَوْضَى: and قَوْضُوهَا: } see قَوْضَى, last sentence.

رَمَائِصُ تَفَاوِضَةٌ *Remains of life*: (O, TA:) so in the saying, رَأَيْتُ التَّفَاوِضَةَ لِفُلَانٍ (O) or بِفُلَانٍ (TA) [I saw the remains of life pertaining to, or in, such a one]

مَفْوُضَةٌ *A woman who marries herself to her husband without a dowry*: (Mgh, Mḡb:) or *who gives up, or renounces, the ordinance of the dowry*: (Mḡb:) or, accord. to some, the word is مَفْوُضَةٌ, (Mgh, Mḡb,) meaning *married by her guardian without the naming of the dowry*: (Mgh:) or meaning *having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it*: (Mḡb:) or meaning *married without the mention of a dowry, or on the condition of her having no dowry*. (KT.)

فوط

2. فَوَطَهُ, inf. n. تَفَوَّطَ, *He clad him, or attired him, with a فَوْطَةٌ*. (TA.)

فَوْطَةٌ sing. of فَوَطٌ, 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. فَوْطَةٌ: 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,) فَوْطَةٌ is a word of the language of Es-Sind, arabicized, from فَوْطَةٌ, 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 فَوْطَةٌ is فَوَيْطَةٌ. (Ḥar 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-Maḥallah El-Kubrā, 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.)

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

فَوَيْطَةٌ dim. of فَوْطَةٌ, q. v.

فَوَاطٌ *A weaver, or seller, of فَوَطٌ, pl. of فَوْطَةٌ*. (TA.)

فَوْطٌ *A man clad, or attired, with a فَوْطَةٌ*. (TA.)

فوط

1. فَوَاطٌ, aor. يَفْوَطُ, inf. n. فَوَّطَ and فَوَّطَ: see فَوَّطَ in art. فَوَّطَ.

فوف

1. مَا فَاَفَ عَنِّي بِخَيْرٍ (T, M, O,) or مَا فَاَفَ بِخَيْرٍ (K,) inf. n. يَفْوُفُ, (K,) aor. وَلَا زَنْجَرَ (K,) [may be rendered *He did*

not benefit, or he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth; i. e., with a thing inconceivably small; or with anything; being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying "Not [even] this [will I give thee]," (T, O, K,) or "Not [even] the like of this." (M.)

فوف: see the next paragraph, in two places.

فوف The whiteness that is upon the nails of young persons; (S, M, O, K;) as also فوف; (T, M, K;) the latter mentioned by Fr, but not known by IAar; (T;) or the former is the more common: (K:) n. un. with ة; (M, K;) meaning a portion thereof. (M.) — And The integument [or pellicle] that is upon [what is termed] the core of the heart, and the stone of the date, (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 القَطْمِيرِ. (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 بُرْدٌ أَفْوَابٌ meaning a بُرْدٌ having white stripes, (M,) and so بُرْدٌ مُفَوِّفٌ; (S, M, K;) or this last and بُرْدٌ أَفْوَابٌ signify a thin بُرْدٌ; (S, O, K, TA;) and in like manner one says حُلَّةٌ أَفْوَابٌ: (TA:) is pl. of فوف: (S, O:) and accord. to Lth, the أَفْوَابٌ are of the [ق. v.] عَصَبُ [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 عُسْبُورِ [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.

بُرْدٌ مُفَوِّفٌ: see فوف, latter half. — عُرْفَةٌ مُفَوِّفَةٌ, 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

بالصَّمِيرِ وَالْفَتْحِ (K, [there said to be الفوفلُ and الفوفلُ, but accord. to the CK and TK الفوفلُ, and thus only, as though it were said to be بالفصيحِ فالفصحِ]) or شَجَرَةُ الْفُوفِلِ, (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 arera catechu, or betel-nut palm,] like the cocco-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 cocco-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 cocco-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 تَحْتُ, (Mgh,) aor. فَوَّقَ, (S, O,) inf. n. فَوْقٌ (O, K) and فَوَاقٌ (K) and فَوَاقِنٌ (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 فَلَانًا I became better than such a one, and higher, and more eminent or noble; as though above him in station. (TA.) And فَاقَتِ الْجَارِيَةَ بِالْجَمَالِ [The young woman excelled in beauty, or comeliness]. (Msh.) It is said in a trad., مَا حَبَّبَ إِلَيَّ الْجَمَالَ حَتَّى مَا أَحَبُّ أَنْ يَفُوقَنِي أَحَدٌ بِشِرَاكِ 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. فَوَاقٌ, (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] فَوَاقٌ means the reiterating of an overpowering [or involuntary] sobbing sound: (Msh, TA:) and فَوَاقٌ [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. فَوَاقٌ (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 فَوَاقٌ, (K,) said of a man, (S,) His spirit was about to pass forth: (S, O, K:) or he gave up his spirit; (S, O, K;) as also فاق [alone] aor. يَفُوقُ: (IAar, O and K in art. فَيَقِي:) or he died: (K:) or فَوَاقٌ [is app. held by some to be a simple subst., and] accord. to IAar signifies death itself: (TA:) or it signifies, (S, O, Msh,) or signifies also, (K,) an affection [i. e. a gasping, or short catching of the breath,] incident to a man at the point of death: (S, O, Msh, K:) and one says [of the man], فاق, aor. يَفُوقُ. inf. n. 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. فَوَاقٌ, (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.] فَوَاقٌ (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 فَوَاقٌ, 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 انفاقٌ 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 الشَّيْرَ (S, O, Msh, K,) inf. n. فَوْقٌ, (Msh,) I broke the notch of the arrow. (S, O, Msh, K.) And فاق فَوْقًا, aor. يَفُوقُ, He broke the thing. (TA.) =

فاق in the sense of الفاق [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 الْأَمَانِي وَأَرْضَعِي أَفَاقِي ! *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 لَيَفْوُقُونَنِي, 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 الْمَرْأَةِ *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,] إِفَاقٌ مِنَ مَرَضِهِ, (S, O, K, TA,) and مِنْ سَكْرِهِ, (S, O,) and مِنْ غَشِيَّتِهِ, (O, TA,) inf. n. إِفَاقَةٌ; (TA;) and إِسْتَفَاقٌ; 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, إِفَاقٌ and إِسْتَفَاقٌ meaning *he becomes 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, إِفَاقٌ, inf. n. إِفَاقَةٌ, meaning *he recovered his intelligence*; and of the intoxicated, likewise, إِفَاقٌ, originally إِفَاقٌ مِنْ سَكْرِهِ, like as one says اسْتَيْقَظَ مِنَ الْإِسْتِفَاقَةِ *[and it is said that]* *from drinking wine*: (Mṣb:) [and it is said that] *from drinking wine* as syn. with إِفَاقَةٌ is derived from فَوْقُ meaning the contr. of تَحْتُ, like as مَرَضُهُ مِنْ مَرَضِهِ and تَعَلَّى مِنْ مَرَضِهِ are from العُلُوِّ and السُّوْلُ: (Ḥar p. 132:) but accord. to 'Alee Ibn-'Eesà, فَوْقٌ signifies *he sought, or desired, the إِفَاقَةَ.* (Ḥam p. 541.) — And [hence,] إِفَاقُ الزَّمَانِ *The time became abundant in herbage after barrenness or drought.* (O, K, TA.) = أَفَاقْتُ 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 أَوْقَتْهُ: but أَوْقَتْهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Bk. I.

Yoo, one says أَوْقَتْهُ also: (O:) and, accord. to the A, السَّهْمُ فَوْقُ 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 اسْتَفَاقَهَا. (K. [But see this latter below.]) — Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma'adh, of reciting the Qur-án, and said, أَمَا أَنَا فَتَفَوَّقَهُ تَفَوَّقَ النَّفَّاجِ *[As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning* *I do not recite my set portion at once, but piecemeal, in my night and my day.* (S, O, TA.) — One says also تَفَوَّقَ شَرَابَهُ i. e. *He drank his wine, or beverage, part after part.* (TA.) Sb has mentioned that يَتَجَرَّعُهُ and يَتَفَوَّقُهُ are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.)

7. انْفَاقٌ *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. اِفْطَاقٌ *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 فَوَاقُ [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. = اسْتَفَاقَهَا: 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. تَفَوَّقِي. (TA.) One says, اسْتَفَاقِ النَّاقَةَ *Milk not thou the she-camel before the time.* (O, K.) — And مَا يَسْتَفِيقُ مِنَ الشَّرَابِ *He does not abstain [from drinking wine]:* (O, K, TA:) or *he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always.* (TA.)

فَاقٌ *A [large bowl such as is termed] جَفْنَةٌ, filled with food.* (Lth, T, O, K.) = And *Cooked olive-oil.* (O, K, TA.) So in the saying of Shem-mákh, (O, TA,*) describing the hair of a woman, (TA,)

• قَامَتْ تُرْبِكَ أَثِيَّتُ التَّبْتِ مُسَدِّلاً
• مِثْلُ الْأَسَاوِدِ قَدْ مِسْحَنَ بِالْقَابِ

[*She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of*

growth, let down, like the black serpents that have been anointed with cooked olive-oil]: or, as some say, meaning الإِنْفَاقُ, meaning *fresh olive-oil [from إنْفَاقٌ, a Pers. word signifying "olive-oil"]:* or, as AA relates it, the poet said, قَدْ شُدَّخُنَ بِالْفَاقِي *[that have been crushed in the فاق];* and accord. to him the last word has the meaning here next following. (O, TA.) = And *The desert;* syn. صَحْرَاءُ: (O, K, TA:) so says AA: and on one occasion he says that الفَاقُ means *a certain land:* (O: a meaning also mentioned in the K:) or *a certain wide land.* (TA.) = It is also expl. as signifying بَانَ [i. e. *Oil of ben*]: and also *A comb:* on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) = And accord. to the K, it signifies *Tall, and incongruous in make;* and so فَوْقٌ and فَوْقَةٌ and فَيْقٌ and فَوَاقٍ and فَيَاقٍ: 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 dammeḥ 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 بِيَكُونُ أَسْمًا وَظَرْفًا مَبْنِيًا, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has بِيَكُونُ أَسْمًا مَبْنِيًا.]) One says, زَيْدٌ فَوْقَ السُّطْحِ *[Zeyd is above, or rather upon, the house-top].* (Mgh, Mṣb.) And الْعِمَامَةُ فَوْقَ الرَّأْسِ *[The turban is above, or upon, the head].* (Mgh.) And طَفَا فَوْقَ الْمَاءِ *It floated upon the water.* (S &c. in art. طفو.) Ks has mentioned the saying, أَفَوْقُ تَنَامُ أَمِ اسْفَلُ *[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, عَبْدُ اللَّهِ فَوْقُ زَيْدٍ *[Abd-Allah is above Zeyd]:* but if you make it simply a noun, you use the nom. case, and say, فَوْقَهُ 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 Qur [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 بَرْنَا عَشْرًا [We have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said فخر عليهم السقف without the adding من فوقهم, it might be supposed to be like the saying قَد خَرِبَتْ عَلَيْهِمْ دَارُهُمْ [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says من فوقهم, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.)

