The nineteenth letter of the alphabet: called غ. It is one of the letters termed [oral faucial], (L, TA.)

its place of utterance being the upper part of the fauces, near to that of ح, (TA in art. غ, TA:) 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 [oral], (L, TA, and K in art. غ,) and of those that are termed [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. غ, TA:) [but this is a mistake; for] it is

substituted for two letters; for خ in َﺮَﻄَﻏ ِﻩِﺪَﻴِﺑ, aor. ُﺮِﻄْﻐَـﻳ, meaning َﺮَﻄَﺧ, aor. ُﺮِﻄَْﳜ, mentioned by IJ and several others, (MF, TA,) and in َﺮَﻄَﻏ ِﻪِﺒَﻧَﺬِﺑ for َﺮَﻄَﺧ (TA in art. غ, TA;) and for ع in َﻦَﻐَﻟ for َﻦَﻌَﻟ, mentioned by Ibn-Umm- Kásim and others, (MF, TA,) [and in ٌغﻮُﺸَﻧ for ٌغﻮُﺸَﻧ, and in ﱠﻞَﻐَﻣْرِا for ﱠﻞَﻌَﻣْرِا, and also in ُْﲔَﻐﻟا as signifying thirst and the clouds. (TA in art. غ,) [As a
numeral, it denotes A thousand.]
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,) said of a man means He came visiting at intervals of some days, or after some days. (AA, IAth, TA,) [See also غب: and see غب: of the class of لتق, inf. n. غب, the verb in this case being of the class of يقتل, [but this is contr. to analogy, as well as to the derivation,] غب عن القوم. غب: and see غب: of the class of لتق, inf. n. غب, with kesr, He came to the people, or party, day after day: (Msb:) or, as also غب القوم, he came to the people, or party, on alternate days, coming one day and not the next: (Ks, S, Msb, K,) or he came to them once in two days or more. (TA.) It is said in a trad., 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. ربع, Rieb,]) And you say, غب عليه الحمي, meaning I visited him [once] in every week. (A.) And hence غب said of a fever. (Msb,) غب عليه الحمي, and غب signific the same: (S:) you say, غب عليه الحمي, The fever came upon him, (Msb,) or attacked him, (K,) one day and intermitted one day; (Msb, K,) as also غب عليه. (K,) [See also غب] You say also, غب عندنا, غب, (S, L, K,) and غب, (L, K,) He passed the night, or a night, at our abode. (S, L, K,) Hence the saying, غب عيندا, غب, غب, رويد الشعر يغب, [so accord. to the TA, غب 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, يغب.] (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 غب 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] غََبَّ، (T, S, L, Msb, K,) aor. — غََبَّ (L, Msb,) inf. n. غََبَّ and غََبَّ and غََبَّ (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 ﴿ﺐَﻏا﴾ (T, K:) and it (a thing) became corrupt. (TA. [See also 2.]) ﴿ﺐَﻏَوَّء﴾ 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 ﴿ﺐَﻏَوَّء﴾, aor. بَغَوَّء، inf. n. ﴿ﺐَﻏَوَّء﴾ [app. meaning The thing came into his mind,] is a phrase mentioned by Th. (TA.)

2 غََبَّ، (S, O,) inf. n. غََبَّ، (K,) He was remiss; or did not exert himself, or act vigorously or strenuously; (S, O, K;) in the needful affair: (S, O:) [and] so غََبَّ [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] عن هََِّلَّ الْمُسْلِمِينَ ﴿ﺐَﻏَوَّء﴾، (TA,) or ﴿ﺐَﻏَوَّء﴾ ﴿ﺐَﻏَوَّء﴾ (K,) 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.) ﴿ﺐَﻏَوَّء﴾ (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 attacked the sheep, or goat, and broke its neck: and also left it with some remains of life in it. (L) And [hence] غََبَّ غََبَّ الذَّئَبِ ﴿ﺐَﻏَوَّء﴾ ﴿ﺐَﻏَوَّء﴾ لَّا غََبَّ عَن الفُقُوكَ، (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.)

And [hence, app.,] غََبَّ، (S, O,) inf. n. as above, (K,) His gift will not come to us on 4 see 1, in seven places. You say also, ﴿لا غََبَّ اَعْتَاتَوَه﴾.
alternate days, but will come every day. (S, O, K. *) And The milch camel yielded milk on alternate days. (A.) And The camels did not yield milk every day.

(TA.) ___ See again 1, last sentence but two. He watered the camels on alternate days: (S, O, Msb: *) from [q. v.]. (S, O.) And ُﻊَﻗَو ِﰉ [app. meaning He fell upon me in fight].

(TA.) ___ See [also] 2, first sentence.

He looked to the consequence, end, issue, or result, of an affair: see its part. n. متغيب, below.] ___ See also 2, first sentence. ُﻊَﻗَو ِﰉ [app. meaning He fell upon me in fight].

R. Q. 1 He acted dishonestly in buying and selling. (AA, TA.)

A sea dashing so that it goes far, or runs, upon the land: (JK, K, TA:) pl. غِبِّيَان. (TA.) ___

And Depressed land: pl. [of pauc.] غِبَاب and [of mult.] غَبَوب (K, TA) and غِبَاب. (TA.)

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 ُﻊَﻗَو ِﰉ of the ass. (TA.) [And ُﻊَﻗَو ِﰉ 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 voice ُﻊَﻗَو ِﰉ), or in the second of two days.] But the saying of a rájiz,
And hummarahs [a species of birds] whose drinking is every hour or every little while. (S, O.) — Also [for] 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. يث.) — 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, IAth: [see also its verb:])] from the same word used in relation to camels. (IAth.) One says, زر غبا تزد حبا [or, accord. to common usage, حبا, to assimilate it to غبا. 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. l. 587; where غبا is put for غبا]. (S, O.) [See another ex. voce ترجع, last sentence.] The saying of Zeyd-el-Fawáris

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 حمي غب [a tertian fever]; using it as an epithet: (TA:) and حمي الغب (Msb in art. ثلث.) — And The end; conclusion; latter, or last, part or state; issue; or result; syn. عاقبة, (S, A, MA, O, Msb, K,) and مغب (MA.) And [hence] غب means After; syn. بعد: thus in the phrases غب الأذان [After the call to prayer] and غب السلام [After salutation or the salutation]: and one says,

* غب الصباح يعبد القوم السريَّ
[After daybreak, the party commend nightjourneying: but more commonly, المَآء أَغْبَابٌ means Distant water: (A, TA:) and so مِاء أَغِبَابٌ distant waters. (A, K, TA.)

A sufficiency of the means of subsistence: (O, K, TA:) And غَيْبَةَ, (S, O, TA:) without الْ (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,)

غَيْبَةٍ 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 غَيْبَةَ 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 غَيْبَةٍ: (TA;) [the pl. of غَيْبَةٍ is غَيْبَاتٍ: see طَلَحٍ ْمُطَمْطِمٍ.]

غَيْبَةٍ: see غَيْبَةٍ. 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] طَلَحٍ: pl. [of pauc.] غَيْبَاتٍ and [of mult. ] غَيْبَانٌ. (JK.) [And An affair or a business (res, negotium). (Freytag, from the Deewán of Jereer.)]

غَيْبَةٌ 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 IAar, camel's milk such as is termed بَوْرُم [q. v.]: and the milk that is termed بِئاَر [q. v.]: (TA:) A'Obeyd is related on the authority of Sh to have assigned this last meaning to بَيْبَغ (TA, voce بَيْبَغ).

Camels coming to water, or drinking, on alternate days. (As, 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 بَيْبَغ, 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. بَيْبَغ.) ___ And بَغْـبَغ means A fixed star [app. because of its twinkling, or shining with intermitted light]. (A.)

Also A place where victims are sacrificed: (O, TA:) or الغِبَّب, (S, O, K, TA,) particularly, (TA,) a small mountain, (S, O, K, TA,) which is the place of sacrifice, (S, O, T,) in Minè: (S, K:) or the place in which was Ellát, at Et-Táïf: or the place where they used there to sacrifice to El-Lát: or الغِبَّب is an appellation of any place of sacrifice in Minè. (TA.) ___ And الغِبَّب is the name of An idol صَمَم, (O, K, TA,) which they used to worship in the Time of Ignorance, and upon which عَلِيَّة (TA:) they used to sacrifice; (O, TA; *) and IDrd says that some called it الغِبَّب [q. v., with the unpointed ع: (O:) or a stone which was set up before the idol, for, or [dedicated to, Menáf, opposite the corner of the Black Stone [of the Kaabeh]; and there were two [whereof each was] thus called. (TA.)

False testimony: (K, TA:) of the measure تَفَعَّلْة, [being originally تَغَبَّة, or from غَبَّة الَّذِئْب في الغَمَّة, or from signifying it became very corrupt. (IAth, TA.)

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 المُغُبّ means The lion. (O, K.)

لغِبّ: see المُغِبّ, last sentence but two.

لغِبة: see المُغِبّ, last sentence but two.

لغِبة A ewe, or goat, that is milked on alternate days. (IAar, S, K.) And مُغِبّ A bull having a [or dewlap]. (Ham p. 293.)

لغِبة [app. A man looking to the consequence, end, issue, or result, of an affair; like مُتعلِبّ: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.]
1. (S, O,) aor. (TK,) inf. n. غبت He moistened, and beat up, or mingled, [the preparation of curd called] طقأ with clarified butter. (Fr, S, O, K.) [See also غبت, of which it is a dial. var.; and غبت ارما، and طقأ غبت.]

9. غبت, inf. n. َغبتا, He, or it, was, or became, غبت, (S, O, K,) i.e., of a colour inclining to that of dust, (S,) or dust-coloured. (O.)

غبت [formed by transposition from غبتة] A colour inclining to that of dust: (TA:) or dustcolour. (O.)

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

K.)

أغبت i. q. غبت, (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.)
1 غَرَبَ (S, Msb, K,) aor. غَرَبَ، غَرَبَ (S, Msb, K,) He, or it (a thing, S) remained, lasted, or continued: (S, Msb, TA:) and (Msb) he (a man, JK) tarried, stayed, or waited. (JK, Zbd, Msb, K.) And He, or it, passed, passed away, or went away. (Msb, K.) It is sometimes used in this latter sense; (Msb;) and thus it has two contr. significations. (Msb, K.) And It was future. (KL.) See also 9. غَرَبَ: see 5, last two sentences. 

Also, this last, aor. غَرَبَ، (S, K,) inf. n. غَرَبَ، (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: (IKtt, TA:) or it healed externally while in a withering state internally. (L.) And [hence, perhaps,] غَرَبَ said of a man, He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart. (IKtt, TA.)

2 غَرَبَ النَّاقَةَ: see 5. [Hence, app., as inf. n. of the pass. verb,] the تَغْرَبَ signifies The milk's becoming drawn up or withdrawn [from the udder]. (TA.) غَرَبَ، (Msb, K,) he (S, K) He d sillied, or sprinkled, him, or it, with dust. (K.1) See also 4, in two places. [Hence,] تَغْرَبَ 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 مَغَرَّبَةُ; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying لَا إِلَهَ إِلَّا اللهُ (IDrd, Iktt, K, TA,) in the praising, or glorifying, of God: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKtt, K, TA,) the reiterating the voice in reciting [the Kur-án] &c. (IDrd, Iktt, K, TA) Esh-Shá- fíc is related to have said that, in his opinion, this تَغْرَبَ was instituted by the زَنَادِقَةُ [pl. of زَنَادِقَةٌ, q. v.], in order that they might turn away [others thereby]
from the [simple] praising, or glorifying, of God, and from the recting of the Kur-án. (Az, TA.) inf. n. as above, He
gave his guest, to eat, [meaning dates thus termed]: (TA:) the verb thus used is like
"ثٓبْـٓمَحْ" [and &c.]. (L, TA.) is a saying mentioned by AZ [app. meaning She did not oppose and
then acquiesce save for the purpose of obstinate disputation]: see غَٓثْـٓبَح (TA.)

اغبر 4 He (a man) raised the dust; (S, Msb, K;) as also غَٓثْـٓبَح , (S, K;) inf. n. غَٓثْـٓبَح (TA.) [Hence,]
He raised the dust in his face; meaning, he
go outwent him; outstripped him; went, or got, before him. (TA.) And
He strove, laboured, exerted himself, or employed himself vigorously or diligently,
in seeking after the thing that he wanted; (ISk, S, K;) he hasted, made haste, or was
quick, in doing so; as though, by reason of his eagerness and quickness, he raised the dust. (TA.)
I set about, or commenced, doing the thing. (Ikt.)
The sky rained upon us vehemently. (S, * K, * TA.) See also 9.

اغبر الناقة 5 He milked the camel, drawing what remained in her udder; (Z, Sgh, K, TA;) as
also غَٓثْـٓبَح . (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: We used not to take the first seed
of the young, nor the remainder of the seed of the old; meaning the marrying them, from
eagerness to procreate. (TA. [But لبَا is there omitted in both clauses, and لبَا is put by mistake for لبَا.] [See also art. لبَا]
And hence, (TA,) 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 (ٌمْنِغ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Habeeb (K, TA) the
son of Kaab the son of Bekr the son of Yeshkur the son of Wáïl, (TA,) married a woman advanced in age, (S, Z,) Rakáshi the daughter
of 'Ámir, (K,) and it was said to him, She is old: (S, * K, * TA:) whereupon he said, (S, K) May-be I shall get from her offspring: (TA:) and when a son was born to him, he named him (S, K,) like (S, K; and he became the father of a tribe. (TA:) as also 

 posición, or it, became sullied, or sprinkled, with dust; (TA;) as also (L,) You say also 

 The dates, or dried dates, became dusty. (TA.)

 9, (S, K,) inf. n. 

 It was, or became, dust-coloured; of a colour like dust; (S, K;) as also (TA;) and became the father of a tribe. (TA.)

 as also (K, inf. n. 

 (TA;) and (S,) inf. n. 

 (TA.) ___ It (a day) became very dusty. (Aboo-'Alee, K.)

 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 : (Msb, K,) or is a pl. of : [but if so it is extr.:] (TA:) or the pl. of is pl. of : [used as an epithet in which the quality of a subst. is predominant]; (A'Obeid, TA;) and signifies remains, &c.: (A'Obeid, S, TA;) and is a pl. pl.; i.e., pl. of . (A'Obeid, TA.) You say 

 In her (the camel) is a remain of milk. (S,) And signifies The remains [of the blood] of the menses; (S;) as also he. (Ham p. 37.) And in like manner, (S) The last part, and the remains, of the night. (TA.) It is said in a trad. of 'Amr Ibn-El-

 [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., 

 or , 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, 

 [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 غابر.]
Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred: (K, TA:) like غِير (TA.)

A remaining, lasting, or continuance; (TA:) and so غِير (Ham p. 225.) [And by some of the grammarians it is used as signifying The future: see also غِير.] 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 غِير (said by A’Obeyd to be from the phrase جرح غير [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. ما غَيِرَتْ إِلا لِتَلَفُّ السرَى (TA. [See 2, last sentence.] صَمَامَبٍ (الْغِير) occurring in a verse of El- Hirmázee 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] الغِير signifies Water little in quantity. (O.) Also Dust, or earth; syn. تراب. (K.) [See also غِير.]

جرح غير 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, عرق غير A vein constantly becoming recrudescent; (S, TA:) called in Pers. [and hence in Arabic] نافقة غدرة غدرة غمرة [q. v.] TA A she-camel that remains, or lags, behind the other camels in being driven. (L in art. غدر.)

غَير A kind [or species] of fish; as also غور (O, K.)
A sullying, or sprinkle, of, or with, dust. (TA.)

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 غبار.

: see غبار: and see also غبار, latter half.

: see غبار: [For other meanings, see the masc. غبار.]

Two ripe dates upon one base; pl. غبار: (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.)

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

: see what next precedes.

and signify the same, (S, L, K,) as also (IAar, K:) i. e. Dust; syn. رهج: (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 طلب فلانا فما شق غباره [He pursued after such a one but did not cleave his dust;] i. e., he did not overtake him. (TA.) And ما يشق غباره, and He is not to be outgone, outstripped, or got before. (TA.) [See also باع يبيع [There is no dust upon it; meaning, it (a phrase or the
like) is clear, or perspicuous, or free from obscurity; like the saying َﻻ َﺮَﻔَﻋ ِﻪﻴِﻓ, (TA, in many places.)

A sort of dates. (K, TA.)

[dim. of غَبِرَاء] see غَبِرَاء, 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 غَبِرَاء: (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, (باَﺮَﺷ, S, K, or ﺏَﻴْﺑَ, Msb,) which intoxicates, made by the Abyssinians, (S,) from ذَرَة [or millet]; (S, Msb, K;) also called سَكَرَة: (Mgh, Msb, K:) or Wine [or cider] made from the wellknown fruit of the same name [the service-apple]. (Th, TA.) [See also ُرْﺮُم.] It is said in a trad., إِيَّاَكَمِ وَالْغَبِرَاءُ فَإِنَّهَا خَمْرَ الْعَالَم (S, Mgh, TA) Avoid ye the beverage called غَبِرَاء; 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 غَبِرَاءُ السَّكَرُ; to distinguish it from a kind of غَبِرَاء made of dates, or dried dates. (Mgh.)

 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. غَبِرَاء: (K:) and the pl. of غَبِرَاء is غَبِرَاءُ [A people remaining, &c.]. (TA:) You say غَبِرَاءٌ النَّاسُ The later of mankind. (TA:) And هو غَبِرَاءٌ فَلَان He is the relic of the sons of such a one. (TA:) And جَوْفَ اللَّيْلِ غَبِرَاءٌ The last division of...
the night. (Mgh.) And The remaining, or last, ten nights of the month of Ramadán. (TA.) And May God cut off the last, and what remains, of him, or it: or may God extirpate him. (TA.) See also غَيْب. Passing; passing away; going away: past: syn. ماض، (Az, S, IAmb, Mgh;) or ذاهب، (K;) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashà: (IAmb:) thus it bears two contr. significations. (S.) You say, أَنْتَ غَيْبٌ غَيْبًا وَذَا غَيْبٍ. 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 "ثَينَة."] The meaning of remaining seems equally appropriate in that verse: but غَيْبٌ غَيْبًا is often used by grammarians in the last of the senses expl. above.]

غَيْبٌ: see غَيْبٌ.

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

غَيْبٌ: Dust-coloured; of a colour like dust: (S:) [fem. غَيْبَةٌ: and pl. غَيْبَأٌ The wolf; (K, TA;) because of his [dusty] colour: like غَيْبَأٌ. (TA.) And غَيْبَأٌ The female of the حَجَل [or partridge]. (K.)

الْجَهْرَةٌ The earth; (S, IAth, Msb, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to الْخَضْرَةٌ, which means the sky, or heaven. (IAth.) And you say, جَآءَ عَلَى غَيْبَأٍ الْجَهَلَ. He came on foot: (Z, TA;) i.e. he came upon the earth, or ground; and so جَآءَ عَلَى غَيْبَأٍ الْجَهَلَ. (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-Ahmar, TA.) And تركَهُ عَلَى غَيْبَأٍ الْجَهَلَ. He left him in the possession of nothing: (M, TA;) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it is expl. as meaning...
he returned disappointed, or unsuccessful; and so ُّٰٓدَر ْعَلَى ِغَبْرَاء ِالْظَّهُر (TA.)
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 ْعَبْرَاء ِالْنَّاس likewise means the poor of mankind: or, as some say, the former means strangers from their homes: (TA:) or strangers, (K,) or persons, (TA,) who assemble together for the drinking of beverage, or wine, without mutual acquaintance: (K, TA;) or persons who contribute equally to the expenses which they have to incur in journeys: all of these meanings have been assigned to it in explaining a verse of Tarafeh: [see EM p. 85;] and it is also expl. in the A as meaning persons of whom one knows not to what family, or tribe, they belong: (TA:) and [it is said that] ُبِنَٰب ْعَبْرَاء signifies the thief, or robber. (T in art. ُءآَﺮْـﺒَﻏalso signifies Land abounding with coverts of the kind termed خَرَ. [q. v.]: (TA:) and land abounding with trees; (K;) or so ٌضْرَأ ْعَبْرَاء (TA;) as also ٌةَﺮَـﺒَﻏ (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 ُءآَﺮْـﺜَﻏ.] And A species of plant. (S. [App. that called ُءآَﺮْـﻴَـﺒُﻏ, q. v.]) And

A footstep, or footprint, that is becoming obliterated, or effaced: (S, A, K:) or such as is recent. (K. [See also ُءآَﺮْـﺜَﻏ, voce ُﻢَﻫْدَأ.]) And Might departing; (K, TA;) becoming effaced. (TA.) A year of drought; (IAth, K;) a year in which is no rain: (TA in art. pl. ُءآَﺮْـﺜَﻏ:) 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 ُجَٰLeod ْعَبْرَاء Severe hanger or famine. (TA.)

* see ْعَبْرَاء, first sentence.

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

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

A palm-tree (نخلة) that becomes overspread 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.)

i. q. [q. v.]: (Kr, K;) the latter is the more approved term. (TA.)
It (the night, TA) was, or became, dark. (K.) [See also غَيِّب ُهَٰجَو.

The wolf was, or became, of the colour termed غَيِّب, and غِيَّب. TA.)

The darkness of the end, or last part, of the night; as also غَيِّب: (Lth:) or the darkness of the beginning, or first part, of the night; and غَيِّب, that of the end, or last part, thereof: (TA:) or the former has the first of the abovementioned significations; as also غَيِّب, غَيَّب, and غَيْب, the second of those significations. (ElKhattábee, MF.) [See also غَيِّب.]

And Darkness [absolutely]; as also غَيِّب: or ↓ both signify whiteness in which is a duskiness or dinginess: (K:) or the former, (S,) and ↓ the latter, (A,) a colour like that of ashes; (S, A;) i. e., whiteness in which is a duskiness or dinginess: (S,) or ↓ 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 غَيِّب.]

غَيِّب, غِيَّب, غَيْب, غَيَّب: see غَيِّب, in four places.
I will not come to thee ever: (S, K;) but the origin of this saying is unknown:

(K;) IAar 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, غَيْسَ (S, K;) is an abbreviated dim. of غَيْس, and means the wolf; (S, K;
*) and غَيْس is originally غَيْب, the أ being substituted for one of the letters of duplication, as in تَتْقَضَّضَ (S;) and the saying means I will not come to thee as long as the wolf comes now and then to the sheep or goats. (S, K. *)

غَيْس 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. غِيْسَة (TA;) pl. غَيْسَ. (K;) Applied to an ass, Black. (TA;) applied to a horse, [app.,
Of a dusky bay colour;] i. q. (Mgh, K;) what the Persians call by the latter term:
(S, TA;) it is [a colour] desired by them. (TA.)
أَغْيَشٌ، الأَوَّلُ، (inf. n. غَيْشٌ; TA) and أَغْيَشٌ، (A’Obeid, O, TA;) 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: (TA:) or both of these verbs; (TA;) or أَغْيَشٌ، أَوَّلُ، (aor. ۰; TA) and أَغْيَشٌ، (A’Obeid, O, TA;) it (the night) was, or became, dark, (A’Obeid, O, TA,) in its end. (O.) [See also غَيْشٌ, below: and seeُ هِشْبَغٌ.

ٍأَغْيَشٌ، (Aboo-Málik, O, TA. [See also 5.]) And He deceived him, ْنَعٌِ هَيْجَاحٌ [of the object of his want]. (Lh, O, TA.)

4 أَغْيَشٌ، see 1, in two places.

5 أَغْيَشٌ، He wronged him: (O, K: [see also 1:]); or he made a false claim upon him: (K, TA;) or so أَغْيَشٌ، (O:) so says As: (O, TA:) and أَغْيَشٌ is a dial. var. thereof. (TA.)

ٍأَغْيَشٌ، The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also أَغْيَشٌ، (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 (فيْتُ الأَبِيض) becomes distinguished from the false dawn (فيْتُ الأَصْبَح); as also غَيْشٌ، (Az, TA;) or a remaining portion of the night; (S, K;) as also غَيْشٌ الصَّبِح، غَيْشٌ، (Mgh;) or intense darkness: pl. غَيْشٌ، أَغْيَشٌ، (S, Mgh, K;) and أَغْيَشٌ، أَغْيَشٌ، أَغْيَشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ both signify The remains of the night. (Yaakoob, TA.) [See also 5.]

ٍأَغْيَشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ، غَيْشٌ, غَيْشٌ.
Also *Intense blackness with smoothness*; like دَلْمَة; in the colours of beasts or horses and the like. (TA.)

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

A *dark night*; as also غَيْشَة. (IDrd, K.) A beast or horse or the like of the colour termed غَيْشَة: fem. غَيْشَاء. (TA.)
**ﻂِﺒَﺧ**

1. **ﻂِﺒَﻏ aor. [S, K] inf. n. **�ّﻂِﺒَﻏ, (S,) He felt with his hand his (a ram's) [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.)**

2. **ُﻪَﻄَﺒَﻏ, aor. [ISk, Az, S, Msb, K;) and **ُﻪَﻄِﺒَﻏ, aor. [Ibn-Buzurj, Sgh, K;) inf. n. **�ّﻂْﺒَﻏ (ISk, Az, S, Msb, K) and **�ّﺔَﻄْﺒِﻏ (S, K,) or the latter is a simple subst.; (Msb;) 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, (Msb,) or for a blessing, (K,) and that it might not pass away, (ISk, K,) or without desiring that it should pass away, (Az, S, Msb,) from the latter person: (ISk, Az, S, Msb, K:) the doing so is not **ﺢَﺳَد, (Az, S, Msb,) for this implies the desire that what is wished for may pass away from its possessor; (Az, Msb;) or it is a kind of **ﺢَﺳَد, of a more moderate quality: (Az:) or **ﻂْﺒَﻏ have the signification shown above, and are also syn. with **ﺢَﺳَد; (K;) this latter meaning is assigned to IAar; and it is said that the Arabs use **ﻎَبَطَة, in the sense of **ﺢَﺳَد metonymically; (TA;) [so that **ُﻪَﻄَﺒَﻏ and **ُﻪَﻄِﺒَﻏ may also mean he envied him; &c.; see an ex. in a prov. cited voce **ﻦْﻄَﺑ; but it is said that] **ﺢَﺳَد, when it is for courage and the like, is syn. with **ﻎَبَطَة, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Msb in art.)**

3. **ُﻪَﻄَﺒَﻏ ِﻪِﺑ [S,) and **ِﻪْﻴَﻠَﻋ [IAth,) and **ِﻪﻴِﻓ [Msb,) 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, * Msb.) Mohammad was asked, Does **ﻂْﺒَﳋا injure? and he answered, Yes, like as **ﻂْﺒَﳋا injures: or, accord. to the relation of A'Obeyd, No, save as **ﻂْﺒَﳋا injures the [trees called] **ﻩﺎَﻀِﻋ (Az, TA:) [see **َﻂَﺒَﺧ:] by **ﻂَﻴﻐَﻟا meaning, accord. to some, **ﺢَﺳَد; (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as
whereby one wishes that a blessing may pass away from his brother; ُغِبَطَ 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, ُغِبَطَ sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also ُغِبَطَة*, below.] Accord. to IKtt, ُ غِبَطَ signifies also He lied; but perhaps it is a mistranscription for ُ غِبَطَ, which has this meaning; for it is not mentioned by any other. (TA.)

It is said in a trad., جَآءَ وَهُمْ يَصِلُونَ فَيَجَّعُوْهُم ُ غِبَطَ; thus it is related, meaning, [He came to them while they were praying, and he began to incite them to wish for the like of that action: if related without teshdeed, ُ مُهَوَّ بْغَ،] the meaning is, to regard them with a wish for the like condition, because of their forwardness to prayer. (Nh, K.)

*See 8.* ُغِبَطَ أَغَطَطَ الرُّحَلَ عَلَى ظُهْرِ الْبَيْعِ. (S, 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) ___ also signifies The continuing constantly riding. (ISk.) And اْغْطَطَوْا عَلَى رَكَابِهِمْ فِي السَّيْر. They kept the saddles on their travelling camels night and day, not putting them down, in journeying. (ISh.) ___ Hence, (A, TA,) ُغِبَطَعَتْ عَلَى الْحَمَّى The fever continued upon him; (S, K, TA;) as though it set the ُغِبَطَ عَلَى الْحَمَّى upon him, to ride him; like as you say, ُرَكَابِهِ اْغْطَطَتْ عَلَى الْحَمَّى, and اْغْطَطَتْ عَلَى الْحَمَّى, and اْغْطَطَتْ عَلَى الْحَمَّى (TA;) or clave to him: (TA;) or did not quit him for some days; as also اْغْطَطَتْ السَّمَاءَ أَرْدَمُتْ (As.) ___ And اْغْطَطَتْ السَّمَاءَ The sky rained continually. (S, Msb, K, TA.)

Page 2226

And ُغِبَطَ عَلَى الْمَطْرُ The rain continued upon us incessantly, rain following close upon rain. (Aboo-Kheyreh.) ___ And ُغِبَطَ الْثَّبَاتِ The herbage covered the land, and became dense, as though it were from a single grain. (K, TA.)
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: (Tāj el-Masādir, 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 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,  

*\\*\\*\\*\\*\\*\\*

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. فوز.) The saying,

*\\*\\*\\*\\*\\*\\*

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

Handfuls of reaped corn or seed-produce: pl. غبط [originally an inf. n.]: see غبط. Also, and غبط: or [rather] accord. to Et-Tā'ifee, غبط signifies the handfuls which, when the wheat is reaped, are put one by one; and غبط is the sing.: or, as AHn says, غبط signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed غبط. (TA.)

غبط: see the next preceding paragraph.
A strap in the leathern water-bag called [of the sandal], (Ibn-'Abbád, O, K,) which is put upon the extremities of the two skins [whereof the is mainly composed], and then strongly sewed. (Ibn-'Abbád, O, K.)

A good state or condition; (S, L, Msb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also , in the saying, meaning, O God, we ask of Thee a good state or condition [&c.], (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded with unenvious emulation, i.e., with a wish to be in the like condition without its being desired that it should pass away from us, (K, * TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.]

A sky raining continually (Jm, K) during two or three days; (Jm;) as also .

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

A camel's saddle of the kind called , (S, Msb,) for women, (S,) upon which the [vehicle called] is bound: (S, Msb;) or an elegant kind of , depressed in its middle: (TA:) or a vehicle like the pads of the [species of camels called] which is tented over with a framework such as is called]
and is for women of birth. (Az, TA:) or, as some say, of which the pad \( \text{قَطِب} \) is made not in the usual make of pads (TA:) or a \( \text{رَحل} \) of which the pad \( \text{قَطِب} \) and the [curved wooden parts called] \( \text{أَحْنَاء} \) are one [i.e., app., conjoined]: (K:) 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.)

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 (K, TA,) like a valley in width, having between it and another such channel meadows and herbage: pl. as above. (TA.)

A horse high in the withers; likened to the form of the \( \text{غَيْبَة} \); accord. to Lth: in the A, as though he had on him a 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,) Journey continued without rest; as also

Continual fever. (TA.)

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
see the next preceding paragraph.
He gave him to drink an evening draught, or what is termed a غَبِيقَةٌ (S, O, K, TA,) inf. n. غَبِيقَةٌ, inf. n. غَبِيقَةٌ, inf. n. غَبِيقَةٌ (TA,).

El-Yooneenee with kasr 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.)

He gave to drink to the غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِيقَةٌ غَبِي...
cultivation, or is used for the drawing of water to irrigate land in the manner explained. (IDrd, O, K.)

Who has drunk an evening-draught, or what is termed a غيوبغ. (K.)

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 حوبغ.] See an ex. in a verse of Khuzaz Ibn-Lowdhán cited voce بذك.)

If thou be tying, 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 غيوبغ by way of comparison: or meaning, may that be to thee in the place of غيوبغ. (TA.)

I met him at a time of drinking the evening-draught], meaning, in the evening; a phrase used only adverbially; like ذات العيوبه [which has a similar meaning]. (T in art.) Also, and with ئ، A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like صبوح and صبيحة. (TA.)

A place in which one drinks the draught termed غيوبغ. (O, K.)
He cheated, deceived, overreached, or defrauded him, (S, MA, K, KL, TA,) aor. He
endamaged him, or made him to suffer loss or damage or detriment, (Msb, KL, TA,) in selling,
(Msb, KL, TA,) &c., (KL,) or in the price, or otherwise: (Msb:) or he overcame him in selling and buying. (Msb.) He
was cheated, or deceived (&c. in a purchase): (S, K, TA:) and أنَّنِغَ، [in like manner signifies] he became
[cheated or endamaged or] overcome in selling and buying. (Msb.) And it is said that غَنَ،
signifies He was unmindful, or inadvertent, [or perhaps غَنَ is here a mistranscription for غَنَ،
signifying thus, and therefore meaning he was made to suffer loss,] in selling or in buying. (TA.) And one says also,
The man was cheated or deceived &c. with the utmost degree of cheating &c.). (Ibn-Buzurj, TA.) [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 غَنَ، فاحش [An exorbitant overreaching or endamaging] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musalmans.)
mentioned by Freytag as occurring in the Fákihet el-Khulafà, and expl. by him as meaning Fraus omnimoda, should, I doubt
not, be غَنَ، and the two inf. ns. mentioned in the first sentence above. غَنَ، aor. غَنَ، inf. n. 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.
None but they obtained it: whence it appears that the other people in respect of it, by obtaining it themselves. 

This man attributes defect, or imperfection, to thy intellect. 

They have not know her case or state or condition, or her qualities, (ISH, K, ast; TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is moreover, [i. e.] one of which the qualities are not known to be as above mentioned. (ISH, TA.) 

Thou hast lost, and forgotten, thy judgment, or opinion. (TA.) 

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, 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.) 

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: (Msb:) the parsing of this phrase has been [fully] expl. voce هَفَس [q. v.]. (S.) 

He folded, or doubled, the garment, (T, Mgh, Msb, K, * TA,) it being [too] long. (T, TA,) and then sewed it; (Mgh, Msb;) like 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: but only the inf. n. of the verb thus used is there mentioned.) 

And He hid, or concealed, the thing in the [armpit or groin or
the like: (TA;) as also [i. e. He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity.] (S.)

3 غَابِن see 6, first sentence.

5 تَغَبَن see 10.

6 تَغَابِن signifies Mutual غَابِن [i. e. cheating or endamaging or overcoming in selling and buying: and signifies the same; or mutual endeavoring to cheat &c: see 3 in art. (S, MA, K, KL, TA.) Hence, يُؤْمَن الْيَوم الْتَغَابِن [in the Kur lxiv. 9], an appellation of The day of resurrection; because the people of Paradise will then overreach (تَغَبَن) 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 له [i. e. إِلَه, but this, I think, is probably a mistranscription for إِبَن,] signifies [i. e. تَقَاعَد بِه, meaning He did not pay him his due,] حتَى غَابِن [so that he was cheated or endamaged or overcome]. (TA.)

7 غَابِن see 1, second sentence.

8 غَابِن see 1, last sentence but one.

10 غَابِن and لم تَغَبَن [app. signify He esteemed him غَابِن, i. e. weak in judgment, and therefore liable to be cheated or endamaged]. (TA in art. زَيْن: see 10 in that art.)

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

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

mentioned above as an inf. n. (see رأيه غبين،) Weakness of judgment, or opinion. (S.)

The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like; a subst. (S, Msb, K) from [the inf. n.] غبن, like ششمة from شتم, (S,) [or] from غبنه (Msb, K) used in relation to selling, (K,) or in relation to a price &c. (Msb.)

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

sing. of مغابين (Mgh, Msb, K,) which signifies The غاور (S, Mgh, Msb, K,) and the آبات (Mgh, Msb, K,) [i. e. the groins and the armpits, and the like; (see رفع)] or the places of flexure, or creasing, of the skin: the sing. is expl. by Th as signifying any part upon which one folds his thigh. (TA.)

pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Msb, K,) See also مغبون .

applied to a she-camel: see 1, latter half.
 غیب

1. غیبَ, aor. غِیَبَ, inf. n. غِیَبَةَ and غِیَبَةٌ, [the latter of which is the more common,] He had little [or no] intelligence. (Msb.) And غِیَبَ عَنّ الشَّئ۱ (S, K, TA, in the CK [erroneously] غِیبَ عَنّ الشَّئ۲, (الأَمَر۲, غِیبَ) or غِیبَ عَنّ الشَّئ۱, (الأَمَر۲, غِیبَ) He did not understand (S, Msb, K) the thing (S, K) or the affair. (Msb.) And غِیبَ عَنّ الخُر۱ (S, K) or غِیبَ عَنّ الخُر۱ (S, K) He was ignorant of the information. (Msb.) And in like manner, غِیَبَ عَلَیّ الشَّئ۱, inf. n. غِیَبَةَ [The thing was not understood, or not known, by me; or] I knew not the thing: (S:) [or] غِیَبَ عَنّ الشَّئ۱ منه۱ i. e. غِیَبَ عَنّ الشَّئ۱ The thing was hidden from him, (K, TA,) so that he did not know it: (TA:) and غِیَبَةَ is used in the dial. of Teiyi for غِیَبَةَ in the sense of غِیَبَ عَنّ الشَّئ۱ from him: (A and TA in art. غیس:) or it is for غِیَبَ, like غِیَبَةَ.

Page 2228

5. غِیَبَةٌ: see 10.

6. غِیَبَةٌ i. q. غِیَبَةَ, (S, MA, TA,) i. e. He was, or he feigned himself, unmindful, &c. (MA.) So in the phrase غِیَبَةَ عنه: (TA: [see غِیَبَةَ and غِیَبَةَ]) and one says غِیَبَةَ [also, app. in the same sense]. (IAar, TA in art. عمش.) غِیَبَةٌ استغیَبَه۱ [app. He esteemed him unintelligent, or one having little intelligence] (TA in art. زين: see 10 in that art.)

10. غِیَبَةٌ and غِیَبَةٌ and غِیَبَةٌ In him is unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadverence. (K.)
ٌةﺎَﺒَﻏ

Stupidity. (Freytag, from El-Meydánee.)

ٌءﺂَﺒَﻏ

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. غَيَّ.

Having little, (S, Msb,) or no, (K,) intelligence: (S, Msb, 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: (Msb:) pl. غَيْبَاءَ (IAth, Msb, TA) and غَيْبَاءَ (IAth, TA:) accord. to J and others, (TA,) it belongs to this art.; (S, TA;) but Aboo-’Aleel derives it from غِيْبَةَ شَجَرَةٍ غَيْبَاءَ, [see غَيْبَةُ in art. غَيَّ.] 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 Deewan of the Hudhalees.)

غَيْبَةُ غَيْبَةَ غَيْبَةَ غَيْبَةَ غَيْبَةَ

see the next article.
He covered, veiled, or concealed, him, or it, from the thing. And He covered the head [or mouth] of the well, and then put over it earth, or dust.

He shortened his hair: of the dial. of 'Abd-el-Keys, and sometimes used by others: and he eradicated it at once.

The sky rained such rain as is termed A rain that is not copious, but exceeding such as is termed a vehement shower (K, TA) of rain: (TA:) pl. [And app. A shower of arrows.] 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 [i.e. stokes of the whip, or lashes]: (K, TA:) thought by ISd to be thus termed as being likened to the 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. (S. [In three copies of the S, I find as the explanation given by A'Obeysd: in one of my copies of the S, the explanation given by the Tafsir Kalimah; and in the Tafsir Kalimah; 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 ; thus correctly; but in [some of] the copies of the K, like ; [and accord. to other copies] 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 corer. (TA:) [See also art. ] One says also,
They came at, or in the time of, the setting of the sun: (K, TA;) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غبو.])

: see the next preceding paragraph: and see also art. غبو.

A branch, and a tree, tangled, confused, or dense. (K.)

means [Enter thou among the people, for it will be] most concealing for thee. (TA.)

A sky raining such rain as is termed غيبة [q. v.] (AZ, S.)

i. q. مغابة: so in the saying, حفر مغابة [He dug a pitfall which he afterwards covered over with earth]: and [hence] one says, دفن لي فلان مغابة ثم حملني عليها [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. مغابة: A land (أرض) abounding with فواة i. e. madder. (TA.)
He fatigued, or wearied, him. (S, K,) aor. — inf. n. غَتَّبَ, (TA,) He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him. (TA.) And you say, غَتَّبَ الْدَّابَّةَ شُوْطاً أَوْ شُوْطِينِ 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 you say, ﱖ(288,348),(343,371), يأطرًا أَوْ شُوْطِينِ 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 you say, غَتَّبَ أَنْ تَأْتَيْنِي ﱖ, God plunged them. or may God plunge them, with consecutive plungings, into punishment. (TA.) And غَتَّبَ, aor. and inf. n. as above, He drank, taking the vessel to his mouth. (AZ, TA.) And غَتَّبَ, (K, TA,) and غَتَّبَ الْمَاءَ, (TA,) He drank, taking
draught after draught, or gulp after gulp, without removing the vessel from his mouth. (K, TA.) And He made the 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 Mohammad's pool, ...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 ...and some say that it is . (Az., L, TA.) [See also another reading voce ...And one says, He threw his breast upon him. (TA in art. ...It was, or became, bad, or corrupt; said of food; and likewise of speech. (Aboo-Bekr, TA.) [See also ...He made the food bad, or corrupt; as also ...see what next precedes.

And the interval between two draughts, or gulps, while the vessel is kept to the mouth. (TA.)
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. (Msb.) It was, or became, wholesome, or beneficial. (TA.)

He visited much, so as to weary. (K, TA.) One says, Do not thou visit much, so as to weary. (TA.) And they said, El-'Ajjáj used to make poetry cause much wearying: and it is said in the A, The family of El- 'Ajjáj recited much poetry of the metre termed رجز; and he among them. (TA.)

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

Intense heat that almost takes away the breath. (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. فل,)
[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 الشعري [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] الجوآء. (S. [See الشعري.]) See also 8.

غتم 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 vitiuousness, therein; i.e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein; meaning, in speaking Arabic; syn.

عجمة. (S, Mgh, Msb, K.)

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

حياض غتمي, like زبير, (so in copies of the K,) or حياض غتمي, for it is a proper name for المنية, (TA,) meaning Death, (K, TA,) like شعوب, imperfectly decl. [as being a proper name and of the fem. gender]; so says Z; and, accord. to Lh, الغتمي signifies the same, but ISd says, I know it not save as from him. (TA.) One says, أورده حياض غتمي [He brought him to death]: and in like manner, وقع في أحواض غتمي [He fell into death], expl. by Lh as meaning he died. (TA.)

اغتمي, (S, Mgh, Msb, K,) and غتمي, غتمي, غتمي, occurring in the فاكهة الخفّاء, p. 151, 1. 18, as mentioned
by Freytag, who explains it as meaning barbarus, J One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Msb, K, TA;) i. q. (TA:) fem. of the first, غَنَمَأ, applied to a woman: (Msb, TA:) pl. of the first. غَنَمُم (S, Mgh, Msb, K) and غَنَمَم (Mgh,) or this latter is pl. of the second. (TA.) See also غَنَمَم. غَنَمَم: see the next preceding paragraph.

مَغْتَومُ, Burned by the heat. (TA.)
غَثَّ

۱ ِّغَثَّ، اور. ۱ ِّغَثَّ، (أو رَثَّ، TA) اور. ۱ ِّغَثَّ، (S، O، K) said of flesh-meat; (S، O) and ِّغَثَّ، said of a [i. e. sheep or goat]; (S، O، Msb) inf. n. ِّغَثَّ، وَغَثَّ، (S، O، K) or ِّغَثَّ، (Msb) and ِّغَثَّ، (K) or ِّغَثَّ، (S، O، O) or both; (TA) It was, or became, lean, or meagre. (S، O، K) or ِّغَثَّ، (S، O، Msb) or ِّغَثَا، (Msb) or ِّغَثَا، (K) or ِّغَثَا، (S، O، O) or both; (TA) It was, or became, lean, or meagre. (Msb.)

٢ ِّغَثَّ، اور. ٢ ِّغَثَّ، (El-Umawee، O، TA) inf. n. ِّغَثَّ، (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، ِّغَثَّ ِبَعْرَى، غَثَّ، (S، O، K) and with dead flesh. (S and O in explanation of the former verb.)

٤ ِّغَثَّ، (S، A، TA) see ۱، in three places. ٤ ِّغَثَّ، You say also، ِّغَثَّ، اور. ۴ ِّغَثَّ، (A، TA) [or became somewhat fat; for] one says، ِّغَثَّ ِبَعْرَى، غَثَّ، (A، TA) ِّغَثَّ، (S، O، TA) ِّغَثَّ، (S، O) spoke badly, or corruptly. (S، TA) And ِّغَثَّ، (A، TA) ِّغَثَّ، (S، O) He said that in which was no good.
means I do what is of an inferior kind that I may find much; as also أَنْتَغَتْ حَتَى أَنْتَسْمَ ُﺚَـﺜَﻐَـتَأ, meaning I deem my doing to be little that I may obtain thereby much recompense. (O.)

The horses found, or lighted upon, somewhat of the herbage called رَبيع (O, K, TA,) and became fat in consequence thereof after having been lean. (TA.)

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

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 مَثْثَغَثَث, (O,) inf. n. مَثْثَغَثَث, (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 مَثْثَغَثَث, (O,) inf. n. مَثْثَغَثَث, (K,) He remained, stayed, dwelt, or abode, (O, K,) in a place. (O.)

Lean, or meagre; (S, A, O, K,) as also أَنْتَغَتْ حَتَى أَنْتَسْمَ ُﺚَـﺜَغوْثَثَث, (S, O, K,) both applied to flesh-meat; and the former, with لَغَثَث ُثَـثَغوْثَثَث, (S, O, K,) to a language, that is meagre, without grace, or beauty. (Ham p. 757.) One says, فِي الْكَلَّامِ غَثَثَثُّ وَالْسِّمْئِينُ 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]. (Msb.) And حَدِيدُكُمْ غَثَثَثُّ وَسَلَاحُكُمْ رَـثْرُ (Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out). (A.) And قَوْمُ غَثَثَثَثَّ ُثَـثَغوْثَثَثَّ [A people, or party, meagre, or bad, in speech: being pl. of مُثْثَغَثَث, like as بَرَةٍ is of بَر. (A. [The meaning that I have given is there indicated by the context.])
A lean, or meagre, 

*شاة* [i.e. sheep or goat]. (TA.) [See also *عثة* and *عثة*.] And A sufficiency of the means of subsistence: (O, K:) like *عثة* and *عثة*. (O.)

**The lion.** (O, K.)

[If not a mistranscription for the inf. n. *عثة*] Leanness, or meagreness, of a camel [&c.]. (A, TA.)

*عثت*: see *عثت*; and see what here follows.

*عثت*, (S, O,) or *عثت*, (A, K,) The thick purulent matter, (S, A, O, K,) and dead flesh,

Page 2230

(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, لَسَتْ عَلَى غَثِيَةِ فِيهِ [meaning I consorted with him] (see لَسَتْ عَلَى غَثِيَةِ فِيهِ) notwithstanding a corrupt, or disordered, state of mind in him. (S, O, L, TA. [In a copy of the A, لَسَتْ عَلَى غَثِيَةِ, 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 (ْلَخْلَة) 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.)

*غثاء* 

*غثاء*:
The land became flourishing and fresh with herbage]: or (thus in the O and K [i. e. without א; but the former, I think, is evidently the right: the meaning which I have given may be from עת, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, עת, fem. of עת (העתי)). The epithet applied to such land is ממעיתה (.JK, O, K.)

It (the [species of tree, or shrub, called] עת) exuded what is termed [q. v.]; (K;) as also עת (TA.) ___ See also עת, last sentence.

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

Q. Q. 1: see the first paragraph.

Q. Q. 2: He gathered [q. v.]. (K.) You say,خرج אלناس ימעثورון, like The people went forth to gather [pl. of ימעثور]. (TA.)

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

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.)

A dust-colour inclining to [which here app. means a dingy ash-colour]: (S, TA:) or, as some say, [simply] dust-colour: (TA:) or it is like duskiness (בעישה) mixed with redness. (K, TA.)
A threatening. (K.) And Fight, or conflict; and commotion, or tumult: so in the saying, I left the people, or party, in fight, &c.: (As, TA:) or, accord to IAar, it means the treading, or trampling, of the people, or party, one upon another, in fight, or conflict: you say, Among the people, or party, is a vehement treading, &c.: (S, TA:) See also أَثْرَأ, last sentence, in two places.

Dustcoloured: (K, TA:) or of a dingy, or dusky, colour: (TA:) or of a dingy, or dusky, colour: (TA:) or of the colour termed غَتِة, which is nearly the same as dust-coloured. (S, K, TA.) Omárah says,

* حَنَّ أَکْسِبَتُ مِنَ الشَّشِبَ عَمَامةَ * غَتِّرَأَ أَغْفِرُ لَوْنَا بَخَابَ

[U]ntil I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) أَغْفِرُ is applied as an epithet to a ram That is not red [or brown] nor black ner white; (IAar, TA:) meaning of a dusky, or dingy, colour. (TA:) And it is so applied to a wolf. (IAar, TA.) And أَغْفِرُ signifies The wolf; (TA:) as also أَغْفِرُ. (O, K, TA,) قَطَامَ. (O, TA,) And [in like manner] أَغْفِرُ signifies The hyena, or female hyena; (K, TA;) because of its colour: (TA;) as also أَغْفِرُ, (O, K, TA,) قَطَامَ. (O, TA,) determinate; (K, TA;) [accord. to the CK غَتِة, which is wrong:] and accord. to IAar غَتِة, imperfectly declinable. (TA.) أَغْفِرُ signifies also The lion; and so أَغْفِرُ, 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 [q. v.,] and which is of the aquatic kind. (TA.) ___ [which may be rendered The hyena, or female hyena, devoured them] means they perished. (Z, TA.) ___ applied to [garments of the kind called] [pl. of of ] (K, TA) and the like, and to an [garments of the kind ] (TA,) signifies Having much wool (L, K, TA) and nap, or villous substance. (L.) ___ also signifies The [green substance that overspreads stale water, called] (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 . (IDrd, TA.) ___ And and which latter is the pl. of , (S, K, TA,) which signifies the same: (S, K, TA:) and is also expl. as meaning a mixed assemblage of people (K, TA) of the low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind; as also , (S, K, TA,) said to be originally , (S, TA,) which signifies the same: (S, K, TA:) and is also expl. as meaning a mixed assemblage of people of various tribes: or the unknown common people: or the commonalty, or generality, of men. (TA.)

: see what next follows.

: see what next follows.

/ and (Yaakoob, S, K) and (TA) [A sort of manna; a thing [or substance] which is exuded by the [species of tree, or shrub, called] , (S, K,) and by the , (S,) and the , (K,) resembling gum, and sweet, (S,) like honey: (S, K,) it is eaten; (TA,) and sometimes it flows upon the ground, like: and it has an unpleasant
smell: مغاثر is a dial. var. of مغاثر [q. v.]: (S, TA:) the pl. is مغاثر. (K.)

وْحَدَتْ المَاء مغَاثِرًا عَلَىْهُ means He found the water to be thronged: (K, TA:) or, accord. to Sgh, (TA,) you say, وْحَدَتْ المَاء مغَاثِرًا بَالْوَرْد I found the water to be thronged by the coming thereto. (O, TA.)
The valley, or water-course, was, or became, full of [q. v.]: (Msb: [and the like is indicated in the K:]), or had in a abundance of camels' or similar dung (būr) and leaves and reeds or canes. (TA.) The flesh-meat was bad by reason of its leanness. (Ikt, TA.) The sky was, or became, clouded, or covered with clouds: (K, TA:) or began to be so. (TA.) The torrent drew [or washed] together the pasture, and deprived it of its sweetness; as also: (S, K.) And hence, by way of comparison, (TA.)
He mixed, or put together confusedly, the speech, or language. (K, * TA.) And غَشَى
الناس المال He beat the cattle, and the people, and dealt blows among them. (K, * TA.)
The land became abundant in herbage: (K, TA:) or began to be so. (TA.) And غَشَى شعره
His hair became matted, or compacted together: mentioned in art. غَشَى by Iktt: perhaps a dial. var. of غَشَى, with the unpointed ع; mentioned before. (TA.)

4. أَغْشُو غَشَى (S, Msb, K) and أَغْشُو غَشَى (S, K) The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, * Msb, * K, TA,) borne upon the surface (S, Msb, TA) of a torrent: (Zj, S, Msb, K, TA:) or dried-up [or decayed; and broken pieces] of herbage, that are seen upon a torrent: so in the Kur lxxvii. 5: [see وَحَوَأ in art. حو:] (TA:) pl. أَغْشَأ (S, TA.) ___ [Hence,] one says, ماله غَشَأ وعمله هبأ وسعه خفآ [His property is as rubbish borne by a torrent (see Kur xxviii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent]. (TA.) ___ [Hence, also.] غَشَأ النَّاس The low, or vile, and the refuse, of mankind. (TA.)

الأَغْشَى The lion. (K.)
1 غد, said of a camel: see 4.

2 غد: see 4. غدع, inf. n. غدع, i. e.] lot, portion, or share. (K.)

3 غدعأ (S, A, O, L, Msb, K) and غدعأ (O, L, K,) and غدع, (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK غدع, but غدع may be less correct than غدع, for the part. n. of the former was disallowed by As,) and غدع. (Az, O, K,) He (a camel) had the disease termed غدعأ [q. v.; (Az, S, O, L, Msb, K;) or had غدعأ [pl. of غدعأ] between the flesh and the skin. (L,) Hence, (A,) غدعأ signifies also He (a man, As, S, A, O) was, or became, angry; (As, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غدعأ: (A:) and غدعأ عليه he was angry with him; (K;) or he swelled against him and was angry with him. (L,) And غدعأ The people, or party, had their camels affected with the disease termed غدعأ. (S, O, L, K.)

4 غد: see art. غدو.

غدع (IDrd, S, O, L, Msb, K) and غدع (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: (Msb:) and any small nodous lump غدع in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غدع [properly pl. of غدع, and also a coll. gen. n. of which غدع is the n. un.]: (S, O, L, Msb, K:) غدع [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] غدع, (L, K,) overspread by fat. (L,) And غدع signifies likewise The plague, or pestilence,
in camels; (As, S, O, L, K;) as also (K:) or the same in camels as the طاعون in man:

(Msb:) 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 [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دابر [so in the TA, but in the O دارئ which I believe to be the right reading,] is applied to him: so says IAar: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) And What is between the fat and the hump [of the camel]. (K.) Another signification of ٌةَدَدُغ is A part, or portion, of property; (L, K;) as in the saying, ُعَدَدُغ عَدَد دِعَم عَدَد مَال He owes a part, or portion, of some property]: (L:) pl. ُدِئآَدَدُغ, (L, K,) and, in some of the copies of the K, غاداد. (TA.) And [these two pls.] and غاداد 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 غَدَدُغ عَدَد ٍلَم; but the reading better known is غَدَدُغ عَدَد: accord. to Az غَدَدُغ in this instance signifies redundances. (L.)

ٌةَدَدُغ: see the next preceding paragraph.

ٌةَدَدُغ: see ٌةَدَدُغ. [The pl.] غَدَدُغ is expl. by AHeyth as signifying Redundances of fatness: and redundances of goodly [fur, such as is termed] ُدِغَب. (L)

ٌةَدَدُغ: see ٌةَدَدُغ, in two places.

ٌةَدَدُغ: see the paragraph here following.

A camel having the disease termed ٌةَدَدُغ; (As, Az, S, O, L, K;) as also ُمَدَوُد, (Az, L, K,) or this is not said, (As, O, K;) but it was heard by Az from the Arabs, (O, L,) and ُمَدَوُد, (Az, L,) and ُمَدَوُد: (O, L, K,) غَدَدُغ غَدَدُغ ُمَدَوُد, without ٌةَدَدُغ, is also applied to a she-camel: and its pl. is ُمَدِئآَدَدُغ غَدَدُغ ُمَدِئآَدَدُغ. (O, L, K.) ____ [Hence] An angry man: (As, S, L;) or swollen by reason of anger, (A, L;) as though he were a camel having the disease
termed. (A.) One says, 

I saw such a one swollen with anger.

(L.)

: see the next preceding paragraph.

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.)

: see.
ٌرْﺪَﻏ (، S, Msb, K,) and [more commonly] َرَﺪَﻏ ِﻪِﺑ aor. ُincer. (S, Msb, K,) and َرْﺪَﻏ (، S, Msb, TA;) and َرَﺪَﻏ (TA, and so in the CK in the place of َرِﺪَﻏ) and َرِﺪَﻏ (، S, Msb, TA,) which are both of َرَﺪَﻏ (；TA,) inf. n. ٌرْﺪَﻏ (，T, O,) He drank the water of the َرْﺪَﻏ [q. v.] (，T, O, K:) and, accord. to the K, َرِﺪَﻏ, 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 َرَﺪَﻏ meaning as expl. above should accord. to analogy be َرِﺪَﻏ, like َعِﺮَﻛ meaning he drank the َعَﺮَﻛ, i.e. the water of the sky; (O, TA:) moreover, a distinction is strangely made in the K between the water of the َرْﺪَﻏ and the water of the sky. (TA,) َرَﺪَﻏ َوِلدْهَا (الْمَلْحَة) َوَلْدْهَا, said of a woman, is like َغَدِرْت [q. v.] (，T, O, K,) inf. n. َغَدِرْت (، S, Msb, TA,) He remained, or lagged, behind; as also َغَدِرْت, accord. to As, who cites the following verse of Imra-el-Keys:

[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 َغَدِرْت which means [the same, or] held back, or withheld himself, for a cause rendering him excused. (TA,) You say َغَدِرْت عن أصحابه He]
remained, or lagged, behind his companions. (TA.) And (S., K.) or (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 the night became dark: (K.) or became intensely dark. (S.) The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof. (K.) The land abounded with [q. v.]. (K.) He cast men, or made them to fall, into what is termed [q. v.]; and may signify the same. (O.)

He left him, or it; (S., K.) he left him, or it, remaining. (K.) It is said in the Kur xviii. 47, 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., Would that I had been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Ohud, who were slain there, and the other martyrs: said by Mohammad. (A 'Obeyd.) [See also a verse of 'Antarah cited voce ; and another, of Kutheiyr, voce .] He left behind. (TA.) You say , He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats. (S.) And

Page 2232
Such a one aided me, and that left remaining in my heart a love for him]. (Lh, TA.)

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

It (a place) had in it pools of water left by a torrent or torrents. (K.) __ And 
Pools of water left by a torrent or torrents became formed there.

[She-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth]. (TA.) And 
The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth. (TA.) __ And 
The river, or rivulet, is slime remaining when the water has sunk into the earth. (TA.) signifies also A place such as is termed [app. as meaning hard, and that does not show a footmark, 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]: (TA:) or burrows, (Lh, S, K, TA,) and 
banks, or ridges, worn and undermined by water, (Lh, TA,) and uneven [in the ground: (Lh, S, K, TA: and the like is also said in the TA on the authority of As:) and Stones (K, TA) with trees; thus accord. to AZ and Iktt: (TA:) and anything that conceals one, and obstructs his sight: pl. ]

[Hence,] one says, meaning [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 

A horse firm, or steady, in the place of slipping. (Ibn-Buzurj, TA.) And 

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, 

Verily he is strong in talking or discoursing, with men, and in contending, or disputing, with them. (L.) [See also 

A dark night; (K;) as also 

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 

because it casts him who goes forth therein into the 

[part. n. of غدر.] ___ See غادر, last sentence but one. And see also مغدرة ليلة غذدر, and and مغدرة غذدر (S, K) meaning A dark night; (K;) as also: (IKtt, 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 

because it casts him who goes forth therein into the 

[. L, TA.] 

and غذدر: see غادرىر, in six places: and for غذدر, see also غذدر. 

[an inf. n. un., signifying An act of perfidy. unfaithfulness, faithlessness, or treachery]: 

see two exs. voce غادر. 

and غذدر, (K,) or غذدر, (ISk, Az, TA,) and غذدر غذدر, (Lh, TA,) and غذدر غذدر, with damm, (K,) or غذدر غذدر, (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 غُدَرَةٌ is غُدَرَاتٌ (K) [and accord. to analogy غُدَرَاتٌ and app. غُدَرَاتٌ (TA:) and that of غُدَرَةٌ غِدَرَةٌ (ISk, Az:) and that of غِدَرَةٌ is غِدَرَةٌ (TA:) You say, غِدَرَةٌ فَلَان غِدَرَةٌ مِن الصدقةٍ. Such a one owes arrears of the poor-rate. (ISk.) And غِدَرَةٌ فَلَان غِدَرَةٌ مِن الصدقةٍ The sons of such a one owe an arrear of the poor-rate. (Lh, L.) And غِدَرَةٌ فَلَان غِدَرَةٌ مِن مرضٍ In him is a relic of disease; like غِدَرَةٌ. (TA.)

 väدةٌ, and the pl. غِدَرَةٌ: see غِدَرَةٌ, in three places.

väدةٌ, غِدَرَةٌ, and the pl. غِدَرَةٌ: see غِدَرَةٌ, in two places. غِدَرَةٌ, غِدَرَةٌ, and the pl. غِدَرَةٌ: see غِدَرَةٌ, in three places.

 väدةٌ Darkness. (K.) See also أَرْضٍ غِدَرَةٌ Land abounding with places of the kind termed غِدَرَةٌ. (Ktt, TA.)

väدةٌ: see غِدَرَةٌ.

väدةٌ, غِدَرَةٌ: see غِدَرَةٌ, 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 غِدَرَةٌ, غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ; but the former is the right. (TA.) And ناقة غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ A she-camel that remains, or lags, behind the other camels, in being driven. (Lh.)

väدةٌ A pool of water left by a torrent: (A ‘Obeyd, S, M, K:) of the measure فَعَّلٍ in the sense of the measure مَفَاعِلٍ, from فَعَّلٍ, or مَفَاعِلٍ, from أَغَدَرَةٌ; or, as some say, of the measure فَعَّلٍ in the sense of the measure مَفَاعِلٍ; (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: هُذَا مَآء غِدَرَةٌ (Lh:) or a place in which rain-water stagnates, whether small or large, not remaining until the summer: (Lth:) or a river: (Msb:) [but this is extr.:] pl. [of pauc. غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ, (occurring in a verse cited voce ﹩لا إٰ & ,) and of mult. غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ (S, Msb, K, TA) and غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ غِدَرَةٌ (S, Nh, L, TA,) which last is sometimes contracted into غِدَرَةٌ: (TA:) in the K, the last pl. is said
to be of the measure of [i. e. ٌدَﺮُﺻ; [i. e. ٌرَﺪُﻏ; but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that ٌرَﺪُﻏ signifies the same as ٌﺮﻳِﺪَﻏ, in the sense first given above; but it appears that this is a pl. of ٌعُدَر; and that, in the K, we should read, for ٌرَﺪُﻏ, ٌرَﺪَﻏ, ٌرَﺪِﻏ; and place this before, instead of after, its explanation. (TA.) ___ Hence, A piece of herbage; (TA;) as also ٌرَﺪَﻏ: (K; TA;) this is the only pl. (TA.) ___ Hence also, (TA,) A sword; (K, TA;) like as it is called ٌرَﺪَﻏ (TA.) ___ And ٌرَﺪَﻏ also signifies A she-camel left by the pastor (S, K)

behind the other camels; and in like manner, a sheep, or goat. (S.)

ٌعَدَر or ٌعَذَر: see ٌعَدَر.

ٌعَذَر: see ٌعَذَر, last two sentences. Also A portion, or lock, or plaited lock, of hair, hanging from the head; syn. ٌذَفْوَاء: (S, K;) accord. to Lth, every ٌعَذَر is a ٌعَذَر; and the ٌعَذَرات are the two portions, or locks, or plaited locks, of hair (ذَفْوَابَات) which fall upon the breast: (TA:) pl. ٌعَذَر: (S, K;) or ٌعَذَر pertains to women, and are plaited; and ٌضَفْأَر, to men. (TA.)

ٌعَذَر means The hollow, in the ground, in which the weaver puts his legs, or feet: also called ٌوَهِدة. (Mgh in art. ٌوَهِدة.)

Page 2233
signifying, the first, Perfidious, unfaithful, faithless, or treacherous; or acting perfidiously, &c.; and the rest, Very perfidious, &c.: (S, K:) and [O very perfidious man]; (S, K:) and in like manner, and all determinate; (K, TA;) and to a woman, like (K:) [accord. to some, } is only used in this manner, and is therefore without tenween; for] it is said that } is not allowable, because is determinate: but Sh says , writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure being imperfectly decl. [only] when it is a determinate subst., like and IAth says that is altered from its original form, which is , for the sake of intensiveness: (TA:) in the pl. [sense] you say (S,) or (for (see the letter in art. ) like (TA.) It is said in a trad., [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, .) And in another trad., relating to El-Hodeybiyeh, ] said by 'Orweh Ibn-Mes'oood to El-Mugheereh. (TA.) And in another trad., [Sit thou, O very perfidious]; for said by 'Áïsheh to El-Kásim. (TA.) Hence, } in which is much rain and little herbage; from the inf. n. ; i.e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) And is app. syn. with (for } occurs in a trad. applied to land, 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 , who acts unfaithfully. (TA.) See also last sentence.
مغدر and غادر, each in two places.

ليلة مغدرة: see غادر, in two places.
1. He was profuse to him in giving. (Ibn-'Abbád, O, K.)

2. She (a woman, S) let down, or let fall, her head-covering called upon her face. (S, K.) 'Antarah says,

3. 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?

4. The night let down its curtains of darkness. (S, K.) And 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.,

5. Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow when the net is made to cover it, whereupon it struggles to escape: (TA:) or in consequence of the sin that he is tempted to commit]. (So in the O, instead of

6. 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.) said of the sea [app. from the same verb said of the night] It became confusedly agitated in its waves; expl. by the words and, he slept. (AA, TA in art. Sd.) And, accord.
to Lh, (O,) said of the circumciser (O, K, TA) of a boy (O) means *He cut off entirely the prepuce;* (O, K, TA;) like (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, *لا تغذف ولا تسحت,* (O, TA;) but this means *Leave not thou much of the skin, nor cut off entirely.* (TA;)

ا غذف منه 8 *He (a man, O) took from him (another man, O) much.* (Ibn-‘Abbád, O, K.) ___ And ا غذف الثوب *He *took away the garment.* (Ibn-‘Abbád, O, K.)

12 ا غذف *It (the night) came with its darkness.* (TA.)

A state of ease, and plentifullness, or ampleness: so in the saying, *القوم في غذف من عيشهم* (O, K *) or* (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TS: but in the L, *في غذاف من معيشتهم* (TA.)

A thing in the form of the *head-covering called قناع, worn by the women of the Arabs of the desert.* (TA.)

The apparel of the king. (TA.)

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:) 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 غذاف, غذاف البَلَد *worn by the women of the Arabs of the desert.* (TA.) See also غذاف.

غذاف: see the next preceding paragraph.
[app. مغاف, or perhaps taken from a mistranscription for مغاف,] as an epithet applied to means of subsistence عيش, signifies Smooth and ample. (TA.) [Freytag mentions مغاف and مغاف, each having the fem. withة, as signifying Copious, applied to rain: both from the Fākhet el-Khulafā, p. 141, l. 3; where the word is مغاف, evidently مغاف, and rhyming with مطلبة.]
The spring, or source, abounded with water; The rain was, or became, copious. And our year was, or became, rainy. There was abundance of rain, or dew, or moisture, or of water, in the place. The land abounded, or became abundant, with herbage, or with the produce of the earth. The land became moistened by abundant water. Also he (a man, Ibn-'Abbád, O) had much saliva; much slaver. (TA;) or, accord. to the L, much slaver. (TA;)
says, to rain: or ٌقَﺪَﻏ is applied to rain as meaning abundant, or copious, [so as to be] general in its extent. (TA.) It is said in the Kur [lxii. 16], نَوَ أَسْتَقَامُوا عَلَى الْطَّرِيقَةِ لَا يُقِيمُوا مَا غَدَقَا [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 ٌقَﺪَﻏ 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:) 'Ásim Ibn-Abi-n-Najood read ٌقَﺪَﻏ. (O, TA.) In the saying, in a trad., ٌمَغَدَقَا َلِلهِمَّ َآَسِقَنا ٌقَﺪَﻏَا, the last word is used as a corroborative [the meaning being O God, water us very abundantly]. (TA.)

See also ٌغَدَق. ٌقَﺪَﻏ:

: see عَينَ غَدَقَة, in two places. You say also عَشَبُ غَدَقَ. A spring, or source abounding with water.

(Msb.) And ٌضَرَأ ٌقَﺪَﻏ: Land that is moist and irrigated in the utmost degree; abounding with water. (TA.) And ُعَشِّبَ غَدَقَ Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.)

: see عَينَ, near the end of the paragraph.

: see each in two places in the next paragraph.

: see each in two places in the next paragraph.

: see عَشَبَ غَدَق, in two places. You say also عَشَبَ غَدَق. A life ample in its means, or circumstances; plentiful; as also عَشَبَ غَدَقَ [They are in an ample, or a plentiful, state of life]. (TA.) And ُعَامَ غَدَقَ A year abounding in herbage, fruitful, or plentiful; and so عَامَ غَدَقَ [to the latter word]. (TA.) And ُعَامَ غَدَقَ The year is wide-stepping in respect of running. (TA.) And ُعَامَ غَدَقَ A vehement running.
applied to a horse signifies [app. meaning *Long-bodied*]. (O, K.) And, applied to a man, (S, O, TA;) *Generous*; (S, O, K, TA;) *bountiful; large, or liberal, in disposition; munificent*; (TA;) and so *قَدْيَغ*; (K, * TA;) or this, some say, signifies *abundant, ample*, as applied to anything. (TA.) Also, and *قَدْيَغ*; (S, O, K,) *Soft, or tender*; applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K,) as also *قَدْيَغ*; (O, K,) [app. a mistranscription for *قَدْيَغ*]: (TA:) and it is said that *قَدْيَغ* applied to a boy signifies *that has not attained to puberty*. (TA.) And *قَدْيَغ* signifies also *The young one of the* [lizard called] *ضَبْب*, (AZ, S, O, K,) after the state in which it is termed *قَدْوَدْيَغ*; [q. v.]. (AZ, S, O.) And [the pl.] *قَدْوَدْيَغ* signifies *Serpents*. (S, O, L, K.) *قَدْوَدْيَغ* : see the next preceding paragraph. *قَدْوَدْيَغ* : see, in two places. [app. *مَغْدَق* mentioned by Freytag as signifying copious, applied to rain, is a mistake: see the last paragraph of art. *مَغْدَق*] *مَغْدَق* : see *غَدَق*, first sentence.
ٍوُﺪُﻏَـﻳ ( , S, M, Msb,) inf. n. \( \text{He went, or went away, in the time called} \) غُدوة، (Mgh, Msb,) i. e. \[ the early part of the morning, \] the period between the prayer of daybreak and sunrise: this is the primary signification: (Msb:) or i. q. ﺑَيَگر \( \text{he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise;} \) so in the phrase غُدا عليه، \( \text{he went forth early in the} \) morning، ﻦ, to him، or it; (K;) as also غَدا عليه، اغتدى غاداه، signifies the same as غَدا عليه، ﺑِگر عليه، he hastened to it، or to do it، at any time، morning or evening: (ISd، K، TA:) غدو is the contr of رَواج، [inf. n. of راح] (S:) Hence، in the Kur [lxviii. 22] ﻷن غدو علی حزگم، [Saying، Go ye forth early، ﻦ, to your land's produce]: and the saying of a poet،

\[ \text{And sometimes، or often، I go forth early، ﻦ، while the birds are in their nests}. \] (TA.)

___ Afterwards، by reason of frequency of use، it became employed as meaning غَدا، or غُدا، or غَدا، at any time. (Mgh، * Msb، TA:) Hence the saying، (Mgh، Msb,) of the Prophet، (Msb,) in a trad.، (Mgh,) غْدا يا، (Mgh، Msb,) meaning Depart then، O Uneys، (Msb,) ___ [Freytag bas erroneously assigned to it another meaning، i. e. Nutrivit misled by his finding غْدا ﻢا غدو in art. ﺑَيازى غدو: see 5.

\[ \text{I fed him with the meal called غدا، } \] غُدا، (S، Msb، K,) inf. n. ﺑَغاذیه، (Msb، K,) غدوة، (S، M، Msb، K,) aor. غدو، (S، M، Msb،)
He ate the meal called غداء, q. v. properly, he ate in the first part of the day; (S, Msb, * K,) as also غداً (IKtt, K, TA,) inf. n. (TK: but in the TA written غداً.) When it is said to thee, غداً thou sayest, [I have no desire for eating the غداء; and not غداً for غداء for the غداء is the meal itself. (S, Msb. See also 5 in art. غداً] means غداًThe camels pastured in the first part of the day. (AHn, TA.)

غداء see 1, first and second sentences. [10. غداً accord. to Freytag is syn. with غداً; but for this I do not find any authority.)

غداً meaning The morrow, the day next after the present day; (Msb,) is originally غداً, (S, Msb, K,) the غدة being elided, (S, Msb,) without any substitution, (S,) and the غدة being made a letter of declinability. (Msb.) And one says غداً meaning [I will do such a thing, &c.,] tomorrow: and غدة بعد غدة the day after to-morrow. (MA.) See also غدة. ___ And its signification has been extended so that it is applied to a remote time that is expected, (Msb, TA,) and to a near time. (Nh, TA.) ___

It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying,

* وما الناس إلا كالديمار وأهلها
* بما يوم حلوها وغدوا بلاقع

[And mankind are no other than the like of dwellings, the occupants thereof being in them daring the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, هدا غدوك هدا غدوك [This is thy morrow]. (TA.) ___ It has no diminutive. (Sb, S, in art. أمس.)
see the next preceding paragraph, in there places.

\[ \text{غَدُودَـغ} \]

\[ \text{غَدَادَةَ} \]

: see \[ \text{غَدَادَةَ} \] in four places: though [properly] fem., and not heard as made masc., it may be made masc. if meant to be understood as signifying the first part of the day: \( \text{IAmb, Msb:} \) it is originally \[ \text{غَدَادَةَ} \], because its pl. is \[ \text{غَدَادَةَ} \]. \( \text{IHsh, TA:} \) One says, 

[I will come to thee in the early part of the morning, \&c., of today.] \( \text{S, TA:} \) \[ in the Kur \[ vi. 52 and xviii. 27 \] means After the prayer of daybreak and \[ \text{after the prayer of the period of the afternoon called} \] the \[ عَصْرَ: \] 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: \( \text{Ibn-Ámir and Aboo-Abd-er-Rahmán Es-Sulamee read} \) \[ \text{غَدَادَةَ} \] \( \text{بالغَدَادَةَ} \) \( \text{وَالعَشْصَائِيَ} \); but the former is the common reading; and A 'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the Kur-án with \[ \text{و} \] like \[ \text{وَلْصُّلَا} \] \( \text{و} \) \[ \text{وَعَكُّرْلا} \], and this is not an indication of the reading [which they have adopted], as the \[ \text{و} \] in the \[ 

\[ \text{ضَرْصَر} \] \( \text{or, accord. to some,} \) 

\[ \text{عَصْرَ} \]: or, accord. to some, 

He is a son of two days \[ \text{l. e. he is two days old} \]. \( \text{TA:} \) \[ The dim. is \[ \text{غَدَادَةَ} \] \( \text{EM p. 56:} \) one says, 

I will come to thee in the early part of the morning, \&c., of today. ]: and one says also, 

\[ \text{أَرْكُب} \] 

\[ \text{أَبْنَ غَدَادَتَينَ} \] \[ He is a son of two days \[ l. e. he is two days old} \]. \( \text{TA:} \) \[ The dim. is \[ \text{غَدَادَةَ} \] \( \text{TA:} \) or this is the dim. of \[ \text{غَدَادَةَ} \] : \( \text{EM p. 56:} \) one says, 

I will ride to him, or it, in a short period of an early part of a morning, \&c.]: and one says also, 

\[ \text{أَنْتَ غَدَادَتَىَّاتَ} \] \[ I came to him, or it, in short periods of early parts of mornings, \&c.]; an anomalous [pl.] dim. like \[ \text{عَشْصَائِيَاتَ} \] \( \text{ذَىَّاتَيْنَ} \); both of which are mentioned by Sb. \( \text{TA:} \) 

A journey in the first part of the day: [an inf. n. un. of \[ غَدَادَةَ \] opposed to \[ \text{رُوَّةَ} \]. \( \text{TA:} \) See also the next paragraph. \[ \text{غَدَا} \] 

\[ \text{غَدَادَةَ} \], \( \text{S, Msb, K, \&c.:} \) and \[ \text{غَدَادَةَ} \], said by MF to be well known, and \[ \text{غَدَادَةَ} \], said by him to be rare, or disapproved, \( \text{TA:} \) 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, Msb, K;) as also غداة, غداية, غداة, (K, TA;) the last [in the CK
but correctly] a dial. var. of غدوى, like ضحية a dial. var. of ضحوة: (IAar, TA:) or غدوى is syn. with [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]: (Msb:) [it may therefore be generally rendered
morning, before, or after, sunrise:] the pls. are غدوات, which is pl. of غدوى; (S, Msb, TA;) and غدوات, (S,
Msb, K, TA,) which is pl. of غدوى; (S, Msb, TA;) and غدو, (K, TA,) which is a pl. of غدوى, formed by rejecting the ء [of the sing.],
or, accord. to the M, an anomalous pl. of غدوى, or, as J says, [in the S,) referring to the phrase ببالغدو وعالصان, in the Kur [vii.
204 and xiii. 16 and xxiv. 36], there means ببالغدو, and is a verb [i. e. an inf. n.] used to denote the time, as [is
طلوٍع the saying: [in the CK, erroneously,
meaning طلوع الشمس; (TA;) and غدوات, (IAar, K, TA,) in the Kur, erroneously,
which is pl. of غدوى; (TA;) and غدايا, (K, TA,) which is likewise a pl. of غدوى, accord. to IAar, and, if so, regularly
formed from غداي, in the same manner as has already been expl. in the case of غشايا [pl. of غشية, q. v. voce غشية]; by some
said to be a pl. of غدوى, but this has been controverted by IHsh in the Expos. of the Kaabeeeyeh and by its commentator [AbdEl-
Kádir El-Baghdádee; (TA;) or غدوى is not used except in conjunction with غدايا [K, TA;) one says,
[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 غدوى means The بكره [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 بكره, each as being a generic proper name, like ءاسامة;
and that when you mean to generalize, you say, غدوه وقت نشاط [An early part of a morning is a time of
briskness, liveliness, or spriightliness]; and when you mean to particularize, I will assuredly journey to-night until the early part of the morning]: (TA;) [in the latter
case also] one says, [I came to him in the early part of the morning of this, or of a
particular, day);  غذاء being here imperfectly decl. because it is determinate, like سحر; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say,  غذاء على فرسك غذاء and  ودغ [i. e. Journeying was performed on thy horse, or mare, in the غذاء of this, or of a particular, day, and in the غذاء, and غذاء,] and غذاء and غذاء [i. e. the journey of the غذاء of this, or of a particular, day, and the journey of a غذاء, was performed (lit. was journeyed) on thy horse, or mare, and غذاء being for. مسيرة غذاء and مسيرة غذاء, like as شهر in the Kur xxxiv. 11 is for مسيرة شهر.; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سير is put in the place of سير: that the latter is the right is shown by the addition of ودغ and غذاء; for each of these must be what is termed نائب عن فعل; i. e. a substitute for an agent.]) See also غذاء, in two places.

غذاء: see the next preceding paragraph.

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 غذاء and غذاء are [said to be] syn.: (K in art. غذاء:) or غذاء, غذاء, غذاء, or, as some relate a verse of El-Farezdak in which it occurs, غذاء, غذاء, (S in art. غذاء,) 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: غذاء being a rel. n. from غذاء: as though they rendered one desirous by saying, Our camels will bring forth and we will give thee to-morrow (غذا:) (S in art. غذاء, 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. غذاء. غذاء. غذاء. And see غذاء, in art. غذاء.
Eating the meal called غداء (S, K: * fem. غدًا, of the measure فعال, applied to a woman; (S;) or غداة (so in copies of the K:) they are originally with و [in the place of the ك], on the ground of preference, as is said in the M: and غدانة is mentioned by Z, as applied to a woman, coupled with غذانة. (TA.)

غداء The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast, of the غدوة; (K;) or of the غد،ة (Msb;) the meal, or repast, that is the contr. of the عشاء. (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 غدوة, i. e. supper;] as meaning غدوة is vulgar: (TA voce غدوة:) the pl. of غد،ة is غد،ات (K.). And The غدوة, or the draught of milk, called غدوة 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 pasteur of camels in the first part of the day. (TA.)

غدو see غذو.

غدي Of, or relating to, the morrow; the rel. n. from غذو; غدي (S, K;) the latter allowable. (S.)

See also غدوي, in art.

غدي see its syn. غذوي, in three places.

غدية : غذية, last sentence.

غديات : غذيات, last sentence.

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

غدية A cloud that rises {S, K} in the صبح (S) or in the غدوة (K) [i. e. in the first part of the day]: or a rain of the {period of the morning called غدوة}. (K, TA:) thus says Lh: the pl. is غواد. (TA.)
[See a verse in the Ham p. 429.]

مغداة and مغداة [A place to which people go, or to which they return, in the period of the morning called غدوة; opposed to مراحة and مراحة. [Hence] one says, لما ترك فلان من أبيه مغداة ولا مراحة, and مغداة ولا مراحة, expl. in art. روح, and K in the present art.)

مغداة : see the next preceding paragraph, in two places.
1. (S, O, L, K, &c.) and (K,) but the former aor. only is known, (MF,) inf. n. َذَﻏَ (S, O, L) *It* (a wound)

flowed with what was in it; as also َذَﻏُ (K,) or flowed with thick purulent matter; (S, O,)
as also َذَﻏُ (O, L,) or flowed with purulent matter, thick or thin: (Az, O, L,)
became swollen: (Lth, L, K,) or this is a mistake; the true signification being that next preceding. (Az, O, L,)
You say, َذِﻏَ [I left his wound flowing with thick, or thin, purulent matter]. (S.)

Also َذَﻏَ (a vein) flowed with blood without stopping; (O, L,) and so َذَﻏَ. (L,) __ [And, accord. to Freytag,
as on the authority of Meyd, *He delayed, or loitered, and remained behind,* in (ق) a journey.] And َذَﻏَ

*He diminished, or impaired, to him; or made him to lose;* syn. َذَﻏَ. (O, K,) You say, َذَﻏَ [I did not diminish to thee, &c., or I have not diminished to thee, &c., aught]. (O.)

4: see 1, in three places. َذَﻏَ: (S, O, L, K, &c.) and َذَﻏِ (S, O, L, &c.) inf. n. َذَﻏَ (S, O, L, &c.) and َذَﻏَ (L, K,)

*He hastened in the pace or journeying;* (S, O, L, K, &c.) and *he hastened the pace or journeying.*

(L, K,) __ And Abu-l-Hasan Ibn-Keysán thinks, from the use of the phrase َذَﻏَ, that one says also, َذَﻏَ, meaning

*The pace, or journeying, was quick.* (L)

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

R. Q. 2 َذَﻏْ َذَﻏَ He leaped, sprang, or bounded. (O, K,)
Thick purulent matter (S, O, L, K) of a wound; as also غدية. (S, O, L) Yaakoob says that the ذ of the former is a substitute for the ث of the latter; (L) and so says Ibn-es-Seed. (TA.)

[act. part. n. of 1, q. v.: as such signifying A vein incessantly bleeding. (L) Also A recrudescence of [inf. n. of عرب], so in the O, in copies of the K عرب, and in the CK عرب, [app. a mistranscription suggested by another explanation of غاد which will be found in what follows,}] in any part of the body. (L, K) AZ says, what we call تُذآغ, the Arabs term عَذآغ. (O) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist or exuding, [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 عَذآغ, which flows incessantly]. (L, K) In this sense, and in that immediately preceding, it is a subst. like عَذآغ and عَذآغ. (L) And signifies one says, حس الله غاد فلان \[app. meaning May God cause to cease the sound of such a one\]. (Ibn-'Abbád, O)

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

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

A quick pace or journeying: a phrase like ليل نائم. (L) [See also 4: and see an ex. voce مَرَد, in art. رد.]

A camel that loathes water. (S, O, L, K)
1. I fed him, or nourished him, (S, Msb, K, TA.) [for instance,] a child, (S, TA,) with milk; (S, Msb, TA;) and (S, TA;) and it signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. Msb,) but known by ISd: (TA in that art.;) and so (S, Msb, K, TA,) inf. n. TA;) [but, accord. to SM.] in an intensive sense. (TA.) And (S, TA,) 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. (Msb.) ___ And [hence,] They were fed, or nourished, by sucking the milk of generosity; meaning they derived generosity from their parents. (S, K, TA.) ___ And, (S, M, K, TA,) aor. and inf. n. as above, He (a camel) interrupted his urine; (K, TA;) as also (S, K, TA,) inf. n. TA;) And (S, TA,) aor. and inf. n. TA;) And (S, TA,) And The dog emitted urine in repeated discharges. (TA.) ___ And, (S, M, K, TA,) aor. and inf. n. It became interrupted: (S, K, TA;) the verb being intrans. as well as trans. (TA.) ___ And, (S, M, K, TA,) aor. and inf. n. It flowed; (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or of water or blood or sweat. (TA.) Thus, as IKtt says, the verb has two contr. significations. (TA.) It flowed with blood; (S, K;) aor. as above, inf. n. 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. And He went quickly; (S, M, K, TA,) aor. as above, inf. n. said of a horse. (TA.)

2. see the preceding paragraph, first sentence. ___ [Hence,] The fire is fed with firewood. (TA.) ___ And signifies also [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.
quasi-pass. of 2: (Msb, K: *) see 8. [Hence, ] one says of a man, خيره يتعذّب كُلٌّ يوم His goodness increases every day. (TA.)

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

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

The urine of the camel, (K, TA,) and of the dog. (TA. [See 1.])

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 وج: (K, TA:) the latter, applied to a woman, expl. by Fr as signifying فَاحشة i.e. foul, &c., as above. (TA.)

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

A lamb, or kid; syn. مقبلة; (S, Msb, K;) or, as some say, a lamb (حمل:) (Msb:) and the pl. is غذاء. (S, Msb, K:) and syn. with غذى in senses expl. in art. غذى: (K) or غذى المال and غذى غذى signify the
younglings of cattle, such as lambs or kids and the like; (S, Msb:) accord. to Khalaf El-Ahmar, (S,) or IF; so that they are of camels and of him and of sheep or goats: (Msb:) accord. to IAar, غذوي is syn. with كحيم [an evident mistranscription for كهيم, 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 غذوي 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 غذي; and so it is accord. to Az as IF says, some imagine غذي to be from غذى, which signifies the سخنة [as expl. in the beginning of this paragraph]. (Msb, TA.) The dim. of غذي is غذي. (S.) See also عدوة, in art. غذي dim. of غذي, q. v. (S.)

غادي مال A good manager or tender [of cattle]: (K, TA:) as though he fed them. or reared them. (TA.) And signifies also Teh wound that will not cease to bleed. (TA.)

غاذية 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 خوف: pl. غذاي: mentioned by AZ: (TA:) also called غذاة. (IAar, K in art. غذى)

غذا, of the measure غذا [when indeterminate], from غذى it flowed, occurring in a

Page 2237

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

: see 1 (first sentence) in art. غذى 1.
Gr. 1

Gr. aor. inf. n. (Fr, S, Msb, K) and Gr. (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 (Az,) and Gr. (Lh, K) and Gr. (IKtt, TA,) He (the devil, TA) deceived him; beguiled him; (S, K,) made him to desire what was vain, or false. (K.)

You say The world deceived him, or beguiled him, by its finery, or show, or pomp. (Msb.) It is said in the Kur [lxxxii. 6], What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord?

(Aboo-Is-hák:) 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 as syn. with (Msb.)

بِفْلَان signifies [What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (As, S, Msb, TA.) [See also 4.] And من دَرَحْكَ فَلَان, (TA,) and من فَلَان, (S, TA,) Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَن أَوْطَلِكْ عَشْوَةً S, TA,) with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.] [Also

i. e. He was deceived by such a one; he was deceived with deceit proceeding from such a one. See غَرَفَهَا, as syn. with غَرَفَهْهَا. And غَرَفَهَا فَلَان فَلَان 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. غَرَفَهْهَا, S, O, K,) aor. غَرَفَهَا, (S, O,) inf. n. غَرَفَهَا (S, O, K) and
fed its young one with its bill: (S, O, K,) and غَرَّ (As, S, K,) inf. n. غَرَّ (S) or مَغَارَةَ (TA,) he (the [collared turtle-dove called] قَمْرَى) fed his female with his bill. (As, S, K.) Hence, in a trad., كَانَ يَغَرُّ عَلَيْهَا (O, TA) He (the Prophet) used to nourish 'Alee with knowledge like as the bird feeds its young one. (O, TA. *) And one says, غَرَّ فَلَانُ مِن الْعِلْمِ مَا لَمْ يَغِرَّ عَلَيْهِ. Such a one has been nourished, and instructed, with that wherewith other than he has not been nourished, and instructed, of knowledge. (TA.) يَغَرُّ (S, Msb,) with kesr; (S;) or يَغَرُّ (K, TA;) inf. n. غَرَّ (S, Msb, K;) He (a man, S, Msb, or a youth, or young man, K) was inexperienced in affairs; (S, K,) he was ignorant of affairs; negligent, or heedless, of them. (Msb.) You say كَانَ ذَلِكَ فِي غَرَّاتِي، وَهَذَا تَحْدِيثٌ، That was in [the time of] my inexperience and youth. (S.) [See also 8.] And غَرَّ، (K) see. pers. غَرَّت (Iaar, T, TA,) aor. يَغَرُّ (K, TA;) inf. n. غَرَّةَ، غَرَّةُ (S, Msb, K;) He acted in a youthful or childish manner: (Iaar, T, TA;) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.) But this is at variance with what J cites from Fr, in art. غَرَّ شَئًا غَرَّنَّى، that the aor. of an intrans. verb of this class of the measure لَعْفٍ، should be of the measure لُعْفَةٍ، with kesr to the عُ. (Iaar, Iktt, K,) in one place written by Iaar غَرَّ، to show that it is of the measure لَعْفٍ، and that the sec. pers. is غَرَّت (Iaar, TA,) aor. يَغَرُّ (Iaar, T, K,) inf. n. غَرَّةَ، غَرَّةُ (Iaar, K) and غَرَّةٍ (Iaar, Iktt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَّةَ، (K,) He (a horse, Iaar, Iktt, and a camel, Iaar) had what is termed عَرَةٍ غَرَّةٍ upon his forehead: (Iaar, Iktt: it (his face) had what is so termed: (K:) it (his face) became white. (Iaar, K. *) غَرَّةٍ كَانَ يَغَرُّ، aor. يَغَرُّ، He (a man) became eminent, or noble. (TA.) And غَرَّةَ، غَرَّةٍ، غَرَّةٍ، (Iaar, Iktt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَّةَ، (K,) غَرَّةٍ، غَرَّةٍ signifies also A grape-vine's quickly becoming tall. (K.) See also R. Q. 1. غَرَّ عَلَيْهِ الْمَاءَ، He poured upon him, or it, the water: like قَرَّ عَلَيْهِ الْمَاءَ. (TA.) And غَرَّ فِي غَضَبٍ Pour thou into thy watering-trough. (TA.) And غَرَّ فِي فِضْهَةٍ 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 غَِرِّ بِنَفْسِهِ (S, K, TA,) and مَالَةَ (TA,) inf. n. تَغَِرِّ and تَغَِرْ (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.]

He (a horse) was marked with a غَِرَةِ [i.e. a star, or blaze, or white mark, on the forehead or face]: you say غَِرَةً فَرَسَكَ With what kind of غَِرَةِ is thy horse marked? and the owner answers, غَِرَةً غَِرَةً, or غَِرَةً غَِرَةً شَادَخَةً The central incisors of the boy showed their points for the first time: (S:) or غَِرَةٍ غَِرَةٍ the first of the teeth of the boy showed its point; as though the غَِرَةٍ i. e. whiteness, of his teeth appeared: and غَِرَةٍ غَِرَةٍ أَسْنَانُ الصِّبْيَ The teeth of the boy were disposed to grow, and came forth. (TA.) And hence, (TA,) غَِرَةٍ غَِرَةٍ The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.) غَِرَةٍ غَِرَةٍ السَّمَاءِ The she-camel became scant of milk: (As, ISk, S, K,) aor. غَِرَارِ غَِرَارِ (ISk, S,) The she-camel became scant of milk: (TA:) or غَِرَارِ غَِرَارِ The she-camel became deficient in milk: (TA:) or غَِرَارِ غَِرَارِ 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.] غَِرَةٍ غَِرَةٍ غَِرَةٍ غَِرَةٍ The
market became stagnant, or dull, with respect to traffic; (AZ, S, K; contr. of درَتَ. (AZ, S.)

(See also غرار, below.] غار أنتاه, said of the قمري, see 1.

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

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 Hishám against his brother, the son of his mother, (to pursue a wrong course towards him, and) to forsake him, thinking himself in dependent 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 أَحْسَرُ in the interrogative particle, and that its explanation is أَجِسَرُ, with the same particle; and the more so as I have not found any authority, if this be not one, for أَجِسَرُ in the sense of جَسَرُ: so that the meaning of the verse is, Have the teats, &c. and it shows that أَحْسَرُ, not أَحْسَرُ, means جَسَرُ عليه, like أَحْسَرُ به. 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 اَغْرَهُ He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; 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. (Msb.) [See again 10.] اَغْرَهُ He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also اَسْتَغْرَهُ: (T, K, TA;) or he sought to avail himself of his negligence, inadvertence, heedlessness, or
unpreparedness; as also (TA.)

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

R. Q. 1 غَرَّعَ [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 غَرَّعَتُ الْقَدْرُ. (K.) The cooking-pot made a sound in boiling. (TA.) And غَرَّعَ الْكَحْلُ. The flesh-meat made a sound in broiling. (K.) [See an ex. in a verse of El-Kumeyt cited voce غَرَّعَ___.] غَرَّعَةُ [He gave up his spirit, [app. with a rattling sound in the throat,] at death; (K,) as also غَرَّعَ. (TA.) غَرَّعَ بِصْوَتِهِ (He (a pastor) reiterated his voice in his throat. (S.) غَرَّعَهُ. He slaughtered him by cutting his throat with a knife. (K, * TA.) غَرَّعَةُ. (TA.) غَرَّعَةُ إِلَى الْدَّمَحِ. (TA.) غَرَّعَةُ [signifies also The breaking of the bone of the nose, and of the head of a flask or bottle. (K.)

R. Q. 2 غَرَّعَ: see R. Q. 1. غَرَّعَ صوته في حلقه. (TA.) غَرَّعَتُ عينه بالدم. (S.) غَرَّعَتُ. The water came and went repeatedly in his eye. (TA.)

غَرَّعَ, (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. غَرَّعَ, (S, O,) or كَسْر مَتْنٍ, (K,) and كَسْر: (S, * O:) pl. غِرَورُ الفَخْدِينَ. غِرَورُ. (S, TA,) [Hence, غُرُورُ.] The furrows [or creases or depressed lines] between the muscles of the thighs. (TA.)
And the duplicatures [or creases] between the [sinew's called] حَيَّالٍ [pl. of حَيَّل q. v.] of the fore arms. (TA.) And the duplicature [or crease] of the مَثَنِّي [or flesh and sinew next the backbone]: or, as ISk says, غُرُورَ المَثَنِّي signifies the line of the مَثَنِّي. (TA.) And the creases of the foot. (TA.) And one says, طَوِيْتُ النَّبُوَّر عَلَى غُرَّرَةِ. 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 طَوِيْتُهُ عَلَى غُرَّرَةِ 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 ‘Āisheh, respecting her father, فَرَّدَ نَشْرَ الإِسْلَامِ عَلَى غُرَّرَةِ. i. e. And he reduced what was disordered of El-Islám to its [primitive] state [of order]: (O:) meaning that he considered the results of the apostacy [that had commenced], and counteracted the disease thereof with its [proper] remedy. (TA.) Also A fissure, or cleft, in the earth or ground. (K.) And A rivulet: (IAar, TA:) or a narrow steam of water in land: (K, TA:) so called because it cleaves the earth: pl. غُرُورَ. (TA.) غُرُورُ signifies also The streaks, or lines, of a road. (TA.) And غُرْرَانِ signifies Two lines by the two sides of the lower part of the الْعَرَّانِ [or ridge in the middle of the iron head, or blade, of an arrow &c.]. (AḤn, TA.) See also غَرْرَ، 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 حَيَّالٍ غُرُورَ عِيدَيَا كَا، meaning He jaded their عِيدَيَا كَا [an appellation given to certain excellent she-camels]; as though he supped their غُرُورَ. (TA.)

 غُرْرُ 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 غَرَٰرِ (Msb) and غَرَٰرِ (S, K;) and applied to a
young woman; as also غَرَةٌ (S, K: or these three epithets, applied to a girl, signify young, inexperienced in affairs, and not knowing what woman know of love: (A’Obeyd:) the pl. of غَرَار (S) and غَرَأ (TA;) and of غَرَار (S, K: and غَرَأ [which is a pl. of pane.] (K.) [And غَرَةٌ is also used as a pl.] Paradise says, غَرَةٌ The simple, of mankind, who prefer obscurity. and discard the affairs of the present world, and provide themselves for the world to come, enter me. (TA, from a trad.) ___ Also Youthful, or childish, in conduct: applied to a man, and to a girl, or young woman. (IAar, T.) ___ And One who submits to be deceived. (K.)

غَرَةٌ Whiteness: clearness of colour or complexion. (L, TA:) So in the phrase غَرَةٌ [app. meaning More, or most. fair-complexioned]; occurring in a trad. applied to virgins: or the phrase is غَرَأ, 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 غَرَةٌ (S, K:) or it is a general term for a star or blaze, including different kinds, as the خَلْدَةِ وَتَرَابِطٌ and the like: or, if round, it is termed وَتَرَابِطٌ, and if long, شَادَخةٌ: or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غَرَأ (TA.) [See also غَرَأ.] ___ 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 غَرَةٌ on the forehead of a horse: (AHeyth:) غَرَّر: (AHeyth, Msb;) which is also applied to the first three nights of the month. (A’Obeyd, S, Msb:) One says كَتَبَتْ غَرَةَ النَّاسِ I wrote on the first of the month thus. (TA.) ___ [And hence,] The first, or commencement, of El-Islám (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. (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. ُنِمْ.) The face of a man: (K:) or his aspect; syn. ُتْطُلْعَةُ. (TA.) [And The forehead of a man. So used, as opposed to ُفَـقَر, in the Life of Teemoor, 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times I know not.] in performing the ablution termed ُءْﻮُﺿَو, 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 ُخْرَة also signifies A noble, or an eminent man, (K,) or a chief, or lord, (S,) of a people (S, K:) pl. ُخَرْر. (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'eed,) of property; as, for instance, a horse, and an excellent camel, (Aboo-Sa'eed, Mgh,) and camels, (TA,) and a male slave. (Aboo-Sa'eed. S. Mgh, Msb, K,) and a female slave, (S, Msb, K,) or a clever female slave: (Aboo-Sa'eed, 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 ُرَـقَبَة and ُرَاس 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,
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, إِيَّاكَمُ وَالْمِشْارَةِ فَإِنَّها تَدْفَنُ الْغَرَةُ وَتَنْهِي الْقَتَلَ آنَ مَرَّهُ 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.]

Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Msb, K:) [pl. غَرَأَتْ وَغَرَّاتَ and غَرَّةَ; see an ex. of the former in a verse cited voce عَفْش; and exs. of both in a verse cited voce دَرَى.] It is said in a prov., 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 غَرَأَتْ عَلَى غَرَاةْ] [On an occasion of negligence, &c.; unexpectedly].] (K in art. غَرَأَتْ عَن غَرَاةْ; &c.) [And غَرَأَتْ: In consequence of inadvertence: see an ex. in a verse cited voce رَلَقْ.] Also Inexperience in affairs. (S.) غَرَأَتْ غَرَاةْ and غَرَةَا غَرَاةً signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also غُرَى: Inexperienced in affairs. (S., Mgh, Msb.) [See also غَرَأَتْ.]

Inexperienced in affairs. (S., Mgh, Msb.) [See also غَرَأَتْ.]

He (Mohammad) forbade the sale of hazard, or risk; (S, Mgh, Msb;) 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 (عهدة), and without confidence. (As, Mgh.) [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) See also غرر. 

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, سبيع دلته غرر [lit., His abundant flow of milk preceded his paucity thereof]: (As:) or سبيع دلته غرر [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 غرر. (So in my copies of the S.) Hence, Paucity of sleep. (As, A'Obeid, 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 سلام عليكم والسلام عليكم (T, TA:) or the Saying السلام عليكم ووعليكم السلام: (M) [without prefixed to السلام: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the replying by saying عامر عليك, not عامر عليكم. (K.) This is said in explanation of a trad., لا غرر في صلاة ولا تسليم, [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is لا غرار في صلاة ولا تسليم, meaning, that the person praying shall not salute nor be saluted: in the former case, تسليم is an adjunct to صلاة: in the latter, it is an adjunct to غرار, so that the meaning is, There shall be no deficiency nor salutation in prayer. (TA.) Also Little sleep (S, K) &c. (K.) El-Farezdak uses the expression نومهم غرار. Their sleep is little. (TA.) And particularly Littleness of consideration; denoting haste. (TA.)
You say, "أَلْقَيْتَ غَرَارًا" "I met him in haste." (TA.)

And "لَمْ أَقْمَتْ عَدْدَهُ إِلَّا غَرَارًا" "I remained not at his abode save a little while." (TA.)

And "لِيْتُ الْيَومُ غَرَارُ شَهْرٍ" "He (a man, S) tarried the space of a month." (S, O, TA.)

He (a man, S) tarried the space of a month. (S, O, TA.)

[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, like the phrase immediately preceding.) And, accord. to As, غَرَارُ signifies A way, course, mode, or manner. (S, O, TA.)

One says, "رَمَىَّتُ ثَلَاثًا أَسْهَمٍ عَلَى غَرَارٍ وَاحِدٍ" "I shot three arrows] in one course." (S, O, TA.)

[Such a woman brought forth three sons,] one after another; (S, TA,) without any girl among them. (TA.)

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.)

And The حَدَّ [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 ذِبَابٍ - also signifies the حَدَّ of a sword: (K, TA:) or signifies the two sides of the [arrow-head called] مَعْبِلَةٍ: (AHn, TA:) or the two edges of the sword: [see, again, ذِبَابٍ:] and ذِبَابٍ أَخْرَى - أَخْرَى غَرَارٍ: (S, O:) and the pl. is غَرَارٌ أَخْرَى. (S.)

Very deceitful; applied in this sense as an epithet to the present world; (Msb;) or what deceives one; (K;) such as a man, and a devil, or other thing; (As, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and غَرَارٍ signifies a thing by which one is deceived, of worldly goods or advantages: (S:) or the former signifies the devil, specially; (Yaakoob, S, K;) because he deceives men by false promises and by inspiring hopes; or because he
urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the present world; (K:) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] Also A medicine with which one gargles: (S, K:) a word similar to سفوف and لعوق and سعوط (S) and (K): as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.)

False, or vain, things; vanities: (Zj, K:) as though pl. of غر, inf. n. of غر: (Zj:) or pl. of غار; (Zj, K:) like as غارد is pl. of شهود, and and قاعد of قعود which is false, or vain; a deception; a thing by which one is deceived. (AZ.) See also غرور.

Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so مغورور. (K:) And you say likewise, أَنَا غَرْرُد مِنْكَ in the sense of I am deceived by thee: (TA.) And مغورور 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 غرور in three places. ___ It is said in a prov., أَنَا غَرْرِيْكَ مِنْ هَذَا الأَمْر 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 As 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 غَرْرُكَ مِنْهَ هَذَا الْأَمْر Meaning I caution thee [or I am thy cautioner] against him; (K, TA:) [i. e.,] من فلَان [against such a one]; (S, O;) meaning, as Aboo-Nasr says in the Kitáb el-
Ajnās, [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) signifies also A surety, sponsor, or guarantee. (K, TA.) And عيش غرير A life in which one is not made to be in fear: (S, K, TA;) like عيش أبله. (TA:) pl. عر. (K.) Hence, (app., it is said that) signifies also Good disposition or nature. (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, أدب غرير وأقبل هرير.

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

غرارة 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.]
More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared. (Mgh.) See also غَرَأ, second sentence. And White; (S, K;) applied to anything: (K:) pl. غَرَأ (TA) and غَرْن (S) [and perhaps غَرَأ, as in an ex. voce: but see what is said of this pl. in a later part of this paragraph]. You say رجل غَرَأ A man white of countenance. (TA.) And قوم غَرَأ, (S,) and غَرَأ, (TA,) White people. (S.) And امرأة غَرَأ A woman white of countenance: or] beautiful in the front teeth. (TA voce فَرَأ )See, again, غَرَأ, second sentence. And The days of which the nights are white by reason of the moon; which are the 13th and 14th and 15th; also called البيض. (TA.) And يوم غَرَأ The night of [i. e. preceding the day called Friday. (O.) _ Also A horse having غَرَأ [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Msb, K:) or having غَرَأ larger than غَرَأ درهم, 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 غَرَأ, which is of the size of غَرَأ درهم, or less: or having غَرَأ of any kind, such as the غَرَأ or the شِراح or the like: (L, TA:) and in like manner a camel having غَرَأ: (IAar:) fem. غَرَأ. (Msb, K.) [See an ex. in a prov. cited voce and another (from a trad.) voce. _ [Hence] A certain bird, (K, TA,) black, (TA,) white-headed: applied to the male and the female: pl. غَرَأ; (K, TA;) which is also expl. in the K as signifying certain aquatic birds. (TA.) _ And غَرَأ, (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 غَرَأ. (TA.) _ And Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA;) eminent; noble; as also غَرَأ: (S, K;) or fair-faced: or a lord, or chief, among his people: (Msb:) pl. غَرَأ, (T, M,) accord. to the K غَرَأ, but the former is more correct,
And signifies a woman of rank, eminence, or nobility, among her tribe. (Sgh, K, TA.) And means an intensely hot day: (K, TA: afterwards expl. in the K as meaning [simply] a hot day: T, M, K.) and in like manner one says ḍerā'a, ḍerā'a, and ḍerā'a, (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, T, M, K,) and ḍerā'a. (K, TA.) And A year in which is no rain. (L in art. ٌتُحَب) 

ٌهْرُرْемых: . (S, K) and ٌهْرُرْمه (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: (T, M, K,) or taking fright, and drawing up her milk, (T, M, K,) after yielding it freely: (T, M, K,) imperfect decl. [being originally ٌمُهْرُرْره]. (S.) Hence, (T, M, K,) a niggardly, or tenacious, hand: (K,) but accord. to the A and the TS, you say ٌمُهْرُرْمه, meaning a niggardly, or tenacious, man. (T, M, K,)
بَرَغ

1. غرب, aor.  and (TA,) inf. n. غرب, (K, TA,) He, or it, went, went away, passed away, or departed. (K, * TA,) And He retired, or removed, (K, * TA,) غرب [from men, or from the people]. (TA,) غرب, (S, K, TA,) aor. and inf. n. as above; (TA;) and غرب ; (A, TA;) and غرب ; (K, TA;) He, or it, became distant, or remote; or went to a distance. (S, A, K, TA,) غرب thou, or withdraw, to a distance from me. (S,) غرب and غرب 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,) غرب, (S, Msb, TA,) aor. and inf. n. غرب (S, Msb, TA) and غرب [which is anomalous] and غرب [which is more extr.], (TA,) The sun set: (S, Msb, TA:) and غرب The star set. (TA,) غرب [app. as an inf. n. of which the verb is غرب] signifies also The being brisk, lively, or sprightly. (K,) غرب And The persevering (K, TA) in an affair. (TA,) غرب, غرب The eye was affected with a tumour such as is termed غرب [q. v.] in the inner angle. (TA,) غرب, inf. n. غرب غربة or غربة, said of a man: see 5. غرب, غرب غربة غربة or غربة, said of language, (A, TA,) غرب It was strange, or far from being intelligible; difficult to be understood; obscure. (A, * K, TA,) غرب And in like manner, you say, غرب the word غرب [which also signifies The word was strange as meaning unusual]. (A, TA,) غرب, aor. غرب, (K, TA,) inf. n. غرب, (TA,) غرب, or it, was, or became, black. (K, TA,) غرب said of a ewe or she-goat, غرب She was, or became, affected with the disease termed غرب meaning as expl. below. (S,) غرب See also غرب in another sense.

2. غرب, inf. n. غرب تغريب: see 1, in two places: and 4, likewise in two places: غرب and see also 5. غرب Also غرب He went into the west: (TA in this art.) he directed himself towards the west. (TA in art. شرق.) One says, غرب.
[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 ُغّرَبْ (TA.) And ُغَرِبْ (Msb.) inf. n. as above, (S, Mgh, Msb.) He banished a person from the country, or town, (S, * Mgh, * Msb, TA,) in which a dishonest action had been committed [by him]. (TA.) And He divorced a wife. (TA, from a trad.) And ُغَيْرَهُ الْدُّحَرُ, and ُغَيْرِهِ الْدُّحَرُ, on his face, Fortune left him distant, or remote. (TA.) ُتَغَرِّبُ 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 Saadee Chelebee has pointed out. (MF, TA.) Also The collecting and eating hail and snow and hear-frost; (K;) i. e., ُغَرَبْ. (TA.) See also ُغَرِبْ.

4 ُتَغَرَّبُ signifies The going far into a land, or country; as also ُتَغَرِّبُ. (K;) And you say, ُتَغَرَّبُتُ الكَلَابُ The dogs went far in search, or pursuit, of the object, or objects, of the chase. (A, TA.) See also 5.

And ُغَرِبْ 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 ُغَرِبَ فِي جَرْيِهِ, said of a horse, (A, TA,) he exceeded the usual bounds, or degree, in his running: (A;) or ran at the utmost rate. (TA.) And ُغَرَبَ فِي الْفَضْحَاءَ (K, A, K, * S, * K, * A, * K, TA,) and ُغَرَبَ فِي الْفَضْحَاءَ (K, TA,) i. e. ُغَرَبَ فِي الْفَضْحَاءَ, and ُغَرَبَ فِي الْفَضْحَاءَ, and ُغَرَبَ فِي الْفَضْحَاءَ, and ُغَرَبَ فِي الْفَضْحَاءَ, and ُغَرَبَ فِي الْفَضْحَاءَ, and ُغَرَبَ فِي الْفَضْحَاءَ, and ُغَرَبَ فِي الْفَضْحَاءَ, and ُغَرَبَ فِي الْفَضْحَاءَ. (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. ُقَيْفَهُ, and ُقَيْفَهُ [q. v.]; (TA;) or ُغَرِبْ signifies he laughed so that the ُغَرْبَوُهُ of his teeth appeared: (L, TA;) or ُغَرِبْ in the pluck means he exceeded the usual bounds, or degree, in
laughing, so that his eye shed tears [which are sometimes termed غَرْبَ]. (Har p. 572.) In the saying, in a certain form of prayer, كُل شَيْتَان مُسْتَغْرَبَ [I seek protection by Thee from every devil &c.], the meaning of مُسْتَغْرَبَ is thought by El-Harbee to be exorbitant in evilness, wickedness, or the like; as though from الاستغْرَابِ نَأْكَوَوْ ُمُهْنَعَةَ يَحْلَحَتَ [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 

eye shed tears] or it may mean sharp, or vehement, in the utmost degree. (TA.) ___ And غَرْبَ أَغْرَبَفَ He did, or said, what was strange, or extraordinary. (S, Msb, K.) You say، تَكْلَمُ فَأَغْرَبَ He spoke, and said what was strange, and used extraordinary words: and غَرْبًـي فِي كَلَامِهِ [He uses strange, or extraordinary, words in his speech]. (A, TA.) ___ Also, (TA,) inf. n. غَرْبَأَفَ He said, or spoke what was strange; or غَرْبَأَفَ كَلَاَحَأَيَ [See also 2.]

أَغْرَبَأَيْنَى أَغْرَبُهُمْ [And غَرْبَ أَغْرَبَهُمْ signifies He had a white child born to him. (TA.) ___ And غَرْبَ إِنْ غَرْبَةَ رَنَى إِنْ غَرْبَةَ رَنَى signifies Whiteness of the groins, (K, TA,) next the flank. (TA.)

You say, of a man، غَرْبَ أَغْرَبَهُمْ meaning He was white in his groins. (TK.) See also غَرْبَ أَغْرَبَهُمْ as trans.: see 2. ___ غَرْبَ أَغْرَبَهُمْ said of a rider signifies His making his horse to run until he dies: (K,) or, accord. to Fr, one says، غَرْبَ أَغْرَبَهُمْ عَلَى فُرْسِهِ meaning he made his horse to run: [or غَرْبَ أَغْرَبَهُمْ] has this meaning: (see 4 in art، غَرْبَ) but he adds that some say غَرْبَ أَغْرَبَهُمْ. (O in art، غَرْبَ) ___ And غَرْبَ أَغْرَبَهُمْ (S, TA,) inf. n. غَرْبَ أَغْرَبَهُمْ، غَرْبَ أَغْرَبَهُمْ، غَرْبَ أَغْرَبَهُمْ He filled (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel. (TA.) Bishr (Ibn-Abee-Kházim, TA) says، غَرْبَ أَغْرَبَهُمْ، غَرْبَ أَغْرَبَهُمْ، غَرْبَ أَغْرَبَهُمْ [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,) ٌبَرْغِإ 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. ٌبَرْغِإ; not (as is implied in the TK) ٌأَرْغِب: the explanation of the verb in the TK is, his wealth was, or became, abundant, and his condition was, or became, gladly.] __ One says also (of a man, S) ٌأَرْغِب (with damm, K) meaning His pain became intense, or violent, (As, S, K, TA,) from disease or some other cause. (TA.) __ And ٌأَرْغِب عليه signifies A foul, or an evil, deed was done to him; and [it is said that] ٌأَرْغِب به 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 ٌأَرْغِب 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 ٌتَزْرِق [inf. n. of َتَزَرَق, q. v.]. (S, TA.) See its part. n., ٌبَرْغِم.

ٌتَزْرِق: see 1, third sentence. __ ٌتَزْرِق and ٌتَغْرَب are syn., (S, Msb, K,) signifying He became [a stranger, a foreigner; or] far, or distant, from his home, or native country; (S, * Msb, K;) he went abroad, to a foreign place or country; ] and so َتَزْرَق, aor. __, inf. n. ٌتَزَرَق, ٌغَرَى (Msb,) or ٌغَرَى (MA) [and app.

ٌتَغْرَب, this last and ٌتَغْرَب being syn. with َتَزَرَق and َتَغْرَب, and being like ٌقَرَب and ٌقَرَب, inf. ns. of َقَرَب]; and َتَغْرَب نفسه َتَغْرَب (Mgh, * Msb,) inf. n. ٌتَغْرَب تَغْرَب; (Msb;) and ٌتَغْرَب, (Aboo-Nasr, S,) or this last signifies he entered upon ٌتَغْرَب the state, or condition, of a stranger, &c.]. (Msb.) __ And ٌتَغْرَب signifies also He came from the direction of the west. (K.)

ٌتَغْرَب: see 5. __ Also He married to one not of his kindred. (S, K.) It is said in a trad., َتَغْرَب ولأ. َتَغْرَب
He held it to be, or reckoned it, 
strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable]. (MA.)

Distance, or remoteness, of the place which one purposes to reach in his journey. [And hence, used as an epithet, Distant, or remote.] You say A distant, or remote, place which one purposes to reach in his journey. (S, A.) And A distant, or remote, place which one purposes to reach in his journey. (S, A.) And Distant money [so that it is not easily attainable]. (TA.) And A far-seeing eye: and Verily he is far-seeing; and of a woman you say Verily she is far-seeing; (TA.) And is syn. with the west; and the opposite of the east; and the two places where the sun sets; i.e. the furthest place of sunset in summer [W. 26 degrees N. in Central Arabia] and the furthest place of sunset in winter [W. 26 degrees S. in Central Arabia]: (T, TA;) between these two points are a hundred and eighty points, every one of which is called the west; and so between the two points called the east; (TA;) signifies also The first part (S, K) of a thing (K) [and particularly] of the run of a horse. (S.)
And The edge (S, K) of a thing, as also of a sword and of anything; (S;) and thus [particularly] the
edge (S, K.) ___ And Sharpness (S, A, Msb, TA) of a sword, (TA,) or of anything, such as the
edge (or adz, &c.), and of the knife, (Msb,) and (Msb, TA) of the tongue: (S, A, Msb, 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, أرهف غرب ذهنك لما أقول (mentioned in the A and TA in art. أرهف) meaning Sharpen the edge of thine intellect for what I say:] and [particularly] the edge signifies the same. (TA.) And Vehemence of might or strength, or of valour or
prowess, of men; syn. شوكة. (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 ride. (TA.) And A large دلو [or leathern bucket], (S, Mgh, Msb, K, TA,) made of a bull's hide,
(Mgh, TA,) with which one draws water on the camel, or she-camel, called [a large bucket]
(Msb:) of the masc. gender: pl. غرب. (TA.) So expl. in the following words of a trad.: [‘Omar took the دلو, and it became changed into a غرب]; i. e. when he took the دلو to draw water,
it became large in his hand: for the conquests in his time were more than those in the time of Aboo-Bekr. (IAth, TA.) ___ And A
camel, or any beast, such as is called [for irrigation,] 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
في يوم غرب [for irrigation,] on the camel, or she-camel, called [for irrigation.] (TA.) And Tears (K,
TA) when they come forth from the eye: (TA;) or غرب signifies tears; (S;) and is pl. of غرب. (TA.) A
poet says,
What aileth thee, that thou dost not mention Umm-'Amr but thine eyes have tears flowing? (S, TA.) And it is said of Ibn-Abbás, in a trad., 

\[ \text{He was an eloquent orator, flowing with a copious and uninterrupted stream of knowledge, likened to} \]

\[ \text{a flowing, (A, K,) or vehement flowing, (A, K,) in one copy of the K} \]

\[ \text{[which means a flowing], (TA,) of tears from the eye: (A, K,) and a single flow} \]

\[ \text{of tears, and of wine. (K,) And A certain vein, or duct, (A, Mgh,) or in the channel of the tears, (S, Mgh,) or in} \]

\[ \text{the eye, (A, K,) that flows with tears uninterruptedly; (S, A, Msb, K;) like what is termed} \]

\[ \text{The channels of the tears. (S,) Also The inner angle of the eye, and the outer angle thereof. (S, A, K,) And A tumour in} \]

\[ \text{the inner angles of the eyes; (Mgh, K,) as also} \]

\[ \text{A pustule in the eye, (K, TA,) which discharges blood, and the bleeding of which will not be stopped. (TA,) And Abundance of saliva (K, TA) in the mouth; (TA,) and the moisture thereof, i. e., of saliva: (K,) pl.} \]

\[ \text{The place where the saliva collects and remains: (K, TA,) or the} \]

\[ \text{place where the saliva thereof collects and remains: (TA,) or its pl.} \]

\[ \text{of the tooth, (TA,) or of the teeth: (S, TA,) accord. to the T and M and Nh and L,} \]

\[ \text{the places} \]

Page 2242
where the saliva of the teeth collects and remains: or, as some say, their extremities and sharpness and ماء [which may here mean either water or lustre]: or the ماء that runs upon the teeth: (TA:) or their ماء, and shining whiteness: (A, TA:) or their fineness, or thinness, and sharpness: or غرب signifies the sharp, or serrated, edges of the fore teeth: it is also, as pl. of ماء, explained as signifying ماء of the فم by which may be meant either the water of the mouth or the lustre of the teeth, for الفم 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 غرب, in two places.]

سهم سهم غرب, سهم غرب, and and ششب, in two places.] ششب, (S, Msb, * K,) the second of which, i. e. سهم غرب, accord. to Ikt, is the most approved, (MF,) mean An arrow of which the shooter was not known [struck him]: (S, Msb, K:) or, accord. to some, سهم غرب signifies an arrow from an unknown quarter; غرب سهم, an arrow that is shot and that strikes another. (TA:) And غرب 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 كحيل [i. e. tar] with which [mangy] camels are smeared: [or it is a coll. gen. n., for] its n. un. is with غرب: so says Isd: كحيل is of the dial. of El-Hijáz: and he [app. Isd] says also, the قطران [q. v.] is the same as the غرب, because قطران is extracted from it. (TA:) Hence, as some say, (K, TA,) the trad., (TA,) لَا يَزَالْ أَهْلُ الْعَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ [The people of the غرب 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 bucket called غرب; i. e. the Arabs: or the people of the west; which meaning is considered by Iyád and others the most probable, because, in the relation of the trad. by Ed-Dáradkatnee, the word in question is غرب. (L, TA.)
Silver: *or a vessel such as is termed* جام of silver; (S, K) [i. e.] a *drinking-cup or bowl such as is termed* قدح of silver. (L, TA.) A poet says,

silver

*فَدْعَعًَا سَهَةَ الزَّكَاءٍ كَما
dع سابق الأعجام الغرَبة

said in the S as being by El-Aashà but it is said in the L, IB says, this verse is by Lebeed, not by El-Aashà, describing two torrents meeting together; meaning, *And they filled the middle of the valley of Er-Rehà, also, but less correctly, called Er-Rikà, like as the cup-bearer of the*Aاعجام [or foreigners]fills the silver قدح with wine: the verse of El-Aashà in which [it is said that] غرب occurs as meaning silver is,

silver

*إِذَا أَنْكَبَ أَزْهَرَ بِنَ السُّقَاةَ
tرابوا به غربا ونضارا

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:) غربى is here in the accus. case as a denotative of state, though signifying a substance: [and so نضار] but it is said that غرب and نضار signify species of trees from which are made [drinking-cups or bowls such as are termed] قدح أفاداح [pl. of قدح أفاداح] and it is said in the T that نضار signifies a species of trees from which are made yellow أفاداح. (TA.) [In explanation of the last of the applications of غرب mentioned above, it is said that] it signifies also A species of trees (T, S, ISd, TA) *from which are made white* أفاداح أفاداح أفاداح; (T, TA:) *called in Pers.* سپیدار or سپید دار: (S:) [generally held to mean the willow;] like the Hebr. يل ون; or particularly the species called *salix Babylonica: a coll. gen. n.:] n. un. with َة. (ISd, TA.) [Avicenna (Ibn-Seenà), in book ii. p. 279,
mentions a tree called بَرَغ، but describes only the uses and supposed properties of its bark &c., particularizing its غَمَص; whence it appears that he means the بَرَغ، not the بَرَغ. It also signifies A [vessel of the kind termed] قُدَح [perhaps such as is made from the species of trees above mentioned]: (K, TA:) and its pl. is أَخَرَاب. (TA.) And Gold. (K.)

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, لا تَغَرَب، [thus in the TA, so that it may be لا تَغَرَب or لا تَغَرَب or لا تَغَرَب, 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 فَعَس in the she-camel, in consequence of which the hair of the خَرَطُوم [i.e. nose, or fore part of the nose,] and that of the eyes fall off. (S.) And [A colour such as is termed] زَرْق [q. v.] in the eye of a horse, (K, TA,) together with whiteness thereof. (TA.)

See also غَرْب، latter half, in five places.

غَرَب: see غِرَب.

غَرَب، غَرِب: see غَرَب, former half, in three places.

غَرَب (S, K) and غَرَب (K) [as simple subs. The state, or condition, of a stranger or foreigner: but originally both are, app., inf. ns. of غَرَب, like قَرْب and غَرَب, signifying] the being far, or distant, from one's home, or native country; (K;) i. q. غَرَب. (S, K) and غَرَب (K.) Also, the former, Pure, or unmixed, whiteness. (IAar, TA.) [See مَغْرَب.]
Of, or relating to, the west, or place of sunset; western: see غَرَب. [Also,] applied to trees. 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 شَرَقَّى. And A sort of dates: [K:] but accord. to AHN, the word is غَرَب [q. v.]. (TA.) And The [Sort of] that is termed فَضْيَخٍ [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 selfrestraint 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, * إنَّمَا يَمْكُنُ غَرَبَةَ جَيْداً فِتَنُّنَّ بِاللهِ وَبَالرَّحْمَٰنِ أَوَٰلَمْ يَغْلُغْ نَأَبَأٓ إِنَّمَا يَمْكُنُ غَرَبَةَ جَيْداً فِتَنُّنَّ بِاللهِ وَبَالرَّحْمَٰنِ أَوَٰلَمْ يَغْلُغْ* [If your gharbee be not excellent, we put our trust in God and in the wind]. (AHN, TA.) And A certain red صَبْعٍ [i.e. dye, or perhaps sauce, or fluid seasoning]. (K.) غَرَبَة One of the most excellent kinds of grapes; [K:] a sort of grapes growing at Et-Táif, intensely black, of the most excellent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce عَجْجَى.] 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. غَرَبَٰب. أَسْوَدُ غَرَبَٰبٍ means Intensely black: but if you say أَسْوَدُ غَرَبَٰبٍ, 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, غَرَابِ سَوْد [in the Kur xxxv. 25], relating to mountains, means Streaks having black rocks. (TA.)

A certain black bird, (TA,) well known; (K, TA;) [the corvus, or crow;] of which there are several species; [namely, the raven, carrioncrow, rook, jackdaw, jay, magpie, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Mohammad] 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 غَرَابُ (S, Msb, K) and غَرَابٌ (K) and (of pauc., S) غَرِيْبُ (S, Msb, K) and غَرِيْبٌ (K:) When the Arabs characterize a land as fertile, they say, وَقَعَ فِي أَرْضٍ لَا يُطَيِّرُ غَرَابُهَا [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also [He found the fruit of the crow;] because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, طَارَ غَرَابُ 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, فَلَانٌ أَبْصَرٌ مِن غَرَابَ [Such a one is more sharp-sighted than a crow]; and أَحْدَرُ [more cautious]; and أَرْجَحُ [more proud]; and أَشَامُ [more inauspicious]; &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase غَرَابُ الْبَيْنِ, the epithet is added to give intensiveness to the signification. (TA.) غَرَابُ الْبَيْنِ has been expl. in art.

getti غَرَابُ أَلْبَيْنِ the name of One of the southern constellations, [i. e. Corvus,] consisting of seven stars [in the enumeration of Ptolemy], behind [which is Crater, to the south of [i. e. Spica Virginis]. (Kzw.) غَرَابُ أَلْبَيْنِ is an appellation of The blacks [lit. crows] of the Arabs; the black Arabs: (K, TA;) likened to the birds called غَرَابَ أَلْبَيْنِ, in respect of their complexion: (TA;) in all of them the blackness was derived from their mothers. (MF, TA.) The غَرَابَ in the
Time of Ignorance were 'Antarah and Khufáf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Abú-Omeyr Ibn-El- Hobáb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishám Ibn-'Okbeh-Ibn-AbbeMo'eyt; but this last was a Mukhadram and those among the Islámeees, 'Abd-Allah Ibn-Khá- zim and 'Omeyr Ibn-Abbe-AbbeYr and Hemmám [in the CK Humám] Ibn-Mutarrif and Minteshir Ibn-Wahb and Matar Ibn-Abbe-Owâ and Taäbbata-Sharrà and Esh-Shenfarà and Hájjí; 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.)

*ﻞْﺟِر ِباَﺮُﻐﻟا* signifies *A certain herb, called in the language of the Barbar, and in the present day resembling the* [q. v., variously written in different copies of the K,] *in its stem and in its* [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* [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 [brus], and the [both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskål (Flora Agypt. Arab. p. oxix.,) 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 *رجَلْ الغَرَاب:* now applied to the *chelidonium hybridum* of Linn., *chelidonium dodecandrum* of Forsk.: (Delile's Florae Agypt. Illustr. no. 502:) in Bocthor's Dict. Français-Arabe, both the names of رجل الغراب are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck's horn plantain,* also called *coronopus,*).] *Also (i. e. رجل الغراب)*

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, *صر عليه رجل الغراب,* 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 أصر,* accord. to the TA: but this I think doubtful; believing that *is
a mistranscription for صر عليه رجل الشراب, meaning that one says also i.e. He bound him with a bond not to be undone, or that would not undo; or he straitened him. See, again, رجل; and a verse there cited as an ex. [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 the

[or, app., فراش, 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, (As, 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 قطاة [or fore part of the croup]: (IAar, TA:) pl. غراب: Dhu-r-Rummeh says, referring to camels,

* تقوب عن غراب أوراكها الخطر

meaning 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 تقوب may be for قوب [i. e. the saying means the lashing with the tails excoriated the prominences of the haunches]: (S in art. خطر:) or غراب signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAar, TA:) and [the sing.] غراب is also expl. as meaning the extremity of the haunch that is next the back. (L, TA:) You say, شاب غراب 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 غراب, former half, in two places. And A bunch of [or fruit of the, q. v.]: (K:) or a black bunch thereof: pl. غراب: (TA:) or غراب الأركان signifies the ripe fruit of the (S.) And Hail, and snow, (K, TA:) and hoar-frost: from مغرب signifying the
dawn; because of their whiteness. (TA.)

Boorg pl. ofغرب [q. v.]. ___ [Gollus assigns to it the meaning ofDepressores terrae; as on the authority of J: but I do not find this in the S.]

Boorg (S, Msb, K) and بيرغ (S, K) and بيرغ (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Msb;) 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 is a pl. of غريب, like as غريب is of غريب; (TA in art. زلف:) fem. of the first غريب, أذاعت غرها في الغراب. (L, TA,) pl. غريب. (AA, TA) signifies also Language that is strange; [unusual, extraordinary, or unfamiliar; far from being intelligible; difficult to be understood; or obscure. (Msb, TA.) Hence, مصنف الغريب (The composition on the subject of the strange kind of words &c.), (A, TA.) Hence also The two classes of strange camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And hence قدح غريب means [An arrow, without feathers or head,] such as is not of the same trees whereof are the rest of the arrows. (TA.) ___ غريب signifies also Language that is strange; [unusual, extraordinary, or unfamiliar; far from being intelligible; difficult to be understood; or obscure. (Msb, TA.) Hence, The two classes of strange
words &c., namely, those occurring in the Kur-án, and those of the Traditions.] 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 فصيبة: and its pl. is غرائب. (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 أنباة التابعين or of those termed أتباع التابعين or of those termed أتباع أتباع التابعين. (KT.) [The fem.] غريبة, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning Black; syn. عزيرة [q. v. It is perhaps used by poetic license for غريبة, fem. of غريب.] حريب.

A sort of dates. (Ahn, K, TA. [See also غرياني.]) In some copies of the K, for وحأر is put وحمر: the former is the right. (TA.)

غريبي: see غريب.

غراب [The western side of a mountain &c.]. You say, اذه غراب لبجا This is the western side of the mountain], and [in the opposite sense] شرقى غراب [This is the eastern side of the mountain]. (TA in art. شرقي.) Also The كاهل غراب [or withers], (A, K, TA;) of the camel; (TA;) or the part between the hump and the neck; (S, A, Msb, K, TA;) upon which the leading-rope is thrown when the camel is sent to pasture where he will: (Msb:) pl. غراب. (Msb, K.) Hence the saying, (S, &c.): حبلك على غاربك Thy rope is upon thy withers; (S, A, Mgh, Msb, K, TA;) used (Msb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Msb, TA;) meaning I have left thy way free, or open, to thee; (TA;) go whithersoever thou wilt: (S, A, Mgh, Msb, 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 enjoyment to her. (As, S, TA.) _al-gârîb_ signifies _The fore and kind parts of the back_ [and of the hump]; and _al-gârîb_ signifies _A camel whereof the part between the fore and kind parts of the hump is cleft_; which is mostly the case in the _al-fâlaj_, whose sire is the _al-jâlî al-khâtî_, whose sire is the _al-fâlaj_ [or large two-humped camel of Es-Sind] and his dam Arabian. (TA.) _al-gârîb_ signifies also _The fore part of the hump_: thus in the following saying, in a trad. of Ez-Zubeyr: _wâli yâf'til fi al-zûra_ [And he ceased not to twist the fur of] _al-gârîb_ [until 'Áïsheh gave him her consent to go forth]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave hun 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 _al-gârîb_, and twists its fur, until he has become familiar: (L, TA:) or _al-gârîb_ signifies _The upper portion of the fore part of the hump_. (Lth, TA.) _al-gawâb al-mâa_ means _the higher parts of the waves of water_; (S, K, TA;) likened to the _al-gawâb_ of camels: (S, TA;) or _the higher parts of water_. (TA.) _al-gawâb_ signifies also _Anything_ [meaning _any place that conceals, veils, or covers, one: pl. _mâgârab_, which is applied to the lucking-places of wild animals. (Az, TA.) _mâgârab_ see 4, latter half. _al-mâgârab_ signifies 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: (IAar, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And 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 is of the utmost degree. (TA.) Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.)

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. (A, L, K.) [See also art. Calamity, or misfortune. (K.) A bird, 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 ]

Calamity, or misfortune. (K.) means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. Calamity, or misfortune, carried him off, or away. (TA.) And The summit of an [eminence of the kind called] signifies the summit of an on the highest part of a tall, or long, mountain so says Aboo-Malik, who denies that it means a bird. (TA.) And [The people, or the woman,] that has gone far into a land, or country, so as not to be perceived nor seen: (K:) thus is expl. in the T , as transmitted from the Arabs, with the suppressed in like manner as it is in meaning an intensely white beard. (TA.)

pl. مغربان: see first quarter: and see also مغرب, in two places.

[and خير مغرب, Fresh, or A term, or limit, &c., distant, or remote. (S.) And خير مغرب, Fresh, or
recent, information, or news, from a foreign, or strange, land or country. (TA.) One says, Has any information, or news, come to you from a foreign, or strange, land or country? (Yaakoob, S, TA:) and has من مغربه خبر (A'Obeyd, A, Msb, TA) and (A'Obeyd, Msb, TA) Is there any information from a distant place? (A;) or any occasion of such information? (Msb:) or any new information from a distant land or country? or, accord. to Th, مغربه خبر means new, or recent, information. (TA.) [See an ex. voce مقرب.] جنب: and see also مغربه خبر, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إن فيكم مغريباين (Hr, Nh, TA,) is expl. [app. by Mohammad] 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 مغرب signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مشرق.] مغربان: مغريبان, in two places.

Page 2245
Q. 1. 

He sifted it; (MA; i. q. (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. قطعه. (S, O, and so in the CK:) or he cut it in pieces; syn. قطعه. (So in several copies of the K and in the TA.) And غربل القوم He slew; and crushed [lit. ground], the people, or company of men. (K.) Hence the saying, in a trad., كيف بكم إذا كنتم في زمان يغربل الناس فيه. (O, * TA) i.e. [How will it be with you when ye shall be in a time when men shall be slain, and crushed? (TA:) or the meaning is, when the best of them shall be taken away and the worst of them shall remain; like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, when they shall be searched to the utmost, and pursued one after another? agreeably with the saying of Mekhool Ed-Dimashkee, دخلت الشام فغربلتها غربلة حتى لم أدع علما إلا حويته 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 The slain man became swollen, or inflated, and raised his legs. (TA.)

A sieve; a certain thing well known; (S, O;) the thing with which one sifts: (K;) pl. غربيل. (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., أعلنا النكاح وأضربو عليه بالغربان Publish ye the marriage, and beat for it the tambourine]. (O, TA.) And One who makes known what has been told him, in a malicious, or mischievous, manner, so as to occasion discord, or dissension. (K, TA.)
a word said to signify *A sparrow:* occurring in the saying, in a trad. of Ibn-Ezzubeyr, 
أَتِتُمُّنَ فَأَتَيْتُمُّ أَفْوَاهُكُمْ كَأَتَكُمُ الغَرِبِل
[Ye came, or have come, to me opening your mouths as though ye were the sparrow]. (TA.)

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[ *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 غَرِبِل [or sieve]. (TA.) ___ And *Slain and swollen* or *inflated.* (A’Obeyd, S, O, K.) ___ And مَلْكٌ مَغْرِبْلِ Dominion passing away. (O, K.)
1. **ثَرَغَ** (aor. سُرِّ، (S, A, O, K,) inf. n. (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-Sheybánee, one says، meaning They took the camels of such a one wrongfully: and a man says to another، app. meaning Woe to thee: thou hast wronged me, and hast left, or neglected, thy right. (O.)

2. **ثَرَغَ** (S, A, O,) inf. n. (S, A, O, K,) He made hungry; made to hunger. (S, A, O, K.) You say، He made his dogs hungry. (S, O.)

**Hungry:** [or, accord. to some, in the slightest degree: and accord. to some, vehemently: (see the verb:)] you say قُومُ ثَرَغٍ (S, A, O, K,) and غَرَائِي، (S, O, K,) and also with kesr to the [i. e. غَرَائِي] accord. to a copy of the S, (TA,) and غَرِاثُ (S, A, O, K;) the fem. is غَرِي، (S, A, O, K;) pl. غَرَاثُ. And you say امرأة غَرَثَ الوضاح، meaning A woman slender in the waist: (S, A, O, K:) because she does not fill her وضاح [q. v.] which is therefore as though it were hungry. (S, O.)
**1** دَرَغَ: see the next paragraph, in three places.

**2** دَرَغَ, inf. n. (Arabic)

\[\text{دواَرَغَت}, \text{It (a bird) sang, or warbled, or uttered its voice; as also }\]

\[\text{دَرَغَت}, \text{inf. n. (Arabic) }\]

\[\text{ٌدَرَغَت}, \text{or prolonged its, or his, voice, and singing, and modulated it sweetly, or warbled; (Arabic) }\]

\[\text{ٌدَرَغَت}, \text{or raised its, or his, voice, and prolonged it, modulating it sweetly, or warbling; (Arabic) }\]

\[\text{ٌدَرَغَت}, \text{and }\]

\[\text{ٌدَرَغَت}, \text{and }\]

\[\text{ٌدَرَغَت}, \text{or it may be rendered as though trans. by the suppression of the preposition [ل]. (Arabic) }\]

**4** دَرَغَنَ, said of a turtle-dove, means *It gladdened me by its cooing.* (EnHejeree, L.)

**5** دَرَغَ, see 2, in three places.

**10** اَسْتَفْرَدَ الرُّوْضُ الْدُّبَابَ The meadows, or gardens, by their luxuriance (Arabic) *excited the flies to buzz, or hum.* (L, K.)

Q. Q. 3 اَغْرَنَى, اَغْرَنَى, (K, ) and اَغْرَنَى عَلَيْه ُهُ (AZ, S, K) inf. n. (Arabic) *He overcame him;* (A'Obeysd, K)

he set upon him, or assailed him, or overcame him, with reviling and beating and violence; (AZ, A'Obeysd, S, K) like اَسْرَنَى (AZ, A'Obeysd, S) and اَسْرَنَى (Arabic) (TA. [See the last of these verbs, in art. Seren, and the verse there cited.])
ٌدْﺮَﻏ: see ٌدْﺮِﻏ. Also A [booth of reeds, or canes, &c., such as is called] خص, (Ibn-Abbád, O, K.)

ٌدْﺮِﻏ: see ٌدْﺮَﻏ. Also, (Ks, Ahn, S, K,) and ٌدْﺮَﻗ (AHn, K,) or ٌدْﺮَﻏ and ٌدْﺮَﻏ are like ٌدْﺮَﻏ and ٌدْﺮَﻏ [the former a coll. gen. n. and the latter its n. un.], (S,) and ٌدْﺮَﻏ (Fr, Ahn, S, K) and ٌدْﺮَﻏ, (AHn, K,) or ٌدْﺮَﻏ and ٌدْﺮَﻏ are like ٌدْﺮَﻏ and ٌدْﺮَﻏ [the former a coll. gen. n. and the latter its n. un.], (S,) and ٌدْﺮَﻏ (K) and ٌدْﺮَﻏ (AA, K) and ٌدْﺮَﻏ, (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] and ٌةَدْﺮَﻏ (AA, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and ٌةَدْﺮَﻏ (AA, K) and ٌةَدْﺮَﻏ, (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] and ٌةَدْﺮَﻏ (Fr, AHeyth, K,) with damm, (K,) of the measure ٌلﻮُﻌْﻔُﻣ, which is a measure very rare, (Fr, AHeyth, TA,) or this is ٌدوُﺮْﻐُﻣ, (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) A species of كمأة [or ٌةَدْﺮَﻏ and ٌةَدْﺮِﻏ and ٌةَدَﺮَﻏ: see ٌدْﺮِﻏ.][1]

ٌداَﺮَﻏ and ٌةَداَﺮَﻏ: see ٌدْﺮِﻏ. (Lth, As, S, L, Msb, K) and ٌداَﺮَﻏ, (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and ٌدِّﺮَﻐُﻣ (L, K) and ٌدِّﺮَﻐُﻣ, (M, L, K,) or ٌدِّﺮَﻐُﻣ [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, Msb:) or raising the voice, and prolonging it, modulating it sweetly, or warbling. (L, K,) [See also 2.]

ٌداَﺮَﻏ and ٌةَداَﺮَﻏ: see ٌدْﺮَﻏ.

ٌداَﺮَﻏ and ٌةَداَﺮَﻏ: see ٌدْﺮَﻏ.

ٌداَﺮَﻏ, or ٌةَداَﺮَﻏ: see ٌدْﺮَﻏ.

ٌداَﺮَﻏ an appellation applied by the people of El-Írák to A maker of [the booths called] خص, [pl. of خص, أخصاص,}
with which is syn., and of the fabrics of reeds, or canes, called [pl. of حرد or حرادي]. (O.)

ٌدْﺮَﻏ: see ٌدِﺮَﻏ.

دوﺮﻏا and ٌدوُﺮْﻏُأ [i.e. ٌدوُﺮْﻏُأ], in measure like ٌبﻮُﻠْﺳُأ and ٌﺔَﺛوُﺪْﺣُأ, A song or a singing [or a warbling, of a bird, &c.]: pl. ُﺪﻳِرﺎَﻏَأ (Har p. 445.) One says ئئرئاط ُﺢَﻠْﻤَﺘْﺴُﻣ ِﺪﻳِرﺎَﻏَﻷا [A bird whose songs, or warblings, are esteemed sweet]. (A.)

ٌدِّﺮَﻐُﻣ: see ٌدِﺮَﻏ.

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

ٌدوُﺮْﻐَﻣ and ٌدوُﺮْﻐُﻣ: see ٌدْﺮِﻏ.

ٌضْرَأ ُءآَدوُﺮْﻐَﻣ Land abounding with the species of truffles called دْﺮِﻏ (: K:) or having in it دْﺮِﻏ [pl. of دْﺮِﻏ]. (O.)

ٌضْوَر ٌدِﺮْﻐَـﺘْﺴُﻣ Luxuriant meadows or gardens [that excite the flies to buzz, or hum: see ٌضْوَر ٌدِﺮْﻐَـﺘْﺴُم]. (TA.)
1. **He pricked** a thing with a needle, (S, K) and with a stick or the like. (K in art. 
2. **He inserted** a needle into a thing; as also : (TA:) **he stuck**, (TA) or **fixed**, (Msb, TA) a thing, (Msb) or a stick, (TA) into the ground; (Msb, TA) **he inserted and fixed** a stick into the ground; (Mgh,) **he planted** a tree; [like غرس;] (TA;) with the same aor., (Msb,) and the same inf. n.; (Mgh, Msb;) as also . (Msb.) 

[Hence,] **He put his foot into the stirrup:** (A;) as also [alone, from غرز meaning a kind of stirrup]. (A, K) 

and and, (TA;) or **fixed** into the ground to lay her eggs. (S, TA) And hence, (A and TA in art. غرز and غرز are also said of anything when one means It was tucked up into a thing. (TA.) It is said in a trad. of El-Hasan, And he had twisted the locks or plaits of his hair, and inserted its extremities into its roots. (TA, aor. غرز, Sgh, K) inf. n. غرز, (TA,) He obeyed the Sultán after having been disobedient to him: (Sgh, K;) as though he laid hold of his [or stirrup] and went with him. (TA,) **She** a camel, S, A, K, and a sheep or goat, and an ass, TA) **had little milk; her milk became little.** (S, K) 

He abstained from milking the she-camel: (A;) and he ceased to milk the ewes or she-goats, desiring that they should become fat: (TA;) and, 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. 
*تُغَرََ Advisors]] or *تُغَرَ 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 'Atà, that he was 
asked respecting the *تُغَرَ 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 *تُغَرَ thereof may mean them *increase, or 
offspring, (TA:) and fatness; from *تُغَرَ [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.)

*تُغَرَ The valley produced the plant called *تُغَرَ (K, TA.)

*تُغَرَ The journeying, or time of journeying, (s: 
*سَيرَ, K, or *سِرُّ, S,)
drew near: (S, K;) or his journeying, or time of journeying, drew near: (TA:) from *تُغَرَ [meaning 
a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. 
*سِرُّ, and agreeably with what I find in a copy of the 
A, *ذِئبُ السَّيِرُ, expl. by 
*ذِئمَ السَّيِرُ, ] ___ 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 at until 
*ذِئمَ السَّيِرُ in the *جَمْهُورُ التَّالِيَةَ, i. e., He 
entered upon [the period of] the third *جَمْهُورٌ [meaning, that the most excellent is when the weather has become hot; 
because warring is then the most arduous: see *جَمْهُورٌ like as the foot of the rider enters into the *تُغَرَ [or stirrup]. (TA.)

*تُغَرَ The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of skin, (S, K,) sewed; (TA:) that 
of iron [or brass] or wood being called *زَرَّاكَابٌ (S:) the camel's stirrup: (Msb:) IAar says that *it is to the she-
camel like the *رَكَابٌ to the horse: but others say, that *it is to the camel like the *رَكَابٌ, to the 
mule. (TA.) You say, *مَزْلُا *تُغَر َنِلَاف [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
Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., ْدُﺪْﺷُا َﻚْﻳَﺪَﻳ ِﻩِزْﺮَﻐِﺑ
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 ْﻚِﺴْﻤَﺘْﺳِا ِﻩِزْﺮَﻐِﺑ
Sprigs ingrafted upon the branches of the grape-vine. (K)
A species of panic grass (ثَامْ) small, growing upon the banks of rivers,
having no leaves, consisting only of sheaths (أَنَأَيْب) set one into another; and it is
of the plants called ْحَضْ: or, as some say, the [kind of rush called] ْنَسْ: and spears are so called as
being likened thereto: As 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] ْذَخْرِ; 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 ْغَرَز is found in her stomach
separate from the water, not diffused: and it does not beget the cattle strength:

the n. un. is with ٌةَزْﺮَﻏ: it has been erroneously mentioned as being called ْعَرْز, with the unpointed ْعَرْز (TA.)

A single puncture; syn. َخَرْزَة. (TA in art. ْخَرْزَة.)

[i. q. َخَرْزَة; 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, que densioribus fit punctorum
interstitiiis the pl. is ْغَرْز; not ْعَرْز, as in the Lex. of Golius.)

سَوْحَة Nature: or natural, native, innate, or original, disposition, temper; or other
quality or property; idiosynrasy; [of the measure ْمَعْوَلَة in the sense of the measure
مَعْوَلَة فَعِيلَة; as though
signifying a disposition, &c., implanted by the Creator:] syn. ْضَجْحَة, ْعَرْزَة, ْضِعْفَة, (Lh, S, Msb, K,) and ْضِعْفَة, (S,) and ْضِعْفَة,
whether good or bad; as, for instance, courage, and cowardice: pl. غَرَّائر.

Natural, native, or innate.

A locust that has stuck her tail into the ground to lay her eggs; as also

A she-camel, (S, K, TA:) or a she-camel that has
drawn up her milk from her udder: (As, S:) pl. غَرَّائر (TA) [and غَوَارِز, for] you say also غَوَارِزَة. (AZ, TA.)

Eyes that shed no tears. (AZ, TA.) [Hence also,] that seldom indulges in

The place of growth, [or of insertion,]
neck, and the like, it means the base, which is also termed مغارز. (TA.) [Hence,] The place in which the locust lays its eggs. (TA.) [Hence also the saying,] [Seek thou good in the persons in whom it is naturally implanted]; as also [in مغارزه. (A, TA.)

A valley in which is the plant called غرز. (K, TA.)

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

: see غرز, first sentence.
سَرَغ

1

ُهَسَرَغ، aor. ➔، (S, A, Msb, K,) inf. n. ٌسْرَغ (، S, Msb,) He planted it, or fixed it in the ground; (A, K;) namely, a tree; (S, A, Msb, K;) as also ُهَسَرَغا (， Zj, A, K,) inf. n. ٌساَرْغِإ (، A.) ___ [Hence,]

سَرَغ ٌنَﻼُﻓ ىِﺪْﻨِﻋ ًﺔَﻤْﻌِﻧ Such a one established, or settled, in my possession, a benefaction, or boon. (TA.) And غَرَس المعلوم He did good, or what was beneficent or kind. (IKtt, TA.)

4

غَرَس see the preceding paragraph.

غَرَس， [originally an inf. n.， i. q. ٌسوُرْغَم (، S, Mgh, Msb, K,) i. e., A tree planted; [and used as a subst., meaning a set；] (A, K;) as also غَرَس، (A,) and غَرَاسِ (مغَرَاسِ， Mgh, Msb, K,) pl. [of pauc.] غَرَاسِ (، K) [and accord. to general analogy غَرَس: see عَشْق غَرَس. And A twig that is plucked from a garden and then planted: (TA:) and غَرَس، (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 غَرَيْسَةِ: (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-Mujeeb and El-Hárith Ibn-Dukeyn;) and its pl. is غَرَائِسِ (، A, TA) and غَرَاسِ، which latter is extr. (TA.) ___ [Hence,] عَرَٰسِ يَدَكِ أَنَا غَرَصِ يَدَكِ and غَرَصِ يَدَكِ أَنَا غَرَصِ: (A,) and غَرَصِ يَدَكِ أَنَا غَرَصِ and غَرَصِ يَدَكِ أَنَا غَرَصِ： (We are the creatures of thy hand) and غَرَصِ يَدَكِ أَنَا غَرَصِ: (I am the creature of thy hand) and غَرَصِ يَدَكِ أَنَا غَرَصِ: (We are the creatures of thy hand) being an inf. n. [used in the sense of a pass. part. n. both sing. and pl. agreeably with a general rule]; and غَرَصِ being pl. of غَرَصِ in the sense of مَغْرَوسِ. (A.) And غَرَصِ نعْتِهِ فُلَانٌ غَرَصِ نعْتِهِ: (Such a one is the creature of his (another's)
beneficence]. (TA.)

غَرَسٌ: see غَرَسٌ, in two places. Also The membrane that encloses the child; syn. مَشْيِيْمَةٌ (IAar, S in art. 

ٌسْﺮَﻏٌ: 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. أَغْرَاسٌ.

(K.)

ٌغَرَسٌ: The act of planting trees. (A.) [Hence,] هَذَا مُسْقَطٌ رَأْسِهِ وَمَكَانٌ غَرَاسِهِ [This is the place of his birth, (lt., of the falling of his head,) and the place of his plantation]. (A.) The time of planting: (S, K:) or this is termed وَقْتُ الْغَرَاسِ ( , A,) or نِمَزُ الْغَرَاسِ ( . Msb.) See also ٌسْﺮَﻏٌ [of which it is a syn. 

and a pl.]. Accord. to Kr, Abundance of the trees called عَرْفَطٌ. (TA.)

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

ٌمَغَرَسٌ: A place of planting: pl. مَغَارَسٍ. (TA.) Hence, metaphorically, A woman, or wife. (Har p. 502.) [Hence also the saying,] اَطْلِبُ الخَيْرَ فِي مَغَارِسِهِ [Seek thou good in the persons in whom it is naturally implanted]; as also, فِي مَغَارِسِهِ. (A and TA in art. غَرَسٌ.)

ٌمَغَرُوسٌ: see غَرُوسٌ.
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, 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. غَرَض، 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-'Abbád, K, TK: but the first and second mention only the inf. n. of the verb in this last sense.) And غَرَض بِالمَقَام, 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 غَرَض الْعَدْرُ الغَرَض فِي الْعَدْرُ i. e. [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:) غَرَض لِهِ, or غَرَض لِهَا لِهِ; the verb in this sense being made trans. by means of لِهِ because it imports the meaning of حَنُنَ، and غَرَض لِهِ، (which are made trans. by the same means): (A, TA:) [for] accord. to Akh, غَرَض لِهِ signifies غَرَض مِن هُؤُلَاءِ إِلَيْهِ [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 إِلَّا] (S.) Mbr reckons غَرَض لِهِ, as meaning both being disgusted and yearning or longing, among words having contrary significations; and so does Ibn-Es-Seed; (MF;) and in like manner, Ikt. (TA.) [Perhaps these derive the latter meaning from غَرَض signifying a butt, or an object of aim, &c.] غَرَض عَنْهُهُ, (TA,) [in the TK غَرَض عَنْهُهُ] inf. n. غَرَض, (Ibn-'Abbád, K,) He (a
refrained, forbore, abstained, or desisted, from him, or it; left, relinquished, or forsook, him, or it. (Ibn-Abbád, * K, * TA.) 

He plucked the thing while it was fresh, juicy, moist, not flaccid: or he took it (أخذَهُ, in some copies of the K, which is a mistake, TA) while it was so. (K.) ___ He did the thing hastily, or hurriedly, before its time; syn. (Ibn-Abbád, O, TS, K. *) ___

He weaned the lambs, or kids, before their time. (ISk, S, K.) ___

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. *) ___

I gave him to drink fresh milk. (TA.) ___

I fed the guests with food that had not been kept through the night: so in the A: but in the K, he kneaded for them fresh dough, and did not feed them with food that had been kept through the night. (TA.) ___

And He stopped short of filling it completely. (S, K. [See also 2.]) Thus it has two contr. significations. (S, K.) A rájiz says,

لَقَدْ فَدَى أَعْنِاقَهُنَّ المَحْضُ

والدَّافِعُ حَتَّى مَا لَمْ يُغْرَض

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

Page 2248

(1) غرض, or he bound the she-camel with the غرض. (K,) or غرض, (TA,) as also غرض the غرض بالغرض. (TA.)

2 غرض, inf. n. غرض, He ate fresh flesh-meat. (K.) غرض, in two places. One says also, غرض, Fill not thy skin [completely; leave a portion unfilled in thy skin]. (S.) غرض, Fill not thy skin [completely; leave a portion unfilled in thy skin]. (S.) غرض, such a one is a sea that will not be exhaused. (S, A, TA.) غرض, signifies also غرض, (K, TA,) [meaning He affected jesting, or joking, for it is] said in the I. to be from غرض, signifying the المراح الفكاهة. (TA.)

3 غرض إبله, He brought his camels to the watering-place early in the morning; in the first part of the day. (A, O, K.) غرض, 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.) غرض, 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. غرض, see 1, last sentence. غرض, He (a man) hit, or attained, the غرض [i.e. the butt, or object of aim, &c.]. (IKtt.) غرض, (K, TA,) thus in the O, on the authority of Ibn-‘Abbád; but accord. to the Tekmileh, غرض, (TA,) said of a branch, غرض, It broke without breaking in pieces: (K, TA,) or, accord. to the L, the latter signifies غرض, It bent and broke without becoming separated. (TA.)
see what next precedes.

8. | غرَغَرَ (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 غَرَغَرَ in the first of the senses assigned to it as a trans. v. above:} | or | غَرَغَرَ (so in the JK and TA: [and if this be correct, it is app. formed by transposition from | هُمَتْ | أَحْتُضَرْ | [evidently a mistranscription for | أَحْتُضَرْ | ءَاِحْتُضَرْ | | 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 | أَحْتُضَرْ | ءَاِحْتُضَرْ | | He made the thing his غَرَغَرَ [i. e. butt, or object of aim, &c.]. (TA.) 

The appertenance of a camel's saddle of the kind called غَرَغَرَ which is like the حِزَام | سِرْح | (S, K) and the حِزَام | قَتْب | (S;) i. e. girth, or fore girth, | thereof; | (S;) the حِزَام | رَحْل | (A:) pl. of the former, غَرَغَرَ [a pl. of pauc.] (S, K) and غَرَغَرَ [also a pl. of pauc.] (IB) and غَرَغَرَ [a pl. of mult.:] and of the latter, غَرَغَرَ | (or rather this is a coll. gen. n.,] (S, K,) like as غَرَغَرَ is of بَسْرِهِ (S,) and غَرَغَرَ (S, K.) [Hence the saying of Mohammad,] غَرَغَرَ shall not be bound [upon camels by pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of ElMedeeneh], and the mosque [El-Aksä] of Beytel-Makdis [or Jerusalem]. (TA.) 

also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) The place of what thou hast left غَرَغَرَ [i. e. not مَاء | مَاء | 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 | مَاء | مَاء | [q. v.] in a skin. (TA.) And A state of folding. (AHeyth, K.) And A man's having folds غَرَغَرَ in the body when he has been fat and then has become lean. (Sgh, K.) And you say, طَولِيَت التُّوبُ عَلَى غَرَغَرَه | غَرَغَرَ [I folded the garment, or piece of cloth, according to its first, or original, foldings.] (Ibn- 'Abbád, Z, Sgh, K.)
A butt, a mark, or an object of aim, at which one shoots, or throws; (S, O, Msb, K) a thing that thou settest up to shoot or throw at: (IDrd:) pl. ُضَﺮَﻏَأ (Msb, K). It is said in a trad., لا تَتَخَذُوا شِئًا فِيهِ الرَّوَح ُعَرْضًا [Ye shall not take a thing in which is the vital principle as a butt]. (TA.) And hence one says, َلَا اوُﺬِﺨﱠﺘَـﺗ ﺎًﺌْـﻴَﺷ ِﻪﻴِﻓ ُحوﱡﺮﻟا ﺎًﺿَﺮَﻏ [Mea are the butts of destiny, or of death]: and جَعَلْتِي ُعَرْضاً لَّشَمَاك [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: (Msb:) 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, حَرَضْ إِن كَذَا [His object of aim or endeavour or pursuit, &c., is such a thing: (Msb:) or his object of want, and of desire, is such a thing: (TA.) And َفَعَلَ لَعْرَضٍ صَحِيحٍ He did, or acted, for a just, or right, object of aim &c. (Msb.) And فَهْمَتْ غَرْضَكَ I understood, or have understood, thine object of aim &c., or thine intention; (S.) syn. قَصَدُكَ. [See another ex. voce َضِﺮَﻏ, of which it is also the inf. n.]

, when followed by من, 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 إلى, Yearning, or longing: (S, TA:) or yearning, or longing, vehemently, or intensely. (TA.)

: see .

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

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

He came to the water early in the morning; in the first part of the day. (S, K.*) And أَوْرَدَ إِلَى غَرَيضٍ أَوْرَدَ إِلَى غَرَيضٍ He brought his camels to the watering-place early in the morning; in the first part of the day. (TA.) And أَتَيْتِه غَرَيضَا I came to him in the first part of the day. (TA.)

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

The part of a camel which is like the مَحْمَمُ [or place of the girth] (S, O, K) of a دَابَةٍ, (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 طَلمُعٌ, in the bellies of camels: (S:) and
signifies [the same: i.e.] the place of the head of the shoulder-blade, in which is the place where the cartilages of the ribs end (TA: pl. مغَراَض (S, TA:))

the former signifies the head of the shoulder-blade, in which is the prominent part, beneath the cartilage: or the inner part of what is between the arm and the place where the cartilages of the ribs end (TA:)

see the next preceding paragraph.

مغَراَض : see the next preceding paragraph.

غرَيض : see the next preceding paragraph.
and

(A cartilage;) any soft bone, (T, S, * O, K, TA,) such as is, or may be, eaten: (T, O, K, TA:) pl. غرض (O, K, TA) and غرض (O, TA.) The مارن (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

Page 2249

ribs [i. e. of the costal cartilages]. (O, K.) And The لزاعة [or ensiform cartilage] of the chest. (O, K.) And The (fibro-cartilage or] part within the [or helix] of the ear. (O, K.) And The نغض [q. v.] of the shoulder-blade. (O, K.) And The الغضوفان 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 (وهم [i. e. the الغضوفان]) are Two sinews, or the like, (عصبان) [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 The الغضوفان signifies [also] The two pieces of wood that are bound on the right and left between the [or fore part] and the [or hinder part] of the [camel’s saddle called.] (O, K.)
فرغ

فرغ الماء 1

فرغ الماء (S, O, TA) aor. — (S, O, Msb, K) and — (K) inf. n. فرغ, (S, O, Msb) and
اغترف (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, باللغفة (S, O, K) or
فرغ الشيء (S, O, K) aor. — (TK) inf. n. فرغ, (TA) He cut, or cut off, the thing. (S, O, K) — And فرغ ناصبه He
clipped his forelock; (S, O, K) i.e. a horse's. (S, O) فرغ الجلد (S, O, TA) inf. n. فرغ, (TA) He tanned
the skin with [q. v.]. (S, O, TA) فرغ البعير, aor. — (O, TA) inf. n. فرغ, (TA) He put upon
the head of the camel a rope, or cord, called فرغ [q. v.]. (O, TA) See also 7.
فرغ, (S, O) The camels had a complaint (S, O, K) of their bellies (O, K) from
eating فرغ [q. v.]. (S, O, K)

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

انفرغ 7

انفرغ (a thing) became cut, or cut off. (S, O, K) — And It bent, or became bent: (Yaakoob, TA)
and some say, it broke, or became broken: (TA) [and فرغ, inf. n. فرغ, app. has both of these meanings; for]
الفرغ, accord. to IAar, signifies The bending, or becoming bent; and the breaking, or becoming
broken. (TA) Anفرغ 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)

انفرغ 8

انفرغ (S, K) the latter mentioned by Yaakoob, (S) A species of trees, (شجر) with which one
tans; (S, K) when dry, [said to be] what are termed (TA: [but perhaps this statement applies
particularly to ٌفَﺮَﻏ, which see below: and see also [q. v.]: AHn says, the ٌفْﺮَﻏ is a species of trees from which bows are made; [see عَضَاءة:] 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 ٌفْﺮَﻏ, and not with its branches: El-Bähilee says that ٌفْﺮَﻏ signifies certain skins, not such as are termed ٌمﺎَُﲦ, [i.e. not tanned with ٌقَرْطَ، but] tanned, in Hejer, in the following manner: one takes for them sprigs (بَﺪَﻫ) of the ﻰَﻃْرَأ, 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 ٌفْﺮَﻏ 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 ٌفْﺮَﻏ with which skins are tanned is well known, of the trees of the desert (ﺔَﻳِدﺎَﺒﻟا), and, he says, I have seen it; and what I hold is this, that the skins termed ٌغاَرْفَةِ are thus termed in relation to the species of trees called the ٌفْﺮَﻏ, not to what is laded out: As says that ٌفْﺮَﻏ، with the ر quiescent, signifies certain skins that are brought from El-Bahreyn. (TA.)

ٌفْﺮَﻏ, (O, K, TA,) accord. to AA, (O,) or IAar, (T, TA,) i. q. ٌقَرْطَ [Panic grass]; (O, K, TA;) not used for tanning therewith; and accord. to Az, this that IAar says is correct: AHn says that when it becomes dry, and one chews it, its odour is likened to that of camphor: (TA:) or ٌثَمَامُ while green: (K;) or one of the species of ٌثَمَامُ, which resembles rushes (ٌأَسْل), 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 ْعِفَار. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The ذَّشَتْلَوَنَمْ, and ْعِفَار [thus (correctly) in the O, but in the K عِفَار], and ْنَسْمَمْ [in the CK عِفَار], and ْعِفَار. (TA,) And, (O, K,) accord. ْعِفَار [thus in other copies of the K]: every one of these is called ْعِفَار. (O, K, in two places. See also عِفَار, in two places. Also The leaves of trees (K, TA) with which tanning is performed. (TA.)

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.)

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 عِفَار signifies the same: (O, K,) before it is so taken it is not termed عِفَار: (S, K,) the pl. is عِفَار. (S, Msb, K,.) And [hence, app.,] Somewhat remaining, of milk. (IAar, TA in art. جُرِعُ.) Also i. q. عِلْبَةٍ; (S, O, Msb, K,) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. عِفَات and عِفَات (S, O, Msb, K) which latter is held by some to be a pl. pl. (Msb) and عِفَات and عِفَات (S, O, Msb, K,) And عِفَات 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 دون عِفَةٍ عَرْشَهُ occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دون عَرْشَةٍ عَرْشَهُ. (IB, TA.) Also A lock (خَلَصَةٌ) of hair. (O, K,) And A rope, or cord, tied with a bow, or double bow, (مُعَقَّدٌ بِالْأَنْطُوقَةِ, 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.)

A mode, or manner, of taking [or lading out] water with the hand [as with a ladle]. (K,) And A sandal: (K,) of the dial. of Asad. (TA.) [See also عِفَةٍ.]
Tanned with the species of tree called **غَرَقُّ** (S, O, K:) Aboo-Kheyreh says that the [skins termed] **غَرَقَّة** are of El-Yemen and El-Bahreyn: and accord. to AZn, one says **ةَداَﺰَم ٍﺔﱠﻴِﻓْﺮَﻏ** and **ٌﺔَﺑْﺮِﻗ ٌﺔﱠﻴِﻓَﺮَﻏ**; and the pl. **تﺎﱠﻴِﻓَﺮَﻏ** occurs in a verse [in which the **ر** cannot be quiescent], cited by As. (TA.) ___ A leathern water-bag full: or, as some say, tanned with dates and [the tree called] **أَرْطَّى** and salt. (TA.)

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

**غرَقُّ** A certain large measure of capacity; (S, K;) like **جَرَاف**; (S;) also called [q. v.]. (S, K.) ___ And pl. of **غرَقُّ** in the first of the meanings assigned to it above. (S, Msb, K.)

**عَرْفُ** A well (بَرْغ) of which the water is taken [or laded out] with the hand. (O, L, K;) ___ And A large bucket (غَرَب) that takes up much water; (O, K;) as also **غَرِيف**; (K;) and **غَرِيف** is applied [in the same sense] to a [bucket termed] **نَلْوَأ**. (Lth, TA.)

**عَرْفُ** : see what next precedes. Also *i. q.* [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the kind of high, coarse grass called] **عَرِفْة** [q. v.]: and *i. q.* [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for **غَرِيف**], 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 **غَرِيف** , a mistranscription:)) and water [in such a collection of trees, &c., i. e.,] in an **أَجَّة**; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning

Page 2250

in a verse (S, O, TA) of El-Aashà; (O, TA;) but pronounced by Az incorrect: (TA;) and numerous tangled, or confused, or dense, trees, of any kind; (S, O, K;) as also [q. v.]: (ISd, K;) or a dense collection
of papyrus-plants and of [mentioned above] (K, TA) and of reeds, or canes; (TA;) and
sometimes of the [trees called] جَأ َحَبَأَلَّا and ضَالَأَو سُلمَ. (AHi, K, TA;) pl. غَرَف. (O.)

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

غَرَفْ A species of trees, (Aboo-Nasr, S, O, K,) or of the غَرَفْ. (Aboo-Nasr, O:) or the papyrus-plant. (AHi, O, K.)

غَرَفْ A piece of leather, about a span in length, and empty, in the lower part of
the [receptacle called] قَارَب [q. v.] 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 غَرَفْ: (Aboo-Nasr, O:) or an old and worn-out sandal. (Lh, K.) See also غَرَفْ.

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

غَرَفْ, applied to a she-camel, Swift; pl. غَرَفْ. (AHi, K, TA;) and one says also غَرَفْ [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,] 
مَغَرَفْ [q. v., but for مَغَرَفْ the reading of the K given in the TA, the CK and my MS. copy of the K have مَغَرَفْ, and thus too has the O but without the teshdeed], upon the
middle of her جَيْبَ [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning غَرَفْ [q. v., but for مَغَرَفْ the reading of the K given in the TA, the CK and my MS. copy of the K have مَغَرَفْ, and thus too has the O but without the teshdeed], upon the
middle of her جَيْبَ [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning غَرَفْ [q. v., but for مَغَرَفْ the reading of the K given in the TA, the CK and my MS. copy of the K have مَغَرَفْ, and thus too has the O but without the teshdeed], upon the
middle of her جَيْبَ [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning غَرَفْ [q. v., but for مَغَرَفْ the reading of the K given in the TA, the CK and my MS. copy of the K have مَغَرَفْ, and thus too has the O but without the teshdeed], upon the

the clipping of the front hair, fashioned in the manner of a ُةَرﱠﺮَﻄُﻣًةﱠﺮُﻃٍ (طرة) مطرةٍ, upon the

جةين: or, accord. to El-Khattábee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.)

عَرَفٍ, and the pl. مَعْرَفٍ: see the next preceding paragraph, first sentence.

مَعْرَفُةٍ [A ladle; i. e.] the thing with which is performed the act of lading out مَاعِرَفُ بَهٍ, مَاعِرَفُ

S, O, Msb, K) [water &c., or] food: pl. مَعْرَفٍ. (Msb.)
غرق

غرق 1 (S, Mgh, O, Msb, K) aor. — (Mgh, Msb) inf. n. (S, Mgh, O, Msb) He, or it, (a thing, Msb) sank, syn. غار (Mgh, or رسب (TA)) in water, or in the water]; (S, Mgh, O, Msb) 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 غرَقَ في البَلَاد, inf. n. as above,* He (a man) went downwards and disappeared in the lands, or tracts of land. (TA.) غَرَقَ (thus in the O,) or غَرَقَ, like فَرَح (thus accord. to the K,) He drank a draught such as is termed غَرَقَة: (O, K:) so says IAar. (O.) And فَرَحَ غَرَقَ, (O, and thus in copies of the K, in the CK) غَرَقَتْ من النَّفَس غَرَقَتْ, غَرَقَتْ من النَّفَس غَرَقَتْ, (TA,) I took a [draught such as is termed] كَمْبُة of the milk: (O, K, TA:) so says Ibn-Abbád. (O, TA.) And غَرَقَ He was, or became, without want, or need. (IAar, O, K,) غَرَقَ used in the sense of غَرَقَتْ, see under 4.

غرق 2 see 4, first sentence. Hence غَرَقَتْ 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 female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase غَرَقَتْ القَابِلَةَ الْوَلِدَ meaning The midwife was ungentle with the child [at the birth] so that the fluid called غَرَقَتْ القَابِلَةَ الْمَلْوُودَ سَابِيًا entered its nose and killed it: or, accord. to the A, غَرَقَتْ القَابِلَةَ الْمَلْوُودَ means the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it. (TA.) Hence the saying of Dhu-r-Rummeh,

إذا غَرَقَت أبضابها ثني بكرة

بمهاا لم تصبح رؤومها سلوبها

1
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 foetus becomes drowned in the fluid of the <secondary_language>, and she casts it. (TA.)

ٍقِّﺮُﻏَة, said of a bridle, [and of the scabbard of a sword, as also َقِﺮْﻏُأ, (see ٌقﱠﺮَﻐُﻣ,) signifies It was ornamented, or was ornamented in a general manner, with silver. (TA.) ___ See, again, 4. َقّﺮﻏ َﺔَﻀْﻴَـﺒﻟا He removed the َءﺂَﻴِﺑﺎَـﺳ of the egg. (TA.)

Such a thing was, or became, near to me; drew near to me; or approached me. (TA.) And ٍَقٍَرَْرَغ اَﺬَﻛ Such a thing was, or became, near to me; drew near to me; or approached me. (TA.) And ٍُتَقَْرَْرَغ اَذَﻛَّا Death became near to him. (TA.) ___ And ِتَقَرْرَغ اَذَﻛَّا The onslaught was, or became, obligatory. (TA.)

ُهٍَقَرْرَغ, (S, O, Msb, K, TA,) inf. n. ُقْرَْرَغِ أ (TA;) and ُهٍَقِرْرَغ (S, Msb, K, TA,) inf. n. ُقْرَْرَغِ أ (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, Msb, * K, TA.) ___ [Hence,] ُهٍَقْرَْرَغ اَذَﻛُّا He annulled his [good] works, by the commission of acts of disobedience. (TA.) ___ And ُهٍَقْرَْرَغ اَذَﻛُّا The people multiplied against him and overcame him: and in like manner, ُهٍَتَقَرْرَغ اَذَﻛُّا The beasts of prey multiplied against him [&c.] so says IAar. (TA.) ___ The saying of Lebeed, describing a horse.

* يٍَقَرْرَغَة الْثَّعَّلَبَ في شَرْتَهُ is said to mean He outstrips the ٍثَّعَّلَب [L. e. the fox] in his sprightliness, and leaves him behind: [see also 8:] or he causes the part of the spearshaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence
of his running. (O, TA. *) (أغرق الكأس) means He filled the كأس [or Wine-cup]. (O, K, TA.) See also 2, near the end. (أغرق في القوس السهم) He (the drawer of the bow, i.e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Msb) drew the bow to the fall: (S, O, Msb, K:) accord. to ISh, الأغرق 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 by those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling. (Fr, O. *) (أغرق في القوس السهم) He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate; (Msb, TA:) in the saying, (TA:) or in the thing. (Msb.) [See also 10.]

اغترق الخيل 8 He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them. (S, O, K, TA.) And َاغترق حلب الخيل He (a horse) outstripped, or outwent, the collection of horses started together for a wager that were preceding. (AO, TA.) And [hence] one says, خاصم من فأغترقت حلبته, meaning [He contended
with me in an altercation, or he disputed, or litigated, with me, and I overcame him in the altercation, &c. (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 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 (O, K, TA.) ________

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, اعترتقال النَفَس, meaning استوعبت النَفَس: but this is a mistake: the correct phrase is اعترتقال النَفَس, the latter word اعترتقال, meaning استوعبه in the accus. case; and the explanation, اعترتقال نظرهم, (TA.) ________ And عرَّفت التَّرُيق, 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, غرفت الْتَرِّيق [she engrosses the look].

(O, TA.) [See also what next follows.]

10 ________

He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; took in the gross; engrossed; syn. استوعب. (S, O, K, TA.) Hence the phrase of the grammarians, لا لاستغراق الجنس) لا 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]. ________

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 ________

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

Q. Q. 1 ________

Q. Q. 1 ________

 غُرَّفت petites oiseaux, 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.
and غرق and غرق and غرق
part. ns. of غرق, (S, O, Msb, K,) the first and second signifying [Drowning; or] sinking in
water without dying; (S, * Msb;) and the third, [drowned; or] dead by sinking in water; (Kh,
Msb;) i. q. مغرق or مغرق; (so in different copies of the S;) and accord. to the Ban', the third may have both meanings agreeably
with analogy; (Msb;) [see an instance of its usage in the former sense voce غَمَغَمَغَم; and the first is sometimes used in the latter sense;
for] it is said in a trad. that the غرق is of those who are [reckoned as] شهداء; (O, TA;) though it is said
that غرق signifies sinking in water [like as does غرق; and غرق, dead therein; or, accord. to Aboo-'Adnán
غرق signifies overcome by the water but not having yet sunk; and غرق, having sunk
[therein]: (TA:) the pl. of غرق is غرق. (Mgh, O, Msb, K. *) ___ It is said in a trad.,
يأتي على الناس زمن لا ينجو فيه, أخذ إلا من دعا دعاء الغرق
[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 مات غرقًا في الحمير, in another trad., means He died
going to the utmost point, or degree, in the drinking of wine. (TA.) ___ أرض غرقًا means
Land in the utmost state of irrigation. (IF, A, O, K.) ___ غرق and غرق also signify A man much [or
deply] in debt: and overwhelmed by trials. (TA.) ___ And one says, إنه لغرق الصوت, meaning
Verily he is frightened so that his voice is stopped short. (Ibn- 'Abbád, O, K.)
غرقة A single draught [in the CK 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. غرق:) pl. غرق. (A 'Obeyd, S, O, K.)
غرق غرق: see art. غرق: its hemzeh is augmentative (O, K) accord. to Fr: (O, TA:) and Aboo-Is-hák [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.)
غرق: see غرق, in two places. ___ One says also, أنا غرق أباديك, meaning I am the drowned in the
flood) of thy favours. (TA.)

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

see غرَقَ, first sentence.

A certain medicine; a thing [or substance] resembling غرَقُون, (Mgh, K,) or غرَقُونُ, (K,) an ancient Greek word, [] (TA,) 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.)

مغرَق: see مغرَق.

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

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

مغرَق: see مغرَق.

Ramadán is obligatory. (TA.)
Q. 1. غَرَقَاتُ, said of an egg (بَيْضَة), *It came forth having upon it [only] its thin integument* [or pellicle, called]. (K.) __ And, said of a hen, [in the K in art. غَرَقَاتُ [in which the hemzeh is said to be augmentative] She laid her eggs in the state described above. (K.) [But see what follows.]

The integument [or pellicle.] (S, K) *that is beneath the قَبْضَ [i.e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says its is augmentative, for it is from *غِرَقاتٌ* (S.) Or The white [of the egg], which is eaten: (K:) but this explanation is of weak authority. (TA.)
A species of tree, (S, O, L, K,) of large size, (L, K,) of the kind termed عضه, (L,) said by some to grow in the ground termed قف: (O, L:) or the species of tree called جسوع [or boxthorn], when it has grown large: (AHn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with ظ. (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 غرق.
Q. 1

The egg became rotten; (S, O) the interior of the egg became corrupt: and thus ُﻞَﻗْﺮَﻏ signifies said of the بَطَّيخ [i.e. melon, or water-melon]: (K:) or, said of the بَطَّيخ, it became hard. (O.) And ُﻞِﻗْﺮِﻏ He poured water upon his head at once; (IAar, O, K, TA;) inf. n. ُﻎَﺮَﻗْلة. (TA.)