إِذ جَاءُواكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [When they came to you from above you and from below you], in the Kur [xxxiii. 10], relates to Benoo-Kureydah, who came to them from above them; and to Kureysh and Ghatafan, who came from the district of Mekkeh, from below them. (TA.)

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ [But those who have been careful of their religious duties] shall be above them in station [on the day of resurrection]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, أَخَذَهُ مِنْ فَوْقٍ, and] أَخَذَهُ مِنْ فَوْقٍ, [meaning † He overcame him, or overpowered him, and in like manner من فَوْقٍ أَنَاهُ, 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] فَوْقٍ is metaphorically used as denoting excess, (Mgh, Msh,) and excellence: (Msh:) thus one says, الْعَشْرَةُ فَوْقَ التَّسْعَةِ (Mgh, Msh) i. e. † Ten is above nine; meaning ten exceeds nine: (Msh:) and هَذَا فَوْقَ ذَلِكَ (Mgh, Msh) i. e. † [This is above, or superior to, that;] meaning this is more excellent than that; (Msh:) and hence, (Mgh, Msh,) in the Kur [ii. 24], (S, O,) بِعُوضَةٍ فَمَا فَوْقَهَا i. e. † [A gnat and] what exceeds it (Mgh, Msh) in smallness, or in largeness; (Mgh, Msh, 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, Msh) فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ [And if they are women,] exceeding two. (Msh.)

فَوْقُ The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Msh, K;) as also فَوْقَةٌ: (Msh, K:) the former is masc., and also, like the latter, fem.: (IAmb, Msh:) and الفوقان signifies the زَمْتَانِ [or two cusps of the فوق, 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, Msh, 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 فوق: — 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 عَلَى 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 رَمَيْنَا فُوقًا, (TA,) meaning [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, خَذْ فِي فُوقٍ أَحْسَنَ, [Enter upon a mode, or manner, of speech better than it]. (A, TA.) — And † The first way. (AA, O, K, TA.) — [Hence, app.,] they say, اِرْجِعْ إِنْ شِئْتَ فِي فُوقٍ, † 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 فُلَانٌ إِلَيَّ, i. e. † May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kiudee,

- مَا بَالَ عَرَسِي شَرِقَتْ بِرَبِيقَهَا
- ثُمَّ لَا يَرْجِعُ لَهَا مِنْ فُوقِهَا

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 مَآرَتْنَا عَلَى 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 Aš 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 1 in art. خور, 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 (مُفْرَجٌ, O, TA, in the K, erroneously, مُفْرَجٌ, 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 فُوقٌ, last sentence but one.

فَيْقٌ [originally فُوقٌ]: see فَيْقَةٌ. — Also, as mentioned in this art. and in art. فَيْقٌ, in the K: see فُوقٌ, last sentence but one.

مُفَيْقٌ and فَيْقٌ: see مُفَيْقٌ. فَاقَةٌ Poverty, (S, O, K,) want, or need. (S, O, Msh, K.) One says, هُوَ ذُو فَاقَةٍ He is one who is in [poverty or] want or need. (Msh.) [See 8.] It has no [unaugmented] verb. (TA.)

فُوقَةٌ: see فُوقٌ, first sentence. — And see also فُوقٌ, last sentence but one.

فَائِقٌ [of which, as a part. n., it is a pl.]. فُوقَةٌ: 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 milkings: (S, O, K:) and [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. فَيْقٌ, (S, O, K,) [or rather this is a coll. gen. n. and فَاقَةٌ is its n. un.,] and فَيْقٌ (IB, K) and فَيْقَاتٌ (K) and أَفْوَاقٌ, [a pl. of pauc.,] (S, O, K,) or this may be pl. of the pl. فَيْقٌ, (IB, TA,) and أَفَاوِيقٌ, (S, O, K,) which is a pl. pl. (O, K) [or pl. of أَفْوَاقٌ]. [See also عَرَاكَةٌ.] — See also above, conj. 2, an ex. of أَفَاوِيقٌ in a tropical sense. — أَفَاوِيقٌ 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. أَفَاوِيقٌ, † The greater part of the night: (Lh, O, K, TA:) so in the saying, خَرَجْنَا بَعْدَ أَفَاوِيقٍ 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.)

فُوقَانِيٌّ [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of فُوقٌ, like as تَحْتَانِيٌّ is of تَحْتٌ: † and ن being very often added in the rel. n. (TA in art. تَحْت.) — And [hence, but more commonly فُوقَانِيَّةٌ] 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 Mots des Vêtements chez les Arabes, p. 343.]

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 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 **جَمِصٌ** [i. e. *cicer aris-tinum*; or *chick-peas*]; (S, K;) which is of the dial. of Syria: (S:) and it signifies also **عُقْدَةٌ** [app. meaning *head of a plant, such as that of an onion, or of a garlic: or a great gobbet of food*: (K: [for **أَوْ لُقْمَةٌ عَظِيمَةٌ** in the CK, I read **لُقْمَةٌ** **عَظِيمَةٌ** as in other copies of the K:])] in the dial. of Azd-es-Sarâh, it is applied to *ears of corn*; and **فُومَةٌ** is its n. un.; (M;) this latter signifying an *ear of corn*, (S, K, TA,) as expl. by IDrd: (TA:) **فُومٌ** has **فُومَانٌ** [of the measure **فُعْلَانٌ** for a pl., this being [virtually] a pl. pl.; mentioned by IJ, who says that the *damme* in **فُومٌ** is different from the *damme* in **فُومَانٌ**. (M, TA.)

فُومَةٌ: see the next preceding paragraph, near the end. — Also *A thing that one carries between his two fingers*. (K.)

فُومًا **فُومًا** **فُومًا** (M, K,*) means [They cut the sheep, or goat,] into a number of pieces; (M;) like **فُومًا**. (K.)

فُومِيٌّ, altered from **فُومِيٌّ**, *A seller of فُومٌ* [app. in any of its senses, but accord. to the TA as meaning *wheat, or chick-peas*]: (S, K:) [or] a *seller of fruit*: (MA:) accord. to Az, (TA,) **الْفُومِيُّ** means **السُّكَّرِيُّ**, (Mgh, TA,) who is called by the vulgar **الْبَيْاعُ** [generally signifying the *seller, or vender*; perhaps here meaning *the seller of sugar*, though I do not anywhere find **السُّكَّرِيُّ** thus explained]; (Mgh;) but he says, "I do not think it genuine Arabic." (TA.)

فوه

1. **فَاهٌ** **بِهِ** (S, Mṣb, K,) aor. **يَفُوهُ** (S, Mṣb) and **يَفِيهُ** also, (ISd, TA,) inf. n. **فُوهَةٌ**, (MA,) [and inf. n. of unity **فُوهَةٌ**, (see Har p. 434,)] *He uttered it, or pronounced it*, (S, Mṣb, K,) namely, a saying; (S;) as also **تَفُوهٌ**. (S, K.) One says, **مَا فُهِتْ بِكَلِمَةٍ**, and **مَا تَفُوهَتْ**, i. e. *I opened not my mouth with a word, or sentence*. (S.) **فَاهٌ لِسَانٌ**, a phrase used by El-Hareere, the Arabs did not say: they only said, **فَاهَ الرَّجُلُ بِكَذَا** [*The man opened his mouth with such a thing, i. e., with such a saying, &c.*]. (Har p. 191.) And **هَذَا أَمْرٌ مَا فُهِتْ عَنْهُ**, inf. n. **فُوهٌ** [or **فُوهٌ**?], is a saying mentioned by Fr, as meaning *This is a thing, or an affair, which I mentioned not, or have not mentioned*. (TA.) — See also 2. = **فُوهٌ**, aor. **يَفُوهُ**, [inf. n. **فُوهٌ**,] *He (a man) had what is termed فُوهٌ*, (S, TA,) which means *width of the mouth, (S, K, TA,) and largeness thereof*: (TA:) or

protrusion and length of the upper central incisors: (S, TA:) or *length of all the teeth*; length of the upper central incisors being termed **رُوقٌ**: (IB, TA:) or *protrusion of the teeth from the lips, with length thereof*. (K, TA.)

2. **أَقُوهُ** *He (i. e. God) made him to be أَقُوهُ* [or *wide in the mouth, &c.*]. (S, K.) — **شَدَّ مَا فُوهَتْ** [in this accord. to the TA, but an explanation of **مُقُوهُ** seems to show that the right reading is **فُوهَتْ**, in the pass. form,] and **تَفُوهَتْ**, and **فُهِتْ**, means **شَدَّ مَا أَكَلْتَ** [app. *Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food*: see **شَدَّ**: and see also 10]. (TA.)

3. **فَاوَهُهُ**, (K, TA,) inf. n. **مُفَاوَهَةٌ**; (TA;) and **فَاهَاهُ**, [formed from the former by transposition,] (K, TA,) inf. n. **مُفَاهَاةٌ**; (TA;) *He talked, or discoursed, with him*: [see also 6:] and *he contended with him for superiority in glory, or excellence*. (K, TA.)

5. **تَفُوهُ** *He spoke*. (KL.) See also 1, first and second sentences. — And see 2. = **تَفُوهُ السَّكَّانِ** + *He entered the فُوهَةَ of the place*; (K, TA;) i. e., *the mouth thereof*; likened to the **فُومٌ** [properly thus called] as being *the first place of ingress to the interior thereof*. (TA.)

6. **تَفَاوَهُوا** *They talked [app. one to another: see 3]*. (K.)

10. **اسْتَفَاهَهُ** and **اسْتَفَاهَهُ**, (S, K,) inf. n. **اسْتِفَاهَةٌ**, (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 S;) but seldom used in relation to drinking: or you say, **اسْتَفَاهَهُ 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*. (K.)

فَاهٌ: see what next follows: and see the next paragraph again, in the latter half: = and the same word, and **فَاهٌ**, (the latter in two places,) see voce **فَاوَهَةٌ**.

فَاهٌ and **فَاهٌ** and **فِيهِ** (K, TA) and, accord. to the copies of the K, **فُوهَةٌ**, [or, as in the CK, **فُوهَةٌ**,] but correctly **فُوهَةٌ**, (TA,) and **فُومٌ**, all signify the same [i. e. *The mouth*]: (K, TA:) the pl. is **أَفْوَاهٌ**, (S, K, TA,) pl. of **فُوهٌ**, (S, TA,) and as such its case is plain; as pl. of **فِيهِ**, it is like **أَرْوَاهُ** as pl. of **رِيحٌ**; as pl. of **فَاهٌ**, it is allowable as having **و** for its original medial radical; but as pl. of **فُوهَةٌ**, it is anomalous: (TA:) and another pl. is **أَفْوَاهٌ**, (K, TA,) said by some to be pl. of **فُومٌ** or **فُومٌ**, with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art. **فُومٌ**; but some disallow this pl.; and accord. to some, (TA,) it has no sing. (K, TA) agreeable with rule, (TA,) for **فُومٌ** is originally **فُوهٌ**, (K, TA,) with the **و** movent

by fet-**h**, or **فُوهٌ**, as in some copies of the S,] with the **و** quiescent, on the authority of IJ; (TA;) the **ه** is elided, and the **و** becomes a movent final, therefore it must be changed into **ل**, because of the fet-**h** preceding it, so the word becomes **ل**; but a noun may not be of two letters whereof one is [the **ن** of] the tenween, (K, TA,) thus the passage is expressed in the M, but MF remarks that correctly we should say whereof one is the **ل**, (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is **م**, for they are both labials, and in the **م** is a sort of humming sound (**هُوِيٌّ**, in the CK **هُوِيٌّ**) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the **و**: (K, TA:) [several similar disquisitions, added in the TA, respecting the change from **فوه** to **فوم**, I omit, regarding them as needless: what is said on this subject in the S, in art. **فوم**, I have mentioned in that art.:] in the present art., J says that the **م** of **فوم** is a substitute for the **ه**, not for the **و**, of **فوه**; but this is a mistake: (IB, TA:) the dual of **فوم** is **فَمَانٌ** and **فَمَوَانٌ** (IAar, S, Mṣb, K) and **فَمَيَانٌ**, the second and third of which are anomalous: (IAar, K:) of the second, which occurs in a verse of El-Farezdak, [and respecting which see the first paragraph of art. **فوم**,] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase **هَذَا فُوهُهُ**, they deemed the combination of the two **ه**s difficult in respect of utterance; therefore they suppressed the [radical] **ه** thereof [in this case, and then in other, similar, cases], and said, **هَذَا فُوهٌ**, and **فُو زَيْدٌ**, and **رَأَيْتُ فَاً** and **مَرَرْتُ بِفِي زَيْدٍ**: and when prefixing it to [the pronoun denoting] thyself, thou sayest, **هَذَا فِي**; and this thou dost like in using it in the nom. case and in the accus. and in the gen., because the **و** [of **فوه**] is changed into **ي** and is then incorporated [into the pronominal **ي**]: (S, and the like is said in the Mṣb:) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance, **لَا** occurs at the end of a verse of El-Ajzaj, without an affix, in this case for **فَاهَا**. (S.) — In the saying **كَلَّمْتُهُ فَاهَهُ**, meaning *I spoke to him, his mouth being near to my mouth*, **فَاهَهُ** is in the accus. case as a denotative of state: (S, TA:*) or by reason of the derivative [مَكَلَّمْتُهُ] 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 **كَلَّمْتُهُ فَاهَهُ** [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning **وَهَذِهِ حَالُهُ** [this being his state], (Sb, TA,) i. e. **فُوهٌ إِلَى فِي** [his mouth was near to my mouth], the clause [following **كَلَّمْتُهُ**] occupying the place of a denotative of state. (TA.) — The saying **فَاهَا لِفِيكَ**, (Meyd, K, TA,) which is a prov., (Meyd, TA,) means *May God make the mouth of misfortune to cleave to thy mouth*; (Meyd, 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 يَرْهَبُهَا 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 الْإِثْلُبُ (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,

- فَكَلْتُ لَهُ فَاها لِيْفِيكَ فَاثَهَا
- قَلْبُصُ امْرِي قَارِيكَ مَا أَنْتَ 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, فَاثَهَا is erroneously put for فَاثَهَا; i. e. [who will entertain thee with] the shooting of arrows; (Meyd; [by قَارِيكَ] he means يَقْرِيكَ, from قَرَى 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 teeth* [i. e. thy teeth, to which فَاها often metonymically applied, as is also فَاها]. (TA.) — One says also, سَقَى فُلَانٌ إِبِلَهُ عَلَى أَقْوَاهِهَا, 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 إِبِلَهُ عَلَى أَقْوَاهِهَا *Such a one suffered his camels to pasture while going along [by his driving them gently: see art. جر]: 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 إِيْتَهُ فَا كَرِيشٍ, meaning *أَدْنَى طَرِيْقِي* (K, TA,) has [with other, similar, phrases] been explained in art. كَرِيش [q. v.]. (TA.) — فَوْ قَرَسٍ حَمِيرٍ [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. حَمِير 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 جَرْدٍ [Mouth of a large field-rat] and فَوْ دَبَا [Mouth of a sort of small wingless locust, or perhaps correctly فَوْ دَبَاةَ mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — One says also, لَا تُضْضُ فَوْهُ, meaning *May his teeth, or front teeth, not be broken.* (K, TA.) And سَقَطَ فَوْهُ + *His teeth fell out.* (TA in art. فَض [q. v.]) — And مَاتَ لِيْفِيهِ i. e. لَوْجِيهِ [meaning *He died upon his face; prone: like سَقَطَ لَوْجِيهِ + He fell upon his face: the ل in both being used in the sense of عَلَى; as it is in the phrase خَرُّوا لِأَدْقَانِيهِم (expl. in art. خر), &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 [one of their forms of imprecation, meaning *May God cause him to die: or prostrate him [upon his face; as also لَوْجِيهِ]. (TA.) — [See also فَوْهَةٌ as syn. with فَوْهُ; like which it has أَقْوَاهُ for a pl.] = فَوْهُ also, having for its pl. أَقْوَاهُ, and pl. pl. أَقْوَاهِيهِ, (S, Mgh, Mqb, K,) [which last is of very frequent occurrence,] signifies *Perfume, or an odoriferous substance: (Mgh, Mqb:) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (يَعَانِجُ); like as تَوَابِلُ signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or the تَوَابِلُ [or seeds used in cooking] with which food is compounded or prepared (يَعَانِجُ) are also called أَقْوَاهُ الطَّيِّبِ: (Mqb:) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or الأَقْوَاهُ, the pl. mentioned above, signifies [the seeds called] التَّوَابِلُ: and also what diffuse fragrance [I read نَوَافِحُ, as in my MS. copy of the K, pl. of نَافِحُ, q. v., instead of نَوَافِحُ (with جِيمِر), 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 الإِنْوَاحِ signifies what are prepared for perfume, of sweet-smelling flowers; and sometimes they are of herba, or leguminous plants: (TA:) and also sorts, or species, of a thing [app. of any kind]: (K:) and one says, هُوَ مِنْ أَقْوَاهِ الطَّيِّبِ, meaning *It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herba, or leguminous plants: (Mgh:) but فَوْهُ is not applied to anything that is termed عَقَارٌ. (AHeyth, TA in art. عقر.)****

فَوْهُ: see 1, last sentence. — Also The quality of a مَحَالَّةٌ [or large sheave of a pulley] such as is termed فَوْهَةٌ, fem. of أَقْوَاهُ, q. v. (TA.)

فَوْهُ: see its syn. فَوْهُ. فَوْهَةٌ: see فَوْهَةٌ in five places.

فَوْهُ 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 فَوْهُ [which see in art. فَوْ, i. e. madder]. (TA.) — See also فَوْهَةٌ.

مَفْوَةٌ, originally فَيْوَةٌ: see مَفْوَةٌ.

فَوْهُ: see its syn. فَوْهُ. — [Hence] it signifies also *† The فَمْرُ [i. e. mouth] of a place; likened to the فَمْرُ [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, Mqb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Mqb, K, TA;) signifying the فَمْرُ [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, Mqb, TA;) the foremost part thereof: or, as some say, the place of its pouring into the كِطَامَةُ [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; (Mqb;) the foremost part thereof: (TA:) and of a road, it is the فَمْرُ [or mouth], which is the upper part thereof (اعلاه): (Mqb: [thus in my copy; but I think that اعلاه is a mistranscription, in my copy, for أوله, 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, قَعَدَ عَلَى فَوْهَةِ الطَّرِيقِ, and قَعَدَ عَلَى فَوْهِهِ [probably, I think, a mistranscription for فَوْهِهِ, with the و quiescent, both meaning *He sat at the mouth of the road*]; not فَوْهِهِ, 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 إِبِلِكَ, i. e. *† The first, or foremost, portion of thy camels [came to us, or came forth upon us]; like the phrase فَوْهَةُ الطَّرِيقِ: (TA:) the pl. of فَوْهَةٌ is أَقْوَاهُ, (Ks, S, Mqb, TA,) which is anomalous, (S, Mqb, TA,) and (TA) فَوْهَاتٌ [in the Ck فَوْهَاتٌ] and فَوَاتُهُ. (K, TA.) [Hence] one says, دَخَلُوا فِي أَقْوَاهِ الْبَلَدِ وَخَرَجُوا, (A, K, TA,) in the copies of the K مِنْ أَرْجُلِهِ, 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.) — *أَنَّهُ لَذُو فُوهَةٍ* means *Verily he is strong in speech, and free, or unconstrained, in tongue*. (TA.) — And one says, *مَا أَتَدُّ فُوهَةَ بَعِيرِكَ فِي هَذَا الْكَلِمِ* 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. جَس, 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.)

فَاوُهَةٌ A man who reveals, or discloses, everything that is in his mind; as also *فَاهٌ* (Fr, S, TA, [hut omitted in one of my copies of the S,]) and *فَاهٌ*: (Fr, TA:) and *بِجُوعِهِ فَاهٌ* one who reveals his hunger; originally *فَاهٌ*, like as they said *هَائِرٌ* and *هَائِرٌ*. (TA.)

أَفْوَةٌ 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. فُوق.]