ِﻞَﻗْﺮَﻏ The white of an egg; as also ُﻎَﺮَﻗْلة. (Az, TA.)

*ﻎَﺮَﻗْلة* : see what next precedes.
1, aor. —, inf. n. ٌلِﺮَﻏ

He was uncircumcised. (Msb.)

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

Page 2252

The prepuce. (S, O, Msb, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, meaning He rode horses when he was small in age, before he was circumcised. (TA.)

and signify the same; (AA, AZ, As, S, O, K;) [Silt, or alluvial deposit, left upon the ground by a torrent;] i.e. (S, O) earth, or mould, borne by a torrent, and remaining upon the ground, (AZ, S, O, K,) much cracked, (K,) whether moist or dry: (AZ, S, O, K;) or fine earth or mould, which is seen to have drive upon the ground, (As, S, O, TA,) and became much cracked, (As, TA,) when a torrent has came and remained some time upon the ground, and then sunk in and disappeared: (As, 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 animal cules termed [pl. of دَعَمِيس] 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.
Dust; syn. غبار. (O, K.) And The mucus of the nose of a solid-hoofed animal of any hand. (O, K.)

أغول, with which أغل is syn. in all of the following senses, (TA,) applied to a boy, (S, O.) i. e. أغل [i. e. Uncircumcised]: (S, O, Msb, K:) fem. غُرِّلَاء: and pl. غُرِّل. (Msb.) And عام أغلل A life ample in its means, or circumstances. (S, O, K.) And عام أغلل A fruitful, or plentiful, year. (K.)
He paid, or discharged (A K, S, * Msb, K, *) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Msb, K,) and a responsibility, and the like thereof, after it had become obligatory upon him: (Msb:) (or, accord. to an explanation of the grama in Har p. 36, he gave property against his will: or the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, he took upon himself to pay, or discharge, a blood wit, &c.: for, sometimes,) and and and and grama and grama signify the taking upon oneself that which is not obligatory upon him: (Mgh; and the Ksh gives this explanation of grama in lii. 40:) [or the taking upon oneself a fine or the like: for, sometimes,] grama signifies the taking upon oneself that which is not obligatory upon him: (Mgh; and the Ksh gives this explanation of grama in lii. 40:) [or the taking upon oneself a fine or the like: for, sometimes,] and you say, grama, i. e., in his stead, what was obligatory upon him, of the bloodwit]. (Msb in art. جل ,) And He lost, or suffered loss, in his traffic; i. q. contr. of خسر: see الرم: see ألا أنفا: see which it is app. formed by transposition].

The clouds rained; [as though they were made to discharge a debt that they owed:] Aboo-Dhn-eyb says, describing clouds.

[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.)
I made him to pay, or discharge, a bloodwit, and a responsibility, and the like, (see 1,) [after it had become obligatory upon him; (Msb, K: *)] or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the farmer more so) may be, I made him to take upon himself to pay, or discharge, a bloodwit, &c. for, sometimes, I.G. and and signify he made him to incur the taking upon himself that which was not obligatory upon him; (Mgh:) and sometimes the inf. ns. I.G. in the copies of the K is a mistake for I.G. 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, \(\text{أَوْلَعُ بِهَٰٗ} \) and The making obligatory upon oneself what is termed I.G. 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,])

\(\text{مّﺮﻐَﺗ} \) [app. He took upon himself an obligation, such as the payment of a fine. &c]. (Ham p. 707. [See also 1, and 8.])

\(\text{ٌمْﺮُﻏ} \) an inf. n. of I.G. [q. v.]. (JK, Msb, TA.) And A thing that must be paid, or discharged; (K, TA;) and so I.G., and I.G. and I.G. accord. to Er-Rághib, 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 mulet: (MA:) the pl. of I.G. agreeably with analogy; or this is pl. of I.G, anomalously, like as of I.G. (TA.) [See exs. voce I.G.: and see also I.G.]
A woman heavy, or sluggish; syn. (that makes, and is made, angry: or that breaks off from, or quits, one, in anger, or enmity'). (TA.) It is also syn. with (as a word denoting an oath [or used in swearing]: one says \( \text{Verily, or now surely, by thy grandfather, or by thy fortune or good fortune} \); like as one says (AA, K, TA:) and and are dial. vars. thereof. (TA.)

A thing from which one is unable to free himself, [a thing] such as cleaves fast. (BA and Jel in xxv. 66.) Lasting evil. (IAar, S, K.)

Perdition: (K:) in the Kur xxv. 66, (S, Ksh,) accord. to AO, (S,) it means perdition, (S, Ksh,) persistent, (Ksh,) and such as cleaves fast. (S, Ksh.) And Punishment, or torment; (S, K) or, accord. to Zj, the most vehement punishment or torment; and accord to Er-Rághib, hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man. (TA.) Also Eager desire [for a thing]; fondness [for it]; or attachment [to it]; syn. (S, K) or love that torments the heart. (Har p. 36.) [See 4, last sentence.]

A debtor; (S, Msb, K:) one says, (or has become easy of attachment, (S:) and signifies the same as ; 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 (or or or (TA.) And (sometimes, S) it signifies A creditor also: (S, Msb, K:) thus having two contr. meanings; (K) Kutheiyir says, (Every debtor has paid, and fully rendered to his creditor; but as to 'Azzeh, her creditor is put off, and wearied]. (S.) The pl. of (I Ath, Msb, TA) and (which is a strange [i. e. an anomalous] pl., (I Ath, TA:) or this is pl. of as syn. with (and thus is agree able with analogy); or it is pl. of [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. (Msb.)

ガー: see ガラ. ガリ: see ガラ, in two places. ガリ: see ガラ, in two places.

غرم: see グラミ, in two places.

غرم: Shackled, (K,) or burdened, (TA,) with debt; (K.) an epithet applied to a man from the &d. (S.)

See グラ. ___ 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 بـُحل محرم بالحب [a man to whom love cleaves, or clung to by love]; from the love of women; (S:) and ٌؤْهو محرم بالنساء He is one who clings to women, like as does the ٌؤْهو [or

Page 2253

غرم: creditor to the debtor]. (Er-Rághib, TA;) And ٌؤْهو محرم بشيء Eagerly desirous of a thing; fond of it; or attached to it; syn. (Msb, K, TA;) and ٌؤْهو علىه حريص عليه ٌؤْهو ملع عليه; (Har p. 585;) not having patience to refrain from it. (TA.) See also グラ.
The *penis*, (S, O, K,) in an absolute sense: (TA:) or *a large and flaccid penis before its prepuse 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 غرمول of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison].

(TA.)
An amorous playing with the eyes. (Ibn-'Abbád, O, K.)

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

*Gre Ank*: see the next paragraph, in two places.

*Gre Ank* (S, K) and *Gre Ank* (O, K) *A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the *white stork, ardea ciconia;* or, accord. to some, the *black stork, ardea nigra:*] or, accord. to IAmb, the *males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the [or *Numidean crane, ardea virgo]: (As, O, K, TA:) or a *certain bird resembling this:* (ISk, O, K, TA:) pl. *Gre Ank*. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (lii. 19 and 20), Have ye considered El-Lát, and El-'Ozzà, and Menáh, the
other third? ] the Devil put into his mouth the saying (Those are the most high) عَرَانِيَكَ, as though meaning cranes, for the Numidian crane is remarkable in the East for its superlatively-high flight; referring, as IAar says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA: *) or عَرَانِيَكَ may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) عَرَانِيَكَ (O, K, TA, and so in copies of the S) and عَرَانِيَكَ (IJ, TA, and so in some copies of the S in the place of the former) and عَرَانِيَكَ (S, O, K, TA) and عَرَانِيَكَ (K) and عَرَانِيَكَ (O, K) and عَرَانِيَكَ (S, K) signify A 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. عَرَانِيَكَ and عَرَانِيَكَ (S, O, K) and عَرَانِيَكَ (S, K,) which last may be pl. of عَرَانِيَكَ, agreeably with analogy, (IAmb, TA,) or it may be a contraction of عَرَانِيَكَ, as such used by a poet. (TA.) عَرَانِيَكَ and عَرَانِيَكَ: see the next preceding sentence. عَرَانِيَكَ, 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 عَرَانِيَكَ, Youthful and plump. (K.) See also عَرَانِيَكَ, last sentence. عَرَانِيَكَ and عَرَانِيَكَ: see عَرَانِيَكَ: Hair descending below the lobe of the ear, or descending upon the shoulders; sleek, such as the wind puts in motion. (Sh, O, K.) See also عَرَانِيَكَ: see عَرَانِيَكَ, last sentence.
He glued the skin; i.e., made it to adhere with. (S, Msb, K.) And signifies the same as I glued the feathers upon the arrow: see the two pass. part. ns. (TA.) [And accord. to present usage, inf. n. signifies He glued it.] Fatness adhered to his heart, and covered it: (K, TA:) mentioned by ISd. (TA.) It adhered to it [as glue or the like]. (Ksh and Bd in v. 17. [And used in this sense in the S and K as an explanation of 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. (Msb, K, TA;) and (TA;) without his being incited thereto by another; (Msb, TA;) and signifies the same, (Msb, * K, TA;) each with damm, (K,) and the latter with teshdeed, as is stated in the M. (TA.) See also 3. And Such a one persisted, or persevered, in his anger. (S, TA;) said of what is termed [lit. the water thus termed,] (M, and so in some copies of the K,) or of a pool of water left by a torrent, (so in other copies of the K) It became cold, or cool, (M, TA;) or its water became cold, or cool. (K.) (inf. n. Msb, S, * Msb,) also signifies I wondered. (S, Msb, TA;) [See below.]...
He made no interruption between the two things: (S, K:) mentioned by A’Obeyd, from Khálid Ibn-Kulthoom: and hence the saying of Kutheiyir,

* إذا قُلَت أَسِلُوُتُ العَيْنِ بالبَكَّا
* غَرَاءٌ ومَدَتَها مَدَامَ حَقَّل

[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 غَرَاءٌ بالشِّيَّةٍ (S, TA.) __ And غَرَاءٌ بالشِّيَّةٍ (K, TA,) inf. n. and غَرَاءٌ (TA.) He wrangled, quarrelled, or contended, with such a one: (K, TA:) mentioned on the authority of AHeyth, who disallowed غَرَاءٌ، غَرَاءٌ، inf. n. (TA. [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.])

4 اَغْرَاهُ 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. وَعَّهُ: (K:) one should not say غَرَاهُ بِهِ (TA. [But one says غَرَاهُ بِهِ: see 1.] And غَرَاهُ بِهِ: see 1. __ He incited, urged, or instigated, him to do it. (MA, and Har p. 355.) You say, غَرَتْ الكَلْبِ بِالصَّيْدِ (S) I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase. (Kull.) __ And اَغْرَاهُ بِهِ هَمَّ He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them. (Jel in xxxii. 60.) غَرَاهُ بَيْنَهُمُ العَدَاوَةُ 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 اَغْرَتْ بَيْنَهُمْ [in which an objective complement is understood] (S, Msb) i. q. أَفْسَدَتَ [meaning I excited disorder, disturbance, dis-
agreement, discord, dissension, strife, or quarrel-ling, or I made, or did, mischief, between them, or among them]. (Msb.)

He made, or rendered, the thing goodly, or beautiful. (IKtt, TA.)

They two wrangle, quarrel, or contend, in anger]. (JK. [See 3.])

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

* ولا غرو آن يجذو الفنى حدو والده *

means And it is not a case of wonder that the [young]man should follow the example of his father, doing the like of his deed. (Har p. 86.)

Also The [q. v.] that descends [from the womb] with the child.

And The young one of the cow: (K, TA:) or, as some say, peculiarly, of the species of bovine antelope called the wild cow: dual: غروان و. (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.)
[hence], by way of comparison, (TA,) as also , Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. ٌةاَﺮَﻏ, (K, TA,) Hence the trad., [Do not ye slaughter it while very lean, &c., until it become full-grown] (TA. [See 4 in art. ٌعﺮﻓ]) Also Goodliness, or beauty. (S, K. [See ٌغَرُي.] )

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

ٌةاَﺮَﻏ : see the next paragraph: and see also ٌةاَﺮَﻏ.

ٌةاَﺮَﻏ [A state of attachment, or fondness, &c.;] the subst. from ٌةاَﺮَﻏ, (S, v.) as meaning ٌةاَﺮَﻏ (TA.)

ٌةاَﺮَﻏ and ٌةاَﺮَﻏ (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: (Kc) and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce ٌﻎْﻤَﺻ, q. v.; and it is said that the trees [app. that produce the mucilage termed ٌةاَﺮَﻏ, otherwise [know not what can be meant thereby,] are [called] ٌةاَﺮَﻏ; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) ٌةاَﺮَﻏ means A man who has not a beast [to carry him (TA.]

ٌةاَﺮَﻏ Made to adhere; syn. ٌةاَﺮَﻏ (TA voce ٌةاَﺮَﻏ [And hence, An adherent. (See ٌةاَﺮَﻏ. Hence also, Daubed, smeared, or rubbed over; as will be shown in the course of this paragraph. (See also ٌةاَﺮَﻏ. ] 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. Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thaweeyeh, where is the tomb of 'Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Heereh: (TA:) or two tall buildings, said to be the tombs of Malik and Akeel, the two cup-companions of Jedheemeh ElAbrash; thus called because En-Noamân Ibn-El-Mundhir

used to smear them 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.) ___ is also the name of A certain idol [or object of idolatrous worship, app. from what here follows, a mass of stone, like as [al-lāṭ] 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 [al-ghāy] signifies also A certain red dye. (TA.)

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

[pass. part. n. of غغر, q. v.; Glued, &c. ___ Hence, for مَخْرَجَن مغرو, lit. A glued arrow, meaning an arrow having the feathers glued upon it, i. e.) a feathered arrow. (Meyd in explanation of what here follows.) It is said in a prov., [أدركني ولو بأحد المجروحين, 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 how, and his name was Huneyn; so the one that was riding called to him, and said, [in which 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 after failing of stratagem. (Meyd.) One says also [A glued bow] (S, Msb, K)

and (S, K.)

see what next precedes.
غرى

غرى: see 1 in art.

غرى: see مغرو (last sentence) in art.


1. غَزَرَ 
   غَزَرَ, aor. n. 
   (S, Mgh, Msb, K) and غَزَرَ (Mgh, L, Msb, K) and غَزَرَ (L, K, ) or غَزَرَ 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,)
   غَزَرَتْ 
   غَزَرَتْ (a camel, S, Msb, or a beast, K) bad much milk; abounded in milk, became abundant in milk; (S, Msb, K,) عَنْ العَرْضَةَ from the herbage; (TA,) or عَلَى [by feeding] upon it; (K,) as also: 
   غَزَرَتْ (Iktt:) and it (a well, and a spring,) abounded in water; and it (an eye) abounded in tears. (K.)

2. غَزِيرَ 
   غَزِيرَ 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. غَزِرَ: see 2 in that art (TA.)

3. غَازَرَ 
   غَازَرَ, inf. n. 
   مَغَازَرَهُ, 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. (I
   Aar, TA: but only the inf. n. is mentioned.)

4. غَزَرَ 
   [God caused his camels, or sheep, or goats, to have much milk].
   (TA.) غَزَرَ المَعَارَفُ He made the beneficence to be abundant. (K,) 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.)

   غَزِرَ [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from غَزَرَهُ; غَزِرَتْ (the coarse grass called) حَلْفَاءِ and of palm-leaves: (IDrd, K,) a well-known Arabic word. (IDrd, TA.)
Surpassingly abundant in milk. (IAar in TA in art. ـ.)

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

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

قَوْمٌ مَعْرُغٌ هُمْ, in the pass. form, A people having abundance of milk; whose camels abound in milk. (K.)

(...) Abounding much in milk; applied to a she-camel &c.]. (The Lexicons passim.)
Land upon which much rain has fallen. (K.)

One who gives a thing in order that he may obtain in return more than he gives. (K.) One of the Tábi'ees says: 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 require him for his gift, and exceed it to him.

(TA.)

: see, in two places.
She spun the cotton, (MA, KL, PS,) and the flax, &c., (TA,) or the wool, and the like; (Msb;) and غَرَلَتْهُ signifies the same. (S, K.) غَرَلَتْ (S, O, TA,) aor. ﱐ, (K, TA,) inf. n. غَرَلَتْ (S, O, TA,) inf. n. غَرَلَتْ (S, O, TA,) He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غَرَلَتْ [meaning as expl. below, i.e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.] (S, * O, * K, * TA.) And غَرَلَتْ 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, K, TA,) and became diverted; (S, O, TA;) or, as IAar says, when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away: (TA:) or he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it. (Meyd in explanation of a prov.: see غَرَلَتْ, below.)

He talked with her, (S, O, * K, * TA,) and acted in an amatory and enticing manner with her; (S, TA;) and in like manner one says of a woman with a man: (S;) or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her. (MA.) [Hence,] one says, أَطِيبَ مِنْ أَنْفَاسِ الصَّبَّةِ إِذَا غَرَلَتْ رِياضَ الْرِّيا (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 the name of a place, mentioned in the K in art. (app. رو، there written رو، and in the TA in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (K.) And [app. meaning He plays the wanton with ampleness and easiness and pleasantness of the means of subsistence]. (TA.) And  غازل الأزيعين He approached [the age of forty] [years]. (Th, K.)

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

5 غزل He affected, or attempted, as a selfimposed task, (تکنف،) what is termed غزل [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) And sometimes it means He made mention, or spoke, [generally in verse,] of what is termed غزل (TA.) [See also شبيب, inf. n. تشيبيب, and نسمب, inf. n. تشيبيب.] One says, غزل بالمراة meaning He mentioned the woman in amatory language, as an object of love, in his poetry. (TA in art. غنى.)

6 غازلوا 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 غزل see 1, first sentence.
TA:) [or rather Spun thread, or yarn of any kind; for] it is an inf. n. used as a subst.: (Msb:) of the masc. gender: pl. غزل. (TA.) ___ And accord. to Isd, The web of the spider. (TA.) ___ And غزل النبات 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 غزل 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:] غزل is of the measure فعل in the sense of the measure كلمة حديث and مفاعل. (TA.)

غزل, as expl. by 'Abd-El-Muttalib El-Baghdádee, in his Exposition of the بلاغات of Kudámeh, signifies The talk, and actions, and circumstances, occurring between the lover and the object of love; differing somewhat from تشبيه, which is a celebrating of the person and qualities of the beloved, and from نسب, which is a mentioning of the state, or condition, of the person [himself], and of the object of the Nسب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تشبيه, 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, K;) as also مغزل: (K:) or play, sport, or diversion, with women: (Isd, TA:) or the talk of young men and [or with] young women: (Msb:) 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 نسب, 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.)
Talking, and acting in an amatory and enticing manner, with a woman, or with women; &c.: but it is said that it signifies صاحب غزل, by which is here meant making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غزل [signifying as expl. above, i.e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]; thus used as being a possessive epithet, [not as a part. n. of غزل, because this differs in meaning from غزل,] i.e. it signifies [properly] دو غزل: (TA:) or it means displaying amorous gestures or behaviour, and foolish and youthful conduct such as is suitable to women, with the love, or passionate love, that he experiences for them, in order that they may incline to him: (Kudámeh, TA:) or it is applied to a man as meaning a companion of women because of his lacking strength to be otherwise: from what here follows. (IAar, TA.) Lacking strength, or ability, to perform, or accomplish, things; (IAar, K, TA;) remiss, or languid, in respect to them. (IAar, TA.)

Of, or relating to, spun thread, or Yarn;] the rel. n. from غزل used as a subst. (Msb.)

A young gazelle, ولد طبية, (Msb:) or a شادن [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 the التشبيب, wherefore the epithet and the verb [therein] are made mase.; (TA:) after the becoming a طال [q. v.]: (T, Msb:) or in the stage after that in which he is termed طال [q. v.]: (AHát, 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. لَبِنْي [i. e. a gazelle, of any age]: (M in art. لَبِنْي for لَبِنْي is there expl. as meaning لَبِنْي: [but this seems to be a loose rendering:)] the female is called لَبِنْي ; (Msb, MF, TA:) though it seems from what is said in the K [&c.] that لَبِنْي is applied peculiarly to the male, and that the female is called لَبِنْي, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pane.] is لَبِنْي and [of mult.] لَبِنْي. (S, O, Msb, K.) A certain insect دَوِيَّة, (K, TA:) a species of the [locusts, or locust-like insects, called] دَمِ الغَزْلَانِ. (TA:) A certain plant, resembling the طَرْخُون [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 أَرْطَأة [n. un. of أَرْطَأ, q. v.]. (O,) With the juice of which girls, or young women, make red streaks like bracelets upon their arms: (O, K;) thus AHn was informed by some one or more of the Benoo-Asad: (O:) and Aboo-Nasr says, it is of the [kind called] دَمِ الغَزْلَانِ and دَمِ الْغَزْلَانِ دَمِ الطَّيَوِدِ. (TA:) Or he came in the beginning of the يَحُض [or early part of the forenoon, after sunrise]; (S, O, K;) [whence] one says, جاءَ في غَزْلَانِ الصُّحِي [He came in the beginning of the غَزْلَانِ the غَزْلَانِ, in the accus. case, as an adv. n., (S, O,) meaning in the time [or in the beginning] of the غَزْلَانِ;
(O;) or, accord. to IKh, this is for طَلْعَ عْرَازَةً, 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 son, [i.e. of the sunshine,] and its entrance upon the ضَحِى: or the first part of the ضَحِى, until the passing away of a fifth (or about a fifth, TA) of the day. (K.) Also (i.e. الغَرَازَة) أَعْرَازَةً

A certain herb, (Aboo-Nasr. O, K,) of the [kind called] سَطَاح, spreading upon the ground, with green leaves, having no thorns nor broaches; from the middle whereof comes forth a tall قَضِيب, which is peeled and eaten, (Aboo-Nasr, O,) and it is sweet, (Aboo-Nasr, O, K,) and has yellow blossoms from its bottom to its top: and it is a pasture: (Aboo-Nasr, O:) every thing [i.e. animal] eats it: (Aboo-Nasr, O, K,) and the places of its growth are the plain, or soft, tracts. (Aboo-Nasr, O)

غَرَازَةٌ A vender [and a spinner] of غَرَازَةٌ [i.e. thread, or gave]. (TA.)

غَرَازَةٌ غَرَازَةٌ غَرَازَةٌ غَرَازَةٌ غَرَازَةٌ غَرَازَةٌ غَرَازَةٌ [act. part. n. of غَرَازَةٌ; Spinning]. The pls. غَرَازَةٌ غَرَازَةٌ غَرَازَةٌ غَرَازَةٌ 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 mase. act. part. n. than of the fem. (TA.)

غَرَازَةٌ مِّن عَتَنَكُوتِ 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 غَرَازَةٌ مِّن سَرَفَةٍ, q. v. (Meyd.)

And one says also, غَرَازَةٌ مِّن أَمَرِئِ الْقِيسِ, (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.) [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 applied to the fever (though this is fem.) means such as is a frequent visit or of the sick person; recurrent. (TA.) And [More confounded and perplexed than a young one of the hyena]; from 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 becomes in the like state in pursuing the object of its chase: (Meyd:) or was a man of ancient times, and this saying (which is a prov., Meyd) is like . (Meyd, O, TA.)

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

: see , in three places.

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

and (Fr, Th, S, Msb, K) and , (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 is the original form, from 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 , and in like manner and and and and and accord. to IAth, signifies the instrument [with which one spins]; and , the place of the [which means the act of spinning and the span thread or yard]; and , the place in which [or this may here mean upon which]) the [i. e. spun thread or yarn] is put: (TA:) pl. [More naked than a spindle]. (Meyd.) And one says, [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, , meaning
I pon you lie as due from you such and such things and the fourth part of what your women have spun. (TA.) And [the pl.] معازل (O) or معازل (K) [app. meaning the upright wooden supports of the seat of the machine called [q.v.]] with which the reaped grain heaped together is thrashed. (O, K.)

معازل (MA) and معازل (S and K voce مصريم) A parer of spindles. (MA.)

معازل A slender cord (حبل دقيق) (so in copies of the K, and in the CK, but in the latter المغزل is put for المغزل: in my MS. copy of the K, المغزل جبل دقيق, 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 المغزل, 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 المغزل, 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.])

معازل see معازل.
1 غَزَو [aor. ـَـَـَ، inf. n. غَزَّى He willed, or desired, it; he sought it; and he aimed at it, intended it, or meant it; syn. أَرَادَهُ; and طُلِّبَهُ; and قَصُدَهُ [the first of which is often used in the same senses as the second and third;] as also غَزَّى أَغْتَزَازَهُ (K, TA;) this last mentioned by ISd as syn. with قَصُدَهُ. (TA.) One says, [I knew; or, emphatically, I know;] what is willed or desired from this speech. (S.) And غَزَى كَذَا My aim, or intention, or meaning, is such a thing. (K.) [Hence, app.,] غَزَّ وَدُعُّلَا, inf. n. غَزَّى (S, Mgh, Msb, K) and غَزَوْانَ, (K, TA;) or, as some say, غَزَوْانَ, mentioned by Sb, (TA;) and غَزَاوَةَ, غَزَا الْعَدُوُّ, (K,) but see what is said of this last at the close of this paragraph,] He went forth, (Er-Rághib, TA;) or repaired, or betook himself, (Mgh,) to wage war, (Er-Rághib, TA;) or to fight, (Mgh,) with the enemy; (Er-Rághib, Mgh, TA;) or he went to fight with, and plunder, the enemy; (K, TA;) in the country of the latter. (Msb.) [And غَزَأ 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 غَزَأ غَزَا رَلِيهِ, inf. n. as above, غَزَّى غَزَاوَةَ, 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 غَزَّى غَزَاوَة [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 ضَرِبَتْ يَدَهُ غَفِيَاءَه [TA.]

2 غَزَوَّ ـَـَـَـَـَـَـَ ـَـَـَـَـَ～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～～　

3 غَزَّى غَزَاوَةَ, 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 غَزَّى غَزَاوَة [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 ضَرِبَتْ يَدَهُ غَفِيَاءَه [TA.]

4 غَزَّى غَزَاوَةَ, 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 غَزَّى غَزَاوَة [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 ضَرِبَتْ يَدَهُ غَفِيَاءَه [TA.]
he urged, or incited, him, (K,) to engage in a warring, or warring and plundering, expedition, (S, * Mgh, * Msb, * K,) in the country of the enemy; (Msb;) and اَغْرَّة signifies the same. (K.) أَغْرَّة, 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.) He granted him some delay, and deferred [the exacting of] the debt that he owed. (S, K.)

8 اَغْرَّة: see 1, first sentence. اَغْرَّة ۸ َبُفْلَانَ He had such a one peculiarly to himself from among his companions: (K, TA:) like اَغْرَّة ۸. (TA.) A poet says,

قَدْ يَغْرَّى اَلمُجَرَانْ بِالْتَجْرِمْ

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): (S, TA:) here meaning اِدْعَاء الجُرْمَ. (TA.)

غَزْوَة: see the next paragraph, in three places.

غَزْوَة The act of [الغَزْوَة i. e.] repairing to fight with [or to fight with and plunder] the enemy [in the country of the latter]; as also غَزْوَة, and مَغْزَوَة: (Mgh;) or the first signifies a single time [or act] of [الغَزْوَة [i. e. a single warring, or warring and plundering, expedition]]; (Th, Msb, TA;) as also مَغْزَوَة: (Msb:) and غَزْوَة is the subst. from غَزَوتِ الْعَدوُ [as such meaning as expl. above, i. e. the act of مَغْزَوَة]: (S, TA;) or this signifies [a campaign, i. e.] the work [or operations] of a year: (Th, TA:) the pl. (of غَزْوَة, Msb, [and of غَزْوَة, for this is originally غَزْوَة,)] is مَغْزَوَات, and (of مَغْزَوَة, Msb) which latter pl. is applied
to the غزوات of Mohammad. (TA.)

The cat: because it is ever making war upon the mouse. (Har p. 663.)

The offspring (جاَتِن) of the season called فِيَص, on the authority of IAar, [meaning such offspring of camels, for it is added,] which are discommended, the young camel thereof being always weak. (TA.)
The intended sense of a saying; the meaning thereof; syn. مقصّد [as an inf. n. used in the sense of the pass. part. n. of its verb]. (S, K; in the CK written مقصّد.) See also مغزاة. And see the paragraph next preceding this.

مغز [act. part. n. of 4, q. v.]. مغز 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 voice كاسر. Also, مغز A she-camel that has exceeded the year [from the time when she was covered: without bringing forth; like مدراج (B-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.) مغزThose 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 مغز signifies A she-camel whose impregnation is difficult: mentioned by Az. (TA.)

مغز: see غزو, in three places. Also A place of غزو [meaning making a warring, or warring and plundering, expedition]: pl. غزاز. (TA;) And غاز signifies also The memorable deeds of the غزاة [meaning those who engage in warring, or warring and plundering, expeditions, pl. of غاز: (K, TA;) in which sense, some say, it has no sing., but others say that its sing. is مغزة or مغزاة. (TA.)

مغز [as pass. part. n. of غاز] was used as an epithet applied to a man: it is properly with [i.e. مغزو; but there are many instances of the former kind. (TA.)
It became dark; (S, O;) as also ْقَسَغُ أَطْرَابُ ْتَقْسَغَ , (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., ْقَسِسَتْ عِينَهُ , (S, O, K,) aor. — ; (O, K;) and ْتَقْسَغَ , aor. — ; (K;) inf. n. ْقَسَغَ , (S, O,) or ْقَوُسَغَ ( , K,) or both, (TA,) and ْنَقْسَغَ ( ; K, TA;) His eye became dark: (S, O, K, TA;) or shed tears: (K, TA:) or poured forth [tears]: (TA:) or ْقَسِتْ عِينَهُ means the eye overflowed with water. (AZ, TA.) 

And, ْقَسَغَ, inf. n. ْقَسَغَ (S, O, K) and also, (TA,) The wound had yellow water flowing from it; (S, O, K,) and so ْقَسَغَ ( , K, by implication,) and ْقَسَغَ (O, K, TA,) aor. — , inf. n. ْقَسَغَ (S, O, K) and ْقَسَغَ ( , K, TA;) The sky rained; or let fall a little rain, such as is termed ْقَسَغَ ( : O, K, TA:) and ْقَسَغَ ( ; Th, O, TA;) syn. with ْقَسَغَ (O, K, TA;) [and in this latter sense ْقَسَغَ is app. said of any fluid; for,] accord. to Th, (O, TA,) ْقَسَغَ is syn. with ْقَسَغَ (O, TA;) [Hence,] ْقَسَغَ (K,) inf. n. ْقَسَغَ (TA) [and app. ْقَسَغَ] The milk poured forth from the udder. (TA.)

Also He entered upon the ْقَسَغَ (O, K, TA,) i. e. the beginning of the darkness. (TA:) And, said of the ْقَسَغَ (مَؤْذَنَ) , He delayed, or deferred, the [call to prayer of] sunset to the ْقَسَغَ of the night. (S, O, K)
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 شفق [or redness in the horizon after sunset] disappears: or the time of the blending of the عشانآن, [see روآن, 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 روآن [or darnel-grass, &c.,] and the like. (Fr, O, K.)

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

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

The night; (Zj, TA;) and [hence] ومن شر غاسق إذا وقب (in the Kur [cxii. 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-Basree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the شفق [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] signifies also the cold (البارد) (TA:) or what is meant in the
verse of the Kur-án cited above is *the accident in the night*: (Er-Rághib, TA:) or *الغِساق* 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 Áïsheh; 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, *(i. e. the asterism called the Pleiades) when it sets [aurorally (see *ثَرَّيَّا*)]*, because diseases and pestilences are frequent at that period. (O, K, TA,) and become removed at that 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 *الأسود* when it smites, or turns over: or, accord. to Sub. Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, *from the mischief of the* *ذَکَر* *(when it becomes erect)*; (K, TA:) a strange explanation: and *الغِساق* *(is like) القِسَاغ*; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) __*ٌقِسَاغ* also signifies *Flowing*; applied by a poet in this sense to a source, or spring; and having to relation to darkness. (Sh. TA.)


غسل

1 غسل, (S, MA, O, Msb, K,) aor. (Msb, K,) inf. n. غسل is the subst, (S, Msb,) or a subst. (Mgh, K, TA) from غسل the subst, (Mgh, TA,) or, as some say. the latter is the inf. n. and the former is the subst., (MF, TA,) He washed it; with water (Mgh, TA,) or, as some say. غسل the subst, (S, Msb,) or a subst. (Mgh, K, TA) from غسل الشيء signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh,) You say, غسل الجلد كله غسل the skin, all of it; and غسل has the like, but an intensive, meaning. (Msb,) See also 10. 

[He washed the skin, all of it], and غسل the dead body; and غسل has the like, but an intensive, meaning. (Msb,) See also 10. 

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, غسل الله جوته i. e. May God cleanse thee from thy sin. (TA.) 

They did not wash their heads &c., as one does in cleansing himself from impurity,] means غسل and غسل, and ما غسلوا 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 Áïsheh)]. (TA.) And one says of a horse, غسل, like عَشَى, meaning He sweated; [or became suffused with sweat;] (Sh, O, K,) as also غسل the woman (جامعةها); (Az, Mgh, O, TA,) like غسل, with زع (Az, Mgh, TA,) much or little; (TA;) and غسلها signifies the same: (Mgh, O, TA;) or both signify he did so much. (K,) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) من غسل واغتسل من غسل and اغتسل signifies the latter of which is said to mean Whose compresses his wife [before his going to the mosque]; (Mgh, O;) and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh,) [and then washes himself;] and Az held غسل, without teshdeed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning
accord. to the reading of غسل is, whose performs the [ablution termed] fully, washing every member [of those that are to be washed] three times, (Mgh, O,) and then washes himself for the [prayers of] Friday; (Mgh;) and accord. to IAmb, it means whose washes himself after the الجماع التغسيل signifies the exceeding the ordinary bounds in washing the members: (TA:) he who explains as meaning the causing a woman to become under the obligation of performing a total ablution, says what is improbable, and departs from the authorities respecting it. (Mgh.) ___ One say, also, غسل الفحال المثاق، meaning The stallion covered the she-camel much. (K, TA.) [See also 4.] ___ And غسل، aor. غسل، (K, TA,) inf. n. غسل، (TA,) He beat, and caused to suffer pain, (K, TA,) [With the whip] (TA.)

غسل 2

غسل 4 [said of a stallion, and intrans.,] He covered much, or often; syn. أكثر الضراب (Fr, O, K.) [See also 1, last explanation but one.]

لغسل 7 said of a thing is quasi-pass. of غسله [i. e. it signifies It became washed, or washed off]. (O, TA.) [See ] غسلين

لغسل 8 (S, O, Mgh, Msb, K) He washed [himself, i. e.] his whole person, (Mgh,) بالمالاء [with water]. (S, Mgh, O, K.) And غسل للجمعة [He washed himself for the prayers of Friday]. (IAmb, O.) ___ And غسل بالطبب He daubed, or smeared, himself, or did so copiously, so as to cause a dripping, (Lh, TA,) or he sprinkled himself, (K,) with perfume. (Lh, K.) ___ غسل said of a horse: see 1.

لغسل 10 It is said in a trad., فاغسلوا العين حق فإذا أستغسلتم 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

Page 2259

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

[expl. in art. دَخْلَةُ الْإِزَارَةِ: 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.)

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

ٍﻞْﺴُﻏ the subst. from ﺔَﻠْﺴَﻏ (S, O,) a subst. signifying A washing]: (S, Msb:) or a subst. (IKoot, Mgh, Msb, K, TA) from

الغَتَّسَلَ (IKoot, Mgh, Msb, TA,) and [as such] signifying a complete washing of oneself, i. e.] of the whole person: (IKoot, T, Mgh, Msb, TA:) it is in consequence of جَنَابَةٍ [q. v.], and of childbirth, and for [the prayers of] Friday, and is the washing of the dead; but in other cases, the word غَسلُ, with fet-h, is used: (Ham p. 30:) and one says غَسِلُ ﻭَغْسلَ [the latter: (TA:) El-Kumeyt says, describing a wild ass,
Beneath the (tree called) عَلَّاَهَةَ, 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 غَسَلُ is غَسَلَت. (Msb.) See also غَسَلُ. And see غَسُولُ.

غِسَلُ A preparation for washing the head, consisting of خَطْمَيْنِ [or marsh-mallows] and other things (S, Mgh, O, Msb, K) of a similar kind, (Mgh, Msb, K) [with water; as leaves of the [species of lote-tree called] مَسْدِر, (Msb,) and طَيْنَ, (TA,) or طَيْنَةُ الرَّأسِ, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and أَشْنَىْنَ [or potash]: (TA:) [and app. any wash for the head:] and غِسَلُ signifies the same: (Mgh, K:) and also (this latter) leaves of the myrtle: and perfume; syn. طِيْبَ: and what a woman puts into her hair on the occasion of combing and dressing it: (K:) غِسَلُ مُطَرَّةُ [leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair: one should not say غِسَلُ. (S, O.) IAar cites the following verse (S, O) of 'Abd-Er-Rahmán Ibn-Dáräh El-Ghatafánee, (O,)

فِيَّ لَيْلٌ إِنَّ الْغِسَلَ مَا دَمِتَ أَمَا
عَلَىٰ حَرَامٍ لَّا يُسْتَنَىٰ الْغِسَلُ

[And, O Leylă, (لَيْلُ being a contraction of لَيْلَةِ, but in the O it is لَيْلَةِ) ﴿وَلَّىَ جُمُلُ﴾ O Juml,) verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me]: i. e. I will not need the wash for the head by my جُمَالُ of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) See also غِسُولُ. And see also غِسَلُ.
A man who compresses his wife much. (TA.) [See also غسلة.]

غسلة: see غسلة.

غسل: see غسل.

غسلة[A single act of washing: pl. غسلات. [Hence,] one says, بنوا هذه المدينة غسلات أيديهم.]

غسلة[They built this city] by means of their earnings. (TA.)

غسلة: see غسل and see also غسلة على وجه غسلة means His face is beautiful, with no fat, or fatness, upon it. (TA.)

غسلة[Abu غسلة: an appellation of The wolf: (O, K) and so أبو غسلة, with غسلة.

غسلة(S, Mgh, O, K) and غسل and غسيل and غسيل (O, K) and غسل (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 غسل.]

غسل (S, Mgh, O, K) and غسل and غسيل and غسيل (O, K) and غسل (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 غسل.]

غسلWhat 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 غسل: (TA:) what is washed off from the bodies of the unbelievers, in the fire: (Msb:) 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 Mujâhid, 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-Dahhák, (O, TA,) a species of trees in the fire; (O, K, TA,) and so he says of الضرع: (O, TA:) and, (K) accord. to Lth, (O, TA,) what is intensely hot: (O, K, TA:) the
and نّ are augmentative. (S, O, Msb.)

Water with which one washes himself; (S, Mgh, O, K;) as also معَسلة خستم, 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 خطموٌّ [or marsh-mallow], (K, TA,) and عاشٌ [or potash (see also غاسَولُ)]], and the like thereof, and certain of the plants termed حمضٌ (TA;) or عسَولْ signifies a thing [or substance] with which the hand is washed, such as عاشٌ &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. غَسِيلاتَ.] نَاسَعْ [i. e. Washed]; (S, O, Msb, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Msb, TA;) and the former is also applied as an epithet to a fem. n., as is also غسيلة; (S, O, K;) or this last is used after the manner of subs., like خستم; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of غسيلة غسَيلْيَ [or غسَيلْيَ] is غسيلة غسَيلة غسيلة (Lh, K, TA;) and the pl. of غسيلة [and app. of غسيلة] is غسيلة غسيلة or غسيلة غسيلة. (K accord. to different copies.) Han- dheleh Ibn-er-Ráhib was called لُسْعِ بَكَائِلْا [The washed of the angels], because he died a martyr on the day of Ohod, and the angels washed him, (S, O, Msb,) accord. to the Prophet, who said that he saw them washing him. (O.) ___ See also غسيلة. ___ [It is now used as meaning Clothes, or the like, put together to be washed.]

غَسِيلا (S, O, Msb,) or غِسِيلْيَ (K,) That with which one has washed the thing: (S, O, Msb:) 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 غَسِيلا also signifies What is washed from the garment and the like; and so غَسِيلٍ. (K;}
A certain plant, growing in places that exude water and produce salt: (O, K)
said by IDrd to be a species of trees. (O.)

A washer of clothes, and also of the dead: fem. with نا. (TA.) [See also غِسْلٌ.

A washer of the dead. (Msb.) [See also غِسْلٌ.] And A species of trees. (TA.)

Page 2260

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

A place in which the dead are
washed: (S, O, Msb, K) pl. of the first (S, Msb) and second (S) مَغْسَلٌ: (S, Msb:) and one says also مَغْسَلٌ الموتى. (S, O,
Msb. *)

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

See also غَسْلٌ.

Hence one says, كلامه مغسولٍ, meaning His speech, or language, is devoid
of nice, or subtile, 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.)

*A place in which one washes himself*: (O, Msb, TA: *) dim. مغسل : and pl. مغاسل [which, if correct, is anomalous]. (TA.) ___ And it is said to signify also what is called in Pers. حوض مسین [or حوض مسین] app. meaning A tank, or the like, of copper]. (Mgh.) ___ See also مغاسل. ___ And see غسل. مغسل : see the next preceding paragraph.
1 It (the night) was, or became, dark; (As, S, K;) as also (JK, K,) like ٌمسجد, (JK.)

2 see what precedes.

3 The darkness (S, Isd, TA) of night; (Isd, TA;) like ٌمسجد: (S, TA;) or blackness: (K, K;) and (K) accord. to En-

4 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. غباره and غباره (K) or غباره [which sometimes signifies the same as غباره]. (CK.)

5; see غرام.

6 ليل غرام Dark night. (TA.)

7; In the sky are portions of clouds. (K.)
The night was, or became, dark; as also غَسَأ (S, K.) [See also غَسَأ.

Agâs also signifies (a man) entered upon the time of, or a little after, sunset. (TA.) And جَرَّأَتْ جَرَّأَتْ The night enveloped him in its darkness. (Sgh, K.)
He acted towards him, or advised or counselled him, dishonestly, or insincerely:

(A. Msb, K;) and he dressed up to him an affair [in false colours]: (Msb:) 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

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.] [Also His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite, (TA,)

see the preceding paragraph, in two places.
He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of َﺶَﺸَﺘْﻏِإ (S, K) and ُﻪّﺸﻐﺘﺳا (K, TA) 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,

*[O man, many a one whom thou reckonest dishonest 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)*

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

Dishonest, or insincere, conduct, or advice or counsel: (Msb, K) and the embellishment of an affair [with false colours]: (Msb:) 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 حِمَلَانٌ.) And Adulterated, or counterfeit,
“Coin.” (See غَلِّ.)

A turbid drinking-place: (Az, IAmb, Sgh, TA:) the right explanation of the کَدر المشْوب in the K is a mistake: the right explanation of the شَشَغُش، which is that given by Az and IAmb and Sgh. (TA.)

غَشَش: see the next paragraph.

غَشَش applied to a drinking شرب, “Little in quantity,” (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, يوم; but I think that this is a mistranscription for نوم, 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,) I met, or found, him, or it, in haste; (T, S, K;) and so عليه غِشَش: (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.)

غَشَش 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. غَشَشُشَش and [quasipl. n., like as غَشَشُش *ضاحِب] is of غَشَش (TA.)

شيء مغشوش: (S, K,) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, لَبِنْ مغشوش مغشوش فطام للن مغشوش أعلاه. (A.) And ‘مكشوش مغشوش فضَّة مغشوشة Silver mixed with copper or brass. (TA.)

Page 2261


**1. غُشَم** 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 [&c.], at random, without direction and without knowledge. (JK.) One says of a governor, غَشَمَ الرِّعَةَ, aor. — , [accord. to the TK, the aor. of the verb in the sense here following is — , but this I think a mistake,] inf. n. غَشَمَ, 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 غَشَمَ النَّاسَ He asked whom he could of the people. (Z, TA.) And غَشَمَ الأُمُورَ He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination. (Ham p. 37: by implication.) غَشَمَهُ, aor. — , He smeared him [i.e. a camel] with tar so that he left nothing [or no part of him] without tar, pouring it upon what was sound thereof and what was diseased thereof: and غَشَمَ [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is غَشَمَ] signifies the act of so smearing. (K.) غَشَمَ, He collected firewood by night, cutting whatever he could get, without consideration, (K, TA,) or, as in the A, Without discrimination. (TA.)

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

 غَشَمَ A man who strikes, or beats, people vehemently, [and wrongfully, (see 1)] and takes [from them] everything that he can get; as also غَشَمَ and غَشَمَ [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 (ٌﺪَﻳ ٍﺪَﻳ) and to a striking, or beating, (ٌبْﺮَﺿ ٌبْﺮَﺿ) [app. as meaning wrongful,] as is also ٌﻢَﺸْﻤَﺸَﻏ . (TA.) [One says,] 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.)

ٌﻢَﺸْﻤَﺸَﻏ, meaning Ignorant of affairs, not knowing anything, is a word of the vulgar. (TA.)

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

ٌﻢَﺸْﻤَﺸَﻏ: see مَﺸْﻤَﺸَﻏ.

ٌﻢَﺸْﻤَﺸَﻏ: see مَﺸْﻤَﺸَﻏ. Accord. to some, it signifies One who acts with much wrongfulness, injustice, injuriousness, or tyranny. (Ham p. 104.)

ٌمَﺸْﻏَأ [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1].

ٌمَﺸْﻏَأ َﻦِﻣ [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 ٌمَﺸْﻏَأ. (TA.)
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: (S, K:) or, accord. to Aboo-Riyásh, 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.)
It covered, or concealed, him, or it; (TA,) as also (MA,) And one says, [The night covered me, or concealed me: or the meaning may be that which next follows]. (JK.) ___ (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (أمر), [and of heat, (S and K in art. دم),] 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 (K, TA,) both signifying It came upon, [or invaded, so as to surprise, and so as to over-whelm, properly meaning] as a thing that covered, him, or it. (K, * TA.) Hence, in the Kur [liii. 16] [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] [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] [followed by * ساونلا] 

When it (drowsiness) was coming upon you, or overcoming you; accord. to one reading; other readings being غشيك and يغشيكم [followed by * النعاس, in three places. ___ [A somewhat similar signification of غشي will be found below.] ___ One says of the night, يغشي بظلمته كل ما بين السماء والأرض [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] غشي النَّجْلَ يغشي or The night was, or became, dark; as also غشي (Msb, TA,) ___ [And غشي and غشي and غشي, signify It, i. e. light (ضوء), came upon him, and upon his eye, with an overpowering effect, so as to obscure, or dazzle, his sight.] ___ (S or G.M.) [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 غشي,] and, thus used, the aor. is as above, (TA,) and the inf. ___
n. is (S, TA,) or غشَيْانَ (so in one of my copies of the S,) or the subst. غشَيْانَ, (Msb,) with kesr, (Mgh, Msb,) Syn. with غشَيْانَ (S, TA,) or غشَيْانَ (so in one of my copies of the S,) or the subst. غشَيْانَ, (Mgh,) You say, غشَيْانَ فلَا، here غشَاتَ (K.) __

[Hence,] غشَيْانَ (S, MA, Msb, K,) inf. n. غشَيْانَ or غشَيْانَ, (accord. to different copies of the S,) or the latter and غشَيْانَ, (MA,) or غشَيْانَ is the subst. in this case also, (Msb,) and Syn. غشَيْانَ, metonymically used in the sense of جمع, (Mgh, Msb,)

He came to such a one; syn. آتَه، aor. غشَاتَ (K.) ___

He compressed her; (S, MA, Msb, K;) namely, a woman; (MA, K;) as also غشَاتَ, aor. غشَاتَ, (Mgh, Msb, TA.) ___ And غشَاتَ اَلِإِه غشَيْانَ, (أَتِيَ إِلَيْه) [The doing of forbidden things]. (Mgh and Msb and K in art. رهق.) And غشَيْانَ the subst., غشَيْانَ, He occupied himself with the thing, engaged in it, or personally managed or conducted it; syn. غشَيْانَ (JM.) [And غشَيْانَ has a similar meaning; for it is said that] غشَيْانَ غشَيْانَ and غشَيْانَ غشَيْانَ primarily signify غشَيْانَ and غشَيْانَ غشَيْانَ and they took an extended range in using the former, so that one said, غشَيْانَ غشَيْانَ or غشَيْانَ غشَيْانَ [app. meaning He ruled them with equity or with injustice]. (Ham p. 27.) [And one says, غشَيْانَ الحروب] (see Ham p. 27), meaning غشَيْانَ بالسَّوَط, غشَيْانَ بالسَّوَط. (K, in which it is said to be like غشَيْانَ بالسَّوَط, and so accord. to some copies of the S, the phrase in these being غشَيْانَ بالسَّوَط, غشَيْانَ بالسَّوَط, or غشَيْانَ بالسَّوَط in art. غشَيْانَ بالسَّوَط in the K,) He struck him (i. e. a man, S) with the whip; he flogged him. (S, K.) غشَيْانَ غشَيْانَ (S, MA, Mgh, Msb, K,) inf. n. غشَيْانَ غشَيْانَ, (S, Mgh, * K,) or غشَيْانَ غشَيْانَ, (MA,) or both, (Msb,) and غشَيْانَ غشَيْانَ, (K, TA, and so in some copies of the S,) or غشَيْانَ غشَيْانَ (so in other copies of the S,) and غشَيْانَ غشَيْانَ, (S, Mgh,) or this last is an inf. n. of un., (Msb,) or it is the subst., (K,) He swooned, i. e. became senseless: (MA, PS;) or i. q. غشَيْانَ غشَيْانَ [q. v.]: (K, TA;) or غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْанَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْانَ غشَيْAN, غشَيْAN) of the motive and sensitive faculties, (Mgh,) or of a state of inertness...
the motive faculties and of the sensitive will, \(\text{Msb,}\) on account of the weakness of the heart, \(\text{Mgh, Msb,}\) and the soul's becoming drawn together thereto by a cause that suppresses it \(\text{x̱خ́ف́ي́ه́}\) within so that it finds not a place of passage, and of the causes thereof is a strangling \(\text{[or stifling]},\) or hurtful, cold repletion, or vehement hunger, \(\text{Mgh,}\) or vehement pain, \(\text{Mgh, Msb,}\) or cold, or excessive hunger, \(\text{Msb,}\) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: \(\text{Mgh:}\) some say that it is the same as \(\text{اًخ́مَاء́ ءَلَى}\) \(\text{[for which see its proper art.]};\) \(\text{Mgh, Msb;}\) thus say the scholastic theologians: \(\text{Mgh:}\) others \(\text{[the physicians and the lawyers, Mgh]}\) make a difference between these two terms. \(\text{Mgh, Msb.}\)

\(\text{I covered the thing; put a cover, or covering, upon it, or over it. (S, Msb.) One says, غ́شَىَلَّلِهِ أَلِلَّهُ عَلَىٰ بُصُورَهُ, inf. n. as above; and غ́شَىَ اَخْمَاء́, i.e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8], فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصَرُونَ And we have put a covering over them [so that they shall not see]. (S, TA.)} \)

\(\text{I equipped him with a sword, or a whip,} \)

\(\text{He made it to cover it; or to be a cover, or covering, upon it, or over it. (M.}_{*} \text{ TK, and Bd}_{*} \text{ and Jel}_{*} \text{ in vii. 52, &c.} \text{ And [hence,] both signify He made it, i. e. an event (أَمَرُ), to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, * TA,)} \)

\(\text{And likewise (as mentioned in the first paragraph of this art., q. v.,) in viii. 11. (TA.)} \)
former, He made him, or it, to come to him. (S, MA, TA.) ___ See also 2, in two places. ___ [Hence,] ىﺸﻏا
الثل: see 1, former half.

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

10 أضغى لوه [T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,] and (K) أضغى به, (S, K,) and أضغى به, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. ىﻋر, 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, َﻊَﻤْﺴُﻳ and ىَﺮُـﻳ are put for َﻊَﻤْﺴَﻳ and ىَﺮَـﻳ: []) accord. to Er-Râghib, أضغى ثابهم 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 أضغى ثابه, ُبَرَاءُ دِبْلا. (TA.)

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

The نبق [generally meaning the fruit of the lote-tree called سدر; but sometimes the tree thus called itself]: (K:) accord to the M, [the n. un.] غشوة signifies سدرة. (TA.)

غشوة and غشوة: see غشوة.

لغشية an inf. n. of the verb in the phrase عليه, (S, Mgh,) or the subst, thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Msb.) See 1, last sentence. ___ غشية الموت is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) ___ And غشية حمي signifies A touch, or slight attack, of fever. (TA.)
A cover, or covering; syn. غطاء: (S, Msb:) it differs from the غطاء in being of clothing or the like: (TA in art. غطاء) and غطاء [q. v.] signifies the same: (Msb:) [the pl. of the former is غطاء and the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غطاء, pl. of غطاء, like إدام as pl. of إدام.] The غطاء of the heart is The cover, or covering, thereof; (K, TA;) the غطاء thereof, likewise mentioned in the K as being called the غطاء: a covering of skin, (i.e. the pericardium,) the removal of which therefrom causes death; and also called the غطاء, this being expl. as meaning the غطاء 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 غطاء:] and so of the sword; (K, TA;) which is its غلاف [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertenances] (TA:) and so of other things. (K.)

غطاء (S, Isd, K) and غطاء and غطاء (Isd, K) and غطاء and غطاء and غطاء (S, K) and غطاء and غطاء (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, ﴿يرفع عليه غطاء ﴿Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and ﴿يرفع عليه قلبه ﴿upon his heart], (K:) thus the first of these words signifies. in relation to the eyes, in the Kur ii. 6 and xlv. 22, in relation to the heart, Az says that it is a [sort of] covering of rust (من طبع [also termed زين]). (TA:) See also غطاء, in two places.

غطاء: see the next preceding paragraph.

غطاء: see its pl. (TA:) occurring in the Kur vii. 39, meaning أُغِيَاء (K, TA:) i. e. غطي [or غطاء].

Coverings, a pl. of غطاء. (TA:) It is also [The covering, like غطاء, q. v.], of the horse's saddle. (S.)

And (S,) of the [camel's saddle called] رحل (K,) it is The iron that is above the مؤخرة or [hinder part], (S, K, TA,) also called the دامغة [q. v.]. (Az TA;) Also The skin with which the جفن [or scabbard] of
a sword is covered, from the lower part of its hilt to its
silver, at the lower end of the scabbard: or the covering that is put upon the hilt, consisting of the skins called [pl. of سفن q. v.]: (K. [for أسفاً], which is the reading in the M, some copies of the K have أسفار] or the first part, of the sword, of what is next to thee when holding the hilt); and sometimes it signifies its scabbard [or scabbard] also. (Ham p. 22.) __

means The resurrection; (S, K, TA;) because it will overwhelm its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, 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, the faces of the unbelievers. (TA;) (In like manner also, غاشية من العذاب means Punishment that is general, or universal, in its extent. (TA.)

__ And signifies also A calamity, or misfortune. (TA.) __ And A certain disease that attacks in the belly, or chest. (As, S, K.) One says, [May God smite him, or afflict him, with a certain disease.] (As, S,) __ Also Petitioners that come to one seeking, or demanding, or asking, gifts: (TA;) and visiters, and friends, that come to one time after time; (K, TA;) and that resort to one a man's resorters; such as guests; and hangers-on, or seekers of favours; servants or dependants; and others. (Har pp. 95 and 467.)

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

Swooning; i.e. senseless; (MA, PS;) having the affection denoted by the phrase [q. v.]. (S, MA, Mgh, Msb, K.)
غشي

See غشو غشي
غَصَّ (Msb, MF,) sec. pers. غَصَّت, (S, Msb, K,) and غَصَّت, (Msb, K,) the latter extr.,

Page 2263

(TA, [see 1 in art. غَصَّ]) aor. غَصَّ, (S, Msb, K,) when the sec. pers. of the pret. is غَصَّت, (Msb,) and غَصَّت, (Msb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Msb,) inf. n. غَصَّت, (S, K,) or غَصَّت, (Msb,) or the former غَصَّت, and the latter when the aor. is غَصَّ, and (TA,) His throat, or fauces, became choked, or obstructed, (S, K, MF,) by food: (S, Msb, MF:) [as also, app., غَصَّت, (S, Msb, MF:) accord. to some of those skilled in the science of lexicology, you say غَصَّت when it is by food, and غَصَّت when it is by beverage, [or by the spittle, and water, and the like, (see art. غَصَّت,)] and غَصَّت when it is by a bone, and غَصَّت when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, غَصَّ, 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,) غَصَّت, (q. v.), His throat, or fauces, became choked by his spittle;] meaning, he died. (TA.) [Hence, also, غَصَّت, (Msb,) [And غَصَّت, alone, seems to signify He became grieved, or disquieted in mind; like as does غَصَّت (q. v.); and it seems to be indicated in the CK that غَصَّت signifies the same: see غَصَّة.] [Hence also,) غَصَّت, The land became straitened [as though it were choked by us. (TA.) And غَصَّت, The sitting-place became straitened, or choked, or choked up, by its people]; as also غَصَّت. (TA.)

4 غَصَّت, (S, Msb, TA,) inf. n. غَصَّت, (TA,) He (a man, S, Msb) caused his throat, or fauces, to be
choked, or obstructed, (S,) by food; (Msb;) syn. أَشْجَاحُ [which has the above-mentioned meaning and also another to he found below]. (TA.) [And It (food &c.) choked him.] Hence, [He (a man) caused him to become choked with wrath, or rage]. (Msb.) [Hence also, * بِرِيقٍ [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 أَشْجَاحُ; and it seems to be indicated in the CK that without any addition signifies the same: see غَصَّةٌ.] Hence also, [He made strait to us the land. (K, TA.)]

غَصَّةٌ A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof; (IDrd, A, * K;) a thing by which one has his throat, or fauces, choked, or obstructed; (TA;) food by which one has his throat, or fauces, choked, or obstructed; (Msb;) i. q. شَجَاحُ; (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] a thing by which one is choked (Lth, JK, TA) in the head of the windpipe, (Lth, TA,) or in the throat, or fauces: (JK:) pl. غَصُّاتٌ. (S, Msb, K.) It is said in the Kur [lxxiii. 13], اًمَّعِطَو اَذ ٍﺔﱠﺼُﻏَ 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. (Msb.) [And Grief, or disquietude of mind; a signification often occurring; and app. intended by the explanation in the K. See what is said on this point above.] Hence also, [The chokings, or strangulations, of death: the deathrattles: or the agonies of death]. (TA.)
A man having his throat, or fauces, choked, or obstructed, (S, Msb, * K,) by food; (S, Msb;) as also (S [in two copies of which it is written غَصَان], K [in two copies of which it is written غَصَان], Msb [in my copy of which, as well as in the TA, it is without any final syll. sign].) ___ And hence, غَصَان 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 غَصَان (A.) غَصَان مَغْتَصٌ: see what next precedes.
He took it wrongfully, unjustly, or injuriously; (S, A, Mgh, K;) or by force; (Mgh, Msb;) and (S, Msb, K;) He violated her; forced her; had connection with her against her will; (TA;) or constuprated her by force. (Msb.)

He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed [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.)
8. Constipated by force; (A, Mgh, Msb;) as also (Msb.)

A thing taken wrongfully, unjustly, injuriously, (S, Mgh,) or by force: (Mgh, Msb:) the former originally an inf. n. (Msb.)

One taking, or who takes, a thing wrongfully, unjustly, injuriously, (TA,) or by force: (Msb.)

A man from whom a thing has been taken wrongfully, unjustly, injuriously, or by force. (Msb.)
1 غصن, aor. (K, TA,) inf. n. غصن (TA,) He drew it to him, or towards him; namely, a غصن [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 غصن, and took it. (TA,) And غصن فلانا عن حاجته, (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-Mundhiree in the Nawádir of IAar; but that, accord. to Sh, it is غصن, i.e. [with غصن, and this is correct: (TA:) the former is a mistake. (TA in art. غصن.)

2 غصن see the next paragraph.

3 غصن The trees put forth branches. (KL,) And غصن, and غصن, said of a bunch of grapes غصن, thus in some of the copies of the K, in other copies غصن, but the former is the right, TA in its berries: (K) or somewhat large therein. (TA.)

4 غصن 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.] غصن and [of mult.] غصن. (S, K)

[A branchlet; and a small twig or shoot;] a small غصن. (K.)
A bull having a whiteness in his tail. (K.)
&gt; غَضَّ

1 غَضَّ طَرَفُهُ (S, A, Msb, K) aor. غَضَّ (Msb, * TA) [and غَضَّ may be used, in the dial. of El-Hijáz, instead of its contracted form غَضَّ] imp. غَضَّ (S, A) in the dial. of Nejd, (S,) and غَضَّ, in the dial. of El-Hijáz, (S,) inf. n. غَضَّ (Msb, K) and غَضَّ, with kesr, (A, K,) and غَضَّ, with fet-h, (K,) *He lowered his eye, or eyes;* (S, A, Msb, K;) as also غَضَّ من طَرَفُهُ (Msb;) [the غَضَّ being redundant, accord. to some; but see what is said on this point below:] and he contracted his eye, or eyes; syn. [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 (خرى) 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 غَضَّ غَضَّ, inf. n. غَضَّ (Msb) He lowered and lessened his estimation, dignity, or rank: (S, K, TA:) or he detracted from his

2 غَضَّ ُهَفْرَط

3 غَضَّ ُهَتْوَصَ

4 غَضَّ ُهْنَم
reputation; or attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like: (Msb:) and, inf. n. غَضَاضَة، he disdained it, or scorned it; as also غَضَاضَة، (Alee Ibn-Hamzeh, TA.) Also غَضَاضَة، (K) aor. as above, inf. n. غَضَاضَة، (TA,) He lessened it, diminished it, or made it defective or deficient; (K, TA;) and so غَضَاضَة، (K,) inf. n. غَضَاضَة. (TA,) You say غَضَاضَة، I lessened, diminished, or made defective or deficient, [the contents of] the skin. (Msb.) And غَضَاضَة، I lessened, &c., the water. (S.) And فَلَان بِحَر لَا يُغَضِّض غَضَاضَة، 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,] ما غَضَضَتْكَ شِيۡئًا I have not abridged thee, deprived thee, or defrauded thee, of anything. (TA.) And غَضَضَتْكَ شِيۡئًا I will not abridge thee, deprive thee, or defraud thee, of a dirhem. (TA.) You also say, غَضَضَتْهُ مِنَ الْبَشْرَ He shortened the hair. (M in art. قَصَر.) And [in like manner] one says, غَضَضَتْهُ مِنَ الْبَشْرَ، i. q. غَضَضَتْهُ مِنَ الْبَشْرَ، (K voce غَضَضَتْهُ مِنَ الْبَشْرَ، q. v.) Also غَضَضَتْهُ مِنَ الْبَشْرَ, i. e. a branch, or stick, or the like,) but did not break it thoroughly; (L, K, TA;) and so غَضَضَتْهُ مِنَ الْبَشْرَ. (L, TA.) غَضَضَتْهُ مِنَ الْبَشْرَ also signifies I withheld, restrained, or prevented, it; whatever it was. (S.) [Hence the phrase in the Kur xxiv, 30, accord. to an explanation given above.] You say غَضَضَتْهُ مِنَ الْبَشْرَ, or غَضَضَتْهُ مِنَ الْبَشْرَ, aor. as above, inf. n. غَضَضَتْهُ مِنَ الْبَشْرَ, He withheld blame. (Lth.) And you say to a rider, in asking him to stop a little where you are, غَضَضَتْ لِسَاعَةٍ، غَضَضَتْ لِسَاعَةٍ، غَضَضَتْ لِسَاعَةٍ، (TA,) and غَضَضَتْ لِسَاعَةٍ، (A, TA,) i. e. رَضِيتُ لِسَاعَةٍ. Restrain for me thy beast, and stop, or pause, where I am, a while. (A, TA,) غَضَضَتْ لِسَاعَةٍ, [first pers. غَضَضَتْ لِسَاعَةٍ,] aor. غَضَضَتْ لِسَاعَةٍ, (Msb;) or the first pers. is غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, and the aor. of each is غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ; (S, K) and the aor. of each is غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ; (K;) or, accord. to the T, some say غَضَضَتْ لِسَاعَةٍ, aor. غَضَضَتْ لِسَاعَةٍ, and some say غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ; (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, (IBa, S, K,) and غَضَضَتْ لِسَاعَةٍ; (S, K;) or the former only, accord to Alee Ibn- Hamzeh; but the saying غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, غَضَضَتْ لِسَاعَةٍ, to denote the quality of that which is termed غَضَضَتْ لِسَاعَةٍ, strengthens what J says [in the S] with respect to غَضَضَتْ لِسَاعَةٍ; (IB;) مَاءٍ غَضَضَتْ لِسَاعَةٍ, or became, fresh, juicy, sappy, moist, not flaccid. (S, Msb;) or
flourishing and fresh; or luxuriant: (IAar:) or beautiful and bright: (K;) and غضت, aor. غضت, inf. n. غضت, and غضت, said of a woman, she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin]. (Lh, TA.)

*He ate what is termed* غضت, (K, TA,) i. e. the طِلَع [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.)

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

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 غيظ, which is an abominable mistake for غيظ. (TA.) ___ And غضن also signifies A man's speaking indistinctly. (TA.) ___ And The boiling of a cooking-pot. (IKtt, TA.)

**R. Q. 2** غضضغت It (water, and a sea, or great river, S) decreased, diminished, lessened, or became defective, or deficient; (S, K;) as also غضضغت, غضضغت, (TA) inf. n. غضضغت. (Msb.) You say، مات فلنان غضضغت, غضضغت. بيطنته لم يتعرض منها شيء 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-'As said, alluding to the death of Ibn-'Owf, meaning Thou hast died with thy religion unimpaired: (A 'Obeyd:) i.e. he had not been occupied with any office of authority or administration where by his recompense might be diminished. (Az.) You say also مَّطْرَ لَا يَتَغْضَضَ.

Rain that will not cease (TA.)

غَضٌّ Fresh; juicy; sappy; moist; not flaccid; (S, Msb, K;) applied to a thing, (S, Msb,) whatever it be; (TA;) as also غَضٌّ ( . S, K;) Hence the trad. (S, K;) You say also غَضٌّ, AP. He who is rejoiced or pleased, to read the Qur-an freshly, who as it descended, let him read according to the reading of Ibn-Umm-'Abd]. (TA.) ___ A calf recently born: pl. غَضٌّ ( . K.) ___ Anything (S) beautiful and bright; (S, K;) as youth, and the like: (S,) or غَضٌّ applied to youth, and غَضٌّ applied to a woman, i. q. غَضٌّ and غَضٌّ thinskinned, or fine-skinned, and plump: &c. j: (A:) or the latter, applied to a woman, thin-shinned, or fine-skinned, so that the blood appears [though the skin]; (Lh:) and غَضٌّ also is thus applied like غَضٌّ. (TA.) You say also, غَضٌّ, غَضٌّ, غَضٌّ and غَضٌّ A thing fresh, &c., and beautiful and bright; [in a flourishing condition;] not changed, or altered [for the worse]. (TA.) And نَبْتُ غَضٌّ A fresh and flourishing and tender plant. (TA.) And غَضٌّ Shāla‘ which the sun has not reached; like a plant which the sun has not reached. (TA.) ___ The spadix of a palm-tree; syn. طُلُعٌ; as also غَضٌّ: (IÂar:) or both signify a tender طُلُعٌ: (K;) or a tender طُلُعٌ when it appears: (TA:) or the latter, a طُلُعٌ when it appears: (As, S;) or the same, fruit when it first comes forth. (TA.)

غَضٌّ, applied to an eye, or eyes, طُرَفٌ. 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 مَغْضَوبٌ, in all these senses: (TA:) and the former, so

Page 2265

applied, [and app. the latter also,] having the eyelids relaxed, or flaccid. (TA:) You say, طَيْبٌ غَضِيضٌ, A gazelle having languishing eyes. (S.) And أَلْكَ لَغَضِيضٍ الْطَّرْفِ نَقِيُّ الْطَّرْفِ, meaning [Verily] thou art faithful, not treacherous; by الْطَّرْفِ being meant وَعَاهُ (TA:) ___ Lowered and lessened in estimation, dignity, or rank: (see غَضِيضٍ مِّنَ) defective or deficient in good qualities); (K;) and, in consequence thereof, (TA;) low, mean, or vile: (A, K;) pl. أَغْضَاسِ. (TA.) ___ Lessened; diminished; made defective or deficient. (TA.) See also غَضِيضٍ, in three places.

عَضَاضَةُ, [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and غَضَاضَةُ and عَضَاضَةٌ (IAar, K) and غَضَاضَةٌ (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, لَسْتِ عَلَيْكَ فِي هَذَا الْأَمَرِ غَضَاضَةٌ 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 I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one. (IAar.)

غَضَيضَةُ: see غَضَاضَةُ, in two places.

غَضَضٌ: see غَضَضٌ.

مَغْضَبَةٌ: see غَضَاضَةُ, in two places.
غَضَيْض َغَضَيْض:

see غَضَيْض.

مَغْضَوُض
غَضَب

َغِضَبَ عَلَيْهِ (S, Msb, K) [aor. ִذَهَبَ ِغُضَابًا] inf. n. غَضَبَةُ (S, Msb, K *) and غَضَابَةُ, (S, K, *) He was angry with him; (MA, K, * PS, &c.;) and غَضَبَ يَّنِم* signifies the same. (Msb.) [See ُغَضَابَةُ below.] And غَضَبَ مِنْ لَا شَيْء ِغَضَابَةً i. e. [He was angry] for nothing; meaning, for no cause. (Msb. [ِلا شَيْء, in a case of this kind, is regarded as one word, and is therefore as above, not لَا شَيْء: see p. 1626, third col.]) ___ غَضَبَ 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 غَضَبَ هُـيَّ when he is dead: (S, A, Msb, K:) so says El-Umawee, and El-Ahmar says the like. (S.) ___ [And you say, َغِضَبَ ِﰱ ِّٰ َغَضَبَةُ لِلَّهُ (meaning He was angry for the sake of God.)] ___ غَضَبَتُ ِلِلَّجَامُ The mare champed upon the bit. (TA.) Abu-n-Nejm says,

* غَضَبَ أَحْيَاً عَلَى الْلَّجَامَ
* كَغَضَبَ النَّارِ عَلَى الْضَّرَامَ

[She champs, sometimes, upon the bit, like the fierce burning of the fire upon the quickly-kindling fragments of firewood]. (A, TA.) [See also 5, last sentence.] غَضَابَةُ, like غَضَابَةً [pass. in form]; and غَضَبَةٌ, (K, TA;) the former of which is the more usual; (TA;) He had the disease termed غَضَابَةُ [v.]. (K, TA.) ___ And غَضَبَتُ عَيْنَهُ, with fet-h and kesr [i. e., app., غَضَبَتُ غَضَابً], or with fet-h and kesr may be a mistranscription for غَضَبَتُ غَضَابً, with damn and kesr, so that the verb may be غَضَبَتُ غَضَابً. (TA.) غَضَابَةُ His eye had in it what are termed غَضَابَةُ. (TA.) غَضَابَةُ 3 I made him angry, he also making me angry. (K.) ___ And I broke off from him, or quitted him, in anger, or enmity. (S, K.) ذَهَبَ مَغَاضِبًا, in the Kur [xxi. 87], means He went away, breaking off from his people, or quitting them, in anger, or enmity. (S.)
He angered him, or made him angry. (S, * Msb, * K.)

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 غضبَت القدر The cooking-pot boiled fiercely [upon the flesh-meat]. (TA.)

(S, K) Red (S) intense in redness: (S, K:) you say أحمر غضب: so says ISk: (S:) or غضب signifies أحمر. (K) i.e. red that is dense, or deep: (TK:) or [i.e. red], applied to anything: and غليظ [i.e. thick, &c.]. (TA.) Also, and غضبة, 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 غضب signifies The lion: and the bull: as also [in the latter sense, or perhaps in both senses,] غضب. (K.)

See غضبان.

A single fit of غضب [or anger]. (O.) See also غضب. Also An [eminence of the kind
termed أمَأَةٍ. (L, TA.) ___ And أَمَأَةٍ خَصَةٌ (K, TA, in the CK خَصَةٍ), 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 أَمَأَةٍ خَصَةٌ ضَعْبَةٌ (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 أَمَأَةٍ ضَعْبَةٍ خَصَةٍ جَبَّةٌ made of the hides of camels, and worn for fighting. (Q.) ___ Also أَمَأَةٍ ضَعْبَةٍ خَصَةٌ جَبَّةٌ The skin of a mountain-goat advanced in age. (K,) The skin of a fish. (K,) The skin of the head. (K,) And أَمَأَةٍ ضَعْبَةٍ خَصَةٌ جَبَّةٌ The skin of the part between the horns of a bull. (K,) ___ And أَمَأَةٍ ضَعْبَةٍ خَصَةٌ جَبَّةٌ A patch of the small-pox: so in the saying, أَصْبَحَ واحِدَةً مِنَ الْجَدِرِيَ جَلَدٌ أَمَأَةٍ [His skin became one patch of the small-pox]: (O:) like أَمَأَةٍ ضَعْبَةٍ خَصَةٌ جَبَّةٌ. (S in art. غَضَنَ.)

غَضَنَ: see غَضَنَةٍ.

غَضَنَةٍ غَضَبَانَ [q. v.]: (S, Msb, K:) and pl. thereof. (S,) [See also غَضَبَوبٍ.] It is also said by J, (K, TA,) and [before him] by EzZejjájee, and also [after him] by ISd, (TA,) to be a name for أَمَأَةٍ ضَعْبَةٍ خَصَةٌ جَبَّةٌ hundred camels, and not to have any one, nor the article لَٰ: but this is a mistake for أَمَأَةٍ ضَعْبَةٍ خَصَةٌ جَبَّةٌ. (K, TA.)

الْفَوْقَةُ الإِصْبَابِ [The irascible faculty]. (KT, in explanation of أَنْهَرِ.)

غَضَبَانَ (S, Msb, K) [and, in the dial. of BenooAsad, as is implied by the fem. in that dial. mentioned in what follows, غَضَبَانَ] and غَضَبَبَ (which is both masc. and fem.) and غَضَبَبَ (K) and غَضَبَتَ (S, K) and غَضَبَتْ (S, K) and غَضَبَتْ (Msb) and غَضَبَتْ (K,) or the last, accord. to MF, is غَضَبَتْ (TA,) are epithets applied to an angry man: (K,) [the first seems often to signify simply Angry, like غَضَبَبَ; but accord. to SM,] all these epithets signify quickly, or soon, angry [as غَضَبَتْ is said in the S to signify, on the authority of As]: (TA:) the fem. of the first word is غَضَبَتْ (S, Msb, K,) and (in the dial. of Benoo-Asad, S) غَضَبَتْ, (S, K,) which is seldom used; (K,) and غَضَبَبَ is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, Msb) غَضَبَبَ (Msb, K) and (likewise of the first) غَضَبَبَ (S) and غَضَبَبَ (S, K) and غَضَبَبَ (Msb, K.)
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 غضب.

A man (TA) perturbed in, social intercourse and in comportment. (K. [For غضب I read كدر, as in other copies.])

The part between the penis and the thing. (K.)

An object of anger. By المغضوب عليهم in the Kur [ch. i. last verse], are meant The Jews. (O, TA.)

Also signifies Having the disease called غضاب, i.e., the smallpox. (O, TA.)
**Riḍgh**

1. **Riḍgh** (aor.), inf. n. 
   - َرَﻀَﻏ (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., َغَضَر.])

   **And Riḍgh** (aor.), inf. n. 
   - ِرَﻀَﻏ (a man) became rich, wealthy, or abounding in property. (Msb.) You say, َرَﻀَﻏ ِلَﻠِّمْ (, K. TA,) and in like manner, ِلْﻫَﻷاَو َثْﻋَﺳْﻹا.
   - َرَﻀَﻏ and َغَضَر (TA:) as also َرِﻀَﻏ, like ََ نُع (; IKtt, TA;) He 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.)

   **And God made him to be rich, wealthy, or abounding in property:** (Msb:) to enjoy a pleasant life: (S:) or to have abundance of the goods, conveniences, or comforts, of life. (K, TA.) With kesr, said of a place, It had in it red clay or earth: so says Az. (O.)

   **And I did not deviate from my course.** (TA.) I did not deviate from my course. (TA.) And َغَضَر عليه (, K, TA; and so O, K.) One says, I did not deviate from my course.

   **And He turned aside or away, or deviated, from it, or him;** (S, O, K, TA;) and so O, K.) One says, I did not deviate from my course.

   **And He did not hold back, or refrain, from reviling me.** (TA.) And َغَضَر عليه (, S, K, TA;) and so O, K.) One says, I did not deviate from my course.

   **And He cut off the thing, (K, TA,) َلَه.** (TA.) You say, َغَضَر لَه مِن مَّالَه. He cut off a portion for him from his property. (K.)

   **And He tanned well the skin.** (TA.)
He charged, and was not cowardly, and did not fall short of what was requisite. (TA.)

see the first paragraph.

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

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

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

One says also An easy and a plentiful life: (K, * TA:) being here an imitative sequent to (TA.) And applied to a man, (O, K,) and (O, Msb, K,) Blест, fortunate, or abounding in good or advantage or utility. (O, Msb, K.) See also غضر, in two places.

A certain plant. (K, TA:) Hence the prov. [He eats ghadrah, and lies down aside]. (TA. [See also حجرة-1])

good, or fertile. (K,) green, or of a dark or an ashy dust-colour: (S, Msb, K;)

and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also غضر, accord. to different copies of the K, the latter accord. to the L. (TA:) or, accord. to IAar, which is a mistranscription,] signifies a place having in it red clay or earth. (O.) One says, أطبط فلاان بره في غضرآ (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] كَتَّان. (TA.)

ٌغَضار 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 غَضار : (K,) or the latter signifies such clay itself: (Sh, O;) and the former signifies baked clay (Sh, O, K, TA) made of أخضر, (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. *)

ٌغُضور Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in nowise, go into it [app. by reason of its compactness]. (TA,) And A species of trees [or plants], (K, TA,) dustcoloured, that grow large: n. un. with ٌ، (TA,) And (TA) A certain plant, (S, O, TA,) resembling the ﻮُمَام [or panic grass], (TA,) or of the species of ﺳَأَل [or rushes], not beneficial, nor causing increase in the cattle; (AHn, O;) it is said that the cattle pasturing upon it do not form fat thereby, (O, TA, *) and that it does not dissolve in their stomachs: (O;) n. un. with ٌ، (AHn, O.)

ٌغَضر Soft, or tender; (TA,) applied to a plant, or herbage; as also غَضر, غَضر, and غَضر; (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. خضر [Syn. with أخضر]. (K,) See also غَضرَاءِ. ٌغَضارَةٌ an inf. n., of غَضرَةٌ and of غَضرَةٌ. (TA,) [Used as a simple subst.,] Ease, comfort, and affluence; easiness of life: amleness 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 signifies the same. (S.) One says, зىَيَذَّهُم لِّفٰی غَضَرَاءَهْ، meaning Verily they are in a plentiful and prosperous condition of life. (S.) Accord. to As, one should not say ابَّاد اللَّه غَضَرَاءَهْ، but ابَّاد اللَّه خَضْرَاءَهْ, meaning May God put an end to their prosperity, and their plentiful condition: (S:) but Ahmad 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 خَضْرَاءَهْ, voce خَضْرَاءَهْ, Asus.] ) One says also, لَٰذَّهُم لِّفٰی غَضَرَاءَهْ وَيَشَأَّنُونَهُم, meaning Verily he is in a plentiful condition of life. (TA.) And لَٰذَّهُم لِّفٰی غَضَرَاءَهْ مِن خِيرٍ, meaning Verily he is in an ample state of prosperity. (TA.) And, (O, K,) accord. to Lth, (O,) غَضَرَائِیُّهَ نَم ِرِضْح، 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 \( \text{قُضَاءة} \): [app. from the Pers. غَضَرِءَة] pl. غَضَرِئْر. (Mgh.) غَضَرْاَرِیُّ A species of locust; also called the جِرَاد مِبَارِك: a word of uncertain derivation. (Msb.) غَضَرْاَرُ The lion. (Sgh, K.) غَضَرُ Also Withholding, or preventing. (TA.) And A skin Well tanned. (AHn, S, O, K.) And One who occupies himself early in the morning in the accomplishment of the objects of his want, or in his needful affairs. (AA, O, K.)
A man enjoying a pleasant life: (S:) blest; fortunate; abounding in good, or advantage, or utility: (Msb, K:) or in a state of ease, comfort, and affluence; or of plenty, or prosperity; (O, K, TA:) and of happiness: (TA:) as also: (K, TA:) pl. of the former, as well as: (TA:)
غرض

غرض is syn. with غرض، (S and K &c. in art. غرض، q. v.,) in [all of] its meanings: (K:) pl. غرض،. (O and TA in art. غرض.)
**غضب**

1. **غضب**, (S, O, K) aor. — (K) inf. n. **غضب**, (TA) He broke it, namely, a branch, or stick, or the like, (S, O, K, TA) and a thing, (TA) but not thoroughly. (S, O, TA) [See also 2.] And **غضب** أذنه, (S, O, K) aor. and inf. n. as above, (S, O,) He (a dog) relaxed his ear, and folded, or creased, it: (S, O, K, TA:) [see, again, 2:] or **غضب** أذنه, inf. n. **غضب** أذنه and **غضب** أذنه, he (a dog) twisted his ear: and in like manner one says of the wind, [غضب] i. e. it twisted it. (TA) And **غضب** the pillow [so as to make creases in it]. (Ham p. 785. [But perhaps this is correctly **غضب** said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies أخذت الجزى أخذًا [as though meaning They, or she, restrained the running, i. e. their, or her, running; agreeably with what here follows]: (O, K, TA:) [for **غضب** من الجزى] said of a horse &c., means he lessened, lit. took from, the rate of the running, (أخذ من الجزى) without reckoning: (L, TA:) Umeyeh Ibn-Áïdh El-Hudhalee says, *

**غضب** و**غضب** من رق

(O, TA) meaning He (the ass) withholds somewhat of his running, (أ rif من جرى) and they (the she-asses) lessen, lit. take from, the [or rather a] first, or former, rate of their running, (أخذ من أول جرى) without reckoning: (Skr: see Kosegarten's Carmina Hudsallitarum, p. 189:) Skr says, in explanation of the citation above from Umeyeh, that **غضب** signifies the act of taking and lading out [with the hand] (أ rif) and on one occasion he says, the taking easily; [adding,] one says, [Such a one took, or laded out with his hand, from soft food]. (TA) **غضب** asserting, inf. n. **غضب** The life was soft, or easy, and plentiful. (TA) **غضب** [aor. —, inf. n. **غضب**] He (a dog, S) was, or became,
relaxed, or flabby, in the ear. (S, K, TA.) And غَضَفَتِ الْأَذْنُ, inf. n. غَضَفِ, 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 غَضَفَتِ الْأَذْنُ, below: and see 7.] غَضَفَتِ الْأَذْنُ غَضَفِ: see 4.

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

4 غَضَفَ اللِّيْلُ غَضَفَتْ لَيْلَةٌ The night became dark and black; (S, O, K;) as also غَضَفَتْ, inf. n. غَضَفِ. (S.) غَضَفَتْ السَّمَاءَ The sky became clouded, and prepared to rain. (O, * K, * TA.) غَضَفَتْ النَّخلُ 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.) غَضَفَ العَطْنُ The usual abidingplace of camels, or cattle, or their place of lying down at, or around, the water or watering-trough, had many thereof. (K.)

5 غَضَفَتْ It broke, or became broken; as also غَضَفَتْ, غَضَفَتِ, غَضَفَتْ لَيْلَةٌ غَضَفَتْ عَطْنُ السَّمَاءَ The serpent twisted, or coiled, itself. (O, K.) غَضَفَتْ البَئِرُ The sides of the well fell in ruins, or became demolished: (S, O, K:) the well collapsed, or broke down, upon such one, who had descended into it; (O;) as also غَضَفَتْ عَلَيْهَا لَيْلَةٌ غَضَفَتْ عَلَيْهَا الدِّينَا غَضَفَتْ عَلَيْهَا اللَّيْلِ غَضَفَتْ لَيْلَةٌ غَضَفَتْ عَلَيْهَا الدِّينَا غَضَفَتْ عَلَيْهَا اللَّيْلِ غَضَفَتْ عَلَيْهَا اللَّيْلِ The night covered us. (O, K.) غَضَفَتْ عَلَيْهَا الدِّينَا غَضَفَتْ عَلَيْهَا اللَّيْلِ The world became abundant to us in its good things; and favourable to us. (O, K.)
His ear became folded, or creased, not naturally. (TA.) [See also 1, near the end.] The thin clouds, like smoke, overlay one another. (TA.) They entered into the dust, or raised and spreading dust. (S, O, K.)

Laxness, or flabbiness, in the ear: (S, O, K:) or, as in the T, a laxness, or flabbiness, of the upper part of each of the two ears, upon, or over, the concha thereof, by reason of its width and its largeness: (TA:) Aboo-'Amr Esh-Sheybânee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies a twisting, in the ear, backwards: accord. to ISh, it is, in the lion, a laxness, or pendulousness, of the upper eyelids, 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,] In the edges of his upper eyelids is a laxness, or pendulousness: both meaning the same. (TA.) Also Softness, or easiness, and plentifulness, of life: (S:) like غَطَفَ. (O in art. 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 [or pulpy pericarp], and from its lowest to its uppermost part it has green [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]: (Lth, O:) AHn says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) having many [leaves such as are termed خُوص] of the hardest sort, whereof are made large
[receptacles of the kind called] جُلَال [pl. of جُلَالٌ], that serve for sacks, 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 خوص are made mats like carpets, (L, TA,) called جَعَمٌ, pl. of جَعَمٍ [q. v.], (L,) one of which may be spread for twenty years. (L, TA.) See also the next paragraph, in two places.

A certain bird: or a ءَطَق [or sandgrouse]: (IDrd, O, K;) or the ئَطَق termed جُونِيَة: pl. جُوُنٍ, [or rather this, if correct, is a coll. gen. n.:] J says that غضَّف جُونِيَة] signifies جُوُنْا, [thus in the TA, but in my and other copies of the S غضَّف جُونِيَة] signifies جُوانُا, [for which Golius appears to have found غضَّف جُونِا; but IB says that it is correctly جُوانُا جُوُنٍا; (TA. [See جُوانَة: and particularly what is said at the end of the paragraph thus headed.]) Also An [eminence of the kind called] جَأَكَة: (O, K, TA.) [For جَأَكَة, in this case, the TK has most strangely substituted جَأَكَه, meaning جَأَكَه, 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.]

See غضَّف, in two places. ___ Also [applied to a man] Soft, or easy, and plentiful, in his circumstances. (S, O, K.)

غاضَف] applied to a dog, Relaxed, or flabby, in the ear; pl. غاضَف (S, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce غَضَفْأَءٌ [O, TA;) and the fem. غاضَفْأَءٌ 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 غاضَف when it is forwards. (IAar, O, K.) And hence [the pl.] غاضَف, 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., غضااء, 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 مشغص is like (TA.) __ And اسمaghض is one of the names of The lion (TA.) __ An arrow of which the feathers are thick; (S, O, K;) contr. ofDOM، A night that is dark (S, O, K) and black; (S, O;) covering with its darkness. (TA.) __ عيش أغض A soft, or an easy, and plentiful, life; as also مشغص (S, O, K,) like مشغص. (S and O in art. مشغص) And سنة غضااء A fruitful, or plentiful, year. (TA.)

مشغص: see اسمaghض, latter half. __ Applied to palm-trees (خل), Having many branches, and bad fruit; (O, TA;) thus without خ (O;) and also with خ. (TA. [See also its verb.]) __ And فرة مشغص 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.)
Q. 1 He (a jade, or hackney, TA) was, or became, heavy, or sluggish. (K, TA.)

: see the next paragraph; the former, in two places.

: see the next paragraph; the former, in two places.

Big, thick, or rude, in body or person; (S, K;) as also , which is the original form; the 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 and ; (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 meaning, A big, or thick, fleshy, ear. (AO, L) Hence, The lion; (Lth, S, K;) as also .

(TS, K.)

: see the next preceding paragraph.
1. غَضَنَ ٌ (S, K,) aor. He, or it, (a man, and a thing, S,) withheld, restrained, hindered, or diverted, him. (S, K,) One says, ما غَضَنَ عِنٌّ, What withheld, hindered, or diverted, or has withheld, &c., thee from us? (S.) In the Nawádir of IAar, this verb, which is correctly thus, with ض, is erroneously with ص. (TA.) غَضَنَتْ بُلُدُها, 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 التَّغَضَنَانَ, which will be found below, it is said that this word signifies also الرَّجِعَ, (an inf. n. of رَجَعَ, q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to غَضَنَتْ, 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 form places: and see 4

2. غَضَنَتْ, inf. n. تَغَضَنَانَ, I wrinkled, shrivelled, or puckered, it syn. of the inf. n. تَشَنَّيَّ (S.) One says, دَخَلَتْ عَلَيْهِ غَضَنَتْ لِمِنْ جِيَبِهِ [I went in to him and be wrinkled to me a portion of his forehead.] (TA) See also 5 and see 1 in two places and 4

3. غَضَنَةُ, signifies [The contracting of the eyes so as to wrinkle the lids], (S, K, TA,) by reason of doubt, or suspicion. (TA.) One says, غَزَّارَهَا مَكَاسِرَةَ العَينِينَ غَيْرَ مَكَاسِرَةَ المَرَأَةَ [i. e. He talked, or act, with the woman, in an amatory and enticing manner, with the contracting of the eyes so as to wrinkle the lids] (A. TA.)

4. غَضَنَتْ السَّمَاةُ, The sky rained continually; (S, TA,) as also غَضَنَتْ, but more perhaps غَضَنَتْ, but more
probably, I think, غضبت السحابة [The cloud rained continually]. (S and TA in explanation of غضبت عليه الحمى.) رقت The fever continued upon him persistently.

And غضبت عليه الليل The night became dark upon him. (TA.)

It was, or became, wrinkled, shrivelled, or puckered; متشنج (S, MA, TA;) as also غضن, inf. n. غضن, and app. قول, like قول as an inf. n. of قبل. 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, غضن, غضن, for] غضن, [if not a mistranscription for التحضن, as also غضن, is syn. with غضن; and one says رجل ذو غضن في جبهته [i. e. a man having a wrinkling in his forehead; but غضن may be here used as pl. of غضن, and thus meaning wrinkles]: and غضن signifies a bending (تغشت) of a branch or twig or the like. (TA.) One says also, تغشت الدروع على لسَنّها. The coat of mail became folded, [or it hung, or sat, with folds,] upon its wearer. (TA.)

A wrinkle, crease, fold, ply, plait. or pucker, غضن (S, Mgh, Msb, K,) of the skin, (S, Mgh, Msb,) and of anything, (Msb,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c. (S:) pl. غضن, S Mgh, Msb, K,) occurring in a verse cited in art. غلاب (TA.) [Hence,) one says, كان ذلك في غضن كذا [lit. That was within the folds, meaning in the midst, of such a thing, or such an affair or event]; like في أثناء كذا (TA in art. غلاب) غضن الأذن means The places of fold the case; syn. مناينها. K, TA. in the CK [erroneously] غضن الأذن مناينها. (TA) Difficulty, distress, or trouble, and fatigue or weariness. (K, TA.) The Arabs say to a man, in threatening him, لا أطيلن غضبك [i. e. I will assuredly make] thy difficulty &c., [to be long (AZ, A, TA)]

an inf. n. of غضب. (MA [See 5, in two places,]) غضب, غضب, غضب العين غضب signifies The exterior; or apparent جلدة [app. meaning tunic i. e. the sclerotic tunic,] of the eye. (S, TA.)
A patch of the smallpox] One says of a person whose skin has became covered, or wholly covered, with the smallpox, [His skin has became one patch of the smallpox]:

and some say (S,)

the subst from the verb in the phrase [i. e. a subst. signifying The act denoted by that phrase. q. v.] (K)

A she-camel's young one or foetus, cast in an imperfect state, before the hair has grown upon it and its make has become [perfectly] apparent. (TA.)

Contracting his eye so as to wrinkle the lids, naturally, or by reason of enmity, or from pride. (K.)
1. غض (aor. غض, see 4; the former, in three places. (K, TA, aor. غض, thus in the M, (TA,)
inf. n. غض. (K * TK,) He, i. e. a man, [and app. it. i. e. a thing,) was, or became, such as is termed غاض
[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 غض below] غض, inf. n. The camels had a complaint (M, K, TA) of
their bellies (K, TA) from eating of the trees called غض. (M, K, TA.) غض The land abounded with the trees called غض. (Ktt, TA.)

4. غض (aor. غض, (S,) inf. n. غض, (S,); غض, (TA in art. غض;) [and so غض عينه; said of a man: (Msb:) or he closed his
eyelids upon his iris; so in the M; as also غض, a dial. var. of غض, likewise mentioned by ISd; and غض, aor.
غض, 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, غض عينه غالب He held, or refrained, notwithstanding
anxiety, spontaneously, without being asked, or without constraint: (Msb, TA:) or
غض عينه غالب he bore anxiety patiently. (M, TA.) And غض عينه غالب He feigned himself
eignful of it; [he closed his eyes from it;] he connived at it; as also غض عينه. (TA in
art. غض.) And [sometimes غض means The abstaining from proceeding to extremities. (Mgh
in art. 

He was silent respecting the thing; and so غَـضَا , aor. (K, TA.) And غَـضَا means He closed, or turned away, from him, or it, his eye, or eyes; syn. غَـضَا وَدَّه. (K, TA;) so in the M. (TA.) غَـضَا اللَّيْل means The night was, or became, dark; (S, Msb, K;) and covered everything (K, TA) with its darkness; from ISd; (TA;) as also غَـضَا, aor. (K, TA. [See also غَـضَا.])

6 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, غَـضَا means i. q. غَـضَا لَفَّاَغَـث (i. e. He was, or he feigned himself, unmindful, &c., of him, or it): (K, TA:) like غَـضَا لَفَّاَغَـث: mentioned by Az. (TA. [See, again, 4.])

gَـضَا said by Th to be written [thus] with ٰ but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally ى, not ٰ.] 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] هَدَّبٌ [q. v.], like that called أَرْطَى; (TA;) and its fire is of long continuance: (Har p. 60:) [see also ثُمَر: 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 غَـضَا; (K;) and AHn says that sometimes غَـضَا is a pl. [of the n. un.]. (TA.) Hence, غَـضَا دَذَّبَ غَـضَا [A wolf of trees, or shrubs, called غَـضَا; (S, K;) or, as in the handwriting of Aboo-Zekereeyà دَذَّبَ غَـضَا; 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 غَضا is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] غَضا there. (TA.)

A camel having a complaint of his belly from eating of the trees called غَضا: (S, K;) like غُضَبَأ لَمْبَع. (S.) غَضا, غَضا: see غَضا. ___ Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] هَنِيَّةُ غَضا. (TA,) A hundred camels: (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] غَضا [i. e. the trees thus called]: AA has mentioned it with the article ال, saying that غَضا signifies a hundred. (TA.)

A land (أَرْض) abounding with the trees called غَضا. (S, K;) And, as also غَضا, A place in which is a collection of the trees called غَضا; (K, TA;) a place where they grow. (TA.)

And the former, Rugged land or ground. (TA.)

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

A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,] may be from غَضا; or it may be from غَضا: similar to أَعْضَى أَعْضَى, but the former derivation is the better. (TA.)

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

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

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

ٌﺔَﻧﺎَﻴْﻀَﻏ Dark; applied to night (لِيْلَ) ; as also مَغْض، but this latter is rare: (S, Msb:) and so غَاضِيَة، (S, K,) applied to a night (لِيْلَةِ) ; (S:) or, thus applied, accord. to Az, intensely dark. (TA.) And ٌﺔَﻴِﺿﺎَﻏَةَ signifies also Bright, or shining brightly; (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (نَارَ): (so in other copies of the S and in the TA;) thus having two contr. meanings. (S, K.) And ٌﻞُﺟَرَضٌ A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied. (K.)

ٌضْغُمٌ: see the next preceding paragraph.

ٍضْغُمٌ: see the next preceding paragraph.
غضى

See غضى غضى
He immersed, immersed, dipped, plunged, or sunk, him, or it, in the water: (S, Msb, K:) he made him to plunge, or dive, in, or into, the water: (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and ُﻪﱠﻄَﻏ signifies the same. (TA in art. ْﻂَﻏ).

And ُﻪﱠﻄَﻏ, inf. n. ﱞﻂَﻏ(, S, Msb,) He pressed, or squeezed, him, or it, (عصر,) Vehemently; and i. q. [q. v.]. (TA.) [And ُﻪﱠطة, q. v., has a similar meaning.] ُﻂَﻏ, aor. ْﻂَﻏ(, Msb, K,) 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.)

The stone cooking-pot boiled audibly. (TA.)

See also ْﻂَﻏ, near the end of the paragraph.

He vied, or contended, with a fish in plunging, or diving. (JK in art. ْﻂَﻏ)

The people, or company of men, vied, or contended, one with another, in plunging, or diving, or in the water. (S.) And the children vied, or الْبَيْنَاءُ،}
contend, one with another, in plunging, or diving, in the sea or great river.

(A in art. قمس.)

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 غطط البحر The

Page 2270

waves of the sea became high (عالَت) so in some copies of the K, or estuated (علَّمت) so in other copies of the K, and in the L; (TA;) as also غططت القدر [The contents of the cooking-pot] made a sound: or boiled vehemently. (K.) And غطط عليه, said of sleep, It overcame him. (L, K, TA.)

R. Q. 2 غططت: see the next preceding paragraph. Also It (a thing) became separated, or dispersed. (Sgh, K, TA.)

The [bird called the] قطأ [i.e. the sandgrouse]: (M, K;) or a species thereof, (S, K;) or, as some say, a species of bird not of the قطأ (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 قطأ 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 (صهب) in the tertials, are the كردية: and the جونية: and the long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes are the غططت. AHát says that in the أخدعان [by which is here meant, as in some other instances,
the places of the two veins so called in the neck) of the "water" are what resemble two decorations, two lines, black and white; and it is slender, but exceeding the ٌما. accord. to Skr, it is a bird resembling the ٌقَطَأ (TA.) See also the paragraph here following.

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 ٌسَحَر [or period a little before daybreak; as also ٌقَطَأ. (Th, K, TA.)

ٌقَطَأ a word imitative of the cry of the [bird called the] ٌقَطَأ (S, K,) and of the sound of the [vehemently-boiling] cooking-pot. (TA.)

ٌقَطَأ A cooking-pot vehemently boiling. (S.)
Q. 1 َفَﺮْﻄَﻏ (i.e. God) made persons to be [غَطَرَف] i.e. chiefs, &c., (pl. of غَطَرَف) or] noble. (Ham p. 793.) ___ [And He treated violently, unjustly. (Freytag, from the Deewán of the Hudhalees.)] See also the next paragraph.

Q. 2 َفَﺮْﻄَﻐَـﺗ He sought chiefdom, or lordship; [&c.;] from غَطَرَف meaning سَيَد. (O.) ___ And He magnified himself, or was proud: (El-Ahmar, O, K:) [and so, app., َفَﺮْﻄَﻏ, for] غَطَرَف غَطَرَف غَطَرَف and غَطَرَف signifying غَطَرَف غَطَرَف غَطَرَف: (S:) [or] he was proud, haughty, or self-conceited, in walk (IAar, O, K) especially. (IAar, O)

[app. an inf. n. of غَطَرَف, 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.)

: see غَطَرَف, in two places.

: see the following paragraph.

: see the following paragraph.

The hawk, or falcon; syn. بَاز: 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, (بَاز,) that has been taken from its nest: as also غَطَرَف [i.e. chief, or lard, &c.]: (S:) or a or noble, (Lth, O, K,) or generous: said to be so called as being likened to the hawk, or falcon: (Ham ubi suprà:) and liberal, bountiful, generous,
noble, and youthful: (ISK, O, K;) or a goodly, or comely, youth or young man. (TA:) and غطَّرَف signifies the same: (ISK, O, K;) pl. غطَّرَفَة. (O, K, TA) and غطَّرَف. (TA.) Also Goodly, or beautiful; and غطَّرَف and غطَّرَف. (O, K, TA) and غطَّرَف. (TA.) Also Goodly, or beautiful; and غطَّرَف. (O, K, TA) and غطَّرَف. (TA.)

ٌفاَﺮْﻄِﻏ signifies the same: pl. ﴿ٌفَرِاطَغ﴾ (O, K, TA) and ﴿ٌفَرِاطَغ﴾ (TA.) Also Goodly, or beautiful; and غطَّرَف and غطَّرَف. (Ibn- 'Abbád, O, K;) or the last of these signifies a youth, or young man, such as is غطَّرَف. [i.e. excel-lent, or elegant in mind, manners, and address, or speech, and in person.]

ٌفوُﺮْﻄُﻏ and ٌفوُرِاطَغ (Ibn-'Abbád, O, K;) or the last of these signifies A wide neck. (O, TA:) as also ﴿ٌفَرِاطَغ﴾ (TA.)


(O, TA:) as also ﴿خَطِيرَف﴾ (TA.)
1 غطس

غطس، (S, A, K.) aor. غطس، (S,) or غطس، (Msb,) inf. n. غطيست، (TA;) or both: (A. TA;) He immersed, immersed, dipped, plunged, or sunk, him or it, in water. (S, A, Msb * K, TA.)

[Hence,] غطست في بحر أنعمه He overwhelmed me in the sea of his benefits, or favours].

(A.) غطس، aor. غطس، (Msb, K,) inf. n. غطس، (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) غطس في الإناء He put his mouth into the vessel and so drank. (Ibn-'Abbád, K.) غطست به اللجم Death took him away. (Sgh, K;) a dial. var. of غطست [q. v.]. (TA.)

2 غطس see the preceding paragraph, in two places.

6 غطستا They two vied, or contended, each with the other, in plunging, or diving, (A, K,) in water; (K;) syn. غطستا (A, K) and غطستا (A) and غطستا (TA.) And غطستا They vied, or contended, one with another, in plunging, or diving, in water; syn. غطستا (TA.) غطستا They feigned himself negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really SO غطستا (Sgh, K;) and غطستا is a dial. var. of the same: both are from Aboo-Sa'eed Ed-Dareer (TA.) You say, غطستا He feigned himself negligent of it, &c.; (Aboo-Sa'eed, TA in art. غطس;) and [app. in like manner] غطستا غطستا (JAar, TA in art. غطس.)

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

ليل غطست Dark night: as also غطست (IDrd.)
A place in which one plunges, or dives. (TA.)

and its variations, here mentioned in the S and L and K, see in art.
1 غَطَشَ, aor. (A, K) inf. n. غَطَشِ (TK), [or perhaps غَطَش, q. v.,] It (the night) became dark; (A, K) as also غَطَشُ (S, K) or غَطَشَ, (TA,) inf. n. غَطَشَ (TA,) He had an affection resembling weakness of the sight, with a shedding of tears at most times. (S, TA.)

And غَطَشُ البصَرَ, The eye, or sight, became weak, and affected with a shedding of tears at most times] and so غَطَشَ, اًغَطَشَ, غَطَشَ, like اَحَمَارَ [in measure] (TA and من عينه اَطَغَشَت) His eye became dark, or dim, (IDrd, K,) and weak-sighted. (IDrd.)

They entered into, or upon, the darkness [of night]. (TA.)

God made the night dark, (Fr. S, A, * K)

see 1, last sentence.

They feigned himself negligent, or heedless, of it; (Abu-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also غَطَشَ (Aboo-Sa'eed;) and [app. in like manner] غَطَشَ, (IAar, TA in art. غَطَشَ) or he feigned himself blind to it; either in the eyes or intellectually; syn. تعامي. (TA,) You say also, مررت به اَطَغَشَتَ I passed by him and he feigned himself heedless, or blind]. (A.)

see 1, last sentence.

[app. meaning The darkness, or blackness, of night]: (As, A, TA:) Abu-Turab, (L,) or AZ, (TA,) makes it to be after the غَطَشَ, غَطَشَ غَطَشَ (L, TA;) and غَطَشَ 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.)

also غْطَش, in two places.

، (As, A `Obeyd, Kr, S, A,) or غُطْشَأ، (O, K,) if from خَطْش النَّيْل. originally [and properly] like عُمْيَة، but by poetic license it is made perfectly decl., [with tenween,] but if غَطْشان occurred, as meaning dark, it would be a fem., written [ﻰَﺸْﻄَﻏ,] 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، رَكِيَّنا فِلَاطِّ خَطْشِي وَقُحَن، ِكَرَمَالْمَا خَطْشِي [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.)

غَطَش: see غَطَش.

غَطَش: see what next follows.

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

تَغْطِيَش: see the next preceding paragraph.

مَتْغَطِيَشَن Feigning blindness to a thing. (S.) [See 6.]
Ampleness of the means, or circumstances, of life: (S, O, K:) like (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 (TA:) or abundance of the hair of the eyebrow: (K:) said by ISh to be syn. with (TA:) but by IDrd said to be the contr. of , 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 .]

, 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 .

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

A life ample in its means, or circumstances: like (S, O,) And syn. with in relation to the edges of the eyelids [Having what is termed as meaning ]. (TA.)
The sky has [by its becoming overcast] concealed the light of the sun [in this our day]: (JK) or its [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 ﻓَلْوَـْـٰٓاَنْ (TA,) inf. n. ﻓَلْوَـْـٰٓاَنَّ (TA,) The darkness of the night became confused. (K, TA.)

Q. Q. 1 ﻓَلْوَـْـٰٓاَنَّ (O, K, TA,) with the ﻃَيَّ before the ﻢَيَّ, (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 ﻷُﻃَلْلَيْنَ (O, TA,) thus correctly in the following senses, accord. to the K ﻷُﻃَلْلَيْنَ, 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 ﻷُﻃَلْلَيْنَ (TA,) And ﻷُﻃَلْلَيْنَ, or the ﻷُﻃَلْلَيْنَ 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 K ﻷُﻃَلْلَيْنَ, which is said in the TA to be a mistake.]

Q. Q. 4 ﻷُﻃَطَلْلَيْنَ ﻷُﻃَطَلْلَيْنُ (A ‘Obeyd, O, K, TA:) and so ﻷُﻃَطَلْلَيْنَ, 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.)

is pl. of ﻷُﻃَلْلَيْنَ, [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: (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 signifies also the light of the dawn mingling with the darkness of the night. (Ham p. 213 [q. v.].) And signifies also the light of the dawn mingling with the darkness of the night. (Ham p. 213 [q. v.].)

And 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 رَصْع (q. v.): 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 غَيْطَلَةٌ: on the authority of Kr. (TA.) 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 غَيْطَلَةٌ; (K:) or the latter signifies confusedness of darkness; (IDrd, O;) or signifies also dense (lit. accumulated) darkness. (K. [The Arabs describe thick darkness as darknesses one above another: see Kur xxiv. 40.])

And The intricate and confused blackness of night: (S, O, K:) or signifies the confusedness and denseness of the darkness of night]: and the pl. is غَيْطَلَةٌ. (TA.) And The overpowering influence of
drowsiness: (O, K:) [or so one says, meaning غُيَاطَلَةٌ نَعَاسٌ] 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 غَيَاطَلُ ظَنُّ النَّامِ 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 الغيَاطَلةٌ (accord. to Fr, as is said in the O and TA,) signifies the السَّلَف ﺻَلَاحًا [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 the المَلَعْنَة المَطْغى to be an epithet applied to the cow as signifying having a youngling, which is termed طَغْيَانٌ or طَغْيَانٌ, (like the المعجل signaling having a calf, which is termed عِجْل, 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, المَلَعْنَة المَطْغى 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 the غيَاطَلةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَغْيَانٌ, aor. طَغَيْنُ, signifying أَسَرَفَ فِي الظُّلمٍ, طَغَيْنُ, as it seems to be at first sight; but from تنْحَطَطَ, signifying صَاحِتَةٌ وَحشَيَةٌ طَغْطَت, the like of which is also said of the ثور. (TA.) ___ غيَاطَلةٌ 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. غِيَاطِلٌ: (S, O:) accord. to AO, the بقرة وحشية غيَطَطَت, [or bovine antelope]: (S, O:) Th says that it signifies the بقرة [or beast of the bovine kind, bull or cow], not particularizing the wild species. (TA.) [See also غيَطَطَت, last explanation but one.]

غيَطَطَت: see غيَاطَلةٌ, first quarter, in two places.

غُوَاطَةٌ [generally meaning A meadow]. (IAar, O, K.)

شجر مُغَطَّل Dense, or tangled, trees. (JK.)
And غصون غيطل Soft, or tender, branches, (O, TA,) having dense leaves. (TA.)
A great sea, (S, K, TA,) abundant in water; (S, TA,) and غُطَمْ, (K, TA,) like ﴿قَرْشُب﴾ (TA,) [in the CK غُطَمْ,] signifies the same; as also غُطَمْمُ : (K, TA:) one says ﴿حَرَ غَطَم﴾. (S.) ___ And A man large (S, K) in disposition (S) or dispositions; (K,) [i. e.] liberal, or bountiful: (TA:) one says ﴿رَجُل غَطَم﴾. (S.) ___ And غّطَمْمُ: see the preceding paragraph, in two places.

A numerous company, or collective body: (K, TA:) one says ﴿جَمْع غَطَم﴾. (S, TA,) And عدد غُطَمْ, like ﴿قَرْشُب﴾, A large number. (TA,) [See also غّطَمْمُ, in art. غُطَمْمُ.]

Thick milk. (K, TA,)
Q. 1
The dashing together of the waves of the sea; as also 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; 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, meaning The cooking-pot boiled vehemently; as also: (TA:) and 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
, 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.)

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

(S, K) and 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 A sea great in the waves, and abundant in the water. (K.) is applied in a verse of Ru-beh to a number of men [app. as meaning Multitudinous]. (TA voice, by which it is followed.)

: see the next preceding paragraph.
ٌﻂٌﻄَﻤْﻄَﻏ : see غطامط in three places. [Accord. to J, the م in the words of this article is augmentative.]
\textbf{غَطَوَ}}

\text{1} \quad (K, TA,) \text{ first pers.} \\
\text{غَطَوَتْ} \quad (Msb,) \text{ aor.} \\
\text{غَطَٰٔ} \quad (TA;) \text{ and} \\
\text{غَطَيُّ} \quad (K, TA,) \text{ first pers.} \\
\text{غَطَيَتْ} \quad (S, Msb,) \text{ inf. n.} \\
\text{غَطَيَهُ} \quad (S, TA;) \text{ and} \\
\text{غَطَا} \quad (K,) \text{ and} \\
\text{غَطِّيَهُ} \quad (S, K,) \text{ inf. n.} \\
\text{غَطِّيتَ} \quad (S;) \text{ or this has an} \\
\text{intensive signification;} \quad (Msb;) \text{ [but it is very often used in the sense of} \\
\text{غَطَاهُ} \quad \text{without teshdeed;} \text{] and} \\
\text{غَطَاهُ} \quad (Msb, K;) \text{ \textit{He, or it,}} \\
\text{covered, or concealed, the thing;} \quad (K \text{ and TA in explanation of all;}) \text{ and} \\
\text{came, or became, upon it, or} \\
\text{over it.} \quad (K \text{ and TA in explanation of all except the first.}) \\
\text{غَطَاهُ} \quad \text{a phrase used by Lh, is thought by} \quad [Sd \text{ to mean} \\
\text{غَطَاهُ} \quad \text{He covered } \text{[or enveloped] him with the [garment called]} \\
\text{غَطَٰٔ} \quad \text{The night clad } \text{[or covered] such a one with its darkness; as also} \\
\text{غَطَٰٔ} \quad (K,) \text{ [And the former is also said of the night as though intrans.;} \\
\text{an objective complement being app. understood: thus,] \text{}} \\
\text{غَطَٰٔ} \quad (S, K,) \text{ aor.} \\
\text{غَطَٰٔ} \quad (S, TA;) \text{ as also} \\
\text{غَطَٰٔ} \quad (S, Msb, K,) \text{ inf. n.} \\
\text{غَطِّيَهُ} \quad (K, TA;) \text{ signifies} \text{ The night} \\
\text{was, or became, dark:} \quad (S, K, TA;) \text{ [and Freytag states that} \\
\text{غَطَأ} \quad \text{is used in this sense in the Deewán of Jereer; like} \\
\text{غَطَأ} \quad \text{or covered, or concealed, everything with its darkness:} \quad (Msb;) \text{ or as some say,} \text{ rose,} \\
\text{and covered, and clad, every thing.} \quad (TA.) \text{[is a saying of the Arabs, meaning} \\
\text{غَطَأ} \quad \text{[i.e.} \text{ O God, put Thou a covering upon, or over, his heart}.] \quad (TA.) \text{[And one says,} \text{}} \\
\text{غَطَأ} \quad \text{[but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] \\
\text{غَطَأ} \quad \text{meaning} \text{ Youthfulness, or young manhood, clad him, or invested him as with} \\
\text{clothes.}] \quad (TA.) \text{[And [using the former v. as intrans., one says,] \text{}} \\
\text{غَطَأ} \quad \text{\textit{The sap, or vigour, of youth or young manhood became} \\
\text{full, or mantled, in a person}.} \quad (S, * K, TA;) \text{[And} \text{}}
spreading over the ground, (K, TA,) so that it covered what was around it; (TA; mentioned in art. غطى, (S, K, TA,) and غطى, (TA,) The water rose, or rose high, (S, * K, TA,) and became abundant. (TA.) And غطى على الشيء is said of anything as meaning It rose, and became high, upon, or over, the thing. (S, TA.) And غطى البحر signifies The overflowing of the sea, or great river. (TA.) And غطى الناقة (K, TA,) inf. n. غطى, (TA,) The she-camel proceeded in her course, (K, TA,) and stretched forth. (TA.) And فعل به ما غطى is mentioned in the M as meaning غطى ساءه [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 غطى, which is mentioned in the K in this sense; or the two verbs may be dial. vars. (TA. [See also a similar explanation of غطى in the first paragraph of art. شری.])

2 غطى see the preceding paragraph, in four places.

4 غطى الكرم The grape-vine had the sap running in it, (K, TA,) and increased. (TA.)

5 غطى به (S, MA) He was, or became, covered with it; [or he covered himself with it; namely, his garment [&c.]; (MA;) [and so غطى, (TA.) غطى signifies the same as غطى (K.)

8 غطى see what next precedes.

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.)

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-Râghib, a thing that is put upon, or over, a thing, such as a طبق (meaning cover, or lid, and the like thereof, like as the غشي is of clothing and the like thereof; (TA:) or the cover, or lid. of a cooking-pot or the like: (MA:) pl. أغطيه (Msb, TA;) it is [said to be] from the phrase غطي الليل. (Msb.) ___ And it is metaphorically applied to denote Ignorance: whence [accord. to some] the saying in the Kur [l. 21], فكشفنا عنك غطاك فبصرك ليوم حديد: *But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see حديد. (TA.)

غطية A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) beneath her clothes, (TA,) such as the غلال [q. v.] and the like: (K, TA:) [it is said that] the therein is substituted for و. (TA.)

غاط [act. part. n. of 1, Covering, or concealing, &c. ___ And hence,] ليل غاط Dark night: or night rising, and covering, and clothing, everything. (TA,) ___ And شجرة غاطية A tree having long branches, spreading over the ground, so that it covers what is around it. (TA,) ___ And ماء غاط Abundant water. (TA.)

غطية [as a subst.] A grape-vine covering the ground: (IB in art. عجب:) 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 نوام, i. e. branches. (T and TA in art. خمي.)
A thing *covered*, or *concealed*, &c. (TA.) [Hence] one says, َﻮُﻫ ﱞﻰِﻄْﻐَﻣ ِعﺎَﻨِﻘﻟا, meaning *He is obscure in respect of reputation.* (TA.)

ْمُغَطَّاة i. q. ْمُغَبَّاة [meaning *A pitfall covered over with earth*]. (TA in art. ﱡﻏَبَّ, q. v.)
غطی

See غطی
He took the [i.e. what was sufficient for his subsistence] thereof. (TA.)

See also what next follows.

The mare, or the beast, obtained what was sufficient for its subsistence of the [herbage called] [reub] (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 [reub] and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O,) And [reub] signifies also The taking [with the mouth] fodder, or provender. (TA:) [See also 8 in art.]

I gave him somewhat, little in quantity. (O, K)

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

A sufficiency of the means of subsistence: (S, O, K;) like [reub]. (O in art. reub.) See an ex. in a verse cited voce [reub]. 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)

Such as is beautiful and bright, in full maturity and in blossom, of herbs, or leguminous plants. (K)
He came at the time thereof. (O, K.) so says Ibn-‘Abbád: (O:) or (K) it is correctly عَفَّانِه, with the unpointed ع (O, K,) originally إِفَّانِه (O.)
**Ghafar**

1. **Ghafar** aor. — (K,) inf. n. **Ghafar** (S, Mgh, Msb,) *He covered, veiled, concealed, or hid, it;* (S, Mgh, Msb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Msb.) — [Hence] **Ghafar** the shéb' with the Áhúd. **He covered, or concealed, the white, or hoary, hair with dye;** (K;) as also **Ghafar**. (TA.) — In the following saying, of a certain Arab, is cited: *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 **Ghafir**.] — In the following saying of Zuheyr, the verb is used tropically: *أضاعت فَلَم تغفر لها غفلاً تها* — 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.) — **Ghafir** the Áhúd with **Ghafir** (S, * K,) and **Ghafir** (K,) aor. — (S,)...*
[lt. 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 perhaps signifies the same: see ] (K, inf. n.) became villous; as also (S, K) inf. n. (S, K) inf. n. (S, K) aor. — , inf. n. (S, K) aor. — , inf. n. (S, K) aor. — , inf. n. (S, K) aor. — . (S, K) And in like manner the former is said of a sick person: (S, K) [i. e.] signifies likewise He (a sick person) relapsed into disease, after convalescence; as also (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) — , aor. — , inf. n. (S, K) — , inf. n. (S, K) — , inf. n. (S, K) — , inf. n. (K, TA) and in like manner (TA) means [more correctly ] I. e. The beasts, or other things, brought thither for sale, made the market cheap. (K, TA)

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

4 (TA) [i. e.] it produced herbage like the nap of cloth. (O, L, TA) — And (TA) produced its [pl. of , q. v.,] (IAth, O, L, TA) And (O, L, TA) And (S, TA) also, i. e. [from , q. v.,] She (a mountaingoat) had a young one, or young ones. (O, TA) And The palm-tress had, upon their unripe dates, what resembled bark, or crust; (O, K, TA) which the people of El-Medeeneh term [or ]. (O, TA)
He gathered what is called ٌرْﻔَﻏ and ٌرْﻔَـﻏِإ [see the latter of these two words]. (S, K.) He who says ٌرْﻔَـﻏِإ says ُنَّبـِذَر َّٰٰ, and he who says ٌرْﻔَﻏ says ُنَّبـِذَر َّٰٰٰٰ, We went forth to gather ٌرْﻔَﻏ or ٌرْﻔَـﻏِإ from its trees. (S.)

They two prayed for the covering of sins, &c., or for forgiveness, or pardon, each for the other. (TA.)

See the first paragraph, in two places.

He begged of God forgiveness, or pardon; (Msb.) 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.)

See the first paragraph.

: see 5, in two places. Also The belly. (K.) And A certain thing like the [sack called] ٌرْﻔُﻏ 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) i 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.)

The young of the mountain-goat; (S, K,) as also غَرِف ٌرْﻔَـﻏِإ, but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] غَرِف and [of mult.] غَرِف ٌرْﻔَـﻏِإ (S, K) and غَرِف ٌرْﻔَـﻏِإ: (Kr, K;) the female is termed غَرِف ٌرْﻔَـﻏِإ: and it is said that غَرِف ٌرْﻔَـﻏِإ
is an appellation of one and of a pl. number: the

phrase ٌﺮْﻔُﻏ ٌﲑِﺜَﻛ is mentioned [as meaning many young ones of the mountain-goat]. (TA.)

The young of the cow [probably meaning of the bovine antelope called the wild cow].

(ElHejeree, K.) __ And A certain دويَّة [by which may be meant a small beast or creeping thing, or an insect]: (IDrd, O, K:) so, says IDrd, they assert. (O.)

ٌﺮَﻔَﻏ (S, K, TA) and ٌﺮْﻔَﻏ (S, TA) and ٌرﺎَﻔُﻏ (S, K, TA) Hair like down, such as is upon the shank of a woman, and upon the forehead, and the like thereof: (S, TA:) or the hair of the neck, and of the jaws, and of the back of the neck; (K, TA;) as also ٌغَﻔْر hair according to the copies of the K, but accord. to the L and other lexicons ٌغَﻔْر: and the small, short, hairs of the body. (TA.) __ And ٌغَﻔْر signifies also The growth of hair in the place of the mane of a horse or similar beast. (TA.) __ And The nap, or villous substance, upon the surface of a garment, or piece of cloth, (S, K, TA,) and the like thereof; (TA;) and ٌغَﻔْر signifies the same: (K, TA:) n. un. ٌغَﻔْر [and app. ٌغَﻔْر]: and ٌغَﻔْر is also expl. as signifying the هد [app. here meaning likewise nap, or pile, or perhaps the unwoven end,] of a garment, or piece of cloth, and [particularly] of the thin and soft sorts of what are termed خاصص [pl. of خاصص] and ٌقَطْف خاصص [pl. of خاصص] and ٌقَطْف خاصص [pl. of خاصص] and ٌقَطْف خاصص [pl. of خاصص]; but not the extremities of ٌمَلْحِف [pl. of ٌمَلْحِف] and ٌمَلْحِف [pl. of ٌمَلْحِف] and ٌمَلْحِف [pl. of ٌمَلْحِف] (TA.) __ And ٌقَطْف خاصص and ٌقَطْف خاصص [pl. of خاصص] [pl. of خاصص] [pl. of خاصص].

ٌقَطْف خاصص [pl. of خاصص]; (K;) or a sort of small, sprouting herbage, of the [season called] ربيع, growing in plain, or soft, land, and upon the [eminences termed] ٌآَكَمٌ [pl. of ٌآَكَمٌ], when green, resembling green passerine birds standing; and when it has dried up, resembling such as are red, not standing. (L, TA. *)
**He is one who has hair such as is termed upon the back of his neck:** and *she is one who has hair upon her face.* (AHn, K * TA.)

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**A cover; a thing with which another thing is covered.** (S.) [Hence] one says, *غفر للأمر* (S, K) and بغريرته (K) expl. above: see 1.

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**A good manner of covering, forgiving, or pardoning, sins, &c.** (U, K)

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**A certain brand, or mark made with a hot iron, upon the cheek [app. of a camel].**

(TA.)

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**A helmet that encloses and embraces the whole head.** (K.) AO says, in his Book on the Coat of Mail and the Helmet, that جمَّاء غفير is a general name for a helmet, which has plates like the bones of the skull, fastened together, edge to edge, by nails. (TA.) جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفير, جمَّاء غفي
[He brought them (the camels) to the water all together]: (S:) Sb says that it is one of those denotatives of state which have the art. the prefixed, and is extr.; and that is an epithet inseparable from the; meaning that you do not say and then be silent: (TA:) others hold it to be an inf. n.: IAmb allows it to be in the nom. case, on the condition that understood [before it; i.e., the complete phrase being ]: and Ks says that the Arabs put in the accus. case [i.e., in the case of its occurring after a proposition rendered complete by the mention of the agent, as when you say ], and in the nom. case [i.e., in the case of its occurring when what precedes it is not a complete proposition, and is only rendered complete by it as the agent, as when you say ].

(K.) ___ It is said in a trad., that Mohammad, being asked by Aboo-Dharr, what was the number of the apostles, answered meaning, Three hundred and fifteen: a great number. (Nh, TA.) See also , first sentence.

___ Also A piece of rag worn beneath the , by which a woman preserves it from the oil or grease [on her head]: (S: according to one of my copies of the S, preserves her head: ]) or a piece of rag by which a woman preserves her from the oil or grease: (K:) or a piece of rag with which a woman covers the fore part and the hind part (but not the middle) of her head. (TA.) ___ And A cloth that is spread upon the camel-litter. (Freytag, from the Deewan of the Hudalees.) ___ And A patch that is put upon the notch, (S, K,) or a piece of skin which is upon the head, (TA,) upon which runs the string, of the bow. (S, K, TA.) ___ And A cloud (S, K) that is as though it were above another cloud. (S, K,) ___ And The head of a mountain. (K.)

____ [There is not in them any disposition to forgive;] means they do not forgive any one a sin, a crime, or an offence. (S, K.) And }
They have not a disposition to excuse nor a disposition to forgive;] means they do not excuse nor do they forgive a sin, a crime, or an offence, of any one.

(TA.) The rájiz (Sakhr-el-Ghei, L) said, (on seeing his companions, with whom he was journeying, fly from the Benu-l-Mustalik, whom they chanced to meet, L,)

* يا قَوْمَ لَيْسَ فِي هُمْ غَفِيرٌ *
* فَأَمَشُوا كَمَا تَمَشَى جَمَالُ الْحُرْرِ *

O my people, there is not in them any disposition to forgive: therefore march ye as march the camels of El-Heereh: (S, L:) he mentioned particularly the camels of El-Heereh because they carry burdens; and meant, march ye heavily, and defend yourselves, and do not fly. (L.) Also Abundance, and increase, in family and cattle or other property. (TA, from a trad.) See also غَفِيرٌ, in five places.

غَفِيرٌ: see غَفِيرٌ.
غَدار: see the next paragraph.
غَدار (TA) and غَفار (S, K, TA) and غَفار (K, TA) are epithets applied to God. (K, TA,) the second and third of which are intensive; (TA;) meaning, [the first,] Covering and forgiving the sins, crimes, and offences, of his servants; [or simply forgiving; and the second and third, covering and forgiving much the sins, &c., of his servants; or very forgiving.] (S, * K, * TA) The pl. of غَفار is غَفُورُ. (S.) And غَفارُ is also applied to a woman, without غ. (TA.)

The autumnal بَطْيخِ [i. e. melon or water-melon]: (K;) or a species thereof (Sgh, K, TA) It is said that the بَطْيخِ and the غَفارُ are of those things in the cases of which the giving of the tithe is not incumbent. (Mgh.)

غَفارُ [Having the quality of covering, or the like, in a greater, or in the greatest,
Dye thou thy garment, or piece of cloth, with black: for it has the quality of bearing and concealing its dirt in the greatest degree. (S, * TA.)

What is worn beneath the helmet: (Mgh, Msb;) or a piece of mail, (S, * O, * TA;) pl. 

which an armed man, (K,) or a man, accord. to some lexicons, 

wears in the manner of a piece of mail which a man puts beneath the helmet, hanging down upon the neck: and sometimes, he says, it is like the 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 hangs down upon the shoulders: sometimes, also, the is a covering for the head made of [i. e. silk brocade], and of [the cloth called] beneath the helmet: accord. to the Book of the Coat of Mail and the Helmet, by AO, and are names applied to a portion of mail forming a headcovering, which is also called [q. v.].
and sometimes the rings are exposed to view; and sometimes they line them within, and cover them externally, with جابي or زخ or [the kind of silk stuff called] مغفرة; and they stuff it with something حشوها بما كان; and sometimes they make above it a قونس [or tapering top] of silver &c.; (TA:) the term مغفرة is also applied to the helmet itself.

(Mgh.) See also مغفرة, in three places.

Mغفرة: see مغفرة, in two places.

مغفرة: see the next paragraph, in two places.

مغفرة (AA, T, S, &c.) and مغفرة (Ks, T, S, K) and مغفرة and مغفرة and مغفرة (K) i. q. مغفرة; (T, S, K;) [A kind of manna; a produce of the [species of tree, or shrub, called] رث and sometimes of the عشر and the طلح and the سلم and the طلح &c.; (S;) the gum of the رث and مغفرة; (Ti;) the gum that is found upon the رث, which is sweet, and is eaten; (AA;) a thing that flows, or exudes, from the ends of the twigs of the رث, resembling دبس in its colour; (Ish, in explanation of the pl. مغفرة) a gum that flows, or exudes, from the رفح, not of pleasant odour; (Iath;) a gum resembling [the kind of sweetmeat called] ناطف, exuded by the رفح, which is put into a piece of cloth, then sprinkled with water, and drunk: accord. to Lth, مغفرة is applied to the gum of the رفح; and some say that مغفرة is applied to gum of a round shape; دوز to that which is in shape like a finger; and صفور to that which flows upon the ground: and مغفرة is also applied to a twig of a gum-tree, from which [for حب (with which), in the TA, I read منه] is wiped a white fluid, whereof is made a sweet beverage: (TA:) pl. [of مغفرة and مغفرة and مغفرة (T, S, K,) and [of مغفرة and مغفرة (K)] it is also said that مغفرة is applied to a kind of sweet honey, like دوب, except that it is white. (TA.) [Hence the saying,]
This is gathering, not the scraping off: 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.]

: see the next preceding paragraph.

Land containing [trees producing]. (IDrd, K.) [See .]
He came upon him suddenly, or unexpectedly; he took him at unawares, and did an evil action to him. Hence the saying, I took it (a thing) striving to overcome.

A sudden, or an unexpected, calamity, of time, or fortune: You say, May God preserve thee from the sudden, or unexpected, calamities of time, or fortune. (A.)


1. **لغفل** 

لغفل عنه aor. (S, O, Msb, K) and لغفل عليه (S, O, Msb, K) or the latter is a simple subst., (K) or it is a simple subst. as well as an inf. n., and so may be لغفلان, said in the K to be a simple subst.; and MF says that لغفل, of which لغفل, mentioned in the K as a subst. syn. with لغفل, may be the inf. n., has been mentioned by some as a dial. var. of لغفل, 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; (Msb;) namely, a thing: (S, O, Msb:) 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: (Msb:) and لغفلان signifies the same as لغفلان عنه: and لغفل signifies [he became unmindful, forgetful, neglectful, heedless, or inadvertent]: and لغفلان and لغفل عنه signify وصل غفلته إليه لغفله and لغفله and لغفل عنه signifies [he neglected it (i.e. a thing) intentionally, leaving it, and turning away]

which is app. said merely for the purpose of showing that the former verb is made trans. only by means of عن, and the latter is trans. without any prep.; for أوصل إليه ووصل الفعل إلى مفعوله which latter phrase is the more usual, mean he made the verb transitive: (K;) or signifies he neglected it (i.e. a thing) though remembering it. (Eyn, Sb, S, O, Msb.) It is said in a trad., من أتباع الصيد غفل. 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. **لغفَلْهُ** 

لغفَلْهُ, inf. n. تغفَلْهُ tells us, He made him to become unmindful, forgetful, neglectful, heedless, or inadvertent. (Msb.) ___ See also 4. ____ 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, غفل صاحبه meaning He sufficed his companion in respect of an affair when he (the latter) was unmindful, &c.] And غفله, (Mgh, O, K, but in my copy of the Mgh written without tesh-deed,) inf. n. as above, (O, K,) He concealed it, غفله, (Mgh, O, K,) namely, a thing. (Mgh, O.) غافله 3 [app. He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA voce ساهه, q. v., in art. سوء.) غافله 4: see 1, in three places. [Hence] one says، ما أغفله عليك شيئا [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 شهره.) غافله 5: see 6, in two places. غافله 6: He searched for his unmindfulness, forgetfulness, negligence, heedlessness, or inadvertence; (S, Mgh, O, Msb;) as also غافله, (S, O,) and غافله, (TA,) [as trans.] in this sense [without a prep.] is a mistake. (Mgh.) غافله 6: He feigned himself unmindful, forgetful, neglectful, heedless,
inadvertent; not being so really. (Msb.) [And] He was intentionally, or purposely, unmindful, forgetful, &c.; as also: (K:) or the former has this meaning: but signifies he was deceived, or circumvented, in a state of unmindfulness, forgetfulness, &c. (TA.)

He was unmindful, &c., of him, or it: or he feigned himself unmindful, &c., of him, or it. (MA.)

Land without cultivation: (K:) or without any way-mark: (Msb:) or without any waymark 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. (S, TA,) syn. with مواط [q. v.]; (S:) and Lh mentions the phrase بُلَادَ أَغْفَالٍ غَفَلٍ, as though they made every portion thereof to be what is termed غَفَلٍ, 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 (قدح) 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 قدح غَفَلٍ, 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}
next, 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 غفل is a dial. var. thereof, or is used by poetic license: the pl. is أقفال. (TA.) The pl. (أقفَال) is also applied to Camels, or cattle, (نَعَم,) that yield no milk. (TA.) And A مصحف [or copy of the Kur-án] bare of the [signs called عواشر 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. أقفال. (TA.) Also A man inexperienced in affairs. (S, O, Msb, 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, أَوْبار [perhaps because long left unshorn]) of camels. (AHn, K, TA.)

Also [Such as is] abundant and high in estimation, app. of the means of subsistence; syn. رفيع: (O, K: or the latter word is correctly رَفِيع, 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, هوُ فِي غَفْلِ مِن عَيْشِهُ [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.)

غفل: see غفلة, latter half.

غفلة: the subst. from غفل, (ISd, K,) or it is an inf. n. (S, O, Msb, TA) and also a simple subst., (TA;) or the subst. is غفلة, with fet-h to the ف to distinguish it from the inf. n.; (Msb;) as also غفل, (ISd, K,) or this may be the inf. n. of غفل, mentioned above as a dial. var. outweighed in authority; (TA;) and غفلان, (K,) or this may be an inf. n. like كفران, and it may be a simple subst.; (TA;)

4
Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence; (Msb, K;) [the state in which is] absence of a thing from the mind of a man; and unmindfulness, or forgetfulness: and sometimes, intentional neglect: (Msb;) or signifies the forgetting, neglecting, or being unmindful, of a thing: (Abu-l-Bakà, TA;) or the want of requisite knowledge or cognizance of a thing: (El-Haràllee, 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.) In a state of unmindfulness &c., and in consequence of unmindfulness &c., may often be rendered at unawares.

غَفَلَةٌ: see the next preceding paragraph.

غَفَلَةٌ, or غَفِّلَةٌ: see غَفَلَةٍ.

غَفَلَةٌ: غَفَلَةٌ.

غَفَلَةٌ: see غَفَلَةٍ.

غَفَلَةٌ: غَفَلَةٌ.

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.)

غَفَلٌ [and غَفَلًا, غَفِّلَةٌ, or غَفَلٌ, غَفَلًا, Unmindful, forgetful, neglectful, heedless, or inadvertent: and the former, sometimes, intentionally neglecting: pl. of the former غَفْلٌ and غَفْلٌ]. (K.)

مَغَفَلٌ Possessing camels not branded. (TA.)

مَغَفَلٌ [or tuft of hair beneath the lower lip]; (O, K, TA;) so says Th, (O,) or Ez-Zejjájee: (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., 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.
 yukla [lit. Made unmindful, &c.; see its verb: and hence, a simpleton; or] devoid of intelligence, sagacity, skill, or natural understanding. (IDrd, Mgh, O, Msb, K.)
It (a thing, TA) floated upon the water (K, TA.) He cleared the wheat of what is termed غفني, i.e. a thing such as [the noxious weed called] زوان [q. v.], (K, TA,) and other refuse; (TA,) or the straw; as also غفني. (K, TA)

He slept: (S, K;) or he slept a light sleep: (Msb, TA;) or he was, or became, drowsy, or heavy with sleepiness; as also غفني, aor.، (K,) first pers. غفني, (S, Msb,) inf. n. غفني, (S, Msb,) inf. n. غفني, and غفني; (K) the latter verb said by ISd to occur in the trads., (TA,) but disallowed by ISk (S, Msb, TA) and by others, (Msb,) and said by Az to be rare; (Msb, TA;)

He a man, TA) slept upon what is termed غفني, i.e. the straw, in the place in which the grain thereof was trodden out: (K;) mentioned as from IAar by Az, and by Sgh as from AA. (TA.) And غفني The wheat was abundant in its خاله, accord. to the copies of the K, but more properly its نغايه [i. e. refuse]. (TA.)

And غفني The trees hung down their branches. (IKtt, TA.)

It (a thing, TA) became broken. (K, TA.)

The refuse that is taken forth from wheat, and thrown away, (Fr, S, TA,) such as [the noxious weed called] زوان [q. v.]; (S;) a thing that is in wheat, such as زوان, (K, TA,) and other refuse: (TA;) or the straw [thereof]; (K, TA,) accord. to IAar, the bad, that is thrown
away, of wheat; as also غَفَآء. (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 غَفَآء, (thus in the copies of the K followed in the TA,) ٌءﺂَﻔَﻏ.

q. غَفَآء [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 غَفَآء] and TA.) And A thick crust that comes upon unripe dates: [see 4 in art. غَفَآء] 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 غَفَآء 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.)

غَفَآء A light sleep: occurring in the traditions. (TA.) See also غَفَآء.

غَفَآء and غَفَآء and غَفَآء: see غَفَآء.

غَفَآء, like فرحة غَفَآء, [in measure], in the phrase خطَّة غَفَآء, [in which, app., the former word is غَفَآء, 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 غَفَآء. (TA: immediately after غَفَآء expl. as meaning the bad of anything.) غَفَآء and غَفَآء: see غَفَآء, first and second sentences.
The whiteness upon the [or iris of the eye], (K, TA,) i.e., *that covers the* (TA.)

The sleep of daybreak, or the first part of the day. (TA.)
غفي
غفي
See غفي
He made it, or caused it, to enter, (S, O, K, *) [in the CK
is erroneously put for into a thing: (O, K;) as also, (K, * TA,) inf. n. 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 (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 (S, O, K, and
inf. n.; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.)
the last word signifies also Inivit (in some copies of the K without the hemzeh,) feminam: (K, TA; in which latter is added
[app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAar. (TA.) and
He made the oil to enter amid the roots of the hair of his head. (K.) And
He made the perfume to enter amid his hair. (TA.) And
He made it to be unapparent to him (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.)
He (a man) entered into the midst of the deserts, or waterless deserts. (S, O,)
The water ran amid the trees. (S, O, K,) and
The water entered amid the breaks, or interspaces, of the trees. (S.)
He clad himself with, or wore, the [q. v.] (K, TA) beneath the [other] garments; because he who does so enters it into it. (TA.)
And [in like manner] signifies I clad myself with, or wore, the garment beneath the [other] garments. (K.)
the hand, of such a one, the **غلّ** [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand]. (K, TA.) And **غلّ** He had the **غلّ** put upon him. (S, * TA.) And **غلّ** [I confined his hand to his neck with the **غلّ**. (S, O.) And **غلّ** آسیرا بغل من قد وعليه شعر [He confined a captive with a **غلّ** of thongs upon which was hair].] (TA.) One says, ما له أَنْ وَغلّ وَغلّ, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, مثاله أَنْ وَغلّ وَغلّ]) 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 **غلّ** put upon him. (TA in the present art.) And **غلّ** [sometimes] means His hand was withheld from expenditure. (TA.) **غلّ**, (S, K,) aor. **غلّي**, inf. n. **غلّ**, 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.) **غلّ**, (S, O, K,) originally **غلّ**, (MF, TA,) aor. **غلّ**, (S, O, K, TA [in the CK, erroneously, **غلّي**],) with kesr, (S, 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 **غلّ**, below.] It is said in a trad., خَصَالْ لا يَغلِب أَلَهْ قَلَبِ المؤمنِ, i. e. [There are three habits, 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, 

**Yil**, (S, O.) with damm to the **Yi**, (O,) which is from the meaning expl. in the

next sentence here following. (S, * O.)

**Yiyil**, (S, Mgh, O, Msb, K,) aor. **Yiyil**, (S, O,) inf. n. **Yiull**, (S, Mgh, O, Msb, K,) 

*He acted unfaithfully;* as also **Yilga** : (S, O, Msb, K;) or thus the latter, (S, Mgh, O, Msb, K,) accord. to ISk (S, Msb) and

A'Obeid, (S,) in a general sense; (Mgh, Msb;) and *he became unfaithful:* (TA:) but the former verb is used only in

relation to spoil, or booty; (S, Mgh, O, * Msb, K;) you say, **Yilig** meaning 

خان غل من المعلم [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 **Yilg,** (IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. **Yiull,** (IAth, TA,) or **Yilg,** (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 privately; and such conduct is termed **Yiull** because, in the case thereof, the hands, or arms, have

the غل [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* شملة privily. (Mgh.) It is said in the Kur [iii. 155],

يغل وما كان لنبي أن يغل. [And it is not attributable to a prophet that he

would act unfaithfully;] and يغل meaning, [agreeably with an explanation of

َلا أغل فلانا 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, **Yilg** أغل الرجل means أغل بالهاي;* 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. لا إغلال ولا إسلاج 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.].

(I fed the she-camel with غليل i. e. **Yiull,** (S, Mgh, O, TA,) or **Yilg,** (S, * O, TA,) **Iakt** لثاقة

غللت لثاقة) أغل في الإهاب غل على الشيء; **Yiull** أغل الإهاب, inf. n. **Yiull**; and **Yilg** أغل

He was silent at the thing: and also *he was intent upon the thing.* (TA.)
He perfumed him, (K) or daubed, or smeared, his beard, much, (O) the teshdeed denoting muchness, (S, O) with He perfumed himself with.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 signifies also (O, K) [accord. to the TA as meaning His sheep, or goats, thirsted: but this I think doubtful: see 8]. أغل and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. بلغت غُنُهُم meaning [i.e. The estate, and estates, consisting of land, &c.,] became in the condition of having [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Msb, K, [in the CK]) and [S, O, K] from [العَّلَةُ, ]] and [مْوَاقِلَةُ أَغلَهُ,] and [ضَيَاعُ أَغلَهُ,] and [عَلَدُ أَغلَهُ,] and [عَلَدُ أَغلَهُ,] and [عَلَدُ أَغلَهُ,] and [عَلَدُ أَغلَهُ,] and [عَلَدُ أَغلَهُ,] the estate, and estates, consisting of land, &c., became in the condition of having [or proceeds, revenue, or income, accruing from the produce, &c.:] (Mgh, Msb:) or yielded غُنُهُم meaning [i.e. Yielded somewhat, the source thereof remaining. (TA.) And meaning [i.e. The estate of the people, or party, arrived; as expl. in the PS and TA; or the people, or party, had their غَلَّة.]}
brought to them. (S, O, K.) And The people, or party, became in [or entered upon] the
time of the غلة. (TA.) And فلان يغل على عبايه Such a one brings the غلة to his family, or
household. (S, O, K.) The valley gave growth to what are termed غلان, (S, O, K.) pl.
of غل [TA.] 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 غل الإهة 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 غل. (TA.) And
accord. to AA, غل الإهة 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.] The orator, or preacher, said, or spoke, what
was not right, or correct. (TA.) غل البصر He (a man, S, O) looked intensely, or
intently. (S, O, K.) See also 1, last sentence. غل 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.)

لغة see 1, first sentence: and see also 2, in three places.

لغة see 1, first sentence.

لغة said of a camel, and لغة said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but
one.) لغة with غل لغة said of sheep or goats, They became affected with the disease
termed غل [q. v.]. (O, K.)

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

One says, استغل عبده, meaning He tasked his slave to bring غلة to him. (S, O, K. [In the explanation in the CK, استغل is erroneously put for استغل]) And The taking, or receiving, [or obtaining,] of غلة: (PS.) or the bringing of غلة from a place [or an estate]. (KL.) One says, استغل المستغلات He took the غلة of the مستغلات [i.e. of the lands, or estates, from which غلة is obtained]. (S, O, K.) And له أرضية يغلبها He took the غلة like يغلبها [i.e. To him belongs a small portion of land of which he takes, or receives, or obtains, the غلة]. (TA.) And hence one says of a hard man, لا يغلب منه شيء [Nothing, meaning no profit or advantage, is reaped, or obtained, from him]. (L and TA in art. سرلم: see 5 in that art.)

R. Q. 1 غلغل, inf. n. غلغل رسالة إلى صاحبها [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) And غلغل signifies also A breaking [of the bone of the nose, and of the head of a flask or bottle], like غغرسة. (TA.) [See غلغلة.] I do not find any instance of the usage of غلغل otherwise than as trans.: but in the TK, and hence by Freytag, غلغلة in a sense in which it is expl. below is regarded as an inf. n., and consequently the verb is said to signify He went quickly; which is a meaning of R. Q. 2.]

R. Q. 2 غغل: see 1, first quarter, in two places. غلغلة said to the 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, [They went quickly, and passed, or passed away]. (TA.) غلغلة بالغالية: see 2.

غل A ring, or collar, of iron, which is put upon the neck: (Msb:) 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] (TA, and so in the S and K in art. جمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جمع; and Jel * in xxxvi. 7:) [sometimes, a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron: (see زمارة:) and a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck: (TA:) the pl. is عَلَالَلْ (S, O, Msb, 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 عَلِقُ قُمَلَ [lit. A lousy shackle for the neck &c.] is an appellation of a woman of evil disposition; originating from the fact that the عَلِقَ used to be of thongs, upon which was hair, so that it became infested with lice. (S.) Also, and عَلِقَةَ تَأَمُّ عَلَالْ (S, O, K,) and عَلِقَةَ عَلِقَةً (K,) or this is the inf. n. of عَلِقَ, (S,) [and accord. to analogy of عَلِقَةَ as originally عَلِقَةَ وَعَلِقَةَ,] and عَلِقَةَ عَلِقَةً, (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.)

عَلِقَةَ Glean, malevolence, malice, or spite: (S, O, Msb, 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.)

عَلِقَةَ Proceeds, revenue, or income, (Mgh, Msb, K, TA, [in the CK, الدَّخَلَةُ is put for الدَّخَلُ,]) of any kind, (Mgh, Msb,) accruing from the produce, or yield, of land, (Mgh, Msb, K, TA,) or from the rent thereof, (Mgh, Msb, TA,) [in which sense مَعَالَةُ is also used, as a subst., pl. مَعَالَاتُ,] or from seed-produce, and
from fruits, and from milk, and from hire, and from the increase of cattle, and the like,
(TM, TA,) and from the rent of a house, (K, TA,) and from the hire of a slave, (Mgh, K, TA,) and the
like; (Mgh, Msb,) [generally meaning corn, or grain; i.e.] wheat and barley and rice and the like; (KL,) the
wealth of the slave is the payment imposed by the master, and made to him: (TA voce "ضريبة") pl.
(S, O, Msb, TA) and "غلال" (Msb, TA..) Also Dirhems [or pieces of money that are clipped
in a single piece thereof] the quantity clipped being a quarter or a grain; of which it is said in the Eedáh, that one's lending
wealth 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 "غلال."]) A thing in which one hides himself. (IAar, TA.) See also "غلال" in two places: and "غلال."
And see "غلال," last sentence.
"غلال" Water amid trees: pl. "غلالا" (S, O. [See an ex. voce "عذَب".]) And Water having no current,
only appearing a little upon the surface of the earth, disappearing at one time
and appearing at another: (AA, S, O:) or, accord. to AHn, a feeble flow of water from the
bottom of a valley or water-course, amid trees. (TA.) Aboo-Sa'eed says,

لا يذهب كلامنا غلالا

[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 Lebed, cited voce راق ق: where it means the فُم، (S, O, TA) on the heads of the أَبَرِيقّ (S,) or on the head of the أَبَرِيقّ (O, TA,) or, as some relate the verse, the word is غُلَّل، pl. of غُلَّل (S, O, TA,) which signifies [the same, i. e.] a piece of rag bound on the head of the أَبَرِيقّ [to act as a strainer]. (IAar, TA.)

And The flesh that is left upon the thumb when one skins [a beast]. (TA.) See also غُلَّل, last sentence. Also, (O, K,) and غَلَّل (O, and so in copies of the K,) or غَلَّل (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.)

غَلَّل 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 غَلَّلُ الشِّيخ فَهَّدُ [Excellent, or most excellent, is this food of the old man &c.]. (S, O, K.)

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

غَلَّل: غَلَّل. غَلَّل: غَلَّل، last sentence.

غَلَّل 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 غَلَّلُ (K, TA,) pl. of the former غَلَّل، and [of the latter] غَلَّلُ. (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-wrappor; (TA;) as also غَلَّلُ، of which the pl. is غَلَّل. (IB, TA,) ___ And The pin that connects the two
heads of the ring [of a coat of mail]: (O, K:) pl. غلال. (TA.) And غلال 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 غيلة. (K, TA.)

غيلة: see what next precedes.

غلال (S, O, K) and غلال (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 غلال, غلال, and its pl. غلال, camels not having fully satisfied their thirst. (TA.)

غلال; and its fem., with ة: see the next preceding paragraph. Also Low, or depressed, ground, in which are trees, and places of growth of [the trees called] طلح: one says صَلَمَ سَلَم and one says سَلَم. (AHn, S, O:) or, as also قصيبة من غضا عيص من سدر, a place of growth of [the trees called] طلح: or a low, or depressed, valley or torrent-bed in the ground, (K, TA,) in which are trees: (TA:) pl. غلال. (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. غلال. (S, O, K.)

غلة [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.]

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

غلللة A quick rate of going. (S, O, K, * TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is غَلَلَث.
Clamour and confusion of voices. (TA.) [Like the Pers. غلغله and غلغله.]

غلغلة مغلل, as a subst., pl. غلغلات; see غلغلة.

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, ليس على المستعير غير المغلل ضمان, ولاغلى المستودع (TA.) i. e. [There is no guaranteeship 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 مغلل is here meant the مستغل, i. e. the person employed to bring the غلة: but IAth says that the former is the right explanation. (TA.) مغللة, applied to a garden جنة, as in a verse cited voce حرد, (S, O,) or to an estate ضيعة, (Mgh, TA,) Having, (Mgh,) or yielding, (TA,) غلة: [q. v.; fruitful, or productive]. (Mgh, TA.)

غلول, applied to a man, Having the [shackle called غل put upon him. (TA.) It is said in the Kur [v. 69], وقالت اليهود بيد الله مغلولة [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) Also, (S, K,) applied to a man, (S,) and مغلل, and مغلل, (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.)

غلغلة: see what next precedes. ___ [Hence, ] أنا مغلل إليه I am yearning, or longing, for him, or it. (K, TA.)

رسلالة مغللة A message, or letter, conveyed from town to town, or from country to country. (S, O, K.)

غلغلة, with kesr to the second غ, Hastening; syn. مسرعة [which is trans. and intrans.; but generally the latter, like سريع]. (TA.)
A place [or land or an estate] from which غَلَة is obtained: (KL:) [thus used, as a subst., it has for its pl. مَسْتَغَلَّات:] see 10.

مَسْتَغَلَّ: see مَغْلَّ.
غلب

غلبُ، (S, Msb,) [and غلبٌ عليه] aor. [نَٰبٍ غلبٌ عليه] (Msb,) inf. n. غلبٌ عليه, (S, K, TA,) the former of which is the more chaste, غلبٌ عليه (TA,) or the latter is an inf. n. and the former is a simple subst., (Msb,) and غلب نَٰبٍ عليه, (S, K, TA,) [the most common form.] or this is a simple subst. like غلبٌ عليه, (Msb,) which is perhaps formed from it by the elision of the جَمَر [Fr, S,] غلبٌ عليه, (K, TA,) [the most common form.,] or this is a simple subst. like غلبٌ عليه, (Msb,) which last is rare, (TA,) and غلبٌ عليه and [in an intensive sense] غلبٌ عليه (K, TA) and غلبٌ عليه (Lh, K, TA, said in the S to be syn. with غلبٌ عليه) and غلبٌ عليه, with fet-h to the غت, (K, TA, in the CK غلبٌ عليه,) and غلبٌ عليه, (Kr, TA,) He, or it, overcame, conquered, subdued, overpowered, mastered, or surpassed, him, or it; gained ascendency 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, غلبٌ عليه 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 غلبٌ عليه فلَٰان على الشِّيء Such a one had the thing taken from him by superior power or force. (Mgh.) Hence the saying، لا تغلبوا على صلاة قبل طلوع الشمس وقال عموها 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 غلبٌ عليه نَٰبٍ He forced him, or constrained him against his will. (A, TA.) And غلبٌ عليه الأمر The affair overcame, defeated, or baffled, him.] And غلبٌ عليه بالخوف He exceeded him in fear. (S in art. خوفه.) غلبٌ عليه فلَٰان الكرم Generosity was, or became, the predominant quality of such a one. (TA.) And غلبٌ عليه حَطَّام [He refused to have the خطام (or leading-rope) put upon him]; said of a camel. (TA in art. خطام.) And غلبٌ عليه فأيُّلَبْ أَحَدَكَمْ An يعجز أيُّلَبْ أَحَدَكَمْ meaning أيَّلَبْ أَحَدَكَمْ An يعجز أيُّلَبْ أَحَدَكَمْ meaning أيَّلَبْ أَحَدَكَمْ An يعجز [I. e. Is any one of you
unable to associate with men kindly?]. (A.) غَلَبَ, aor. غَلَبَ, (K, TA,) inf. n. غَلَبَ, (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.)

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

He (a poet) was judged to have overcome his fellow. (TA.) [See ___.] مُعَّلَبَ: ] غَلَبَ عَلَى صَاحِبِهِٰ 2 غَلَبَ فَغَلَبَ عَلَى لِفْظٍ أَخَرَ He made a word to predominate over another word; as in: شَمْسٍ ۡوَ ۡقَٰمُرَ for شَمْسٍ ۡوَ ۡقَٰمُرَ; and سَرَانِ عَشَرُ لِبَلَأ سَرَانِ عَشَرُ for سَرَانِ عَشَرُ. In it is the attribution of predominance to the moon over the sun; and in the latter, In it is the attribution of predominance to the night over the day. See more in Kull p. 115.]

I vied, contended, or strove, with him, to overcome, conquer, subdue, overpower, master, or surpass, &c., (see 1,) or for victory, or superiority]; inf. n. غَلَبَةٍ and غَلَبٍ. (S, Msb, TA.) You say, غُلِيْثَهُ فَغَلَبَهُ [I vied, contended, or strove, with him, to overcome, &c., and I overcame him. &c.]. (O.) And Kaab Ibn-Målik says,

[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 He gained the mastery over such a town, or country, or obtained possession of it, by [superior power or force. (S, K, *)

6 They vied, contended, or strove, one with another, against the town, or country, to take it. (A.)

10 Laughter became vehement in its effect upon him. (TA.)

12 The fresh, or green, herbage attained to maturity, and became tangled and luxuriant, or abundant and dense. (S:) or became compact and dense. (TA.)

an inf. n. of غَلْبَةُ (S, K, TA,) or a simple subst. (Msb.) [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 غَلْبَيْ (TA.)

غلَبَةٌ غَلْبَةٌ غَلْبَةٌ: see what next follows.

غلَبَةٌ غَلْبَةٌ غَلْبَةٌ: see what next follows.

غلَبَيْ غَلْبَيْ: see what next follows.

غلَبَيْ غَلْبَيْ (S, O) and غَلْبَيْ غَلْبَيْ (O) and غَلْبَيْ غَلْبَيْ غَلْبَيْ غَلْبَيْ غَلْبَيْ (O, TA) and غَلْبَيْ غَلْبَيْ غَلْبَيْ غَلْبَيْ غَلْبَيْ (Fr, O,) [all of which except the first
and second, and app. the fifth, are originally inf. ns.,] A man who overcomes, conquers, subdues, overpower, 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 As, signifies a man who overcomes, or conquers, &c., quickly: (S:) pl. of the first " غالبون " (TA.)

A man who overcomes, conquers, subdues, overpower, masters, or surpasses; or overcoming, &c.: pl. " غالب " (TA.) A noun [used predominantly in one of its senses,] such as " غالب " applied to a horse, and " غالب " applied to camels. (TA in art. And " غالب " [i.e. " غالب " Applied to her femin., or " غالب " Applied to her, i.e. صفة " غالب " ] An epithet in which the quality of a substantive is predominant,] such as " حام " applied to a doorkeeper. (TA in art.

[And " غالب " signifies also The most, or the most part; and the generality: whence, " غالب " and meaning Mostly, or for the most part: in which sense " غالب " is sometimes used: and generally. ___ And What is most probable: whence, " غالب " and meaning Most probably.] [More, and most, overcoming or conquering &c., fem. " غالب " and pl. " غالب "]. One says " غالب " A [most overcoming or] mighty, resistive, tribe. (K.) And " غالب " [Most overpowering might]. (S.) ___ See also " غالب " Also Thick-necked, (S, TA,) applied to a man: (S:) [or thick and short in the neck: or thick and inclining in the neck: (see 1, last sentence:)] fem. " غالب " applied to a she-camel: and pl " غالب " (TA.) And " غالب " applied to a neck. (Lh, TA.) [Hence,] " غالب " [A garden, or walled garden, &c.,] of tangled and luxuriant, or abundant and dense, trees: (S:) or of compact and dense trees; as also " غالب " in the phrase " غالب " in the Kur [xxx. 30], the epithet is expl by Bd as meaning Large. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] [هضبة " غالب " (S, TA,) meaning Lofty and great. (TA.) ___ And " غالب " means The lion [app. because of the thickness of his neck]. (K.)
A place where one is overcome, or conquered. (Freytag, from the Deewán of the Hudhalees.)

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 بَلْغَم, the meaning is that he is overcome; but if they say, غَلَبَ فَلَانٌ, the meaning is, such a one has been judged to have overcome: thus they say, غَلَبَت لِلَّيْلِ الْأَخِيلِيَةِ عَلَى نَابِعٍ بَنِي جَعَدَةٍ, for she overcame him, and he ([En-Nábighah] El-Jaadee) was غَلَبَب (Mohammad Ibn-Selám, TA.)

pass. part. of غَلَبَ, Overcome, conquered, subdued, &c. And part. n. of غَلَبَ in the phrase غَلَبَ فَلَانٌ عَلَى النَّشَىء، expl. above: [see 1:] (Mgh: [and the like is said in the A:])) a poet says,

* فَكُنتُ كَمَغْلُوبٍ عَلَى نَصِّ سَيْفِه.

[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.)

One Who overcomes, conquers, or subdues, another; who gains ascendency, or the mastery, over him: (K, TA:) it is quasi coordinate to أَحْرَجَّم, part. n. of حَرْجَم (which is from حَرْجَم) (TA.)

أَغْلُبْ: حِدِيقَةٌ مَغْلُوبَةٌ


ٌتَلَغَّ، (I Aar, O, K) *He rescinded, or annulled, a purchase or sale. (I Aar, O, K)*

ٌتَلَغَّ، [aor. ﴿تلَغ﴾], (S, O, Msb,) *i. q.* [He made a mistake, or committed an error, &c.]: (As, I Aar, S, O:) or the former means in reckoning, or computation; and the latter, in speech, (AA, T, S, O, Msb, K,) i. e. he said a thing by mistake meaning to say another thing; (AA, S, O;) or the latter means in reckoning and in speech. (Lb, TA.) It is said in a trad., لَا تَلَغَّ فِي الإِسْلَامَ [There shall he no غَلَتَ in El-Islám], meaning, [for instance,] a man's saying *I bought of thee this garment, or piece of cloth, for a hundred deenárs and thy then finding that he bought it for less.* (O.)

ٍتَلَغَّتَ He took him in a state of inadvertence, or heedlessness; (K, TA;) the doing of which (i. e. التَّلَغَّتَ) is said in a trad. to be not allowable; (TA:) as also التَّلَغَّتَ (K, TA.)

ٍتَلَغَّتَ see what next precedes.

Q. Q. ٣ غَلَتَ عليه *He set upon him, or assailed him, or overcame him, with reviling and beating and violence:* (AZ, S, O, K;) like ﴿تَلَغَّ﴾ (AZ, S, O.) [See ﴿تَلَغَّ﴾.]

غَلَتَ، (K,) or غَلَتْ (O,) *The beginning, or first part, of the night.* (O, K.)

غَلَتَ a subst. from [the inf. n.] غَلَتَ [meaning A mistake, or an error, &c.], (O, K.)

غَلَوَتَ One who makes mistakes, or commits errors, much, or often, whether in reckoning, or computation, or in speech. (O, * TA.)
 غَلَث

1. غَلَثَ aor. ٌأَلْتَثَ, inf. n. غَلَثَ, (S, O, Msb,) which is like غَلْثَ in its meanings, (K, TA,) for the most part, (TA,) He mixed one thing with another; as wheat with barley. (S, O, Msb.)

2. غَلَثَ aor. ٌأَلْتَثَ, (S, K,) [like غَلُثَ,] He fought vehemently. (S, K.) And غَلَثَ بِهِ He kept, or clave, to him, fighting him. (S, O.) [And perhaps, as may be inferred from an explanation of ٌثَّلَغُمَّ, one says in like manner غَلَتَ بِهِ to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And غَلَثَ ِبِهِ The wolf kept to the sheep, or goats, seizing them, and breaking their necks. (S, O.) And غَلَثَ aor. ٌأَلْتَثَ, (K,) inf. n. غَلَثَ, (TA,) said of a زَنَد It failed to produce fire; as also غَلَثَ aor. ٌأَلْتَثَ (K,) [See also 1 in art. غَلَثَ; and see 2 in art. غَلَثَ.]

3. غَلَثَ see the first paragraph above.

4. غَلَثَ ِبِهِ Such a one devotes himself to me, or clings to me with devotion. (L.)

5. غَلَثَ ِبِهِ Such a one devotes himself to me, or clings to me with devotion. (L.)

6. غَلَتَ [See also غَلَثَ,] He chose a زَنَد from a tree without knowing whether it would produce fire or not; (TA;) i. q. فَلَان يَغَلَتَ زَنَدٌ signifies the same as غَلَتَ زَنَدٌ q. v. [K, TA.] And غَلَتَ زَنَدٌ signifies the same as غَلَتَ زَنَدٌ expl. in art. غَلَثَ (TA in that art.) He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety. (TA.)
Q. Q. 3 He set upon them, or assailed them, or overcame them, with beating and reviling (O, K) and violence. (O.) [See 8.

reject. A thing that one sees in sleep, that is not a true dream. (TA.)

What is mixed: as wheat mixed with barley. (Msb.) [In the present day, it is used as signifying away; like غَلْث. See also أَغْلَثُ. [And its pl.] is mentioned by Aboo-Ziyád El-Kilábee as a term applied to Several sorts of plants, (O, TA,) not بَلْ الْجِبْلِ حَمْض nor عِضْةَاءَ, (O,) among which are the عَكْرُوش and حَلْفَاء and خَبْىَةَتْ لْقَن تَمَّ وَقَع and خَوْرَع and أَسْلَ and بَرْدَى and عَسْرَ and بَيْنَبَتَ and لْقَن and سَنَأ and وَرَعَ and يَمْعَوَّن and مَحْلَالَ] (O, TA) &c. (O.) [See also غَلْثُ.]

غَلْثَةَ (S, O, K, TA) and غَلْثٍ (TA) A man who fights vehemently, (S, O, K, TA,) cleaving to him whom he pursues [for bloodrevenge or the like: see غَلْثُ. (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)

غَلْثٍ 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.

Mixed. (S, O.) Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K,) as also غَلْثَةِ. (AZ, TA in art. غَلْثُ. ) Also, the first, (Msb,) and second, (S, O, Msb,) Wheat mixed with pieces
of dry clay and with the weed called [q. v.]. (S, O, Msb.) And the first, [as also ٌﺚِﻠَﻏ, (O and TA in art. ٌوضوع,) and ٌوضوع; (TA in that art.;)]

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 ٌوضوع, غَلْثٌ, غَلْثٌ, (O and TA in art. غَلْثٌ,) and غَلْثٌ; (TA in that art.;) and so غَلْثٌ. (O.)

غَلْثٌ: غَلْثٌ

ٌوثُغَمٌ: غَلْثٌ. Also A [skin such as is termed] ٌظروفٌ tanned with dried dates (ٌترنت, or with ٌظروفٌ: ٌظروفٌ) or with [unripe dates in the state in which they are termed ٌظروفٌ: ٌظروفٌ. (ISK, S, K.) But see ٌظروفٌ السَّقَاةَ, in art. غَلْثٌ.

غَلْثٌ: غَلْثٌ. }
He, or it, (a company of men, Msb, K,) *journeyed in the* غَلَس*, or darkness of the last part of the night: (S, K:) or went forth in the غَلَس*. (Mgh, Msb.) ___

They came to the water in the غَلَس*, 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 غَلَس بالصَّلاة. (TA.) ___

He performed the prayer [of daybreak] in the غَلَس. (S, * Mgh, Msb.)

He, or it, (a company of men, K,) *entered upon the* غَلَس*, or darkness of the last part of the night. (A, K.)

The *darkness of the last part of the night*, (S, A, Msb, 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 غَيْشَة: both signify blackness mixed with whiteness and redness; like the dawn. (Az, TA.) *In a period of the darkness so called*. (S, Msb, K:) [See also غَيْشَة.]

غَيْشَة, (Sgh, K,) or غَيْشَة, (JK,) a proper name for An ass; [meaning a wild ass:] (JK, Sgh, K;) because he is غَيْشَةِ الأَغْلَاس in colour. (JK.)

Of the colour termed غَلَس; i. e., black mixed with whiteness and redness: see غَيْشَة. (JK.)
imperfectly decl., like (S, K) and (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 [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early,
Q. 1

He cut, or severed, his [here app. meaning larynx, or upper part of the windpipe: compare تَحْلَقَ.) (S, K, * TA.) And He took hold of, or laid hold upon, or seized, his [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.)

: see the next paragraph.

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 œsophagus, or gullet: (Zj, in his Khalk-el-Insán: ) the piece of flesh [or cartilage] that is between the head and the neck: or the [or projecting thing] that is upon the place where the uvula and gullet meet: (K) or [by an extended application] the head of the [or Windpipe], (S, Msb, K;) with its [ducts called] and its [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the [here app. meaning, as it does in many cases, throat]: (S, Msb:) or the root, or base, of the tongue: (K;) or the place where the [or Windpipe, i. e. the head thereof,) becomes in conjunction with the [or fauces] when the eater swallows a mouthful and it descends from [over] the . (TA:) pl. (Msb.) Also The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. : (K:) pl. as above. (TA.) And [hence] one says, [meaning He is among (Such as are distinguished by) nobility and number,
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 غِلْصُم is used, without ة, but perhaps only by poetic license:]

Abu-n-Nejm says,

*ِﰉَأ ٌﻢْﻴَُﳉ ُﻪُْﲰٱَو ُءْﻞِﻣ ِﻢَﻔﻟا
*ِﰱ ِﻢَﺼْﻠَﻏ ِمﺎَﳍا ِمﺎَﻫَو ِﻢَﺼْﻠَﻏ

[ 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.)

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

*غَداَةَ عِهْدَتْهُنَّ مَغْلَصَمَات
*فَنَّ بِكَلِّ مُحْنَةٍ حِيْم

[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.)
He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Msb:) 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, Msb, K,) in particular; (K;) and غُلَتَ 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.)

He said to him غَلَتَ [Thou hast made a mistake, &c.]: (S, Msb, K;) or he attributed or imputed to him the having made a mistake. (Msb.) See also 4.

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.]

He caused him to fall into the making of a mistake; (S, * TA;) as also غَلَتَ, inf. n. تَغَلِّيَت. (TA.)

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. غَلَتْ وَأَغَلَتْ and ISd says, I see that IJ has made غَلَتْ its pl.; but I know not the reason of that. (TA.) also signifies the same in the saying, [Such a one fell into mistake, or error]. (TA.) See also
A single mistake, or error, in speech, or in speech &c.: pl. غَلَطَاتُ.

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

غَلَطَةٌ see: مَعَالَةٌ and see also غَلَطَةٌ.

غَلَطَةٌ see.

غَلَطَةٌ see.

غَلَطَةٌ (S, K) and غَلَطَةٌ (K) A question by which one causes to fall into the making of a mistake: (S:) or مَسَأَلَة غَلَطَةُ [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, مَسَأَلَة غَلَطَةُ ; but when you make the latter word a subst., you add the ِ: (El-Khattábee:) the pl. of غَلَطَةٍ is غَلَطَاتٌ and غَلَطَاتٍ which is formed from the first of these pls. by the suppression of the hemzeh, and is not, as some have said, pl. of غَلَطَةٍ. (Hr.) Mohammad forbade غَلَطَاتٍ (S, TA,) or غَلَطَاتٍ (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.)

غَلَطَةٌ [properly, or originally, A cause of falling into mistake: similar to مَجِيلةٌ and مَبَحَلةٌ and غَلَطَةٌ: see: غَلَطَةٌ]

غَلَطَةٌ and غَلَطَةٌ

غَلَطَانِ أَغَلَطَانِ (S, TA,) or غَلَطَانِ (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.)

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

One who makes mistakes, or commits errors, much, or frequently; expl. by كَثِيرٌ غَلْطَةً as also غَلْطٌ (TA) and غَلْطٌ . (O in art.)

**Mulaṭṭa:**

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


** Özğגל **

1. Özğغل aor. 
2. Özğغل aor. 
3. Özğغل inf. n. [of the former] Özğغل (S, Mgh, O, Msb, K) and Özğغل (S, Mgh, O, Msb, K) and Özğغل (S, * O, * K, * TK) and Özğغل, (O, K, * TK) all are inf. ns. of Özğغل, (O,) or the last three, the second and third of which are mentioned in the Bári', on the authority of IAar, are simple subs.; (Msb;) and perhaps Özğغل may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Msb) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Msb, K;) it (a thing) became Özğغل; as also Özğغل جسمه. (S.) You say, Özğغل السبيلة, and Özğغلت the ear of corn produced grain. (K.) And Özğغلت الأرض, inf. n. Özğغل, and perhaps Özğغل may be also an inf. n. [of this verb, or, more probably, of Özğغل ] The land was, or became, rough, or rugged. (ISd. TA.) [In this sense, also, Özğغل is used in relation to various things.] Also He was, or became, characterized by Özğغل, the contr. of Özğغل 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; incompliant; unobsequious; evil in disposition; illnatured; or the like (S, by its explanation of Özğغل and Özğغل and Msb: *) and in like manner, [as meaning it was, or became, hard, or difficult, and the like, (see Özğغل)] is said of an affair; (TA;) and Özğغلت 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 Kur [ix. 74, and lxvi. 9, ] And use thou roughness towards them: (Bd in lxvi. 9:) and some read Özğغل، and Özğغل علیهم.
kesr to the ل. (TA.) [See also غلاطة, below.]

2. غَلَظَ الشَّيء, inf. n. غَلَظَ, He made, or rendered, the thing [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 غَلَظَ عليه الشَّيء, inf. n. as abuse, [he made the thing hard, or difficult, or the like, to him,] and hence غَلَظَتُ اليمين, inf. n. as above, I made the oath strong, or forcible; I confirmed, or ratified, it: (Msb;) [and so غَلَظَتُ اليمين for you say,] حَلَفُ بإِغْلَظَتِ اليمين (He swore, making the oath strong, &c.]. (TA.) And غَلَظَتُ عليه في اليمين, inf. n. as above, I was hard, rigorous, or severe, to him in the oath. (Msb.)

3. غلاطة in pronunciation: see تفخيم.

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 غِلَظ, below, last sentence.

4. غَلَظَ 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.) غَلَظَتُ اليمين: see 2. غَلَظَ [is also غير غَلَظَتُ اليمين.

Page 2283

*intrans., and signifies* He (a man, Ibn-'Abbád) alighted, or alighted and abode, in a rough, or rugged, tract of land. (Ibn-'Abbád, K.) غَلَظَتُ لهُ فِي التَّوْلَ _ اغْلَظَتُ لهُ في النَّوَلَ (S, Mgh, Msb, K) He was, or became, rough, harsh, coarse, rude, uncivil, or ungentle, to him in speech: (Mgh, Msb, K:) one should not say غَلَظَ. (TA.)

5. غَلَظَ see 1, near the end.
He saw it to be, regarded it as, or esteemed it, thick, gross, big, bulky, or coarse. (Msb.) He abstained from purchasing it (namely a garment, or piece of cloth, S) because of its thickness, or coarseness. (S, K.)

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

: [see 1: ____ and] see , in two places.

: see what next follows.

: see what next follows.

and and : see 1: these three forms are mentioned by Zj, (TA,) and in the Bári', (Msb, TA,) on the authority of IAar, (Msb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are subs. from ; and signify Thickness, grossness, bigness, bulkiness, or coarseness. (Msb.) [And Roughness, or ruggedness.] Also Contr. of , 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, incompliance, unobsequiousness, evilness of disposition, illnature, or the like: (S, Msb: *) and in like manner, hardness, or difficulty, of an affair. (TA, as shown by an explanation of.) You say, A man in whom is roughness, coarseness, rudeness, &c.; (S, Msb; *) as also . (S.) And it is said in the Kur [ix. 124], , 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, بينهما غلطة . (IDrd, K.)

Between them two is enmity, or hostility; as also مغالطة . (IDrd, K.)

Thick, gross, big, bulky, or coarse; (Mgh, Msb, K;) as also غلطة : (K:) fem. of the former with غلطة : (TA:) and pl. غلطة . (Msb, TA.) Applied [to a body, &c.; and, as meaning Thick, or coarse,] to a garment, or piece of cloth. (Mgh, K.) You say also, أرض غلطة Rough, or rugged, land. (ISd, TA.) [And in this sense, of rough, or rugged, غلطة is used in relation to various things.] ___ Applied to a colour [Dense, or deep: see ضغب]. (K in art. ضغب.) ___ Also, applied to a man, Characterized by غلطة, 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, incompliant, unobsequious, evil in disposition, illnatured, or the like: (Msb, * TA:) and so: [contr. of غلطة: (O and K in art. غلطة: (O and K in art. 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 Kur xi. 61, &c.,] meaning Vehement, or severe; (Mgh;) intensely painful. (Msb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kur iv. 25, &c.,] meaning Strong, confirmed, or ratified. (Mgh, TA.) And to water, meaning Bitter. (TA.)

غلطة : see 1, first sentence; and غلطة.

أغلفط: comparative and superlative of غلطة [in all its senses]. (D.)
A bloodwit, 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; (EshSháfi'ee; ) consisting of thirty camels of the description termed حَمَّة, and thirty of that termed جَذّعة, and forty between the ثَيْة and the بَازل, all pregnant. (Esh-Sháfi'ee, K.) And

An oath made strong or forcible, or confirmed, or ratified. (S.)

The thick part of the fore arm. (TA.)
غلَف ـ

1. غلف، (S, O, Msb, K) aor. —، (Msb) inf. n. غلف، (O, Msb, TA) He put a bottle, or flask, (S, O, K, TA) or a knife, (Msb) &c. (TA) into a غلاف [q. v.]; (S, O, Msb, K, TA) as also غلف، (S, Msb, inf. n. (Msb) or غلف، (S, Msb) inf. n. غلف، (S, O, K, TA) or غلف، (Msb) signifies thus: (TA) or the second signifies, (Msb) or signifies also, (S) he furnished it with غلاف; (S, Msb) or غلف، (Msb, TA) inf. n. غلف، (O) And accord. to Lth, (O) one says، غلف، (S, Msb, Mgh, O, Msb) aor. —، (Msb) 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 حنة; (TA) and accord. to IDrd, the vulgar say so: (O, Msb, TA) he says that the correct phrase is غلف، (Mgh, O, Msb, TA) بالغالية (O,) and غلف، (Mgh, O, Msb:) in a trad. of 'Aacute;ïsheh, however، كنت أغلفُ حية 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، غلف، (Lth, Th, S, O, TA) بالغالية (Th, S, TA) وسائر غلف، (Th, TA) طيب (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) طيب (Lth, O) or غلف، (Lth, O, TA:) but accord. to the saying of IDrd [mentioned above، these are wrong، and should be only غلف، (O:) or، accord. to Ibn-El-Faraj، one says، غلف when it is external، and غلف when it is internal، at the roots of the hair. (O, TA. [See also 2 in art. غلف، (Msb) aor. —، غلف، inf. n. غلف، He was uncircumcised. (Msb)

2. غلف، see 1، first sentence، in three places. You say also، غلفت السرج [I put a غلاف upon، or to، the horse’s saddle] and، غلفت الرحل [the camel’s saddle: see also its pass. part. n.، below]. (O) And the غلف، غلفت الرأس [q. v.] covers the head. (Mgh) See also 1، second sentence، in two places.
**4** َﻎَﻠَفَ see 1, first sentence, in three places.

**5** َﻎَﻠَفَ\textsuperscript{5}, said of a ِرَـحَل [or camel’s saddle, (in some copies of the K erroneously ِرَـجَل,) and in like manner of other things], It had a َﻎَﻠَفَ [q. v., (K, TA,) of leather or the like; (TA;) as also َﻎَﻠَفَ . (K, TA. [See 2, of which the former is quasi-pass.]) See also 1, latter half, in two places.

**8** َﻎَﻠَفَ see 5: ___ and see also 1, last quarter.

**8** َﻎَﻠَفَ A species of trees, (S, O, K, TA,) with which one tans, (TA,) like [accord. to some meaning the same as] the َﻎَﺮَف [q. v.]: (S, O, K, TA:) some say that one does not tan therewith unless together with the َﻎَﺮَف. (TA.)

*ﻎَﻠَفَ* inf. n. of َﻎَﻠَفَ [q. v.]: (Msb:) [as a simple subst.,] The state of being uncircumcised. (S, O, K.) ___

[Also, of the heart, The state of being َﻎَﻠَفَ: so, app., accord. to the TA: in the L written َﻎَﻠَفَة.] ___ And Ample abundance of herbage, or of the goods, conveniences, or comforts, of life. (TA.)

*ﻎَﻠَفَ* A certain plant, which is eaten, peculiarly, by the apes, or monkeys: mentioned by AHn. (TA.)

Page 2284

*ﻎَﻠَفَة* i. q. َﻎَﻠَفَة (Mgh, O, Msb, K) and َﻎَرَلَة; (Msb;) l. e. [The prepuce;] the little piece of skin which the circumciser cuts off from the َﻎَﻠَفَ [or sheath] of the head of the penis. (Mgh.) ___ And signifies The two extremities of the two halves of the mustache, next to the َﻎَﻠَفَتَان [or two sides of the mouth which are the places where the lips conjoin]. (TA.)
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
appertenance]; (S, O;) and of a knife and the like [i. e. the sheath]; (Msb;) 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 (قَمِيصُ) of the heart; [غَلافُ] ـبـلَقَالا signifying the pericardium; and the pellicle (عَرْقُي) of the egg; and the calyx of a flower; and the
[imaginary] ـبـلَقَالا [q. v.] of the moon: (TA:) pl. غَلافٌ (O, Msb, K) and غَلافٌ (O, * K.) In the phrase in the
Kur [ii. 82], اَلْبَقَو ﺎَنَوْلَبَأ غَلافٌ, as some read it, and, accord. to one reading غَلافٌ, the last word means receptacles for
knowledge: (O, TA:) but others read غَلافٌ, which is pl. of أَغْلافٌ (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.)

Enclosed in a غَلافٌ [q. v.; applied in this sense to a sword, as also [the fem.] غَلافَاءَ to a bow; (S, O, K;) and
likewise to anything. (S, O. [See also مَغْلَفَاءَ.]) And A man having upon him a sort of garment from
beneath which he has not put forth his fore arms. (Khálid Ibn-Jembeh, L, TA.) And, applied to a
man, i. q. أَغْلافٍ; (S, Mgh, O, K;) i. e. (Mgh) Uncircumcised: (Mgh, Msb:) fem. [بَيْضَاءَ غَلافَاءَ] and pl. غَلافٌ. (Msb.)

Applied also to a heart, meaning As thought it were covered with a غَلافٍ so that it does not
learn; (S, O, Msb, K, TA;) or covered from hearing and accepting the truth. (TA.) See also
 بغَلافَاءَ [And see مَغْلَفَاءَ. A land that has not been depastured, so that there
is in it every sort of small and large herbage. (Sh, O, K.) And سَنَة غَلافَاءَ A year in which
is abundance of herbage; (S, O, K, TA;) and so عَام غَلافٌ. (TA.) And عَيش أَغْلافٍ Life that is ample
in its means or circumstances, unstraiten ed, or plentiful, and easy, or pleasant. (S, O,
Having upon it a غلاف [or covering] of leather or the like. (TA.) ___ And applied also to a heart as meaning [As though it were] covered. (TA.)

[See also أغلف.]
غلق

غلق

as syn. with غلق، see the latter. Also, inf. n. غلق في الأرض، aor. غلق. غلق، He went away. (TA.) And غلق، aor. غلق in the land; (Ibn-'Abbád, O, K, * TA;) as also غلق، aor. غلق. غلق said of a door: see 7. غلق الرحمن، aor. غلق. غلق الرحمن في يد المرصم، (Sb, TA;) or غلق. غلق (IAar, 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, Msb, K) when not redeemed within the time stipulated; (S, O, K;) or so غلق الرحمن في يد المرصم means the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it; (IAar, TA;) accord. to the Báır, 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. (Msb.) This is forbidden in a trad. (S, Mgh, O, Msb, &c.) It is said in a trad. of the Prophet on this subject، لا يغلق بما فيه لك غنم وعليك غرمى [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 Msb, 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 غلم عنه وعليه غرمى، 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: (Msb:) or [Luke 23:43] 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 Msb, appear to me to be the most approvable. See also [Luke 23:43]: Zuheyr says,]

* وَفَارَّقتَكَ بِهِنَّ لَا فَكَّاكَ لَهُ
* يُومُ الْوَدَاعِ فَأَمْسِيَ الرَّهْنَ قَدْ غَلَقَأ

[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-Hajar

* أَبُو غَلَقَ في لَيْلَتَيْنِ مُجْلَلٍ

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, His رقَبَةُ رَقِبَتِهِ بَالْدِينَ غَلَقَتُ رَقِبَتِهِ [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, [His heart stuck fast in the possession of such a woman or girl]: (TA:) and احتَدَّ فَغَلَقَ في جَدَنَّهُ [He became excited by sharpness of temper, and stuck fast in his sharpness]
of temper]: (S, O, TA;) and غَلْقٌ is said of anything that sticks fast in a thing, and cleaves to it: thus one says, غَلْقٌ الْبَاطِلِ [He stuck fast in that which was vain, or false]: and the saying of El-Farezdak

* وَلَوْ كَانُوا أُولُى غَلْقٍ سَغَابًا *

means Had they been persons who had stuck fast in poverty and hunger, cleaving thereto. (Sh, TA;) Also, (Msb, TA;) inf. n. غَلْقٌ He was, or became, disquieted, (Mgh,) or disquieted by grief; (Mgh, Msb;) or angry, (Msb, TA;) and excited by sharpness of temper. (TA;)

Hence 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. (Msb;) And hence Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]: or, as some say, the meaning is, لا يَغْلِقُ التَطْلِيِّقَاتُ حَتَّى لا 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 سنَةٍ: (Mgh:) [or, accord. to the TA, إِيَّاَكَ وَغَلْقٌ] app. means beware thou of, or avoid thou, the state of straitness: ] and غَلْقٌ 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, غَلْقَتُ الْتَحْلَةُ, (O, K, TA;) inf. n. غَلْقٌ, (TA;) The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit; (O, K, TA;) and so غَلْقَتُ الْبَعْيْرُ, (O, K, TA;) inf. n. غَلْقٌ, (TA;) And غَلْقَ ظَهْرُ الْبَعْيْرُ, (S, O, K, TA;) inf. n. غَلْقٌ, (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 غَلَقَ see 4, former half, in three places.

Page 2285

3 مَغَالَقَةُ signifies The contending for a bet, or wager; syn. (O, K;) originally, in the game called المسر: whence, in a trad., the phrase ارتباط فرسا ليغَلَقَ عليها [He tied up a mare in order that he should contend upon her in a race for a stake or stakes]. (O.)

4 غَلَقَ الْبَابُ He made the door fast with a غَلَقَ, so that it could not be opened unless with a key; (Msb;) [i.e.] he locked the door; or bolted it: or he closed, or shut, it: (MA:) contr. of غَلَقَةٌ, (O, K: *) and غَلَقَةٌ, (S, O, Msb, K,) aor. ـ، غَلَقَ (S, O, Msb,) inf. n. غَلَقَةٌ, (Mgh, K, &c.,) signifies the same; (S, O, Msb, K;) mentioned by IDrd, on the authority of AZ; but rare; (Msb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلَقَ is [said to be] the subst. from غَلَقَأ, (S, Mgh, K;) whence the saying of a poet,

وَبَابٌ إِذَا مَا مَالَ لِلْغَلَقِ يَصَرِّفُ

4

[And a door that, when it turns to be locked, or closed, creaks]: (S, O, Mgh: *) and one says, غَلَقَتَ الأَبوابَ I locked, or closed, the doors]; the verb being with teshdeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] It is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, غَلَقَتَ الْبَابَ a chaste phrase; El-Isbahánee says that غَلَقَتَ signifies I locked, or closed, (أَغلَقَتْ) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also أَغْلَقَتْ الأَبوابَ; (S, O, TA;) said by Sb to be a good...
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-'Alà. (S, O, TA.) [Hence] one says, The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.]) And [hence] غلاغ signifies The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لاغ لا غلاغ ولا غلاغ في غلاغ [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, غلاغ عليه شيء He constrained him to do a thing. (IAar, Mgh, TA.) See also 1, last quarter, in two places. One says also, غلاغ الده 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 غلاغ, [pl. of غلاغ], غلاغ [Gall to the neck.] 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 غلاغ القتال 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 غلاغ قتلت فلان جريرته [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdak says,

[Captives in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) And غلاغ قتلت فلان Such a one was angered. (TA.) And غلاغ [or rather غلاغ] ظهر البعير signifies The galling of the back of the camel by heavy loads: (K, TA:) whence the
phrase [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 was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, i. e. *They displaced the* [pl. of *سنَسن* *ْنِسْنَس* 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 [q. v. in art. *عَنْمَوُهُ*]. (TA.)

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

7 انْغَلَقَ ( ; MA, TA;) and غَلَقَ ( , TA,) inf. n. غَلَقَةُ ( ; KL;) and غَلَقَاتُ ( ; 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;) انْغَلَقَ is the contr. of انْفَتَحَ. (Msb.) See a verse cited voce *رَوْيَة*. [And see also 10.]

8 اسْتَعَلَقُتْ رَحمُ الثَّاقَة فَلَمْ تَقْبِلَ المَاءٌ [The she-camel's womb became closed so that it did not admit the seminal fluid]. (Lth, K in art. رَبَعْ.) And اسْتَعَلَقَتْ عليهِ الكَلامَ 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 اسْتَعَلَقَ الأُمَّرِ i. q. أَعْضَالٌ q. v. (S and O in art. عَضْلِ) أَعَضَالَيْنِ. And اسْتَعَلَقَ الخَيْرِ i. q. أَعْضَالٌ q. v. (Msb in art. بِعَمِّ) أَعَضَالَيْنِ. And اسْتَعَلَقَثُيْنِ، (ISh, O,) or في بِعَتْهُ، (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 استَعَلَقَتْ عَلَى بِعَتْهُ، (ISh, O, K) *His sale was to me without the option of returning.* (K, TA.)

9 غَلَقَ is [said to be] the inf. n. of غَلَقَ as syn. with غَلَقَةٌ ( ; S, O, Msb:) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.)

As an epithet, (O, K,) applied to a man, or to a camel, (K,) or to each of these, (O,) *Old,* or *advanced in age,* and
lean, meagre, or emaciated: (O, K, TA:) accord. to the Nawádir, it is applied to an old man [app. as meaning lean, meagre, or emaciated]; (TA:) or red; (K:) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-‘Abbád, O:) or, accord. to AA, applied to a skin for water or milk, vitiated, or rendered unsound, in the tanning. (O.)

Unlawful property: (JK:) or property to which there is no access; (TA voce رَجَحٌ i. q.) One says حَرَام غَلقٌ مَال رَجحٌ. (K and TA ibid.) One says حَالَل طَلقٌ: [see art. طلقٌ and in the contr. sense] غَرَام غَلقٌ [Unlawful, inaccessible]. (TA.)

غَلقٌ [A lock;] a thing by means of which a door is made fast, (S, * O, * Msb, K, *) not to be opened save with a key; (S and K voce مَلْجَاحٍ مَعْلَاقٌ i. q.) a thing that is closed and opened with a key; (Mgh;) pl. مَعْلَاقٌ أَغَلاقٌ [Mgh, O, Msb, K:] its only pl.: (Sb, TA:) and مَعْلَاقٌ مَعْلَاقٌ is syn. therewith; (S, Mgh, O, Msb, K;) pl. مَعْلَاقٌ مَعْلَاقٌ: (Sb, TA:) and so مَعْلَاقٌ غَلقٌ: (TA.) El-Farezdak has used its pl. metaphorically, [in a sense sufficiently obvious,] saying,

meaning غَلقٌ مَعْلَاقٌ, the phrase being inverted by him. (TA.) Also i. q. رَجَحٌ meaning A great door: whence the phrase مَفَانِيح أَغَلاقَها, by which are meant [the keys of the [great] doors thereof. (Mgh.)

غَلقٌ [part. n. of غَلقَ 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.)
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 A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) ___ And applied to the back of a camel, Having incurable galls; the whole of it being seen to be two portions of cicatrizied skin, and the two sides thereof glistening. (TA.)

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applied to a door, [Locked; or bolted: or closed, or shut:] i. q. ٌﻡَغَﻠَقٌ مَغَﻠَقٌ; (S, O, K;) of which ٌقَﻮُﻠْﻐَم

is a dial. var., but bad, (S, O,) and rejected. (S, TA.)

Page 2286

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(S, K,) thus as heard by AHn from El-Bekree and others, (O,) and ٌﻎَﻠَﻖ (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and ٌﻎَﻠَﻖ (K,) A certain tree [or plant] with which the people of Et-Taif prepare hides for tanning by the treatment termed ٌﻊَطَنَ جَلْدٍ: (ISk, S, TA: [see َﻊَطَنَ الجَلْدَ]) accord. to information given to AHn by an Arab of the desert, (O,) a certain small tree, [or plant,] (O, K, TA,) resembling the [q. v.,] (O, TA,) bitter (O, K, TA) in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals; and it is bruised, and carried into the various districts or towns.
for this purpose: (O, TA:) it is found in El-Hijáz and Tihámeh: (K, TA:) Ahn says, it is a
tree [or plant] not to be endured for pungency; the gatherer of it fears for his eyes
from its exhalation or its juice: (TA:) it is of the utmost efficiency for tanning: (K,
TA:) Lth says, (O, TA,) it is a bitter tree [or plant]; (O:) and it is a poison; a mixture being
made with its leaves for wolves and dogs, which kills them; and it is used also
for tanning therewith: (O, TA:) and Ahn says, (TA,) the Abyssinians poison weapons with it,
(K, TA,) cooking it, and then smearing with it the weapons, (TA,) and it kills him
whom it smiles. (K, TA:) [Accord. to Forskål, (Flora Ægypt. Arab. p. lxvi.,) the names of Harmal
ﻞﻣﺮﺣ, and Ghalget ed dib
ﺖﻘﻠﻏ ﺐﻳﺪﻟا, by which he means
ﻞَﻣْﺮَﺣ و ﺐْﺋِّﺬﻟا ﺍَﺖَﻘْﻠَﻏ, are now applied to Peganum harmala.]

غلَقَتُ: see the next preceding paragraph.

غلَقَتْ: see the next preceding paragraph.

غلَقَتِ: see  غَلَق. It is also a subst. from the verb in the phrase
َﻎَلْقُ أَذَﺈَن ِﻪِتَﺮَﻳِﺮَِﲜ [q. v.]: 'Adee Ibn-Zeyd says,

* وتِقْولُ العَدَا أُوْدُى عَدِيَ
* وِبَنوُهُ قَدْ أَيْقَنُوا بِغَلَقَتَ

[And the enemies say, 'Adee has perished, and his sons have made sure of being
surrendered ]. (TA.)

غلَقَتْ [like غَلَقَتْ, which is more common,] A key; pl. غَلَقَاتْ [q. v.], غَلَقَاتْ may also signify Locks, as a pl. pl., i. e. as pl. of
غلَقَاتْ, which is pl. of غَلَقَتْ.]

غلَقَت: see غَلَق.
An arrow; (K,) i. e. any arrow; (S, O,) used in the game called رَسْيْلَة; (S, O, K;) or, (K,) accord. to Lth, (O,) signifies the seventh arrow, app. belonging to the class, of the arrows of the game of رَسْيْلَة, to which manifold portions are assigned; for [i. e. the seventh arrow, app. belonging to the class, of the arrows] the معَضَف معَضَف as used in relation to the game called رَسْيْلَة. 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. ضَعْف, and see also ضَعْف ٌحَيَّس;) and this cannot be here meant, as the seventh arrow (which is commonly called ضَعْف ٌحَيَّس;) has seven portions assigned to it: therefore it seems that ضَعْف ٌحَيَّس is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind: (O, K:) pl. مَغَلَّقٌ (S, O, K: in the CK (Msb., TA.) or مَغَلَّقٌ 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 مَغَلَّقٌ ضَعْف ٌحَيَّس: so accord. to Az, who says that Lth has made a mistake in his explanation. (O.)

And مَغَلَّقٌ; (Msb,) and مَغَلَّقٌ; (TA,) A man, and a company of men, by means of whom (على أَيْدِيهِ, Msb, and عَلَى يَدِهِ, TA,) the pledge is made a forfeit مَغَلَّقٌ. (Msb, TA.) And دُوْنِ مَغَلَّقٍ, (Msb,) and مَغَلَّقٌ قُوْمٌ مَغَلَّقٍ (TA,) A man, and a company of men, by means of whom (على أَيْدِيهِ, Msb, and عَلَى يَدِهِ, TA,) the pledge is made a forfeit مَغَلَّقٌ. (Msb, TA.) And مَغَلَّقٍ means the which مَغَلَّقٍ نَعْطَق على يَدِهِ قِدَامَ الرَسَّب: (Msb,) and مَغَلَّقٍ (TA,) One by means of whom the arrows in the game called رَسَّب are withheld from the rest of the players; i. e. by his winning; or, accord. to Z, يَغْطُق ُحَجَّةٌ مَغَلَّقٌ التي تَغْطُق عِلَى يَدِهِ قِدَامَ الرَسَّب ٌحَجَّةٌ (app. one who closes the argument against the adversary in a dispute). (TA in art. مَغَلَّقٍ) See also مَغَلَّقٍ. 

10
A hide in which [the plant called] غلة \[q. v.\] is put, when it is prepared for tanning by the treatment termed غلة. (ISk, S, TA:) or a hide tanned with غلة. (O, K.)

see غلق.  

Also see غلغم.
1. **MLG**

   aor. **MLG**, inf. n. **MLG** (Msb, K, TA) and **MLG**, (K, TA;) and **MLG**, (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

   **appetence:** (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 **MLG** said of a camel; (S, Mgh, Msb, K;) and [accord. to some, contr. to an assertion mentioned above,] **MLG**, (S, K,) inf. n. **MLG**; (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.)

2. **MLG**

   (a thing) excited his lust, or appetence. (K, * TA.) And **MLG** said of a beverage, It strengthened in the venereal faculty. (TA in art. لَوَاء.) See also 8, in two places.

3. **MLG**

   : see 1, in two places. ___ Also **MLG** (a boy) attained to the limit of what is termed **MLG** [app. meaning the seventeenth year]. (Er-Rághib, TA.) ___ Said of a beverage, or wine, It was, or became, strong in its influence upon the head. (Mgh, TA. *) ___ Said of the sea, It became stirred up, in a state of commotion, or tumultuous; its waves dashing together: as also **MLG**. (TA.)

   ___ And and **MLG** signify The exceeding the prescribed limit, of good or of evil. (TA.)

4. **MLG**

   (Msb, K, TA,) and **MLG**, (S, K, TA,) but this has an intensive signification, (S, TA,) and **MLG** , (K, TA,) [but this also has an intensive signification,] Excited by lust, or appetence: (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 غَلِيمُةٌ and غَلِيمُيَّةٌ and غَلِيمَةٌ, (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and the second and third, غَلِيمُيَّةٌ and غَلِيمَةٌ, (K, TA,) [The best of women is the appetent to her husband]. (TA.)

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

written by some, [like a pl. of غَلِيمَةٌ,] 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] young men: (TA:) or it signifies vehement lust or appetite: (Msb:) it is also of women, (K and TA in art. ترجم) 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 غَلِيمٌ, it is used as meaning The gratification of venereal lust.]

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 [meaning young manhood (see غَلِيمَةٌ): (K:) or i. q. ابن صغير [meaning a son that has not attained to puberty]: (Msb:) and also applied to such as is termed كِهدل [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

ٌمَﻼُﻏ (Msb:) the female is [sometimes] termed ٌمَﻼُﻏ occurs in poetry, applied to a ٌمَﻼُﻏ is the pl. of ٌمَﻼُﻏ, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and ٌمَﻼُﻏ, (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 ٌمَﻼُﻏ, (S, Mgh, K,) a pl. of mult.,] or this is pl. of ٌمَﻼُﻏ: (Msb:) the dim. of ٌمَﻼُﻏ is ٌمَﻼُﻏ: (Msb:) and that of ٌمَﻼُﻏ is ٌمَﻼُﻏ though [it has been said that] they did not use this last word; but some of them said ٌمَﻼُﻏ, agreeably with analogy. (S, TA.) ___ It is also used as meaning A male slave; like as

ٌمَﻼُﻏ (S, TA:) or the male tortoise. (Msb,) like ٌمَﻼُﻏ, (K, TA.) as also ٌمَﻼُﻏ 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, ٌمَﻼُﻏ, like ٌمَﻼُﻏ,] ___ And The
frog. (K.) [Or so عَيْلَمٍ.] And the place whence issues the water in wells. (K. [See also عَيْلَمٍ.]) The word signifying a comb, and a [thing with which the head is scratched, called] فَيْلَمٍ, is مُدَرَّى, with, but has been mistranscribed [عَيْلَمٍ], (K, TA,) by Lth, as has been notified by Az. (TA.)

غَيْلَمٍ: see the next preceding paragraph.

أَغَلَمُ [More, and most, exciting to lust]. It is said that أَغَلَمُ الأَلْبَانِ لَيْنَ الخَلْقَةَ [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.)

أَغَلَمَةٌ a dim. of غَلَمْ, غَلَمَةٌ pl. of غَلَمْ, q. v. (S, TA.)

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

غَلَمْ, and with ظ: see غَلَمْ, in three places.

غَلَمْ: see its fem. voce غَلَمَةٌ سَقَاء غَلَمَةٌ, (Mgh, TA,) and خَائِيَةٌ مَغَلَمَةٌ, (TA,) [A skin, and a jar, of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA. *)] The

مَغَلَمَةٍ مَّجَرِّخٍ مَغَلَمَةٍ [A deviater from the true religion, an exceder of the prescribed limit. (TA.)]
\( \text{غَلَوْ} \) aor. \( \text{يَغَلُو} \), primarily signifies He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rághib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Msb.) \( \text{You say,} \) \( \text{غَلَوْ} \) (S, K) aor. as above, (TA,) inf. n. (S, K, TA) and \( \text{تَغَلَّٰلْ} \) (K * and TA in art. [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 \( \text{غَلَوْ} \), aor. as above, inf. n. \( \text{غَلَوْ} \), 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, \( \text{قُلَوْ} \) 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.] \( \text{And} \) \( \text{قُلَوْ} \) (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. \( \text{قُلَوْ} \) (S, Er-Rághib, Mgh, Msb, K,) and \( \text{مَثَالَةً} \) (K,) and \( \text{قُلَّلَهُ} \) (Mgh, K,) and \( \text{قُلَّلَهَا} \) (Mgh, K) and \( \text{يَقْلَلْ} \) (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 \( \text{قُلَوْ} \) the arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, \( \text{حَجَر} \) the stone. (TA.) \( \text{And} \) \( \text{قُرْنَةً} \) (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. \( \text{قُرْنَةً} \) (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; (Mgh, Msb, TA,) or exceeded the usual limit; (Er-Rághib, TA;) contr. of
And she became plump, or fat: (TA:) one says, [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 it is said of anything as meaning [i.e. It rose in degree;] as is shown by the following ex.: Dhur-Rummeh says,

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.

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. [q. v.]. (Msb.) ___ See also 1, near the middle, in two places. ___ He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Msb, K,) which latter is used by a poet for غلَّو (S,) and غلَّة (i. e. water, and flesh-meat &c.) (IKtt, TA: [see an ex. in a verse of Lebeed cited in art. نكَّد]) 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,
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 نغالي], meaning it [to be understood]. (S, TA.) And 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, لآ تغالوا في صدقات النساء Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.]) And غالاه, inf. n. مغالاة signifies also He contended with him for superiority in tallness or in beneficence; syn. طالله. (TA.)

He 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 هَصَﺧْرَأ. (TA.) And He found it [a thing] to be high-priced: or he reckoned it to be so; as also استغلاله. (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.

They were excessive, or exorbitant, one towards another, in respect of the dowry, or the gift to, or for, a bride; contr. of تَسَالَوا. (TA in art. يسر. [See also 3, last sentence but one.]) 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 غَلَا, غَلْلٰى, غَلِی and (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, (ٌنوامِیه) became abundant, and it became tall. (TA.) Also, said of the flesh of a beast, It rose, or went away, (ٌارْتَفَع) 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. (K) or (ٌذَهَبَ) ارْتَفَع and (ٌذَهَبَ). (S.)

8 اغلّلی
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) (ٌارْتَفَع) so as to exceed goodness of rate, or pace; and in like manner one says [ٌتَلَغ] of any beast (ٌتَلَغ) دَابَةٌ; as also غَلَتَ, غَلْلٰى, (app. غَلْلٰى) [ٌمُغَلْلٰى]. (TA.)

10 استغلّلی
see 4.

12 اغلّلی
The limit, or utmost extent, of a shot or throw; (S, Mgh; *) [i.e.] any مَرَمومَا: (K:) [generally, a bow-shot; i.e.] the measure, space, or extent, of a single shooting of an arrow: (Har p. 234:) or the utmost measure of a bow-shot; i.e.] a shot of an arrow to the utmost possible distance; also termed (Msb:) said to be from three hundred to four hundred cubits: (Mgh, Msb:) the twenty-fifth part of a complete فَرَسْخ 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 مَلِیمٰ) غَلَوْاتٰ (Msb, K, TA) and غَلَاءٰ. (S, * K, TA:) Hence, (TA:) it is said in a prov., جَرْجِی المَذْکُوۡنَات غَلَاءٰ (S, K, TA:) or, as some relate it, غَلَابٰ. (TA. See art. دَکْوَ) [Thus] غَلَوْةٰ is sometimes used in relation to horse-racing. (TA.)
Excess, or *exorbitance*; (TA;) syn. with [the inf. n.] غلوه. (S, K, TA.) One says, خفد عن غلوانتك [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 غلوان. (ISd, K, TA.) One says, غلوان شبابه فعله في غلوان شبابه [He did it in the quickness, or haste, &c., of his youth, or young manhood]. (TA.) ___ And غلوان signifies also The rising, or rising high, and increasing, of a plant, or of herbage. (Mz 40th نوع.)

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

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 سماه [In measure], (K,) but in the copies of the M غلا, with tashdeed, (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. غلال. (K.)

غلي: see غلال, in three places.

غلال: see غلال, five times.

غَلَل [act. part. n. of غُلَل: 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. غلال. (TA in art. مبي). ___ 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 غُلُه. (K, TA.) Hence
one says, I sold it, or bought it, at what was a high, or an excessive, price, or rate. (K, TA.) A poet says,

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

More, or most, high [or excessive] in price: hence the saying, [The most excellent of slaves is the highest thereof in price]. (Mgh.)

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 مغالة: pl. مغالا ( . TA.)

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 تغالي followed by the words which I have here rendered accord. to an explanation in art. وهق in the O: but the phrase مغالة the hoof 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 مغالة الوهق, IB says that applied to the she-camel signifies أَنْ تُعْدَ الخَطُوُطَ the为抓手, and مغالة الوهق signifies the masiaira and and. (TA voce هرجاب.)
A land having abundant, and dense or luxuriant, herbage; and with ع also; i.

ٌﺔَﻴِﻟْﻮَﻠْﻏُﻣ

q. مَعَمَة مَعَمَة. (TA in art. غم.)
The cooking-pot boiled; (MA, &c.;) and 

is an unusual dial. var. thereof, the former being the more chaste; (Msb;) or is not allowable. (S.)

[Hence said of a liquor, It estuated: it effervesced: it fermented: see And hence]

[as though meaning His blood is fit to be shed] is a phrase like [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."

The man became 

vehemently angry. (IKtt, TA.)

He rubbed the man over, or perfumed him, 

with 

He daubed, or smeared, his beard with 

as also 

signifies also The saluting from afar, and making a sign. (K.)

He made the cooking-pot to boil. (S, MA, K.) IDrd mentions, among some of the sayings of the people of former ages, 

[Pour thou out water, and make it to boil]. (TA.) And one says, 

[ made the olive-oil and the like to boil], inf. n. 

He (a man, S, Msb) perfumed himself, (S, Msb, K.) or rubbed himself over; (K.) with 

signifies the same; (IDrd, O
in art. غَلْفَة; as also غَلْفَة, غَلْفَة, غَلْفَة, and غَلْفَة. (O in that art.)

6 غَلْفَة in all its sense, belongs to art. غَلْفَة, q. v.

8 غَلْفَة see 5.

غَلْفَة mentioned in the K in this art., belongs to art. غَلْفَة, being an inf. n. of the verb in the phrase غَلْفَة (TA.) غَلْفَة A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called غَلْفَة [q. v.] and غَلْفَة [Msb voce غَلْفَة] غَلْفَة Galia moschata, a sort of perfume, (S, K.) well known; (K;) a certain compound of perfumes; (Msb;) musk mixed or boiled [with other perfumes]; (MA;) or a perfume composed of musk and ambergris and camphor and oil of ben: (KL:) it is said that the first who called it thus was Suleyman 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'awiyyeh; the case being, that 'Abd-Allah Ibn-Jaafar went in to him, and the odour of perfume was diffusing itself from him; so he said, What is thy perfume, O 'Abd-Allah? and he answered, musk and ambergris combined with oil of ben; whereupon Mo'awiyyeh said, غَلْفَة, meaning highpriced: (TA:) [hence some hold the word to belong to art. غَلْفَة; and their opinion is strengthened by the fact that] غَلْفَة signifies the same. (K in art. غَلْفَة.)
1. **ﻎَمَّة** (S, Msb, K, &c.,) aor. — (Msb,) inf. n. ٌﻪﱠﻤَﻏ (, Msb, TA,) He covered it, (S, Msb, K, TA,) veiled it, or concealed it; (TA;) namely, a thing: (Msb, K, TA;) this is the primary meaning. (TA:) [Hence,] one says, ُﻪﱠﻤَﻏ (, Msb, TA,) The new moon was veiled, or concealed, (S, Msb,) to the people, (S,) by clouds, or otherwise, (S, Msb,) or was intercepted by thin clouds, (K, TA,) or otherwise, (TA,) so that it was not seen. (S, Msb, TA,) It is said in a trad., ُﻪﱠﻤَﻏ (, S, Msb, TA,) i. e. And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Shaabán, thirty [days], in order that the entering upon the fast of Ramadán may be with [inferential] knowledge.

(Msb.) Az says that ُﻪﱠﻤَﻏ and ٌﻢَﻏ and ٌﻢُﻏ 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. ٌﻢُﻏ.] ___ And [hence] ُﻪﱠﻤَﻏ ُﺮَﻤَﻘﻟا َمﻮُﺠﱡﻨﻟا The moon concealed the stars: or almost concealed the light of the stars. (TA;) ___ And [hence] ُﻪﱠﻤَﻏ (, S, K, TA,) aor. — (Msb,) inf. n. ٌﻢَﻏ (, TA,) It (i. e. ٌﻢَﻫ [here meaning grief, see ٌﻢَﻏ below,]) covered [or was as though it covered] his heart: (Har 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. (K, and Har p. 422. [See also 4.]) ___ And [hence] ُﻪﱠﻤَﻏ, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. — (Msb,) inf. n. ٌﻢَﻏ (, TA,) means He put [as a covering] to his mouth and his nostrils the ٌﻎَمَّة (, S, K, TA,) which is a thing like the ٌﻚَعَام [or muzzle], (so in the S and CK,) or a thing like the ٌفَدَام [which seems to be here similar in meaning to ٌﻚَعَام]: (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 غَمَمَة سُمَائُم (TA:) [the verb that I have rendered put to in these explanations is نَمِم، of which I do not find in its proper place any signification that would be exactly apposite in this case:] or غَمَمَة بَعْلٍ signifies a sort of bag for the mouth of a camel and the like, (K, TA,) his mouth being put into it: (TA:) pl. غَمَمَائُم، (S, TA:) and one says، غَمَمُ، aor. and inf. n. as above. (TA.) also signifies غَمَمَة، (app. as meaning It rose upon, or above, the thing, as though forming a covering over it): mentioned on the authority of IAar, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a غَمَمَة، or meadow,] ِتَغَمَّمَلِ أَفْ يَغَمُّ الْعَصْلَ الْمَيْثَكَ بِحَرَا. [* َنَفْ يَغَمُّ الْعَصْلَ نَبْتَ بِحَرَا. *]

[Not depastured, the trees called ضَال rising upon, or above, the herbage of its fertile tracts, or its tracts near to water]. (TA.) See also 8. [�َمَم is also intrans.: one says، جَمَم يُوْمَانٌ، (S, K, TA,) inf. n. جَمَمِيُّم وَجَمَمُم وَجَمَمَكَ; 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�َمَم [or distress that affected the breath or respiration], arising from closeness of heat, or clouds. (Msb.) أَغَمْمَيْمَمُمُ، (the first pers. being غَمَمَيْمَمُمُمُ،) inf. n. أَغَمَمِيُّم وَأَغَمَمُم وَأَغَمَمَكَ, The person’s hair of his head flowed down so that his forehead and the back of his neck were narrowed. (Msb.) [See also غَمَم below.]

3 ُتَغَمَّمَلِ أَيْ غَمَمَيْمَمُمُ وَغَمَمَيْمَمُمُ، 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.)

3 ُتَغَمَّمَلِ أَيْ غَمَمَيْمَمُمُ وَغَمَمَيْمَمُمُ، The sky became clouded: (K, as indicated by the context:) or i. q. تَغِيَّرَت [i. e., became altered]: thus in the S; but some say that it is correctly تَغِيَّمَت [agreeably with the former of the explanations above]. (TA.) See
also 1, near the end. [an expression of wonder, meaning *How great grief, or sadness, dost thou occasion to me!*] from signifying ُنْﺰُﳊا (K, TA.) ___ [Accord. to the TK, ُهَنَﺰْﺣَأ signifies ُهﱠﻤَﻏَأ; like ُهَمْﻏَأ, but this I think a mistake. ___ And Freytag explains ُمَﻐَأ 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 *He made a show of* ُغم [or grief, &c.,] *without its being in the heart.* (Har p. 126.)

7 *It* (a thing, K) was, or *became,* covered, (S, K, TA,) veiled, or concealed. (TA.) ___ See also what next follows.

8 *He was,* or *became,* grieved, or *caused to mourn* or *lament,* or *to be sorrowful* or *sad* or *unhappy:* (S, * K;) as also ُغم : (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 ُغم. (TA.) ___ And, 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 ُغم, [inf. n. ُغم, *He* (a bull) *uttered a cry,* or *cries,* in fright; as also ُغم : see ُغم below. ___ And] *He* (a courageous man) *raised his voice conflict with his antagonist;* (Har p. 531;)

[as also ُغم : see, again, ُغم 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;* (Har ubi suprà;) [or spoke indistinctly;] agreeably with an explanation of ُغم below; as also ُغم : ___ And, said of a bow, *It produced a sound;* agreeably with another explanation of ُغم below.] ___ Also, said of an infant, inf. n. ُغم, *He wept over the breast, desiring the milk:* [and the inf. n. is used as a simple subst., and therefore pluralized:] IAar cites as an ex.,
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: see R. Q. 1, in three places: and see its inf. n. voce غَمْمَة, below, in two places. Said of one drowning (نَعَرْقَ) 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.)

 بغَمَم [an inf. n. used as an epithet in which the quality of a subst. predominates,] Grief, mourning, lamentation, sorrow, sadness, or unhappiness; syn. حَزَن; (Msb, K;) so called because it covers happiness and forbearance; (Msb;) or غَمُّ in the heart is thus called because it veils, or precludes, happiness: (Ham p. 21:) [it may therefore be rendered gloominess of mind:] or i. q. بغَمَم, (K,) which signifies حَزَن, (K in art. بغَمَم,) or غَمُّ, (S, in that art.,) [that affects the breath or respiration, lit.] that takes away the breath; (S and K in that art.;) as also غَمِّاء (K) and غَمِّة (S, K,) the last [expl. in the S as syn. with غَمَم, which is syn. with بغَمَم, كَرِب, and] mentioned by Lh: (TA:) [see also صَعَّع:] it is [or grief, &c.,] that befalls the heart because of what has happened; differing from هوَم, which is بغَمَم 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 Iyád and [many] others: (TA:) [see also غَصَّب:] the pl. of هوَم is غَمُوم. (S, K.) It is also an inf. n. used as an epithet in the phrase بُعْذَبٌ غَمُوم (S, TA) i. e. A day that is sultry, or intensely hot, so that it
almost takes away the breath; and [Such a night], i. e. },{(S,) or one says and}

and  }, (K, TA,) the last with kesr to the m, (TA,) [in the CK }, meaning a day of heat, (K,) or of intense

definition: (TA:) or a day of  }, (i. e. grief, &c.: and [in a similar sense, as is implied by the context immediately preceding,]

and and  }, (K:) [but] A'Obeyd mentions, on the authority of AZ, and and and as meaning a

night in which there is over the sky [a covering of clouds, or] what is termed  }, a word belonging to art.  }, (being in measure) like  }, (S:) and [in the like sense] } 

And one says,  }, [app. , but this, I think, requires confirmation, for which I have searched in vain,] and

}, or perhaps  }, a word mentioned above,] meaning There was over the sky a
collection [or an expanse] of thin clouds, or a  }, [i. e. mist, or the like]

[and it intercepted the new moon]: and  }, and some say This is a night [of

a covering of clouds, or] of a  }, [or mist, or the like], intervening between the new

moon and men; so that the new moon is not seen: (Msb:) and [hence]  }, and and

}, (S, Msb, K,) both mentioned by ISk on the authority of Fr, (S,) and  }, (S, K,) and  }, (K, TA, but omitted in the CK,)

and  }, (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. being here used in the sense of of

and  }, as in the Kur xvii. 80;) virtually] meaning [We fasted] without a sight of the new moon]: (Msb, TA:)

a rájiz says,

* 

* 

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[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,  }, being used, app. by poetic license, for  

أُوَّلَتْهَا وَمَكَّةَ إِيْغَاهَا
and disliked was the journeying so therein]; (S, TA:) and it is said that [i.e. ِبِلَةِ ْوَمِ] 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.)

and [i.e. ِبِلَةِ ْوَمِ] 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.)

**Fem. of غَمَم, q. v., used as an epithet.**

**pl. غَمَم: see غَمَم, first sentence: and also in the latter half. Also, Perplexity, and dubiousness, or confusedness:** one says, ِبِلَةِ ْوَمِ [i.e. غَمَم] \( \text{He is in a state of perplexity, and dubiousness, or confusedness:} \) (Msb:) and ِبِلَةِ ْوَمِ \( \text{He is in a state of perplexity and darkness [in respect of his case or affair]:} \) (Ham p. 320.) [See also غَمَم and غَمَم.] And one says ِبِلَةِ ْوَمِ \( \text{A dubious, confused, or vague, case or affair.} \) (S, K.*) [See also غَمَم.] It is said in the Kur [x. 72], \( \text{Then let not your case be to you one of darkness, and straitness, and anxiety:} \) (A'Obeyd, S, TA:) or, as some say, covered, veiled, or concealed. (TA.) And ِبِلَةٍ ْوَمِ means A strait, or narrow, land. (TA.) **Also: The bottom of the interior of a skin for clarified butter (S, K) &c. (S.)** [See also the first sentence in art. غَمَم.]

\( \text{i. q. غَمَم: see غَمَم.} \) [app. لَبِسَةٍ غَمَم, meaning Obscureness, confusedness, or dubiousness: see also غَمَم.]

(TA.)

\( \text{is the inf. n. of 1 in the last of the senses expl. above: (Msb:) or it signifies The flowing down of the hair so that the forehead, (S, K, TA,) or as in the M, the face, (TA,) and the back of the neck, are narrowed: (S, K, TA,) or the hair that veils, or conceals, the جَبِينَ [generally meaning the part above the temple, but sometimes it means the forehead, and the back of the neck. (Har p. 21.) Z says that they dislike what is thus termed, and like what is termed نَعَزَ [i.e. baldness of the two sides of the forehead]. (TA.)} \)
Clouds: (S, Msb, K:) or white clouds: (K:) or thin clouds: (Jel in ii. 54:) and signifies one thereof: (S, Msb, K:) the former being pl. of the latter, as also is (K:) [or rather (K:) is a coll. gen. n., of which (K:) signifies one] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) Hence,

**حَبَّة**

signifies Hailstones, or hail. (TA.) [See an ex. in a verse cited in art. أَنْ, p. 109.]

**غَمَامُ**

i. q. **زَكَامَ** A rheum, such as is termed coryza. (K.)

**غَمَامُ**

[a pl. of which no sing. is mentioned,] Small stars, such as are faint, or indistinct. (K.)

**غَمِيمُ**

i. q. **غَمِيمٌ** Fresh herbage (كَال) beneath such as is dried up; (S, TA:) or green herbage beneath such as is dry. (TA.) And Milk heated until it thickens: (S, K:) because it becomes covered over. (TA.)

**غَمَامُ**

: see **غَمَامَة**. Also Herbage: so in the saying, أَحَيَ فَلَان غَمَامَةَ وَأَدَى 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 غَمَامَة. (TA.)

**غَمَامَة**

: see the next paragraph.

**غَمَامَة**

: 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 (يَرِّدُ) when she is made to incline to the young one of another: pl. (A'Obeyd, TA:) [See also درجة. And صُفَاعٌ.] And (by way of comparison [thereto], TA) The prepare of a boy; as also غَمَامَة . (K, TA.)

**غَمِي**

: see غَمَامَتْ, in six places. Also Dust; syn. غَرِيَّة. (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.

also A calamity, or misfortune; and so غَمَاء ; (K, TA;) and غَمَاء , 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 غَمَاء , (K, TA,) and غَمَاء . (TA.)

[fem. of غَمَأ , q. v.: and also used as a subst.]: see غَمَأ , first sentence: and also in the latter half: and see also غَمَأ , in two places. غَمَأ 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 غَمَأ and غَمَأ .]

 غَمَأ : see غَمَأ .

 غَمَأ : see غَمَأ , latter half.

 غَمَأ , and its fem. غَمَأ : see غَمَأ , former half.

 غَمَأ [mentioned above as an inf. n. (see Page 2291 .

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 غَمَعَم : pl. of the former, in both senses, غَمَعَم . (TA.) See also an ex. of the pl. voce غَمَعَم .

 And Indistinct speech; (K;) as also غَمَعَم : (S, K;) غَمَعَم is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the غَمَع . (T, in TA, voce غَمَع .) Also The sound of bows. (TA.)

 غَمَع , (S,) and غَمَع , (S, Msb, K,) A man whose hair flows down so that the face
and the back of the neck are narrowed: (S, Msb, K:) and in like manner (the fem.) عَمَامٌ is applied to a woman. (Msb.) غَمَامٌ applied to the forelock (نَاصِية) of a horse means Excessively abundant in the hair: and such is disliked. (S. ) غَمِامٍ means Clouds in which is no gap, or interstice. (K, TA.)

غَمَمٌ and غَمِمٌ: see غَمِم, former half. غَمِمَةٌ (K, TA) and غَمِمَةٌ (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.)

غَمَمٌ, applied to clouds (عَمِمٌ), and to a sea, Abounding with water: (K:) and in like manner, without ّ, to a well غَمَمَةٌ, that fills everything, and submerges it: (IAar, TA:) and to what is termed حَسَيٍّ [q. v.], (IAar, S, TA,) meaning covering. (IAar, TA.)

غَمِمَةٌ [pass. part. n. of غَمَمَ, i. e. Covered, &c.] غَمِمَةٌ [Applied to unripe dates (accord. to the TA to بَطْرٍ, a mistranscription for رَسْبٍ), like غَمِمَةٌ] Put into a jar, and covered over until they have become ripe. (TA.) غَمِمَةٌ Applied to a new moon, Veiled, or concealed, by clouds, or otherwise, (Msb,) or intercepted by thin clouds, (K,) so as not to be seen. (Msb.) غَمِمَةٌ Applied to a man, Grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) غَمِمَةٌ And Affected with the malady termed غَمَامٌ. (K.)
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: (KS) 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 he immersed him, or it, into the water; like. (IDrd, O, K.) And 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.) 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.)
1. َﺪَﻤَﻏ aor. and inf. n. غَمَّد; and غَمَّد (Msb) 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, Msb, K, or the like, Msb) **into its** غَمَّد [i. e. scabbard, or sheath; he sheathed it]: (S, Msb, K,) or he made for it, or furnished it with, a غَمَّد. (Msb.) *Hence,* غَمَّد بِكَكَأ. *He covered him, or it, with such a thing;* as though he made the latter a غَمَّد to the former. (A.) *See also 5, in two places.* غَمَّد, inf. n. غَمَّد, said of a tree of the species called ﻂُﻔْﺮُﻋ. It had its branches abounding with leaves so that one could not see its thorns; (L, K;) as though they were sheathed. (L.) *The well lost its water.* غَمَّد, (L, K,) aor. غَمَّد, (L,) inf. n. غَمَّد غَمَّدات الِرَكِيَّة. *It* (a well) had much water: (As, L, K,) or it had little water. (AO, L, K.)

2. َﺪَﻤَﻏ see 5, in two places.

3. َﺪَﻤَﻏ see 1. *Hence,* غَمَّد الأَشْيَآء. غَمَّد غَمَّدات ﻂُﻠْﺒَـﺘَر. *He put the things one within another.* (K.) *And غَمَّدُ ﻂُﻠْﺒَـﺘَر* غَمَّد ﻂُﻠْﺒَـﺘَر. *He put the [cloth called] ﻂُﻠْﺒَـﺘَر beneath the camel’s saddle,* to preserve the animal’s back from being galled by the saddle. (Akh, A, * L.)

4. َﺪَﻤَﻏ َتْﻮُب غَمَّد, (S, L, K,) and غَمَّد, (K,) aor. غَمَّد غَمَّدات ﻂُﻠْﺒَـﺘَر. *He concealed, as with a veil,* what had proceeded from such a one, or what such a one had done. (S, L, K,) *And غَمَّدُ ﺮَبِّتَهَـتْ* غَمَّدُ ﺮَبِّتَهَـتْ.
God covered him with his mercy; (A'Obejd, S, A, L, Msb, K,) as with a veil; veiled him therewith; (A'Obejd, A, L, Msb; ) clad him, or invested him, therewith. (A'Obejd, L.) _ He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) _ And He filled it, (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.)

8 He (a man, S, L) entered into [the darkness of] the night; (S, A, L, K;) as though it became as a veil to him; like as one says: (S, L:) and simply he ventured upon, encountered, or braved, the night, (رکیه,) to seek food for his family. (S, L.)

10 The sky became obscured amid the many clouds]. (TA in art. طنفس.)

غمد (S, L, Msb, K, &c.) and غمدان (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Msb, K,) and the like, (Msb,) The scabbard, or sheath; [this is well known to be the correct meaning; it is shown to be so in the S, voce غلاف, (S, O,) or جفن: (L, K:) [both of these words have the signification mentioned above; but not that only; for غلاف has a wider application; and it is said in the S, voce قراب, that the جفن of a sword is a case, or receptacle, in which is put the sword together with its غمد and suspensory belt or cord:] the pl. is غمدان [a pl. of pauc.] (O, Msb, K) and غمدان, (O,) or غمدان. (K.)

غمدان: see the next preceding paragraph.

Wells having their water covered by earth, or dust; contr. of رکی غامد. (A.) And رکی میبد A well filled up, or choked up, with earth, or dust. (K, TA,) _ And A ship (سفينة) filled, or laden; (K, TA;) as also آمدة (TA) and آمدة. (K,
A sword 
[or the like] put into its غمد [meaning scabbard, or sheath; i.e. sheathed]. (S, A.)
It (water) was, or became, much in quantity, abundant, copious, [or deep,] so that it concealed its bottom. (B, TA.) You say How great is the abundance of the water of this river! (S.) ___ [And He abounded in beneficence.] You say A man bearing evidence of abounding in beneficence. (S, K.) (water, S, K, or the sea, Msb) [overflowed,] came over, or rose above, (S, Msb,) or covered, (K,) and concealed, (TA,) him, or it; (S, Msb, K,) as also (K: and he (a man) veiled, concealed, hid, or covered, him, or it. (Msb.) ___ Hence, The people rose above him, or surpassed him, in eminence, (S, TA,) and in excel-lence. (TA.) ___ And I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) ___ His bosom bore con-

cealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (S, Msb, K,) (Yaakoob, S, Msb) and (Yaakoob, S,) [or the latter is a simple subst..] His hand was, or became, foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it.
He was inexperienced in affairs: [In him is a want of experience in affairs]. (TA.)

2. She smeared her face with [q. v.]; (S;) as also . (TA.) He gave his horse water to drink in a cup, (K,) in the small cup called because of the scarcity of water. (K.) IAar mentions the phrase he drank some bowls of water: making the verb doubly transitive. (TA.)

3. signify the same [i. e. He plunged, or threw himself, into the midst of fight, or conflict]. (TA in art. [See also ] And He engaged with him in fight, or conflict, not caring for death. (S, O.) And signifies also He contended in an altercation, or a dispute. (O.)

5. He drank from a small cup such as is called (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 The cattle ate what is termed [q. v.]. (K.)

7. 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 . (K.)

8. see 1: and 7: and 2.
‫ َﻏْﻤٌﺮ‬Much, abundant, copious, [or deep,] water; (S, K;) as also ٌ‫ ﻏَِﻤﲑ‬: (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 ‫َﻏْﻤ َﺮٌة‬

‫[ َﻏْﻤٌﺮ‬when thus used; or a
submerging deep, a deep place, or an abyss, of water]: (TA:) pl. ‫ ِﻏَﻤﺎٌر‬and ‫ﻏُُﻤﻮٌر‬. (S, K.) You say ‫َﲝٌْﺮ‬
‫ َﻏْﻤٌﺮ‬An abundant sea: and [in the pl.] ‫ِﲝَﺎٌر ِﻏَﻤﺎٌر‬, and ‫ُﻏُﻤﻮٌر‬. (S.) And of a thing that has become much, you say,
ٌ‫ َﻏﻤﲑٌ ٰﻫَﺬا َﻛﺜﲑ‬This is much. (AZ.) [See also ‫اﻟَﻐَﻤِﺮ‬.] ___ The main of the sea: (K:) pl. as above. (TA.)
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ِ
Liberal in disposition: (K, * TA:) pl. as above: (TA:) and in like manner, ‫َﻏْﻤ ُﺮ اﳋُﻠُِﻖ‬: (TA:) or this last, and ‫َﻏْﻤُﺮ‬
‫اﻟَﺒِﺪﻳَﻬِﺔ‬, signify abounding in beneficence: pl. as above: (S, K: [see also ٌ‫ِرَدآء‬:]) and ‫ َﻏْﻤُﺮ اﻟَﺒِﺪﻳَﻬِﺔ‬a man who
signifies the same as

takes by surprise with large bounty. (TA.) ___ A horse fleet, or swift, or excellent, in

ٌ‫ َﻏْﻤَﺮة‬and ‫ ُﻏَﻤﺎٌر‬and ‫ َﻏَﻤﺎٌر‬:
ََ
ََ
ٌَ
ٌَ
(K: [in the TA, instead of the last two words, I find ٌ‫ ﻏُﻤﺎرة‬and ٌ‫ﻏَﻤﺎرة‬, as from the K, and ‫ ﻏُﻤ ﺎر‬and ‫ ﻏَﻤ ﺎر‬are afterwards there
ٌ‫ َﻏْﻤَﺮ‬and ‫ ُﻏَﻤﺎٌر‬and ‫ َﻏَﻤﺎٌر‬signify a crowding, or
added: but most probably these only (without ‫ )ة‬are correct:]) and ‫ة‬

thronging, pressing, or pushing, and multitude; (TA;) as also ‫َﻏَﻤٌﺮ‬

and

ُ ْ‫َدَﺧﻠ‬, and
pressing, of men, (S, Msb,) and of water: (S:) the pl. of ٌ‫ ﻏَْﻤ َﺮة‬is ‫ِﻏَﻤﺎٌر‬. (S.) You say ‫س‬
ِ ‫ﺖ ِﰱ ﻏَُﻤﺎِر اﻟﱠﻨﺎ‬

‫ َﻏَﻤﺎِرِﻫْﻢ‬, (S, Msb, TA,) and ‫ َﻏَﻤِﺮِﻫْﻢ‬, (TA,) I entered among the crowding, or pressing, of the
َ ‫[ ﰱ‬and ‫& ُﲬَﺎِرِﻫْﻢ‬c.] (TA.) And ‫أَُﻛﻮُن ِﰱ‬
people, (S, Msb, TA,) and their multitude: (S, TA;) as also ‫ﲬَِﺮِﻫْﻢ‬
‫ُﻏَﻤﺎِر اﻟﻨﱠﺎِس‬, meaning I shall be among the dense congregation of the people, occurs in a trad.
(TA.) See also

‫ﻟَﻴْﻞٌ ﻏَْﻤٌﺮ‬. ‫ ﻏُْﻤٌﺮ‬means Intensely dark night. (TA.)

‫( ﻏُْﻤٌﺮ‬S, Msb, K) and ‫( ﻏُُﻤٌﺮ‬S, ISd) and ‫ ﻏَْﻤٌﺮ‬and ‫ ِﻏْﻤٌﺮ‬, accord. to the K, but this last is unknown, (TA,) and ‫( ﻏََﻤٌﺮ‬K) and ‫ ﻏَِﻤٌﺮ‬,
(TA,) originally, A boy

devoid of intelligence: and hence, (Msb,) a man (S, Msb) inexperienced in
3


affairs: (S, Msb, K:) ignorant: (TA:) inexperience 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, Msb:) and inexperienced in war and in counsel; not rendered
firm, or sound, in judgment, by experience: (L:) one in whom is no profit nor
judgment or work: (AZ, Msb:) and one in whom is no good nor profit with respect to intelligence or
judgment or work: (AZ, Msb:) and so is that of غَمْرٍ (TA:) and the pl. of غَمْرٍ is with
ة (S, Msb;) and this may also be pl. of غَمْرٍ, like as سِبْبٍ is pl. of غَمْرٍ. (TA.) See also غَمْرٍ.

ٌﺮْﻤَﻏ Concealed enmity and violent hatred, or rancour, malevolence, malice, or
spite. (S, Msb, K.) [See also ٌﺮِﻤَﻏ.] ___ And Thirst: (S, Msb:) pl. ٌرﺎَﻤْﻏَأ (. S.) El-'Ajjáj says,

ٌﱰِﺣ اذِإ ِتْﻠَـﺑﺎَﻣ اَرﺎَﻤْﻏَأ

[Until, when they damped their thirst]. (S.) بيَلَتُ الابِل أَغْمَارْهَا means The camels drank a
little. (TA.) See also غَمْرٍ.

ٌرَﻤَﻏ A drowning; being drowned: so in the phrase موت الغَمْر Death by drowning. (TA.) See also غَمْر.
The foul smell of flesh-meat, (S, Mgh, K,) and its grease adhering to the hand: (K:) and the smell of fish. (S.) Hence، مُنْدِبُ الْعَمَرُ The napkin, or rough napkin, with which
the hand is cleansed therefrom. (L, TA.) See also غَمْرٍ, in two places.

ٌرَﻤَﻐَأ [part. n. of ٌرَﻤَﻏ]. You say ٌدَي ٌةَرَﻤَغَأ A hand foul with the smell of flesh-meat, (S, K,) and with
the grease thereof adhering to it. (K:) [See also سِهَك.] See also غَمْرٍ, in two places. غَمْرٍ as an epithet
applied to a she-camel, see voce غَمْر.

ٌرَﻤَﻓ 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 ﺭَﻔْـٌٌٌٌ] accord. to ISh, it contains twice or thrice the quantity of the measure called
[but this seems to be a large ﻏَمَر, used for watering a horse; and the words which here immediately follow are app. not added by ISh, but relate to the ﻏَمَر used by a man for himself or for another man:] the ﺭَﻔْـٌٌٌٌ is larger than it, and satisfies the thirst of a man: the pl. is ﺍًﺮَﻤٌْغَأ. (TA.) El-Aashà of Báhileh says, in an
elegy on his brother ElMunteshir Ibn-Wahb,

[A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the ﻏَمَر used to satisfy his thirst]. (S, TA.) And Mohammad is related, in a trad., to have said, ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ 
Make ye me not like the ﻏَمَر 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 travel-ling-provisions, and last of all hangs upon his saddle his drinking-cup. (IAth, TA.)

Water that rises above the stature of a man. (Bd in xxiii. 56.) See also ﻏَمَر, first sentence. ___

Hence, (Bd,) ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ, 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, ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ) and in like manner, ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ, 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 ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ ﻋَرَمَرَ signifies [here] a state of obstinate
perseverance in vain or false affairs: [Lth, Msb, TA:] and عَمَراتٌ is the pl. (Msb.) You say هو في عَمَرة من and سَكرٍ, شبيبٍ, and هو [He is in a submerging gulf, or flood, of frivolous diversion, and of youthful folly, and of intoxication]. (TA.)

Page 2293

And غَمَرات جَهَنَّم signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) [Hence] غَمَرة الخصومة The main part of the contention. (TA.) [And غَمَرةُ الحُرب The main part, i. e. the thick, or thickest, of the fight or battle. (See also غَمَراتُ الحُرب in what follows.)] [Hence likewise, غَمَرة signifies also Difficulty, trouble, distress, or rigour, (S, Msb, K,) and pressure, of a thing: (K:) pl. غَمَرات (S, Msb, K) and غمَر (K) and غَمَرات المِوت (S,) Hence, (Msb,) غَمَرة The rigours, or pangs, (شَدائد,) of death: (S, Msb:) or غَمَرة المِوت signifies the agony, i. e. the vehemence of the troubles or disquietudes, of death: (TA:) and غَمَراتُ الحُرب, غَمَراتِ الْحُرب the rigours of war. (TA.) See also غَمَر again, latter half, in three places.

غَمَر A kind of liniment, made from [the plant called وِرَس (S, TA,)] used by a bride, for her person: (TA:) or [the plant: (TA:) or saffron; as also كَرِكم (K) or كَرِكَم [which also means saffron and bastard saffron]: or gypsum; syn. حُص. 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 غَمَرات (TA.) [See also غَمَرة.] غَمَر, [thus in the TA, app. غَمَرة, of the class of صَرَعة &c.,] as an epithet applied to a man, Valid in judgment or opinion, in cases of difficulty. (TA.) غَمَر: see غَمَر, latter half, in three places.
Ramagh: see غمار, latter half, in four places.

Rimagh: see غمير, 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 ريح, 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] يمبهيم, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the يمبهيم in the first of the rain, succulent, or sappy, amid such as is dry; and يمغير is not known in anything but the يمبهيم: (TA:) the pl. is يمغيرأ, (K,) [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] قت رطعё, and with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition. (TA.)

ةرماغ: see what next precedes.

Rimaggh: Much, or abundant: applied in this sense to property. (Ham p. 593.) [See also رمغ.] In a state of immersion; immersed. (See المغمر; and see also a verse cited voce نأ, p. 106, first col.) And [hence, perhaps,] يمغمر signifies Palm-trees (نخل) not requiring irrigation: (AHn, K:) but Az did not find this to be known. (TA.) [See also مغمر.] Applied to land, (S, Msb, TA,) and to a house, (TA,) [but written with ضرأ when أرض is mentioned, or دار,] it signifies the Contr. of عامر: (S, TA;) and thus, (TA,) waste; desolate; in a state the contrary of flourishing; in a state of ruin; syn. خراب: (Msb, 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 [i.e. papyrus or other rushes]: by like as one says, meaning (TA:) or any land that is not tilled 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 in the sense of the measure (M, Msb;) like the epithets in and and made of the measure so as to correspond to as its opposite: (S, TA:) waste land which water does not reach is not called (S;) but such is called (Msb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of a and a upon every [of land], both and and this he did in order that the people might not be remiss in sowing. (Az, TA.)

More, or most, abundant, copious, or deep: applied to water. ___ More, or most surpassing, or excelling: so in the saying. He is the most surpassing of them by the tallness of his stature. (TA.)

A garment, or piece of cloth, dyed with saffron. (M, TA.) A girl having her face smeared with. (TA.) See also .

see .

[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, Such a one is of obscure race. (TA.)

One who plunges, or rushes without consideration, into places of peril: (S:) one who throws himself into difficulties, troubles, or distresses; as also: (K:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do
so; like معاَمس (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 الغُمِّر, and means regarding, and regarded, with rancour, malevolence, malice, or spite. (TA.)

مَغَتَّمُمِّر Palm-trees (ْذَخَّل) imbibing water from a copious source. (AHn, K.) [See also مَغَتَّمِر, voce غَامِرَة.] And A drunken man: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) See also مَغَتَّمِر.

مَغَتَّمِر: see مَغَتَّمِر.
He felt him, (namely, a ram,) to know if he were fat: (S, A, Msb, K:) and he put his hand upon her (a camel’s) back, to see how fat she was. (TA.) Hence, (Msb,) aor.  

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: 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 الغسل, it is said, اغمز، meaning Press thou, or squeeze thou, the locks of thy hair, in washing. (TA.) You also say, The straightening-instrument pinched and pressed the spear. (A, *  

Mgh, TA. *) A poet (namely Ziyád El-Aajam, TA) says,

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.  

or (A, Msb,) and  (S, Mgh, K,) aor.  (Mgh, Msb, K,) inf. n.  (Mgh, TA,) He made a sign, (A, Msb,) and he made a sign to him, (Mgh, K, *) with the eye, (S, A, Mgh, Msb, K,) or eyebrow, (A, Mgh, Msb, K,) or eyelid [by winking]. (K.) So in the saying, in a trad., lee made a sign to me with the eye, or eyebrow, meaning, Say thou Yes. (Mgh.) The people of the West say,  

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, (S:) you say, (K, inf. n. عُمَّرَ ﷲُرَ ﷲُرَ al-عَمْرُ بالَّنَاسِ He calumniated, or slandered, the man. (K) See also 4.) You say also, غَمَّرَتِ شَهادَتِهِ

Page 2294

[ His testimony was suspected (see غَمَّرَتِ الْبَذَاةَ, or impugned). (TA in art. طَرَوْرْ (غُمَّرَتِ الْبَذَاةَ) or غَمَّرَتِ, (K,) or غَمَّرَتِ, or رَجُلُهُ (Msb,) or غَمَّرَتِ, (S, Msb, K,) inf. n. غَمَّرَتِ, (S, Msb,) The beast limped, or it halted, with its hind leg; had a slight lameness thereof: (K, * TA:) or he had what resembled [or natural lameness] in his gait: (Msb,) or, as IKtt says, غَمَّرَتِ الْبَذَاةَ بَرَجُلَهُ 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.) غَمَّرَت said of a disease, or of a vice, or fault, of a man, It appeared. (AA, K.) See also 4.

3 غَمَّرَت. [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 see. ed.) where (like as is done by Golius) المعابِب the المعابِب and the المعابِب, as syn., are erroneously put for المعابِب and the المعابِب.]

4 غَمَّرَت. She (a camel) had fat, (O, K,) or a little fat, (ISd, Iktt, TA,) in her hump. (ISd, Iktt, O, K.) Hence the epithet غَمَّرَت, applied to her. (TA.) 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 غَمَّرَت he impugned his character; blamed him; censured him; or spoke against him. (K) You say, َفَعَّلَتْ شَيْئًا.
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 He heard from me a saying, and deemed it weak: (A, TA:) and in like manner, found in it that for which it was to be deemed weak. (TA.) 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, 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, He heard from me a saying, and deemed it weak: (A, TA:) and in like manner, I became gentle, so that others were emboldened against him. (IKtt, TA.) And

He acquired cattle such as are termed [q. v.]: (O, K, TA:) like [aa] [aa]. (O.)

They made signs, one to another, with their eyes, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blameable or faulty. (B.) In this sense it is expl. as used in the Kur lxxiii. 30. (S, B.)

Cattle (i.e. camels, and sheep or goats, TA) of a bad quality. (As, S, O, K.) A Weak man: (S, O, K) like pl. of. (TA.)

A she-camel of which one doubts whether she be fat or not and therefore feels the hump: (A’Obeyd, S, K:) pl. (or , or both?]. (TA.) See 4, first sentence.

: see the next paragraph, in two places.

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 (TA) and
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 has both of the above-mentioned significations. (A.) And

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

A woman who makes frequent signs with the eye, &c.; who has a habit of doing so; syn. Räm (TA in art. غَمَار.) One who blames, or finds fault with, others, much, or habitually. (TA in art. حَمْر.)

[meaning Limping, or halting, &c., and having a limping, or halting, &c.,] is like طَالَع: sometimes used as a possessive noun; and [therefore] one does not say رَمَة غَمَاز. (O and TA in art. طَلَع.)

should by rule be: 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. [lit. A nice or subtile 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: مَقْرَع is an inf. n., or means a place of beating, and and the above-mentioned use of these two words is borrowed from the phrase قَرْعَة صفَّاة, meaning he impugned his character; blamed, or censured, him; or spoke against him. (Mgh.) See also
A man (A, TA) suspected (S, A, * K) of a vice, or fault. (TA.)
1. **GSMS**

   1. **GSMS** (S, A, Msb, K) aor. — (Msb, K) inf. n. (Msb, TA, A) *He immersed, merged, dipped, plunged, or sunk* him or it, (JK, TA, A) syn. (S, A, K) in water, (JK, S, A, Msb, K) or other fluid; (JK, * TA, A) as, for instance, a morsel of food in vinegar, and the hand in حَنِّاءٍ, (A, A) and a garment, or piece of cloth, [for اللَّدَاء in the TA, I read النَّدَاء] in water or in dye. (TA, A) */GSMS* ; she immersed her hand, (K) or, as in the [O and other] correct lexicons, her hands, (TA, A) in the حَنِّاءٍ so as to dye [it or them] uniformly, without تصوير [or *figuring], (O, K) for which last word Sgh [in the TS] writes تصوير, and for which we find in the A نُقْش [meaning the same as the word in the K]. (TA, A) *It (an event) plunged them into trial, or affliction.| (A, A) [See also a similar usage of the verb below, voce *GSMS*] He took a share in the compact and confederacy of the family of El-Ás, 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.) */GSMS* (He thrusts in the spear-head so that it may pass through, or that its extremity may protrude). (A, A) */GSMS* (He concealed from them the news, or information. (TA, A) */GSMS* (so in a copy of the A), or */GSMS* (so in the JK and O and K) The star set. (JK, A, O, K, A)

2. **GSMS** signifies The making a drinking to be little in quantity: (O, K, TA, A) or, accord. toKR, a man's watering his camels and then going away. (TA, A)
He vied, or contended, with him in plunging, or diving, in water: [S, TA.] also signifies the throwing one's self into the midst of war or fight. (S, TA.) of an affair or a great affair or an affliction: (TA:) and the mixing, or engaging, in fight or conflict. (TA.) You say, غامس في القتال He plunged, or threw himself, into the midst of fight or conflict; or he rushed headlong into it. (TA.) And غامسهم He mixed, or engaged, with them in fight or conflict. (TA). [See also مغامس].

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

He, or it, became immersed, immersed, dipped, plunged, or sunk, in water: or he immersed orimmerged himself, plunged, or dived, in water:

(S, A, Msb:) or he did so remaining long therein. (TA in this art. and in art. [See اغتمس.] [Hence,] the latter also signifies, [and so app. the former,] He hid, or concealed, himself. (T, O.)

see 7, in two places. [like غسمس: see 1.

| like غسمس, | like غسمس in the sense of | like غسمس in the sense of |
| غسمس, | مغروم, &c., or perhaps a mistranscription for غسمس, | مغروم, &c., or perhaps a mistranscription for |
| many other instances, | Immersed, immersed, dipped, plunged, or sunk. (TA.) | Immersed, immersed, dipped, plunged, or sunk. (TA.) |

A spear-wound, or the like, that passes through: (S, A, Msb, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in غسمس the spearhead 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.) A difficult, or distressful, affair; (S, A, Msb, K) that plunges people into trial, or affliction. (A, K. *) Hence, (A,) An oath that plunges its swearer (تغمسة) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Msb,) known by its swearer to be so; (Msb,) so called because it plunges its swearer into sin, (A, Mgh, Msb,) 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 إِن شاءَ أَللَّهُ (if God will), or the like. (TA.) See also ٌسﻮُﻤَﻏ: A strong, courageous man; as also ٌﺲِمﺎَﻐُم: 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 A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (ٌحَتَّى تَقْرُب). (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. غَمْسٍ [app. غَمْسٌ, agreeably with analogy, like صِبْرٌ pl. of صِبْر, &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 غَمْسٌ [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 غَمْسٌ: And A thing that has not appeared to men, and that is not known, as yet: whence the phrase قَصِيِّدَةَ
A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غَمِيسة) [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) And i. q. A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غَمِيسة) and anything tangled, confused, or dense, in which one hides, or conceals, himself:

(T, O, K, * TA:) in the copies of the K أَيْ يَسْتَخْفَى is erroneously written for أَيْ يَسْتَخْفَى 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 Bَّيِّنَات. (S, O, K, TA,) or, as in the L, combining جَمِيع (app. within it) trees, or shrubs, and Bَّيِّنَات. (TA.) Also Night: (O:) or dark night. (K.) And Darkness. (O, K.) And AO is related by El-Athram to have said, المُجر what is in the belly of the she-camel; and the second [i.e. the offspring of the المُجر] is [called] جَبِيل الْخُلْطَة and the third is غَمِيسة the offspring of the المُجر: see غَمِيسة and جَبِيل. (TA.)

A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA.) [See also غَمِيسة] غَمِيسة He swore a false oath. (TA. [See غَمِمسة.]) غَمِمسة: see what next follows, in two places.

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.] غَمَاس: (K, TA: [in the CK, erroneously, غَمَاس: غَمَاس:IDrd says, the غَمَاس is a wellknown bird. (O.) غَمَاس: One who plunges into wars, or battles, غَمَاس 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 غَمَامَر. (Id. p. 338.) See also غَمَاس.
 conquest

(S, A, Mgh, K) aor. inf. n. conquest; (S) and conquest, aor. inf. n. conquest, aor. inf. n. conquest; (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. (S, A, K;) You say also, 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, [I found the people blaming one another, &c.]; as also (A.) And what I saw, or what I found in his eye was what is termed conquest, q. v. (S, K.) __ (TA,) His eye had in it what is termed conquest, q. v. (S, K.) __ [Hence, perhaps,] conquest This thing, or affair, turned against me, and became attended with trouble. (JK.) __ [And hence, perhaps,] do not thou lie against me, or utter falsehood.

(TA.)
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: (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed: (TA:) or what resembles white froth, in the side of the eye: but: (M in art. أم) is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or: (M) is what is concrete.

, a possessive epithet, A great imputer of vices or faults. (TA.)

, a possessive epithet, : (Ibn-Abbád, K.)

i. q. : see .

He is a liar. (Ibn-Abbád, K.)

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. : (A.)

dim. of : (TA:) Hence, : (TA,) [fem of : (TA,)]. (S, K,) whereof the other is : (I. e. Sirius): (TA:) the former is also called : (S, K,) and : (TA,) and : (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term نوء to signify the auroral setting;

namely, the Seventh]; (TA,) and is in the : (S,) i. e., it is the greater of the two stars.
called (IAth:) it is called because of its smallness and its littleness of light [in comparison with the other], from عص العين: (TA:) [or the reason of its being so called is this:] the Arabs assert that the شعبان are the sisters of سهيل (or Canopus); (IDrd, S;) and that they [three] were together; but that سهيل descended into the south, and the شعبان (which is Sirius) followed it; (IDrd;) this latter, they say, crossed the Milky Way, and was therefore named العبور; and remained in her place, weeping for the loss of the two others until her eye became affected with عص: (IDrd, K:) * they also assert that thou seest العبور when she rises as though she desired to cross [the Milky Way] (K:\ أَتَاَّءَا هَا تِعْبُر; ) but عص they also assert that thou seest not [as yet in any part of Arabia], she having wept until she has become affected with عص. (S.)

Having, in his eye, what is termed عص, q. v.: (Mgh, K:) or disordered in the eye; whose eyes are dim, or watery; like عمش: (L and TA in art. عمش:) fem. عمشاء: and pl. عمش. (TA.)

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., ﴿إِلاّ مَغَمَوبَ عَلَىْ الْنَفَاق﴾, meaning, Except one censured, &c., with respect to his religion; accused, or suspected, of hypocrisy.

(TA.)

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.)
It was, or became, unperceived, unapparent, hidden, or concealed. (TA.)
The way of attaining, or obtaining, the right, or due, was, or became, unapparent, or hidden. (Meb.)
The affair was not easy to him; (L, TA; *) and you say also, The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.)
The affair was not easy to him; (L, TA; *) and you say also, The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.)
In it is a want of easiness: but, Lh says, they scarcely ever, or never, say The place was, or became, low, or depressed; (S, K) [because a place that is so is unseen from a distance.]
The anklet was, or became, depressed in the leg; lit., choked therein. (A, TA.)
The house was not upon a common thoroughfare-road or street. (Lth, L.)
The sword became hidden in the flesh. (Ibn-'Abbád, A, K.)
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 It (a thing) was, or became, small. (It.)
He made the speech, or language, unapparent to
the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, K, 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 ُحَمْضٌ ُحَمْض عينيه. (K.) See also 4, in twelve places.

I have not slept; (TA;) and ما أعتضمتت إغضاضا (ISd, K,) and ما أكَتْحت إغضاضا (JK;) and so ُحَمْضٌ ُحَمْض عينيه. (Mgh,) or or (Msb,) inf. n. ُحَمْضٌ ُحَمْض عينيه. (S, Msb;) and ُحَمْضٌ ُحَمْض عينيه. (Mgh,) or or (Msb,) inf. n. تَغْمِيضا ُحَمْضٌ ُحَمْض عينيه. (S, Msb;) He shut, or closed, (Mgh, Msb,) [his eyes, or his eyelids, (Mgh,) or [the eye, or the eyelids. (Msb.)] [Hence,] ُحَمْضٌ ُحَمْض عينيه. (A, TA;) and ُحَمْضٌ ُحَمْض عينيه. (TA;) I have not tasted sleep. (JK.) [And hence,] ُحَمْضٌ ُحَمْض عينيه. (A,) The lightning ceased to gleam; as though sleeping. (TA.) You say also, ُحَمْضٌ ُحَمْض عينيه. (Msb,) or ُحَمْضٌ ُحَمْض عينيه. (S, K,) 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 ُحَمْضٌ ُحَمْض عينيه. (A,) He connived at it; feigned himself neglectful of it; passed it by; (A, Mgh, Msb, TA;) as also ُحَمْضٌ ُحَمْض عينيه. (S, Mr.;) and ُحَمْضٌ ُحَمْض عينيه. (TA;) and namely a thing that he had heard; and an evil action: (A, TA;) and ُحَمْضٌ ُحَمْض عينيه. (S, K;) or ُحَمْضٌ ُحَمْض عينيه. (S, TA;) He acted, or affected to act, in an easy, or a facile, manner towards him, (S, K;) or ُحَمْضٌ ُحَمْض عينيه. (S, K,) in selling, (S, K;) or buying; (S,) as also ُحَمْضٌ ُحَمْض عينيه. (S, A, K, TA;) in [some of] the copies of...
Give thou to me more of what thou hast sold to me, on account of its badness; or lower thou to me the price thereof; 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. He demanded a lowering of the price of the commodity, on account of its badness.

When ye do not take it unless ye lower the price; (Lth, Zj, * K;) meaning, or on the ground of its badness; and (S, A, K, TA;) as also

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

He demanded a lowering of the price of the commodity, on account of its badness.

When ye do not take it unless ye lower the price; (Lth, Zj, * K;) meaning, or on the ground of its badness; and (S, A, K, TA;) as also

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
contended, in running with him, and outstripped him, after he had outstripped me: (Ibn-'Abbád, O:) or اَّمَّضَ فَلَآَنَّ فَلَأَنَّا means Such a one vied, or contended, in running with such a one, and outstripped him, after

having been outstripped by him. (K.) غَمْضَةٍ ﻣِلْيَتْ (A, Mgh, TA;) inf. n. غَمْضَةُ (TA;) and غَمْضَةٍ ﻣِلْيَتْ (TA;) He closed the eyelids of the dead man. (Mgh.)

7 انغَمَضَ الْعَرْفُ i. q. انغَمَضَ [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 مَا أَغَمْضَةَ عَيْنَاهَا My eyes slept not, or have not slept. (S, * Sgh, K.) See also 4, in the first half of the paragraph, in three places. ___ That came to me easily, without trouble, or pains-taking. (As, A, K.)

غَمْضَةٍ: see غَمْضَةٍ, in four places: See also 4, in the third sentence, in two places.

غَمْضَةٍ: see 4, in the third sentence; the first and second in two places.

غَمْضَةٍ: see 4, in the third sentence; the first and second in two places.

غَمْضَةٍ: see 4, in the third sentence; the first and second in two places.

غَمْضَةٍ: see 4, in the third sentence; the first and second in two places.

غَمْضَةٍ: see 4, in the third sentence; the first and second in two places.

غَمْضَةٍ: see what next follows.
There is not, in this affair, any fault, (S, O, L, K,) [to be imputed to me]. (TA, where this is added next after ما.)

[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, subtile, or quaint, meaning. (TA.) And مسألة غامضة A question in which is matter for consideration, and subtility, or nicety. (TA.) And مسألة فيها غامض A question in which are obscurities, abstrusities, subtilities, or niceties: the last word being pl. of غامضة, an epithet in which the quality of a subst. predominates. (A.)

__ Obscure; not well known: (A:) or not known: (Msb, K;) applied to rank or quality (حساب, (A, K;)) or to parentage or relationship (نسب): (Msb:) pl. غمامض, like as أصحاب is pl. of صاحب: or, as some say, this is pl. of غمامض.

(TA.) __ Obscure, or of no reputation; low, mean, or vile; (K, TA;) applied to a man: (TA:) such is termed دو غامض, (S, O, TA;) also. (TA.) [And hence, perhaps,] A man remiss in the charge, or in rushing on the enemy: (Lth, K;) pl. غامض [which is anomalous, like قورس &c.]. (Lth.) __ Low; or depressed; applied to land, (S, A, K;) and a place; (A;) [because unseen from a distance;] as also غامض; (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, a place more depressed (S, TA) than what is termed غامض: (TA:) pl. of the first, (K;) and of ↓ the second, (S, K;) and of ↓ the third, (S.)

An anklet depressed, lit. choked, (خاض غامض, [in the CK خاضو غامض,]) 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. غامض: (TA:) which also signifies camels not
accustomed to drawing water. (JK.)

The darknesses of night. (TA.) See also the following paragraph.

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 مُغَمَّضٌاتْ مَنَ الْذَّنُوبَ, 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.)
1. غَمَطَ, aor. — ; and غَمَطَ, aor. — ; inf. n. غَمَطَ, (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.,* إِمَّا ذَلِكَ مِنْ سَفَهِ الْحَقِّ وَغَمَطَ النَّاسَ *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 غَمَطَ, and Az relates it thus; الكبير أَنْ تَسَفَهَ الْحَقِّ وَغَمَطَ النَّاسَ *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:) *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. غَمَطَ It continued; it kept, or clave; (K;) like غَبِطَ, q. v. (S, TA.) Hence, (TA,) غَمَطَ, a dial. var. of غَبِطَ, q. v. (S, TA.)

8. غَمَطَُهُ بَعْلَالِمُ He treated him contemptuously with speech: (O:) and (O) he overcame, and subdued, him therewith; (O, L, K;) and so غَمَطَُهُ لَأَنَّهُ. (O, L.) __ And غَمَطَُهُ 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 غَمَطَُهُ (TA;) and غَمَطَُهُ; (Ibn-'Abbád and O in art. غَمَطَ.)

i. q. غَمَطَ, q. v. (IDrd, K.)

i. q. غَمَطَ, q. v. (ISh.)
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 غَمِيلٌ غَمِيلٌ; (S, O:) and غَمِيلٌ غَمِيلٌ also: (S:) or he spoiled, or marred, the skin, or hide: or he put it in the bottom of some receptacle in غَمِيلٍ غَمِيلٍ, 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 Aَهِنِّ, 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 غَمِيلٌ غَمِيلٌ signifies [the same: (see غَمِيلٌ غَمِيلٌ) 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 غَمِيلٌ غَمِيلٌ, غَمِيلٌ غَمِيلٌ; (S, 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 مَغِيمٌ مَغِيمٌ; and مَغِيمٌ مَغِيمٌ. (TA:) And غَمِيلٌ غَمِيلٌ, (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:) He covered such a one, (K, TA,) with clothes, (TA,) in order that he should sweat. (K, TA,) He put pieces of rag, one above another, upon the wound. (O, TA,)
He hid, concealed, or covered, the affair, or case. (TA.) ___ And

He put the thing into a good, sound, right, or proper, state. (O, K.)

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.]

The plant, or plants, or herbage, became in a bad, or corrupt, state. (TA.) ___ And one says

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. (O.) ___ And The wound became in a bad, or corrupt, state, by reason of the bandage. (K, TA.)

see the preceding paragraph, former half.

The plants, or herbage, became accumulated, one, or one part, overlying another. (TA.) [See also ] ___ And He became, or made himself, ample, or abundant, syn. (O, K,) in wealth. (O.)

said of a skin, quasi-pass. of signifying as expl. in the first sentence of this art. [i. e. It was, or became, such as is termed or in the state denoted by the pass. part. n. of the latter verb]. (K.)

A certain tree of the kind called, that grows surmounted by a fruit, or produce, white like the. (AA, O, TA.)
Land abounding with herbage, having its surface concealed, or covered, thereby. (TA.)

Applied to herbage, (S, * O, *) or to such as is called نَصَب (K, TA.) Accumulated, one part above another; (S, O, K, * TA,) So as to be withered: (TA:) pl. غَمْلٍ (S, O, TA,) [which is also expl. as] meaning herbage tangled and dense, one part above another. (O voce بُبْرُشَ.)

Low, or depressed, land. (As, O, TA.)

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 deeplydepressed tract of land: or, accord. to ISh, a tract having the form of a road such as is termed سكة, 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 مَلِيعٌ غَمْلٍ is said to signify low, or depressed, tracts of land, covered with herbage. (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 رَوِّيَةٍ زَوَائِيةٍ رَوِّيَةٍ, or a (the former in the CK, and the latter in other copies of the K and in the TA,) [or so that a رَوِّيَةٍ زَوَائِيةٍ رَوِّيَةٍ, or (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 رَوِّيَةٍ زَوَائِيةٍ رَوِّيَةٍ are both mistranscriptions for زَوَائِيةٍ رَوِّيَةٍ, which is mentioned in the K as one of the meaning of غَمْلٍ; i.e. a hill.] pl. غَمْلٍ (TA,) [Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) A certain herb, or leguminous plant, (قَالَهُ, O, K,) likewise
called ىَﺮِﺑﺎﱠﻨُـﻗ, [thus accord. to the O in art. ٌبَـٔث, 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 ٌبَـٔث,] in Pers. ٍبَـٔث, a herb of the desert ٍبَـٔث; a herb of the desert ٍبَـٔث, which come forth early in the [season called] ٍبَـٔث, which come forth early in the ٍبَـٔث, which come forth early in the ٍبَـٔث, which come forth early in the ٍبَـٔث; eaten (O, K) by men, (O,)

cooked. (K.)

مغُمٌْ: 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 (TA.) ___ And Palm-trees (ْخَل) near together. (TA.) ___ And A man obscure, unnoted, or

reputeless. (As, O, K.)
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 غَمِنَّ الْمُثْمَرَ (S, K,) like غَمِنَّ الْبِسْرُ (K; TA,) has the like meaning, (S,) i. q. غَمِنَّهُمْ; (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 مُغَمِّنُ, like مَغِيِّنُ (TA in art. غَمِن.) غَمِنَّ الْفَلْنَا [like غَمِنَّهُمْ]. (K) He threw his clothes upon such a one, in order that he should sweat. (K.) غَمِنَّ [app. It, or perhaps he, was put into the earth; or made to enter into it], (K.)

غَمِنَّ It, or he, entered [into the earth: see غَمِنَّ (immediately preceding); of which it is expl. as denoting the consequence]. (K.)

A mixture of white lead (جَاَدِيْفْسِإ) and the cosmetic termed غَمِيِّرَةَ [q. v.] with which a woman rubs over her face: (K:) pl. غَمِنَّ [meaning sorts thereof], (TA.)

غَمِنَّ: see 1, first sentence.

مُغَمِّنُ: see 1, second sentence. Also, applied to flesh-meat, i. q. مُغَمِّنُ, q. v. (TA in art. غَمِنَّ) And Palm-trees (نَخَلٌ) near together; like مَغِيِّنُ. (TA.)
غَمَّة

غَمَّة، aor. غَمَّرَهُ، inf. n. غَمَّر وَهَ: see 1 in art.

غَمَّة في الجملة: i. q. غَمَّ وَاللّهَ [expl. in art. أَما]؛ (K, TA;) as also with غَمَّ (TA.)

غَمَّة: غَمَّ وَغَمَّا: see غَمَّ in art.
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 signifies the same: (K:) and 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 signifies he covered [the roof of] the house, or chamber; [in like manner; or] with clay, or earth, and wood. (K, TA.)

He covered the thing. (Har p. 422.)

And 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 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: (Msb:) or 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.] means Our day was one whereof the covering of clouds was constant: and Our night was one whereof the new moon was veiled, or concealed. (K, TA.)

see the preceding paragraph, first sentence.

One says also, 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: (S:) or was obscure, or unapparent, to him. (Msb.)

And said of a sick man, (S, Msb, K):
He swooned, i.e. became senseless, and then recovered his senses; a weakness of the faculties by reason of the overpowering effect of disease: 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; thus it is defined by the scholastic theologians; and is the same as a repletion of the venters of the brain with a cold, thick, phlegm; thus accord. to the physicians, who distinguish between it and, as do the lawyers: [see also: the patient is said to be ḍumīʿī ʿilāh, ʿumūmī ʿilāh, and so in some copies of the K,] and ʿumūmī, (S, Msb, and so in some copies of the K,) and ʿumūmī, 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 ṭamīʿ ʿumāma ʿumūmī, (S, K.)

, (K,) or ʿumāma ʿumūmī, (Msb,) and ʿumūmī, (Msb, K,) mean [Upon the sky is, or was,] what veiled, or concealed, the new moon: (Msb, K,) not from ʿumūmī: (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 ʿumīlāl ʿumīlāl, meaning We fasted when the new moon was veiled, or concealed, to us; and ʿumīlāl [or ʿumīlāl]; the [proper] place of which is [the section of words whereof the last radical is] ʿumīlāl: (TA:) [see ʿumīlāl, in that art.: but accord. to Fei,] one says [also], ʿumīlāl. (Msb. [It is there added that this noun is like ʿumīlāl in measure: otherwise I should think that the right reading is ʿumīlāl, which has been mentioned voce ʿumīlāl.])

and ʿumāma ʿumūmī, (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 غَمَّاء غَمِّى also signifies [the same, or] the covering of a house, or chamber, consisting of clay, or earth, and wood: (TA in art. وَمَغَو:) the dual [of the first and last] is غَمِّىَانَ, غَمِّيَانَ: and the pl. is غَمِّيَاتَانَ, (K, TA,) which is [of the same] like غَمِّيَانَ. Anqa, غَمِّيَاتَانَ: and the pl. is غَمِّيَاتَانَ (, K, TA,) which is of غَمِّيَاتَانَ (, K, TA,) which is of غَمِّىَاتَانَ ( , TA.) Also, the first, [in the CK, erroneously, غَمِّىَاتَانَ,] A covering that is put upon a horse in order that he may sweat. (ISd, K.) See also غَمِّىَاتَانَ. And see 4, near the end.

غَمِّىَاتَانَ : صَمْنَة لَغَمِّيَاتَانَ.

غَمِّىَاتَانَ : غَمِّىَاتَانَ, in two places.

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

غَمِّيَاتَانَ and غَمِّيَاتَانَ: غَمِّيَاتَانَ, see 4, near the end.
He spoke (MA, Msb, KL) in, (MA,) or from, (Msb, KL,) or [rather] through, (KL,) his nose, (MA, KL,) or his [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 غنّة, which see below.] ___ See also 4, in two places.

It rendered him غنّة, [q. v.]. (K.) One says, غنّة صوته. (TA.) ___ And غنّة صوته He made his voice to have in it a غنّة [q. v.]. (Mughnee, art. فرحونلا. [See غنّم, voce غنّم, in art. غنّي.)

4 غنّة said of a man, He made one to hear his غنّة, i.e. soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) ___ The flies made a sound [or humming]. (K.) ___ 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 غنّة الأرض. (K, TA.) ___ The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) ___ The palm-trees attained to maturity; as also غنّة النخل. (K, TA.) ___ And غنّة الساق غنّة the skin became filled (S, K, TA) with Water. (S, TA.) And [it is also trans.:] one says, غنّة الله غصنه God made its branch beautiful and bright. (K, TA.)
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 مﻮُﺸْﻴَﺧ [app. here meaning the innermost part of the air-passages of the nose]: (S, Msb:) or a sound from the ﺖَأِئَطِ [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 ﺭَﻚْﻨِﻣ and ﺭَﻚْﻨَﻋ, for the tongue has not part in it: (Mgh:) or the flowing [or passage] of the speech in the ﺖَأِئَطِ [app. here also meaning as expl. above]: (K:) or a mixture of the sound of the مﻮُﺸْﻴَﺧ [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:) ﺖَأِئَطِ is [a sound] greater in degree than ﺖَأِئَطِ. (TA.)

[Also The roughness of the voice, of a boy, consequent upon the attaining to puberty; or, as Mtr says,] the ﺖَأِئَطِ 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 ﺖَأِئَطِ [likewise] signifies the Sound of flies. (K, TA.) And see also an ex. voce ﺖَأِئَطِ: and another voce ﺖَأِئَطِ.] And the poet Yezeed Ibn-El-Aawar has used it in relation to the sounding of stones: (K,) [or rather] he has so used the epithet ﺖَأِئَطِ. (TA.)

[See the next preceding paragraph, near the end.

One who speaks [with a nasal sound, or twang, i. e.] in [or rather through] his nose; (TA:) who speaks from his خَيْاَشِم [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 ﺖَأِئَطِ [app. (as expl. voce ﺖَأِئَطِ) the arches, or pillars, of the soft palate, or
the furthest part of the mouth: (Mgh, K, TA:) fem. َعَنَةَةُ, applied to a woman. (Msb.) ___ It is also applied to a
gazelle َطَيِّبٍ, meaning Whose cry issues from his خَيَاشِيِّمٍ [expl. above]: J has erred in saying that it is applied to
[i.e. birds, or flying things]: (K:) or if by َطَيِّبٍ he mean flies َذِبَابٍ, his saying thus is not a mistake, for it is applied to them [as
meaning making a humming sound]. (TA.) ___ [Hence,] َوَادُ َعَنَةٍ A valley abounding with
herbs or herbage: for to such the flies constantly keep, and in their sounds is a َعَنَةٍ. (S. [See also َمِغْن.] And (for this
reason, TA) one says َرُوْضَةٌ َعَنَةَةُ 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] َعَشْبُ َعَنَةٍ Herbs, or herbage, tall, full-grown, or
of full height, and in blossom. (TA.) ___ And (hence also, S) َقَرْيَةٌ َعَنَةَةُ [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.) ___ حَرْفُ َعَنَةٍ means A letter from the utterance of] which results what is termed َعَنَةٍ [i.e. the nasal
sound thus termed]. (TA.) ___ See also َعَنَةٍ, last sentence.

َوَادُ َمِغْنٍ 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 َعَنَةٍ [or humming] is heard, produced by their flying: the epithet being
applied to it, but being properly applicable to the flies. (TA.) [See also َعَنَةٍ.]
Amorous gesture

Or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (Bkh, S, * O, * K, * TA,) and an affecting of languor: (Bkh, TA:)

[In the present day generally used to signify lascivious motion, or a wriggling of the body or hips, under the excitement of sexual passion, or to excite such passion:] accord. to some, beauty of the eyes. (TA.) And ْﺞَﻨَﻏ and ْﺞَﻨِﻏ signify also Smoke-black دخان النّور [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.)

An old man: (S, K:) or a man: (TA:) in the dial. of Hudheyel. (S, K.) So in the saying ْﺞَﻨَﻏ عَلَيَّ شَنَج (TA) meaning
A man upon a camel: (Lth, IDrd, O, all in art. ﺗُﻦَج) or a man or an old man, upon a heavy camel: (L in that art.:) a phrase of the tribe of Hudheyi. (TA.) [See ﺗُﻦَج.] ﺗُﻦَج، (O,) or ﺗُﻦَج، (TA,) without ﺑِنَأ, and imperfectly decl., (O, TA,) The ﺗُﻦَج [or hedge-hog], (O,) or the ﺗُﻦَج [or female hedgehog]. (TA.)

ُدَمْنَغ (Bkh, S, A, MA, O, K) and مَغَنَاح (A, MA) and [in an intensive sense] مَغَنَاح، (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 ﺗُﻦَج. (Bkh, S, A, MA, O, K, TA.)

ْنَغُنَاح : see ﺗُﻦَج.

ْنَغُنَاح : see ﺗُﻦَج, in two places.

ْنَغُنَاح A quick, or swift, camel: mentioned by Kr, but said to be not known on the authority of any other. (TA.)

ْنَغُنَاح A gesture, or an action, of the kind termed ﺗُﻦَج. pl. ﺗُنَاغُنَاح: Aboo-Dhu-eyb says,

لَوَيُ رَأَسُ عَيْبَة ﻣَوْلَ ﺑُودْه
أَنَاغُنَاحَ خُوْدُ ﻧَا ﻓَيْنَا ﻯَزُورُهَا

[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.)
A hard portion of flesh [app. a gland] around [or app. on either side of] the fauces, or upper part of the throat]; (O, K;) thus expl. by Lth; as also (O:) or غَنْدَاب: and it is said that the غَنْدَابَان are [two things] like two ganglions in the غَنْدَةَ in each غَنْدَةَ is a غَنْدَةَ, and between the غَنْدَابَان is the place of swallowing: (O:) the غَنْدَابَ and the flesh that is upon them, or above them, around the غَنْدَةَ [app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth], compose the غَنْدَان, which are also called the غَنْدَان, pl. of غَنْدَة: (TA:) or the غَنْدَانَان are two glands (عَقْدَتَانِ) in, or at, (في:) the root of the tongue: (K, TA:) and they are said to be the two amygdalae of the fauces; i. e. the tonsils: (TA:) or two portions of flesh which are situate on either side of the غَنْدَةَ [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 غَنْدَتَا لَغْتَانُ is expl. as meaning the two things that conjoin لَغْتَانُ [above mentioned (I read للغانتن instead of للغانتن), 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.)

غَنْدَاب: see the preceding paragraph.
1 غَنْطَةً, aor. غَنْطَهُ, (S, O, K, TA) and غَنْتَهُ, (TA) inf. n. غَنْطَةً, (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 غَنْطَةً. (TA.) [See also غَنْطَةً below.]

2 غَنْطَةً, inf. n. غَنْطَةً. He acted with him contrarily, or adversely, and inimically, each doing to the other that which was distressing, or grievous; syn. شَقَاقهُ. (TA.)

3 غَنْطَةً, see the first paragraph.

Q. Q. 1 غَنْطَيْهِ بِهِ He reviled him; made him to hear that which was disliked, hated, or abominable; (S, O;) like غَنْطَيْهِ بِهِ. (K.)

4 غَنْطَةً [an inf. n.: used as a simple subst.,] Grief, or distress, syn. كَرَبٌ, (IDrd, S, O, K, TA,) as also غَنْطَةً, (IDrd, O,) and غَنْطَةً, (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 غَنْطَهُ: (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 ُآمَرِ ِبْنَ ِأَبْدِ-الْ-عَزِيز, that he mentioned death, and said. غَنْطَةً لَِّيْسَ ِكَالْغَنْطَةِ ْوَكَطَّ لِيْسَ ِكَالَكَطْطَ. [i.e. Distress, &c., that is not like other distress, &c., and grief, &c., that is not like other grief, &c.: see كَطَطٍ. (S, O.) [See also غَنْطَةً.]}

G* غَنْطَةً: see غَنْطَةً, in two places. Also A plant's becoming altered [for the worse] by heat. (Ibn- 'Abbád, O.)
gradually : see an ex. of its dual in the next paragraph.

And distress; syn. ٌکَرِب, and El-Fak'asee says, [of a camel,]

تنَّحتُ ذِفْرًاٰ مِنَ الْغَنَاطِ.

[His two protuberances behind the ears drip with sweat by reason of distress].

(And see also َلْعَـفََ َكِلٰذ َكِئَمَتْ ْغَنَاطِغَ,
(TA, [in which it is implied that َكِئَمَتْ ْغَنَاطِغَ is wrong, but this I think improbable,]) means He did that in order to distress thee time after time; (K,) like َكِئَمَتْ ْغَيْبَةَكَ ْغَيْبَةَكَ (K in art. ُغَيْبَةً).

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.)

an epithet applied by Ru-beh, or by El- 'Ajjáj, to a sword [app. as meaning That causes, or causing, much distress]. (İrd, O, TA.)

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

He is the most vehemently grieved, or distressed, of them. (TA.)

Distressed. (S, TA.) [See also 1, of which it is the pass. part. n.]

A man acting, or who acts, with another, contrarily, or adversely,
and inimically, each doing to the other that which is distressing, or grievous; syn.
1. **Ignam**, (S, Msb, K,) aor. **Ignam**, (S, MA, Msb, * K, KL) and **Ignam**, (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and and **Ignaman** and **Ignama**, (K,) **He,** or **they,** (i.e. a man, Msb, or a party of men, S,) obtained, got, or took, (Msb, K, * TK,) spoil, (K, * TK,) or a thing [as spoil]. (Msb, TA.) [And **He** acquired, or gained, a thing without difficulty, or trouble, or inconvenience: or in this sense the inf. n. is **Ignam**,]

Page 2301

which see below, voce **Ignam** in the Kur viii. 42 means *What ye take by force in war from the unbelievers.* (Bd, Jel.) [See also 8.]

2. **Ignan**<sub>2</sub>, inf. n. **Ignan**<sub>2</sub>, I gave him spoil, or a free and disinterested gift; syn. **Ignan:** (S) or **Ignan:** (K)

**Kada**, inf. n. as above, he gave him such a thing as spoil, or as a free and disinterested gift; syn. **Nân:** (K)

3. **Igname al-shiy**<sub>4</sub> **He made the thing to be to him spoil.** (TA.)

4. see 8. One says also, **He eagerly desires the affair like as one eagerly desires spoil.** (TA.) And **Ignan**<sub>4</sub>, (TA in the present art.,) or **Gamn**<sub>4</sub>, (AZ, T and TA in art.) **He took for himself, got, gained, or acquired, sheep or goats or both:** like as one says. (AZ, T and TA in art. abla; and TA * in the present art.)

5. **Ignan**<sub>5</sub>, as also **Gamn**<sub>5</sub>, **He reckoned it spoil:** (S, K,) or both signify **he took, seized, caught, or**
snatched, it as spoil. (KL.) And [hence] one says, He took, or seized, or [availed himself of] the opportunity; or he hastened to take it; syn. أَتَهْزِهَا. (S and A and K in art. خَرْ.) غَنْم: see غَنِمَة, in three places. It signifies also [The regaining (as is shown by an explanation of A ‘Obeyd cited in the first paragraph of art. غَلِق), and] the increase, and growth, and excess in value, of a pledge. (O in art. غَلِق, and TA in the present art.) Thus in a trad., in which it is said, 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.) غَنِم بالغَرِم means The غَنِم is compensated (مَقَالِبَ) غَرِم [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 غَنِم, no one sharing it with him, so he bears the غَرِم, no one bearing it with him: and this is the meaning of their saying, 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. غَلِق.] غَنِم is mentioned by Suh as the name of A certain idol. (TA.) غَنِم, i. q. شَأ, (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 غَنِم: the dual غَنِم 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 ُمَنَﻏ, but not to him to whom it has left ُمَنَﻏْيَن, (Msb, K) [properly a pl. of pauc.] sometimes used, (Msb,) meaning flocks or herds of ُمَنَﻏ, (Msb and TA in art. ُمَلْبِل) and also ُمَنَغَمَن and ُمَنَغُمَن and ُمَنَغَم (K,) the last used in an ode of Aboo-Jundab El-Hudhalee: (TA:) the dim. is ُمَنَغَمْيَأ, with ُث, 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 خمس من ُمَنَغَمْيَن [five of sheep, males], making the n. of number fem., though one means ُرَمَم, when it is followed by ُمَنَغَم, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) ___ In the saying ُمَنَغَمْيَن (i. e. ُمَنَغَمْيَن ُمَنَغَمْيَن) I will not come to thee until the sheep, or goats, of El-Fizr congregate, ُمَنَغَم [with its complement] is made to stand in the place of ُمَنَغَمْيَن, [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 ُمَنَغَمْيَن in the place of ُمَنَغَم is mentioned by El-Meydánee in his Proverbs, and thus in the S and K in art. ُمَنَغْر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.) ___ ُمَنَغَمْيَن is the name of Certain small stars between the legs of Cepheus and the star ُيْدَﳉا. (Kzw, in his descr. of Cepheus.) [See ُشَدَأ (in art. ُشَدَأ), last sentence.]

ٌمَنَغَمْيَن: see what next follows.

ٌمَنَغَمْيَن, ُمَنَغَمْيَن, ُمَنَغَمْيَن (S, Msb, K) and all signify غَينة [as meaning Spoil, booty, or plunder]: and the acquisition of a thing without difficulty, or trouble, or inconvenience: or this is termed غَينة, and غَينة is termed غَينة: (K,) or, accord. to A 'Obeyd, غَينة 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 أَلْمِيَّة 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 إِسْلَâم; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the أَفْيَة is what God has given, or restored, of the possessions of 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 أَنَّفُلْ is what is given to the warrior in addition to his share; and is when the Imám 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 Imám to fulfil the promise: or, accord. to 'Alee Ibn-'Eesà, أَمَنَّغَة is more general in signification than أَنَّفُل; and أَفْيَة is more so than أَمَنَّغَة, 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 أَفْيَة; (Mgh:) the pl. of أَمَنَّغَة is أَمَنَّغَمَات which occurs as pl. of أَمَنَّغَم, (Msb, TA,) and أَمَنَّغَمْمَات occurs as pl. of أَمَنَّغَم, (TA.) أَمَنَّغَم is dim. of أَمَنَّغ q. v. (S.)

أَمَنَّغَم أَنْ تَفْعَلْ كَذَا (S, K, * TA) means The utmost of thy power, or ability, and of thy case, (S, * TA,) and that which thou eagerly desires like as one desires spoil, (S, * JM, TA, *) [S, or will be, thy doing such a thing; ] q. (K, TA: [see also عَنَانَاكَ, in art. عَنَانَاكَ, and so أَفْصَارَكَ] and so is غَنْمَكَ, حَسِينَاءَهُ, غَنِيَّمَةَ أَنْ يَفْعَلْ كَذَا (K, TA: [see also عَنَانَاكَ, in art. عَنَانَاكَ]) and so قَصَارَكَ, meaning [The utmost of his power, &c.] (TA in art. حَسَن.)

غَنِيَّمَة أَنْ يَفْعَلْ كَذَا: see what next precedes.

شَاحِبُ غَنِيَّمَةَ Taking, or a taker, of غَنِيَّمَة [or spoil]. (TA:) See also two exs. voce شَاحِبُ.
\[\text{ta}^{\text{mgt}\text{m}}\text{m}\text{g}\text{m}\text{m}\text{g}\text{m}]: \text{see} \text{umgm}, \text{in two places.} \]

\[\text{ta}^{\text{mgt}\text{m}}\text{m}\text{g}\text{m}\text{m}\text{g}\text{m}\text{m}\text{m}: \text{ TA:} \text{or} \text{many or numerous:} \text{ (K, TA:) or,} \]

\[\text{accord. to AZ, one of these two epithets, thus applied, [probably the latter, like} \text{mlb\text{m}}\text{m}\text{gm}\text{m}\text{m} \text{applied to} \text{mlb}, \text{as he seems to say,} \text{signifies} \]

\[\text{app. divided into distinct flocks or herds, each flock or herd having its own pastor:} \]

\text{(TA.)}
 غنوة

: see the art. here following.
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; غنيٌ being the contr. of الفقر، as also غنيٌ الفقير; (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 theيسار: (S:) and the epithet applied to him of whom this is said is غنيٌ، غنيٌ، غانيٌ، غنائيٌ، غنيٌ، (Msb, TA,) both signify the same [as will be shown below]. (K.) One says غنيٌ استغنانيٌ and غنيٌ استغانيٌ and غنايٌ تغانيٌ and غنيٌ and غنايٌ تغانيٌ and غنيٌ، (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 غنيٌ is syn. with استغانيٌ,]) all having one and the same meaning, and followed by به [as therewithsignifying 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,) a saying of the Prophet, (Msb, TA,) mentioned in a trad., ليس منه من لم يتعبن بالقرآن، (Msb, TA,) means استغانته من لم [i. e. He is not of us who is not content, or satisfied, with the Kur-án]; so says Sufyán Ibn-'Oyeyneh; not regarding it as meaning the utterance of the voice [in chanting]: and AʿObeyd says that this obtains extensively in the speech of the Arabs; that they say تغنتيٌ and تغنيٌ in the sense of استغنتيٌ. (Az, Msb, TA,) And one says، غنيٌ عليهٌ غنيٌ عليهٌ غنيٌ عليهٌ غنيٌ عليهٌ، inf. n. غنيٌ عليهٌ غنيٌ عليهٌ غنيٌ عليهٌ غنيٌ عليهٌ، meaning He was in no need of it [or him]: as also استغني عنهٌ; and
which seems to be rarely used in this sense]: and signifies the state of being in no need: and, a man free from need. (MA.) [And ]

He is not without need, or not free from want, of it, or him.] And 

and (Msb.) i. e. (Msb.) inf. n. (S,) or is the subst., (Msb.)

meaning [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 .

(Msb.) And [in like manner] (S, Msb, K) inf. n. (Msb,) inf. n. (S, K) and also, (TA,) meaning 

[The woman was satisfied, or content, with her husband, so as to have no want of other than him]. (S, K) And [alone], (K, TA,) inf. n. (for , or perhaps a mistranscription for , as in the next preceding sentence], She (a woman) was, or became, such as is termed [q. v. voce , or voce ]. (K,) inf. n. (K, TK,) also signifies He married, or took a wife; [as also ; (see Ham p. 226 l. 1, where occurs said of a woman as meaning she married,)] syn. (K, * TK. [In the K, only the inf. n. of the former verb in this sense is mentioned; being there expl. in some copies as signifying ; and in others, .])

Hence the saying, [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, (S, K,) inf. n. (S, K,) inf. n. (TA,) He dwelt, or abode, (S, K,) in the place: (S,) or in the place of abode: (T, TA:) or in a verse of Ibn-Mukbil, means . (Er-Rághib, TA.) 

As though they had not dwelt therein. (TA.) [See also the last sentence but two in this paragraph.] And He lived; syn. 

And I. q. one says, meaning [i. e. I remained, or have remained, constant to thee with my love, or affection]. (ISd, K, TA: in the CK [erroneously] .)

[And I. q. in a verse of Ibn-Mukbil, means .] Certainly I will
be, or shall be, the sincere friend. (TA.) And Our place of abode was Tihámeh. (K, TA.) And one says of a thing when it has perished, passed away, or come to nought, that (K, TA,) it should be, a signification of (TA:) it appeareS, however, to be correct; for it is said that that means I did not meet, or meet with, or find, or I have not met, &c., such a one. (JK.) [Accord. to the TK, followed by it signifies; but this is perhaps said conjecturally.]

He sang, or chanted, singing, or chanting, (Msb in explanation of the former.) You say He sang, or chanted, to him the poetry, and he sang, or chanted, it, i.e., the poetry, inf. n. and having one and the same meaning. (K, TA.) he sang, or chanted, in a trad. cited in the first paragraph of art. arch means, as expl. by EshSháfi‘ee, Reciting or chanting the Kur-án with a plaintive and gentle voice. (Az, Msb, TA. [See also that trad. somewhat differently related voice is also said of a pigeon, meaning It cooed, or uttered a cry; (K, TA;) and so means. (TA:) He mentioned the woman in amatory language, as an object of love, in his poetry; (TA:) and He eulogized Zeyd, or he satirized him: like 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 and the eulogy and the satire. (TA.)

3 see 4. [From what is there said, it seems that signifies He was in no need of him, or it; like.
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;] and possessed of wealth; (S, * K, * TA;) [or rich, or wealthy;] (see 1, first sentence;) and 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 سِقَّنِه (I said to him, May God send down rain to thee), and as expl. in art. عَرَقَّة), &c.]. (TA.) [And اَغْنَاهُ عَنْ كَذَا He, or it, caused him to be in no need, or free from want, of such a thing. (See Hamp. p. 152.) And يِغْنِي عَنْ أنْ تَفَعَّلَ كَذَا It renders needless thy doing such a thing: lit. it causes that there shall be no need of thy doing such a thing.] And اَغْنَاهُ عَنْ كَذَا Such a thing sufficed him; or stood him in stead: whence the saying in the Kur [Ixx. 28], مَا أُغْنِيَ عَنْ كَذَا My property has not sufficed me, or stood me in stead: and [in iii. 8 and lviii. 18 of the same,] لَنْ تَغْنِيَ عَنْهُمْ أموَالَم Their possessions will not suffice them in lieu of God: (Er-Rághib, TA:) or this last means, will not defend them from God, i.e. from his punishment. (Jel in iii. 8.) And أَغْنِيَ عَنْكَ مَعْنِي فَلَان 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 مَا يِغْنِي عَنْكَ هَذَا 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, [i.e., أَغْنَى] 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, [i.e., أَغْنَى] meaning *Free me from,* and avert from me, [thy face, nay, rather,] thy evil, or mischief: and hence the phrase [أَغْنَى] [respecting which see the second sentence in art. ع,] in the Kur [bxx. 37]. (TA.) Hence also, [أَغْنَى] in the Kur xii. 67, means *But I do not avert from you,* by my saying this, anything decreed to befall you from God: the second من is redundant. (Jel.) And one says, [أَغْنَى] meaning *Put thou away from me,* and remove far from me, such a thing: properly [أَغْنَى] [أَغْنَى] كَذَا، [Free me from, and free me for want of,] put me in no need of, or how rich, or how wealthy, is he!: this and أَغْنَى كَذَا are [said to be] anomalous; for their [respective] verbs are أَغْنُي and أَغْنُي استغْنَى, and from either of which the verb of wonder may not properly [or regularly] be formed. (S in art. فَقُرر.) [But see عَنَّى as syn. with تَغْنَى; and see also art. فَقُرر.]

5 تَغْنَى see 1, former half, in three places: and again in the latter half: and see also 2, in five places.

6 تَغْنَى تَغْنُوا means *They were, or became, free from want, one of another,* or, as we say, of one another. (S, K.) El-Mugheereh Ibn-Habnà says,
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.)

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. (K, TA. [But wanting in the CK, and app. in several copies of the K.]) Hence the prayer, [O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid]. (TA.)

Such a place is meet, fit, or proper, for such a one; [as though meaning a place of freedom from want]; as also [Freedom from need or want; competence, or sufficiency; or richness, or wealthiness;] or is the inf. n. of غَنَيَّةٍ (Mgh, Msb;) as in the saying, He has not competence, or sufficiency: (Msb:) or signifies profit, utility, or avail; (S;) and you say, [A man who is not profitable to any one: (TA voce دَدْدَان َغَنِّيَّةٍ; [and in like manner this phrase, occurring in the S voce دَدْدَان َغَنِّيَّةٍ, is expl. in the PS:)] and signifies the same as غَنِّيَّةٍ in the saying [I have no need of it, or him]: (K and TA in art. غَنِّيَّةٍ;) so says Ks: but, as ISd says, the word commonly known is غَنِّيَةٍ; (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 S to be an inf. n.] and غَنِّيَةٍ and غَنِّيَةٍ and غَنِّيَةٍ [which is said in the S and in one place in the K to be an inf. n.] are subs. having one and the same meaning [SYN. with غَنِّيَّةٍ used as a simple subst.]: and [in the
CK erroneously and and غنيان and غنيي 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. (K) and one says [In marriage is freedom from need of fornication]. (A and Msb in art. سما كان عن ظهر غني, in a trad. respecting alms, means What is over and above that which suffices for the sustenance of the household, or family.

(TA.)

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

غنية : see غني, the former in three places.

غنيان : see غني, latter half, in two places.

غناء : see غني, in two places; and see also 4, former half. A poet says,

سيقيني ألونك عني
فلا فقر يدوم ولا غناء

[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, غناء, meaning thereby the inf. n. of غانيت : [see 3, above:] but it is said that the proper reading is غناء: because this has no other meaning than that of غني: so says Isd. (TA.) 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, K, TA.)

غناء 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; (K, TA;) or
a raising of the voice, and continuing it without interruption; (Nh, TA:) [a singing, and a chanting;] it is said in the S to be [meaning that it is a sort of musical performance]:

(TA:) being an utterance of the voice, its analogical form would be with damn [i. e. حداد &c.]: (Msb, TA:) its pl. is: (MA:) [and مغني signifies the same as غناة; 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 مغان: but perhaps it is post-classical: the pl. occurs in the K, in art. نصب [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 مغني is syn. with غناة (S, Har) in this sense; (Har:) or, as also غني، (Fr, K, TA,) and ↓ each of them also without teshdeed, (K, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies a certain sort of غناة (K, TA) which they sing or chant:

(TA:) and the pl. is: (S, TA) [and أغان، this latter being the pl. of each sing. that is without teshdeed.] غناة is also used by a poet in the place of an inf. n., meaning غني: he says,

*غني بالشعر إما كتب قائله*

*إن الغناة بعده الشعر مضمار*

[Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مضمار (expl. in art. مضمار).] (TA.)

غني: 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: (K, * TA:) pl. of the former أغنياء. (Msb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, أنا أن أغني بكدًا عن غيره [I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing]. (Msb.) غني as a name of God signifies [The Self-
sufficient; i.e. He who has no need of any one in any thing. (TA.)

A singer; (MA;) [as also مَغْنِيَةٌ; and مَغْنِيَّةٌ a female singer, a songstress:] accord. to Ibn-Ya’eesh, a

is thus called مَغْنِيَةٌ, i.e. because he makes his voice to have in it a غَنْةٌ [or sort of nasal sound, or twang]; the

word being, in his opinion, originally, مَغْنِيَّةٌ, with three ن, the last of which is changed into ك, when one says مَغْنِيَّةٌ, for the purpose

of alleviating the utterance. (Mughnee, art.)

Page 2304

[The fem.] غَانٍ signifies A young woman who is sufficed by her husband; or satisfied, or content, with him, (S, Msb, TA, *) so as to be in no need, or free from want, of any other: (Msb:) 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 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: (Ham p. 226:) or, accord. to Az, such as pleases men, and is pleased by شَبَابٍ [which means both youthfulness and youths or young men]: (TA:) pl. غَوَانٍ; (K;) with the article, [and also غَانِيَاتٍ; (see an ex. in a verse cited in the second paragraph of art. ژر:) in the saying of Ibn-Er-Rukeiyát,

لا بارك َأَلِهَّ في الغَوَانَي هل

يصبحن إلا فُن مطلبُ
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) [a pl. of which the sing. is not mentioned.] The ِ עצאא [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.)

and each of them also without teshdeed: see ُغاٍ, latter half.

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. ُغاٍ; with the article, ُغاٍ. (S, TA.) See also ُعاٍ.

[act. part. n. of 4,) A man sufficing, or satisfying, or contenting. (TA.) ُعاٍ as a name of God signifies He who satisfies, or contents, whom He will, of his servants. (TA.) And ُعاٍ A woman who satisfies, or contents, her husband, so as to render him in no need of looking at other than her. (Har p. 451.)

and ُعاٍ see 4, former half.

fem. ُعاٍ see ُغاٍ, in two places.
เถִּ鲼

1. **בעט** 
   
   **He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless.** (S.) You say, **He was unmindful, &c., and forgetful, of him, or it;** (K, TA;) as also **Aصاب صيدا غهبا.** (TA.) **And He hit an object of the chase, or objects thereof, inadvertently, unintentionally.** (A 'Obeyd, S, K, from a trad.) **And He was ignorant of it; as also عهبدا. (TA in art. عهبدا.)

4. **Aеньк** 
   
   see the preceding paragraph.

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

**لغه**

and likewise with the unpointed **لغه**

**The first part, or state, of youth.** (K, TA.)

**لغه**

**Darkness;** (S, A, K;) as also **لغهان**

**لغه**

: (K:) pl. of the former **لغه.** (S.) **A horse, and night, intensely black:** (K, TA:) or, instead of **لغهان** in the K, we may read **لغهان**; so that the meaning may be, a horse

**لغهان**

**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, **لغهان من بيض الكوكب في سواد الغهبد** [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 **لغهان**

**a deep-black camel:** (Lth, TA:) and also **لغهان**

**لغهان**

and **لغهان**

: (Lh, TA:) and **لغهان**

**لغهان**

**a black man;** likened to the darkness of night: and **لغهان**

**لغهان**

**a dark night:**

(Sh, TA:) and **لغهان**

**لغهان**

**a horse intensely black:** (Sh, S, TA:) and it is said in the Book of Horses by A 'Obeyd that **لغهان**

**لغهان**

signifies [a horse] of the deepest black hue: that the fem. is **لغهان** and the pl., **لغهان:** and that **لغهان**

**لغهان**

is less than **لغهان** in blackness, signifying of a clear black hue. (TA.) Also, applied to a man, **Unmindful,***

1
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 عَـيْـهَبٌ (TA in art. عَـيْـهَبٌ) And A [garment of the kind called] عَـيْـهَبٌ having much wool; very woolly; (K, TA;) as also عَـيْـهَبٌ. (TA.) And A male ostrich. (R, TA.)

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

غِيَّامٌ: غِيَّامٌ. Also The belly. (K.)
1 غو

َىِﻮَﻏ (A 'Obeyd, K, TA, but not in the CK,) and this is not commonly known, (TA,) aor. ىَﻮَﻏ (TA,) accord. to the M and K ىَﻮَﻏ (TA,) or this last, which is with fet-h, (Msb,) not to be pronounced with kesr, (K,) is a simple subst.; (Msb;) He erred; deviated from the right way or course, or from that which was right: (S, Msb, K;) and was disappointed; or failed of attaining his desire: (S, Msb, K;) and he laboured, and persisted, (IAth, Msb, TA,) in that which was vain, or false, (IAth, TA,) or in ignorant conduct: (Msb;) or he acted ignorantly from misbelief. (Er-Rághib, TA.) See also 4, in two places. ىَﻮَﻏ, aor. ىَﻮَﻏ (S, Msb, K;) and ىَﻮَﻏ, aor. ىَﻮَﻏ (K;) inf. n. [of the former] ىَﻮَﻏ (S, K;) said of a young camel, (S, Msb, 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, Msb, * 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 
expl. as meaning [And Adam disobeyed his Lord, and suffered indigestion from much eating: but better than this is what Az and Er-Râghib say; that it is, 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.)

I made the milk to become such as is termed [i.e. thick, or coagulated, &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.)

As, one should not say otherwise than 

He caused him to err; or to deviate from the right course, or from that which was right: (S, TA;) 

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 (MA.) A poet, cited by El-Muärrij, says,
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], إِنَّكَانَ اللَّهُ يَرِيدَ أَنْ يُعُوِّبَكُمْ, 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.)

They collected themselves together, or combined, and aided one another, against him; (S, TA;) originally, (TA,) in an evil affair; from الغواية and الغي: (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, فつなعوا عليه وَللهِ حَتَّى قَتَلوهٍ [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 slew 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. غي and غي.]

signifies انلهي and انلهي [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, ينلهي ينلهي المثل: (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 غواه انلهي [in the K:] 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.

see 4, first sentence.

Thirst. (TA.) And one says, ين غويَّت, ين غويَّت, and ين غويَّت, (K, TA,) in the T مغويَّت, (TA,) [in the CK مغويَّت, (K, TA,) [in the CK مغويَّت,[ Mohsha] (TA) [i. e. I passed the night empty]: and so جوأا, and
is an inf. n.; as also غَيْبَةَ غَيْبَةُ، of which the pl. (غَيْبَاتُ) is mentioned by Freytag as meaning errors, from the Deewan of the Hudhalees, is an inf. n. of un., and signifies an error; غَيْبَةُ غَيْبَةُ signifies also a state of perdition. (Ham p. 643.) See also غَيْبَةَ غَيْبَةٌ. 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 غَيْبَةَ غَيْبَةٌ [properly thus termed]: (Er-Râghib, TA:) or it there means evil: or the recompense of غَيْبَةَ غَيْبَةٌ [i. e. of error]: or deviation from the way of Paradise. (Bd.)

The offspring of fornication or adultery; (K, TA:) contr. of ولدٍ رشد. (TA.) And one says also ابنٍ الغي [meaning The son of fornication or adultery]. (L in art. غَيْبَةٌ) And هو لغبةٌ لغبةٌ (S, Msb,) and لغبةٌ لغبةٌ, said in reviling a person, He is, or was, unlawfully begotten; (Msb:) contr. of لرشدة. (S.)

You say of a hungry person, غَوَىٰ غَوَىٰ [I saw him empty, or lean, from hunger]; like as one says طَوْيَةٌ طَوْيَةٰ [or ضَوْيَةٍ ضَوْيَةٰ]. (TA.)

[as though originally غَوَىٰ غَوَىٰ]: see what next follows.
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 حواءث (Msb, TA,) like قضاء pl. of قاض, (Msb,) and in the saying العاوون in the saying والشعراء يبتعهم العاوون [in the Kur xxvi. 224] means The devil: 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 العاوي signifies The locust, or locusts collectively: (K, TA:) one says, جاء اهؤوي والعاوي meaning The wolf and the locust, or locusts, came: (TA:) so says IAar. (TA in art. هوى, where, in the K, اهؤوي is said to signify the locust or locusts. ) ___ رأس حاو 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.)

i. q. راوية (Sgh, K, TA,) [as meaning] A camel that carries water: pl. : [the sing. and pl. being] like زواية and زوابعة, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغا and غوغا: see art. غوغا.

A pitfall such as is termed زبة (K, TA;) or a hollow, or pit, dug in the ground, like a زبة 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 مغووة [likewise] signifies a زبة (TA,) or a hollow, or pit, dug in the ground, like a زبة for catching beasts of prey: (TA:) whence the saying, (S, TA,) which is a prov., (TA,) من حفر مغووة أو شك أن يقع فيها [He who digs a pitfall is
near to his falling into it]: (S, * TA:) pl. مَعْوَيَاتٍ. (S.) — And A cause, or place, of perdition or death; (K, TA;) as also مَعْوَا: (TA:) or a calamity, or misfortune; thus in the saying، وَقَعَ النَّاسُ فِي مَعْوَا: 

[The people fell into a calamity, or misfortune]. (S.)

 whence the phrase مَعْوَا: see مَعْوأ. مَعْوَا: see مَعْوَا, in two places. مَعْوَا, in the phrase مَعْوأ: see مَعْوأ. مَعْوَا: see مَعْوأ, in two places. — Also A land in which one errs from the right way; syn. ضَرْأ: (K, TA; in the CK ضَرْأ) as also مَعْوَا, like مَهَا: (K, TA; in the CK مَهَا, like مَهَا); and so أَرْض مَعْوَا: (TA:) the pl. of مَعْوَا: (K, TA:) and that of مَعْوَا: (TA:) — Also Any well. (AA, TA:)
loth 1

\[ \text{See also } \text{loth.} \]

loth 2

(S, K) inf. n. 

He cried out, (TA,) and said, (S, K) 

[Alas! a cry for aid, or succour! also pronounced 

wa ُغوث (accord.

to one of my copies of the S) and 

wa ُغوثا. You say, 

ston َغوثا. This is declared by the leading grammarians to be the primary signification of 

loth: then they used it as meaning 

He cried out, or called, desiring, or demanding, aid, or succour. (MF.) See also 

loth.

loth 4

(Msb,) He aided, or succoured, him; 

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. [which is anomalous], (K,) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. [which is anomalous], (K,) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. [which is anomalous], (K,) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. [which is anomalous], (K,) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. [which is anomalous], (K,) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. [which is anomalous], (K,) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. [which is anomalous], (K,) 

He aided, or succoured, him;

(Msb,) He (i.e. God, Msb) removed from him trouble, or affliction: (Msb, TA;) 

loth, (S, Msb, K) inf. n. 

loth, (Msb, K) and 

loth, (Msb, K) 

He aided, or succoured, him;
lute sent forth plaintive sounds: a modern phrase.

and Guat, Guat, Guat, (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, PS.) One says, and Guat [God answered his prayer, and his cry for aid]. (Fr, S,) Guat is said by Fr to be the only word significant of a sound, or cry, having fet-h [to the first letter]; other words of this kind being with damm, as Duaa, and Duaa, or with kesr, as Chah and Chah. (S,) See also 2. And see Guat.

Guat: see Guat, in three places: and see also Guat. In the dial. of Himyer it signifies Travelling-provision. (TA.)

Guat: see Guat, in two places: and see also the paragraph here following.

Guat, (S, Msb, K, &c.,) in which the و is changed into ى 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 Guat, ascribed by Ibn-Hajar to the majority, and Guat, mentioned on the authority of Aboo-Dharr, (MF,) and Guat; (Msb;) signifying Aid, or succour; (Msb;) or deliverance from difficulty, distress, or adversity, and [from] revenge; and aid to release from difficulties, distresses, or adverse circumstances. (MF.) In the T, Guat is expl. as signifying That with which God aids, or succours, one. (TA.) And Guat signifies also An aider, or a succourer: you say, اولان غياتنا Such a one is our aider, or succourer; i. q. مغيننا: (TA in art. نور:) and God is said to be Guat المستغيثين [The Aider of the seekers of aid]. (O.) Hence, Guat is a name for The cooking-pot. (T in art. أم.)

Guat, Food, or other succour, with which one aids a person in necessity. (O, K,) Also, (O, K,) in one copy of the K, تغوث, (TA,) [both perhaps inf. ns., the former like ديب &c.,] Vehemence of running
Mgawoth: (O, K:) said to be one of those plurals that have no singulars. (TA.)

A certain idol which belonged to the tribe of Medhhij: (Z, 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 and and and mentioned therewith in the Kur lxvi. 22 and 23. (Bd.)
جَوَّجَ (S, O, K,) aor. said of a man; (TA,) and جَوَّجُ (O, K,) likewise, (TA,) or this is said of a horse; (O;) He affected a bending of his body, syn. جَوَّجُ تَعَطْفَنَّ تَنْتَي (S, O, K,) and جَوَّجُ (S, O, K, TA,) and inclined from side to side, in his gait. (TA.) Aboo-Dhu-eyb says,

![Image]

[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.)

جَوَّجَ see the preceding paragraph.

جَوَّجَ, applied to a horse, Pliant, pliable, limber, or lithe; syn. جَوَّجَ لِبَنُ الْأَعْطَاف. (En-Nadr, TA.) ___

And A man relaxed by reason of drowsiness. (TA.) ___ And a broad-breasted camel. (TA.) ___ And A horse ample in the skin of the breast, (S, O, K,) but not unless he be سَهلُ المعْطَف [i. e. pliant, pliable, limber, or lithe]: (S, O, TA:) or a horse long in the قُصْب [or bones of the legs]: or that bends, going and coming. (TA.) ___ And جَوَّجَ مُحَجَّر, the latter word being an imitative sequent, A horse fleet, or swift; excellent in running; or that outstrips others. (TA.)

جَوَّجَ That goes with energy: an epithet applied by Aboo-Wejzeh to a camel. (O.)

And A man

And a broad-breasted camel. (TA.) ___ And

A horse ample in the skin of the breast,

or that bends, going and coming. (TA.) ___ And


He came to the low land or country, or the region so called, in Arabia: or signifies he journeyed in the region of the low land.

There is a difference of opinion respecting the saying of El-Aashà,

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: As says that signifies has gone quickly; and has risen; and that the poet does not mean has come to the low lands nor to the high lands; holding only to signify the coming to the low land: but Fr asserts that is a dial. var. of ; and cites this verse as authority: and some say , but when they do not conjoin the two verbs they say ; like as they say , but when they do not conjoin these two verbs they say . (S) As also mentions another relation of the second hemistich, commencing [app. a mistake for or some other word]: (IKtt:) and there is another relation, accord. to which the second hemistich is , commencing with . (L) You say also meaning He became famous in the low countries and the high. (A in art. 
entered, or deepened into a thing. (K.) 

Hence, (or entered deeply] into a thing. (K.)

He examined minutely [or deeply] into an affair; (IKtt, Msb;) as also entered deeply, (IKtt.) You say "Flan beid al-gour,

Such a one is a deep examiner: (TA:) or acquainted [deeply] with affairs: or very rancorous, malevolent, malicious, or spiteful. (Msb.) [See also below.

The water sank, (S, IKtt,) or went away, (Msb, K,) into the ground, or earth: (S, Msb, K:) or went away into the sources, or springs. (Lh.)

The sun set: (S, K:) and in like manner one says [of and and of a star. (TA.) 

His eye sank, or became depressed, (lit. entered, in the head: (S, TA;) i. q. entered deeply). (Msb.)

The day became intensely hot [app., like meaning when the sun had declined from the meridian]: (K:) hence (or the sun set).

He sought for, or after, a thing. (TA.)

He benefited them; (S in art. and TA;) and so He bestowed upon them abundance of the produce of the earth, and rain: (K, TA:) and He bestowed upon them means of subsistence. (TA.) You say also O God, aid us, or succour us, with rain (S, K) from Thee, (S,) and with prosperity. (TA.)

He gave the man the bloodwit
Such a one is vehemently jealous of his wife]. (TA.) See also art.

2. غور, inf. n. تغوير: see 1, in five places. ___ Also He slept in the middle of the day; (S, * K, TA;) and so غار. (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 غوروا بنا Make ye the camels to lie down with us during the vehement midday-heat. (Jm and TA in art. رمض.) IAar says that غور signifies One alighting in the middle of the day for a little while and then departing [i. e. resuming his journey]. (TA.) And ما بيت هذة الليلة إلا تغيرا saves 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 غور الیهار [app. The day became intensely hot when the sun declined from the meridian. (Ibn-Buzurj, TA. ] See also غار غوره, 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 غور, (TA;) inf. n. as above, (K, TA;) signifies also He routed, defeated, or put to flight; and he drove away. (K, * TA.)

3. غاور see 4; and see also 6.

4. غاور عينه |He made his eye to sink, or become depressed, in his head: see 1]. (TA.) as intrans.: see 1, in four places. ___ Also He went away in, or into, the country, or land. (K,) ___ And, (S,
He hastened, (K,) or was quick, (Msb,) in walking, or marching, or journeying: (Msb, K:) he was quick, (S, Mgh, Msb,) and pushed, or pressed, on, or forward, (S, Msb:) said of a horse, (Mgh, Msb,) and of a fox: (S, Mgh:) he (a horse, K) ran vehemently, and was quick, (S, K,) in a غَرَابٍ [or raid, or sudden attack upon a people, or their dwellings;] &c. (K.) Hence the saying, (in a trad. respecting the pilgrimage, TA,) أَشْرِقَ ثَبِيرَ كَيْمَا نَغِيرٍ [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, (Yaakoob, Msb,) to the sacrifice of the pilgrimage: (S, Msb, K:) or to the return from Minè: (Yaakoob:) 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. شرق.]) Hence also the saying, أَغَارَ إِغَارَةَ التَّلْعُبِ He was quick, and pushed, or pressed, on, or forward, like as does the fox. (S, Msb, K,) and 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; (Msb,) or he urged the horses upon, or against, the people; as also أَغَارَ إِغَارَةَ الدُّخَنِ He plundered it; took it by pillage. (K 

See also 6. And The wolf made an incursion among the sheep or goats; (K * and TA in art. شَعَّ;) as also أَغَارَ عَلَى النَّبِلِ The wolf made an incursion among the sheep or goats; (K

Also أَغَارَ عَلَى النَّبِلِ And TA ibid.) __ Also 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.) أَغَارَ أَهْلَهُ He married another in
addition to his wife [and so caused her to be jealous:] see 1]. (S.) [See also art. غَرِير.]

5 They made [raids, or hostile or predatory incursions, into each other's territories; or] sudden attacks, one upon another, or one party upon the dwellings of another party, and engaged in conflict, one with another; or urged their horses one upon, or against, another; expl. by: أَغَارَ بَعْضُهُم عَلَى بَعْضٍ, (S, K:) and so غَارُوا, inf. n. مَغَارَة. (TA.)

8 He procured [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, اسْتَغَازَ السَّحَامُ 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, استُغِازَ is said of the fat and flesh of a she-camel, meaning it became hard, and compact; like the rope of which one says: لِغَازَ عَنْهُ, i. e. it is twisted hard; or, accord. to some, said of the fat of a camel, it means it entered his inside. (TA.) ___ said of a wound, (S, in the K جَرَحة,) means It became swollen. (S, K) He asked, or begged, of God, غَرِيرًا, (K, TA:) i. e. غَرِيرَة [provision of corn, or wheat, &c.]. (TA.)

A cave, or cavern; syn. كَهْف; (S, K:) in a mountain; (S:) as also مَغَارَة and مَغَارَة ِمَغَارَة and مَغَارَة and مَغَارَة: غَارُ (K: [but غَارُ in this sense is omitted in the CK:)] or what resembles a كَهْف in a mountain, [only differing in being less large,] like a صَرْب: (TA:) or what is hewn out in a
mountain, resembling a َمَغَّارةٌ: when it is large, or spacious, it is called َكَهْفٌ (Msb:) 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 َخُورٌ [and َخُورٌ]: or the hole, or burrow, to which a wild animal betakes itself: (K: [see an instance in art. َسَمَّى, conj. 8:]) and sometimes َمَغَّارٌ is applied to the coverts of gazelles, among trees: (S:) the dim. of َجَبَّارٍ is َجَبَّارٌ: (S, K:) [of which see two exs. (a prov. and a verse) voce َبُؤسٍ:] and the pl. (of pauc., TA) َرَوْقَأٌ (IJ, K) and (of mult., TA) َنَرَوْقٌ. (S, Msb, K.)

Also The portion of the upper part of the mouth which is behind the َقَرْشَمَةٌ [or thin bone of the palate]: or the hollow َأَخْدُودٌ which is between the two jaws: or the interior of the mouth: (K: [for َدُوْدُخُأ, Д ُخَادُ�ُمْلَ، in the CK, I read ُدُوْدُخُمْلَ, 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 ِحِنَّٰكَانِ [or the palate and the part corresponding to it below]. (TA.) And َغَرَانٌ 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, ُيِسَعُ ِلُغَارِيَةٍ [He works, or earns, for his belly, or his mouth, and his pudendum]. (S, TA.) Also َغَرَانٌ An army: (S, K:) or a numerous army. (TA.) You say َيُقَاتِلُا ِغَرَانٌ The two armies met. (S.) And A company, or body, of men: (TA:) or a numerous company or body of men. (Isd, K.) And َغَرَّةٌ, (S,) or َغَرَّةٌ. (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 َخَلَفٌ, (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 حِبَّ الْغَارِ: its leaves have a sweet odour, (Mgh, TA,) and are employed in
perfume: (TA:) its fruit is called [in Persian] دَهْمَسَت and it has an oil, (K,)
which is called دُهنِ 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 ء. (TA.) And The leaves of the grapevine. (K.)

The bottom, or lowest part, of anything; (S, Msb, K;) as also غُورِي: (K:) and its depth. (TA.) You say,
I have become acquainted with the bottom of this question. (TA.) And فلَانِ بعِيدُ الْغُوَرِ: (S)
Such a one is deep and excellent in judgment; one who examines deeply. (TA.) [See also 1.] And He is a sea whereof the bottom
shall not be reached, (TA.) And من أَبْعَدَ غَوْرًا فِي البَاطِلِ مَنِيَ: (K,) 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, Msb, K;) [like غَوْرِه] as also غَوَرٍ: (K,) See also غَوَرِي, in the first of its senses expl.
above. Applied to water, i. q. غَوَرِ: (S, Msb, K,) as also غَوَرٍ: (K,) See also غَوَرِي, in the first of its senses expl.

A bloodwit; syn. غِيْرْ: (K, TA:) a dial. var. of غِيْر: (TA:) or the latter is a pl., of which the sing. is غِيْرْ. (AA, K in art.

غَيْرِ, q. v.)

A going away into a country, or land. (TA.) A quick running, (Mgh, Msb,) or vehement running, (TA,) of a horse, (Mgh, Msb, TA,) and of a fox; (Mgh;) as also غِيْرِ, 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 الْعِدَوَّ (S, TA.)

And Plunder, or pillage. (TA.) And hence, (Mgh, Msb,) [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. خَيْلٌ مَِمْغِيْرَةٌ: خَيْلٌ مَِمْغِيْرَةٍ shً عِلْيَهُمُ الْغَارَةَ i. e. He scattered, (S in art. and Mgh * and Msb, *) or poured, (K in art. and Msh,) upon them [the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses]. (S, K.) The poet (Eil-Kumeyt Ibn-Maaroof, TA) says,

* وَكَنْ صَبَحَا آَلِ كِرَانَ غَارَةٍ *
* تَمِيمٌ بِنِ مَرْ وَالرَّمَاحُ النَّوَاسَا *

[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, وَقَبَتْ بِنِ مَرْ رَقَبَةَ خَيْلَا مَِمْغِيْرَةٍ: حِبْلُ شَدِيدٍ الْغَارَةُ A rope twisted hard; or hard in respect of the twisting; (S, TA:) خَيْلٌ مَِمْغِيْرَةٌ being in this case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَةٌ: حِبْلُ مَِمْغِرَةٍ: (TA:) and so السَّمَحُ مَسْحُوْلٌ: إِغَارَةٌ: (TA:) and so applied to a rope that is twisted with another. (TA voce لَحْسَم). And signifies The navel: (Sgh, K:) app. so called because of its depth. (Sgh, TA.)

The sun. (IAar, K, TA.) See also غَوْرَةٌ. 

غَوْرَةٌ
Abundance of the produce of the earth: and rain: and i. q. مهَر [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غِرَ [TA.] [See also 1, last signification.]

غُرَ: see غُرَى.

غُرَى: see غار, second sentence.

ٌةَرْﻮَﻏ i. q. [app. as syn. with قِبَلَة, i. e. A sleeping in the middle of the day; though the primary signification of قِبَلَة is that which here next follows]; (S, O, K;) as also غُرَى. (O, K.) ___ And The middle of the day [itself]. (K.) ___ And one says, "بُنيَ هذَا البيت عَلَى غَارَة السَّمْسَ" meaning [This house, or tent, was, or has been, built, or set up,] facing the place of sunrise. (TA.)

ٌةَرْﻮَﻏ: see غار, in two places. ___ Also A place of entrance: and a place where a thing is sought for: you say, إنَّكَ غَرَتَ فِي غَارٍ مَعْار 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.)

ٌةَرْﻮَﻏ: see غار. Also A place of a غَارَة [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 غَارَة, 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. مَضْرَم [made lean, or light of flesh; &c.]: see 2 in art. غِرَ: and see also مَعْار, in that art. (Aboo-Sa'eed Ed-Dareer, TA in art. غَارَة.) And A horse that runs swiftly. (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.])

ٌةَرْﻮَﻏ: see غار. A horse Swift in running: [see also what next precedes:] and مَعْار [likewise] signifies a Swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغَوار. (TA.) ___ غَارَة مَغِيَّر [TA.] خِيلَ مَغِيَّرَة: see غَارَة.

Maghūr: see مجَّر. ___ Also a fighting man; and so Maghar: (S:) or the former signifies one who occupies himself much in غارات [or raids, or sudden attacks upon enemies, or upon the dwellings of enemies, with armed horsemen, &c., pl. of غارة]; (K, TA;) as also Maghar: (TA:) pl.

Maghār: Maghār may be a contracted pl. of Maghūr or a pl. of Maghūr. (TA.)

Maghar: see the next preceding paragraph, in two places.
غوص

غوص، aor. غوص (S, A, Msb.) inf. n. غوص (S, A, K) and غيابص، غيابص and غيابص، (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. (Msb [in my copy of which, the particle في is omitted, app. by a slip of the transcriber].)

[also] signifies The diving in the sea for pearls; (S;) and غوص signifies [the same: or both signify] the fetching out pearls from beneath the water. (Mgh.)

Hence, you say also, غوص على الأمر، (K.) inf. n. غوص، (TA,) [He dived for the thing, or affair, so as to elicit it; or] he knew the thing, or affair. (K, TA.) And غوص على المعان حتى بلغ أقساها وأستخرج ما بعد منها ودق فهمه [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 subtile]. (Msb.) And غوص على حقوق العلم [Such a one dives for the verities of science].

Page 2309

(A, TA.) And غوص عليه [How good is his diving for them!]. (A, TA.) And غوص [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, غوص، aor. غوص، inf. n. غوص، (Msb.) He pounced, or came suddenly, or at unawares, upon the thing.

He made him to dive in, or descend beneath, the water; (A;) he immersed, immersed, dipped, plunged, or sunk, him therein. (TA.)
[originally an inf. n.]: see [عَوَّشُ], in two places.

[A single diving in, or descent beneath, water: see 1, last sentence but one]. (A.)

: see the next paragraph, in four places.

One who dives in, or descends beneath, or enters into, water; as also [عَوَّشُ] [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. (A, TA,) of the former, (TA,) and غَوَّاشَةٌ, غَوَّاشَةٌ, غَوَّاشَةٌ, غَوَّاشَةٌ [also of the former,] and [of the latter] غَوَّاشَةٌ. (TA.) [Hence the saying,] هُوَ مِن صَاعَةِ الْفِئْرِ وَغَوَّاشَةِ الْمَرْدَرِ [He is of the moulders of قَرْ] رَقَفَ, 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,] غَوَّاشُ also signifies One who exercises art, craft, cunning, or skill, in ordering the means of obtaining subsistence. (TA.)

And غَوَّاشُ also signifies One who pounces, or comes suddenly, or at unawares, upon a thing; (JK, S, Msb;) as also, (JK, Msb,) but in an intensive sense, (Msb,) غَوَّاشُ غَوَّاشُ غَوَّاشُ غَوَّاشُ. (Msb.)

A place where one dives in, or descends beneath, water; (Lth, A, K;) as also غَوَّاشُ غَوَّاشُ غَوَّاشُ غَوَّاشُ [Lth, Mgh:] or ↓ the latter signifies particularly a place [where one dives and] whence pearls are fetched out. (JK, Mgh. *) You say also, هَذَا مَعَاشُ الْمُبَّلُؤِلِ. This is the diving-place for pearls. (A.)

Also The upper part of the ساق [or shank, &c.]. (JK, Sgh, K.)
It entered, or sank, (S, Msb, K, TA,) into (ف) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Msb;) and into a valley; (TA, in this art. and in art. غيط; in the former expl. by أنغمس) and غيط, aor. غيط, (K,) signifies the same: (S, K:) both also signify he, or it, became hidden, (As, and K in art. غيط;) in the ground. (As.) You say also، خاطت أنساع في دف الناقة The plaited thongs of the she-camel clave to her belly, and so entered, or sank, therein. (TA.) And غاطت الأنساع في دف الناقة 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، الحفرة غط خط is expl. by الحفرة.) but the reading given in the TA, in that instance, is غط خط means Be thou with the جماعة [i. e. the mass, or main body], (IAar, O, K,) who are termed the غاط (O,) [be thou with them, not with the factious,] when فتن i. e. factions, &c.,] come. (IAar, O, K.)

He gobbled [food]: (Ibn-'Abbád, O, K: *) or gobbled largely, or in large mouthfuls: (K, * TA:) from غط meaning خط. (TA.) And غط signifies also The making a well deep. (K. [See also 4.])

He made deep a well. (Fr, O, TA. [See also 2.])

He voided excrement, or ordure. (S, Msb, K, TA. [In the CK، أندى أندى is put by mistake for أندى.])

They two vied, or contended, each with the other, in plunging, or
diving, in the water. (K, * TA.)

7 انغاط It (a branch, or twig, or the like,) bent. (O, K.)

가는* نم: see جماعة the mass, or main body, of the people. (O, K.) One says, ﷲ ﷰ ﷱ: ﷲ ﷰ ﷱ [There is not in the mass, or main body, of the people, the like of him]. (O, TA.)

غاط A hollow, cavity, pit, or the like, dug, or excavated, in the ground; syn. حفرة. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الغاط in this instance is expl. by ﷲ ﷯: see 1, last sentence.) See also غاط. And i. q. [Crumbled bread moistened with broth]. (O: in the K ﷲ ﷯ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ 

غطا A place comprising water and herbage: whence دمشق, (Har pp. 130, et seq.,) i.e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.)

بئر غُوثة** A deep well. (TA.)

غَائط A wide, depressed piece of ground or land, (Ish, S, O, Msb, K,) but not much depressed, and in some instances having acclivities [bordering it]; (Ish;)
sometimes, as they assert, a league in extent, and having in it meadows; (AHn;) and غَائط and غَوث signify the same; (O, K;) or the last is more depressed than the غَائط: (IIdr, O;)

and غَائط is also applied to a valley: (TA:) the pl. [of pauc.] is غَائوَايِط, (S, Msb, K,) or this is pl. of غَوث, (IB,) and [of mult.] غُياَطان, (S, Msb, K,) which is pl. of both these sings., (IB;) and غَوث (S, Msb, K) and غُياَطان. (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, * Msb, * TA.) In the Kur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written غِيِّطٍ، [a form now commonly used, and signifying a garden, but there meaning a privy place,] the original form of which may be غِيِّطٍ، غِيِّطٍ، غِيِّطٍ، [and then غِيِّطٍ،] it being contracted; or, accord. to Abu-l- Hasan, the ك may be originally و، these two letters being in this instance interchangeable. (IJ.) You say،ﻰَﺗَأ َﻂِﺋﺎَﻐَﻟا، (S, TA,) and َﻂِﺋﺎَﻐَﻟاَبَﺮَﺿ، (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 غِيِّطٍ: or because they used to go thither to satisfy a want of nature. (TA.)
The حَبَقِ [q. v., (IDrd, K, TA,)] *a species of sweet-smelling plants*, (TA,) i. e. the فُوْذُنْجِ (IDrd, K, TA,) an arabicized word from [the Pers. يَبْرُوزِ] (TA:) [accord. to the TK, the *plant called in Turkish* جُنَذَوْفِ] (IDrd, K, TA,) *marjoram:*

[the n. un.] is said by Lth to mean *a certain plant resembling the* هَرْنْوُي [a word of which both the orthography and the application are disputed]. (TA.)

: see what here precedes: and see also the paragraph here following.

[. . .] غَََغ اَوََغ and غَََغ, as will be shown by what follows; mentioned in this art. in the Msb and K; and in the S, and again in the K and TA, in art. غَََغ, [being] perfectly and imperfectly decl., (S and TA in art. غَََغ,) in the former case like قَمَمَ, the ِ being substituted for , and in the latter case like غُرَأَء, (S,) *Locusts after the growth of their wings,* (AO, T, Msb, K,) i. e. (AO, T, Msb) *after the state in which they are called* دُنْبَأ or دُنْبَأ (AO, T, S, Msb;) before which earlier state they are called سَرَوَة [or rather . . .]

Page 2310

. . .] (A'Obeyd, T, Msb: [see also جَرَاد:) or *locusts when they become light, or active, so as to fly;* thus accord. to AO, and Ith says the like thereof: (TA:) or *locusts when they have wings, and almost fly, before they raise themselves and fly;* thus says As: (S:) or *locusts, when they have become divested of the [changing] colours, and are becoming in a state of transition to redness. (As, K, TA.) . . .* And *A sort of insects resembling* بَعْوَض [or gnats], *that do not bite, (AO, S, Msb, K,) nor hurt, (AO, S, Msb,) by reason of their weakness. (AO, S, K,)
And, (S, Msb, K,) accord. to As, (S,) or AO, (Msb,) as being likened to the locusts thus termed, (S, Msb,) applied to men, (S, Msb, K,) meaning *A mixed multitude* of men; as also 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 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.)
He, or it, [accord. to the TA said of a thing,] destroyed him; (Lth, Mgh, Msb, K;) as also: (K:) and (K) it (a thing, S, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (S, O, K;) and so: (S: [see also an ex. of this latter voce خروج] and accord. to IAar, signifies The thing took away Zeyd. (TA.) One says, 

A [cause of] destruction destroyed him: (K, TA:) or [destroyed him so that it was not known whither he had gone away; for] it is said of one who has fallen into destruction (S, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decree of death [destroyed him, or took him away]. (TA.) One says also when persons have perished in a land, [That land caused them, or has caused them, to perish in it]: and 

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 (ٍضْرَأ, meaning It casts away the travellers, or wayfarers; causes them to fall, or drop down; and removes them far away. (TA.) ) 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] 

signifies (Ksh and Bd in xxxvii. 46;) as well as (Ksh, ibid:) and a poet, cited by AO, says, 

* 

[And the cup of wine caused not to deprive us of our reason]. (S, O.) __

She exceeds the measure of the clothes, so that
they are too short for her]: such a woman is said to be [ma' galak 'ana]. (TA.) And one says, 

What withheld, or debarred, or has withheld or debarred, thee from us? (O.) And gulte, 

inf. n. and gal and gal and gult, signifies I stole it. (O and TA in art. gbul [though belonging to art. gbul].) 

 فلاة تغول 2 , inf. n. تغول and تغول, [A desert, or water-less desert, of which the roads, or ways, are unapparent, so that it causes the people thereof who traverse it to go astray. (TA.) 

مغولة 3 is syn. with مبادرة [The hastening, making haste, or striving to be first or beforehand, in doing or attaining or obtaining a thing], (S, O, K, TA,) [or] in journeying, &c. 

(TA.) Jereer says, (S, O,) or El-Akhtal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (S, TA,) 

* عاينت مشعة الرمال كنُّها * 

* طير تغاول في سام وكور * 

[I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in (the mountain of) Shemám]. (S, O, TA.) And it is related in a trad. of 'Ammár, that he was brief in prayer, and said, كنت أُغاول حاجت لي I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-'Ásim, [it is related that he said, كنت أُغاولهم in making a sudden attack or incursion, and in doing mischief, in the Time of Ignorance:] or, as some relate it, it is with ر [i. e. كنت أُغاولهم I used to make sudden attacks or incursions upon them]. (TA.) 

تغول 5 is syn. with تلون [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-
Shereeshee, (cited in Harp. 480,) the *becoming altered in state or condition;* and the *becoming of various sorts or species.* (S, O, K.) One says, تَغْلَّتُ المَرَأَةُ، meaning تَغْلَّتُ، *The woman varied in state or condition, or in form or appearance, &c.*: (S, O, TA:) and in like manner تَغْلَّتُ The woman made herself to be like the *dubious, and varying, state or condition, of the desert, or waterless desert.* (TA.) And one says also, تَغْلَّتُ اَلْأَمْر the affair, or case, became altered so as to be unknown; [for *تَنَبَّكُرَى,* in my original, I read تَنَبَّكُرََى] and became dubious, or confused. (TA. ___ And تَغْلَّتُ اَلْأَرْضُ يَفْلَانَ the ground became altered so as to be unknown; see 1, former half. ___ And تَغْلَّتُ اَلْأَرْضُ تَغْلُّوُنْهُم is said of them who have been made to deviate from, miss, or lose, the right way [by the *غَلْبَى,* i. e. it means *made them to deviate &c.*] (TA.)

6. 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. He slew him covertly (S, Mgh, O, Msb) or on an occasion of inadvertence; (S, * O, * Msb;) syn. قَتَّلَهُ غَيْلًا (S, Mgh, O.) See also 1, latter half. لا يَغْتَنَّا التَّيْبَع said of a hawk, (S, O, TA,) &c., (TA,) signifies *Satiety will not deprive him of his strength,* (S, O, TA,) and his vehemence of flight: meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewán,) describing a hawk. (S, O, TA.) This أَرضُ تَغْنَالُ the two following significations: the former, or both, المشهى 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 طَأْيِن, in art. طَوَن (S, O,) [And Freytag adds, in art. غَيْلَة, 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.]

ٌلْﻮَﻏ Far extent of a desert, or waterless desert; (S, O, TA;) because it destroys him who passes along in it: (S, TA;) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَأْبَعَ غُولُ هَذِهِ الْأَرْضُ How far is the extent of this land! and أَرْضُ ذَاتٌ غُولٌ [Verily it is far in extent]. (ISh, TA.) And غُولٌ A land far extending, though in the view of the eye of little extent: (IKh, TA:) and غُولٌ غَيْلٌ applied to land is said to have the same meaning. (TA in art. غَيْلٍ.) And غَوَالُ الأرضَ [in which غَوَالُ is app. pl. of غَوَلٌ] signifies The extremities of the land. (TA.)___عَمَّرَةُ دَاتُ غُولٌ A tall woman. (TA.) See 1, last sentence but two. [And see also لَا اْلْﻮَغَ نَأَقَةُ غُولْ النَّجْاءِ، غِيْلٍ in art. غَيْلٍ, voice غَيْلٍ, نَأَقَةُ غُولْ النَّجْاءِ, and signifying A she-camel of an exceeding degree of swiftness.] In the saying in the Kur [xxxvii. 46], [referring to the wine of Paradise,] it means The evil result of headache; because it is said in another place, [lvii. 19,] لا َنِعْوَدُّي اْهْنَع ( : S, O, TA:) or it [there] means [simply] headache: or intoxication: (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means privation of the intellectual faculties.

Page 2311

(S, O, TA.) ___ See also غُولٌ, latter half. ___ Also Distress, trouble, or molestation: (K, TA;) thus expl. by some as used in the Kur ubi suprà. (TA.) ___ And Unfaithfulness; or unfaithful acting. (TA.) ___ أَتَى غُوَالٌ غَائِلَةٌ means He did a cunning, bad, action. (K.) Also Much earth. (S, O, K.) Hence the phrase غُوَلٌ مِنَ الرَّوْمُ, [app. meaning A large quantity of sand,] in a verse of Lebeed. (S, O.) ___ And A collection of [the trees called] طَلْحِ, (K, TA,) with which nothing participates. (TA.) ___ And A low, or
depressed, part of the earth, or of land. (K.)

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 أَبْنِ أَبَنَى, by which, however, accord. to some, he did not mean to deny the existence of the غُولَ, 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:) i. e. سِعَالَةٌ [q. v.]: or a sort of اَعْوَالٌ سِعَالَةٌ: the female being called سِعَالَةٌ غُولَةٌ: (Abu-l-Wefee ElAarábee, TA:) pl. [of pauc.] اَعْوَالٌ غِلِيَانٌ and [of mult.] اَعْوَالٌ (S, O, Msb, K) and غُولَةٌ (O, TA:) and it signifies also an enchantress of the jinns: (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 Taăbbata Sharrà: (K, TA:) and such as varies in form or appearance, of the enchanters and of the jinns; (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 غُولَ أَبْنِ إِبْنٍ the intellect departs; as also غُولَ أَبْنِ إِبْنٍ (K:) and anything that takes a man unexpectedly and destroys him: (S, O, Msb:) [whence] one says, البَضَغْلَةُ غُولِ الحَلْمِ 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 خَالِئَةٌ (TA;) of which latter the pl. in this sense is غَوَائِلٌ (K, * TA;) thus mentioned by Ks. (Msb.) ___ And A serpent: pl. اَعْوَالٌ (K:) accord. to Az, the Arabs call serpents اَعْوَالٌ; and thus this word is said to mean in the verse of Imra-el-Keys,
To slay me, while the Meshrefee sword was my bedfellow, and so were sharpened, polished arrowheads, like the fangs of serpents: (O, TA:) but AHát says that this is meant as an exaggeration: (TA:) and it is said that the poet here means devils. (O, TA.)

The slaying covertly, (Mgh,) or on an occasion of inadvertence; a subst. from غول: (Msb:) originally with و i.e. غول. (S.) See 8: and see also art. غول.

A plant of the [kind called] حمض (A'Obeyd, AHN, S, O, K,) like the حمض (i.e. kali, or glasswort), (K,) or, accord. to AHN, resembling the حمض which is described as a plant of the حمض, or, as some say, the best of the حمض, except that it is more slender; and it is a pasture. (TA.) Also sing. of غول, which signifies [The ribs of a ship or boat, i.e.] the things that resemble the ضلوع in a ship or boat. (AA, O, TA.)

[act. part. n. of 1]. ___ [Hence,] أرض غائلة النطاقة A land that destroys its inhabitant by reason of its far extent. (TA.) ___ And غائلة [as an epithet applied to a fem. n.] signifies Caused to become absent, or to disappear; hidden, or concealed: or stolen. (ISH, TA.)

[as a subst.] Bad, or corrupt, conduct; and evil, or mischief. (Msb.) See also غول, last quarter. [And see art. غيل.] ___ And [particularly] Wickedness, or disobedience, of a slave; and his running away; (Mgh in art. عدو, and Msb;) and the like thereof: pl. غوائِل. (Msb.) ___ 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 غوائِل.) ___ See also غول, latter half. ___ [Its pl.] غوائِل.
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, (IAar, O, K, * TA,) *that causes the water to pass away:* (TA:) pl. خَوَائِل. (IAar, O, TA.)

أَخَافُ غَائِلَتَهُ: *see عَوْلُِّل.*

أَرْضٌ غَيْلَةٌ *A land far extending.* (Lh, TA.) [Mentioned also in art. غَيْلَةُ]

أَخَافُ غَائِلَتَهُ [More, and most, destructive]. One says, ُفاَﺧَأ ُﻪَﺘَﻠِئَﺎَﻏ, *meaning* *I fear the result,* and the evil, or mischief, thereof. (TA.) Also ُفَرْأ ُمَلَأْغ, *a hole,* or *perforation,* of a watering-trough, or tank, (IAar, O, TA.)

أَخَافُ غَائِلَتَهُ *A soft,* or *plentiful and easy,* life; (Ibn-'Abbád, O, K;) as also لَوْغُأ. 

أَخَافُ غَائِلَتَهُ A soft, or plentiful and easy, life; (Ibn-'Abbád, O, K;) as also لَوْغُأ. 

أَخَافُ غَائِلَتَهُ [primarily] *An instrument with which a thing is destroyed.* (Ham p. 648.) And [hence] used as meaning *A knife:* and in common acceptation, *a knife that is put in the midst of a whip which is as a sheath to it:* (Ham ibid.:) *a knife to which a whip is a sheath:* (Mgh:) or *a slender sword, having a flat back:* (S, O, Msb,) *like the knife,* (Msb,) *the sheath of which is like the whip:* (S, O:) or *an iron *weapon* that is put within a whip, which thus becomes to it a sheath:* (K:) or *a whip in the interior of which is a sword:* (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. مَعَاوْلُ: (TA:) and *a thing like a مشَمَسُ [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 نَصْل [or blade], (AHn, K, TA,) *of little breadth, thick in the ُمَتْن [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* (لَهَ قَفا):
(K) or a slender iron [weapon], having a sharp edge and a flat back, which the assassin binds upon his waist in order that he may therewith destroy men. (TA.)

[Hence,] 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.)

, occurring in a trad. respecting the lie [that was uttered against 'Áisheh, to which allusion is made in the Kur xxiv. 11], means They alighted [after] going far in the journeying. (TA.)
غوى

غوى See غوى

غوى See غوى
see what next follows. I set up the banner, or standard; He set up a banner, or standard, for the people, or party: or he made it for them. 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. 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.] The clouds were, or became, stationary, upon, or over, him, or it; shadowing him, or it. The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, the horse in his contending in a race. 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.] The clouds were, or became, stationary, upon, or over, him, or it; shadowing him, or it. The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, the horse in his contending in a race.
The birds hovered, or circled, round about the thing. (TA.) [See also 2.] signifies the same as. (TA.) [See the latter, in art. 2.]

The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PS;) in respect of time and of place; (MA, PS;) syn. مدى, (S, Msb, K, TA,) and منتهى. (M, TA:) pl. غايات, (S, Msb, K, *) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] غاي.

(Msb.) 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, It is used with regard, or respect, to its ultimate import: opposed in this sense to مدا. 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, The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing). (Msb.) [And A person or thing, and persons or things, superlative, or consummulate, 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 مدى, A space that is, or that is
to be, traversed; or an extent, or the space between two points or limits: whence ابتدآ ء and the end, of a space between two points or limits.] ___ And i. q. غَلْوَة، meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Msb in art. غَلْو.) Also A banner, or standard: (S, Msb, K;) pl. غَابِتَات (Msb, TA) and [coll. gen. n.] غَائِي. (K, TA.) ___ And A banner 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 عَقَاب.] ___ 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 light of the rays of the sun; (S, K;) not the rays themselves: (S:) 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. غَابِتَات (S, TA.) ___ And Anything that shades a man, over his head, such as a cloud, dust, and darkness, and the like. (AA, S.) ___ And The bottom of a well; (S, K;) like غَيَابَة، غَيَابَيْاٰ. (S.) A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness. (TA.) 

That to which a limit is set, or put: so in the saying, لا تنخُر في المَعَيَّا (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 غَيَابَة [or space between two points or
limits]: a post-classical term. (TA.)
**Ghib**

1. غاب (S, O, Mgh, Msb, TA) aor. غيب (Msb) inf. n. غيبة [the most common form] (S, O, Mgh, Msb, K) and غيب (S, O, Msb, K) and غائب (S, O, Msb, K) and غيبوبة (O, K) accord. to some of the measure فعلولة, but accord. to others of the measure فعلولة i.e. originally غيبة, (MF,) and غيب (S, O, Msb, K) and غائب (O, K); (K) and غيب (Msb, K) He, or it, was, or became, absent; غاب being the contr. of حضر; (S 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 غيب.] You say, غاب عنه, inf. n. غيبة (S, Mgh, TA) &c., as above, (S, 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 غيب (TA.) And أوحشتي غيبة فلان [The absence of such a one has made me to feel lonely]; and أطلت غيبتك [Thou hast made thine absence to be long]; (A.) And أنا معكم لا أغيبكم [I am with you: I will not be absent from you]. (A.) And بنو فلان يشهدون أحيانا وبيعابيون أحيانا [The sons of such a one are present sometimes] and are absent [غيريون sometimes]: but one does not say غيbieيون [unless with من following it]: (TA:) [It seems, however, that غيبييون, here, is a mistranscription for غيبيون or the like; for] one says, غيبي عن فلان [Such a one was, or became, absent from me; or absented himself from me]; (S, K, * TA;) and غيبي also in a case of necessity in verse, (S, K, TA,) but not in any other case, (K, TA,) accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Keys says,
[thus in my copies of the S and in the TA; but we should read مغيبٍ whether it mean مغيبٍ 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 midday-sleep whereof the ill luck was absent from me, . . .; but Fr says that the word مغيب is marfooa, [i.e. that the right reading is مغيب, meaning simply absent,] that the verse is مكفتا.

[or made faulty in the termination], and that it is not allowable to make that word refer to مقبل, like as it is not allowable to say مقبل برتجل أبوه قائم. (S, TA. [One might be tempted to suppose that we should read مقبل; but this would not suit the context, which see in Ahlwardt's Divans of the six ancient Arabic poets, p. 119.]) ___ [عاب] الغاب, inf. n. غيبة, is also said of the mind (قلب), meaning It was, or became, absent. The inf. n. غيبة 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 مكينة . . . ما غاب عنه ابن شوى; and another voce غاب عنه ابن فحافة. Ibn-Abee-Koháfeh 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-Koháfeh] was skilled in genealogies and traditions, and that it was he who instructed Hassán. (TA.) ___ And one says also, غاب الرجل, inf. n. غيب and مغيب; and غاب the man journeyed; and went away, or far away.

(TA.) ___ And غاب the sun set: (S, Mgh, Msb, TA.) and the like is also said of the moon, (Msb,) and of other celestial bodies. (TA.) ___ And غاب the thing became hidden, or concealed, in the thing.] (K.) See also 8, in two places.

2 غاب He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, غاب عن هه. (TA.) See also غاب. ___ And see 8.

3 غاب 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 مخاطبة. (S, TA.) [You say, اغابت, 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 اغابت She (a woman) had her husband, (S,

Page 2313

Msb, TA.) or one of her family, (TA,) absent from her. (S, Msb, TA.)

5 اغابت see 1, in seven places. ___ The inf. n. اغابت 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 اغابت see 1, former half.

8 اغابت 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, (تناوله بظاهر الغيب بما يسويه,) 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 بهتان: (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 غابت
signifies the same: (K, TA:) [so does غيبة:غيبة does not always signify he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases المغيب في الوجه (K in art.) and المغتابون بالحضره (IAar, 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 Bd and Jel in civ. I having for its object the Prophet:] IAar says that غاب is syn. with إغتاب, 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.

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 غائب which [in this sense] is a subst., like كاهل, (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: (IAar, 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 الغيب as meaning, in the Kur lxxxi. 24, that which has been revealed: (TA in art. غيب: pl. غيوب.) [See also the Ksh and Bd in ii. 2.] [Hence, The world of the unseen; the invisible world.] And [hence also] one says, رجيم بالغيب.
He spoke of that which he did not know: (Ham p. 494:) and He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Msb in art. رجَّم, q. v.) And Doubt, or a doubting: (K:) but some disapprove this; some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. غِيَابٌ and غِيَابٌ. (K.) A poet says,

أَنتِ نِسَيْتُ تَعْلَمُ الْغِيَابَ
لاَ قَاتِلًا إِفْكًا وَلَا مَرَتَابًا

[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. غِيَابٌ. (TA.) Hence the phrase عن ظَهْرُ غْيَابَ in a verse of Lebed cited voce ظَهْرُ, q. v. (TA.) Hence also one says, سمَعت صوتا من وراء الغيب: i. e. [I heard a sound, or voice,] from [behind] a place that I saw not. (A, TA.) And تَنَاوَلَ بِظُهْرِهِ غِيَابَ: see 8. And And ظَهِرُ الغُّيَابِ (A) or ظَهِرُ الغُّيَابِ (TA, and A and O in art. [app. He spoke of it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى غِيَابِ.] Also The حَصَصَةَ [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 حَفْرَة, which has a similar meaning,) that is in the place where the kidney is situate, (Ksh, A, TA,) and which swells up when the beast becomes big in the belly: so says ISh: (Ksh ubi suprà:) or the حَصَصَةَ that is next to the kidney: (Bd in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be thus: see his Anthol. Gramm. Arabe p. 55:)] pl. غِيَابٌ: one says, شَبَِّيْتُ الدَّابَّةُ حَتَّى غِيَابٌ.
The beast drank until it concealed the pits of its kidneys. (A, TA.) And Fat: (K, TA.) i.e. the fat of the [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) See also غَيْب.

غَيْب : see غَيْب، in two places.

غَيْب is originally غَيْب of the measure فَعْلَة، with fet-h 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, (دَوْنَهَا,) is an eminence. (El-Hawázinee, TA.) And (K) i.e. أَجْمَة: (S, K, TA;) [i.e.] A bed of canes or reeds: (AHn, Msb, TA;) and [a thicket, wood, or forest; like أَجْمَة] a collection of trees, (AHn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA;) or a tall أَجْمَة, having high, or very high, extremities [app. to its canes or reeds]: (TA:) pl. غَابَات (Msb, TA) and [coll. gen. n.] غَابَ. (S, Msb, TA.) And A long spear (K, TA) that has extremities like those of the أَجْمَة [expl. above]: (TA:) [but I think that this addition in the TA correctly applies to غَيْب meaning 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 غَيْبَة meaning an أَجْمَة of dense trees: (ISd, TA:) pl. غَابَات (Msb, TA) and [coll. gen. n.] غَابَ. (TA.) One says، أُتَنَا فِي غَيْبَة، i.e. [They came to us] amid numerous spears, like abundant and dense trees: (A:) or غَابَة may be used in this case in the sense here following. (TA.) And A company, or congregated body, of men: (Aboo-Jábir ElAsadee, K, TA:) pl. غَابَ and [coll. gen. n.] غَابَ. (TA.)

غَيْب is an inf. n. [See 1, in several places.] Also, and غَيْبَة، A low, or depressed, piece of land or ground: so in the phrases وَقَعَنا فِي غَيْبَة and غَيْبَة [app. meaning We lighted upon a low, or depressed,
piece &c.; or perhaps the meaning may be we fell into &c.]. (S.) See also غيبة.

غيبة: the subst. from غبتا: (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 بهتان: (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.)

غيبان or غيبان, [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 ك, that it is مختفية, which may mean either the contr. of doubled or the contr. of moveant, 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 دن)] and غيبان, The roots of trees, (K, TA,) that are hidden from view: or, accord. to AHN, the غيبان and غيبان and غيبة, of plants, or herbage, are, with the Arabs, What the sun has not shone upon: and accord. to Aboo-Ziyád ElKilábee, the غيبان and غيبان of plants, or herbage, and also of their roots, are What is con-

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

غائب A thing that hides, or conceals, a thing from one: (Meyd:) and hence, (Meyd, TA,) a grave; (S, Meyd, TA;) and so (TA:) one says, غيبته غيابه غيابه (S, Meyd, TA) and غيابته (TA) meaning دفن في قبره (S, Meyd, TA) [i. e. May he be buried in his grave]: an imprecation of death against the man. (Meyd.)

غياب 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 غِيبَةٌ, accord. to one reading, in the Kur xii. 10; (TA;) [and غِيَابَةٌ; ] and of a valley; (S, TA;) &c.: (TA:) pl. غَيَابَاتٍ. (K, TA.) [And A covert, or place of concealment, of birds. 

(See مَتَالَةٍ.) See also غَيَابَةٌ, in two places: and غَيِّبَتَانِ. ___ And see غَيَابَةٌ.

غَلَبٍ 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) غَلَبَاتٍ غَلَبَاتٍ (S, Msb, K) and غَلَبَاتٍ (K) and غَلَبَاتٍ (Mgh, K,) or rather the last is a quasi-pl. n., (TA,) غَلِبَاتٍ غَلِبَاتٍ, [which is also properly speaking a quasi-pl. n.,] like صَحِبْ (Msb [in which غَلِبَاتٍ is not mentioned]):) the غَلِبَاتٍ غَلِبَاتٍ remains unchanged, notwithstanding the two fet-hahs, because it is likened to صَحِبْ, and, although it is a pl. [in signification] and غَلِبَاتٍ is an inf. n., it may be used as meant for an inf. n. (S, TA.) ____ See also غَلِبَاتٍ, first sentence. ___ Also A run in which a horse reserves [somewhat of his force for the time of need]. (A in art. صَهْدُ: see شاهد.)

مَغِيبٍ [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.]. (Msb.)

مَغِيبٍ and مَيْغِيبٍ, (Mgh, Msb, K,) or you say مُغِيبٍ [only], with ء, and [in the contr. sense] مَيْغِيبٍ, without ء, (IDrd, S,) and مُغِيبٍ, (TA,) A woman having her husband (or one of her family, TA) absent from her.

(S, Mgh, Msb, K, TA.)

مَغِيبٍ: see the next preceding paragraph.
God watered the country, or countries, with rain. He (God) sent down rain upon us. And The rain fell upon the earth. The land was watered with rain. The people were rained upon; rain fell upon the people. We were rained upon as much as we desired. The blossom shone. Originally

said of a blind man, He sought, or searched, [or groped, with the hand,] for a thing:

also written [with the unpointed] غث، and thus correctly, though ISd thought this latter to be a mistranscription. (TA.)

He became fat: (K:) said of a camel. (TK.)

inf. n. of [q. v.]. And [a subst. signifying Rain:] or rain that occupies the space of a [i.e. six miles, or twelve miles,] in width: or rain that is productive of much good; [supposed to belong to art. غوث, for it is added,] because mankind are aided thereby; thus expl. in the Sharh esh-Shifè: pl. [a pl. of pauc.] and [a pl. of pauc.] (TA.) [Hence a tropical usage in a saying mentioned voce And hence] And [hence] or bees collectively: so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] signifies also Herbage (Lth, S, A, O, Msb, K) which grows by means of the water of the sky. (Lth, A, O, K:) called thus by the name of its cause. (Msb.) And Clouds.
(S, O, TA.) [See an ex. voce فروقة.

غوث، originally غوات، see in art.

(ٌﺚَّﻴَﻏ i. q. [i.e. Water that is beneath a stratum of rock]. (TA.) [Hence بئر دَّات غَيث A well having a constant accession of water. (O, K.) ___ And [hence فرس دُو غَيث A horse that performs, (O,) or that increases [his running], (K, TA,) run after run. (O, K, TA.)

أرض مغوثة، (the latter being the original form, TA,) Land watered with rain. (S, O, Msb, K.)

غَيث مغوثة A general rain. (TA.) [But the epithet مغوثة evidently belongs to art. غوث; and the phrase properly signifies A rain that gives aid, or succour.]

أرض مغوثة: see مغوثة.
1. **Th.** He had a bending neck, and limber sides: (L, K;) or he had a lax, or limber, neck. (L.) [And Th. is app. said of a young woman as meaning She was soft, or tender; or soft, or tender, and limber in the sides. (See Th. below.) And Th. He was, or became, drowsy; or drowsy and with a bending of the neck. (See, again, Th. below.)]

2. **Th.** He affected a bending of his body, or he bent his body, from side to side, in his gait. (A.) And **Th.** 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.)

3. **Th.** A fresh, tender, juicy twig: (L:) and so **Th.** applied to a tree (ثِجَرة.) (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 **Th.** a woman, soft, or tender: (S, A;) or soft, or tender, and limber (L, K, TA) in the sides. (TA.)

4. **Th.** Th. or **Th.** (accord. to different copies of the K,;) Hasten thou; make haste; be quick: (K:) a word of the people of Esh-Shihr. (TA.)

5. **Th.** [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 **Th.** Drowsiness: (A:) [or drowsiness with a bending of the neck: see Th. below.]

6. **Th.** The prime, spring, or first part, of youth. (Ibn-'Abbád, O, K, TA.)
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.] A woman (L) who bends her body, or affects a bending thereof, by reason of her softness, or limberness. (L, K.) See also غَاد. Also Drowsy, and having a bending of the neck: (S, A, L, K;) fem. غَيدَاء \(\text{TA:}\) and pl. غَيدَاء \(\text{L:}\) occurring in a verse cited voce صبابة [q. v.], means Drowsiness that makes one to bend the neck from side to side. (L, TA.)
He brought, or conveyed, to his family, [or a provision of corn, or wheat, &c.] (Msb.)

[See also art. غور.] And He benefited them. (S, K, * TA.) 'AbdMenáf Ibn-Riba El-Hudhalee says

* ماذا يغير ابنى ربع عويلهما *

[What will their loud weeping benefit, or avail, the two daughters of Riba?] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say غارهم تخير (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 غارهم برزق (S, K) and so غارهم برزق (He bestowed upon them means of subsistence). (TA.) And غارهم نحن نخير (S, Msb) O God, benefit us with prosperity.

(Msb.) And غارهم مطر He (God) watered them with rain, (S, K, TA,) and bestowed upon them abundance of the produce of the earth. (TA.) And غار الأرض الغيث The rain watered the land. (Fr, S.) [See also art. غور. غور, aor. غور (AO, S, K), inf. n. غير, (TA,) He gave him the bloodwit; (AO, S, K;) as also غاره, aor. غاره (AO, S, TA;) غيره من أخيه (for his brother): and so غيره [See غيره على (TA,)] غيده على أمرته (S,) or من فلانه (Msb, K;) aor. غيره, inf. n. غيره, (S, Msb, K,) with fet-h, (S, Msb, TA,) and غار غار and غار (S, Msb, K) and غير (K,) [He was jealous of his wife:] he was jealous for her (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 غَيْرَةَ, below:) or] he was angry at the conduct, or action, of his wife. (Msb.) And َنَﺎَﻓ َِّـِْـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّ~

He made the thing other than it was; (K) made it cease to have the quality which it had; (Msb) 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], ٌﺔَﻤْﻌِﻧ ﺎَﻬَﻤَﻌْـﻧَأ ﻰَﻠَﻋ ٍمْﻮَـﻗ ﱠﱴَﺣ ٱ َْﱂ ُﻚَﻳ اًِّﲑَﻐُﻣ َﻚِﻟٰذ ﱠنَِ اوُِّﲑَﻐُـﻳ ﺎَﻣ ْﻢِﻬِﺴُﻔْـﻧَِ 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.] ّﲑﻏ َﺐْﻴﱠﺸﻟا He plucked out the white, or hoary, hairs. (TA.) ___ ّﲑﻏ ْﻦَﻋ ِﻩِﲑِﻌَﺑ He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it. (TA.) One says ُﻩﺮﻳﺎﻏ ِﺔَﻌْﻠِّﺴﻟِ He bartered, or exchanged, with him, in buying and selling. (S, K.) And َﺮَـﻳْﺎَﻏ َﺔَﻌْﻠِّﺴﻟا He left the people putting to rights, or adjusting, or repairing, the camels' saddles. (S, TA.) See also 1, latter half. 3 اَﺮَـﻳﺎَﻏ They differed, each from the other. They differed, each from the other.] You say اَـﻳﺎَـﻳ َْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْ~

He bartered, or exchanged, with him, in buying and selling. (S, K.) And َـﻳ َْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْـُرَـﻳََََْ~

He bartered, or exchanged, the article of merchandise with him. (TA.) And َـﻳ َْـُرَـﻳََََْـُرَـﻳََََْ~

2
He exchanged the article of merchandise. (S, * K, * TA.) El-Aasha says

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.)