مُفَوَّةٌ and *فِيهِ* (S, K,) the latter originally applied to a woman; (S, TA;) *able in speech; an able speaker*: or *فِيهِ* signifies *good in speech; a good speaker*: (TA:) or both signify *good and eloquent in speech*; as though taken from *الفَوْهٌ* meaning "width of the mouth:" (IAṣr, TA:) or *having an inordinate desire, or appetite, for food; a vehement eater*; (K, TA;) applied to a man and to other than man: (TA:) and the latter (*فِيهِ*), *having an inordinate and insatiable desire, or appetite, for food*: (TA:) and this also

signifies a man *who eats much*; syn. *أَكُولٌ*; (S, K;) and so does *مُسْتَفِيَةٌ*: (K [in some copies of which, *كُوفِي* is strangely put in the place of *أَكُول* 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.Δ.) And one says *مُنْطَبِقٌ مُفَوَّةٌ* (K, TA) meaning [Very] *eloquent in speech*: (TA:) and *مُنْطَبِقٌ مُفَوَّةٌ* (K, TA) *Good, or excellent, speech, or diction*. (TA.) — *شَرَابٌ مُفَوَّةٌ* means [Beverage, or wine,] *perfumed* (K, TA) with [the odoriferous substances called] *أَفَاوِيَهُ* [pl. of *فُوهُ*, q. v.]. (TA.) — And *تُوبٌ مُفَوَّةٌ* (Lth, K) and *مُفَوِّيٌ* (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 غَلِبِهِمْ سَيَغْلِبُونَ* [The Greeks have been overcomes 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 *وَلَكُمُ فِي الْفِتْنَةِ حَيَوةٌ* [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. رَحَى) 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* [He is in the belly of his mother]: and *هُوَ فِي بَطْنِ أُمِّهِ* [He is in the shackle for the neck]: (M:) and *زَيْدٌ فِي الدَّارِ* [Zeyd is in the house], (S, M, Mṣb) or *within the house*, and *in the midst of it*, for *الدَّارُ فِي* means *دَاخِلِيًا* and *وَسَطِيًا*: (T:) and [using it tropically, you say,] *الشُّكُّ 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 عَيْبٌ, is proper; and if relating to an ideal عَيْبٌ, 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 فَاكِينٍ* 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 *أَمَّا قَوْلُهُ كَذَا 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 *قَالَ فِي وَصْفِهِ كَذَا* *He said in describing him, or it*; or the like: hence, for ex., one says *كَتَبَ كِتَابًا فِي عِلْمِ اللَّغَةِ* *He wrote a book of, or concerning, the science of lexicology*: and hence, in the Kur ii. 133, *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 *بِ* denotes the continuance of concomitance and *مَعَ* denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase *طُولٌ فِي اسْتِرْخَاءٍ* *Length together with laxness*: (occurring in the K voce *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 لُمْتُنَّنِي 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 **أَسَلَتْ 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 صَلْبَيْتُكُمْ فِي يَوْمِ إِثْمِكُمْ** [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 **سَوَّخٌ**. (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-Kheyli,

- **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 أَصْلِي 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-Fárisec allows in a case of necessity in verse; citing as an ex.,

- **أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا**
- **تَخَالَ فِي سَوَادِهِ يَرْتَدُّ دَجَا**

[I am Aboo-Saad; when the night becomes dark, thou imagining its blackness to be black leather]. (Mughnee.) And it is thus used in the saying, in the Qur [xi. 43], **وَقَالَ ارْكَبُوا فِيهَا** [for **ارْكَبُوا**, 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* **فِي**, and **فِي** as *syn. with* **فِي**, see voce **فَوَّه**, in art. **فَوَّه**.

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 **و** [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 **تَفَيَّ**, in art. **فَيَّ**.

في

1. **فَيَّ**, aor. **فَيَّ**, inf. n. **فَيَّ** (S, O, Mḡb) and **فَيَّوُ** (O,) *He (a man, Mḡb) returned*; (S, O, Mḡb;) and so **فَيَّ**, and **فَيَّ**: (M, TA:) **فَيَّ**, as also **فَيَّ** and **فَيَّ**, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and **فَيَّ** and **فَيَّ** all signify **رَجُوعٌ** (K:) or, accord. to some, **فَيَّ** signifies particularly *he returned to a good state or condition*. (MF, TA.) One says, **فَيَّ مِنْ غَضَبِهِ** *He returned [to a good state, or recovered, from his anger]*: (M, TA:) and **فَيَّ سَرِيعَ الْغَيْثِ** [Such a one is quick in respect of the returning &c. from his anger]: (S, M, O:) and

فَيَّ, (M,) or **فَيَّ** (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 **فَيَّ** [He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) And **فَيَّ إِلَى الْأَمْرِ**, and **فَيَّ** [i. e. *فَيَّ إِلَى الْأَمْرِ*, inf. n. **فَيَّ** and **فَيَّ**, *He returned [to the affair, or to the command, i. e. to that which was commanded]*. (M, TA.) **فَيَّ**, 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.)* And **فَيَّ إِلَى الْأَمْرِ**, inf. n. **فَيَّ**, signifies also *He reconsidered the affair, or case*. (TA.) — **فَيَّ الْمَوْلَى** (M, Mḡb, K) inf. n. **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 **فَيَّ** 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 قَاءَ**, 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 **فَيَّ عَلَى أَمْرَاتِهِ قَيْتَةٌ** *He has the right of returning to his wife*: (Mḡb, TA:) and **هُوَ يَمْلِكُ قَيْتَهَا** *He possesses the right of returning to her; namely, a wife whom he has divorced. (A, TA.)* — **فَيَّ عَلَى ذِي الرَّحِمِ** occurs in a trad. as meaning *The being favourably inclined, or affectionate, to the relation; and returning to hind treatment of him. (TA.)* — **فَيَّ** said of the shade, (M, Mḡb,) aor. **فَيَّ**, 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 **فَيَّ الظُّلُّ** *The shades became changed in their manner of being*; (S, O;) or [rather] *they returned [towards the east] after midday. (T, TA. [See the Qur-án xvi. 50.])* — And **فَيَّ الشَّجَرَةَ**; and **فَيَّ**; (M;) and **فَيَّ**, inf. n. **فَيَّ**; (S, O, TA;) *The tree had much shade. (M, TA.)* **فَيَّ الحَدِيدَةَ** *The iron implement became blunt after its being sharp. (T, TA.)*

— **بُنْتُ الْغَنِيمَةَ** (mentioned, but not expl., in the K,) inf. n. **فِي**; (TA,) means *I took the spoil*. (TK.) [See also 10.]

2. **فِي الظِّلِّ**, and **فِي الْآفَاءِ** *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. **أَفَاتَهُ** *I made it to return*. (O.) See also 2. — [Hence,] one says, **أَفَاةَ اللَّهِ 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. **إِفَاءَةٌ**. (S.) And **أَفَاةَ اللَّهِ عَلَيْهِمْ** [*God restored, or gave, to them the spoils*]. And **أَفَاةً عَلَى قَوْمٍ فِتْنًا** *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 **أَفَاتُ كَذَا** *I made such a thing to be a* **فِي** [*or spoil*]. (TA.) — And **أَفَاتُ فُلَانًا عَلَى الْأَمْرِ** *I turned him to the thing, or affair, when he had desired another thing, or affair*. (AZ, T.) — See also 1, first sentence.

5. **تَفَيَّاتِ الشَّجَرَةِ** and **تَفَيَّاتِ الظَّلَالِ**: see 1, near the end. — **تَفَيَّأَ فِيهِ** means *He shaded himself in it; i. e., in the shade termed* **فِي**. (M.) One says, **تَفَيَّأْتُ فِي شَجَرَةِ** [*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* **أَفْيَاءُ** [*or afternoon-shades of the tree*]: (MA:) and [it is said that] **تَفَيَّأْتُ الشَّجَرَةَ** signifies *I entered into the* **أَفْيَاءُ** [*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,

تَفَيَّاتٌ ظِلٌّ 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 **تَرَادَ**; &c.) And one says, **تَفَيَّأَتْ لِرُؤُوسِهَا**, 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 **الْفَيْءُ** signifying “the act of returning:” and some say **تَفَيَّاتٌ**, with **ق**; but Az says that this is a mistake, and that it is correctly with **ف**. (TA.) — **تَفَيَّأَ** signifies also **تَتَبَعَ** [*He sought a thing time after time, or repeatedly, &c.*]. (Har

p. 500.) And one says, **فُلَانٌ يَتَفَيَّأُ الْأَخْبَارَ** and **يَسْتَفِيئُهَا** [app. meaning *Such a one seeks after news, or tidings, time after time, or repeatedly, &c.*]. (A, TA.)

10. **اسْتَفَاءَ** *He took as spoil*. (S, M, O, K.) One says, **اسْتَفَاءْتُ هَذَا الْمَالِ** *I took this property as spoil*. (S, O.) — See also 5. — As intrans., see 1, first sentence.

فِي *Afternoon-shade; shade after the declining of the sun from the meridian*; (T, S, O;) [i. e.] the **فِي** 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 **ظِلٌّ** is *what sun has annulled, or superseded*; [correctly, *what sun annuls, or supersedes*; (see **ظَلٌّ**);] and the **فِي** 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* **فِي** and **ظِلٌّ**; and that on which the sun has not been is **ظِلٌّ**: (S, O:) [see more under this latter word:] pl. [of pauc.] **فَيَّوَاتٌ** and [of mult.] **فَيَّوَاتٌ**. (S, M, Mgh, O, Msb, K.) — And **سَبِيحَةُ**, **غَنِيمَةٌ** [q. v.]; (S, M, Mgh, O, Msb, K;) thus called, by the inf. n., because it returns from one party to another; (Msb;) and **فِي** in this sense is not allowable; (Mgh, Msb;) 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 Msb 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 **فِي** in the Kur-án. (T. [See more under **غَنِيمَةٌ**].) — Also *A flock of birds*: (O, K:) [or a number of birds disposed in a row:] also termed **عَرَقَةٌ** and **صَفٌّ**. (O, TA.) — **يَا فِي**, (M, O, K, in the CK [erroneously] **يَا فَي**), or, accord. to Ks, correctly **يَا فَي** [q. v.], (M,) [*Oh! or O my wonder!*] an expression of regret, (M, O, K,) accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning **يَا عَجَبِي**. (Ks, M.) [See **شَيْءٌ**, last three sentences.]

فَيْئَةٌ *A [party, portion, division, or distinct body, of men, such as is termed] طَائِفَةٌ*: (S, O, K, TA:) or a company (Msb, 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.: (Msb, TA:) originally **فَيْئٌ**; (S, O, K;) the **ة** being substituted for the medial **ي**, which is dropped: (S, O:) or its original form is **فَيْئٌ** [or **فَيْئٌ** or **فَيْئَةٌ** or **فَيْئَةٌ** (see art. **فَأُو** and **فَأَي**)]; the final [radical] letter being that which is elided; for it is from **فَأَوْتُ** [or **فَأَيْتٌ**] “I divided;” and **فَيْئَةٌ** is *syn. with* **فِرْقَةٌ**: (IB, L, TA:) pl. **فَيَّاتٌ** and **فَيَّوَاتٌ**, (S, O, Msb, K,) in which latter the **و** and **ن** are for the making good what is deficient [in the sing.]. (Msb.)

دُو فَيْئَةٍ: see 1, in four places. — [Hence] **دُو فَيْئَةٍ** a term applied to **Date-stones (نَوَى التَّمْرِ)** when they are hard: [because,] being given as fodder to cattle, and eaten by them, they pass forth as they were at first. (T, TA.) — Also *A time*; *syn. جِبِينٌ*. (K.) One says, **جَاءَهُ بَعْدَ فَيْئَةٍ** *He came to him after a time*. (TA.) — And The **جِدَاةٌ** [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 dia. var. of the former, (M in that art.,) [and **أَفَانٌ** and **إِفَانٌ** and **أَفَاءَةٌ** and **إِفَاءَةٌ** and **إِفَاءَةٌ** and **إِفَاءَةٌ** (see art. **إِفَاءَةٌ**)] The *time* of a thing: (M and K, in art. **تَفَأَ**;) one says, **أَتَيْتُهُ عَلَى تَفَيَّأَةِ ذَلِكَ** *I came to him at the time of that*: (M in that art.;) and [by extension of the signification] one says, **دَخَلَ أَثَرَهُ 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 **تَفَيَّأَ** is an augmentative letter; the word being [originally] of the measure **تَفَعَّلَ**, 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 **تَفَعَّلَ** from **الْفَيْءُ**; for, if it were, it would be of the same measure as **تَفَيَّأَ** [i. e. it would be **تَفَيَّأَ**]; therefore, if not formed by transposition, it would be of the measure **فَعِيلٌ** [i. e. it would be from **تَفَأَ**, as some hold it to be], because of the **إِعْلَالُ** [or alteration for the sake of alleviating the sound, such as takes place in **بَسِيرٌ** for **بَسِيرٌ**, which cannot be in a noun of the measure **فَعِيلٌ** from a trilateral root like **فَيْءٌ**, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from **تَفَعَّلَ** [originally **تَفَعَّلَ**] to **تَفَيَّأَ**, which is then changed to **تَفَيَّأَ**, as Z says in the “**Fáik**,” is what determines the **ت** to be augmentative, and the [original] measure to be **تَفَعَّلَ**. (L and TA* in arts. **فَيْءٌ** and **تَفَأَ**.)