He made his wife jealous; he married another in addition to his wife, so she became jealous. (As, A'Obeyd, Msb, K:) belonging to this art. and to art. غور. (TA.)

It became other than it was; it ceased to have the quality which it had; it became altered, or changed, from its state or condition. (K.) It became altered, or changed, in odour; or otherwise, for the worse; turned, or turned bad; became corrupted, spoiled, tainted, infected, illsmelling, stinking, fetid, rancid, rank, fusty, or frouzy. (The lexicons passim.) And It became exchanged for another thing. See also 1, last signification.

The things differed, one from another. (S.)

He procured [a provision of corn, or wheat, &c.]. (K.) You say خرج يغتار لأهله He went forth to procure ميرة for his family. (Fr, Sgh.) He derived, or obtained, benefit, advantage, or profit. (TA.) See also غور.

Other: and the pl. is أَغِيَارُ. (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,] يَغِير signifies i. q. سوَى [other than; exclusively of; or not, as used before a substantive or an adjective]. (Msb, K: in the CK [erroneously] سوَى.) 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, Msb:) you say [A man, other than, or not, thou, came to me]: (Msb:) and [نعمل صالحا غير آنذى كنّا 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 آسن] من ماء غير آسن

[Of water other than, or not, altered in taste and colour]. (Kur xlvi. 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 (Mughnee, K,) or by (K:) [in which case it signifies Any other person or thing; any person or thing beside, or else:] you say [فغسط 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, مقبوسا, being suppressed: (Mughnee:) and وليس غيرها, (Mughnee, K;) the noun [of ليس] being understood; i. e., ليس المقبوض غيرها; (Mughnee:) and ليس غيرها [المضاف غيرها], in which the affixed noun [for المضاف، in the K, I read المضاف، as in the Mughnee,) is suppressed, and the noun [of ليس] is also understood: (Mughnee, K;) and ليس غيرها (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 قبل and بعد, nor of place like فوق and تحت, but like كل and بعض, 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:) and وليس غيرا, وليس غيرا (Mughnee, K;) 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-Málík;

* جَوْاَبَ اَنْحَجَ أَتَمَّ أَوْلَىَ فَوْدْنَا
* لِعْنَ عَمَلٍ أَسَفَلَتِ لاَ غَيْرٍ تَسَأَلُ
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 [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. الَّذين 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: (Msb:) Az says that غير is here in the gen. case because it is an epithet to الَّذين; 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 الَّذين has not [in itself] a direct meaning (لاَّ الَّذين غير مضمود صمده), [it being merely a conjunct noun, the meaning of which is determined by what follows it,] notwithstanding it has the art. الَّذين prefixed to it: Abu-l-'Abbás says that Fr holds الَّذين to have the office of an indeterminate noun; and that غير, accord. to some, may be an epithet relating to the nouns implied in الَّذين, these not having a direct meaning: Akh says that غير [with what follows] is a substitute [for الَّذين with what follows], as though the meaning were the way of those who are not the objects of anger]. (TA.) The reading غير 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 them; or by [أَعْنِى 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 the mishlap 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. (Msb.) In the following verse of Hassan,

* أتانا فلم تعدل سوا بغيره
* نبي بدا في ظلمة النيل هاديا

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 cetera.] [غير ليس [He, or it, is not]; as in the phrase كلام الله غير مخلوق, the word of God is not created, syn. ليس مخلوق. (Az, TA.) [غير It is also used in the sense of 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 [فرم أضطر غير, (S, K;) in the Kur [ii. 168, and other places], (S;) i.e., [But whosoever is necessitated, being hungry, not transgressing the due bounds], (S, K;) [غير It is also used as an exceptive, (S, Mughnee,) in the sense of Except; save; or but]; (Msb, K;) and then it is put in the same case in which the word following إلا would be put in the same phrase, (S, Mughnee, Msb, K;) because it is originally a qualificative, and its use as an exceptive is adventitious: (S;) therefore you say [The people came, except Zeyd]; and [ما جاء القوم غير زيد] [Not any one came to me, except Zeyd]; (Msb, K;) or its case depends upon the governing words, so that you say [No one stood, except Zeyd], and [ما رأيت غير زيد] [I saw not any, except Zeyd]; (Msb:) but Fr says that some of the Benoo-Asad and Kuda‘ah put غير in the accus. case, when used in the sense of إلا, whether the phrase before it be complete or incomplete; saying [ما جاءني غيرك] [Not any...
one came to me, except thou: (S, Msb:) and AA says that when غير has the place of إلا, it is put in the accus. case. (Msb.) In the saying لا إله إلا الله, غير is in the nom. case because it is the enunciative of إلا; but it may be put in the accus. case, as meaning إلا. (Msb.) When, as an exceptive, it is prefixed to an indecl. word [not preceded by a prep.], it may be itself indecl., with fet-h for its termination; as in the following verse;

* لم يمنع الشر منها غير أن نطقت *

* حماة في غصون ذات أوقال *

[Not any one came to me, except that a pigeon cooed, upon branches having which app. means stumps of cut shoots]. (Mughnee, K.) [See also an ex. (of غير in a verse cited voce Bيد.)] [It is often used with a prep.; as in Without reckoning; (Kur ii. 208, &c.;) and Without leprosy. (Kur xx. 23, &c.)] [غير (JK, K) and (JK) signifying The act of altering, or changing, i. q. (JK, S) are subst. from تغيير; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no unaugmented verb. (TA.)] [Hence,] غير الدهر, the former of these two words being of the same measure as عنب, The accidents, or casualties, of time or fortune, which alter, or change, things: (K:) [or alteration, or change, of time or of fortune; for IAmB says, with respect to the saying لا أراين أيه بلك غيرا that غير is from a subst. like تغيير الحال, a subst. like as meaning a portion of the night:; or that it may be a pl., of which the sing. is غيرا. (TA.)] [Hence also,] [lying: or a lie, or falsehood: syn. كذب: (TS, K:) or [rather] lies. (JK, A.) You say جاء بنتان غير [or غير جاء بنتان غير ] He uttered lies. (A.)

see في جميع، last quarter, in four places: and see also.

Jealousy;] a man's dislike of another's participating in that which is his [the
right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. (TA:) or anger at the conduct, or action, of a wife. (Msb.) [See 1, last signification.]

A provision of corn, or wheat, &c., which a man procures for himself; syn. مِمْرَة (S, Msb, K,) as also غَيْر (TA:) [or the latter is probably syn. with مِمْرَة used in the sense of an inf. n.:] pl. of the former غَيْر (Msb.)

[See art. غُور.] See also غَيْر, last sentence but two. ___ Also A bloodwit; (AA, S, K;) syn. (AA, S:*) and غُور is a dial.

var. thereof: (TA in art. غُور:) غَيْر (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; (TA;) and the pl. is غَيْر (S, TA:) and the دَيْة is said to be termed غَيْر because it is a substitute for retaliation. (TA.)

fem. غَيْر: see غُور, in two places.

The cognizance, or badge, of the free nonmuslim subjects of a Muslim government; such as the زِنَاغ (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K;) or, as some say, the cognizance, or badge, of the Jews. (TA.) ___ Speech, or language, having its own proper guise; not altered therefrom. (Msb in جَلْف.) See also غَيْر.

and غَيْر (S, Msb, K) and غَيْر (S, K) epithets [all of which are intensive] from غَار عَلَى أَهْلِه, (S, Msb, K,) i. e., from: (TA:) [Very jealous: &c.: see غَيْر] and غَيْر (S, Msb, K) and غَيْر (TA) signify the same applied to a woman: (S, Msb, K;) the pl. of غَيْر (S, Msb, K;) masc. and fem., (S, K,) and he who says [or يُصِرُّ رَسُل] says غَيْر (TA;) and of غَيْر (S, Msb, K;) and of غَيْر, غَيْر (S, Msb, K) and غَيْر (S, Msb, K;)

and of غَيْر (S, K)

غَيْر: see the next preceding paragraph.
More jealous than fever: because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.)

Land watered: (S, K:) or rained upon: (TA:) the former [like the latter] is with fet-h to the m. (S.)

One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.)

See: see مَغِيْر، in two places.

See: see اَرْض مَغِيْرَة.
 água

 agua, aor. n. água (S, A, Msb, K) and água (Msb, K) and água (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; (Msb:) [contr. of água, aor. água; as also água, (S, K,) which is of the dial. of El- Hijáz. (TA.)] It (a thing, Msb, a flow of milk, TA, and the price of a commodity, S, Msb, K) decreased, or diminished, or became deficient. (S, Msb, K,) 

* dádarázamat am wáhrálmâ . dádarázamat am wáhrálmâ

(xii. 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 Katádeh's explanation of água, below, which favours this reading. (TA.) You say also, água (S, A) The generous became few; (S, TA,) and failed, or perished, (TA,) and the mean became many. (S.) água (S, Msb, K,) aor. as above,
He (God, S, Msb) 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: (Msb:) and ُﻪﺿﺎﻏا signifies the same; (S, A, K;) and so does ُﻪﻀّﻴﻏ, inf. n. (TA;) thus the first of these verbs is trans. as well as intrans. (S.)

[It is said in the Kur xi. 46,] َﺾﻴِﻏَو ُءﺂَﻤْﻟٱ (S, A) And the water was made to become scanty, &c.: (S:) or was made to decrease, or diminish. (A, * Bd.) And hence the saying of 'Aisheh, describing her father, َضﺎَﻏَو َﻊْﺒَـﻧ ِةﱠدِّﺮﻟٱ And he did away with what appeared of apostacy. (TA.) You say also, ضّﻴﻏ ُﻪَﻌْﻣَد (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. خَبِيض,) 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 ْﻦَم here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Hasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, ْﺪَﻗ َنﺎَﻛ ْﻦِﻣ رَﻄَم meaning ْﺪَﻗ َنﺎَﻛ ٌﺮَﻄَم (TA.) One relation of this verse gives خَبِيض; but the former is the right. (O and TA in art. خَبِيض.) Also He opened a way, passage, or channel, for it (namely water) to flow forth to a ضَيِغَم [q. v.]. (Msb.) He diminished it, namely the price of a commodity; (Ks, S, Msb, K,) as also ُﻪﺿﺎﻏا. (K,) And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.)

He frequented, or kept to, the خَيْضَة [q. v.]. (S,
An abortive fetus, not completely formed; (Katádeh, K;) i. e. less than seven months old. (TA.) Little; or a small quantity: as in the saying, or in أَعُطَاهُ غَيْضًا مِن فِيْضَةِ He gave him little from much. (S, A, K.) An abundance of the trees called ثَرْلَعْثُأ; i. e. ثَرْلَعْثُأ and جُمُعُرْثُأ, جُمُعُرْثُأ and جُمُعُرْثُأ. (TA.) [See also غَيْضَة.]

The плоскость [or spadix of a palm-tree]; (IAar, IDrd, O, K, TA;) like غَيْضَةٍ وَغَيْضَةٍ; (TA:) or the مُجَعَّم (AA, O, K) [thus correctly (in the CK مُجَعَّم) evidently, I think, here meaning the heart (commonly called جُمُعُرْثُأ 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] لِيْفٍ [q. v.], and all of which is eaten. (AA, O, K.)

A thicket; syn. جَمَّةٌ; i. e. a collection of tangled, or confused, or dense, trees: (Mgh, Msb;) or an جَمَّةٌ مَـغِيضٍ [q. v.] of water collected together, in which, in consequence thereof, trees grow: (S,) or an جَمَّةٌ مَـغِيضٍ and a place in which is a collection of trees in a جَمَّةٌ مَـغِيضٍ of water: (K,) or particularly, of [trees of the willow-kind called] غَـبِّرَةٍ; 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 غَـبِّرَةٌ غَـبِّرَةٌ; (AHn, O;) [see also غَـبِّرَةٌ] pl. [of pauc.] غَـبِّرَةٌ (S,) and [of mult.] غَـبِّرَةٌ غَـبِّرَةٌ (S, Mgh, Msb, K) and غَـبِّرَةٌ مُـغِيضَاتٍ (Msb:) 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 غَـبِّرَةٍ in Nejd adjacent
to the غَرب of the cultivated lands, when they are collected therein, are termed غَيَاض.

(O, TA.) [See also غَيَاض.]

غَائْض as used in the following verse,

is said by some to mean ضَائِغ, 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 ضَائِغ 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.)

مَغِيَض is an inf. n. (TA. [See 1, first sentence.]) And also the pass. part. n. of غِيَاض; applied to water. (Msb, TA. * ) And a n. of place, signifying A place where water sinks, or goes away, into the earth: (Msb, TA:) or مَغِيَض مَاء signifies a place where water enters into the earth]: and a place where water collects: (Mgh:) see also غِيَيض; مَغِيَض. (Mgh.)
غيط

1 غاط, aor. غيط, inf. n. غيط, aor. غوط, inf. n. غوط, in art. غوط.

غيط: غاط in art. غوط.

غيط: غاط in art. غوط.
1 غيط, (S, Msb, K,) aor. غيط, (Msb, K,) inf. n. غيط, (Msb, TA,) He, or it, affected him with غيط [or anger, wrath, or rage; &c.; i.e. angered him; or enraged him; &c.]; (S, Msb, K, &c;) as also غيط; (IAar, Th, K; [in a copy of the Msb, غيط, which is doubtless a mistranscription;]) and غيط, (S, K;) and غيطا; (IAar, Th, Msb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غيط below.]

2 غيط see the preceding paragraph.

3 غيط, inf. n. غيط: 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.) غيط also signifies An acting in a leisurely manner: or it is [a] mutual [acting in that manner]. (TA.)

4 غيط see the first paragraph.

5 غيط, غيطا, 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.) غيطا غيطا The midday, or summer-midday, became [ragingly or] vehemently hot. (K, TA.)

8 غائظا He was or became, affected with غيط [or anger; or rage; &c.; i.e. he was, or became, angered; or enraged; &c.]; (S, Msb, K,) من َاذُه ٌبَلْيَا by reason of such a thing; and sometimes one says, من َاذُه ٌلا َشيء by reason of nothing; (Msb;) as also غاط. (S, K.)
Anger; wrath; syn. غضب (K) or rage, or vehement anger; for it has a more intensive signification than غضب: (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, (Msb, K,) encompassing the liver, by reason of some event that is disliked or hated, and sometimes by reason of nothing: (Msb:) or the outbreak, and commencement, of anger. (IDrd, K.)

—it, in the Kur

[lxvii. 8], means It shall almost burst asunder by reason of vehemence of heat. (TA.)

—he did that in order to distress thee, or anger thee, or enraged thee, time after time. (K in art. غضب.)

Affecting with غضب [or anger; or rage; &c.; i. e. angering; or enraged; &c.]: (TA:) pl.

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 enraged, of names, is the king of kings.]

AFFECTED WITH غضب [or anger; or rage; &c.; i. e. angered; or enraged; &c.]. (S, Msb.)

A stone cooking-pot. (A, TA.)
The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left. (S, O, K.)

He fled, or turned away and fled; and drew back, or drew back in fear; (O, K,) and was cowardly. (K,) You say, ḥml flān fī ḥarb fūjīf, i.e. [Such a one charged, in war, or battle, and] was cowardly; or retreated, and was cowardly. (S.)

See also 5.

He made the tree to bend, or incline, (O, K, *) by reason of softness, or tenderness. (TA.)

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 selfconceited 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 ُْرَم ُﲑِﻌَﺒﻟا ُﻒﱠﻴَﻐَـﺘَـﻳ, mentioned by As, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) One says also, ُْرَم ُْعِنَالِم, meaning He refrained, or drew back, from the affair, in fear; as also ُْرَم ُْعِنَالِم; this latter mentioned by Th. (TA,) And ُْرَم ُْعِنَالِم signifies also The being, or
becoming, creased, or wrinkled: like عضف. (TA in art.)

A species of trees, (AHn, S, O, K,) growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character, or form, (AHn, O,) having a very sweet fruit, (AHn, O, K,) of the kind termed عفت like the pods (قرون) of the bean, and its wood is white; so, says AHn, I have been informed by some of the Arabs of 'Omán, which is the place of its origin: n. un. with ﺖ: (O;) accord. to some of the Arabs, the species of trees called يثبوت [see this word, of which one description agrees exactly with that given above,] (O, K, * TA, *) which is found in 'Omán: (TA:) accord. to AZ, it is of the trees called عضاء, and is a tree like the قرض [q. v.], thorny, of the region of El-Hijáz, growing in the [high, or high and rugged, grounds called] [pl. of قفاف]. (TA.)

A flock of birds. (Ibn-'Abbád, O, K.)

غيف and غيفان, (O, K, TA,) the latter like هيحان, (K, TA, in the CK مرح, i. q. مرح; (O, TA;) in the Tekmileh, like كنف; and in the copies of the K مرح; 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.)

Having a bending of the neck, (like أعياف,) but without drowsiness. (O, K.) ___ And,
applied to trees (شجر), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also غيفان (the fem. of the former) applied to a tree (شجرة). (TA.) And عيش أَغِيف (Ibn-'Abbád, O.)

soft, or an easy, and a plentiful, life; (Ibn-'Abbád, O, K;) like أَغْيِشف. (Ibn-'Abbád, O.)
A certain aquatic bird; as also The crow, or raven: (ISd, K:) so sometimes called because of his cry. (ISd, TA.) غَاقِ is a word imitative of The cry [i.e. caw] of the crow, or raven: when indeterminate, [meaning a caw,] it is with tenween, (IJ, S, O, K,) i.e. غَاقِ. (IJ, TA.) غَاقِ: see the preceding paragraph.
Such a thing brought evil to such a one.

He compressed the mother of his child while she was suckling it. She gave her child to drink what is termed 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, Msb:) and (S, K,) She suckled her child while she was being compressed, or while she was pregnant. (TK.) [See also 10.] They brought forth twice in the year. (O, K, TA.) See also the next paragraph.

The trees became tangled, or abundant and dense, in their branches, having leafy coverings or shades; as also: (K:) or all signify the trees became large, and tangled, or abundant and dense. They became many: (O, K:) and (so in the O, but in the K or) their cattle, or possessions, became many. (O, K:) He entered the thicket, or covert. (O,) And He (a lion) entered among the trees, and took them as a covert. (TA.)

He did evil to him without his knowing whence it came so that he might prepare himself. (TA.) It is said in a trad.,
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.)

meaning the sinking into the ground and being swallowed up. (S, O, K.) See the latter word below: and see also 8 in art. ُغُول. One says, ُغُتِبَلِلْ, meaning He was deceived, and taken to a place, and [there] slain. (TA.) ُغُتِبَلِلْ said of a boy, He became thick and fat. (S, K.)

10 ُلْيَغِتْا, said of a woman, a verb of which the subst. is ُلْيَغِتْا [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 ُلْيَغِتْا for ُلْيَغِتْا ﺎَهَدَلو; 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.

ُلْيَغِتْا: see ُلْيَغِتْا, first sentence, in two places. ___ As some say, (Msb,) it signifies The milk with which a woman suckles while she is being compressed, or while she is pregnant: (S, K, TA:) you say, ُهْتَقْسُ ﺎَلْيَغِتْا ( , Msb,) or ُلْيَغِتْا ( , K, TA,) i.e. She gave him to drink such milk. (TA.) Also Water running upon the surface of the earth; (S, Mgh, O, Msb,

Page 2319

K;) thus correctly, with fet-h; but ُلْيَغِتْا, 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 ُغِيْعُلْ: 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 suprà.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed ُلْيَغِتْا ( , S, Mgh, O, Msb, TA, or ُلْيَغِتْا, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Msb, TA;) and in the case of that which is irrigated by the
bucket, half of the tenth. (S, TA:) [See also an ex. voce صبابة.] ___ And Any valley in which are flowing springs: (K:) or a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth: (Lth, TA:) and any place in which is water, (K, TA,) such as a valley and the like: (TA:) and غيل, with kesr, signifies any valley in which is water; and the pl. of this is [a pl. of pauc.] and غيل. (K.) ___ See also غيل. Also A plump, full, ساعد [or fore arm]; (S, O, K;) and so مغتال: (K:) the latter said by Fr to be applied to a wrist as meaning full because from الغول; but this saying is not valid, as غيل is found in the same sense. (IJ, TA:) [See an ex. of the former in a verse cited voce غلف.] And A fat, big, boy; as also مغتال: (K:) fem. of the former غيله; (TA;) which is applied to a woman as meaning fat; (S, K;) or a fat, big, woman. (AO, TA:) ___ See also غيل, in two places. Also The ornamental, or figured, or variegated, border (syn. علم) in a garment: (AA, K:) pl. غيل. (AA, TA:) ___ And A line that one makes, or marks, upon a thing. (K.)

غيل A thicket; or trees in a tangled, confused, or dense, state: (As, S, O:) or an abundance of such trees, (K, TA,) not thorn-trees, amid which one may conceal himself: (TA:) and غيل signifies the same: (K:) and the former, a collection of reeds or canes, and of the kind of high, coarse, grass called حلفانة: (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 غيل, occurring in the Deewân of the Hudhalees, is expl. by Freytag, as signifying saltus: ] and the place [meaning covert of the lion: it may not have the termination َةِ: the pl. is غيل. (S, O;) and غيل is said to be an anomalous pl. of غيل. (O and TA in art. غيل, voce غيل، q. v.) ___ See also غيل, in two places. غيل: see غيل. غيل: see غيل. ___ Also A single act of غيل [q. v. voce غيلة]. (TA.) See also غيل. It is also fem. of the epithet غيل [q. v.]. (TA.)
and signify the same; (Mgh, O, Msb); i.e. The *compressing one's wife while she is suckling*: (Mgh, Msb:) thus expl. by AO as stated by A'Obeyd: (Mgh:) and thus the former signifies accord. to El-'Alkamee; and so says Málik or, accord. to El-Munáwee, it signifies the *compressing one's wife while she is suckling* or *pregnant*: or, accord. to ISk, a woman's *suckling while pregnant*: (from a marginal note in a copy of the Jámi\' es-Sagheer of Es-Suyootee, in explanation of a trad. mentioned in what here follows, commencing with the words ْﺪَﻘَﻟ ُﺖْﻤََﳘ) and *has this last signification* (Mgh, TA) accord. to Ks: (Mgh:) *is the subst. from*ْﺖَﻠَـﻴْﻐَـﺘْﺳِا* (K:) and IAth says that *is a dial. var. thereof; or, as some say, this denotes a single act [of what is termed] *Gil\'alah*; or the pronunciation with fet-h is not allowable unless with the elision of the َة. (TA.) One says, ِتﱠﺮَﺿَأ ُﺔَﻠﻴِﻐﻟا ِﺪَﻟَﻮِﺑ ٍنَﻼُﻓ, 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 *Gil\'alah* (S, Mgh, * O, Msb, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children. (Mgh, O, Msb.) [See also 4 in art. ِﻒَﺳَد.] Also The *act of deceiving, or beguiling*: (K) and *Gil\'alah* (S, O, K: [see 8, and *Gil\'alah*, as expl. in art. ِﻎَوُول:*]) accord. to Aboo-Bekr, in the language of the Arabs it signifies the *causing evil, or slaughter, to come to another from an unknown quarter*. (TA.) One says, َقَتَّلَه َ]='Gil\'alah', meaning *He deceived, or, beguiled, him, and went with him, or took him, to a place, and slew him* (S, O, K) *when he reached it*: (S, O:) or *he slew him at unawares*. (Abu-l- 'Abbás, TA.) Also The *faucial bag of the he-camel*. (IAar, K.)

A species of the [trees called] *Gil\'alah*; (Mgh, Msb;) the [Species of lote-] trees called *Gil\'alah*; (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 *Gil\'alah* [pl. of *Gil\'alah*] are often found before it, is
rejected and false: (TA:) Lth and ISh say that it is the *same as* the [q. v.]. (TA in art. طَلَحَّ)-growan, as stated by IJ, on the authority of Aboo-'Amr Esh-Sheybánee, who had it from his grandfather, is sing. of غَيْلِ (TA,) which

is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, K, TA, ) نَفْرٍ in the CK being a mistake for بَقَرٍ,] and to camels, (K,) signifying *Numerous*: and also [in the K or ]fat. (AO, IJ, O, K.) And, applied to anything, *Alone; solitary*: pl. غَيْلٍ (AA, TA.)

like سَيِّدٍ, (O, TA,) in the K غَيْلٍ, 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 غَيْلْهَا applied to a land: (O, TA: [mentioned also in art. غَوْلٍ]) or, as some say, غَيْلٍ غَيْلٍ, thus applied, (O, TA,) but accord. to the context in the K غَيْلِ (TA,) signifies *Such as one judges to be of little extent, though it is far extending:* (O, K, * TA:) and so غَوْلٍ غَوْلٍ, so applied, has been mentioned in art. غَوْلٍ as having this meaning. (TA.) And غَيْلْهَا applied to a woman signifies *Tall:* (O, TA:) and so غَوْلٍ غَوْلٍ. (TA in art. غَوْلٍ.)

The lion: (K) or the lion that is in the غَيْلٍ [or covert]. (O.)

Much, or abundant, dust or earth. (TA.)

Rancour, malevolence, malice, or spite, that is covert, or concealed. (K.) And Evil, or mischief; as also مَغَانِلَة: (S, K:) thus in the saying فَلَانٌ قَلِيلٌ غَانِلَةَ Some one is a person of little evil or mischief]. (S.) See also the same word in art. غَوْلٍ.

Full; big, or large. (TA.)

(Mgh, K) and مَغِيلٌ (S, Mgh, K) A child given to drink what is termed غَيْلٍ (S, * K: [See 4:1]) or suckled while its mother is pregnant. (Mgh.)

: see the next preceding paragraph.
A woman giving her child to drink what is termed غيل: (S, K: [see 4:]) or suckling it while she is pregnant. (Mgh, Msb.)

Continuing, or remaining fixed, or stationary, in the غيل [meaning thicket, or covert, in the CK غيل]: and entering therein. (K, TA.)

A tree (شجرة) having tangled, or abundant and dense, branches, with leafy coverings or shades. (K)

غتان: see غيل, latter half, in two places.

مغتيل: see مغيل.
The sky was, or became, clouded, or covered with clouds. (S, * Msb, K. * 
**
He was, or became, thirsty; (S, K, KL, * [like 
**
and affected with internal heat. (S, K) And 

He thirsted for water; or the water: or he thirsted for it vehemently, accord. to an explanation of 
given below]. (TA.)

The night became like the clouds; (K;) became dark, and came like the clouds. (TA.) And The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAar as with [evidently mistranscriptions for 

The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) And He (a man, TA) became stationary (K, TA) like the clouds. (TA.)

see the first paragraph.
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. غيام and غيوم. (TA.) Also Thirst: and internal heat. (AA, S, K.) [See also غيمة.] ___ And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) ___ And a certain disease in camels, like that called قلاب [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (أثرياء, 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.) غيم Dense, or tangled, trees: like ناديغ [which is a dial. var. of غيم in other senses]. (TA.) غيمة Thirst; so says A 'Obeyd: or vehemence of thirst: thus in the trad. cited under غيمة [q. v.]. (TA.) [See also غيم.] غيمان Thirsty: and affected with internal heat: fem. غيمى: (S, K:) the latter applied to a woman. (S.) يوم غيوم [A cloudy day:] a day having غيم [or clouds, or clouds covering the sky]. (Th, TA.) غيموم A camel affected with the disease termed غيم: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)
Such a thing covered, veiled, or concealed, him, or it: (Ham. p. 574:) [and so ; whence] one says, The clouds covered, or overspread, or wholly covered, the sky: (S, K.) And Such a thing was covered over. (S.) [Hence, as also [in the CK (erroneously) ]; 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 , meaning the like of rust covering the heart, the CK has .]) The saying, in a trad., 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 [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 . (Msb.) One says also, (Msb, TA, inf. n. ; as also ; ] (TA.) The sky became covered (Msb, TA) with [i. e. clouds, or an expanse of clouds]. aor. , inf. n. , [inf. n. ; ] I was, or became, thirsty. (S, K.) And I became, thirsty. (TA.) And The camels were, or became, thirsty. (TA.) i. e. The camels were, or became, thirsty. (K, TA) i. e.
His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit; syn. ٌْﲔَﻏ. (S, K.)

He wrote a beautiful غَﻦﱠﻳَ ﺎًﻨْـﻴَﻏ. (TA.)

see the first paragraph, in three places.

ガー: غَﺮَيَة.

[mentioned above as an inf. n. is also a subst., as such] i. q. غَﺮَيَة, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds,] as in the phrase in a day of clouds: (S, * TA:) or, meaning clouds, it is from شجر signifying as expl. in the beginning of this art. (Ham. p. 574.) ___ And ٌْﲔَﻏ Dense, or tangled, trees: (TA:) like غَﺮَيَة. (TA in art. غَﺮَيَة.) Also [like غَﺮَيَة signifying] Thirst. (S, K. [See also 1.])

And [The letter غ] one of the letters of the alphabet: (S, K:) pl. [of mult.] غَﺮَيَةَوَ and [of pauc.] غَﺮَيَةَانَ and غَﺮَيَةَات. (TA.) See 2, and art. غَﺮَيَة.

ガー: غَﺮَيَة The ring at the head of the bow-string. (K.) [See غَﺮَيَة.]

胃肠 [like غَﺮَيَة, q. v.;] so in the M; (TA;) [and it is said that] the gut is like غَﺮَيَة The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] حيتي, غَﺮَيَة. (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَﺮَيَة. (K.) See also the next paragraph.
is applied to a tree (شجرة) as meaning \textit{green}, \textit{(AO, S, TA,)} abounding with leaves, having tangled, or \textit{dense, branches,} \textit{(AO, S, TA,)} and \textit{soft,} or \textit{tender:} and sometimes it is thus applied to herbs: \textit{(TA,)} or [applied to a tree] it signifies \textit{great, having wide shade:} from the phrase غان عليه كذا, expl. in the beginning of this art.: \textit{(Ham p. 574:)} and signifies [also] \textit{such as is tall,} \textit{(K, TA,)} of trees, or, by way of comparison [thereto], of men: \textit{(TA,)} the pl. is غين (S, TA,) which is expl. by Kr as meaning the \textit{abundance, and collected state, and beauty,} of \textit{[the trees called] كارد and رديس;} but what is well known is that it is pl. of ئائيغة applied to a tree; of which غينة, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the \textit{[genuine]} language, nor is it agreeable with the analogy of Arabic. \textit{(TA,)}

\* مغين, in the original form, [for مغين, act. part. n. of آخان,] is used by Ru-beh in the following verse:

\* أمسي بلال كالريح المدجن
\* أمطر في أكنا غين مغين

\* [There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. \textit{(S,)}
The twentieth letter of the alphabet: called [and ] (TA.) It is one of the letters termed [or non-vocal, i.e. pronounced with the breath only, without the voice], and of those termed [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in [and TA in ] sometimes it is substituted for [ and in [ Al-F, the well-known herb so called [ ] for which they say [ ]; and in [ ] the grave, or sepulchre, for which they say [ ] but using for the pl. [ ] and not [ ]; and not [ ]; accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. [ ] is a particle having no government: (Mughnee, * K, * TA:) or it governs a mansooob aor.; as in the saying, [ Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofoes; (Mughnee;) but the truth is, that the aor. is here mansooob by [ ] meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the [ ] in this case is necessarily suppressed: (I'Ak p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys],

*فمَئلَكَ حُبِّيَّ قَدْ طَرَقْتَ وَمُرَضَعُ[

[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 [ 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 [ Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] [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 [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 [I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdad,] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the that denotes causality; as is shown by the correctness of one's saying [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 occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, [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 (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] [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 (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), [as though meaning بين الدَّخُول فَحَوْمَلٍ]
Between Ed-Dakhool and Howmal; (Mughnee, K, TA;) the right reading of which is asserted by As to be with
[amidst the places of, or
pertaining to, Ed-Dakhool, and the places of, or pertaining to, Howmal; the former
places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to
pause]; this phrase being allowable like the saying
[I sat amidst the learned men
and the devotees]: it has been said that [is here suppressed before ِين، and that ِف is used in the place of ِلِإ; but this
usage of ِف is strange: (Mughnee:) ___ the third thing that it denotes when used as an adjunctive to an antecedent is relation to a
cause: (Mughnee, K, * TA: *) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a
cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings
[He beat him, and he consequently wept,] and
[He beat him, and consequently pained him,] when the beating is the cause of the weeping and of the pain: (S, TA:) used in this
manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14]
فَوْكَرَهُ [And Moses struck him with his fist, and consequently killed him];
or a qualificative, as in [the saying in the Kur vi. 52-54]
الأَكْؤُنْ مِن شَجْرٍ مِن زَقَّومٍ فَمَالَئُهُ مِنَّهَا أَلبَطُونُ فَشَارِبُونُ عَلَيْهِ[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]
وَإِن يُمسِكَ بِهِ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ [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 [If thou visit me, thou wilt be a welldoer]; in which what follows ف is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for أنت is an inchoative, and محسن 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 aplastic; as in the saying in the Kur xviii. 37 and 38 [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] [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] [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] [If he steal, a brother of his hath stolen before]: or tropically, as in [the saying in the Kur xxvii. 92] [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] [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the Kur iii. 111] [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,

\[
\text{فَإِنَّ أَهْلَكَ فَذِى حَنْقٍ لَظَاَ}
\]

(on account of the metre); for \( بُر\) 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 [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying [If Zeyd treat thee with honour, treat not thou him with contempt]: or negative, either by means of لَن or by means of مَا; as in the saying [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 [If thou treat me with honour, I will treat thee with honour]; and you may say [which is the more usual] if you do not make it [i. e. of \( أَكْرُمُك\)] the enunciative of a suppressed inchoative [i. e. of أَكَرَّمَك\(ُ\)]: and in the case of the negative by means of لَا you may say [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,

\[
\text{مَن يَفْعَلَ أَخْسَانَاتَ ﷺ يَشْكُرُهَا}
\]

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

[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

[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,

[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

[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

[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

[Who comes, or shall come, to me, for him is, or shall be, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle أَم أَمًا. q. v. (Mughnee in art. أُم أُمًا; &c.) It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of أَن أَن, meant to be understood, (S, TA, and I'Ak p. 295,) but necessarily suppressed:

[Come thou to me, that I may treat thee with honour]: (I'Ak ibid.:) [and you say

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 be an omission here in the copies of the S, for, as] IB says, if you make

\[
\text{فَأَحْسَنُ إِلَيْكَ}
\]

[t]he 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 marfooa; as in

\[
\text{ِﻦِﺴْﺣُأَﻓ َﻚْﻴَﻟِإ}
\]

[The discourse is sufficient for thee, so the people shall sleep]: (I'Ak p. 296:) ___ also in the complement of a prohibition; (S, and I'Ak p. 296;) as in

\[
\text{لا تَضَرِّبِ زِيدًا فيضْرِبَكَ}
\]

[Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'Ak ibid.:) ___ and in the complement of a prayer; as in

\[
\text{ِﻦِﺴْﺣُأَﻓ َﻚْﻴَﻟِإ}
\]

[My Lord aid me, so that I may not be left helpless]: (I'Ak ibid.) ___ and in the complement of an interrogation; (S, and I'Ak p. 296;) as in

\[
\text{ِِّبَرِتَّنُرُصْنَأَﻓ َﻼَﻓ}
\]

[Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'Ak ibid.) ___ and in the complement of a petition with gentleness; (S, and I'Ak p. 296;) as in

\[
\text{ِِّبَرِتَّنُرُصْنَأَﻓ َﻼَﻓ}
\]

[Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'Ak ibid.) ___ and in the complement of a demanding with urgency the performance of an action; as in

\[
\text{ِِّبَرِتَّنُرُصْنَأَﻓ َﻼَﻓ}
\]

[Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'Ak p. 296:) ___ and in the complement of an expression of wish; as in

\[
\text{ِِّبَرِتَّنُرُصْنَأَﻓ َﻼَﻓ}
\]

[May-be I shall reach the tracts, or the gates, the tracts, or the gates, of the

Page 2323
heavens, so that I may look], accord. to one reading: (I’Ak p. 298:) ___ and in the complement of a negation, (S, and I’Ak p. 295,) i.e., of a simple negation; as in [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]. (I’Ak ibid.) ___ It is also prefixed as a corroborative to an oath; as in which may be rendered Now by thy might, or nobility, &c., and [Now by thy Lord]. (TA.) ___ The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sb: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase [as though meaning Thy brother, he has been found; but 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 ElAalam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

* وَقَائِلَةٌ خُوْلٍانُ فَانْتَْكُحُ فَتَٰتُهُم

and in the saying,

* أَنْتُ فَنْظَرُ لَأَيَّ دَاكَ تَصِرُّ

or a prohibition, as in the saying; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is, [so that the saying should be rendered, fully, Many a woman is there saying, This is Khowlán (the tribe so named), therefore marry thou their young woman; and in like manner the implied meaning of the third ex. is This is Zeyd, therefore do not thou beat him; and the implied meaning of the second ex. is, [so that the saying should be rendered, fully, Look thou, and look to what result thereof thou wilt eventually come,] the former انظر فائظر and its implied pronoun, expressed: the saying
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.]
R. Q. 1

He reiterated the letter \( \mathfrak{f} \) in his speech; (S, M, K;) or was as though the letter \( \mathfrak{f} \) predominated upon his tongue; (T;) or had an impediment in the tongue, the letter \( \mathfrak{f} \) predominating in the speech. (M.)

You say, 

In him is a fault of reiterating the letter \( \mathfrak{f} \) in his speech; &c. (S, K.) [See also ٌءﺂﻓْﺄَﻓ.]

: see what follows.

(T, S, M, Msb, K) and ٌءﺂَﻓْﺄَﻓ (T, S, M, Msb, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lh, (T,) A man in whom is what is termed ٌءﺂَﻓْﺄَﻓ, expl. above; (T, S, M, K;) or who reiterates the letter \( \mathfrak{f} \) much when he speaks; (M;) or who cannot utter the word unless with an effort, commencing with the like of the letter \( \mathfrak{f} \), and then pronouncing with effort the letters of the word correctly: (Mgh:) or one who reiterates his words much in speaking: (TA:) fem. with ٌء, (T, Msb.).
He said of me what was false: (AZ, S, O:) or he forged against me what was false: (K:) and he forged against me what I did not say. (M.) And he was alone in his opinion against us; none sharing it with him: (ISH, T, TA:) or 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 ُتْﻮَﻔَّا, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of ُتْﺄَﺒَّا, ُتْﺄَﺒَّا, and ُتْﺄَﺒَّا. [See also art. ُتْﻮَﻔَّا, in the pass form, He (a man, O) died suddenly. (O, K:) but this, app., [if not a mistake for ُتْﻮَﻔَّا, should be ُتْﻮَﻔَّا, without hemz, from ُتْﻮَﻔَّا. (TA.)

ُتْﻮَﻔَّا, 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, ُتْﻮَﻔَّا, without hemz: see art. ُتْﻮَﻔَّا.)
1. فَمَدَّهُ (T, S, M, A, L, K.) aor. — inf. n. فَمَدَّ (M, L,) He, or it, hit, struck, smote, affected, or hurt, his (a man's, K) فَمَدَّ [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 فَمَدَّ (AZ, T, A.) — And, said of a disease, (S,) and of fear, (A,) It smote, or affected, his فَمَدَّ (S, A;) or, said of fear, it rendered him cowardly. (K.) — And فَمَدَّ (T, M, A, L, K,) inf. n. فَمَدَّ (M, L;) and فَمَدَّ (K;) He had a disease in his فَمَدَّ (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.) فَمَدَّ (T, S, M, L,) or the فَمَدَّ (T:) 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 فَمَدَّ (S, M, L, K) فَمَدَّ (M, L, K,) aor. and inf. n. as above, (L,) He roasted the flesh-meat [in the fire]; as also فَمَدَّ (S, M, L, K,) — And فَمَدَّ (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,) فَمَدَّ لَفْلَان (L.) He acted well, or kindly, to such a one, in his affair, in absence: so in the Nawādir of Lh. (TA.)

5. فَمَدَّ ۵. i. q. [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. [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, [it was, or became, in a state of motion,
They lighted a fire (M, A, L, K) for the purpose of roasting. (A) See also 1, latter half.

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

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

They lighted a fire (M, A, L, K) for the purpose of roasting. (A) See also 1, latter half.
she-camel: (S and K in art.) and رُؤُيُّ تُوَاذُ, and نُفِّيَة، رواة الفؤاد, and رُؤُيُّ تُوَاذُ, a quick, spirited, vigorous, she-camel; sharp in spirit; syn. شُهيَة ذَكْرِيَّة. (K in that art.) [And طَار فَوَاد. His mind or intellect, fled: and his courage. (See شَعَاع: and طَار.))]

Baked on the fire: (T:) or put into hot ashes, (L, K) and baked therein: (L:) or toasted (or baked) in hot ashes. (M, L,) And the first, (T, S, M, &c.,) applied to bread [or dough], (M, L,) and so مُفْتَأَد, (M, L, K,) and مَتْفِئ, and أَفْوَد, (K,) A place which one makes, for a cake of bread, or lump of dough, in hot ashes, or in a fire, to put it therein for the purpose of baking it]: (S, M, * L, K: *) pl. مَفْتَأَدَأ. (L.) ___ See also مُفْتَأَد.

مانَأد: see مُفْتَأَد.

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

مَفْتَأَد: see the next preceding paragraph.

مَفْتَأَد: see the next preceding paragraph.
Hit, struck, smitten, affected, or hurt, in his [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 (Ks, S, L:) weak-hearted: (T, L:) a coward; (T, M, L, K;) and so (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) See also (Ks, S, L:) in two places.

A place of fuel: (T, L:) a place in which a fire is lighted for roasting. (A.)
It (a place) became abundant in ٌرْﺄَﻓ [i.e. rats, or mice]. (Msb.) ٌرْﺄَﻓ (J, O,) aor. as above, (K,) inf. n. ٌرْﺄَﻓ, (TK,) He dug; (K,) or dug as the ٌرْﺄَﻓ [i.e. rat, or mouse]: (M, TA:) and, (K,) as some say, (M, TA,) he buried, and hid. (M, * O, K, TA.)

ٌرْﺄَﻓ [A kind of animal,] well known, (M, K,) [the genus mus; the rat; the mouse; and the like]; with ٌء, (Lth, S, Msb,) and without ٌء; (Msb,) [a coll. gen. n.:] n. un. with ٌء: (Lth, T:) [in the S and O and Msb, ٌرْﺄَﻓ is said to be pl. of ٌفَأْر, but in the last is added, like ٌثَرْـرارَة and ٌثِرْـرارَة, showing that by pl. is meant coll. gen. n.:] the pl. of ٌرْﺄَﻓ, (Lth, T, M, K,) or of ٌفَأْر, (O, Msb,) is ٌفَاِرْنَأٌ (Lth, T, M, O, K, Msb) and ٌفَأْرَةٌ (M, K,) accord. to IAar, (T, TA,) ٌفَأْرُ، like ٌصَرْد, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase ٌفَأْرُ، ٌفَاِرْنَأٌ, [in which ٌفَاِرْنَأٌ is evidently used in a sense mentioned below, namely, the muscles, as is indicated in the T and O,) and, accord. to some, ٌفَاِرْنَأٌ is a corroborative epithet, for they say that] this phrase is like ٌفَاِرْنَأٌ, : (O:) ٌفَأْرُ، is applied [accord. to some] to the female; (M,) or [more correctly] to the male and the female, (M, K,) like as ٌفَأْرُ، ٌفَاِرْنَأٌ is applied to the male and the female of the [genus] ٌجِمَام. (M, TA.) ___ Also Musk: (M, K,) this is sometimes called ٌفَأْرُ، because it is from the [animal, or from a kind of animal, called] ٌمَأْرَاٌ ٌفَاِرْنَأٌ ٌفَاِرْنَأٌ, as some say. (M,) ___ And ٌفَاِرْنَأٌ signifies The bag, follicle, or vesicle, (ٌنَافِقة, S, M, O, K, or ٌنَافِقةٌ, T,) of musk: (T, S, M, O, K,) and is also without ٌء; (M, Msb,) or it should correctly be mentioned in art. ٌفَاِرْنَأٌ, [as being called ٌفَاِرْنَأٌ] because of the spreading ٌفَاِرْنَأٌ of its odour: or it may be with ٌء because it has the appearance, or form, of the [animal called] ٌفَاِرْنَأٌ, (O, K,) It was said to an Arab of the desert ٌأَتْهَمْرُ ٌفَاِرْنَأٌ ٌأَتْهَمْرُ ٌفَاِرْنَأٌ, (K, TA, in the CK ٌأَتْهَمْرُ ٌفَاِرْنَأٌ [meaning Dost thou pronounce ٌفَاِرْنَأٌ with hemz?], and he replied, [understanding the animal so called to be meant,] ٌأَتْهَمْرُ ٌفَاِرْنَأٌ, (K,) meaning, [The cat] bites it. (TA.) ___ [Hence, app., by a synecdoche, ٌفَاِرْنَأٌ is applied to The mush-animal, or Tibet-musk; moschus moschiferus:]}

El-Jahidh says, I asked a perfumer, of [the sect of] the Moatezileh, respecting [the animal called] ٌفَاِرْنَأٌ, and he said, ٌفَاِرْنَأٌ, and said, it is...
not a mouse, or rat, 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 until the congealed blood becomes converted into strong-scented musk. (TA.) And ُةَرْﺄَﻓ ِﻞِﺑِﻹا 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  خرامىٍ, (O,) and then drunk, and returned from the water, with their skins moist: (S, O:) so says Yaakoob. (S.) Thus in a verse cited voice ُةَرْﺄَﻓ ُءآَﺮْـﻓَذ should there be rendered A pungent sweet odour like that of a vesicle of musk. But see ُةَرْﺄَﻓ in art. ُرْﺄَﻔﻟا signifies also The muscles: (T, O:) and ُرْﺄَﻓ ِْﱳَﳌا the flesh on either side of the back-bone; as also ُﻊﻴِﺑاَﺮَـﻳ ِْﱳَﳌا (T. [See also ُرﺎَﻔﻟا, in art. ُرﻮﻓ]) And A species of trees; with and without ُةَرْﺄَﻓ ُءآَﺮْـﻓَذ (O,) 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.)

ُةَرْﺆُـﻓ: see ُةَرْﺄَﻓ, first sentence.

ُةَرْﺆُـﻓ A place abounding with ُةَرْﺄَﻓ [rats, or mice]. (S, O.) You say ُةَرْﺄَﻓ ُءآَﺮْـﻓَذ, مَفَأَرَةَ أَرْضَة (O, K,) and ُةَرْﺆُـﻓ ُةَرْﺄَﻓ ُءآَﺮْـﻓَذ, مَفَأَرَةَ أَرْضَةَ (S, O, K,) Land abounding with ُةَرْﺄَﻓ (K:) or land containing ُةَرْﺄَﻓ. (S, O,) [In my copy of the Msb, I find مَكَانَ مَفَأَرَةَ ُةَرْﺆُـﻓ.] ُةَرْﺄَﻓ n. un. (but said by some to be fem.) of ُةَرْﺄَﻓ [q. v.] Also, (S, M, O, K,) and ُةَرْﺆُـﻓ ُةَرْﺄَﻓ ُءآَﺮْـﻓَذ, مَفَأَرَةَ (M, K, in the O written ُةَرْﺆُـﻓ ُةَرْﺄَﻓ ُءآَﺮْـﻓَذ) both with and without ُةَرْﺆُـﻓ ُةَرْﺄَﻓ ُءآَﺮْـﻓَذ, مَفَأَرَةَ (S, M, O, K) A flatus (S, M, O, K) that collects (S) in the pastern (S, M, O, K) of a camel, (S,)
or of a beast, (M, K,) or of a horse; (O;) which issues (S, M, O, K) when it is felt, (S,) or when it is stroked, and collects when it is left to itself. (M, O, K.)

Foenara: see the next preceding paragraph.

Foenara and Foenara: see Fena.

Fenaura: see the paragraph here following.

(T, M, O, K) and Fenaura (M, K) and Fena (Lth, T, O, K) and Fena, and also without s, (K,) Fenugreek cooked until its foam boils up, when it is put into a press (Mصر) and clarified, then dates are thrown upon it, and the woman in the state following childbirth sups it (Lth, T:) or fenugreek and dates cooked for the woman in the state following childbirth, (M, O, K,) who drinks it, (M,) and for the sick. (O.)

And its fem., with: see Fena.
سَأَفَ (S, M, O, K) aor. — , inf. n. سَأَفَ (, S, M, O, K,) He struck (AHn, S, O, Msb, K) him, or it, (S, O,) or a tree, (AHn, M,) with a سَأَفَ (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 سَأَفَ of the head. (S, K) He ate wheat, or other food. (O, K, * TA.)

سَأَفَ 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 سَأَفَ) and for hewing, forming, or fashioning, wood &c.: (see also مُودَق:) (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صافور:) the s in this word may be suppressed: (Msb:) it is of the fem. gender: (M, Msb, K:) the pl. (of pauc., O) is سُؤَفُأَ (M, O, Msb, K) and (of mult., O) سُؤُفَ (S, M, O, Msb, K,) and, accord. to some, سُؤُفَ (TA.) __ A certain part of the bit; namely, the [tongue of] iron that stands up towards [so I render here the particle في the] حنك [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 شَكِيمةَة; (T,) or, as some say, that which is in the middle of the شَكِيمةَة between the سمسحاتان: (ISh:) the شَكِيمةَة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the سمسحل 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 curbchain,] beneath the حنك [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, فِلَان يَلْوَكُ

Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فَأس الرَأس فَأس of the bit. (A.) ___

The edge of the فَأس [or hinder part of the back of the head], that projects above the back of the neck; [i.e., the small protuberance above the back of the neck:] (S, O, K;) or the hinder part of the فَأس الرَحي [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, The Constellation of Ursa Minor. (Idem, same place.)

The extremity of the mouth, in which are the teeth. (M.) ___

means Make thou this affair to be [uniform, or] of one way or mode or manner.

(ISk, TA in art. ٍبَاجَ.)


is of the measure, signifying the auguring, &c.; or it may signify the auguring, &c., much: accord. to the TK, 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,


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 the lying for the lying; and has explained it as meaning the enchanting; because it is a turning of a thing from its proper way, or mode. (O, TA.)

See also 2 and 8: and see the next preceding paragraph.
[in my copies of the S written اَفْتَيْاَلْ] is of the measure اَفْتَيْاَلْ from اَفْتَيْاَلٌ (S, K, * TA: *) [in the PS and TK, it is said to be syn. with اَفْتَيْاَلْ: 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,

إذاً ما بدَّتْ تحت الحواطِق صدَّفت
بأيِّمَن أَفْلَ الْرَّاجِينَ أَفْتَيْاَلْها

[app. meaning, *When they appear beneath the standards,* (perhaps standards set up as winningposts,) 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 صَرْف, third sentence]. (S, TA.) ___ [It has also another signification:] Fr says, اَفْتَيْاَلْ الرَّأَى اَوْمَلَتْ اَفْتَيْاَلْ, which becomes changed by rule to اَفْتَيْاَلْ, and that the signification is the same as that of اَفْتَيْاَلْ. 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.)

فَأَلَّ, (T, S, O, M, Msb, K,) and فَأَلُّ without * is allowable, (Msb,) *A good omen; (PS:) *contr. of طَيْبَةٌ: (T, M, Msb, K:) it is when a man is sick, and he hears another say يا سَلاَم [O safe]; or seeking, and hears another say يا واجد [O finder]: (ISK, T, S, O, K:) *or it is when one hears a good saying, and augurs good by it: (Msb:) [therefore] it is said in a trad., كَانَ يَحبُ الفَأْلِ وَيَبْكِيُ الطَّيْرَةَ: (T, S, O:) [or it signifies so, and likewise an evil omen: i.e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Msb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْلِىَ النَّفَأْلُ الصَّالِحُ [The good فَأْل pleases me]; which shows that there is a sort of فَأْل that is good and a sort that is not good: (TA:) and [in like manner] طَأْئِرٌ is applied to that which is good and that which
is evil: (K in art.) the pl. is أَفُولٌ أَفَوْ، [properly a pl. of pauc.], (S, O,) or فُوُولٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says,

َلَا أَسْأَلُ الْطَّيِّبَ عَمَّا تَقُولُ،
َلَا طَائِلُ الْآفُولٍ،

[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.) لا فأَلَّعَلَكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

َلَا أَسْأَلُ الْطَّيِّبَ عَمَّا تَقُولُ،
َلَا طَائِلُ الْآفُولٍ،

فَنَالُ النَّحْمُ، (O, K,) or فَنَالُ النَّحْمُ، (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also لِئَافُ، in art. فَنَالُ النَّحْمُ،]

فَنَالُ النَّحْمُ، (O, K,) or فَنَالُ النَّحْمُ، (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also لِئَافُ، in art. فَنَالُ النَّحْمُ،]

ٌلِئَافُ، (O, K,) or فَنَالُ النَّحْمُ، (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also لِئَافُ، in art. فَنَالُ النَّحْمُ،]

ٌلِئَافُ، (O, K,) or فَنَالُ النَّحْمُ، (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also لِئَافُ، in art. فَنَالُ النَّحْمُ،]

ٌلِئَافُ، (O, K,) or فَنَالُ النَّحْمُ، (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also لِئَافُ، in art. فَنَالُ النَّحْمُ،]

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ٌلِئَافُ، (O, K,) or فَنَالُ النَّحْمُ، (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also لِئَافُ، in art. فَنَالُ النَّحْمُ،]
He (a camel) filled his mouth with herbage; (IAar, S, K;) as also (K, TA;) like (TA; [in the CK فَام]) and (AA, T, K, TA.) ___ And (T,) or فَام من الماء, aor. as above, (K,) He satisfied his thirst with drinking of water. (T, K.) And فَام في الشَّرب He drank with his mouth, not with his hand nor with any other thing, a gulp, or a draught, (نفَس) of the wine, or beverage; (T, TA;) said of a man: (TA:) app. from signifying he filled a vessel: and صَام signifies the same. (T, TA.) See also 4.

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

He widened, (S, M, K,) and added to, a [camel's saddle such as is called] قَبَب, (S, K,) and [such as is called] رَحل, (S,) or a [woman's camel-vehicle such as is called] هِوَدج, in its lower part; (M;) and فَام, (S, M, K,) inf. n. ُـتْـتَـتِمْتَ, (S, K,) signifies the same: and the epithets مَافَم and مَافَم are then applied thereto. (S, M, K,) ___ [And He widened a leathern water-bag by inserting a third skin between the two other skins: see the pass. part. n. below, and see also 4. ___ شَعَبِب and حَارَكَه His (a camel's) withers became full of fat: (S:) [or] so فَام حَارَكَه, Fزَفَح, like [in measure], accord. to the K, but correctly فَام, like عَنْي: (TA:) [or the latter verb is app. فَام: for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are مَافَم and مَافَم, meaning fat, and wide within: in the K, erroneously, مَافَم and مَافَم, like منيب and شَرْعَب. (TA.)
A thing that is spread to sit upon or to lie upon, (S, M, K,) pertaining to the [women's camel-vehicles called] [pl. of ] [or to those called] [pl. of ], (M,) or to both of these: (S:) or, as some say, a 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. [with two dammehs]. (S, M, K.) ___ [And A piece that is added to a leathern water-bag. (See ; 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 , without : (S:) [or they say ] (thus in the T accord. to the TT:) [but ISd says,] and have this meaning; otherwise I should say that is a modified form, for alleviation, from . (M in art. .) ___ [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, (al-‘araki), of the leathern bucket. (Th, M.) ___ [A leathern water-bag] widened with a third skin (T, M) between the two [other] skins: [see ] and in like manner [app. meaning a widened leathern bucket]. (M.) ___ And [A skin for water or milk] filled. (TA.) ___ See also 4, last sentence. ___ [see 4, first and last sentences.]
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 I split, or clave, or cracked, the bowl. (M.) And I smote, or struck, him with the staff, or stick. (IAar, M.) both signify The act of smiting, or striking: and the act of splitting, or cleaving. (K.)

He (a man, TA) lighted upon, or became in, what is termed a 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.)

It became split, or cloven, (S, M, K,) or cracked; (M, K,) said of a bowl [&c.]; (S, M,) as also (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.)

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

A party, portion, division, or distinct body; or a company, or congregated body; syn. طائفة (T,) or جماعة (S,) or (M, K;) of men: (T, M:) [see more in art. فياً, to which it belongs accord. to some: accord. to others,] it is originally فياً (T) or فيئ (T, M:) (see art. فياً; or فيئ or فيئ (see what follows)); the فيئ being a substitute for the [final radical letter, which is فيئ or فيئ] فيئ (S:) the pl. is فيئون (S, M, K) and فيئات (M, K.) El-Kumeyt says,

* ترى منه جماعتهم فيئا

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

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

 acordo. to different copies of the K) An elevated, expanded place. (K.)
فاي
فاي  
فاي see
Names of the letter ف, q. v. فا as a prefixed n. in the accus. case, syn. with فم, see voce فوه in art.
فالوذ وفالوذق، فلالذ، فلالذ: see art.
and see art.
فقدان

فقدان

See فقدان
i. q. [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 [app. for *کهیانا*], which is a Pers. word, meaning the plant above-mentioned,] a plant less than a cubit [in height], having a purple flower, not found except in the day of the sun's taking its abode in Libra; (TA;) [its root has, from ancient times, and in various countries, been held in high repute for medicinal properties; and various fancied virtues (some of which are supposed to be partly dependant upon particular aspects of the moon and certain stars, and several of which are mentioned in the TA,) are ascribed to it.] it is hot, attenuant, resolutive, diuretic, has the property of stopping hæmorrhage, and is beneficial as a remedy against the [i. e. gout, or particularly *podagra,*] and epilepsy [i. e. *عَرْصَأ*], even by its being suspended [on the patient]. (K.) [See also *حوُرَـبَـی* in art. وَرِبَّ.]
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 He crumbled the bread with his fingers. (A.) [Hence,] one says, دَا ذَا تَمَّا مَا يَفْتَتُ كَبِدَى [lit. This is of what crumbles, or crushes, my liver; like as we say, of what breaks my heart]. (A, TA.) And He told him, or spoke to him, of a thing, and it [crushed, or weakened, or enervated, him. (M, K, * TA.) And He broke my strength, and dispersed, or separated, my assistants. (TA.) And 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.)

see the preceding paragraph, in two places.

see the paragraph here following.

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 it signifies the same; (M, TA:) or [rather] it became broken [or crumbled with the fingers] much. (S, O.)
The drinking, of camels, less than satisfies thirst. (O, K.)

Also, one says of a pastor, He drove back his camels from the water when they had not satisfied their thirst. (IAar, T, O.)

And he spoke secretly to him: one says, What is this whispering, and secret speaking? (A, TA.)

A fissure in a rock: (IAar, T, O, K:) as also: (IAar, T,) pl.

There is not in my hand, from thee, aught. (O.)

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

See what next precedes.

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, (T, S, O,) or put beneath the, on the occasion of striking fire, (M,) [i. e.] in which one strikes fire. (K.) [Hence,] one says, Such a one is not worth a crumbled piece of dung of the camel. (A.)

Also, i. e. and, (K,) or the latter [only], (AA, T, O,) A [i. e. lump, or compact portion,] of dates. (AA, T, O, K.)

See the next preceding paragraph; the former in two places.

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

See the next paragraph, in two places.
i. q. مفتوت [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, Msb, K;) as also مفتوت

(M, K.) ___ And particularly, (Lth, T, S, M, A, Mgh, O, Msb,) and so مفتوت, (S, M, A, Mgh, O,) Crumbled bread, (Lth, T, S, &c.,) like سويق. (A, Mgh.) فنتة has a more special signification than فنتة [being a n. un., meaning A mess of crumbled bread,] (Mgh, Msb,) and is said to be eaten by a woman in order that she may become fat. (Mgh.) ___ And مفتوت signifies also A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.)

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

مفتوت see the next preceding paragraph.
He did not cease [doing a thing; being incomplete, or non-attributive, verbs]; (T, Msb, K;) as also

I did not cease [remembering him, or doing such a thing]: (AZ, T, S, M, O;) 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

meaning (S, O, K;) thus in all the copies of the K [and in the S and O], but correctly

and (O, TA:) or this is used only in negative phrases. (K,) as a complete [i. e. an attributive] verb, signifies He stilled, quieted, or made to cease, syn. كسر, and extinguished: thus says Ibn-Mālik, as on the authority of Fr; and it is correct: AHei has erred in charging him with having committed a mistake: (K, TA:) for he says that it is a mistranscription for فتا, with the three-pointed ث: it is mentioned also by IKoot and IKtt: and Fr states that one says, فتات عن الأمر meaning I made him to cease from the affair: and فتات النار meaning I extinguished the fire. (TA.)

see the preceding paragraph, in two places.
 FTPHT | FTPHT (A, MSB, TA) inf. n. FTPHT (MSB) and [app. he unlocked,] contr. of FTPHT (MSB, K) a door; (S, A, MA, MSB) and so FTPHT, and (K) or you say 

I opened the doors', this verb being with tesheed to denote multiplicity [of the objects]; (S) and 

signifies the same as FTPHT; (S, * K; i.e. each of these signifies he opened a door; (TK) you say 

I opened the thing; and the former signifies also I sought, or demanded, the opening of 

the thing); (S, TA;) and [He came opening the door; or seeking, or 

demanding, the opening of the door; the latter being the more obvious meaning]. (A, TA.) ___ 

Page 2328

[Hence,] one says, 

Such a one, the eye will not be opened upon the like of him]. (A.) ___ And I opened the conduit, in order that the water might run, and irrigate the seed-produce. (MSB.) And He made an opening between his legs; he parted his legs; like FTPHT بين رجليه. (Mbh.) ___ And FTPHT أصابع رجليه [app. He parted his toes; if not a mistake for FTPHT, 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. (Mbh.) ___ FTPHT said of a she-camel, [and of a sheep or goat (see FTPHT,) She had wide orifices to her teats; as also FTPHT. (TK: but this I do not find in the K.) ___ [The following meanings are tropical.] ___ FTPHT (A, MSB, TA) inf. n. FTPHT (K) and FTPHT ; (K, TA;) [He laid open by invasion, to (على) such a person, or such a people, (see an ex. voce FTPHT,) i.e.] he conquered, won, or took by force, (MSB,) a country (A, MSB, K, TA) of the unbelievers,
He granted it, permitted it, allowed it, or made it to be unrestricted, to him. See Ksh and Bd in xxxv. 2.

He explained, or made clear, that which was dubious, or confused. (Bd in vii. 87.) And Open, or reveal, thy secret to me; not to such a one. (A, TA.) Hence, He taught him, informed him, or acquainted him. (TA.) You say, He taught him such a thing, informed him of it, or acquainted him with it. And hence, He prompted him; i.e. he recited to him (namely, an Imam, A, Msb, or a reciter, A, TA) what he was unable to utter [by reason of forgetfulness], in order that he might know it. (Msb, TA. *) And He recited something to him who desired him to do so, the latter being unable to do it]. (TA.) And, said of God, He aided him against his enemy; or made him to be victorious, to conquer, or to overcome; syn. نصره. (A, Msb.) Such a one became fortunate; possessed of good fortune; favoured by the world, or by worldly circumstances. (A, TA.) is said of persons who have been rained upon [as meaning God bestowed upon them many, or abundant, first rains].

(A.) or of a people with whom there was war. (K, TA.) He pronounced the letter with the vowel-sound termed فتحاً the الحرف, a conventional phrase in grammar and lexicology, He pronounced the letter with the vowel-sound termed فتحاً and he marked the letter with the sign of that vowel-sound.]
2. \text{فتح}: see 1, first sentence, in two places. [Also, said of a medicine &c., \textit{It opened} the bowels; \textit{acted as an aperient:} and it removed obstructions: see the act. part. n.]

3. \text{فتحه:} [\textit{He addressed him first}]. One says, لاملك لا تفتتح بالكلام [\textit{Kings shall not be addressed first with speech}]. (A.) \text{فتحه} and \text{فتحه مفتح} \textit{He commenced a dispute, debate, discussion, or controversy, with him:} (TA:) or \textit{he summoned him to the judge, and litigated with him.} (A, K, * TA.) \text{فتحه} signifies also \textit{He bargained with him and gave him nothing:} in the case of his giving him, one says فتحه. (IAar, TA; and O and K in art. بفتى.) And \text{فتحه} \textit{He compressed} (K, TA) his wife. (TA.) [Also \textit{He rendered a thing easy:} ___ and \textit{He was liberal.} (Freytag, from the Deewán of the Hudhalees.)]

4. فتح 4 see 1, in the second quarter of the paragraph.

5. فَتْحَاق * فَتْحَانَ The blossom \textit{or blossoms} opened. (MA.) And فتَحَاق The calyxes burst open \textit{from over the blossoms, so as to disclose them}. (TA.) [\textit{He showed off, or made an ostentatious display, in speech, or talk.} And you say, من ملك وأدب فتَحَاق بما عدد من مال أو أدب (L, in the K من ملك وأدب فتَحَاق), \textit{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 فتَحَاق والينا \textit{He boasted of it, or boasted himself in it, against us.} (L.)

6. فتاحا كلاما بينهما They two talked together with a suppressed voice, exclusively of others [i. e. so as not to be heard by others]. (K.)

7. فتاح quasi-pass. of فتاح, said of a door, (S, A, Msb, TA,) \textit{It opened, or became opened or open;} (Msb:) as
also (TA:) or the latter is quasi-pass. of فَتَحَ, so that you say, فَتَحَتُ‏ّ الأبْوَابُ (The doors opened, or became opened or open]. (S.) And فَتَحَتَ عليه, (TA:) It (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 فَتَحَتُ‏ّ الفَتْحُ 8 see 1, first sentence, in three places; and again, in the second quarter of the paragraph, in two places. ___ One says also, فَتَحَتُ‏ّ الصَّلَاةُ (A, MA) He opened, or commenced, prayer: (MA:) فَتَحَتُ‏ّ الصَّلَاةُ لَّهُ أَكْبَرْ The saying the first time [in prayer; i.e., before the first recitation of the Opening Chapter of the Kur-áên]. (TA.) And فَتَحَتُ‏ّ يَكْفَدُ I commenced it with such a thing. (Msb.) And فَتَحَتُ‏ّ َٰتَ أَحْسَنَ مَا فَتَحَتَ عَنْهُ َبَّا [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 فَتَحَتُ‏ّ إِسْتَفْتَحَتُ‏ّ 10 see 1, first sentence, in three places. ___ إِسْتَفْتَحَتُ‏ّ آَيَّ بَابَ الْجَنَّةِ فَأَسْتَفْتَحَتُ‏ّ I shall come to the gate of Paradíse and seek, or demand, or ask for, the opening thereof. (El-Jámi' es-Sagheer, the first of the trads. mentioned therein, and thus expl. in the margin of a copy of that work.)___ إِسْتَفْتَحَتُ‏ّ ِهِمْ كَأَنْ َلا َوَعْدَهُمْ لِلْمُسْلِمِينَ ﻋَلَى ِالْكُفَّارَ He desired, or asked, him to explain the Kur-áên. (MA.)___ إِسْتَفْتَحَتُ‏ّ ِهِمْ كَأَنْ َلا َوَعْدَهُمْ لِلْمُسْلِمِينَ ﻋَلَى ِالْكُفَّارَ He desired, or asked, God to grant aid, or victory, or to the Muslims against, or over, the unbelievers]. (A.) Also فَتَحَتُ‏ّ He sought, desired, demanded, or asked, judgment. (L.)
Conquest of a country: (K, TA:) pl. فتحات (TA)[and pl. pl. فتح." The day of the conquest of Mekkeh: (L) and also The day of resurrection. (Mujahid, L) Aid against an enemy; or victory; syn. فتح. (K)

Means of subsistence, with which God gives aid: pl. as above. (TA.)

The first of the rain called فتح الوضع; (L, K) as also فتح [which see again in what follows]: (K:) or the first of any rain; as also فتح فتح, (L) [see the mention of this voce فتح, but MF strongly reprobates this latter form, and observes that أصابت الأرض as a pl. measure is absolutely unknown. (TA.) One says, فتح

First rains fell upon the land. (A.)

Water running (S, K, TA) from a spring or other source: (S, TA:) or water running upon the surface of the earth: (AHn, TA:) or Water for which a channel is opened to a tract of land for its irrigation thereby: (L:) or a river, or rivulet, or canal of running water. (T, TA:) or ما سقي فتحا، (L:) or ما فتح إليه مآء النهار فتحا, (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 tithe [of the produce shall be taken]. (L)

The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, TA:) pl. as above. (TA.)

The fruit of the tree called نع, resembling the جبة حضراء [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 فتحة signifies The sign of that vowel-sound.]
a word of the measure,  in the sense of the measure. (S.) You say A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And A wide-headed bottle or flash: (S, K:) or a bottle, or flash, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.)

�� to name, last sentence.

An opening, or intervening space; syn. فتح. (Msb.) See also فتح. Also A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, * TA.) One says, ما هذة الفتاحة أنت أظهرتها What is this boasting, &c., which thou hast exhibited? (L)

IDrd thinks it to be not [genuine] Arabic. (L.)

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

أ كلههم لا بارك الله فيهم إذا ذكرت فتحى من البيع عاجب

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

A she-camel having wide orifices to her teats; (S, K:) and so a ewe or a she-goat: pl. فتح. (TA.)

See also فتح, in two places.

�� to name, fourth sentence.

�� to name, [see 1, near the end]., thus in the L and other lexicons, without ى after the ح, but in the ك, there said
to be with damm and without teshdeed, (TA,) A certain bird, different from that called ُفَتَاحُ، (K, TA,) tinged with redness. (TA.)

[see 1, near the end]. ___ [As a subst.,] The office of judge: one says, فَتَاحًا فَلَنَّ وَلِفَتَاحًا Such a one was appointed to the office of judge. (A, TA.) ___ And [ Litigation, or altercation:] one says, بينهما فتاحات Between them two are litigations, or altercations. (A, TA.)

الفتاحية: see الفتاحة.

[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 فَتَاحًا فَتَاحًا, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) الفتاح 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 فَتَاحًا عَجَّل (O in art. عَجَّل pl. فَتَاحِتَانِ) to which is added in the K, without أ and ل; but there is no reason why it should not have أ prefixed to it; and perhaps it should be correctly without أ and ل, i. e. it is not pluralized with أ and ت [as an affix to the sing.], as in the L &c. (MF, TA.)

[Opening: &c.]: see فَتَاحُ.

فتاح The commencement, or first part, of a thing: (S, A, * K;) pl. فَتَاحَاتُ، (Msb,) or فَتَاحَاتُ الْكِتَابِ، (A,) فَتَاحَاتُ الْقُرْآنِ، (TA;) [and simply فَتَاحَةٌ The opening chapter, or exordium, of the Kur-an,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, فَرَأَ فَتَاحَةَ السُّورَةِ وَخَاتَمَهَا He recited
the first part, or portion, of the chapter of the Kur-án and its last part, or portion. (A.) And ﴿فُواتِيحَ الْقُرْآنِ﴾ signifies The first parts, or portions, of the chapters of the Kur-án. (K, TA.) [See also مفتتح.]

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

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

مفتتح [applied to a medicine &c., Aperient; having the property of opening the bowels: and deobstruent; having the property of removing obstructions.]

مفتاح (S, Msb, K, &c.) and مفاتيح (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door; and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i.e. anything with which a thing is opened: (TA:) pl. of the former مفتاح and مفاتيح, said by Akh to be similar to ﴿آمنة وامانه﴾ and مفتاحها الطهور ﴿مفتاح الكلم﴾, 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 ﴿مفاتيح الكلم﴾ or ﴿وَتِيْت مفاتيح الكلم﴾.
accord. to different relaters, occurring in a trad., i.e. *I have been given the keys of words*, means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — And المَفَتَحُ 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.)

مَفَتَحَ مُفَتَحٌ 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.]

مَفَاتِيحُ مَفَاتِيحَ (MF,) applied to a she-camel, *Fat*: pl. مَفَاتِيحٌ مَفَاتِيحٍ (K,) mentioned by Seer.

(TA.)

مَفَتَحُ مَفَتَحٌ 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 مَخْتَمٌ, q. v.]: and is a commonly-known and chaste word: though it has been said that مَخْتَمٌ [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. مَخْتَمٌ.)

مَفَتَحٌ بَالَّاَلْمَوْلَنَّ A day [of clouds] bursting, or opening vehemently, with rain. (A.) —

The letters of which the utterance requires the opening of [that part of the mouth which is called] the كَنْبَ; (TA,) all the letters of the alphabet except ص, ض, ط, and (K, TA.)
one, or another, of the qualities denoted by the following explanations of فتح: (L:) the primary signification is softness, or suppleness: (As, 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. طرق [i. e. weakness in the knees; &c.; as inf. n. of طرق, q. v., the having weakness in the knees; &c.;] (L,) or in camels it is the like of طرق: (K, TA: [in the CK, erroneously, طرقت]) and in the legs, or hind legs, (T, S, Mgh, K,) aor. — , (TK,) inf. n. فتح, (S, TA:) and فتح, (K,) inf. n. فتح: (TA:) He made [or spread] wide his [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 Yahyà Ibn-Sa'eed: (TA:) or he (a person [sitting] in the act of التشهد [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 فتح.]
He (a man, TA) was, or became, fatigued, (K) or relaxed and fatigued, (TA,) and out of breath. (K, TA.)

It is said of a woman [as meaning She put on, or wore, a ring of the kind termed ِتَﺨْـﺘَـﻔَـت, or rings such as are termed ِتَﺨْـﺘَـﻔَـت]. (A: in which it is added, وكَانَت نَسَاؤُهُم يِتَﺨْـﺘَـفُن فِي أَصَابِعِهِنِ الْعَشْرَ. [And their women used to wear ِتَﺨْـﺘَـفَـت upon their ten fingers or toes; i.e. upon all their fingers and the thumbs or upon all their toes].)

See ِتَﺨْـﺘَـفَـت. Also Any [little bell such as is termed ِتَﺨْـفُج, (K,) thus in all the copies of the K that we have, but in the L any ِتَﺨْـلَـخَـل, (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 ِتَﺨْـفَـت. (TA.)

ِتَﺨْـفَـت: see what next follows.

ِتَﺨْـفَـت (S, L, K, &c.) and ِتَﺨْـفَـت (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) ِخَاتِمٌ [here improperly used as meaning simply ring] without a stone, or gem: (A:) or a ring ِحلَّةٍ of silver without a stone, or gem; if having in it a stone, or gem, it is called ِخَاتِمٌ: or a ِخَاتِمٌ (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 ِحلَّةٍ, (L, K,) of silver; (K,) worn on the ِصَعْبٍ [i.e. finger], (L,) like a ِخَاتِمٌ: (L, K:) pl. ِتَﺨْـفَـتَ [or rather this is a coll. gen. n. of which ِتَﺨْـفَـت is the n. un.] (S, A, L, K) and ِتَﺨْـفَـتَ (S, L, K) and ِتَﺨْـفَـتَ (L,) and ِتَﺨْـفَـتَ (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 ِعَشْرٍ [i.e. ten fingers or toes]. (L) See also ِتَﺨْـفَـت.

ِتَﺨْـفَـت The joints of the claws of the lion. (K,) And a pl. of ِتَﺨْـفَـت [q. v.]. (L, K.)
Having the quality termed فَتْخَاء [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. فَتْخَاء: and pl. فَتْخَاءٌ طَرْقٍ [See an ex. in a verse cited voce حَوَر.] The fem., applied to a she-camel, means Having what is termed فَتْخَاء. (L, K.) [See an ex. in a verse cited voce حَوَر.]

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 عِقَاب فَتْخَاءُ, (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 As, Soft, or supple: and accord. to AA, having in it a crookedness, or curvature. (TA.) Frogs are فَتْخَاءُ الْأَرْجَلِ [app. meaning Soft, or supple, in the hind leg]: (A, TA,) applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K;) And signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مَلَائِن [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.)

Certain things, or little things, فَقُوَعُ الطُّرفِ, (S,) of the fungi termed فَقُوَعُ, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known: (K, TA;) so says AHn, without mentioning a sing. thereof. (TA.)
1 فَتَرَ اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِما فَتَرَ، اَلَّذِي يُعْتِبِرُ إِلَيْهِم
remit, flag, or become remiss, or languid. (TA.)

God made the heat to remit after vehemence; to become gentle after violence: (Msb, TA:) made it to remit, abate, or flag; to become languid and faint. (S.)

He made the cold to remit, or become allayed. __ He made the water to abate in heat so as to become tepid. See 1.

It (beverage) heated his body, and made it to become languid, or lax in the joints, and weak; or, as some say, ____ 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 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.)

The cloud continued motionless, and prepared to discharge rain: (Ibn-'Abbád, O, K;) or rained, and discharged all its water, and left off, and continued motionless: (As, TA;) or became motionless: so

Page 2331

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

* [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.)
His eyelids became weak, so that his eyes, or sight, became languishing, or languid, or not sharp, [see طَرَفُ أَنْكَسَرَ طَرَفُهُ، فَأَنْفَكَ (below)]. (T, O, K.)

10. see 1, latter half.

I. q. He abstained from covering, so that his seminal fluid collected: (A, TA:) in the copies of the K, [and in the O,] erroneously, استجد. (TA.)

A thing like the سفرة made of palm-leaves, upon which flour, or meal, is sifted. (Ibn-'Abbád, O, K.)

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

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 فثار, mentioned in both of these senses in art. فأثر in the TS [and in the O]. (TA. [See art. فأثر.])

Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and فأثر also signifies Weakness, feebleness, or faintness. (M, K.) One says, أجد في نفسي فثرة I experience in myself an affection like a weakness, &c. (T:) An interval of time [between things: (S and K in art. فثرة: &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. (Msb.)
See also what next follows.

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 \(\text{زَعَّادَة}^1\) 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 [torpedo], found in the Nile of Egypt.

(TA.)

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

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

Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) 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.]

A weak walking. (O.)

: see the next preceding paragraph.

In the dial. of the BenooAsad: (Fr, O, TA;) mentioned in this art. by Sgh [in the O]. (TA.)

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.)
fell
fell the thing 1

fell the thing signifies the same; (S, O, Msb;) He examined, looked into, scrutinized, or investigated, the thing; but the latter verb is that which is commonly used. (Msb.) And He inquired respecting it, and searched to the utmost after it. (Msb.) and signifies The seeking with inquiry or examination or scrutiny or investigation. (Lth, IF, A, O, K.) You say, Seek thou with inquiry &c., and be not thou lax, or remiss. (A, TA.)

fell see above, in four places.

fell [He inquired of him, or examined him, diligently.] (Sh, TA in art. ثور.)

fell [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.]
\(\text{فَتَقَف} \quad \text{S, O, Msb, K,} \) aor. — and —, [the former of which is the more common,) (Msb, TA,) inf. n. \(\text{فَتَقَف} \quad \text{S, O, Msb,} \) 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: (Msb,) contr. of \(\text{فَتَقَف} \quad \text{O, TA,} \) and \(\text{فَتَقَف} \quad \text{S, O, Msb, K,} \) inf. n. \(\text{فَتَقَف} \quad \text{S, O,} \) is like it in signification, (S, O, Msb, K,) but means he did so much, or many times. (Msb,) It is said of the heavens and the earth, in the Kur [xxi. 31], \(\text{كَانَتَ} \quad \text{فَتَقَنَا} \) [expl. in art. \(\text{قَيِّمَ} \quad \text{O, TA,} \) And (hence, TA) \(\text{فَتَقَف} \quad \text{أَلْفَنَق} \) signifies \text{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} \text{S. (TA,) One says,} \text{فَتَقَف} \quad \text{فَلَان} \quad \text{بِينْهُم} \text{Such a one effected disunion, &c., between them, or among them, (TK,) And sometimes it means} \text{The dissolving of a compact, or covenant. (TA,) \(\text{فَتَقَف} \quad \text{عْجَيْن} \) He put leaven such as is termed \text{قِتَاق} \text{[q. v.] into the dough. (Lth, O, K,) \(\text{فَتَقَف} \quad \text{فَتَقَف} \quad \text{أَلْفَنَق} \quad \text{S, O, TA,} \) aor. —, (PS, [in the TA in the next following instance — , an evident mistranscription,]] inf. n. \(\text{فَتَقَف} \quad \text{He drew forth the odour of the musk [or increased its fragrance] by the admixture of some other thing: (S, O, TA,)} \) and, \(\text{فَتَقَف} \quad \text{ذَهَن} \), \(\text{فَتَقَف} \quad \text{عِلَّب} \) \text{he rendered fragrant, and mixed, [or rendered fragrant by mixing,]} \text{with aloes-wood &c., the perfume, and the oil. (TA,)} \text{aor. —, (TK,) inf. n.} \(\text{فَتَقَف} \quad \text{فَتَقَف} \quad \text{مَرْأَة} \) \text{The woman was, or became, such as is termed} \text{قِتَاق} \text{; (S, Mgh, O, K,)} \text{contr. of} \text{فَتَقَف} \quad \text{فَتَقَف} \quad \text{كَمَلَ} \text{Aor. —, inf. n.} \(\text{فَتَقَف} \quad \text{فَتَقَف} \quad \text{عَلَم} \) \text{The year was, or became, abundant with herbage. (S, * O, * K, TA,)} \text{It is related by Abu-l-Jowza that the people were afflicted with drought, and complained to 'Aisheh,}
who directed them to make an aperture towards the sky in the tomb of the Prophet, and they did so, and thereupon it rained so that
the herbage grew, and the camels became fat to such a degree that they became swollen, or inflated, in the flanks (ْﺖَﻘﱠـﺘَﻔَـﺗ); whence
it [the year] was called . (O, TA.)

see the preceding paragraph, first sentence: and see also .

He rectified the language; or trimmed it, and removed its faults, or defects: or, as Zj says, he made its meaning clear. (TA.)

4 , 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 (ْﺖَﻘﱠـﺘَﻔَـﺗ) by reason of the abundance of the herbage: (TA:) mentioned by AA. (O, TA.)

Said of the upper limb (قْﺮَـﻧ) of the sun [app. when a little above the eastern horizon], It reached a rent (ْﺖَﻘﱠـﺘَﻔَـﺗ) in the clouds, and appeared therefrom. (ISk, S, O, K.) And, said of the moon, It appeared, after concealment, between two black clouds. (IAar, TA.)

Also, said of a party of men, They had the clouds parted asunder from [over] them. (S, O, K.)

We found, or lighted on a , i. e. a place upon which rain had not fallen when it had fallen upon what was around it. (S, O, K. *) And We had no rain fallen upon our parts of the country when other parts had rain fallen upon them. (TA.)

And He went forth to a , or an open, and a spacious, place: (O, K, TA:) a verb, in this sense, similar to . (O, TA.)

Page 2332

Also He became harassed by , 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 , or stem, or
lower part, of the raceme of a palm-tree. (IAar, O, K. *)

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, (As, S, O, K.) And 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, (O, TA,) meaning [There was in his flanks] a flaccidity, or laxness: or a swollen, or an inflated, state: (O:) or a dilatation, which is approved in men, but disapproved in women. (TA.)

He was diffuse, or profuse, in speech [as though bursting therewith]. (TA.)

It became slit, rent, rent asunder or open, or divided lengthwise: became disjoined, or disunited: or became unsewed, or unstitched: (S, * O, Msb, K: *) and is quasi-pass. of [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. *)

His armpits became chapped, or cracked. (S in art. ضب (O, K, TA) i. e. [The clouds became parted asunder, or] became removed, or cleared away, from [before] the sun: (TA:) and [from over the party of men]. (S, O, K.)

A calamity, misfortune, or disaster, burst upon him. (S and K in art. &c.) 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.

A rent, slit, or like. And hence, A breach in
One says, meaning \( \text{He closed up the breach that was between them; he reconciled them; or he reformed, or amended, the circumstances subsisting between them.} \) ___ [Hence also \( \text{A rupture; a hernia;} \) a certain malady; a protrusion in the thin, or delicate, and soft part of the belly; (S, O;) a malady in the \( \text{peritoneum,} \) 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, or a severing of the fat [or cellular substance] that encloses the testicles: in the Ghareebáni, it is termed \( \text{with fet-h to the} \) and thus it is said to be by Az, and thus it is expl. by him: (O;) or it is \( \text{a rending of the skin between the scrotum and the lower part of the belly, in consequence of which some of the intestines fall into the scrotum:} \) accord. to Ibráheem El-Harbee, \( \text{a rupture of the bladder.} \) ___ [And \( \text{A rent in the clouds: see 4;} \) and \( \text{likewise signifies a gap of the clouds: pl.} \) ___ And \( \text{An open, and a spacious, place.} \) ___ And \( \text{A place upon which rain has not fallen when it has fallen upon what is around it;} \) and so \( \text{signifies thus, applied to a land: pl. of the former} \) ___ [Hence,] \( \text{A year of little rain.} \) (S, O, See an ex., from a rájiz, in the first paragraph of art. ___ And \( \text{The dawn;} \) (O, K, TA;) and so \( \text{signifying also the rising [or rather breaking] of the dawn; as in the saying,} \) and \( \text{Likewise signifies the dawn,} \) mentioned by El-Isbahánee, and in the B. ___ See also 4, last sentence but one, for a meaning
\textit{فَتَقَّ}

\textit{فَتَقَّ} [inf. n. of \textit{فَتَقَتْ} said of a woman: ____ and of \textit{فَتَقَ} said of a year:] as a subst. see \textit{فَتَقَ}, in three places: ____ and see also 7.

\textit{فَتَقَّ}, applied to a woman, signifies \textit{فَتَقَّة} `Diffuse, or profuse, in speech, as though bursting therewith': (S, O, K, TA; [in the CK \textit{فَتَقَْفَـنُم}]) or \textit{loquacious}: (TK) or, accord. to ISk, so applied, \textit{that mars} (\textit{فَتَقَّ}) __ [lit. \textit{rends}] \textit{in performing} affairs. \textit{(TA.)}

\textit{فَتَقَّة} : see \textit{فَتَقَّ}, \textit{last quarter}.

\textit{فَتَقَّاء}, applied to a woman, means \textit{Having the \textit{فَرْج} dehiscent; \textit{or wide; not constringed;}} (\textit{فَتَقَّة}) __ [\textit{contr. of} \textit{رَنْقَاء} \textit{q. v.}] (S, O.)

\textit{فَنَّاق} The parting asunder \textit{(فَنَّاق)} of the clouds from \textit{before} the sun, (O, K, TA,) and their becoming removed, or cleared away, therefrom. \textit{(TA.)} __ And The upper limb \textit{(قُرْن)}, and the disk \textit{(عَين)}, of the sun, (O, K, TA,) when it is covered over and then somewhat of it appears. \textit{(TA.)} Also The base, or lowest portion, of the white \textit{membranous fibres} of the palm-tree which are termed \textit{لْيْف} (O, K, TA,) such as have not yet appeared: \textit{(TA.)} the face is likened thereto, because of its clearness. (O, TA.) __ And (accord. to IAar, 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;) \textit{a large lump} of leaven, that soon causes the dough to become mature \textit{(O, K, TA)} when it is put therein. (O, TA.) __ And Mixtures of medicaments compounded \textit{(O, K, TA)} with oil of jasmine or the like thereof, in order that the \textit{odour} may diffuse itself: (O, TA;) or musk compounded with ambergris. \textit{(TA.)}
i. q. Slit, rent, &c. 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 [Sif fīṭiq] signifies A sword sharp in the two edges: and [Sif fīṭiq al-gharā'īn] signifies A sharp sword: (TA;) whence, ] Raja' fīṭiq al-lūsān 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.) ___ See also fīṭiq, last sentence but one. ___ The shining dawn. (As, S, O, K.) ___ A camel swollen, or inflated, in the flanks, by reason of fatness; (As, S, O, K;) and fīṭiq, a fat she-camel. (TA.) And fīṭiq is used in the sense of fīṭiq: thus in the saying of 'Amr Ibn-El-Ahtam,

[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.)

fīṭiq [Slitting, rending, &c.]: [Hence,] one says, fīṭiq al-rawā'iq 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.)

fīṭiq, of the measure fīṭiq, (S, TA;) from fīṭiq, the act of slitting &c.: (TA;) A carpenter. (S, O, K.) ___ And A ḥaddāda (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 fīṭiq). (AZ, O, K.) ___ And A bōSJ [i. e. door-keeper]. (O, K.) ___ And A king. (AZ, O, K.)

fīṭiq A place of slitting, or of the slit, of a shirt. (O, K.)
فتيق مفتوق: see قيق.
فتيق متفقة بالكلام: see قيق.
فتائق منفتقة الفرح: see قيق.
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 the latter by A' Obeyd;

Page 2333

and this is the primary signification: (Az, TA:) if he have not given him 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 (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 signifies the man's slaying openly. (TA,) It is said in a trad., 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. (S, O,;) And (O,

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: (K;) the latter verb is said by Fr to be a dial. var. of the former. (O,) [Hence,] He persisted, or persevered, in the affair; syn. (K, TA,) inf. n.
to different copies of the K; in the TA the former. (The same meaning is also assigned to فنُكَ [in the CK فنُكَ في الحِينَبَثٍ]) And فنُكَ في الحِينَبَثٍ He exceeded the usual bounds in that which was evil, abominable, foul, or unlawful. (K, TA.)__ And فنُكَ في صناعةته He was skilful in his art, or craft. (TA.)__ And فنُكَ 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 فنُكَ.]

2  فنُكَ القطنِ 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  فنُكَ المامِئه signifies the المامِئه; (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 the CK has the كمِئه.] one says, كمِئه صاحبه i. e. [He made a show of skill, app. in competition, with his companion.]  The TA. And The falling to the thing (مالكشة) with vehemence; such as eating, (K, TA,) and drinking, (TA,) and the like. (K, TA.) And فنُكَ في الأمرِ He threw himself, or plunged, into the affair; syn. ناقعه (K, TA:) and the subst. is داومه [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 فنُكَ فلانا i. q. مامِئه [app. as meaning He kept continually, or constantly, to such a one: agreeably with what here follows]. (O, K, TA.)__ And فنُكَ الإبل الحمض The camels [kept continually, or constantly, to the plants called حمض, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the حمض, not pasturing upon anything therewith. (TA.) And فنُكَ الإبل المرعى The camels consumed with their mouths [or devoured] the pasture. (TA.)__ And فنُكَ فلانا 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 فنُكَ فلانا (IAar, O, K,) 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. *افتك* means How persistent, or persevering, is he! (TA.)

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

: see 3, former half.

[act. 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. 43:) any one who attempts, or ventures upon, great, or formidable, affairs: (Az, TA:) bold, or daring; (S, O, K;) courageous: (K,) pl. *فتاك* (S, O, K.) ___ [Hence,] *فَتَاكَ الْقَلْبُ* [A serpent that attacks the beast of prey]. (TA.) ___ And *فَتَاكَةَ للسَّبَعُ* [A young woman who cares not for what she does nor for what is said to her. (TA.)

[app. from the Pers. *تفتيك* 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 *تُفتيك* and post-classical. (TA.)

Camels that keep continually, or constantly, to the [plants called]  businessmen, desiring them as food and finding them wholesome. (O, TA. [See also 3.])
A calamity, or misfortune; (O, K;) and [in the CK or ] a wonderful, and great, or formidable, affair, or event: (K)

or the is the characteristic of the pl.; and one says, لقيت من الفتكرين, meaning I experienced from him, or it,] difficulties, or distresses, and calamities, or misfortunes. (S.)
He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Msb) &c., (S, O, Msb,) and like as one twists a wick. (T.)

[A man firm, or compact, in respect of make; as though firmly twisted]. (K and TA voce مجدول.) [See the pass. part. n. below.] And [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 جاَئَهُ وَقَدَ فَتَلَّى ذُوَابَتَهُ He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.) And يَبْدُو مِن وَرَاءِ خَدِيعِهِ, i.e. He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one:] (S, O, K:) originating from a saying in a trad. of Ez-Zubeyr, cited and expl. voce غَارِبَ [q. v.]. (O, TA. [See also Freytag's Arab. Prov. ii. 200.]) And [i.e. He turned him from the object of his want, or from his way, or course], like, (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And [also means He turned his face from them, (M, K,) like, (M.,) من وَجْهِهِ عَنْهُمْ فَتَلَّهُ تَلَّى ذُوَابَتَهُ, لَغْفَتِهِ النَّافِقَةِ. (O, TA.,) [aor. فَتَلَّتْ, inf. n. فَتَلَّهُ, The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it عَرَكٌ حَازٌ حَازٌ [which words see in their proper arts.]. (T, TA.) [See also فَتَلَّ below.]

See the preceding paragraph, first sentence.
 página 2334

4 said of [trees of the species termed] سَمْرٍ, (K,) or افْتَلَتْ said of a سَمْرَةٍ (M, O) and of a سَلَمٍ, (M,) They, or it, put forth, or produced, the {فَتْلَةٍ} thereof. (M, O, K.)

5 نَفَتْلَتْ see the paragraph here following.

6 نَفَتْلَتْ, and نَفْتِلْتُ, [but the latter, as quasipass. of 2, denotes, or implies, muchness, or multiplicity,) نَفَتْلَتْ 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 افْتَلَتْ رَاجَعًا (He turned away, returning]. (S, O, K, in art. صَوْعَ.)

8 نَفَتْلَتْ: see its n. un. نَفَتْلَا: and see also نَفَتْلَتْ. Also The cry, or crying, of the نَفَتْلَتْ, i. e. نَفَتْلَا. (Iaar, T, O, TA. [Said in the TA to be an inf. n.: but its verb, if it have one, is not mentioned.])

نَفَتْلَتْ an inf. n. of نَفَتْلَتْ [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, (مَنْدِمَجَةً) in the elbow of a camel, (M, K, TA,) and its being apart from the side; (M, TA:) as also نَفَتْلَتْ : (M: [thus in the TT as from the M; being there written نَفَتْلَا:]) this [or rather the like of this] in the shank and foot of the camel is a fault. (M, TA.)

نَفَتْلَتْ [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 نَفَتْلَتْ: for which, I doubt not, we should read مَفْتَلْتُ: see مَفْتَلْتُ. And A twist. ... And particularly A twisted slip, formed by slitting, of the ear of a she-camel. (See 4 in art. دَبُّرٍ, in the last quarter of the paragraph.) ... And, as used in the present day, A needleful of thread. ... Also] The seed-vessel of the سَلَمٍ and of the سَمْرَةٍ, peculiarly, (M, K,)
resembling the pods of the bean, (M,) when they first come forth. (M, K,) And The
blossom of the (M,) or the fruit of the (O, TA,) when it has become compactly organized: (TA:) or it signifies
also, (M, K,) and so does (K,) or peculiarly this latter, (TA:) by the authority of some one or more of the
relaters, (O,) the fruit of the (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 فتل, which means what are [as though they were] twisted, of the طِفْرَع [properly signifying leaves or simple and
common kinds] of trees, such as the طِفْرَع of the tamarisks called طَوْرِق and the like;
(TA:) or, (M, K, TA,) as AHn says, (M, TA,) this word فتل signifies what are not طورق, 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 هدف [thus in
the TT as from the M, perhaps a mistranscription for هدف, q. v.]; being like the هدف [i.e., حرف] of the طرفاء
and and أرطي فتيل. (M.) See also فتيلة, last sentence.

فتيلة [A manner of twisting]. You say فتيلة فتيلة, meaning شيرة [i.e., A manner of twisting
contrary to that which is usual]. (A in art. حر.)

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

فتيل Twisted; [applied to a rope, &c.;] as also مغفوتل، (M, K,) And A slender cord, of the fibres
called، (M, K,) or of the bark termed، or خزم [meaning plaited palmleaves], or of
thongs, (M,) which is bound upon the ring (M, K) called عيان which is at the end (متنزه) (متنزه)
(M,) or which is at the place of meeting (مئقى، (K,) of the دجاران [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 دَسْمُ الجرح, in art. دَسْم.] ___ 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 [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 Bd says in iv. 52.) ___ And The سَحَاحَة [or integument, meaning the pellicle], (M, K, TA,) or the خيط [or thread, meaning the filament], (Bd in iv. 52,) that is in the شق [or cleft, resembling a crease, which extends along one side of the datestone:

(M, K, TA: but for شق, the CK has شق:) ISk says, the قطميير is the thin integument upon the date-stone, and, he adds, (T, TA, *) the قطميير is what is in the شق of the date-stone. (T, S, O, Msb, TA.) Hence, (M,) one says, مَا أَغْنِي عَنْهُ فَتِيلًا, (M, and so in the K except that the latter has كَنْعُ عنهُ instead of عنه,) 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 سحاحة, (M,) or a whit; (K;) and in like manner, فتيلة, (Th, M, K, [in the CK, erroneously, فتيلة]) and فتيلة. (IAar, M, K.)

فتهيلة A wick (S, O, K) of a lamp: (T, Msb:) pl. حِبْرُ الفتيلة and فتيلات. (Msb.) [Hence, حجر الفتيلة Amiantus, or flexible asbestus, of which wicks are sometimes made. ___ And in the present day, فتيلة also signifies A hempen match. ___ And A suppository.]

فتيل الرهبان is the name of A certain plant, the leaves of which are like [those of] the senna (إسْنَا), and its blossom is yellow. (TA.) ___ See also فتيلة. The [bird called] بَلْحُ [q. v.]. (T, O, K.)

فتيلة, (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 [expl. above]: (S, M, O, K:) fem. (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 kind legs: (M, K:) [the pl. is فَتْل] and one says فَتْل الأَيْدِى [app. meaning Persons having the arms widely separated from the sides]. (S, O.)

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

[It also signifies Compact, or firm, in make; as though twisted; like مُجَعَّدَة and مُصَعَّبَة:]

you say رَجُل مُفَتْل السَّاعِد A man strong [or firm or compact] in the [or fore arm]; as though it were twisted. (TA.)
He burned it in the fire. (M.) Hence, [in the Kur li. 13,]

Verily they who burned the believing men and the believing women 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, Msb,) namely, gold, (T, S, Msb,) and silver, in order to separate, or distinguish, (T, Msb,) the bad from the good, (T,) or the good from the bad, (Msb,) or to see what was its [degree of] goodness. (S.)

And hence, accord. to Er-Rághib, 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, 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], means [An ye slay them,] (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.])

[Hence also,] one says, (K, TA,) inf. n. (TA,) He, or it, caused him to fall into; (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; (K, TA;) but this, of which the inf. n. is has an intensive signification; (S;) and; (K, TA;) which last is rare, or rather, accord. to As,

[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.
He fell into فتنة [i.e. trial, or affliction, &c.]; (AZ, T, K;) as also أفتنت, both meaning the same; and this is correct; but أفتنت as quasi-pass. of فتنة [i.e. as intrans.] is of weak authority: (T;) and أفنت, said of a man, [as also أفنت] and أفتن, signify the same, (S, M,) accord. to AZ, (M,) i.e. he was smitten by a فتنة [or trial, &c.,] so that his wealth, or property, or his intellect, departed: and likewise he was tried, or tested: (S:) and accord. to AZ, one says, of a man, أفنت, [if not a mistranscription for أفنت, as above,] with damm, meaning أفتن and فتن من. (TA:) [and هنت has also as an inf. n.: it is said in the Kur [xx. 41], وفينتك فتيون (S) i.e. And we tried thee with a [severe] trying: or the noun in this instance is pl. of فتنة, formed by disregard of the ة, like حجز and دورة which are [said to be] pl. of حجزة and بدورة; 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] فتنة, aor. — , [inf. n. فتنان] signifies He tried, or tested, him; whence, in the Kur ix. 127، فينتونون 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.) فينتكم في نفسكم, in the Kur [vii. 13], means Ye caused yourselves to fall into trial and punishment. (TA.) And فينون لا فينتون, 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., إنهكم فتنن في القبور means [Verily ye shall be tried, or tested, in the graves by the questioning of the two angels]
Munkar and Nekeer. (TA.) [See also مَعْتُون, which is said to be an inf. n., and syn. with فَتَّنَة, meaning خَبَرَة, or with فَتَّوْن (mentioned above as an inf. n. of the intrns. v. فَتَّنَاء), meaning جُنُون; as well as a pass. part. n.] And فَتَّنَة, (M, TA,) inf. n. فَتَّان, (TA, [or perhaps فَتَّوْن, 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], وَإِنَّمَا كَادَوا لِيُفْتَنُوكَ عَنْ أَنَّذِي أَوْحِيَ إِلَيْكَ, 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 فَتَّنَة.] And one says, فَتَّانُ الْمَالِ الْحَنَّانِ, aor. فَتَّان, inf. n. فَتَّانَ, [or perhaps فَتَّوْن, as in the next preceding sentence,] meaning Wealth, or property, inclined, or attracted, to it, men, or mankind: and فَتَّانُ فَتَّانَ, both in the pass. form, He declined [or was made to decline] from the right way in his religion. (Msb.) And فَتَّانُ, aor, فَتَّان, inf. n. فَتَّان, (M, K,) He, or it induced in him admiration, or pleasure; (M, * K, * TA,) as also فَتَّانُ, respecting which see what here follows: (M, K,) and one says, of a woman, فَتَّانُ الْقُلْبِ, (T, S,) meaning [She enamoured him; or captivated his heart; i. e.] she bereaved him of his heart, or reason, (M, K, voce فَتَّانُ الْقُلْبِ,) and [so affected him that he loved her; (S, T,) as also, (T, S,) the former of the dial. of El-Hijáz, and the latter of the dial. of Nejd; (T, S; *) but فَتَّانُ, (T, S,) or فَتَّانُ, (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 أَرْجَوزَة of Ru-beh, not knowing it therein; (M,) most of the lexicologists, however, allow both: (T:) Sb says that signifies he put [or occasioned] in him فَتَّانَة, and فَتَّانُ, he caused the fortune to come to him [or to affect him]; (M,) or he said that the latter means he made him to be enamoured by the woman. (T,) And one says also, of a man, فَتَّانُ, aor. فَتَّان, inf. n. فَتَّانَ, meaning He ...
desired [i.e. the committing of adultery or fornication]: (AZ, TA:) or
فَتَنَةٌ إِلَى النَّسَاءٍ, inf. n.
فَتَنٌ on, he desired [T, M, K, TA] with women or the women; as also
فَتَنٌ إِلَيْهِنَّ. (M, K, TA.)

2 فَتَنِّ see the preceding paragraph, former half.

3 مَقَايِنَةٌ [The occasioning فِتَنْ (meaning conflict, or discord, or the like,) with another]. (TA in art.
عَرْم: see 3 in that art.)

4 فَتَنِّ see 1, former half, in two places: and also in the latter half, in four places.

5 يَتَحَارِبُونَ يَتَقَفُّونَ أَبَا [i.e. The sons of Thakeef (the tribe so called) contend in
war, one with another, ever]. ___ see 5 in art. عَجَب, where it is said to be syn. with تَصَبَّنَتْ.

8 فَتَنِّ see 1, former half, in four places: and also in the latter half, in two places.

A sort, or species; and a state, or condition; syn. ضَرْب (T, M, K,) and لَحْنَ (T, K,) and نَفَ (M, K,) and
حَالٌ (T, K.) Hence the saying of Ṭām Irn-Aḥmar El-Bāhlee,

* إِمَّا عَلَى نَفْسٍ وَإِمَّا خَاَلَ
* والعِيْش فَتَنُّ فَحَلَو وَمَر

[Either against a soul or for it; life being of two sorts, or conditions, sweet and
bitter; وُرُمٌ for وُرُمٍ; (T; and the latter hemistich, without the incipient و, is cited in the K;) thus as related by some: but as
related by Abū-Sa‘eed [As], he said ضَرْبِيَّةٌ, i.e. ضَرْبِيَّةٌ فَتَنُّ (with kesr); and [he
seems to have held that the poet meant two-sided; for] he says that فَتَنٌ signifies النَّاحِية. (T.) ___ And فَتَنٌ, (K, TA,
in the CK, erroneously, فَتَنْ, 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.)

\[\text{ٌْﱳِﻓ : see the next preceding paragraph.}\]

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 ٌْﱳِﻓ 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: this, 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 signifies the same as ٌْﱳِﻓ, (S, M, K,) meaning a trial: (K:) the pl. of ٌْﱯُﻨْـﺘِﻓ is ٌَﱳِﻓ (Msb.) It proceeds from God and from man: (Er-Rághib, TA:) [there are many instances of its proceeding from God in the Kur; for ex., in xxxvii. 61, 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 ornature, 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

‫ ِﻓﺘْـَﻨﺔ‬more harmful to men: (T:) and a cause of one's being pleased with a thing;
ْ
َ
َ
(T, M, K;) as in the saying ‫ﻘﻮم ٱﻟ ﻈﱠﺎﻟﻤ ﲔ‬
ِ ِ ِ َ ‫[ َﻻ َﲡْﻌْﻠﻨَﺎ ِﻓﺘْـﻨَﺔً ﻟِْﻠ‬in the Kur x. 85, i. e. Make not us to be a cause of

whom, the Prophet said, there is no

pleasure
Page 2336

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;)

‫ ﻓـُﺘُﻮٌن‬and ‫ َﻣْﻔﺘُﻮٌن‬. (T.) And Error; or deviation from the right way. (M, K.) And Infidelity; or
َ َ‫[ َوٱْﻟِﻔْﺘـَﻨﺔُ أ‬And infidelity, or unbelief,
unbelief: (T, M, K:) thus in the saying, [in the Kur ii. 187,] ‫ﺷﱡﺪ ِﻣَﻦ ٱْﻟَﻘْﺘ ِﻞ‬
and so

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

ُ ‫[ اﻟَﻮْﺳَﻮا‬app. as meaning The devil's prompting, or
‫ ِﻓﺘْـﻨَﺔُ اﻟ ﱠ‬signifies ‫س‬
ignominy. (M, K.) ‫ﺼْﺪِر‬
َ

ْ ‫ﻓﺘْـَﻨﺔُ اﳌ‬, The being turned from the [right] road: ُ‫ﻓﺘْـﻨَﺔ‬
suggesting, of some evil idea]: ‫ﺤﻴَﺎ‬
ِ
ِ

ََ‫اﳌ‬, The being questioned in the grave [by the two angels Munkar and Nekeer]: ‫ﻀّﺮ‬
‫ت‬
‫ﺎ‬
‫ﻤ‬
ِ ‫ِﻓﺘْـﻨَﺔُ اﻟ ﱡ‬, The
ِ
‫ِﻓﺘْـﺘَُﺔ اﻟ ﱡ‬, Women. (TA.) [And ‫ اﻟِﻔْﺘـَﻨُﺔ اﻟَﻌْﻤﻴَﺎ‬is a phrase used in the present day as meaning Incurable
sword: and ‫ﺴ ِّﺮ‬
evil or trouble.] [It is also the name now commonly given to The mimosa farnesiana of Linn.; (Delile's Floræ
Ægypt. Illustr. no. 962;) called by Forskål (Flora Ægypt. Arab. p. lxxvii.)

mimosa scorpioïdes.]

ٌ ُ ُ‫ﻓـ‬. (M.)
‫ ِﻓﺘَﺎٌن‬A covering, of leather, for the [camel's saddle called] ‫َرْﺣﻞ‬: (T, M, K:) pl. ‫ﱳ‬
‫ ﻓُـﺘُﻮٌن‬: see ٌ‫ِﻓﺘْـﻨَﺔ‬, latter half. [It is an inf. n. of 1 in several senses.]
ٌ ‫ ﻓَِﺘ‬, applied to silver (‫َوِرق‬, i. e. ‫ﻀﺔ‬
‫)ِﻓ ﱠ‬, Burnt. (S.) ___ [Hence,] Black stones; as though burnt with fire. (T.) And A
‫ﲔ‬
6


[stony tract such as is called] حَرَةُ، (S,) or like a حَرَةُ، (Sh, T,) as though the stones thereof were burnt: (Sh, T, S:) or a black حَرَةُ، (K,) or a حَرَةُ wholly covered by black stones, as though they were burnt: (M:) pl. حَرَّاتُ، (Sh, T, M, K;) and signifies black حَرَّارَ [pl. of حَرَّةُ]; (TA;) and the same is app. indicated in the T;) as though its sing. were حَرَّةُ; and some say that this is a sing. [or n. un.], and that حَرَّةُ is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of حَرَّةُ with the ُةُ elided because ending the verse, it is حَرَّةُ، and said to be pl. of حَرَةُ like as عَزَّةُ is of عَزَّةُ. (T.) In the dial. of El-Yemen it signifies Short; and small. (TA.)

فَتَانُ 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 signifies [The touch-stone; i. e.] the stone with which gold and silver are tried, or tested. (KT.) And the former, A man who tries, or tempts, much. (TA.) And the latter, The devil; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also فَتَانُ. (M, K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former فَتَانُ. (T, S,) And فَتَانُ، The dirhem and the deenár; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or فَتَانُ، (M,) [The two angels] Munkar and Nekeer [who are said to examine and question the dead in the graves]. (M, K, TA;) And A thief, or robber, (T, K,) who opposes himself to the company of travellers in their road. (T.)

فَتَانُ [is the act. part. n. of the trans. v. فَتَانُ; 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], ما أَنْتُ عَلَيْهِ فَتَانِينَ، (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]; فَتَانِينَ being made trans. by means of عَلَيْهِ because it implies the meaning of قادرِينَ، which is thus made trans.: (M:) Fr says, the people of El-Hijáz say ما أَنْتُ عَلَيْهِ فَتَانِينَ; and the people of Nejd، فَتَانِينَ، from أَفَتَانِينَ. (S,) See also
It is also an epithet from the intrans. v. فَتَنَّ، and as such is applied to a heart as signifying *Falling into* فَتَنَّ [i.e. trial, or affliction, &c.; or in a state of trial, &c.]. (S, * TA.)

A carpenter. (K.)

مُفْتَنٌ: see مِفْتَنٌ. [And see also the different explanations of its verb.]

مُفْتَنٌ: see an ex. of its pl. voce مفَتَنٌ. [pass. part. n. of 1; signifying *Burned*: &c. ] ___ It is applied as an epithet to a deenár as meaning *Put into the fire in order that one may see what is its degree of goodness*. (S.) ___ It signifies also *Smitten by a* فَتَنَّ [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* فَتَنَّ [الفَتَنَّ; (K, TA)] i.e. trial; and *affliction, distress, or hardship*: (TA;) as also مُفْتَنٌ. (K, TA.) And [particularly] *Afflicted with madness, insanity, or diabolical possession*. (T, K. *) [See also what here follows.] It is also *Syn. with فَتَنَّ*(T, S, M, K;) and, thus used, it is an inf. n., like مَعْقُولٌ &c. (T, S, M.) See فَتَنَّ, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) [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 *أَيُّكُمُ مُفْتَنٌ*. (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 ] فَتَنَّ means a man, and is an inf. n. [&c.:] IB says, [in remarking upon this passage of the S,] if the ب be redundant, مُفْتَنٌ is the man, and is not an inf. n.; but if you make the ب to be not redundant, then مُفْتَنٌ is an inf. n. in the sense of مُفْتَنٌ. (TA;) [See also art. ب; p. 142, second col.; and p. 143, third col.]

مُفْتَنٌ is a term applied to *A number of black camels collected together* (لاِيْةُ سُودَآءَ), as though
they were like the [stony tract called] جَرَة، in blackness; as though they were burnt. (T.)
1. He was, or became, such as is termed [i.e. youthful, or in the prime of life]. (Lth, A ’Obeyd, T, S, * TA.)
2. I overcame them, or surpassed them, in generosity. (K, TA.)
3. 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 : (ISk, T, K;) or ↓ the latter signifies 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, is put for which the context shows to be the right reading.])
4. He (a learned man) notified the decision of the law [in, or respecting, a particular case]. (Msb.) [And the verb in this sense is trans.: you say,] 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
He (a lawyer) gave me an answer, or a reply, [stating the decision of the law;]
respecting a question. (T, S, TA.) And I interpreted, or explained, to
such a one, a dream that he had seen. (T, TA.) Also He drank with the
فتي [q. v.]. (IAar, T, TA.)

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 تفتاتي تفتى [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 تفتى. (S, K, TA.)

They appealed to the lawyer for the notifying of the decision of the law. (S, TA.)

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

A [stony tract such as is called] حرة [for which some copes of the K have جرة, a mistranscription, as may be
seen from a statement voce فتي, q. v.]: pl. فتوت. (K, TA.)

فتية i. q. شاب, (S, M, K, TA, but omitted in the CK) or خلام حددت, (T) or حدثت: (Msb:) 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 ﻓَتْيَةٌ, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Msb,) a strong youth or young man; (Mgh, Msb:) 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 ﻓَتْـيَّةٌ: (S, K:) ___ and it also means A slave; (T, M, Mgh, Msb, TA;) even if an old man; metaphorically used in this sense; (Mgh, Msb, TA;) and in like manner, ﻓَتْـيَّةٌ means a female slave, (T, M, Mgh, Msb, TA;) and a female servant: (TA:) the Prophet is related to have said, Let not any of you say ﻓَتْـيَةٌ and ﻓَتْـيَةٌ, but let him say ﻓَتْـيَـيَّةٌ and ﻓَتْـيَـيَّةٌ 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 ﻓَتْيَةٌ [q. v.]: hence the saying, لَا ﻓَتْـيَـيَّةٌ إِلَّا عَلَىٰ: (There is no one endowed with generosity but, or other than, (meaning like,) 'Alee): (TA:) ___ the dual of ﻓَتْـيَةٌ is ﻓَتْـيَـيَّةٌ and ﻓَتْـيَـيَّةٌ: (K, TA;) the former occurring in the Kur xii. 36: (TA:) the pl. of ﻓَتْـيَةٌ is ﻓَـيَـيَـيَّاتِ: (S, M, Mgh, Msb, K;) a pl. of pauc., (Msb,) not mentioned in the K, though occurring in the Kur xviii. 9 & 12, (TA,) instead of which they said ﻓَـيَـيَـيَّاتِ: (Sb, M,) and ﻓَـيَـيَـيَّاتِ (M, K;) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Msb) ﻓَـيَـيَـيَّاتِ: (T, S, M, Mgh, Msb, K;) and ﻓَـيَـيَـيَّاتِ: (T, S, M, K;) the pl. of ﻓَـيَـيَّاتِ: (S, M, Msb, K;) the dim. of ﻓَـيَـيَّاتِ: (S, M, Msb, K;) the dim. of ﻓَـيَـيَّاتِ: (T,) [It is disputed whether the last radical letter of this and other words mentioned in the present art. be originally و or نﺎَـيَـيَـيَـيَّاتِ: (S, M, K, TA;) like ﻓَـيَـيَـيَّاتِ and ﻓَـيَـيَـيَّاتِ: (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. ﻑَـيَـيَـيَّاتِ. (Har p. 377.) And you say, أَقْـمَتْ ﻋَنْهُ ﻓَـيَّةٌ مِنْ ﻣِنْهَارٍ: I remained, stayed, or abode, with him during a first part of a day. (TA.) ﻓَـيَّةٌ fem. of ﻓَـيَّةٌ: see the next preceding paragraph, in three places. ﻓَـيَّةٌ (T, S, M, Mgh, Msb, K;) and ﻓَـيَّةٌ (M, K, TA;) [but the latter is mentioned by few,] and ﻓَـيَّةٌ, (T, S, M, Msb, K;) subs. from ﻓَـيَـيَـيَّاتِ: (T, S,) and as such used in the place of [the inf. n.] إِفْـيَاءٌ: (i. e. The giving an answer, or a reply, stating
the decision of the law, respecting a question]: (T:) [or rather, as commonly used, a
notification of the decision of the law, in, or respecting, a particular case;] a
notification, or an explanation, of a case, given by a lawyer; (M, K;) or an answer, or a
reply, to a question relating to a dubious judicial decision: (Er-Rághib, TA:) [fancifully said in
the Mgh and Msb to be derived from ِفِتْيَة: the pl. is ِفِتْيُ، and ِفِتْيَة is said to be allowable, (Msb, TA,) and another pl. is ِفِتْيَة،
mentioned by IKoot. (TA.)

[Children had, or have, been born to him in the youthfulness, or prime, of his age].

(Youth, or youthfulness; or the prime of life: (T, S, M, K;) and so ِفَتْوَة, (T, M,) as a subst. from ِفِتْيَة and from ِفِتْيَة: (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,
قَدْ وَلَدَ فِي فَتْنَاء سَنَةَ أُوْلَادُ
[Children had, or have, been born to him in the youthfulness, or prime, of his age].

(S.)

dim. of ِفِتْيَة q. v., latter half. ___ Hence, i. e. because of its smallness, (Z, TA,) ِفَتْيَة signifies what is called ُقَدْ حَدَّقُ رَأْشُ أَلْفَاق
[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.)

Youthful; or in the prime of life; (Lth, T, S, M, Mgh, Msb, K;) contr. of ِفَتْيَة (S, Mgh, Msb;) applied to a
camel, (T,) or to a beast, (S, Mgh, Msb,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like ِفَتْيَة [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 ِفَتْيَة; (Lth, T, M, Mgh, Msb,
K;) of which the dim. is ِفَتْيَة: (TA:) and the pl. is ِفَتْيَا أَفْتَيَة (T, S, Mgh, Msb, TA) and ِفَتْيَة. (M, K, TA. [The former pl., though the more
common, is not mentioned in the M nor in the K.])
He inclined to ignorant, or foolish, or silly, and youthful, conduct.\(^{(S\text{ in art. صبو).}}\) And Generosity, honourableness, liberality, or bountifulness: \((S, K, TA:)\) used as meaning thus in [treatises on] the law; but not occurring in the Sunneh nor in the Scripture [i. e. the Kur-án]: the earliest mentioner thereof was Jaafar Es-Sádik. \((TA.)\)

A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the قاضي and others. \((\text{And JAℓفّي is the name of A certain measure of capacity, called the مكبّال of Hishám Ibn-Hubeyreh. (AS, T, M, K.)})\)
1. He scattered the dates of his [or receptacle made of palm-leaves]. (T, O, * K.)

2. He abated, or allayed, the heat of the hot water by means of the cold: from Yaakoob. (M, TA.)

[See also ]

7. It broke, or became broken: but for this I find no authority. (T, O, K.)

8. The sons of such a one have not been overcome, or subdued, hitherto, or ever. (AA, O, K. *)

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, is put for: (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, 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 ٍجَيْلَ, growing in salt lands, of the [plants termed]
[pl. of حَمْض], of which bread is made: (a coll. gen. n.:) n. un. فَتْةٌ: (Th, M:) Aboo-Ziyád El-Klábee says, the
فَتْة, like the دِعَاع (بَقلة) 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 [q. v.], and they make bread of it,
and make (O:) in the Báni it is said to be a species of tree or plant (شَجْر) growing
in the plain, or soft, lands, and on the [eminences called], having a sort of
grain like the حَمْض [or chick-peas], of which are made bread and سوْيق. (Msb.) ___ And
 accord. to IF, ٍجَيْلَ signifies The هَمْيَد, (O, Msb,) meaning the pulp of the colocynth, شَجْرُ الحَنْطلَل, (O,) or
the colocynth-plant, شَجْرُ الحَنْطلَل. (Msb: and this is one of the meanings assigned to
الفَتْةٌ in the K. [In the TK, هَمْيَد, I think it most probable that the right
meaning is The seeds of the colocynth.]) ___ IF also says that it signifies The فَسِيلَ [i. e. shoot, or shoots,
of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.)
Dates that are scattered; (Lth, Kr, M, K;) not in a provision-bag or other
receptacle; like بَتْ (Kr, M:) or dates that are separate, each one from others; not
sticking together; (T, O;) and so فَضْلٌ and فَضْلٌ (T.)

Multitude: (T, O, K;) so in the saying, وُجُدَّ يَوْمَ نَفَاتُ مَفْتَةٌ Multitude was found to be
attributable to the sons of such a one] when they were numbered: (T, O:) and مَفَتَة signifies the same. (K
and TA in art.  ثَق) And [i. q. ِلُﺰُـﻧ] one says, مَأ رَأِيْنَا جَعْلَة أَكْثَرَ مَفَتَةٍ مِنْهَا، meaning [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 ُﲑِﺜَﻛُ ُلُﺰُـﻧ means [i. e. Abundant in respect of food
prepared for the guest]. (So in some copies of the K: in other copies ُنُﺰُل. [The TA gives the latter reading; and so,
therefore, does the TK, which explains it as meaning increase, and adds that one says
طَعَامَ كَثِيرَ مَفَتَة، 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.])
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 ٌءْﺚَﻓ signifies the same. (M.) [Hence] one says, َﺄَﻔْﻃَأ ٌنَﻼُﻓ َةَﺮِئﺎﱠﻨﻟا َﺄَﺜَـﻓَو | Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) And َ فأ غَضِبَهُهُ (M, K,) aor. ـ، (M, K,) inf. n. ٌءْﺚَﻓ (M,) He stilled, or quieted, or abated, his anger; (M, K, * TA, *) by words, or otherwise. (T.) [Verily what is termed رِئَائَة stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رِئَائَة. (TA.) And َ فأ عَنَهُهُ عَنَهُ (T, TA,) I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And َ فأ عَنَهُهُ (M, K,) inf. n. ٌءْﺚَﻓ (M,) He averted the thing from him. (M, K, TA.) And َما فَنَاكَ عَنَنا What withheld, or has withheld, thee from us? (Har p. 180.) Also َ فأ غَضِبَهُهُ (M, K) aor. ـ، (M, K,) inf. n. ٌءْﺚَﻓ and ٌءْﻮُـﺜُـﻓ (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And َنَأَتَتْ الشَّمْسُ المَآ The sun abated, or allayed, the cold of the water. (M.) And َفَأ غَضِبَهُهُ (M, K) inf. n. ٌءْﺚَﻓ He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase َأَوْلَيْنَيْنِىْ 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.) َأَوْلَيْنَيْنِىْ (A, TA,) 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 َفَأ غَضِبَهُهُ (AHát, O,) َأَيْنَأَ غَضِبَهُهُ (O.) And َفَأ غَضِبَهُ (O) [or فَأ غَضِبَهُهُ] His anger was, or became, abated; (TA;) [and] so َأَيْنَأَ غَضِبَهُهُ (Har p. 232.) And َأَيْنَأَ تَفَعَل Thou dost not cease doing [such a thing]; like َأَيْنَأَ تَفَعَل (A, TA.)
It (the heat) *became allayed,* or *assuaged,* and *remitted,* or *abated.* (S, O.)____ And *it* *became overcast,* and *then cleared.* (A, TA.)____ *He* *remained,* *stayed,* *dwelt,* or *abode,* in the place. (O, K. *)____ *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-Khansā,*

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*ALA MUN LAIN LAA TAVF DAAWAA
*IDA QAL'T AFTAA TASEHEL FTAHFAAL
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[Now who will be as a helper for an eye of which the tears will not dry up? when thou sayest, *They have become tired* of flowing, *they pour,* and *become copious,* she means *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.)

*ENFTA 7

*FAANI* as an epithet applied to milk: see 1, near the end.
1. q. فَنَجَّ فَنَجَّ i. q. نفس [accord. to the TK in a trans. sense, for it is there said that فَنَجَّ, aor. ـ, inf. n. 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 أَفْنِجَ [أَفْنِجَ, لَا تَفَنِجَ] means A well that will not become exhausted: and فَنَجَّ مَاء لَا يَفَنِجَ Such a one is a sea that will not become exhausted: (S, O:) and فَنَجَّ مَاء لَا يَفَنِجَ 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 فَنَجَّ المَاء الحَارَ بَالْبَارِدَ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K. [Compare فَنَجَّ as inf. n. of أَفْنِجَ] فَنَجَّ فَنَجَّ فَنَجَّ [as inf. n. of فَنَجَّ] used in relation to a she-camel signifies [The being such as is termed in any of the senses assigned to it below: or simply] the being pregnant: as also فَنَجَّ. (KL.) And فَنَجَّ (O, K, TA;) inf. n. فَنَجَّ (O,) said of a man, (TA,) signifies أَتَفْنَجَ; (thus in the O and in copies of the K; but accord. to the TK, أَتَفْنَجَ, أَتَفْنَجَ, أَتَفْنَجَ, أَتَفْنَجَ, أَتَفْنَجَ,) for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;' as also فَنَجَّ فَنَجَّ فَنَجَّ (O, K,) inf. n. فَنَجَّ (O,) تَفْنِيِّجَ. (O.)

2. فَنَجَّ see what next precedes.

4. i. q. تَرَكَ (O, K,) you say, أَفْنَجَ، أَفْنَجَ، أَفْنَجَ، أَفْنَجَ، أَفْنَجَ، أَفْنَجَ (أَفْنَجَ, أَفْنَجَ, أَفْنَجَ, أَفْنَجَ, أَفْنَجَ,) meaning He left, or relinquished, me, (أَفْنَجَ) and left me alone: (O:) and so أَفْنَجَ عَنِي so أَفْنَجَ عَنِي. (Thus in the O in art. فَنَجَّ.) Also, (S, O, K,) accord. to Ks, (S, O,) like أَفْنَجَ (TA,) and so أَفْنَجَ (O, K,) this last, in the pass. form, mentioned by IAar, (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.
\( \text{fāṣ} \), applied to a she-camel, *Pregnant*; (As, S, O, K;) and so \( \text{fāṣ} \) 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. \( \text{fawāṣ} \) or *youthful*; (S, O.) And, so applied, *q. ħāṭl*. ħāṭl

[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* ħāṭl. (O.)
A basin such as is termed (M, L, K) thus it means with the vulgar: (L:) or a basin of gold, or of silver: (O:) or the (T, K,) or (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 tray [or a 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 basin [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], occurring in a verse of Lebeed, means [pl. of pauc. of خوان] (T, O) and [which is pl. of accord. to IAar, or of of a pl. of جامة]: (T:) فائر is a word of the people of Syria and ElJezeereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezeereh, (L,) a basin sometimes meaning table in an absolute sense, but properly one with food upon it: (S, O, L:) [hence,] one says, (Lth, T, S, M, O, L, TA) i.e. (O, TA, [in both of which the former word is without any vowel-sign to the so that it may be either or (TT as from the M,) or as though meaning thus expl. by Lth, as said of the people of Syria and El-Jezeereh: (TT as from the T:) [It means, app., They are living upon one kind of fare; upon one footing; upon one level or stratum:] in the copies of the K, [or in the generality of the copies thereof,] is expl. as signifying the منزلة of the الفائر: (TA. [My MS. copy of the K has the right reading (البسط), without any trace of alteration.]) but is a mistake for البسط. (TA. [My MS. copy of the K has the right reading (البسط), 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 خوان so called. (M.) And The disk of the sun (S, * O, K) is called its فائر as being likened to the طسث so
called. (O.) 

And *a bowl such as is termed* جَفْنَة; (M, K, TA;) thus with [the tribe of] Rabee‘ah; (M, TA;) for the like reason. (TA.) 

And *a vessel such as is termed* مَخْضَى; (AA, T, O, K) and مصحة; all which words mean the same thing. (AA, O, TA.) 

And, accord. to the R, *a molten piece such as is termed* سِبِيكَة of silver: and some say, *a silver* قَبْرِعَ [or *ewer*]. (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. جَاسُوس. (Ibn-‘Abbád, O, K.)

*فَائِئُورَيْة* : see the preceding paragraph, former half.
He was, or became, *tired*, (K, TA,) and *languid*; from running [&c.]. (TA. [But this is for... see an ex.

in a verse cited in art. فَنَّا.)
He had the feet wide apart: or, said of a man, he had the knees wide apart: and, said of a beast, or quadruped, he had the hocks wide apart: (TA:) He opened or parted his legs (S, O, K, TA) widely; [i.e. he straddled;] (TA;) and so he parted his legs widely, said of a man and of a beast; (O;) so too alone, and his legs, (TA;) and one says also [meaning the same], of one walking, (S, K, TA;) and meaning he did thus to make water, (Mgh, TA;) like , inf. n. (S, O, K, TA) He clave the ground, or earth, with the plough, in a manner not approved. (O, K;) He purposed, or desired, to run. (TA.) See also .

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

See 1, in three places.

He, or she, (i.e. an ostrich) muted. And, the former,
He travelled a road such as is termed (O, L, K;) said of a man; (O;) as also (L;) And He, (a man, S, O,) or it, (a thing, Msb,) hastened, went quickly, or was quick; (S, O, Msb, K;) mentioned by IAar.

(S.) See also 1, near the end.

6 الفج تفَّاجَج شىٰءاً, (أ,) inf. n. الفجأة The bow had its string distant from its [q. v.]; (أ, O;) [and so, app., فجأة for] فجأة, in a bow, signifies the state of having the string distant from the thereof. (S, O.)

7 الفجأة القوس The bow had its string distant from its [q. v.]; (أ, O;) [and so, app., فجأة for] فجأة, in a bow, signifies the state of having the string distant from the thereof. (S, O.)

8 الفجأة A wide road between two mountains; (S, A, O, K;) and فجأة signifies the same: (O, K;) or, in a mountain: (AHeyth, TA:) or, in the anterior part of a mountain, wider than a شبع [q. v.]: (TA:) or a depressed road: (Th, TA:) or a conspicuous and wide road: (Msb:) or a far-extending beaten track or road: (AHeyth, TA: [see an ex. in a verse cited voce عمق:)] 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 فأو [a word variously explained], (so in the L,) or between two walls (حائطين, [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.] فجأة (Th, S, O, Msb) and [of pauc.] فجة, which is extr. [with respect to analogy], (Th, TA,) and فجة. (Msb.) See also the next paragraph, in two places.

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

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

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

The state of being unripe, or not sufficiently cooked. (TA.) See also فَجِّج, in two places.

The stem (عَدْو) of the raceme of a palmtree: mentioned by ISd; and held by him to be of the measure because this is more common than the measure. (TA.)

and see ٌفَجَّج, فَجَّج. See ٌفَجَّج

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.)

أَفْجُحُ, applied to a man, Loquacious; a great talker: (S:) or a frivolous babbler: (TA:) or, as also أَفْجُحُ (O, K) and أَفْجَحُ (O, but there written أَفْجُحُ) a great talker, who boasts of abundance which he does not possess: (O, K:) or clamourous: or a great and disorderly talker: fem. with ۳. (TA.) The poet Aboo-'Árim El-klábee applies the first of these epithets to palm-trees (راقب) [as meaning Promising much fruit, but not fulfilling the promise]. (L, TA.)

أَفْجُحُ : see the next preceding paragraph.

أَفْجُحُ A man having his legs wide apart; who straddles; (S, * O, * L, * K, * TA;) as also لَمْفَحُ الْسَاقَينَ (S, O, K, TA;) [and لَمْفَحُ, for] one says لَيُمْشِى لمفِحُا he walks with his legs wide apart, or straddling:

(۳, A, K;) or لَمْفَحُ signifies having his thighs wide apart. (IAar, TA.) And قَوْسُ فِجُحُ 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: (۳:) or of which the string is distant from its گُدَ [q. v.]; (۳, O, K;) as also مَفْجُحُ, and so قَوْسُ مَفْجُحُ : (۳, S, O,) أَفْجُحُ A valley: (۳, 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.)

أَفْجُحُ : see لَمْفَحُ الْسَاقَينَ (S, O, K, TA,) [and] لَمْفَحُ, for] such is approved. (S, O.)

أَفْجُحُ A solid hoof that is round like a cupola, syn. لَمْقُبَّبُ (S, O, K, TA,) such is approved. (S, O.)

أَفْجُحُ : see لَمْفَحُ, for] Ground, or earth, that is cleft [app. with the plough, in a
manner not approved: see 1, near the end]. (TA.)
It (an affair, or event, S, O, Msb) came upon him, or happened to him, suddenly, or at unawares, (Mgh, K, TA,) unexpectedly, (Mgh,) without his having knowledge of it, (Mgh, TA,) or without any previous cause; (TA,) or hastily; (Mgh,) [it surprised him; or took him by surprise:] and [in like manner] one says, (Msb,) I came upon the man suddenly, or at unawares. (Msb,) And (O, K,) He compressed the woman. (O, K, *) The she-camel became big in her belly. (IAmb, O, K,) And is said in the A to be syn. with (TA,) It increased, &c.]

(Hence,) He was taken away by a sudden death; he died suddenly. (S in art. فوت.)

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

Also A sudden, or an unexpected, event; a thing that comes
upon one suddenly, or at unawares. (K, TA.) Hence, موت الفجأة [Sudden death]: written by some
as an inf. n. of unity. (TA.)

المَفَاجِئُ The lion. (Sgh, in his tract on the names of the lion; and K.)
He clave, [a thing]; cut, or divided. [R]

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. (Msb.) He broke open a dam of a river or the like, that the water might break, burst, or pour, through. (T, L:) And (S, Mgh, O, Msb, K,) aor. and inf. n. as above; (S, O;) and (S, O, K,) inf. n. (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, Msb:) he made the water to flow, run, or stream: (K:) and in like manner, blood, or other fluid. (TA.) [See also 4.] He, or it, inclined; leant; declined; or deviated. (S, O, TA;) You say, the rider leant, or declined, from his saddle. (K.) Hence, He declined, or deviated, from the truth; (K, TA;) as also. (IAar, O, K,) And He erred in answering, or replying. (El-Muârrij.) Hence also, (S,) He lied; (S, O, Msb, K;) said of a swearer; (Msb;) as also in this sense the former has also for an inf. n., as well as 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. (S, Mgh, O, Msb, K;) and
(Mgh, K) and (K) and [in like manner] ُفْجَرَةَ، inf. n. ُفِجْرَةَ ُمُفَاجِرَةَ and ُفَاجِرَةَ, he did that which was vitious, immoral, unrighteous, sinful, or wicked. (R, TA.) In the sense of عَصَى (Mgh, O, TA) and عَصَى (O, TA) it is also trans.: you say ُفِجْرَةَ, 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 ُفِجْرَةَ in the first of the significations expl. above. (TA.) __ He disbelieved; syn. كَذَّبَ. You say فِجَرَةَ he disbelieved in it; syn. (O, K.) The following passage of the Kur, نَلَأ إِنَّمَا ُرِجْفَيْل ُهَمَامُأ لِدَيْرُرِ، [lxxv. 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 ُرِجْفَةَ [i.e. vice, immorality, wickedness, unrighteousness, or the like,] in the time to come: (Bd:) or to go on therein undeviatingly: (El-Hasan El-Basree, 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; (Msb, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and ُفِجَرَةَ signifies the same; (IAar, K;) and, this latter, he committed an act, or acts, of disobedience with his genital member. (IAar, TA.) You say فِجَرَةَ بِالْأَمْرَةَ ُفِجَرَةَ بِالْأَمْرَةَ ُفِجَرَةَ بِالْأَمْرَةَ ُفِجَرَةَ بِالْأَمْرَةَ He committed adultery, or fornication, with the woman: and ُفِجَرَةَ بِالْأَمْرَةَ ُفِجَرَةَ بِالْأَمْرَةَ ُفِجَرَةَ بِالْأَمْرَةَ ُفِجَرَةَ بِالْأَمْرَةَ The woman committed adultery, or fornication. (TA.) __ He pursued a headlong, or rash, or random, course, and went away, not caring whither. (El-Muärrij.)
Their case, or state of affairs, became bad. (K.) And جَخُرُ含义 also He became dim, or
dull, in his sight. (O, K.) And جَخُرُ含义 من مرضه He became free from his disease. (O, K.)

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

3 جَخُرُ含义, inf. n. جَخُرُ含义 and جَخُرُ含义: see 1, in the middle of the paragraph. [And see also جَخُرُ含义, below.]

4 جَخُرُ含义: 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. جَخُرُ含义: see 1, in four places. Also جَخُرُ含义: He found
him to be a person such as is termed جَخُرُ含义. (O, K.) And جَخُرُ含义 is like جَخُرُ含义 جَخُرُ含义: see 1, in four places. Also جَخُرُ含义: He brought much property; (O, K;) this
being termed جَخُرُ含义. (O.)

5 جَخُرُ含义 see the next paragraph, in four places.

6 جَخُرُ含义 (S, O, Msb, K) and جَخُرُ含义 جَخُرُ含义 جَخُرُ含义 جَخُرُ含义 جَخُرُ含义: (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, Msb;) it poured out, or forth, as though impelled or propelled; syn. أَبْعَثَ (TA;) it flowed, ran, or streamed. (Msb, K.)

[Hence,] انفجَرَ عَلَيْهِمَ الْعَدُوُ The enemy poured upon them;] came upon them suddenly, in great number. (L, A.) And انفجَرت عَلَيْهِمَ الدَّوَاهَيْ Calamities [poured upon them;] came upon them from every quarter, (K, * TA,) abundantly and suddenly. (TA.)

[Hence also,] تفجَّرَ بِهِ انفجَرْ بِالْكَرْمُ [He was profuse of generosity, or liberality]; (K;) and انفجَرَ بِهِ [he was profuse in bounty, or beneficence]. (S, O, TA.) And انفجَرَ, انفجَرَ, انفجَرَ [The dawn broke forth]; and انفجَرَ عنهِ اللَّيْلُ (The night departed from before it; namely, the rising dawn]. (K.)

8

افنِجَرَ في الكِلَامَ He forged speech, not having heard it from any one, nor learned it. (O, K.)

فَجْرُ [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 فَجْرُ in the end of the night is like the شَفَقُ in the beginning thereof: (S, O:) it is twofold: the first is called الفَجْرُ الكاذِبُ [the false dawn]; that which rises without extending laterally, (Mgh, Msb,) which appears black, presenting itself like an obstacle [on the horizon]; (Msb;) [see ذَنْبُ السّرّاحُ, in art.] the second is called الفَجْرُ الصَّادِقُ [the true dawn]; which is the rising and spreading [dawn]; (Mgh, Msb,) which appears rising, and fills the horizon with its whiteness; and this is what is called عَمْودُ الصَّحِبُ; 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. (Msb.) Hence, The time of the فَجْرُ. (Mgh.) And
The prayer of that time: the prefixed noun being suppressed. (Mgh.) ___
voce, the former here written [in a saying mentioned
مَرَحَة, but app. by mistake, for it is afterwards written مَرَحَة,] are
metonymically applied to The troubles of the present state of existence. (TA.)

* 
**فَقَدَ أَجُودَ وَمَا مَالِيُّ بِذِي فَجِرَ**

[And verily, or often, I practise liberality, or bounty, while my property is not
abundant]. (TA.)

فَجِر: see فَجِرَ, latter half.

فَجِر is a proper name, [i.e. an attributive proper name,] imperfectly decl., like فَجِرَ (Kṣ); [and signifies the same as فَجَرْنَان (and ُفَجَرْنَان),] and
is altered from فَجْرَ، (I, TA,) or from فَجْرَان (Sb, TA,) and is a subst. in the sense of فَجِرْثِ (i.e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1),) (S,) or a name
for فَجِرْثِ [which signifies the same], (O,) like قَانُمْ (S, O,) determinate, (S,) occurring in a verse of En-Nábighah cited in the first
paragraph of art. ِْمُحَلَّم (S, O,) one says, رَكَب فَجِرْنَان فَجِرْثِ (K, * TA, [in the CK فَجِرْنَان فَجِرْثِ (F.), TA,) Such a one
lied; (K, TA,) and acted vitiously &c. (F.), (TA,) And ِْمُحَلَّم فَجِرْنَان فَجِرْثِ, and ِْمُحَلَّم فَجِرْنَان فَجِرْثِ, [in the L
على فَجِرْهَ, in both instances, but the former is the right reading,) Such a one commited a foul deed, by
swearing falsely, [relating to the former phrase,] or by adultery, or fornication, or lying. (TA.)

فَجِرْثِ: see مَفْجِرْثِ, in two places.

فَجِرْثِ The last of a woman's children; like as زَنِيَّة signifies the last of a man's children. (TA in art. زَنِيَّة.)
[a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like [pl. of فَجَّاجُ, q. v.]. (TA.) 

is an appellation applied to Four (K, TA;) the four [أيام الفجار] meaning days [i.e. conflicts] of the Arabs; the single day thereof being termed: (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 الفرد and فجار المرأة and فجار الرجل and فجار البراس; the last, which was the greatest onslaught, being thus called in relation to El-Barrád Ibn-Keys, who slew ‘Orweh Er-Rahháli: (TA;) they were between Kureysh with their associates of Kináneh on the one side and Keys-‘Eyán on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Keys; it occurred in the sacred months; and when they fought therein, they said فخرجنا; (S, O, K;) therefore Kureysh called this war مفاجأة فجار, (S, O, TA;) like فجار, being an inf. n. of فجار, expl. above, on the authority of the R. (TA.) And 

*And Fجارات العرب signifies The vyings of the Arabs in glorying, or boasting. (TA.)

Fجور: see the paragraph here following.

Fجار Inclining, leaning, declining, or deviating. (S, TA.) Declining (ساقط) from the road. (IAar, 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 فجور به, in the middle of the first paragraph]. (TA.) And one says مكذب meaning False oath: (Mgh in art. غمس:) a tropical phrase. (Mgh in the present art.) 

Fجار, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and Fجار, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from فجار, 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 فَجَرَةٌ وَفَجَرَةَ and the pl. of the second

Page 2342

and third is فَجَرَةٌ (K, TA:) is altered from فَجَرَاءْ 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] ياً لَّفَجَرَةٌ ياً لَّفَجَرْ أَلَّا غَدْر، q. v.; and meaning O ye very vitious, &c.; occurring in a trad. of ‘Áïsheh. (TA.) And فَجَرَةٌ (K, TA:) like قَطَامَ (TA:) is a noun altered from فَجَرَةُ (K, TA) [or from فَجَرَاءْ] (S, O, K) to a woman (S, O) you say (S, O, K) to a woman (S, O) فَجَرَةٌ فَجَرَةَ (S, O,) and signifies also Having much wealth, or property: (K, TA:) in this sense, a possessive epithet [from فَجَرَةٌ, q. v.]. (TA.)

فاَجُور... see the next preceding paragraph.

فَجَرَةٌ and منفَجَرَةٌ (K) and فَجَرَةٌ (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. مِفَاجِرَةٍ (TA:) signifies The parts, of the valley, into which the torrent disperses itself: (S, O, TA:) and مِفَاجِرَةٌ الوَادِيَ (TA:) which would seem to be with fet-h [to the ف] from its not being restricted by the mention of any syll. signifies The wide part of the valley, into which the water pours. (K, TA:) And مِفَاجِرَةٌ الدِّيَار signifies The places opened for the flowing of the water of the دِيَارٍ, pl. of شَمْرِةٍ [q. v.]. (Mgh.)
A road, or way, in sands. (S, O, TA.)
1. 

**提及**

*aor. (S, TA;)* inf. n. **提及** *(S, O, K, TA;)*  

*He behaved proudly, or magnified himself; (S, O, K, TA;)* as also **提及** *(S, * K;)* or this latter signifies *he magnified, or exalted, himself; (O, TA;)* and **提及** *(O, * TA;)* and **提及** signifies the same as **提及**, i.e. the behaving proudly, or magnifying oneself. (TA;)*  

**提及**  

*He overcame, or subdued, or oppressed. (Ibn-'Abbâd, O, K; but only the inf. n. of the verb in this and the following sense is mentioned.)***  

**提及**  

*He did an unprecedented act, and only one of an evil kind. (Ibn-'Abbâd, O, K, TA;)*

4. 

**提及** *(a man)* boasted vainly, or falsely. (IAar, O, K;)*

5. 

**提及** see 1, first sentence. *提及* *(sâhabab 'alâ 'alâ)*  

**提及** *(L, TA;)* [app. a dial. var. of提及.]*

**提及** *(L, TA;)*
ٌﻊِﺠَﻓ

1 (S, MA, O, K;) aor.  

( , O, K;) inf. n.  

(MA, O) and  

( , MA; [or this is a simple subst.]) and  

( , O) inf. n.  

( , 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,  

The affliction, calamity, or misfortune, pained him: (S, O;) or  

[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  

( ; Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say,  

( , Lth, O, K) and  

( , Lth, O) [He was pained by the loss of his property or cattle, and his  

offspring]; and  

I pained, afflicted, or distressed, him, in, or in  

respect of, his property or cattle, and his family], aor.  

, inf. n.  

( , Lth, O, K, TA;)  

[by reason of it]; (S;) or  

by reason of the calamity, or misfortune; (O, K, TA;) and writhed, or cried out and writhed;  

by reason of it. (TA.)

see the preceding paragraph.

2  

( , S, O) expressed, or manifested, pain, affliction, or distress; or uttered  

lamentation, or complaint;  

syn.  

[by reason of it]; (S;) or  

[by  

reason of the calamity, or misfortune; (O, K, TA;) and writhed, or cried out and writhed;  

by reason of it. (TA.)

see in two places.

see .

, (S, O, Msb, K, TA;) of which the pl. is  

, (Msb, TA;) i. q.  

[. 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

and [Death that pains [or afflicts or distresses] men by [attendant]
calamities: (O, K, TA:) and in like manner, [time, or fortune, that pains &c.].

And one says [A person dead, or dying, that causes pain or affliction or distress], and
[likewise] [app. مت جاج, though this [is a verb which] has not been used: thus in the L. (TA:]

Hence,] [death, or disunion (غَرَابُ البَيْنِ); (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 [مَتْ حَاجِج, (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 [i. e. the latter word] meaning A woman having [or suffering] a
A man grieving, or lamenting, [and]
doing so most intensely. (TA:)

[as a subst.]: see حاجج.

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

[app. مت جاج]: see حاجج.

: see what next follows.

A man [pained, afflicted, or distressed; or] smitten by an affliction such as is
termed [and رَأْيَةٌ حاجج, q. v.]; as also جاجج, and [in an intensive sense] جاجج . (TA: You say,
and [He is pained, &c., in, or in respect of, his property, or cattle, and his family]. (Msb.)
see, last sentence.
1. لَجَفَ, aor. — , inf. n. لَجُفَ (Msb, K;) and لَجُفَ (O) or لَجَفُ, (K;) aor. — , (O, K;) inf. n. لَجَف* (K) He, or it, was, or became, thick, and soft, or flaccid: (O, Msb, K;) so says Ibn-‘Abbād. (O.)

2. لَجَفَ, inf. n. لَجَفَ لَجَفَ, He made it broad, or wide. (K.)

8. لَجَفَ أَمَرًا اً لَجَفَ أَمَرًا لَجَفَ أَمَرًا لَجَفَ أَمَرًا لَجَفَ أَمَرًا لَجَفَ أَمَرًا He forged [a case or matter &c., or his case &c.;] sy. اخترعَهَهُ (Ibn-‘Abbād, O.)

(Ibn-‘Abbād, O, K;) and invented it, or excogitated it; sy. اخترعَهَهُ (Ibn-‘Abbād, O.)

(S, O, K) and لَجَفَ لَجَفَ (O, K;) both mentioned by AHn, (O, TA,) or لَجَفَ لَجَفَ (Msb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [The radish, raphanus sativus; (Forskål's Flora Arab., lix. no. 327; and Delile's Flora Arab.] a certain أُرومة [or root of the kind termed rhizoma], (K, TA,) that occasions abominable eructation; (TA,) a herb, (Msb,) well known: (S, Msb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from لَجَفَ لَجَفَ signifying as expl. above: (Msb:) n. un. with ظ, (K,) i.e. لَجِفَ (S, O) and لَجِفَ لَجَفَ (O) [and لَجِفَ] it is a gardenplant, 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 لَجَفَ لَجَفَ (TA:) it (i.e. each sort,TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the نَفْس [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 لَجَفَ لَجَفَ is Another
remedial thing: (K:) this is not of the species of herb mentioned above: (O, Msb, TA:) so says AHn: the hakeem Dáwood says, it is one of the species of this, a wild species, elongated, abounding in the Sa'eed of Egypt: (TA:) [it is the raphanus oleifer, mentioned by Delile (Floræ Ægypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic symâgah: ] from it (or from its seed, TA) is made the oil of the (Msb, K, TA:) and it is known by the appellation of [correctly السيمة، السيمة] (TA,) [Delile, ubi suprà, no. 571, mentions فجَلِْنْهُمْ، فجَلِْنْهُمْ as a name of The cakile maritima of Tournefort; the bunias cakile of Linn.: and in the same, no. 396, he mentions فجَلِْنْهَمْ as the Arabic name of The rumex spinosus of Linn.; as does also Forskål, in his work cited above, p. lxxx., no. 213, and again in p. 76.]

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

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

فَجُلِْنْهُمْ i. q. [Playing, or a player, at a game of hazard]: (O, K, TA:) so says IAar: (O, TA:) accord. to some copies of the K, i. q. فاجر, which is a mistake. (TA.)

فُنُجلْ: see فُنُجلْ.

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

فِنْجلْ: see what next precedes.
Ajghl [A man] having a wide space between the feet (K, TA) and the shanks. (TA.)
He (a man, TA) kept constantly to the eating of [i. e. \textit{rue}]. (K, TA.)
\[\text{He opened his door. (K.)} \] And \[\text{He raised the string of the bow [or made it distant] from the part called its (K, \text{TA})} \] above, \[\text{He parted his legs wide, or straddled; or did so to make water:} \] and so \[\text{The bow had its string raised [or distant] from the part called its (S, \text{K}) and so (S and K in art. (S, \text{K})} \] \[\text{He} \] \[\text{He was wide between the thighs, or between the knees, or between the shanks. (K, \text{TA}) [And it is implied in the S * and K that it is also said of a camel, meaning \text{He was wide between the hocks.}] * And \text{said of a she-camel, inf. n. (S, \text{TA})} \] \[\text{She was, or became, large in the belly: (K, \text{TA}) mentioned by ISd, but with an expression of uncertainty as to its correctness. (TA.)} \]

\[\text{He removed; put away, or at a distance; (K, \text{TA}) and pushed, thrust, or drove, away; persons from others; (TA; \text{TA}) syn. of the inf. n. (K, \text{TA}) and (\text{TA})} \]

\[\text{He expended amply, or largely, upon his family, or household. (Az, \text{K.}) And \text{He found his friend to be guilty of a vice, or a disgraceful, or shameful, action. (Az, \text{TA.})} \]

\[\text{It (a thing) had [an opening, or intermediate wide space, such as is termed a (S, \text{TA}) [Comp. (K)} \]

\[\text{It (a door) opened. (K.) See also 1.} \]
inf. n. of ْفَجِّي [q. v.] said of a bow: (S, TA:) ___ and of ْفَجِّي [q. v.] said of a man, (K, * TA,) or of a camel: (S, * K, TA:)

___ and of ْفَجِّي [q. v.] said of a she-camel. (K, TA.)

An opening, or intervening space, (S, M, Mgh, Msb, K,) in a place, (M, TA,) and an intermediate wide space, (S, Mgh,) between two things. (S, Mgh, Msb, K, *) And A wide tract of land or ground; as also:

(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, Msb, K,) And The part between the two sides of the solid hoof.

(ISd, K, TA.) The pl. is ْفاَجَوَات (Msb, K, TA) and ْفَجَوَات (K, TA. [To these pls. the CK strangely adds, as another, ْفَجَوَات.])

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

فَجَوَاء: see the following paragraph.

اَفْجَى an epithet, of which the fem. is ْفَجَوَاء. (K, TA.) The latter, applied to a bow, Having its string distant from the part called its كِبْد; (S, K, TA;) as also ْفَجَوَاء; and so ْفَجِّي [mentioned in art. ْفَجِّي. (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 كِبْد for the final radical; but for this distinction there is no reason.]
The viper [hisssed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verse cited voce \[نأَحْطُم\]) 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 (S, TA,\) or (As, TA:\) some use this verb (فتح) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called [دِوَاسَأ: (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 (L, K,) aor. ، inf. n. فَحَفْحَحٌ; said of a man, *He blew in his sleep, (L, K,) making a sound like the فَحَيَّح of the viper.* (IDrd.)

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

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

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

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

A man (L) having a hoarse, harsh, or gruff, voice. (L, K.) And A man speaking, or talking: or talkative. (TA.) And is the name of A river in Paradise. (S, K.)
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 $\text{فَحْث}$ . (O, K.)

see what immediately precedes.

The portion, or appertenance, called $\text{حَفْث}$ of the stomach of a ruminant animal, also termed the قِبَّة, which has أَطْبَاق: (S, O: [see more in art. حَفْث]) pl. of the former أَفْحَاث: (O, TA.) And one says, $\text{فَحْث}$ مَلا أَفْحَاثَهُ meaning He filled his جُوف [i. e. belly]. (IF, O.)

see the next preceding paragraph.
1. **ﺞَﺤَﻓ** is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not **ﺞِﺤَﻓ** as it is written in the K [and O], is indicated by the forms of the inf. n. **ﺞَﺤَﻓ** and the epithet **أفرَحُ﴾ (MF) as also **ﺞّﺤﻔَأ** (S) and **ﺞّﺤﻓ** (K) and **ﺞﺤﻔَنَأ** (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 **ﺞَحَف** signifies the having the middle of the legs wide apart, [or having the legs bowed outwards,] in a man, and in a beast (Mgh, L) [or the having the shanks wide apart: (see **ﺞَلَف**)] or the having the thighs wide apart: [see also 1 in art. **ﺞَحَف**]: and the verb is **ﺞَحَف** inf. n. **ﺞَحَفة** [thus written, app. **ﺞَحَفة**], which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L. ___ And **ﺞَحَف** (accord. to the K) or **ﺞِحَف** (accord. to MF,) He magnified himself, or behaved proudly. (K)

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

4. **ﺞَحَف** **ﺢَلْوَتَهُ﴾ 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.) also signifies He refrained, or desisted, or drew back; syn. **أَحْجَمُ﴾ (O, K;) And one says, **أَحْجَمَ عنه﴾, meaning He turned, or turned away or back, from it, or him; syn. **أَنْتَقَى﴾ (O, * K.)

5. **ﺞَحَف** signifies The parting of one’s legs, or making an opening between them, (AA, S, O, K;) when sitting; as also **فَتْحِيَّتْهَا** (AA, S, O;) And one says, **فَتْحِيَّتْساَقَاهَا** (His shanks are parted). (S, O.) See also 1.
The mode of walking of him who is termed 

Having the fore parts of the feet near together, and the heels wide apart: 

[&c.;] or having the middle of the legs wide apart: 

[&c.;] or having the thighs wide apart: or having the legs wide apart: or having curved, or bowed, legs. 

[See also in art.]
1. فَحِسَ, aor. — inf. n. فَحِسَْ, 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 فَحِسَْ, aor. as above, (O,) and so the inf. n., (O, K,) He rubbed the ears off the سَلَتْ, (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. فَحِسَ He (a man) abraded by degrees, lit., thing after thing. (TA.)

Q. Q. 2. فِحْسَ فَحْسَ 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 فَحْسَ فَحْسَ. (O.)
1. ** nấu** فحش | فحش

\( \text{فَحَشْنَة} \) (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 *فَحَاشْمَة* (a thing) was or became, foul, evil, bad, abominable, or unseemly; [glossy, immodest, lewd, or obscene,] as also *فَحْشَة* (S, TA) *It* (a thing, or an affair,) increased by degrees (in foulness, evilness, badness, &c. (A.) And *فَحْشَة* الْمَرْأَة* The woman became foul, or ugly, and old. (IAar.)  See also 4, in two places.

2. ** nấu** فحش | فحش see 4, in two places.

3. *فَحَشَّهُ* (T in art. بدأ) inf. n. (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 *فَمَانِعُهُ* (T and K in that art.)

4. ** nấu** فحش | فحش, (Msb, K,) or فحش في المنطق, (S,) or فحش في الكلام, (Mgh,) or في كلامه, (A,) inf. n. *فَعَّلَ فَحْشَهُ* and *فَعَّلَ فَحْشَهُ* in كلامه, (A,) and *فَعَّلَ فَحْشَهُ* in كلامه, (A,) and *فَعَّلَ فَحْشَهُ* 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, *فَحَشَّهُ عَلَيْهِ في المنطق* [He uttered such speech or language against him]; (S,) and in like
He was, or became, niggardly, tenacious, or avaricious. (Msb.)

5. If it is not excessive, or beyond measure, there is no harm in it. (TA.)

6. Anything, (Msb, TA,) or any evil thing, (S,) excessive, immoderate, enormous, exorbitant, beyond measure, exceeding the proper bounds or limits, (S, O, Msb, 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, Msb,) 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: If it is not excessive, or beyond measure, there is no harm in it. (TA.)

10. He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd, or obscene: or excessively, or beyond measure, foul, &c. (Mgh in art. قذر.) And He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.)

Also He was, or became, tenacious, or avaricious. (Msb.)
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 فحشاء signifies the same;

Page 2345

(S, * A, * Mgh;) or has an intensive signification: (TA:) pl. of the former فحشاء is pl. of فحشاء جاهل, since جاهل is a sort of جهل, and contr. of حلم. (J.) It is said in a trad., لَاتَّكُونَ فاحشة, meaning Be not thou a trangressor of the proper bounds or limits in reply: which words were addressed to ʿĀïsheh: (K, TA:) but accord. to one relation, the words were لَاتَّكُونَ فاحشة. (TA:) [See فحشاء, 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.)

فاحشة 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.: or فحشاء signifies the same as فاحشة (S:) or an enormity, or excessive sin, beyond measure foul, evil, bad, &c.; or a thing that reason disapproves, and the law regards as foul, evil, bad, &c.: (Bd in ii. 164;) the pl. of فاحشة is فحاشة. (Msb, TA.) Also, particularly, Adultery, or fornication; (S, Mgh, Msb, K;) and so فحاشة فحشاء (Bd in xii. 24; &c.): so in the Kur iv. 23 and lxv. 1 [as well as in numerous other instances]: or the فاحشة فحشاء [or excess] there mentioned is the women's going out without permission: (Mgh, Msb:) or their using foul language against their husband's
relations, by reason of the sharpness of their tongues. (Esh-Sháfi'ee.) And 
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.)*

*More, and most, excessive, &c.]*

*One who affects, or takes upon himself, the reviling of others.* *(TA.)*

*One who commits excess* *(Fā'hasha) which is forbidden.* *(TA.)*
The plate [i.e. sand-grouse] dug, or hollowed out, in the ground, a place wherein to lay her eggs: (Msb:) and she (a makes for herself an [q. v.] (A, K) in the earth, or dust. (K.) Hence you say, (Msb:) (S, A, Msb, K) aor. — , inf. n. (A, K) and (S, A, Msb, 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: (Msb:) or signifies vigorous searching in the interstices of anything. (TA.) You say also, (A, TA.) Hence also, the saying of Aboo-Bekr, (Az, TA,) or (S,) Thou wilt find a people who have made their heads like the nests (of the birds called (A, TA;) or, app., who have shaven the middle of their heads and left them like the (S, TA.) [See also (A, K) also signifies The digging, or hollowing out [the ground &c., in any manner]. (TA.) It is said in a trad., (Nh, L.) And you say, (L in art. (A, K) is often used intransitively as meaning He made, or scraped, a hollow in the ground, &c.; and so. (S,) And sometimes they said, (S,) The
rain turned over the dust, or earth, (S, A, K,) and removed one part thereof from another, (A, TA,) making it like the pebbles: (A:) this is when it falls vehemently. (TA.) __ also signifies He (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is (TA:) and (a man) hastened, or Went quickly. (K,) You say, (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is (TA:) and (a man) hastened, or Went quickly. (K,) You say, Nor did I hear the falling of a foot, or the sound of walking. (TA.) ___ You say also, (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is (TA:) and (a man) hastened, or Went quickly. (K,) You say, Such a one passed along hastening, or going quickly. (TA.) And it is said in a trad. of Kuss, Nor did I hear the falling of a foot, or the sound of walking. (TA.) ___ You say also, (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is (TA:) and (a man) hastened, or Went quickly. (K,) You say, The child had his central incisors in a wabbling state: (K:) [nearly syn. with حفر, and still more so with حفر] And also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.)

3.  **فَحَصَى** (K,) inf. n. **فَحَصٌاءَة** (TK,) [and app. فحص 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,] بينهما فحصُ بينهما فحص *Between them two is enmity.* (TA.)

5.  **فَحَصَّة** see 1, in two places.

8.  **فَحَصٌتَ إِلَيْهِ أَيْنَ أَيْنَ فَحَصٌتَ إِلَيْهِ أَيْنَ فَحَصٌتَ إِلَيْهِ أَيْنَ فَحَصٌتَ إِلَيْهِ أَيْنَ* 

**فَحُص** Even ground; an expanded and open tract: pl. فَحُصُوْن. (TA.) ___ And hence, (TA,) Any inhabited place. (K, TA.) ___ In a trad. respecting the intercession [of Mohammad for his people], where it is said, فَاتَّلَقَ فَحَصَ حَتَّى أَتَى الفحصَ [And he went away until he came to the] فحصَ, فتحص is said to signify What is before the عرش [of God]. (TA.)

8.  **فَحَصَة** The dimple (نقرة) of the chin (A, K) of a child; (A;) and of each cheek. (TA.)
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 مَؤَاكَلَىٰ أَكِبَلٰٓ (TA.)

Such a one is a great searcher for, or after, or into, secrets. (A, TA.)

Know thou that with God is a searching interrogation. (A, TA.)

minster, or place for laying eggs, (M, Mgh, Msb,) or for lying in, (S, K,) of a [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, (Msb,) 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)

They have houses like the nests of the [or sand-grouse]. (A,) And it is said in a trad., من بني الله مسجداً ولو [see عَشْ:) 'you say, مَفَاحِصَةُ [or sand-grouse] the same, and Msb) The [nest, or] place for laying eggs, (M, Mgh,

Whoso buildeth for God a place of worship, be it comparatively like a nest of a [or sand-grouse], (A, TA:) [see عَشْ:) you say, من بني الله مسجداً ولو [see عَشْ:) 'you say, مَفَاحِصَةُ [or sand-grouse] the same, and Msb) The [nest, or] place for laying eggs, (M, Mgh,

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, 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, عَشْ:) 'you say, مَفَاحِصَةُ [or sand-grouse] the same, and Msb) The [nest, or] place for laying eggs, (M, Mgh,

 TSA.) 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. فَأَد; and TA. *
[A place of, or ground for, inquiring, or investigating]. (A and TA voce تعقب.)
He sent a male [meaning a stallion-camel] among the she-camels. (S, O, K.) The inf. n. حَالَة [used alone]

means The putting a he-camel among the she-camels. (K.) And حَالَة He chose for his she-camels a generous male [or stallion]; as also حَانَة. (K.) See also the next paragraph.

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, حَانَة فَلَانَا يَغِيراً signifies he gave to such a one a he-camel; like حَانَة. (TA.)

He assumed, or affected, a likeness, or resemblance, to the male (TA) [or rather the manly]: and he affected the quality of the 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.]

see 1: and see also 4.

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 (عَلَّهُ, O, or أَعْلَاهُ, 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 استفحلنا فحلا لدوابنا [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) 

**The palm-tree became a فحلا [or tree of which the spadix might be used for the purpose of fecundation].** (K. [See also the part. n., below.]) And استفحل الأمر The affair, or case, became great, or formidable, (S, O, K, TA,) and hard, or difficult. (TA.)

فحلا a word of well-known meaning, (S, O,) A male of animals (Mgh, Msb, K) of any kind, (Mgh, K,) [including mankind: and particularly a stallion: generally,) a male [or stallion] camel: (MA:) pl. [of mult.] فحولا (S, Mgh, O, Msb, K) and فحول (S, Msb, K) and فحول (Mgh, O, Msb, K) and [pl. of pauc.] فحول: (K:) and فحيل signifies the same as فحيل; (Kr, TA:) and [particularly] a فحيل of the camels. (S, O, TA.) Hence فحيل is an appellation of Canopus (سَهْيَل) because it is aloof from the other stars, like the فحيل 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.) فحيل رجل means the same as لْحَف [i. e. A masculine, as opposed to an effeminate, man]. (K.) And امرأة فحيلة means A clamorous [or, app., masculine] woman. (S, O, K.) فحول النُّشَعَاء 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-Farezdak, (O, TA,) who used to be called فحلا مصر [i. e. ُلْحَف] (TA:) and in like manner any one who, when he vies with a poet, is judged to have excelled him [is called a فحلا]; (K, TA; [for فحلا in the CK, I read فحلا, as in other copies of the K;) like Alkameh Ibn-Abadeh; (TA;) who was surnamed because he took to wife Umm-Jundab when Imrael-Keys divorced her on the occasion of her judging him [i. e. Alkameh] to have overcome him [Imra-el-Keys] in poetry. (S, O, K, TA,) فحيل also means [app. A vigorous orator: see هادر.
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. pl. فَحْوَلُ (K, TA:) so in the M. (TA.) See also فَحْوَلُ, in three places.

And see. ___ 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 فَحْوَلُ. (S, O, K, TA:) (S, O, TA.)

And Rain is thus called [in a verse of Et-Tirimmáh Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.)

The quality, or state, of being a فَحْلٌ [or male; and particularly, of being a stallion: and also masculineness, as a quality of a man, opposed to effeminacy: &c.]: (S, O, K:) and فَحْوَلُ and فَحْلَةٌ [both of which are also pls. of فَحْلٌ] signify the same. (K.) Hence, A camel fit, or meet, for being chosen as a stallion. (TA.) Also, i. e. فَحْلَةٌ, with kesr, A man's choosing a لْحَفِّ [i. e. stallion] for his beasts. (TA.)

A generous stallion-camel, that begets generous offspring. (S, K.*) Er-Râ'ee says,

* 
* 
* 

[Their mothers were of the generous camels of Mundhir and Moharrik, and their compressing stallion was a generous one, a begetter of generous offspring]: (S [accord. to one of my copies], and TA:) [some copies of the S have أَمَاتَهُمُ وَطَرَقُهُمْ فَحْيَا, and so has the O: but] IB says that the verse is correctly related as above. (TA.) And كَبْشَ فَحْيِلٍ means A ram that resembles the فَحْلٌ of camels in
his excellence (K, TA) and his [comparative] greatness. (TA.) ___ See also فَحَال فَحَال again, third sentence.

The male palm-tree, (S, * Mgh, * Msb, K, TA,) by means of which the fruitbearing palm-trees are fecundated, (S, * Mgh, * Msb, 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 فَحَال 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 فَحَالْحِلْتُ فَحَالْ is فَحُوْلْ (S, Mgh, Msb, K;) and the pl. of فَحَالْ is فَحُوْلْ (S, Mgh, O, Msb) and فَحُوْلْ (Mgh, Msb) and فَحُوْلْ (Msb;) of the first of which pls. of فَحَال, the following saying, (S, O, Msb, TA,) of Oheihah Ibn-El-Julah, (O, TA,) presents an ex.:

[Rceive thou fecundation, O best of young palm-trees: receive thou fecundation from Hanadh, and show that thou hast received it: ( 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 Oheihah: or to be a water belonging to Suleym and

Muzeyneh. (Msb.)

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

A palm-tree that does not bear fruit. (Lh, TA.) [See also what next precedes: and see 10.]
\[ \text{فْحُم} \]  

1. \( \text{فْحومة} \), aor. —, inf. n. \( \text{فْحَم} \) (K, TA) and \( \text{فْحُم} \) (K, * TA) said of anything, (TA,) \text{It was, or became, black} \text{[app. like} \text{charcoal].} \text{[K, TA.]} \text{[See also} \text{فْحَم} \text{.] See also} \text{فْحَم}, \text{last sentence.} \text{فْحَم,} (Ks, S, Msb, K) aor. —, (Ks, S, Msb, TA) accord. to the K —, which is wrong; (TA;) and \( \text{فْحَم} \) \( \text{فْحَم} \) \( \text{فْحَم} \); (K;) \text{He} \text{a boy, or child,} \text{wept until his voice became stopped;} \text{(Ks, S, Msb;) or until his breath became stopped; as also} \text{فْحَم}, \text{[K.]} \text{And, said of a ram, (K,) or thus} \text{فْحَم} \text{and} \text{فْحَم} \text{فْحَم, like} \text{فْحَم} \text{[TA,]} \text{He uttered a cry, or cries.} \text{(K, TA.) And} \text{[TA] one says of a ram,} \text{فْحَم} \text{He bleated until} \text{he became hoarse.} \text{(S, TA.)} \text{فْحَم}, \text{aor. —, said of a man,} \text{He was unable to answer;} \text{(K, TA,) when one had spoken to him.} \text{(TA.)} \text{And} \text{فْحَم}, \text{aor. —, inf. n.} \text{فْحومة} \text{[i.e.} \text{blackened it,} \text{[S, A, Msb, K] inf. n.} \text{فْحَم,} \text{[S, A, K] He blackened it,} \text{[S, A, Msb, K] namely, another's face,} \text{(S, A, Msb,) with} \text{[i.e.} \text{charcoal].} \text{(Msb.) See also the next paragraph.} \text{فْحَم} \text{[K.]} \text{He entered upon the time called} \text{فْحَم} \text{[q.v.]}; \text{Aَعِتَمَ (TA,) And one says,} \text{فْحَم} \text{وَفْحَمَة} \text{[K, or} \text{فْحَمَة} \text{وَفْحَمَة}} \text{meaning} \text{Abstain ye from journeying in the most intense blackness, S) of the night; (S, K,) as also} \text{فْحَم} \text{فْحَم} \text{فْحَم} \text{فْحَم, (S, * K,) inf. n.} \text{فْحَم} \text{is said of weeping [as meaning} \text{It stopped his voice, or his breath]:} \text{(TA:) see 1. And} \text{He silenced him,} \text{(S, Msb, TA,) namely, his adversary (Msb) in a dispute or the like,} \text{(S, Msb, TA,) by an argument or evidence,} \text{(Msb,) or in some other case.} \text{(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 مَحْفُم* (S, K,) not uttering poetry, or verse.

(S.) One says هَاجَاهُ فَأَفْحَمَهُ, meaning [*He contended with him in satirizing and he found him to be مَحْفُم*], accord. to the K: (TA:) and هَاجِنَاكُمْ فَمَا أَفْحَمَاكُمْ (S [in which it is implied that the meaning is We contended with you in satirizing and found you not to be مَحْفُم*]): or, accord. to IB, this means, and *we caused you not to hold the tongue from answering, or replying; because المهاِجْاَة is between two persons: but you [may] say هَجوُتَهُ فَأَفْحَمَتهُ meaning [*I satirized him] and I found him to be مَحْفُم* (TA.)

is expl. in some copies of the K as signifying الاَبِتِاق; in some, الاَبِتِاق; and app. in the copy used by Golius: 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 قَوْبَﻏ.* See also the next paragraph, second and last sentences.] *

*فَحَم* and فَحُم, (S, Msb, K,) the latter sometimes occurring, (S, Msb,) like نَهْر فَحَم, (S,) [*Charcoal; this is what is meant by its being said to signify] *extinct coal;* (M, K;) [*a thing well known;* (S, Msb;) as also فَحَم* (S, K;) or, accord.

to ISd, this may be a pl. of فَحَم,* [or a quasi-pl. n.,] like as فَحَم ْعِبَد, and مَعْز فَحَم ْعِبَد, and &c.: (TA:) the n. un. [*meaning a piece of charcoal]* is فَحَم, فَحَم* (S, K, TA,) but not فَحَم* (TA.) And فَحَم* signifies also The draught that is drunk in [any one of the times denoted by the word فَحَم* [q. v.]: (K, TA:) like the and فَحَم* and جَاشِرَة صِبْوُح: but it is disapproved by Az. (TA.) ___ [Accord. to the TK, it is an inf. n. of which the verb is فَحَم,* aor. — , signifying *He (a man) drank in the* فَحَم* of the* عُشْآَء: but of this I find not any confirmation.]

*فَحَم* : see the next preceding paragraph.

*فَحَم* : see
ٌﺔَﻤْﺤَﻓ n. un. of ﻓَﺣَم q. v. [Hence] one says of a black woman with a red [or muffler], [As though she were a piece of charcoal with fire upon its head]. (TA.) ___ [And hence,] The first part of the night: (K;) or the blackness of the night: (Msb;) or the most intense blackness of the night: (K;) or the blackness of the first part of the night: (TA;) or the most intensely black part of the night: (S, TA;) or the part from the setting of the sun to the time of the sleeping of mankind: (K;) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part: (TA;) it is peculiarly in the صيف [meaning summer]; (K, TA;) not in the winter: (TA;) and the darkness شمس العشاء [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 شمس العشاء: (TA;) the pl. is فَاحَم and فَاحَم (K, TA;) or the latter of these may mean darkness; as though it were an inf. n. of فَاحَم (TA;) فَاحَم السَّحْر means The time of the سحْر [or last part of the night]. (K;) And فَاحَم بن جَمِير فَاحَم is [a proper name of] The middle of the night. (K.)

ٌمﻮُﺤَﻓ One Who will not utter a reply, or an answer. (TA.)

ٌمِﺣﺎَﻓ: see فَاحَم and see also فَاحَم.

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

ٌمَﺣَم Black; (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also فَاحَم (K, TA;) applied to hair and to anything. (TA;) And Black that is beautiful or comely. (TA;) ___ And one says أسود فَاحَم meaning Black in an intense degree. (TA;) Also A ram uttering a cry, or cries; and so فَاحَم : (K. [But see 1.]) ___ And One who does not speak at all. (TA;) ___ And, applied to water, Still; not flowing or running. (K, TA.)
[pass. part. n. of 4, q. v.]: i. q. [app. as meaning Unable to express what he would say]; (K, TA;) because his face becomes black from anger, like [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.)

And answer, or a reply, [&c.,] that silences. (TA.)
1. (Msb, TA,) aor. [like َيَلْعَـبُ, the verb being of the class of َعَلَى, (so in the Msb accord. to the TA,) or َيَلْعَـبُ, the verb being of the class of َنَفْعَ, (so accord. to my copy of the Msb,) or, as in copies of the T, َيَلْعَـبُ without teshdeed, the verb being of the class of َرَمَيِّ, (TA, but this is app. a mistranscription for َيَلْعَـبُ, as the last radical letter is ِو,)] inf. n. َيَلْعَـبُ, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has َيَلْعَـبُ, the other copy having َيَلْعَـبُ;] He meant, or intended, by his saying, or speech, such a thing. (Msb, K, TA. [In the S, the meaning is only indicated by the context.])

2. (Msb, TA;) or, accord. to Aboo-'Alee El-Kálee, he put, or threw, into the cooking-pot, َأَبَاَزِيرُ. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters َحَوُفُ thus combined. (TA.) See also 1, in two places.

3. (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 ُءآَﻮْـﺤَـﻓَأ, (K;) pl. ُءآَﻮْـﺤَـﻓَأ, (S, K;) which is said by I.Ath to signify the seeds called ُءآَﻮْـﺤَـﻓَأ 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, َوُفَخَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـﻓَأ ُءآَـﺤَـفذ ُءآَـﺤَـفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَـﺤَـنفذ ُءآَ~
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.)

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 فحة which I do not find in this sense in any lexicon.])

Thin soup: (K, TA; [in some copies of the K, وشح is erroneously put for وسح or ّوسح, the readings in other copies:]) or soup in general. (K, TA.)

The meaning of a saying, or speech; its intended sense or import; syn. معني; (S, Msb, K;) and مذهب; (K;) and (S, Msb.) One says, (S, A;) or عرفته في (Msb,) or من (S,) or (A, Msb,) or كلامه (S, A, Msb) 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.)
Having a hoarse, rough, harsh, or gruff voice. (Sgh, TA.)
**فَخُّ**

1. **فَخُّ**, aor. —, inf. n. **فَخْيخٌ** (S, K) and **فَخَّيخٌ** (TA), inf. n. **فَخْيِخُّ**, (K, TA,) inf. n. **فَخَّيْخَّ», (TA:) said of one sleeping, *He snored; or made a sound in breathing, audible by persons around him;* syn. **فَخُّ**, (S, L, K:) or **فَخُّ** in sleep is [the making a sound] less than what is termed **فَطِيطُ**, [inf. n. of **فَطَّر**], and it signifies also a man's *sleeping, and blowing in sleep.* (L.)

2. **فَخْيِخُّ**, see the preceding paragraph.

3. **فَخُّ** A snare, trap, gin, or net, for catching game or any kind of wild animals or birds;

   syn. **مصيدة**. (S, A, L, Msb, * K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. **فَخُّ** AM says that the Arabs called it **طُوق**, and see also **قُرطُ**; and see also **قُبَطُ**). **فَخْيِخُّ**, and **فَخْحَّ**, signifies the same: (L:) pl. of the former **فَخْيَخُّ**, (S, A, Msb, K) and **فَخْوَخُّ**.

4. **فَحَّا لٌّ**, pl. of the former **فَخْيَخُّ**, (S, A, K.)

5. **فَخَّيْيَنُ**, lit. *Such a one leaped from the snare of Iblees* means such a one repented. (A.)

6. **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 coïtus: (K:) or a sleep in which the sleeper rests on the back of his head, (IAar, L, K,) and blows by reason of satiety: (IAar, L:) or a sleep in the early part of the morning or of the forenoon, between the time of the prayer of daybreak and sunrise or after sunrise: and, when tired. (A.) One says, *He sleeps the sleep termed*. (A.) See also **فَخُّ**.
VT

1 فخت, said of a woman, \textit{She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.} (Msb.) [See also 5.] 