فَيْئَةٌ *A thing that has been made a* **فِي** [*or spoil, &c.*]. (TA.) And *A person whose country,*

or province, or town, has been conquered, and become a *فبا* to the Muslims. (IKt, O, TA.) It is in a trad. of some of those who have gone before, *لَا يُؤَمَّرُ مَفَاً عَلَى مَفِيٍّ*, meaning *An emancipated slave shall not be made governor over an Arabian*; (K, TA;) or, as in the Nh [and O] and L, *لَا يَكِينَنَّ* [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 *فبا* to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.)

مَفِيٍّ A person who makes a thing [or a country or the like] to be a *فبا*. (TA.) See also *مَفَاً*.

مَفِيَّةٌ } see the paragraph here following.
مَفِيَّةٌ }

مَفِيَّةٌ A place of *فبا*, i. e. of the shade thus termed; [a place of afternoon-shade;] (M, K;) as also *مَفِيَّةٌ*; (K;) and, as AAF says, on the authority of Th, *مَفِيَّةٌ*; (M, L, TA;) and so *مَفِيَّةٌ*, like *مَسْبُوعَةٌ* [in measure]: (L, TA;) accord. to Lth, (TA,) *مَفِيَّةٌ* 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.)

مَفِيَّةٌ i. q. *مَعْتُوهٌ* [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.)

مَفِيَّةٌ: see *مَفِيَّةٌ*.

فبخ

1. *تَفَبَّحَتْ*, aor. *تَفَبَّحَتْ*, She (a camel) kicked with her hind legs, backwards. (TA.)

4. *افاح*, mentioned in the O and L and Mšb in this art.: see art. *فوج*.

فَبَّحٌ A foot-messenger; a courier who journeys on foot: (S:) or a Sultan's foot-messenger: (L, Mšb:) 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 *فَبَّحٌ*: (O, K:) pl. *فَبَّحَاتٌ*. (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 *زُرَّافَةٌ* meaning "a company [of men]." (TA.) And [the pl.] *فَبَّحَاتٌ*, (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]*; (Mšb;) syn. with *فوج*: (O and K in art.

فوج;) and sometimes applied to a single person: pl. [of pauc.] *أَفْبَاحٌ* and [of mult.] *فَبَّحَاتٌ*. (Mšb.) — Also *A low, or depressed, place, such as is termed وَهْدٌ*, of the earth, or ground. (AA, O, Bk. I.)

فَبَّحٌ = And *A state of dispersion*; as also *فَبَّحٌ*. (TA. [See 4 in art. *فوج*.])

فَبَّحٌ: see what next precedes.

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

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

فَبَّاحَةٌ A wide tract between two elevated portions, (S, O, K, all in art. *فوج*;) of rugged ground, or of sand: (S, O:) or what has the form of a valley between two mountains, or between two rugged tracts containing stones and sand and earth, like a *خَلِيفٌ* [q. v.], but wider: thus expl. by Ish: pl. *فَبَّاحَاتٌ*. (TA in art. *فوج*.)

فبخ

1. *فَبَّحَانٌ* and *فَبَّحٌ*: see art. *فوج*. — *فَبَّحَانٌ* (L, Mšb) and *فَبَّحَانٌ* (L,) *It poured out, or forth*: (L:) or it flowed; as also *افاح*, inf. n. *افاحَةٌ*: or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Mšb.) — And *فَبَّحَتْ* *فَبَّحٌ*, (S, A, Mšb, K,) aor. *تَفَبَّحَتْ*, inf. n. *تَفَبَّحٌ*, (TA,) *The wound upon the head spirted forth blood*; (S, Mšb, K;) or *poured forth much blood*. (A.) — And *فَبَّحَ*, aor. *يَفْبَحُ*, inf. n. *يَفْبُوحٌ*; and aor. *يَفْبُوحٌ*, inf. n. *فَبَّوحٌ*; *The heat rose, or diffused itself, and raged vehemently*. (L.) It is said in a trad., *شِدَّةُ الْقَيْظِ مِنْ فَبَّحِ جَهَنَّمَ*, [The intenseness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.) And one says, *الْحُمَّى مِنْ فَبَّحِ جَهَنَّمَ*, *The fever is from the vehemence of the heat of Hell*. (A.) — And *فَبَّحَتِ الْقِدْرُ*, (S, K,) aor. *تَفَبَّحَتْ*, (S, TA) and *تَفَبَّحَتْ*, (TA,) *The cooking-pot boiled*; (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) — And *فَبَّحَتِ النَّارُ* *The fire spread*. (Mšb.) And [hence, app.] *فَبَّحَتِ الْغَارَةُ*, aor. *تَفَبَّحَتْ*, i. e.: [The troop of horsemen making an attack, or incursion, upon a people] spread themselves. (S, TA.) See *فَبَّاحٌ*. — And *فَبَّاحٌ*, (L, Mšb, TA,) aor. *يَفْبَاحُ*, (L, TA,) [inf. n., app. *فَبَّحٌ*, 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 *يَفْبَحُ*, though it seems to be implied in the Mšb that the aor. is not *يَفْبَاحُ*, but *يَفْبَحُ*.] *It* (a sea, S, L, K, TA, and a place, L, or a valley, Mšb) *was, or became, wide*. (S, L, Mšb, K, TA.)

2. *لَوْ مَلَكَتِ الدُّنْيَا لَفَبَّحْتَهَا فِي يَوْمٍ وَاحِدٍ* means [If thou possessedst all that the world contains,] thou wouldst dissipate it, or squander it away, in one day. (TA.)

4. *افاح* *He poured forth, spilled, or shed, blood*. (S, Mšb, K.) See also 1, first sentence. — *افاح* *القِدْرُ* *He made the cooking-pot to boil*. (S, K.) — *أَبْرَدُ* i. q. *أَفْبَحُ عِنْدَكَ مِنَ الظَّهْرِ* (K,) i. e. *Stay thou until the mid-day heat shall have become assuaged, and the air be cool*: (M, L, TA:) [as also *افبخ*:] the medial radical letter is both *و* and *ي*. (M.)

فَبَّوحٌ and *فَبَّحٌ* *Abundance of herbage of the [rain, or season, called] رُبَيْعٌ, with ample extent of land*: (K:) [accord. to the TK, both are inf. ns., of which the verb is *فَبَّحَ*, and the agent is *الرَّبَيْعُ*: but this, I think, is rendered doubtful by what here follows:] *فَبَّوحٌ* occurs in a verse [as some relate it]; but accord. to the relation of IAar, it is *فَبَّوحٌ*, 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 *فَبَّوحٌ*] is *فَبَّوْحٌ*. (TA.)

أَفْبَحٌ: see *فَبَّاحٌ*. *فَبَّاحٌ*, like *قَطَارٌ*, [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.) *فَبَّحِيٌّ*, (S, A, K, &c., [in the CK, erroneously, *فَبَّحِيٌّ*]) 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.)

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

أَفْبَحٌ A sea, (S, L, K,) and a valley, (Mšb,) and any place, (L,) wide, or extensive; (S, L, Mšb, K;) as also *فَبَّاحٌ*: (S, L, K:) *فَبَّاحٌ* 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 *فَبَّاحٌ*, without teslheed: (L:) [the fem. of *أَفْبَحٌ*: and pl. *فَبَّاحَاتٌ*] one says *دَارٌ فَبَّاحَةٌ* *A wide, or an ample, house or abode*: (S, K:) and in like manner *رَوْضَةٌ* [a meadow, &c.]. (L, Mšb.) — And *فَبَّاحَةٌ* signifies also *A sort of thin cooked food, such as is supped, or sipped*, (حَسَاةٌ) *seasoned with seeds such as are used in cookery*. (S, K.)

فبخ

1. *فَبَّحٌ* and *فَبَّحٌ*: see art. *فوج*.

فَيَخَانُ: see 1 in art. فوخ. Accord. to Kr and the K, فَيَخُ 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. فَيَخُ العَجِينُ *He made the dough like the سُرْجَة* [or فَيَخُ (q. v.) in form]. (TA.)

4. افاخ, (L,) inf. n. افاخة, (L, K,) *He (a man, L) emitted wind from the anus, with a sound*; (L, K;) as also فَاخُ: (L:) or *he voided excrement with an emission of wind.* (L, K.) [See also art. فوخ.] — افاخ, said of a man, signifies also *سَقَطَ فِي يَدِهِ* [i. e. *He repented of what he had done*; &c.]. (K.) — And افاخ مِنْ فُلَانٍ *He (a man, TA) turned away from, avoided, shunned, and left, such a one*; syn. صَدَّ عَنْهُ. (K.)

فَيَخُ *A state of dilatation of the place of exit of the urinc.* (IAq, 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 سُفْرَج.)

فيد

1. فَادَتْ لَهُ فَائِدَةٌ. (T, S, A, O, L, Msh, K,) aor. تَفِيدُ, (S, A, O, &c.) inf. n. فَيَدُ, (Msh,) [*Profit, or advantage, or the like, (see فَائِدَةٌ,) accrued to him*; (T, S, A, O, L, Msh, K;) or *came to him.* (IKtt, TA.) — And فاد, aor. يَفِيدُ, (T, S, M, O, L, K,) inf. n. فَيَدُ, (M, O, L,) said of property, *It continued, or belonged or appertained, syn. تَبَيَّنَتْ, (T, S, M, O, L, K,) تَهَتْ to him*; (T, S, M, O, L;) as also فاد, aor. يَفِيدُ, (M in art. فود,) inf. n. فَوْدُ: (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 فاد, in this art. and in art. فود, may be taken from what next follows, and relate to property as applied to cattle.] — And فاد, aor. as above, (T, M, L, K, and S &c. in art. فود,) and so the inf. n., (IAq, 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 فاد, aor. يَفِيدُ, (S and K &c. in art. فود,) inf. n. فَوْدُ; (K &c. in that art.:) and so فَاذٌ and فَاظٌ; (TA;) i. q. فَاتٌ. (A.) One says, مَا فَادَ حَتَّى بَلَغَ, meaning مَا فَاتَ [i. e. *He did not die until his means of subsistence became exhausted*]. (A.) — And فاد, 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 تَفِيدُ. (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.] — فاد said of saffron, and of the plant called ورس, *It became pulverized, or reduced to powder by its being bruised*

or brayed. (IKtt, TA.) = فاده, aor. يَفِيدُ, (S, L, K,) inf. n. فَيَدُ, (L,) *He mixed it, (namely, saffron, K,) or moistened it with water &c.*; syn. دَاثَهُ; (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 فاده, aor. يَفِيدُ, (T, M, L, &c., in art. فود,) inf. n. فَوْدُ: (K in that art.:) and *he bruised, or brayed, it, (namely, saffron, and the plant called ورس) and then wetted it with water*: (L in art. فود:) and فادَتْهُ she (a woman) *rubbed it (namely perfume) in water, in order that it might dissolve.* (M, L.) = فاد المَلَّةَ عَنِ الخَبْزَةِ, inf. n. فَيَدُ; and افاوها; *He removed the hot ashes from the cake of bread*; syn. ازالها. (TK.) [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الفَيَدُ اَنْ الفَيَدُ تَفِيدُ بِيَدِكَ المَلَّةَ عَنِ الخَبْزَةِ.]

2. فَيَدُ مِنْ قَرِينِهِ (Th, M, L) *He turned away from, or avoided, his adversary*: (Th, L:) or *he fled from him.* (M.) [See a similar meaning of فاد, above.] = And فَيَدُ, (T, O, K,) inf. n. تَفِيدُ, (L, K,) *He augured evil from the cry of the [bird called] قَيَادُ.* (T, O, L, K.)

4. افاده *He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another*: (AZ, Ks, T, S, M, L:) and افاده مَالًا, inf. n. افَادَةٌ, *He gave him property.* (Mgh, Msh.) It belongs to this art. and to art. فود. (فود in art. فود.) — [And *He, or it, profited, advantaged, or benefited, him*; فَائِدَةٌ being understood. Hence,] one says, اِنْ اَنْدَتْنِي حَرْقًا [If thou teach me a word, thou givest me what is worth a thousand dirhems]. (A in art. صغد.) — [Hence, also, افاد 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, &c. that a pause might be well made after uttering it*; فَائِدَةٌ being understood.] = See also 10. — And see 1, last signification. — Also, افاده, 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. تَفِيدُ, as intrans.: see 1, latter half. = تَفِيدُهُ: see 10.

6. هُمَا يَتَفَايَدَانِ 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 يَتَفَادِرَانِ: (K:) and هُمَا يَتَفَايَدَانِ العِلْمَ *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. استفادَهُ (T, S, M, &c.) *He gained it, acquired it, or got it, for himself, namely, property [&c.]*; (T, M, S, Mgh, Msh, and L and K in art. فود;) and افاده is syn. therewith, (S, M, A, Mgh, O, L, Msh, K,) as used by some, (Msh,) having two

contr. significations, (K,) though disallowed by others, (Msh,) 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.]

قَيَدُ *Saffron*: (IAq, TA voce مَلَابُ:) or *the leaves of saffron*: (L:) or *saffron mixed, or moistened with water &c.* (S, O, L, K.) — And *The hair upon a horse's lip.* (T, S, O, K.)

[قَيَدُ expl. by Golius as signifying (on the authority of Meyd) *Vir pusillanimus pavidusque*, is app. a mistake for قَيَدُ.]

قَيَادُ (T, S, M, A, O, L, K) and قَيَادَةٌ (T, S, O, L, K,) in which latter the *o* 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 الأَرْضِ قَيَادًا مَيَادًا [Such a one walks upon the ground] with an elegant and a proud and self-conceited gait, &c. (A.) — Hence, القَيَادُ is said to signify *The lion.* (O.) — And *The male of the بَوْمُ* [or owl]: (T, S, M, O, K:) or *i. q. الصَّدَى* [which is also said to signify the male of the بَوْمُ: for other explanations see صَدَى]. (S, O.) — And قَيَادَةٌ (M,) or this and قَيَادُ, (T, S, O, K,) *One who collects together what he can, and cuts it.* (Lth, T, S, M, O, K.)

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

فَائِدَةٌ a subst. فَادَ المَالُ (M, L, and K in art. فود,) in the sense of تَبَيَّنَتْ; (M, L;) or an act. part. n. from فَادَتْ لَهُ فَائِدَةٌ; (Msh;) *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*: (Msh:) *what one gains, or acquires, of knowledge, (S, A, O, L, Msh, K,) and polite accomplishments, (Msh,) 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, Msh:) and [simply] *profit, advantage, benefit, or utility*: and *good*: and *knowledge*: and *wealth, or property*: (KL:) pl. فَوَائِدُ: (T, O, L, Msh, K:) it belongs to this art. and to art. فود: (TA:) some improperly derive it from الفَوَادُ. (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.*]

مَفِيدُ [Perfume, &c.] *mixed, or moistened with water &c.*; (S, O, L;) as also مَفِيدٌ. (As, T in art. فود.)

رَجُلٌ مِتْلَانٌ مِفْيَادٌ *A destructive man; as also* (Ibn-Abbád and O and K in art. فود.)

فيروزج

فِيرُوزَج [an arabicized word from the Pers. *پيروزه* or *پيروزه* 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. فِاش (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ (O, TA,) *He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَشٌ; like as you say دَامَرٌ, aor. يَذْمُرُ; and دَمَرٌ, aor. يَذْمُرُ; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and فِاشٌ [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 الْإِتَانِ, 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. فِاشُهُ (TA,) inf. n. فِيشٌ (S, O, K) and مُفِيشَةٌ (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. مُفِيشَةٌ, (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. فِيشُ الشَّيْءِ *He arrogated the thing falsely; (Ibn-Abbád, O, K, TA;) without merit. (Ibn-Abbád, O, TA.) — He turned back from the thing (Ibn-Abbád, O, K) through weakness and impotence; (TA;) like انْفِشٌ. (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 اَمْرٌ is of قَمْرَةٌ: (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.)

فِيشٌ: see فَيْشَةٌ. — [See also 3.]

فِيشٌ: see the next paragraph, in two places.

فِيشٌ 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] فِيشٌ 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.)

فِاشُوشٌ A weak and lax man. (TA.)

فَيْشُوشَةٌ Weakness and laziness; (O, K;) and so فِيشٌ. (TA.)

فَيْشَةٌ: see فَيْشٌ.

فيص

1. فَيْصٌ (S, O, K,) inf. n. فَيْصٌ (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 وَلَوْتُهُ
• كَثُوكِ السِّيَالِ فَهُوَ عَذْبٌ يَفِيسُ

respecting which Aṣ said, I know not what is [the meaning of] يَفِيسُ, this word is said to be from فِاصٌ 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 فِاصٌ signifies also it shone, or glistened; syn. بَرَقَ; (TA;) and some say that يَفِيسُ in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفِيسٌ 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 t'at they were sweet and glistening: (see the context in "the Divans of the six ancient Arabic poets," edited by Prof. Ablwardt:) or, as some relate the verse, the last word is فَيْصٌ, (IB, O, TA,) from مَا أَفَاصَ مَا بَنِيَّةٌ [q. v.], (O,) so that it is a denotative state, the meaning being بِفِي فِي حَالِ كَلَامِهِ* [i. e. *sweet when [displayed in] speaking; rather, clearly uttering; but it will be seen by that يَفِيسُ, as well as يَفِيسُ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفِيسَ مِنْهُ, meaning *I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also مَفِيسٌ: and see 4.]**

— And وَاللَّهِ مَا فِصْتُ, like as one says مَا وَاللَّهِ مَا فِصْتُ [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 فِصْتُ أَفَعَلْتُ *I did not cease (مَا بَرِحْتُ) doing [such a thing]: (M:) and فِصْتُ, likewise, signifies بَرِحَ. (IB, TA.)**

3: see 3 in art. فِصٌّ.

4. فِصٌّ *The lizard called ضَبٌّ escaped, or slipped, from his hand, is expl. as*

[انْفَرَجَتْ] *his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the ضَبٌّ, so that it escaped from him. (M, TA.)* And one says, قَبِضْتُ عَلَيْهِ فَلَمْ يَفِيسْ *I grasped him and he did not escape, or get loose. (AHeyth, TA.)* And قَبِضْتُ عَلَى ذَنَبِ الضَّبِّ فَأَفَاصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنَبُهُ [I grasped the tail of the ضَبٌّ and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA: [but in the O, مِنْ is omitted before يَدِي; not intentionally, for the verb before مِنْ is there masc., as above:]) this is when thy fingers become unclosed (تَفَرَّجَ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed التَّفَاوُصُ. (TA.) [It is also said that أَفَاصَتْ الْيَدُ signifies *The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA. [But I doubt the correctness of this.]* — And الْإِفَاصَةُ signifies *The being clear, or perspicuous; syn. الْبَيَانُ; (O, K;) like الْفَوَاصُ, expl. in art. فَوْص;] and the being fluent. (O.) [And also *The making speech clear, or perspicuous.*] One says, فُلَانٌ ذُو إِفَاصَةٍ *Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.)* And أَفَاصَ لِسَانَهُ بِالْكَلَامِ *His tongue made speech, or the speech, clear, or perspicuous; and so فِاصٌ, aor. يَفِيسُ; (M;) and فَيْصٌ, (TA,) inf. n. فَيْصٌ, (K, TA,) his tongue does not make it clear, or perspicuous (K, TA.)* And مَا أَفَاصَ بِكَلِمَةٍ *He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaḥkoob, S, O, TA.)* See also 4 in art. فَوْص: and see 1 in the present art. [And it is said that مَا أَفَاصَ بِكَلِمَةٍ signifies the same. Or, accord. to Mṭr, if he be correctly cited in Har 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, *أَفَاصَ بِيُولِهِ* *He ejected his urine: (O, K:) or أَفَاصَ بِهِ. (El-zhooree, in Har ubi suprâ.)**

6. التَّفَايُصُ is said to be the original and regular form of التَّفَاوُصُ, which signifies *The speaking, talking, or discoursing, each to another, or each with another: the ي being changed into و because of the dammeh. (M in this art. and in art. فَوْص, and TA.) — See also another explanation in art. فَوْص: and see 4 in the present art.*

10: see 1, last sentence.