And, said of the bird called \textit{فاختة}, \textit{It [cooed, or] uttered a cry or sound.} (K.) 

And \textit{فخت} \textit{He lied, or uttered a falsehood.} (A, TA. [See also 5.])

\textit{And, said of the bird called \textit{فاختة}, \textit{It [cooed, or] uttered a cry or sound.} (K.) 

And \textit{فخت} \textit{He lied, or uttered a falsehood.} (A, TA.)}

\textit{And \textit{فخت} \textit{He cut it off} (K, TA) with a sword. (TA.)}

\textit{And \textit{فخت} \textit{He smote his head with a sword,} (O, K, TA,) and cut it off. (TA.)}

\textit{And \textit{فخت} \textit{He uncovered the vessel.} (K, TA.)}

\textit{He uncovered the vessel.} (K, TA.) \textit{And \textit{فخت} signifies also The cook's taking out with the hand a piece of flesh-meat from the cooking-pot:} (K, TA.)

found in copies of the K, [in the CK \textit{نِم} \textit{رْﺪِﻘﻟا}, the reading found in copies of the K, in the CK \textit{نِم} \textit{رْﺪِﻘﻟا}, is a mistake: it should be \textit{نِم} \textit{قُدرا, as in the L [and O] &c.} (TA.)

5 

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

7 فخت, said of a roof, \textit{It became perforated.} (O, K.)
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 َفوخة [as the name of a certain bird], because of its colour: (Msb: [see, however, what follows:;) you say, َفَلْسَنا َفَوَخَتَ [as though meaning We sat in the moonlight]: (A 'Obeyd, S, O:) but Sh says, I have not heard َفَوَخَتَ except in this instance; and Aboo-Is-hák 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-'Abbás 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 َفوخة may be likened]. (TA.) Also The [snare, or trap, &c., called] َفَخُ [K, TA] of the sportsman: (TA:) or [a thing nearly resembling the َفَخُ (O.) And Holes, or perforations, of a round form, in a roof. (O, K.)

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-Jawáleekee, (IB, TA,) the name is derived from َفوخة, (IB, Msb, TA,) meaning the light of the moon, (IB, TA,) or the light of the moon when it first appears; because of its colour: (Msb:) [hence, and from what will be found stated voce قمري, 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 َفوخة signifying as expl. in the first sentence of this art.: (Msb:) the pl. is َفَوَخَتَ. (S, O, Msb.) أَكْذَبَ بِفَوَخَتَ [More lying than a fákhit] is a prov.; because the cry of the َفوَخَتَ [This is the season of the fresh ripe dates]; and this it utters when the spadix of the palm-tree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.])
1. *فخذ* (S, O, L, K) aor. (TA, and so accord. to some copies of the K, in which the verb is said to be like منعه) or (so in other copies of the K) inf. n. *فخذ*, (L) *He hit*, or *hurt*, his (another's) thigh: (S, L, K) or *he broke his thigh*: like as one says رآسه. (O.) And *فخذ* *He was hit*, or *hurt*, in his thigh: (M, L, K) or *his thigh was broken*. (A.)

2. *فخذ* see 5, in two places. *فخذ عشيرته* [i.e. one small body of families after another], (S, Mgh, * O, L, K, *) inf. n. *فخذ* (TA:) from a trad. (S, O, L) ___

And *فخذ بينهم* (K;) or (L) *He dispersed them, and abstained from aiding them*; syn. *فخذهم وخذلهم*: (L, K: [but see what follows:]) and (L) عن فلان, (O, L, Msb) عن خذلهم عنه [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 *فخذ بينهم he dispersed them*. (O, Msb.)

3. *فخذ* see the next paragraph, in two places.

5. *فخذ المرأة* (Mgh, Msb) *He* (a man, Msb) *sat between the thighs of the woman* (Mgh, Msb) *as he sits who performs [or is about to perform] the act of coïtus;* as also *فخذها* (s, [inf. n. *فخذها* [کْمَة]) and
And he sat above the thighs of the woman: (Mgh.) signifies the same as [app. agreeably with the former or the latter of the explanations above]. (S, O, L.) And He retired, or held back, (O, K,) from the affair. (O.)

_ٌﺬِﺨْﻔَـﺗ_ (Msb:) or he sat above the thighs o f the woman:

_ٌﺬِﺨْﻔَـﺗ_{ (S, O, L.) And _ٌﺬَﺧﺎَﻔُﳌا_ signifies the same as _ٌةَﺬَﺧﺎَﻔُﳌا_. (S, O, L, Msb, K) or_)

He was, or became, lowly, humble, or submissive; and so _ٌذﺎَﺨْﻓَأ_. (Sb, L, Msb, 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 _نَطَب_; the first [i. e. largest] body being the _بَعْش_, then the _تَليْبَق_, then the _تَليْصَف_, then the _تَرَامِع_, then the _نَطَب_, and then the _ذِْﺨَﻓ_; (S, O, L:) or it is below the _ذِْﺨَﻓ_ but above the _نَطَب_; and is pronounced with the _خ_ quiescent: (IDrd, O:) or below the _ذِْﺨَﻓ_ but above the _نَطَب_; (Msb:) or below the _ذِْﺨَﻓ_ and above the _تَليْصَف_; (Mgh, Msb:) this last, accord. to IB and Aboo-Usámeh, is the true order; (TA voce بَعْش, q. v.;) and AM says that the _ذِْﺨَﻓ_ is nearer than the _تَليْصَف_; (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, Msb;) because meaning _نَفْر_ (Msb;) wherefore you say, _ذِْﺨَﻓَأ_ pl. as above. (A, O, L, K,) _حَلَبَت الثَّائِقة في_ ___ 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.)
A woman that holds a man firmly between her thighs, (Msb, K, TA,) by reason of her strength. (TA.)

A man hit, or hurt, in his thigh: (M, L:) or whose thigh is broken. (A.)
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: (Msb:) or he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank or station. (TA.) You say [*Fakhir* به] I gloried in it, or by reason of it; &c. (Msb.) And *فِي نُظْرُ اِبْنَكَ* He gloried in, boasted of, or boasted himself in, what he possessed. (L in art.) And *فِي نُظْرِ اِبْنَكَ* One party of them boasted against another [*بِعَةَ اِبْنَكَ* in such a thing or quality &c.]. (K.) Also [*Fakhir* فِي نُظْرُ اِبْنَكَ] He magnified himself by boasting. (TA.) [*Fakhir* فِي نُظْرُ اِبْنَكَ] Such a one excelled today such a one in nobleness and hardiness and speech. (ISk, TA.)
inf. n. (TA) *He disdained, or scorned.* (IAar, O, K, TA.) see 4.

2 فَخَرْ (TA) see 4.

3 فَخَرْ فَخَرْ فَخَرْ (ISk, S, O, Msb, K.) inf. n. of the former فَحَرْ (Msb, K) and فَخَرْ (K) [and aor. of the latter فَخَرْ], (see 3 in art. خصص,) *He vied, or competed, with him, or contended with him for superiority, in فَخَرْ [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]: (Msb, * 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, Msb, K.)

4 فَخَرْ فَخَرْ فَخَرْ (ISk, S, O, K;) and فَخَرْ فَخَرْ فَخَرْ, inf. n. فَخَرْ عليه, (ISk, S, O;) or فَخَرْ عليه aor. فَخَرْ عليه, (AZ, O, * K,) inf. n. فَخَرْ; (AZ, O, TA;) *He judged him, or made him, to excel, or to have excelled, him in فَخَرْ [or glorying, or boasting, or glory, or excellence]. (ISk, S, O, K.) __ She (a woman) brought forth none but such as was فَخَرْ [or goodly, &c.]. (Lth, O.)

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

6 تَفَخَرُوا (S, * K) They vied, or competed, or contended for superiority, one with another, in فَخَرْ, i.e., glorying, or boasting, or in glory, or excel-lence, 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.) *They boasted among themselves of their several causes of boasting.* (Msb.) See also 1, in two places; and 5.
Its herbs became tall. (A, TA.)

He bought it [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.)

Glory: excellence: originally an inf. n.: as also فخرة. You say إن لدو فخرة عليهم, i.e. فخر. 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 ما لىك فخرة هذا, i.e. فخره. Thou hast not the glory, or excellence, of this]. (Lh, TA.)

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

: see فخر, in two places.

A manner of glorying, or boasting. You say He gloried, or boasted, in a good manner]. (Lh, TA.)

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

Also A she-camel great in the udder, contracted in the orifices of the teats: (As, 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 ثَفَّارُ, (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 ز: (TA:) and the pl. is ﻆُنْبَأْ (K, TA.)

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.* (K,) like خَصْيَم (S, TA) in the sense of مَخْصَصٌ. (TA.) You say جَاءَ فَلَانٌ فَخْيرٌ ثمَّ رَجَعَ أَخِيهَا [Such a one came contending with others in glorying, or boasting, &c.: then returned last, or meaneast]. (A.) — Also *Overcome in* ﻁَخَر [i. e. glorying, or boasting, &c.]. (K.)

Baked pottery; *baked vessels of clay:* (Msb, voce ﻊَقَرْفَ) or *baked clay:* before it is baked, it is called ﻞَعْلَمَاءَ (Msb in the present art.:) or *i. q.* ﻖَذَلِكَ: (S, O, K;) or *a kind of* خَرَف 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] سَرَّاح (K.)

: see the paragraph here following.

: see the paragraph here following.

: see the paragraph here following.

فَخْيرُ an epithet from ﻆُخْرُ in the first of the senses expl. above; as also ﻆُخْيَرُ: (K;) [the former signifies *Glorying; boasting,* &c.: and the latter, the same as] ﻆُخْيَرُ one *who glories, or boasts, much;* (S, O, TA;) as also ﻆُخْيَرُ: (O, TA;) and ﻆُخْيَرَة one *who glories, or boasts, very much.* (O, * TA.) — A thing, (S, O, Msb,) or
good; 
goodly; 

excellent; 
of 
excellent quality. 

Also Dates not yet ripe (ٌﺮْﺴُﺑ) 

that grow large, and have no 

stones: 

 سن: 

as though they boasted against others. 

A species of sweet-smelling plants; (S, TA;) i. q. 

(ٌرﻮُﺧﺎَﻓ) thus called by the 

people of El-Basrah; accord. to AHn, the 

[or marum, having broad leaves;] 

and said to be that of 

which there have come forth, in its midst, 

[pl. of جَمَامِح, 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] 

(ٌةَﺮِﺧْﺎَﻨُـﻓ) 

(A meaning assigned by Golius to this word belongs to 

ٌةَﺮَﺨْﻔَﻣ 

and 

ٌةَﺮُﺨْﻔَﻣ 

A thing in which one glories, or boasts himself; (ٌ) a cause of 

glorying or boasting; a generous quality or action, or a generous quality that is 

inherited by generation from generation; 

(ٌ) 

(ٌ)
1. **Fakhm**

(aor. —, (S, M, K, &c.,) inf. n. **Fakhama**, (S, &c.,) **Fakhm** (a man, S) was, or became, large, big, bulky, or thick. (S, M, K, &c.) And **Fakhm** (a man, S) 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 **Fakhm**].) See also **Fakhm**, below. And one says also **Fakhm al-amr** [meaning Great in estimation is the thing or affair or event or case!]. (K in art. ببخ, in which see ببخ.)

2. **Fakhm** is syn. with **Tufazam** [as signifying The magnifying a man, honouring him, or treating him with respect or reverence or veneration]: (S, K, TA:) one says, أتينا فلانا ففخممه meaning [We came to such a one] and we magnified him, or honoured him, and paid him high respect: and **Fakhm** signifies [the same as **Fakhm**, i. e.] He magnified him, or honoured him, &c.; syn. أجهه, and عظمه.

(TA.) ___ **Fakhm** is the contr. of **Emal** [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 **Fakhm** is the abstaining from **Emal**; (K, and Kull p. 127;) and the contr. of **Tafiq**; i. e. **q.** and signifies the inclining of towards the place of utterance of ؤ, as in the word الصلاة; and the uttering of ل from the lower part of the tongue [i. e. with the tongue turned up], as in the word الله [i. e. in the word الله not immediately preceded by a kesrehi]: (Kull ubi suprā;) it is [predominantly] peculiar to the people of El-Hijaz, like as **Emal** is to the tribe of Temeem. (TA.) See also what next follows.

3. **Fakhm** signifies He magnified, or aggrandized, himself; as is shown by a verse cited in the first
paragraph of art. in which verse it is said in the M that فتحَمَّوا means فتحَمْوا. And it is also trans., like 2:] see 2, first sentence.

فخم [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. فخمـ. the fem. is فخمة. (TA.) And it is likewise applied to حسب [or grounds of pretension to respect or honour]. (TA.) __ And to speech, or diction, (مَنطِق,) meaning Strong; sound, or correct; or chaste, clear, or eloquent, and comprehensive; syn. جزل. (S, K.)

فخمة fem. of فخم [q. v.]. (TA.) __ And A great army or military force. (TA.)

فخمة, like (فحمة, جهينة) self-magnification, pride, or haughtiness, and assumption of superiority. (JK, K, TA.)

فيخمِان 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, ردصى is a mistranscription for ردصى.])

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

فخم, 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] فيخمَة in his face, [i. e.] its nobleness, and fulness, with beauty, or comeliness, and a quality inspiring reverence or veneration. (TA.)
1. فدّ, aor. —, inf. n. فدّ (As, T, S, M, L, K) and فدّ (M, L) He (a man, As, S) uttered his voice, called out, cried out, or vociferated: (As, S, M, A, L, K;) or did so vehemently: (T, M, L, K;) or raised his voice; (TA;) and so فدّ, 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 حفيف; (Lth, T, M, K;) as also فدّ, inf. n. فدّ (M, L, K: *) and he (a man) ran, making a sound by his running. (L.) ___

2. فدّ, aor. —, inf. n. فدّ and فدّ (L;) and فدّ (M, L;)

R. Q. 1. فدّ, inf. n. فدّ: 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.]
Having a strong, or loud, voice, (S, M, A, L, K,) and rude, coarse, or uncivil, in speech; (L, K,) as also and . (Lh, M, L)

Page 2351

Having a vehement tread. (M, L, K,) Hence, in a trad., , 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. (L, K, &c,) The pl. occurs in a trad., in the saying, , (T, S, L,) meaning [Verily rudeness, or coarseness, and hardness, are in] the men whose voices are high, or loud, in their corn-fields and among their cattle: (El-Ahmar, As, 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 [pl. of , 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. , signifying The frog: (A, K:) so called because of its croaking. (A,) Also, , (IAar, Th, M, L, K,) and , (IAar, L,) or , (M, K,) A cowardly man. (IAar, Th, M, L, K,) Also, , (L,) or , (M, K,) A certain bird: (M, L, K:) n. un. of , (L,) or , (M,)
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 (As, T, L, K) in which is hardness: (As, T, L:) pl. (L)

Thick milk: (IAar, T:) or i. q. (, 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.)
It (a debt, S, A, K, and an affair, and a load, TA) burdened him, burdened him heavily, oppressed him, or overburdened him: [in this sense], said of debt, has not been heard from any one in the correctness of whose Arabic speech confidence is placed. (S.)

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

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 ... (K.)

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

A misfortune, an affliction, or a calamity: [pl. فوادح الدُّهر signifies the afflictions, or calamities, of fortune. (K, * TA.)

: see the following paragraph.

A man burdened, heavily burdened, oppressed, or overburdened, by debt, or by an affair, or by a load: (S, * L, TA:) in this sense is not allowable. (L.)
He broke his head with a stone: (K, TA:) and I broke the thing: (TA:) [but] the verb is not used except in relation to a thing in which is moisture. (K, TA.)
1. **Fadar**

(_Lth, IAar, T, S, M, O, K_) aor. _Fadar_ (O, K) inf. n. _Fadar_ (Lth, T, S, M, O, K) and _Fadar_ (K, T) and _Fadar_ (IAar, T, O, K) inf. n. _Fadar_ (O) and _Fadar_ (IAar, T, O, K) said of a stallion, _Fadar_ (IAar, T, S, &c.) primarily of a stallion-camel, _Fadar_ (IAar, T)

*He desisted from covering; (IAar, T, S, O;) or he desisted from covering, being wearied by much indulging therein: (S, O;) or he flagged, or became remiss, or languid, in covering, (Lth, T, M, K;) and desisted therefrom: (M, K;) the _Fadar_ in _Fadar_ (O;) accord. to IAth, it signifies he lacked power, or ability, to cover. (TA.)

said of a mountain-goat, _He became such as protected himself in the mountain from the hunter: or he became large, or big, and advanced in age, or full-grown; thus says IKtt. (TA.)

__And _Fadar_ said of cooked flesh—meant, (K, TA,) inf. n. _Fadar_ (TA,) _It became cold_ (K, TA,) aor. _Fadar_, inf. n. _Fadar_.

*He was, or became, foolish, stupid, or unsound in intellect or understanding. (TA.)

2. **Fadar**

see 1, first sentence. _عَجَّلَةٌ فَدَّارُ رَدِّيْرُ这意味着 _These are stones that break into small and large pieces._ (O, K.)

3. **Fadar**

see 1, first sentence.

4. **Fadar**

see 1, first sentence. _عَجَّلَةٌ فَدَّارُ رَدِّيْرُ这意味着 _Foolish, stupid, or unsound in intellect or understanding._ (S, M, O, K.)

__And Wood that quickly [or easily] breaks._ (O, K.)

5. **Fadar**

said of a stone, _It, being struck, broke in pieces._ (TA.)

__see _Fadar, in two places.

_Fadar_ Foolish, stupid, or unsound in intellect or understanding._ (S, M, O, K.)
A piece of flesh-meat: (M, K:) or a compact piece thereof: (As, 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.

A lump of dates [Compacted together]: (M:) or a large lump of dates compacted together; as also (TA in art. Fard) A piece of a mountain: (T, K:) or an overtopping, or an overhanging, or a projecting, piece of a mountain. (M.) See also Fadara.

A man who goes away by himself; (Ibn-'Abbád, O, K;) like Fardara; formed by transposition. (Ibn-'Abbád, O.)

[See also Fadara, last signification.]

Silver. (O, K.) And also, (K;) or غلام فدار, (O,) A boy, or youth, that has nearly attained to puberty: or fat, or plump. (O, K.)

Fadara, 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. Fowadara, (S, O,) or Fowadara, (M, K, K:) Also, and Fowadara, (S, M, O, K,) and Fowadara, (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,) Fadar applied to a mountain-goat as meaning advanced in age is like applied to a horse, and to a camel, and to an animal of the bovine kind and to a sheep or goat: (As, T:) accord.

to IAth, it is from Fadar 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 Fowadara, M, and so in some copies of the K;) or Fowadara, (so in other copies of the K;) or both, (S, O, [see an ex. of the latter]
plural in a verse cited 

َﺮﱠـﺛَﺪَﺗَ, and 

ُرِداَﻮَـﻓَ, of (of 

ٌرَﺪَﻓَ, 

ٌروُﺪَﻓْ, 

ٌةَرَﺪْﻔَﻣَ, 

ٌةَرِدﺎَﻓَ, O, K,) [thus] without (O,) signifies also A she-camel that goes away alone, apart from the others; (O, K, TA;) like (T, O) [See also 

ٌةَرْﺪِﻓَ, 

ٌةَرِدﺎَﻓَ: 

ٌمﺎَﻌَﻃ ٌرِﺪْﻔُﻣَ, like (M,) in measure, app. in some one or more of the copies of the K like (M,) for, as is mentioned in the TA, El-Bedr El-Karäfee says that it is anomalous, like (M,) and (M,) and see more in art. Food that stops from copulation; (K;) as also (Lh, K;)

ٌةَرَﺪْﻔَﻣَ: see what next precedes: and see 

ٌةَرْﺪِﻓَ. A place of the mountain-goats termed 

ٌفَأَدَرَ: see what next precedes: and see from the head of a mountain: (S:) what is thus called is Short of (دون) what is termed 

ٌفَدَرَ [in relation to a mountain]; (M, K;) by which may be meat دون in respect of place and projection, not in respect of size. (TA.) [See also 

ٌفَدَرَ and 

ٌفَأَدَرَ: and see more in art. 

ٌمَسْهَب ٌفَدَرَ, like (M,) and see what next precedes: and see 

ٌفَأَدَرَ. Also A place of the mountain-goats termed 

ٌفَأَدَرَ, pl. of 

ٌفَأَدَرَ: see what next precedes: and see 

ٌفَأَدَرَ. Also A place of the mountain-goats termed 

ٌفَأَدَرَ, pl. of 

ٌفَأَدَرَ: see what next precedes: and see 

ٌفَأَدَرَ. Also A place of the mountain-goats termed 

ٌفَأَدَرَ, pl. of 

ٌفَأَدَرَ: see what next precedes: and see 

ٌفَأَدَرَ. Also A place of the mountain-goats termed 

ٌفَأَدَرَ, pl. of 

ٌفَأَدَرَ: see what next precedes: and see 

ٌفَأَدَرَ. Also A place of the mountain-goats termed 

ٌفَأَدَرَ, pl. of 

ٌفَأَدَرَ: see what next precedes: and see 

ٌفَأَدَرَ. Also A place of the mountain-goats termed 

ٌفَأَدَرَ, pl. of 

ٌفَأَدَرَ: see what next precedes: and see 

ٌفَأَدَرَ. Also
فَدَعٍ

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

2. فَدَعَةٌ, (O, TA, from a trad.,) inf. n. فَدَعَى, (O, K,) He caused him (a man, O, TA) to be, or become, such as is termed فَدِيَّ [O, K, * TA.]

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

فَدَعَ [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, Msb, K,) so that the hand or the foot becomes turned towards the inner side: (S, O, Msb, K,) or the Walking upon the back [i. e. the upper surface] of the foot [from an explanation of فَدُعُو by IAar, mentioned in the Mgh and O and Msb and TA; but it seems rather to mean a distortion of the foot that occasions the so walking]: (K: [see also رَوْحُ]) or height of the hollow part of the sale of the foot, such that if the person trod upon a sparrow it would not hurt it [from an explanation of فَدُعُو by As, mentioned in the O]: (K, TA:) or a distortion (ءَوْجُ, K, TA, [in the O ءَوْجُ,] and مِلْعُبُ, 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:
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, [ْرَفُح.]]) 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 sought but a rigidity in the pastern [that occasions this]. (ISh, O, TA.)

The place of what is termed فَدْعَةٌ, (S, O, Msb,) in the wrist or ankle-joint. (S, Msb.)

Having a deflection; and distorted. (TA [in which it is implied that this is the primary signification].)

[Generally] Having the affection termed فَدْعَةٌ [q.v.;] applied to a man; (S, Mgh, O, Msb, K;) and to a he-camel: (O, K;) fem. فَدْعَاءٍ; (O, Msb, K;) applied to a woman; (Msb;) and to a she-camel; (O, K;) and to a female slave as meaning whose hand is distorted in consequence of work. (IDrd, O.) And the masc. is applied to a male ostrich, as meaning

Having a distortion of the extremities of the fore parts of his feet; in like manner as when it is applied to a he-camel. (Lth, * O, TA.) And hence, الأَفْدَعَةُ, as an epithet in which the quality of a subst. predominates, signifies

The male ostrich. (TA.) And أَفْدَعَةٌ is applied by Ru-beh to fish (مَلْكُ) as meaning Bending, crooked, or curving. (O.) And أَفْدَعَاءٌ is a name of The well-known asterism called الدِّرَاعِ [q. v., the Seventh Mansion of the Moon; also called النَّثَرةُ, because the Eighth Mansion is the Eighth Mansion]: a poet says,

*A يوم من النَّثَرةِ أو فَدْعَاءٍ يُخْرِجُ نفس العنز من وجوهِها.
*A

[A day of the auroral setting of النَّثَرةِ or of its فَدْعَاءٍ that causes the soul of the she-goat to pass forth from her anus]; meaning, by reason of the intenseness of the cold. (TA.) The dim. of أَفْدَعَةٍ is أَفْدَعَاءٌ.
(TA.)

أَفِيدَ عَ: see what next precedes.
فَدْغُ

غَدَفُّ، aor. غَدَفُ، inf. غَدَفُ. He broke it, (S, O, Msb, K,) or crushed it; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Msb, 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 غَدَفُ الطَّعَامُ. He put much clarified butter into the food. (O, * K, * TA.) ___ And one says also, غَدَفُةَ الْكَمْةَةِ فِي السَّمَنِ [app. meaning He preserved the truffles in clarified butter]. (O.)

غَدَفُّ ٧ It (anything dry, or rigid,) became soft, or supple. (O, K. *)

غَدَفُّ دِسْتُرَتُنِ النَّفَخِ. Distortion in the foot: (Ibn-Abbád, O, K;) like فَدَغُ، which is more common. (O.) [See فَدَغُ.]

مُفَدَغُّ An instrument for breaking, or crushing. (K, TA.) And applied to a man; like مُفَدَقُ [q. v.]. (TA.)
I covered his, or its, mouth with the [g. v.]:

(S:) or aor. —, and قدّم, vadām, inf. n. قدّم, vadām, and قدّم فاه, vadām ādhām; (TA;) he put the قدّم upon his, or its, mouth: (M, K:) [app. used in relation to a man and also to an إبريق 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: They bound the قدّم upon their mouths: (T:) and قدّم كَرَبْلا, meaning He put the ردّت upon the mouth of the كَرَبلا: (M, K: *), inf. n. ردّت, (K,) inf. n. ردّت, (M, K,) inf. ردّت, (M, K, Msb, K) and ردّت, (S, M, Msb, K,) He was or became, such as is termed قدّم [g. v.]; or he was or became, heavy, sluggish, or dull; and confounded, or perplexed, and unable to see his right course. (TA.)

2 قدّم see the preceding paragraph, in three places. One says also, قدّم البعير, meaning He bound upon the camel's mouth the قدّم, which means the قدّم, (M,) which means the قدّم, (T, S, M, K) and in adducing an argument; (T, M,) [as though his mouth were covered with a قدّم, for it is said in the S to be from قدّم فاه بالقدّم; قدّم, (M, K, Msb, K,) the fem. is قدّم and the pl. is قدّم [agreeably with analogy]. (M, K: in a copy of the T قدّم [which I think a mistranscription].) Impotent (T, S, M, K) in speech, (T, M, K,) and in adducing an argument; (T, M, K,) [as though his mouth were covered with a قدّم, for it is said in the S to be from قدّم فاه بالقدّم; قدّم, (M, K, Msb, K,) the fem. is قدّم and the pl. is قدّم [agreeably with analogy]. (M, K: in a copy of the T وقدّم [which I think a mistranscription].)
Also Heavy [and app. thick] blood: and, accord. to IAAr, blood [itself]. (T.) ___ A garment, or piece of cloth, (T, TA,) saturated with dye, (T,) or saturated with red dye by its being put again into the safflower time after time. (TA.) And Red that is saturated (M, K) with redness: (K:) or of which the redness is not intense. (Thus also in some copies of the K.) [See also مَدْفُوم.]

ٌمَدَف: see the next paragraph, in two places.

ٌماَدَف and ٌماَدِف 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 ٌمَدِف. (M. [In the S it seems to be implied that this last word is syn. with مَدِف as expl. above.])

ٌمَدِف Also, (K,) or the first, (T, S, M,) and also ٌمَدِف, (S,) or and also ٌمَدِف, (M,) A strainer, or clarifier, (T, S, M, K,) for a mug and an إِبْرَيق and the like; (T,) a thing that is put in, or upon, the mouth of the إِبْرَيق, for the straining, or clarifying, of what is in it: (S, M: *) also called ٌمَدَف. (M.) ___ And ٌمَدِف signifies also the same as ٌمَدَم: thus in copies of the K [and in a copy of the M]: but the former word is correctly ٌمَدِم, [as is implied in one place in the M]; and the word by which it is explained is correctly ٌمَدَم, [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.

ٌمَدَم: see the next preceding paragraph.
Fadām: see Fadām, in three places.

Fadūm: see Fadūm.

Mudāf: n. un. of Fadām: see Fadām, former half.

Mudām: see Mudām. 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 the Prophet disliked the Mudām for the Murham, but saw no harm in the Jarrūm [q. v.]. (TA.) Also Dye thick and saturated. (S.) And Mudūm Deeply stained, intense, vileness or ignominy. (TA.)

Mudām (T, M, K) and Mudām (T) and Mudūm (M, K) An āfirāq [a vessel for wine] having a strainer, called (T, M, K,) in, or upon, its mouth. (M, K:*) and so Mudām. (M.) It is said in a trad., *Verily ye will be summoned on the day of resurrection having your mouths closed with the Fadām;* meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.)

Mudām [Vessels of the kinds called] Ābirīq and Dānā [pl. of Ābirīq and Dānā]. (S.)

Mudūm: see Mudūm.


*فَدن* signifies The making a building tall. (K. [See ٌنَﺪَﻓ.] (K, TA.) One says, *فدنه*, meaning *He* (the pastor) fattened him [i. e. a camel]; made him like the ٌقُصَر*. (TA.)

*فَدن* A [pavilion, or building of the kind termed] ٌقُصَر, (S, M, A, K,) raised high, or made lofty: (M, K;) pl. *ٌنَدَعْنِم*; (M, A;) to which fat camels are likened. (A. [See 2.]) And A certain red dye. (M, K.)

*فدَنَْ* : see the next paragraph, in five places.

*فَدنَْ* The *bull*; (M, K;) and so *فَدنَْ* (K:) the *bull with which one ploughs*: (IAar, TA:) or, (AA, AHN, S, M, Mgh, MSb, K,) as also *فَدنَْ* , (Mgh, MSb, K,) the *oxen*, (AA, S,) or the two *bulls* (AHn, M, Mgh, MSb, K,) which are coupled together (AHn, M, K;) in [or by means of] the [cord called] ٌقَرَان (Mgh) [and] which plough, (S,) or With which one ploughs; (AHn, M, Mgh, MSb, K;) and one thereof is not called ٌفَدَنَْ: (AHn, M, K;) or 

*فَدَنَْ* signifies, (Mgh, K;) and so *فَدَنَْ* , (Mgh,) or the former, (S,) or each, (M, MSb,) signifies also, (S, M, MSb,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, MSb, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, MSb;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] ٌقَرَان: (M:) but accord. to Abu-l-Hasan Es- Sikillee, *فَدَنَْ* without teshdeed, signifies the implement, or apparatus, with which one ploughs: and *فَدَنَْ*, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAar says the like: (TA:) [see also ٌفَدَنَْ] the pl. of ٌفَدَنَْ, (S, M, Mgh, MSb, K,) meaning *oxen* with which one ploughs: (M, TA:) the pl. of ٌفَدَنَْ [a pl. of pauc.] and ٌفَدَنَْ, (M, Mgh, MSb, TA,) and the vulgar say ٌفَدَنَْ, with kesr. (TA.) ___ *فَدَنَْ* with teshdeed, also signifies A certain commonly-known
quantity [of land]; (IAar, TA;) said by Abu-l-Hasan Es-Sikillee to signify a limited portion of land, subdivided into four and twenty keerats; (TA;) loosely reckoned as the quantity of land which a yoke of oxen will plough in one day; thus corresponding to the Latin term jugerum, and our acre; and commonly defined as consisting of 333 kasabehs (or rods) and one third; (the kasabeh being 24 kabdahs; and the kabdah being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps, it is also expl. as signifying a place of seed-produce. (M, TA.)

َنوُداﱠﺪَﻔﻟا is said to signifyُبﺎَﺤْﺻَأ َﻦﻳِداَﺪَﻔﻟا [The possessors of ploughing oxen]; like as ﺖَﺟَﺎَﻟْﻮُن ﺖَﻓَدَد ﺖَأَنِﺑ ﺖَنﱠﺪَﻔُﻣ ﺖَبْﻮَـﺛ ﺖَنﱠﺪَﻔُﻣ A building that is made tall, or lofty. (M.) And ﺖَأَنِﺑ ﺖَنﱠﺪَﻔُﻣ A garment, or piece of cloth, dyed with
Fádi

(T, S, M, &c.) aor. (Msb, K) inf. n. (T, S, M, Mgh, K) [omitted in my copy of the Msb, probably by inadvertence,] and (Mgh) or (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msb, 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 فدیة,] but 'Alee Ibn-Suleyman El-Akhfash [i.e. El-Akhfash El-Asghar] is related to have said that this is not allowable except by poetic license, and El-Kâlee says that فدیة was used by the Arabs in conjunction with الحمى, [see حمای, in art.] but other forms were used in other cases [among which he seems to mention فدیة, with fet-h and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA;) and (M, [whence an ex. in a verse which will be found in what follows,]) or فدیة به (K, TA) and فدیة (TA,) [but I do not know فدیة in either of these phrases as having any other than the well-known meaning of فدیة نفسه, which is strangely omitted in the K;] and know فدیة (M, Mgh, Msb, K, TA,) inf. n. فدیة and and فدیة (Msb, TA,) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msb, TA;) He gave his ransom; (S;) he gave a thing, (K, TA, [in the CK being a mistake for أعطى, 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, فدیة من الأسر [from captivity]: (Mgh, Msb:) or فدیة signifies he loosed him, or set him free, and took his ransom: (Mgh, Msb, TA;) or فدیة signifies the giving a man and taking a man [in exchange]: and فدیة [as inf. n. of فدیة the purchasing him [from captivity or the like]: (Mbr, T, Mgh, Msb, TA;) or the preserving a man from misfortune by what one gives by way of compensation for him; as also فدیة (Er-Rághib, TA:) you say, I purchased [i.e. ransomed] him with my property; and فدیة بنفسه with myself: (T:) or, accord. to Nuseyr Er-Rázee, the Arabs say, فدیة the captive, and فدیة بای و أُمي [I
ransomed him in a tropical sense with my father and my mother, and [with property], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, I freed the captive from the state in which he was, though [reading in the Kur ii. 79], Aboo-Mo'ádh says, it means Ye purchase them from the enemy and liberate them; but the reading [reading ], he says, means ye contend with them who are in your hands respecting the price and they so contend with you: (T, TA:) [that افتداه is syn. with ]

is shown by what here follows:] a poet says,

* لا لفديته فل او كان ميت بما لم تكن عنه النفس تطب

[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, [for ] and therefore virtually meaning Mayest thou be ransomed; the being لالتبيين, i.e. for the purpose of notifying the person addressed: (TA:) and [for ] and therefore virtually meaning simply May my father ransom thee with himself; so that it may be well rendered may my father be a ransom for thee: (S:) and فداي with tenween, some of the Arabs pronounce with kesr [to the , i.e. they pronounce فداي with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فداي لك because it is indeterminate; they intending thereby the meaning of a prayer; and As has cited [as an ex. thereof] the saying of En-Nábighah [Edh-Dhubyánee],
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:

being app. assimilated to an indeterminate imperative verbal noun such as صه يأ رجل, which is as though one said, أسكت سكوتا يا رجل; thus meaning here ليفدك, but De Sacy mentions, in his Chrest. Arabe, see. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, فدآء فدآء and فدآء; 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 أن فدآء: معي ليفدك بنامه كما بني الأمر وكذلك تراك ودراك لأنه معي اترك وادرك; this, it will be observed, is similar to the explanation which I have offered of ليفدك; for ليفدك is app. a typographical mistake for ليفدك; and I incline to think that ليفدك, though supposed to be correct and therefore likened to تراك ودراك لأنه معي اترك وادرك, is a mistake of a抄ist for ليفدك; and the more so because I find in Ahlwardt's Divans of the Six Ancient Arabic Poets the three readings فدآء فدآء and فدآء, but not فدآء. (S, TA.) [In the Kur xxxvii. 107] means And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter. (T, TA.) [alone] mean She gave property to her husband so that she became free from him by divorce. (Msb, TA.) See also what next follows.

He said to him: [May I be made thy ransom, i. e. a ransom for thee]. (S, K, TA.)

see 1, former half, in five places. [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.)

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, [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Saad Ibn-Abee-Wakkás and 'Otbeh Ibn-Ghazwán. (M.)

Such a one danced, or dandled, his child: (K, TA:) because of his [often] saying, [May my father and my mother be ransoms for thee]. (TA.)

He made for his dried dates a store-chamber. (K.) And He became large in his body; (IAar, T, K, TA;) as though it became like the [q. v.]. (TA.)

And He sold dates.

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. (Msb, TA.) And He guarded against it, or was cautious of it, and kept aloof from it. (S, K, * TA.)

He ransomed himself; he gave a ransom for himself. (Er-Rághib, TA.) You say, He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the Kur ii.

see 1, first quarter, in two places; and again, near the middle of the paragraph. As intrans., signifies [He ransomed himself, etc.]

[A ransom; a thing, (K, TA,) or a captive, 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 the words

may be either inf. ns. or subs.: as subs., the second and third are more common than the first:]
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, Msb, TA:) and property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath and of a fast; and thus it is used in the Kur ii. 180 and 192: (Er-Raghib, TA:) and its pl. is فَدَيٍّاتٍ and فَدَيٍّ. (Mgh, Msb, 
TA.)

فَدَٰی: see the next preceding paragraph. [Hence the phrase] جعلت فداك: see 2. It is also a pl. of its syn. فَدْیَاتٍ. (Mgh, Msb, 
TA.)

فَدْیَاتٍ فَدْیَاتٍ, accord. to the K, but in the S, خذ في هديتك وفديتك, mentioned in art.
فَدْیَاتٍ فَدْیَاتٍ, 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.:) فَدْیَاتٍ فَدْیَاتٍ and فَدْیَاتٍ are dial. vars. (TA in art. فَدْیَاتٍ.)

فُدْأَآ: (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 فُدْأَآ, 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 حجم [or 
protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.)

فُدْأَآ فُدْأَآ: see فَدْیَاتٍ.

فُدْأَآ: a collection, of wheat: the appellation of A class, or rect, of the خوارج the Druses; it is a coll. gen. n., of which the n. un. is فُدْأَآ فُدْأَآ; the فُدْأَآ فُدْأَآ being a substitute for it: 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.)

In the saying [، originally مَفْدَئ، مَفْدَئ، بنفسي فلا ان مفدى], With my soul, or myself, may such a one be ransomed, مَفْدَئ مَفْدَئ is often suppressed; being meant to be understood.]
1. He was, or became, apart from his companions, and remained alone. (L.) And 2. He drove away (طرد) vehemently. (K, TA.)

3. He made him, or it, to be single; sole; or one, and no more; syn. (S in art. & oth.) and (TA in that art.) And She (a ewe or goat) brought forth one only, (El-Ahmar, T, S, M, O, L, Msb,) at a breeding; (Msb;) inf. n. (El-Ahmar, T, M, L.) [See 3.]

4. see next following paragraph.

5. He was, or became, alone; independent of others; without any to share, or participate, with him; in it: (K, TA:) you say, (O:) and also has the former meaning: (K, TA:) or this latter signifies He was, or became, alone with him. (O.)

R. Q. 1. He contracted himself, to leap, deceiving, or circumvent, (IAar, T, O, K,) or in order to deceive, or circumvent, when leaping; (IAar, T in art. & oth.) said of a man. (IAar, T, O.) [And accord. to the K, in art. & oth., but] accord. to IAar, has this latter meaning, and signifies as expl. above on his authority. (T in art. & oth.)
Single; sole; only; one, and no more; (and alone, or apart from others; (see 1;)) syn.

They two went away singly. (S, O, L.) And the camel's share [q. v.]. And dates that are separate, each one from others; (IAar, S, M, O, L, K;) not sticking together; (IAar, M, L;) as also [q. v.] and others say [q. v.]

The first of the arrows used in the game called: (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 [q. v.] the 3rd, the 4th, the 5th, the 6th, the 7th, the 8th, the 9th, the 10th; and there are three for which there is no share, namely, [q. v.] and [q. v.]. (S, O, L) see [q. v.]

: see the next paragraph, in two places.

: see the next preceding paragraph, in two places.

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

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

A ewe or she-goat bringing forth one only. (El-Ahmar, T, S, M, O, L, Msb, K,) at a breeding: (Msb:)

2
[like مفرد it] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Msb.)

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

1. **فر**، aor. _، inf. n. **فر** (T, S, M, K, &c.) and **فر** (M, K) and **فر** (S, M, K) and **فر** (K) or the last is a n. of place [and of time], (S, M, T)

- **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 **إِنْ أَلْمُفرَ** (S, M, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.)

- **He wheeled about widely from his enemy, to turn again.** (Msb.)

- And **فر** إلى الشَّيء، _He went, or betook himself, to the thing._ (Msb.)

- And _hence_ **فر** إلى الشَّيء، _His arm, or hand, fell off_; like **تَرَبَّتْ طَرَابَتْ يَدَهُ**.

- (O.)

- **فر** السَّرْفُ (S, O, K) or **فر** الدَّابَّةُ (M, K, K) aor. _، (S, M, O, K) 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 **فر** and **فر** and **فر** (K) or **فر** or **فر** is a simple subst.,

- and **فر** 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, O, K)

- (M, K, K, Meyd, K, *) and **فرّر** فِرَارْهُ (M, Meyd, K, K) and **فرّر** فِرَارْهُ (S, K, K) sometimes thus pronounced with fet-h, (S,) [Verily the fleet and excellent horse, his aspect (see **عين** 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, K)

- meaning that one knows his excellence from his **عين** [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 his teeth: (S, O, K,) and [with the same meaning] one says, [The bad, his aspect &c.]; (Meyd, O, TA;) i.e. thou knowest his badness by his when thou seest him. (TA.) And one says also, فَرَتْ فِمْ (A, TA;) and [in like manner] فَرَتْ فِمْ أَسَنَانَ الدَّابَّةَ, (M, TA,) and فَرَتْ فِمْ أَشْيَاءَ (A, TA;) and [in like manner] فَرَتْ فِمْ ذِكَاءَ. And [hence also] one says, فَرَتْ فِمْ أَشْيَاءَ, He examined the teeth of the beast. (Har p. 233.) [Hence the saying of El-Hajjáj, فَرَتْ فِمْ أَشْيَاءَ, He examined him respecting things.] (O, * TA.) And فَرَتْ فِمْ الأَمْرِ, (M, TA,) and فَرَتْ فِمْ الأَمْرِ, (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 فَرَتْ فِمْ عَلَٰمٍ فَيْنَمُي And فَرَتْ فِمْ عَلَٰمٍ فَيْنَمُي, Such a one interrogated me in order that he might know, from what I should say, what was in my mind. (TA.) And فَرَتْ فِمْ الأَلْمِ جَدْعاً The thing returned to its first state; it recommenced. (M, O, K.) And فَرَتْ فِمْ الأَمْرِ جَدْعاً 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, الأَمْر: the right reading is evidently الأَمْر; as in a similar phrase voce q. v.]) فَرَتْ فِمْ. And فَرَتْ فِمْ, (accord. to different copies of the T,) He became intelligent after being weak [in mind]. (IAar, T, TA.)

I investigated his state, or condition, he investigating mine. (TA.)

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 فَرَتْ فِمْ. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim، إِنَّ الْإِسْلَامَ إِلاَّ أَنْ يَقَالَ لَا إِلَهَ إِلَّاَ أَلْلَهُ Nothing induces thee to flee from El-Islám except the saying There is no deity but God: many of the relaters say يَفْرَكُ; but Az says that
the former is the right. (TA.) Hence the saying, God made, or may God make, his arm, or hand, to fall off; like (O.) And I split, or clave, his head, with a sword; like (Y, T, O, K.) The lightning glistened. (M, K.) And hence the saying, Es-Sarfeh is the dog-tooth of time, or fortune, which it shows smiling]. for when Es-Sarfeh [which is the Twelfth Mansion of the Moon] rises, [but it should be, when it sets, aurorally, for it so set, in Central Arabia, about the commencement of the era of the Flight, on the 9th of March, O. S.,] the blossoms come forth and the herbage attains its full height. (M, L. [See more in art. ٌفَرْصَة].) See also ُفَرْصَة. Also He snuffed up a thing into his nose. (M, K.)

R. Q. 1 (S, M, K, &c.,) inf. n. (M,) or (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
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] فَرْفَف signifies He rent, or tore, [skins such as are termed] زَقَاق [pl. of زَقَ، and other things; (O, K, TA;) and slit, or rent, them much. (TA. [In two copies of the T, instead of the reading in the O and K and TA, I find الرقاق وغيرها. The wolf mangles the sheep, or goat. (O, * TA.) And, (O, K, TA,) hence, (O,) inf. n. فَرْفَف, (TA,) He defamed him, and mangled his reputation. (O, K, TA.) And He discommended it, [as though] mangling it with discommendation: the verb occurs in this sense in a trad., having for its object the اِنْثَنِيَاء [meaning the enjoyments, or good, of the present world]. (TA.) Also, (inf. n. فَرْفَف, TA,) He called or cried, or called out or cried out, to him. (M, K.) فَرْفَف 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 فَاءُ [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. (S, M, O, TA.) He hastened, or was hasty, with foolishness, or stupidity. (IAar, T, TA.) And He confounded, or confused, and was profuse, في كَلَامِه [in his speaking, or talking, or his speech, or talk]. (M, K.) And [app. He talked; for] فَرْفَف signifies الكَلَامَ [which is often used as a quasi-inf. n. of كَلَامِ. (M.) فَرْفَف also signifies He made the kind of vehicle called فَرْفَار. (T, K.) And He kindled [a fire] with [wood of the species of tree called فَرْفَار. (T, K.)

مَلَك, see فَأْر, in two places.

مَلَك [The best, or choice, of men &c.]. One says, هو فَرْفَظُومِه, (O,) or فِرْفَظُومِه, (K,) and فِرْفَظُومِه, (O, K,) He is of
the best, or choice, of his people, or of the people, (O, K, *) who show him smiling, (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 the first radical letter: and Ks states that some change the أ into ع, saying عفرة and عفرة. (T.) فلان 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.)

The people, or party, fell into confusion and difficulty. (M.) See also the next preceding paragraph, in three places.

A smiling: [or rather a manner of smiling:] one says, إِنْ كَانَتْ ِفَرْةً [Verily she is beautiful in respect of the manner of smiling]. (TA.)

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,) and (O, K) and فور and فور: (K:) or they [app. referring to all the foregoing words] signify lambs: (K: [but see what follows:)] the female is termed فور and فور 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 ُ�رَف ( ; 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 ُ�رَف, as some say, signifies thus: (TA: [but this I think doubtful:]] this last word is said by IAar to signify the young one of the wild animal, of the gazelle and of the bovine kind and the like; and in one instance he says that it signifies lambs: (M;) and, (T, A,) as Aboo-l-'Abbás [i. e. Th] states on the authority of IAar, (T,) ُرَف (T, M) and ُرَف (T) and ُرَف (M) and ُرَف (T, M) signify the lamb when it is weaned, (T, M,) and has become what is termed ُنَوزُو َغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ ( [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 (ٌرَفِلَم, O, TA, in the K ُرَفِلَم, a mistranscription, TA) when it eats, and chews the cud: (O, K: [see also ُرَفُرُف below:]] and [it is also said that] ُرَفُرُف signifies great [app. as meaning lambs or kids], and one thereof is termed ُرَفُرُف. (TA.) It is said in a prov.

* نُوزُو َغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ

[The leaping of the wild calf, or with equal propriety ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ may be here rendered the kid, excited to lightness the other wild calf, or kid]: (T, S, O, K;) A 'Obeyd says, on the authority of El-Mu-ärrij, [and so says Meyd, and the same is implied in the S and O,] that ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ here means the young one of the wild cow: (T:) i. e., when the ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ 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 ُنَوزُو َغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ, (O.) [See also a similar prov. in art. سَفَه, conj. 5.] ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ: ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ. (TA.) It is applied to a woman as meaning Wont to flee from that which induces doubt, or suspicion, or evil opinion. (S.) See also the next preceding paragraph.

ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ: ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ, in four places. Also The place of the [thus in a copy of the M (app. i. e. currycomb, as though meaning the part that is currycombed], in the K of the (l. e. ُغُرَفْرُوُدْ لَهْجَتۡسٱ ِراَرُفۡلٱ, q. v.), and in the O of the
which last I think to be a mistranscription,] of the ḍārūra [or part, or flesh, upon which grows the mane] of the horse: (M, O, K;) or the base (aṣl) of the ḍārūra 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.)

[Fara: see [A military force, or troop, &c.,] defeated: (T, O, K;) as also فَلَيِّ (T.) فَرَأَ, applied to a woman, i. q. غَرَأَ, (O, K, TA;) meaning Beautiful in the front teeth. (TA.)

[Fara: see [A spinning-top;] a thing with which children play. (TA.)

[Farra: (S, M) and فَرْأَ (T, S, O, K) and فَرْوُةَ (M, O, K) and فَرْوَةَ (M, K) and فَرْأَ (M, O, K) and فَرْأَ (K) are epithets from فَرَأَ 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 فَرَأَ 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 mase. 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 فَرَأَ, (S, M, O,) like as رَكْب, (S, O,) and صَاحِب, (S, O, K, *) or شَرْب of سَارِب. (M;) it is related in the trad. respecting the Flight that Surākah Ibn-Málik, when he saw the Prophet and Aboo-Bekr fleeing to
El-Medeeneh, and they passed by him, said, 

ٍﺶْﻳَﺮُـﻗ ﺎَﻫﱠﺮَـﻓ

 NAFTA ﱞﺮَـﻓ ٍﺶﻳَﺮُـﻗ َﻼَﻓَأ ﱡدُرَأ ﻰَﻠَﻋ


[These two are] the two fugitives [of Kureysh: shall I not turn back to Kureysh their fugitives?]. (A 'Obeyd, T, TA.)

ٌﺮُـﻓْﺮُـﻓ

seeing

ٌرﺎَﻓْﺮَـﻓ

and

ٌرَرَـﻓ

in three places.

ٌرِﻓْﺮِﻓ

see

ٌرِﻓاَﺮُـﻓ

in two places.

ٌرِﻓَﺮُـﻓ

see the next paragraph.

ٌرِﻓْﺮُـﻓ

A breaker [or mangler] of everything; as also

ٌفَرَرْـﻓ

(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

ٌفَرَرْـﻓ

(K,) or

ٌفَرَرْـﻓ

(O,) and

ٌفَرَرْـﻓ

(O, K.) And Light and unsteady in mind:

ٌرِﻓْـﻓ

(T, M, O, K:) fem. with ُه. (Lth, T, M, O.) And Loquacious; talkative; a great talker; (M, K,) like

ٌرِﻓْـﻓ

(M,) fem. with ُه. (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] قصاع (M, O, K) and

عَـسَـس

(M, O:) AHn says, it

is a great kind of tree; (O;) it becomes tall like the ُدَلَب [q. v.]; its leaves are like those of the almondtree; it has blossoms like the red rose; (O, TA,) and it becomes thick

so that great [bowls such as are termed] عَـسَـسَ, and ُأَفَدَّـاَح، 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 ُخَـصَـر, pl. of ُخَـصَـر, for excellent she-camels, were also

made of it, and the curved pieces of wood 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 ُحَيَـيَـةَ and ُحَوَيَةَ [described in arts. ُحَوَيَةَ and ُحَوَيَةَ]. (T.)
And _a youth, or young man;_ (O, K, TÀ;) as being likened to the lamb (حمـل) that has obtained plenty of herbage and has become fat; (TA; [see فـرَـف]) and so فـرَـف. (O, K, TÀ.) ___ And _a certain bird;_ (S, O, K;) as also فـرَـف (O, K) and فـرَـف (K:) a small عصفور [i. e. sparrow, or passerine bird]: (ISH, T, M;) so it is said: (M;) and فـرَـف signifies the عصفور [in an absolute sense]; (M, K;) as also فـرَـف (K:) accord. to AHát, Et-Tâiifee says that الفـرَـف, of which the pl. is الفـرَـف، signifies the نمقاـر; thus he says, [using the pl.,] not the ﴿النَـقَـأَر﴾ (see عصفور);} and he adds that sometimes it is said that the الفـرَـف is the صر [q. v.];} and some say الفـرَـف, with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeeree, as stated by Freytag, فـرَـف 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 الفـرَـف in Egypt, and it is smaller than the اوز [which is applied to the goose and sometimes to the duck]. (TÀ.) Also, and فـرَـف, _Parched meal prepared from the بنبوت [a tree described in art. تـبنت, which see, and see also فـغ], (M, O, K,) i. e. from the fruit thereof;_ (O, K;) as some say, from the بنبوت of 'Oman. (TÀ.)

_Purple; a certain sort of colour._ (K.) ___ And _The Violet: or violet-colour:_ syn. in Pers. بنفسه [i. e. بنفسه, which is said to have both of these significations]. (KL.) ___ [And _Purslane, or purslain._ (Gollius, on the authority of Ibn-Beytár.])

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

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

فَرْفَارَة: see فَرْفَارَة، second sentence.

أَفْرَة: see أَفْرَة، in five places.

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

مَفْرِم: see the next preceding paragraph.

مَفْرِم [Making to flee: &c. See its verb, 4]. ___ [Hence, app.,] الأَيَامُ المُفْرِمُاتِ The days that reveal, or make manifest, [or cause to fly abroad,] news, or tidings. (O, K.)

مَفْرِم [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 فَرْسٍ مَفْرِمٌ مَكْرُ. A horse well trained, willing, and active, ready to return to the fight and to flee. (TA in art. مَكْر.) ___ See also مَفْرِم.

مَفْرِم: see what follows.

مَفْرُور Examined, looked into, searched into, inquired respecting, or interrogated. (TA. [See 1.])
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) فِرَأَء (T, S, M, O, K) and (of pauc., TA) فِرَأَهُ (M, K.) Hence the saying, كل الصيد في جوف الفرا (Every kind of game is in the belly) (or might enter into the belly) of the wild ass; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third, who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) And أَنَّكُنَّا أَلْفَرَا فَسْنَرَى [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 الفرا in rhyme] with مَسْنَرَى: (M:) said by a man to his wife when a man demanded in marriage his daughter and he refused, but his wife consented, and overcame the father so that he gave her in marriage to him against his wish; then the husband made the intercourse [with her] to be evil, and divorced her: it is applied in cautioning against an evil consequence: (Meyd:) or it is applied to a man when his affair has been endangered and he has seen what he does not like; and it means we have wasted our precaution, and the affair has brought us to an evil result; (As, T;) or we have considered the affair, and we shall see what it will disclose; (T;) or we have sought after high things, and we shall see what our case will be afterwards. (Th, M.)
i. q. فَرِيء (O, K. * See art. فَرِيء).
(K, TA, [in several copies of the K فربيون, TA]) also called [Euphorbium; an inspissated sap of a certain African plant;] i. q. 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.)

أَفْرِيِبُونُ: see the preceding paragraph.
تَرَف

١

َتُرَفَ, aor. — , inf. n. فروتة [said in the M to be a subst.], It (water, T, Msb) Was, or became, sweet [or very sweet or most sweet (see فوشتات)]. (T, O, Msb, K.) فَرَتَ, (M, K.) aor. — , (M.) or — , (K.) inf. n فرط, (M., K.) He acted vitiously, or unrighteously; or committed adultery, or fornication; syn. فجر. (M., K.) فَرَتَ [aor. — ,] He became weak in his intellect, after having possessed ample intelligence. (IAar, T, O, K.)

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

َتِرَفَ, applied to water, (T, S, M, &c.,) and فراه, both chaste forms, and well known, like تابوت, تابوه and تابوت (Towsheeh, MF, TA.)

Sweet: (S, O;) or very sweet: (K;) or of the sweetest kind: (T, M, L;) or that subdues thirst by its excessive sweetness: (Bd in xxv. 55;) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from فرط, and formed by transposition: (TA:) you say ماء فرطات, (S, M, O, K;) and in a copy of the K فرطات also, (TA,) and مياه فرطات, (S, M, O, K;) and فرطات, (M, Msb, in copies of the K, فرطات, and in the CK فرطان, فرطان,) like عربان [pl. of عرباب], when فرطات is pluralized, but this is rarely the case. (Msb.) فرطات signifies also [The Euphrates;] the river of ElKoofeh; (S, Mgh, O, * K; *) a great, celebrated river, which issues from the limits of Er-Room, then passes by the borders of Syria &c., and, after meeting with the Tigris, forms therewith one river, and pours forth into the Sea [or Gulf] of Persia. (Msb, TA.) And is an appellation applied to [The Euphrates and Tigris; i. e. ] دجلة الفراتات and دجلة الفراتات (S, O)] دجلة الفراتات and دجلة الفراتات [The Euphrates and Dujeyl, which latter is a branch of the Tigris].
Also **The sea**: (M, K) so in a verse of Aboo-Dhu-eyb describing pearls as found therein. (M.)

Furtan, (M, K,) accord. to Ibn-Habeeb from فرت [q. v.], but accord. to Sb the ن is radical, (M,) or accord. to IB, (TA in art. فرت), accord. to Ibn-Habeeb from فرت [q. v.], but accord. to Sb the ن is radical, (M,) or accord. to IB, (TA in art. فرت).

*The fornicatress, or adultress.* (M and K in this art. * and in art. فرت.) And **The female slave:**

(Th, and S and K in art. فرت.) or so ابن الفرتنا, or ابن الفرتننا: The son of the female slave that is a fornicatress. (IAar, TA in that art.) And ابن فرتننا, The low, ignoble, mean, or sordid. (El-Ah wal, IB, TA.)

*Also, فرتنا, the name of A certain woman.* (M and K in art. فرت.)

*Also, فرتنا, the name of The young one of the hyena.* (K in art. فرت.)
Q. 1. ْفَرَتْنَ، (T, K, TA,) inf. n. شَفَقَ كَلامَهُ وَأَهْتَمَسَ 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، أَهْتَمَسَ، with the unpointed س، is put for الْأَهْتَمَسَ، 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.)

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

ْفَرَتْنَا، in which the ن is held by some to be radical, and by others to be augmentative, see in art.
ثَرِف

فُرْتُ الكَرْش١ ﻓُرْتُ الْجَلْطَة١He scattered, or dispersed, [the contents of the جَلْطَة [or receptacle made of palm-leaves, for dates]: (T, * K:) or ripped the جَلْطَة, 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,) فَرِتُ كِبْدَهَ, (ISk, T, S, M, O,) aor. — , (ISk, S, and so in some copies of the K,) or — , (O, and so in other copies of the K,) تَقْرِيبُهُ, (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, فَرِتَ ﺟُرْبَ اَلْحَبِّ كِبْدَهُ, and فَرِتَها, and فَرِتَهَا, meaning Love crumbled [or crushed] his liver: [like as we say it broke his heart: ] (M, TA:) and فَرِتُ is used in like manner of men, as meaning the crumbling of the liver by grief and molestation. (TA.) See also 7. فَرْتُ, aor. — , (K,) inf. n. فَرْتُ, (M, O,) He was, or became, satiated. (M, * O, * K.) You say, شَرِبَ عَلَى فَرْتٍ He drank on an occasion, or in a state, of satiety. (M, TA.) فَرْتُ القَوْمِ The people, or party, became scattered, or dispersed. (O, K.)

فُرْت٢ see the next following paragraph: ___ and see also the preceding paragraph, in two places.

فَرْتُ الكَرْش٤ He scattered the contents of the كَرْش [or stomach of a ruminant animal]; (T:) or he ripped the كَرْش, and threw away what was in it: (ISk, S, O:) or فَرْتُ الكَرْش عِنَّ الْفَرْثَ, aor. — , inf. n. فَرْتُها, and فَرْتُهَا; I ripped the كَرْش, and scattered what was in it. (M, TA.) Accord. to the K, one says, فَرْتُ الكَبْدَ, meaning He ripped the كَبْد [or liver], and threw away the فَرَائِثَة, 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.,] 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 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 ثَرَفَت see the paragraph here following.

7 ثَرَفَتْ كَرَشَهُ His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed. (M.) ___ And ثَرَفَتْ كَيْدَهُ His liver became scattered by a blow, (ISk, T, S, O, K,) he being alive. (ISk, S, O, K.) ___ ثَرَفَتْ كَيْدَهُ said of a pregnant woman; as also ثَرَفَتْ كَيْدَهُ; (O, K, but only the inf. n.s. are mentioned in the K;) and ثَرَفَتْ كَيْدَهُ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written ثَرَفَتْ كَيْدَهُ; in the K, ثَرَفَتْ كَيْدَهُ; and so in a copy of the A;) [accord. to the TK, the pret. is ثَرَفَتْ كَيْدَهُ, and the aor. ثَرَفَتْ كَيْدَهُ; 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] ثَرَفَتْ كَيْدَهُ 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.]

8 فَرَتْ [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرَش [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كَرَش (Jel in xvi. 68;) or i. q., سَرَقْرَى [a dial. var. of سَرْقَرْقِينّ] and the سَرْقَرْقِينّ of the كَرَش; as also فَرَتْ كَرَش [a dial. var. of the foregoing] signifies what is extracted from the كَرَش [like
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]  [q. v.]: (T, K:) a dial. var. of  (K:) or the small  is called [only], with ق. (O.) See also the last of the following paragraphs.

The places in which [slaughtered] sheep and other animals are ripped [and eviscerated] and skinned. (O.)

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, إِنَّها لَمَّا يُتَفَرَّق إِنَّها لَمَّا يُتَفَرَّق, 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 or or or or or or or or. (M, TA, [in the former, as given in the TT, the latter word is written فَرُق, without any vowel-sign to the ف,]) it is said, (TA,) means A woman who spits, [or expectorates phlegm,] and has a heaving of the soul [or stomach], or a tendency to vomit, in the beginning of her pregnancy. (M, TA.)
فرج

فرج بين الشئين, aor. —, inf. n. فرج, فرج, He made an opening, or intervening space, [or a gap, or beach,] between the two things; or he opened the interstice, or interval, between the two things: (Msb:) [and فرج الشئي 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 فرج, inf. n. حلوته فرج ما بين رجلٍ [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. فرح, فرح) فرج بين أصابعه He made openings, or intervening spaces, between his fingers. (MA.) ___ The saying in the Kur lxxvii. 9 [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, فرج الباب He opened the door. (A, TA.) And فرج فاح He opened his mouth to die. (TA.) ___ And فرج القوم للرجلي, فرج, aor. —, inf. n. فرج, aor. —, inf. n. فرج, 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 فرج, aor. —, (O, Msb, K,) inf. فرج; (O, Msb;) and فرج, (O, Msb, K,) inf. n. (S, O;) signify also He (God) removed, cleared away, or dispelled, grief, or sorrow; syn. كشفه. (Msb, K,) You say, فرجَ عَلَّكَ وَفَرَجَ عَلَّكَ فَرَجَ الله عَلَّمَكَ [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, فرج عَلَّكَ فرجَ عَلَّكَ,] inf. n. فرج, (S,) See also 7, in two places. [aor. —,] inf. n. فرح, He had his pudendum (فرج) 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 and [Freytag adds, as from the S, another signification of Liberatus fuit curis, tristitia, laetatus fuit: but for this I do not find any authority.]

2

: see the preceding paragraph, first sentence: and again, in the latter half, in three places. Also, (O, K.) inf. n.

(K.) He was, or became, extremely aged, or old and weak. (O, K.) [From which see expl. voce [Freytag adds, as from the S, another signification of Liberatus fuit curis, tristitia, laetatus fuit: but for this I do not find any authority.]

4

The people cleared themselves away from his road, or path; removed out of his way. (S, O, K.) And (as also occurring thus in the S and Msb and TA in art. [TA]) 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 They left, abandoned, or quitted, the place. (O, K.)

signifies also His shooting, or casting, became altered [for the worse], having been good. (TA.) The young one caused the she-camel to be in the state in which one says of her , i. e. She became unknit, or loosened, in the joints of the hips in parturition (see explanations of 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 signifies Distressed. (Mgh.)

5

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

7

It opened; [and particularly by diduction, or so as to form an intervening space, or a gap, or breach; it gaped; it became unclosed; and so ; (see exs. in art. قفص, قفص, in
three places;) and it became unknit, or loosened, said of a bone, and of a limb or member, and of a joint; (see فَرْجٍ فَرْجٍ in two places; and see also فَرْجٍ فَرْجٍ, and فَرْجٍ فَرْجٍ in three places, andFFFrc] syn. فَرْجٍ فَرْجٍ. (Msb in art. &c. [See also فَرْجٍ فَرْجٍ]) انْفَجَتْ فَرْجٍ, انْفَجَتْ فَرْجٍ in three places, and انْفَجَتْ فَرْجٍ, انْفَجَتْ فَرْجٍ, 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 فَرْجٍ فَرْجٍ occurs in the L, in art. فَرْجٍ, app. meaning I broke off from, or intermitted, speaking.] ___ 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 فَرْجٍ فَرْجٍ ; (S, * O, * TA;) and so فَرْجٍ فَرْجٍ, aor. n. فَرْجٍ فَرْجٍ. (TA.) Aboo-Dhu-eyb says, ولِلَّشْرِ بَعْدَ الْقَارِعَاتِ فَرْجٍ 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 فَرْجٍ, like as صَخْرَةٌ فَرْجٍ is of صَخْرَةٍ صَخْرَةٌ. (TA.) Also He was, or became, happy, or cheerful. (KL. [See also 5.])

فرْجٍ فَرْجٍ The space between the hind legs of a horse or mare: (S, O, K:) so in the saying of Imra-el-Keys,

[She has a tail like the skirt of the bride, with which she fills up the space between her hind legs, from behind.]. (S, O.) And The space between the fore and hind
legs of a horse or the like. (L.) Hence, one says, 

He made his horse to run at the utmost rate of the pace termed 

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, Msb;) or because each of them is a place of opening; (Msb;) or because between the legs: (TA:) but in common parlance it is mostly applied to the anterior pudendum: (Msb;) 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. فَرْجٌ (Msb.) فَرْجٌ means Such a one is solicitous for his فَرْجٌ (Er-Rághib, TA in art. فَرْجٌ.) And i. q. فَنْقٌ [app. as meaning An open, wide, place]: pl. فَرْجٍ (Msb:) 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 بطْنٌ, of a valley: and hence used in relation to a road, as meaning its entrance: and a فَنْقٌ [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 فَرْجٌ, (Msb:) [pl. فَرْجٌ, whence] one says, فَرْجٌ (A,) or فَرْجٌ, which is the pl. of فَرْجٌ (TA:) meaning Such a one, by him are
obstructed the frontier-ways of access to the enemy's country. (A, TA.)

ٌجهُرُـﻓ: see ٌجهُرُـﻓ; the latter in two places.

ٌجهُرُـﻓ: see ٌجهُرُـﻓ; the latter in two places.

ٌجهُرُـﻓ inf. n. of ٌجهُرُـﻓ [q. v.] (S, TA).___ And [app. as such also, or] as a simple subst., The having the pudendum constantly uncovered, (K, TA,) when sitting. (TA.)___ Also a subst. [or quasi-inf. n.] from ٌجهُرُـﻓ: (Msb;) [as such signifying] The removal, or clearing away, of grief, or sorrow: or freedom from grief, or sorrow: (S, * O, * KL;) or i. q. [i. e. rest, repose, or ease; or cessation of trouble, or inconvenience, and of toil, or fatigue; or freedom therefrom]: (MA:) and ٌجهُرُـﻓ; and ٌجهُرُـﻓ; and accord. to ISk, and accord. to Az, signify the same as ٌجهُرُـﻓ: (Msb;) one says, ٌجهُرُـﻓ; ٌجهُرُـﻓ; and ٌجهُرُـﻓ; and ٌجهُرُـﻓ; and ٌجهُرُـﻓ; and ٌجهُرُـﻓ (There is not for this grief any removal, or clearing away]: (T, TA:) and ٌجهُرُـﻓ; and ٌجهُرُـﻓ (For every grief there is a removal, clearing away, or dispelling): (A:) or ٌجهُرُـﻓ, of which 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 ٌجهُرُـﻓ; (Msb;) or freedom from anxiety; (S, O, K;) as also ٌجهُرُـﻓ; (O, K;) or ٌجهُرُـﻓ; with fet-h, is an inf. n. [app. of unity]; and ٌجهُرُـﻓ, with damm, is a simple subst.: (IAar, Msb;) or ٌجهُرُـﻓ; relates to an affair or event; and ٌجهُرُـﻓ, [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, ٌجهُرُـﻓ; ٌجهُرُـﻓ; and ٌجهُرُـﻓ (Hence,) ٌجهُرُـﻓ. (TA.)___ [Hence,] ٌجهُرُـﻓ, is a name of The جذَابية جذاب [n. un. of جذاب: see art. جذاب]. (Har p. 227.)

ٌجهُرُـﻓ (S, O, TA) and ٌجهُرُـﻓ (K, TA) A man ٌجهُرُـﻓ whose pudendum is constantly uncovered (S, O, K, TA) when he sits. (TA.)___ ٌجهُرُـﻓ, مَكَانْ فَرَح A place in which is ٌجهُرُـﻓ [app. as meaning diversion, amusement, or cheering pastime; such a place as is termed in Pers. ٌجهُرُـﻓ. (A, TA.)
A bow wide apart from the string; (S, O, K) or of which the string is distant from its [q. v.].

And the first, A woman Wearing a single garment; (O, L, K;) of the dial. of El-Yemen; (O, L;) like فضِيل in the dial. of Nejd; (L;) as also فرَح. (K.) And, as also فرَح, One who will not conceal a secret: (O, K:) and a man Wont to reveal his secrets. (Ham p. 49.)

An opening, or intervening space, [or a gap, or breach,] between two things; (Msb, TA;) as also فرَح, (A,) of which the pl. is فرَح only; (TA;) [and so منفَرْح lit. a place of opening, occurring in the K in art. وَدَى, &c.;] and منفَرْح : JK and K voce فرَحات. (TA:) and it is also in a wall, (S, Msb, K,) and the like: (S, Msb;) 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. (Msb.) One says، بينهما فرَح، meaning Between them two is an opening, or intervening space, &c.;] (S.) فرَح [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 فرَح, last sentence: _ and see فرَح, in seven places: _ and فرَح.

see فرَح, in three places.

see فرَح, last sentence.

، applied to a bow [like فرَح &c.]: see 7.
Also a ewe whose hips are unknit, or loosened, [in the joints], 

when she brings forth. (TA.) And a woman whose bones are unknit, or loosened, 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 has brought forth her first offspring. (O, K.) [See also جِرِّفَ.] Also, accord. to the K, [and the O as on the authority of Ibn-'Abbád,] i. q. بَارِزَ: but [SM says that] this is a mistake for بَارِزُ, meaning Uncovered, appearing, or apparent; in which sense it is applied also to a fem. noun: (TA:) it is applied, in a verse of Aboo-Dhu-eby, to a pearl (درة), as meaning uncovered, and exposed to view, for sale. (O, TA.)

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

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 جُرِّفُ, (S, O, K,) like مُصِيبُ, [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with جَرَفْرَأ, (S,) pl. جَرَفْرَأ. And hence, app., by a metaphorical application, (Mgh,) it signifies also A [garment of the kind called جَبَّاء, (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 جُرِّفُ, (Mgh, TA) of خَرَ (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.)

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

Also, in the phrase آَفِلَجِّ النَّمَى, i. q. آَفِلَجَّ [q. v.], [See also جُرِّفَ.] And a man whose buttocks do not meet, (S, O, K,) or
scarcely meet, (TA,) by reason of their bigness: (S, O, K:) fem. فَرَجَاء: it is mostly the case among the Abyssinians. (S, O.) See also فَرَجَاء.

فرج, accord. to Akh, A beater and washer and whitener of clothes; syn. قصّار (O.) See also the next paragraph.

فرج and فراج are sings. of فراج (O,) which signifies, (IAar, O, K,) as pl. of the first, (K,) or of the second, (IAar, O,) The openings or interstices of the fingers: (IAar, O, K:) and the apertures, (IAar, O,) or clefts, (K,) of a railing: (IAar, O, K:) and also, (O, K,) accord. to IDrd, as pl. of فراج (O,) the slits of the [kind of garment called] قِبَاء [and فروج. (O, K.)

Page 2361

فرج as an epithet, applied to a man, signifies Cowardly and weak; as also فراج, with, (O, * K,) mentioned by IAmb, as imperfectly decl., and as signifying cowardly; (O;) or so, accord. to the T and L فراج and فراج, and the last two, and فراج and فراج, all with, signify one who becomes defeated, or put to flight, (TA.)

فرج and فراج: see the next preceding paragraph.

فرج: see فراج [The place of opening of the mouth]. (TA in art. فراج [is its pl.; and] signifies Places of exit, or egress. (TA.)

فرج, occurring in the saying, in a trad., لا يترك في الإسلام مفرج [meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: As used to say that it is with ح; and disapproved of the saying مفرج, with ح: A'Obeyd says, I heard Mohammad Ibn-El-Hasan say, it is related with ح and with ح; and he who says مفرج, 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 Jábir El-Joafee, 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 IAar: (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] مفروج is said to mean one who is burdened with a debt: but it is correctly with ح [unpointed]; (TA:) [i.e.] such is termed مفرج, with ح: (As, Mgh:) and مفرج means one burdened by his family, although he be not in debt. (Az, TA voce مفرج [q. v.].)

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

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

مفرج An opened door. (TA:) See also مفرج, near the end.

مفرج: see مفرج.
Q. 1.

He curried the beast; removed the dust from it with the currycomb; syn. [q. v.]. (S, K.)

But the etymologists assert that the is augmentative. (TA.)
1 فرحُ (S, A, L, Msb, K, &c.,) [aor. — ,] inf. n. فرحُ (S, * L, * Msb, &c.,) He rejoiced; was joyful, or glad; or was happy; (S, A, L, Msb, K, &c.;) syn. مسرور (S, A, Msb, * &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; فرحُ differing from روسرُ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rághib, TA.) You say, فرحُ به He rejoiced, was joyful, or glad, or was happy, by reason of him, or it; syn. مسرور (S, A, Msb, *) 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, Msb, K.) The verb is used in this sense in the Kur xxviii. 76. (TA.)

2 فرحُ see the paragraph here following.

3 فرح ُ (S, A, Msb, K,) inf. n. فرحُ (S;) and فرحُ (Msb, K,) inf. n. تفرحُ (S;) He, or it, rejoiced him; gladdened him; made him joyful, or glad; or made him happy: (S, A, Msb, 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 فرحُ.] __ And He, or it, made him to be well pleased, or content. (Msb.) __ And He, or it, made him to exult, or rejoice above measure; or to exult greatly, and to behave insolently and
unthankfully, or ungratefully. (Msb, K.) Also He, or it, grieved him; or made him unhappy; lit. deprived him of joy; or of happiness: like as *أَشْكُه* 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.)

joy, mirth, or gladness; or happiness; (S, L, Msb, K;) syn. contr. of حَزْن (L,) and of حَرْف (S and A in art حَرْف; or a sensation of lightness of the heart: (Th, TA:) or dilatation 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 حَرْف 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-Rághib, TA.) ___ And A state of being well pleased, or content, with a thing. (Msb.) ___ And Exultation, or a rejoicing above measure; or a state of exulting greatly, and behaving insolently and unthankfully, or ungratefully. (S, Msb, K.) __ [Also A festivity, or merry-making; particularly, as used in the present day, on the occasion of a marriage. ___ Pl. أَفْرَاح.] ___ In the saying of Muteea Ibn-Iyás, *

قد ظُفِر الحُزَن بالسُرُور وَقَد

أَدِبْ مَكُورُهَا مِنَ الْفُرْح

[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 *man al-fُرْح يَمُسْ لَهُ المُحَبَّ بِهِ. (Ham p. 391.)

* فُرْح: see the paragraph here following.
and Rejoicing, joyful, or glad; or happy: (Msb, K:) 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 Rejoicing by reason of that which God has given them of his bounty]. (Msb.) And Well pleased, or content: whence, in the Kur [xxiii. 55 and xxx. 31], كل حب بما لديهم فرحون [Every sect is well pleased, or content, with that religion which it has]. (Msb.)

And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Msb, K:) whence, in the Kur [xxviii. 76], ﷽ بِحُب الفرحين [Verily God does not love those who exult, or rejoice above measure; &c.]. (S, Msb.)

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

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

And A thing that thou givest to him that rejoices thee; (L, K:) a recompense that thou
gives him; (L; [as also for] you say, فَرْحَةِ [as though this were an explanation, but the former is the right reading,]) and فَرْحَةِ (S, meaning [i.e. There is for thee, with me, a gift for announcing a joyful event, if thou announce to me such an event]. (A.)

فرحان: fem. فْرَحَى, and accord. to the K. فْرَحَان also: see فرح.

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

فرح: see فرح.

فرح: see فرح.

فرح A man burdened, or burdened heavily, or overburdened, by debt, (A'Obeyd, S, TA,) or by a fine, or the like, and unable to pay it: (A'Obeyd, TA:) or needy, or in want; overcome; and poor: (K:) or poor, possessing no property: (TA:) one who is not known to have any kinsfolk or near relations; (K, TA;) but in a trad. in which it occurs in this sense as related by some, it is, as others relate the trad., with ج; and so in the sense next following: (TA:) and a slain person found between two towns or villages. (K.) In the trad. in which it is said لا يترك في الإسلام مفرح it has the first of the significations mentioned above accord. to A'Obeyd [i.e. the saying means One who is burdened, or burdened heavily; or overburdened, by debt, &c., shall not be left unbefriended among the Muslims]. (TA.)

And in the writing that the Apostle of God wrote [as a covenant] between the Muhájirs and the Ansár were the words, لا يتركوا مفرحًا حتى يعينوه على ما كان من عقل أو فداء, in which مفرحًا means مفرحًا, in which مفرحًا means (Ez-Zuhree, As, S,) i.e. [They shall not leave] one who is burdened, or burdened heavily, or overburdened, by
debt, [until they aid him to acquit himself of what has become incumbent on him, of a bloodwit or a ransom,] meaning that his debt shall be paid for him from the treasury of the state: so says As; and he disallowed the saying [in this case] [q. v.,] with جَﺮْﻔُﻣ, [S.] [See also جِرْفٌ,] 

A thing that makes joyful or glad, or that makes happy: (T, L:) [and مَّذْنٌ مَّذْنٌ a thing by which one is made joyful or glad, or by which one is made happy:] one says, ما يسرق بَيْنَ مَّذْنٍ. (As, T, S, L,) and مَّذْنٌ, for which one should not say مَّذْنٌ [alone], (As, 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 حَرْفٌ,] 

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 سَلْوَان. (S in art. سِلْوَان) 

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

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

2. **فَخَ**, and **فَخَتْ**, said of a bird, (S, A, Msb, K, but in the S and Msb the verbs are in the masc. forms,) [inf. n. of the former **تَفْخَرَتْ**,] She had [or she produced by hatching] a young one, (Msb, K,) or young ones.

(A.) [In the L, in one place, and so, accord. to the TA, in other lexicons, for *صار لها فَخَْرَى* صار in the explanatory phrase, is put *صار طَرَأ*; as though the verbs signified *She had a young one that flew.*] ___ And both verbs, said of an egg (بيضة), *It had* [or produced] a young one: (L, K;) or **فَخَتْ** said of an egg, *it had in it a young bird:* (ISh, TA in art. بيضة;) or it broke open from over the young bird, which thereupon came forth from it. (AHeyth, TA in art. روع; and Msb.) ___ See also the next paragraph, in two places. ___ **فَخَْرَى**, (S, A, L, K,) inf. n. **تَفْخَرَتْ**, (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 **فَخَْرَى**. (L.) [See also **قَصَبَ**.]

And **فَخَ شَجَرُهُم فَرَاحًا كثيرة** Their trees produced many offsets, or shoots from their roots or stems. (A.) ___ See also 1. ___ [Hence,] **فَخَ باض فيهم الشيطان** 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, **فَخَ الشيطان في رأسه** The devil took up an abode in his head. (TA in art. فحيح.)

**فَخَ** means *The people, or party, became weak; i. e., became like young birds.* (K,) And **فَخَ**, said of a man, He was, or became, base, vile, or abject. (T, TA,) And **فَخَ** (a man) was frightened; or he feared, or was afraid. (K,) And **فَخَ**, in the pass. form, said of a coward, and of a weak old
He was frightened, and made to tremble. (L.)

said of a bird: __ and of an egg: see 2. __ [Hence,] one says, أَفْرَخَ بَيَضَةُ الْقَوْم, meaning What was hidden, of the affair, or case, of the people, or company of men, became apparent.

(ISh, TA in art. بَيْضَةٌ. [See also a similar phrase in what follows.]) And خَرَفُ حَفْأَدْهَ His heart became free from fear: fear in the heart being likened to a young bird in the egg. (L.) And أَفْرَخُ الرَّوحُ Fright, or fear, departed; (S, K, TA;) as also فَرَحُ (K, TA;) and one says, لِمَيْرِفِ رَوْعَةَ Let thy fright, or fear, depart; like as the young bird goes forth from the egg. (S, TA. [But see رَوْعَةُ: and see also a phrase similar to this in what follows.]) And أَفْرَخُ الْأَمْرَ للأَمْرُ His heart became free fro m fear:

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 أَفْرَخُ الْقَوْمِ بِبِضْهِمْ ___ فَرَحُ (L,) or, (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 أَفْرَخُ الْبَيْضَةُ properly signifies It (a bird) hatched the egg, and produced the young bird.] 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 أَفْرَخُ رَوْعَةً means He prayed for him that his fright, or fear, might become calmed, and depart. (AO, TA,) ___ See also 2, latter half.

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

The Young one of a bird: (S, A, Mgh, L, K;) this is the primary signification: (L:) or, of any creature that lays eggs: (Msb;) fem. with ﺎ: (S, A:) and, (L, K,) sometimes, (L,) the young one of any animal: (L, K;) pl. (of pauc., S, L) أَفْرَخُ أَفْرَخٌ أَفْرَخَةٌ أَفْرَخَةٌ the last of which is extr. [with respect to rule], (IAar,) and (of mult., S, L) أَفْرَخُ أَفْرَخٍ أَفْرَخَةٌ أَفْرَخَةٌ the last of which is extr. [with respect to rule], (IAar,) and (of mult., S, L) أَفْرَخُ أَفْرَخٍ أَفْرَخَةٌ أَفْرَخَةٌ the last of which is extr. [with respect to rule], (IAar,) and (of mult., S, L) أَفْرَخُ أَفْرَخٍ أَفْرَخَةٌ أَفْرَخَةٌ the last of which is extr. [with respect to rule], (IAar,) and
A base, a vile, or an abject, man, who is driven away. (K.) And one says, ِخاَﺮِﻔﻟا ٌنَﻼُﻓ ٌخْﺮَـﻓ َﻦِﻣ (TA,) or ﻦﻣ ِخوُﺮُﻔﻟا (so in two copies of the A,) meaning Such a one is a bastard: (A, TA:) said by El-Khafájee to be a phrase of the people of El-Medeeneh, peculiarly; but accord. to MF, it is a post-classical phrase common in El-Hijáz. (TA.) ___ And A sucker, an offset, or a sprout, of any plant (L, K) or tree &c.: (L:) or a branch of a tree: or, as some say, a branch that is in the middle of a tree: (Ham p. 347:) or its pl. ٌخاَﺮِﻓ signifies offsets, or shoots, from the roots or stems of trees: (A:) and this is also said to signify worms that are in herbs. (Ham 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 ُخْﺮَﻔﻟا 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 ٌعِصَﻔُر (TA;) or the عِصَفْر is beneath the ُخْﺮَﻔﻟا: (TA in art. عِصَفْر:) the pl. is ٌخاَﺮِﻓ: and ُخْﺮَﻔﻟا signifies [also, particularly,] the fore part of the brain of the horse. (TA in the present art.) In the saying of ElFarezdak, َمْﻮَـﻳَو ﺎَﻨْﻠَﻌَﺟ َﺾﻴِﺒﻟا ِﻪْﻴِﻓ ٍﺮِﻣﺎَﻌِﻟ ًﺔَﻤِّﻤَﺼُﻣ ىَﺄْﻔَـﺗ َخاَﺮِﻓ ِﻢِﺟﺎَﻤَﳉا he means [And a day in which we made the swords, penetrating into that which they smote, cleave] the brains [lit. brain (لَدِمْحَاء) of the tribe of 'Ámir]. (S, TA.) ُخْﺮَﻔٍ, like َکَتَفُنِّ A man whose grounds of pretension to respect, or honour, are suspected.
fem. of خَرَف [q. v.]. (S, A.) Also A broad [or spear-head]. (K.) see ذَرَاح خَرْف الدِّيْلَم. Such a one is the honoured and cherished of Kureysh; فلان خَرْف قريش, being here a dim. (S, K) denoting magnification (K) [i. e. denoting commendation: (S:) and فلان خَرْف قريش, 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.)

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.)

[And two feathered arrows of the paring, or shaping of El-Fureykh]. (S, TA.) [Freytag mentions خَرْفى, as applied to an arrow, meaning ad virum 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.]

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.)
Place where birds have [or produce by hatching] young ones. (K.) [Such a place may be called, accord. to analogy, مَفْرَخَةٌ (which may be the sing. of مَفْرَخَةٍ) and مَفْرَخَةٌ. ]
1. **فرد** 

He, or it, was, or became, single; sole; or one, and no more.

(Msb.) See also 7, (with which two other forms of the unaugmented verb, namely, فرد and فردة, are also mentioned,) in four places.

2. **فردة** 

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]. (IAar, T, L, K.) [See also the part. n., below.]

3. **فردة** 

as intrans.: see 7. She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K;) opposed to آمَنتُ. (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.)

And he made him, or it, to be single; sole; or one, and no more. (Lth, T, M, * L, Msb. *)

And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, **فردة** (He separated him from him, and rendered him solitary; or he left him solitary).

(A and Mgh in art. زرف.) [See an ex. in a verse cited voce بذاع.] [Hence,] أفرد فلاناً بشيء 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. زرف.)

And أفرد الحج عن العمره He performed the rites and ceremonies of the pilgrimage separately from those of the *عمره* [q. v.]. (Msb.) And أفرد إليه رسوله (S, K) He sent [away] a messenger to him. (K.)

4. **فردة** 

see the next paragraph, in two places.

5. **فردة** 

and **فردة** signify the same: (S:) the latter, aor. —, [inf. n. فرود] is expl. by Lth as signifying He was, or ...
became, alone, by himself, apart from others, or solitary: (T, L:) and thus signifies.

He, or it, was, or became, apart, or separate, from him, or it, and alone.

And thus [as meaning He was, or became, alone with such a one]. (M, A, K.) And استفرده and الفرد بغلان are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And استفرده and الفرد بال أمر and تفردت بالأمر and فرد and تفردت and فرد and (AZ, L;) and فرد and تفردت and فرد and (M, L, K;) and تفردت and فرد and (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 رداً]) and [in like manner] تفردت بالمال [the he was without any to share, or participate, with him in the property]. (Msb.) His就意味着 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 only be by death. (L.)

Also He found him alone, having no second person with him. (A.) Hence, one says, [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 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.

He took it forth from among the things that were with it. (M, K.)

Single; sole; only; one, and no more; syn. (S, A, L, Msb;) i. e. (Msb:) and, used as a subst., a single, or an individual, person or thing:] fem. which latter is anomalous, as though fem. of فردان: (Msb:) pl. which latter is anomalous, as though pl. of فردان (S, L, Msb) and of فردان.
I counted the dirhems one by one. (T, A.) And Such as has no equal, or like: (Lth, M, L, K) pl. أفراد (M, K) and فرادى [respecting which latter see above]. (K.) أفراد as an epithet applied to God means The Single; the Sole; the One; (T;) He who has no equal, or like; the Unequalled: (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 فِرفَد, (K,) and فِرفَد, (T, L, K,) and فُرد, (L, K,) and فُرد, (K,) and فُرد, (T, K,) and فْرِد, (K, but the third and fifth not in the text of the K as given in the T.A.), A sword having diversified wavy marks, streaks, or grain; (M, L, K) [and فِرفَد and دِرف also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by IAar, L,) "ثَلْثُ السَّمْرِ فِرفَد". (M, L, K,) or فْرِد and فْرِد, (L, L;) unmixed with others; [in which sense it is] a word of more common application than

Page 2364

And Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate; syn. متَحَد (M, L, K), or ما كان وحده (Lth, L;), unequalled (T, L, K) in excellence. (T, L;) And The half [meaning one] of a pair or couple. (M, L, K; and أفراد أفراد, as will be shown below): a pl. of أفراد, that occurs in the saying, (cited by IAar, L;)

* خَلَفَ السَّمْرِ فِرفَدَ السَّمْرِ *

[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, Fُرد.) [Hence,] one says فُرد, (M, K,) and فُرد, (S, M, K,) and فُرد, (S, K,) and فُرد, (S, M, K;) and فُرد, (K,) and فُرد, (S, M, K,) and فُرد, (S, K,) and فُرد, (M, K;) and...
A bull, (S,) a thing, (M, K,) that is alone, by itself, or apart from others; solitary, or separate from others. (S, M, K,) And 

A lote-tree apart from others. (S,) And A gazelle apart, or separate, from the herd. (S, M, K,) And 

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 only. (M, L,) And He is alone in this affair. (A,) And it is said in a trad., 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 poorrate]; (A:) or the meaning is, what is over and above the [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, 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, 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,) __ means I met him, we two being alone. (S, L, K,) __ as also (S, M, L, K,) signifies The brightly-shining stars (in the horizon when other stars, there, are invisible): so called because they are apart from the other [visible] stars. (M, L,) And certain bright stars around 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  حضار [q. v.], which is one of the two stars called
the other whereof is called certain small stars with so called because situate apart from the latter, by its side. (Kitáb Anwá el- ‘Arab, TA.) And is a name of The star in the hinder part of the neck of [the constellation Hydra; which star is also called]. (Kzw in his description of signifies also One side of a jaw: (M, L, K;) pl. (M, L.) And A sandal such as is termed, not patched, nor having a second sole added to it; ( Kamiel;) 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 مَن يَشَى بَعْلٍ فَرَدَ

[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 A bull [app. a wild bull]. (Lth, T, L. [See also.] The pl. 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 ElKhaleel and others), is admitted. (Mz, 5th . [See also , voce ; a similar, but less restricted, term: and see .])

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

fem. of [used as an epithet] in the first of the senses assigned to the latter above. (Msb.)

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

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

: see first sentence: and see .
Frūd: see Frūd, second quarter: and see Frūd.

Frūd, see the paragraph here following.

Frād [is most properly regarded as a quasi-pl. n., rather than as a pl., of Frūd; and Frūd is similar to it in meaning]. One says, جاؤوا فرَادٍ, and Frādī, Frād, (S, M, K.) with tenween and without it, (S,) and Frād, (K,) like رَبَعَ عَامِلٍ and Frād, (TA,) and Frād, (and Frād, (a pl. of Frūd, [and Frād, (K,) and Frād, perhaps thus by poetic license, see an ex. in a verse cited voce مَسْرُوم,]) They came one by one; one at a time; (S;) one after another: (M, K;) AZ relates that the Klābees said, جَنَمَنَا فَرَادٍ [Ye came to us one by one; or one after another]: and هم فرَادٌ وأَرَواج [They are separate persons and pairs], with tenween: and the Arabs said قَمُومٌ فَرَادٍ, imperfectly decl., likened to ثَلَاثُ وَرَبَعٌ, [A party composed of separate persons, disposed by ones, or one after another,] and Frādī, Frād, which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is Frūd and Frūd and Frūd and Frūd, (T, K;) but Frūd, (so accord. to a copy of the T,) or Frūd, (so in the K accord. to the TA, [in the CK Frūd,]) in this sense, [i. e. in the pl. sense] is not allowable. (T, K.)

Frūd: see Frūd, second quarter, in two places.

Frūd: see Frūd, former half, in two places: and see Frūd. Also i. q. شَدَر [app. as meaning The beads that divide the other beads of a string]; (T, A;) in the language of the 'Ajam [app. meaning Persians] called جَوْرَسَق [a word I do not find in any dictionary]: accord. to Ibrāheem El-Harbee, شَدَر of silver, like pearls: (T;) or شَدَر 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 Frūd: (T, M, A, L;) pl. Frūd. (T, M, K,) And A precious, or highly-esteemed, gem; (M, L, K,) as also Frūd; (K;) as though it were the only one of its kind; (M, L;) or so called because unequalled; or because [it is a pear] found alone in its shell: (MF;) and as some say, (S,) Frūd, فَرَادٌ الدُّر in this sense, signifies the large pearls. (S, L, [i. e. for Frūd, which is the pl.,]}
intermediate vertebrae between the last of the six vertebrae that are next to the neck and the six that are between these and the rump-bone called the [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,)

, and the pl. signifi es the vertebral part, of the back of a horse, that is next to the lumbar:

, see the next preceding paragraph, in five places.

, first sentence: and see also, in two places.

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

, see .

, see , first quarter.

, see , latter half.

, and its fem. (with ) see , near the middle, in nine places: and again, near the end. Sugar of the best kind, and white. (K.) And [She-camels] which stallions do not resemble (So in the O and K. [But the right reading is evidently I think, which the Turkish translator of the K appears to have found in a copy of that work; and the meaning, therefore, which stallions do not desire.}}
فرَد, 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. مَفرَدات, as distinguished from dual and plural. And Singular, as distinguished from dual and plural. And The simples of medicine; medicinal simples.] And مَفرَد signifies also A wild bull. (L. [See, again, فَرَد, near the end.])

فَرَد 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 مَهَمّد: (S, L:) opposed to مَكْمَم. (A.) [See its verb, 4.]

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

فَرَد A rider having no other with him: (A;) or a rider having only his camel with him. (K.)

طُوِّيَ للْمَفْرَدِين, 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]: (I'Aar, 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 I'Aar to be more correct than this of Kt. (TA.)

مَفرَد : see فَرَد, near the middle of the paragraph.
想不到 as a conventional term in lexicology signifies *What have been uttered by only one of the Arabs:* differing from "الأفراد"، which signifies what have been transmitted from the Arabs by only one of the leading lexicologists.

(Mz, 15th نوع)
Q. 1

He threw him down, prostrate, on the ground, in an evil, or abominable, manner: and flung him upon the ground; lit., smote with him the ground. And he filled, or stuffed, compactly, the [receptacle for dates, termed] ... width; amplitude: whence is derived the word ... a garden comprising everything that is in gardens: such is the proper signification; and so with the people of every language: and containing grape-vines: or a garden in which are grape-vines: or a place in which are grape-vines: or an ample, beautiful garden: or a garden comprising grape-vines and palm-trees: or with the Arabs it signifies a valley abounding with herbage, like a garden: or a valley, producing various sorts of plants or herbage: (Zj, Msb, K:) in the K, for ... as in the Msb:) or a meadow; syn. (Seer, M:) and the greenness of grapes (أعنب), (so in a copy of the M,) or of herbs (أعشاب): (so in the TA:) masc. and fem.: (Msb:) sometimes the latter; (K:) as in the Kur xxii. 11, because, by al-jannah: (O, TA:) it is an Arabic word, (S, O, Msb, K:) accord. to Fr, (S, O, Msb,) occurring in a verse cited voce ثواب, which is by Hassan Ibn-Thabit, (O,) derived from فردوس, meaning width or amplitude, (Msb, K, *) accord. to Fr: (Msb:) or it is Greek, (Zj, O, Msb, K,) transferred to the Arabic language; (Zj, O, Msb;) [i. e., arabicised: but as it occurs in the Kur (xviii. 107]
and xxii. 11), this is contr. to the opinion of Esh-Shâfi'ee and others, who deny that any arabicized word occurs therein: (see

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or it is Syriac: (Zj, O, K:) the pl. is |

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which is applied by the people of Syria to gardens and grape-vines. (TA.) Hence, (Bd in xviii. 107, {Paradise: or} a garden of trees, or walled garden, (TA.) in [or Paradise]: (S:) or the highest of the stages of

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or the middle and highest part of

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Increase {that is in} {i. e. wheat}: (O, K:) mentioned by IDrd, as heard from some persons of ElBahreyn. (O.)

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A man big in the bones. (Ibn-‘Abbád, O, K.)

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A trellised grape-vine; syn. |مَعَرِض|

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A wide breast. (O, K.) Widebreasted; having a wide breast. (M.) And [A thing] filled, or stuffed, compactly. (O.)
فرز

1. (S, A, O, Msb, K,) aor. n. فرز (S, O, Msb, K,) He put it, or set it, apart, away, or aside; removed it; or separated it; from another thing, or from other things; (S, A, O, Msb, K,) as also فرز (S, O, K,) inf. n. فرز (S, O, K,) He divided it therefrom; (A, TA;) [and so فرز:] فرز he divided it into parts, or shares; as also فرز (Az, Msb, TA:) he distributed it, or dispersed it. (AO, AZ, TA.) You say, فرز لَهُ نصيبه, aor. and inf. فرز n. as above; and فرز Kate: فرز he set apart, or separated, for him his portion, or share. (Mgh.) And فرز لَهُ نصيبه من ماله نصيبا[F He set apart, or divided, for him a portion, or share, of his property]; as also فرز (A.) And فرز له نصيبه من الـدُّار[F 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.] Aboo-Firás [El-Farezdak] says,

* بسط من الديباج قد فرزت
* أطرافها بفراوض خضر

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

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

3. فارز شريكه He separated himself from his partner, with the latter's concurrence; syn. فارزه, فارزه, فارزه, فارزه, (S, O, K,) and فارزه, قاطعه, (S, A, O, K,) and (A.)
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.)

The partners separated themselves, one from another: (A.)

They went apart, away, or aside; removed; or separated; one from another, or one party from another. (TA in art. عزل.)

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

He died; (IDrd, O, K;) said of a man: (IDrd, O:) like هرُوُرُه. (TA.)

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

A cleft in rugged ground. (TA.)

A road in, or upon, an [eminence such as is termed] أَكَّمَةٌ; as also فَرْزَةٌ. (Ibn-'Abbád, O, K.)

See also فَرْزَةٌ. Also i. q. فَرْزَةٌ, لفَرْزَةٌ, لفَرْزَةٌ [meaning A turn; or time at which, or during which, a
thing is, or is to be, done, or had, in succession]. (O, K. *)

ُزِرْـﻓَأ Humpbacked; as also أُفْرِز and Afriz: so says Fr. (TA voce أُعْجِر.) [The same meaning is also assigned to Afriz, q. v.]

ُزَﺮْـﻓَأ Humpbacked; as also أُفْرِز and Afriz: so says Fr. (TA voce أُعْجِر.) [The same meaning is also assigned to Afriz, q. v.]

ُزَرْـﻓِإ, 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. [زَوْﺮَـﭘ] mentioned above, voce [زَوْﺮَـﻓ] A projecting appertenance or roof or covering thereof; (Mgh;) the 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. [ﻒْﻳَز] surrounding the upper part: (Kr, TA voce [ﺰﻳِﺮْﻓِإ]) [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 [قﺎَﻃ], which is expl. as having this meaning and also as syn. with [ﺰﻳِﺮْﻓِإ]; and the author of the KL evidently doubted its correctness, for he adds, so we have heard.])

[زَوْﺮْﻔَﻣ] Put, or set, apart, away, or aside; removed; or separated: (Mgh:) divided into parts, or shares. (Msb.) And the former, Having the back broken; like [سَوُﺮْﻔَﻣ] (TA in art. .) فَسَوْﺮَـﻔَﻣ (S, O, K,) by some written [زَوْﺮَﻔُﻣ] (TA,) is from [ﺰﻳِﺮْﻓِإ], the [ﺰﻳِﺮﻓا] of a wall, (S, TA,) and signifies [A garment, or piece of cloth,] having [tَطَارِيف] [app. meaning a fringe, or fringes; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]
Q. 2. ٌْنَزْرَﻔَـﺗ، said of a [or pawn] in the game of [or chess], It became a [TA.] [See an ex. voce]

ٌْنَزْرِﻓ ِﺞْﻧَﺮْﻄِﺷﻟا (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.] َْنَزْرِﻓ. (O and K in art. ْنَزْرِﻓ, and K in the present art.)
He (a lion) broke, or crushed so as to break, its neck; (S, A, * Mgh, * O, K;) i. e., the neck of his * فرس (S, O, K;) as also فرس (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: (M:) or he (a lion) broke it; i. e., his * فرس (Msb:) and he bruised, or crushed, and broke, it; namely, a thing. (M.) Accord. to ISk, (S,) you say, فرس الذئب الشاة (S, TA,) meaning The wolf seized the sheep, or goat, and broke, or crushed so as to break, its neck: (TA:) accord. to En-Nadr (i. e. ISh), you say, فأكل الذئب الشاة [The wolf ate, or devoured, the sheep, or goat], but not فرس الذئب الشاة. Hence, (S, Mgh, O, Msb,) He killed it, in any manner; (S, Mgh, O, Msb, K;) as also فرس (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, فرس الذئب الشاة The lion killed him or it. (Mgh.) فرس الذئب الشاة (M, Msb,) 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: (Msb:) or cut, or severed, its فخاع [or spinal cord] or divided its neck: (M, TA:) or slaughtered it so as to reach to the فخاع: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Msb, TA.) فرس فرسة قبيحة فرس فرسة قبيحة 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.) فرس, aor. (S, A, O, K,) inf. n. فرس (S, A, O, K *) and فرس * فرس (S, K, * in the O فرس فرس فرس فرس فرس) and فرس (S, * A, O, * K, *) all of which ns. are mentioned as syn. by As, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAar, (TA,) [but the first is expressly said to be an inf. n. of فرس 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 فروسة فأسماء and فروسة فأسمم are inf. ns. having no verb: Lh only
[says ISd] mentions فرس and فرس 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,] IKtt also says that فرس الخيل inf. n. فروسة فأسمم and فروسة فأسمم signifies he rode
horses well; and in like manner فرس [but not followed by الخيل] . (TA:) Hence, He was, or became,
skilled in anything that he endeavoured to do. (TA.) فرس بالنظر and يعينه, and يبتكر, and
(see فارس) aor. ﻣ_distances (Msb,) inf. n. فروسة فأسمم and فروسة فأسمم (As, IAar, Msb, TA,) accord. to the citation of the words of As
and IAar in the L, but this is at variance with the opinion generally held, [which is, that فروسة فأسمم is an inf. n. only of فرس, signifying as
expl. above, and that فروسة فأسمم is a subst. from تفَرْسُ, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the
same sense as تفَرْسُ, (q. v.,) as will be seen from the explanations of فروسة فأسمم and فروسة فأسمم below]. (Msb,) See 5, latter part, in two
places. فرس He kept continually, or constantly, to the eating of the dates called فرس. (O, K.)

And He pastured upon, or depastured, the plants called فرس. (O, K.)

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,) 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 أُفرَسْهُ إِياَه ل the threw, or cast, it
to him, that he might do so to it: (M:) and أَفْرَسَ الرِّجُل الأَسْد حِمَاره the man left his ass to
the lion, that he might break his neck, or kill him, or make him his prey, while he
himself should escape. (S, K.) El-'Ajjáj uses the former verb in relation to the kind of flies called نعر, saying,

* ضربا إذا صاب البَأْفَيخ أَحْنَفَ *
[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 Nûr 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 ḍaqāwe' cited by IAar:]

They had sent me among the girls with swelling breasts, as a guardian; and, by my father, while guardian of the girls with swelling breasts, or by the father of the guardian of the girls with swelling breasts, I was (lit. I am) made a prey: there came thither wolves not caring for a guardian, and those females were (as) pasturing camels eagerly desiring to be given as prey): he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since...
may be a denotative of state relating to the [the pronoun of the first person] understood [in for فَرس ; or راعی الكواكب, 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 تشتّهٌ to denote intense desire; for if he did not mean intenseness, he would have said تَرْتِیلاً. (M.)

Franche 3, inf. n. فراس, (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, فَرسَ and فَرسُ he became a horseman: but perhaps it may signify he vied, or contended, with him in فَراَشَة, meaning insight, &c.: or it may have both these significations.]

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

Franche 5 He pretended to others that he was a horseman, or one skilled in horsemanship. (As, O, K,) He acted deliberately, (S, O, K, TA,) and considered, or examined, a thing, or did so repeatedly, in order to know it, or to obtain a clear knowledge of it. (S, * K, * TA,) ___ فَتْرَسُ فِیهِ الشَّیءُ 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 فَراَشَة, below;) or] he perceived in him the thing by forming a correct opinion from its outward signs; syn. (M.) You say, تَفْرَسْتُ فِیهِ خَبَرًا, (S, O,) or تَفْرَسْتُ فِیهِ الشَّیءِ, (Msb,) [I perceived in him good, or goodness, intuitively; &c.: or] I discovered
in him good, or goodness, by right opinion. (Msb.) [be unseen, and perceiving, and appearing, inf. n.
and (respecting which, however, see 1, last quarter,) signifies the same as; 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 He
saw into the internal, inward, or intrinsic, states, &c., of men. See below.]

Furanzah 8

Q. Q. 1

Furansah [an inf. n. of which the verb is
Furansah, as is shown by the mention of the part. n.]
A woman’s
good managing of the affairs of her house, or tent: (Lth, K, TA:) the
n is augmentative. (TA.)

Furs: see Fars.

Furs: A species of plant: (Yaakoob, S, M, O, K:) the
Furs, (O, and so in copies of the K,) or Furs, (so in the
CK,) [each said to be a name of the
Athestan (or kali) of Syria, or of a species of
Hung, q. v.,] accord. to Abu-I-Mekad-
rim: (O:) or the [q. v.:] or the [q. v.:] (O, K:) or the [Small kind of thorny trees called]
Furs.

(TA.)

Furs: [A horse; and a mare;] one of what are called خيل; (M:) the name Furs 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 Furs; (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 Mohammad [the Hanafee Imám], to the Arabian only; but for this [says Mtr] I find no authority of a
lexicologist, except that ISk, speaking of a solid-hoofed animal, says, whether it be a بزون or a فرس or a بغل or a فرس: (Mgh:
the pl. is Furs, (S, M, Mgh, O, Msb, K;) [a pl. of pauc. but used as a pl. of mult. also,] and Furs, [a pl. of pauc. only,] (O,) and
(K:) and as فرس is originally fem., you say ثلاثة أفراس when you mean males [as well as when you mean females]: (M:) or you say ثلاثة أفراس, with ة, when you mean males; and ثلاثة أفراس, without ة, when you mean females: (Msb:) the dim. is فرس (S, O, Msb,) when applied to the male; (Msb:) and فرس, when applied to the female; (S, O, Msb;) agreeably with rule; (Msb;) accord. to Aboo-Bekr Ibn-Es-Sarráj: (S, O:) or فرس when applied to the female [also], which is extr. (Sb, M. [See .]) حرب هما كفرسى رمان [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.) 

[The horse of the great river; i. e., of the Nile;] the hippopotamus. (Dmr. [See also .]) عصب البحر A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e.] الفرس الأعظم [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.)

قطعة الفرس [The Piece of the Horse;] the constellation Equuleus. (Kzw.)

[The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called الفرس الأعظم 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.])

فس [Gibbosity [of the back]]; syn. (IAar, O, TA:) or, (M, O, K, TA,) as also الفصرة, (M, O,) which latter is the more approved in this sense, (M,) the ريح [or flatus] of gibbosity; (M,
O, K, TA;) [i.e., the ريح that renders gibbous; (M:) as though it were breaking, or crushing so as to break, the back (الريح) كأنها تفرس الظهر أى تنطق (O:) [or تفرسه أى تشقه] (O:) [or signifies the displacement of one of the vertebrae; for,) accord. to As, one says when one of the vertebrae of one's back has become displaced; but the flatus (الريح) from which gibbosity results is termed the الفرة, with ص (TA:) or الفرة signifies a flatus that attacks in the neck, and breaks it: (S:) or, as some say, an imposthume, or ulcer, (فرحة) that is in the neck, breaking it: (M:) or a breach (فرجة) in the neck; thus says AZ: or a breach (فرجة) that is in the case of gibbosity: the pl. is فرسات, not فرسات.

Page 2368
camel: (El-Bári', Msb:) or the extremity of the [foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Msb, K:) pl. فَرأْسُن (M, Msb,) not فَرأْسُن فُلْعُن (S, O:) the لَّن being augmentative; (Aboo-Bekr Ibn-Es-Sarráj, S, O, Msb, K;) because it is from فَرأُس. (Aboo-Bekr Ibn-Es-Sarráj, S.) See also art. فَرأُس.

A sort of black dates; (IAar, O, K;) not the same as the فَهْرِيز (O) or فَهْرِيز (K.)

أَبُو فَرَأْس: see الفَرَأْس.

الفَرَأْس: see الفَرَأْس.

Having the neck broken, or crushed so as to be broken. ___ And hence,

Killed in any manner: see 1]: pl. فَرَأْسُ (K.) It is applied in this sense to a bull, and in like manner [without لَّن] to a cow. (TA.) ___ And [hence] فَرَايْس signifies The prey of a lion [or other beast]: (TA:) an animal that is seized, (M,) and that has its neck broken, (S, M, Msb, *) by a lion [or other beast]; (S, Msb;) as also فَرَايْس: (M:) [pl. of the former (M)] See also فَرَأْس. Also A ring, or hoop, of wood, (S, M, O, K,) bent into that form, and tied, (M, O,) at the end of a rope; (M, O, K;) called in Pers. جَنْبَر [correctly جَنْبِر. (S, O, K.) See also فَرَأْس. فَرَأْس، in art. فَرَأْس، and with لَّن; dim. ns.: see فَرَأْس, near the middle; the former in two places.

Franca: see what next follows.

Franca: a subst. (S, M, O, K) from خَلْف [or foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Msb, K:) خَلْف فَهْرِيز [q. v.], (S,) or from خَلْف تَنَفَّسَت [q. v.], (TA,) or from خَلْف تَنَفَّسَت [q. v.]; (M:) or, as also خَلْف تَنَفَّسَت [q. v.] [said to be] an inf. n. of خَلْف [but see this verb:] (Msb:) Franca [or by the examination of outward indications &c.] (IKtt:) or discernment, of the internal, inward, or intrinsic, state, condition, character, or circumstances, by the eye [or by the examination of outward indications &c.]: (IKtt:) or
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 [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: (Iaṭh:) or the discovery of an internal quality in a man by right opinion. (Msb.) It is said in a trad., [Beware ye of the insight, &c. of the believer]: (S, M, Iktt, Iaṭh, Msb:) and the reason is added, إِنْ يَتْبَعُونَ أَنَّهُ يَنْظُرُ بِنَورِ اللَّهِ [for he looks with the light of God]. (TA. [See also كَرَامَات].)

[It is a subst. formed from the latter by the affixة.]

فَرْسَةَ, فَرْسِ, and فَرْس: see فَرْسُ, in four places.

فَرْسَ, and أَبُو فَرْسَ, فَرْسَ, and الفَارَس: see فَرْسُ, in four 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 دِهْقَانَ [pl. of دِهْقَان, q. v.], (Ikh, O, K,) and of the villages, or towns: (Ikh, O:) pl. فَرْسَةٌ (Ikh, O, K.)

فَرْنَوسَ: see فَرْنَوْسٌ.

فَرْنَوْسَ: see the next paragraph, in two places.

Fَرْنَوْسَ act. part. n. of فَرْسُ [q. v.]. Also The lion; [so called because he breaks the neck of his prey:] as also أَبُو فَرْنَوْسَ, فَرْنَوْسٌ, الفَرْنَوْسِ, (O, K,) which last [also] has an intensive signification, (TA,) and أَبُو فَرْنَوْسَ, فَرْنَوْسٌ, المُفَتْرَسُ, الفَرْنَوْسٌ, (TA,) and أَبُو فَرْنَوْسَ, فَرْنَوْسٌ, الفَرْنَوْسِ, (S, M, K,) and أَبُو فَرْنَوْسَ, فَرْنَوْسٌ, the last [also] has an intensive signification, (TA,) and أَبُو فَرْنَوْسَ, فَرْنَوْسٌ, the word of a measure not
mentioned by Sb, (I, M,) and of (K;) or or (S,) 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 or (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 in these words is augmentative: (Sb, S, M, O:) and you also say , (M,) or , (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 , (S, O, K) and a horseman; a rider upon a horse; (ISk, S, Mgh, O, Msb, K;) and upon a mule; (ISk, A, Mgh, Msb;) and upon an ass: (ISk, Mgh, Msb:) or a rider upon a mule is called or (A, O;) and a rider upon an ass, or (ISk, S, Mgh, O, Msb;) and a rider upon any solid-hoofed beast, or (K;) or these phrases are not used: (K;) 'Omárah Ibn-'Akeel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Msb,) I do not call the owner of the mule, nor the owner of the ass, but I call them ; (S, O, Msb:)] the pl. is which latter is [more usual, but] anomalous, (S, M, O, Msb, K,) for for that is [regularly] the measure of the pl. of a sing. of the measure , pl. of , pl. of , pl. of , pl. of , pl. of , and there are no instances like except those of , and some other words enumerated in the Msb and TA; (S, Msb;) and as is not applied to females, no ambiguity is feared from its usage: (S, O,) [ISd says,] we have not heard . (M,) ___ Also, (As,) or (S,) A man skilful in horsemanship, or in the management of horses. (As, * S,) ___ And hence, the former, (Faras,) A man skilful in anything that he endeavours to do. (TA,) is the name of Four stars of the constellation Cygnus. (Kzw. See and so in Hr p. 356:) Who possesses [i. e. insight, or
intuitive perception, &c.; (O:) or knowing by means of examination. (TA.) And 

Seeing into the internal, inward, or intrinsic, states, &c., of men. (IAar.) (S, M, Mgh, K,) or (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, Msb;) [namely, the Persians;] i. q. الفَارْسِيَةُ (S, O, K:) generally fem.: (Msb:) فَارْسِيُّ which is a rel. n. from فَارْسِ in the sense next following: (M:) [or, rather, فَارْسِ is a coll. gen. n., and فَارْسِيُّ is its n. un.] ___ Also, (S, O, but in the K or ) The country of the فَارْسِ (S, O, K:) [i. e., Persia;] a country of a certain nation. (M.)

Persian: a Persian] see فَارْسِ. Hence, الفَارْسِيُّ A certain sort of dates, (Mgh, Msb,) of good quality. (Msb.)

Having the back broken: (M, TA:) and so فِيْسُ, فِيْسَمُ. (TA.) ___ And Humpbacked; as also فِيْسُ, فِيْسَمُ. (M, TA,) and فِيْسُ (Fr in TA voce فِيْسُ) [and فِيْسُ and فِيْسُ.]

I am more endowed with mental perception, &c., of mankind. (M, TA.) One says also, أَنَا أَفْرَزُ مَنْكُ I am more knowing, than thou. (TA.)
A woman who manages well the affairs of her house, or tent. (Lth, TA.)
A parasang, or league; three Hāshimee miles, or twelve thousand cubits: or ten thousand cubits: three miles of the Hāshimee measure, i. e., accord. to the Bári' and the T, twenty-five bow-shots; twenty-five times the measure termed غَلَوَةٌ [q. v.]: 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: the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Msb 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 Msb, from فَرِشْخَةٌ signifying width; the word having this meaning, however, is فَرِشْخَةٌ, with ش: (TA:) [the truth is, that] it is a Pers. word [فارسک], arabicized: (S, A:) the pl. is فَرِشَخَةٌ. (S, A, Msb.) 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, انتظراً فَرِمْخًا [I looked, or waited, for thee, or I have looked, &c., a long time &c.]. (TA.) And A [meaning hour or time] (K, TA) of the day: or a time of the night and of the day: pl. as above. (TA.) And The time, (K, TA,) or interval, (TA,)
between stillness and motion. (K, TA.) And Stillness, or quiet: (K, TA:) a meaning mentioned by

more than one of the authorities respecting strange words. (TA.) And Rest, or ease. (K.)
فرسق

: see the art. here following.
The peach: or the sort thereof called the nectarine: from the Greek or; the malum Persicum, which is generally applied to the former fruit; or amydalus Persica of Linn., (so in Forskål's Flora Aegypt. Arab. p. cxiii.,) which is applied to both of the fruits above mentioned: i. e. [fruit called خوخ; (K, TA;) of the dial. of El-Yemen: (TA:) or a sort thereof, (K;) i. q. خرسق, which is like the خوخ in size, (Lth, O,;) which here means Without down, and for which Golius and Freytag appear to have read أجدود, smooth, red [accord. to the CK or red ], (Lth, O, K, TA,) and yellow, the flavour of which is like that of the خوخ: (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خوخ 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.)
What corresponds to the hoof of the horse or a similar beast: (S, K:) or the part which is below the pastern and in which are the bones called [q. v.]: and sometimes it is of the sheep or goat: it is of the fem. gender: and the pl. is accord. to Ibn-Es-Sarráj, the is augmentative, because it is from (S, TA,) and [therefore] it has been mentioned before [in art. فَرْسَ, in which see more]. (S.)

The lion; (K, TA;) as also (K, TA,) with damm, (TA,) The mountain-leek: (K, TA;) so it is said to be: it is a four-sided [app. meaning stem], from which rise many white, foursided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness: (TA;) it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the dog, (K, TA,) i.e. of the mad dog: (TA;) [it is now applied in Cairo to euphrasia: (Forskål, Descr. Anim. &c., p. 145:) and marrubium plicatum. (Idem, Flora Aegypt. Arab., pp. lxxxviii. and 213.)]

Having much flesh in the face. (K.) Perhaps the lion is hence called
He spread it; expanded it. (S, A, O, K.) You say, فَرَشَتُهُ فَرَشَا (A, TA) and أَفْتَرِشَتْهُ (TA) ↓ and أَفْتَرِشَا (A) I spread for him a bed: or the last signifies I spread it (namely a bed) for myself. And فَرَشَتُ فَلَانًا I spread for such a one. (Lth.) And فَرَشَتُ بضَعُّ ثُلُّثَائِنٍ I spread for such a one a carpet (IAar, K) in his entertainment. (IAar.) And فَرَشَتُ فَلَانًا بِسَاطًا; أَفْتَرِشَتْهُ (TA) ↓ اَفْتَرِشَتْهُ بِسَاطًا; أَفْتَرِشَتْهُ Bَـِِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّ~

I spread the garment, or piece of cloth: or the latter signifies he spread it for himself.] (TA.) And أَفْتَرِشَتْهُ ثُوبًا or أَفْتَرِشَتْهُ تَرَابًا "He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth.] (A.) And أَفْتَرِشَتْهُ الرَّمْلَ وَأَتَوَسَّدَةً الحَجْرَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And أَفْتَرِشَتْهُ ذَرَاعِيَّهُ (TA) ↓ Aَفْتَرِشَتْهُ (A, TA) and أَفْتَرِشَتْهُ (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, Msb, TA) spread his fore arms upon the ground, (S, K, TA, A) 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, Msb) like a bed for himself. (Msb.) فَرَشَتْ بضَعُّ ثُلُّثَائِنٍ [as an inf. n. of which the verb is مِّلْوَشَتْ فِي رَجُلٍ mentioned in the S and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of إِفْعَامٍ] signifies The being a little expanded; which is approved: (S, O, K:) when the width [between the shanks] is moderate, so that the hock-joints knock together, which state is termed عَقَلٌ [inf. n. of عَقِلْ], it is disapproved: or, as some say, it signifies its not being erect nor much expanded. (S, O.) And أَفْتَرِشَتْهُ (Fr, S, Fr, S, K,) means God spread abroad the young camels; syn. (Fr, S, K,*). (Hence,) فَرَشَتْ أَمْرُهُ (S,) or
He made, or rendered, his states, 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. (S, K,) and (O, S, K,) and (TA.) And in like manner the saying of 'Alee, (A.) [And agreeably with this explanation, probably, the saying of 'Alee mentioned above should be rendered in the opinion of MF;]

[Franz Joseph Freytag in his Lexicon, but without any indication of the authority,) meaning, he threw him down (namely a beast) for slaughter: (see below;) and 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.) and prostrated him, (O, K, TA,) and prostrated him, (O, K, TA,) and prostrated him, (O, K, TA,) and prostrated him, (O, K, TA,) and prostrated him, (O, K, TA,) He desired, and prepared himself for, it, or him. (TA.) And he overcame him, (O, K, TA,) He lied: (O, K, TA:) one says, (O, TA.)

This is a bed sufficiently large for thee] is like the saying (app. [He desired, and prepared himself for, it, or him. (TA.) And he overcame him, (O, K, TA,) He lied: (O, K, TA:) one says, (O, TA.)
The seed-produce spread itself upon the surface of the earth. (TA.) You say, [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.)

The bird expanded and flapped its wings, (S, A, K,) and spread its wings. (Mgh.)

He spoke evil of him; or did so in his absence: (IAar, A, O, K, TA:) and they say, He spakest evil of me; &c. (TA.) And He made it thin; or thin, and fine in the edge; namely, a sword. (O, K.) The trees put forth branches; syn. (A, TA.) He, or it, left him, or quit him. (S, A, K.)

He beat him, or smote him, and left him not until he slew him. (A, * TA.) And Death quit them; became withdrawn from them. (IAar, O.) He gave him young camels, (O, K,) small or large. (O.) He (a man) became a possessor of young camels. (IKtt, TA.) And He locked, and made fast by means of the catch, or catches, (O, K, TA,) or perhaps (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.)

He (a man) became a possessor of young camels. (IKtt, TA.) And He locked, and made fast by means of the catch, or catches, (O, K, TA,) or perhaps (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.)

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He expanded his tongue: (S:) i. e. he spoke in whatsoever manner he desired. (S, A, K.) He trod upon him or it: (S, K, TA:) [as though he made him or it a carpet or a bed:] from the al-farash and the al-farash. (TA:) [Hence,] He went, or travelled, along the road. (TA:) [Hence also,] He compressed a woman. (TA:) And He took to wife a woman. (O:) One says, 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 The sky assailed us with rain. (A, * O.) And He took the mal [i. e. property, or cattle, &c.,] wrongfully, or by force. (K, TA:) And He followed his footsteps; he tracked him. (A, O, K.) [in one of my copies of the S, aṭṭarah,] 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 anfarash; said of a garment or the like. (TA:)

[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 Farash.] Seed-produce when it spreads itself (S, K, TA) upon the ground:

(TA:) in [some of] the copies of the K, instead of āda faṭrans, we find āda faṭrans: accord. to some, the word signifies Seed-produce when it has become three-leaved, or four-leaved. (TA:) A place abounding with plants or herbage. (O, K,) A wide, or spacious, plain, or tract of land, or place: (S, K, TA:) or land that is plain, or even, and soft, and unobstructed by mountains: (TA:) or a depressed tract of land in which are trees of the kinds called
and Salm, (Iaar, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] من العرش إلى الفرش، meaning, [From the highest sphere, or the empyrean, to the earth. (A in art. عرش.) A collection] of trees of the kind called عضاة and a round plot of trees of the kind called طلح. (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 شرف 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، فرشها الله فرشا، meaning، بَنَّهَا بَنَّا: [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 for slaughter, of the young of camels, and bulls or cows, and sheep or goats; used alike as sing. and pl.: (Mgh:) and شرف مبلإا 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. (Ahn, TA.)

فرشة Form; appearance; garb; or the like; syn. هيئة: so in the saying، هو حسن الفرشة، [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.)

فرش 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 ﹶ٠: (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., [More light, or unsteady, or light-witted, than a moth that flies into the flame of the lamp]. (S.) And is used to signify A man who is light (A, K) in head; (A, TA:) light-witted, or unsteady; (TA:) such being likened to the فَرَاشَةَ of the lamp, in respect of lightness, or unsteadiness, and contemptibleness. (A, * TA.) Also Thin pieces of bone, such as fly off from any bone when it is struck: or any crusts, or coverings, that are upon bone, exclusive of the flesh: or the bone of the eyebrow: or what is thin, of the bone of the head: or the bones that come forth from the head of a man when it is broken: (TA:) or signifies certain thin bones that are next to the bone that covers the brain: (S, TA:) and ْفَرَاشَةَ الرَّأسِ, any thin bone: (S, K:) and ْفَرَاشَةَ الرَّأسِ ﺔَﺷاَﺮَـﻓَ, the thin bones, or pieces of bone, of the head, such as fly off in consequence of a blow. (TA:) Also, ْفَرَاشَةُ ﺔَﺷاَﺮَـﻓٌ The place where the upper parts of the ribs are infixed in the spine of the back. (TA:) And ْفَرَاشَانُ The two extremities of the haunches, in [or at] the نَقْرَةٌ, q. v. (TA:) And The parts of the upper portions 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, (أَخَضَرُانُ) 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 (ِناَﺮَﻀْﺧَأ) ___ Also, (TA,) or (En-Nadr, O,) or (IDrd in his Book on the Saddle and Bridle,) The two iron things with which are made fast the check-straips of the headstall. (En-Nadr, O, K.) ___ And فَرَاشُفَ وَفَرَاشُفَ and فَرَاشُبَ also signify The edge of anything. (Aboo-Sa'eed, in TA, art. نسر.) And The former, Mud that has dried, after the water, upon the ground. (S, O, K.) ___ And it is said to signify A little water in pools left by torrents: n. un. فَرَاشةٍ [q. v.]. (TA.) ___ And [Little] bubbles (حَبَب) upon the surface of [the beverage called] نَبِيذٌ: (S, O, K:) and likewise of the water of sweat: (S, * L:) or a little sweat: so says IAar. (L.) فَرَاش قَفْل signifies The [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 (A 'Obeyd, TA:) or فَرَاش قَفْلَةٍ signifies What catches, or sticks fast, in a lock; (S, K;) [or, as expl. in the Arabic Dictionary of Farhát, 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 فَرَاش of the lock. (TA.)

فَرَاشٍ 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.] فرشة (TA) and [of mult.] فرش (S, K,) for which one may say, in the dial. of the Benoo-Temeem, (Sb.) [See also فرش: and see what is quoted below from a trad.] Hence, (TA,) A man's wife; (AA, S, O, K;) as also فرش (O, TA:) pl. فرش: 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., the ولد للفرش 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 عاهر.] ___

The nest of a bird. (O, K, * TA.) ___ A house, or tent. (AA.) ___ And الفرش signifies The place against which the tongue goes in the furthest, or innermost, part of the mouth; (AA, O, K, TA;) or, as some say, in the lower part of the حنك [which word app. here, as it often does, means the palate]: or (AS) فرش السسان signifies the portion of skin الجلده [to which is here added المنثأ, app. a mistranscription which I am unable to rectify,) that covers the bases of the upper teeth. (TA. [In the TA voce شارفة, in art. قول, q. v., q. v., it is written شارفة.])

فرش A plant, or herbage, that becomes spread upon the ground, not standing up upon a stem. (TA.) [See also مفرش] And A girl, or young woman, compressed by a man; (O, K; *) an instance of فعل from فصل أفرش; (O;) [being from أفرش; but not heard by Az on any other authority than that of Lth. (TA.) ___ And An Arabian Bull [or perhaps it is properly an epithet applied to that animal as meaning] having no hump: (TA:) [see also مفرش as applied to a camel:] or فرش (O:) which is pl. of فرش signifies a sort of oxen, between the دراب and عراب having small humps, and their أعياب [a mistranscription for غياب, i. e. dewlaps, pl. of غيب] are flaccid, or pendulous. (TA voce درانية.) ___ 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 مَعْوَد of women; or like the مَعْوَد of she-camels: (TA:) pl. مَعْوَد. (S, O, K,) See also مَعْوَد, latter half.

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 millstones, which are laid first [as a foundation] and upon which is then built a تَركَب, i. e. an enclosure for palm-trees. (TA.) And الفَراشان signifies Two cartilages near, or by, the لِهاة [which generally means the uvula; but also, the arches, or pillars, of the soft palate; or the furthest part of the mouth]. (TA.)

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.)

A thing resembling the شَادَكُونَة [a kind of thick quilted stuff made in El-Yemen]; (O, K;) i. e. a thing that is put upon the صُفَة [or covering next the saddle] to sit upon; (TA;) as also مَعْوَدة (A, TA;) or the latter is smaller than the former, (O, K,) and is put upon the صُفَة of the camel’s saddle, (A,) or upon the camel’s saddle [itself], to sit upon: (O, K,) [pl. مَعْوَدة] Hence, مَعْوَدة is applied to signify Women, or wives. (A, TA.) One says, فلنَّا كَثَيْمُ المَعْوَدةSuch a one is a person who has highborn 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 لَحَالٌ مَعْوَدة, meaning
Verily his life has passed away lost. (TA.) And هِلْكُ مُتَفَرَشُ is said to mean Persons who will not die upon their beds, and will not die otherwise than by slaughter. (TA.)

 Persons who will not die upon their beds, or will not die otherwise than by slaughter. (TA.)

A camel having no hump. (T, A, O, K, TA.) [See also شَرْفِم: see the next preceding paragraph.]

A flat-topped hill, or eminence, of the kind termed كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (S, TA.) or كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A, TA.) A camel having no hump. (T, A, O, K, TA.) [See also شَرْفِم: see the next preceding paragraph.]

A seed-produce spreading itself upon the ground. (TA.) [See also شَرْفِم: see the next preceding paragraph.]

A wound of the head that reaches to the فَرَشَةُ [q. v.]; as also كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (S, O, K.) or that cracks the bone but does not crush. (S, O, K.)

Having what is termed فَرَشُةُ فِي الْبَعْضُ الْبُطُونِ. (S, O, TA) applied to a she-camel. (TA.) (thus, by implication, in the S and O; [see 1:]) or having a [certain] bending in the kind leg. (TA.)

Having what is termed فَرَشَةُ فِي الْبَعْضُ الْبُطُونِ. (S, O, TA) applied to a she-camel. (TA.) (thus, by implication, in the S and O; [see 1:]) or having a [certain] bending in the kind leg. (TA.)

Such a one is a person who lays himself out for the service of men, or makes himself like a victim for them, كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) And فَرَشَةُ لَهُمْ نَفْسَهُ. in kindness for them. (A.) And كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) and كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) or كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) and كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) or كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) for the latter, see also شَرْفِم.

A wound of the head that reaches to the فَرَشَةُ [q. v.]; as also كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (S, O, K.) or that cracks the bone but does not crush. (S, O, K.)

Such a one is a person who lays himself out for the service of men, or makes himself like a victim for them, كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) And فَرَشَةُ لَهُمْ نَفْسَهُ. in kindness for them. (A.) And كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) and كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) or كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) for the latter, see also شَرْفِم.

Such a one is a generous person, who lays himself out for the service of his companions, &c.; expl. by the words كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) and كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) or كَأَمَةُ مُتَفَرَشَةُ الْظُّهْرِ. (A.) for the latter, see also شَرْفِم.
Q. 1  **ﻓَرَشَحَ** (S, K) and **ﯨْﯨَۢﯨۚﯨۚﯨۘﯨ۝ﯨۚﯨۚߩ** (K) *He* (a man, S) **parted his legs**; (K:) or **he parted his legs in sitting**; and so (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 **払いheel** (S:) or **he sat in a relaxed state, with his thighs cleaving to the ground**: (K) and so **払いheel** (TA:) or **he leaped, or jumped**: (K:) or **made short leaps** or **jumps**. (TA:) And **تَحَشْرَـﻔَـت** (S, L, and so in some copies of the K,) or **تَحَشْرَـﺗ** (thus in other copies of the K, and thus in the CK,) *She* (a camel) **parted her kind legs** to be milked (S, L, K) and to stale. (L.)

Q. 2  **تَحَشْرَـﻔَـت** : see what immediately precedes.

**A broad, or wide, land**: (K, TA:) accord. to the K, *syn. with فَرَسَح١*; but Sh says that the latter is a mistranscription; the former being the correct word, from **払いheel** (K) in جِلْسَتَهُ **払いheel** (TA:) and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. **払いheel**. And **A spreading, or wide, solid hoof**: (S, K:) And **Clouds ( سبحانه) in which is no rain**: (K:) And **An unseemly, or ugly, and old, woman, and she-camel**: (K.)

**The penis**: (K, TA:) a tropical term. (TA.)
فرص

1. *فرصه* (M, K) aor. , , (TA), or , (O in art. *فرص* ) inf. n. *فرص* (S, M) *He cut it;* (S, M, K) namely, skin, or a skin, (M) [and metal; (see *فرص* )] 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 *شراَك [or the two arms of the] شراَك*: (Lth, TA:) or *فرَصَتُ الثَّنْئِلَة* signifies *I made a hole in each of the two ears of the sandal,* for the *شراَك [or for the two arms of the] شراَك*. (S.) Also, (S, M, K) aor. , [so in a copy of the M, but accord. to a rule of the K it should rather be ,] inf. n. as above, (M,) *He hit, or hurt, his فَرِصَة* [q. v.]; (M, K; and so in a copy of the S;) or, accord. to [other copies of] the S, *his فَرِصَة* [q. v.]; (TA;) which is a place where a wound causes death. (S.) ___ And *فرَصَ [aor. , ] inf. n. فَرَصَ, inf. n.* *He had a complaint of his فَرِصَة.* (M.) *فرَصَ الفَرَصَة:* see 8.

2. *تَنْفَصْرَتُ نَعْلُ الْقَرَابَ* (O, K, TA) [i. e. *تَنْفَصْرَتْ أَسْفَلَ النَّعْل* ] *بعدُ الْقَرَاب,* which is an evident mistranscription,]) signifies *The ornamenting,* or *engraving,* (ﺶﻴِﻘْﻨَـﺗ, O, L, K, TA,) of the *نَعْل* [i. e. shoe of iron or silver, at the bottom of the scabbard of a sword] (L,) or of the lower part of the *نَعْل* (O, K, TA) of the scabbard, (O, * TA,) with the extremity of the [instrument of] iron. (O, L, K, TA.)

3. *فَارَصَفْنِي فِي المَاء* (A,) inf. n. *فَارَصَفْنِي فِي المَاء* (A,) inf. n. *فَارَصَفْنِي فِي المَاء* (K,) *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.)
The opportunity gave him power or ability [to do a thing]. (M, A, K.)

They shared the water among themselves by turns. (M, A, * Msb.) And they took, or drew, of the water of their well by turns. (S, K.)

He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. (O, K.) or (TA:) or he got, or took, the opportunity; as also (M, TA,) aor. — , (so in a copy of the M,) inf. n. (TA:) You say also, [He took, or seized, opportunities to do things]. (A.) And [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.]

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, (Yaakoob,
in the cases of the periodical drinkings of their camels, such as
the خمس and the ربع and the سدس &c., (Yaakoob, M,) when the water is little; (Msb;) as also
Fr assisted (M) and Fr assisted (M): (Yaakoob, M:) a dial. var. of the same is with س; (Iaar, M:) and
Fr assisted is another: (TA:) pl. Fr assisted. (M, Msb.) You say, جاءات فرصتك من الثير
Thy turn, or time, for watering from the well has come. (As, S, * Msb. *) __ A portion, or share, of what falls to one's lot, of water; syn.
* شرب (S, K.) __ An opportunity; a time at which, or during which, a thing may be
done, or had; syn. نهمة (S, M, TA;) and Fr assisted is a dial. var. of the same. (M.) You say, أنتهز الفرصة
[expl. above: see 8]. (S.) And, accord. to AAF, A piece, or bit, of mush. (M.) See also Fr assisted.
Also The temper
(سجيح), and outstripping, and strength, of a horse. (M.)
فرصة A piece of wool, (As, M,) or of cotton, (As, S, O, Msb, K,) or of rag, (S, O, Msb, K,) with which
a woman wipes herself, to purify herself from the catamenia; (S, M, * O, Msb, K;) as also
فرصة and Fr assisted: (Kr, M:) from meaning he cut a thing: (As, TA:) pl. فرَاص (K:) or they say فرَاص, as though pl. of
فرصة (IDrd, O.) __ And, accord. to AAF, A piece, or bit, of mush. (M.) See also Fr assisted.
فرصاء A she-camel that remains aside, and when the trough for watering is vacant,
comes and drinks: (O, K, * TA:) from Fr assisted signifying نهمة. (Az, TA.)
فراص Strong; (O, K;) as expl. by El-Umawee: (O:) and thick and red; (O, K;) as expl. by Ez-Ziyádee. (O.)
فراص, (O,) or Fr assisted (K,) means There is not upon him a garment: (O, K;) so says El-Umawee. (O.)
فرص One who shares in water with another, each taking of it in turn. (S, K;) You say,
فرصى He is my sharer in water, each of us taking thereof in turn]; and in like manner,
فرصى is also, like Fr assisted, pl. of فرصة. (S:) or, rather, ضمَّن فرصة is a coll. gen. n., whereof the n. un. is
فرصى which signifies The portion of flesh [or muscle] between the side and the shoulder-blade
which incessantly trembles, or quakes, (As, S, K,) in a beast: (As, S:) or the portion of flesh which is in the part extending from the [lower part, next the armpit,] of the shoulder-blade to the arm, on either side, and which trembles, or quakes, when the man, or beast, is frightened: (Zj, in his Khalk el-Insán:) or the portion of flesh which is by the [portion of the flesh] [expl. above] [which may app. be here rendered with sufficient exactness] the cartilage of the shoulder-blade; or the part of it where it moves to and fro; in the middle of the side, by the place where the heart beats: there are two such portions, each of them thus called, which tremble, or quake, on an occasion of fright: and the piece of flesh that is between the breast (بَنَٰذُد) and the [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصِل) of the [or place to which either elbow returns] of the shoulder-blade; (M:) or a small piece of flesh which is in the heart, and which trembles, or quakes, by reason of a calamity, when one is frightened: (A 'Obeyd:) or a piece of flesh [or muscle] in the side, which trembles, or quakes, when one is frightened. (A.) [Hence the saying,] هو ضخم الأَفْرِصّ He is bold and strong. (A, TA.)

The external jugular veins (أُودَاجِ) of the neck: n. un. with (A 'Obeyd, S, K:) or the tendons, or sinews, (عَصْب) and veins, of the neck: so, app., says A 'Obeyd, in the following words of a trad.: [Verily I hate to see the man having the tendons, or sinews, and veins, of his neck swelling with anger, rising against his little wife, beating her]: for these are what swell out in anger: (S:) or, accord. to IAar, the meaning
is, the hair of the فَرِيقَةٌ, which term is metaphorically used in relation to the neck, though it [really] has no فَرِيقَةٌ, because anger causes its veins to swell out [like as fright causes the فَرِيقَةٌ properly so called to tremble or quake]: (Az, TA:) فَرِيقَةٌ is a dial. var. of the same. (TA.) [See فَرِيقَةٌ, last signification.]

**Arabic Words and Phrases**

- فَرِيقَةٌ: Humpbacked; as also فَرِيقَةٌ and فَرِيقَةٌ (Fr in TA voce فَرِيقَةٌ).
- فَرِيقَةٌ: see what next follows.

**English Words and Phrases**

- A thing with which silver is cut, (S, A,) and gold: (A:) or a broad iron instrument with which one cuts: (M:) or the iron with which iron is cut, or silver: (K:) or a broad iron instrument with which iron is cut: (IDrd, O:) or the iron with which silver is cut: (O:) [see also مَفْرَاقُ: or, as some say, i. q. إِشْفَى [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Aashà says,

*وَأَدْفِعُ عَنْ أَعْرَاضُكُمْ وَأَعِيرُكُمْ لسَانًا مَفْرَاقٍ الخَفَاجِي مُلْحِبَا*  

[And I defend your honours, and lend to you a tongue like the مَفْرَاقُ of the Khafájee, sharp]. (S.) And you say, بَيْنِ جَنِبِي مَفْرَاقٍ الخَفَاجِي [Between his two sides is an intellect sharp as the مَفْرَاقُ of the Khafájee]. (A.) [Hence it seems that among the tribe of Khafájeh were expert workers with the instrument thus called.]
The stones of raisins and of grapes; (M, O, L, K;) as also (M, L, K.)

The [mulberry called] تَوْت [q. v.]: (AO, AHn, O, Msb:) or the [tree called] تَوْت: or its fruit: (M, K:)

or the red تَوْت: (S, Msb:) [or, accord. to Zeyn el-Attár, the sweet and white mulberry: so says Golius: see

Lth says that it is a well-known tree; that the people of ElBasrah call the tree thus, and call its fruit تَوْت: (T, O, *

Msb:) and by the lawyers mean the tree that bears the [fruit called] تَوْت. (Msb.) ___ Also A red
dye; (K) or redness. (M, L.) See also فَرْصَد.

: see فَرْصَد.
\textit{ضرف} \\
\begin{itemize}
\item \((S, A, O, Msb, \&c.,)\) \text{aor.}  \\
\item \((Msb, TA, \&c.,)\) \text{inf. n.}  \\
\item \((S, O, Msb, K, \&c.,)\) \text{He made a mark in it, or upon it, by notching, or otherwise: (O:)} \text{he notched it: made a notch, or an incision, in it};  \\
\item \((S, O, Msb, K;)\) namely, a piece of wood, \((Msb,)\) a [or rather said of a \(\text{ذردة}.,\) from which fire is produced,] and a [or toothstick], \((S, O,)\) and in like manner a bow; \((A;)\) as also \(\text{أَفترضه}.;\) \text{see this verb below;} and \(\text{ضرفه},\) \text{inf. n.}  \\
\item \((K;)\) or this last signifies \text{he notched it much; or made notches in it};  \\
\item \((S, O, TA;)\) or you say, \(\text{ضرف قوضه}\) and \(\text{ضرفه}.,\) \text{a thing;} and \(\text{ضرف قسسه}\) signifies \text{he notched it with his teeth; namely, a tooth-stick}; \((As;)\) and \text{he cut it; namely, a thing; or a hard thing; which is said by some to be the primary signification: (TA:) and \text{he (a tailor) cut it out; namely a garment: (Kull p. 275:) and he cut it out and made it round; namely a shield: (TA:) and \text{ضرف also signifies the cutting, or dividing, lengthwise; cleaving; or the like; applied in a general manner; or the making a trench, or an oblong excavation, in the middle of a grave; signifying I made a trench, or an oblong excavation, in the middle of a grave, for the corpse. (TA.)}.
\end{itemize}
pensioners; or he registered his stipend therein. (As, A, TA.) And he (S,) aor. as above, (TA,) and so the inf. n., (Msb, TA) also signifies

He gave to him. (S, O, K.) ___

He (God, S, A, Mgh, Msb) made a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Msb,) obligatory, or binding, syn. (S, A, Mgh, Msb, TA,) by a known decree, (TA,) or He imposed a thing &c.,] on a man, (TA,) or on us; (S,) and so: (S, A, Mgh, O, K:) or Fārs is like Ejab; but the latter is so termed in consideration of its befalling; and the former is so called in consideration of the sentence, or decree, respecting it:

(B:) [this is said in books on the law, in explanation of the opinion of Abū-Hanefī: as opposed to that of Esh-Shāfi’ee: for] accord. to Esh-Shāfi’ee, these two terms are alike; (L, TA;) but accord. to Abū-Hanefī, the difference between Fārs and wajib is like the difference between heaven and earth: (TA:) this distinction, however, is founded upon contested derivations of the two terms:

(Kull p. 276:) and it is said that wherever the phrase Fārs occurs, it means Ejab. (TA.) Also He (the apostle of God) instituted, or prescribed, [a thing as a statute, or an ordinance, or a command or prohibition;] syn. Fārs; (O, K;) on the authority of IAar alone: (O, TA;) but accord. to others, he made necessarily obligatory or binding; and this, says Az, is the obvious meaning. (TA.) Also He (a judge) decreed, or adjudged, [a thing, as, for instance, expenses]

[&c.] (Msb.) Also He assigned, or appointed, a particular time for doing a thing; or he determined, defined, or limited, a thing as to time, or otherwise; the inf. n., Fārs, being syn. with Tawiqāt: (Ibn-‘Arafeh, A, O, K;) as in the phrase Fārs ala ‘Alī fi al-Hajj [And whoso determineth the performance of the pilgrimage therein]; (Ibn-‘Arafeh, O, K;) occurring in the Kur [ii. 193]; and in like manner it is expl. by Ibn-‘Arafeh as occurring in xxxiii. 38 of the Kur (O, TA:) but the phrase quoted above is also expl. as meaning and whoso maketh it obligatory, or binding, on himself to perform the pilgrimage therein, by his entering upon the state of Tavāri‘ah (TA,) or Eharām (K,) in the Kur, [commencing chap. xxiv.,] (TA,) means This is a chapter which we have revealed and in which we have set
down the obligatory statutes: (O, K:) or in which we have bound you to do
according to what is made obligatory therein: (Az, O:) or, as some read, (S, O, K, *)
meaning and in which we have set down obligatory statutes, (O, L, K,) one after
another: (O, K:) or which we have distinctly explained: (Az, S, O, K:) or We
have distinctly explained what is in it, of lawful and unlawful things. (T, TA.)
also signifies The act of reading, or reciting. (IAar, O, K.) You say, فَرْضتِ جَزْئِي I read, or recited,
my portion. (O, TA.) فَرْض فِرْضة He was, or became, skilled in the
in the science of the division of inheritances. (TA.) MF says that, accord. to Iktt, the verb is also
written فَرْض, like كَتَبَ فَرْض but [says SM] what I find in his Kitâb el-Abniyeh is the mention of the two modes of writing in the instance
of فَرْضت said of a cow; and the verb applied to a man he has not mentioned. (TA.) فَرْضتٌ أَوْلَدَتْ فِرْضةٌ, inf. n. فَرْض=
فَرْضَةٌ فِرْضت فَرْضةُ She (a cow) became old, aged, far advanced in age, (S, O, K,) or
extremely old. (TA.) And فَرْضٌ فِرْضةٌ فِرْض فِرْضة, inf. n., signifies It (a thing) became wide; it widened, or
dilated. (TA.)

2 فَرْضٌ said of a man, He had
a فِرْضَةٌ to give from among his camels. (O, K.)

4 فَرْضتُ لَهُ The beasts
amounted to the number which rendered it obligatory on the owner to give from
among them a فِرْضَةٌ (S, O, K, *)

8 فَرْضَةٌ: see 1, first sentence. ___. ___ occurring in a trad., means [A child had not been
brought forth by her; lit. 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 فرض (A, TA;) or this is the place of the notch for the string thereof; (Msb:) pl. of the former فرض (S, O, K) and فرض (TA;) and of the latter فرض (Msb, TA) and فرض (Msb:) also, of a زند, (S, K,) or [rather] of a notch, (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 زند is put, and then twisted round, in producing fire; also called وكر (A;) and فرض signifies the same; (TA:) and فرض also signifies notches in an unfeathered and headless arrow [such as is used in the game called رسيما]. (TA.) I. q. مفرض (A, Msb, K) [Apportioned: 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 واجب accord. to EshSháfi’ee; (TA in art. ووجب) 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 notch, i. e. فرض, (O, TA;) as also مفرض (TA;) pl. of فرض (Msb.) As a law-term, it is of two sorts فرض فرض: 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, 

This is [a thing] made obligatory, or binding, on them by God. (TA.)

And Thy right, or due, is [a thing] made obligatory, or binding, by God. (A.)

This is a thing made obligatory, or binding, on them by God.

Thy right, or due, is a thing made obligatory, or binding, by God.

A statute, an ordinance, a command or prohibition, of the Apostle of God; syn. (IAar, O, K.) [But F. is generally distinguished from سنة: the former, for instance, being applied to prayer appointed in the Kur-án; and the latter, to prayer appointed by Mohammad without allegation of a divine order.] A gift, or a soldier's stipend or pay, syn. عطاء, (A.), or عطُبة, (S, O, K.) assigned, or appointed. (S, O, K.) In the copies of the K, موسومة is put by mistake for مرسومة. (TA.) You say, 

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 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. فرض (A., TA,) You say, 

He has with him a hundred soldiers &c. (A.) A shield. (S, O, K.) Sakhr-el-Ghei 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,)
[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 ُضْرَـﻔﻟا ِﰱِDATEDُـﺒَـﻟا ٌدﻮُﻋ (S, O, TA: but my copies of the S have ُضْرَـﻔﻟا خَفْيِا instead of ُضْرَـﻔﻟا خَفْيِا). [See also what follows.]

And A stick, or piece of wood; syn. عَوْد; thus [it means] in the verse (唧) accord. to El-Jumahee, (O, TA) i.e. in the verse above-cited: (TA:) he says, الفرض في البيت عَوْد: (O, TA:) whence the author of the K has been misled to explain الفرض as meaning عَوْد من أٌعْوَاد البيت. (TA.)

And An arrow before it has been furnished with feathers and a head: (Akh, S, O, TA:) a meaning also heard by El-Jumahee: (O, TA:) and to this, in the hand of the player, 'Abeed ElAbras has likened lightning, accord. to the S; but Sgh says, in the TS, that he did not find the verse cited by J in the poetry of 'Abeed. (TA.)

And A piece of rag: another explanation heard by El-Jumahee. (O.)

And A garment, or piece of cloth: (O, K:) a meaning mentioned by As on the authority of some one or more of the Arabs of the desert, of Hudheyl. (O.) [See also ُضْرَـﻔﻟا.]

And it is said that in the verse cited above it means the notch in the زَنْدا, mentioned in the first sentence of this paragraph). (O, TA.)

A sort of dates (S, O, Msb, K) of 'Omán: (Msb:) As says that the best dates of 'Omán are these and the قَـعْلَـْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~*~

A gap, or an opening, in a wall and the like: pl. ُضَْرَـْـْـْـْـْـْـْـْـْ~*~

A gap, or breach, in the bank of a river, (S, Mgh, O, Msb, K,) whence one draws water; (S, O, K,) or by which one descends to the water; (Mgh, Msb,) and by which the ships, or boats, ascend; (Msb;) i.e. (Mgh) its المشاعرة: (As, A, Mgh:) pl., in this and the following senses, فَرَض (TA) and ُضْرَـﻔﻟا (A, TA.) Hence
Therefore make ye the swords to be used in the sense of means of access to death; (O, TA;) and offer, or expose, yourselves to martyrdom. (TA.) Hence also, فَارِضُ فَرَاضٍ i. e. and pl. فَرَاضُ فَرَاضٍ q. v., accord. to ISk. (IB.) (TA.) _ Of a sea, or great river, The place where ships unload; syn. فِرْضُ فَرَاضٍ مَسْطُوحٍ السَفْنَ (S, O, K): or Where they are stationed, near the bank of a river, or near the land. (Mgh.) _ Of a receptacle for ink, The place of the ink. (S, O, K.) _ Of a door, The انْثْرَجٌ (S, O, K) ___ Of a mountain, A part sloping down from the middle and side. (TA.) فِرْضُ فَرَاضٍ q. v., accord. to ISk. (IB.) (S, A, Mgh, O, K) and فِرْضُ فَرَاضٍ (A, Mgh, B) and فِرْضُ فَرَاضٍ (A, O, L, K) A man skilled in the science of the division of inheritances. (TA.) or in the science of the questions relating to inheritance; (Mgh;) or in the science of the division of inheritances. (TA.) فَرَاضُ 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 فَرَاضُ فَرَاضٍ q. v.] Also The fire that is elicited from the زَنْدَةٌ. (AHn, TA.) [See also فَرَاضُ (of which it is a pl.), first sentence.] And Clothing: (S, O, K;) one says, مَا عَلَيْهِ فَرَاضٍ There is not upon him any clothing; (S, O;) or, accord. to AHeyth, covering. (TA.) [See also فَرَاضُ, near the end.] فَرَاضُ An arrow having its notch cut; (S, A, O, K;) as also مَغْرَضُ فَرَاضٍ. (TA.) _ See also فَرَاضُ: and see فَارِضُ. Also The cud of the camel; accord. to Kr: but accord. to others this is called, فَرَاضُ [q. v.], with قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ قَ Q. (TA.) فَرَاضُ of the measure of the measure: pl. مَعْوَلَةٌ فَرَاضٍ: said by some to be derived from فَرَاضُ فَرَاضٍ signifying the act of apportioning, or appointing; because فَرَاضُ فَرَاضٍ are apportioned, or appointed: by others said to be from فَرَاضُ in relation to
a bow. (Msb.) [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. عول:) and hence, فرائض 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,) علم الفرائض, and elliptically الفرائض, (S, * Mgh, O, * Msb,) 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,) تعلموا الفرائض accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and علمها النّاس فإّنّها نصف العلم، with the pron. masc., referring to علم فرائض; [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, * Msb.) The phrase الفرائض العادلة [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 ُ is added because the word is made a subst., not an epithet: pl. الفرائض الإبل: (TA:) فرائض الإبل signifying the dues of the poor-rate, of camels: (A,
Mgh: *) the فَرَض of twenty-five camels is a بُنت مَخْلَص, (Mgh,) or she-camel one year old; (AHeyth,) that of thirty-six, a حَقَّة, (AHeyth, Mgh,) or she-camel two years old; (AHeyth,) that of forty-six, a حَقَّة, or she-camel three years old; and that of sixty-one, a حَقَّة, or she-camel four years old. (AHeyth.)  The حَقَّة of sheep, or goats, with the حَقَّة of camels; (ISk, S, O, K;) and the حَقَّة signifies the same, accord. to ISk. (IB.) And فَرَض, by an extension of its meaning, is applied to A camel, in other cases than those of the poor-rate. (TA.) See also فَرَض.

Fraż Wide, or broad. (O, K.)

Fraż: see فَرَض.

Fraż: see Old, aged, or advanced in age; applied to a cow; (S, A, O;) in the Kur ii. 63; (S, O;) and to a ram; (TA:) or extremely aged; or old and weak; applied to a cow; (Fr, Katádeh;) as also فَرَض فَارَض (TA) and فَرَض (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. فَوَارَض: (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 (ةَرْسُب;) and to the bursa faucium of a camel (شَقَشْقَة); and to a uvula (ةَلْحَة; O, K;) and to a skin for water or milk (سَقَاء; IB;) and to a beard (جَذْبَة; 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.: (As, O:) pl. فِوَارَض: (IAar, S, A, O, K;) applied to men; (IAar, S, A, O;) or this, so applied, signifies goodly, or handsome: (TA:) and فِوَارَض is applied to dates [&c.]. (A, TA:) Also Old, or ancient; (K;) applied to a thing. (TA.) You say Great rancour, or malevolence, or malice; (L;) as also ضَغْظ فَرَض: (A, L;) or old rancour, &c. (O,) And ضَغَظ فَرَض Great enmity. (IAar.)

Fraż The most [and more] skilled, of men, in the science of the فَرَض (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., أَفْرَضْكَمْ زِيدٍ The most skilled, of you, &c., is Zeyd. (S, Mgh.)

مَفْرِض An iron instrument with which notches, or incisions, are made. (S, O, K.)

مَفْرِض Notched much, or in many places; serrated; or jagged. (El-Bâhilee.) And hence, The [kind of beetle called] خَنَافِس. (IAar.)

مَفْرِض: see فَرْض, as syn. with مَفْرِض, in four places.

مَفْرِض: see فَرْض, as syn. with مَفْرِض, in three places.
Frut

1. (O, K.) aor. —, (TA.) inf. n. (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 (K.,) aor. —, [inf. n. (O, K, TA;) which is therefore used as an epithet applied to one and to more;] (O, TA;) and so in the phrase [He was foremost in attaining to him in this affair]. (TA.) [See (S, O, Msb, K, &c.) aor. —, (S, Msb,) or —, (K.) inf. n. (O, S,) or (Msb,) or both, (O,) or the former and (M, K,) He preceded, or went before, the people, or company of men, (S, M, O, Msb, K,) to the water; (S, O,) or in search of water, (Msb,) or to come to water, (M, K,) for the purpose of preparing the buckets and ropes, (Msb,) 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, عِلَمَيْنِي دِينًا وَسُوُطًا لَا ذَاهِبًا فِرُطًا وَلَا سَافَطًا سَقُوطًا, meaning Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it. (TA.) It proceeded from him hastily, before reflection, or without premeditation; [as thought it preceded his judgment;] syn. and , , and . (TA.) [See 3.] You say, فِرُطُ مِنْهُ كَلَامٌ, meaning A saying proceeded from him from me hastily, before reflection, or without premeditation; syn. . (S.) And in like manner you say of an evil action. (TA.) A saying proceeded to him hastily and unjustly towards him. (S, O,
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-'Arafeh, O:) or that he may hasten to punish us. (Fr, Bd, O, Jel.) [See also 4.] also signifies He did to him what was disagreeable, or hateful, or evil; he annoyed him. (TA.) And He reviled. (Iktt.) You say also: see 4, latter half. __

The palm-tree was left without being fecundated until its spadix became dry and hard (Fr, K, * TA.) ___ And The well was left until its water had collected again. (Sh, TA.) __

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 (O, K, * TA.) He emboldened him, in contention, or altercation; as also (Istd, O, K,) __

He sent to him a messenger (Istd, O, K) among his particular, or special, friends; sent him forward, or in advance, to him: (Istd, O:) or he made him his deputy in a litigation: (O:) and he sent a messenger specially and expressly respecting his needful affairs: (Istd, O, L, K: *) and he sent forward, or in advance, his messenger to him, and hastened him: (K, TA: [in the CK, instead of [TA:] he left
it, and quitted it: (S:) he left him; (AA:) as also ُهطرفة : (Ks, S:) he left him, and became behind him; as also ُهطرفة : (TA:) he left him, and went before him: (S, O, K:) and ُهطرفة [has a similar meaning:] he left him behind, and forgot him: (Fr:) and he forgot it, namely a thing, or an affair: (K:) ُهطرفة also, [inf. n. of طرافة:] signifies the act of leaving: (TA:) and ُهطرفة عنه he left, forsook, or relinquished, him, or it; or he abstained, or desisted, from it: (TA:) and ُهطرفة فيه he neglected it; and preferred backwardness ُقَدَمَ العَجْرُ 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 ُهطرفة: (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, Msb,) so that it escaped him; (S, O:) as also ُهطرفة فيه * [in the K, the words rendered so that it escaped him are omitted,] aor. * , (S, O,) inf. n. ُهطرفة: (S, O, K,) and ُهطرفة 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.)

Sakhr-el-Gheí says,

那样 بَرَى فَلَنْ أَفْرَطْهُ
أَخَافُ أَنْ يَنْجِزُوا الَّذِي وعدوا

That is my weapon, and I will not send it before, remaining behind it: [I fear lest they perform that which they have threatened:] or I will not quit it, nor send it before: or I will not be behind it: (TA:) or I will not neglect it. (ISd, TA.) And Sā'ideh Ibn-Ju-eiyeh says,

معه سَقَاء لا يُفْرَطُ حَمَلُهُ
With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, I left thee in such and such a state, &c.:] (AA, O:) and I did not leave, of the people, or company of men, any one. (Ks, S, O.) And He neglected the things of God, and did them not: (TA:) or the command of God. (O, TA.) [See also art. And it is said in a trad.,] ليس في النوم تفريط إما التفريط أن لا يصحح حتى يدخل وقت الجانب الآخر [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 أطلت فراطهم; for فارطه also means I long let them alone, or left them, or granted them delay or respite. (TA.) You say also, فرط الله عنه ما بكره 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.) فرط, (O, K,) inf. n. تفريط, (TA,) also signifies He praised him immoderately; (O, K, TA;) like قره: (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 فراطهم, (S, O, * K, * in the O and K فراطهم,) inf. n. and فراط هم, (S,) He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, * K, * (S,) تكلم فراطه, explained by فراطه مفارة, (TA,) and فراطه مفارة, (S,) He spoke hastily; without premeditation; (S, O, Msb, K,) the latter word being an inf. n. of فراط, (TA,) He let fall hasty, or unpremeditated, sayings or expressions; explained by سبعت منه كلمة, (S, O, K,) he let fall hasty, or unpremeditated, sayings or expressions; explained by رداو, (Msb,) See also 2, in two places: ___ and see 6. ___ فراطه also signifies He found him; syn. فراطه فارطه, (O, K, TA;) and so لافاطه and فارطه and لافطه. (TA.)

4 فراط 4, see 2, in seven places. ___ أفرطت أولادا, (S, O,) or أفرطت أولادا, (TA,) said of a woman, She sent
children before her [to Paradise, by their dying in infancy]; syn. ْﻢُﻬْـﺘَﻣﱠﺪَﻗ (S, O, TA;) and
اًﺪَﻟَو ِﻩَﺪَﻟَو (K, TA; or ِﺪَﻟَو, CK;) He lost children by their dying young; (K, TA;) as though they preceded him to Paradise; (TA;) and so
طﱰﻓا اًﺪَﻟَو; (Msb;) and 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 اًﺪَﻟَو.] And ْﻢُﻬَﻣﱠﺪَﻗ TA.) And you say also, The child's death was hastened; or was made to happen early. (Th.) He hastened him; or made him to hasten. (S, O.) And you say also, The cloud hastens and forwards the Water in the beginning of the [autumnal rain called ّﻰِْﲰَو TA.) And ّﺊِﺪِﺒُو ِﻪِﻓْﻴَﺳ ُﻪﱠﻠَـﺘْﺴَﻴِﻟ He put his hand hastily to his sword to draw it forth. (IAar, O, K.) And ّﺊِﺪِﺒُو ِﰱ ِﺮْﻣَﻷا He hastened with an affair. (K, * TA.) And He advanced, or went forward, before tarrying, or waiting, or pausing, ِﰱ ِﺮْﻣَﻷا in the affair. (TA.) ْﻢُﻬَﻣﱠﺪَﻗ also [very frequently] signifies He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (S, O, Msb, K, TA;) in the affair; (S, O, TA;) and ِﰱ ِﻪِّﺒُﺣ in loving him; and ِﰱ ِﻪِﻀْﻐُـﺑ in hating him; (O, TA;) and ِﰱ ِﻪِﺣْﺪَﻣ 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, ْﻢُﻬَﻣﱠﺪَﻗ ِﻪْﻴَﻠَﻋ ِﰱ ِلْﻮَﻘﻟا He exceeded the due bounds, or just limits, towards him in speech. (K, TA;) And ْﻢُﻬَﻣﱠﺪَﻗ ِﻪْﻴَﻠَﻋ ِﰱ ِلْﻮَﻘﻟا He talked excessively, exceedingly, immoderately, or] much. (TA;) [And, ْﻢُﻬَﻣﱠﺪَﻗ ِﻪْﻴَﻠَﻋ He acted insolently, or presumptuously, towards him.] ْﻢُﻬَﻣﱠﺪَﻗ ِﻪْﻴَﻠَﻋ He loaded him (namely a camel, IKtt) With
that which he was unable to bear. (Ikt, K.) And َطْﺮَﻓ َةَا (S) or a َقْرَةُ (O). So that he made the water to flow: (O, K;) or a watering-trough or vessel (TA) so that it overflowed:

And َطْﺮَﻓ َةَا ُﮫَﺿْﻮَﺣ (, O, TA,) aor. — (O,) inf. n. َطْﺮَﻓ (, TA,) he filled his watering-trough: (O, TA:)
or poured much water into it. (TA.) ___ And َطْﺮَﻓ َةَا ُنَبْلْٰحَّةُ (O, TA,) He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K. [See 1, near the end.])

5 َطْﺮَﻓ َﮫَا (a horse) outwent, or got before, other horses. (S, TA.) [See also 1.] See also the next paragraph.

6 َطْﺮَﻓ ۱۰ They vied, or strove, one with another, to precede, outgo, outstrip, or get before. (S, O. *) Bishr says, [using the verb transitively,]

[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 rainwater].

(S.) ___ [Hence,] َطْﺮَﻓ ۱۰ Such a one preceded, or got before, and made haste. (O, K, TA.) ___ And hence, (TA,) َطْﺮَﻓ ۱۰ لِاَمْوَرْ (O, K, TA,) and َأَلْمَوْرِ (O, TA,) Anxieties, and affairs, or events, came to him [as though] vying, one with another, to be first: (K, TA:) or befell him at an indefinite time, (O, * K, * TA,) but only at such a time. (O, TA.) You say also, َطْﺮَﻓ ۱۰ ُہُمْوُمُ (O, K, TA,) and َأَلْمُوْرِ أَمْوَرْ (O, TA,) Anxieties ceased not to come to him at one indefinite time after another. (TA.) ___ َطْﺮَﻓ ۱۰ ُءْﻰَﺸِلَا The time of the thing past; as also َطْﺮَﻓ ۱۰ ُتَفْرَََُّ، The time of the thing past; 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, تَفَرَّطَتْ النَذَرُةَ عَنْ وَقُتِّهَا The prayer became delayed after its time. (TA.)

See 1, first sentence: ___ and see 4, in five places. ___ Such a one’s beneficence and kindness are not caught at, (S, K *) You say, لا يفترط إحسانه وبره (S, K *) such a one’s beneficence and kindness are not caught at, (S, K *) Do not pass away, (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.)

Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits. (S, O, K, * TA.) You say, [Avoid thou, or beware thou of, excess in the affair.] (S, O.) Mastery, ascendency, 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. حين. (S, O, K.) You say, فَتَقَيَّتْ فِي الْفَرْطِ بعد الْفَرْطِ I met him time after time. (S, O.) And أنا آتِيهِ الْفَرْطِ I come to him, or will come to him, at some time. (TA.)

It also denotes one’s meeting a man, (TA,) or coming to him, (K,) after some days, (K, TA,) accord. to A ‘Obeyd; (TA;) not more than fifteen days, (K,) or than fifteen nights, accord. to the same, (S, O,) nor less than three. (K.) You say, أَنَا أَلْقَاهُ فِي الْفَرْطِ [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, أَنَا آتِيهِ الْفَرْطِ يومٍ أو يومين [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 أَنَا آتِيهِ الْفَرْطِ يومٍ أو يومين, and that it is a day of the desert. (TA.)

ٌطْﺮَـﺘْـﻓِإ

ٌنَﻼُﻓ َﻻ ُطَﺮَـﺘْـﻔُـﻳ ُﻪُﻧﺎَﺴْﺣِإ ُﻩﱡﺮِﺑَو (S, K *)

ٌطْﺮَـﺘْـﻓِإ

ٌنَﻼُﻓ َﻻ ُطَﺮَـﺘْـﻔُـﻳ ُﻪُﻧﺎَﺴْﺣِإ ُﻩﱡﺮِﺑَو (S, K *)

ٌطْﺮَـﺘْـﻓِإ

ٌنَﻼُﻓ َﻻ ُطَﺮَـﺘْـﻔُـﻳ ُﻪُﻧﺎَﺴْﺣِإ ُﻩﱡﺮِﺑَو (S, K *)

ٌطْﺮَـﺘْـﻓِإ

ٌنَﻼُﻓ َﻻ ُطَﺮَـﺘْـﻔُـﻳ ُﻪُﻧﺎَﺴْﺣِإ ُﻩﱡﺮِﺑَو (S, K *)

ٌطْﺮَـﺘْـﻓِإ

ٌنَﻼُﻓ َﻻ ُطَﺮَـＴْـﻔُـﻳ ُﻪُﻧﺎَﺴْﺣِإ ُﻩﱡﺮِﺑَو (S, K *)

ٌطْﺮَـﺘْـﻓِإ

ٌنَﻼُﻓ َﻻ ُطَﺮَـＴْـﻔُـﻳ ُﻪُﻧﺎَﺴْﺣِإ ُﻩﱡﺮِﺑَو (S, K *)

ٌطْﺮَـﺘْـﻓِإ

ٌنَﻼُﻓ َﻻ ُطَﺮَـＴْـﻔُـﻳ ُﻪُﻧﺎَﺴْﺣِإ ُﻩﱡﺮِﺑَو (S, K *)
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 فَرَط يومن أَو يومني means after two days; but the complete explanation should doubtless be after a day or two days.) Lebeed says,

between a day and two days.

[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, مضيت فِرَط سَاعَة وَلَمْ أُؤمِنَ أَنْ أنفقت; and being asked What is فِرَط سَاعَة? he answered, Like since thou beginnest 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 K, فِرَط [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكْمَة. (K.) And the same, (K;) or فِرَط، (thus as written in the O,) An erect way-mark, or thing set up for guidance to the right way.: (O, K;) pl. فأَفْرَط and فأَفْرَطك [but] it is said in the A that is a tropical saying, signifying ما استقدم من أملاهها [as though meaning The foremost of the way-marks of the desert, or waterless desert, appeared to us]. (TA.)

† فِرَط: see فَرَط, near the end.

فرَط 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, (Msb,) and who prepares for them the ropes and buckets, (S, O, Msb,) and plasters with mud [in one copy of the S and fills] the watering-troughs, and draws water for them; (S, TA;) as also فَرَط; (S, Mgh, O, Msb, TA;) being of the measure فَعَل in the sense of the measure فَعَل, (S, Msb, TA,) like تابع in the sense of تابع: (S, TA:) and a number of persons who perform that office; (S, O, Msb, K,) as also فَرَط, (S, Msb, K, TA,) pl. of فَرَط: (Msb, TA;) you
say: (S, Msb.) It is said in a trad., وَقُومُ فَرَطُ رَجُلٍ فَرَطَ [I shall be your preceeder to the pool of Paradise]. (S, O.) See also فَرَطُ. (Hence,) A child [that dies] not having attained to puberty: (K, TA:) [whence the phrase فَرَطُ فَرَطًا: see 4:] pl. فَرَطُ فَرَطًا: or فَرَطُ is both sing. and pl. [in this sense]. (TA.) Hence also, (S, Msb,) A reward, or recompense, prepared in advance, or beforehand: (S, Mgh, Msb, K:) and a work, or an action, of the same kind. (K.) You say, of an infant that has died, (S, Msb,) أَلَّهُمَّ أَجْعِلْهُ لَنَا فَرَطًا O God, make him to be a [cause of] reward, or recompense, prepared in advance, or beforehand, for us. (S, Mgh, Msb.) [Hence also,] Water [at which one arrives] in advance of other waters. (K, TA:) [Hence also,] The annunciations, or foretokens, (K,) or the beginnings of the annunciations or foretokens, (S, O,) of the daybreak: (S, O, K:) sing. فَرَطُ The whole of the case of such a person is one in which the due bounds, or just limits, are exceeded: (S, O, K:) or neglected; (S, * TA:) as also فَرَطُ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُلُّ أَمْرٍ فَلَانٍ فَرَطُ 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 أَمْرُ فَرَطًا 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 (تَقْدِيمُ العِجْرٍ): (Zj:) or [one of] repentance: or, accord. to some, the meaning is that which here next follows: (O, TA:) wrongdoing; injustice; transgression: (O, K, TA:) some say also, that it means hastening, or acceleration. (TA:) And فَرَطُ: (S, O) and فَرَطُ (O) An eminence such as
is termed, resembling a mountain: (S, O:) or the second, accord. to Zbd, the base of a mountain: (TA:) pl. (Zbd, S, O) and (O:) [See also, last sentence but one.]

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. (See 1 and 3.) You say, اللهم أَغْفِر لِي مَا فَرَطَ مِنِّي فَرَطَاتِي, i.e. [meaning, O God, forgive me my hasty, or unpremeditated, sayings, or actions]: (TA:) [or my acts of hastiness, or forwardness, and transgression: for] الفَرَطَةُ في الْدِّينِ [unless we should in this instance read الفَرَطَةُ, as the Turkish translator of the K has done,] signifies hastiness, or forwardness, and transgression, in religion. (TA.)

The act of going forth; (S, O, K; *) and of preceding, or going before. (S, O.) Hence the saying of Umm-Selemeh, to ‘Aïsheh, نَهَاكَ عَنِ الفَرَطَةِ فِي الْبَلَادِ (referring to Mohammad) forbade thee from going forth into the country, or provinces. (S, O.) And فَلَانٌ ذَوُّ فَرَطَةِ فِي الْبَلَادِ Such a one is a person who makes many journeys. (TA.)

Untractable, refractory, or stubborn; (Ibn-‘Abbâd, K;) not rendered manageable or submissive. (TA.)

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...
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 throng him. (TA.)

preceding; going before; being, or becoming, before, beforehand, first, or foremost; having, or getting, priority, or precedence: pl. (TA.) See the sing. and pl. voice first sentence. ___ The foremost of the [birds called] [meaning sand-grouse], who precede the others to the valley and the water. (S, TA.) also signifies One Who goes before to dig the grave: pl. as above, and also, which latter is extr., like فَوَارَس, pl. of فَأَرَس, as is said in the O. (TA.) And hence, (Lth, 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 [meaning the Greater Bear, called] or before the bier (سَمَرِير) [each] being likened to the who goes before a company of men to dig the grave. (Lth, O, TA.)

sent before, or first, or foremost. (TA.) Hence the saying in the Kur [xvi. 64], and hastened thither; (Az, O, K, TA;) this being the primary signification: (Az, O, TA;) or forgotten (Mujáhid, Fr, O) in the fire [of Hell]: (Fr:) or neglected, or left: (TA:) or forgotten, and neglected or left, in the fire: and another reading is , meaning [they are] exceeding the limits assigned to them: (O, K;) and another is , 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.)

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, لا ترى الجاهل إلا مفرطًا أو مفرطًا. 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 مفرط.

مفرط: see مفرط and مفرط.

The extremities of a country or the like. (TA.)

矜 ٌطَِﱰْﻔُﻣ ِلﺎَﺠِّﺴﻟا َﱃِإ ﻰَﻠُﻌﻟا

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. رنى.)
Q. 1 *He made broad, or wide, (K,) or he spread out, or expanded, anything: and so* فَطَلَحَ.

(L.) *Hence, it was made broad, or wide:* (S, L:) said by IB to be correctly فَطَلَحَ, and to be thus in a verse as related by El-Ámidee. (TA. [But see the pass. part. n., below.])

: see what follows.

A *broad, or wide, head;* (S, K;) as also فَطَلَحَ: the former is thus accord. to J; but it is [said to be] correctly فَطَلَحَ, with ل: (K:) [or] both are correct; ر being a letter which replaces ل. (MF.)
فرع

[He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَاد يَوْفِرُ النَّاسُ طَوَالًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, َفَرَع فِي قَوْمِهِ (O, i.e. طَالٌ [app. meaning He surpassed in tallness among his people or party]); as also َفَرَع الْقُوْمِ. (TA.) And َفَرَع الْقُوْمِ, (K,) or I 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 goodliness. (S, O, K,) And ُفَرَع صاحِبَهُ He was, or became, superior to his companion; he excelled him. (IAar, TA in art. َفَرَع) [See also 5.] ___ And َفَرَع, (O, K,) aor.  ku, inf. n. َفَيْرَفَت (S, O,) and َفَيْرَفَأ, (S, O, K,) I smote his head, [or assailed it, smiting,] syn. َفَيْرَفَت ضَرَبُهُ, (K, TA) [with the staff, or stick], and َفَيْرَفَت بِالسَّيْفِ, (S, O,) [with the sword]. (TA.) َفَيْرَفَت فِي مَجْلِسِهِ, (S, O, K,) aor.  ku, inf. n. َفَيْرَفَت, (S, O,) I pulled in my horse by the bridle and bit, to stop him. (S, O, K,) َفَيْرَفَت بِنَهَامٍ 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 فَعَّـرَفَ بين القوم، inf. n. فَعَّـرَفَ، (K, TA,) He made a separation, and interposed, or intervened as a barrier, between the people, or party: and hence the saying in a trad., كَانَ يَفْرَعُ بِهِنَّ الْعَمَّمَ i. e. He was making a separation between the sheep, or goats: IAth says that Hr has mentioned it as with قَ. but, he adds, Aboo-Moosà says, it is one of his mistakes. (TA.) This is the first object of the chase of which he shed, or has shed, the blood. (TA. [See also 4.]) See also 8. فَعَّـرَفَ، [aor. — ] (TA,) inf. n. فَعَّـرَفَ، (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 also 4.] أَفْرَعُ، (Msb, K, but in the latter أَفْرَعُ، inf. n. أَفْرَعُ، (TA,) I derived, or deduced, questions, or problems, or propositions, from this fundamental axiom or principle; (Msb;) or made questions to be the فَوْرَعُ [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 فُأَرَعُ الرَّجُلَ َضْرَﻷا He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.)

4 أَفْرَعُ، (TA,) see 1, in five places. اَفْرَعُ، (S, O, TA,) see 1, in five places. You say اَفْرَعُ، meaning He alighted at their abode [as a guest]; syn. نَزَّلَ، (K,) And اَفْرَعُ، i. e. اَفْرَعُ، برَفَلَانَ فَمَا أَحْمَدَناهُ. (S, O,) 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,) اَفْرَعُ، (app. K, but in the latter اَفْرَعُ، in L. i. e. اَفْرَعُ، [as though meaning He lowered himself in his meanness, or sordidness; but I suspect it to be a mistranscription]; a tropical phrase. (TA.) اَفْرَعُ الأَرْضُ، 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

and consequently knew its state, or case, or circumstances. (S, O, K, TA)

The camels brought forth the firstlings, or first offspring (الفَرْعَةَ). (O, K)

And (O,) or (K,) They, (O,) or the people, or

party, (K,) were, or became, persons whose camels had brought forth the first

offspring. (O, K) And (أَفْرَعَتْ الْقُومُ) The people, or party, sacrificed the (أَفْرَعَتْ) firstling of a camel, or of a sheep or goat: (S, Msb:) or (أَفْرَعَتْ) he sacrificed the (أَفْرَعَتْ) which signifies the

same as the (أَفْرَعَتْ) (Mgh, Msb:) and so (أَفْرَعَتْ) [simply] (O;) or (أَفْرَعَتْ) [alone]; (O;) and (أَفْرَعَتْ); (O, K,) inf. n. (أَفْرَعَتْ) he sacrificed the (أَفْرَعَتْ) whence the trad.,

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,] (أَفْرَعَتْ الصَّبْعُ الْعَنْمِ) I made him to bleed. (Msb:) And (أَفْرَعَتْ الصَّبْعُ الْعَنْمِ) so says Ibn-'Abbád, (O, TA,) or

فيِّ الْعَنْمِ, 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 (أَفْرَعَتْ الْلُّجَامِ الْفُرُسْ) The bit made

the mouth of the horse to bleed. (O, K. [See also 1, near the end.]) And (أَفْرَعَتْ المَرَأة) said of menstruating, It

made the woman to bleed. (TA,) And [hence, app.,] (أَفْرَعَتْ العروُس) He accomplished his want in

respect of the compressing of the bride. (AA, O, K, *) [See also 8.] And (أَفْرَعَتْ) She (a woman)

saw blood on the occasion of childbirth: (O, K;) or, as some say, before childbirth: (A'Obeid, TA,) or

at the first of her menstruating: (Ibn-'Abbád, O, K;) or she menstruated: (A'Obeid, 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 the blood appeared to her. (L, TA.) And  

He began, or commenced, discourse, or a narration; (K) and so  

أَفْرَعُهَا اللَّدُمُ  

 così in all the copies of the K, expl. as meaning  

ْﻢُﻬَﻠَﻔَﻛ  

اِدَّارُؤَلَا ُﻪَﻠْﻫَأ   

chief of the sons of such a one was taken (O, K, TA) and slain. (TA.)  