مَا عَنَّهُ مَفِيسٌ *There is not any place to which to turn aside, or away, from it: or there is not any turning aside, or away, from it: syn. مَعْدِلٌ [which may be meant either as a n. of place or as an inf. n.]: (Aṣ, S, O, K:) or مَعْدِلٌ. (IAṣr, M.)*

فيض

1. فِاضٌ (S, M, Mgh, &c.) aor. يَفِيسُ, inf. n. فَيْصٌ (S, M, O, Mgh, K) and فَيْصُوشَةٌ (S, O, K)

and فَيُؤُس (M, O, K) and فَيُؤُس (M, K) and فَيُؤُس (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,***

• شَكُوتٌ وَمَا الشُّكُوى لِيُئَلِي عَادَةٌ •
• وَلَكِنْ تَفِيضُ الكَأْسُ عِنْدَ امْتِلَائِهَا •

[I complained: and complaint is not a custom of the like of me; but the cup overflows on the occasion of its being full]. (A.) You say also, فَاضَتْ عَيْنُهُ *aur. 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. (IKṭ.) — † It (a thing) was, or became, much, abundant, many, or numerous. (O, K.) You say, فَاضَ اللَّتَامُ *† The mean became many: (S, O:) opposed to غَاض, q. v. (S and A in art. غِيض.) And فَاضَ الخَيْرُ † 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 Temcem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but Aḡ says that one should not say, فَاضَ الرَّجُلُ, nor فَاضَتْ نَفْسُهُ, for فَاض is only said of tears and of water: (S, O:) to which is added in the O, but one says, فَاطَ, with ط, [as is also said in the Mgh,] as meaning “he died,” and not فَاض, with ض, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is فَاطَ, with ط, without the mention of the نفس; and some do not allow any other: (Mṣb:) but in the L we find as follows: IAḡr says, فَاضَ الرَّجُلُ and فَاطَ, meaning “the**

man died:” and Abu-l-Ḥasan says, فَاطَتْ نَفْسُهُ, the verb relating to the نفس; and فَاضَ الرَّجُلُ and فَاطَ: but Aḡ says, I heard AA say that one should not say, فَاطَتْ نَفْسُهُ, but فَاطَ, meaning “he died;” and not فَاض, with ض, decidedly: IB, however, says that what IDrd has cited from Aḡ is different from that which J has ascribed to him; for IDrd cites the words of Aḡ thus: the Arabs say, فَاطَ الرَّجُلُ, meaning “the man died;” but when they speak of the نفس, they say فَاضَتْ نَفْسُهُ, with ض; and he quotes the ex.

• فَفَقِئَتْ عَيْنٌ وَفَاسَتْ 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 Aḡ: but J has committed an error; for Aḡ quotes from AA that one should not say, فَاطَتْ نَفْسُهُ, but فَاطَ, meaning “he died;” not فَاض, decidedly: and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that فَاضَتْ نَفْسُهُ is of the dial. of Kays; and فَاضَتْ, of the dial. of Temcem: and AHāt says, I heard AZ say that Benoo-Dabbeh alone say, فَاضَتْ نَفْسُهُ: in like manner also El-Múzinec says, on the authority of AZ, that all the Arabs say, فَاطَتْ نَفْسُهُ, except Benoo-Dabbeh, who say, فَاضَتْ نَفْسُهُ with ض. (TA.) [See also art. فَيُؤُس. 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 الفَيْضُ, [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 فَاضَ مِنَ الغَيْظِ † [His bosom overflowed with wrath, or rage]. (A, TA.) And فَاضَ صَدْرُهُ † 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 [بِقَاءِ] [of a thing]: what the Devil suggests (يُنْقِيهِ) is termed الوَسْوَسَةُ. (Kull p. 277.) — فَاضَ البَعِيرُ بِجِوَرَتِهِ 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 Lḡ; 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,) افاضَ المَاءَ عَلَى نَفْسِهِ (Mṣb,) He poured the water (S, O, Mṣb, K) upon himself, (S, O, K,) or upon his body. (Mṣb.) And افاضَ دُمُوعَهُ (S,) or دَمَعَهُ (Mṣb,) He poured forth his tears. (Mṣb.) And افاضَتِ العَيْنُ الدَّمْعَ

[The eye poured forth tears]. (TA.) — افاضَ اللهُ الخَيْرَ † God made good, or wealth, &c., to abound. (Mṣb.) — افاضَ عَلَيْهِ الدَّرْعَ † He put on him the coat of mail: like as you say صَبَّهَا [lit. he poured it]. (A, TA.) — افاضوا مِنْ عَرَفَاتٍ † They pushed on, pressed on, or went quickly, syn. دَفَعُوا (S, Mgh, O, Mṣb, K,) or اِنْدَفَعُوا (M, A,) with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Mṣb, K,) to Minè, (S, M, O,) exclaiming لَبَيْتِكَ: (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], فَإِذَا اَفْضَرْتُمْ مِنْ عَرَفَاتٍ and [in like manner,] you say, افاضوا مِنْ مَنَى إِلَى مَكَّةَ † They returned from Minè to Mekkah; on the day of the sacrifice: (Mṣb:) افاضَةٌ 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 افاضَ المَاءَ signifying “he poured the water out, or forth, copiously:” (Mgh:) and the original expression is افاضَ نَفْسَهُ, or رَاحِلَتَهُ; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or افاضَةٌ signifies the quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or leys: and افاضَ, 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; افاضَةٌ 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: (Khúlid Ibn-Jaimbeh:) and every دَفْعَةٌ [or act of pushing on, or pressing on,] is termed افاضَةٌ. (S, Mṣb, K.) Hence, طَوَافُ الإفَاضَةِ, signifying *The circuiting [around the Kaḡbeh] on the return from Minè to Mekkah; (Mṣb, TA;) on the day of the sacrifice: (TA:) or the circuiting of visitation. (Mgh.) — افاضوا فِي الحَدِيثِ † They pushed on, or pressed on, in discourse; syn. اِنْدَفَعُوا: (Lḡ, S, M, A, O;) they entered thereinto; launched forth, or out, thereinto; (Lḡ, 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, افاضَ فِي عَمَلٍ † He entered into an action, or employment; and pushed on, or pressed on, therein: (Bḡ in x. 62:) or he began it, commenced it, or entered upon it. (Jel, ibid.) — افاضَ بِالشَّيْءِ, He impelled, or thrust, with the thing: (M:) he cast, or threw, the thing. (M, TA.) — افاضَ البَعِيرُ (Lḡ, S, M, A, O,) and افاضَ (S, O) alone, (S, O, K,) and فَاضَ بِجِوَرَتِهِ † The camel propelled his cud (Lḡ, 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 افاض بكلمة signifies the same.] — افاض بالقداج, (S, M, A, O, K,) and على القداج meaning بالقداج, for prepositions stand in the places of other prepositions, (S, O,) and افاض القداج, (O, K,) † i. q. ضرب بالقداج [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 افاضها [which has the former of the above significations]: or he dealt them forth. (TA.) Abou-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

- فَكَانَهُنَّ رِبَابَةً وَكَانَتْهُ
- يَسْرُ بِفَيْضٍ عَلَى الْقِدَاجِ وَيَصْدَعُ

(S, TA) : [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice, saying "The arrow of such a one has won," or "This is the arrow of such a one:" or, accord. to some, distributing, or dispensing, by means of the arrows: (TA in art. صدع) بالقداج على is meant القداج by (S voce على.) One relation of this verse substitutes افاض for يفيض. (TA.) Az says that افاض [a mistranscription for افاضة] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ اَفْضَا مِنْ مَالِكَ, [app. a mistake for افيضت], i. e. † Then put thou, or throw thou, it, and mix it, among thy property. (TA.) — افيضت 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 He made the مَسْلَكَن [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) i. q. افضاها [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5. تفيض It flowed. (Har p. 610. [But this I do not find elsewhere.]])

10. استفاض He asked for the pouring out (افاضة) 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, استفاض الوادي شجرا The valley became wide, and abundant in trees. (S, O, K, TA.) = استفاضوا: see الحديث: [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 مستفيض.]

فيض A river, (M, TA,) in general: (TA:) pl. [of pauc.] اقباض and [of mult.] فيوض: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] الفيض is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Baḡrah: (As, S, K:) or this last is called الفيض البصرة, because of its greatness. (M.) You say also ارض ذات فيوض 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 سكب. (Eth-Thaalebee, in TA, art. سكب.) — A man † bountiful, or munificent; as also فائض, (A,) and فياض: (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, اعطاه غيضا من فيض 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. فيوض. (KL.) — [See also 1, last sentence but one. Hence الفيض بطريق الفيض meaning † By way, or means, of instinct; instinctively.] — † Death: [us being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekrawee; and K.) — ذهبنا في فيض We went with the corpse and bier of such a one. (M.)

مفاض: see فاضة.
امرهم فيض بينهم فوض.)

فيوضوا, and فيضيض, and امرهم فيوض بينهم, and فيضيض, and فيوضي, i. q. فوضي, q. v. in art. فوض. (AZ, K.)

مفاض: see فيوض.
امرهم فيوض بينهم: see فيوضي.

قياض A river containing much water: (S:) or that flows much. (Ham p. 375.) — Applied to a man: see فيض, in two places.

فائض A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — Applied to a man: see فيض.

حديث مفاض pass. part. n. of 4 [q. v.] — حديث فيه مفاض † 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 مستفيض.] — درع مفاضة: A wide, or an ample, coat of mail; (S, M, A, O, K;) as also فاضة (IJ, M) and فيوض. (M.) [In the CK, this word is erroneously written مفاوضة, as applied to a coat of mail and to a woman.]

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 مَسْلَكَن [i. e. vagina and rectum] united; as though formed by transposition from مفاضة: (M:) and, accord. to some, مفاض signifies having a fulness. (TA.) It is said of the Prophet, كان مفاض البطن, meaning † He had the belly even with the breast: (O, K:) or he had a fulness in the lower part of the belly. (TA.)

مستفاض: see the next paragraph.
مستفيض One who asks for the pouring out (افاضة) 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 مستفاض فيه; (S, O, K;) but you should not say مستفاض [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 Abou-Temmam; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by فيه. (M.)

فيظ

1. فَاظ, aor. يفيظ, inf. n. فيظ (ISk, T, S, M, K) and فيظان (S, M, K) and فيظان (Lh, TA) and فيظوظة, (Lth, M, K,) He (a man, S) died: (ISk, T, S, M, K;) as also, (sometimes, S) † فَاظ, aor. يفيظ, inf. n. فوظ (ISk, T, S, M, K) and فوظا; (S, K, TA; but in the CK, فوظا, and there said to be with damm;) or, accord. to IJ, only the inf. n., فوظ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيظه and فوظه, [in the CK فوظه.] The time came for his dying. (M, K.) In like manner, (S,) you say also, فاطت نفسه 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. تفيظ, (M,) inf. n. فيظ (Lth, T, M) and فاطت; (Lth, T;) and [accord. to some,] فاطت نفسه, inf. n. فوظ: (M:) or, when the نفس is mentioned, you say, فاضت, with ض: (K:) As says, I heard Abou-Amr Ibn-El-'Alu say that one should not say فاطت نفسه, (T, S, M,) but فاط, (S, M,) meaning "he died;" and not فاض, with ض, decidedly; (S;) or not فاضت: (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 فاطت نفسه is of the dial. of Keys; and فاضت, of the dial. of Temecm: Fr says that the people of El-Hijaz and Teiyi say the former; and Kud'ah and Temecm and Kays say the latter: AHat says, I heard AZ say that Benoo-Dabbeh alone say the latter; and El-Mazinee relates the like on the authority of AZ.