5  

The branches of the trees became abundant. (S, O, K. *)  

[See also an ex. in a verse cited voce ___]. (TA.)  

Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Msb;) or were made to be the  

فِظْطَعْ[The valley branched forth]. (TA.) [See also an ex. in a verse cited voce ___.]  

thefrom;] are tropical phrases. (TA.)  

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  

he married, or took to wife, the chief of their women, (S, O, K, TA,) and the highest of them: (TA:) and
I married among the noble and high of the sons of such a one; like
and the same again, latter half, in two places. (TA.)

He devirginated a maid; (S, O, Msb, K, TA;) as also
He broached such an ode], and
Such meanings]: (Har p. 61:)
and
[He broaches virgin meanings]. (TA, and Har ubi suprà.)

The upper, or uppermost, part of anything; (S, O, Msb, K;) the upper, or uppermost, part thereof: (Msb:) pl. فرع only. (TA.) It is said in a trad.

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 signifies The upper, or uppermost, part of the ear; (K, * MF, TA;) pl. as above. (TA.) And
uppermost, parts of the two eyeballs. (TA.) [Hence,] A branch of a tree or plant: (KL, TA;) or the head of a branch: or a great branch: and a branch of anything. (MA.) [And hence, A branch, or subdivision, or derivative, of anything that is regarded as a fundamental or a whole;] a thing that is built, or founded, upon another thing; opposed to أصل: (K, TA:) [the pl. فروع, as opposed to أصول meaning fundamentals, signifies, in the conventional language of the lawyers and the men of science in general, the derivative institutes of the law, &c.: see 2:]

[the science of the derivative institutes of the law] is what is commonly known by the appellation of علم الفروع [the science of jurisprudence; because it is mainly concerned with institutes derived from fundamentals]. (Hājjee Khaleefeh.) [And The hair of a woman: pl. as above [app. used in a collective sense like the French cheveux]: (K, TA:) one says
A long-haired woman. (TA.) And (K) Full [or abundant] hair. (S, O, K, TA.) And The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says, He is the noble, or man of eminence, of his people or party; (S, O, TA, *) and of their nobles, &c. (TA.) And [app. from the same word as signifying a branch of a tree, ] A valley branching off. (TA.) And A channel in which water runs to the Shub (K, TA) i. e. the Wadi [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. (K, TA.) Also [or Qaws Furs.] 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 Qaws Furs; (S, O, TA;) such as is [made from a branch] divided lengthwise being called Qaws Firdq; (S, O;) or the Furs is [one of the best of bows:] (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says, Qaws Furs and Furs. (K.) Also, i. e. Furs, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is Furs 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.

The firstling of the camel, (S, Mgh, O, Msb, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Msb, K,) looking for a blessing thereby; (S, O, Msb;) and Furs signifies the same: (Mgh, Msb;) hence, (Mgh, O, K,) it is said in a trad., [implying the prohibition of this custom,] لَأ لاَ فِرْعَةَ ولا عَتْرَةَ ولا عَتِّرَةَ. (Mgh: [see ] 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 Bâri' and the Mj, the firstling of camels and also that of sheep or goats are thus called: (Msb:) the pl. [of of فَعَّرَ فَعَّرَ] is فَعَّرَ فَعَّرَ, with two dammehs. (K.) It is said in a prov. [The first of what are taken by the chase or the like is a فَعَّرَ] as being likened to a firstling: so says Yezeed Ibn-Murrah. (TA. [See Freytag's Arab. Prov., i. 35.]) ___ The poet Ows Ibn- Hajar, (S, O,) or Bishr Ibn-Abee-Khâzim, has used it as meaning The skin of a فَعَّرَ (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 فَعَّرَ, Lice: (S, K:) or, as some say, small lice: (TA:) and one thereof is termed فَعَّرَ and فَعَّرَ ةٍ فَعَّرَةٍ (S, K:) or, accord. to some, فَعَّرَةٍ signifies a large louse. (TA.) And the former فَعَّرَ Food that is prepared [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as سَرْخٍ signifies such as is on the occasion of a woman's bringing forth. (TA.) ___ And A portion, or share; syn. قَسْمٍ (O, K, TA:) accord. to some, peculiarly of water. (TA.) ___ See also فَعَّرَ, last quarter. It is also the inf. n. of فَعَّرَةٍ (TA. [See 1, last sentence.])

فَعَّرَةٍ A high, or an elevated, place of a mountain: pl. فَعَّرَةٍ فَعَّرَةٍ: so in the saying, اِبْتَرَأْتُ فَعَّرَةٍ من فَعَّرَةٍ جَبَلٍ فَتَرْنَاهَا: (S, TA:) or, as some say, it signifies particularly the head of a mountain. (TA. [See also فَعَّرَةٍ: جَبَلٍ فَتَرْنَاهَا.]) ___ And فَعَّرَةٍ The highest, or uppermost, of the dates of the [receptacle called] جَبَلٍ فَتَرْنَاهَا [q. v.]. (TA.) ___ And فَعَّرَةٍ [i.e. فَعَّرَةٍ] and فَعَّرَةٍ and فَعَّرَةٍ and فَعَّرَةٍ all signify The highest part of the road,
and the place where it ends: or the conspicuous and elevated part thereof: or فَارَعَتِهُ signifies the sides, or borders, thereof. (TA. [See also أَتِيَتِهِ فِي فَرْعَةٍ مِّنْ ([لاقارعة الطريق)]) And one says، أَتْبَعْتُ فِي فَرْعَةٍ: I came to him in a first part of the day. (TA.) See also فَرْعَة، latter half.

**Fatr** The blood of the virgin on the occasion of devirgination.

**Fur** see فَرْعَةٍ. (Also) A piece of skin that is added in the فَرْعَةٍ قَرْبَةٌ [or water-skin] when the latter is not full-sized, or complete. (O, K.) See also فَرْعَةٍ، first quarter, in two places: and the same again, latter half, in one place. It is also a pl. of فَرْعَةٍ [q. v.]. (O, K.)

**Fur Al-Jawza** means The most intense degree of heat: (S, O, TA.) [or rather الفَرْعَةٍ is a name of a certain asterism of الجَوْزَاء] (which is an appellation 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-Khirash says،

* وَظَلَّ لَهُمَا يَوْمٌ كَانَ أَوَارِهِ دَّكَا النَّارِ مِنْ يَحُمَّ الفَرْعَةٍ طَوِيلَ *

[And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the long day:] (S, * O, TA:) in the S، وَظَلَّ لَنَا لَهُمَا: but [correctly لَهُمَا، meaning to the she-asses: (TA:) and Aboo-Sa'eed related it as above with the unpointed ع in الفَرْعَةٍ: (S, * TA:) in the same manner, also, it is expl. by him as used in the phrase فيح جَمَّ الفَرْعَةٍ [which I would render the vehement raging of the heat of the asterism of the الفَرْعَةٍ] in a verse of Umeyeh Ibn-Abee-'Aïdh: El-Jumâheen related it differently, with غ؛ but the الفَرْعَةٍ [or rather the الفَرْعَةٍ] are of the stars of Aquarius; and the season thereof [i. e. of their auroralrising] is cold; there is then no فيح. (TA.)
Fre' occurs in a verse of Umeiyeh Ibn-Abi-s-Salt, i.e. a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as Qâdir was of the Room [or Greeks of the Lower Empire], and Ks'er of the Persians, (Ksh in ii. 46,) [and also] a foreign word, (Msb,) wherefore it is imperfectly decl., in Hebr. פaraoh, a dial. var. of Fre'ôn, or used by poetic license: (K:) the pl. of the latter is Fre'ûna. (Msb.)

Fre' see the next preceding paragraph.

Fre'[Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say جبل فاع 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-'Adnân, O, K:) or [simply] high [app. in rank or dignity]: (IAar, O:) and also low, ignoble, or mean: (IAar, O, K:) thus having two contr. significations. (O, K.) And a man of the Arabs said, لقيت فلانا فاعا مفرعا, meaning [I met such a one] one of us ascending and the other descending. (S, O, TA.) Also sing. of Fre'ân, which signifies The armed attendants, or guards, of the Sultán, or sovereign: (O, K, TA:) it is like واع. (TA.)

Fre' The higher, or highest, part of a mountain [and of a valley]: one says, انزل فاعا الوادي واحتر أسلمه. Фr'аa The higher, or highest, part of a mountain [and of a valley]: one says, الٌفاَوعُةُ من الغَنّاَمُ المرتفعة الصَّاعدة, 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 فاعان, (pl. of فاع, TA,) applied to نَلَاع, [a word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. نَلَاع,)] (S, O, * K, *) means Of which the channels wherein the torrents flow are in high, or elevated, parts. (S, O, K.)
A species of trees. (K, TA.)

Free from deficiency in the hair [of the head]; (S, O, K;) contr. of أَفْرَعُ (TA).

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

أَفْرَعُ (S, O,) and so was Aboo-Bekr, (O, K,) and 'Omar was أَفْرَعُ (S, O, K;) accord. to IDrd, applied to a woman

as meaning having much hair: (S, O:) pl. فَرَعَانُ, (O, K,) like its contr. صَلْعَانُ; (O;) and also فَرَعُ. (K,) 'Omar, being

asked, Are the فَرَعَانُ better or the فَرَعُ, said The فَرَعَانُ are better, meaning to assert the superior excellence of Aboo-Bekr

over himself. (O,) see فَرَعَاةَ الطَّرِيقَاتِ. Also i. q. [app. as meaning Such as is subject to
diabolical promptings or suggestions]: so in the trad., لَا يُؤْمِنَكُمُ الأَفْرَعُ [The افْرَعُ shall by no
means act as your Imám]. (Nh, K, TA.)

 Anything tall. (TA.)

A man broad in the shoulder-blade: (S, O, TA;) or high therein. (TA.) And A shoulder-blade high, projecting, and broad. (TA.)

One who interposes as a restrainer between persons [at variance], (O, K, TA,) and makes peace, or effects a reconciliation, between them: (TA:) pl. مَفْرَعَانُ. (S, O, K.)
Q. 2 He (a man, TA) affected the nature, or disposition, of the [pl. of فرعون, and here meaning such as are inordinately proud or corrupt or unbelieving, &c., as were the Pharaohs]. (S, * K, TA.)

Cunning; i.e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (S, K, TA;) and pride, haughtiness, or insolence. (TA.)

Pharaoh; the surname of El-Weleed Ibn-Mus'ab, king of Egypt: (S:) or the surname of every king of Egypt: (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] anyone inordinately proud or corrupt or unbelieving; (S, K;) insolent and audacious in acts of rebellion or disobedience, or extravagant therein and in wrongdoing: as also فرعون and (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. [app. meaning One of us is the Pharaoh of this people, or nation]. (S: in one of my copies of the S, أخذنا فرعون هذه الأمم. And [it is said that] signifies The crocodile, (K, TA,) in the language of the Copts. (TA.)

Certain coats of mail so called in relation to the [or Pharaoh] of Moses. (Sh, TA.)
غرَف

[1] غَرَف [aor. — ; and app. غَرف, aor. — and — , as below; inf. n. غَروُف and غَروف; 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. خالًا. (Msb.) [You say, فرغ من كذا It was, or became, empty, vacant, void, devoid, or destitute, of such a thing; or unoccupied thereby.]

And غَرَف لَكَ الْثَّيِّبَةٌ [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 voice خالًا.)

[ Hence, غَرف (O, * K, * TA) said of a man, (TA,) [and app. غَرف also, as below,] inf. n. غَروُف, *He died;* (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) And فرغ من النَّشِعِّلِ (S, O, Msb, K, *) aor. — , inf. n. غَروُف (S, O, Msb, K) and [more commonly] فرغ (S, O, K, *) or the latter is a simple subst.; (Msb;) and فرغ, aor. — , (O, K, *) mentioned by Yoo; (O;) and فرغ, aor. — , (O, Msb, K,) of the dial. of Temeem (Msb;) and فرغ, 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.] *He ceased from, ended, or finished, the affair.*]

And فرغ لَهُ (O, Msb, K, TA,) aor. — and — , (TA;) and فرغ, (O, * Msb, K, * TA,) aor. — ; inf. n. غَروُف and [more commonly] فرغ (TA;) *He made him, or it, his object, or the object to which he directed himself;* syn. قصد (O, Msb, K, TA;)

[or he made him, or it, his exclusive object; agreeably with an explanation of the phrase here following]:

whence, in the Kur [lv. 31], سَنْفِرْعُ لَكَمْ سنَفِرْعَ We will make you our object; expl. by IAar as meaning سنَفِرْعَ [which is syn. with سنَفِرْعَ; (TA;) and some read سنَفِرْعَ; (O, TA;) and some, سنَفِرْعَ; (O;) and some, سَنْفِرْعَ, asserting that Temeem say سنَفِرْعَ لِكَمْ ْمَعَ ْعِلْمِكَ; (O, TA;) and some, سَنْفِرْعَ لِكَمْ، meaning سنَفِرْعَ لِكَمْ; or or سَنْفِرْعَ لِكَمْ means We will apply
ourself exclusively (مَسْتَنْجِرَت) 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, ُدْرَـﺠَﺘْـٰنَس, (Ksh, Bd,) meaning I will apply myself exclusively to the making an assault upon thee: (Ksh:) one says [also] in threatening, لَا أَفْرَغُ لَكْ فِيَّ اٰلـَا [meaning in like manner I will assuredly apply myself &c.]. (TA.) [See, again, 5.] ___ And ُغِرَف ُءﺂَﳌا (S, T,) aor. َغِرَفُءَا, (S, K,) inf. n. ُغاَﺮَـﻓٍء (S, TA,) The water poured out or forth, or became poured out or forth. (S, O, K,) ُغِرَفٍء لَا كَلُغُرَفْأَس (Ksh, Bd,) meaning I will apply myself exclusively to the making an assault upon thee: (Ksh:) one says [also] in threatening, َﻚَﻟُغُرَفْأَس. (TA.) ___ And ُغِرَف ُءﺂَﳌا (S, T,) aor. َغِرَفُءَا, (S, K,) inf. n. ُغاَﺮَـﻓٍء (S, TA,) The [wound made by a] stroke, or blow, was wide; (O, K, T,) likened to the َغِرَفٍء (S, TA,) The [wound made by a] stroke, or blow, was wide; (O, K, T,) likened to the ُغِرَفٍء of the leathern bucket. (TA.) ___ And ُغِرَفٍء (as an inf. n. of which the verb is َغِرَفٍء, TK) signifies The being impatient, and disquieted or disturbed or agitated. (O, K,) ُغِرَفٍء as trans.: see 4.

1. I made it empty, vacant, void, destitute, or unoccupied; as also ُغِرَفٍء. (Msb.) ُغِرَفٍء signifies The making the receptacles empty. (S, O, K,) And some read [in the Kur xxxiv. 22], ُغِرَفٍء لَا كَلُغِرَفْأَس (O, T,) expl. as meaning Until, when their hearts shall be made void of fear, or fright: or, accord. to IJ, ُغِرَفٍء فِرْقَعْ (O, T,) and ُغِرَفٍء and ُغَرَف (as which are all mentioned as readings in the same passage) have one meaning. (TA. [See 2 in art. ُغَرَف.]) ___ [Hence one says, ُغِرَفٍء ٌلَكَٰدَا 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.

2. ُغِرَفٍء see 2, first sentence. ___ ُغِرَفٍء, (S, O, K,) inf. n. ُغِرَفٍء and ُغِرَفٍء, (O,) signifies [also] He poured it out, or forth; (S, O, K;) namely, water [&c.]; (S;) as also ُغِرَفٍء, (O, K,) inf. n. ُغِرَفٍء and ُغِرَفٍء; (S, O,) and ُغِرَفٍء likewise signifies he poured forth blood; (S, O, K;) and ُغِرَفٍء, (S, K,) meaning he poured out, or forth, upon him, the Water, is mentioned by Th, who has cited as an ex.,
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 is here used for, by poetic license, for the sake of the metre: (TA:) signifies A single act of; and hence the trad.

[He used to pour upon his head three pourings].

(TA.) Hence, 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 means God inspired him with patience. (Msb in art. ربط) Hence, also, [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.) Also signifies He poured metal, such as gold and silver &c., in a molten state, into a mould. (TA.) And He cast a thing, i.e. formed it by pouring molten metal into a mould. (Msb. [See its pass. part. n., مفرغ]) And He poured forth his [or sperma] on the occasion of. (TA.)

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. (O, K.) Hence the trad. of the Prophet, [lit. 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 [lit. 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, [He applied himself exclusively to religious
service]: (Msb in art. بتل and تفرغت للأمر means [also, simply,] [i. e. I addressed, or applied,
or directed, myself, or my regard, or attention, or mind, to the affair]. (Msb in art. صد.) [See
also [these meanings are there indicated, but not expressed; and are well known:]
and are well known:]) one says, غّﺮﻔﺗ ِةَدﺎَﺒِﻌْﻠِﻟ [He confined himself exclusively to it;
or contented himself with it exclusively of other things]. (K and TA in art. خلو.)

8 ғت ىَر I poured forth upon myself (S, O) water: (S:) [and so I saw him taking,
or lading out, the water; then pouring it forth upon himself]. (A, TA.) And ىَسَﻔَـﻧ I poured out for myself water. (O, K.)

10 گر َت ٌس I drew forth what was in the leathern water-bag, or pair of leathern water-bags, of water]. (TA in art. عزُل.
) El-Akhtal said respecting Esh-Shaabee, meaning to denote the largeness of the latter's retentive faculty,
أَنَّا َغَرْفَتْ َس من أَنَا أَسْتَفْرَغ م من إِنَّهاء وأُحَد وَهُوَ يَسْتَفْرَغ من أَوَانٍ ٌسَتَفْرَغ
I draw from one vessel, and he draws from divers vessels]. (TA.) Also He vomited intentionally; or constrained
himself to vomit: (O, K:) thus it signifies in the conventional language of the physicians. (O.)

Such a one [exhausted, or] chose for himself, as his share, [the whole of] what was in his صحفه.
ستفرغ فلان ما في صحفه. (TA in art. صحف.) صحف And one says, تفرغت لنفسى ماء. (O, K.)

Such a one exhausted his power, or ability; or exerted it unsparingly, or to the
utmost; (S, * O, Msb, * K, * TA;) [in such a thing]. (S, TA.)

Width, breadth, or amleness. (S, O, TA.) And The place whence the water pours forth, between the cross-pieces of wood (العراقِى) of the leathern-bucket; (S, O, K;) as also (K:
[expl. in the O as signifying the side of the leathern bucket from which the water pours forth: }) pl. of the former (TA) and مَفْارِغْ (TA) or this is pl. of (TA.) Hence [expl. in the O as signifying the side of the leathern bucket from which the water pours forth:]) Two of the Mansions of the Moon, (S, O, K,) the Twenty-sixth Mansion and the Twenty-seventh; four stars, wide apart, forming the corners of a square, or four-sided figure; (Kzw;) each consisting of two stars, (S, O, K, and Kzw,) of two bright stars, (S,) the apparent distance between each two stars being the measure of five cubits, (S, O, L,) or the measure of a spear; (K) [see ذراع and رمح; the former pair consists of the stars a and b of Pegasus; and the latter, of in Pegasus together with the bright star in the head of Andromeda; as is shown by what here follows:] the Arabs name the four bright stars in Pegasus which form a square, or four-sided figure, i. e., that at the extremity of the neck, which is called منكب, the fars مَتَن, and that which is called جناح, and the star that belongs to both Pegasus and Andromeda: (Kzw, descr. of Pegasus:) [these two pairs of stars are what are commonly known as the ذراعان; and are plainly indicated by the periods assigned to the auroral settings thereof: but the periods assigned to their auroral risings would lead us to apply the appel-lation of the ذراعان to some other stars, not easily determinable, in Aquarius: see نوع: and see also منزل القدر in art. The pl. ذراعان is said to be applied to The ذراعان with the stars around them: (O, TA;) and (accord. to El-Jumahee, O, TA) [in the CK erroneously written] signifies [The constellation called] ذراعان. (O, K, TA. [But see الجوزاء, in art. ذراعان also signifies A vessel in which is the exuded, or expressed, juice termed]
Also Land affected with drought, or barreness. (IB, TA.) See also the next paragraph.

His blood went for nothing, as a thing of no account, unretaliated, and uncompensated by a mulct, (S, O, K,) and retaliation for it was not sought: (S, O:) and in like manner one says, [Their bloods went for nothing, &c.]. (Z, TA.) Hence, in the Kur xxviii. 9, accord. to one reading, وأصبح فؤاد أم موسى فرغًا (Ksh and Bd) i. e. And the heart, or mind, of the mother of Moses became [as though it were] a thing that was lost, or that had gone away. (Ksh. [See فَرَغُ]]

[An emptied vessel]: (TA:) and so in the saying [in the Kur xxviii. 9], accord. to the reading of Kh, وأصبح فؤاد أم موسى فرغًا And the heart of the mother of Moses became rendered void of patience, or of anxiety, &c.: see فَرَغُ. (O, TA.) Applied to a bow, as also فَرَغُ, it means Without a string: or, as some say, Without an arrow. (TA.)

A wide, or capacious, vessel. (TA.)

[generally mentioned as an inf. n., and much used as such; but accord. to the Msb, a simple subst.: as a simple subst., it means Emptiness, vacancy, or vacuity, &c.: and Vacancy, or freedom, from business, &c.; or contr. of شغل, as is said in the K, in art. شغل: and cessation from an affair: &c.: see 1]. [بيت الفرغ] means The privy.

A great bowl, that cannot be carried: pl. فَرَغَةُ. (Ibn-'Abbád, O, K.) A wide, or
capacious, large, watering-trough, of hides. (As, O, K.) A vessel (IAar, T, O, K) of any kind. (IAar, T, O.) An udder. (O.) The half of a load, such as is on either of the two sides of a camel: (AA, O, K;) so in the dial. of Teiyi. (AA, O.) See also فرغ, second sentence. [As a pl.,] Valleys, or torrent-beds: from IAar, who has not mentioned a sing. thereof, nor the derivation. (TA.) And [probably as pl. of فرغ, agreeably with analogy,] Broad نصال [or arrow-heads; the word نصال being app. understood]. (O, K.) [As a sing. epithet,] A she-camel having no brand, or mark made with a hot iron. (TA.) Also A she-camel having much milk, ample in the integument of the udder. (AZ, O, L, K.) And A bow of which the arrowhead makes a wide wound: or of which the arrow goes far. (O, K.) See also فرغ. And see the next paragraph, in two places.

فرغ Broad, or wide. (TA.) See فرغ. [Hence,] فرغة ضرية فرغ (O, K) A wide [wound made by a] stroke, or blow; (S, O, K, TA;) likened to the طعة فرغة, likewise, signifies a wide [wound made by a] piercing [with a spear &c.], (S, O, K, TA,) of which the blood flows. (TA.) And مزادة فرغة [or leathern water-bag] that takes in much water; (O, K, TA;) as though having فرغ, i. e. width. (TA.) And فرغ signifies also Land, or ground, that is even, or flat, as though it were a road, (O, K, TA,) and wide: (TA;) or that is marked by much treading: to such Aboo-Kebeer El-Hudhalee likens the whiteness of the أثر فرغند, of a sword. (O, TA,) And A horse wide in step, (S, O, K, TA,) easy, or good, and quick, in pace; as also فرغ فرغة: (O, K, TA;) or swift and excellent, wide in step: or quick in pace, wide in step, applied to a horse or the like; and so فرغ, applied to an ass, and likewise to a man: and, accord. to Z, فرغ applied to an ass signifies Wide in step. (TA.) Also Sharp, applied to an arrow, and likewise to a knife. (TA.) And Sharp-tongued, applied to a man. (TA.)

فراغة The sperma of a man. (S, ISd, K.)
Empty, vacant, void, devoid, destitute, or unoccupied; syn. خالٌ as in the phrase إنَّ فَاغٍ خَالٌ
[an empty vessel]: (O, TA:) and likewise applied to a man, (O, TA, *) meaning vacant from, devoid of, or free from, business, occupation, or employment; (K, * TA;) as also فَاغٌ: (O, K, TA:) [and often, used elliptically, meaning vacant from, devoid of, or free from, business &c., and care or anxiety or disquietude;
unoccupied, unemployed, or at leisure:] and أفَاغٌ is syn. with فَاغٌ: (O, K;) as in the phrase, of Ru- beh, مَالَوْنَتِ مَثلِ الأَفَاغٌ [The busied is not like the free from business]: (O, TA:) أفَاغٌ is pl. of فَاغٌ: (O, K;) [in the former, as is often the case, the sign of tesh-deed in this word has been carelessly omitted; and in the CK،ُغَرِفَأ is put forُغاَرَفَأ، and has been erroneously supposed to be forُفرَأ;]] for ex., Tuleyahh Ibn-Khuweyld El-Asadee says, in relation to the slaying of his brother's son, Hibál Ibn-Selemeh Ibn-Khuweyld,

فَما ظُلِّكَ بِالقُومِ إِذْ تَقْطَوْنَهُمْ
أَلِيِّسَ وَإِنْ لمْ يَسْلُمُوا بَرْجَالِ
فَإِنْ تَذَكَّرُوا أَذْوَادَ أَصْبِحَ وَنَسُوهُ
فَلَنْ تَذَهَّبُوا فَرَاغًا بِقَطْلِ حِيَالٍ

[And what is your opinion of the party when ye slay them? Are they not (though they have not become Muslims) men? And if some small numbers of camels have been smitten (and carried off), and some women, ye will not go away free from care by reason of the slaying of Hibál. (O, TA.) It is said in the Kur [xxviii. 9], يَسَوُم أَغِرَاف؟ وَأَصْبِحُ فَوَادُ أَمَّ مُوسَى فَارَغًا، meaning And the heart, or mind, of the mother of Moses became devoid of patience: or devoid of everything except remembering of Moses: or devoid of anxiety; because of God's having promised to restore him to her, (O, TA,)
by words in the next but one of the preceding verses. (O.) [See also another reading voce غَرِفٌ; and another, voce غَرِفٌ.] And it is said in a form of prayer, اللَّهُمَّ إِنِّي أَسَالُكَ العَشَى الرَّافِعَ والمَالَ الفَارِغَ. [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, فَلَانَ فَارِغٌ مُشَغَّولٌ, meaning Such a one is devoted to that which is unprofitable. (TA in art. غَرِفٌ.) And it is said: \[This is empty talk or language\]. (TA.)

More, and most, empty &c.: and more, and most, free from business &c.

More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See غَرِفٌ, latter half.]) See also another prov., voce مَأَجَحٌ.

Also i. q. فَارِغٌ, q. v.: (O, K;) fem. فِرْعَاء: see غِرِفٌ. غَرِفٌ 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 wateringtrough. (TA.) See غَرِفٌ, second sentence. Also i. q. سِيَلَانٌ [app. i. e. The flowing of water &c.; as an inf. n. of فَرَر, said of water]. (TA.)

Darَهُم مُفاَرَغٌ A dirhem cast, i. e.] poured into a mould; not مضْرَوبٌ [coined or minted]. (TA.)

And حَلْقَة مُفاَرَغَةٌ 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, هَمْ كَحَلْقَة المُفَارَغَة لا يُدْرَى أَيْنَ طُرَافَاهَا [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. حَلْقَة مُفاَرَغَةٌ is also an inf. n. of فَرَرٍ [q. v.].

(O.)

مُسْتَفَرَغَةٌ A she-camel having much milk. (O, K. [See also فَرَرٍ, فَرَرَةٌ]) And 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.)


(S, A, L, K) and (L) [the former app. a coll. gen. n., and the latter the n. un., *Purslane*, or *garden purslane*;] the herb called (S, A, L) *which does not grow in Nejd*, (L) also called (S, A, L) *i. q. رَجْلَة* (S, L, K) an arabicized word, from the Pers. *رَجْلَة* which signifies broad-winged. (AHn, L, K.) ___ Also, the former, The (K.)

[S, A] *which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.)

[S, A] see the preceding paragraph.
فرق

فرق بين الشَّيْئين، (S, Mgh, O, Msb, K, *) aor. — (S, Mgh, O, Msb,) and in one dial. — (Msb, TA,) inf. n. فرق and فرقان، (S, O, Msb, K,) the latter of which has a more intensive signification, (TA,) He made a separation, or a distinction, or difference, (Msb, K, TA,) between the two things, (K, * TA,) or between the parts of the two things: (Msb:) relating alike to objects of sight and to objects of mental perception: (TA:) IAar, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and فرق، to persons, or material things:

(Msb: [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. (Msb.) It is said in the Kur [v. 28], فَأَفَرَقَ بَيْنَاهُ وَبَيْنَ الْقُوْمِ الْفَاسِقِينَ، [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading، (Msb, TA,) فيه يفرق كل أمر حكيم، in the Kur [xlv. 3], means [Wherein is made distinct every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katádeh. (O, TA.) And in the phrase آَرُقَو ُﻩﺎَﻨْـﻗَﺮَـﻓ، (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَوْرَنَا فَوْرَنًا 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 فَوْرَنًا، meaning We have sent it down in sundry portions، in a number of days. (S, TA,) فَوْرَنًا بِكَمِ الْبَحْرِ، (O, K, TA,) in the Kur [ii. 47], (O, TA,) means And when we clave because of you the sea; i. q. فَلْقَنا، (O, K, TA,) another reading، فَوْرَنَا، meaning We divided into several portions، is mentioned by IJ; but this is unusual. (TA:) It is also said that الفرق is for rectification; and التفرقة، for vitiation: and IJ says that إنَّ أَلْدَينَ فَرَقَوا 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, without teshdeed, meaning, have severed their religion from the other
religions [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the
former reading, for sometimes has the same meaning as . (TA.) IJ also says that signifies He
made the thing distinct, or plain, to him. (TA.) He separated his hair with the comb: and , inf. n. 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 signifies the same
as the latter of the two phrases in the next preceding sentence.] The road
presented itself to him divided into two roads: (S, O, K,) or [it means] an affair
presented itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA,
as from the K: [but not in the CK nor in my MS. copy of the K:] and hence, in a trad. of I'Ab, An idea, or
opinion, appeared [or occurred] to me: (TA:) [or] one says, , inf. n. This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying,
[And if an idea, or an opinion, appear not, or occur not, to the
Imám]. (Mgh.) said of a she-camel, and of a she-ass, (S, O, K,) aor. , (S, O,) inf. n. , (K,) She, being
taken with the pains of parturition, went away at random in the land. (S, O, K,)
(O, K,) aor. , (K,) He voided dung; syn. [which is said of a bird, and sometimes of a man]. (O, K. [See also
]) And He possessed a of sheep or goats: (O, TA:) accord. to the K, of date-
estones with which to feed camels: but the former explanation is the right. (TA,) He fed her (i. e. a woman) with [q. v.] He vied with me in fear and I exceeded him in fear. (Lh, L, TA.) See also 2, last sentence. (S,
O, Msb, K,) aor. , (Msb, K,) inf. n. , (S, O, Msb,) He feared; or was, or became, in fear, afraid, or
frightened. (S, O, Msb, K,) You say, [I feared thee, or was in fear of thee]: (S, O, Msb: * )
but you should not say, [He feared for him] (TA.) And you say also, [He entered into a wave, 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 [He drank] (O, K) the measure called [frāq], (O,) or with the [frāq]. (K, TA.)

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. (K.) And [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things] (Mgh.) (And [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, [a head into two head,] by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh.) And it is said in a trad. respecting the poor-rate, [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.]) 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 اَلْتَفْرِيقُ as meaning
El-Isbahánee, TA.) One says also, meaning [i.e. He discomposed, deranged, disorganized, disordered, or unsettled, the state of affairs]. (S in art. )

And [lit. He scattered speech (app. meaning he jabbered) at us, or against us]. (K in art. ) In the saying in the Kur [ii. 130 and iii. 78] [We will not make a distinction between any of them], the verb is allowably made to relate to one because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.] See, again, 1, near the middle. (O, TA,) inf. n., (O, K, TA,) also signifies He made him to fear, or be afraid; put him in fear; or frightened him:

(O, K, * TA:) and (O, K, TA,) inf. n., (O, K, TA,) also signifies 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. (TA:) and (A in art. ) (TA:) and (Msb:) and Lh mentions as meaning I frightened the boy, or child; but ISd says, I think it to be I frightened the boy, or child: (Msb:)

He separated himself from his wife. (TA.) I released such a one from my reckoning with him on such and such terms agreed upon by both: and so He was released from being reckoned with on the condition of his paying certain property for which he became responsible. (TA in art. )

They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young. (IAar, O, K,) And He made, or caused, his sheep, or goats, to stray; and neglected them, or caused them to become lost, or to perish. (TA:) And He lost a portion of his sheep or goats. (IKh,
And His sheep, or goats, became a قَرَف (TA.) recovered; (Lth, As, Az, S, O, K;) or recovered, but not completely; (As, O, K;) to which Lkh adds, quickly; (TA;) i.e., a sick person from (مِن) his sickness; (As, Az, S, O, K;) and one fevered from his fever; (As, S;) and one smitten with the plague: (Lth, TA;) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.)

She (a camel) had a return of some of her milk. (O, K,) 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.])

He, or it, caused him to void dung; syn. أَذِرَقَة (K. [But I do not find أذِرَقَة mentioned except as an intrans. v.])

See also قَرَف, last sentence. قَرَف: see 1, last quarter. أَذِرَقَة: see 2, last sentence.

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 جَمْعٌ. أَذِرَقَة signifies the same: (K, TA;) and so does أَذِرَقَة: (TA;) all are quasi-pass. of أَذِرَقَة (S, * TA:) [or rather the second and third have the former of the meanings mentioned above: and أَذِرَقَة has the latter of those meanings:] or أَذِرَقَة is said of two sayings, as quasi-pass. of أَذِرَقَة, of two men, as quasi-pass. of أَذِرَقَة: (Mgh, * Msb, TA;) so says IAar: (Msb:) [but] one says also, أَذِرَقَة القَوْم [The party, or company of men, became separated; or they separated themselves:] (Msb:) and Esh-Shâfi‘ee has used أَذِرَقَة as relating to two persons buying and selling; (Msb, TA;) and so have Ahmad [Ibn-Hambal] and Aboo-Haneefeh and Mâlik and others. (TA.) It is said in a trad., البَيْعُانَ بِالخَيَارِ مَا يَنفَرَقَ i.e. [The buyer and seller have the option to annul their contract] as long as they have not become separated bodily; (Mgh, Msb;) originally, ما لم يَنفَرَقَ أَبْدَانُهُمْ; for this is the proper meaning. (Msb.) أَذِرَقَة: [properly The roads became separate with them,] means every one of them went one [separate] way. (TA.) [And one says, أَذِرَقَة الأَعْصَانِ (S in art. شَذْبُ,) The branches
were, or became, or grew out, apart, one from another; divaricated; diverged; forked; straggled; or spread widely and dispersedly. And 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. Their expression of opinion was, or became, discordant: and Their opinions were, or became, so.

They separated themselves, one from another; or left, forsook, or abandoned, one another. (TA.)

It was, or became, separated, or divided. (O, K.) See also 5. [Hence,] The dawn broke. (TA.)

A distinction, or difference, between two things. [Hence,] The line [or division] in the hair of the head: (K: [see also] [مفرق]) 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 Aboo-Dhu-eyb cited voice مطر ب. (TA.) [And app. A blaze on a horse's forehead. (See an ex. voice مطر ب.)] And [hence, perhaps,] one says, Bânt in Qâalâh Frûq of frûq of šibîb. [app. meaning There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest]. (TA.) One says also of the female comber and dresser of the hair, مَشْتُكْ كَذَا وَكَذَا فَرِقًا [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; (Tar. O, K.) not mentioned by AHát in the Book of Birds. (O, TA.) And Flax. (K.) See also فرق, in nine places.

ٌﺮِﺋﺎَﻃ O, K;) not mentioned by AHát in the Book of Birds. (O, TA.) And Flax. (K.) See also قرف, in nine places. ___ It also signifies A certain vessel with which one measures. (TA. [See also قرف]) And [it is said that] signifies قدحان مفترقان [app. meaning Two separate bowls, or milking-vessels, supposing the former word to be قدحان; the latter word being مفترقان]. (TA. [This is app. said in explanation of مفترقان ending a verse in which it means milkingvessels: but it is said in the S, and in one place in the TA, that it is in that instance pl. of قرف or قرف, q. v.])

فرق A piece, or portion, that is split from a thing, or cleft therefrom; (S, O, K;) whence its usage in the Kur xxvi. 63: (S, O:) and a portion of anything (K, TA) when it is separated; and the pl. is قرف (TA:) or a portion that is separated, or dispersed, of a thing; and thus it is said to mean in the Kur ubi supră; and the pl. is قرف like حمل أحمال فرق. (Msb.) See also فرق Also A great flock or herd, of sheep or goats: (S, O, K;) and (as some say, TA) of the bovine kind: or of gazelles: or of sheep, or goats, only: or of straying sheep or goats; as also فرق, (K, TA,) and فرق : (TA:) or less than a hundred, (K, TA,) of sheep or goats. (TA.) occurring in a trad., in which the second and third chapters of the Kur-án 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, فرق. ___ And A set of boys. (O, K.) An Arab of the desert said of some boys whom he saw, [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. جل، conj. 4.] Also A mountain. (IAar, O, K.) And A hill, or mountain, or the like, such as is termed: (IAar, O, K.) ___ And A wave, billow, or surge. (IAar, O, K.) ___

And the name applied by the Arabs to The star [a] upon the right shoulder of Cepheus. (Kzw.)

Wideness of the space between the two central incisors, (IKh, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (Yaakoob, S, O, K, TA.) And A division in the عرف [or comb] of the cock: and likewise in the forelock, and in the beard, of a man: (S, O, K:) pl. أفرق. (S, O.) And sparseness, or a scattered state, of the plants, or herbage, of a land. (S, O, K.) ___ In a horse, The state of the hips when one of them is more prominent than the other; which is disapproved: (S, O, K, TA:) or a deficiency in one of the thighs, in comparison with the other: or a deficiency in one of the hips. (TA:) ___ Also The dawn: or signifies: (K:) or what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; [which is one of the explanations of theIOS in the K:] because it has become separated from the blackness of the night: (TA:) one says, أُفق من فرَق الصحيح [i.e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Msb, * TA.) It is also the inf. n. of فرق [q. v.: when used as a simple subst., signifying Fear, or fright]. (S, O, Msb.) Also, and فرق, (S, Mgh, O, Msb, K,) the latter accord. to the usage of the relaters of traditions, (Az, Mgh, O, Msb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, * TA,) or the former is the more chaste (K, TA) accord. to Ahmad Ibn-Yahyà and Khálid Ibn-Yezeed, (TA,) A certain vessel, (T, Mgh, O, Msb,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Msb, K,) holding three آصع [a pl. of صاع], (Mgh, O, Msb, K, TA,) or, (K, [app. referring to فرق only,]) which is the same
quantity, *sixteen pints*, (S, Mgh, O, Msb, * TA,) i. e. *twelve times the quantity termed* by the people of El-Hijáz: (TA:) or, accord. to El-Kutabee, the *قَرَف* is *sixteen pints*, and the *صاع* is one third of the *قَرَف*; but the *قَرَف* is *eighty pints*: or the *قَرَف*, he adds, is, as some say, *four pints*: (Mgh:) or it is *four أَرْبَاع* [pl. of *ربع*, q. v.]; (K, TA;) thus accord. to AHát: and IAth says, the *قَرَف* is said to be *five أَفْسَاط*; [or *six*; (see *قَرَف*)] the *قَرَف* being the half of a *صاع*: but the *قَرَف* is *a hundred and twenty pints*: (TA:) in the Nawádir of Hishám, on the authority of [the Imám] Mohammad, the *قَرَف* is said to be *thirty-six pints*; but [Mtr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moheet, that it is *sixty pints*: (Mgh:) the pl. is *قُرْفَأ*, (S, Mgh, O, K, TA,) which is of *قَرَف* and of *قَرَف*; (S, Mgh, O, TA;) and *قُرْفَأ* occurs in a trad. as a pl. [of pauc.] of *قَرَف* meaning the measure thus called. (TA.) 'Áïsheh is related to have said that she and the Prophet used to wash themselves from a vessel called the *قَرَف*.* (O, Msb.) [In a verse of which a hemistich is cited in the S and TA, the pl. *قُرْفَأ* is used as meaning *Milking-vessels*. (See also *قُرْفَأ*.) Respecting a modern signification of *قَرَف* (*A bale*, or *sack*, of merchandise), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

*قَرَف* is applied to plants, or herbage, (بَسِبْت,) as meaning [*In a sparse, or scattered, state; or*] small, not covering the ground: (AHn, K, TA;) or (K) *قَرَف* is applied to land, (أَرْض,) 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 *قَوْرَف*, in two places.

*قَوْرَف* the subst. from *قَوْرَف* (S, MA, * TA;) or from *قَوْرَف* (Msb,) [i. e.] a quasi-inf. n. used in the sense of *فَتْرَاق*; (TA;) signifying *Separation, disunion, or abandonment;* (MA, KL, PS;) and *قَوْرَف* is syn. therewith, whence the reading [in the Kur xviii. 77], [هذَا فَرَقَ بَيْنِي وَبِنْتِكَ] (*This shall be the separation of my and thy union*); and so is *قَوْرَف* (O, * K, TA,) which [is an inf. n. of *قَرَف*], and], in the Kur lxv. 28, means the *time of the quitting of the*
present world by death. (TA.)

A عِقْرَةُ [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Msb, K,) and of other things; as also عِقْرَةُ; (Msb;) and so, accord. to IB, عِقْرَةُ: (TA: [but see this last word:]} [and a separate herd or the like of cattle:] pl. عِقْرَةُ (O, Msb, K) and افْرَاقُ (S, O, K) is pl. of عِقْرَةُ (O, K) and افْرَاقُ (S, O, K) and عِقْرَةُ occurs in poetry; (O, K;) or افْرَاقُ may be of the class of أَبَاطِيلُ, a pl. without a sing. (O, TA.) Also A portion of a thing in a state of dispersion; and so عِقْرَةُ and افْرَاقُ. (L, TA.) And A skin that is full [of milk], that cannot be agitated to make butter [app. a tropical phrase meaning until it is made to void some of its contents]. (K.)

عِقْرَانُ, originally an inf. n. (Msb. [See 1, first sentence.]) Anything that makes a separation, or distinction, between truth and falsity. (S, O, K.) Hence, (TA,) عِقْرَانُ signifies The Kur-án; (S, O, Msb, K;) as also عِقْرَانُ. (S, O, K.) And The Book of the Law revealed to Moses, (Az, O, K,) in which a distinction is made between 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, [The dawn rose]. (O.) And Aid, or victory: (IDrd, O, K:) so, accord. to IDrd, in the phrase عِقْرَانُ 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 عِقْرَةُ (S, M, O, K) and of عِقْرَةُ. (S, Mgh, O.)

See عِقْرَةُ. (O, K.)
Frāq [or party, &c.,] (S, Msb, K) more in number, (S, K, *) or larger, (Msb,) than a Frāq (S, Msb, K) pl. [of pauc.] Frāq and [of mult.] Frāq (K, TA) and Frāq (CK) see also Frāq in two places; and see Frāq: AHei says that it is itself a quasi-pl. n., applied to few and to many: 'Abd-el-Hakeem, that it occurs in the sense of a طائفّة [or party, &c.,] and in the sense of a single man: and El-Isbahānee, 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, ْﻦِﻣ ِﻖﻳِﺮَﻓ ِﻞْﻴَﳋا َﻮُﻫ ُعَﺮْﺳَأ i. e. [He is swifter than the outgoer, or outrunner, of the horses. (TA.)___ٌﻖﻳَﺮَـﻓ ٌﺔﱠﻴِﻧ means ﻗِّﺮَﻔُﻣ [i.e. A place to which one purposes journeying that separates widely]: a poet says, َ�أَحَلْْ أَنَِْيِ حِبَّيْـتَنا أَسْتَقْْـلَوا َبِيْـنَّيْـهِمْ فَرَٰـيقٍَ ٍ[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 ﻗِّﺮَﻔُﻣ in like manner as one applies [the epithet] صديق to a company of men. (Sb, TA.) Also A palm-tree (ٌﺔَﻠَْﳔ) in which is [app. meaning out of which grows] another. (AA, AHn, O, TA.)Frōqa, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and Frōqa, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and Frōqa, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, Frōqa, (K,) and Frōqa, (CK,) and Frōqa, and Frōqa, (K,) but this last is also applied to a woman, (IB, TA,) and Frōqa, Frōqa, Frōqa, (K,) One Who fears much, or vehemently; [or rather the epithets with the affix ٌ are doubly intensive, meaning one Who fears very much;]
(S, * O, * K, TA;) and 


**Qaraf** and **Quraf** signify the same as the other epithets above; or **Quraf** signifies fearing, or fearful, by nature; and **Qaraf**, [simply,] fearing a thing. (K.) It is said in a prov.,


Many an act of haste causes (lt. 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 Mālik Ibn-'Amr Ibn-Mohallam, when Leyth, his brother, looked hopefully at the clouds from afar, and desired to avail himself of the benefit thereof; whereupon Mālik 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 **Qarafa** signifies [meaning Honour, or reputation; or that which one is under an obligation to respect and defend]: (O, K, TA:


[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'Obeid, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.)


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 Kitāb Leysa, (TA,) and going away, (S, O, K,) in the Kitāb Leysa straying, (TA,) in the night, from the main aggregate. (S, O, K,) And Dates cooked with fenugreek **Hilba**, for the woman in the state following childbirth: (S, O, K,) or fenugreek **Hilba** cooked with grains (حبوب) **Hilba** [or
kernels?], (O, K, TA,) such as [q. v.,] and [app. a mistranscription], and other things, (TA,) for
her: (K, TA:) or, accord. to lKb, a soup that is made for him who is affected with a chronic
disease, or emaciated by disease so as to be at the point of death. (TA:) [See also

\( \text{فَلِيَّة} \).

\( \text{فَرَوق} \): see \( \text{فَرَوق} \), first sentence.

\( \text{فَرَوق} \): see \( \text{فَرَوق} \), first sentence, in two places.

\( \text{فَرَاق} \): see \( \text{فَرَاق} \), mentioned in the Kur lxvii. 4, means \text{Those angels that descend with
what makes a distinction between truth and falsity:} (Fr, O, K:) or \text{that distinguish
between that which is allowable and that which is forbidden:} (Th, TA:) or \text{that make
a distinction between things according as God has commanded them.} (Er-Rághib, TA.)

___ Also, \( \text{فَرَاق} \), A she-camel, and a she-ass, \text{in consequence of her being taken with the pains of
parturition, going away at random in the land;} (S, O, K;) and so \( \text{فَرَاق} \), as in the Mufradát: or a she-
camel \text{that separates herself from her mate, and brings forth alone:} or a she-camel \text{that runs
(ُشَتَتُ), and then casts her young one by reason of the pain that befalls her;
thus expl. by IAar:} (TA:) pl. \( \text{فَوَارِق} \) and \( \text{فَوَارِق} \), which is thus used by El-Aashà, applied to she-camels,
and \( \text{مَفَارِق} \) is \text{[an irreg. pl.] likewise applied to she-camels as syn. with \( \text{فَوَارِق} \).} (TA.) ___ And hence, as being likened to such a she-
camel, applied to a cloud \( \text{سَحَابَة} \) as meaning \text{Apart from the other clouds;} (S, O, K;) \text{cut off from the
main aggregate of the clouds:} (ISd, TA:) or \text{an isolated cloud, that will not break its
promise [of giving rain], and sometimes preceded by thunder and lighting:} (TA:) thus
applied, also, having for pl. \( \text{فَوَارِق} \) and \( \text{فَوَارِق} \) [&c.]. (O.)

\( \text{فَوَارِق} \): \text{A thing that makes a distinction between two things:} and a man who makes a
distinction between truth and falsity: (TA:) or one who makes a distinction between
affairs, or cases. (Msb.) الفاروق is an appellation that was given to 'Omar Ibn-El-Khattáb, (S, O, K, TA,) the second of the Khaleefehs; (TA;) because a distinction was made by him between truth and falsity. (Ibráheem El-Harbee, O, K, * TA.) تریاق الفاروق, (O,) or تریاق الفاروق, (K,) The most approved sort of theriac, (O, K,) and the most esteemed of compounds; because it makes a distinction between disease and health: (K;) called by the vulgar تریاق فروقة, (TA.) See also تریاق فروقة, first sentence. تریاق فروقة, see تریاق فروقة, first sentence, in two places.

ُقوُرﺎَفَأ, applied to a man, Having a wide space between the two central incisors: (IKh, TA:) [or] i. q. فنف تریاق فروقة (app. as meaning the same, or having a similar meaning): (K, TA: [but the CK has الأَفْلُجُ الأَفْلُجُ instead of الأَفْلُجُ الأَفْلُجُ:)] or, accord. to Lth, the فنف تریاق فروقة is like the أَفْلُجُ, except that the أَفْلُجُ is such as has been rendered so, and the فنف تریاق فروقة is such naturally. (O, TA.) And A camel having a wide space between the two toe-nails. (Yaakoob, 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.] فنف تریاق فروقه 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 عرف or comb is divided: (S, O, K;) and (accord. to Lth, O) a white cock: (O, K;) or, as some say, having two combs ذو عرفين. (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 فنف تریاق فروقه. (TA, in which it is here mentioned: also mentioned in the K after فنف تریاق فروقه as applied to a ram or he-goat:
And ṣūq, ṣūq applied to a horse signifies the same as ṣūq, ṣūq (O, TA.) A road that is distinct, apparent, or manifest. (TA.) And ṣūq ṣūq A torrent that is as though it were the ṣūq ṣūq [app. as meaning wave, billow, or surge]. (TA.)

[Sundry, or separate, or scattered, portions or things: and Sundry times]. You say, [I took my right, or due, from him in sundry portions: or] at sundry times. (TA.) And ʿضم ṣūراق مَنَعَه i.e. [He put together] what were scattered [of his household goods, or furniture and utensils]. (TA.)

* اتأُثك خير من تفاراق العصا*

[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 Ghaneyeh, (O,) or Ghuneyeh, (K,) El-Aarabeeyeh, to her son; for he was evil in disposition, [عازمُأ] 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 روجاس [q. v.], and from this are made tent-pegs, and from the tent-peg is made an نا رَع [q. v.], and from this are made داوات [pl. of تُوَادَة, q. v.]. (S, O, K.)

مقراق (S, O, K) and مفرق (S, O, Msb, K) The middle of the head; (S, O, K;) the place where the hair of the head is separated: (S, O, Msb, K;) pl. which is used also in the sense of the sing., as though the sing. applied to every part thereof: (S, O:) one says, شبَب مفرق رأسه [meaning The place (lit. places) of the separation of the hair of his head became white, or hoary]. (Mgh voce رَكَذ) [See also فرق.] Also The place, of a road, where another road branches off: (S, O, Msb, K;) both words are used in this sense likewise: (S, O, K:
A she-camel whose young one has become separated from her, (S, O, K, TA,) as some say, by death: (S, O, K, TA:) pl. مَفْارِقُ اِنْسَنَاء. (TA. [Thus in my original, not مَفْارِقُ اِنْسَنَاء].) ___ And A she-camel that tarries 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 A man having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.)

مَفْارِقُ is a n. of place, as well as an inf. n. [of مَفْارِقَةٌ]: (O, K;) and is used by Ru-beh as meaning a place where a road divides. (O.)
A calf: accord. to Aboo-Kheyreh, after he has become about two months old: (TA voce عجل) or the calf of a wild cow; as also: (IAar, O, L, K:) fem. (L.) And (O, L, K) and (O, K) The asterism (بُجُم) by which one directs his course (O, K) by sea and by land; (O;) two stars [b and y of Ursa Minor]; (L, K;) also called (in poetry, O, K, [and generally in prose,]) (أَرْجُان) thus in a verse cited voce ﻋَلَِ إلَى; (O;) they are two stars near the [or pole-star]; (S, L;) two stars that never set, revolving round the [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 [which is the pl. of الفَرَقَاد]. (L.) And signifies also A level, or an even, land. (Ibn-’Abbâd, O.)

: see above, first and second sentences.
Q. 1

i. q. َﻊَﻗْﺮَـﻓ َﻊِﺑﺎَﺻَﻷا

[See above, (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA.) And one says,]

I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.)

He twisted his (a man's, K) neck. (O, K, TA,) [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.)

As an inf. n. of which the verb is َﻊَﻗْﺮَـﻓ ( , TA,) [and this is app. what is meant by its being said that]

*عـَﻗْﺮَـﻓَـﻟا* ( . K.) **According to IDrd,** َﻊُﻗْﺮَـﻓَـﺗ signifies The sounding of two things striking against each other. (O.)

The man drew himself together, or shrank; like [which is mentioned in the K in the same sense, as also َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا] (L, TA.)

Q. 2

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 َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا and َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا ( , TA,) [and this is app. what is meant by its being said that]

[quasi-inf. n., being app. the inf. n. in this case of َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا, (TA,) [and this is app. what is meant by its being said that]

*ٌعـَﻗْـﻧِﺮْـﻓِا* and *ٌعـَﻗْـﻧِﺮْـﻓِا* [syn. with] َعـَﻗْـﻧِﺮْـﻓِا and َعـَﻗْـﻧِﺮْـﻓِا is [app. the same inf. n. as َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا, (K.)]

**According to IDrd,** َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا signifies The sounding of two things striking against each other. (O.)

The man drew himself together, or shrank; like [which is mentioned in the K in the same sense, as also َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا] (L, TA.)

Q. 3

see Q. 2, in two places. َتَفَرَقهَ ﺔَﻋَـﻗْﺮَـﻓِا also signifies The withdrawing, or removing, and going away, from a thing ( ;) (K;) and the dispersing of itself, or becoming dispersed. (IAth, TA.)

A phrase used by 'Eesà Ibn-'Omar, (S, O,) to people who had congregated about him on an occasion of his having
fallen from his ass, (O,) means Withdraw ye, or remove, (S,) or disperse yourselves, (O,) from me, (S,) and go away. (S, O.) And 'Eesà Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] 

meaning, [the like, being understood;] but the common reading is فرع q. v. (TA.)
كَرُف

1 كَرُفِ، as expl. by Lth, signifies (O, TA) primarily (TA) One's rubbing, or rubbing and pressing, a thing [with the hand] so that its integument becomes stripped off (O, TA) from its kernel; as, for instance, a [shelled] walnut. (TA.) One says, كَرُفُ الْصِّنْبِلِ، (S, O, Msb, K,) aor. ـ، inf. n. كَرُفِ كَرُفٌ، (S, Msb,) He rubbed, or rubbed and pressed, the ears of corn (K, TA) with his hand. (TA) So that the kernels became divested of their husks'. (S, O, Msb, TA) And كَرُفُ الْنَّوْبِ، (S, O, Msb, K,) He rubbed, or rubbed and pressed, the garment (K, TA) with his hand. (TA) To remove a soil. (S, O, Msb, TA) And كَرُفٌ مَّنُ الْنَّوْبِ، (Mgh, O, Msb,) aor. and inf. n. as above, (Mgh,) He rubbed, (Msb,) or rubbed and pressed, (Mgh,) with his hand, the [dry soil of] sperma, so that it crumbled, and came off from the garment; (Mgh, Msb;) like حَتْته: and in like manner كَرُفُ الْقَمَلَةِ، (Msb,) (And the dry mud). (Msb,) [And the dry mud. He rubbed, or rubbed and pressed, the louse, between his finger and thumb, or otherwise, to kill it. (See the pass. part. n., below.)] كَرُفُهَا زُوْجِهَا، (S, O, K;) and كَرُفُهَا، (S, O, K;) and كَرُفُهَا زُوْجِهَا، (S, O, K;) and كَرُفُهَا، (S, O, K;) and كَرُفُهَا، (S, O, K;) and كَرُفُهَا، (S, O, 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 كَرُفُهِ، aor. كَرُفُهَا زُوْجِهَا: 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 كَرُفُكَانِ، (K, TA,) which is [app. a simple subst.] mentioned on the authority of Seer, and also mentioned as with two kesrehs and the teshdeed [i. e. كَرُفُكَانِ] (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، ٱِنَّ الْحُبَّ مِنَ اللَّهِ، وَالكَّرْفُ مِنَ الشَّيَاطِينَ (Verily love of the husband is from God, and hatred of the husband is from the
Devil]: A'Obeyd says that `ُکْﺮِﻔﻟا 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 اوُلُاد`ُکْﺮِﻔﻟا, 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 صلفت or صلفت and صللت صلبت صلبت صلبت,[i. e. لـُکْﺮِﻔﻟا or لـُکْﺮِﻔﻟا, (S, O, K,) (TA.) The ear had a flaccidity in its [or base, meaning the part surrounding the entrance of the meatus auditorius].

(S, * O, * K.)

2 تَفْرِيَكَ The causing to be hated, or much hated. (O.)

3 فَرَكَ 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 for which is syn. with . (TA.)

4 افْرَكُ السَّبِيل The ears of corn became فَرَكَ, 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 افْرَكُ الزَّرَع, (TA,) and افْرَكُ الْحَبْصَة, (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 هَنَكَ He (an effeminate man, O) affected languor, or languidness, (تَفْكَرُ in his speech, (O, K,)
and in his walk: (K) so says IDrd. (O.)

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 The garment became rubbed, or rubbed and pressed, (K, TA,) with the hand [to remove a soil]. (TA.) [See 1.]

And The shoulder-joint became lax, or slack: (S, * TA:) or منكَب, (Lth, O, K, *) as also مُنْكَب, (Lth, O,) signifies the [or head] of his humerus became dislocated (Lth, O, K) from the [or socket] of the scapula, so that the shoulder-joint became lax, or slack: but when the like thereof happens in the [or head] of the femur, one does not say منكَب, but قِرَحَ, and the epithet منكَب is applied to it [i.e. to the hip-joint]. (Lth, O.) ___ And عن عهده He became released from his compact, engagement, or promise; syn. انْفَقَ, (TA.)

The grain became full (سَمَّى [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.)

: see what next follows.

, (O, K,) like , (K,) or correctly, as written in the L and A. , (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 المنكَب قِرَحَ, as in the CK, for المنكَب قَشِرَ, 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.

An ear having a flaccidity in its base; as also . (S, O, K. [See 1, last sentence.])

: see 1, latter half.
A term for Menstruation: mentioned by MF. (TA.)

First sentence.

Rubbed, or rubbed and pressed, with the hand, so that the integument becomes stripped off from the kernel: (K:) or wheat (بُر) 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 مَفَروَّكَةٌ. (TA.) The فُريَّكَانِ, or, as in some copies of the K, فَرِيقِكَانِ, (TA.) Two bones [app. the two greater cornua of the os hyoides] in, or at, the root of the tongue. (K, TA.)

A woman hating, or who hates, her husband; [app. accord. to the K, vehemently;] as also [but app. in an intensive sense]: (S, O, K:) pl. of the former فَوَارِكُ. (O, * TA.) Dhur-Rummeh says, (O, TA,) describing camels, (TA,)

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.)

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-Keys: (S, O:) [and accord. to Freytag, مُفْرَوْكَة occurs in this sense in the Deewán of Jereer.] And A woman hated by men. (IAar, K.) ___ Also Left, forsaken, or abandoned, and hated. (Fr, TA.)

قُلْتُمْ مَفْرُوْکَة: One says also قُلْتُمْ مَفْرُوْکَة: [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 فأَفْلَتِ [q. v.;] (En-Nadr, O;) whose shoulder is slit [so I render أَخْرَمْ، but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see أَخْرَمْ)]، and the عَصَبة أَخْرَمْ [which I suppose to signify in this case either tendon or ligament] that is in the interior of the أَخْرَمْ [q. v., app. here meaning the glenoid cavity of the scapula] detached. (En-Nadr, O, K. [See also فَرْکُة مُفْرَوْکَة.] ___ And A garment, or piece of cloth, (TA,) strongly dyed (K, TA) with saffron &c. (TA.) See also مَفْرَوْکَة. مَفْرَوْکَة، as a subst: see فَرْکَة.
2. [as an inf. n. of which the verb is َمْرَـﻓ or َتَمْرـﻓ signifies A woman's contracting her ِفْلَـهِم (or ِقَـبْ، 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 َمْرَـﻓ and see also 10]: and so َبِرْـﻔَـﺗ . (IAar, T.)

3. [app. as an inf. n. of which the verb is َمْرَـﻓ signifies A woman's menstruating, and stuffing her vulva with a piece of rag: and one says of her who has done this, َمْرَـﻓ [and app. also َمْرَـﻓ]. (T, K.) [See also َمْرَـﻓ.] It occurs in a trad. [as an inf. n.] used in the sense of َعُـمَـاَِﳎ [meaning The act of compressing]. (IAth, TA.)

4. He filled (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyyl. (T, S.)

8. َمْرَـﻓ, said of a woman: see 3.

10. She (a woman) applied a medicament 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 َمْرَـﻓ:] the epithet َمْرَـفَـتْـﺳِا is applied to her who does thus; as also َمْرَـفَـتْـﺳُـﺳِا. (M, K.) And [hence] one says of a mare, َمْرَـفَـتْـﺳِا، 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.])

A medicament, or remedial application, (T, S, M, K.)
such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, K.)

The rag that is used on the occasion of menstruation: (Iath, TA:) and مَرَفَم signifies the rags used on the occasion thereof; and [may be an irreg. pl. of فَرم, like as مشابه is held to be of شبه, but it is said that it] is a pl. having no sing.: (M, TA:) [in the K, in art. حشوع, the مَرَفَم (there in the CK erroneously written مَرَفَم) are said to be used by the مستحاضة: see 8 in that art.]

فرَم: see فَرَم.

فرَماء: see 10.

فرَم: see فَرَم: and see also the next following paragraph.

فرَم 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 فَرم [as expl. above: see 3].

(K.)

أَفرَم A man (TA) whose teeth become much broken. (K, TA.)

مَرَفَم Filled with water (T, M) &c.: (M:) mentioned by A’Obeyd, as applied to a wateringtrough: (T:) and applied also to a

شبه [or road in a mountain, &c.,] as meaning filled with men, or people: (M:) of the dial. of Hudheyl. (T, M.)

مَرَفَم: see فَرَم, in two places.

مستفرَم: see 10.
An oven, (IDrd, * S, * M, K,) syn. (M, K,) [or one] in which one bakes bread such as is termed (S, K,) differing from the (q. v.): (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. (M.)

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 (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. (which signifies also a round, or circular, great cake of bread: (M:) [whence, app.,] فإذا هى مثل القرنة الحمراء [And lo, she, or it, was like the red] قرنية; 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 (Msb:) and so فَرّان, in the dial. of the vulgar. (TA.)

: see the next preceding paragraph.

: see last sentence. [It is applied in the present day to A baker of bread and of meat &c.]

A female baker (T, K) of the bread termed (T, K).
A rat, or mouse; syn. (Iaar, O, K:) or the young one generated between it and a jerboa: (K:) or [as a coll. gen. n.] the rat, or mouse; syn. (T.) [See also قرنرب]
Jaraf

Jaraf, n. un. 

Jaraf, (O, K) [and Jaraf, (MF, TA, but in the Commentary of MF written without any of the syll. signs,) in which last manner it is correctly written acc. to the sheyhs 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 Kharef, (K,) or Afrak, (O,) or from Afrak: (Suh, MF:) accord. to general analogy, it should be Jaraf, with kesr to the R: (O, K:) so called because the seat of their dominion is named Jaraf, or Jaraf, [i. e. France]; and their king is called Sipserfal, [more properly Yissipserfal,] 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 Jaraf and Jaraf.]
A sort of cloth, or garment, (Lth, T, O, K,) well known: (K:) an adventitious word, (Lth, T, O,) [from the Pers. دَنْرَف, arabicized. (O, K.) ___ And [hence, app.,] دَنْرَف السَّيف, (T, S, M, O, K,) and دَنْرَفِإ, (S, O, K,) The diversified wavy marks, streaks, grain, or water, of the sword; syn. مَجْوَح, (T, S, M, O, K,) and طَرَائِقَة, (T, O,) i. e. سَفاَصَة. (T.) ___ And دَنْرَفِإٍ فَيْسَلَة signifies The sword itself. (M, L, K.) ___ And The حَوْجَم; (K, TA;) i. e. (TA) the red rose. (M, TA.) ___ And The grains of the pomegranate. (AA, O, K.)

i. q. أَبْرَز [Seeds that are used in cooking, for seasoning food; &c.]: pl. دَنْرَدة. (IAar, O, K.)

فَرَنَدْة [or sand-grouse]. (Ibn-'Abbád, O, K.)

فَرَنُدْة السَّيف: see second sentence.
Q. 2 *He was, or became, bad;* (K, TA;) said of a camel: (TA;) and so *said of a sheep or goat.* (Ibn-'Abbád, O, TA.) And *His ear became raised.* (Ibn-'Abbád, O, K.)

*Bad;* (Ibn-'Abbád, O, K;) applied to the عريف [or chief, superintendent, or manager of the affairs,] of a people or party: and so *applied to a camel.* (Ibn-'Abbád, O.)

*The warner before the lion;* (S, O, K;) a certain beast of prey, [sometimes called by us the *lion's provider,*] that cries out before the lion, as though warning men of his presence; said to resemble the jackal (أَبِن آوى) (Ibn-Abbád, TA;) and said to be the *jackal* [itself]; but some say otherwise: (TA voce *F.F.;* a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally [or or] *said by AHát to be [also] called the* (TA.) ___ And (hence, TA)

The *guide of the messenger on a beast of the post.* (O, K, TA.) And sometimes The *guide of an army* was thus called. (S, TA.) ___ And, (O, K,) accord. to some, (O,) it signifies The *lion* [himself]. (O, K.)
1. He was, or became, skilled, or skilful. (S, K.)

And فَرَح فَرَح, aor. of each فَرَح, inf. n. app. فَرَح فَرَح, (K) [and app. also فَرَح فَرَح, expl. below as a simple subst.], said of a horse or similar beast, &c., He was, or became, brisk, lively, sprightly, active, agile, or light. (Msb.)

And فَرَح فَرَح, inf. n. فَرَح فَرَح, (of which see an explanation below,) probably signifies He was, or became, beautiful, comely, pretty, or elegant; like صَبَح, inf. n. صَبَحة.]

And فَرَح فَرَح, (S, K) aor. فَرَح فَرَح, (K,) inf. n. فَرَح فَرَح, (TK,) He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully: (S, K:) the ح in this verb, accord. to Fr, is substituted for the ح in فَرَح, which has this meaning. (TA.)

See what next follows.

4. She (a camel) brought forth [young ones such as are termed فَرَح فَرَح] (S) or فَرَح فَرَح (K) [i.e. such as were brisk, lively, sprightly, active, agile, or light]; as also فَرَح فَرَح, inf. n. فَرَح فَرَح, (K.)

And She (a woman) brought forth beautiful children. (TA.)

And فَرَح فَرَح, (S, K) aor. فَرَح فَرَح, (K,) inf. n. فَرَح فَرَح, (TK,) He took for himself a غَلَام [i.e. youth, young man, or male slave,] such as is termed فَرَح فَرَح (IAar, K) meaning beautiful, or comely, of countenance. (IAar, TA.)

10. He seeks the horses, or mares, that are of generous race]: (aK, TA:) and the like is said in the A, but with الدَوَابَ الْأَفْرَاس the like is said in the A, but with الدَوَابَ الْأَفْرَاس in the place of الدَوَابَ الْأَفْرَاس. (TA.)
as an epithet applied to a youth, or young man, or male slave; and thus the reading of َهِرَفُ in the Kur has been expl. as meaning *Possessing skill.* (TA.)

ٌﻩِرﺎَﻓ

i. q. َهِرَفُ, as an epithet applied to water, signifying *Sweet,* &c.: both are chaste forms, and well known, like َتَابُوتَ and َتَابُوتُ. so in the Towsheeh. (MF and TA in art. َهِرَفُ)

ٌﻩِرﺎَﻓ

[mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.: see ٌﻩِرِوُهُ. Also *Beauty,* or *comeliness.* (Msb, TA.)

ٌﻩِرَفُ

[app. an inf. n., but mentioned as a simple subst., meaning] *Skilfulness.* (K.) And َهِرَاَفُ فِرْهَةٍ and َهِرَاَفُ فِرْهَةٍ denote a quality of a hackney and of a mule and of an ass, (S,) or of a horse, or similar beast, &c., (Msb,) all signifying *Briskness,* *liveliness,* *sprightliness,* *activity,* *agility,* or *lightness.* (Msb, TA. *)

ٌﻩِرَفُ

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

ٌﻩِرَفُ فِرْهَةٍ فِرْهَةٍ Skilful, or possessing skill; (S, Msb, K) part. n. of َهِرُ فِرْهَةٍ, irregularly formed, for by rule it should be َهَيِرُ فِرْهَةٍ: (S:)

accord. to Z, it is applied to a man; and also, without َهَ، to a َقِينَةٍ [i. e. female slave, or slave-songstress]. (Msb.) And it is applied as an epithet to a hackney, (Az, S, Msb,) and a mule, (S,) and an ass, (Az, S, Msb,) or to a horse, or similar beast, (Az,) meaning *Brisk, lively, sprightly, active, agile, or light;* (Az, *Msb:* ) *sharp; strong; that goes,* or *journeys,* much; a great goer: (Az, TA:) it is not applied to a َفِرْسٍ, (Az, S,) i. e. to an Arabian horse; (Az, Msb;) such being termed َجَوَادٍ, (Az, S, Msb,) and َرَأِعٍ: (S:) ‘Adee Ibn-Zeyd has applied it to the latter; but As has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is َهِرْهُ فِرْهَةٍ (S, Msb,) like َبِزْلٍ and َحُوُلٌ pl. of َبَزْلٍ and َحُوُلٍ.
(S,) or فَرْحٌ, like كَبْرٍ, (K,) and فَرْحَةٌ, with two fet-hahs, (Msb,) or فَرْحَةٌ, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and like فَرْحٌ, رَكْعٌ, and فَرْحَةٌ, سَكَرَةٌ, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) Also, applied to عِلَامٍ [i.e. youth, young man, or male slave], Beautiful, or comely, of countenance. (IAar, TA.) And [the fem.] فَرْحَةٌ signifies A beautiful, or comely, girl, or young woman: (K:) [and so فَرْحٌ, [of which the masc. is أَفْرَح, and] of which the pl. is فَرْحٌ, 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 فَرْحَةٌ, and particularly to hackneys and mules and jades, exclusively of Arabian horses. (Msb.) And is also syn. with فَرْحَةٍ [i.e. A youthful females, or one in the prime of life]: (thus accord. to several copies of the K and accord. to the TA:) or فَرْحَةٍ [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 فَرْحَةٍ applied to man, A vehement eater. (IAar, TA.)

فلان أَفْرَحُ مِن فَلَانٍ means Such a one is more beautiful, or comely, than such a one. (Msb.)

فَرْحَةٍ and مَفْرَحةٌ (S, K) and مَفْرَحةٌ (S) are epithets applied to a she-camel, meaning Bringing forth [Young ones such as are termed] فَرْحَةٌ (S) or فَرْحٌ (K.) [See 4.]
Q. 2, said of a boy, or youth, not of a man, *He became fat.* (TA. [See also *fat* and *fat*.])

**فرَهْد**

Q. 2, said of a boy, or youth, not of a man, *He became fat.* (TA. [See also *fat* and *fat*.])

**فرَهْد**

A fat boy or youth. (TA.)
Frū

Frū, inf. n., تقرية, a certain thing that is worn; (S, Msb;) as also فروحة is a word of well-known meaning: (M:) but the former is properly a coll. gen. n., and فروحة is its n. un.; agreeably with what here follows:] الفروحة is well known [as being fur]; and فروحة is the appellation applied when it is [a furred garment] like the جبة: (Lth, T:) and signifies also a skin, but not unless having upon it [i. e. fur, or soft hair,] or wool: (T:) [in general,] this latter word signifies, (K, TA,) and some say the former also, (TA,) a kind of garment, well known, (K, TA,) lined with the skins of various species of animals, the most highly esteemed whereof is the سَمْر [or sable,] tanned, and sewed together; this garment being worn for preservation from the cold: (TA:) فروحة is the pl. (S, M, Msb, TA) of mult., and the pl. of pauc. is فروحة: so says Aboo-'Alee El-Kálee. (TA.)

Also The scalp, or skin of the head: (S, Msb, K:) or فروحة 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, ضربه على أم فروحة meaning [He struck him upon] his هامة [crown, &c.]. (TA:) [Hence,] it is metaphorically applied, in a trad., to The skin
of the face. (TA.) ___ And A woman's [head-covering such as is called] تَقَعُّ, (Mgh, K, TA,) or [such as is called] ۔تَقَعُّ, 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] جِبَةٌ of which the two sleeves have been tucked up. (K.) ___ And The half of a [garment such as is called] ۖکَسَأْ; made of the soft hair of camels; (K, TA;) now known by the appellation of جِبَةٌ [evidently a mistranscription, app. for خَيْبَةٌ, q. v.]. (TA.) ___ And A [bag such as is termed] ۖفَضْةٍ [q. v.], (K, TA;) [i. e.] like the خَرِيطَة, made of skin, (TA,) in which the beggar puts his alms. (K, TA.) And hence, (TA,) ذو الفروة 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 [or maculae, or spots differing in colour from the rest]. (T.) ___ And significs The بَلْوَطٌ [here meaning chestnut, which is called in Egypt ابو فروة فروة 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. ۖثَرَوْةٌ, (Fr, As, ISk, T, S, M, Msb, K,) and ۖغَنْيِنَّ; (S, K;) [i. e. Abundance, and richness &c.;] accord. to Yaakoob [i. e. ISk], (M,) formed from ۖثَرَوْةٌ by substitution (S, M) of فَرْوَةٌ for ثَرَوْةٌ: (M:) one says, فَرْوَةٌ لِّذَٰلِكَ ذَٰلِكَ مَنَال, and both meaning the same [i. e. Verily he is a possessor of abundance of property]!; (T, S; [in some copies of the latter, فَرْوَةٌ فَرْوَةٌ مَنَال]) so says ISk, (T,) or Fr; (S;) and As says the like: (S;) the latter says, فَرْوَةٌ فَرْوَةٌ مَنَال. meaning Such a one is a possessor of abundant property. (T.)

A manufacturer of فَرْوَةٌ فَرْوَةٌ [i. e. furs, or furred garments]: ___ and A seller thereof. (TA.)

A furred جِبَةٌ [garment of the kind called] جِبَةٌ upon which is a فَرْوَةٌ فَرْوَةٌ [or fur, i. e., that is lined therewith].

The wearer of fur will not feel the cold [mُفَتَرُت] [act. part. n. of ۖبَرْد] المُفَتَرُتُ لَا يُجَدُّ الْبَرْدَ [The wearer of fur will not feel the cold] is a saying of the
Arabs. (TA.)
(Quasi root)

Q. Q. 1 see in art.
He slit it, or cut it lengthwise, ill, or improperly; or well, or properly; as also and [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: or, accord. to the sound lexicologists, the former has this meaning: but signifies he slit, or cut lengthwise, and made good, or proper: (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: (M:) [thus, accord. to J,] 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, Msb:) and signifies also he cut in a bad, or an improper, manner: (Ks, S:) or this signifies he slit much, in a bad, or an improper, manner: accord. to As, he rent, tore, or slit, the skin, and made holes in it, and spoiled it: and signifies also he slit a thing (S, M, Msb) of any kind; (as also : you say, he slit the [or external jugular veins], (T, M, Mgh, Msb,) and made what was in them, of the blood, to come forth; (T, Mgh, Msb;) and in like manner one says of a garment, or piece of cloth, and of a [or receptacle for dates, made of palm-leaves woven together]; (T;) or he cut the : (S:) IAr alone mentions and and [or the like]: (K in art. [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 : (M:) [but it is also said that signifies he cut a [or the like]: (K in art. [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 : (M,) 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 [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 [or leathern water-bag]: (S, K:) or he sewed, and made well, or properly, a [or leather water-bag]: (S, K:) or he sewed, and made well, or properly, a [or leather water-bag]: (T:) or he measured and manufactured a [or leathern water-bag]: (S, K:) or he sewed, and made well, or properly, a [or leather water-bag]: (T:) or he measured and manufactured a [or leathern water-bag]: (S, K:)

The difference between 

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 

sometimes occurs in the sense of: (Mgh:) one says, أَفْرَتَ رَأسَهُ, meaning I split, or clave, his head with a sword; like: (Yz, T &c. in art. أَفْرَتَ) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wound: (T:) and he slit the wind...
meaning [Verily] thou didst multiply and magnify thy words respecting it: (T: and in like manner this hemistich [which shows, by the measure, that the اَلْفَرَّى cannot be here a mistake for the اَلْفَرَّى,] is expl. in the S:) it is said that فَرْى thus used is of the measure فَعِيل, (مَفْعُول) from فَرْى signifying he cut [or cut lengthwise or slit] a hide, or leather; (Har p. 257; [where see more;]) [and this assertion is corroborated by the fact that] one says of a man strenuous, or vigorous, in an affair, and strong, I left him slitting, or cutting, the slit, or cut, thing, and shaping.] (T.) فَرْى is also synonymous with اَفْتَرَى: see the latter, in two places. فَرْى الْبَرَق, aor. and inf. n. as above, signifies The lightning shone, or glistened, or shone with flickering light, and continued, in the sky. (T, TA.) فَرْى يَفْرَى (T, S, K,) aor. فَرْى يَفْرَى (T, S,) inf. n. فَرْى (T, S, K, but omitted in the CK,) He was, or became, confounded, or perplexed, and unable to see his right course; syn. فَرْى (T,) and دَهْش (T, S, M, K,) and بَطْر (S, K,) and وَفْتُ (T, S, M, K,) signifying he looked, and knew not what he should do: (T:) and فَرْى signifies also I wondered; from اَفْتَرَى meaning that which is wonderful. (Skr, on the verse here following:)

El-Aalam El-Hudhalee says,

[And I became confounded, &c., by reason of fright, so that I did not shoot an arrow, nor bade I farewell to a friend]: (T, M:) or, accord. to As, فَرْى, aor. signifies he looked, and knew not what he should do: (T:) and فَرْى signifies also I wondered; from اَفْتَرَى meaning that which is wonderful. (Skr, on the verse above-cited.)

فَرْى 2 see 1, first quarter, in three places.

فَرْى 4 see 1, former half, in seven places: ____ and also in the latter half, near the middle of the paragraph.
It became slit, or cut lengthwise; (S, M, Msb, K;) as also (ىّﺮﻔﺗ) أُنَّىٰرَى، (S, M, Msb;) both said of a skin, (M,) or of a thing: (S;) or it became much slit, or rent; (ىّﺮﻔِّى) أُنَّىٰرَىُّلْيَلِّىٰنَا، said of the sewing of a leathern water-skin. (T.) And His garment became much slit, or rent, from him. (T.) And The spring of water burst forth: (K, TA;) or The earth, or ground, burst with the springs. (S, M, A, TA.) [Hence,] the saying of Kabeesah Ibn-Jábir, 

* تَفَرِّقَ بِيِّشَاهَا عَنَا فَكِّنَا
* بَنِيُّالأَجْلَادِ مِنْهَا وَلِرَالَّمَل

i. e. Its eggs (the pronoun in بِيِّشَاهَا 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 numerosness, and the wide extent of their districts. (Ham p. 341.) [Hence] The night became distinct, as though cleft, from its dawn]. (TA.)

He forged, or fabricated, a lie, or falsehood; (T, S, M, Mgh, Msb, K;) you say, (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, [he forged against him a lie]; (Mgh, Msb;) and (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, signifies the same, (T, S, M, Msb, K,) aor. (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, inf. n. (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, (M,) and this verb likewise is followed by (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, in this sense is mentioned as said by Lth; others saying (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, (T.) and is used in the Kur in relation also to the attributing a copartner to God: thus in the saying [in iv. 51], And whoso attributeth a copartner to God, hath devised an enormous sin]. (Er-Rághib, TA.)

Clamour; or a confusion, or mixture, of cries or shouts or noises. (M, K, TA.) [Hence in the CK is a mistake for (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, the adjective (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, A lie, or falsehood; (S, * M, Mgh, * Msb, * K, TA;) a subst. from (ىّﺮَف) أُفَتَرَىْلْيَلِّىٰنَا, (S, Mgh, Msb, TA;)
and meaning [also] a defamation: (Mgh:) pl. فَرُق. (TA.) ___ And An affair, or a case, of great magnitude or moment or gravity. (M, TA.)

ُفُرَقْ فَرُقْ Slit, or cut lengthwise; applied to a skin (جلد): and so [app. as applied to a قرية] or

Page 2392

the like, as being fem. of فَرُقْ. (M, TA.) ___ And A wide دِوَّ [or leathern bucket]; (M, K;) as though it were slit; (Mz;) as also.

(K.) ___ And A thing forged, or fabricated; (S, K, TA;) thus [or rather as hence meaning unknown, or unheard of;] in the saying, لَدَجَتْ شَبِيًا فَرِيأً, 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-Râghib; (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 مَغْرِقٌ. (Jh, M, TA.) And Milk of the time when it is milked. (K.) And they say, ﴿فَرُقَِلْا ﴿meaning أَعْجُلَةٌ أَعْجُلَةٌ [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.)

فَرُقُّ الفَرُقُ The most lying of lies: الفَرُقُ is the pl. of فَرُقْ (TA.)

مَغْرِقٌ see مَغْرِقٌ.

めがみ A [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.)
Q. 3, said of a lamb, (Lth, O,) or of the skin of a lamb, (S, K, [some of the copies of
Page 2358

the latter of which have \( \text{ﻞَﻤَﳉا} \) in the place of \( \text{ﻞَﻤَﳊا} \),] and of the skin of a kid, (O,) \( \text{It was roasted so that the upper parts of it became dried up.} \) (Lth, S, O, K.)

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

\[
\text{فَأكلتُ من مُفرَنْبِجِ من جَلِدها}
\]

[And I ate of such as was roasted so that the upper parts were dried up, of its skin]. (O.)
فزَرَ ١

(在意), inf. n. ـَفزَرَ, (TA,) َـفزَر He (a gazelle) was, or became, frightened, or afraid. (A, O, K.)

His heart heaved by reason of fear. (O.) ـَفزَرُ عَنْهُ ـَفزَر قَلَبِهِ

He (a man, O) turned away from him. (A, O, K.) And He separated himself from him, and became alone. (A, O, K.) ـَفزَرُ عَنْهُ ـَفزَرُ قَلَبِهِ

َـفزَرَ, inf. n. َـفزَرَ، (O,) َـفزَر (TA,) He (a man, O) became excited with ardour, or eagerness. (O, K.)

َـفزَرَ، (A, O, * K,) inf. n. َـفزَرَ، (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] َـفزَرَ، (TA,) 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.] َـفزَرَ، (TA:) and of sweat, meaning It exuded;

said of a wound, It became moist, and flowed, (S, O, K, TA,) discharging its contents; and so َـفزَرَ، (TA in art. َـفزَرَ) and in like manner it is said of water [app. as meaning it oozed forth]: (TA:) and of sweat, meaning It exuded;

and so َـفزَرَ، (TA in art. َـفزَرَ)

فزَرَ ٢

He (a man) rendered him powerful, or strong, and made him to overcome.

(Ibn-'Abbád, O.)

فزَرَ ٤

see 1, latter half.

فزَرَ ٨

(在意) َـفزَرَ (K;) or was, or became, powerful, or strong, and overcame:

(الرؤى) and َـفزَرَ، (أو) and َـفزَرَ، (أو) and َـفزَرَ، (أو) signify the same: so in the Nawádir. (O, TA.)


It (fear, S, A, O) excited him to lightness and unsteadiness; unsettled him. (S, A, O, K.) And excite thou to lightness and unsteadiness, or unsettle thou, when thou canst, with thy voice. (O, TA.) And in like manner, verily they were near to unsettling thee from the land: (TA:) but some say the meaning is, they were near to frightening thee so as to excite thee to promptness of flight from the land. (O, TA.) And excited 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 He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him; like 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.) 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.)

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. 

A leap with disquietude [or fright]. (TA.)

He sat in an uneasy posture. (S.) [so in two copies of the S, in art. probably a mistake for ; app. meaning, A horse in a state of restlessness]
of excitement to leap and run.
فزَر

1. (S, O, Msb, K, &c.) aor. — (M, O, TA.) or — (Msb.), inf. n. فِزْر، (S, * O, * Msb,) He rent, or slit, a garment, or piece of doth: (K:) he dissundered (S, * O, * Msb) 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, Msb.) Sh says, I was in the desert, and, seeing some small round tents (قَبَاب) pitched, I said to an Arab of the desert, To whom belong these قَبَاب? and he answered, فِزْرَة لَعَلْ يَظْهَرُوهُم: 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 جَلَة [or round piece of camel’s or similar dung]; as also فِزَر، (TA,) and فِزْرَة, (O, K, TA. [In the CK, جَلَة is put for جَلَّة.] See also 5. Also, as implied in the K, but correctly فِزْرَة, aor. — (q. v.), He was, or became, such as is termed فِزَرَة [expl. below]. (TA.)

2. فِزَر and 4: see 1, last signification but one.

5. It (a garment, or piece of doth,) became rent, or slit; (K,) as also فِزَرَة, (O, * K, &c.) and فِزْرَة, inf. n. فِزْرَة, (Msb; [but see فِزَر, below;]) and so the like thereof; (Msb;) 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 فِزَرَة. (TA.)

7. فِزَرَة see 5, in two places.
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,) الفرز was a surname of Saad Ibn-ZeydMenáh: he came to the موسم [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 [i.e. a pair or more] of them shall not be taken; الفرز here meaning two and more: whence the prov., لا أتيك معزى الفرز 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 incompliant 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, لا أفعل ذلك معزى الفرز I will not do that until the goats of El-Fizr shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) الفرز means The kid (S, O, K, TA) itself: (S, O, TA:)

Page 2393

and one says, لاأفعل ما نزا فرز [I will not do it as long as a kid leaps]. (TA.) And The male young one of the [or leopard]: (TA:) or the male young one of the [beast of prey called] بير [q. v.,] (O, K, TA, [in the CK, erroneously, بير,]) as is said in the T, and likewise in the Tekmileh: (TA:) and فرزة signifies the female young one thereof; (O, K, TA:) or, as some say, the sister thereof: (TA:) and is said in the T.
female of the (O, Meb, TA;) thus says IAar, (O,) [and] thus is said in the T: (TA;) or the mother of the (K, TA;) thus says IAar. (TA.) Also The [or origin, &c.,] (O, K) of a thing. (O.) And A small thing, (O, K,) like a [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

*فَزَر* an inf. n. [of which the verb, accord. to a general rule, is *فَزِر*, A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb *فَزَر*, inf. n. *فَزْرَة*, is mentioned in a similar sense.]) ___ And [app. The being open, or wide, or broad,] meaning in Pers. (O.)

*فَزَاَرْف* 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 [a pl. of which the sing. is app. *فَزِر*, originally an inf. n.,] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

*فَزَرْف* A wide road; (S, O, K;) as also *فَزَرْف* : (O, K;) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed]* فَزَرْف* [pl. of *فَزَرْفَة*] and the [hills, or small mountains termed]* فَزَرْف* [pl. of *فَزَرْفَة*], and cleaves them as though it made furrows upon their heads: you say, *فَزَاَرْف* and *فَزَاَرْف* [or*فَزَاَرْف*], meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And [app. The] [or*فَزَاَرْف*] 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 زرارة. (K * and TA in art.) 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 زرارة]. (TA.) ___ And The round black thing [app. a species of animalcule] found in dried dates. (O.)

زهرة: see the next preceding paragraph.

خارج and أفرز A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K;) or, accord. to Ibn-'Abbád, the former signifies the same as أَفْعَس [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also أَفْرَز, أَفْرَزَأ] ___ And [the fem. of the former] زرزة A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

خرجور الأَنف A man having his nose struck with a thing so as to be split. (TA.) See also أَفْرَز.
1. فَزَعِ (S, O, Msb, K) and فَزَعِ (K) aor. — of the former verb, (Msb, K) and of the latter also, (K) inf. n. فَزَعِ (S, O, Msb, K) which is of the former verb, (S, * O, Msb, TA) and [of the latter verb] فَزَعِ in the CK being a mistake for فَزَعِ and فَزَعِ (K, TA). He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Msb, K, TA) and so فَزَعِ (TA in art. رُوُئُ : you say, فَزَعِ مَهِئَهُ, he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Msb, TA) accord. to Er-Rághib, فَزَعِ signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of جَعَ (q. v.); and one should not say فَزَعَتْ فَزَعَتْ like as one says خَفَتْ مَهِئَهُ من آللَّه. فَزَعَتْ: or, as Mbr says, in the Kámil, its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — فَزَعِ 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 فَزَعِ: (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 Ansár, إِنَّكُمْ لَتَتَكَثَّرُونَ عَنْدَ الفَزْعِ وَتَقْفُونَ عَنْدَ الصَّعْمَ: (S, O, TA;) 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 (عَنْدَ فَزْعِ الْنَّاسِ إِلَيْكُمِ) 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] فَزَعِ has two contr. significations: (K) and both of these significations are expressed by the verb فَزَعِ (O:) you say فَزَعِ مَهِئَهُ , and فَزَعِ إِلَيْهِ (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or
succour, of him; and he aided, or succoured, him; or that the former phrase has the former signification;

and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification; }} but you should not say 

or that the former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification; }

but you should not say 

ُﻪَﻋَﺰَـﻓ ( K, TA,) i. e. like 

ُﻪَﻋَﺰَـﻨَﻣ ( TA:) [or] from 

ُعَﺰَﻔﻟا as signifying 

fear, or fright, you say 

ُﺖْﻋِﺰَﻓ َﻚْﻨِﻣ [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 

ُذـِإ 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 

ُذـِإ ( S: [thus in my copies, not 

ُذـِإ ] or 

ُذـِإ signifies he sought, or demanded, of them, aid, or succour; and 

ُذـِإ signify he aided, or succoured, them, syn. [in the CK ] and 

ُذـِإ ( K, TA:) accord. to IB, meaning 

is originally signifying I feared, or became in fear &c., for 

him]; then the 

ُذـِإ was dropped; for one says 

ُذـِإ ( TA:) or 

ُذـِإ, like 

ُذـِإ signifies: ( K: [thus in the copies 

of the K, and hence in the TA, app. a mistranscription for 

he sought, or demanded, aid, or aid 

against an enemy: ] ) and 

ُذـِإ he betook himself, or had recourse, to him, or it, for 

refuge, protection, or preservation, ( S, O, Msb, 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, 

ُذـِإ to prayer, and seek, or demand, aid, or 

succour, by it. ( TA.) Then betake yourselves, &c., to prayer, and seek, or demand, aid, or 

succour, by it. ( TA.) 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, 

ُذـِإ ( O, K;) 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.) in the phrase 

ُذـِإ means He exceeded him in fear, or fright.
2. فَرَعَهُ: see its pass. part. n. below.] __ He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that عَزَفَ عليه has this meaning; but in the O and other lexicons it is عَزَفَ عَنْهُ. (TA.) And عَزَفَ عليه, (S, K,) inf. n. تَفَرِّعَ, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the

Page 2394

Kur [xxxiv. 22], حَتَّى أذِإ عَزَفَ عَنْ قَلُوبِهِ, meaning Until, when fear, or fright, shall be removed from their hearts: (S, O:) this is the common reading: another reading is فَرَعَ, i.e. فَرَعَ أَلَّهَ: and El-Hasan reads فَرَعَ: 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 (TA:) some read فَرَعَ فَرَعٍ [q. v.]: (O and TA in art. فَرَعَ:) and 'Eesà Ibn- 'Omar is related to have read إِذَا أذِإَ فَرَعَ (TA in art. فَرَعَ.)

3. فَازَعَهُ فَزَرَعَهُ [He vied with him in fear, or fright,] and he exceeded him therein. (TA.

See 1, last sentence but one.)

4. فَرَعَهُ, (Msb, K,) inf. n. فَرَعَهُ, (S, O,) He made him to fear, or to be afraid; frightened him; or terrified him; (S, * O, * Msb, K;) as also فَرَعَهُ, (S, O, Msb, K,) inf. n. تَفَرِّعَ, (S, O,) And you say, يَفَرَعَ مِنْهُ [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and من أجله [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. تَفَرِّعَ see 1, first sentence.
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 ___ [And, as seems to be indicated by an explanation of مَفْرَعُ, (q. v.), A fearful event: pl. as above.]

Fearing; being afraid or frightened or terrified: (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce طَلْبُوب; (Er-Rághib, TA;) and مَفْرَعُ is syn. therewith: (O, K;) and one says also رَجُلٌ مَفْرَعُ, pl. فَرَعُ, and مَفْرَعُ مَفْرَعٌ; 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 Kor xxviii. 9, [i. e. فَرَعًا] 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 فَرَعُونَ. (TA.) Also Seeking, or demanding, aid, or succour; and Sgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA;) and it has also the contr. meaning, aiding, or succouring; thus being trans., though of the measure فَعَلُّ فَرَعُ, like as is حَدِيزُ فَرَعُ, [said to be] altered from حَادِيزُ. (IB, TA.)

A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K;) [like مَخْرَعَةٌ as expl. by Lth and others:] and by whom, or by means of whom, one is made afraid, or frightened. (O.)

sing. of فَرَعَاتُ الرُّوُعُ [app. meaning The fears, or frights, of the heart]. (TA. [The sing., as well as the pl., is there said to be thus, بالتحريك; but if the former be, as I think it is, an inf. n. un., it should by rule be فَرَعَة. ]}
One who fears men, or is frightened at them: (K.) or one who fears, or is frightened, much, or often; (O.) [and] so (TA. [But see what next follows.])

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

: see , in two places.

i. q. [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, Such a one is a refuge to men when an event comes upon them suddenly, and , and , and , and &c.; (S, O;) and 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 signifies one of whom aid, or succour, is sought, or demanded: (K:) and , [a cause of fear or fright; being a word of the class of and , 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;] or on account of whom, or for the sake of whom, one is made to fear, or is frightened: (Lth, O, K;) you say, 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.)

: see the next preceding paragraph, in two places.

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 (لَنزُلُ الآفَرَاعِ) (Fr. O [But what here follows suggests another reason, and I think a better, for the latter meaning.]) applied by 'Amr Ibn-Maadee-Kerib as an epithet to his رَسُولُ اللَّدَنْطَانِكَ, in replying to a threat of El-Ash-‘ath, who had said to him, أَلْوَ دَنْوَتْ لأَضْرَطْتَكَ، means Secure from being overcome by fear, or fright, and [therefore] not lax so as to break wind [in consequence of fear], being from رَفَعُ عنَهْ فِرْعَع meaning he removed fear, or fright, from him; or it may be for the same reason as that for which فَرَعُ is applied to a courageous man. (O.)

لَفَرْعَع: see فَرَع, first sentence.

فَرَعُ: see فَرَع, first sentence.
 Francesco, i. e., i.e., the second of these is more known than the first; both of which are arabicized, from the Persian.
فَسَأَ

فَسَأَةُ

1. فَسَأَةُ see 2. Also, (M, K,) or فَسَأَةُ البَعْصَةَ, (AZ, O,) aor. — inf. n. فَسَأَةُ (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 فَسَأَةُ, (K,) or فَسَأَةُ. (O,) And فَسَأَةُ فَلَانًا عَنْهُ فَسَأَةُهُ, (O,) He restrained, withheld, or debarred, such a one from him. (O, * K.) فَسَأَ, aor. — [inf. n., app., فَسَأَةُ, q. v. infrà,] He was, or became, such as is termed فَسَأَةُ [q. v.]. (K,)

فَسَأَةُ

2. فَسَأَةُ, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. فَسَأَةُ (S, O) and فَسَأَةُ (S,), He stretched it so that it rent, or became ragged, or dissundered: (S, O:) or he rent it; as also فَسَأَةُ, aor. — (M, K,) inf. n. فَسَأَةُ (M,)

فَسَأَةُ

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

فَسَأَةُ

4. فَسَأَةُ, and فَسَأَةُ, (M, O, TA,) He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both. (TA.)

فَسَأَةُ

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

فَسَأَةُ

6. فَسَأَةُ i. q. [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. فَسَآءَةٌ (M :) and (M, in the K or ) he who, when he walks, is as though his posteriors were in pain (in the مَتَذْجَعُ; in some copies of the K تَذْجَعُ [as though for تَذْجَعُ], and in some تَذْجَعُ) as also مَفْسَوءُ:

(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.)

مَفْسَوءُ: see the next preceding paragraph.
فست

وَهَيْلٌ مُحْزَنٌ. فستات, also written فستاط: see طاعسطف.

وَهَيْلٌ مُحْزَنٌ. فستات, also written فستاط: see طاعسطف, in art. فسط, to which it belongs; for the ط is a substitute for the [former] ط in فسط, or for the [latter] س in فسطاط. (M and TA in art. فسط.)
فست

See فست فست
and the latter the more agreeable with the original, (O,) which is a Pers. word, (O,) for from this each is arabicized; (O, Msb, K;) [The pistachio-nut, pistacia vera of Linn.;] a certain fruit; (O;)

[in the Msb; perhaps a mistranscription for, i.e. a certain fruit that is eaten with wine;]

well known: (K:) said in a verse of Aboo-Nukheyleh to be thus, and thus only, with, the phrase is related: if it were, the mistake would be removed: (O:) Az says that the [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, is put for the, n. hekka, the, n. hekka.]) The vulgar pronounce the word with fet-h [to the, saying and many of them say]. (Msb.)

[meaning A garment of the colour of the] is [thus] with damm [to the and]. (Msb.)
1. فَسَحَ (MA, Msb, K; [in the CK فَسَحَ, a misprint,]) with damm, (Msb,) like كَرِيمٍ, (K,) [aor. — ] inf. n. فَساحَةَ, (L,) or فَسَاحَةً. [for which the former is app. a mistranscription] and فَسحَة, (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Msb, K;) as also فَسحَ, (Msb, K,) and فَسحَ, (Msb, K,) تَقْسَحَ, and فَسحَ, (K,) فَسح لَهُ, (S, MA, Msb, K,) aor. فَسْحَةُ, (Msb, K,) inf. n. فَسحَةً فَسحَ (MA, Msb, TA) and فَسحَهُ فَسحَ (TA;) as also فَسحَ (A, K,) and فَسحَةُ. (A;) He made room, or ample room, for him, (S, MA, Msb, K;) in the sitting-place, or in the assembly. (MA.) You say, اْوَحْسَفَتِ فِى الْمَلْصَى, (S, Msb, *) and اْفَتَ اْوَحَسَ (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوْسَعُوا فِى الْمَلْصَى: (S, K;) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Hasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) ___ And اْفْسَحَ عَنِي Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bd in lviii. 12.) ___ فَسحَ [as inf. n. of فَسحَ] also signifies The making wide steps; and so ىَحَسْفَ (K.) [Hence,) اْفْسَحَيْتُ ىَطْخَا, 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 اْفْسحَ لَهُ الْأَمْرُ فِى السَّفرَ means The commander, or governor, wrote for him a فَسحَ [q. v.]. (K.)

2. فَسَحَ He made a place spacious, roomy, wide, or ample. (Msb.)

3. أْفْسَحَ see 1, first and second sentences.

4. فَسحَ see 1, in three places. ___ فَسحَ also signifies He expatiated, or ranged at large: and he had
ample room or scope: see متفسحٌ.]

6 تفاسح
see 1, third sentence.

7 تفاسح
see 1, first sentence. [Hence,] The nightly resting-place of their camels was, or became, spacious,] means their camels became numerous. (TA.) And انسح صدره His bosom became dilated(with joy). (S, A.) And انسح طرفه His eye had an unobstructed view, nothing hindering its seeing far. (L.)

Q. Q. 2 تفيسح
see تفيسح, in art.

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

فسح : see تفيسح, in three places.

فسحة Spaciousness, roominess, width, or ampleness; (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فسح] And [Ample scope for action &c.] in an affair. (Msb in art. رخو.) [And A state in which is ample scope for acting &c.: see فسح.]

الفسحتان signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.)

فسح : see تفيسح, in two places. فسح is a phrase mentioned by Lh, thought by him to be from الفسحة and الالفساح, but the meaning is unknown. (L.) Also The glans of the penis. (K in art. فسح; where the word is mentioned again in the S likewise.)

فساح : see the paragraph here following.

فسح (S, A, Msb, K) and طول, (TA,) Spacious, roomy, wide, or ample; applied to
a place; (S, A, Msb, K;) as also فَسْحُم فَسْحُم: (K;) or فَسْحُم signifies thus applied to a sitting-place: (S:) and فَسْحُم, (S, K,)

in which the م is augmentative, (S,) signifies (S, K) also (K) [meaning free from distress of mind or from narrowness of mind], (S, K,) as does also فَسْحُم [in the CK in this sense written فَسْحُم]; both being applied in this sense to a man. (K.) ___

ٌﺢُﺴُفٌ in which the steps are wide: see 1, latter half].

ٌﻞََﲨ ُحﻮُﺴْﻔَم ِعﻮُﻠﱡﻀﻟا [meaning A camel wide in the ribs]. (TA.)

ٌﺢَﺴَفْـﻨُم ٍداَو [The place of expanding of a valley]. (JK and K in art. خرَق، &c.)

ٌحاَﺮُم ٌﺢِﺴَفْـﻨُم A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (As, K.)
He dislocated, luxated, or disjointed, (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, without breaking: (L:) [and] I removed the joint from its place. (Msb.)

And the former v., aor. and inf. n. as above, He removed a stick, or twig, or branch, from its place with his hand. (Msb.) And the same v., (S, Msb,) aor. as above, (A,) and so the inf. n., (K,) He cast, or cast off, (S, Msb, K,) a garment, (S, Msb,) or his garments. (A.) You say, I cast, or cast off, from me my garment. (S.) And the same v., (L, Msb,) [aor. and] inf. n. as above, (K,) He separated, disunited, sundered, dissundered, or dispersed, (L, Msb, K,) a thing. (L, Msb.) Also, the same verb, (S, A, L, Msb,) aor. as above, (L,) and so the inf. n., (L, Msb, K,) He undid, dissolved, or annulled, (S, A, L, Msb, K,) a sale, (S, A, L, Msb,) and a determination, resolution, or decision, (S,) and a marriage, (S, A, L,) and a contract, compact, or covenant, and an affair. (Msb.) And the same v., (L, Msb,) [aor. and] inf. n. as above, (L, K,) He (a man, Msb) corrupted, or disordered, the judgment, or opinion. (L, Msb, K,) He cast, or cast off, (S, L, K,) inf. n. (L,) or Fَكس فَكس, this v. being intrans. as well as trans.; (Msb;) It the judgment, or opinion,) was, or became, corrupt, or disordered. (L, Msb, K.)

[And, accord. to the TK, Fَكس Fَكس, (but this I think to be a mistake for Fَكس Fَكس,) inf. n. signifies He was, or became, weak, app. in intellect and in body; see Fَكس Fَكس below); said of a man: and جهل (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, الفَكس [as an inf. n.] signifies The transmigration of the rational soul of a human being from his body to [some one of the inanimate,
not increasing, bodies, such as the minerals, or metals, and the simple elements:

(Dict. of Technical Terms used in the Sciences of the Musalmans;) or, to a plant: the former meaning being that of ُرَسَخْ. (So in a marginal note in a copy of the TK.)

فَسَحَ 2

[He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.])

فَسَحَ الْبِيعُ 3

He forgot the Kur-án. (Fr, S.)

فَسَحَ الْقُرْآنُ 4

See 7, in two places. ﴿تَفَسَّخَ الشَّـعْرُ عَنَّ الْجَلْدِ﴾ The hair fell off and became scattered from the skin, peculiarly of a dead body: (L, K:) and in like manner, ﴿تَفَسَّخَ تَفَسَّخَتُ الْفَاغِرَةُ فِي الدِّيْرِ﴾ the flesh from the bone. (A, L.) And ﴿تَفَسَّخَ تَفَسَّخَتُ الْحَلْمِ التَّقَيلِ﴾ The rat, or mouse, became dissundered, [or fell in pieces, through putrefaction,] in the water. (S.) ﴿تَفَسَّخَ تَفَسَّخَتُ الحَلْمِ النَّقَيلِ﴾ said of a [young camel such as is termed] عَبُر, (S, K, *) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] one says of a man, ﴿تَفَسَّخَ تَفَسَّخَتُ عَبِّدٍ النَّقَيلِ﴾. (A.)

فَتَفَسَّخَوا الْعِقدُ 6

They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And ﴿تَفَسَّخََا الْبِيعُ﴾ They two agreed in dissolving, or annulling, the sale. (A.) And ﴿تَفَسَّخََْا اَلْقَافِيلِ﴾ The sayings annulled, or contradicted, one another. (TA.)

فَتَفَسَّخَ 7

[It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or disjointed; (A, L;) as also (L.) One says, ﴿وَقَعَ فَلَانٌ فَتَفَسَّخَتْ قَدْمَهُ﴾. 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 خَسَفَ. (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 خَسَفَ.)

لَخَسَفَ [mentioned above as the inf. n. of 1 in most of its senses] Weakness (L, K) in intellect and in body; as also خَسَفَة. (L.) ___ And Ignorance: (K:) which is referrible to weakness of intellect. (TA.) And Weak in intellect and in body; as also خَسَفَة. (K.) ___ See also خَسَفَ.

خَسِفَ A corrupt, or disordered, judgment, or opinion. (L.)

خَسِفَة: see خَسِفَ, in two places.

خَسِفَ [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooking. (Gollus, from Meyd.) ___ And] A Weak man, Who becomes unnerved خَسَفَ, on an accasion 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 خَسِفَ [q. v.]. (K.)

تُوُبُ خَسَفَ A faded garment: so in the language of the present day: perhaps post-classical. (A in art. ..خَسِفَ ]

خَسِفَ [is a name given by the Jews to their festival of The Passover: see De Sacy's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also خَسِفَ.]
He, or it, made, or rendered, bad, evil, corrupt, unsound, wrong, wrongful,
improper, unrighteous, wicked, vitious, depraved, or dishonest; deprived of virtue, or efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected; [constituted, disposed, arranged, or qualified, ill, wrongly, or improperly;] disordered, or disturbed, [disorganized,] destroyed, annihilated, consumed, wasted, or ruined; (MA, KL, &c.;) contr. of أصلح. (M, L, K.)

One says, أفسد المال [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And أفسد عليهم He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; or the like, being understood. And أفسد عليه He corrupted him and rendered him disaffected towards me.] 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 الجيلة. (L.) [And أصلح as contr. of أفسد 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; or did to him: and he created, or excited, disorder, disturbance, disagreement, discord, dissension, strife, or quarrel-ling; or made, or did, mischief; بين القوم between, or among, the people, or party. (See also 10.)]

6 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 أفسد [as quasi-pass. of أفسده] is not allowable, (S, L;) or has not been heard. (K.)

10 contr. of أصلح. (S, O, L, K.) [Hence, He regarded, or esteemed, a thing, or man, as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious,
depraved, or dishonest; &c.: see 1. And] He wished, or desired, [a thing, or man,] to be bad, evil, corrupt, &c. (KL.) [And He sought to render bad, evil, corrupt, &c. And hence, He treated in such a manner as to render disaffected, or rebellious.] One says, The prince, or governor, treats his subjects in such a manner as to render them disaffected, or rebel-lious]. (A.) And The Sultán provoked the leader of his forces to rebel-liion 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, Such a one sought to act in a bad, an evil, or a corrupt, manner, or to act ill, &c., to such a one]. (M.) [And He sought discord, or dissension. And It (an event) happened in a bad, or an evil, manner.] See also 1.

فساد an inf. n. of 1: (S, M, A, &c.) or a simple subst.: (Msb:) [as a subst. signifying] Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity, or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated, or tainted, state; a state of disorder or disturbance, or of destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.:) contr. of صلاح. (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,] [The war of evildoing]: thus was termed a war that happened between [the two sub-tribes] بنوشک [in which the latter word is app. a mistranscription for ششک ] and عَغْوُث, of the tribe of فَسْد: it was so termed because one party patched their sandals with the cars 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], ئِﰱ ِّﺮَـﺒﻟا َو ِﺮْﺤَﺒْﻟٱ َﺮَﻬَﻇ ُدﺎَﺴَﻔْﻟٱ i. e. Drought, &c., hath appeared in the land, and in the cities that are upon the rivers; (M, L, TA;) accord. to Zj; (M,) or accord. to Ez-Zejjájee. (L, TA.)

فَسْد: see the next paragraph.

فَسْدٌ, (S, M, A, O, L, Msb, K, &c.,) part. n. of فَسَدٌ; (S, M, A, &c.;) and فَسْدٌ, (S, M, O, L, K,) part. n. of فَسَدٌ; (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, PS, &c.: [contr. of صَلِيحٌ and صَلِيحٌ, as is indicated in the S and M &c.]) pl. (of the former, S, O, Msb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسَدُ, (S, M, O, Msb, K,) applied to a people, (S, M, O,) like as they said طَقَاس and ىَطْقَس (S, O;) the pl. being made of the same form as هَلْكَى because these two words are nearly the same in meaning. (Sb, M.)

فَسْدٌ is [a noun denoting the comparative and superlative degrees] from فَسَدٌ; as in the prov., فأَسْدُ أَفْسَدُ من بَيْضَةِ الْبَلَدٍ. 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 الأفساد, فسادٌ من الجراد [i.e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.)

A cause, or means, or an occasion, of فساد [i.e. badness, evilness, corruptness, unsoundness, &c.; or making, or rendering, bad, evil, corrupt, &c.; (M, A;)] contr. of مصلحة: (S, O, Msb, K) pl. مفسدة. (A, Msb.) One says, هَذَا الْأَمْرُ مُفْسِدٌ لَّكِنْذَا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هُمُ من أَهْلِ المَفْسَادِ لَا مَلَائِلُ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.)
He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; or a meaning perceived by the intellect; he rendered apparent, clear, or expounded, or interpreted, it; and these and signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and signifies the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning; and 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.], if the meaning be [thus explained], He produceth the bird from the egg, this is : and if the meaning be [thus explained], He produceth the believer from the unbeliever, or the knowing from the ignorant, this is ; the explaining the meaning of that which is equivocal, or ambiguous, i.e., what is not understood without repeated consideration. Also , and has the last of the significations assigned to it below as a subst.; it is postclassical; He (a physician) examined, or inspected, urine, (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.)

see the preceding paragraph, in six places.

see the next following paragraph.

He asked him to explain, expound, or interpret, such a thing to him: (S, Msb, TA:) and is like (TA.)

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.]
and طسفة (S, M, Msb, K) and طسفة and فسطاط and فسطاط and فسطاط and فسطاط (S, M, K; the T in the last two, as it is not found in the pl., being a substitute for the [former] ط in فسطاط or rather for the [latter] س in فسطاط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسطاط together, whereas the two identical letters in فسطاط are separated, (M,) and فسطاط and فسطاط (K,) altogether eight different forms, but MF observes that Esh-Shihâb El-Kastalânee 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, Msb;) or a great tent: (Mgh;) or a kind of structure (M, Z) used in travelling, less than the سرادر or the kind of structure called سرادر: (K;) pl. فساطط فساطط فساطط فساطط فساطط for which they did not say فساطط فساطط فساطط. (M, TA;) Hence فسطاط 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: (Msb;) the place of assemblage of the people of a كورة [which means a city, and a district, or region], (Lth, Az, K;) around their general mosque: (Az, TA;) or you say, فسطاط مصر, meaning the place of assemblage of the people of the مصر [or city], around their congregational mosque. (M;) فسطاط [so in two copies of the S] is [a name of] The city of مصر [the metropolis of Egypt]: (S;) or فسطاط is also the proper name of مصر، (K, TA;) the city so called, (TA;) which was built by 'Amr Ibn-El-'Ás; (K, TA;) the city of مصر in old times; as also البصرة. (Msb;) and البصرة. (TA;)


quarterly

is said to signify primarily *it* (a thing) *went forth*, from another thing, *in a bad*, or *corrupt*, manner.

One says, \( \text{تَقَسَفُ ُﺔَبْطﱡﺮﻟا} \) or \( \text{بَطﱡﺮﻟا ْﻦَﻋ ﺎَﻫِﺮْﺸِﻗ} \). The fresh ripe date came forth from its skin; (S, O, Msb, K) as also \( \text{قَوْسُﻓ} \) and in like manner \( \text{قَسُﻓ} \) is said of anything as meaning it came forth from its integument: so says EsSarakustee. (Msb.) \( \text{قَسُﻓ} \), aor. \( \text{قَسَﻓ} \) and \( \text{قْﺴِﻓ} \), (S, O, Msb, K) the latter aor. mentioned by Akh, (S, O, Msb,) inf. n. \( \text{قَسُﻓ} \), (S, Mgh, O, Msb, K) and \( \text{قَسُﻓ} \), (S, O, K) or this latter is a simple subst.; (Msb;) and likewise \( \text{قَسُﻓ} \), like \( \text{كَرِم} \), (K, TA,) mentioned by Lh, but not known by Ks; (TA;) \( \text{قَسُﻓ} \) He went forth from, departed from, or quitted, (Mgh, Msb, K) the right way, (Mgh, K) or the way of truth, (K) and the limits of the law, (Mgh,) or the bounds of obedience; (Msb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K) or i. q. \( \text{قُسُﻓ} \) meaning as above; or he transgressed; or acted unrighteously, sinfully, wickedly, vitiously, or immorally]. (S, O, K. [See also \( \text{قَسُﻓ} \) below.) \( \text{قَسُﻓ} \) (in the Kur [xviii. 48], O, TA) means He departed 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 \( \text{مَآَ10} \) meaning he declined, or deviated, from obeying the command of his Lord: (O:) for \( \text{قَسُﻓ} \) signifies also he declined, or deviated: (K;) and hence the saying, \( \text{قَسُﻓ} \) \( \text{بَردة} \) \( \text{زَكَّابُ} \) \( \text{عَنْ} \) \( \text{قُضَادِ} \) \( \text{السَّبِيلِ} \). i. e. \( \text{The ridden camels} \)

declined [from the right direction of the way]. (TA.) Sometimes \( \text{قَوْسُﻓ} \) 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.) \[One says also,\]
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 \[The contr. of \] is the contr. of تَفْسِيق (O, K, TA:) one says فَسَقُهُ (O, TA) inf. n. تَفْسِيق (TA) He (the judge)
pronounced him to be characterized by فَسق q.v.: (O, TA:) he attributed to him فَسق.

(TA.)

7 انفسق see 1, second sentence. \[Hence,\] انفسق من الخير, said of the فَسق, He divested himself, or
became divested, of good. IDrd, O.)

فسق is an inf. n., (S, O, K,) or a simple subst., (Msb,) from فَسق q.v. (S, O, Msb, K:) unless as signifying [simply] A going
forth, or a departure, it is said to be a word unknown before Ellslám, 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 وَأَنَّهُ لَفَسق (O, K, [in the CK
لفَسق, a strange mistake,]) in the Kur [vi. 121]; (O,) or a relinquishment, or neglect, of the command
of God; (Lth, O, K;) and an inclining to disobedience; (Lth, O;) or also disobedience [itself]; (K;) or
i. q. فجور [meaning as above; or transgression; or unrighteous, sinful, wicked, vicious, or
immoral, conduct]: (O, K;) it is said by El-Isbahánee to be a more general term than كفر; applying to few sins,
misdeeds, transgressions, or acts of disobedience, or to little thereof; and also, to many, or much thereof; but is commonly known as applying to the latter: and it is related on the authority of Mālik that in the Kur vi. 146 it means such as is slaughtered: [being used as a subst.,] it sometimes has a pl., which is عقوق (TA.)

عُقُوقٌ (Lth, O, K) and عق في (Lth, S, O, K,) applied to a man, Always characterized by عق في. (Lth, S, O, K,) عق في يأوبإفأسق يأوبإفأسق [O thou فاسق فاسق, (S, O, K;) like فسق, meaning فاسق, being determinate, as is shown by their saying فسق الحبيث, thus prefixing عل to فاسق الحبيث: (S, O;) and to a woman they say قطام, يأوبفساق, like فسق; (S, O, K;) meaning فاسقة يأوبإفاسقة [or rather فاسقة يأوبإفاسقة.]

عُقِّقَةِ, with fet-h, [often pronounced عقِّقَتْ, فسقَيْةِ,] a post-classical word, [arabicized, from the Lat. piscina, ] i. q. مَتَوَّضَأ مَتَوَّضَأ [properly مَتَوَّضَأ ] A place, here meaning a tank, or basin, in which the ablution termed عوضُو 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. عَسَاقٍ. (TA.)

عَسَاقٍ: see عَسَاقٍ عَسَاقٍ: see عَسَاقٍ عَسَاقٍ Going forth, or departing, or one Who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from the bounds of obedience; (Msb;) disobedient [to God;] (Mgh, TA;) transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral;] mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person
fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so is a more general term than كاذب and is a more general term than فاسق (El-Isbahânee, TA:) accord. to IDrd, (O,) the unbeliever is thus called because of his devesting himself, or becoming devested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAar, S, O, Msb, K,) nor in their poetry, (IAar, S, O, K,) though it is an Arabic word, (IAar, S, O, Msb, K,) and a chaste one, and the Kur-án has used it: (IAar, Msb:) the pl. is فاوسة (Msb:) applied to women, signifies [generally meaning adulteresses, or fornicatresses]. (TA.) — The five animals, or living things, (لخ، الخمس) are metaphorically termed فوسة [as though meaning Transgressors] (Mgh, Msb) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of freedom from إحرام and in the state of إحرام, and in prayer, which is not rendered ineffectual thereby: (Msb:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

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

The rat, or mouse; syn. فأرة: (S, O, K,) so called because it comes forth from its hole upon people: (O, K,) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فاسقة. (TA.)

More, or most, characterized by فقس. The Arabs say, لَعْنَ اللَّهُ أَفْسَقَ وَأَفْسَقَكَ, meaning, [More, or most, characterized by فقس, of us, or of me and thee]. (Fr, O.)
Q. 1

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 He was, or became, behind, &c.: the verb being intrans. as well as trans. [unless be a mistake for , the pass. form, of which an ex. occurs in the O and TA]. (K.) Accord. to IAar, a foreign word (عجمية), arabicized. (O.)

See the next paragraph, in two places.

The last, in coming in, of the horses in a race; (S, O, K;) as also and and : (K;) also called the . (S, O.) [In a copy of the S, in art. for ] And hence, (S, O,) applied to a man, Low, base, ignoble, vile, or mean: (S, O, K;) the vulgar say . (S, O.)

And 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.)
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 hardiness. (TA.) He weaned the boy; (AA, O, K) as though a dial. var. of فصل.

2 فصل: see the paragraph here following.

4 He pronounced against him (i.e. against another man, Lth, O) that his goods were bad; syn. ﺔَﻟْﻮُﺴِﻓ (O, TA;) or ﺀَﻬْﻠَﺴُﻓ (K; [app. a mistranscription for ﺔَﻬْﻠَﺴَﺘْـﻓِا...]) He plucked the young palm-tree from its mother, and planted it in another place. (O.)}

8 Low, base, ignoble, vile, or mean; (S, M, O, Msb, K) such as has no manliness, or manly virtue, (M, K) and no
hardiness: (TA:) pl. [of pauc.] فسَلَ (S, O, K) or فْسَلُ (M, K) or both, (TA,) and [of mult.] فسَالُ (S, M, O, K) and فسَالةٌ (M, K) and فسَل (M, K) and فسَلٌ (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. فسَلٌ (M.) Also, the former, Anything bad, corrupt, vile, base, abominable, or disapproved. (TA.) [The pl.] فسَالُ, applied to dirhems, or pieces of money, means Bad; or such as are termed فَزُوف. (TA.) And فسَل signifies also Cuttings from grape-vines, for planting. (AHn, M, K. *)

فسَل Foolish, stupid, or unsound in intellect or understanding. (AA, O, K.)

فسَل The young ones, or small ones, of palmtrees, like فُوَدَيٌ: (S, O, Msb;) as also فسَلُةٌ: (S, O:) or [the former signifies] such as are cut from the mother-tree, or plucked from the ground, (Mgh, * Msb,) of the young ones, or small ones, of palm-trees, (Mgh,;) and then planted; (Mgh, Msb;) and فسَلُةٌ signifies one thereof: (Msb;) [i. e.] فسَلُةٌ signifies [a sucker, or an offset, of a palm-tree: or] a small palm-tree: and فسَلُةٌ is its pl., as also فسَالُ (M, K,) and فسَالٌ (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of فسَلٌ which is properly speaking a coll. gen. n., like as زِغْفَانٌ is pl. of زَغْفِانٌ. (Msb.)

فسَالَة The filings (سَحَالَة) of iron: (S, O:) or the portions that become scattered about, on the occasion of beating [or hammering], in the manufacturing, of iron and the like thereof. (M, K.)

فسَالَة: see فسَل, in three places.

فسَلَة A woman Who, when her husband is desirous of compressing her; (S, M, O, K,) urges an excuse to him, (S, O,) or says to him أنا أُحَاضَ, (M, K, *) and the like thereof, (M,) in order to repel him (M, K) thereby: (M:) such, and the مسَفُوفة [which belongs to the same category] the Prophet cursed. (O.)

فسَولُ: see فسَل.
emitted a noiseless wind [or a puff of wind] (Msb, K, TA) from his anus. (K, * TA.) [Hence the saying, طَرَبُ بينهم، or فِسَابِينِنا الْطَرَبِانَ.]

6, said of a man, He protruded his posteriors: (M, TA:) and *Tyler*, said of the [beetle called] خنفساء, It protruded its podex for the purpose of emitting a noiseless wind: (S, TA:)

but As says that it is with hemz. (TA. See 6 in art. فَسَا.)

is a dial. var. of الفُسا [i.e. فَسَا is a dial. var. of فَسَا, expl. in art. (K.)

: see the paragraph here following.

A single noiseless emission of wind from the anus: and] has for its pl. [فسوات, agreeably with rule, and also] فَسُوا, which is [anomalous,] like شُهْؤُه pl. of شَهْوَة, which see. (TA.) [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 ضِعْف [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i.e. فَسَوَة] the ضِعْف, and app. فَسَا also (mentioned among the addenda to this art. in the TA,) is a plant (شَجيرة) like the خُنْكَشَخَش [or poppy], from the fruit of which no great utility is derived: so says IAth. (TA.)

[See also خَسْوَات الضِعْف, in two places.] فَسَوَات is an appellation of Certain truffles (كَمَأَةٍ); (K;) a species of كَمَأَةٍ; (M;) said by AHn to be the species thereof called الفَعْلِ; (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 water

[ q. v.]. (TA.)

فساء an inf. n. of 1; (M, K;) or a subst. therefrom [signifying : A noiseless wind from the anus]. (S, Msb.)

فسو A man who often emits a noiseless wind from the anus; (S, M, K;) as also فسأء. (M, K.)

فسية [originally فسية] dim. of فسواء. (TA.)

فساء: see what here follows.

الفسأة (S, M, K) and الفسأة (M, K) and (TA) The beetle called فكسأة, 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., أُفِّحَشُ. فكسأة: see the next preceding paragraph. __ It is an appellation of The insect called قرني فيفة resemblance the beetle called فكسأة, or somewhat larger than the latter, with long hind legs, and with a speckled back: for the, as the explanation of theTA, in art. theTT, in that art., as from theTT, theTT: what I have here substituted for these is evidently, in my opinion, right.

فسأ من الفرسان [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.)

الفورس The anus [as being the place of emission of the فسأء. (TA.)

فسأة [How near is his mouth to his anus!] is a prov. [expressive of wonder at a man's shortness: see مسأة, in art. مسأة. (S.)
 Shaykh al-`Uthaymin

1. **Fash al-Walab**
   
   فَشَّ الْوَلَابِ (S, A, K) aor., inf. n. فَشَّ (S, TA,) *He made the wind, (S, A, K,) and the butter, (TA,) to come forth from the milk-skin, or butterskin, (S, A, K, TA,) by loosing the tie round its mouth. (TA,) And فَشَّ السَّفَاةُ He loosed the tie of the skin, and opened its mouth, after blowing into it, so that the wind came forth from it. (Mgh.) [Hence the prov.,] لَا فَشَّتُكَ لَا حَلَبَتْكَ

2. **Fash al-Walab**
   
   I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin, or butter-skin: said to a man who is angry: (T, S:) or I will assuredly remove thy boastfulness, &c.: (TA:) or I will assuredly take away thy pride, and thy vanity, or vain glory, or conceit, &c.: (Th:) or the meaning is I will assuredly mulet thee, &c.; lit., milk thee]. (Kr.) See also فَشَّ النَّاقةُ (S, K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He milked the she-camel quickly. (S, K,) And فَشَّ الْضَّرْعُ He exhausted all the milk of the udder. (TA,) [Hence also, فَشَّ الْوَلَامِ It (a medicament) Caused the swelling, or tumour, to subside. ] (See also 7.) And فَشَّ الْفَغْلُ (IKtt, L,) or فَشَّ الْبَابِ (Mgh, Msb,) [aor. — ,] inf. n. فَشَّ (IKtt, L,) *He opened the lock, (IKtt, L,) or the lock of the door, by artifice, (Mgh, Msb,) without a key, (IKtt, L,) or without its key: (Msb:) from فَشَّ السَّفَاةُ (Mgh,) __ And accord to Lth, (O,) the meaning is The seeking repeatedly, or in a leisurely manner, after pilfering, or petty theft]: (O, Msb, K,) it is the inf. n. of فَشَّهُ, aor. — : (O, Msb,) and Lth, (O,) or Az, (Msb,) cites as an ex.,

* غَنَّ وَلِيَاهُ فَلا نَفَشُهُ *

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1. "Fash al-Walab" is a verb phrase in Arabic that means to make something come forth, particularly the wind from the milk-skin or butterskin. It is used metaphorically to describe various actions or events. The text provides context and explanations for the usage of this phrase in different scenarios.
[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, Msb.) __ And فَشَّ, aor. ًـ, inf. n. فَشَّ, aor. لَجْرًا, (S, O, K.)

He compressed a woman. (Iktt, TA.) __ And He ate; as a trans. verb. (TA.)__ And فَشَّ الرُّجُلِ, (S, O, K.) aor. ٌشَفُّ, (O,) [inf. n. فَشَّ,] The man eructed, or belched. (S, O, K. [A meaning assigned by Freytag to 4 also, as on the authority of the S,]

Page 2400

in which I find it assigned to ُشَفَّ only.) __ And ُشَفَّ also signifies The blowing gently, or softly. (TA.) __ And

The breaking wind gently, or softly. (IAar, TA.) __ And The uttering calumny; (O, K;) thus accord. to IAar, with فَشَّ among the people. (TK.)__ And فَشَّ الْقُومِ, inf. n. فَشُّ, The people, or party, became in good condition, or fat, after leanness: mentioned here, and also in art. ُشَفَّ, in the L. (TA.) __ And فَشَّ is syn. with فَاشَ as meaning He gloried, or boasted, and magnified himself, imagining [in himself] what he did not possess. (TA in art. ُشَفَّ)

4 The people, or party, went away, and fled quickly. : and so with ُشَفَّ. (TA.)

7 The blasts of wind came forth from the skin, (S, Mgh, *) on its being felt, (Mgh,) and from the like thereof. (S.)__ And The milk flowed forth by reason of the wideness of the orifice of the teat. (TA.)__ And انْفَشَتْ الْجُرحُ [and likewise ُشَفَّ accord. to modern usage,] The wound [and the swelling or tumour] ceased to swell, or be inflated. (ISk, S) __ And ُشَفَّ عَنِ الأمرَ He (a man) became remiss and indolent in the affair: (S:) he turned back from it through weakness and impotence; like ُشَفَّ. (TA in art. ُشَفَّ) He was, or became, cowardly; weak-hearted. (TA.)
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

And He sprinkled his urine; (IDrd, O, K.) as also

The fruit of the [q. v., a kind of trees, of which one species is said to be also called خروب; but see the next sentence]; (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un.

And The [species of trees called خروب [which name is now commonly applied to the carob, or locust-tree; ceratonia siliqua]; as also فشوش, (O, K;) and فششف, (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies a [n. un. of خروب], accord. to AA. (O.) Also Foolish, or stupid. (IAar, O, K.) And

Places in which water collects and remains: and a depressed piece of ground into which water pours and where it remains: (O, K;) so says Ibn-‘Abbád: [but] ISh says that

means [a wide, depressed, piece of ground,] such as is not very deep. (O.) Also, and فشوش, [this last said in the TA to be written by Sgh with kesr, but it is not so in the O,] A [garment of the kind called] كساء such as is thick (IAar, O, K, TA) in texture, (TA,) fine in the yarn; (IAar, O, K, TA;) called by the vulgar فشوش; (O; in the TA فششف) or, as some say, فششف signifies a thick كساء؛ and فشوش, a thin, or flimsy, كساء, such as is scanty in the yarn. (TA.)

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 the الضّروطُ عندَ الجَمَاعٍ, which may be a secondary meaning, but is not the meaning in what here follows). (O, K,) [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,
nor of becoming altered; and it is said in relation to an angry man who is not able to become altered: (L:)

is the making the wind to come forth from a (Meyd.)

: see the next paragraph.

A female slave who emits noiseless wind from the anus; as also [an evident mistranscription for ]: (IAar, in TA:) [or] a woman from whom wind issues on the occasion of

time: 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 ; and the latter, to ; two epithets occurring, with , in a verse of Ru-beh. (O, TA.) ___ And, applied to a woman, i. q. [i. e. ]: (O, CK, TA:) thus correctly, with ; in some copies of the K with ; and in others, with . (TA.) ___ And A woman who sits upon the 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 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 , in three places.

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.)

One who opens locks by artifice, (Mgh, Msb.) without their keys. (Msb.) See also , last sentence, in two places.
A man who inflates himself with lying, and arrogates to himself that which belongs to another. (TA.) See also ُشُهُ، last sentence.

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.)
فَشَأَ

1. (O, K.) aor. هَفَشَأَهُ as also أَفُشَأَهُ; He magnified himself; or behaved proudly, or haughtily: (O, K.) [or he gloried, or boasted: for] الفَشَأَ is from الفَرْخُ, (Ibn-Buzurj, O,) [or] syn. with الفَرْخُ.

2. (K.) أَفَشَأَ see what here precedes.

3. (K.) أَفَشَأَ It (a thing) spread. (S, O.) One says of a disease, تَشَأَفَتْ, (AZ, S, O,) or تَشَأَفَتْ, (K,) and تَفَشَى, and أَفَشَأَتْ, It spread among them: (AZ, S, O,) and أَفَشَأَتْ أَهْمَأَتْ it became common, or general, or universal, among them. (O.) أَفَشَأَ بَيْهُ He mocked at him, or derided him. (O, K.)
1. فَشَجَ He parted his legs, or made an opening between them, (A‘Obeyd, S, O, K,) but less than is denoted by فَتَفَجَّحُ, (A‘Obeyd, TA,) previously to making water; as also فَشَجَ, (S, O, K,) inf. n. فَتَفَشَجَ (, A‘Obeyd, TA,) 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 فَتَفَشَجَ [likewise] is syn. with فَتَفَحَ [signifying the same as فَشَجَ]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And فَتَفَشَجَتَ, (T, TA) and فَتَفَشَجَتَ, (T, O, TA,) as also فَتَفَشَجَتُ وَفَتَفَشَجَت, (IAar, 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 فَشَجَّهُ عَنْهُ, and فَشَجَّهُ فَشَجَّهُ, (TA in art. فَشَجَ) He declined, deviated, or turned aside or away, from him, or it; like فَشَجَ. (TA in art. فَشَجَ) 2. فَشَجَ see the foregoing paragraph, in two places.

3. فَتَفَشَجَ see the same paragraph, in two places.

4. فَتَفَشَجَ see the same paragraph.

5. فَشَجَّهُ عَنْهُ, and فَشَجَّهُ فَشَجَّهُ; (TA in art. فَشَجَ) He declined, deviated, or turned aside or away, from him, or it; like فَشَجَ.
Fashīḥ

1. ḥashīḥ | aor., (K) inf. n. | ḥashīḥ | (TK) He (a man, TK) parted his legs, or made an opening between them; (K) like ḥashīḥ; both mentioned by Th, on the authority of IAar; (TA) as also ḥashīḥ, (K) inf. n.; and likewise with ḥ, as mentioned by Th. (TA) And ḥashīḥ, and ḥashīḥ, He declined, deviated, or turned aside or away, from him, or it; (K) and so ḥashīḥ and ḥashīḥ. (TA)

2. ḥashīḥ see above, in two places: and see also what here follows.

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Tafṣṣalḥ

5. ūṭṭalḥ She (a camel) parted her hind legs widely; syn. tafaḥṭ | (K, TA) [to be milked, or] to stale; as also ūṭṭalḥ; (TA) and so ūṭṭalḥ. (K) And ūṭṭalḥ He compressed his young woman. (K)

7. ūṭṭalḥ see the next preceding paragraph.

Fashāḥ

7. ūṭṭalḥ, [indecl.,] like Fushāḥ, ḍamūṣ [or hyena, or female hyena]. (K)
It overspread it and covered it; (S, O, K) as also (K) inf. n. (TA) It covered the eye. (TA) And (S) was, or became, wide and spreading; as also and (TA) signifies in like manner he struck him with the whip; (S) or so (O, K)

Sleep came upon him and overpowered him; (As, O, K * TA) and rendered him heavy, lazy, or torpid. (O, TA)

Children were, or became, numerous. (O) And in another trad. occur the words, meaning [What is this judicial decision that has spread abroad? (O) [and the like

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Children were, or became, numerous. (O) And in another trad. occur the words, 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 ْفُشَاغ signifying a certain plant:] but this is differently related; some saying thus; and some، ْتَشِعْنَت [app. a mistranscription, perhaps for ْشُعِبت، q. v.]. (TA.) One says also، ْتَفُعْشَت، i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) ___ And ْتَفِعْشَت the ٌبيبَوت a man, S, O) entered among the houses, or tents; (S, O, K,) and disappeared among them. (K, * TA.) ___ And ْتَفِعْشَت the ٌمرَأَة He devirginated the woman. (S, O, K: more fully expl. in all of these by the words دَخَل بِرَجلِيَّة وَأَفْتَرَعَهَا.)

ْفُشَاغ It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1.

ْفُشَاغ A [Substance like] cotton ْقُطِنَة, in the interior of the reed, or cane: and also a substance that flies about from the interior of the ْصُوْقَلاَة, and in the K without the teshdeed, i. e. the plant, or herb, thus called, (Lth, O, K,) which is the ْصَاصْتَي [O]; and this is that whereof the children of El-‘Irák eat the interior. (TA.) ___ And The [Species of convolvulus called] ْلِبَلَاب q. v., (K, TA,) which mounts upon trees, and twines upon them. (TA.)

ْفُشَاغ, (S, [thus written in my copies and others also,] and so in the Mgh,) or ْفُشَاغ and ْفُشَاغ and ْفُشَاغ and ْفُشَاغ and ْفُشَاغ, (O, K, said in the former to be like ْفُشَاغ) and ْفُشَاغ صراح and ْفُشَاغ مَكاء and ْفُشَاغ غرَاب 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.)

ْفُشَاغ: see the next preceding paragraph. Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.)
A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.)

And ٌغﺎَﺸَﻓ A spreading forelock [of a horse]; (S, O, K;) as also ٌغﺎَﺸَﻓ. (O, K.)

And ٌغﺎَﺸَﻓ A man having the fore tooth projecting. (Lth, O, K.)

And ٌغﺎَﺸَﻓ Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.)
\( \text{ успех } \)

1. \( \text{ успех } \) (S, O, Msb, K,) aor., (O, Msb, K,) inf. n. \( \text{ успех } \); \( \text{ успех } \) (O, Msb, K,) aor. \( \text{ success, } \); and \( \text{ успех } \), aor. \( \text{ success, } \): two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-\( \text{اُن } \), and the latter agreeable with a reading of the same verse by El-\( \text{اَّن } \) El-Basree; (O,) \( \text{ He was, or became, cowardly, } \) (S, O, Msb, K,) and weak, (O, K,) or weak-hearted, (Msb,) and flagging, remiss, or languid, (K,) and timorous. (TA,) \( \text{ فَشَلَتَ فَشَلَتُ } \) (K, * TA, [in the CK فَشَلَتْهُ ], the pronoun relating to فَشَلَتْهُ ) inf. n. فَشَلَتَ (TA;) and فَشَلَتْهُ (O, K, * TA,) thus accord. to the M as well as the O, (TA,) i. e. فَشَلَتْهُ (O,) or فَشَلَتْهُ (TA;) [in the K فَشَلَتْهُ alone, i. e. without any complement, as though it were intrans.; or فَشَلَتْهُ , 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 فَشَلَتْهُ [mentioned without any complement, as though intrans.;] (K, TA;) said of a woman, (O, K, TA,) in relation to the فَشَلَتْهُ (K,) which is also called مَفَشَلَتَهُ (IAar, O,) meaning She hung a ثوب [or piece of cloth] (thus in the O, in the TA her ثوب,) upon the [camel-vehicle called] جَذَّهَجَر, then put it [or drew it, or the main part thereof,] within it, and bound its extremities to the [or four pieces of wood that form a square frame upon which it is fixed (see its sing. فَجَرَة )], this being [beneath her (see فَشَلَتَ) so as to be to her] a preservative from the heads of the [curved pieces of wood called] ءﺂَنْحَأ [pl. of ئِنَحَة q. v.] and the [apparatus called] بَاتِقَأ [pl. of هَبْتِق q. v.] and the knots of the cord called مُصُق [pl. of رَمَصَم q. v.]; (O, TA;) so says Ish. (TA.)

2. فَشَلَتْ and 4: see the preceding paragraph.

5. فَشَلَتْ, said of water, It flowed. (S, O, K,) And He took a wife (ISH, O, K) منهم [from among them, probably meaning persons not of his own kindred: see فَشَلَتَ]. (ISH, O,) See also 1.
F̣aṣl
Weak; (S, O, K;) or weak-hearted; (Msb;) cowardly; (S, Msb, K;) flagging, remiss, or languid; (K;) and accord. to the K, F̣aṣl signifies the same, and one says, رجل خشل فشل and رجل خشل فشل; 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, رجل خشل فشل and خشل فشل; i. e., with ش in both and with س in both; not that it is with fet-h in both and like F̣iṭḥة: (TA:) [I find, however, F̣aṣl mentioned in art. خشل F̣اصل in the K, and also, as from Ibn-‘Abbād, in the same art. in the O; and as F̣اصل is agreeable with a general rule as part. n. of F̣اصل I think it probably correct;] the pl. is أفْشَالَاتْ فُشَالَاتْ (S,) or فُشَالَاتْ (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,)

\[
\text{ولا شيء مما يأكل الناس عندنا}
\]

by the phrase being like the أَفْشَالَاتْ المَلْعُونَة (O, TA; *) the phrase being like أَفْشَالَاتْ المَلْعُونَة in the Kur [xvii. 62], i. e., [so that the verse means, And there 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 س [i. e. F̣اصل], and thus does not need any paraphrastic interpretation. (TA.) See also what next follows.

F̣aṣl (O, K;) or فشل, (S;) but said to be with kesr, (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 F̣aṣl or the curtain of the F̣aṣل. (IAar, O, K;) [See a description thereof in the latter sentence of the first paragraph.]

فَشَل: see F̣اصل, in four places.
The head [or glans] of the penis: (S, O:) and the head of any penis having a large glans: (CK: in the text of the K as given in the TA, [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 عبَّدٍ لً and in [the proper name] زيد لٍ: but it may be from some other word than فيشة, both have the same meaning, [or, as is said in the TA in art. فيشة, both have the same meaning,] and, if so, the ل may be augmentative, which is more agreeable with analogy: (TA:) the pl. is فيشل, (K,) and is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) ___ [The pl.] فيشل signifies also a name of Certain trees. (K.) ___ [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called الفياشل.]

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

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. (IAar, O, K, TA.)

The gizzard, or the crop, of a bird: (TK voice [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].)
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. It (a thing) became widespread, 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. ضيَع and in the present art.;) or he took to doing an affair that did not concern him. (TA in art. ضيَع, and Ham p. 33.) The affairs of the people became discomposed, or disordered; syn. أتفرقت. (Msb.)

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.) افْشَىُ اللهُ ضيَعُهُ "He had numerous cattle, (T, K, TAr,) such as sheep or goats, and camels, &c., pasturing at large, (K, TAr.)

The ulcer, or sore, became wide, (K, TAr,) and blistered, and corrupt, by reason of third purulent matter. (TAr.)

It (a thing) became wide. (S.) And تفَشَّتُ الفَرَحةُ The ulcer, or sore, became wide, (K, TAr,) and blistered, and corrupt, by reason of third purulent matter. (TAr.)
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.]

And *The ink infiltrated into the paper* upon which one had written, it (the paper) being thin. (TA.)

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

*Fَشَيْاَءَ,* The multiplication by propagation, and the numerousness, of cattle. (K.)

*فاَشِيَةَ,* sing. of *فَوَشَىْنَ (شَيْيْخَةَةَ,) 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., ضَمْنَىْ فَوَشَيْيْكْمُ حَتَىْ تَذَهِّبْ فَحْمَةَ العِشْاَءَ [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.)
فصل

1. [aor., accord. to rule, — , and inf. n., accord. to Gollus, فَصَّ، فَصُّ] **He separated it** from (من) another thing; (S, A, K;) as also فَصَّ, (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.) فَصُّ, inf. n. فَصُّ الجَرح, aor. — , inf. n. فَصِّيَّصَفْ, (S, M, O, K,) like فَزَرْ (S, O;) **The wound became moist, and flowed:** (S, O, K;) or flowed: or flowed with somewhat, not much. (M.) And فَصُّ الْعَرْقُ said of the [locust, or cricket, called] بَدْنُج (Sh, O, K,) inf. n. فَصِّيَّصَفْ (M, O) and فَصُّ, (M,) **It uttered a sound.** (Sh, M, O, K;) And, said of a child, (AA, O, K,) inf. n. فَصِّيَّصَفْ (AA, O,) **He uttered a weak weeping,** (AA, O, K, TA,) like whistling. (TA.) __ And فَصِّيَّصَفْ signifies also The being in a state of commotion; and twisting, or winding. (M.) And one says, فَصُّ مَا فَصَّ فِي يَدَ يَكَى شَيْء, (IAar, M, O, K,) aor. — , inf. n. فَصُّ, (M,) **Nothing remained, or became permanent,** (IAar, O, K,) or accrued, (M,) in my hand, (IAar,) thereof, or therefrom. (M.)

2. فَصُّ الْخَانِم **He set a** (ة. v.) فَصُّ (q. v.) in the ring, or signet. (A.) فَصِّيَّصَفْ, (A,) inf. n. فَصِّيَّصَفْ بعِنَّه (O, K,) **He looked intently, or hardly:** (A;) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.)

3. فَصُّ لِي أَفْصَفْةٍ إِلَيْهِ مِنْ حَقِّ شَيْءٍ **He produced, or gave forth,** (Fr, S, K,) or gave, (M,) **to him somewhat of his right, or due.** (Fr, S, M, K.)

4. فَصُّ لِي أَفْصَفْةٍ إِلَيْهِ مِنْ حَقِّ شَيْءٍ **He produced, or gave forth,** (Fr, S, K,) or gave, (M,) **to him somewhat of his right, or due.** (Fr, S, M, K.)

5. فَصُّ لِي أَفْصَفْةٍ إِلَيْهِ مِنْ حَقِّ شَيْءٍ **He produced, or gave forth,** (Fr, S, K,) or gave, (M,) **to him somewhat of his right, or due.** (Fr, S, M, K.)

6. فَصُّ لِي أَفْصَفْةٍ إِلَيْهِ مِنْ حَقِّ شَيْءٍ **He produced, or gave forth,** (Fr, S, K,) or gave, (M,) **to him somewhat of his right, or due.** (Fr, S, M, K.)

7. فَصُّ لِي أَفْصَفْةٍ إِلَيْهِ مِنْ حَقِّ شَيْءٍ **He produced, or gave forth,** (Fr, S, K,) or gave, (M,) **to him somewhat of his right, or due.** (Fr, S, M, K.)
an interval, an interstice, or a gap; (L;) [and so, app., فَصُصَّ, aor. فَصَصَ, inf. n. فَصُصَّ, for] فَصُصَّ is syn, with فَصُصَّ. (TA.) And [hence,] He got out of or from (من) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And انفَرَجَتْ which means انفَرَجَتْ on the speech افَرَجَتْ. [i.e., app., I broke off from, or intermitted, speaking]. (L.)

8 see 1, in two places.

ما استفصَّ منه شياً He did not extract, get out, or elicit, from him, or it, anything. (S, K.)

R. Q. 1 فَصَصَ He told a narrative, or story, truly; (IAar, K, TA;) as though from its فَصَصَ [q. v.,] and فَصَصَ. (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 فَصَصَة [q. v.]. (M.)

R. Q. 2 تَفَصُّصُوا عنه They dispersed themselves, and took themselves away, from him, (K, TA,) from around him; and took fright, and ran away at random. (O, TA.)

Page 2403

فَصُّ, of a ring, or signet, (S, M, A, Msb, K,) signifies [The stone, or gem, or] what is set therein, (Lth, M, L, Msb,) of a different substance therefrom; (Msb;) and is also written فَصُّ, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Farábee; (Msb;) and فَصُّ; (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.] فَصُوس (S, M, A, Msb, K) and فَصُوص (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 كعْب. ___ A clove (S, A, O, K;) and so فَصَسَة (S and L in art. سن.) ___ The yolk of an egg. (M, voce مَح.) ___ The bubbles of water. (M.) ___ What leaps, or leap, up, [i.e., the particles that leap up, in effervescence,] of wine. (M.) ___ The black (حدقة) of the eye: (M, K;) or the pupil: for you say, عرفت اللَّيْطَاءَ فِي فَصِّ حَدْقِهَ I knew vehement hatred in the pupil of the black of his eye]: and رمُوه بِفَصَوس أَعْيَنِهِم 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, Msb, 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.] فَصُوس (M and [of mult.] فَصُوص (S, M, A, Msb;) or, as some say, contradicting AZ, the فَصُوس are the مَجَارَـب (M, Sh, TA:) and ISh says, in the Book of Horses, that the فَصُوس of the horse are the جِنَابات the جِنَابات; these being the bones of the pasterns. (TA.) One says of a horse, ﴿نِإ فَصُوسِ ﺔَﻤِﻈَّﻟِ﴾ 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,] فِي فَصِّ لَنْتَ بِفَصِّ لَنْتَ [in a copy of the A, حَرَازَ الفَصُوس; and in the TA, ضرار; 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-ÁAbbáś; or [originally] from فَص in the first of the senses expl. above, accord. to IDrd; (Mtr, cited in De Sacy's Chrest. Arabe, see. ed. ii. 232;) 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. مفصله; (M; and Mtr ubi suprà, and L;) or أصله; (M; and Mtr ubi suprà, and L;) and خرج منهه; (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. حقيقته, (M, L, TA,) and كنهه, i. e. جوهره, and مخبره. (L, TA:) or its real, as opposed to its apparent, state; syn. (A, TA.) Hence the saying, (S, Msb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-Owwâm, (TA,) or of 'AbdAllah Ibn-Jaafar Ibn-Abee-Tálib, (Mtr ubi suprà, and TA,)

* وَيَأْتِيكَ بِالْأَمَرِ مِنْ فَصِّهُ

[And he will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; &c.: but it appears to be originally without و, forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, *

A, * Mtr, TA:) or he will tell thee the thing, or affair, distinctly. (Msb, TA. *) You say also, قرأت في فَصٍّ الكِتاب كذا [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, فصوص الأخبار [The most essential parts or particulars of narrations]. (A.)

فَصّ: see فص, first signification.

فَصّ: see فص, first signification.

فَصّ: see فص, former half.

فَصِّ: see فص, first signification.

فَصِّ: [as an inf. n.: see 1. Also] Datestones نوى clean, as though oiled. (Ibn-'Abbâd, O, K.)

فَصَّ: [A cutter, or an engraver, or a seller, of فصوص, or stones, or gems, for rings or
signets], (TA.)

[Faqṣṣ] : see what next follows.

[Ｆِقَاسَ] (S, Msb, K) and [Ｆِقَاسَ] (M) A certain plant; (K) i. q. [a species of trefoil, or clover], (S, M, Msb, K) a food for beasts, or horses and the like, (TA,) before it dries up; after which it is called [قَتَ] (Msb:) or i. q. in its fresh state: (M:) also written with [س]: (TA:) originally, (S, M,) in Pers., (S, M, K,) [ْتَسْفِسِإ] (S, M, Msb,) or [ْتَسْبِسِإ] (S,) or [ْتَسْبِسِإ] (K, and so, accord. to the TA, in the hand writing of Az,) or [ْتَسْبِسِإ] (CK:) pl. [ُفِقَاسَ] (S, M, Msb.)

[Fِقَاسَ] Hardy; strong; (O, K, TA;) applied to a man. (TA.)

[Fِقَاسَ] The lion. (O, K.)

[Fِقَاسَ] [A ring, or signet, having a نَصْ set in it]. (A.)
فصح

1 فصح , (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. — ] inf. n. فصح, (KL,) or فصح, (Mz;) or فصح; (so in other copies of the K;) or the latter also; (A;) and فصح; (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 فصح has this latter signification. (S, L, K.) And فصح, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprâ.) ___ And [hence] فصح, (S, Msb, K, and Mz ubi suprâ,) [aor. — ,] inf. n. فصح, (S, K) and فصح, (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 فصح فصح فصح below:)) or he (a foreigner) was, or became, good and correct in his language, or dialect: (S, Msb:) 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 فصح, q. v.: or he [a man] was an Arab [by birth, and therefore in speech], and he increased in فصح, (K:) and he was, or became, eloquent; (L;) thus used as syn. with بلغ [from which it is properly distinct]. (MF.) فصح [is said to mean] Daybreak has become apparent to thee, and its light has overcome thee: (K, * TA:) and some say, فصح [or,] accord. to Lh, فصح means daybreak came upon him suddenly. (TA.)

2 فصح: see 1, first sentence. ___ Also, He (a foreigner) made his tongue to speak Arabic. (A.)

4 افصَح: see 1, first sentence, in two places. ___ It is also said of urine, (K, TA,) as mentioned by IAar, 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* فصاحة *(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 به* and *افصح القول,* and *افصح الكلام,* but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of ،، أحسن، &c.: (TA:) *he spoke clearly, or plainly,* (A, *K, *)

Page 2404

*TA,*) to another; (A, TA,) *without indistinctness, or without concealment:* (TA:) [and] *he* (a foreigner) *spoke Arabic:* (S, A, Msb:) or *spoke Arabic correctly:* (ISk, Msb:) [and] *he* (a man of barbarous or vitious or indistinct speech) *spoke intelligibly.* (L.) And one says،، افصح في منطقه *He* (a child) *began to speak intelligibly.* (A, L.) And افصح فلان ثم ت صح *[He spoke Arabic, and then became good in his language, or dialect: so accord. to Er-Rághib, as cited in the Mz, 9th عﻮﻧ 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 *[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].* (Msb.) ___ Also *It* (a thing) *became clearly apparent, manifest, or evident.* (K.) One
The daybreak became clearly apparent; (A, * K;) the light of daybreak appeared. (S.)

And the man got clear out of such a thing; or escaped from it. (S, TA.)

We shall get clear out of our winter. (A.)

They (the Christians, S, A, K) entered upon, (S, K,) or celebrated, (A,) the festival called [or Easter], (S, A, K,) and broke their fast, eating flesh-meat. (TA.)

They celebrated the Passover: see al-fasih.

He affected the faculty, or quality, of [q. v.] (S, A, TA) in his speech]; as also: [S:) or he made use of the faculty of; or, as some say, [but accord. to general analogy, this signification seems to belong more properly to he affected a resemblance to those endowed with that faculty; [or made a show of] like as meaning he made a show of [i. e. forbearance, &c.; in which sense is more commonly used]. (TA.) See also 1, latter part.

I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. سنم.)

I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. سنم.)

Also A day cloudless by reason of cold; (ISH, T, TA,) or a day without clouds and without cold; as also. (K.) 

The festival of the Christians, (S, A, Msb, K,) [namely, Easter] when
they break their fast, and eat flesh-meat, (S, Msb,) after having fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called الْفَاسِخُ; thus with س and خ; more properly called] فِصْوَحُ: (Msb, TA.)

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 فَصْحٌ. (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 فِصْحَةٌ, 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 works, with فِصْحَةٌ (which see again) in the words themselves: as used by the vulgar, it means in which the rules of desinential syntax are observed: syn. مَعِربٌ: (L) [and sometimes it means] eloquent; syn. بلَغٌ. [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 فِصْحَةٌ (which see again) in languages or] clear, perspicuous, or distinct, in speech, or language; as also فَصْحٌ; (K:) but this latter is an intensive epithet, [being originally an inf. n.,] like عَدَلٌ: (TA:) [and sometimes it signifies] eloquent; syn. بلَغٌ [respecting which see what precedes]: (S, A:) or منْطِلَقٌ الْلِّسانِ [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 فِصْحَةٌ, and فَصْحٌ, and فِصْحَةٌ, (K, TA,) the last formed in the manner of the broken pl. of a subst., like قَضَبٌ; of which the pl. of قَصِيبٍ the fem. is فَصِيحةٌ, of which the pl. is فِصِيحةٌ, and فَصِيحةٌ, (K, TA,) And you say رجلٌ فَصِيحةٌ الْلِّسانِ. A
man whose tongue speaks Arabic correctly. (Msb.) And لسان فصيح i. q. طلق A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or an eloquent tongue. (A.) And فصيح signifies also Any one having the faculty of speech; (S:) [i. e.] a human being; (TA:) مجمع meaning that which is destitute of the faculty of speech; (S:) [i. e.] a beast; as also لم يل فصيح صامت [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 عون:) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.;) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazweenee in the Eedáh, cited in the same عون of the Mz:) and in language [in general], freedom from weakness of construction طعف التأليف q. v.) and from incongruity of words, combined with فصاحة in the words themselves: (KT:) and in a speaker [or writer] a faculty whereby one is enabled to express what he desires, with فصاحة in language: (KT:) or goodness and correctness in language, or dialect: (S:) or clearness, perspicuousness, or distinctness, in speech, or language: (K:) and [agreeably with an explanation of فصيح in the S and A &c.] it is sometimes used as meaning eloquence; syn. بلاغة [from which it is properly distinct]. (MF.)

فصح [More, and most, chaste, as meaning fra from barbarousness; &c.]: in the Kur xxviii. 34, it means
more clear or perspicuous or distinct [in tongue] (Jel.)

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

[or as a n. of place from أَفْصَحُوُا (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.]

مَفْصَحٗ: see مَفْصَحٗ Also Anything clearly apparent, manifest, or evident. (S.)
(S, O, K,) aor. فِصَدَّ(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 فِصَدَّ(S, * K,) َْﱂ ْمَﺮُْﳛ ْﻦَﻣ َﺪْﺼُﻓ ُﻪَﻟ
He has not been denied the entertainment of a guest for whom a camel has been bled by
the Msb, He bled him by opening a vein; agreeably with what here follows. And one says also,
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 فِصَدَّ 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;) فِصَدَّ being for ضِرْب فِصَدَّ, (S, M, O, K,) like فِصَدَّ فِصَدَّ, (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 ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص د ص d
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. (Yaakoob, M, O, L, K.)

[See ] ___ One says also, (O, L, K,) aor. — , inf. n., (L,) meaning He apportioned to him a gift, or stipend, and caused it to be transmitted to him. (O, L, K.)

means I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent. (ISh, O, L, K. * [Here is a pass. inf. n., used as a subst.]) ___ And, also, signifies The macerating [a thing] with a little water. (ADk, O, K.)

, and , The trees opened their gems, (M, K,) and disclosed the extremities of their leaves. (M.)

see 7. [Hence,] (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 flowing. (M.)

see 4. ___ Also, and , It flowed: (S, O:) or both signify it flowed in small quantity; said of blood. (A.) ___ See also what next follows.

He (a man) had his vein cut [or opened; i.e. he had blood taken from him by the opening of a vein; and so as used in the present day]. (Lth, L, Msb. *) ___ See also 1, first sentence.
A vein slit [or opened]. (M, K.) ___ And both signify also a man bled by the opening of a vein. (TK.) ___ Also, the former, Blood (S, M, O, L, K) obtained by the cutting [or opening] of a vein (S, O, L) of a camel, (L) and put into a gut, (S, M, O, K,) in the Time of Ignorance, (M,) and broiled: (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A, * L,) and to give it to the guest to eat, in a season of dearth. (S, O, * L.)

Dates kneaded and mixed with blood; (Ibn-Kuthweh, O, L, K;) as also (O,) thus termed by Ibn-'Abbád: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.)

A phlebotomist, or bleeder. (MA. [See also what next follows.])

[Bleeding, or (like) one who bleeds, by opening a vein]. (Msb.) ___ And (Al-fásadán) signifies The place [or the two places] of the running of the tears upon the cheek. (O.)

[Anc thou his place of bloodletting]. (A.)

[A lancet;] the instrument with which a vein is slit [or opened]. (O, Msb, K.)

Flowing; (M, K;) running: (K;) [or flowing in small quantity: see 7.]
1. فَصَعَ, aor. — , (Lth, O, K) inf. n. فَصَعَ, (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, عن (O, K,) فَصَعَ عمامته, (O, K,) He removed, or took off, his turban from his head. (O, K.) ___ Said of a boy [not yet circumcised], He withdrew his prepuce from his glans; and so فَصَعَ, (S, O, K,) said of a mare; She disclosed and concealed alternately her vulva on the occasion of staling. (Ibn-‘Abbád, O, K,) ___ فَصَعَ لَى بَكَدَا, (K,) inf. n. فَصَعَ لَى بَكَدَا, (TA,) He gave to me such a thing: (K) فَصَعَ لَى بَكَدَا, (K,) inf. n. فَصَعَ لَى بَكَدَا, he gave to me my right, or due: (Ibn-‘Abbád, O,) and he gave to him the property; as also فَصَعَ. (K.)

I made it go, or come, forth from such a thing. (Iaar, S, L, TA.) ___ See also 1, last sentence, in two places. ___ Accord. to Lth, فَصَعَ, 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.)
It went, or came, forth from a thing; or was made to do so; quasi-pass. of ُعَضَعَتْهُمْ مِنْ كَذَا (S.)

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.

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.)

Having the head always uncovered, by reason of heat and inflammation.

(A boy having the prepuce appearing (S, O, K) withdrawn from the glans. (S, O.) And [fem. of ُعَضَعَاء the head] signifies [app. as n. un., or fem., of ُفَرَّرُ q. v.; but it may here have some other of the meanings expl. in art. ُفَرَّرُ]. (IAar, K.)
فصل

فصل ١

He separated, or divided, a thing, and put apart, a thing, i.e. part thereof from part. And He made a separation, or partition, i.e. between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rághib: and I made a division, or separation, between, or among, the people, or party. Hence, the woman weaned her suckling. Hence also, i.e. from as first expl. above, The deciding of litigations, altercations, or disputes: like the deciding of the talk of the litigants. Such as decides, or distinguishes, between what is true and what is 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-Raghib, TA:) or the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged; (Ksh, O, K;) [an explanation of which a part is dropped in the CK;] thus accord. to `Alee: (Ksh:) or the [using of the] phrase ُ كلمة الفصل [Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art.] خطب in the Kur xlii. 20 means The sentence of God's deciding between mankind on the day of resurrection, (O,) which is called يوم الفصل. (TA.) And الفصل [alone] means The deciding judicially between what is true and what is false; (M, O, K;) and, (O, K;) sometimes, (O,) so the الفصل; (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.) هل هذا يوم آللدين هذا يوم الفصل, 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 بيفصل م عليه between the doer of good and the doer of evil, and every one shall be requited for his work and with that wherewith God will favour his servant the Muslim. (M.) And إن رك هو يفصل بينهم يوم القيامة فيما كانوا فيه يختلفون, 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 فصل الحكم [He decided the judgment, or judicial sentence]. (M.) فصل النظم, in the K, is a mistake: see 2. (TA.) فصل من الناحية (S, O,) or فصل من البلد (K,) or عن بلدك (M,) inf. n. فصل 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
The army went forth from the town or country: whence the saying of the Prophet respecting Ibn-Rawáhah, i. e. He was the first of us in going away from his house and his family and the last of us in returning to [it and] them. (Mgh.) And فصل فصل the first of us in going away, i. e. He was the first of us in going away from his house and his family and the last of us in returning to [it and] them. (Mgh.) And فصل فصل Such a one went forth from my presence or vicinage, or from me. (TA.) And فصل فصل 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 فصل فصل; when intrans., فصل فصل. (TA.) And فصل الكرم The vine put forth small grapes, resembling lentils or a grain similar thereto. (M, K.)

2 فصل النظم He put between every two of the strung beads [or pearls] a bead such as is termed فصل فصل like نصر، (TA.) [inf. n. تفصيل] He made the thing to consist of distinct portions or sections. (Msb.) And فصل الشاة (inf. n. فصل فصل فصل) I made the thing to consist of distinct portions or sections. (Msb.) And فصل الشاة (inf. n. فصل فصل فصل) He (a butcher) divided the sheep, or goal, into limbs, or members. (S, O, TA.)

[Hence فصل means also He cut a piece of cloth for a garment: and he cut out a garment: whence تفصيل تفصيل means The cut of a garment (See also De Sacy's Chrest. Ar., see. ed., i. 86-7.)] And [hence, likewise,] تفصيل تفصيل 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. مفصل فصل فصل فصل فصل فصل فصل لفصال فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل فصل 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forth, or away; like the intrans. فصل See 1, near the end.

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 فصلة. (TA.)

فصل
inf. n. of the trans. v. فصل [q. v. passim]. (M, Msb, K, TA.) [As a simple subst., it has various significations here following:

and is] sing. of فصول. (S, O.) ___ A separation, division, or partition, between two things. (M, K.) ___ The place of the مفصل [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 وصل [or limb, in the CK, erroneously, وصل]. (Lth, O, K.)

See also مفصل. ___ As used by the Basrees, [in grammar,] it is [A disconnective] like عماد as used by the Koofees:

(O, K:) thus in the saying in the Kur [viii. 32], إن كان هذا هو الحق من عدلك [II. If this, it, be the truth from Thee], هو is termed and لما is in the accus. case as being the predicate of كان. (O.) ___ Also sing. of فصول in the phrase فصول السنة [The four divisions of the year: namely autumn, winter, spring, and summer], expl. in art. زمن. (Msb: see زمن.) ___ 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 معفعول or that of the measure فاعل. (MF, TA.) ___ And The contr. of أصل [as denoting relationship]: there are أصول of relationship and فصول thereof; [the former meaning the stocks and] the latter meaning the branches. (Msb. [See also other explanations of فصل as opposed to أصل under the latter of these words ;] [It is also used as an epithet;] One says فصل قول A true say or saying: (M, K;) not false: thus in the Kur [lxxxvi. 15]: (M.) or فصل قول [Note] there means distinguishing between what is true and what is false: and relates to the Kur án itself. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was فصل لأنذر ولا هذر فصل لأنزير ولا هذر [to assimilate it in form to لأنذر], meaning Distinct, (O, TA,) clear, or plain, distinguishing
between what is true and what is false; (TA;) not little are much. (O.) And A general طاعون [i. e. plague or pestilence] (TA.)

A transplanted palm-tree; (AHn, M, K;) a young palm-tree removed from its place of growth [meaning from its mother-tree]: pl. فصلات. (TA.) See 8.

فصل فصل an inf. n., (S, Mgh, O,) or a simple subst., (M, Msb, K,) The weaning of a sucking infant. (S, M, Mgh, O, Msb, K,) It is said in the Kur [xlv. 14], وحمله وفصله ثلاثون شهرًا, (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, هذَا زمن فصله This is the time of the weaning of him. (Msb.)

فصل A young camel when weaned from his mother: (S, M, Mgh, * O, K, TA:) and some times 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: (Msb:) [in the T, voce حوار,

Page 2407

and in other lexicons &c., it is applied to a young, newly-born, camel: and in the L, voce سخخ, to a foetus in a she-camel's belly: see an ex. of its meaning a young sucking camel (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce خسف: [the pl. is فصلان (Sb, S, M, Mgh, O, Msb, K,) agreeably with rule, (Sb, M,) and فصلان (Sb, Fr, M, Msb, K,) formed by likening the sing. to غريب, of which غريبان is a pl., (Sb, M,) and فصلان (Sb, S, M, Msb, K,) as though it were an epithet, (Sb, M, Msb,) like كريم, of which كرام, is a pl.: (Msb:) and the female is termed فصلية (M, K,) ___ Also A حائط [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, وثقو سور المدينة بكباش وفصل (They
strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) ___ And A piece of stone; of the measure فُعَّل in the sense of the measure مناعل. (TA.)

A piece of the flesh of the ظَخ [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, رَهْط (S, M, O, K) and عَشِيرَة (M, K) [i. e. kinsfolk, or sub-tribe., &c.]: or [Some] of the nearest of the عَشِيرَة of a man: from the first of the significations mentioned in this paragraph: (IAth, TA:) it signifies less than the ظَخ: (Mgh, Msb:) or less than the قَبْيلة شَعْب [(TA:) see شَعْب in two places:] or the nearest to him of the آبَاء [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-'Abbás [one of Mohammad's paternal uncles] was called فَصْبَة النَّبِي the term is like the مُنْصِل in relation to the human foot. (TA.) جَآَوْا بِفَصِيلَتِهِم means They came, all of them, or all together. (S, O.)

*فَصَّلْ* and 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.)

*فَاصِلَ* [as an act. part. n.] Separating; dividing; or making a separation, or partition. (Msb.) ___ It is said in a trad., ٱ َﻰِﻬَﻓ ﺔَﺋﺎِﻤِﻌْﺒَﺴِﺑ ٍﻒَﻌِﺿ ﺔَﺋﺎِﻤِﻌْﺒَﺳِﺑ ٍﻒَﻌِﺿ ِﰱ ﻞﻴِﺒَﺳ ِّٰ ْﻦَﻣ َﻖَﻔْـﻧَأ ًﺔَﻘَﻔَـﻧ ًﺔَﻠِﺻﺎَﻓ ( , 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 *مَﻼَﻛ* وُلْدِ أَنْجَلْتَهُ، (K and TA in art. Fزر) فَأَرَزَّهُ، (A ibid.) i. q. فَأَرَزَّهُ (O and K, and TA ibid.) i. e. Discriminating language. (TA ibid.) And *분ِصِّر* حُكْم فَاصِل [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, طَعَنَ فَصِّر [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, 
ُفَاصِل means The Decider between the 
خلق [i. e. the human race, or these and other created beings,] on the day of resurrection. (Z, TA.)

ٌﻞِﺻﺎَﻓ : 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 فَاصِل, in four places. ___ And [hence] it signifies A judge, one who decides judicially, an arbiter, or arbitrator; (S, O, K;) and so ﱵِﻠِﺼْﻴَـﻓ: (Ibn-'Abbád, O, K:) in the Expos. of the Miftáh [of Es-Sekkákee] by the seyyid [El-Jurjánee] it is implied that it is in this sense a tropical intensive appellation. (TA.)

ٌﻒَاصِلَة 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 ٌﻞْﺼَﻓ.]) ___ And [hence] فَاصِل, of which it is the sing., The final words of the verses of the Kur-án, (O, K,) and of the clauses of rhyming prose [in general], (Msb and K and TA in art. ﺣَدِيث), that are like the rhymes of verses; (O and K in the present art., and Msb and TA in art. ﺣَدِيث;) and [the final words] of verses. (TA in art. ﺣَدِيث.)

ٌﻒِﻴِﺻَﺻِلِي: (Ibn-'Abbád, K,) ٌﻒِﻴِﺻَﺻِلِي

ٌفَاصِلْا Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also فَاصِل of the limbs or members: (S, O, Msb, K;) [a joint such as the elbow and knee and knuckle: and sometimes a joint as meaning a bone having an articulation at each end, or at one end, together with the flesh that is upon it.] in a trad. in which it is said that the mulct for any مَفْاصِل of a human being is the third of the mulct for the [whole] finger, it means the مَفْاصِل of any of the fingers or toes; i. e. the portion
between any [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. يَأْتِيكَ بِالْأَمْرِ مِنْ مُفْصِلِهِ, one of the explanations of لَمَّأ (in which is the nail]. (TA.) ___ And [hence] one says, [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, من فضله, q. v.;) or], from its utmost point or particular, i. e., [Msb.] [This saying may be originally a hemistich, thus:

* وَيَأْتِيكَ بِالْأَمْرِ مِنْ مُفْصِلِهِ *

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

* وَأَنَّ حَدِيثًا مِنَكَ لَوْ تَبَذَّلْتِهِ *
* جَنِينَ النُّحلِ فِي أَلْبَانِ عُودٍ مُطَافِل *
* مُطَافِلَ أَكْبَارِ حَدِيثٍ تَجْهِيْ حَدِيثٍ تَجْهِيْ *
* تَشْابَهُ بِمَآءٍ مِثْلِ مَاَ مُفَاصِلِهِ *

[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 مَفَاصِل (which is pl. of مُفْصِل, S, O) signifies (accord. to As, S, O) the place of separation 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, (S, O,) or and is shallow; (S, M, O,) 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, متراصبة, متراصفة: in the latter, متراکمة)
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 مفصل is said to be any place, in a
mountain, upon which the sun does not rise: (TA:) and it is said that مااء المفاصل means what
flows from between the two joints (من بين المفصلين) when one of them is cut from the
other; like clear water; and the sing. is مفصل: (M:) AA says that the مفاصل in the verse are the مفاصل
of the bones; and that it likens that water to the مااء المفاصل of the flesh: (O, TA:) and IAar says the like thereof. (TA.)

The tongue; (S, M, O, Msb, K;) as being likened to an instrument. (Msb.)

A necklace between every two pearls [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a [or bead of gold, &c.], or a gem, to form a
division between every two of the same colour, or sort. (TA.) آيات مفصلات 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

is an appellation of The portion of the Kur-án from [the chapter entitled] الحجرات [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from the الجئية [ch. xlv.]; or from the القنال [ch. xlvii.]:

Page 2408
or from [ch. 1.]: or from [ch. xxxvii.]: or from [ch. lxii.]: or from

إنَّا [ch. l.]: or from [ch. lxxxvii.]: or from [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 المَنْفَصَـل. (TA.)

ٌﻞِﺼْﻔَـﻣ: see ٌﻞِﺼَـﻔْـﻨُﻣ, latter half.
\( \text{مَصَف} \) He broke it (S, M, Msb, K) without separating: (S, M, Msb:) [i.e. he cracked it:] and [the cracked it much, or in several places], (M, TA,) inf. n. (TA.) And [He cracked, or tore without separating, the seam, or suture, of a skin] (K and TA in art. خِرْم: in the CK قَصَم: the CK and TA in art. قَصَم: the breaking so as to separate. (TA.) See also 4. said of a house, or tent, (K) or of the side thereof, (M.) It became thrown down, or demolished. (M, K.) And [وصَم: signifies A thing's being cracked. (A'Obeid, TA.)

2 \( \text{مَصَف} \) see the preceding paragraph.

4 \( \text{مَصَف} \) The rain passed away, or ceased. (S, M, K.) And The fever quitted him: (S, K, * TA:) in the K, erroneously. A disease that breaks and does not pass away. (TA.) And [فصَم: is said of a stallion [camel], meaning He ceased, or abstained, from covering. (TA.)

5 \( \text{مَصَف} \) see the next paragraph.

7 \( \text{مَصَف} \) It broke (S, M, Msb, K) without becoming separated: (S, M, Msb:) [i.e. it be came cracked:] and [فصَم: has a similar meaning [i.e. it became cracked much, or in several places]. (S, M, K.) You say, His back cracked. (TA.) And 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], لا أنَّمَصَمَ حَامَة 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. شُفَّى.)
A fragment of the stick with which the teeth are cleaned. (TA.)

A crack in a wall. (TA.)

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

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

A cracked armlet of silver: to this, thrown down and neglected, Dhu-r-Rummeh likens a sleeping gazelle. (S, TA.)
He separated the thing from the thing; (M, K;) or removed it therefrom: (Msb:) whence فصى المحم عن العظم i.e. فصى المحم عن العظم evidently meaning فصى المحم عن العظم.

He separated, or removed, the flesh from the bone: (TA:) [but in both of my copies of the S, I find ] and فصى المحم عن العظم, as though فصى were used as syn. with انفسي نقسي and نقسي, meaning The flesh became freed, or cleared, from the bone: perhaps a mistake of copyists; though it is immediately added,] and فصى المحم عن العظم inf. n. 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.)

See the preceding paragraph.

He separated himself from him; left, forsook, or abandoned, him: or forsook, or abandoned, him, being forsaken, or abandoned, by him, syn. فارقه. (Har p. 640.)

The heat departed, or has departed, from thee: but you do not say فصى عنك الدم, or فصى عنك الدماء, or فصى عنك الدماء: (ISk, S, M: but in the M, عنك is omitted in both phrases:) or you say, فصى عنك السنا. and the winter, and the heat, departed from as; or left, or quitted, us; (K, TA;) so says Az, on the authority of IAar: (TA:) or, accord, to IAar, فصى عنك السنا [the winter departed, or has departed, from thee]; and فصى المطر The rain cleared away. (S, M, K.) said of a sportsman, He had no game caught in his snare. (K.)
It became separated, or detached, [from the bone];
as also (M;) which is said of anything that was sticking. (Lth, TA.) He became freed, free, or released, [from him, or it]; S, M, Msb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Msb;) from a thing; (S, Msb; *) from straitness, or difficulty, (S, Msb, TA;) or from trial, or affliction; (S, TA;) or from good, or evil; as also (K.) And He, or it, went forth, or departed, [from the thing]; as also انفصي and انفصي . (Msb.) استفصي means (Msb, TA:) thus in the trad. respecting the Kur-án, [Verily it is more apt to escape from the breasts of men than are pasturing camels, or cattle, from their pastor]. (TA. [In my original, the last word in this saying is without any vowel-sign; but it is not doubtful, as the trad. is well known.])

see the next preceding paragraph, in two places.

see 5, last sentence but one.

, (M, K, * TA,) incorrectly written in the copies of the K with (TA,) The stones (ٌحَب) of raisins: (M, K;) also mentioned in the K [and M] as with ض: (TA:) n. un. فصاة: (M, K;) of the dial. of El-Hijáz: and they also call the stones of dates [app. فصية, pl. of فصية, like as فتى is pl. of فتى.] (TA.)

the subst, from انفصي as syn. with (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 (K.) Hence the saying, [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.)

means An intermission (ٌسَيَقَة, lit, a quiescence,) between heat and cold: and one says [A night that is, or that was, one of intermission, and a day &c.], and one says [meaning the same], (M, K.)
فَصْبَةُ : see the next preceding paragraph.
He broke it; namely, the seal (A, Mgh, Msb, K) of a letter; (A, K;) and any other thing; (TA:) he broke it asunder, or into several pieces; he dissundered it; (S, Mgh, O, K;) for instance, the seal from a letter. (S, O.) He separated it; dispersed it; scattered it; broke it up; (S, A, Msb, TA;) namely, a thing; (Msb;) or a party of men; (S, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, He distributed the property among the people, or party of men. (Mgh, TA. *) He cut [the tie, or bond, that was between them]. (TA.) He poured out, or forth, the water; (TA;) and so the tears. (Har p. 57.) [See also 8.] The water flowed; (TA:) and The tears...
poured forth. (Har p. 57.)

2 **He silvered** a thing: **he ornamented** a bit or bridle with silver: from  فَضَّلَت; see the pass.

part. n., below.]