(TA.) — You say also, **فَاظَ نَفْسَهُ**, (Ks, S, M, K,) aor. **يَهِيظُ**, (Ks, T,) *He vomited forth his soul*: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.)

4. **اِظَاهَهُ** *He (God) caused him to die.* (K, TA.) And you say also, **ضَرَبْتُهُ حَتَّى اَنْطَلَتْ نَفْسُهُ** [*I beat him, or smote him, until I made his soul to depart, or go forth.*] (S.) And **لَا يَظُنُّ نَفْسَكَ** [*I will assuredly cause thy soul to depart, or go forth.*] (M.) And **اِظَاهَهُ اللهُ نَفْسَهُ** [*God caused him to vomit forth his soul.*] (Ks, T, S, M.)

تَفَيَّظُوا اَنْفُسَهُمْ *They constrained themselves to vomit forth their souls.* (S, TA.) [But in one copy of the S, I find **يَفِيضُوا اَنْفُسَهُمْ**, expl. as meaning *They cause to vomit forth their souls*; which suggests that the right reading may perhaps be **يَفِيضُوا**: or it may be **يَهِيظُوا**, from **فَاظَ نَفْسَهُ**.]

فيل

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 **فَيْفَاةٌ** and **فَيْفَا** (M, K) and **فَيْفَى** (K) also signify [thus, or] *a waterless desert*: (M, K:) and, (K,) accord. to El-Mu-arrij, (T, O,) **فَيْفٌ** signifies a portion of the earth that is *a place whereof the winds are variable*; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] *any road between two mountains*: (T, TA:) its pl. is **أَفْيَافٌ** [a pl. of pauc.] and **أَفْيُوفٌ** [a pl. of mult.]. (T, S, M, O, K.)

فَيْفَى: see the preceding paragraph.

فَيْفَاةٌ: see **فَيْفٌ**: and see also **مَفَاةٌ**, in art. **فَوْزٌ**.

فَيْفَاةٌ 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**.]

فَيْقٌ

1. **فَيْقٌ**, aor. **يَفَيْقُ**: see **بَنْقِيهِ**, in art. **فَوْقٌ**.

4. **أَفَيْقٌ**, said of a poet, i. q. **أَفَلَقٌ**: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فَيْقٌ:
فَيْقٌ and **فَيْقٌ**:
فَيْقَةٌ and **فَيْقَةٌ**: see art. **فَوْقٌ**.
فَيْقَاتٌ:
مَفَيْقٌ:

فيل

1. **فَيْلٌ**, aor. **يَفَيْلُ**, (S, M, O, K,) inf. n. **فَيْلَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فَيْلَوَةٌ**, (M, O,) thus in other copies of the K, (TA,) and **فَيْلَةٌ**, 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 **تَفَيْلٌ**; (M, Z, K, TA;) and [in like manner] **فَيْلٌ فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَيْلُوا** occurs in a trad. as meaning **رَأَيْهِمْ**: (TA:) [and **فَالٌ** alone, said of a man, signifies the same as **رَأْيُهُ**, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple subst.:] and one says, **فِي رَأْيِهِ فَيْلَةٌ**, (T, M, K, TA,) the last word like **سَعَابَةٌ**, (TA, [in the CK, erroneously, **فَيْلَةٌ**, (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: IAgar cites the following verse:

• **مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادُوا الْغَنَى**
 • **تَوَلَّوْا وَقَالُوا لِلصَّدِيقِ وَفَحَمُوا**

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. **تَفَيْلٌ**, (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-'Aidh says,

• **فَلَوْ غَيْرَهَا مِنْ وَدِّ كَعْبِ بْنِ كَاهِلٍ**
 • **مَدَحْتَ بِقَوْلٍ صَادِقٍ لَمْ تَفَيْلِ**

meaning **لَمْ يُفَيْلِ 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. **مُفَايَلَةٌ** and **فَيْالٌ**, (see **الْفَيْالُ** below,)] *He played [at the game called الفَيْالُ: see its part. n. below].* (O.)

5. **تَفَيْلٌ**: 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, (**الشَّبَابُ**), *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. **اسْتَفَيْلٌ** *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. **مُسْتَفَيْلٌ**. (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. **پیل**;] *a certain animal*, (TA,) *well known*: pl. [of pauc.] **أَفْيَالٌ** and [of mult.] **فَيْوَلٌ** and **فَيْلَةٌ**; (S, M, O, Mgb, K;) not **أَفَيْلَةٌ**: (ISk, S, O, Mgb:) accord. to Sb, **فَيْلٌ** may be originally of the measure **فُعْلٌ**, (S, M, O,) pronounced with *kesr* because of the **ي**, like as they said **أَبْيَضٌ** and **بَيْضٌ**; but Akh says, this is not the case in the sing., but only in the pl.: (S, O:) fem. with **ة**. (M, K.) — Hence, **نَيْلَةٌ 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 *Heavy* [or *dull*]; and *low, 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 **فَيْلَةٌ**; (M, K;) and **فَائِلَةٌ**; (T, M, O, K;) and **فَيْلَةٌ**, (ISk, T, S, M, O, K,) of the measure **فُعْلٌ**; (O;) and **فَالَةٌ**, (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.)

الْفَيْالُ and **الْفَيْالُ**, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of 3], (Lth, T, O,) and **الْمُفَايَلَةُ** [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 رَأْيَكَ (T, M, K:) ISk termed it **الْمَيْالُ**, with **ة**; (O;) and it has been mentioned before in art.*

فَال (T, O, K:) accord. to some, (TA,) this game is called الطَّبْنُ and السُّدْرُ. (T, TA. [But see the former of these two words.])

فَيَانَةٌ }
فَيُونَةٌ } see the first paragraph.

فَيْلُ اللَّحْمِ A man having much flesh: (T, O, K:) some pronounce it with ة, (T, O,) saying فَيْال (T,) or فَيْل (O;) both mentioned before [in art. فَيْل]. (TA.) — فَيْلُ الرَّأْيِ: see فَيْل, latter half.

فَيْال The attendant, or master, (S, M, O, Mḡb, K,) or the keeper, or driver, (MA, KL,) of the فَيْل [or elephant], (S, MA, O, Mḡb, KL,) or of the فَيْلَة. (So in the M and K.)

فَيْالُ الرَّأْيِ: see فَيْل, latter half, in two places. — الفَيْالُ [as a subst.] signifies The flesh that is upon the خُرْبَة, (S, O,) or خُرْبُ, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وِرْك; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean the flesh that is upon the sacro-ischiatric foramen; though خُرْبَة الوِرْك and خُرْبُ الوِرْك 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 خُرْبَة of the وِرْك, descending into the leg, (T,) or in the thigh: (S, O:) Aṣ says, in “the Book of the Horse,” in the وِرْك is the خُرْبَة, which is a نُقْرَة wherein is flesh, no bone being in it; and in that نُقْرَة is الفَيْال, and there is no bone between the said نُقْرَة and the belly, but only skin and flesh; (T, S, O;) and he cites the saying of El-Aḡshà,

- قَدْ نَخَضِبُ الْعَيْرِي مَكُونٍ فَيْالِهِ
- وَقَدْ يَشِيْطُ عَلَى أَرْمَاحِنَا الْبَطْلُ

[Of] we stain the ridge of the spear-head in what is concealed in the interior of his فائل, and of] the man of valour dies by means of our spears; مَكُونٌ 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 فَيْ; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَيْالان (T, M,) or the فَيْالَتان (so in the K, [app. a mistranscription,]) are two veins entering into the interior parts of the thighs, (T, M, K,) in the hinder parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aḡshà cited above, saying that the

epithet مَكُونٌ would not have been used if the فائل were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فائل were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Kays which will be cited in what follows: (M:) [hence it is said,] or they are two portions of flesh [between which is the lower part of the os sacrum, i. e.] the lower parts of which are upon the صَلَوَان [dual of صَلَا], from the region of the lower portions of the حَجَبَاتِ to the عَجَب, bordering upon the عَضْصُ on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K:) [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts.; as they are variously explained:] الفَيْالُ is a dial. var. of الفَيْالُ; (M, K, TA;) which is expl. by Ṣgh [in the O] as meaning a certain vein issuing from the قَوَارَة of the وِرْك [i. e. from the sacro-ischiatric foramen]: (TA:) [but the assertion that الفَيْال is a dial. var. of الفائل seems to be founded only upon what here follows:] Imra-el-Kays says, [describing a horse,]

• لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الْفَيْالِ •
(S, M; or عَلَى الْفَيْالِي, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the فائل; for] he means عَلَى فَيْال, having altered the latter word by transposition. (T, S, O, TA.)

فَيْالَةٌ: 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 أَقْبَلِ الرَّأْيِ الدَّبْرِيِّ is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.)

مُغَايِلُ [in the S and O in art. فَيْال, with ة, i. e. الفَيْالُ,] Playing at the game called الفَيْال. (M, O.)

الْمُغَايِلَةُ expl. as a subst.: see الفَيْالُ. مَفْيُولَةٌ [a quasi-pl. n. (like مَشْيُوخَاءُ &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فَيْل [or elephant]. (O, K.)

مُسْتَفِيلٌ part. n. of 10, q. v. (M.)

فَيْن

1. فَيْنٌ, aor. يَفِينُ (K,) inf. n. فَيْنُ, (TA,) He, or it, came. (K.)

وَقْتُتُ A time; syn. وَقْتُتُ, or وَقْتُتُ مِنَ الزَّمَانِ; (T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيْتَهُ الْفَيْنَةَ بَعْدَ الْفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words بعد الفينة:) and لَقِيْتَهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةُ:) thus فَيْنَةُ is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَةٌ &c.]: (AZ, M:) and you say, إِنِّي لَأَتِي فَلَانًا بِفَيْنَةٍ 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 أَتَاهُ إِلَّا الْفَيْنَةَ i. e. [I do not meet him save occasionally, or] time after time. (TA.) [See also فَيْنَةٌ.]

فَيْانٌ Having beautiful and long hair: (K:) or so فَيْانُ الشَّعْرِ; applied to a man: (S:) فَيْانٌ [is also applied as an epithet to hair; and] has been mentioned in art. فن q. v.: (K:) if it be from فَيْنٌ, meaning “a branch,” it is [of the measure فَيْعَال, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْنَةٌ, meaning “a time,” [which seems to be hardly reasonable,] it is [of the measure فَيْعَلان, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — One says also هَيْالٌ فَيْانٌ, 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.

فِيه

1. فَاهٌ, aor. يَفِيهُ: see فَاهٌ, aor. يَفُوهُ, 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 wine such as is مُسْتَفِيلٌ [app. a mistranscription for مُسْتَفِيلٌ, a word now used as signifying aromatized]; like قَنْدِيدٌ [q. v.] and أَمْرٌ زَنْبَقِي. (IAmb, TA.)