4 He made the gift large. (TA.)

5 **It broke; or became broken;** (S, Mgh;) said of a seal, (Mgh,) or thing. (S.)

by  عَدَانَ, 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 ]  with ق. (TA.) also signifies **It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up;** (S, Mgh, O, Msb;) said of a thing, (Msb,) and of a party of men; (S, Mgh, O, Msb;) as also  فَضَّلِت, said of a thing, (S,) and of a party of men. (TA.) One says,

8 **He devirginated her:** (O, K;) and so  فَضَّلَت, with ق. (O, TA.) [See also 1, second sentence.] **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 (S, O, K,) from the spring or from the clouds. (TA.) [See also 1, near the end.] **He broke [i. e. ended] her** عَدَةَ, (O, K, TA,) meaning a widow's عَدَةَ [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. حفص,) thereby to quit the state of the عدة: or it was customary with them for her to wipe her قبل حفص 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 حفص [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 عدة; then she went forth, and a بعرة [or piece of camels or similar dung] was given to her, and she threw it: (TA: [see 1 in art. بعر:] she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عدة by means of a bird, wiping her قبل 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 تغفض instead of تغفض]; and Az mentions that EshSháfi‘ee related this trad. [in like manner] pronouncing the word with ق and ض, from الغفض. (TA.)

R. Q. 1 غفضُ He made a garment, and a coat of mail, wide, or ample. (TA.) [Also, probably, It (a garment, and a درع and the means of subsistence,) was, or became, wide, or ample: see غفضة, below.]

R. Q. 2 تغفضَ بولُ الناقة The urine of the she-camel became sprinkled upon her thighs. (TA.)

A small number of men نفر in a state of dispersion. (O, K, TA.) And ابتر فضُ Dates in a separate state, not sticking together. (IAar. [See also ثقف.] And حريت فضُ Silk scattered, strewn, or thrown dispersedly. (A, TA.) [See also فضاف, and ففضاض.] 

Silver; a certain thing well known: (S, O, K:) or wrought silver: (IAar, T and K voce بر, q. v.) pl. ففضُ The phrase قوارير من فضة, in the Kur [Ixxvi. 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 قوارير of this world are originally from sand. (Az, O.) [See also art. &] Also An elevated [stony tract such as is termed] جَرَّةٍ فُضَّضُّ and so فُضَّضُّ and pl. فُضَّضٌ. (Ibn-'Abbád, O, K.)

And dáيِضُّ signifies Rocks scattered (Ménshour, in the CK), one upon another:

(Ibn-'Abbád, O, K:) sing. فَضَضُّ .

What is separated, dispersed, or scattered; (S, O, K;) as also فْضِضُّ; (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 فْضِضُّ. (K.) The saying of 'Áïsheh to Marwán, فَأَلَّتْ فُضَّضُ مِنْ لَعْنَةِ ﷺ أَوُلَّادِهِ فَضَضُّ, (A, O, K,) or فُضَضُّ, (A,) or فَضَضُّ, فِيَأْمُرَ, (TA,) 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: (Th, S, * TA;) or, accord. to another relation, she said فَضَضُّ [see فَظِظَفُ]. (TA.) [See also فَضْضٌ and and فَضَضُّ.]

What is cast forth from the mouth,
of date-stones. (TA.) And Sweet water: (S, O, K.) or flowing water: (A'Obeyd, S, O, K.) or fresh water when it comes forth from the spring or from the clouds: (O:) or water such as is termed (TA in art. فظ.) And a place abounding with water. (TA.) A she-camel having much milk: and جيل a man of much speech or talk. (TA.) And accord. to El-Khattábee and others, [and among them the author of the K,] أطع [or spadix of a palmtree] when it first comes forth: but this is a mistranscription; correctly غطض with غ (O, TA.)

A calamity; a misfortune: (Fr, S, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) пл. فاضف. (O, K)

Wide, or ampleness, of a garment, and of a عرئ and of the means of subsistence. (S, O, K.) [See R. Q. 1.]

much, or abundant, and ample: (TA:) and [in this sense] applied to water. (TA.) A man who gives much, likened to water to which the same epithet is applied. (TA.) You say also, A fleshy, corpulent, tall, girl. (O, K.) And سحابة A cloud abounding with rain. (TA.) And أرض Land overspread with water from abundance of rain.
Such a one is the last of the children of his father; but Az says that the word known in this sense is نُضُّنَاضَثَة, with ن. (TA.)

A thing with which clods of earth are broken; (S, O, K;) as also مَشَيْض. (O, K.)

A thing silvered: (TA:) a bridle (مَجِّمٌ) ornamented with silver. (S, TA.)

Broken; as also مَضَيِب. (TA.)
FP3H

1. FP3H, (S, A, &c.,) aor. — inf. n. FP3H, (Msb.,) He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame. (S, A, L, Msb, * K.) 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 disobeyed, and so deserve to have our vices, or faults, exposed among thy creatures. (Msb.) [Hence,] FP3H 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, FP3H the dawn. (A, TA.) And FP3H, 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. FP3H [i. e. daybreak has become apparent to thee, and its light has overcome thee: or daybreak has come upon thee suddenly]. (K.) And FP3H, (so in the S, and in some copies of the K,) or FP3H, (so in other copies of the K,) and FP3H, (S, K,) The daybreak appeared, (S, K, TA,) and shone forth. (TA,) FP3H, aor. —, (K,) inf. n. FP3H, (TK.) It was, or became, of the colour termed FP3H [q. v.]. (K.)

2. FP3H see the last sentence but one above.

3. FP3H [He exposed his vices, faults, or evil qualities or actions, the other doing the like to him: see also 6]. (A.)

4. FP3H see 1, last sentence but one. FP3H The full-grown unripe dates showed in
them a redness. (S.) And The palm-trees became red and yellow [in their fruit]. (K.)

The two composers, or reciters, of verses of the metre termed رَجَرَ جَزَرَنَّ 6 exposed each other's vices, faults, or evil qualities or actions. (A.) And أَرَادُوا أَنْ يَتَناصِحُوا فَتَناصُحُوا [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.)

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.) ... We have been negligent, or have failed of our duty, in respect of visiting thee, and seeking for thee. (A, TA.)

The dawn that is overspread with redness: (K, TA:) because of its shining forth. (TA.)

See also what next follows.

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 فَضْحُاءٌ أَفْضَحَاءُ; fem. فَضْحَاءٌ أَفْضَحَاءُ 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.)

The whiteness of the dawn. (TA.)
ٌحﺎَﻀِﻓ : see فضاح

فضوح

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 فضاح. (TA.)

One says, "Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof." (A.) يا فضوح means O thou who act rendered notorious by thy evil character or conduct. (K, * TA.)

فضوح : see فضحة, in two places.

ٌحﻮُﻀَﻓ: هو فضيح في المال He is a bad manager of property, or cattle; (K, TA;) not taking good care thereof. (TA.)

فضحة : see the paragraph here following.

فضحة : see the paragraph here following.

فضحة a subst. from فضحة, as also فضوح, فضحة, فضحة, (S, A, L, K,) and فضحة, فضحة, (L, K,) and فضح, (K,)

Disgrace, shame, or ignominy; (PS, 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. عيب: (Msb:) [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., "فضوح الدُنية أهون من فضوح الآخرة." [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.)

فضوح : see فضاح
Oppressing thirst is easier to bear than the state of satisfaction with drinking that disgraces, or puts to shame] and you say, [When the excuse is manifest, reproof is disgracing]. (A, TA.) ___ And signifies The daybreak, or dawn: because it exposes and manifests everything. (Har. p. 556.)

White, but not intensely so: (S, L, K;) see also explanations of indicating other meanings: fem. Hence, because of their colours, (S,) signifies The lion: and The camel. (S, K.)
فَضَحَ: (Msb, K) aor. — , (Msb, K) inf. n. فَضَحَهُ, (Mgh, Msb,) *He broke* a hollow thing [or the like], (Mgh, Msb, K, TA,) such as a head, and a melon; (A, TA,) syn. فَضَحَهُ: (K, TA:) *he broke,* or *crushed,* syn. شَدَحَ, (S, K, TA,) a person's head, (S, TA,) and a fresh ripe date, and the like; (TA,) as also فَضَحَهُ: (K, TA:) *he struck* a person's head [and wounded it] so that the brains came forth: (Msb:) and [particularly] he *crushed* (شَدَحَ) fullgrown unripe dates [to make the beverage called فَضِحَ, and so فَضَحَهُ: (S:) or فَضَحَهُ رَسْبِلًا فَضَحَهُ: (S:) or فَضَحَهُ: (K, TA:) he made, or made for himself, the beverage called ذِيِّبَن [or فَضِحَ] 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 المَاء significs *The pouring forth of water,* (K, TA,) and *of the seminal fluid;* occurring in the latter sense in a trad. (TA,) ___ And فَضَحَ شَارِبَه significs *It subdues* (يَكْسَر) and intoxicates its drinker. (K, TA.)

فَضَحَ: (Msb, K) aor. — , (Msb, K) inf. n. فَضَحَةٍ [of dates or the like,] It attained to the time, and became in a fit state, for the crushing of the fruit and for the expressing of the juice. (L, K.)

فَضَحَ: (Msb, K) aor. — , (Msb, K) inf. n. فَضَحَهُ: (K, TA,) *became broken,* or فَضَحَهُ: (S, K,) ___ It (an eye) was struck [and wounded] so that the brains came forth: (Msb:) and it (a camel's hump) became broken, or crushed.
became ruptured, broken, or rent open. (L.) And أنفضَّ اَنفِضَةَ It (a full skin) slit, or burst, and let flow its contents. (L.) And the former, It (a قَارِورةٌ [i.e. flask, or bottle,]) broke, and became empty. (L.)

And It (a دَوْلَةٌ [or leathern bucket]) poured forth the water that was in it: (L, K:) and so أنفضَت. (L.)

And It (a قَرْحَةٌ [i.e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) ___ And أنفضَ said of a man, He wept much, (K, TA,) and shed copious tears.

(TA,) ___ And It (anything) became wide. (L.)

8 إنفضَ see 1, in four places.

فَضْخَةْ Beverage that subdues (دَكْسَرٌ) and intoxicates its drinker. (L, K:) See the next paragraph.

A beverage (S, A, Mgh, K) of the kind called ذَيِّبَن (A) prepared from full-grown unripe dates, (S, A, Mgh, K,) crushed, (K,) without its being touched [i.e. boiled or heated in any degree] by fire: (S:) or prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong: it is like قَذَ in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مَلَّث. (KT,) A rájiz says,

* بال سهيل في الفضخ ففسد *

expl. in art. بَو. (L.) Ibn-'Omar, being asked respecting فَضْخَة فَضْخَة, said, It is not فَضْخَة فَضْخَة, but فَضْخَة فَضْخَة; 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 ضِحَ ضِحَ &c. (TA.)

مَفَاضِحَةْ A stone with which full-grown unripe dates are crushed. (K.) ___ And مَفَاضِحَة [of
which it is app. the sing.] signifies *Vessels for the beverage called* فَضَّخُ (L, K,) *in which it is left to become* (fermented and) *strong.* (L.) ___ And the former signifies also *a wide* دَلْوُ [or *leathern bucket*]. (K.)
فزَلَ

فزَلٌ، aor. ٍ; and فَزَلَ، aor. ٍ; and فَزَلَ، aor. ٍ; three syn. dial. vars.; (S, O, Msb, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (S, O;) [but] it is a compound of two thereof, (S, O, Msb, K;) accord. to the companions of Sb, (S, O,) i. e. a compound of the second and the third, (K,) like مَعْنَىّْ، aor. فَعْنَـيّْ، (Sb, S, O, Msb,) and جِرَكَىْ، aor. جَرْـﻛَـيْ، (Sb, S, O, Msb,) and دَمَّيْ، aor. دَمْـيْ، (Sb, S, O, Msb,) and تَدَكَىْ، aor. تَـدَـﻛَـيْ، (Sb, S;) inf. n. فَزَلَ: (S, * O, * Msb, K: *) all signify It exceeded; or was, or became, redundant, or superfluous; [syn. زَادْ] being used in relation to the فَزَلَ (K, MF, TA) meaning فَزَزْتِ، as Ibn-Es-Seed says, (MF, TA,) [i. e.] as meaning the contr. of فَزَزْتِ (K, TA:) or the first of the three, i. e. فَزَزْتِ, aor. فَزَزْتِ، inf. n. فَزَلَ signifies thus, i. q. زَادْ (Msb,) and فَزَلَ and فَزَلَ are also inf. ns. [of the same, i. e.] signifying فَزَزْتِ، as in the saying, in a trad., accord. to different relaters, [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. يَبْقَىّْ، فَزَلَتْ، aor. فَزَلَتْ فَزَلَتْ فَزَلَتْ، [aor. فَزَلَتْ] somewhat remained thereof: (S, O:) or from as meaning the contr. of فَزَزْتِ، i. e. فَزَزْتِ، حَبْسَهُ، حَبْسَهُ، حَبْسَهُ [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 فَزَزْتِ فَزَزْتِ فَزَزْتِ، the last as mentioned by Lh,] in the phrase فَزَزْتِ فَزَزْتِ فَزَزْتِ [expl. above]. (TA.) فَزَلَ is trans. as well as intrans. One says، فَزَلَ مَنْهُ فَزَلَ مَنْهُ فَزَلَ مَنْهُ [aor. فَزَلَ مَنْهُ] inf. ns. فَزَلَ and فَزَلَ and فَزَلَ [but see a distinction made between these two words voce below,] meaning He, or it, exceeded, or excelled, him, or
it. (MA.) See also 4. [And see below, last signification.] the overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation, has but one form of verb, aor. فَضَلَ, like فَضَ، aor. : he who relates the saying of the poet, 

*وجدنا نهشا فضلت فقيما*

[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 kers, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled Kitáb el-Fark: and Es-Seymuree says, in his book entitled Kitáb etTebsireh, فَضَلَ, aor. like رَصَنَ, aor. نصر, aor. is from الفضل meaning the ruling [others] as a chief, lord, or master. (TA.) And it signifies also [simply] He overcame him; surpassed him; or gained ascendancy, or the mastery, over him. (TA.) See also 3.

2 (K, TA) عَلَى غَيْرِهِ فَضْلَهُ. i. q. مَرَأَهُ, (K, TA) i. e. He attributed to him an excellence distinguishing him from [or above] another, or others: (TA:) or فَضْلَهُ عَلَى غَيْرِهِ, inf. n. as above, I judged him (S, O, Msb, * TA) to be more excellent than another, or others: (S, * O, * Msb, TA:) or I made him (S, O, Msb, * TA) to be so. (S, * O, * Msb, TA.) in the Kur [xvii. 72, i. e. And we have made them to excel many of those that we have created], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk prone; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And 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, فَضَلَ فَضَلْنَا عَلَى بَعْضِكُمْ عَلَى بَعْضٍ (TA:) or فَضَلْنَا عَلَى كَثِيرٍ مِنْ خَلْقَنا (S, * O, * Msb, TA.) in the Kur [xvi. 73, i. e. And God hath made some of you to excel some others], meaning [i. e. He distinguished him particularly, peculiarly, or specially, by it, namely, a thing]. (A and K in art. خص.) And فَضَلَ فِي خَص
He gave to some more than to others. (S in art. أفق.) ___ [An explanation of نوع علمي given by Golius, as on the authority of the K, (i. q. Sordibus infecit, vel pro sordida habuit, quotidiam vestem,) is a strange mistake; app. caused by his finding in a copy of the K instead of التفاضل التوسويخ: see 5. اسم التفاضل.]

The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called أعن التفاضل, because it is regularly of the measure. أفعل: أفق., see ex. voce خير.

The contending for superiority in excellence: (K, * TA:) التماسى from the measure. And you say, فاضله ففاضله, (S, O, K, * in the last فاضل, aor. of the latter - ,) (TA, inf. n. فاضل, O, TA,) I contended with him for superiority, or vied with him, in excellence, (O, TA,) and I surpassed him, or outvied him, therein. (S, O, K, TA.) ___ And فاضل بينهما the contending for superiority in excellence; i. e. he made the two things to be unequal, or unlike each other, in excellence; contr. of فاضل بينهما: see also 6]. (TA.)

He gained; or made gain, or profit; in his traffic; syn. ربح. (Az and Msb in art. فاضل, aor. ربح, inf. n. فاضل عن, (see فاضل, last signification, and see also فاضل),] It exceeded it. (K, TA. [See also 1, latter half.]) Ows says, describing a bow,
[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 كَفْوُمْ, an evident mistranscription.]) أَفْضَلَّ عَلَيْهِ أَفْضَلَّ مِنْهُ الشَّيْءَ: 5, in two places. أعْطَيْتُهُمُ الشَّيْءَ أَفْضَلَّ عَلَيْهِ and أَفْضَلَّ عَلَيْهِ signify the same, (S, O, K, TA,) i. e. I left of it the thing remaining, or redundant. (O, TA.)

ٌمْﻮَﻘَﻛ ِﻪْﻴَﻠَﻋ ِﻞﻀﻓا: see 5, in two places.

ُﺖْﻠَﻀْﻓَأ ُﻪْﻨِﻣ َءْﻰﱠﺸﻟا ٌلﺎَﻀْﻓِإ ٌمْﻮَﻘَﻛ ِﻪْﻴَﻠَﻋ: (Msb, TA,) i. e. He thought himself to be superior to him in excellence; (TA in art. مَزْوَى;) whence the saying in the Kur [xxiii. 24], يُرِيدُ أَنْ يَتَفْضِّلْ عَلَيْكُمُ، meaning He desireth that he may have superiority over you in rank and station: (TA in the present art.) or i. q. أَفْضَلَّ عَلَيْهِ أَفْضَلَّ عَلَيْهِ, (S, O, Msb, K, TA,) inf. n. أَفْضَلَّ عَلَيْهِ, (Msb, TA,) i. e. he bestowed, or conferred, a benefit, or benefits, upon him, syn. أَحْسَنْ, (O, TA,) or تَطَوَّلْ, (K, TA,) and gave him of his bounty: (TA:) [and each, followed by بَشَيْءٍ, he presented him, or favoured him, with a thing:] or أَفْضَلَّ 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] أَفْضَلَّ عَلَيْهِ في 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-Isba' cited voce [q. v., p. 2164,] ending with بَشَيْءٍ for فَتَخَزْوُني، which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) أَفْضَلَّ عَلَيْهِ أَفْضَلَّ عَلَيْهِ أَفْضَلَّ عَلَيْهِ أَفْضَلَّ عَلَيْهِ، [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,
contrariwise, or in contrary directions, upon his عَنَاقَةَ [or part between the shoulder and the neck]. (K, TA: but in the former, عَنَاقَةَ is erroneously put for عَلَى عَنَاقَةِ. TA.) And one says, تَفْصِّلَتْ 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 مَفْضَلَ [q. v.]: (S, TA;) or she (a woman) wore the garments of her service. (TA.)

The differing in superiority, or excellence, of some over others, among the people, or party. (TA.) And one says, الْأَشْبَاءُ تَفْصِّلَ [meaning The things are unequal, or unlike, one to another, in respect of excellence; contr. of تَفْصِّلَ 6 تَفْصِّلَ بين القوَمَ.]

He took a thousand [dirhems] in excess of his right, or due. (TA.) See also 4.

An exceeding, a redundant, or a superfluous, quantum [of anything, good or evil]; an excess, a redundancy, or a superfluity; syn. زيادة (Mgh, Msb;) contr. of نَقصَةَ (S, O, K;) [and often meaning superabundance, or exuberance; and surpassingness, superiority, or excellence. على غيره over another, or others, than him, or it: and preponderance:] the pl. is فَضُولُ (Mgh, Msb, K;) and this is sometimes used as a sing.; (Er-Rághib, Msb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, Msb;) by a predominant application; whence the saying فَضُولُ بَلَا فَضُولَ [excess without excellence]; (Mgh;) and hence the rel. n. فَضُولُ [is formed from it: (Er-Rághib, Msb, TA;) [see this last word, one of the explanations of which shows that a particular meaning of فَضُولُ is the quality of busying oneself with that which does not concern him:] accord. to Er-Rághib, فَضُولُ 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 فَضُولُ of knowledge, or science; and such as is discommended, as the فَضُولُ of anger at
that whereat it is not necessary: but فضل is more used in relation to that which is commended; and [the pl.] فضلول in relation to that which is discommended. when the former is used of an excess [in respect of some attribute, of our 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 (فضليلة) 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], 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], ذلك فضل Allah يوثبه من يشاء [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فضلائل) [mentioned above]: thus says Er-Râghib: El-Munâ- wee 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 فضلة and فضلة signify the same, (K, TA,) or a redundant portion (S and O and Msb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, The remaining portion of the wine or beverage [is for the excel-lent]. (TA.) It is said in a trad., لا يمنع فضل الماء ليمنع به الكلا The redundancy 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. كَالَّةٌ,) And it is said in another trad. [The redundant portion of the waist-wrappper is in the fire of Hell]; meaning what one drags [thereof] upon the around, by reason of pride. (TA;) And one says, [In his hand is the end of the zamm [or nose-rein of the camel].] (TA.) And one says, [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.) [The remains of the spoils when they are divided (TA,) such as a single horse, or a single camel (KL.) And by the] فضول al-gnaim means The remains of women are meant The remains of the menstrual discharge (Ham p. 107: see, there, explanations of a verse in which this occurs.) [The confederacy, or covenant, of the follaw, a word which is here of uncertain meaning,] is thus explained: Háshim 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 aught despond any one, without their taking it for him [i. e. the latter] from him [i. e. the former] (O, K, TA: [in the CK, يُظَلّم أَحَدٍ is a mistake for يُظَلّم 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-Fadl, joined: and it was also called that of the مطابون. (TA. [See art. طيب.]) The saying لا يملك دهم فضلا عن دينار, 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: فضلا here in the accus case as an inf. n.; the implied meaning being فقد ملك درهم فقدا.
Wearing a single garment, such as is termed فضل, an epithet applied to a woman; (S, Mgh, * O, K;) and also to a man; (S, O, K;) like منفضل it is of the dial. of Nejd; like فرح in the dial. of El-Yemen. (L in art. فرح.)

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 فضل, in three places.

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 معتمد. (I'Ak, p. 143) [The pl. is فضلات.] 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 فضل which see also in what here follows: (O, K;) is mentioned by A'Obeid as a name for wine: (O:) or it signifies, accord. to AHN, 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 in my original (an obvious mistranscription) I read لأنَّ حميمها is what remains: (TA:) the pl. is فضلات and
is a n. of the same kind as رَذاَلَة (AZ, S, TA:) one says, إِنَّ غَيْبَ الفَضَّلَةَ, meaning \textit{Verily he is comely in respect of the manner of wearing a single garment.} (S, * O, * K, * TA.)

\textit{فَضَّلَةٌ} see فَضَّلَةٌ and see also فَضْلَةٌ.

\textit{فَضُولُ} see فَضُولُ, latter half.

\textit{فَضِيلُ} pl. فَضْلَا. see فَضَّلَةٌ, former half.

\textit{فَضَّالَا} see فَضَّالَا, former half.

\textit{فَضَّيَإٌ} An excellence, or excellent quality; contr. of رَذَالَةٌ (S, O, Msb;) and contr. of رِذَالَةٌ: (M and K in art. رَذَالِ: or a high degree in [or of] excellence: (K:) differing from فَضَّالَا, q. v.:) pl. فَضْلَا. (MA.)

\textit{فَضَِّلًا} [a pl. of which the sing. is not mentioned] \textit{i. e.} من فَضْلَا, (O, K, TA,) \textit{i. e.} [Men] \textit{who bestow, or confer, benefits.} (TA.)

\textit{فَضْوُلُ} a rel. n. formed from فَضْولُ as pl. of فَضْلُ but used as a sing.: (Er-Rághib, Msb, TA:) see فَضْلُ, near the beginning:

\textit{One who busies himself with that which does not concern him.} (Er-Rághib, Mgh, O, Msb, TA.) In the conventional language of the lawyers, \textit{One who is not a commissioned agent,} (Mgh, O, KT, TA,) \textit{nor a guardian} (KT, TA,) \textit{nor a proprietor,} (TA,) \textit{nor a person of firm judgment in a contract.} (KT.) The pronunciation with fet-h to the فَ is a mistake. (Mgh, O.) \textit{Also A tailor.} (IAar, O, K.)

\textit{فَضَّالَةٌ} see فَضَّالَةٌ.

\textit{فَضَّالَةٌ} [act. part. n. of فَضَّالٍ as such signifying Exceeding; &c.]. One says, مَالٌ فَلَانٌ فَضَّالٌ \textit{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 (Fasl ʿaṭīn al-ḥawīt). (TA.) And [Excelling; or excellent, as also Fasl, of which the pl. is Faslā, but which is probably postclassical: or it is] applied to a man as [a possessive epithet] meaning possessing Fasl [i.e. excel-lence]. (TA.) [And conventionally, Erudite; or excellent in learning.] See also مَلْضِعَل. Faslā is a subst. from Fasilā [app. as a concrete term, signifying An excellent thing, or an excel-lent action; each as distinguished from an excel-lent quality]; (K, TA;) pl. Fawāṣil (TA:) [but generally] it signifies a gift, or thing that is given: (Ham p. 431, and Har p. 184:) or a benefit, or benefaction: or such as is continual, or uninterrupted: (MA:) pl. as above; (Ham and Har, ubi suprà; and MA:) or [or] Fawāṣil signifies benefits, or benefactions, that are goodly, or pleasing, (IDrd, O, K,) or such as are great, or large. (K.) And Fawāṣil al-mal 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, إذَا عَرَبَ الْمَالُ قَلْتَ فَاوَاتِشْهُ (O, K,) meaning When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity. (O.)\\n
[More, and most excellent, &c.]; fem. Faslī; (TA:) pl. masc. Fāṣilāt; and pl. fem. Fāṣilāt; (Msb in art. أخر.)\\n
Also A single garment that is worn [without any other] by a woman in her tent or house or chamber, such as is called خَيْعَل [a garment variously described], or the like of this, (S,) and by a man; (KL;) also called مَقاَشَسَة, (K,) and Fāṣil; (Fr, O, K;) or signifies a single garment, a مَلْفَحَة [q. v.], or the like thereof, with which a woman wraps
herself signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and signifies [also] an every-day garment: (MA:)

\[
\text{in ثياب ظال} \quad \text{signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and signifies [also] an every-day garment: (MA:)}
\]

\[
\text{occuring in a trad. of Áasheh requires consideration [as being questionable]. (Mgh.)}
\]

\[
\text{مَضْلَةُ: see the next preceding paragraph.}
\]

\[
\text{مَضْلَةُ: see what next follows.}
\]

\[
\text{مَضْلَةُ and مَضْلَةُ and مَضْلَةُ and مَضْلَةُ A man possessing much excellence, or superiority, (K, TA,) and beneficence, and goodness, and liberality, or bounty. (TA:) And}
\]

\[
\text{A man, and a woman, possessing excellence, or superiority, [or much thereof, agreeably with the former explanation, over his, and her, people,] and liberal or bountiful [or very liberal or bountiful]. (S, O, K.)}
\]

\[
\text{مَضْلُولَت: as such signifying Exceeded; &c.: and excelled: and overcome, or}
\]

\[
\text{surpassed, in highness, elevation, or eminence, of rank, &c.: and simply} \quad \text{overcome, or}
\]

\[
\text{surpassed: whence the saying, } \quad \text{Sometimes, or often,}
\]

\[
\text{what is not found in the overcomer is found in the overcome]. (TA:)}
\]

\[
\text{مَضْلَةُ: One who lays claim to superiority of excellence over his equals, or fellows. (S.) [See also its}
\]

\[
\text{verb: and] see مَضْلَةُ. See also فَضَّالَه.}
\]
It (a place) was, or became, wide, or spacious; (M, Msb, K;) as also اَﻀَﻓ (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 فَضْءَا [q. v.]. (TA.) ___ And It was, or became, empty, vacant, or void; (for it is said in the TA that الغضُو, by which الغضُو is evidently meant, signifies قَلِيلُو, as also اَﻀَﻓ, as appears from an explanation of the part. n. فَضْءٌ, q. v.] __. The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKtt, TA.) And He did not put his dirhems, or money, into the purse' [app. meaning that he left his money strewn]. (K.)

Also He went forth, (S,) or came, (TA,) to the فَضْءَا 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 فَضْءَا of such a one. (Mgh.) And in like manner, اَﻀَﻓُ إِلَيْهِ The thing, or event, came to, or reached, him. (M.) And أَفْضَيْتُ إِلَيْ الشَّيْءِ I came to, or reached, the thing. (Msb.) Accord. to IAar, (TA,) اَﻬِﺘْﻧِﻻا properly signifies الإِفْضَا l. e. The coming at last, or ultimately, or the reaching, to a person or thing]. (IAar, T, Msb, TA.) Hence the saying [in the Kur iv. 25], وَقَدْ أَفْضَيْتَ بَعْضَكُمْ إِلَيْ بَعْضٍ l. e. When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of إِلَيْ because having the meaning [of اَﻨْٰهَى or] of وَقِّعُ.
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, He went in to his wife: or he became in contact with his wife, skin to skin: (S, Msb:) or it signifies, he compressed his wife: (S, M, Msb, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.)

He reached with them, or brought them to, a wide, or spacious, place. (TA.) And he went in to his wife: or he became in contact with his wife, skin to skin: (S, Msb:) or it signifies, he compressed his wife: (S, M, Msb, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.)

He touched the ground with the palm of his hand (IF, S, Msb, K) in his prostration [in prayer]. (S, K.) And He put my hand to it without anything intervening; i. q. [I communicated, or made known, to such a one my secret:] (S,) or I acquainted him with the secret. (Msb. TA.) And also signifies He became poor: so says IAar: as though he came to the ground. (TA.)

May God not make thy mouth wide and empty. (TA.) Hence the saying of IAar, أن الإفاضة لا يفضي الله فاك[], occurring in a trad., is a phrase expressive of a prayer, meaning the inf. n. of افاضي meaning His central incisors, below and above, fell out: or he was caused to lose them: and hence [the epithet] He made the woman's [and therefore hence also what here follows]. (TA.)

The epithet applied to her is enthusi (i. e. her vagina and rectum, Msb) to become one, (S, M, Mgh, Msb, K, TA,) in devirginating her, (Msb,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA;) and so the epithet applied to her is enthusiast, (M, in which it is mentioned in art. ضَفَّةٌ) the epithet applied to her is enthusiast, (M, Mgh, Msb, K,) which is syn. with ضَفَّةٌ. (S.)

5 for see in art. ضَفَّةٌ (conj. 5).
copies thereof is an obvious mistake for ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

, (S, M, K,) also written (TA,) A thing (S, K) mixed. (S, M, K,) You say Mixed food: (S:) and فَضْاء 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 two sorts of dates mixed]; and several sorts of dates mixed; (AA, TA,) And Their goods are mixed together: (M:) or are shared in common. (TA,) And أَمْرُهم فَضْاء Their case is mixed, or promiscuous, &c., like أَمْرُهم فَضْاء (q. v. in art. فَضْاء); or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And أَلْتَقِيَ [He left the affair] in an unsound [or a disordered] state. (TA.) And أَتَرَكَ الأَمْرَ فَضْاء [He threw down his garment in a disorderly, or cureless, 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 contrmeanings.] You say 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 بَقَى فَضْاء I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA;) or a part from my brethren and my family. (Akh, TA) Also, i. e. Fَضْاء, (M, K,) or correctly with ك [i. e. Fَضْاء], as written by El-Kálee, (TA,) The stones حَبَّ of raisins; (M:) q. Fَضْاء. (K.) See also what next follows.

Water collecting and stagnating: pl. Fَضِائِه، with medd, accord. to Kr: and also Fَضْيِه and Fَضِيِه، with fet-h and with kesr, the former of these like حَلَقَة، and the latter like بَدْر، as a pl. of حَلَقَة; occurring in different relations of a verse of 'Adee Ibn-Er-Rikáa. (M in art. Fَضْيِه، and TA.)
is an inf. n.: (M, K, TA:) and is expl. by Abbo-‘Ale 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 فضية. (ISH, TA.)

*فضاء* Water running upon the ground: (K:) or, accord. to Abbo-‘Ale El-Kálee it is [in measure, but not exactly in meaning,] like حساَء, [a pl. of حسي], signifying *water running upon the surface of the earth;* [or rather *Waters* &c.; for he adds,] and its sing. is فضى: in the M, [in art. *فضى,* it is said to be a pl. of فضية, [q. v.,] on the authority of Kr. (TA.)

فضية: see the next preceding paragraph.

فض (Msb, TA) and مفض (M, * TA) *Wide,* or *spacious,* (M, * Msb, TA,) as also فاض, (Az, Er-Rághib, Mgh, Msb, TA,) *open and plain, and vacant.* (TA.) ___ [The first of these words, in the present day, pronounced فارغ, فاضي, is commonly used in the sense of غراغ as meaning *Unoccupied,* *unemployed,* or *at leisure.*]

فضى: [A place of width or spaciousness, &c.]. (TA.)

فض: see فاض. [And see also its verb, 4.]

فضاة: see 4, last sentence,
see
is like  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 , inf. n., He compressed her; (S, O, TA,) namely, a woman. (TA,) He threw him down, or prostrated him, on the ground, (S, O,) He cast forth his excrement, or ordure; sometimes occurring with Th; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O) And The sheep, or goats, brought forth their young ones. (S, O,) And May God curse a mother who cast him forth from her womb; like . (TA in art. And He broke wind [app. with a sound; like . (S, O,) He did to the people, or party, what they did not like. (O, K,) He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K,) He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see below. And] He had a hollow back, and a protuberant breast, or chest. (K,) He fed him; gave him to eat; or gave him food. (O, K,)
(K, TA.) said of a man, (TA,) is syn. with تَقَاعَس [q. v.; app. in a sense similar to the senses here following]: or it signifies more than تَقَاعَس [app. in a sense similar to the senses here following]. He held back, or receded, from him, or it (K, * TA.) And تَقَاعَس [app. in a sense similar to the senses here following]. He was defeated, and retreated from them, (O, K,) after he had charged, or made an assault or attack, upon them. (O.)

Page 2415

[mentioned above as inf. n. of فَطَا، and in the O erroneously written فَطَا] i. q. فَطَس [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 فَطَس is syn. with فَطَسَة ٌ 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 فَطَسَةٌ فَطَا; and in the O, the latter is written فَطَسَةٌ فَطَا.) 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 فَطَا [i. e. Having the bone of his nose depressed and expanded; or having his nose spreading upon his face]. (S, * O, * TA.) It is said that Museylimeh the Liar was فَطَا, (O,) or فَطَا: so in a trad. (TA.) And Having a hollow back, and a protuberant breast, or chest. (K) And A camel low, or depressed, in the back, by nature. (TA.)
He made it broad, or wide. (S, K.) And he made it broad, or wide, and even, or flat, for a purpose, or a measure, or some other thing. (L.) And he made the piece of iron broad, or wide, and even, or flat, for a purpose, or a measure, or some other thing. (L.) He struck his back with the staff, or stick. (K, TA.) And she cast forth the child, or the fetus, (S, K, TA.) [Compare He (a man) had a broad, or wide, head: (see above:) or it signifies, or signifies likewise, and so app. inf. n. (S, A, L) 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 (L.) A broad, or wide, head; (A, L;) as also A broad, or wide, end of a nose: (A, L;) and so App. (K, 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 (L.) A broad, or wide, end of a nose: (A, L;) and so App. (K, 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 (L.) A broad, or wide, end of a nose: (A, L;) and so App.
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.)

The broad, or wide, part of a bow. (L.) Also i. q. [q. v.]. (K.)

M flattened: see the next preceding paragraph.

M flattened: see the next preceding paragraph.
A [or the] time in which mankind had not as yet been created
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 الفَطَحَل إِذَا الْسَّلَامُ رُطَابٌ *

[In the time of the] فطاحل, when the stones were moist, or soft: (TA:) and El-'Ajaj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-'Ajaj, 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,)

* فَقَلْتُ لَوْ عَمَرَتَ عَمَرَ الحَسَل *
* أو عَمَرَ نَوْحَ زَمَنَ الفَطَحَل *
* والصَّخْرَ مِيَّارُ كَطِينٍ الوَجْلِ *
* صَرَتْ رَهَينَ جَدَثٌ 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 هَرِمٍ in the place of هَرِمٍ :) and one says,

[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
came to thee in the time [or year] of abundance of herbage, and of food and drink. (TA.) And also signifies A torrent.

(Sh, O, K.) And came large, big, or bulky. (Fr, Sh, K.) And Plump and big. (Ibn- 'Abbád, O, K.)
�َطَرِف ١

(_weather), (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. , (S, M;) and, (M, TA,) inf. n. [تَطَرِف] [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,) فَطَرِف, (S, Msb, K,) aor. , (Msb, TA,) inf. n. فَطَرِف (Msb, K) and فَطِرِف, (K,) It (the tooth called ثَاب, of a camel,) came forth; (S, K;) it clave the flesh and came forth. (TA.) See also 7. فَطَرِف, (S, Mgh, Msb, K,) aor. , inf. n. فَطَرِف, (S, Mgh, Msb,) He created it, (S, Msb, K) namely, the creation: (Msb, 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 فَطَرِف, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of فَطَرِف] The Originater, or Creator, of the heavens] or أَنَا فَطَرِفُهَا, meaning, I originated, or began, it. (S.) طَبَع فَطَرِفَ عَلَى الشَّيْءٍ, see. [The explanation there given is confirmed by explanations of فَطَرِف, (Lth, S, K,) aor. , inf. n. فَطَرِف, (S;) and فَطَرِف, (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 فَطَرِف العَجِينَ حَتَّى أَسْتَبَنَّ فِيهِ الفَطَرَ فَطَرَت أَمْرَة, [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, فَطَرِف الطَّينِ He prepared, or kneaded, the clay, or mud,
without leaving it until it should become mature, and plastered with it immediately. (Lth, TA.) And He did not saturate the skin with the tanning liquid: (AAar, K;) or he did not put it therein. (A.) And 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:) 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 ضَبْث النَّاقَة.)

Page 2416

He pressed, or squeezed, his fingers. (TA.) And He struck his (another's) fingers so that they burst forth with blood. (TA. See also 2: and 4, first sentence.

He made him to break his fast; or to eat and drink; (S, * Mgh, * K;) as also (AAar, K) he gave him breakfast: he, or it, (namely, the action termed إِسْتَمْنَاءٌ, and a clyster, [&c.,] Msb,) broke, or vitiated, his fast. (Msb.) And you say also This is speech which breaks, or vitiates, the fast. (TA.)

He broke his fast; (S, * Mgh; *) he breakfasted; he ate and drank after fasting;

(Msb, * K;) as also (AAar, K) aor. —, (TA,) inf. n. — his fast became vitiated. (Msb,) as quasi-pass. of بِشَرْتَهُ فَطَرْتَهُ, (Sb,) like as quasi-pass. of يَشَرْتَهُ فَطَرْتَهُ. (Sb, Mgh.) You say [He
breakfasted upon dates, or dried dates; he made dates, or dried dates, his breakfast, after sunset [in Ramadán]. (Msb.) In the saying [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 بعد روئتته, i.e., بعد روئتته. (Msb.) __ It was time for him to break his fast: (K;) he entered upon the time of breaking his fast; (Mgh, Msb, K;) like حصبأ and يسمأ as meaning he entered upon the time of morning and upon the time of evening: (Mgh, * Msb;) or he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., أفطر الحاجم والمحجوم. 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.) أفطرف الجلد: see 2. أفطرف; see 1.

5 النفطر see the next paragraph, in six places.

7 النفطر, and نفطر, (S, M, K,) and نفطر, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the S by its being expl. by تشقق.] It became cleft, split, slit, rent, or cracked. (S, M, K.) [in the Kur lxxii. 1] means 
When the heaven shall become cleft. (Bd, TA.) And تُرْطَفَـتْ أَلْسَمَاءُ الْنَفْطَر [in the Kur xix. 92] means 
The heavens are near to becoming repeatedly rent in consequence thereof. (Bd.) And تُبَرَّطَـتْ قَدَمَاهُ His feet became cracked: [or much cracked.] (TA, from a trad.) And تُبَرَّطَـتْ كَسَمَاتُهُ The earth became cracked in many places by the plants coming forth. (TA.) And تُبَرَّطَـتْ شَجْرُ بَوَرِقُ The trees broke forth with leaves; as also انفطر, often occurring in this sense; see Har p. 58; and see انفطر (S and K, voce راح; &c.) And انفطر (see 1, last sentence
but one,) His feet [burst forth or] flowed with blood. (TA.) And انفطر الصبح The dawn broke. (TA in art. صدع.)

8 انفطر [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. انفطر (K) occurring in the saying هل ترى من انفطر Dost thou see any clefts?, in the Kur [lxvii. 3]. (TA.) 'Omar, being asked respecting [the discharge termed] المذى, answered, It is انفطر (O, K) thus as related by A 'Obeyd: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed انفطر: (O, K) or, as some say, it is from انفطرت قدماه دما [expl. above]: (TA:) or he likened its coming forth from the orifice of the انفطر to the coming forth of the انفطر of the camel: or, as it is related by En-Nadr, he said انفطر, with damm: meaning the milk that appears upon the orifice of the teat of the udder. (O, K.)

Such as has broken forth [with buds or leaves] انفطرت (K) of plants. (TA.) See also انفطر And, (S, K,) as also انفطر, (K,) the latter used in poetry, (TA,) [The toadstool; a species of كماء [or fungus], (S, K,) white and large, (S,) and deadly: (K,) [so called] because the ground cleaves asunder from it: (TA:) n. un. انفطرة.

(S.) [Also applied in the present day to The common mushroom; agariens campestris. And Any fungus.] [Also, the former, Immaturity, or want of leaven, in dough:] see the explanation of انفطرت المزة انفطرت العجين. And انفطر and انفطر 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 انفطر, last sentence.

انفطر Grapes when the heads thereof appear; (K, TA:) [so called] because the [fruit-] stalks [then] break forth انفطرت (K) as also انفطر: (K, TA) Also a subst. from انفطر; (S) [as such] it signifies The breaking of a fast; contr. of انفطر. (TA) [Hence, انفطر The festival of the breaking of the fast, immediately after
Rama-đán; sometimes called [The alms of the breaking of the fast], (O, K, TA,) which is a صاع [q. v.] of wheat: the prefixed noun صدقة الفطر is rejected, and ﺃ is affixed to its complement ﺟ to indicate that such has been done: but it is a word used by the lawyers; not of the classical language. (TA.) See also ﺟ. ﺟ:

Creation: (Msb:) 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. خـلة. (S, Mgh.) It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of Mohammad, ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ ﺟ 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 Mohammad 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 Mohammad taught a man to repeat certain words when lying down to sleep, and said [And then, if thou die that same night, thou diest in the profession of the true religion]. (AHeyth, TA.) Also by the saying, The paring of the nails is [a point] of the religion of el-Islám. (Mgh.) ___ Also i. q. [app. meaning The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Mohammad]. (TA.) ___ In the Kur xxx. 29, accord. to some, The covenant received, or accepted, from Adam and his posterity. (Bd.) ___ The pl. is and and (TA.) See also .

ٌرُوطَف A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAar, O, K;) or recently made. (TA.)

( , S, Msb, 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, Msb, K.)

( S, Msb, K) Dough unleavened; or not left until it has become good [or mature]; contr. of : (S,
of the Passover; a festival of the Jews, [commencing] on the fifteenth day of their month, and lasting seven days. (Msb. [See also

 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. (Sgh, IAth, TA:) for أطعمة فطرى, in the K, expl. as meaning

 [He fed him] with , is a gross mistake, a mistranscription of أطعمة فطرى, as the phrase stands in the handwriting of

 Sgh himself, in wellformed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say

 I have leavened bread, and fresh, recent, or newly made. (L.)

 Beware thou of a hastily formed, immature, opinion. (S.) And [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.)

 A sheep, or goat, that is slaughtered on the day of the festival of the

 (K, TA:) mentioned by Sgh, and in the B. (TA:)

 A man possessing neither good nor evil; (IAar, O, K, * TA:) such as is termed

 [impotent in speech or actions, heavy, or dull; &c.: (TA:) from فطرى applied to a sword, meaning that will

 not cut. (IAar, O, TA. *)

 : see what next follows.

 : see what next follows.
A camel whose [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) فاطر المسمات وال الأرض (in the Kur xlii. 9, &c.,) means The Originater [or Creator] of the heavens and of the earth. (T'Ab, S, * TA.) See 1.

A subst. for اسماء [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) فاطر المسمات وال الأرض (in the Kur xlii. 9, &c.,) means The Originater [or Creator] of the heavens and of the earth. (T'Ab, S, * TA.) See 1.

Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also  نافاطير  Al'Ab, S, * TA.) See 1.

A cracking, or chapping, in the nose of a young man, and in his face. (TA.) Also, thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that  أفاطير is the pl. of  فاطر, 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 [q. v.;] and in this sense also it has no sing.: but it is said in the K that نافاطير is pl. of نفاطورة, with ن; [in the O, that it is pl. of نفاطورة;] and [in both] that it signifies scattered herbage; (TA;) and Lh says, as is stated by AHn, that نافاطير من عشب means small quantities of herbage in land: (O, TA;) it is also added in the K, in explanation of نفاطير, or it signifies the first herbage of [the rain called] the [q. v.;] (TA;) [and it is said that] نافاطير نبات signifies what break forth of, or from, plants, or herbage. (TA voce نفاطير.)

A man breaking his fast; eating and drinking after fasting. (S, * Msb, * K, TA:) pl. منفطر (Sb, S, Msb, K,) like as منفطر is pl. of منفرط, موسر, (S,) and منفطر منفطر منفطر منفطر is pl. of منفرط and منفطر signifies the same, as sing. and pl., (S, * Msb, K,) being originally an inf. n. (S, Msb.)

is used in the Kur [xxiii. 18], in the phrase  The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like دجاجة معضل in the phrase معضل. (TA.)
and the pl. نفطورة, in six places.
Fatus

1  فَطَسَ (S, M, A, Msb, K,) aor. — (S, Msb, K) and — (Msb,) inf. n. ُفَطَسَ (S, M, &c.,) He died; (S, M, &c.;) as also فَطَسَ: (TA:) or he died without disease: (M:) or Without any apparent disease. (TA.) فَطَسَ (A, O, K, TA,) aor. — (K, * TA,) inf. n. ُفَطَسَ (TA,) He made the iron broad (A, O, K) with the great hammer called فَطَسِسَ (A:) or he beat the iron. (TA.) And فَطَسَ signifies The treading vehemently; or the compressing vehemently. (M, TA: the word thus doubly rendered is ُءْطَﻮُدا.) ___ And you say, ُﻪُﺘْفَسَ ْﻦَع اَﺬَﻛَ 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 ُفَطَسَ بالَّكَمَة, (Ibn-'Abbád, O, K,) by the word. (Ibn-'Abbád, O,) aor. — (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also ُفَطَسَ, (Ibn-'Abbád, O, K,) inf. n. ُفَطَسَ, (Ibn-'Abbád, O,) 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 ُفَطَسَ app. signifies the same.]

2  فَطَسَ (with fet-h, O, in a copy of the M written ُفَطَسَ,) The berries of the myrtle: n. un. with ُة, (Lth, M, O, K.) ُفَطَسَ: see ُفَطَسَ. ُفَطَسَ: see ُفَطَسَ ُفَطَسَ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-'Abbád, O, K.) [See also ُفَطَسَ.] ___ 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,

*I captivated and restrained him by means of the fatseh, by means of yawning and of sneezing:* (S, O, K: [in some copies of the S and K: أَنْوَيَّاهُ بأَنْوَيَّاهُ:]) they shorten on account of the metre, which is رجز with the third foot of each hemistich suppressed. (O.)

فَطْسَة a subst. from فَطَس [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 فَطْسَ, (TA, [but this is the inf. n. of فَطْسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.)

فَطَسَس 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 فَأَس [i.e. hoe or adz or axe]. (M, TA.)

فَطْسَة The snout of the swine; as also فَطْسَة: (S, M, * K,) or its nose with what is next thereto: (IDrd, O, K,) and, (K,) accord. to Th, (O,) it [app. meaning the lip] is [called] the شَقَة of man, and of camels the مشَفرَه, and of beasts of prey the دُمَّار, and the خَطْم, and of the swine the فَطَسَة, (O, K, * [in the latter of which it is plainly stated that 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 شَقَة of man, and of camels the مشَفرَه, &c., is called the فَطَسَة of the swine,]) which word he [thus] mentions, with, as of the measure فَعَبَة, the نُن being augmentative. (O.)
Dying, or dead. (Iaar, M.)

A man (S) having the bone of his nose wide and depressed; (M;) or depressed and expanded: (S, K:) having his nose spreading upon his face: (K:) fem. (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.

Nafas means A date small in the drupe, having the base cleaving [to it]. (TA.)
(S, Msb, K,) aor., (Msb, * TA,) He cut it, or severed it; (S, Msb, K, TA;) namely, a rope, (S, Msb, TA,) or a stick, or piece of wood, and the like. (TA.) And (K,) or (S, Msb,) said of a mother (S) or of a suckling woman, (Msb,) aor. and inf. n. as above, (Msb, TA,) He, (K,) or she, (S, Msb,) weaned, or ab lactated, him, (S, Msb, K,) namely, a child, (S, K,) or suckling. (Msb.) And the lamb, or kid, was weaned, or ab lactated. (K.) [And in like manner one says of other animals.] And [hence, or] from the first of the significations expl. above, (Msb,) one says, weaned him, or disengaged him, (TA,) or withheld him, (Msb,) namely, a man, (S, Msb, TA,) from his custom, or habit. And 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.)

He (a child) entered upon the time for his being weaned, or ab lactated. (Msb, TA.)

And in like manner one says of a lamb, or kid. (IAar, K, TA.)

Their lambs, or kids, (Msb,) kept to their mothers after the weaning, or ab lactation; (K, TA;) therefore this [person] gave, or delivered, his lambs, or kids, to this; and this [person], his lambs, or kids, to this. (TA.)

He (a child, or young one,) was, or became, weaned, or ab lactated: commonly used in this sense in the present day. And He desisted from, or left, or relinquished, him, or it. (K, TA.)

The act of weaning, or ab lactation, of a child or young one: (S, Msb, * K,) a subst. in this sense. (K.) And [it
is also, app., an epithet: you say [app. "a suckling ", like as you say [app. "weaned from "], 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 [app. "a suckling ", for it is said,] and the woman is named [app. "weaned from "], [in form]. (TA.)

A child weaned, or ablactated; (S, Msb, K;) as also [app. "weaned from "]: (K:) pl. of the former [app. "weaned from ", (S, Msb, K,) which is of a rare form as pl. of an epithet of the measure [app. "weaned from "], and more particularly of such as is used in the sense of the measure [app. "weaned from ".] (IAth, TA.) And [app. "weaned from ", in the CK] and [app. "weaned from "] and [app. "weaned from "] A lamb, or kid, weaned, or ablactated, (K, TA,) which is the case two months from its birth, and it ceases not to be thus termed until it becomes a جفر [q. v.]. (TA.)

A sheep, or goat, weaned, or ablactated. (TA.)

A suckling woman weaning, or ablactating, a suckling. (Msb.) And [app. "weaned from "], A she-camel whose young one has become a year old and been weaned, or ablactated. (S, TA,) And A she-camel that weans, or is weaning, from her, her young one. (TA.)

[See also [app. "weaned from ".] ___ [Hence,] in a trad. cited voce [app. "weaned from ", signifies Death. (TA in art. [app. "weaned from ".] See also [app. "weaned from ".] and its fem., with [app. "weaned from ".] see [app. "weaned from ".]
فطن

فطن 1 [aor. — , ] inf. n. فطنة and فطنية [&c. as in the next sentence, He was, or became, intelligent, understanding, knowing, sagacious, or skilful: see the explanations of فطنة below;]

(S;) and فطن signifies [the same, i. e.] he became such as is termed فطن (Lth, TA.) You say, فطن له (Msb, K;) and إليه، (K;) aor. — ; (Msb, K;) and فطن، aor. — ; (K;) inf. n. فطن (Msb, K) and فطن and فطن and فطن (K) and فطن and فطن (Msb) and فطن and فطن and فطن and فطن (K) and فطن and فطن and فطن and فطن and فطن and فطن and فطن (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: (Msb;) [and he understood, or knew, it; often used in this sense:] and sometimes they said فطن، making the verb trans. by itself, because it implies the meaning of فهم، (TA;) or فطنت الشيء، with fet-h, signifies I understood, or knew, the thing: (S;) and some say that فطن [as inf. n., agreeably with analogy, of فطن، 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;) فطن لـه also signifies He took notice of, or paid attention to, him, or it: see Har p. 626, and Ham p. 695.] And فطن signifies [also] He became one of whom فطن [i. e. intelligence, &c., as expl. below,] was a سجية [meaning faculty, or quality, firmly rooted in the mind]. (Msb.)

فطن للأمر 2 (Msb, TA;) inf. n. فطن النسيان (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. (Msb.) Hence the prov., لا يغفر القارة إلا الحجارة, i. e. [Nothing will make] the she-bear [to understand, except stones]. (TA;) And فطنه المعلم means The teacher rendered him فطن [i. e. — , etc. — , etc. — , etc. — , etc. — , etc. — , etc. — , etc.]
intelligent, &c., by the disciplining of his mind and the correcting him. (TA.)

is of the measure, (S,) as such it signifies The contending, or Vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill; whence is used in the K (in art. حج وح) as a syn. of حاجته, q. v.: or it signifies [sometimes] the showing intelligence, understanding, knowledge, sagacity, or skill, one with another. (PS.) [Agreeably with the former explanation,] one says, حاجته في الكلام 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. راجعه. (K) [See also 3 in art. حج.] One says, حافته لـ He understood it, or knew it, [quickly, or] with quickness of intelligence; namely, what was said. (TA.)

: see what next follows.

: see what next follows.

(S, Msb, K, KL) and (S, K, KL) and (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 respecting things: (TA:) and it signifies one of whom has become a [meaning faculty, or quality, firmly rooted in the mind]; (Msb:) the pl. [of this] is فظّن, (K) or فظّن, with two dammehs, (Msb,) or both: (TA:) and the fem. is فظّة. (K) means A man knowing in the various modes of his disputation, or litigation, and skilful therein.

(Msb.)

mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies Intelligence,
understanding, knowledge, sagacity, (S, * KL, PS,) or skill; (K, KL, PS;) contr. of غَبَاوَة: (TA:) or, accord. to some, such (intelligence, &c.,) as is instinctive [or natural; infused into the mind by God; not acquired. (TA.) [See also ذَهْنل.]

فَطَن: see فَطُونِ

فَطَن: see فَطُونِ

فَطَن: see فَطُونِ
1. (Msb.) sec. pers. 

2. (S, M, Msb.) inf. n. 

3. (S, M, Msb, K) and 

4. (M, K) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and is syn. with these, (M, K,) and so is 

5. (M, K)

Page 2419

6. (Msb.)

aor. -- , inf. n. ; (TK;) and ; (M, K;) He let it out, namely the water termed , 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 he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it: (Esh-Sháfi'ee, T:) or 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 I pressed out, or squeezed out, the water of the stomach. (Z, TA.)

Also signifies He turned him back, or away, from the object of his desire. (TA.) And 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.)
Fāţif, applied to a man, (T, S, M, &c.,) Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incompliant; unobsequious; (S, M, O, K, and Bd in ii. 153;) evil in disposition; ill-natured; (O, K, and Bd and Jel ubi suprâ;) hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared; (Msb;) rough, or coarse, in speech; (Lth, T, M, K;) sour, or austere, therein: (Lth;) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. Fāţif. (M.) You say, إِنَّهُ لَفَطَيْفَ بَطَٰٓطُسَ [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 Fāţif, Bāţif [app. signifies the same]. (TA in art. Bīṭif.) 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-Shafe‘ee, T;) also, the urine of horses which is drunk on an occasion of thirst: pl. Fāţif, thus used by Mutemmem Ibn-Nuweyreh. (M, L.)

Fāţif, Fāţif: see 1, first sentence.

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 Fāţif is of the measure Fāţif from this word; (K;) as signifying the seminal fluid of a stallion, or the water of the stomach; but El-Khattabee disallows the latter meaning; or from Fāţif: (TA;) and hence the saying of ‘Āishah to Marwân, ولكنَّ اللهُ لَعْنَ أبَاكَ وَأُنتَ فِي صَلِبِكَ فَأُنتَ فَطَيْفَةَ مِنَ لَعْنَةِ اللهِ [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., عصاراة منها; (TA;) or

[produce thereof, as though expressed therefrom]: (Z:) or, accord. to one relation, فضيض (K;) pl. of

which means water such as is termed عريض: or, accord. to another relation, فضيض, meaning نطفة: and accord. to

another, فضيض. (TA.) See also

See the next preceding paragraph.

He is [more rough, coarse, rude, or the like, (see ﻓَظَأ) or] more difficult in disposition, evil in disposition, illnatured, or perverse, than such a one. (TA.)
The affair, or event, was, or became, hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant: (S:) or excessively bad, evil, abominable, foul, or unseemly. (O, Msb, K.) The affair, or event, or became, great, hard, difficult, or distressing, syn. He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, 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., I was made to see, meaning I imagined, or dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear; in which instance, as IAth says, the verb is thus made trans. in accordance with its meaning, which is: I was unable to do, or accomplish such a thing: (Ibn-Abbád, O, K: *) and 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: He saw the affair, or event, or case, to be difficult, or distressing, to me, and I regarded it with fear, or dread: (Mbr says, is an inf. n. of K: *) and it may be an inf. n. of like as is of: but I have not heard it save in the saying of the poet,
I have lived among men during several periods, conforming to disposition differing in kind, being like the phrase, in the Kur xcii. 4, meaning انَّ مَسَاعِيكُمْ عَلَى خُلُقِ شَيْتَنٍ لَّهُ, لَا شَيْتَنَّ, as is said in the Ksh and by Bd, and I have endured therein softness and hardness.

فَطَعَ, (O, K,) aor. — , inf. n. فَطَعَ, (O,) said of a vessel, (K,) It became full. (O, K.)

فَطَعَ ٢, inf. n. فَطَعَ, 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.

افْلَطَعَ 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.

And the first, Much, or abundant: so in the saying of 'Amr Ibn-MaadeeKerib,*

*وَقَدَ عَجِبَتُ أَمَامَةُ أَنَّ رَأَئَيْنَى
And Umámeh wondered that she saw me such that much, or abundant, hoariness had spread in, or overspread, my hair descending below the ears, or upon the shoulders. (O., TA.) **Fattāb** applied to water signifies Sweet: (Lth, O., K.) or clear; limpid; or cool, sweet, and clear or limpid. (Jaar, O., K., TA.)
فعل

(1) فعلَ, (S, O, Msb, K, * ) aor. — فعلَ (S, O, K) and فعلَ (S, O, Msb, K) and is the subst. therefrom, (S, O, Msb, K, * ) but, accord. to Ibn-Kemál, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like فعلَ, aor., except فعلَ, inf. n. except سحر, aor. inf. n. وتسمى، or, to these may be added as sometimes occurring, صرع, aor. inf. n. خدع, aor. inf. n. and خدع, aor. inf. n. صرع, aor. inf. n. (TA;) [He did it]; namely, a thing (S, O. [For further explanation see فعلَ below.] [In the Kur. xxi. 73, some read وأوحننا إلهم فعل أخبرات [And we suggested to them the doing of good works]; (Lth, S, O;) others reading فعل الخيرات. (Lth, O.) ___ And one says also [He did to him something]. (TA.) [فعلَ] is a form of imprecation, meaning May God do to him what He will do; i.e. may God punish him: see an ex. voce لله به أظلم __ And فعل بالمريضة often occurs in trads. &c. as meaning He compressed the woman.]

تفعيل

(2) تفعيل [inf. n. of فعل] 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 for constituents, as when you say مَجَعَل بعضَ الناس, and مَفَاعِيل, and مَفَاعِيل; &c. (TA.)

فعَل

(3) فعالَ, inf. n. if used, app. signifies They two did a thing together. [See فعلَ below.

انفعال

(4) انفعالَ [I did it, and it was done]; (S, Msb;) like your saying كسرته فانفعلَ [He broke it, and it was broken]. (S.) انفعال 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 *فعل* there is an *إفعال* except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of nonexistence, not from matter [already existing to receive the effect of the act]. (TA.)

He forged against him a lie. (Mgh, * O, Msb, * K.)

Hence the phrase *الخطوط* تُفْتَنُع* i.e. [Handwritings] are forged, or falsified. (Mgh.) And [hence] it used to be said, *(أَظْرَفُ الشَّعْرُ مَا فَتَنَعُْ)*. [The sweetest of songs is] such as has been composed with originality, not in imitation of any model: and *(أَطْرُفُ السَّمَآءَ مَا فَتَنَعُْ)*. [The most eloquent of poetry is such as has been so composed]. (TA.)

And The *vulva of the she-camel*, and of any female. (K.)

*فعل* an inf. n. of 1. (S, O, Msb, K.) And The *vulva of the she-camel*, and of any female. (K.)

*فعل* : see 1, in two places: [as a subst. from *فعله* it signifies [A deed, or an action: or] a motion (حركة) of a human being: (K:) or, as Sgh says, the *origination* of anything, whether it be what is termed عمل [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 عمل: (TA:) or it is a metonymical term for any عمل [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 عمل and صنع are more particular in application: El-Harâllee says that the فعل is what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation [for لندين (an obvious mistranscription in my original) I read لندين or otherwise: and El-Juweynee says that it is what is within the limits of a small space of time, without repetition, or reiteration, whereas the عمل 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], ما فعل التغير [expl. in art. ﻧَغَر; (TA:) the pl. is ﻓَعَالٌ (S, O, Msb, K) and ﻓَعالٌ [a pl. of pauc.], (O, TA,) [and ﻓَعالٌ is app. a pl. pl., i. e. pl. of أفعال، like ﺴَأْرُ أو ﺴَأْرُ pl. of ﻋُبُروٌ which is pl. of أفعال] ﻷنَّ الرِّسال تقتل الأفعال وتتنسي إبراهيم وإسماعيل [Verily bribes do great deeds, and cause the receivers to forget the principles of Ibráheem and Ismá'eel, who are esteemed models of true religion]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that الأفعال may be pl. of ﻓَعالٌ (which has been altered by the copyist and is probably a mistranscription for أفعالا or of أفعال; with other remarks equally doubtful and unimportant.]) [Hence، ﻷنَّ ﺜَمَر ﻷنَّ ﻷنَّ ﺜَمَر، ﺵَم ﻷنَّ ﺜَمَر meaning Actually: as opposed to ﻷنَّ ﺖَمَر، ﺵَم ﻷنَّ ﺖَمَر، ﺵَم meaning 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 مصدر, or infinitive noun; and also that there is what is termed فعل نافص an incomplete, i. e. non-attributive, verb (as ﺩِرِاد، ﺩِرِاد، ﺩِرِاد coordinate to ﺛَمَر، ﺛَمَر، ﺛَمَر, &c.; as well as what is termed فعل نافص a complete, i. e. attributive, verb]. (TA.)

فَعَلاءَت الْفَعَلَاتِ ﺑِنْفَسِ قِيلَلَٰتِكْ [lit. And thou hast done thy one deed that thou hast done; as though the speaker said، ﺑِنْفَسِ قِيلَلَٰتِكْ [thy kind of deed], with kesr, as meaning
so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, [A good single deed proceeded from him or a bad one]. (S, O, TA.)

A custom, manner, habit, or wont. (K.)

[Of, or relating to, a verb.]

The quality of a verb.

like, has sometimes occurred as meaning [Do thou]. (O, K.)

(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 IAar, (O,) the doing of a single person, peculiarly, [as distinguished from, q. v.,] (O,) relating to good and to evil; (O, K,) one says, [Such a one is generous in respect of doing or doings], and [Such a one is mean in respect of doing or doings]; (O: [and the like is said in the T and in the Msb;]) 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, Msb. [See 1, first sentence.])

as distinguished from, signifies A doing that is between two [agents]; (IAar, O, K, TA;) and therefore it is an inf. n. of, [a verb of which I have not found any ex.]. (TA.) It is also a pl. of, (S, O, Msb, K. Also The handle, (K,) or piece of wood that is inserted into the hole, (IAar, IB, O,) of the axe, or adz, or hoe: (IAar, IB, O, K,) pl. (K.)
a metonymical appellation substituted for خزاعة، (O, K, TA,) the well-known tribe [thus named]. (TA.)

Wont to do. (Kur xi. 109 and lxxv. 16. [Thus in the phrase Wont to do what He willeth: relating to God.])

[act. part. n. of 1, Doing: and, used as a subst., a doer: and hence] a carpenter is thus called; accord. to IAar: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فاعل, (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 عملة فاعلين, in the Kur [xxi. 79], means And we were able to do what we willed. (O, TA.) And نويلاعف نيزالو وهكذل, 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.)

A writing forged, or falsified. (Mgh.) And Poetry composed with originality, not in imitation of any model. (TA.) meaning It produced a grievous, or distressing, effect, (K, TA,) is a phrase mentioned by IAar, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says، عانبني ووجع أسرتي فجاء بالمشتعل، i.e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)
1. **مَعَّـفُ**, aor. —, inf. n. and فَعَّـمَّا. *It was, or became, full;* said of the [fore arm]; *(S, K;)* and of a vessel. *(K;)* And فَعَّـمَّتَ, said of a woman, *She was, or became, full-formed, and thick in her shank.* *(K;)* See also 4, in three places.

2. **قَـعُّمَ** see what next follows.

3. **قَـعُّمَ**; *(like مَـقَأَفْ;)* *(S, K;)* and so مَـعَّـفًا *(; K in art. مَـقَأَفْ;)* as also مَـعَّـفُ *(; TA;)* *(K in art. مَـقَأَفْ;)* *(Thus in some of the copies of the K;)* or **قَـعَّـفُ**, *(thus accord. to other copies of the K and accord. to the TA,)* aor. —, inf. n. *(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 فَعَّـمَّتَ الْبَيْتِ بِرِيحِ الْعُوَّدَ *(I filled the house, or chamber, or tent, with the odour of aloes-wood)*. *(S;)* It is said in a trad., لوَ أَن أَمْرَأَةً مِنَ الْخَوَرِ الْعَيْنِ أَشْرَفَتْ فَأَفْعَمَتْ مَا بَيْنَ السَّمَاوَةِ وَالْأَرْضِ رِيْحَ الْمُسْكِ i.e. *[If a woman (or 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 فَعَّـمَّتَ لَأَفْعَمَتْ, and فَعَّـمَّتِ حَلَفَةُ الْمُسْكِ, but Az says that the right relation is فَعَّـمَّتِ حَلَفَةُ الْمُسْكِ, with عَ. *(TA in this art. and in art. مَـقَأَفْ;)* And one says, فَعَّـمَّتْ الْبَيْتِ الْمُسْكُ *(The musk filled with its odour,)* *(S;)* or perfumed, *(K;)* *[the house, or chamber, or tent]*. *(TA;)* And رِجُلٌ فَعَّـمُ *(He filled the man with anger;)* *(S, TA;)* mentioned by Az on the authority of Aboo-Turáb: *(TA;)* or he angered him: or he filled his nose with odour, *(K, TA;)* i.e. with sweet odour: *(TA;)* as also فَعَّـمَّتْ فَعَّـمَّتْ, aor. of both **قَـعَّـفُ**, *(K, TA;)* inf. n. *(TA;)* *(K, TA;)* and فَعَّـمَّتْ. *(But better known with the pointed عَ.)* *(TA;)* And فَعَّـمَّتْ, *He filled him with joy, or happiness.* *(Aboo-Turáb, TA;)*
It became full, and overflowed. (K.)  And  It (a house, or chamber, or tent,) became filled with perfume. (TA.)

*Full:* applied in this sense to a [or fore arm]; (S, K;) and to a vessel; as also , in which the  is augmentative: (K;) and *full of flesh,* applied to the place of the anklet. (TA.) It is said of the Prophet, in a trad., i. e. *He was full in respect of the limbs.* (TA.) And one says *A woman full-formed,* and thick in her shank. (K.) And *A [great] tribe filled with its people.* (TA.) [See also : and see .] And *A species of tree:* or the rose. (K.)

*Full:* see the next preceding paragraph.

*Filled:* applied in this sense to a skin for water or milk; as also , IAar asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying *full* [like *فَعَم*], applied to a river, or rivulet: and Aboo-Sahl cites an ex. of it from the verses of the Fs as signifying *full of flesh.* (TA.) The phrase *may be of the same category as* [for *بَصَى*], 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 [for *ثَلَقَِر*] and [for *ثَلَقَِر*]; or it may be that *مَفَعَم* in this case is expressive of muchness, or abundance, like the latter word in the phrase *شعر* (Ham. p. 106.)

*Filled:* see the next preceding paragraph.
1. q. فَعَّعَا شَيْناً [so in my original, app., if not a mistranscription, i.e. *He crumbled a thing much*]; said of a man. (TA.)

2. فَعَّى, inf. n. تَفْعِیةٍ, *He branded a camel with a mark in the form of the viper* (الأفعى). (TA.)

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

4. افْعَا, *He (a man, S) became like the viper (الأفعى, S, K) in evil:* (S, TA:) or, as in the A, *he made himself to resemble the viper (نَشَبَهَ بالأَفْعَى) in the evilness of his disposition.* (TA.)

5. فَعَّاعٍ, *Angry and foaming [with anger].* (IAar, M, K.) ___ And [the fem.] فَعَّامَةٌ A woman (TA) *wont to calumniate;* syn. تَمْمَمَةٍ. (K, TA: in the CK the التمامة is put for النمامة.)

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

7. افْعَّعٍ, (S, Msb, K) of the fem. gender, but with tenween, (S, Msb,) because it is a subst., not an epithet; (Msb;) [said in the S and Msb to be like أَفْعَعٍ; but this is a mistake, for أَفْعَعٍ 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 أَفْعَعٍ, being also of the measure of a verb;] *A certain serpent,* (S, Msb, K,) *of a malignant kind;* [i.e. the viper;] also called أَفْعَعٍ, (K, TA, [in the CK, erroneously, أَفْعَعُوْانَ, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the أَفْعَعٍ and the وُدُح by the مِرْْحب, 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: (Msb, TA:) sometimes it has two horns [i.e. it sometimes signifies the *cerastes*, or horned viper]: (TA:) signifies the male: (S, Msb, TA:) [see also ] the pl. is [In the K, the pl. is written , which, when indeterminate, is wrong.] ___ [Hence,] by way of comparison [to vipers], (TA,) signifies *Certain veins* (عرق) *that branch off from the* حاليان [q. v.]. (K.)

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

and  see .

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

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

*As a subst.* *A brand in the form of the viper* (الأفعى). (S, K.)
See
He opened his mouth; (S, Mgh, Msb, K;) as also كَرْفَتْ النَّجَم (TA,) or كَرْفَتْ مِثْلَ النَّجَم (S, O,) i.e., the asters, 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.) كَرْفَتْ النَّجَم also signifies It (the mouth) opened; (S, Mgh, Msb, K;) as also كَرْفَتْ النَّجَم : (K;) and the latter is said of a blossom, or flower, in the same sense. (S, Msb, TA.) And كَرْفَتْ النَّجَم, The tooth showed its point; as though it broke forth to grow: but some say that its فِئَة is substituted for ثَث, and Az inclines to think so [though كَرْفَتْ النَّجَم differs much in meaning from كَرْفَتْ النَّجَم]. (TA.)

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

He is wide in the opening of the mouth. (Lth, O, K.) And accord. to Lth, (O,) كَرْفَتْ النَّجَم signifies also A rose when it opens: (O, K;) but it is thought by Az to be, in this sense, a mistake for كَرْفَتْ النَّجَم, with و. (O.)

He was born at the commencement of the rising of the Pleiades after sunset; (O, K;) which is in the winter. (TA.) See 1.
The mouth of a valley: pl. فِغر. (O, K.)

A spearwound, or the like, that passes through. (O, K.)

A spearwound, or the like, that passes through. (O, K.)

A certain [i.e. small animal, or small creeping thing, or insect], always opening its mouth: (O, TA:) and another, black and white in the [or snout], that stings men. (TA.)

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

A wide tract of land. (S, K.) And An opening, or a hollow, in a mountain, smaller than a كَهْف. (K.)
China-ware, or porcelain, the sort of that is brought from China; so called from [the title of] the king of China: vulgarly (TA in art. ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍFIGURES_1.png
The perfume stopped the air-passages of his nose. (S, K.) ___ The odour opened the obstruction of the nose: thus the verb has two contr. significations. (K.) ___ See also a trad. cited in art.  

It opened; as also tfaghm, (S, K, TA,) inf. n. Faghm, (TA,) and, (S, *) K, TA,) inf. n. Faghm, (S, TA) and Faghm, (S,) He kissed (S, K, TA) him, or it, (S,) or a woman. (K, TA,) ___ And Faghm said of a kid, (K, TA,) inf. n. Faghm, (TA,) He sucked (K, TA) the dug of his mother. (TA,) ___ And Faghm signifies The dog's being attached, or accustomed, or habituated, to the chase. (TA,) ___ And Faghm, (K, TA,) inf. n. Faghm, (TA,) He resided, stayed, dwelt, or abode, in the place; and kept, or clave, to it; (K, TA;) not quitting it. (TA.)

see the preceding paragraph.

He filled a vessel: (K;) and so Faghm, (TA.) ___ And It filled its place with its odour; (K;) as also [q. v.]. (TA.)

see 1.

, said of a ركام [or defluxion from the head], It was, or became, removed, cleared away, or dispelled; syn. انفرج; (K;) as also افتحم . (TA.)

see what next precedes.
What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto. (TA.) It is said in a trad., [Eat ye the and throw ye away the ; in which, accord. to IAth, by the is meant what is expl. above; and by the , what falls, portion after portion, of the food: but some, he adds, say that the converse is the case. (TA.)

The mouth, altogether: or the chin with the two lateral portions of its jaw; (K, TA; [i.e. ; for which the CK has ]) and so , a phrase mentioned by AZ, is expl. as meaning , (TA:) or, accord. to Sh, , (TA:) or it means , him. (K, TA.)

: see the next preceding paragraph.

He is attached to it, fond of it, or eagerly desirous of it. (S, K, TA.) And [A dog attached, &c., or accustomed, or habituated, (see 1,) to the chase]: (S:) or a dog eagerly desirous of the chase. (TA.)

: see .

The odour of perfume: (S, TA:) and so . (TA.) And The fragrance of the odour of wine]. (Z, TA voce .)

: see .

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

1. (K, TA.) inf. n. Fََوَ (K, TA.) It (a thing) became revealed, disclosed, or divulged; syn. Fََوَ (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 Fََوَ، which means it flowered, or blossomed. (TA.)

And, said of seed-produce (زَرِعُ), It dried, became dry, or dried up. (K.) Fََوَ، aor. inf. n. Fََوَ، said of dates (تَمِّرتُ)، i.e. § فََوَ، Fََوَ، § Fََوَ، which seems to be not improbable, as one says ُتَمِّرتُ حَشْفُ، which is nearly the same, such as are termed حَشْفُ حَشْفُ، or, which is nearly the same, such as are termed Fََوَ: so says Aboo-'Alee El-Kâlee. (TA.)

2. (K.) See also 1. 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 Fََوَ]. (S, K.)

And [hence, app.,] (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 Iâar: 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 Fََوَ (K, TA;) i.e. unripe dates in an altered state. (TA.) And He angered such a one. (K, TA;) One says, ماًذِذَى أَفَغَّاكَ [What is it that angered thee? or, hath angered thee?]. (TA.)

3. § Fََوَ، Fََوَ، § Fََوَ، or § Fََوَ، § Fََوَ، or § Fََوَ، § Fََوَ, in its several meanings (K, TA) that have been mentioned [in art. Fََوَ and Fََوَ]: and among
these it has that of The bad of anything. (TA.) And The [refuse termed] حثالٌة 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] جندب pl. of جندب. (TA.) And Unripe dates [themselves] (S, TA) such as are bad and مِّغَرِبِّيٍّ of a hue like dust; (S;) or such as are مِّغَرِبِّيٍّ altered for the worse]. (TA.) And the small, or young, of camels. (TA.) And accord. to the K, يعفَّلهَا signifies مَفَلا بَلْعَلَّا لِيَمَوُّو تَنْفَجْرَاوَ يَفُغَا, but this is a mistake; correctly it signifies لَيَمَوُّو مَفَلا بَلْعَلَّا تَنْفَجْرَاوَ يَفُغَا meaning تَنْفَجْرَا في البَلْعَلَّةَ والجَفَنَةِ [i.e. A distortion in the mouth, and in the kinds of bowl called and ]جَفَنَة, 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 IAar. (TA.)

The odour of perfume; like The odour of perfume. (TA in art. فُغَمَّته) or the state of spreading of the odour of perfume. (TA in the present art.)

The flower of the حنَّاء [i.e. Lawsonia inermis, or Egyptian privet]; (Fr, S, K;) as also فُغَمَّة فاَغِيَة (K in art. فع) or both signify the flower, or blossom, of anything [i.e. of any plant, or, app., of any fragrant plant: see Hamp. 713]: or, as is said in a trad., the فاَغِيَة is the prince, or chief, of the sweet-smelling plants of Paradise: Sh says that نور ورائحة طيبة signifies a flower, or blossom; and a sweet odour: but I think that we should read نور ذو رائحة طيبة a sort of flower, or blossom, having a sweet odour): and IAar says that the فاَغِيَة is the best and the most fragrant of sweet smelling plants: (TA:) or it is the flower produced by a branch of the حنَّاء that
has been planted inverted, and which is sweeter than [that of] the [common] حَنَّاء.

(K.)
He put out the eye; or blinded it; or made it to sink in its socket; syn. خُفِّقَهَا; (Lh, S, O, K,) as also فَقَّاهَا; (S, O, K,) inf. n. فَقَّاها: (S, O:) or, accord. to the Msb, خُصِّصْهَا; which is said by Es-Sarakustee to mean he put his finger into the eye and pulled it out; and by Iktt to mean he extinguished its light; and by some to mean he slit it, or rent it: (TA:) or he slit, or rent, the portion of the eye that is surrounded by the white thereof: (Mgh:) or i. q. قَلَّهَا; (K, TA:) i. e. [he pulled out the eye; or], as some say, he pulled out the portion of the eye which is surrounded by the white, and with which one sees: (TA: [and the like is said in the Mgh in explanation of الفَقَّاةُ, but this is there said to differ from الفَقَّةُ:]) 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. كَسَرْهَا; and so البَيْسَةُ [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:)] this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mtr,] فَقَايَاتُ البَيْسَةِ means I slit the pimple, &c., or rent it [open]. (Mgh, Msb.)

Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَّا) an eye of one of them (اَلْعَهَر) and set it free to pasture where it would, and made no use of it. (TA.) فَقَأَ الله عَنْكَ عَيْنَ الكَمَالَ is a tropical saying [app. meaning May God prevent from seeing thee the fatal eye: the term عَيْنَ الكَمَالَ being applied to an eye believed to have the power of killing by its glance]. (A, TA.) And فَقَا نَاظِرِهْ, (O, K,) likewise said to be a tropical phrase, (TA,) means He dispelled his anger. (O, K,) And فَقَأَعِبِه, 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. أعين.)

And رفقات البهمى inf. n. فقعه (O, K, TA,) or, accord. to the L, فقعه (TA,) The [barleygrass termed] بحمى

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.]

And, as some say, (TA,) or رفقات البهمى The envelopes [or glumes] of the البهمى burst open so as to disclose (S, O, TA) its fruit [or seeds], (S, O,) or its flower. (TA.)

\[
\text{He will not break, or burst, eggs, or the eggs, is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.)}
\]

\[
\text{His breast, or chest, became depressed (أَخَسَفَ), in consequence of a malady, or an accident; (IAar, O, TA:) said of a man. (IAar, O.) [But see أَفَقَآ and أَفَقَأ.}
\]

\[
\text{It is also said of the corpse that has lain long upon the field of battle, meaning It rent, or burst. (Mgh.) And one says,} \\
\text{[almost burst with fat]: (S:) [and] تفقات السحابة عن مائها The cloud burst with its water. (S, * O, * TA.) See also 1, last sentence.}
\]

\[
\text{And see 2.}
\]

\[
\text{The eye became put out; or blinded; or made to sink in its socket: &c.: or it broke; or became broken, or ruptured: ] and so the البهمى, or the small, or purulent, pustule:] and the like of these: (K, TA:) the former, (Mgh,) or each, (Msb,) said of a البهمى, means it}
\]
broke, or rent, or burst: (Mgh, Msb:) and thus said of [a pustule such as is termed] a دُمَّل, (S, Mgh, O,) and of [such as is termed] a قَرْح, (S, O,) ___ See also 5.

is expl. in the K as meaning [and in like manner in the O, except that the latte has أُقْتَفا and كلية أخرى; and so have several copies of the K:] but this meaning is assigned by Lh to أُقْتَفا, which see for a fuller explanation. (TA.)

(S, O, K) and (O, K) accord. to Ks and Fr (O) [in the CK وأقْتَفا] and (O, K) and in some copies of the K وأقْتَفا (TA) and (O, K) originally وأقْتَفا (TA,) The [membrane called] أقْتَفا سابيا (S, O, K) which comes forth على رأسولد [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] وأقْتَفا: (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 وأقْتَفا, by IAar: (O:) or, accord. to As, the Water [or fluid] that is على رأسولد [app. meaning that is discharged at the time of the birth (see 2 in the arts. قَرْح and رَمَد):] and accord. to IAar, the Water [or fluid] that is in the [membrane enclosing the fœtus in the womb] is termed وأقْتَفا: (TA:) it is also said that وأقْتَفا 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 ʻObeyd as with hemz [i. e. written وأقْتَفا], and said by him to be the سابيا وأقْتَفا [q. v.] (TA in art. وأقْتَفا.) And وأقْتَفا 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 جَفَر or خَرْفَة, (Sh, O, TA,) or in the midst of a stony place such as is termed حَرْة, (Sh, O, TA,) or in the midst of a mountain: (TA:) and وأقْتَفا signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is
A protuberance, or swelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.)

[But see 4, and see also فأفة.]

Also A cloud in which is neither thunder nor lightning, and the rain of which is متقارب [app. meaning drawing near: as though likened to the membrane thus called]. (O, TA. [In the former written, in this instance, فأفة, which I think to be a mistranscription by the copyist.])

Also فأئة : see فأفة.

: see the next paragraph.

A he-camel affected with a disease termed حقوة [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 فأئأى signifies the same applied to a she-camel. (K.) Also (i.e. فأبة) The disease above-

mentioned, itself. (O, K.) See also فأئة, latter sentence.

Also فأيئة : see فأنة.

Also فأيأة : see فأنة.
Having a protuberant breast, or chest. (IAar, TA in art. فسأ) [But see 4, and see also ﺖﻔﻗأ].

Valleys, or water-courses, or torrent-beds, (ووادية) that cleave the earth. (O, K.)
1. فَقَحَ: see 2. ___ Said of a plant, it became tall, or full-grown, and blossomed. (K.)

2. فَقَحَ: He, or it, hit, or struck, such a one in his [q. v.]. (K.) And فَقَحَ [ثُنَّى, (K,) aor. i., inf. n. فَقَحَ (TA,) i. q. سَمَّهُ.] (l. e. He took the thing into his mouth, not moistened,) like as one does medicine: (K, TA:) of the dial. of ElYemen. (TA.)

3. هَقَحَ: (S, K,) inf. n. فَقَحَ (S,) He (a whelp) opened his eyes for the first time; (S, K;) as also فَقَحَ, aor. i., (K,) inf. n. فَقَحَ (TA,) It is said in a trad., فَقَحَ (S, TA) We have opened our eyes for the first time, and ye have kept your eyes closed; (TA;) meaning the truth has become manifest to us, and ye have been blind to it; (AO, A, * TA;) or We have seen our right course, and ye have not seen [yours]. (IB, TA,) And فَقَحَ النَّبِيُّ The trees burst their buds, and made the extremities of their leaves to appear. (L.)

4. فَقَحَ: (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 فَقَحَ absolutely: others, peculiarly [نَحَّة] in the kalim in the present case appears, from what precedes, to be evidently a mistranscription for فَقَحَ في الكَلَم (a well-known phrase) in art. but فَقَحَ في كَلَم 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 دِبْر: or a دِبْر with what it comprises: and afterwards, by reason of
frequency of usage, applied to signify any (L.) pl. فَقَاح (S, K.) — And The palm of the hand; as also فَقَاح (K) of the dial of El-Yemen: so called because of its width. (TA.) — And The napkin (Mنديل) of الرحمن (I. e., which is used by one performing the rites of the حج or of the عمرة): (K) of the dial of El-Yemen. (TA.)

Fَقَاح: see the next preceding paragraph.

A certain herb, (K, TA,) resembling the أُفْحُواَن or chamomile in its growth and its place of growth; n. un. with ه 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] حَصِيص: (TA:) or the flower of the [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called إِذْخَر and it is the flower of the إِذْخَر when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its لون [i. e. colour, or kind]; (TA;) as also فَقَاح, (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فَقَاح.]) — Also A woman of goodly, or beautiful, make, or form. (Kr, K, TA.)

Upon such a one is a لَحْلَة فَقَاحَةٍ [q. v.] of the colour of the rose when it is about to open. (S.)

He is in a state of preparation for evil, or mischief.
He found it not, (L, TA,) lost it, (MA, PS, &c.,) saw it not, (JK in explanation of the latter verb,) misssed, 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. عدمه; (Msb, L, K;) but accord. to Er-Rághib, الفقد has a more special signification than العدم, this latter being the contr. of الوجود; (TA;) [whereas] الفقد [as inf. n. of قد, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bd in xii. 71.) signifies It was not found, was lost, was not seen, &c.] It is related of Abu-dDardà that he said, من يتنفَق يفقد, [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.)

God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَفْقَدْتُهُ اللَّهُ إِيَاهُ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] is not of established authority: as to the saying الجنون يفقد شهوة الجماع [meaning Insanity causes to lose, or annuls, the desire of coitus], the correct word is يَزِيل or يعده. (Mgh.)

He sought it, or sought for it or after it; or did so leisurely or repeatedly; (A, * مِغْـحةٌ L;) as also: (Mgh, L;) or he sought it, or sought for it or after it, it being absent from
him; (S, O, L, Msb, K;) as also ِفُقَدَتْهُ : (K;) or he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Râghib and many others; but this expression and ِفُقَدَتْهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Râghib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before. (MF.) You say, ِفُقَدَتْهُ زَنَم ِفُقَدَتْهُ , meaning ِفُقَدَتْهُ زَنَم ِفُقَدَتْهُ [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 ِفُقَدَتْهُ فَقَدَتْهُ بَعْضًا يَدْقَفَتْهُ بَعْضًا [i.e. They lost one another]. (S, O, K.)

8 ِفُقَدَتْهُ see 1: ___ and see also 5, in three places.

A certain ِفُقَدَتْهُ, (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written ِفُقَدَتْهُ, (O, K,) ِفُقَدَتْهُ, (O, K,) A certain plant, (K,) resembling the species of cuscuta, or dodder, called ِكَشْوُتْ. (TA:) and a beverage prepared from raisins or honey or [the plant] ِكَشْوُتْ, as also ِفُقَدَتْهُ, (O, 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 ِفُقَدَتْهُ: he says, the ِفُقَدَتْهُ is what is called in Pers. ِتَدْقَِفَتْهُ: IAar says, ِفُقَدَتْهُ [or ِفُقَدَتْهُ ِتَدْقَِفَتْهُ ؟ then. un.] is the ِكَشْوُتْ: and a beverage prepared from raisins and honey; and it is said that a beverage ِنَبِيذُ (نَبِيذُ) is made of honey, and then the ِفُقَدَتْهُ is thrown into it, and causes it to become strong: so says Lth: and he says that the ِفُقَدَتْهُ is a plant resembling the ِكَشْوُتْ: and ِفُقَدَتْهُ is the ِنَبِيذُ of the ِكَشْوُتْ. (O.)

ِفُقَدَتْهُ: see the next preceding paragraph.

ِفُقَدَتْهُ: see ِفُقَدَتْهُ, in two places.
and مفقود signify the same, (O, Msb, 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. (Msb, K,) One says, غير مفقود ولا محمود, (A, K,) and غير مفقود ولا حميد, (A,) [He died
unmissed and unpraised; or,] without his loss being cared for and without being praised). (A, K.)

ٌدِقَاف 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 (تنققد) 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. (Lh, L, K.) The Arabs say, لا تتزوج فاقدا وتزوج مطبلة [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 meaning Whose young one has been devoured
by a beast, or bird, of prey; (O, L, K,) and to a pigeon (حماة) likewise. (L.)

ٌدِقَاف: مفقود see مفقود, in two places.
(TA.) And He dug the ground; (O, * K, * TA;) as also (TA.) inf. n. (K, TA.) And He dug a well to draw forth the water. (TA.) And signifies the boring, or perforating, of beads for the purpose of stringing; (K;) as also [for one says] [as well as], meaning I bored, or perforated, beads. (S.) And the act of cleaving, slitting, or rending. (O.) [See also 8.) And (S, O, K, *;) as also, as is indicated in the TA, aor.  and inf. n. (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] (S, O, TA, *;) with a [string such as is termed] 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 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 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 upon the uppermost incision. (Aboo-Ziyád, L.) [The incision above mentioned is termed . Hence, app., by a tropical usage, signifies He stigmatized a man: Freytag has mentioned it as occurring in the Deewán of the Hudhailees, and meaning satyra perstrinxit eius vitia commemorans aliquem. [aor. inf. n. (S, O, K, *;) (or Vertebrae) of his back. Hence the phrase,] The calamity broke the vertebrae of his back: (S, O,) [meaning] the calamity befell him. (Msb.) (S, K, *;) [with damm, aor.  He had a
complaint of his vertebræ: and فَقَرُ, aor. فَقَرْ, inf. n. فَقَرٌ, He had a complaint of his vertebræ arising from fracture or disease. (Msb.) — فَقَرْ or فَقَرُ in the sense of فَقَرْ تَفَقَرُ, see 8.

He dug a hollow such as is termed فَقِيرٌ [q. v.] for the shoot, or offset, of a palm-tree. (S, K, TA.) — And فَقَرُ, said of anything, It was incised, or notched; and impressed, or marked. (TA.) — Lth has erroneously assigned to فَقِيرٍ, a meaning belonging to فَقِيرٌ q. v. (TA.)

He (a colt) became fit for riding upon his فَقَرُ [or vertebræ]; like أَرْكَبْ (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebræ and] fit for being ridden. (L, Msb. A 'Obeyd, TA:) or فَقِيرٌ نَاقَتَهُ, (S, O, K, TA,) or فَقِيرٌ بَعْرَهُ, (Mgh,) or فَقِيرٌ بَعْرَهُ, (ISk, K,) or فَقِيرٌ بَعْرَهُ, (TA,) or فَقِيرٌ بَعْرَهُ, (ISk, TA,) or فَقِيرٌ بَعْرَهُ, (A 'Obeyd, TA,) or فَقِيرٌ بَعْرَهُ, (Msb,) He lent him the vertebræ [meaning the back] of his she-camel, that he might ride thereon: (S, O:) and he lent him the back of his camel (ISk, K, TA) during a journey, (ISk, TA) for carrying a burden, and for riding, (ISk, K, TA,) to be returned afterwards: (ISk, TA:) and he lent him a camel, that he might ride thereon; from فَقِيرٌ signifying the vertebræ of the back: (Mgh:) and he lent him his beast to ride as long as he pleased during a journey and then to return it to him: (A 'Obeyd, TA:) and he lent him the colt to ride upon its vertebræ [or back]. (Msb.) — Hence, فَقِيرُ أَرْضِهُ The object of the chase has enabled thee to have its vertebræ within thy power; therefore shoot it, or shoot at it: (O, TA:) or has enabled thee to have its side [which is sometimes termed فَقِيرٌ] within thy power: (K:) or has become near to thee. (TA.)

The Khaleefeh El-Weleed the son of Yezeed the son of 'AbdEl-Melik is related to have said, أَفْقَرُ فَقِيرُ إِلَى مَسْلِمَةٍ الصَّيْدَ لَمْ نَرَمْيًا
i.e. The object of the chase has enabled the shooter at it to have its vertebrae within his power after Meslemeh; meaning that, since the death of his paternal uncle Meslemeh, the territory of the Muslims had become assailable to him who might attempt it. (TA.)

rendered him [meaning poor, or needy, &c., (S, O, Msb, K, I.)] and from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.])

*He* (i.e. God, S, O, K, or a man, Msb) rendered him [meaning poor, or needy, &c.,] and [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are [meaning poor, or needy, &c.,]

and, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.])

*There appeared before us men eliciting what was recondite, or obscure, of knowledge, and opening what was closed thereof;* from meaning I dug the well to draw forth the water: but the reading commonly known is [meaning I dug the well to draw forth the water: but the reading commonly known is]

[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 he is related to have added,] he is related to have added, 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 [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: 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, [lit. *He opened, to poetry, a most sound vision, passing over half-blind meanings,*] (O.) Also, (O,) *He was, or became,* [meaning poor, or needy, &c.]:
(S, O, Msb, K, &c.) and so فقر, aor. فقر, inf. n. فقر (Msb;) and فقر, aor. فقر, (K;) or they said فقر, (Sb, Msb, TA,) like as they said فقر, (Sb, TA,) but they did not say فقر, (Sb, Msb, TA,) like as they did not say شاد, (Sb, TA,) فقر serving them instead of فقر; (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA,) And one says، فقر إليه He, or it, wanted, needed, or required, him, or it; [a phrase of frequent occurrence; like فقر إليه] i. q. احتاج إليه. (TA in art. حو.)

استقر بعيرا 10 [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See أومل.)

فقر and فقر signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said فقر, (MF, TA,) Poverty, want, or need; contr. of غني: (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 فقر: q. v.:

[signifying needs, or wants,] is said by some to be a pl. of فقر, anomalous, like مشابه [pl. of شبه] and ملامح [pl. of لمسه]: or it may be a pl. of مفقر, an inf. n. of أفقره; or pl. of مفقر; or it has no sing.: (TA:) you say، مس أله مفقره 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 فقر signifies also Anxiety; or disquietude, or trouble, of mind: pl. فقر (O, K, TA;) one says، شككي إليه فقره He complained to him of his anxieties; &c.: Page 2426

and it means also، his circumstances, and wants: (TA:) [for,] accord. to IAar, the phrase فقر النفس the نفس is like

فقرها. (O.) See also فقرها.
see the next preceding paragraph. Also The side: pl. فقر, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See أفرق الصيد]

فقر: see the next preceding paragraph.

فقرة: see فقرة.

فقر: see فقر.

فقرة: see فقرة.

فقرة: see فقرة.

فقرة: see فقرة.

Accord. to the K, it signifies also A certain plant; and its pl. [or rather the coll. gen. n.] is فقر: but the sing. [or n. un.] is correctly فقرة, with fet-h and then damm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is فقر, as it has no broken pl.; and expl. by Th. (TA.)

A hollow dug in the ground: pl. فقرة. (O, K, TA.) And the incision termed فقرة (IAar, O, TA) that is made in the nose [or muzzle] (IAar, O) of the camel, (IAar, O, TA,) in order to render him tractable, (see 1, near the beginning,) after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAar, O:) pl. [of pauc. أفرق] فقرة (O, TA) Hence the saying of 'Aacute;ïsheh, in relation to [the murder of] 'Othmán, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] بلغتم منه الفقر الثلاثة, meaning Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three فقر]: thus expl. by AZ. (TA.) Accord. to AHeyth, فقر means Great, or grievous, or formidable, events. (O.) And the three فقرات 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, هو مُّقَر، meaning He is near to me. (K. * TA.) See also مُّقَر.

\( \text{فَقَر} \) is a name of The star [or stars] in the [meaning joints of the tail] of Scorpio. (Kzw in his descr. of Scorpio.) And مُّقَر signifies Certain ornaments, moulded, or fashioned, in the form of the vertebra of the back: (A, KT, TA, and Har p. 34:) one of which is termed مُّقَر. (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 مُّقَر. (S, O, K, KT.) And hence, as being likened to the best verse in an ode, مُّقَر means Any choice phrase or sentence: (KT:) one says, ما أُحَسِّن مُقَر كَلَامِه, i. e. [How beautiful are the points, or points of wit, (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 خطبة [which is in rhyming prose]. (Msb.) And [A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the مُّقَر is that which in [rhyming] prose is like the verse in poetry. (Kull p. 208.) Also A piece of land, such as is termed قرَّاج [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 هدف [or butt, &c.], (Lth, K, TA,) and the like: (K, TA:) they say, in such contending or competing, أَرَامِيَكُم مِّن أَدْنَى مُّقَر [I will contend, or compete, with thee in shooting, or casting, from the nearest مُّقَر and from the furthest مُّقَر]. (Lth, TA.)

مُّقَر: see مُّقَر.

مُّقَر [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to مُفَقَر and مُفَقَر] from مُفَقَر. (S) or مُفَقَر, يعبره [عَمَرِي] (K.)

مُقَر The Vertebra 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 \( \text{ أصحاب } \) (K, TA:) [it is sometimes used as a sing., as in the S and O and K voce: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is \( \text{ قار } \) (S, Msb, K,) for which one should not say \( \text{ قار } \), with kesr: (ISk, Msb:) and \( \text{ قار } \) and \( \text{ قار } \) and \( \text{ قار } \), of which the pl. is \( \text{ قار } \) and \( \text{ قار } \) and \( \text{ قار } \), signifies the same as \( \text{ قار } \) (S, Msb, K:) as does also \( \text{ قار } \). (K.) [Hence,] The three very bright stars [d and e and z] disposed obliquely in the midst of the constellation \( \text{ الجزاء } \) (i.e. Orion). (Har p. 456. [See art. جوز.) And [hence also,] the name of A [celebrated]

sword of the Prophet, (S, O, K,) and afterwards, of 'Alee: it had previously belonged to El-'As Ibn-Munebbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abu-l-'Abbás [i.e. Th]. it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called \( \text{ ذو الفقار } \); but this is said by El-Khattábee to be vulgar. (TA.) It (i.e. \( \text{ ذو الفقار } \)) is also used, metaphorically, as meaning The spear. (TA.)

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. \( \text{ نقير } \), with two dammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies wells, (K, TA,) three, and more, together; (TA,) or communicating, 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 \( \text{ كَرَى } \) \( \text{ قار } \) signifies A dug well. (TA,) And \( \text{ قار } \) \( \text{ فَنَّ } \) \( \text{ فَنَّ } \) is expl. by A 'Obeyd 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 ٌﲑِﻘَﻧ [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 مفقور. (K, TA.) Also, applied to a man, (TA,) Having the vertebrae of the back broken; (S, O, K, * TA;) and so مفقور and فقر: (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 having a complaint of his vertebrae: (S, O, TA;) and مفقور and فقر, 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 مَفْقُورَة, like مَفْتْقَرَة, q. v.,] Poor: or needy; contr. of غي: (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. سكن: (Msb:) or one Who has what to eat; (Aboo-'Amr Ibn-El-'Alà;) differing from مسكين, which signifies one who possesses nothing; altogether destitute: (Aboo-'Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean destitute, i. e. possessing nothing: (IAar, S, O:) Aboo-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá’ee in praise of ‘Abd-El-Melik Ibn-Marwán;

* أَمَّا الْفَقيرِ الَّذِي كَانَ حَلويّهُ

* وَفَقَ اللَّهُ لَهُ سَبِيكَ
As to the whose milch camel was sufficient for his household, and nothing (more) was left to him:} (S, O, TA:) As says that the is better in condition than the ; and Yoo says that the is better in condition than the ; and adds, I asked an Arab of the desert, Art thou ? and he answered, No, by God, but rather : (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-'Arafeh, 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-'Arafeh:) [see also the Kur xxviii. 24:] or 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 , a beggar, who has a trade that stands in some stead, (but does not cause him and his household to be without want; (Esh-Sháfi'ee, T, O, K;) 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 because of crippleness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid Ibn-Yezeed:) As also says that the latter is in a better condition than the former; (S, O, K;) and so says Ahmad 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 (Mgh:) the pl. of the latter epithet is also applied in the Kur xviii. 78 to men possessing a ship,
or boat, which is worth a considerable sum; (Mgh;) whence Aboo-Bekr holds the opinion of As 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. 
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, (IAar, S, K;) one who possesses nothing: (IAar, S;) or when they are used together, they
differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karáfee:) [see more voce
*مَسْكِينٍ*] fem. with *ة* (Msb, K;) pl. masc. *فَقَارٌ* (Msb, K;) pl. fem. *فَقَارَاتُْ* (K;) and *فَقَارَة* (Lh, Msb, TA) like the masc., [said to be]
the only instance of the kind except *سَفْهَاُْ* as pl. of *سَفِيَّة*; (Msb;) [though *فَقَهَاُْ* and perhaps some other instances, should be
added;] but ISd says, I know not how this is. (TA.)

**فَقَارَة** : see the next paragraph.

**فٰقَر** : see the next paragraph.

An act that breaks, or will break, the vertebrae of the back: and hence, a
calamity, or misfortune; (S, O, K;) as also *فٰقَر* : (S, O, K;) or, accord. to Lth and others, such as breaks
the vertebrae of the back: (TA;) pl. *فَقَارَة* (Har p. 399.) *عَمَلُ يَهُ النَّافَرْة* is a prov., meaning He did to him
an act breaking, or that would break, his vertebrae; or a calamity, or misfortune, as in
the Kur lxv. 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 *فَقَرَتْ أَنفَ الَّيْث* (S. [This phrase in the S has been strangely misunderstood
by Golius; who has consequently, after mentioning the meaning infortunium, added et Habena seu capistrum, de quo in Conj. 1. ]

And [hence] *فٰقَرَة* signifies The resurrection. (TA.)

More, and most, poor or needy &c.: said to be formed irregularly from *فَقَرَتْ* , not from an unaugmented form of
the verb; like *مَا فِقْرٌ* . (See Ham pp. 573-4.)
 McGregor: see فقير.

 McGregor, applied to a man, (O, TA,) Strong (O, K, TA) in the vertebrae of the back; (TA,) and thus McGregor, applied to a camel; and [in like manner] دوفرقة, so applied, strong to be ridden: (O, TA,) and McGregor signifies also strong in the back; applied to a colt: (TA,) and, thus applied, that has attained to the time when he may be ridden. (K.) ___ And [hence] one says, اَﺬِٰﳍِِﺮْﻣَﻷاُﻪﱠﻧِإٌَﺮِﻘْﻔُﻤَﻟ Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it; (ISh, O, L, K;) and اﺬﳍِِمْﺰَﻌِﻟا for this determination, or resolution; and اﺬﳍِِنْﺮِﻘِﻟا for this adversary, or opponent. (L.) And رجل McGregor A man sufficient for everything that he is ordered to do; (O, K, TA,) as thought by reason of the strength of his vertebrae. (TA.) See also McGregor.

 McGregor A sword having notches, or indentations, in its متن [q. v.], (S, K,) forming depressions therein. (K.) See also McGregor, in two places.

 McGregor: see فقير, in three places.

 McGregor: see McGregor, in two places.

 McGregor: see McGregor, in three places.

 A man asserting himself to be in a state of فقير [i. e. poverty, or need, &c.]. (A, TA.)
1. \( \text{فَقَصٌ} \), aor. \( \text{فَقَص} \), (Lth, Lh, M, O, K,) inf. n. \( \text{فَقَص} \); (Lth, Lh, IDrd, M, O,) or crushed; (Lh, O, K,) an egg, (Lth, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O,) as also \( \text{فَقَص} \), inf. n.

2. \( \text{فَقَصٌ} \), (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 \( \text{فَقَص} \), aor. \( \text{فَقَص} \), inf. n. signifies the same as \( \text{فَقَص} \). (Lh, O.) ___

3. \( \text{فَقَصُ الْيَسِّيُّ} \) and \( \text{فَقَصُ الْيَسِّيُّ} \) The egg broke [or broke asunder] from over the young bird.

4. \( \text{مَفْقَوْصَةَ} \) as an epithet: see its fem. voce. Also An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, K,) which clasps together [app. at the upper parts, so as to form a support like a trevet, for his provisions &c.,] several separate sticks, or pieces of wood, set over against one another. (Lth, O.)
A melon before it has become ripe: (Lth, M, O, K:) a word of the dial. of Egypt: (Lth, O, K:) but now applied in Egypt to the *cucumis sativus* (or *common cucumber*); (Forskål's *Flora Aegypt. Arab.*, pp. lxxvi., 169;) or, particularly, *cucumis sativus fructu albo*: (Delile's *Floræ Aegypt. Illustr.*, no. 929:) also mentioned as with س for the last letter. (TA.)

A kind of mace; a thing like a pomegrante, at the end of an iron rod, that breaks, or crushes, everything that it reaches. (Ibn-ʿAbbád, O, K.)

An egg broken, or crushed. (IDrd, O, K.)
For 1, aor. 

for (S, O, K) and (K,) said of the colour of a thing, (S, O,) It was intensely yellow: (S, O, K:) or its yellowness was free from admixture. (K, TA. [See also below.]) [And] said of a skin, or hide, or a tanned, or red, skin or hide, (K,) It was beautiful and clear [in colour].

said of a boy, He became active, and grew, grew up, or became a young man; (K, * TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is — and — , as above;])

and so . (TA,) And (K, TA) said of a man, (TA,) He died from, or in consequence of, the heat.

The calamities of time, or fortune, crushed such one. (K, * TA.)

, inf. n. (O,) He stole. (O, K. [Accord. to the TK, trans. in this sense.]) And He emitted wind from the anus, with a sound; (K, TA;) in which sense the inf. n. is likewise ; accord. to some, peculiarly said of an ass: and and , inf. n. he did so vehemently. (TA,) i. e. like , (K, TA,) inf. n. (TK,) said of a man, (TA,) He became red. (K, TA.)

, (TA,) inf n. (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 (S, O TA,) inf. n. as above, (S, O, K, TA,) i. q. (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 **فَقَعَ الْوَرَةَ**، **فَقَعَ الْوَرَةَ**، inf. n. **فَقَعَ الْوَرَةَ**. He made the rose into a round form (O:) or **تَفْقَعَ** 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 **فَقَعَ** signifies also It cracked with a sound: and it crackled: said of a flint-stone in fire: see **صّوَأَنَّ**; and said of salt thrown into a fire: see **تَعْقَفُّ**. See also 1, last sentence but one. **فَقَعَ** **الأَدْمَ**، (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.)

4 **فَقَعَ**، (TA,) inf. n. **إِفْقَاعٌ**، (O, K, TA,) He was, or became, poor, or needy: (TA;) or in an evil state or condition. (O, K, TA.)

5 **تَفْقَعَ** 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 **تَعْقَفَتْ** erroneously written for **تَعْقَفَتْ**.]

6 **تَفْقَعَتْ عَيْنَاهُ** His eyes became white: (O, K, TA;) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.)

7 **فَقَعَ** It became cleft, or fissured, or rent open or asunder. (O, K,)

[an inf. n., of **فَقَعَ** q. v. Used as a subst.,] **Intense whiteness.** (TA.) [But it seems to signify more commonly, **فَقَعَ** (**فَقَعَ** q. v. Used as a subst.,] **Intense yellowness:** or yellowness free from admixture: see 1, first sentence.] And i. q.
An emission of wind from the anus, with a sound. (S, O, TA. [See 1, last sentence but one.]) Also, and (S, O, K.) the latter mentioned by ISk, (S, O.) A species of (or truffles); (S, O, TA.) accord. to A 'Obeyd, (S, O,) the white and soft thereof: (S, O, K,) which is the worst thereof; or, as IAth says, a species of the worst [kind] of, 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 (or truffle) that comes forth from the base of the plant called (q. v.), and is of the worst of, and the quickest in becoming corrupt: (TA:) the pl. is (S, O, K) which is of both forms of the sing.; (S, O, TA;) and (S, K;) accord. to AHN, TA.) A vile man is likened thereto: (S, O, K:) one says, (S,) or (O, K,) [He is more vile than the of, or than 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. in art. and in the present art. in the TA, it appears that is also applied to The species of fungus called , and to the species called , &c.] And [hence, perhaps,] (as a coll. a.] signifies also Pointed toes of a sort of boots (O, TA.) : see the next preceding paragraph. ; see what follows.

; (O, and thus in my MS, copy of the K; in other copies of the K, or or ; and in all the copies is added : but there is no such word as , nor , whence it seems to be meant that we should read ; i. e., like , imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O;) or, (O, K,) accord. to AZ, (O,) , (O, K,) like , (O,) [i. e. with fet-h, like , (K:) [which suggests that may be an early mistranscription for , and that is wrong, and only right, though it is said in one place in the TA that is like , i. e. that it is :] or it is
**Arabic**

- **Faqā'** — like (K, TA) so accord. to El-Jāhidh, as mentioned by Az: (TA:) applied to a man, as meaning **Red**; (O, K, TA) intensely so; by reason of **Arāb** [i.e. app., goodness of condition]: (O, TA:) and **Faqā'**, as an epithet applied to a man, signifies red. (TA)

- **Faqī'** — (so in the O,) or **Faqī'**, like (K,) but the former, like (ṣamī' Á, TA,) is the right, [a coll. gen. n.,] and its n. un. is with (TA)

The **white**, of pigeons; (K, TA:) said by El-Jāhidh to be **such** of pigeons, as are like the **Ṣqalā'ī** [or **Sclave of men**; (O, TA:) a kind of white pigeon; so called as being likened to a [white] species of truffle [i.e. the **Faqī'**. (TA:)**]i. e.**, (K,) **White** that is intense **(O, K)** in whiteness. (O:) [See also **Faqī'** as an epithet applied to a man: see **Faqā'**.

- **Faqā'** — see **Faqā'** and see **Faqā'**, in two places.

- **Faqā'** — 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)

- **Faqā'** — 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 postclassical times: (see De Sacy's Chrest. Arab.: see ed., vol. i., pp. 149-154:) so called because of the froth that rises upon its head. (O, K:)**] And **A certain plant**, (AHn, O, K,) such as is termed **Faqū'**, 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 **Faqū'**.]

- **Faqā'** — see **Faqā'**, in two places.

- **Faqī'** — like (TA) which signifies The **bubbles** that rise upon **water**; (S, O, K, TA,) and upon wine, (O,) [&c.,] **round**, or **globular.** (TA, like **Qawā'ir** or **vessels of glass**). (S, O, TA)

- **Faqā'** — A seller of the beverage called **Faqā'**. (TA)
(S, O, 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 ٌﻊِﻗﺎَﻓ is applied to white and to any other colour as signifying free from admixture: (K:) and ُﻊَﻘْـﻓَأ is applied in this sense to white: (TA:) and ُﻊَﻘْـﻓ أَقَع, of which the pl. is ٌﻊْﻘُـﻓ أَقَع signifies intensely white. (K.)

ٌﺔَﻌِﻗﺎَﻓ A calamity, or misfortune: (S, O, K:) pl. ُﻊِﻗاَﻮَـﻓ ( . S, O, K. *)

ُﻊَﻘْـﻓ أَقَع; pl. ٌﻊْﻘُـﻓ أَقَع: see ٌﻊِﻗﺎَﻓ.

ٌغَرْقَـﻓ ٌﻊِﻘْﻔُﻣ, accord. to the K, signifies ٌغَرْقَـﻓ ٌﻊِﻘْﻔُﻣ [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is ٌغَرْقَـﻓ ٌﻊِﻘْﻔُﻣ, signifying ٌغَرْقَـﻓ ٌﻊِﻘْﻔُﻣ [i. e. a poor person cleaving to the dust or earth: for ٌغَرْقَـﻓ ٌﻊِﻘْﻔِﻣ أَقَع is intrans. as well as trans.]; which denotes the worst condition, like ٌمِهْوَذ ( . TA.) [See 4.]

ٌغَرْقَـﻓ ٌﻊِﻘْﻔِﻣ and ٌعَّـقَـﻓ ٌﻊِﻘْﻔِم [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one.

Page 2429

ﱞﻒَﺧ ٌﻊﱠﻘَﻔُﻣ i. q. ٌمَطْرَُﳐ (O, K) i. e. A boot having its fore part pointed. (TA in art. ٌمَطْرَُﳐ.)

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

ُﻊَـقَـف أَقَع: see ٌﻊَـقَـف أَقَع; and 1, last sentence but one.

ُﻊَـقَـف أَقَع: see ٌﻊَـقَـف أَقَع.
It, or he, was, or became, full: (S, K, TA:) it is said of a vessel; and one says [also] [He obtained, or took, of the water until he became full]; mentioned by IDrd. (S, TA.) And [He ate until he became affected with indigestion, or oppressed by much eating. (K.) 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.) 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 ; (S, K, TA;) fem. (TA [in which it is added that one says; but] رجل فقم; جر رجل فقم) And [hence] فقم فلان i. e. Such a one exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: &c.: (K, TA:) because the الأشر البطر and the الأمر are departure from the limit of rectitude. (TA.) And , (TA,) inf. n. and فقوم ; (K, TA,) aor. — And [K, TA,) inf. n. and فقوم and فقوم The affair did not proceed in a right course. (K, TA.) And فقوم and فقوم are Syn. with تفاته; q. v. (K.) And signifies also It (a thing) was, or became, wide, or ample. (TA,) He took hold of the فقوم المراة[l. e. muzzle] of the dog; (K,) as also فقوم المراة He compressed the woman; (S, K, TA;) as also
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 signify the same. (K.)

It: see what next follows.

The lateral portion of the lower jaw; (S, K;) or either one of the jaws. (K.) Hence the trad., 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 feet), enters Paradise. (S, * TA.) [And The upper part of the interior of the mouth: the lower part is the . (IAar, T in art. ) See also .] The mouth. (Sh, K, TA. [See also .])

An affair, or a case, of a crooked kind; contrariwise to what is right. (S, * K, * TA.) [And Freytag adds, from the Deewan of the Hudhaees, Difficult, as an epithet applied to a thing: and, as a signification of the fem., A calamity, or misfortune.]
1. **Fiqh**

aor. **Fiqh**, (S, Msb, K, &c.,) inf. n. **Fiqh** the verb being like ** علم** and the inf. n. like ** علم**, in measure and in meaning, (TA,) or **Fiqh**; (JK; [and the same seems to be implied in the Msb and the K;]) and **Fiqh**; (Msb, K;)

**He had, or possessed, what is termed** **Fiqh**, meaning understanding, (S, K) and knowledge, and intelligence, and especially **knowledge of the law** (علم الدين): (K) or both are syn. with **Fiqh** (Msb, TA:) or **Fiqh** of which the inf. n. is **Fiqh** (S, TA,) or **Fiqh** (JK,) signifies [peculiarly] **he had, or possessed, knowledge of the law** (علم)

And to the witness one says, **كيف فقهتك لما أشهد تاك؟** [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.)

**Fiqh** inf. n. **Fiqh** **Fiqh** (Mgh, K,) aor. **Fiqh**, (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also **Fiqh**. (K,) **See also 3.**

2. **Fiqh**

**Fiqh** (S, K,) inf. n. **Fiqh** **Fiqh** (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 **Fiqh** (Msb, K,) or he made him to understand. (S, Mgh.) It is said in a trad., اللهم علمه الدين وفقهه في التأويل i. e. O God, teach him **Fiqh** [app. here meaning the science of the law] and [instruct him in the interpretation, &c.,] and the meaning thereof. (TA,) And you say,** Afqahetik al-sani, I made thee
to understand, (S, Msb, *) or I taught thee, (Msb,) the thing. (S, Msb.) And I explained to him the learning of the thing. (T, TA.)

ُﻪُﺘْـﻨَﻗْـﻓَأ

He searched with him into matters of science, disputing with him, (S, K,) فقهه and he overcame him therein. (K.)

ُﻪﻬﻗﺎﻓ

He searched with him into matters of science, disputing with him, (S, K,) فقهه and he overcame him therein. (K.)

ُﻪَﻬَﻘَـﻓَـﻓ

He searched with him into matters of science, disputing with him, (S, K,) فقهه and he overcame him therein. (K.)

ُﻪَﻘْـﻓَأ

He learned knowledge, or science: (M voce سوود:) [and particularly] he learned the science of the law. (K.) or he took, or applied himself, to the acquisition of the science of the law: (JK:) or he became, or made himself, learned, or thoroughly learned, in science. (Msb.) And he ُهـقـفَأ, aor. — [inf. n. فقهه] is like ُهـقـفَأ, inf. n. تعلّم تعلّم في العلم, in the Kur ix. 123, means That they may task themselves to obtain understanding in 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.

ُﻪِﻘَـﻓ

[as a simple subst.] signifies Understanding (S, Msb, K) of a thing; (Msb, K;) and knowledge thereof; (Msb, K;) and intelligence: (K;) accord. to IF, any knowledge of a thing is thus termed: (Msb:) [hence ُهـقـفَأ, The science of lexicology is the title of a work written by him; and of another work, by Eth-Tha'alibee:] and, as used by the lawyers [and others], فقه denotes a particular science; (Msb;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; jurisprudence; The science of the law; jurisprudence; The science of the law; jurisprudence; The science of the law; jurisprudence; The science of the law; jurisprudence] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, the science of the law; jurisprudence: (TA:) and its fem., with ُهـقـفَأ: see the next paragraph.
Any one possessing knowledge of a thing. (TA.) Fiqh of the Arabs; (TA;) and was an appellation given to El-Hárith Ibn-Keledeh, who was also called the man of knowledge of the Arabs; (TA;) and was an appellation given to El-Hárith Ibn-Keledeh, because this appellation is syn. with the former; but Ikh and El- Hareeree do not mean by any particular person. (Mz, close of the 39th.) Particularly and predominantly, signifies One possessing knowledge of the law; (a lawyer;) (S, K;) as also (Msb, K;) fem. Fiqha, and Fiqhah, and of Fiqhah, Fiqhiya, and Fiqhiya; and also of Fiqhiya, Fiqhiya, and Fiqhiya;

(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 Fiqha, [in speaking of women] takes no account of the fem. Fiqhe; a vulgar corruption of Fiqhi, is now applied to A schoolmaster; and to a person who recites the Kur-án &c. for hire. ____ Fiqhal Fiqhi means A stallion expert in covering, (K, TA,) that knows well the she-camels that are lusting, and the pregnant. (TA.) The female companion of the wailing woman, who responds to her 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.)
I followed his track, or footsteps; i. q. (K, TA;) mentioned by Yaakoob among the words formed by transposition: so in the M. (TA.)

see its syn. فقه, in art. فقه.

The notch of the arrow; (S, K, TA;) i. e. the part which is the place of the bowstring:

(TA;) [also called فوقة, from which it is app. formed by transposition, like the other words mentioned in this art. :) pl. فقى (S, K;) also written فقى (TA;) An ex. of the pl. occurs in a verse cited in art. عوقب, voce عوقب. (S.)
accord. to Er-Rághib, primarily signifies [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, فَكَتَ، first pers. فَكَتْ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA.)

(S, O, Msb, K,) aor. ﻰْمْ، inf. n. ﻰْمْ، (O, Msb,) He separated (S, O, Msb, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O;) or فَكَتْ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA.)

Likewise signifies the separating two things knit together, or intricately intermixed.

(Lth, S, TA.) And He broke [or broke open] a seal, i.e. a sealed piece of clay or wax; (Mgh, Msb, * TA;) in relation to which فَنَفَقْ occurs as meaning فَنَفَقَهُ the utmost, (Mgh, Msb,) aor. and inf. n. as above, (Msb,) He dislocated the bone; put it out of joint. (Mgh, Msb.) (This, or the like, is what is meant by its being said that) in the hand, or arm, is [i.e. denotes] less than the الكسر. (K.)

And فَنَفَقَتْ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA,) He opened, or unsealed, his hand from what was in it: (K, TA:) so in the M. (TA.) And فَنَفَقَ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA,) inf. n. فَنَفَقَ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA,) He redeemed the pledge; (S, Mgh, O, Msb, K, TA;) got it out from the hand of him to whom it was pledged. (Mgh.) And فَنَفَقُ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA,) signifies also I loosed, set free, or let go, anything. (Msb.) (Hence,) فَنَفَقَ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (Msb, K,) aor. فَنَفَقَ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (Msb, K,) and فَنَفَقَ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA,) (lit. He loosed the neck,) means he emancipated the slave. (S, O, Msb, K, TA;) 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], فَنَفَقَ[i.e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (O, TA.) 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,)  

(IAar, Th, TA.)  

[Therefore also,] one says, [He solves] the things, or affairs, that are dubious, or confused. (TA in art.  

So I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]. (S, O.)  

Thou hast become such as is termed [here meaning shoulder-bone] has become unknit, or loosened, [from its joint, in consequence of weakness and flaccidity. (S.)  

[See also below.]  

And [respecting which see last sentence.] (MF, TA,) a verb of a very rare form, [respecting which see last sentence.] (MF, TA,) aor.  

Thou hast become foolish, or stupid, and soft, flaccid, or languid. (S, O, K, TA.)  

2  

She (a camel) being near to bringing forth, her [app. meaning two parts on the right and left of the tail] became lax, or flaccid, and her udder became large; (K, TA;) and so too: (TA;) so too [this last signifies she became vehemently desirous of the stallion. (O, K,)]  

And  

He (a gazelle) got loose from the snare into which he had fallen. (TA: also mentioned, but not expl., in the O.)  

4  

It (a thing) became much, or widely, separated: and became unclosed. (O, TA.)  

5
The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh in art. خلع.) You say also, هو یتنكفک. See also 7. And see 4. ___ You say also, ُءْﻰﱠﺸﻟا َﻦِﻣ ِءْﻰﱠﺸﻟا ّﻚﻔﻧا The thing became separated from the thing: (O, TA:) and ٌنَﻼُﻓ ْﺖﱠﻜَﻔْـﻧﭑﻓ ُﻪُﻣَﺪَﻗ ْوَأ َكَﺮَﻔْـﻧِا ْﺖَﻟاَزَو I became separated from thee; or [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.)

It became separated: you say, انفكَّ الْشَّيء مِنَ الْشَّيء The thing became separated from the thing: (O, TA:) and انفكَّ مِنكَ I became separated from thee]. (TA.) ___ And, said of a bone, It became dislocated, or out of joint; (MA, Mgh, * Msb; *) it unknit, or loosened, and separated; syn. انفِرجَ وانفصلَ. (Mgh.) [And it is also used in relation to a member of the body:] one says, انفرجت وزالت سقط فلان فانفكَّ قدهه أو إصعده. Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated: (S, O:) or انفكَّ قدهه انفرجت وإصعده [i. e. his foot became dislocated; and انفكَّ قدهه انفرجت وإصعده [i. e. his finger became unknit, or loosened in a joint]. (K.) ___ One says also, انفكَّ رقته من الرق He became freed [lit. his neck became loosed] from slavery. (S, * O, * TA.) ___ And انفكَّ عن عهده He became released from his compact, engagement, or promise]. (TA voce َكَﺮَﻔْـﻧِا.) ___ And ْﻦَﻋ ِﺢْﺒُـﻗ ِﻪِﻠْﻌِﻓ He will not desist from his evil doing]. (O and K in art. ُعِرْفَ.) [It is also used in the sense and manner of the non-attributive verb ْزَال; respecting which see art.] One says, ْمَا انفكَّ فلان قائماً ْمَا انفكَّ قائماً ْمَا ْمَا انفكَّ قائماً ْمَا ْمَا انفكَّ قائماً I ceased not, or I continued, remembering thee]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by َلاَزَأْتَ َكُرُكْذَأ which is [said by As and IJ and others to be] redundant. (S, O. [See that verse,
The ·[meaning jaw; and also either of the two lateral portions of the lower jaw],
(S, O, Msb, K;) i. e. (Msb) each of the ﻪِﻴْﻜَﻓ

Page 2431

(Mgh, Msb;) as also : (O, K;) or this latter signifies the ﻪِﻴْﻜَﻓ [or part in which is the commissure] of
the ﻪِﻴْﻜَﻓ [generally meaning muzzle]; (Lth, O, K;) as also ﻪِﻴْﻜَﻓ (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 ﻪِﻴْﻜَﻓ [or two lateral portions of
the lower jaw]: (Lth, O, K;) [see ﻪِﻴْﻜَﻓ:] and ﻪِﻴْﻜَﻓ 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 Bári', (Msb,) or in the T, (TA,)
the place of meeting of the two sides of the mouth (مَلْتَقِيُّ ﻳَـﺋِدْقَـيِّ) on both sides:
(Msb, TA;) [but this last explanation is strange, and app. little known:] pl. ﻪِﻴْﻜَﻓ One says,

[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 ﻪِﻴْﻜَﻓ 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, قَايِلُ ﺗَـﺟَـﻠَٰٔ ﻳَـﺋِدْقَـيِّ 

(Meyd. [See Freytag's Arab. Prov., ii.

597,)] See also

[an inf. n.: see 1, last sentence]. ﻪِﻴْﻜَﻓ is the name of One of the northern constellations,
[Corona Borealis,] (Kzw,) certain stars, (S, O, K;) eight stars, called in Pers. 

باشرة}
behind the staff of Arcturus, (S, O, K,) [near] behind the staff of Bootes, (Kzw,) having a circling form, (S, O, K, and Kzw,) but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,) it is called the bowl of the paupers, (Kzw,) this being the name given to it by the children. (As, S, O, K.)

An unknit, or a loosened, state of the 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, 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.)

That wherewith the pledge is, or is to be, redeemed: (S, O, Msb, * K:) so in a verse cited vce غَلَقَ. (S, O.)

One who separates, &c., much, or often. ___ And hence, One who does not make his words and their meanings congruous, or consistent, by reason of his foolishness, or stupidity. (Z, TA.)

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 ظ. (En-Nadr, TA.) And Foolish, or stupid: (S, O: *) or very foolish, or stupid: (IAar, K, TA:) and you say فُكَّاكَ تَأَكَّ، (IAar, S, O, TA,) making an imitative sequent: or, accord. to Yaakoob, you say أَكَّمَ فَهَاكَ تَأَكَّ: thus he makes a substitute, not an imitative sequent. (TA.) And 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-Hoseybee, TA.) Pl. فِكَّاءُ and فِكَّةُ (IAar, K.)

فُلَكُ (S, K.) or فُلَيْكُ (K.) One Whose منكِب [here meaning Shoulder-bone] has become unknit, or loosened, (الخ.) from its joint, in consequence of weakness and flaccidity. (S, K. * [See also مَفْرَوْكُ.) __ And رجل فُلَكُ [A man having the jaw broken], (TA. [There expl. as signifying مُسْكُورُ الفَلَكُ; a mistranscription, for فِكَّةُ: see فِكَّةُ, last sentence.] See also الفَلَكُ.

مُفْكَةُ, applied to a she-camel, part. n. of فَلَكُ [q. v.]: (O, TA:) and مُفْكَةُ and مُفْكَةً are syn. therewith. (TA.)

مُفْكَةُ A mare desiring the stallion, (آو, آو, آو,) not offering opposition to him. (آو, آو.)

مَنْفِكَةٍ in the Kur [xcviii. 1], (و, ط،) followed by the words حَتَّى ثَابَتُهُمُ الْبَيْنَةُ, (و,) means, accord. to Mujáhid (و, ط) and Zj, (ط,) In the condition of desisting (و, ط) from their infidelity; (ط,) or, as Akh says, ceasing from their infidelity: (ط;) or, accord. to another, (و,) namely, Niftaweyh, (ط,) quitting the present state of existence, (و, ط,) i.e., sharing, one with another, in perdition, until the evidence came to them (و, ط) that had been affirmed to them in the Towráh, with respect to the description of Mohammad &c.; (و,) being lit. an aor., but in its meaning a pret.: (و:) Az says that it is not from سنة تَأْتُهُمُ تَأْتِهِمُ meanings ما زَالَ ما أَنْفَكَ, the thing’s becoming separated from the thing: accord. to IAar, as mentioned by Th, فَلك فَلَانَ means Such a one was set free, and at rest, from a thing; and hence من فِكَّةٍ in the Kur means experiencing rest: accord. to Er-Rághib, it means separated, or separated into several parties; for all [to whom the word, preceded by a negative, relates] were assenting to error. (ط.)
He thought upon it, considered it, or examined it [mentally]; (Msb:) 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 ٌﺮْﻜِﻓ.

(Yaakoob, S, O,) but the latter is sometimes used, (K,) means I have no want, or need, of this thing: (Yaakoob, S, O, K: *) or, as is said in the A, لا ِﺮْﻜَﻓ ِﱃ ِﰱ اَﺬٰﻫ I have no want, or care for it. (TA.)

(S, O, Msb, K) and (Lth, O, K,) are simple subs., (S, O, Msb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, لِرِبِّيِنَى ِرُقَبِب ِبِنِفِرَمَأُ in [respecting a thing]; (Msb:) 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: (Msb:)
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 (IDrd, K;) but Sb says that neither نَظَرْ عَلَمُ فُكَرْ فِى مِلَأٍ nor has any pl.: (TA:) the pl. of لُفَّان فُكَرْ كُلُّهُ فِى نَظُرْ عَلَمُ فُكَرْ (Msb.) One says، لُفَّان فُكَرْ كُلُّهُ فِى نَظُرْ عَلَمُ فُكَرْ Such a one has thoughts all of which are points of wit. (A, TA.) See also فِى نَظُرْ عَلَمُ فُكَرْ.

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

فِى نَظُرْ عَلَمُ فُكَرْ: see the next preceding paragraph; the former in two places.

فِى نَظُرْ عَلَمُ فُكَرْ:[Thoughtful;] having much فِى نَظُرْ عَلَمُ فُكَرْ. (IF, S, O, K;) as also فِى نَظُرْ عَلَمُ فُكَرْ. (Kr, K.)

فِى نَظُرْ عَلَمُ فُكَرْ: see what next precedes.
i. q. He strove, laboured, or exerted himself, &c., in his doing;

(Aar, O, K;) said of a man. (Aar, O.)

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

Page 2432

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 [which shows that it had a verb though none is known to have been in use]. (IF, O.)

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 أَحَدَتِ, 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 من السِّبِّيق from the outstripping. Also The [bird commonly called] [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, They came with their company [i. e. all together]. (Ibn-’Abbád, O, K;) is app. a pl. thereof, and, as such, signifies [pl. of فَوَاحٍ افْكَّكَلِلْمَلْلَصَّا] [pl. of the phrase افْكَّكَلِلْمَلْلَصَّا] [app. meaning Multitudes of such a kind of thing]: (K;) [or] thus in the saying,
mentioned by Ibn-Abbád, [app. meaning He has multitudes of sayings, or words; for *(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.])

*مَلَكَ* [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour.* (IF, O, K, TA. [See *(q. v.)* first sentence.])
**1.** فَكَّهَ ١ فَكَّهَٰ, aor., inf. n. فَكَّاهَةٌ (S, Mgh, K) and فَكَّةٌ (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.** فَكَّهِمْ فَكَّهِمْ, inf. n. فَكَّاهَةٍ, He brought to them فَاكِهَةٌ [i. e. fruit]. (K.) ___ And [hence] فَكَّهِمْ مُـلْحِ الكَلَّامٍ, He entertained them in a novel manner with facetious sayings or talk.

(K, TA.)

**3.** فَاكِهَةٍ, (K,) inf. n. فَاكِهَةٌ, (S,) He jested, or joked, with him; (S, K, TA;) indulged in pleasantry with him. (TA.) It is said in a prov., لا تَفَّاَكِهِ امْةً وَلَاتِبِ عَلَى أَكْمَةٍ [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. أَكْمَةٍ]. (S, TA.) [See also an ex. in a verse cited voce تَرَّيَدَنَّ.]

**4.** أَفُكِّكَةٍ أَفُكِّكَةٍ, (S,) She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called رَيْعٍ, before her bringing forth: (S, TA;) or she being near to bringing forth, her صَلْوَأٌ [app. meaning two parts on the right and left of the tail (see صَلْوَأٍ in art. صَلْوَأٍ)] became lax, or flaccid, and her udder became large; like فَكَّةٍ. (TA in art. فَكَّةٍ. [See also the part. n., below.])

**5.** فَاكِهَةٌ فَاكِهَةٌ, (Msb, K;) and He took fruit with his hand, he helped himself to it; syn. فَتْفِكَهُونَ فَتْفِكَهُونَ: and hence, as is said in the A, (TA,) the saying in the Kur [Ivi. 65], فَظَنُّتِ فَتْفِكَهُونَ is ironical,
meaning [And then ye would be in the condition of] making your fruit to be your saying. Verily we are burdened with debt (which words occur in the next verse): or He threw away from himself the fruit: thus says Ibn-'Ateeyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also He abstained from fruit: thus it bears two contr. meanings. (K.) And sometimes [it means He amused himself with talk; like as one amuses himself with the eating of fruit after a meal; i. e.] is metaphorically used as meaning. (Bd in lvi. 65.) And He affected jesting, or joking. (TA.) And They spoke evil of such a one; or did so in his absence; and defamed him; and did thus with jesting, one with another. (TA.) And He enjoyed it: (S, Msb, K:) and particularly (Msb) he enjoyed the eating of it. (Mgh, Msb.) And also signifies He wondered, (S, Msb, K,) followed likewise by . (K.) And hence [accord. to some] the saying in the Kur cited above, as expl. by some, (TA,) mean [And then ye would be in the condition of] repenting, &c.: (IAar, S, K;) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] repenting, &c.: (S, TA:) and so , which is of the dial. of 'Okl; or, accord. to Lh, Temeem say , and AzdShanoo-ah say . (TA.) signifies The jesting, or joking, [or indulging in pleasantry], (see 3,) of a number of persons, one with another; (K;) [You say, They jested, &c., one with another.] 

Eating, or an eater of; [i. e. fruit]; (K, TA;) a possessive epithet; applied to a man. (TA.) Also, (S, Mgh, K,) and , (K, TA, in the CK [app. to like],) and [app. to like]. (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 applied to women, cheerful, happy, or free from straitness. (TA:) And نِعْكَ نَكَه signifies also Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, TA:) and thus the pl. فَكَهَهُ signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) [is the more common reading and] means enjoying an easy and a pleasant life; or enjoying case and plenty. (S, Mgh.) And Wondering: and thus some explain the pl. فَكَهُونَ in the Kur xxxvi. 55. (TA:) [is the more common reading and] means He is one who delights in speaking evil of men, or in doing so in their absence. (K, TA.) 

 phủِهَا: (S, K,) لِعْبِرَ العَلَمِ, (S, Mgh, Msb, K;) as also تَعْكَهُ: (Mgh, Msb, K;) ابْتُهِزَانِ and (K, TA:) an epithet of the same class as رَمَيْهَا: (S, Msb,) a thing, or things, the eating whereof is enjoyed, (Mgh, Msb,) whether moist or dry, as figs and melons and raisins and pomegranates: (Msb:) [the words, of the Kur lv. 68, اَمِهِفْ نِعْكَهَا نَحْلَ وَرِمَانَ have caused it to be much and vainly
disputed whether dates and pomegranates be, or be not, included among the things termed 
فاكهه: 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 Imam Aboo- Haneefeh among them: the pl. is فوآكهه, meaning kinds thereof. (S.) ___ And (by way of comparison [thereto], TA)

Sweetmeat; syn. حلوه (K,) which is also applied by some to fruit (فاكهه), (T in art. حلو, ) or to sweet fruit. (K in that art.)

___ And فاكهه the [lit. The fruit of winter] is metonymically used as meaning the fire. (Har p. 594.)

فاكهه: see بيارا فاكهه.

Page 2433

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

كان من أفکه الناس 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].)

A wonderful thing]. (K,) You say, جآ فلان ب أفکه [Such a one did, or uttered, a wonderful thing]. (TA.)

A she-camel whose milk is thick, (K, TA,) like biestings: (TA;) or that yields her milk plentifullly on the occasion of eating the [herbage called] ربيع, 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.)
\( \text{ـَلِف} \), (M, K) aor. 
\( \text{ـَلِف} \), (M, TA,) He broke it, or notched it, in its edge, (M, K,) namely, [a sword or the like, or] anything; (M;) and so فَلله, (K, TA,) [or this signifies he did so much, or in many places,] inf. n. 

And i. q. [app. as meaning He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) Nor did they break a stone كَسَرُوا حِجْرًا, i. e. [lit.] Nor did they break a stone belonging to him, was said by 'Aisheh in describing her father: she alluded thereby to his strength in religion. (TA. [See also in art. صفو; and see also مَعْمَرَ مَعْمَرَ.]) And [in like manner] one says, كَسَرُوَّهَ أَسْتَفْلَ غِرْبِهِ meaning [i. e. He broke his sharpness, or vehemence, or valour]. (TA.) And كَرَسَكَ الْجَيْشِ, (S, O, Msb,) or كَرَسَكَ الْقُوَّمَ, (M, K,) aor. and inf. n. as above, (M, O, Msb,) He defeated the army, or military force, (S, O, Msb,) or the people, or party. (M, K,) And كَرَسَكَ مِنْ فَلْلِ دَّنِ, (S, Meyd, O,) a prov., (Meyd, O,) meaning He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with فَلْلِ in the place of فَلْلِ; though the reading with فَلْلِ is added.])

Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فَلْلِ is meant altercate, or wrangle, with thee: (TA, in two places!) or the meaning [of فَلْلِ] is defeat thee [so I render كَرَسَكَ]; or take away thy property; or defeat thee كَرَسَكَ with his altercation and his censure. (O.) فَلْلِ عَلَّمَ اَلْعَقْلَهُ, aor. ـ , [In the CK (erroneously) ـ , ] His intellect, or intelligence, departed from him, and then returned. (M, K.)

فَلِلَّ see above, first sentence. 

[as inf. n. of the pass. v. فَلِلَّ] 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.)

The land became such as is termed فل [q. v.]. (AHn, M.) — And أفلَّهُ أفلَّهُ (Fr, T,) and أفلُّنَا, (S, O,) became in a land such as is termed فل, (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 فل(M) or such as is termed فل. (K.) — And أفلَّهُ (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فل applied to land. (M.) — And in like manner, one says, أفلَّهُ الدهر [Time, or fortune, deprived him of his property]. (O.)

It became broken, or notched, in its edge; as also أفلَّهُ, and أفلَّلَةُ; (M, K, TA,) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of أفلَّهُ, as is also the second; but the third is quasi-pass of أفلَّهُ [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], تَفَلَّلَت مصاربه [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, افنل سنه, (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلوا They became defeated; (S, * M, Msb, K;) as also انفلوا [but this has an intensive signification]. (M, K.)

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].

It became broken, or notched, in its edge; as also أفلَّهُ, and أفلَّلَةُ; (M, K, TA,) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of أفلَّهُ, as is also the second; but the third is quasi-pass of أفلَّهُ [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], تَفَلَّلَت مصاربه [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, افنل سنه, (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلوا They became defeated; (S, * M, Msb, K;) as also انفلوا [but this has an intensive signification]. (M, K.)
because of its difficulty (M.) or such as the tenth part thereof (K.) or
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

فَلَالفَ َ
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 تَفلَفُ (TA;) or both signify
he walked thus, with short steps: (K;) or تَفلَفُ 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] ; (T, O, K;) as also [IAar, O, K;) or so . (T accord. to the TT.) He
peppered the food and the wine or beverage. (M.) [And تَفلَفُ signaling 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

tَفلَفُ : 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 تَفلَفُ قَادِمَةً الضَّرِّعَ The two anterior teats of the udder
became black. (S, O, K.)

ياَ فَلَفَُ (S in this art. and in art. ُنَﻼُفَ ُو تَلَافَ, and K and TA in the latter art.,) meaning [O such a one], (S &c.,) with refa
and without tenween, (TA;) is sometimes said to one person, [i. e. to a man,] and تَفلَفُ َلَّيُ فَلَانَ to two persons, and تَفلَفُ َلَّيُ فَلَانَ to a pl.
number; and تَفلَفُ َلَّيُ بَيْنَ يَا فَلَانَ to a female, and تَفلَفُ َلَّيُ فَلَانَ to two females, and تَفلَفُ َلَّيُ فَلَانَ to a pl. number of females, (K, TA,) and sometimes تَفلَفُ َلَّيُ فَلَانَ (K, * TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written

ُتَلَافَ, (TA,) is said, and some say يَا فَلَفَُ َلَّيُ فَلَانَ [in the CK ُتَلَافَ, but correctly يَا فَلَفَُ َلَّيُ فَلَانَ, i. e., as is said in the TA,

بَنَصْبِ اللَّامُ;] meaning يَا فَلَفَُ َلَّيُ فَلَانَ (K, TA;) [J says,] without teshdeed, said in calling to a person, is apocopated from يَا فَلَفَُ َلَّيُ فَلَانَ; not formed in the way of تَلَافُ, for if it
were an instance of تَلَافُ they would say يَا فَلَا (S in this art.:) [or,] accord. to Sb, يَا فَلَأَ 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 مم [which is originally دم or دم or دم], 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 فل was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

لَفِي جَهَةٍ أَمِسَكَ فَلَانًا عَنْ فَلٍّ

(S and M in this art.) meaning في [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. فل and Sb disallowed the saying فل as meaning [in the CK (erroneously) فل] as meaning فلان] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فل) [but] they said [also] فل بن فل [said to be] an instance of an elision, (T and M in art. فل) i. e. of the elision of a final فل) [and] [accord. to some, who hold فل to be originally فل) [except in the vocative form of speech and] in poetry: (M and K and TA in art. فل): [but] they said فل بن فل, [said to be] an instance of an elision, (T and M in art. فل). (T, M:) and فل [said to be a break, or notch, in the edge, (ISk, T, S, M, O, Msb, K,) of a sword, (ISk, T, S, O, Msb, K,) [or the like,] or of anything; (M:) and so فل [i. e. a single break, or notch, in the edge,] of a sword: (TA:) pl. of the former فلول [of which an ex. occurs in a verse cited voce: (O, TA:) it has been said that فلول is an inf. n.; but it is

Page 2434
more correctly said to be pl. of ﻟَﻓَ (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. ﻟُﻮُﻠُـﻓَ (M, TA:) And a company (M, K, TA:) of men; (TA:) as also ﻟِﻴِﻠَﻓَ: (M, K, TA:) pl. of the former ﻟُﻮُﻠُـﻓَ (TA:) And it is [an epithet] applied to a number of men, (S, M, O, K,) [in the CK in this case, erroneously, ﻟُﻗَ,] and to a single man, (S, O,) signifying Defeated: (S, M, O, K;) and ﻟَﻼَﻓَ also signifies thus, applied to a كَتِبَةَ [i.e. a military force, or troop, &c.]; (AA, T, O, K;) like ﻟَﻮُﻠُـﻓَ (AA, T, O;) one says ﻟُﻮُﻠُـﻓَ and ﻟَﻼَﻓَ and sometimes [when speaking of a number of men] they said ﻟُﻮُﻠُـﻓَ and ﻟَﻼَﻓَ (S, O;) accord. to the copies of the K, the pl. is ﻟُﻮُﻠُـﻓَ and ﻟَﻼَﻓَ; but correctly the latter is ﻟﱠﻼَﻓَ, like ﻟَﻮُﻠُـﻓَ, as in the M; (TA:) [i.e.] the pl. is ﻟُﻮُﻠُـﻓَ and ﻟَﻼَﻓَ: and of ﻟَﻓَ 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 ﻟُﻟﺎَﻓَ, the case being like ﻟُﻣْﻮَـﻗَ and ﻟُﻮُﻠُـﻓَ, [of which the former is a sing, and the latter is a quasi-pl. n.,] and is of the measure ﻟُﻌَـﻓَ in the sense of the measure ﻟُﻮُﻌْﻔَﻣَ and ﻟُﻌَـﻓَ is not necessarily pl. of ﻟُﻓَ, but is rather pl. of ﻟُﻓَ; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA: *) and as to ﻟُﻮُﻠُـﻓَ, it is necessarily pl. of ﻟُﻓَ, for ﻟُﻌَـﻓَ is not of the forms that have ﻟُﻌَـﻓَ as the measure of a pl.: (M, TA:) if it [i.e. ﻟُﻓَ] 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 ﻟُﻌَـﻓَ in the sense of ﻟُﻌَـﻓَ in the phrase ﻟُﻌَـﻓَ in the phrase ﻟُﻌَـﻓَ ﺑِنْﺴَجَ; (M:) Also Land affected with drought or barrenness; as also ﻟُﻓَ: 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 ﺑِنْﺴَجَ 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 ﻟُﻓَ:] 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 IAa; whence, he adds, ﻟُﻓَ; 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 ﻟَﻼَﻓَ (M, K,) this pl. form being sometimes used: (M:) or the pl. of ﻟُﻓَ is
And one says also: [Double jasmine], which is [rendered so] either 
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, ﷲ، is now applied to the Arabian jasmine (jasminum sambac), or, as Forskål says (Flora Aegypt. Arab. p. ci.), nyctanthes sambac, mentioned by him among the plants cultivated in El-Yemen.] ___

[Freytag, misled by the CK, has assigned to this word a meaning belonging to ﷲ،]

﷼Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also ﷲ، in three places. ___. And ﷲ، غدا فلا من الطعام, with kesr, means [He went forth early in the morning; devoid of food. (O.) ___ And ﷲ، ف كن من الخير occurs in a verse, (S, O,) in the poetry of 'Abd-Allah Ibn-Rawáhah and in that of Hassán, (S, O,) meaning Devoid of good. (S, TA.) [See ﷲ،.]

And such as has become thin, of hair. (K.) See also ﷲ،.

فا، see ﷲ، first sentence.

فا، in a sword [or the like], The state of having breaks, or notches, in the edge. (S, O.)

فا، Applied to the tusk, or canine tooth, of a camel, Broken (S, M, O, K) in the edge. (S, O.) See also ﷲ، first quarter. Also, and ﷲ،ةٌ, a quantity of hair collected together: (S, M, O, K:) the two words are either of the class of ﷲ،ةٌ and ﷲ،ةٌ [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] : (M:) in one instance, occurring in a trad., the latter is said to signify a كُبَّةٌ [or portion convolved, or glomerated, or formed into a ball] of hair, or,
as Z says, app. of the silk called: the pl. of either] is the mane

of the lion. (O, TA.) In the saying of Sá‘ídeh Ibn-Ju‘ayeh,

[And he was left remaining, and a hyena having stripes upon its arms, (thus] مَدْرَعَة ٌ أَميَمَة لَها فَلْيَل

used in this verse is expl. in the TA in art. (O, TA.) a young mother, (O, * Am., T,) being an instance of تَرْحِيمَةٍ, used by poetic
license, for أَميَمَةٍ, a dim. of أمَّةٍ, 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 عَرَفٍ [so in my original, an obvious mistranscription for عَرِف١, with damm]; but by Skr as

meaning شِعرٍ مَكْبُوبٍ. (TA.) And لَيْلٍ signifies also [The membranous fibres that grow at the base

of the branches of the palm-tree, called] لَيْفٍ: (M, K:) so in the dial. of Hudheyl: (TA:) and لَيْفٌ signifies the

same. (K.)

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

قَلِي: see قَلِيلَيْةٍ, in the former half.

قَلِيَّةٍ, (T, * K, TA,) like قَلِيَّةٍ, (TA,) or قَلِيَّةٍ, (O, * [in the TT, as from the T, and in the O. written without the sign of teshdeed 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, قَلِيَّةٍ.

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. لَيْفٌ: (Ish, T, O, K:) [and Az says,] I have

heard them call thus (i. e. by the sing.) land in which is nothing; like لَيْفٍ as expl. by IAar. (T.)

لَيْفٌ, (S, M, O, Msb, K,) also pronounced لَيْفٌ, (K,) but the vulgar pronounce it [thus] with kesr, (O,) and the pronouncing it with
kesr is said to be not allowable, (Msb,) a word of Pers. origin, (M,) arabicized, from 

\[ \text{ﻞِﭙْﻠِﭘ} \] with kesr, (O,) [or \( \text{ﻞُﭙْﻠُـﭘ} \); i. e. Pepper;] a sort of berry, (ﺢَب, 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 fruitstalk 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 

\[ \text{ﻞُﻔْﻠُـﻓ} \] [app. meaning a peppercorn, like 

\[ \text{ﻞُﻔْﻠُـﻓُراَد} \] or 

\[ \text{ﻞِﻔْﻠِﻓُراَد} \] ( , accord. to different copies of the K,) [app. 

\[ \text{ﻞُﻔْﻠُـﻓُراَد} \] or perhaps 

\[ \text{ﻞُﻔْﻠُـﻓَراَد} \] , a compound of two words (both originally Pers.) made one, as such written in the K with the article ( \[ \text{ﻞﻔﻠﻓراّﺪﻟا} \] ,) perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is The tree of the 

\[ \text{ﻞُﻔْﻠُـﻓ} \] when it first bears fruit, accord. to the K; but several writers declare that the tree of [the] 

\[ \text{دار فلفل} \] is not the same as the tree of the 

\[ \text{دار فلفل} \] is one of the names now applied to long pepper, and is commonly pronounced \( \text{ْﻞِﻔْﻠِﻓْراَد} \):] it is
[generally] known in Egypt by the name of بُلْبُلُدِراز, 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.) Also is it also a name sometimes applied to The fruit of the بَرُوق [q. v., in art. بَرُوق]; likening it to the ذَرَدلَلا mentioned before [i. e. to pepper]. The latter of which words signifies long ]; (TA,) and flatulence; err for this signifies the fruit of certain trees of the (kind called) عضاء; and the people of El-Yemen call thus [particularly] the fruit of the [species of عضاء, termed] فَلْفَل المَآَه, (M.) Also is the name of A certain plant growing in the neighbourhood of water, lank, soft, or smooth, in the leaves, having berries (حب) in bunches. (TA.) The same as حَبُ الْلِيمِ فَلْفَل القرود is What is called in Pers. فَنْجَنَكْشَت فَنَجَنَكْشَت لِفْلَفَل الصَقَالَية. (TA.) And is pl. of فَنَجَنَكْشَت [q. v., in art. فَنَجَنَكْشَت]. And is the name of Certain berries (حب), round and smooth, in sheaths, or cases, (غَلْفَ) and in receptacles [or cone of the pine, app. in form]. (TA.) See also فَلْفَل, last sentence. (T, O, K;) and is said to signify thus likewise by Mullà 'Alee, in his Námoos, and even more commonly: but this requires consideration. (MF, TA.)

فَلْفَل: see the next preceding paragraph, first sentence: and the same again, in three places.

فَلْفَلَة n. un. of فَلْفَل; q. v., former half.

فَلْفَلٍ, 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 مَفْلَقُ and مَفْلَقُ. (T, K; M, K;) was the name of a sword of 'Adee Ib-
 mấtُلُوَلُوُنُّم، applied to a نضِي [app. as meaning an arrow-head] Broken by having hit stones. (S.) And, applied to front teeth (نُغرُ) Serrated. (T.)

لاَفُأِنَّ: see غْلَأ.

لاَفُأِنَّ: see غْلَأ.

لاَفُأِنَّ, applied to food, (TA,) and to wine, (T, TA,) [Peppered, i. e.] putting فُلُوُلُوُنُّم put into it, (T, M, * TA,) and consequently burning the tongue: (T, TA:) or wine that burns [the tongue] like فُلُوُلُوُنُّم. (S, O, K, TA.) ___ And A garment, or piece of cloth, figured with round forms resembling فُلُوُلُوُنُّم [or peppercorns] in roundness and smallness; (T, O, TA,) i. e. (TA) figured with the like of the صَعْوَرَة of فُلُوُلُوُنُّم. (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, (نِهْكَهُ الْدِّيْيَغُ) the like of فُلُوُلُوُنُّم [or peppercorns] appearing in it. (TA,)
1. **تفَلَت**، intrans. and trans., syn. with **أَفَلَت**، q. v. (Msb.) See also 8.

2. **أَفَلَتْ به ُهُتَلَفَي** (A, TA,) inf. n. مَفَالَنَة (A, O, TA) and **فَلَت**، (O, K, TA,) He came upon him suddenly, at unawares, or unexpectedly, with it. (A, O, * K, * TA.)

3. **تَلَّفُأ**، (A, O, TA) inf. n. **تَلََافٍم** (A, O, TA) and **تَلَافٍ** (O, K, TA,) He came upon him sudde nly, at unawares, or unexpectedly, with it. (A, O, K, * TA.)

4. **تَلَافَت**، (T, S, O, Msb, TA,) inf. n. **تَلَافَتْ إِلَيْهِ**; (T, Msb, TA,) and **تَلَافَتْ**; (S, O, TA,) and **تَلَافَتْ**; (O, Msb, TA,) i. e. He, or it, (a bird, &c., Msb, or a thing, S, O,) escaped; got away; or became, or got, loose, clear, quit, free, or at liberty; (O, Msb, TA;) [or did so] suddenly: (T, S, O, Ta;) or and **تَلَافَتْ** and **تَلَافَتْ** signify a thing's going forth suddenly. (Mgh:) or signifies he, or it, went forth quickly. (Msb;) and one says **تَلَافَتْ مِنِّي** for **هَتَلَفَي** [he escaped, &c., from me]; (Gh, Ta in art. جَرِعَة;) and **تَلَافَتْ مِنِّي**; (M, K;) all signifying the same. (Ta.) [See exs. voce **تَعْرَجَة**;

5. **تَلَافَتْ** see 4, in three places. **تَلَافَتْ عَلَيْنا**; (Mgh;) or **تَلَافَتْ عَلَيْهِمَا**; (O, K, TA,) He seized, (Mgh, O, K, TA,) or came suddenly, (T, A,) upon us, (Mgh,) or upon him. (O, K, TA,) Hence, in a trad. of Umm-Háni, **تَلَافَتْ عَلَيْهِمَا** لَيْتَلَفْهُمَا [And he seized upon them both to slay them]. (Mgh.) **And he was desirous of it, or he longed for it;** (M, O, K, TA;) as also **أَفَلَت**; namely, a thing. (M, TA,) Hence the saying, أَرَأَهَا
I see him to be desirous of thy companionship. (TA.) And one says, 

I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it. (TA.)

 إنَّفَلَتْ ٧

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. (As, O.) And it is doubly trans.: you say, إنَّفَلَتْ أَنْفُسُهَا أَللَّهُ نَفْسَهَا [God took away from her suddenly her soul]; and hence, إنَّفَلَتْ نَفْسَهَا [lit. She had her soul taken away from her suddenly]; (O, TA:) a phrase occurring in a trad., (T, O, TA,) meaning she died suddenly, without disease: (T, TA:) you say, إنَّفَلَتْ نَفْسَهَا, meaning He died suddenly; (M, TA:) and إنَّفَلَتْ نَفْسَهَا, (S, TA;) with the نفس in the accus. case and in the nom. case; (TA:) and إنَّفَلَتْ نَفْسَهَا alone; meaning he died suddenly. (S4, O, K, TA.) [See also إنَّفَلَتْ أَنْفُسُهَا, and إنَّفَلَتْ نَفْسَهَا in the same.] And إنَّفَلَتْ أَنْفُسُهَا; (O, K, TA,) meaning Death took him away suddenly. (IAar, T, TA.) And إنَّفَلَتْ 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. إنَّفَلَتْ أَنْفُسُهَا also signifies إنَّفَلَتْ أَنْفُسُهَا. (T, TA:) And one says, إنَّفَلَتْ الكَلَّامَ meaning He extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating. (S, M, O, K.)

 إنَّفَلَتْ فَلَتْ: (O, K, TA:) See إنَّفَلَتْ، إنَّفَلَتْ، إنَّفَلَتْ. Escape: one says, إنَّفَلَتْ، لِنَسْ لَكَ مِن هذَا الأُمُور فَلَتْ There is no escape for thee from this affair, or event, or case. (En-Nadr, T, K, * TA. *)

 إنَّفَلَتْ فَلَتْ، وإنَّفَلَتْ، وإنَّفَلَتْ. ٨
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. فَتَلَفَاتِ: it has no broken pl.: (M, TA:) and فَتَلَفَاتِ signifies slips, or faults, of an assembly, or a company of men sitting together. (T, O, K, TA.) One says، كَانَ ذَلِكَ فَتَلَف.booted: (M.) And كَانَ ذَلِكَ فَتَلَفَ That (meaning an affair, or event, S, O) was sudden, or unexpected; without premeditation, (S, O, Msb, K, TA,) and without a waverer 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 فَتَلَفَ in the sense next following. (O, * TA.) The last night of any of the sacred months, of which night people differ as to whether it be lawful to war therein or not, wherefore the avenger of blood hastens to obtain retaliation. (O, TA:) or the last night of the month; (S, M, O, K, TA;) i.e., of any month: (S, O, K, TA:) or the last day of a month after which is a sacred month; (S, M, O, K, TA;) as the last of Jumáda-l-Ákhireh; because a man might see therein him on whom he would take his blood-revenge, and if he delayed to do so, and the next day arrived, the sacred month commenced, and the opportunity escaped him: (M, TA:) or an hour observed by the Arabs in the Time of Ignorance; namely, the last hour of the last day of Jumáda-l-Ákhireh: they made hostile attacks, or incursions, during this hour, even when the new moon of Rejeb had risen: Rejeb not commencing until sunset: (AHeyth, T, TA:) or ليلة الغائدة، 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

فلتة

فلتة: see the next paragraph.

فلتان: see the next paragraph.

فلتان

i. q. [or it is from تنغلأ (T) like الانصلات (T, S) from تنغلأ (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 فلتان, فلتة; (O,) the last of which is said by Kr to be pl. of فلتان signifying swift, fleet, or quick; (M;) or all are applied in this latter sense to a horse: (K:) and فلتة كتانة applied to a horse, that leaps, springs, or bounds, with his whole body and limbs. (K in art. كلت.) Also, i. e. فلتان, 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 فلتانة 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 جمز (TA,) which, accord. to him, is the male eagle: (TA in art. زميج:) 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.)

فلوت 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 نردة, as also فلتة: (O, L;) or فلتة signifies a garment that does not remain fixedly upon its wearer, by reason of its roughness or coarseness, or its smoothness or softness. (IAar, O.)
That has got loose (Ish, T.)
Falaj

Falaj, aor. — , (S, M, O, L, Msb, K,) and — , (K,) or the latter only [when the verb is trans. as] in فَلَجَّ الْقُوْمَ (TA,) inf. n. فَلَجَّ (S, O, K,) or فُلُجَّ (Msb,) or both, and, accord. to Kr, فَلَجَّ and فُلُجَّ but it is said in the L that these two are simple substs: (TA,) and افْلَجَ (K, TA;) the latter verb authorized by AO and Ktr and others, but omitted by Th in the Fs; (TA;) He succeeded; succeeded in an enterprise or a contest; overcame, conquered, or gained a victory: (S, O, &c.:) or he attained his object; gained what he sought. (Msb.) One says, من يَأْتِ الحَكْمِ وحَدَهْ يَفْلَجَ [He who comes to the judge by himself will succeed, or overcome, or gain his cause]: a proverb. (S, O.) And فَلَجَّ عَلَى خَصْمِهِ, (S, O,) and افْلَجَ, (TA,) He (a man) succeeded against, or overcame, his adversary; (S, O, TA;) and got before him, or got precedence of him. (TA.) And فَلَجَّ بِحَجَّتِهِ, (Msb, TA,) and فَلَجَّ بِحَجَّتِهِ, (TA,) He established, (Msb,) or he overcame by and in, (TA,) his argument, plea, allegation, or proof. (Msb, TA.) And فَلَجَّ [His argument, &c., was successful]. (A.) And افْلَجَ, فَلَجَ سَهْمَهُ, and افْلَجَ, His arrow was successful. (O, TA.) And فَلَجَّ بِقَلْبِي She (a woman) took away [or captivated] my heart. (A, TA.) — And يَفْلَجَ فَلَجَ القُوْمَ, (S, O, T,) in which case only one says في حَجَّتِهِ, (Msb, TA,) and فَلَجَ بِحَجَّتِهِ, (TA,) He (a man) succeeded against, or overcame, the people, or party, and his companions. (TA.) — فَلَجَ, aor. — , (S, M, O, L, K,) and — , (K,) or the former only, (MF, TA,) inf. n. فَلَجَ and فَلَجَ افْلَجَ أَصْحَابِهِ, (S, O,) and he divided a thing; parted it; divided it in parts or shares; or distributed it: (S, O, K,) as also فَلَجَ, inf. n. فَلَجَ (O, K,) he divided property, (Mgh, TA,) or running water: (TA,) and he divided a thing in halves. (M, L, Msb, TA,) One says, فَلَجَ التَّنَائِيْنَ بِنِئَمِهِ I divided, parted, or distributed, the thing between them, or among them. (S, O,) And فَلَجَ الْأَلْفَاْ فَلَجَ التَّنَائِيْنَ بِنِئَمِهِ He divided the thing between them two in halves. (M, L, TA,) And
I divided, parted, or distributed, a thousand [dirhems] by means of the جَلَفٍ, a well-known measure of capacity. (Msb.) And جَلَفٍ, جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (S, Msb, 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 Msb that it is – ,] inf. n. جَلَفٍ, (K,) I split the thing, clave it, or divided it lengthwise: (S, O:) or I split the thing, &c., into two halves: (Msb, K,) or جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ. (S, O, K, *) inf. n. جَلَفٍ (K,) جَلَفَتُ الشَّيْءَ فَلْجَيْنَ. (S, O, S, K, *) I furrowed, or ploughed, the land for sowing. (S, O, K, __). And جَلَفٍ نََّيْشُلَا جُلْفَةَلْفَهَا جَلَفٍ, جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (S, O, S, K, T,) inf. n. جَلَفٍ (K,) جَلَفَتُ الشَّيْءَ فَلْجَيْنَ. (K,*) I looks into, and divides, or distributes, and manages, the thing, or affair. (L, TA,) And جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ (K,) He imposed the [tax called] جَزِيَّةٍ عَلَى الْقُومِ. (K,) One says, جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (S, O, K, T, S, Mgh, O, &c.) He imposed the جَزِيَّةَ عَلَى الْقُومِ, or party; (T, S, Mgh, O, &c.) he divided the جَزِيَّةٍ among the people, or party, imposing upon each person his portion: (As, Mgh, *) and جَلَفَتُ الشَّيْءَ فَلْجَيْنَ, (T, S, Mgh, O, &c.) [said to be] from جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (As, Mgh,) or جَلْفَتُ الشَّيْءَ فَلْجَيْنَ; (A:'Obeyd, S, O;) signifying a certain measure of capacity; because the جَزِيَّةَ used to he paid in wheat, or corn: (As, Mgh:) or the verb in this sense is an arabicized word. (Shifá el-Ghaleel.) جَلَفٍ, جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (Lh, TA,) He had what is termed جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, meaning [as expl. below, i. e.] width. between the teeth, and feet [or legs, and arms], &c. (Lh, TA.) جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (Th, S, O, Msb, K,) inf. n. جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (ISd, TA,) and جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (A:) one of the [few] inf. as. of the measure جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (ISd, TA;) and جَلَفَتُ الشَّيْءَ فَلْجَيْنَ, (A,) mentioned by IKtt and Es-Sarakusee and others; (MF, TA;) but the former alone is mentioned by Th in the Fs, and by other celebrated lexicologists; (TA;) [and vulg. انْفُجٌ جَلْفَةَ ﺗَمَدَّدْلَهُ ﺗَمَدَّدْلُهُ,] He had the disease termed جَلْفَةَ ﺗَمَدَّدْلُهُ [expl. below]. (Th, S, O. Msb, K.) جَلْفَةَ ﺗَمَدَّدْلُهُ, جَلْفَةَ ﺗَمَدَّدْلُهُ جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (Th, S, O,) see 1, former half: __ and see also جَلْفَةَ ﺗَمَدَّدْلُهُ, in two places. (A, TA.) جَلْفَةَ ﺗَمَدَّدْلُهُ, جَلْفَةَ ﺗَمَدَّدْلُهُ جَلَفٍ جَلْفَتُ الشَّيْءَ فَلْجَيْنَ, (Th, S, O. Msb, K.) see 1, former half: __ and see also جَلْفَةَ ﺗَمَدَّدْلُهُ, in two places.
4 as intrans.: see 1, former half, in three places. 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 خاصيت

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 (S, O, Msb,) or (K, *) God made his argument, plea, allegation, or proof, right, and manifest, or clear: (S, O, K: *) or established it. (Msb.)

5 His foot became cracked, or chapped. (S, O, K.) [See also متفَّلِح، in art. َفْلَح.] __ [And تفَّلِحُ] said of a woman, She made open spaces between her front teeth: see the part. n., voce ُفَلَحٍ.

7 i. q. ابلج [The daybreak shone, or shone brightly]. (TA.) See also 1, last sentence. استَفْلِح ُفَلَحُ, or became master of, his affair: and so ُفَلَحُ, with ح. (A, TA.) [See the latter verb.]

10 Such a one mastered, or became master of, his affair: and so ُفَلَحُ, with ح. (S, O, K,) and ُفَلَحُ, or perhaps this is a mistranscription for ُفَلَح. The half of a thing: (S, O, K:) pl. of the first and second ُفَلَحٍ. (S, O.) One says, ُفَلَح‌ُانُ هُمَا فَلَح‌ُانُ. (K.) __ And one says. In his foot are fissures, or cracks; as also ُفَلَحٍ. (S in art. ُفَلَحٍ.) __ See also ُفَلَحٍ.
Success; success in an enterprise or a contest; conquest; or victory. (S, O, L, K) One says, لمن الفلج To whom belongs success, or the conquest, or victory? (Lh, L) __ See also الفلج. 

A certain measure of capacity, (AO, S, O, Msb, K) well known, (Msb, K) with which things are divided, (TA) of large size, said to be the same as the فقيئز [q. v.]; and the فلج is said to be an arabicized word, from the SyriacFalga; (L: [but see الفلج]) it is said that the فالجا [thus in my copy of the Mgh, but it is there strangely added that it is with fet-h, as though فالجا] is two fifths of what is termed الكلكر المعدل, [see art. كر,] and, by 'Aleec Ibn-'Eesâ, that it is larger than the فلج: in the T, the فلج is said to be the half of the great كر; and the الفلج is the measure of capacity that is called in Syriac فالجا. (Mgh.)

Falga, in two places. It is also an inf. n. of الفلج [q. v.]: (Lh, TA) and signifies Distance, or width, between the teeth; (K) as also تفليج: (TA) or, between the medial and lateral incisors, (T, S, O,) when natural; and تفليج, distance, or width, between those teeth when it is the effect of art. (T.) الفلج in all the teeth is disapproved, and not at all beautiful; but it is esteemed goodly when only between the two middle teeth. (TA) __ Also Distance, or width, between the feet, (Lth, O, K, TA) in the posterior direction: (O, TA) or, between the shanks; like حج: (ISd, TA) or crookedness, or curvature, [or a bowing outwards,] of the arms. (TA. [See الفلج.]) 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, الفلج, but this is a mistake, (IB, K) A river: (A'Obeyd, TA) or a small river: (S, O, K) a rivulet, or streamlet; syn. جدول: (A:) or a running spring of water: or running water: (R, TA) or a large well: (Ibn-Kunäseh, TA) pl. أفلاج (S, O) and فلجان (R, TA) [or فلجان for] الفلجان signifies rivulets,
streamlets, or small channels, for the irrigation of seed-produce: and فَلْجٌ, with two
dammehs, signifies a rivulet, streamlet, or small channel, for irrigation, running to every
part of a garden. (L.) فَلْجٌ is also sometimes used as an epithet: one says مَآء فَلْجٌ meaning Running
water: and عَن فَلْجٍ a running spring of water. (L.) And الفَلْجُ signifies The daybreak. (TA.)

فَلْجٌ [part. n. of فَلْجٌ]: see an ex. voce فَلْجٌ.

فَلْجٌ: see فَلْجٌ, last sentence but two. ___ It is also a pl. of فَلْجٌ [q. v. voce فَلْجٌ].

فَلْجٌ: see فَلْجٌ.

فَلْجٌ: see فَلْجٌ.

فَلْجٌ: see فَلْجٌ.

فَلْجٌ: see فَلْجٌ.

فَلْجٌ: see the next preceding paragraph.

Fَلْجٌ, or lands, sown, or for sowing. (TA. [See also فَلْجٌ, in art. فَلْجٌ.]) ___ See also فَلْجٌ, last
sentence but two.

فَلْجٌ, [thus in the L.] accord. to Sb, A sort of men: one says, النَّاس فَلْجٌ The people, or men, are two
sorts; [for ex.,] consisting of entering and going out: [but I think it most probable that فَلْجٌ and فَلْجٌ are mistranscriptions for
فلْجٌ and فَلْجٌ, for] Seer says that فَلْجٌ signifying a half and a sort is derived from فَلْجٍ syn. with فَلْجٌ: thus he makes فَلْجٌ an
Arabic word. (L.) See also فَلْجٌ.

فَلْجٌ, [said to be] from فَلْجٌ, signifying a certain measure of capacity, [but app. from the Pers. فَلْجٌ, A small
porcelain or earthenware] cup out of which coffee &c. is drunk; commonly pronounced by the
vulgar فَلْجٌ and فَلْجٌ from the Pers. فَلْجٌ and also called فِئَلْجٌ, vulgarily فِئَلْجٌ; and فِئَلْجٌ: (see
فَلْجٌ pl. فَلْجٌ فَلْجٌ, فَلْجٌ فَلْجٌ، and فَلْجٌ فَلْجٌ) فَلْجٌ و فَلْجٌ، فَلْجٌ and فَلْجٌ and فَلْجٌ and فَلْجٌ. (TA.)

فلْجٌ: see the next preceding paragraph.
One of the oblong pieces of cloth of a tent: (TA:) or, of a tent of the kind called) (As, S, O, K:) As says, I know not in what part it is: (TA:) فَلِيْجُ appears to be used for it by poetic license; or the word may be one of those pronounced with and without ء; or without ء it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ء: (M, TA:) [or] signifies a single oblong piece of a جَمَادٍ [q. v.]; and its pl. is (L and TA in art. جَمَدٌ: (TA:) جُلَّفَة. (L and TA in the present art.) See also جُلِّفَة, with ح. (TA.) See also جُلِّفَة.

A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase ﷽ ﷽ ﷽ ُﺞُﻠْﻔَـﻳ َﺮْمَﻷاَﻮُﻫ, expl. above. (TA.)

Land that is put into a right, or proper, state for sowing; (S, O, K:) good, clear, land prepared for sowing: (TA:) pl. فَلِيْجَتْنِي (S, O, K) And [hence, app.,] Any one town, or village, of the Sawád: (O, K: *) pl. as above. (O.)

A man who succeeds, or overcomes, in his argument, plea, allegation, or the like; as also ﷽ ﷽ ﷽ ﷽ (TA.) And The arrow that is successful: (S, O, K:) the winning arrow in the game called ﷽ ﷽ ﷽ ﷽ or it may mean the arrow that is successful in a contest at archery. (TA.) See also فَلِيْجُ, in four places. (S, O, L, K) and (L) also signify A large, or bulky, camel, with two humps, that is brought from Es-Sind for the purpose of covering: (S, O, * K:) or a camel with two humps, between the Bukhtee (البختي) and the Arabian: so called because his hump is divided in halves, or because his two humps have different inclinations: (L:) pl. of the former ﷽ ﷽ ﷽ ﷽. (S, M, K; all in art. ﷽ ﷽ ﷽ ﷽. (Cr.) And ﷽ ﷽ ﷽ (S, O, L, K) and (L) also 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 (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,
occaisioning 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: (Msb:) it is called in a trad. of Aboo-Hureyreh
[the disease of the prophetS]: and is said by Et-Tedmuree, in the Expos. of the Fs, to be a disease that
attacks a man when the venters (بطنون) 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.)

[The cocoon of a silk-worm;] the thing from which is obtained: an arabicized word;
[from the Pers. بليل pélah; but said to be] originally قائلة فیلأج، and thus some pronounce it. (Msb,)

occurs in art. قائلة فیلأج in the TA, as its pl.; being there expl. as meaning small cups (تیاقین) in
which wine is drunk: but I think that this may be taken from a mistranscription for فَياَلََّة
(باَﺮَﺷ).<br>أَفْلَحُ (S, Mgh, O, K, TA,) applied to a man, and مَفلَحَاءُ (TA,) applied to a woman, (S, O,) for the teeth must be mentioned, (IDrd, S, O, K,) [but MF disputes this,] and مَفلَحُ (TA,) 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 مَفلَحَاءُ theَّنَايَا A man having an interstice between the middle pair of teeth; (S, O, K,) as also مَفلَحَاءُ theَّنَايَا contr. of مَفلَحَاءُ. (S, O,) And مَفلَحَاءُ 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 فَنَـغَ أَفْلَحُ Front teeth that are separate, or distant, or wide apart, one from another; and مَفلَحَاءُ signifies the same [app. when they are rendered so artificially: see مَفلَحَاءُ. (TA,) ___ And أَفْلَحُ 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 أَفْحَجُ: (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,) ___ هَـنَـم فَنَـغَ أَفْلَحُ A vulva, of a woman, whereof the labia majora are wide apart. (L,) ___ فَنَـغَ أَفْلَحُ A horse having the prominent parts of the haunch-bones wide apart. (IDrd, O, L,) ___ هَـنَـم أَفْلَحِي Having the fingers wide apart. (Freytag, from the Deewán of the Hudhalees.)]<br>مَفلَحَاءُ Rendered successful, or victorious; and safe, or secure. (KL,) [See also its verb.]<br>أَفْلَحُ, in three places. ___ أمِرُ مَفلَحَاءُ An affair not rightly disposed or directed. (O, K,) ___ مَفلَحَاءُ Having the disease termed. (S, Mgh, O, Msb, K,)
Åفِلْحُ : مُتَفَلَجَة

see
‘القلح’

َﺢَﻠَـﻓ ٌ، aor. and inf. n. فَلَحَ فَلَحَّ، He clave, split, slit, or cracked; and he cut: (K: [compare فَلَحَ] فَلَحَ، and فَلَحَ، the latter he clave, and cut, iron. (T, Msb.) Hence, the saying of a poet, (T, TA,)

* إنَّ الحَـدِيدَ بـالحَـدِيدِ يُفَلَحُ

Verily iron with iron is cloven, and cut. (T, S, Mgh, * K. *) And فَلَحَ رأسهُ، inf. n. as above, He clave, split, or cracked, his head. (TA.) And فَلَحَ شفتهُ، aor. and inf. n. as above, He slit, or cracked, his lip. (L.) And فَلَحَ الأرضَ، (S, Msb,) aor. and inf. n. as above, (Msb.) He furrowed, or ploughed, the land, to cultivate it; he tilled the ground. (S, Msb. [And جَلَحِها فَلَحَّةَ has a similar meaning.]) Also, aor. and inf. n. as above, He acted with artifice, fraud, or guile; (K, TA;) and so فَلَحَ، inf. n. فَنَفِحَ. (K, TA.) You say، فَلَحَّ، He acted with artifice, fraud, or guile, towards them, and said what was not true. (TA.) And فَلَحَ يِهِ He mocked at him, or derided him, and acted with artifice, fraud, or guile, towards him. (L, K. *) And, aor. as above, inf. n. فَنَفِحَ، He defrauded him in a sale; syn. of the inf. n. فَلاِحَةَ، فَلَحَّ، فَنَفْحَةَ: (so in the CK;) or he bade high for an article of merchandise in order to inveigh another into purchasing it at a high price: syn. of the inf. n. فَنْفِحَ: (So in other copies of the K, and in the L and TA.) You say، فَلَحَ يِهِ (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، فَلَحَ signifies a hirer’s exceeding [in an offer]in order that another may do so; thus inciting him. (L,) فَلَحَّ، [aor. ـ،] inf. n. فَلَحَ، His under lip was slit, or cracked.
He prospered; was successful; attained, or acquired, that which he desired or sought, (MA, L, Msb,) 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 Talhah Ibn-Musarrif and 'Amr Ibn-'Obeyd, read قَدْ أَفْلَحْ أَمْرُوُنْ, [the first verse of ch. xxiii. of the Kur-án,] with the verb in the pass. form. (MF.) [See also 10.] ___ He was, or became, in a state of safety. (L.) ___ He continued in a good, or prosperous, state, (MA, L,) and in the enjoyment of ease, comfort, or the blessings of life. (L.) ___ 

He lived [or continued in life] by means of the thing. (K.) The saying of 'Abeed, أَفْلَحْ بِمَا شَتَّ فَقَدْ يَبْلُغُ بَأْءَنْ, وقد يَجْدَعُ الأَرْبَعُ, * 

[Note] 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.)

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
A fissure, cleft, slit, or crack: pl. جلَفَ (Msb.) One says, جلَفَ (مجلع) (TA:) as also جلَفَ (S, TA.)

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

A field, or land, such as is termed جلَفَ (مجلع), جلَفَ (مجلع), furrowed, or ploughed, for cultivation: its pl., جلَفَات, جلَفَات, occurs in a verse of Hassán, as some relate it; but as others relate it, it is جلَفَات, جلَفَات, جلَفَات (AHn, L.)

Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, جلَفَات, جلَفَات, جلَفَات (S, A, Mgh, L, Msb, K, &c.) and جلَفَات (S, L, K) the latter a contraction of the former, جلَفَات (L.)

Safety, or security. (S, L, K.) And Continuance, or permanence, in a good, or prosperous, state, جلَفَات, جلَفَات, جلَفَات (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 حَﻼَفَّا, 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: (Msb:) or come to the continuance of good. (L) And you say, لا أَفْعَلُ ذَلِكَ فَلَاحَ الْدُّهْرِ I will not do that while time lasts. (L) A poet says, ولَكَ لَئِنَّ لِلْذِّنِ 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] سَحْوَر [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)

فلَاحٌ: see what next follows.

فلَاحٌ, (thus in my copies of the S, and in the L and Msb,) with kesr, (Msb,) [agreeably with general analogy] or فَلَاحٌ, with fet-h, (K, [but I think that fet-h is here a mistake for kesr, because فَلَاحٌ 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, Msb, K.)

فلَيِّحَةٌ The pericarp (سنقة) of the tree called مَرْخَة, when it splits: (K, TA:) also mentioned as with [i. e. فَلَيِّحَةٌ. (TA.)

فلَاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (S, Msb, K, TA;) because he cleaves
the land: (TA:) [pl. فِلَاحُونَ] coll. gen. n. (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. مَكَارَ: (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 فَلَاحَ بِهِ. (L.)

Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَاحَ in his lip: fem. فِلَاحَاء. (L-) 'Antarah El- 'Absee was surnamed الفِلَاحَاء because of a fissure in his under lip; the fem. form of the epithet being used because الفِلَاحَة (the lip) is fem.; (S, L;) or because his name is fem. (L-) [See also مَلْعَأ.] 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: فِلَاحٌ is a pl. of which ISd says, I know not any sing. of it. (L.)

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.)

A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L-) [See also 5 in art. فَلَحٌ.]
1. فَلَذَّ فَلَذَّ, aor. — , inf. n. فَلَذَّ, He cut, or cut off. (Msb.) One says, فَلَذَّ لَهُ قُطْعَةَ مِنَ الْمَالِ. He cut off for him a portion of the property. (T:) and فَلَذَّ لَهُ مِنْ مَالِي, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (S, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K. *) See also the next paragraph, in two places.

2. فَلَذَّ فَلَذَّ, (T, L,) inf. n. فَلَذَّ, inf. n. فَلَذَّ (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إنَّ الْفَرْقَ مِنَ الْبَأْرَ فَلَذَّ كَيْدُهُ [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps is here a mistranscription for فَلَذَّ]; said, by the Prophet, of one who had died from fear of the fire [of Hell].

3. فَلَذَّ فَلَذَّ, ُمَعْفَلَّةَةَ, فَلَذَّ فَلَذَّ, inf. n. فَلَذَّ, He bandied words, or held colloquies, with women. (O, * K.) One says, فَلَذَّ مَوْطَارًةٌ وَفَلَذَّ: Such a one has a habit of bandying words, &c., with women. (K, * TA.)

4. فَلَذَّ فَلَذَّ, افْتَلَذَّ فَلَذَّ عَنْهُ فَحْقَي, He cut off, or took, for himself, from him, a part, or portion, of the property. (T,) And افْتَلَذَّ فَلَذَّ عَنْهُ فَحْقَي I cut off, or took, for myself, from him, my right, or due. (A, TA.) And افْتَلَذَّ فَلَذَّ عَنْهُ فَحْقَي I took from him a part, or portion, of the property. (S, O, L, K.)

5. فَلَذَّ, The liver of a camel: (S, M, O, L, K;) pl. فَلَذَّ (also said to be a pl. of فَلَذَّ, q. v.). (S, M, O, L.)
A piece, or portion, of liver, (S, M, O, L, K,) cut in an oblong from, (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, Msb:) a piece of flesh-meat cut in an oblong form: (As, T, M, L:) pl. [of mult.] أَفْلَادْ (T, S, L, K) and [of pauc.] ذَلَافْنُاء (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or ذَلَافْنَة may be a dial. var. of أَفْلَادْ, and so this pl. may be regular. (M, L.) ___ ذَلَافْنَاء (T, S, L, K,) or ذَلَافْنِاء, occurring in a trad., (As, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means The buried treasures of the earth, (As, T, M, L,) and its riches. (L.) ___ And ذَلَافْنَاء كُبْر مَكَة 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.) ___ (الْجُسَام السِّبِعة) is a pl. of ظَلَادْ, and [signifies the الأجسام السَّبعة [L. 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, الأجسام is erroneously put for الأجسام].) فَالْوَدْ (T, S, M, O, L, K) and فَالْوَدْق, but, accord. to Yaakoob, not فِالْوَدْج, (S, O, L,) or this is the proper form, because the في 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,) بالْوَدْه (أَو فَالْوَدْوَه يَ، O,) A kind of sweet food, (M, O, * L, K,) well known, (K,) prepared of the purest substance of wheat (لْبَ الحَنْطَة, T, L,) or of starch, (TA in art. ﻧَشُوْ) [With water and honey:] pl. فَوَالْوَدَيْنِ [of which see an ex. in the next paragraph]. (A.) ___ Also i. q. فَوَالْوَدْق. (M, L, K.) فَوَالْوَدْ (T, M, O, L, Msb, K,) an arabicized word, (T, O, Msb,) from the Pers. (O,) فُوَالْوَدْ (أَو فُوَالْوَدْ أَو فُوَالْوَدْ) (O,) and فَوَالْوَدْ also, (M, L, K,) Steel; i. e. purified and refined iron; or the pure part of iron; (T, M, O, L, Msb, K,) which is added in other iron: (M, L:) pl. فُوَالْوَدْ. (A.) One says, ضَرَّبُ الفَوَالْوَدْ خِمْرَ الفَوَالْوَدْ The striking with the weapons of steel in battle is better than the thick white honey in the
sweet messes of the kind called {\text{a}}. (A.)

and {\text{a}}, above.

A sword made of {\text{i.e. steel}}. (O, K.)
what is commonly known, (TA,) **White copper** [app. a sort of bronze in which the relative quantity of the tin is unusually large] whereof are made cast cooking-pots (Lth, O, K, TA) of large size, and mortars in which substances are pounded: (TA:) or the metals; gold and silver and copper and the like: (A'Obeid, A, O, K: * ) or the substance [i.e. reccrement] that is removed [or blown away] by the blacksmith's bellows from molten metals: (S, O, K:) or the dross, or reccrement, 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.) **The seven metals:** namely, gold, silver, copper, iron, lead, tin [thus I here render ٍّبُرْسُﻷا, (not to be mistaken for ّبُرْسُﻷا), and tutenag [thus I render * Neighbor's, following De Sacy and others]. (Kzw.) ___ And hence, as being likened to the ٍّبُرْسُﻷا 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.)
Flas, (S, A, O, Msb, K,) inf. n. 

He (a judge) proclaimed him. (S, A, O, Msb,) or pronounced him, (O, K,) to be, or to have become, in a state of إفلاس [meaning bankruptcy, or insolvency], (S, A, O, K,) or to have become مفلس [meaning bankrupt, or insolvent], and paraded him among the people as such. (Msb.) ___ And [hence] one says, فلس It was marked with spots differing in colour from the rest, resembling سولف, or small copper coins. (See سيلفت نوللا). مفلس [used as a subst. properly so termed] signifies Spots in a colour, differing therefrom in colour, resembling سولف. (M.)

4 Flas, [inf. n. لإفلاس] He became مفلس [which in the common legal acceptance means bankrupt, or insolvent]: (S:) or he had no property remaining: (O, K:) as though his دراهم [or pieces of silver] had become سولف [or small copper coins], (S, O, K,) and base money: like as أختب أَخِيث 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 سولف [or small copper coin]: (S, O, K;) like as أَخِيث 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: (Msb:) or he became a possessor of سولف after he had been a possessor of دراهم: (M, Msb:) but properly, [so in the Msb, 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. (Msb:) He sought the man and missed his place. (AA, O.)
A small copper coin; a thing well known, (M, A, K,) used in buying and selling;
(Msb;) the forty-eighth part of a dirhem: [i. e., about half a farthing of our money.] so in
Egypt: (Ibn-Fadi-Alah, cited by Es-Suyootee in his Husn el-Mohádarah:) pl. (of pauc., S, O) أَفْلُوس، أَفْلُوس. (S, M,
O, Msb, K.) [The dim. of the former of these pls. is أَفْلُوس : see an ex. below, voce مُفلَس. 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,] فُلُوس السَّمَك
signifies what are on the back of the fish, resembling the [coins called] فُلُوس. (O.) ___ And The seal of the
[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.)

A certain idol which belonged to the tribe of Tei, (IDrd, M, O, K,) in the Time of
Ignorance; which 'Alee, being sent by Muhammad, destroyed, taking away the two swords,
mُذَْמינים and البُرس, that El-Hárith
Ibn-Abee-Shemir had given to it. (O, TA.)

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,

[He fell into a severe state of indigence
or destitution]. (TA.) And one says,

With her love, or the love of her, is no
obtainment: and the phrase 

"مُفْلَس, حَبَّ مَفْلَس, حَبَّ مَفْلَس, حَبَّ مَفْلَس, حَبَّ مَفْلَس, حَبَّ مَفْلَس, حَبَّ مَفْلَس,

Her love, or the love of her, is such that nothing is obtained from it. (O.)

A seller of فَلَس. (M, O, K.)

فَلَس and فَلَس. مَفْلَس
Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) See also فَالِس.

Proclaimed [or pronounced] by the judge to be in a state of إِفَالَاس (A.) [See 2.] Also, (Mgh,) or مَفَالَسِنَالْوَلَا (O, K,) A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فَلُوس [or small copper coins]. (Mgh, O, K.)

Mَفَالَس: see مَفَالِس.

Mَفَالِس, a pl. or quasi-pl. n.: see مَفَالِس.

Mَفَالِس, dim. of مَفَالِس, q. v.
فَلَسْفَةُ، ِْاَتْرَجَٔ، ِْاَتْرَجَٔ *Science*; *(M)* [philosophy; or] *love of science*: from the word here following. *(O and K in art. فَلَسْفَةُ.)*

فِلْسَوُفُ، ِْاَتْرَجَٔ ِ Finding: A man of science; *(M)* [a philosopher; ] a word meaning in Greek *a lover of science*. *(O and K in art. فِلْسَوُفُ.)*
Q. 1 He expanded, and made broad, or wide, a round cake of bread; (K, TA;) as also َﺢَﻃْﺮَـﻓ; both mentioned by Abu-l-Faraj: [see art. َﺢﻃﺮﻓ; both are app. correct; but the former seems to be the more approved:] and he made broad, or wide, anything. (TA.)

ٌحﺎَﻄْﻠِﻓ: see the following paragraph.

ٌﺢَﻃْﻠَﻔُﻣ 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.) And ٌﺔَﻜَﺳَﺣ ٌﺔَﺤَطْﻠَﻔُﻣ occurs in a trad. [meaning A broad, or wide, head of a thistle or the like]. (TA.) And ٌسْأَر ٌﺢَطْﻠَﻔُﻣ means A broad, or wide, head; as also ٌحﺎَطْﻠُﻓ. (K.)

اذِإ اﻮﱡﻨَﺿ ِﻪْﻴَﻠَﻋ ِﺔَﺤَطْﻠَﻔُﳌَ, 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 ٌاذِإ اﻮﱡﻨَﺿ َﻚْﻴَﻠَﻋ ِﺔَﺤَﻔْﻠَﻄُﳌِ, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art.)
Flā'ū 1 (S, K,) aor. — (K,) inf. n. Flā'ū (S,) He clave, split, or rent, it, (S, K,) i. e., a thing; (S,) or it signifies, or signifies also, (according 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, Flā'ū (S, K,) inf. n. Tāflī'ū; (S,) meaning the same; (K,) or this has an intensive signification. (O, TA.) And Flā'ū [also] signifies I made it apparent, or manifest; or exposed it to view. (Sh, TA.)

Page 2441

Flā'ū 2 see the preceding paragraph.

Flā'ū 5 see the paragraph next following, in three places.

Flā'ū 7 (S, K,) and [in an intensive sense] Flā'ū (K,) It became cleft, split, or rent; &c. (S, K,) One says, Flā'ū, and [in an intensive sense], The egg became cleft, split, or cracked asunder. (IF, O.) And Flā'ū, His foot became cleft in several, or many, places; or cracked, or chapped; syn. Tashqīmat. (S.)

Flā'ū and Flā'ū A fissure, or crack, in the foot, (S, O, K,) &c.: (K,) pl. Flā'ū; (S, O, K,) like Flā'ū. (O.)

Flā'ū: see what next precedes.

Flā'ū A piece of the hump of a camel: (O, K, TA:) pl. Flā'ū (TA,) Lūn Allah Flā'ūthā (S, O, K,) is a foul phrase,
(S,) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, فَقُبِّهِ اللَّهُ فَلْعِتَهَا 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, فَلْعِتَهَا, app. meaning [her vulva]; for فَلْعَةٌ, [thus] مَحْرَكَةٌ, means the فَرْجُ. (TA.)

فلعة: see what next precedes.

فلوع: A very sharp sword; one that cuts much: pl. ملع. (K. [See also ملع.])

فلعة: A calamity, or misfortune: pl. ملوى. (O, K.)

ملع: A sharp, or cutting, sword. (TA. [See also ملع.])

ملعة: مِزَادَةُ ملعة [A leathern water-bag composed of several pieces of skins sewed together. (O, K.)


1. ** النفَّلُهُ** (S, Mgh, O, Msb, K) aor. ـ. (S, Mgh, O, Msb, K) inf. n. ** النفَّلُهُ** (S, Mgh, O, Msb, K) as also ** النفَّلُهُ** (S, * K) inf. n. ** النفَّلُهُ** (S, K) or the latter has an intensive signification [or relates to a number of objects]. (O, * Msb.) 'Alee used often to swear by saying, [By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul]. (TA.)

2. [Hence,] ** النفَّلُهُ** (S, K) said of God, (S, * TA;) He made the dawn [break, or] to appear. (TA.)

3. ** النفَّلُهُ** (S, * TA,) means The palm-tree split, or clave, from around, i.e. so as to disclose, the spathe. (TA.)

4. ** النفَّلُهُ** (S, * K, TA;) said of a man, (S, O, * Msb, K, TA;) and (TA) of a poet, (S, * O, * Msb, K, TA;) in his poetry; (TA;) as also ** النفَّلُهُ** (S, K [From ** النفَّلُهُ**, q, v.]) And He brought to pass that which was a calamity; (K;) as also ** النفَّلُهُ** (Lh, TA.) One says to a man, جئت بلعح نفَّلُهُ أعلقت وأبلقت ** النفَّلُهُ** (S, K, TA;) meaning [Thou hast brought to pass] that which is a calamity. (S, O, K, * K,) And ** النفَّلُهُ** (S, * K, TA;) said of the affair, He was, or became, skilled in the affair. (TA.)

5. [Hence] one says, تصدَّعت البيضة ولم تتنفَّلُ (The egg cracked, or rather cracked in several places, but did not split apart, or did not split much]. (Az, S in art.)
And of milk such as is termed [q. v.] one says, \textit{It became dissundered, or curdled, by reason of intense sourness:} or, as heard by Az from some of the Arabs, \textit{it, being collected in a skin, and smitten by the heat of the sun, became dissundered, or curdled, so that the milk [or curds] became separate (from the whey):} and of such milk they loathe the drinking. (TA.)

And \textit{تَفَقَلَ الصَّحِيح} said of a boy: see Q. Q. 2. See also 8, in two places.

\textbf{7} \textit{تَفَقَلَ} \textit{ذَٰلِكَ:} see 7. \textit{تَفَقَلَ} said of a boy: see Q. Q. 2. See also 8, in two places.

\textbf{8} \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم}, said of a man, TA) \textit{strove, or exerted himself, so that he excited wonder by reason of his vehemence in running; as also} and \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم} (S, K.) One says, \textit{تَفَقَلَ} \textit{ذَٰلِكَ} (S, O,) and \textit{تَفَقَلَ} \textit{ذَٰلِكَ} (O,) \textit{He passed along doing what was wonderful by reason of his vehemence in his running.} (S, O.) See also 4, in two places.

\textit{Q. Q. 2} \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم}, \textit{said of a boy, He became big, or bulky, and fat, or plump; (O, K, TA;) as also} and \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم} (S and K in art. عَطَس) and \textit{تَفَقَلَ} \textit{ذَٰلِكَ} (TA in the present art.) \textit{The dawn broke.} (TA in explanation of the latter.)

\textbf{8} \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم} (S, O, TA,) \textit{the former said by AHeyth to be the more correct, (TA,) A split, fissure, cleft, or longitudinal division; syn. pl. (S, O, TA:) and (Lh, K, TA) [or} \textit{فَلَوق} \textit{ذَٰلِكَ} \textit{ةَرَم} \textit{s} \textit{قَّسُب} \textit{ذَٰلِكَ} (K, TA;) and \textit{فَلَوق} \textit{ذَٰلِكَ} \textit{ةَرَم} \textit{شِقَّة} \textit{ذَٰلِكَ} (Lh, K, TA;) [or} \textit{فَلَوق} \textit{ذَٰلِكَ} \textit{ةَرَم} \textit{قَّسُب} \textit{ذَٰلِكَ} (K, TA;) and \textit{قَّسُب} \textit{ذَٰلِكَ} \textit{ةَرَم} \textit{شِقَّة} \textit{ذَٰلِكَ} (O,) \textit{He passed along doing what was wonderful by reason of his vehemence in his running.} (S, O.) See also 4, in two places.

\textit{Q. Q. 2} \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم}, \textit{said of a boy, He became big, or bulky, and fat, or plump; (O, K, TA;) as also} and \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم} (S and K in art. عَطَس) and \textit{تَفَقَلَ} \textit{ذَٰلِكَ} (TA in the present art.) \textit{The dawn broke.} (TA in explanation of the latter.)

\textbf{8} \textit{تَفَقَلَ} \textit{ذَٰلِكَ} \textit{ةَرَم} (S, O, TA,) \textit{the former said by AHeyth to be the more correct, (TA,) A split, fissure, cleft, or longitudinal division; syn. pl. (S, O, TA:) and (Lh, K, TA) [or} \textit{فَلَوق} \textit{ذَٰلِكَ} \textit{ةَرَم} \textit{s} \textit{قَّسُب} \textit{ذَٰلِكَ} (K, TA;) and \textit{فَلَوق} \textit{ذَٰلِكَ} \textit{ةَرَم} \textit{قَّسُب} \textit{ذَٰلِكَ} (O,) \textit{He passed along doing what was wonderful by reason of his vehemence in his running.} (S, O.) See also 4, in two places.
In his foot, or leg, are fissures or clefts. (As, S, O, * K.) And 

He spoke to me from out the fissure of his mouth, i. e., with his lips, not by means of a spokesman. (K.) And He struck him on the place where his hair was separated, the middle of his head. (TA.) ___ See also فَلَقَ. And see the paragraph here following, last quarter.

Also A rod, or branch, that is split in two, (S, O, K,) [i. e., in halves,] and of which are then made two bows, each whereof is termed فَلَقٍ (S, O,) [or] each half [in the CK شَقٍ] of what is thus split is termed فَلَقٍ (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 فَلَقٍ فَلَقٍ, the latter word being thus used as an epithet, on the authority of Lh: or, as AHn says, the bow termed فَلَقَ 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 فَلَقٍ signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also شَرَيْحَةٌ, in two places: and see فَرْعٌ.] Also A wonderful thing or affair or case; (S, O, Msb, K;) as also فَلَقٍ, (K,) and فَلَقٍ, (O, * TA,) of which last an ex. occurs in the prov.,

[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: فَلَقٍ is made an agent; and فِلَقٍ, an objective complement. (O, TA.) ___ And A calamity, or misfortune; (S, O, K;) as also فَلَقٍ, (K, TA, accord. to the CK فَلَقَ, )
The Arabs say, *أَلْقَى* [come with succour] to the calamity. (S, O.) And ُءﺂَﺟُّلُوُّلُعْيَأَلْقَعُي (S, O, K,) imperfectly decl., (S, O,) i. e. [He brought to pass] that which was a calamity: (S, O, K;) or this means a very wonderful thing. (TA.)

**Fālq**: (O, K;) or this means the daybreak, or dawn; (S, O, K;) as also ُقَلْفُي (S, K, TA;) and ُقَلْفُي (K,) which last is said by Aboo-Kheyreh, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the ُقَلْفُي is of hard, or hard and level, ground; (TA;) and the pl. of ُقَلْفُانُ (S, K, TA) and ُفَلَاقْتُنُ أَفَلَاَقُ (TA;) or ُفَلُقُ (K,) or ُفَلُقُ (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 جَبَرُ (حَجَرَانَ) like as حَجَرُ is pl. of حَجَرٌ. (TA.) And الفَلَق significa Hell; syn. جَهَمٌ (ك;) or a certain well therein. (Es-Suddee, O, K.) And The whole creation; all the beings, or things, that are created. (Z, S, O, K.) This, accord. to some, is the meaning in the کَر 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;) يا ابِنَ شَارِبِ الفَلَقِ (O son of the drinker of what remains &c.). (K, TA.) And The milk that is in a dissundered, or curdled, state, by reason of sourness; as also분طق. (K.) And The مَقْطَرَة 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, (S, O, * K;) i. e. [Such a one passed the night in fear and the مَقْطَرَة from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also فَلَق.

 toddlers: see فِلَقّ, last sentence.

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 فَلَق.

A piece [properly that has been split off] (Mgh, Msb, KL) of a thing; as also فَلَق: (KL;) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] جَفْنَة, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying أعطِي فَلَقَةَ الجَفْنَة. (S, O, TA,) or, as some say, one of the divided halves thereof:
(TA:) the pl. of فَلُقَةُ (Mgh, TA; * ) and [ فَلَاَقُةُ (and perhaps mentioned voce فَلَاَقُةُ) and a quasi-pl. n., of فَلُقَةُ, all agreeably with analogy; whence] one says, “فَلَاَقُةُ صَأْرَ، فَلَاَقَةُ).”

The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA. [See also قَلَفَةُ and قَلَفَةُ below.]) See also فَلُقَةُ, last quarter.

قَلَفَةُ signifies, in the present day, a thick staff, to the ends of which are attacked 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 فَلَقَةُ : this may perhaps be meant by its being said in the TA, on the authority of Lh, that فَلَاَقُةُ signifies the staff, whereon to stand, and قَلَفَةُ signifies the staff, wherein to use it; as also فَلَاَقُةُ ].

قَلَفَةُ, or قَلَفَةُ. see قَلَفَةُ, last quarter.

قَلَفَةُ A ewe, or she-goat, (شَأْةً) Wide, or ample, in the udder. (Ibn-'Abbád, O, K.)

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

قَلَفَةُ, in two places. ___ Also, (O, K,) and فَلَقُوَةُ, (thus in the O,) or فَلَاَقُوَةُ, like صَبْرُ, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K,) [or it may be here a quasi-pl. n. of فَلَاَقُوَةُ (q. v. voce قَلَفَةُ), so that the meaning may be, that has become cleft portions of curd; and فَلَاَقُوَةُ may also mean thus as a pl. of فَلَاَقُوَةُ. See also the next paragraph.]

قَلَفَةُ, in two places. ___ Also The state of milk's becoming thick and sour, so that it curdles, or becomes dissundered: (IAar, K, TA:) [or it may be here a pl. of فَلَاَقُوَةُ (q. v. voce فَلَاَقُوَةُ), for in a verse cited by IAar the milk in this case is termed فَلَاَقُوَةُ, 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 فَلَاَقُوَةُ, for this I think very questionable. See also the next preceding paragraph.]

قَلَفَةُ: see فَلَاَقُوَةُ.
Also The depressed place in the جران [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] علباوان, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA:) ___ And also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] نغض of the shoulder-blade: it is the vein of the واهة; and is [also] called [q. v., and see also ديرولا.] (O,) And A certain vein that swells up in the neck. (K.) See, again, فلق in two places.

A piece of baked brick: (Lh, K:) pl. فلاق (So in copies of the K. [Probably a mistranscription for فلاق , which, if correct, is properly a coll. gen. n.])

A quantity collected together; (K, TA, in the O without any point to the first letter,) or a small quantity; (thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA,) And A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Harbee; (O;) or a pottage (قدر) that is cooked, and into which fragments (كدر) of bread are crumbled: (TA:) but accord. to AA, it is called فريقه only. (O, TA.)

Splitting, cleaving, or dividing lengthwise. (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 Áïsheh, [Verily weeping is cleaving my liver]. (TA.) Hence, also, in the Kur [vi. 96], فَلَاقَ الإِصْبَاحِ 
He who causeth the dawn to break: in which instance, also, فَلَاقَ has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) A palmtree splitting, or cleaving from [around, i.e. so as to disclose,] the spathe: (O, K. * TA:) فلَاقَ as pl. of الفَلَاقَ signifies The veins that divide [so as to form ramifying veins (thus I render العروق المتلفة ]] in the human being.

أَلْوَدْكَاءَ, with دال,] meaning [I left him in the low, or depressed, tract in the midst of] the sand [called El-Wedkà]. (TA.)

فَلَقَ An army; a military force: (S, O, K.) or a great military force such as is termed

كتيبة: (Kt, Msb, TA:) this is the primary signification, and the only one known to Kt: (TA:) فلَاقَ وفَلَاقَ as pl. of فَلَاقَ signifies [He assailed them] with a formidable [great] كتيبة. (TA.) And A great, big, or large, man: (O, K.) occurring in this sense in a trad., as an epithet applied to Ed-Dejjál: Kt doubted whether it were thus or but Az affirms that both have this meaning. (O.) And one says, فَلَقَ فِلَانَ بَمَأْرَأَةَ فَلَقَ, meaning [Such a one was tried, or afflicted, with a woman, or wife,] cunning, evil, and clamourous. (TA.) See also فلَقَ فيلم, in two places. Also [The cocoon of a silk-worm;] the thing from which فرَشَ is obtained; an arabicized word. (Msb voce فيلم, q. v.: mentioned also in the Mgh, in art. فرَشَ)

فلَاقَ, as a subst.: see فلَاقَ former half: and see also فلَاقَ last sentence.
Such a one was slain with the hardest, or most violent, sort of slaughter. (Lh, TA.) And I have not seen a journey further in extent than this. (Lh, TA.)

A poet who poetizes admirably, or wonderfully. (S, O.)

A poet who poetizes admirably, or wonderfully. (S, O.)

“ةَﻘَﻠْـﻓَأ” means “Such a one was slain with the hardest, or most violent, sort of slaughter.” (Lh, TA.) And “ما رَأَيْتِ سَيِّئًا أَفْلَقَ مِن هَذَا” means “I have not seen a journey further in extent than this.” (Lh, TA.)

A poet who poetizes admirably, or wonderfully. (S, O.)

“ةَﻘَﻠْـﻓَأ” means “A poet who poetizes admirably, or wonderfully.” (S, O.)

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“A poet who poetizes admira
One whose mother is Arab, but not his father: (Lth, O, K;) or one whose father is such as is termed مولى [i.e. a freedman under the patronage of his emancipator], and whose mother is Arab; (S, O, K;) thus says A'Obeyd, (S, O,) and thus Sh: (TA:) or one whose father and mother are Arabs, and whose two grandmothers are slaves; (O, K;) thus accord. to AZ and AHeyth (O) and ISk, and this is [said to be] the right explanation: (TA:) or one whose father is a مولى [expl. above], and his mother the like, i.e. مولى; (S, O, K;) thus accord. to Abu-Ighowth. (S, O.) Also, (O, K,) and فلاقس, (K,) Niggardly, or a niggard; and vile, or ignoble. (O, K. *)
1. **فلَكَ** see the next paragraph, in two places.

2. **فلَكَ** (S, O, K,) inf. n. **تَفْكِيكَ** (S,) said of a girl's breast; *It became round,* (S, O, K, TA,) *like the* **فَلْكَة** [or whirl of a spindle], but less than is denoted by **تَفْكَلَ** [inf. n. of **نَهُود**, q. v.; (TA;) as also **تَفْلَكَ** (S, O, K,) and **تَفْلَكَ** (Th, O, K,) and **تَفْلَكَ**. (Ibn-'Abbád, O, K,) **And** **تَفْلَكَ** (K,) inf. n. as above, (TA,) *She became round in the breast;* as also **تَكْلََفَ** (K, TA. [For the latter verb, the CK has **تَكْلََفَ.**]) See also **تَفْلَكَة** [second sentence]. **And** **تَفْلَكَة** also signifies The pastor's *making, of course hair* (ٌدِوْهَـن), *a thing like the* **فَلْكَة** (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 such:* (AA, T, S, O, TA:) accord. to Lth, **تَكْلََفَ ىْدَﳉا** 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 **تَفْكِيكَة** is that of AA [given above]. (TA.) [See also 4 in art. **حِرّ,** and 4 in art. **حِمّ,** and inf. n. as above, **فَلْكَ** (a man) *persisted, or persevered,* (ٌدِيْجُ,) in an affair; (K, TA;) and so **فَلْكَ** (TA.) **And** **فَلَكَت** (a bitch) *desired copulation,* and discharged blood from the womb; syn. **تَضَاَحَو،** **تَلَّعَجَ.** (O, K.)

3. **فلَك** see 2, first sentence: **فلَكَة**, second sentence: and see also 2, last sentence but one.

4. **فلَكَ** see 2, first sentence.

5. **فلَكَ** see 2, first sentence.

A ship: (S, O, Msb, 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 **فَلَكَ** also, with two dammehs; and it is held that this may be the original form; and that **فَلَكَ** may be a contraction, like as **قَنْعِنَى** is [of **قَنْعِنَى** accord. to Sb]: (MF, TA:) it is masc. and fem., (S, O, K, *) and sing. and pl., (S, O, K,) and
Ibn-'Abbád says that it has 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, Msb:) [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 سفينة, and is therefore made masc.; or the مرکب, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the فلك that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the فلك, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like جنوب, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among subs., such as الطفل, فلكان has been heard from the Arabs as dual of فلك, but not جنوب [or the like] as dual of جنوب [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 لها فلك and وفلك share in application to one thing [or meaning], as العرب, and the like thereof (S, O, K, TA,) &c.; (S, O, TA;) and as it is allowable for فلك, as in the instance of أسد, and Abu-d-Dardâ read, [in the Kur x. 23,] كنتم في الفلكي [When ye are in the ships; where others read في الفلك; and where the context shows that the pl. meaning is intended]. (IJ, TA.)

[It may also be a pl. of the word next following].

The place of the revolving of the stars; (O, K, TA;) [the celestial sphere: but generally imagined by the Arabs to be a material concave hemisphere; so that it may be termed the vault of heaven; or the firmament: ] the astronomers say that it is [a term applied to every one, by itself, of] seven أطواق [by which they mean surrounding spheres], exclusive of the السماء [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 طوق [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 (the sphere of the fixed stars), and by others 
[الكرة الثامنة التي تُطلق على النجوم الثابتة] and above this, a ninth, called (the sphere of the fixed stars), and also called (q. v.): the pl. is 
[فلك الثمانية] and may be another pl., like as [أسد] and [خشب] are pls. of [أسد] and 
[خشب] [Falk, O, TA.] If thus accord. to both of my copies of the S, as well as the O and TA: but it may be that [أسد] and [خشب] are 
mistranscriptions for [أسد] and [خشب]; and therefore that for (which is not mentioned as a pl. of 
[كلاف] in the K) we should read 
[كلاف] signifies The pole of 
heaven; [generally the north celestial pole; ] likened to the pivot, or axis, of the mill-stone. (TA.) 
Also (i. e. 
The revolving of the heaven [or celestial sphere]. (TA.) 
And فلك signifies also The 
circuit, and main part, of any- thing. (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 
signifies rugged, round [app. a pl. of 
[احواة] (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 (S, O, K, TA,) with the quiescent; pl. (K, TA;) i. e. [this is pl. of 
[قِصْعَة] like and 
[قِصْعَة] (TA:) in [the
book entitled El-Ghareeb ElMusannaf, [by Aboo-'Amr Esh-Sheybánee, we find] فَلَكَة فَلَكَة, [each] فَلَكَة and فَلَكَة, [accord. to which, فَلَكَة is a n. un., and فَلَكَة is a coll. gen. n.;] but in the Book of Sb, [agreeably with the K, we find] فَلَكَة [as a sing.] and فَلَكَة [as a quasi-pl. n.], like فَلَكَة and حَلَق. (IB, TA.) ____ See also فَلَكَة, in two places.

 فلاك A slave (AA, O) having a buttock like the فَلَكَة [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-'Abbád: (O;) and having a pain in his patella (في فَلَكَة رَكِبَتِه). (O, K.)

فلك فلاك i. q. فلاك, q. v. And a pl. of فلاك (K, TA.)

فلكة The whirl of a spindle: (MA;) [this is what is meant by the saying that] the مغزل فَلَكَة 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 فَلَكَة فَلَكَة: (O, K;) the pl. [of the former] is فَلَكَة فَلَكَة [or rather this is a quasi-pl. n.] and [that of the latter sing. is] فَلَكَة. (TA.) ____ And A thing that is made round, or hemispherical, (يفلك يفلك فلاك فلاك,) or فلك, or فلك, or فلك, or فلاك فلاك, accord. to different copies of the K,) like the فَلَكَة of the spindle, of coarse hair هَلْب, 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. فَلَكَة)) in order that he may be prevented from sucking. (K.) [For في خِمْر فَلَكَة لِسان الفَلَكَة, I read في خِمْر لِسان الفَلَكَة, as in other copies of the K and in the TA: after these words, the copies of the K have في خِمْر لِسان الفَلَكَة, app a mistranscription for some phrase meaning في خِمْر لِسان الفَلَكَة, which is necessary to complete the explanation.) ____ And An [eminence such as is termed] فَلَكَة [formed of one mass of stone; (K, TA;) accord. to Ish, [of the smaller of the [eminences termed] مَكَأ, compact in
its head, as though this were the فَلَكَةُ 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 فَلَكَةُ, near the end, in two places. ___ Also Anything circular, (K.) ___ And [particularly] The joint [or cartilaginous disk] 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 sense following, is فَلَكَةُ, (TA.) ___ [And The cap of the knee; (see فَلَكَةُ الرَّكْبُة, signifying the patella: so in the present day.] ___ And The small thing [app. the foramen caecum, from its round form, for, though the TA adds the epithet الْيَنُوشَة, 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 زُورُ, q. v., and the part thereof that is round, or circular. (K. [But see فَلَكَةُ: where it is said that the فَلَكَةُ of the زُورُ 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 دَوَائِرُ, pl. of دَائِرَةٌ.)]

فلَكَةُ: see فَلَكَةُ, first sentence.

فلَكَةُ: see فَلَكَةُ, near the end.

فلَكَةُ: see فَلَكَةُ, last sentence but one.

فلَكَةُ: Of, or relating to, the فَلَكَةُ as meaning the celestial sphere. ___ And] One who occupies himself [as an astronomer, or astrologer] with the science of the stars. (TA.)

فلَكَةُ: [dim. of فَلَكَةُ, which is sometimes fem. when used as a sing. as well as when used as a pl.,] A small ship: the vulgar say فَلَكَةُ [i.e. فَلَكَةُ, whence the Italian feluca]. (TA.)

فلَكَةُ and فَلَكَةُ: A girl whose breast is becoming round, (K, TA,) like the فَلَكَةُ [or whirl of a
spindle], (TA.) [And the former is also applied as an epithet to the breast: for] AA says that [the pl.] فْوَالَكُ is applied to breasts that are less than such as are termed نَواَهَدَ (TA.)

フィルコン The [or baker’s rolling-pin. see the latter word]: (O, K, TA: [in the CK, السُّوِيقُ is erroneously put for السُّوِيقُ)] Az holds both of these words to be arabicized. (O.) ___ And (TA) The بَرْدِي [or papyrus]. (S; and K in art. فلَكنَ.)

And Tar, or pitch; syn. or قَارَ، (K. n art. فلَكنَ.) And قُوُسُ فِيلْكُونَ A great bow. (TA in art. فلَكنَ.)

أَفْلَكُ One who goes round about the فَلَكْ، (IAar, O, K,) i. e. the hill, or mound, of sand that has around it a wide expanse of land. (IAar, O.)

الإَفْلِيْكَانَ Two portions of flesh which border, on each side, the هَـََـَـَا; (IDrd, O, K;) i. e. they are the غَنْدِيَانَ [q. v.]. (IDrd, O.)

فَلْكُ: see فَلْكُ.
\[\text{فَلَان} \]

is a substitute for the proper name of a human being, (S, Msb, * K, TA,) i.e. of a male; (S, TA,) and in like manner (Msb, K, TA,) for that of a female; (TA,) each without 

[the former may be rendered 

\text{Such a one}, \text{or Such a man;} \]

and the latter, \text{Such a woman:} \] and 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, \text{I rode such a beast, i.e. such a male beast}, and \text{I milked such a beast:} (Msb, TA:) 

\[\text{فَلَان} \]

has no dual nor pl.: (IB, TA:) \[but\] sometimes one says to a single person, mase., 

\[\text{يا فَلَان}; \]

and to two, 

\[\text{يَانَ فَلَان}; \]

and to a pl. number, 

\[\text{يَانَالْفَلَان}; \]

and in the fem., 

\[\text{يا فَلَان}; \] accord. to Kh, 

\[\text{فَلَان} \]

is of the measure 

\[\text{لَعَف}; \] and its dim. is 

\[\text{ٌْﲔَلَعَف}; \] or, as some say, it 

is of the measure 

\[\text{ٌلَعَف}; \] [originally 

\text{ٌناَلْعَف}, \] with \text{و} rejected, therefore its dim. is 

\[\text{ٌنَاَيْسَنإ}; \] [originally 

\text{ٌناَسْنإ}, \] with \text{ى} rejected. and therefore its dim. is 

\[\text{ٌنَاَيْسَيْنُأ}; \] (T, L.) 

\[\text{ٌْﲔَلَعَف}; \]

see the preceding paragraph.

\[\text{فَلَان} \]

and \text{فَلَانَة}, see in three places.

\[\text{فَلَانَة} \]

the rel. n. of 

\[\text{فَلَان}; \]

it is rendered indeterminate by the affix \text{ي}; and by means of the article \text{ال}, it becomes determinate;

therefore you say \[\text{فَلَانَة} \] [meaning 

\text{Such a one, the person named in relation to such a one}], (TA,)

\[\text{فَلَيَان}; \]

see \text{فَلَان}, near the end.
A boy, or youth, compact in make (i.e., fat, that has nearly attained to puberty; as also [K:] or [i.e. ] signifies a fat boy or youth, that has nearly attained to puberty; thus expl. by AA: [and so is expl. by him: and and ] or, as some say, a plump boy or youth: and accord. to Kr, a boy that fills the cradle. (TA.)

: see the preceding paragraph.

: see the preceding paragraph.
He withdrew him from sucking; namely, a colt, (M, K,) and a young ass, (M,) and a child; (M, K,) as also افتلاه, افتلاه, 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 افتلاه, افتلاه, افتلاه, افتلاه, افتلاه signify he took him for himself [app. from his mother]: (T, M:) or افتلاه ننفسه and افتلاه Nefisah signify I separated him from him mother; namely, a colt: and افتلاه is said of a filly [meaning she was separated &c.]. (Msb.) [Hence,] the افتلاه q. v. is [said to be] thus called لَأنَّها فَلْيَتْ عِنْ كُلْ خَير, [Because it is as though it were weaned, and removed, from everything good]. (M.) ___ And افتلاه I reared him, or brought him up; [namely, a youth, or boy;] as also افتلاه : a poet says،

ولِيسُ يُهُلُّكُ مَنْ أَسْلَى أَبَا

إِلَّا أَفْتَلاَهَا غَلَامَا سِيدًا فَيْنا

[And a chief of us does not ever perish but we rear a youth to be a chief among us].

He struck him, (K,) or his head, (S, M,) with the sword: (S, M, K:) or he struck, or cut, it, i.e. one's head, with the sword. (T * and M in art. فَلْيَتْ القُومُ فَلْيَتْهُمْ.). And I entered amid the breaks, or interspaces, of the people; like افتلاه, افتلاه, افتلاه as intrans., said of a man, He journeyed, or Went forth to journey. (IAar, T, K.) ___ And He became intelligent after being ignorant. (IAar, T,
She was one whose colt had attained to the age for his being weaned. And the phrase that had become in the state in which their young ones were full-grown and in no need of their mothers. The people, or party, came to the desert [or desert, &c.]: (S, K. *) or, as Z says, entered it; which is nearly the same as the former explanation. (TA.)

A desert such as is termed: (M, K.) so called for a reason mentioned above, in the first paragraph, q. v.; (M.) or [Such as is called]: (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: (M, K.) or a land in which is no water: (Msb:) or a wide desert such as is termed: (M, K.) pl. of pauc., (TA,) and a pl. of pauc., (T, S, M, Msb, K.) [or rather this is a coll. gen. n. of which is the n. un.,] and pl. of this is pl. of (T, S, M, K,) or this is pl. of (S,) and so are (M, K) and (which is the original of (CK,) is likewise pl. of (S, M, Msb, K.) __ A man of the desert: or one who travels in the desert
or deserts. [or male chameleon]. (T in art.)

And ُﻦْﺑِا ِةَﻼَﻔﻟا ُﺮِﺣ ُءَ, mentioned in the paragraph here following as a pl. of فَلُوء, signifies also Bones. (TA.)

ُﻦْﺑِا ِةَﻼَﻔﻟا, (S, Mgh, Msb, K) and ُﻦْﺑِا ِةَﻼَﻔﻟا (M, K) and ُﻦْﺑِا ِةَﻼَﻔﻟا (S, M, Msb, K) A colt, (S, Mgh,) because he is weaned; (S,) or a colt, and a young ass, (M, Msb, K,) when weaned, (M, K,) or separated from his mother: (Msb:) or When a year old; (K;) or ُﻦْﺑِا ِةَﻼَﻔﻟا signifies also a colt that is a year old: (M: [see ُحِرﺎَﻗ]) and a light, or an active, ass: (IAar, TA voce ُرﻮُﻔْﻌَـﻳ:) and sometimes (S) the female is called ُﻦْﺑِا ِةَﻼَﻔﻟا (S, Msb:) the pl. is ُﻦْﺑِا ِةَﻼَﻔﻟا, (S, M, Mgh, Msb, K,) like ُﻦْﺑِا ِةَﻼَﻔﻟا (S, Mgh, Msb,) and like ُﻦْﺑِا ِةَﻼَﻔﻟا (TA,) and also ُﻦْﺑِا ِةَﻼَﻔﻟا (S, K,) and ُﻦْﺑِا ِةَﻼَﻔﻟا, mentioned by Fr, (M, TA,) and ُﻦْﺑِا ِةَﻼَﻔﻟا is mentioned as a pl. of ُﻦْﺑِا ِةَﻼَﻔﻟا Signifying a colt by Aboo-'Alee El-Kálee. (TA.)

ُﻦْﺑِا ِةَﻼَﻔﻟا are epithets applied to a woman [each signifying Of, or belonging to, the ُﻦْﺑِا ِةَﻼَﻔﻟا, or desert]. (TA.)

ُﻦْﺑِا ِةَﻼَﻔﻟا and ُﻦْﺑِا ِةَﻼَﻔﻟا A mare having a ُﻦْﺑِا ِةَﻼَﻔﻟا. (S, 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 perhaps signifies the same:] or one says, I searched his head for lice: (M, Mgh, K:) [and it appears from an explanation below (see 8) that perhaps signifies the same:] or one says, I cleared my head of lice. (Msb.) [See also below.] In the saying of 'Amr Ibn-Maadee-kerib,

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.

He considered, and endeavoured to understand, the poetry, and elicited its meanings, (ISk, T, S, TA,) and what was strange of it: (ISk, S, TA;) or, accord. to the A, he investigated the meanings of the poetry: one says, Investigate thou the meaning of this verse, for it is difficult. (TA;) [Freytag has mentioned, in art. as signifying Disquisivit, and as followed by from the Deewan of the Hudhalees.] And 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 [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 فلاته في عقله [I examined their state, or case, in order to know it]. (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 فلوتهم; (T;) and so أفليتهم. (TA.) And فئا المغارة فلاته Falahe b. sif [I entered amid the breaks, or interspaces, of the people; (T, TA; *) as also فلوتهم; (T;) and so أفليتهم. (TA.) And فئا المغارة He passed through the مغارة [i. e. desert, or waterless desert]. (TA.) يفلوه فلاته [I examined their state, or case, in order to know it]. (K, TA,) inf. n. فلوي [I examined their state, or case, in order to know it]. (K, TA,) aor. فلواه يفلوه, (K, TA,) inf. n. فلواه [I examined their state, or case, in order to know it]. (TA.) See the latter verb in art. ىلفق i. q. انقطع [It, or he, was cut, or cut off, &c.]. (IAar, T, K.)

2 فلوي see the first sentence above.

4 أفليتهم see 1, near the end of the paragraph.

5 تفلُّى He applied himself, as to a task, to the act of searching his head for lice. (T, * M, TA.)

Page 2446

The asses scratched, scraped, or rubbed, one another; as though they were lousing one another. (M, TA.) See also 10.

They depasture the herbage فلاته [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 (کَمَا يُفتَلَى الرَّأس) accord. to two transcripts from the T. (T in arts. فَلُو and فَلُو of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فَلُو, to which it does not belong.]

\[10\] ىَﻠَـﻔَّتَسٍ ُﻪَﺳْأَر, and ىَﻠَـﻔَّتَ (S, K,) i. e. ِﻮُﻫ ىَﻠَـﻔَّتَ [not ىَﻠَـﻔَّتَ ُﻪَﺳْأَر], (S,) He desired that his head might be searched for lice. (S, K.) And ُﻩﻼﻔَّتَسَا He exposed himself to have his head struck and cut with the sword: (M, TA:) a poet says,

* أَمَاتِرَانِ رَابِطُ الْجَنَّانِ
* أَفَلِيْهِ بَالْسَيْفِ إِذَا أَسْتَفَلَانِ

[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.]

فلَى, mentioned in this art. by Freytag, with فَلَى its pl., is taken by him from a mistranscription in the CK in art. فَلُو: see فَلُو in that art.]

فلَى, like فِلَى [in measure], means فِلَى الشَّعْرَ, [evidently, I think, or the first word may be a mistranscription for فِلَى i. e. ثِيَّ ] [lit. Thy taking what is in it, in which it refers to the شَعْر: app. a euphemism for the taking of lice from the hair: if so, it may be an inf. n., like فَلَى (see 1, first sentence;) or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)

فلَى [The act of searching the head for lice;] the subst. from فَلَى رَأسِهُ signifying he searched his head for lice. (Lth, * T, * K.) [See also the next preceding paragraph.]

فلَى [act. part. n. of 1: fem. فُوَالَ فَلَى and فَلَى are pl.s. of فَلَى 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. ]
The 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 خَنَافِسٌ [pl. of خَنَافِسٍ], speckled, found at the holes of the serpents, which they louse: (TA;) or a certain خَنَافِسٌ, speckled (M, K) with [the colour termed] صحیفة, which is found at the holes [of serpents &c.] and is the mistress of خَنَافِسٌ; (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 خَنَافِسٌ, 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 دَوَابُ that are found at the holes of the [lizards called] ضَبْبٌ [pl. of ضَبْبٍ]; so that when they come forth, it is known that the ضَبْبُ is coming forth inevitably. (M.) Hence one says, (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 ابن الفوالي means The جَانُ; i. e. the serpent [So called]. (T in art.) بَنٌ. أَبَنٌ_

فَالِيَةٌ [fem. of فَالِيَةٌ, q. v. ___ And also] A knife. (T.)
The *mouth*: (MA, KL, &c.) it is originally فَوَهَ، (S, K, and Msb in art. فَوَهْ) with two fet-hahs, (Msb in that art.,) or فَوَهَ; (so in some copies of the S;) the ه being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] فَوَهَ and [in the latter case] أفواهَ، and not أفمُأ: [in some of the copies of the S not أفمُأ]: but when you form the rel. n., you say فَمَى: and, if you will, فَمُوى, combining the substitute and the letter for which it is substituted, like as they say in the dual: فَمُوان; this being held to be allowable because of there being therein another letter rejected, i.e. the ه, as though they made the م in this case to be a substitute for the ه, not for the و: (S, TA:) and one says also فَمْيَا which, like فَمْيَا, is anomalous; (IAar, K in art. فَوَهَ) but one says also, as well as فَمْيَا (Msb in art. فَوَهَ) it has three forms, فَمَى فَمْيَا and فَمْمَا: (S, K, TA:) and some decline it doubly; saying in the nom. case فَمَى, accus. فَمْيا, and gen. فَمْمَا: (S, TA:) like أمرو فَمَى, and which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ى، one says فَمَى and فَمْمَا: but when to [a pronoun] other than the ى، it is declined with the letters و and أ and ى, so that one says فَمَى and فَمْمَا: فَمَى, (Msb. in art. فَوَهَ:) and sometimes the م is musheddeh, (S, K;) in poetry, as in the saying, (S, TA;) of Mohammad Ibn-Dhu-eyb El-'Ománee El-Fukeymee, the rájiz, (TA in this art. and in art. طَسْمَ,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El-'Azeez. (TA in art. طَسْمَ.)

(Š, TA) or أَطْسَمُهُ 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. طَسْمَ, and TA in art. طَسْمَ;) and it would have
been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said  

\( \text{فُم} \), with fet-h to the \( \text{فُم} \), the pl. of  

\( \text{فُم} \), with teshdeed, is  

\( \text{فُم} \), mentioned by Lh. (TA.) MF says that many of the expositors of the Tesheel 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.  

\( \text{فُم} \).] ___ [Hence,]  

\( \text{فُم} \) is metonymically applied to  

The teeth. (Ham p. 242.) ___ [Hence also,]  

The star [a] in the mouth of Piscis Australis. (Kzw  

&c.: see art.  

\( \text{فُم} \) the frs. The star [e] upon the lip of Pegasus. (Kzw.) ___ [And  

\( \text{فُم} \) the frs. The mouth of the womb.] ___ And  

\( \text{فُم} \) the nfr. The mouth of the womb. ] ___ And  

\( \text{فُم} \) is also used as meaning Branch; opposed to  

\( \text{فُم} \) meaning root. (TA in art.  

\( \text{فُم} \); in which see  

\( \text{فُم} \), last quarter.)  

\( \text{فُم} \) means The quantity that is used at one time, of tan; (Fr, K, * TA;) like  

\( \text{فُم} \). (Fr, TA.)  

\( \text{فُم} \) and  

\( \text{فُم} \): see the preceding paragraph, near the beginning.  

\( \text{فُم} \) a dial. var. of the conjunction [q. v.]: (K:) or the  

\( \text{فُم} \) in the former is a substitute for the  

\( \text{فُم} \) in the latter; one says,  

\( \text{فُم} \) and  

\( \text{فُم} \), both meaning the same [i. e. I saw 'Amr: then Zeyd]; (TA:) and in like manner one says  

\( \text{فُم} \), meaning  

\( \text{فُم} \). (M and TA voce  

\( \text{فُم} \).)  

\( \text{فُم} \) and  

\( \text{فُم} \): see the first paragraph, latter half.  

\( \text{فُم} \): see the first paragraph, latter half.
He drove away (T, S, M, K) him, (M) or the camels. (T, S.) 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 the inf. n. is the subst. from the verb. (T, K.) He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غُيُب.

And He caused him to suffer difficulty, distress, or trouble; or fatigue, or weariness; syn. عَانَاهُ; (M;) or the syn. of the inf. n. is [which is the subst. from the verb; and signifies difficulty, distress, or trouble]. (T, K.) And He, or it, adorned. or decorated, him, or it; for] signifies أَنْعَاءُ. (K.)

He made the men, or people, to consist of different sorts, or of a medley, not of one tribe. (M, K, TA.) He diversified the narrative, or discourse. (M.A.) And He diversified the speech, or language: or he branched off into one mode after another [in speech]: and so [alone, this verb being intrans.]. (T, TA.) He varied his opinion, not keeping steadily to one opinion. (T, TA.) And [the inf. n.] signifies The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَفْنَيْنَ . (S, K.) Hence, as inf. n. of the subst. from the verb, 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 التَّفْنَن 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 التَّفْنَن signifies also He sought many [or various] things. (Har p. 612.)

5 التَّفْنَن It was, or became, of various sorts, or modes, or manners. (KL.) See also 2. You say likewise (He practised, or took to, various modes, or manners, in speech; he diversified therein]. (TA in art. طرِق, conj. 3. [Thus used, it is like التَّفْنَن, q. v.]) And التَّفْنَن He was, or became, possessed of various acquirements in the sciences. (MA.) Also It was, or became, in a state of commotion: thus expl. by some; others add, like the التَّفْنَن [or branch]. (M.)

8 التَّفْنَن He began, commenced, or entered upon, various sorts of speech. (M, K.) And التَّفْنَن 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 التَّفْنَن [meaning he branched off in it]. (S. [See also 5.]) And التَّفْنَن expatiated, and practised versatility, in his altercation, or disputation, or litigation. (TA.) And التَّفْنَن 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 التَّفْنَن He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing. (K.)

R. Q. 1 التَّفْنَن He (a man, Iaar, T) caused his camels to become dispersed, by reason of
indolence and remissness. (IAar, T, K.)

A sort, or species, syn. ضرِب (T, M, K.) or نوع (S, Msb,) of a thing; (Msb,) as also in this sense and in the senses here following; in the CK, erroneously, أَفْنَونَ (M, K.) and a state, or condition; syn. حَالَّ (M, K.) and a

Way: (see what follows:) and a mode, or manner: (MA:) pl. of mult. أَفْنُونُ (T, S, M, Msb, K) and [of pauc.] أَفْنَانُ (T, M, K.) One says, رَعيِنَا فُنُونَ الْثَّبَاتِ [We pastured our cattle upon the various sorts of herbage]: and أَصْبَنَا فُنُونَ الأَمْوَالِ [We obtained the various sorts of possessions]: and a poet says, *

قَدْ لَبِسَ الْذَّهَرَ مِنْ أَفْنَانِهِ
كُلُّ فِنْ نَاعُمْ مِنْهُ حَرَب

[I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof].

(T.) أَفْنُونُ which may also be regarded as pl. of أَفْنَانُ like as it is said to be a pl. pl. أَفْنِ لَفَنُونَ: and أَفْنَانُ [alone], (S,) or أَفْنَانُ كَلَامَ (TA,) signifies kinds [or sorts], and WAYS, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, * PS;) like أَسْلَوبُ [pl. of أَسْلَوبِ أَسْلَوبٍ]. (S, TA.) And أَفْنُونٌ signifies

Different sorts of men, or a medley thereof, not of one tribe. (M.) Also A wonderful thing or affair or case. (S, TA.)

هوَ فِنُّ عَلِمِ He is [a good student of science, i. e.] one who occupies himself well with science. (K.)

فِئَةُ مِنَ الذَّهَرِ A particular period of time; [or a particular time,] as also فِئَةُ (T, K. *) The Arabs say, كنتَ بِحَالٍ كَذَا وكِذَا فِئَةٌ مِنَ الذَّهَرِ [I was in such and such a state, or condition, at, or during, a particular time]. (T.)

فِئَةُ Much, or abundance, of herbage. (IAar, K.)
A branch of a tree: (S, M, Msb, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with مقصوب meaning قصبة; but this latter signifies such as has been cut off i. q. مقصوب meaning فنان: (M:) pl. فنان: (T, S, M, Msb, K:) said by Sb to be its only pl.; (M:) occurring in the Kur lv. 48; where some explain it as pl. of فنان, and meaning sorts, or species; others, as pl. of فنان: (M:) and فنان is a pl. pl., (T, S, K,) i. e. pl. of فنان. (T, S.) \[And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,\]

* أعاقت شريقهم فنان الظلمَ \[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,

* اعتاقة أم الوليد بعدما
* أفنان رأسك كالقماح المخلس

[Dost thou feel attachment of love to Umm-ElWeleed 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 also\[ثغام:]]

A humour in the armpit [of a camel], with pain. (M, K:) \[And A camel having the tumour thus called; as also\[ ملفون. (M, K.)

شجرة فناء شجرة فناء, which latter is anomalous, A tree having branches; (S:) the latter thus expl. by AA; but by rule it should be فناء: (A'Obeid, T:) or the latter, which is anomalous, signifies having long branches; (M:) or both signify having many branches. (K:) \[And hence\] A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فنان: (M.) [See also\[فينان.\]
A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashà. (S.) [See also ُنﺎَﻨْـﻴَـﻓَأ.]

Hair having locks [lit. branches أَفْنَانَ (M, * K) like the أَفْنَانَ of trees; (the latter word properly signifying having many branches, (see Ham p. 622,) of the measure ُفِّيَسْعَلْ أَفْنَانَ) therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure ُفِّيَسْعَلْ أَفْنَانَ from أَفْنَانِ, and the ُيَ augmentative. (T.) ___ And one says also, agreeably with analogy, رُجُل أَفْنَانَ (M,) and أَمْرَةَ أَفْنَانَ ِرَجُل أَفْنَانَ (M) and أَمْرَةَ أَفْنَانَ meaning [A man, and a woman,] having much hair; (K;) for أَفْنَانَ is perfectly decl., derived from أَفْنَانَ أَمْرَةَ أَفْنَانَ أَمْرَةَ أَفْنَانَ الشَّجَرَ: IAar has mentioned أَمْرَةَ أَفْنَانَ meaning [a woman] having much hair; and if the phrase be thus, أَفْنَانَ must be imperfectly decl.; but ISd says I regard this as a mistake of IAar. (M.) [See also art. ُنَفْ.]}

ٌنْوَنْ أَفْنَانَ: see أَفْنَانَ, 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-Ahmār 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-Ahmār.] ___ And i. q. ُدَاهِيَةُ: A calamity, or misfortune, &c.: (M, K;) so some say. (M,) And The first part of youth, or youthfulness; and of clouds. (M, K,)

ٌمَفْنُنْ مَفْنُنْ مَفْنُنْ A man who has various sorts, or modes, [i.e. diversities, or varieties,] of speech; (T, TA;) and so مَفْنُنْ مَفْنُنْ مَفْنُنْ: (S,) or a man who utters, or performs, wonderful things: (S, K, TA;) fem. with ُ. (T, S, K,) ___ And A horse that performs various sorts, or modes, of running. (TA.)
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,* [app. meaning then suffers, or exposes, herself to be compressed; from ُكشفت said of a she-camel: compare ُكشفت as here used with ُكشفت said of a woman]. (K.)

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Veniec

Veniec A خان of the way or road; (Ibn-‘Abbád, O, K;) a dial. var. of فندق [q. v.]; disapproved by El-Khafájee; but heard by Fr from a desert Arab of Kudá‘ah, as meaning a خان i.e. فندق. (TA.)
فنجان

فلج: فنجان, see فنجان in art.
\( \text{\textit{F}
\textit{N}
\textit{X}} \)

1. \( \text{\textit{F}
\textit{N}
\textit{X}} \), aor. — , (L.) inf. n. \( \text{\textit{F}
\textit{N}
\textit{X}} \), (L., K.) He bruised a bone without splitting, or cleaving it, and
without causing to bleed: (K:) or 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
\( \text{\textit{F}
\textit{N}
\textit{X}} \), and 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), He broke his head, and rendered him submissive, or abased him. (L.) And 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), (S, L., K.) and 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), and 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), He weakened him, rendered him languid, or enervated him. (L.) 
And 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), (S, L., K.), (L.) inf. n. 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), (L., K.) and 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), inf. n. 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), (S, L., K.) and 
\( \text{\textit{F}
\textit{N}
\textit{X}} \), (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. \( \text{\textit{F}
\textit{N}
\textit{X}} \) see the preceding paragraph, in two places.

5. \( \text{\textit{T}
\textit{F}
\textit{N}
\textit{X}} \) see 1, last sentence.

\( \text{\textit{F}
\textit{N}
\textit{X}} \) 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.)

\( \text{\textit{F}
\textit{N}
\textit{X}} \) A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In 
explaining this word, J uses \( \text{\textit{R}
\textit{S}
\textit{H}} \) for \( \text{\textit{R}
\textit{S}
\textit{H}} \); and the author of the K does the same, though in art. 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."

, occurring in a trad., applied to a [garment of the kind called] , means Not old and worn out, nor weak. (TA.)
**1.** 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.) A saying having, or characterized by, lying, or falsehood. (M, L.) And aor. — (Sm. aor., (S, M, A, O, L, K,) or Afnad) 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 he made many mistakes in his speech. (As, TA in art. سد.) And aor. — (S, M, A, O, L, K,) or (S, M, Iktt, A, O, L, K,) and Afnad; (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,) being expl. in the T and M and K by أَفْنادَ اللَّهُ وَالْعَلَمَ, and in the TK by أَفْنادَةَ العَلَمِ, and in like manner [of which see the part. n., أَفْنَادُ, 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 Afnad 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 aor. inf. n. أَفْنَادُ, app. signifies also He was, or became, impotent: and unthankful for the favour of God: see أَفْنَادُ.

**2.** He pronounced him to be a liar, an utterer of falsehood, or a sayer of what was untrue. (Fr, M, K,) See also 4. He blamed him, (S, O, L,) and pronounced his judgment to be weak: (S, A, O, L;) or he pronounced him, (Fr, T,) or it, i.e. his judgment, (IAar, T,) to
be weak. (Fr, IAar, T.) And He pronounced him to be impotent, or lacking in ability. (Fr, M, L, K.)

He acquired, or got for himself, a horse: (T, O, TA:) so says Hāroon Ibn-Abd-Allah, as mentioned by Sh: but (Az says) I know it not in this sense: thus in the T: (TA:) or [rather] he took him for the purpose of tying him, or keeping post, on the enemy's frontier; (T, TA,) and as a refuge to which to have recourse (T, O, TA) when suddenly attacked by the enemy; (T, TA,) from

He desired, of such a one, the performance of the affair; (K, TA:) as also (O, K, TA, in the O) (K, TA,) inf. n. فنانا فنانا فنانا فنانا He kept constantly, or perseveringly, to be beverage, or wine. (AHn, M, K, TA,) And he sat upon a (O, TA:) (O, K, TA, T,) i.e. a خاَرِٰی مَم of a mountain. (T, O, K.)

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

4 فنان, inf. n. فنان, as intrans.: see 1, in five places. فنان, (inf. n. as above, TA) He charged him with error in judgment, or opinion; as also (M, K, T,) 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 فنان He repented, (K, B, TA,) of it. (T, K,) فنانه: see 2, near the end.

8 فنان He was caused to perish by reason of extreme old age. (O.)
A great mountain: (IF, O, K) or a mountain apart from others: (Ibn-Abi-Hadeed, TA:) or a portion of a mountain, (Ibn-‘Abbad, S, O, K) or a great portion thereof, (M, TA,) having tallness, or length, [app. the former,] (Ibn-‘Abbad, S, O, K, TA,) and some add, with slenderness: (TA:) or a head, or round and tall and slender head, or peak, (شرح، T, M, L, or رأس، M, L) of a mountain: (T, A:) or a great peak or head (شرح، T, L, or رأس، M, L) of a mountain: (T, M, L:) or a side, or an outward part, or the strongest side or outward part, of a mountain: (L:) pl. (M, L.) One says of a bulky and heavy man, كأنه فند، meaning As though he were a head, or peak, (شرح، T, M, L,) of a mountain. (A.) ___ And the former (فند) is the sing. of أُفِندَاد in the phrase النَّيَلْ 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, هم فند على حدة 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,) صلى الله عليه أُفِندَاد اًدَندَافأ، 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,) تنُبَّؤُونَ أُفِندَادَ أُفِندَادِ يَهِلَّك بِعِصْمَكم فِينَيْ نِيَلَة meaning [Ye will follow me,] in scattered companies, company after company; [killing one another,] being pl. of فند (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of ‘Aishah: (T, TA:) or the former means الْأَنْثَاُن أُفِندَادْ فِي نَيَلْ 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. أُفِندَادْ أُفِندَاد جَأَوْا أُفِندَاد 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 [app. فندية]. (T.)

[inf. n. of فند، q. v.: as a subst.,] i. q. فحش [app. as meaning Exorbitance in speech]; and error in judgment: pl. أفند. (Ham p. 112.) See also فند، near the end.

فندة A complete branch from which a bow is made. (O.)

فندية [app. فندية]: see فند، last sentence.

فندأوة (in the O and CK without hemz) A sharp قدموم [or adz]. (S, O, K.) And A bold, or fearless, she-camel. (IAar and Sh, TA in art. عادا.)

فندألأ An adz, or an axe, or a hoe; syn. فأس: (I’Aar, T, L:) or a broad-headed فأس: (M, L:) pl. فنداد. which is anomalous. (IAar, T, L.)

فانيذ A sort of sweetmeat, made of concrete juice of the sugar-cane (فند، q. v.,) and starch (شامِ:): a foreign word; for the measure فاعيل is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with ذ (MF;) and is an arabicized word, from [the Pers.] [پانیذ] فانیذ (K voce ذيّناد:) but is more properly with ذ. (MF.)

فندَد، (T, S, L, K;) or مَفْتَد، [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 ذ, 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 مفتَد and مفتَد signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, (ذلق) by reason of extreme old age: or who confounds [things] in his speech: (As, T:) or the former, or ↓ the latter, signifies loquacious by reason of unsoundness of mind: (As, T:) and the former signifies weak in intellect: (L:) [and extremely aged: (see 1:)] and the same,
(T,) or ↓ the latter, (L,) weak in judgment; notwithstanding he may be strong in body: and weak in body; notwithstanding he may be right in judgment: and weak in judgment and in body. (Fr, T, L.)

: see the next preceding paragraph, in four places.
ٌرَﺪْﻨَـﻓ, applied to a boy or youth, *Plump: and wanting in courage and generosity; stupid and heavy*. (Ibn-'Abbád, O.)

فَنَدَرٌ 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. فِنَادِرَةٌ. (TA.) And, both words, A large lump of dates (K, TA) compacted together; as also فِنَادِرَةٌ. (TA.)

الفَنِدَرَةٌ The anus. (IAar, T, O, TA.)

فِنَادِرَةٌ. Accord. to some, the ن in the words mentioned in this art. is augmentative. (O.)
The fruit of a certain tree, (Lth, O, K,) the same as the بنداق, which has been mentioned before, [i. e. hazel-nut, or hazel-nuts,] (K,) or round, like the بنداق, having a covering which, being removed, discloses a kernel (حب), like the فستيق. (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 πανδοχεῖον occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. فنداقي. (TA.)

A register of accounts: (O, K:) thought by As to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. فنداقي]. (TA.)
A leaping, jumping, springing, or bounding; and so called, [or a Pers. word,] meaning the dance of the Magians, (Lth, O, L) or a dance of the Persians, (Lth, O, L) in which the performers hold one another by the hand; arabicized from [the Pers.] پنجه [app. as meaning a gripe with the hand]: (S, K:) or a game, or sport, of the Nabathæans, 1. called in Pers. ْنﺎَﮕَﺠْﻨَـﭘ [app. from ْﻪَﺠْﻨَـﭘ and ْنﺎَﮔ, from the joining of hands]; (ISk, O:) a game, or sport, played by the Nabathæans in joyous exultation: (IAar, O:) occurring in a saying of El-'Ajjáj cited in art. (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]. (IDrd, O, L)
[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. فَنَاطِسِ. (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 IAar, (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.])

A nose wide in the nostril, and expanded in the end: (Ibn-‘Abbád, O, K:) pl. فَنَاطِسِ. (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 فَرْطِيسُ: accord. to some, peculiarly of the swine. (TA.)

The snout of the swine: (O, K: [mentioned also in art. فَطَسُ; the ن being held by some to be augmentative:]) and so فَرْطِيسُ. (TA.) And The nose of the wolf. (O,) And one says, فَرْطِيسُ (O, K *) and الفَرْطِيْسَةُ (O, TA,) meaning إِلَّهُ لَمَبِيعَ الفَنَاطِسِ (meaning the primary signification.)

[Verily he is] one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment: (O, K:) thus mentioned on the authority of As; and Aboo-Sa’eed [meaning As] says that his فَرْطِيسُ and فَنَاطِسِ signify his nose. (TA.)
ederal

1

aor. , (S, O, * K,) inf. n. , (S, O,) He abounded, and increased, in wealth. (S, O, K,) من

is a prov., (O, TA,) meaning (He who is contented) is free from want, or is rich. (TA.)

[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. [good, moral or physical; wealth, or much wealth; prosperity, welfare, or well-being; &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 فَنَا مَا لَذَوْ فَنُعَ but the former is more common and more known, i. e. Abundant wealth. (TA.) And فَرْس ذَوْ فَنُعَ فِي سَيْرِه A horse having increase (in his rate of going), or having excess (therein). (TA.) And Strength of odour of musk. (K,) مَسَك ذَوْ فَنُعَ means Musk of which the odour is strong.

Page 2450

(S, O,) And Good report. (IDrd, O, K,) And The spreading, or diffusion, of eulogy. (TA.) Also

Much of anything; and so فَنُعَ فَنُعَ , and (IAar, TA.)

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

فَنُعَ: see فَنُعَ and see also فَنُعَ, last sentence.

فَنُعَ A man (A'Obeyd, O) having a good report. (A'Obeyd, O, K,)
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. 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. 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 I affected daintiness, nicety, or refinement, and cleanliness, in such an affair. (TA.)

Plentifulness, and pleasantness or easiness, and softness or delicacy, in living; as also. (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: As says that the former, applied to a woman, signifies having little flesh; but Sh knew not this, and he cites El-Aashà as applying this epithet to a woman whom he describes as one whose elbows are unapparent, and such, he says, is not one having little flesh: IAar says that it is applied to one who is as though
she were a stallion-camel such as is termed **قَنَـﻓَ**. (TA.) ___ And the former, applied to a she-camel, signifies **Youthful, fat or plump**, (S, O, K, TA,) **fleshy, and bulky**. (TA.) ___ See also **قَنَـﻓَ**. (S, O, K.)

**قَنَـﻓَ** see **قَنَـﻓَ**.

**قَنَـﻓَ**. A stallion, (S, O, K,) [i.e.] a stallion-camel, (IAar, 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 **قُنَـﻓٌ** (S, O, K) accord. to AZ, and **قَنَـﻓَأ** accord. to IDrd, (S,) or the latter is pl. of the former pl.: (O, K:) and **قُنَـﻓٌ** is applied as an epithet to a [single] camel, like **قَنَـﻓَ**. (TA.)

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

**قَنَـﻓَقِمْ**. (S, O, K,) and some say **قَنَـﻓَقِمْ**. (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.)

**قَنَـﻓَقِمْ** see **قَنَـﻓَقِمْ**.


"वनाक" बाल्मकाना १ He remained, stayed, dwelt, or abode, in the place. (El-Umawee, S, O, K.)
He persisted, or persevered, in the affair; (S, O, K; *) as also वनाक. (K.) [See also वनाक; and see other explanations below.] And वनाक in the ک़ळब, He persisted, or persevered, in lying: asserted by Yaakoob to be formed by transposition from वनाक, and Aboo-Tálib says that वनाक and वनाक, of which latter the inf. n. is वनाक, signify he persisted, or persevered, in lying, and in evil; not in good; and denote the like of consecutiveness. (TA.) [See also वनाक, which may be an inf. n. of वनाक in this sense, and in others.] And वनाक (K, TA,) inf. n. as above, (TA,) signifies [in like manner] He kept, or applied himself, constantly, perseveringly, or assiduously, to it; as also वनाक . (K, TA.)
He continued constantly, uniformly, or regularly, in the eating of the food, not loathing aught thereof; (Ibn-'Abbád, S, O, K;) as also वनाक (S, O, K;) with kesr, (S, O,) like वनाक, (K,) inf. n. वनाक, (S, O, K;) and so वनाक, (Ibn-'Abbád, O, K;) and वनाक 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.)
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.)
He mastered the affair, and overcame it. (O.) वनाक, वनाक, वनाक वनाक वनाक, (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 वनाक and वनाक 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 فَنَّكَتْ (TA.) ___ And فَنَّكَ, (K,) inf. n. as above, (TA,) He lied, or said what was untrue; as also فَنَّكَ. (K.)

2 فَنَّكَ see above, near the beginning.

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

4 فَنَّكَ see 1, in five places.

ٍﻚْﻨَـﻓ i. q. عَجَب: (IAar, O, K, TA:) [It app. means A wonderful thing: for] IAar cites as an ex.,

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

ٍﻒَنَّكَ A certain beast, (Kr, O, K,) of the skin of which the furred garment is made; (Kr, S, O;) [the marten;] the furred garment whereof is the best sort of such garments, and
the highest in estimation, and the most equable, and is suitable to all temperate constitutions: (K:) it is said to be a species of the Turkish fox's cubs; and therefore Az and others say that the word is arabicized; some of the travellers relate that it is applied to the young-one of the jackal 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 فنک:] IDrd says, I do not think it to be Arabic: and MF mentions فنک as signifying an animal like the fox; an arabicized word; from [a work entitled] غایة البيان; and he says that it appears to be the فنک that is mentioned in the K. (TA.) See also فنک.

The [or part in which is the symphysis] of the حَيَّان [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 ﻓِنِّﺈَْﻟَ] ; and it is also called الإفنيك ; (Lth, O;) [and in like manner Aboo-'Amr Esh-Sheybánee explained what is meant by the upper ﻓِنِّﺈَْﻟَ as is stated by IF and in the O:] or the extremity [of each] of the حَيَّان, at the place of the عَنْفَة [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 ﻓِنِّﺈَْﻟَ are the two extremities of the عَنْفَة: (O:) or (K, TA, in the CK and ) the sing. signifies a bone beneath the temple, to which the shaving of the head reaches عَظِم يَنْتَهِي إِلَيْهِ حَلْق: (O:) (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 ﻓِنِّﺈَْﻟَ is [app. The
symphysis of the pubes; being] said by Aboo-'Amr Esh-Sheybánee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the كَنْبَة is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also زَمْكَة (K.), [i.e. كَنْبَة, (IDrd, O, K.), the] يِكَمِز (K.), or يِِﳎِز, [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 كَنْبَة.

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

A foolish, or stupid, woman. (Ibn-‘Abbád, O, K.)
A bull or cow; syn. بقرة (AA, T, S, M, K) [i.e.] a wild bull or cow; an antelope of the bovine kind: so says Aboo-'Alee El-Kálee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAar, to be "قاتي"; (TA in art.) فنونات (AA, T, S, M) and [coll. gen. n.] فنونا: (Aboo-‘Alee El-Kálee, TA.)

Hair having locks like the branches of trees; or long and beautiful hair; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of امرأة فنوناء A woman having much hair: (IAar, M, K;) and شجرة فنوناء A tree having فنوناء [or branches]; (AA, T, S, M;) or a tree having wide shade: (K;) by rule it should be فنوناء [q. v. in art. فينوناء]. (S, M, K.)

Mixed sorts of men or people; like "افناء من الناس" (IAar, T:) one says, khi هو من أفناه الناس meaning a man such that one knows not of what tribe he is: but some hold that one says only, قوم من أفناه القبائل; and that there is no sing. of أفناء: (M in art. فيناء:) accord. to AHeyth, one says, هؤلاء من أفناه الناس, meaning these are of the strangers from this and that place: but one does not say, speaking of one person, رجل من أفناه الناس: and Umm El-Heythem knew not a sing. of أفناء. (T in art.)
_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 نفاد (Aboo-'Alee El-Kálee, TA;) contr. of نقأ (M, TA;) and the pret. being syn. with عدم (K, TA:) it is said of every created thing that it is subject to فَنَأ (Msb.) [Hence] رَأَد فَنَأ [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. فَنَأ, aor. and inf. n. as above, (M,) He was, or became, extremely aged; or old and infirm; syn. هِمَ (M, K;) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says,

* حياله مبتوة بسبيله

* وَيَقُنِ إذا ما أخطائه الحيال

(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.)

ٌءﺂَﻨَـﻓ (T, S, M, Msb, K,) inf. n. فَنَأ (T, TA,) He (a man, S, M) soothed, or coaxed, him: (AA, T, S, M, K:) and, (M,) accord. to El-Umawee, (T, S,) he stillled, or quieted, him. (T, S, M,) El-Kumeyt says, (S, M,) mentioning anxieties, (M,)
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 وُلْدَتْ رَآئِدَةُ [her pastor], instead of قَانِدَةُ [app. a mistranscription for رآئدہ, originally آخانہ, and اخانہ, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase أَزْجَيْتُ الرِّمَانَ أَفَانَيُّ الآيَّامُ i.e. meaning I make the time to pass away easily; as though begging it]. (Har p. 607.) ___ And one says, ﺎَﻫُﺪِﺋاَر ﺎَﻫُﺪِﺋاَﻗ the plant called ﺎَﻫُﺪِﺋاَر ﺎَﻫُﺪِﺋاَﻗ [see an ex. in a verse cited voce ﺎَﻫُﺪِﺋاَر ﺎَﻫُﺪِﺋاَﻗ], i.e. ﺍﻮَﻧﺎَﻔَـﺗ ﺍﻮَﻧﺎَﻔَـﺗ ًﻼْﺘَـﻗ ﺍﻮَﻧﺎَﻔَـﺗ ًﻼْﺘَـﻗ [they shared, one with another, in destruction, (see an ex. in a verse cited voce ﺍﻮَﻧﺎَﻔَـﺗ ﺍﻮَﻧﺎَﻔَـﺗ ًﻼْﺘَـﻗ ﺍﻮَﻧﺎَﻔَـﺗ ًﻼْﺘَـﻗ), in war, or battle. (S.)
The plant called 

The plant called, thus, with 

the K, in which it is [mentioned in art. 

and] written without the article 

al-alfâsh, and said to be a pl., of which the sing. is 

فَنِّا تُثَلِّبَ a species of trees, or plants, 

having red berries, (حَبَّ, S,) of which necklaces are made, (S,) or the unbroken 
of which are made use of as قُرِآطَتَ meaning carat-weights with which to weigh, 
every berry (حَبَّ) being a قُرِآطَتَ; 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.)

A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Msb, K,) in front, (T, M, Mgh, Msb, 
K,) or extending from the sides, (S, Msb,) of a house: (T, S, M, Mgh, Msb, K,) pl. 
افِتَنِيَةَ (T, S, M, Msb, K) and 
ُفَنِّا [q. v.] signifies the same. (T, M.)

An old man extremely aged, or old and infirm; (M, * Msb, K, * TA;) so called because of his nearness to passing away, or 
perishing: (Msb;) or an old man whose faculties have entirely failed. (Mgh.) And 
فَنِّا تُثَلِّبَ occurs in a trad., 
applied to a she-camel, or to camels, as meaning Advanced in age. (TA.) And An old man 
facing in the language of the 
mystics, means Lost in contemplation of God, and insensible to all else.]
[without the article مأ] 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 *الخامة*; (S, T;) but this is a mistake; for الافان signifies *a particular species of plant by itself*, of the herbs, or leguminous plants, termed *ذكور*, which dries up, and becomes scattered; whereas the حَلْيَة is the [a mistranscription for حَلَّمة], and this does not dry up, because it is of the [kind called] جَنَبة and *عَرْوَة* (T:) the n. un. is *ثَمَانِيَة* [in measure]. (S.) And it is said to signify also [The plant *called*]. (S. [See also الفَنَى, above.])

A land (أَرْض) *suitable to those who alight and abide therein*: (K, TA:) it occurs, in a verse of Keys Ibn-El-Eyzár El-Hudhalee, with ْفَ, [as some relate that verse,] but As says that in the dial. of Hudheyl it is with ْفَ. (TA in art. قَنْى)
He (a man, S) lacked power or ability. (S, K.) And ِهِبَت َةَهَاُهَٔ َةَهَاُهَٔ He made a slip, or committed a fault, from lack of power or ability, &c. (TA.) And ِهِبَت َةَهَاُهَٔ َةَهَاُهَٔ He (a man) failed of being thoroughly effective in his discourse, or oration, or harangue, and his argument, or plea, or evidence. (TA.) ِهِبَت َةَهَاُهَٔ I forgot the thing. (ISh, K, * TA. [In the K the third pers. is mentioned, as being ِهِبَت; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And ِهِبَت َةَهَاُهَٔ [probably, I think, a mistake for ُةَهَاُهَٔ], He forgot the thing. (TA.) See also 4.

See what next follows.

4 He (i. e. God) made him to lack power or ability; as also ِهِبَت. (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, ِهِبَت خَرَجَت لَحَاجَة ِفَهِلَيَنَآ فَلَان َعَنْهَا حَتَّى ِهِبَت َةَهَاُهَٔ َةَهَاُهَٔ 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 ِفَهِلَيَنَآ may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, ِفَهِلَيَنَآ َةَهَاُهَٔ signifies He busied me so as to divert me from my needful affair, or the object of my want. (TA.)

R. Q. 1 ِهِبَت َةَهَاُهَٔ He fell from a high station to a lower one. (IAar, TA.)

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

And [each of which has been mentioned above as an inf. n.] Lack of power or ability; (S, K:) as also [i.e. a lack of power; &c.]. (K.) __ The first signifies also A case, or an instance, of [i.e. a lack of power; &c.]: 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. *)

: see .

: see .

: see .

: see .

: see .

: see .

means He is a good manager or tender or superintendent [of the camels or cattle &c.] (K.)
\( \text{He (a man, S, A, O) resembled the } \text{lynx} \) (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-Zara, (L,) \( \text{If he come in} \) and be with me in the tent, or house, \( \text{he is} \) gentle and quiet like the \( \text{lynx} \), 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, \( \text{he is like the lion} \) [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, \( \text{Thou wast, or hast been, heedless, or negligent, of me.} \) (A.) \( \text{He did well, or kindly, in his affair in his absence;} \) (O, L, K) like \( \text{and}, \) (O, L.)

\( \text{The lynx; lupus cervarius;} \) a well-known beast of prey; (L, Msb, K) with which one hunts; and which sleeps much; (L,) called in Pers. \( \text{faphut} \) [faphut], (Mgh.) fem. \( \text{faphuta} \), (L, Msb.) pl. of the masc. \( \text{faphuts} \) (S, Mgh, O, L, Msb, K) and \( \text{afaph} \) (O, L, K) which is a pl. of pauc.; (O:) and the pl. of the fem., accord. to analogy, is \( \text{taafaph} \). (Msb.) \( \text{More sleepful than the lynx} \) is a proverb. (A.) \( \text{And A nail in the} \) [or fore part of the camel's saddle called] \( \text{faphut} \), (O, L, K) also termed \( \text{faphut} \) [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.
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.)

**أَفْهُود** A fat boy or youth, (AA, S, O, L,) *that has nearly attained to puberty*; (AA, S, L,) *i. q.* ُثُوَهَدَ; (O, K;) [and ُفُلْهَدَ] and ُفِهْهَدَ; (AA, L;) as also ُفِهْهُدَ: (O, K;) Yaakoob asserts that the ُفِهْهَدَ in ُفُوْهَدَ is a substitute for the ُثُوَهَدَ, 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.* ُفُوْهَدَة. (S, O, L, K).

: see the next preceding paragraph.
1. **He compressed a woman**, (IAar, S, O, Msb, K) one of his young women, (IAar,) without consummating the act, i.e. without إِنْزَالَة (IAar, S, O, Msb,) and then removed to another and consummated the act (IAar, S, O, Msb, K,) with the latter, (IAar, O, Msb,) who was with him in the house, or chamber; (IAar;) the doing of which is forbidden (S, O, Msb) by the Prophet: (O:) and ↓ the latter verb signifies also He was alone with one of his young women, (K, TA,) when another of them heard the sound proceeding from him, which [sound] is termed لَقَضَاءُ حَاجِتهُ, (TA,) and الكرمة, and the خَفْحَة; (TA;) which [also] is forbidden. (K, TA.)

2. **He compressed without consummating the act**, i.e. without إِنْزَالَة by reason of weariness and languor. (Msb in art. عَزْزٌ. [See also 1.]) Also, inf. n. as above, He (a man) was, or became, weary, or fatigued. (S, TA;) Said of a horse, as also تَفَهِّمَرُ, تَفَهِّمَرُ, and تَفَهِّمَرُ, 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 [the falling back by degrees]; the next, [the becoming languid]; and the next, [the تَفَهِّمَرُ. (S, TA.)
4. See 1, in two places. His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey. (IDrd, O, K.) And أیْهَر (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 أَلْلُهُوُرَأ (TA:) or he came to their synagogue: (K, TA:) or it signifies also he was present in their synagogue. (IDrd, O.) And أَلْلُهُوُرَأ said of a girl, She was circumcised. (Ibn-'Abbád, O, K.)

5. He became, or made himself, ample, or abundant, in wealth, or in camels, or the like; (S, O, K;) as also تَفَیِّهَر; (K;) as though the former verb were formed by substitution from تَبِیِّهَر: or it may mean he was, or became, weary, fatigued, or jaded, and languid, or remiss. (S, O.) And تَفَیِّهَر He took a wide, or an ample, range in speech. (TA.)

Q. Q. 1 تَفَیِّهَر : see 2.

Q. Q. 2 تَفَیِّهَر : see 2: ___ and see also 5.

The synagogue of the Jews, (S, Mgh, O, Msb, K,) in which they assemble (O, Msb, K,) for prayer (Msb) 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 סְיֵרְזֶּה pl. of סְיֵרְזֶּה): accord. to 'Obeyd, (O, Msb,) a Hebrew word, (S, O, Msb,) or Nabathaean; (Msb;) arabicized; (S, Msb;) originally بَهْر (S, O, Msb;) and the Christians say فَهْر (TA.)

A stone such as fills the hand: (S, O, K;) or a stone of the size of that with which
one crushes walnuts (K, TA) and the like: (TA:) or a round stone with which one 
bruiues, or brays, perfume: (Ham p. 643:) or a stone, absolutely: (TA:) pl. [of pauc. ] أُفْهَار (S, O, K) and [of 
mult.] فهَرُ (O, K;) As used to say فهَرَ and فهَرَة (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.,]
like فهَرَة: (O:) the dim. is فهَرِدَة. (S, O.)

ٌةَرْﻬِﻓ: see the next preceding paragraph.

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 ﴿ (TA.)

ٌةَرْﻬِﻓ: see the next preceding paragraph.

ٌةَرْﻬِﻓ: see the next preceding paragraph.

A she-camel that is hard and strong, (O,) or hard and large. (K.)

Land having in it [stones such as are termed] أُفْهَار [pl. of فهَر. (O, TA.)

ٌةَرْﻬِﻓ: (K, TA;) thus we find it, with fet-h, but in some copies of the K with damm, (TA,) The flesh of thy breast. (K,
TA;) IF says that there is not in the original language [of the Arabs] more than one word having in it the letters فهَر and ٍةَرْﻬِﻓ, and that is أُفْهَار. (O.)
Q. 1. فهرس الكتب [He made, or wrote, a catalogue of the books or writings], (O,) or فهرس الكتاب [he made an index, or a table of contents, to his book or writing], (K,) inf. n. فهرسة.

(TA.) See what follows.

A book, or writing, in which [the names or titles or descriptions] of [other] books, or writings, are collected; [i. e. a catalogue of books or writings:] but more commonly, accord. to modern usage, the index, or table of contents, of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] فهرست: (O, K;) pl. فهارس. (TA.)
فَهْمَة

1. فَهْمَةٌ, aor. —, inf. n. فَهْمَةٌ (S, Msb, K, &c.) and فَهْمَةٌ (Msb, 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., (Msb,) and فَهْمَةٌ (S, K) and تَفَهَّم, (K,) which is the more chaste, (K,) but the former is a dial. var.  

He understood it, or knew it with the mind; he apprehended its meaning; syn. عَقْلَةٍ. (JK,) and تَفَهَّم, (S, Msb, K) and تَفَهَّمَةٌ (K,)  

And فَهْمُ عَنْهِ (S, Msb, K) and تَفَهَّمُ عَنْهُ (K,) [He understood what he (another) said]. (A in art. خُرَّ; &c.) [See also فَهْمَةٌ below.]  

one having much understanding,] is like علمٍ, meaning he was, or became, such as is termed علمٍ. (TA.)  

2. فَهْمَةٌ see what next follows.  

3. تَفَهَّمَةٌ, (S, Msb, K, TA,) inf. n. of the latter تَفَهَّمَةٌ, (S, TA,) I made him to understand, or know, a thing; (S, * Msb, * K, * TA;) syn. جَعَلَهُ يَفْهَمَهُ. (TA.)  

4. تَفَهَّمَةٌ I made him to understand, or know, a thing; (S, * Msb, * K, * TA;) syn. جَعَلَهُ يَفْهَمَهُ. (TA.)  

5. تَفَهَّمَةٌ 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. دَبَر.)] And تَفَهَّمَةٌ signifies the same as تَفَهَّمَةٌ [app. as meaning The endeavouring to understand; or the affecting, or pretending, to understand].  

(TA.)  

6. تَفَهَّمَةٌ see what next precedes.  

7. تَفَهَّمَةٌ, (K, TA,) as quasi-pass. of تَفَهَّمَةٌ, inf. n. تَفَهَّمَةٌ, (S, TA,) i.e. as meaning He was made to understand, or know,] (TA,) is an incorrect word, (K, TA,)
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. طَلَبَ مَنِي فَهْمَهُ. (TA.)

is an inf. n. of 1, (S, Msb, K, &c.,) or a subst. used as an inf. n.: (Msb:) [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 Ahkám of El- Ámidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it. (TA.)

, an epithet applied to a man, (S,) Quick of understanding; syn. سَرِيعُ الْفَهْمِ. (K.)

Having much understanding; syn. كَثِيرُ الْفَهْمِ; an intensive epithet; like فَهَا مَةِ [except that the latter is doubly intensive]. (TA.)

: see what next precedes.

Page 2454

[act. part. n. of فَهْمِ: Understanding, or knowing, a thing].

[pass. part. n. of فَهْمِ: Understood, or known. __ And hence, لَفْظٌ مَفَهُومٌ The acceptation of a word or an expression; i.e. the meaning, or sense, in which it is understood: see also مَعْنِى, in art. عنٍّى].
I was unmindful, forgetful, or neglectful, of it. (JK, K.) ___ ISd says, 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 signifies also He spoke clearly, or distinctly, after doing the contrary thereof. (TA.)

He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence. (TA in art. فوه.)

He was weak, or erroneous, in his judgment, or opinion. (IAar, K, TA.)

A man who reveals, or discloses, everything that is in his mind; like فوهة (Fr, in S and TA, art. فوه) and so فوهة (Fr, in TA ibid.): and one who reveals his hunger. (TA ibid.)

The elephant and the buffalo, is a mistranscription for the elephant and the buffalo. [said by Freytag to signify The elephant and the buffalo, is a mistranscription for the elephant and the buffalo.]

[ a pl. of which the sing. is not mentioned] i. q. [pl. of أَلْهَةٌ; signifying Heedless; or heedless of evil by reason of their goodness; &c.]. (IAar, TA.)
with the 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 (K, in art.

[T, S, M, K,) like [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. [in a copy of the T] it is [also used as] a medicine, having the property of causing abortion, (K,) producing a flow of the urine and of the menstrual 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] (K:) it has been mentioned also in the K as ending with [a radical] [i. e. written in art. (K, in art.] but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem gender. (TA.)

مَفاَةُ مَفْوَى; pl. مَفْوَى: see the following paragraph.

Dyed with [K:] applied to a garment; (T, S, M, K,) and to a hide. (M.) And A land (آرَضُ) abounding with (M:) or having in it (آرَضُ) signifies the same: (TA in art. خَيْءَ) or you say (آرَضُ) من مَفْوَى of which the pl., without the article, is منَفْوَى. منَفْوَى signifying the lands (الأَرْضُ) that give
growth to ًفاً (TA.)
وُفَتَتْ فَتَأْتَهُ فَأَمَرَهُ كتاب

فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي [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 فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي meaning The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein (Msb:) and is syn. with فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي (M, O.) [And both of these verbs are trans.:] one says فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي (S, O, Msb,) or فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي (M, K,) aor. as above, (O,) and so the inf. ns.; (S, * M, O, * Msb, K;) and فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي: (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, فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي signifies He, or it, preceded him; was, or became, or got, before him; outwent him; passed beyond him; or had, got, or look, precedence of him: and went, or passed, away from him: and the like. (MF, TA.) One says، فَأَمَرَهُ فَوِتْتَ وُفَتْتَ وَفَتْتُ وُفَتْنِي، meaning سَقَّيْنِي كُذَا [i.e. Such a thing preceded me, &c., app. so as to become beyond my reach]: and جارِيَتِه يَجْحِرَ فَتَأْتَهُ أنا [I preceded it, &c.]: (T:) and جارِيَتِه يَجْحِرَ فَتَأْتَهُ أنا I ran with him until I passed beyond him, or outwent him: (A, TA:) and فَأَمَرَهُ فَوِتْتُ وُفَتْتَ وَفَتْتُ وُفَتْنِي، meaning فَأَمَرَهُ فَوِتْتُ وُفَتْتَ وَفَتْتُ وُفَتْنِي، and جارِيَتِه يَجْحِرَ فَتَأْتَهُ أنا I ran with him until I passed beyond him, or outwent him: (A, TA:) and فَأَمَرَهُ فَوِتْتُ وُفَتْتَ وَفَتْتُ وُفَتْنِي، meaning فَأَمَرَهُ فَوِتْتُ وُفَتْتَ وَفَتْتُ وُفَتْنِي، and جارِيَتِه يَجْحِرَ فَتَأْتَهُ أنا Such a one preceded him, or outwent him, by a cubit. (Msb.)، فَأَمَرَهُ فَوِتْتُ وُفَتْتَ وَفَتْتُ وُفَتْنِي، in the Kur xxxiv. 50, means فَأَمَرَهُ فَوِتْتُ وُفَتْتَ وَفَتْتُ وُفَتْنِي [And there shall be for them no escaping from us], i.e. فَأَمَرَهُ فَوِتْتُ وُفَتْتَ وَفَتْتُ وُفَتْنِي [And there shall not escape us]. (Jel. [And Bd says the like; adding, by flight, or fortifying themselves. ] An Arab of the desert is related to have
And they assert that a man went forth from his family, and when he returned, his wife said to him, If thou hadst been present with us, we would have related to thee what hath happened; whereupon he said to her, It has not escaped thee [it. 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.

The saying is also Syn. with فَئْدَتْ (as signifying He died; in which sense the aor. is فَيْتَمُّ, and the inf. n. فَيْتَمُّ). (A in art. فَيْد) And signifies He died suddenly. (TA in art. فَيْد, q. v.)

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.)

He acted exclusively of him, (M,) [or passed him over], namely, his father, (A 'Obeyd, T, S, M, O, K,) 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.

has for its inf. n. تَفْاَوَتْ and تَفْاَوَتْ and تَفْاَوَتْ, (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 Klâbees, and the third is mentioned by El-'Ambaree; both anomalous, for the inf. n. of a verb of the measure تَفَاعَل in the copies of the S تَفَاعَل, 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 تَفَاعَل nor
of (M.) نَفَاعَلْ. (T, M, O, K.) or نَفَوَاتْ (T, O, K.) [the former in the CK and the latter in other copies of the K;] the latter being the reading of Hamzeh and Ks, in the Kur [lxvii. 3]. (O,) means Thou seest not in the creation of the Compassionate, (M, O,) i.e. in his creation of the heaven, (M,) any incongruity, or discordance; (T, M, O;) or any fault, defect, or imperfection, so that the beholder might say, If it were thus, it were better; (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing نَفَوَاتْ and نَفَوَات. (M.) ___ And one says، نَفَوَاتْ the two things were far apart, one from the other; or widely distinct or separated; (S, O, K;) or differed, or were different. (Msb.) And نَفَوَات اَلْفَضْلِ They two were distinct, or dissimilar, in respect of excellence, (Msb,) or اَلْدَرْفِ [in eminence, or nobility]. (A.)

8


[which may be rendered O ingenuous woman, (حر being an abbreviation of حَرَةٌ), 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 (فرع), says, it is from الغِرَافُ, and [app. as the inf. n. of the pass. v. أَفْتَيْتُ used in this verse] signifies. (T.) ___ See also 1, last sentence. ___ signifies also The betaking oneself, or applying oneself, before another or others, or hastily, (S, O, Msb,) to a thing, (S, O,) or to the doing of a thing, (Msb,) without obeying him who should be obeyed, (S, O,) or following his own opinion only, without
consulting him who had the best right to order in the case: (Mgh, * Msb:) you say, فاتا فاته به [app. meaning He so betook himself, &c., in opposition to him: or فاته به اَﺬَک تﺎﺘﻓا [may be here used in the sense in which it is expl. above voce تقوت]. (S, O.) And you say, فلاَن لا يفاتا عليه Such a one, nothing is to be done without his order; (S, O, K; *) and so فلاَن لا يفاتا عليه [which means the same]. (Msb.) في أمر بناته يفاتا عليه في بناته [in opposition to him: or (T, M, O;) or (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning Shall such a one as I [am] have anything done in respect of his daughters without his order? (Mgh, * TA;) and was said by ' Abd-Er-Rahmán the son of Aboo-Bekr to his sister 'Áïsheh, on the occasion of her having given in marriage his daughter, the elder Hafsah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, * O, TA. *) And you say، فاته بهش يفاتا عليه في شيء دون أمره 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 فاته بهش يفاتا عليه في كذا He followed his own opinion only, exclusively of him [i. e., of another], in the disposal, or management, of such a thing: the verbs being trans. by means of لع because implying the meaning of التغلب. (TA.) And افتات عليه في الأمر افتات عليه في كذا He decided against him in the affair. (M, MA, K, * TA.) And افتات بأمره افتات عليه في He effected, or executed, his affair without consulting any one: thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of ISh and ISk, one says، افتات بأمره افتات عليه في كذا He was alone in his affair; and in like manner one says، افتات بالكلام افتات عليه برأيه in his opinion. (TA. [See also art. افتات.] And افتات الكلام افتات عليه برأيه 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 افتات افاتات عليه بدون فوات رحمه وفوات فمه [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) 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.] [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, [He, or it, is where my spear will not reach him, or it. (S, A, O.) And (He, or it, is beyond the reach of my hand, or arm: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail.] (S, * M, &c.) [Hence,] Sudden death: (S, M, A, O, K:) likewise termed \( \text{فُوات} \) and \( \text{مَوتُ الفُوات} \). (IAar, TA.) You say, 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, [I fear sudden death]. (O.)

\( \text{فُوت} \) 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 [of which it is the dim.]

فَالَتَ act. part. n. of 1 [q. v.]. (T.) See also فَوَاتُ, last sentence.
فوج

فوج

[O. i.e. *diffused, or exhaled, its odour*] (O, K.) And, said of the day, *It became cool.* (O, K, TA.) And one says, *The sun became moderated at the cool time of the day.* (O.)

لفست براتح حتى أفوج

means *I am not going in the evening* until I refresh myself by the coolness of the air. (K: there expl. by the words أين أرد عن نفسى [in which, for أرد, I read أرد]: in some copies [erroneously] على نفسى.)

افوج

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

استفهج فلان

Such a one was desired, or incited, to be [quick, or] brisk, or prompt; *استفهج فلان* (K, and O in art. فيج) syn. *استفهج.* (K, and O in art. فيج)

فوج

*A company, congregated body, party, or group, of men;* (S, A, O, L, Msb, K; *) as also فوج, (K,) and موج, (O, K, and Msb in art. فيج, q. v.,) which last is said by Az to be originally فوج, aor. فيج, like هن فوج, (O, and Msb * in art. فيج) 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:)

فوج
[and app. *a multitude* of things: (see an ex. voce أَفْكَلْ, in art. فَكْلُ, pl. of pauc.) [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] (S, O, Msb, K) and pl. pl. أَفْوَاحُ (S, O, K) and *أَفْوَاحِ (O.)

*فاَحَ: see the next preceding paragraph: and see also art. فَحَ.

مَرَّ بِنا فَاحَ وَلِيْمَةٌ فَلَانٌ, meaning *The company* (فُوْحُ) of those that were at the repast of such a one (passed by us). (TA.) It is said that فَاحَ, applied to a she-camel, signifies *Fat: or such as is termed حَائِل, and fat:* but the word commonly known [thus used] is فُاحَ [q. v.]. (TA.)

*فاَحَ: see فُوْحَ: and see also art. فَحَ.

Page 2456
The musk diffused [or exhaled] its odour; (Msb, K;) or the odour of the musk diffused itself [or became exhaled]; and 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. عَقِبَةُ (Msb in art. فَحِي): the verb is not used in relation to a foul, or disagreeable odour or thing: (S, A, Msb, K;) of such an odour one says فَحُيَّتُ (Msb:); or the former verb is common to both: (K;) but this assertion is outweighed [by the other]: (TA:) فَحُيَّةُ signifies the giving forth, and exhalation, a sweet, or pleasant, odour: (K:) and the perceiving such an odour: Fr says that فَحَيَّةُ and فَحَايَةُ رَيقُهُ are syn.; but AZ says the فَحِي is attended by sound. (TA.) For other significations of this verb, see art. فَحِي.

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.)

The chief and first portion of the menstrual discharge. (L.)

[A spreading, or an exhalation], of perfume. (TA in art. عَصْرَةٍ.)
The wind, or odour, rose, or diffused itself: (K:) you say, "The wind rose (TA in art.) or "scent diffused itself from him, or it: like (AO, As, S:) or (K in art.) or (in art.) (K:) it signifies the wind made a sound, or noise, (AZ, S, K, TA) in its blowing. (AZ, TA) And

The heat became allayed, or assuaged. (L) See also the next paragraph, in two places.

He (a man) emitted wind, (Lth) With a sound, (AZ, S, K) from the anus: (Lth) and said, (K) and (TA) signifies the same: (K, TA:) or the former, he voided excrement with an emission of wind: (Ith, TA) [mentioned also in art.] and he (a man, or a beast,) emitted wind in voiding urine: (ISh, S) and said. (AZ, S, K) the emission of excrement) made a sound. (L) He emitted his urine from a dilated aperture.

(L) And She (a camel) made a sprinkling with her urine. (L) He opened the mouth of the [or skin for wine &c.] to give vent to the air within it:

thus accord. to Fr; who says that he heard a sheikh, of those having knowledge in the Arabic language, explain this phrase as meaning he smeared the inside of the [or rob]. (L) in the K, but correctly, as in other lexicons, (TA) means [as also] (L, K) i.e. Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (L, TA)
1. He died. (T, S, Mgh, O, K.) And it went away, passed away, or departed; (K; as also Fāda, aor. Fīd, inf. n. Fīd, or so in the K) it went away, passed away, or it went away or departed.

2. He mixed it, (M, L, K) namely, saffron &c., (M, L,) or perfume &c., (As, Yaakoob, T, M, L;) or moistened it with water &c.; (L;) syn. Dāfā' (As, Yaakoob, 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 Fāda, aor. Fīd, (S, L, K, in art. Fīd,) inf. n. Fīd, (L. [See also art. Fīd.])

3. I killed him; destroyed him. (O, K. [See also art. Fīd.]) And I gave him property. (M, L, K.)

4. It belongs to this art. and to art. Fīd [q. v.]. (L.) ___ See also 10.

5. He (a mountain-goat) ascended (Aṣrāf) upon the mountain. (O, * L, K.)

6. They two impart knowledge, each to the other: (K;) or, in the opinion of MF, each is allowable. (TA. [See also art. Fīd.])
Each of the two sides of the head: (As, S, M, A, O, L, Msb, K:) pl. 若اءٌ (M, L, Msb:) one says, بدأ [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, Msb:) or 若دان signifies [Two locks, or plaited locks, of hair, such as are termed] ضفْتَان (ISk, S, O, L, Msb) 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, ارفع فوذ زوا بين فوذو الوادى [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, فوذ بين الوادى [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] حوائطٌ (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, ألقت العقاب فوذيها على الهيشم [The eagle cast its wings upon, or over, the eaglet]. (A.) ___ One says also, جعلت الكتاب فوذين [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Kaabeh]. (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. فوج (Ibn-‘Abbád, O, K:) pl. 若واءت (Ibn-‘Abbád, O.) حَوَادَثٌ (O, K,) with fet-h to the ف in form, (O,) like سحاب [in form], (K,) i. q. 若وذ [generally meaning The heart (see other explanations in art. 若ذ)] (O, K;) a dial. var. of the latter word. (O.)
a subst. from (M, K, and L in art. فِيْد) in the sense of (M, and L in art. فِيْد) it belongs to this art. and to art. (TA. [See the latter art.])

مَفْوَد, applied to perfume &c., i. q. مَدْوُف [Mixed, or moistened with water &c.]; (As, T;) as also مَفْيَد. (S and O and L in art. فِيْد.)

A destructive man; as also مَفْيَد. (Ibn-'Abbád, O, K.)
It boiled, or estuated. (T, S, M, Msb, K) said of a liquor, It fermented. (See ﺖﻴﺒَﻧ).

His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. فَوَار (T in art. فَوَار) 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 عَصَبَه; but I think that the right reading is evidently عَصَبَه; and the meaning, His sinews became swollen; said of a horse or the like: see art. عَصَبَت; and see also فَوَار below.] 

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, ﻮَضْرُب فُوَار; but this is a mistake, occasioned by a false reading of the next words in the M, which are ﻮَضْرُب ﻮَضْرُب فُوَار. (TA. [See ﻮَضْرُب فوَار. (T.) فوَار in a horse means The vein's having inflations, or knots, [or a varicose condition, ] apparent in it; which is disapproved. (ISk, TA.) ﻮَضْرُب فُوَار said of water signifies also It welled, and came forth, from the earth, or ground: (Mgh:) it appeared, pouring forth, from the spring, or source. (TA.) فَوَار is said of men assembled in market-places [app. as meaning They bustled, or were in a state of commotion]. (TA.) فَوَار المسَك [The odour of the musk spread. (M, K.) فَوَار; see 4. Also ﻮَضْرُبه I made for it, i. e. the balance, What are termed ﻮَضْرُبه [dual of ﻮَضْرُبه]
2. He made what is termed [q. v.] for the woman in the state following childbirth. (M, K.)

4. I made it to boil, or estuate. (IAar, M, K.)

The muscles of a man: (M, K.) also mentioned in art. فَأْرَ فَأْرَ, as written with أ. (TA.)

[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 فَأْرَ فَأْرَ (with which it is syn. in other senses), in art. فَأْرَ.

فور [originally an inf. n.: see 1.] The burning, or heat, and boiling, of Hell. (TA.) And Intenseness, or vehemence, of heat; (TA:) as also فور الشفقة __ فورة The remains of the redness in the western horizon after sunset: as also فورة. (TA:) [See also فورة.] And A time: (TA:) [or rather] the present time in which is no delaying. (Msb.) Thus in the saying، The right of pre-emption is to be had in the present time in which is no delaying. (Msb.) And hence, A state in which is no delay. (Msb.) You say، 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. (Msb.) And أَنَّكُم مِنَ فُورِهُم [i. e., app., They came in a headlong manner; like the phrase مضى على وجهه] مُضِيَّ أَنَّكُم مِنَ فُورِهُم [M, K, TA; but the M has جَآَرُوا أَنَّكُم instead of جَآَرُوا أَنَّكُم] and this is said by Zj to be the meaning of [before their resting, or ceasing from motion]: (K, TA:) or فِي قَبْلِ أَن يَسْكَنُوا in the Kur iii. 121: (M, TA:) or فِي قَبْلِ أَن يَسْكَنُوا in the Kur ubi suprà means in the commencement of their procedure:
(O:) or in, or at, their instant of time; (Ksh, Bd:) i. e. in, or at, the same instant, or]

immediately: (Bd:) and قُبِلَ أَنْ أَسْكَنْ أَتَيْت فِلَانًا مِنْ فُوْرُي [i. e. I came to such a one before my resting, or ceasing from motion]. (S, O.) And you say، فَعَلُّتهُ مِنْ فُوْرِي، meaning I did it at once, or instantly. (T, TA.)

فور Gazelles: (T, S, M, K:) a word having no sing.; (T, S, M, TA;) accord. to IAar and Yaakoob: (TA:) or its sing. is فَأْئُر، (M, K, TA;) accord. to Kr. (TA.) One says، لا أَفْعَلُ كَذَا مَا لَأَلَآتِ النُّورِ، I will not do such a thing while the gazelles wag their tails. (IAar, T, S.)

 فأئر 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. فأئر، [q. v.,] but should more properly be mentioned in the present art., both being from فأئر الإبل. (O.) فأئر الإبل means The sweet exhalation from the skins of the camels when they are moist after returning from the water. (M, K.)

فَوْرُي فُوْرُي: see فأئر، فأئر فأئر، فأئر، فأئر فأئر. Also An ebullition of anger, rage, or passion; syn. هَائِجُ. (S and K in art. هَائِجُ.) فأئر And Freshness, or newness: so in the saying أَخْذَتُ الْشَّيْئَ الْفُوْرُيَّة أَخْذَتُ الْشَّيْئَ الْفُوْرُيَّة، I took the thing in its fresh, or new, state]. (TA.) فأئر The first part, or beginning, of the day. (T, TA.) فأئر The time [next] after the عَشَاءٍ [or nightfall]. (S, TA.) فأئر The place where people congregate, and where they bustle, or are in a state of commotion، فُوْرُي فُوْرُي. (TA.) فأئر The higher, or highest, part; and the elevated and hard, or elevated and plain or level, part; of the mountain. (K.)

فُوْرُي i. q. فأئر فأئر فأئر فأئر فأئر [expl. in art. فأئر] meaning A certain flatus in the pastern of a horse [&c.]. (O, K.)
**And i. q.** [A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles; &c.]. (Kr, M, K.)

*Fenugreek* mixed [in the manner described voce *Fenugreek* (q. v.)] in art. for the woman in the state following childbirth. (M, K.)

Sing. of *Faran* (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 *and* in the place of the *ki* (M, O,) changed into *ki* because of the kesreh before it. (O.)

*Fawra* The froth, or foam, that boils, or boils over, of a cooking-pot: (S and K in this art. * and voce طباخة:) and *Fawra* signifies the same, mentioned by Ibn-'Abbád. (O.) And [in like manner] *Fawra* signifies The mantling foam upon the surface of wine. (TA.)

*Fawra* [an intensive epithet from *Fara*; signifying Boiling much; &c.: ___ and Water, &c., welling forth abundantly; gushing]. ___ [Hence,] *Strab Fawra* A smiting [that inflicts a wound; such as is wide, (IAar, M, TA,) so that the blood flows [abundantly]: (M:) a poet says,

* بضرب يخفت فوارة
* وطعن ترى الدم منه رشيما
* إذا قتلوا منكم فارسا
* ضمناً له بعده أن يعيش

(IAar, M, TA. [The text of the M as given in the TT, for *ىَﺮَـﺗ َمﱠﺪﻟا* has *ىَرُﻳ مَدَلَّا*; and for *ْنَأ ﺎَﺸﻴِﻌَﻳ* it has *وا ﺎَﺸﻴِﻌَي*; and the right reading of the first hemistich seems to be, *بضرب يخفت فوارة*; for an inf. n. is sometimes made fem.: see an instance of *ضرب* as fem. in the EM p. 157: the poet means, With a smiting that silences, or kills, inflicting a
wide and gushing wound; and a piercing, with the spear, in consequence of which thou seest the blood sprinkled: when they slay a horseman of you, we are responsible for him after it that he shall live: i.e., as is said in the M, his blood shall be revenged, so that he will be as though he had not been slain: and it is also there said that by يَخْفَتُ فَوَارَهُ is meant in which the two fem. pronouns and the fem. epithet all relate to the word ضَرْب, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.]

Sharp, as an epithet applied to a man; syn. حَدِيدٌ. \(\text{O, K.}\) See also رَوْطٌ.

A source, or spring, of water: (M, K,) [the latter word is app. the right in this case; for] IAar says that فوارة is applied to a wave: and to a بَرِكَة\(\text{[i.e. water-}\text{trough, or the like; or basin, pool, pond; &c.] and to anything that is not water: and in one place he says that فوارة and دُوَارَة are applied to anything that does not move nor turn round; and دُوَارَة and دُوَارَة to such as moves and turns round. \(\text{T,}\)

Page 2458

TA.) فَوَارَةَ الْوَرَكُ, with fet-h and teshdeed, signifies The hole, or perforating aperture, of the وَرَك [or haunch]: \(\text{S, O;}\) or the فوارة, \(\text{K;}\) or فوارة, \(\text{so in a copy of the M,}\) is an aperture in the وَرَك [or haunch], to the belly, or interior of the body, not obstructed by bone: \(\text{M, K;}\) [these two explanations plainly apply to the sacroischiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the فوارة, \(\text{K;}\) or فوارة, \(\text{ accord. to a copy of the M,}\) are [two parts, in the region of the pelvis, described as being سكَتَان [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 and the ischium, towards the side of the 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 ُﻞِﺋﺎَﻔﻟا, in art.] And accord. to Lth, the term َراﱠﻮَـﻓ ِنَ (O, and so in a copy of the T,) or َراﱠﻮُـﻓ ِنَ (so in another copy of the T,) is applied to Two appertenances of the stomach, properly of a ruminant animal, having within them two small nodous lumps َدُﻏ َنَ, which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh. (T, O.)

ٌةَراﱠﻮُـﻓ: see the next preceding paragraph, in six places.

ٌرِئﺎَﻓ: see ٌرِوﺎَﻔَﻣ.

ٌرِوÁَـﻓ: see ٌةَراﱠﻮُـﻓ.

ٌةَراَﻮُـﻓ: see the next preceding paragraph, in six places.

ٌرِئﺎَﻓ: see ٌرِوÁَـﻓ.

ٌرِوÁَـﻓ: see ٌةَراَﻮُـﻓ.

ٌرِئÁَـﻓ: see ٌرِوÁَـﻓ.

ٌةَراَﻮُـﻓ: see the next preceding paragraph, in six places.
He attained, acquired, gained, or won, good, or good fortune, or his wish or desire, or what he desired or sought; 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: he succeeded, or was successful: he won, or gained the victory: he had his arrow drawn, or his arrow came forth from the game called رِسْيَلَة: and it (an arrow) won; or came forth before its fellow or fellows in that game. You say, He attained it, acquired it, gained it, or won it; namely, good, or good fortune; and it (an arrow) won; or came forth before its fellows in that game. You say, He became safe, or secure; he escaped. You say, He became safe, or secure, from it; he escaped it; namely, evil; or punishment. And طُوِيْ لِمَنْ فَازَ بالثَّوَابِ وَفَازَ مِنَ العَقَابِ A happy end is his who gains reward and escapes punishment. And فازَ (A:) and فازَ (S, O, K:) aor. يَفْوَزُ (TA:) inf. n. فَوْزُ (S, A, K:) He perished: he died; and so فُوْزَ (S, A, O, Msb, 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.: Such a one died and such a one died after him: and accord. to others, signifies he became in the مَفَازَةَ 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.
He went, or his course brought him, to the place: فوز (IAar, TA:) or he went upon the place: (A, TA:) or he went away. (IAar, O, K:) or he went away into the place: (A:) and فوز signifies he traversed the place: (Msb.) You say, فوز بإيبله (S, A, O, K) He entered upon the place: فوز with his camels. (S, O, K.) Also  He went forth from one land or country to another: and فوز signifies the same as فوز. (TA:) See also 1, latter part, in three places. And, said of a road, It was, or became, apparent: (O, K:) and Sgh adds. [but not in the O,] and it stopped, or came to an end. (TA.)

He (God, S, O, K, or a man, Msb) caused him to attain, acquire, gain, or win, such a thing. (S, O, Msb, K.)

See 2.

Fاز: see what next follows.

Fاز: a [tent such as is called] مطلة, (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.] Fاز. (ISd, TA.)

Fاز: a thing that rejoices one, and by which one attains good or the object of his desire: you say, فاز بفائدة He attained, acquired, gained, or won, a thing that rejoiced him, &c. (A, O, * TA.)

See the following paragraph, near the end.

Mفاز: a place of safety, security, or escape. (S, A, O, K:) So in the Kur [iii. 185], فلا تخسبتهم فزاز من العذاب: 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. مَلِحة. (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: (Msb, K: *) or i. q. فَلاَةٌ. (A:) [i. e.] a desert; syn. تَرْيِّبٌ; any [desert such as is called] فَغْرٌ. (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 wateringplaces are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them, [accord. to that which is generally preferred of the explanations of the term رَبْعٌ which is here employed,] and other animals [that journey quicker] drink on alternate days; as also فَلاَةٌ: 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 فِائِةٌ. (TA:) so called to prognosticate good fortune, and safety. (As, IF, S, A, O, Msb,) as meaning a place of safety, (A,) from فَازَ signifying he became safe: (Msb:) or from فَازَ. (IAar, S, O, * Msb,) or فَازَ. (AHei, TA:) signifying he perished, (IAar, S, O, * AHei,) or he died: (Msb, TA:) AHei 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: (IAar, TA:) the pl. is مَفَازَةٌ; (S:) and مَفَازَةٌ signifies the same as مَفَازةٌ. so in a trad. of Kaab Ibn-Mâlik; فَأَسْتَقِبَ سَفراً بعیدًا وَمَفَازَا [And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.] (TA.)
فوص

لمَفْاَوِصَةُ 3 signifies *The being clear, or perspicuous,* syn. (S, O, K.) in talk or discourse (بدْرُو). 

(S. [In the O, and K, من الحديث فِوْصَة signifies *He made the talk,* or *discourse, clear,* or *perspicuous,* but for this I do not find any authority.] Some say المَفَاضِيَةُ.) *Some say* المَفَاضِيَةُ.

[See also 4 in art. فينص.]

4 مَأَفَاصِ بِكَلَّمَة signifies *The being, or becoming, separated, one from another*; from التَفْاصِيَةُ, not from نَابِيَة (O, K;) originally التَفْاصِيَةُ; mentioned also [in a different sense] in art. فينص. (TA.) See the latter art.

Page 2459
فِوض

فِوض إِلَيْهِ الْأَمْرَ ٢

ُضِوْفَـﺗ (S, M, A, O, Msb, K,) inf. n. He committed to him the thing, affair, or case; syn. ردَّ (S, A, O, K,) or صَبَرَ (M,) or سَلَمَ (Mgh, Msb;) abstaining from contention, or litigation; (Mgh;) and made him arbiter thereof. (TA.) It is said in the Kur [xl. 47], (TA,) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)__

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

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۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___

۷ٌضِوْفُأَو ىِﺮْﻣَأَا (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.)___
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 (Jarāh) in an affair. (K.) You say, He competed with him, (Jarāh), S, Mgh, O, TA, [for which Golius has read Jarāh, whence he has been led to assign to Fāwāḍ 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. and Jari'ah. [There was, between them two, competing]. (A.)

The two partners were sharers in the property altogether: (S, O, TA:) or Tfwāḍ shirikān in the malā. The two partners were coequal. (A, Mgh.) [Hence, Tfwāḍ shirikān signifies the two partners were coequal. (A, Mgh.)]

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.] ___ Tfwāḍ shirikān the hadīth They [discoursed together; or] began, or commenced, or entered upon, discourse. (M, Msb.) [See an ex. in a verse cited in the first paragraph of art.] Also, Tfwāḍ shirikān in the amr. They competed (every one doing like as the others did,) in the affair. (S, O, K.)

Tfwāḍ a subst. from Tfwāḍ (O, TA) [signifying, app., Copartnership: &c.].

A party, or company, of men who are equals, having no chief: (S, O, Msb, K:) or separated, or in a state of dispersion; (Lth, O, K;) Fawāḍ being pl. of Fawāḍ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K) in which sense, also, Fawāḍ 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, ِﰱ اَﺬٰﻫُسﺎﱠﻨﻟا ﻰَﺿْﻮَـﻓ The people are equals in this; there is no distinction to be made between them. (Mgh.) And َءﺂَﺟُمْﻮَﻘﻟا ﻰَﺿْﻮَـﻓ The party, or company, of men came mixed together. (S.) And ُﺶْﺣَﻮﻟا ﻰَﺿْﻮَـﻓ The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.) ْﻢُُﳍاَﻮْﻣَأ ﻰَﺿْﻮَـﻓ ْﻢُﻬَـﻨْـﻴَـﺑ Their possessions are property which they share among themselves; as also ُءﺂَﺿﻮُﻀْﻴَـﻓ and ﻰَﺿﻮُﻀْﻴَـﻓ ( .) S.) And ْﻢُﻬُﻋﺎَﺘَﻣ ﻰَﺿْﻮَـﻓ ْﻢُﻬَـﻨْـﻴَـﺑ Their goods are common property among them. (M.) And ُلﺎَﳌا ﻰَﺿْﻮَـﻓ ْﻢُﻬَـﻨْـﻴَـﺑ The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Msb.) And ْﺖَﻧﺎَﻛُﺮَـﺒْـﻴَﺧ ﻰَﺿْﻮَـﻓ Kheyber was promiscuous (Mgh) common property (Mgh, Msb) among the Companions; not divided. (Msb.) ْﻢُﻫُﺮْﻣَأ ﻰَﺿْﻮَـﻓ and ُءﺂَﺿْﻮَـﻓ ( , M,) or ﻰَﺿْﻮَـﻓ ْﻢُﻬَـﻨْـﻴَـﺑ and ِﰱ اَﺬٰﻫُسﺎﱠﻨﻟا ﻰَﺿْﻮَـﻓ Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or ْﻢُﻫُﺮْﻣَأ ﻰَﺿْﻮَـﻓ, (AZ, O, K,) or ُءﺂَﺿْﻮَـﻓ, (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 ٌةَرَﻮْﺸَﻣ .]

Remains of life: (O, TA:) so in the saying, ُﺖْﻳَأَر َﺔَﺿاَﻮْﻔﱠـﺘﻟا ٍنَﻼُﻔِﻟ (O) or ٍنَﻼُﻔِﺑ (TA) [I saw the remains of life pertaining to, or in, such a one].
A woman who marries herself to her husband without a dowry: (Mgh, Msb:) or who gives up, or renounces, the ordinance of the dowry: (Msb:) or, accord. to some, the word is مَفْوَضَة، (Mgh, Msb,) 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: (Msb:) or meaning married without the mention of a dowry, or on the condition of her having no dowry. (KT.)
ُطَﻮُﻓ

He clad him, or attired him, with a فَوْطَة (TA.)

**Inf. n.** فَوْطَة

Cloths that are brought from Es-Sind, (Lth, O, K, TA,) thick, or coarse, and short, used as waistwrappers: (Lth, O, TA:) or striped waistwrappers: (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. فَوْطَة. 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,) فَوْطَة is a word of the language of Es-Sind, arabicized, from فَوْطَة, with a dammeh not fully sounded: (O, TA:)

[and SM adds,] It is called with us in El-Yemen, فَوْطَة: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.) The dim. of فَوْطَة is فَوْطَة. (Har p. 294.) [See also De Sacy's Chrest. Arabe, see. ed., i. 195.] ___ It (the pl.) is also applied to Short napkins, with striped extremities, woven at El-Mahalleh ElKubrà, 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.)

**Dim. of** فَوْطَة, q. v.

**Pl. of** فَوْطَة

A weaver, or seller, of فَوْطَة, (TA.)

**Blue, but not of a clear blueness.** (TA.)
A man **clad, or attired, with a** ٌطﱠﻮَﻔُم (TA.)
فَوَظَ ١

فَوَظَ: aor. رِفْوَظَ inf. n. رِفْوَظَ. فَوَظَ: see Fāḍ in art. فيظَ.
The whiteness that is upon the nails of young persons; (S, M, O, K;) as also ٌفْﻮَـﻓ (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 ٌفْﻮَـﻓ (T, 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. (ىَﻠَﻋ ِﺔﱠﺒَﺣ ِﺐْﻠَﻘﻟا ِةاَﻮﱠـﻨﻟاَو) beneath the flesh [or pulpy substance] of the date: (M, K;) of 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 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 the (T.)

[Hence, or from one of the significations mentioned above,] one says, (S, O, K.) And (T, K.) And signifies also

Any integument; (M, K;) and so . (K) ___ And The bladder of an animal of the bovine kind; as also . (K) mentioned by Sgh in the TS. (TA.) ___ Also A sort of the [garments called] of El-Yemen: (M, K;) thin, variegated, or figured, garments of El-Yemen: (IAar, T:) and one says also . (M) and so . (S, M, K;) or this last and signify a thin . (S, O, K, TA;) and in like manner one says . (TA.) . (S, O:) and accord. to Lth, the are of the [called] [q. v.] of ElYemen. (O.) ___ Also Flowers or blossoms, syn. : [in the CK ;] used in this sense by Ibn-Ahmar; being likened by him to the garments called . (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 . (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 with .

the subst. denoted by the verb . (M, TA:) [as such,] it is coupled by a poet with [which is similar to it is meaning: see this last word]. (S, O, TA.) ___ Also n. un. of . (S, M, O, K.) See this latter word, in three places.

: see , latter half.

: see , latter half. ___ the mention of which occurs in a trad. of Kaab, means [An upper chamber] whereof one brick is of gold and another of silver [i. e. constructed of gold and silver bricks alternately]. (TA.)
A palm-tree, [the areca catechu, or betel nut palm,] like the cocoa-nut palm, that bears racemes upon which are the \( \text{لَفْوَﻔُلَّا} \), resembling dates, \( \text{لَفْوَﻔُلَّا} \) of which some are black and some are red, not of the growth of the land of the Arab: \( \text{لَفْوَﻔُلَّا} \) in one of my copies of the S, the \( \text{لَفْوَﻔُلَّا} \) (thus the word is there written) is said to be a tree like the cocoa-nut not in the other copy it is not mentioned: \( \text{لَفْوَﻔُلَّا} \) is said by AHn to be the fruit of a certain palm-tree, hard as though it were wood: \( \text{لَفْوَﻔُلَّا} \) in the Tedhikireh of Dáwood it is said to be a fruit like the Syrian \( \text{رَجَّال} \) [or walnut], of an astringent quality, found upon trees resembling the cocoa-nut: \( \text{لَفْوَﻔُلَّا} \) it is good for hot and gross humours, \( \text{لَفْوَﻔُلَّا} \) prepared as a liniment; \( \text{لَفْوَﻔُلَّا} \) and for inflammation of the eye, \( \text{لَفْوَﻔُلَّا} \) as a dressing and collyrium; and has great efficacy for drying up the seminal fluid, and as a digestive.
 فوق

قَوَفُهمُ (S, Mgh, O, Msb, K,) derived from قَوَفُ as signifying the contr. of قَتِّحُ, Mgh.) aor. يَقِفُهمُ (O, K) and قَقَوْفُ (K) and قَقَوْفُانَ (CK.) He (a man, S, O, Msb) was, or became, above them, or superior to them, or excelled them, or surpassed them, (S, Mgh, O, Msb, K,) namely, his companions, (S, O, Msb, K,) or others (Mgh) in eminence, or dignity, or nobility. (S, O, K;) and he overcame them; (Msb, TA;) and did so in, or by, an argument فَقَتْ فَلاَناً I became better than such a one, and higher, and more eminent or noble; as though above him in station. (TA.) And فَقَتْ الَّجَانَاءُ بِالجَمَالِ The young woman excelled in beauty, or comliness. (Msb.) It is said in a trad., حِبَّ إِلَىُّ الجَمَالُ حَتَّى مَا أُحَبَّ أن يَقِفُُنِي اَحَدٌ يَشْرَكْ نَعْلٌ [Comeliness has been made lovely to me so that I love not that anyone should excel me in the thong of a sandal] (TA.) يَقِفُ (S, O, K,) aor. يَقِفُ (O,) inf. n. فوقُ (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccuped, or hickuped; a signification indicated by its being said that] فوقُ means the reiterating of an overpowering [or involuntary] sobbing sound: (Msb, TA;) and فوقُ [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, (Msb,) فوقُ (Msb, TA,) aor. يَقِفُ (Msb,) and فوقُ (Msb, TA) and فوقُ (TA.) He was affected, or taken with a panting, or breathing [shortly, or] uninterruptedly. (Msb, TA;) __ And فوقُ (S, * O, K,) aor. يَقِفُ (S, O,) inf. n. فوقُ (S, O, K) and فوقُ (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 فوقُ (IAar, O and K in art. يَفِقُ) or he died. (K;) or فوقُ (S, O, K) is app. held by some to be a simple subst., and accord. to IAar signifies death itself: (TA;) or it signifies, (S, O, Msb,) or signifies also, (K,) an affection [i. e. a gasping, or show catching of the breath,] incident to a
man at the point of death: (S, O, Msb, K:) and one says [of the man], فِوقَ، aor. ينفوق، inf. n. فُوقَ (app. فِوقَ فِوقَ) the verb being of the class of طَلَبَ طَلَبَ of which the inf. n. most commonly used is طَلَبَ; or, if the saying that the verb is of the class of طَلَبَ be not meant to indicate the form of its inf. n. as well as that of its aor., فِوقَ فِوقَ or فِوقَ may be a mistranscription for فِوقَ فِوقَ or فِوقَ فِوقَ (Msb.) فِاقَتُ، (O, K,) aor. ينفِاقَتُ، inf. n. فِاقَتُ، (TA.) She (a camel) had in her udder the فِيْقَةُ، 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 the being milked: and the inf. n. is إِفَاقَةٌ and quasi-inf. n. : (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]. (ISb, TA;) and إِفَاقَةٌ أَنَّاَقَةٌ signifies the returning of the milk. Zeyd Ibn-Kethweh, TA.) [See also فِاقَتُ below.] فِوقَ، signifies A bending, or [thus in the TA is from the K, but in copies of the K "and," ] a breaking. (K, TA;) in the notch (قِفُوتُ (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 فِاقَ، aor. ينفِاقَ، inf. n. فِاقَ and in which the وَ is then made movent with fet-h. [so that the word becomes فِوْقَ فِوْقَ] because this verb is of the class of فَعَلَ فِوْقَ، aor. ينفِاقَ فِيْفَعَلُ: (K, TA;) or one says of an arrow فِوْقَ [aor. ينفِوقَ] inf. n. فِوْقَ meaning its notch broke: (Msb;) and أَفِاقَنَاء أَفِاقَنَاء said of an arrow signifies thus; (S, Msb;) or its notch became much broken. (O, K, TA;) or became split, or cracked. (TA.) And أَفِاقَتْ السِّمَاءَ فِوْقَ، (S, O, Msb, K,) inf. n. فِوْقَ، (Msb,) I broke the notch of the arrow. (S, O, Msb, K, And أَفِاقَتْ السِّمَاءَ فِوْقَ، aor. ينفِوقَ He broke the thing. (TA.)
drink the quantities of milk that had collected in the udder between two
milking time after time. (S, O, K, TA.) [See also ٌقاَﻮُـﻓ] ___ And hence one says, (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, إنَّ ٌقاَﻮُـﻓ
بيني أمي ليفقونني تراث محمد, meaning [Verily the sons of Umeiyeh give to me by little and
little of the property constituting the heritage of Mohammad]. (TA.) ___ See also 10.

ٌقاَﻮُـﻓ He made to the arrow a ٌقاَﻮُـﻓ [i.e. notch for the bow-string]. (S, O,
Msb, K.) ___ And [hence,] ٌقاَﻮُـﻓ He slit the vulva of the woman. (TA in art. سوس.) ___ See also the next
paragraph, last sentence.

٤ ٌقاَﻮُـﻓ, (O, K, TA,) some say, (O, TA,) signifies A resting; (O, K, TA;) from ٌقاَﻮُـﻓ 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 ٌقاَﻮُـﻓ, said of a she-camel, signifies the same as ٌقاَﻮُـﻓ expl. above: see 1, latter half, (O, K, TA,) ___ And [hence, perhaps,]
ٌقاَﻮُـﻓ, (S, O, K, TA,) and ٌقاَﺎََّل, من سكره, (O, O,) and his state; (O, TA,) inf. n. ٌقاَﺎََّل; (TA;) and ٌقاَﺎََّل; 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, ٌقاَﺎََّل meaning he became convalescent; or recovered, but
not completely, his health and strength: and the subst. [or quasi-inf. n.] is ٌقاَﺎََّل (TA;) and one says of
the insane, or possessed, ٌقاَﺎََّل, meaning he recovered his intel-ligence; and of the intoxicated,
likewise, originally ٌقاَﺎََّل, like as one says ٌقاَﺎََّل من سكره, استيقظ من نومه as syn. with
الإفراط من سكره. (Msb;) [and it is said that] الأفراط من سكره is derived from ٌقاَﺎََّل meaning the contr. of
ٌقاَﺎََّل, like as one says ٌقاَﺎََّل من مرضه تعلق like as one says ٌقاَﺎََّل تعلق من مرضه and the subst. [or quasi-inf. n.] is ٌقاَﺎََّل
from ٌقاَﺎََّل the ult. and the subst. [or quasi-inf. n.] is ٌقاَﺎََّل (Ham p. 541.) ___ And [hence,]

132) but accord. to 'Alee Ibn-'Eesà, ٌقاَﺎََّل signifies he sought, or desired. (Ham p. 541.) ___ And [hence,]

3
The time became abundant in herbage after barrenness or drought. (O, K, TA.)

I put the notch of the arrow upon the bowstring, (S, O, Msb, * K,) to shoot with it; (S, O, Msb;) as also: but is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Yoo, one says: (O:) and, accord. to the A, signifies [in like manner] he put the bow-string into the notch of the arrow on the occasion of shooting. (TA.)

He exalted himself above his people, or party. (O, * K, * TA.) 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 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: (S, O, K.) Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma’adh, of reciting the Kur-án, and said, 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: i. e. He drank his wine, or beverage, part after part. (TA.) Sb has mentioned that 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.)

He was, or became, poor, or in want, or need: (S, O, Msb, K,) in this sense is not allowable. (S,
O.) And *He died with much* فَوَاقَ [which may here mean either hiccoughing (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath]. (O, K.)

He 10 *قَوْفَتْسِإ* see 4, in four places. [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 *قْوَفَتْسِإ*. (TA.) One says, *قَوْفَتْسِإ* مَأ وَقُفَتْسِإ ما يستَفِقِ من الشراب* 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.)

A [large bowl such as is termed] جَفَنة, filled with food. (Lth, T, O, K.) And *Cooked olive-oil*. (O, K, TA.) So in the saying of Shemmákh, (O, TA, *) describing the hair of a woman, (TA,)

*قَامَتْ تَريَكْ أَثْبَتْ الْبَتْ مَسَنَدَلاْ مَثَلَ الآسَوْدَ قَدْ مَسْحَنَ بِالْقَافِ*

[She stood showing to thee] her 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 *قَافَلَة* [from قافَلَة], meaning *fresh olive-oil*: or AA relates it, the poet said, *قَافَلَة* [that have been crushed in the olive-oil]; and accord. to him the last word has the meaning here next following. (O, TA.) And The desert; syn. صَحْرَاءَ: (O, K, TA:) so says AA: and on one occasion he says that *قَافَلَة* means *a certain land*: (O: a meaning also mentioned in the K:) or a certain wide land. (TA.) It is also expl. as signifying *بِانِ [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 *قَفَلَة* وَقُفَلَةَ فِيِقَمْ فِيِقَمْ فِيِقَمْ تَفَاقَ فِيِقَمْ تَفَاقَ فِيِقَمْ تَفَاقَ فِيِقَمْ* but these words are all correctly, in this
A certain aquatic bird, long in the neck: but this, likewise, is correctly with two kāfs. (TA.)

قْﻮَـﻓ is the contr. of تَْﲢ; (S, Mgh, O, Msb, K;) [primarily signifying The location that is above, or over;] and is an adv. n. (Mgh, Msb, K) of place; (Mgh, Msb;) and a simple noun, indecl., [with dammeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K. [For the words يكون آسما وظرفا مبنيا, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has نﻮﻜﻳ ﺎًْﲰٱ ﺎًﻓْﺮَﻇَو ﱞِﲏْﺒَﻣ.] One says، ﺑَـَِِٰﺪْﻳَزَ َقْﻮَـﻓ ِﺢْﻄﱠﺴﻟا [Zeyd is above, or rather upon, the house-top]. (Mgh, Msb.) And ﺑَـََِِٰٰٰقْﻮَـﻓ ِسْأﱠﺮﻟا ُﺔَﻣﺎَﻤِﻌﻟا [The turban is above, or upon, the head]. (Mgh.) And ﺑَـَِِٰٰٰٰ اَﻔَﻃ َقْﻮَـﻓ ِءﺂَﳌا It floated upon the water. (S &c. in art. وْطُтро.) Ks has mentioned the saying، ﻧَـَِِْٰﻞَﻔْﺳَأ َقْﻮَـﻓَأ ُمﺎَﻨَـﺗ ْمَأ [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?] He who uses it as a تَْﲢ by which (like other old writers) he means an adv. n. of place should use the accus. case, as when one says، ﺑَـَِِٰٰٰ ﺣَذََِِٰ ﻣُءﺂَﳌا [Abd-Allah is above Zeyd:]. but if you make it simply a noun, you use the nom. case, and say، ﺑَـَِِٰٰٰ ﻋُﻬِﻗْﻮَـﻓ ُﻪُﺳْأَر [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], ﺑَـَِِٰٰٰ ﺒَـَِِٰ اَﻔَﻃَأ ُمﺎَﻨَـﺗ ْمَأ ﻧَـَِِْٰﻞَﻔْﺳَأ [And the roof fell on them from above them], the utility of the phrase ﻧَـَِِْٰﻦِﻣ ﻢِﻬِﻗْﻮَـﻓ is hardly apparent.
because sometimes serves in its stead: but I] says that ٍفَوْقُهُمْ may here have a useful office; for is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, َقَدْ سَرَنَا عَشْرَاوِقِيَتٌ عَلَيْنَا ِلِيْلَانَ I have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said َفَٰخَرَ عَلَيْهِمْ السَّقَفُ َفَٰرَقَ عَلَيْهِمْ, it might be supposed to be like the saying [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says َمُهَٰقَوْف نِمَ يُمُهَغِّر َمُهَّرَدَ َقَدْ حَرَّمَ, 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.)

[When they came to you from above you and from below you], in the Kur [xxiii. 10], relates to Benoo-Kureydhah, who came to them from above them; and to Kureysh and Ghatafán, who came from the district of Mekkeh, from below them. (TA.)

And [in a similar manner] َقْوَف َمْوَي ِﺔَمَانَلِل َمْانَ لِلْمَيْل َكَذِإ ْمُﻛوُؤ ْنِم ْمُﻛُقُوْف ْنِمَو َلْفَسَأ ْمُﻛْنِم, in the Kur [ii. 208], means [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, َأَخْدَهُمْ من َفَوْقُهُمْ, [meaning He overcame him, or overpowered him, and in like manner َأَخْدَهُمْ من َفَوْقُهُمْ, as expl. in the Ham p. 128. i. e. قَهْرُهُ, namely, his adversary; and so a hawk, his prey or quarry. (M and K in an expl. of َمُهَٰقَوْف نِمَ َمُهَٰرَدَ َقَدْ حَرَّمَ, in art. دَلُلْ عليه, in expl. of َفَٰخَرَ عَلَيْهِمْ السَّقَفُ َفَٰرَقَ عَلَيْهِمْ,) And [in a similar manner] َفَٰخَرَ عَلَيْهِمْ السَّقَفُ َفَٰرَقَ عَلَيْهِمْ is metaphorically used as denoting excess, (Mgh, Msb.) and excellence: (Msb:) thus one says, َعِشْرَٰسُقٍ أَنْتَوا َفَٰوْقُهُمْ ِبُومٍ أَلْقَيْمَةٍ (Mgh, Msb) i. e. َعِشْرَٰسُقٍ أَنْتَوا َفَٰوْقُهُمْ ِبُومٍ أَلْقَيْمَةٍ (Mgh, Msb) i. e. Ten is above nine; meaning ten exceeds nine: (Msb:) and َهُذَا َفَوْقُ ذَالِكَ (Mgh, Msb) i. e. This is above, or superior to, that; [meaning this is more excellent than that;] (Msb:) and hence, (Mgh, Msb, K;) in the Kur [iii. 24], (S, O,) َبَعَضَةٌ فَٰمَا فَٰوْقُهَا i. e. [A gnat and what exceeds it] (Mgh, Msb) in smallness, or in largeness; (Mgh, Msb, 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 َكَذِإ ْمُﻛوُؤ ْنِم ْمُﻛُقُوْف ْنِمَو َلْفَسَأ ْمُﻛْنِم, َكَذِإ ْمُﻛوُؤ ْنِم ْمُﻛُقُوْف ْنِمَو َلْفَسَأ ْمُﻛْنِم (AO, O;) hence also, in the Kur [iii. 12], (Fr,) َفَٰنْ كَٰنَ نَسَاءٌ َفَٰوْقُ ِإِنَّ كَٰنَ نَسَاءٌ َفَٰوْقُ ِإِنَّ كَٰنَ نَسَاءٌ َفَٰوْقُ (AO, O;)}
And if they are women, exceeding two. (Msb.)

The part, of the arrow, which is the place of the bow-string; [i.e. the notch thereof;] (S, O, Mgh, Msb, K;) as also ُقَوْفٍ [Msb, K;) the former is masc., and also, like the latter, fem. (IAmb, Msb;) and ُفُوقان signifies the part, of the arrow, which is the place of the bow-string; [or two cusps of the ُقَوْفٍ, between which is put the bow string]; (O, K;) thus these are termed by the tribe of Hudhey!; but a poet who has used the dual form is said by AO to has mead thereby a single ُقَوْفٍ: (O:) the pl. [of mult.] is ُقَوْفٍ and [of pauc.] ُقَوْفٍ أَّفَاقٍ (O, Msb, K;) or, accord. to ISk, these are pl. of ُقَوْفٍ; (TA;) and ُقَوْفٍ also is a pl., formed by transposition; [see an ex. in a verse cited voce ُبَوْقٍْرَعٍ;] (K, TA;) one says ُقَوْفٍ and ُقَوْفٍ ُقَوْفٍ [for ُقَوْفٍ] ُقَوْفٍ دَوُدِّقَأ and ُقَوْفٍ ُقَوْفٍ (O:) the pl. [of mult.] is ُقَوْفٍ and ُقَوْفٍ ُقَوْفٍ (S, O, Msb, K;) or, accord. to ISk, these are pl. of ُقَوْفٍ; (TA;) and ُقَوْفٍ also is a pl., formed by transposition; [see an ex. in a verse cited voce ُبَوْقٍْرَعٍ;] (K, TA;) one says ُقَوْفٍ and ُقَوْفٍ [for ُقَوْفٍ] ُقَوْفٍ دَوُدِّقَأ and ُقَوْفٍ ُقَوْفٍ. (TA.)

Means An arrow rendered complete by its having a ُقَوْفٍ: and hence ُقَوْفٍ دَوُدِّقَأ occurring in a trad. [as meaning A complete share; for ُقَوْفٍ signifies a share as well as an arrow]. (A'Obeysd, O.) And ُقَوْفٍ أَخْلَأَم ُقَوْفٍ ُقَوْفٍ, meaning He, or they, of them, haring the largest share of religion, is a metaphorical phrase, from the ُقَوْفٍ of the arrow. (TA.) And they say, ُقَوْفٍ نِبْلٍ أَقْلِلْ عَلَى ُقَوْفٍ نِبْلٍ [or, app., ُقَوْفٍ نِبْلٍ] for ُقَوْفٍ نِبْلٍ is a coll. n., meaning arrows, or Arabian arrows, ] meaning Betake thyself to thy affair, and that which concerns thee. (TA.) And ُقَوْفٍ رِيَّمَ بِنَاكٍ ُقَوْفٍ (O, K, TA,) or ُقَوْفٍ اًرِدَاءٍ ُقَوْفٍ (TA,) meaning [i.e. We shot in one direction; or we shot one bout, in one direction], (O, K, TA.) [Hence, app.,] one says, ُقَوْفٍ كَانَ فَلَانٌ لَأْوَلٍ ُقَوْفٍ, meaning Such a one was [for the first discharge from the bow, i.e.,] the first shot and dying. (A, TA.) And [hence, perhaps.] ُقَوْفٍ signifies also A mode, or manner, of speech: (A, O, K:) pl. ُقَوْفٍ. (TA) One says to a man when he enters upon a mode, or manner, of speech, ُقَوْفٍ خَذَّلَ كَيْفَ أَحْسَنَ مِنْهُ Enter upon a mode, or manner, of speech better than it]. (A, TA.) And ُقَوْفٍ رِسَّلَ وَإِنْ ُقَوْفٍ رُسِلَت أَرْجَعُ إِنْ شَئْتَ فِي ُقَوْفٍ 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, ُقَوْفٍ لَا رَجَعُ فَلَانٍ إِلَّا i.e. May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kindee,
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) or a man when he has gone away, (O,)

meaning He went away and he did not return [to the place whence he departed]. (O, K) ___ ٌقﻮُﻓ also signifies, (O, K.) accord. to Ibn-'Abbád, (O, TA.) The vulva of a woman: (O, K. TA) but As says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] ُقﻮُﻓ الرحم 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 حرم, when it is mentioned in such a manner as seems to preclude its being a mistranscription for قﻮُﻓ] ___ And (as Ibn-'Abbád says, O) The place of opening مفرج, O. TA, in the K erroneously, مخرج, TA, and جوبة, 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 قﻮُﻓ with two káfs. (TA.) ___ See also قاَف, last sentence but one.

Poverty, (S, O, K,) want, or need. (S, O, Msb, K.) One says, هو دو فاقة He is one who is in [poverty or] want or need. (Msb.) (See 8.) It has no (unaugmented] verb. (TA.)
Of, or relating to, the location that is above, or over; superior; upper; rel. n. of 

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. Mekke: posts-classical. TA [See Dezy's Dict. des Noms des Vêtements chez les Arabes, p. 343].
The returning supply of milk after sucking or milking. (TA.) See also the next paragraph, in three places.

Also The time between two milkings; (S, O, Msb, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the time between two suckings; (Ksh in xxxviii. 14;) and signifies the same; (S, O, Msb, K;) or, (Msb, TA,) accord. to IF, (Msb,) the of the she-camel is the retuning of the milk into the udder after the milking: (Msb, TA:) or The of the she-camel is the retuning of the milk into the udder after the milking: (Msb, TA:) or the The time between the opening of one's hand and the grasping with it the udder. (K, TA) of the camel: or When the milker grasps the udder and then lets it go, in milking: (TA:) the pl. is and Fr says that has for its pl. originally , the kesreh of the being transferred to and the being then changed into because of the kesreh before it; and has for its pl. One says, He did not remain at his abode save as long as the time between two milkings. (S, O, TA.) And it is said in a trad., the space of time between the two milkings of the she-camel. (S.) And in a trad. of 'Alee occurs the saying, i. e. Grant thou me a delay, or respite, as long as the time between two milkings of a she-camel. (TA.) the Kur [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Asim, and the former that of the rest, (O,) means There shall not appertain to it any postponement, or delay, and resting: (S:) or, accord. to AO, the latter is the meaning of the former reading; and
the latter reading means, any waiting, or expecting: (TA:) or [both mean] any pausing as much as the time between two milkings, (Ksh, Bd,) or two suckings: (Ksh:) or any returning, and repeating; (T'Ab, Ksh, Bd;) from he (a sick man) returned to a healthy, or sound, state; and the فَاوَق of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the فَاوَق] the milk returns to the udder; (Bd;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) قَمْسَ غَنَامُ يُومَ بَدْرَ عَن فَاوَق قَمْسَ غَنَامَ خِيْرِ عَن فَاوَق (O, TA) and فَاوَق (TA,) means He divided the spoils [of Kheyber, or on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) صَادِرًا عَن سَرَعَة لَا يُضُرُّ عَن فَاوَق قَمْسًا صَادِرًا عَن سَرَعَة with a dividing proceeding from quickness]; (Mgh, O: *) or, as some say, the meaning is, making some of them [i. e. of those who composed his army] to be more highly distinguished (فَاوَق) than others (O, TA *) in the proportion of their spoils and of the trial undergone by them.

(TA.) See also فَاوَق, last sentence but one.

فَاوَق, mentioned in this art. in the K: see فَاوَق, last sentence but one.

فَاوَق Superior, excellent, or surpassing: (Mgh, Msb: *) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say، هو فائق في العلم (Mgh,) or جارية فائقة في الفن. (Mgh,) And فائقة في خُونَة، for by rule these pls. should be فائقة، and خُونَة signifies Elegant scholars, and orators. (IAar, O, K.) Also The place of junction of the neck with the head: (S, O, K;) therefore when this is high, the neck is long. (S, O.)

فَاوَق: see فَاوَق, last sentence but one. Also An arrow of which the فَاوَق [or notch] is broken: (S, O, Msb, K, TA:) [and] an arrow having no فَاوَق: (L voce أَقْدُ) pl. فَاوَق (perhaps a mistranscription for the regular form of pl., i. e. فَاوَق; or
it may be that the ل is with fet-h to distinguish it from فوق signifying a notch of an arrow; but IAar explains this as signifying arrows of which the heads have fallen. (TA.) One says، رجع فلان بأ فوق ناصٍ Such a one returned with an arrow having a broken notch and without a head upon it; meaning, with an incomplete share of good fortune: (S, O:) or, disappointed of attaining what he desired, or sought: a proverb. (TA.) And رددهته بأ فوق ناصٍ [I turned him back, or away, with a paltry benefit; or] I made his share of good fortune to be little, or incomplete. (TA.) And ما بلله من فلان بأ فوق ناصٍ [A large sheave of a pulley] of which every س (or tooth, perhaps meaning cog, though I do not remember to have met with any description of a cogged محلة] has two cusps (فوقان) فوهة like the فوهة of the notch of the arrow. (O.) [The strangeness of this explanation induces me to think that is here a mistranscription for كمرة فوقان فوهة)] And فوقان فوهة A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed فوقان. (O.) 法ق and 法ق A she-camel having in her udder the milk that had collected between two milkings: (AA, S, O, K) pl. منفاوق، منفاوق، (Akth, TA,) and فيف also is pl. of منفاوق signifying as expl. above, mentioned by AA in the third vol. of his Nawádir, and said by IB to be, accord. to analogy, pl. of فوقان، فوقان, and to be originally فوقان; but accord. to one relation of a verse in which it occurs, it is فيف، which is more agreeable with analogy. (TA.) And the former, applied to a poet, is syn. with فيف، (i.e. One who poetizes admirably, or wonderfully.) (Aboo-Turáb, K. [But its verb is mentioned in the O and K in art. فيف]) فيف Food, and beverage, that is taken by little and little. (IAar, O, K, TA. [See its verb.]) Applied to an arrow، [Having a notch made for the bow-string. (See 2.) And] Having the bow-string put into its notch on the occasion of shooting: [see 4, last sentence:] whence the saying، لا
Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity. (A, TA.)

A man who sleeps much: (O, K, TA:) mentioned by IAar; but this is strange.
فوُل

[Beans; or the bean; faba sativa of Jussieu; vicia faba of Linnaeus; i. e.] i. q. [q. v.]: (T, IF, S, Msb:) or i. q. [i. e. chick-peas; or the chick-pea]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. فیل: but in the older of my copies, before that art.:]) or a certain grain, or seed, (حب:) like the حمص: but with the people of Syria [and of Egypt], i. q. [باقلمٍ: or (as some say, M) specially the dry thereof]: n. un. with ت: (M, K:) mentioned by Sb. (M.)

A seller of فوُل. (TA.)
فولاذ

: see art. فولاذ.
I made bread, or the bread. (IJ, M.) [And]

Make ye bread for us: (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.)

مﻮُﻓ , a word occurring in the Kur ii. 58, (T, S, M, &c.,) is expl. as signifying the same as تُوم [which generally means Garlic; but is said to have also the meaning here next following]; (T, S, M, Msb, K;) said to be a dial. var. of the latter word, but app. [if meaning garlic ] formed, as IJ says, by the substitution of ف for ث; (M;) and 'Abd-Allah [Ibn-Mes'ood] read [in the Kur ubi suprà] وُثومُها [instead of وُفومُها]: (Fr, T, S;) it is also expl. as signifying wheat; (T, S, M, Msb, K;) which is said by Lh to be a meaning of تُوم and فوم; and if Ibn-Mes'ood read the word as تُوم, the meaning is فوم, i. e. wheat; (T;) accord. to Fr, it is an old word, signifying thus,

(T, S, * and also bread; (T, S, K;) Zj says that there is no difference of state-

Page 2464
Also *A thing that one carries between his two fingers.* (K.)

(Qut' wa ash'at fumma fumma) means *They cut the sheep, or goat, into a number of pieces;* (M, K, *) like fumma, (K.)

فَامِيَّ, altered from فَومَيْ A seller of *fumma* [app. 3], *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,) فَامِيَّ means السَكْرِيُّ الفَامِيَّ, (Mgh, TA,) *who is called by the vulgar البِيْعَاءُ [generally signifying the seller, or vender;* perhaps here meaning the seller of sugar,* though I do not anywhere find السَكْرِيُّ thus explained]; (Mgh;) but he says, I do not think it genuine Arabic. (TA.)
He uttered it, or pronounced it, (S, Msb, K,) namely, a saying; (S,) as also (ISd, TA,) inf. n. **ما مَفْهَت**. (S, K,) One says, 

I opened not my mouth with a word, or sentence. (S.)

A phrase used by El-Hareeree, the Arabs did not say: they only said, فاَه لِّسَانِ (The man opened his mouth with such a thing, i.e., with such a saying, &c.). (Har p. 191.) And فْوَهُوُوءَأ [or فْوَؤُوءَأ], is a saying mentioned by Fr, as meaning This is a thing, or an affair, which I mentioned not, or have not mentioned. (TA.)

He (a man) had what is termed فْوَهُهُ, (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 [app. Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food; see which form, and see also 10]. (TA.)

He talked, or discoursed, with him: [see also 6:] and he contended with him for superiority in glory, or excellence. (K, TA.)
He spoke. (KL.) See also 1, first and second sentences. And see 2.

He entered the of the place; (K, TA;) i. e., the mouth thereof; likened to the [properly thus called] as being the first place of ingress to the interior thereof. (TA.)

They talked [app. one to another: see 3]. (K.)

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, 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.)

: see what next follows: and see the next paragraph again, in the latter half: and the same word, and (the latter in two places,) see voce .

and (K, TA) and, accord. to the copies of the K, but correctly , (TA,) and all signify the same [i. e. The pl. is as of , (S, K, TA,) pl. of , (S, TA,) and as such its case is plain; as pl. of it is like as pl. of ; as pl of , it is allowable as having for its original medial radical; but as pl. of , it is anomalous: (TA:) and another pl. is , (K, TA,) said by some to be pl. of , with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art. but some disallow this pl.; and accord. to some, (TA,) it has no sing. (K, TA) agreeable with rule, (TA,) for is originally , (K, TA,) with the movent by fet-h, or , as in some copies of the S,] with the quiescent, on the authority of IJ; (TA;) the is elided, and the becomes a movent final, therefore it must be changed into , because of the fet-hah preceding it, so the word becomes ; but a noun may not be of two letters whereof one is [the 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 , (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is , for they are both labials, and in the is a sort of humming sound .
in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the 

وَ (K, TA:) [several similar disquisitions, added in the TA, respecting the change from فَوْهَ to فَم، I omit, regarding them as needless: what is said on this subject in the S, in art. فَم، I have mentioned in that art.:] in the present art., J says that the فَم of فَم and فَوْهَ (IAar, S, Msb, K) and فَمِانُ (IAar, K;) of the second, which occurs in a verse of ElFarezdak, [and respecting which see the first paragraph of art. فَم،] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase هَذَا فُوْهَ, they deemed the combination of the two فَم difficult in respect of utterance; therefore they suppressed the [radical] فَم thereof [in this case, and then in other, similar cases], and said, مَرَّتُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ فَمِانُ في بنية [IAar, S, Msb, K.] and is then incorporated [into the pronominal تِلْبَسَهُ فَمَهْـا, meaning I spoke to him, his mouth being near to my mouth, فَمَهْـا is in the accus. case as a denotative of state: (S, TA:) or by reason of the derivative [IAar, S, Msb, K.] 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 كُلُّمَتَهُ فَمَهْـا [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 [IAar, S, Msb, K.] this being his state, (Sb, TA:) i. e. فَوْهَ إِلَى فَوْهَ [his mouth was near to my mouth], the clause [following كُلُّمَتَهُ] occupying the place of a denotative of state. (TA:) The saying فَوْهَ إِلَى فَوْهَ [his mouth was near to my mouth], which is a prov., (Meyd, TA;) means May God make the mouth of misfortune to cleave to thy mouth; (Meyd, TA;) [but lit. signifies, only, her, or its, mouth

Page 2465
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, فَا، فَاهَا، فَا، as is shown by the saying, ودِاهِية من داَهُة المَنِو ن يرْهَبها الناس لا فَا، فَا، [Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeyd says that its primary meaning is, may God make the ground to be in thy mouth; that it is like the sayings، and، (S, Meyd;) and [hence] it means disappointment [cleave] to thee: (S, * Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeyd, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says، فَقَلْتُ لَهُ فَا، لفَيَكْ فإٰنَا، قَلْوَصْ أَمْرِي قَارِيْك ما أَنْتَ حاَدْرُهُ، [And I said to him, فَا، لفَيَكْ فإٰنَا، 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، فإٰنَا، i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by قَارِيْك] he means فَا، فَا، that it 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 IAar say، فَا، لفَيَكْ فإٰنَا، 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، فَا، لفَيَكْ فإٰنَا، without tenween, as an imprecation meaning may God break thy teeth, to which فَا، فَا، is often metonymically applied, as is also فَا، فَا، سقى فلان إلَه على أفواهها، 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 Such a one suffered his camels to pasture while going along [by his driving them gently; see art. جر] so says As: 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.) ُﻪَﻠِﺑِإ ﻰَﻠَﻋ ﺎَﻬِﻫاَﻮْـﻓَأ ٌنَﻼُﻓ Such a one [q. v.]. (TA.) ___ And فو ُدْبَأ فو ُدْبَأ [Mouth of a horse that is suffering indigestion in consequence of its 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. جر 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.]) ٌﻂَﻘَﺳ ُﻩﻮُﻓ His teeth fell out. (TA in art. فض [q. v.]) ___ And لَأَنْ تَقْصُتُ أَفْوَهَهُ لَهُوَ فَوُهُمَّ مَاتَ لِفِيْهِ [meaning He died upon his face; prone: like سْقَطَتْ لَوْجَهْهُ He fell upon his face: the ل in both being used in the sense of ٍﻂَﻘَﺳ ُﻩﻮُﻓ َفِيْهِ: (explan. 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 ل لَفِيْهِ: ٍفَوُهُمْ مَاتَ لِفِيْهِ, one of their forms of imprecation, meaning May God cause him to die: or prostrate him [upon his face; as also سْقَطَتْ لَوْجَهْهُ: (TA.) ___ [See also فو ُهْهُ as syn. with فوَهُ: like which it has أَفْوَاهُ: فوَهُ: also, having for its pl. أَفْوَاهُ, and pl. pl. أَفْوَاهُ, أَفْوَاهُ, (S, Mgh, Msb, K,) [which last is of very frequent occurrence,] signifies Perfume, or an odoriferous substance: (Mgh, Msb:) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (يَعَاجَدْ تَوَابلْ; like as توابل signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or the توابل [or seeds used in cooking] with which food is compounded or prepared (يَعَاجَدْ) are also called أَفْوَاهُ الْطَّبْ (Msb:) [the pl. and pl.
pl. are now generally applied to *spices*, or *aromatics*: the pl. mentioned above, signifies [the seeds called] المَذَابِيلٍ: and also *what diffuse fragrance* [I read نَوَافِقٍ, as in my MS. copy of the K, pl. of نَافِقٍ, q. v., instead of نَوَافِقٍ (with جَمِيمَة), 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 أَهْوَهُ: and in one place he says that the pl. signifies *what are prepared for perfume, of sweetsmelling flowers*; and sometimes they are of herbs, or leguminous plants: (TA;) and also sorts, or species, of a thing [app. of any kind]: (K:) and one says, بِنَفْقَةِ النَّبْوَةِ, meaning *It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants*: (Mgh:) but فَوْهُ is not applied to anything that is termed عَدُّارٌ. (AHeyth, TA in art.)

Also The quality of a تَلَاحَّبَةٍ [or large sheave of a pulley] such as is termed فَوْهَاءَ فَوْهَةَ، fem. of فَوْهٍ، q. v. (TA.)

فَوَهَهُ: see its syn. فَوَهٍ.

فَوْهِهُ: see فَوْهَةَ، in five places.

فَوْهِهُ Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the نَسَبَا [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 صَرَّبٍ: (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. فَوَهَهُ، i.e. *madder*]. (TA.) See also فَوْهَةَ.

فَوْهَهُ, originally فَوْهَهُ: see فَوْهَهُ.
[Hence] it signifies also the *mouth* of a place; likened to the *mouth* (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, Msb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Msb, K, TA;) signifying the *mouth*; as also *FOH* (K, TA,) without teshdeed; mentioned by IAar: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Msb, TA;) the *foremost part* thereof: or, as some say, the *place of its pouring into the* [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its *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 *head* as being its *foremost part*: (TA:) and of a street, it is the *place of egress, or exit*; (Msb;) the *foremost part* thereof: (TA:) and of a road, it is the *mouth*, which is the *upper part* thereof (TA:) [thus in my copy; but I think that *HULU* is a mistranscription, in my copy, for *HULU* 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, *FOH*, without teshdeed, is not allowable; and one should say, *FOH*, and *FOH*; and *FOH* 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, *CAME TO US*, or *CAME FORTH UPON US*, i.e. The *first*, or *foremost*, portion of thy camels [came to us, or came forth upon us]; like the phrase *FOH* the pl. of *FOH* is *AFOHA* (Ks, Msb, TA,) which is anomalous, (S, Msb, TA,) and (TA) *CAME INTO*, or *CAME FORTH* into the *foremost parts of the country, or town,* (A, K, *TA,) in the copies of the K *CAME INTO*, or *CAME FORTH* from the *foremost parts of the country, or town,* (K, TA,) [Hence] one says, *ENTERED INTO*
and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of *فوهة* as here used is *فوهة* (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 الفوَّهَةِ لِشدِيدٍ* (S, TA) *Verily the retracting of that which has been said is difficult:* (Har p. 434:) and [hence] one says also, *هو يَخَافُ الفوَّهَةَ 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 *فوهة* (TA.) *إِنَّهُ لَذَوَّ فوَّهَةَ* means *Verily he is strong in speech, and free, or unconstrained, in tongue.* (TA.) ___ And one says, *ما أَشْدَد فوَّهَةَ بعِيرَكَ في هذَا الكَلَّا* meaning [How vehement is] thy camel's eating [of this herbage]! and in like manner, *فوهة فرسك* [the vehement eating of thy horse]: whence their saying *أَفْوَاهُا مجاسها* [which may be well rendered as it has been in art. جس, q. v.], meaning *Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition.* (TA.) And *Milk, as long as there remains in it the taste of sweetness;* (K, * TA;) as also *فوهة* and sometimes correctly said with ق, i. e. [فوهة] without teshdeed. (TA.)

*فوهة* A man who reveals, or discloses, everything that is in his mind; as also فَأَه فَأَه جَمَعُهُ فَأَه فَأَه فَأَه one who reveals his hunger; originally فَأَه فَأَه هَارَ فَأَه فَأَه فَأَه فَأَه فَأَه هَارَ فَأَه فَأَه فَأَه فَأَه فَأَه فَأَه فَأَه فَأَه فَأَه فَأَه فَأَه فَأَه Fae, j. f. of *فوهة,* and hence the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) *فوهة* applied to a woman, means Wide-mouthed, ugly: and, applied to a mare, wide-mouthed, long-headed: or sharp in spirit. (TA.) ___ [Hence,] *بر فوهة* A widemouthed well. (K.) ___ And *طَعْنَة فوهة* [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 مَجَالَة فُوقَاء, in art. مَجَالَة]
and (S, K,) the latter originally فِيَهُ مَفْوِوهٌ Eloquent; (S, K, TA;) and so applied to a woman; (S, TA;) able
in speech; an able speaker: or فِيَهُ مَفْوِوهٌ signifies good in speech; a good speaker: (TA;) or both
signify good and eloquent in speech; as though taken from أَلفُوه مَفْوِوهٌ meaning width of the mouth: (IAar, 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 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
: (K [in some copies of which, كَوك is strangely put in the place of أَكُول in the explanation here given]) or مَفْوِوهٌ signifies a man
eating vehemently after scantiness, (S,) or after weakness: (thus in a copy of the S;) and مَفْوِوهٌ is
also expl. as meaning a man who eats vehemently. (TA.) And one says مَنْطِق مَفْوِوهٌ (K, TA) meaning [Very]
elloquent in speech: (TA;) and مَنْطِق مَفْوِوهٌ (K, TA) Good, or excel-lent, speech, or diction. (TA.)
شراب مَفْوِوهٌ means [Beverage, or wine,] perfumed (K, TA;) with the odoriferous substances
called [pl. pl. of فُوهٌ, q. v.]. (TA.) And ثوب مَفْوِوهٌ (Lth, K) and مَفْوِوهٌ (K) A garment, or piece of cloth,
dyed with فُوهٌ [or فُوهٌ, i. e. madder]. (Lth, K)
: see the next preceding paragraph, in two places.
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, (Msb, Mughnee, K, TA,) either in relation to place or in relation to time: (Mughnee, K, TA;) properly and tropically. (Msb, Mughnee, TA.)

The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years; in the Kur [xxx. 1 3], is an ex. of its relation to place and to time. (Mughnee.) And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. حـى,) in the Kur ii. 175,] is an ex. of its being used tropically, (Mughnee.) And it 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, The water is in the vessel: (S:) and هو في الجراب [It is in the wallet,] and هو في الكيس [in the purse]: and هو في بطنه أمه [He is in the belly of his mother]: and هو في البطن [He is in the belly]: and زيد في الدار [Zeyd is in the house], (S, M, * Msb,) or within the house, and in the midst of it, for الدار, means داخلها, and وسطها: (T:) and [using it tropically, you say,] Doubt, or uncertainty, is in the information. (S.) The saying فيه عيب [In him is a fault, or blemish], if relating to a real عيب, is proper; and if relating to an ideal عيب, tropical: the former is such as the amputation of the hand of the thief, and the redundance of a hand; and the latter, such as the runningaway of a slave. (Msb.) [When relating to time, it may in some cases be rendered In, or during; as in the phrase في أيام معدودات, in the Kur ii.
139, i.e. In, or during, certain numbered days. 

Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy. The phrase, 

As to his saying thus, in it is what is in it, is used as a polite expression of objection, or contradiction; like فيه تأمل، q. v. 

In many instances, في may be rendered Of, or concerning, or in respect of; as in He said of, or concerning, him, or it, thus, or in describing him, or it; or the like hence, for ex., one says He wrote a book of, or concerning the science of lexicology: and hence, in the Kur ii. 133, أمحجوننا في الله Do ye argue with us concerning, or in respect of, God? It also denotes concomitance, (Mughnee, K,) and (K) in this ease (Mughnee) it is syn. with مع. (Msb, Mughnee, K,) Thus in the phrase, 

shall say, Enter ye with peoples]. (Msb, Mughnee, TA,) in the Kur [vii. 36]: (Msb, TA:) or, as some say, the meaning is [in the company of peoples]. (Mughnee.) Thus, too, in the phrase, in the Kur [xlvi. 15], rendered, more agreeably with the primary signification, as meaning Among. In the K, the meaning as denoting concomitance and that which is identical with مع, are made distinct: and it has been said that ب denotes the continuance of concomitance and مع 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 طول في أسترخاإ، Long together with laxness: (occuring in the K voce طول : طنٌب:) and سود في حمره، 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 طولة عشرون ذراعا في ثلاث أثرع عرضا 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 عشرون في ثلاث أثرع عرضا as though meaning Twenty as a multiplicand with three as its multiplier; i.e. twenty multiplied by three: see ضرب as signifying he multiplied. It also denotes the assigning of a cause. (Msb,
Mughnee, K.) Thus in the phrase In account, or because, of completing [the possession of] forty sheep or goats, [the giving of]

Page 2467

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]. (Msb.) And thus in the saying, [in the Kur xii. 32,] And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase 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 on account of. (T, S, M, Msb, TA.) Thus in the saying, in the Kur [xx. 74,] And I will assuredly crucify you upon the trunks of palm-trees]. (T, S, Msb, Mughnee, TA.) And so in the verse of 'Antarah cited voce. And Yoo asserts that the Arabs say,

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, And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase He paid

in advance, or beforehand, for, or on account of, such a thing.] ___ It also denotes superiori

(3) It is also syn. with ب, (T, S, M, Mughnee, K,) sometimes. (S.) Thus in the saying of Zeyd-el-Kheyl,
with. (Mughnee, K.) Thus in the Kur [xvi. 10], [And they put their hands to their mouths]. (Mughnee, TA.) It is also syn. with من. (M, Mughnee, K, TA.) Thus in the Kur [xxvii. 12], [Of, or among, nine signs]. (M, TA.) And in the saying, [Take thou for me ten of the camels; of, or among, them let there be two stallion.s. (M, TA.) [Thus too in the saying 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 Kur ix. 38], [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 [mention of a] which is suppressed: as in the saying, [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-Fárissee allows in a case of necessity in verse; citing as an ex.,

* أَنَا أَبُو سَعَد إِذَا الْيَلِّ دَخَّل
* مَرَّانِي فِي سَوَادِه بِرَنِدْجَا
* [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 Kur [xi. 43], [And he said, Embark ye therein, the like of which occurs also in xviii. 70 and xxix. 65], (Mughnee, K,) accord. to some. (Mughnee.) في as a prefixed noun in the gen. case, syn. with فِم, and في as syn. with فِمِي, see voce وَفَوْهُ, in art.

فَوْهُ is a word expressive of wonder: they say, [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.]: Kṣ says that it is not to be written with [though it is so written in several of the lexicons in art. i.e. √]; and that it means [as first expl. above]: and in like manner one says, O my wonder! What are thy companions? i.e. what manner of men are thy companions? m. here denoting interrogation respecting qualities, or attributes; as in the Kur xxvi. 22]: and he says that m. in this case occupies the place of a noun in the nom. case. (M, TA.) Kṣ is also related to have said that some of the Arabs express wonder by √ and √ and √; and some add, saying m. and m. and m., meaning How good, or beautiful, is this! the K is faulty here; mentioning only m., and explaining it as denoting wonder. (TA.)
He returned; (S, O, Msb;) and so returned, (O.)  

He returned to a good state or condition. (MF, TA.) One says, 

He returned to a good state, or recovered, from his anger; (M, TA;) and 

Such a one is quick in respect of the returning &c. from his anger; (S, M, * O;) and 

Verily he is quick, or good, in respect of the returning &c. from his anger; (S, O,) i. e. [Verily he is quick, or good, in respect of the returning &c. from his anger, or in respect of the manner of returning &c.]: (S, M, O:) and 

He is quick in respect of anger, quick in respect of returning, or recovering, therefrom. (A, TA.) And 

He returned to the affair, or to the command, i. e. to that which was commanded; (M, TA;) and 

Until it return to the ordinance of God, or to that which God has commanded: (Bd:) or until it return to obedience, (T,) or to that which is right. (Msb.) And 

He reconsidered the affair, or case. (TA,) and 

The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her. (M, Msb, * K. [See Kur ii. 226.]) But MF observes that this usage of 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 Kur-án;
and if he have such intercourse with her in the four months, it is said of him, قد قاً، 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 لَهُ عَلَى أَمْرَهُ فِئَةٌ He has the right of returning to his wife: (Msb, TA:) and He possesses the right of returning to her; namely, a wife whom he has divorced. (A, TA.) The being favourably inclined, or affectionate, to the relation; and returning to kind treatment of him. (TA.) It shifted, or removed; (M, K; *) or [rather] It returned from the side of the west to the side of the east: (Msb:) and The shades became changed in their manner of being; (S, O;) or [rather] they returned towards the east after midday. (T, TA. [See the Kur-án xvi. 50.]) And The tree had much shade. (M, TA.) The iron implement became blunt after its being sharp. (T, TA.)

Page 2468

I took the spoil. (TK.) [See also 10.]

He (God) made the shade to return [in the afternoon]. (El-Khafájee, 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.)
I made it to return. (O.) See also 2. [Hence,] one says, ُ+[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. ِ[God restored, or gave, to them the spoils]. And ٱ ﻰَﻠَﻋ َﲔِﻤِﻠْﺴُﳌا َءﺂَﻓَأ ُّٰ لﺎَﻣ ِرﺎﱠﻔُﻜﻟا َءﺂَﻓِإ ُّٰ[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.) َءﺂَﻓَأ ﻰَﻠَﻋ ٍمْﻮَـﻗ ﺎًﺌْـﻴَـﻓ َءﺂَﻓَأ ُّٰ][I made such a thing to be a ُءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا][and he took for a party spoil that had been taken from them. (T, TA.) And َءﺂَﻓَأ ُّٰ][I turned him to the thing, or affair, when he had desired another thing, or affair. (AZ, T.) See also 1, first sentence.]

وَأَذَكَّرَتْنَا أَفْتَأَهُ ۚ I made such a thing to be a ُءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا[. (TA.) And َءﺂَﻓَأ ُّٰ][I turned him to the thing, or affair, when he had desired another thing, or affair. (AZ, T.) See also 1, first sentence.

* فَتَقَىَتْ ظَلَّةً مَّمَدوُداً [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.) َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [Hence] one says, َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [meaning I have had recourse to thee for protection. (A, TA.) َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [is said of a branch or twig [as meaning It bent, in a languid manner]. (T, M, L, K, voce ٌةَءﺂَﻓِإ ُّٰ[and it is said that] َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [signifies I entered into the َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا 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, َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [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.) َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [Hence] one says, َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [meaning I have had recourse to thee for protection. (A, TA.) َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [is said of a branch or twig [as meaning It bent, in a languid manner]. (T, M, L, K, voce ٌةَءﺂَﻓِإ ُّٰ[and it is said that] َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [signifies I entered into the َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا 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, َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [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.) َءﺂَﻓَأَءَْﰱ َءَْﮡ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [Hence] one says, َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [meaning I have had recourse to thee for protection. (A, TA.) َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [is said of a branch or twig [as meaning It bent, in a languid manner]. (T, M, L, K, voce ٌةَءﺂَﻓِإ ُّٰ[and it is said that] َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [signifies I entered into the َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا 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, َءﺂَﻓَأَءَْﰱ َءَْﰱ ِةَﺮَﺠﱠﺸﻟا [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.
from Alfiy signifying the act of returning; and some say, تَقِيتَات, with ق, but Az says that this is a mistake, and that it is correctly with تَقِيَّات (TA.) signifies also [He sought a thing time after time, or repeatedly, &c.]. (Har p. 500.) And one says, فَلَان يَتَقَيَّمُ الآخِبار [app. meaning Such a one seeks after news, or tidings, time after time, or repeatedly, &c.]. (A, TA.)

He took as spoil. (S, M, * O, K.) One says, أَسْتَفْتَأَهُ هَذَا المَالَ I took this property as spoil. (S, O.) See also 5. As intrans., see 1, first sentence.

Afternoon-shade; shade after the declining of the sun from the meridian; (T, * S, O;) [i.e.] the ٌءَْﰱ 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 ٌءَْﰱ is what sun has annulled, or superseded; [correctly, what sun annuls, or supersedes; (see ٌءَْﰱ);] and the ٌءَْﰱ 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 ٌءَْﰱ and ٌءَْﰱ; and that on which the sun has not been is ٌءَْﰱ: (S, O:) [see more under this latter word:] pl. [of pauc.,] ٌءﺂَﻴْـﻓَأ and [of mult.,] ٌءْﻮُـﻴُـﻓ (S, M, Mgh, O, Msb, K.) And Spoil, booty, or plunder; syn. غَنِيَّة [q. v.]; (S, M, Mgh, O, Msb, K;) thus called, by the inf. n., because it returns from one party to another; (Msb;) and في 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] خَرَاج [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 غَنِيَّة:) 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 فيء in the Kur-án. (T. [See more under غَنِيَّة].) Also A flock of birds: (O, K.) [or a number of birds disposed in a row:] also termed صَفَف عِرَاقَة and ْيَا فِء [q. v.]. (O, TA.) [Oh! or O my wonder?] an expression of regret, (M, O, K, in the CK erroneously) or, accord. to Ks, correctly ْيَا فِء [q. v.]. (M,) [See more under ٌﺔَﻤﻴِﻨَﻏ. Also A flock of birds: (O, K:) [or a number of birds disposed in a row:] also termed ْيَا فِء and ْفَص (O, TA.) or, accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning ْيَا عَجَبَى. (Ks, M.) [See more under ٌءْﻰَﺷ, last three sentences.]

فَنَة A party, portion, division, or distinct body, of men, such as is termed طَائِفَة: (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-Râghib, TA:) a word having no proper sing.: (Msb, TA:) originally فيء; (S, O, K;) the ٰ being substituted for the medial َى, which is dropped: (S, O;) or its original form is فَنِو or فَنُو (see art. فَنَوَى and فَنَوَو; or فَنَوَت) [or فَأَيْت فَأَو] I divided; and فَنُو is syn. with فَرِقَة: (IB, L, TA:) pl. فَنُوَات (S, O, Msb, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Msb.)

فِئَة see 1, in four places. ___ [Hence] كُوْنَت فِئَةً a term applied to Date-stones (ىَوْن ِرْمْتُلا) 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. حين. (K.) One says, ْجَآءَه بِعَدَ فِئَةٍ He came to him after a time. (TA:) ___ And The [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.)

فِئَة see 1, first quarter, in four places.
I came to him at the time of that: (M in that art.) and [by extension of the
signification] one says, دخل على تفعة فلان meaning [i. e. He entered near after such a one; as
though treading in his footsteps]: (K in the present art.) the ت in تفعة is an augmentative letter; the word
being [originally] of the measure تفعة, 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 تفعة from ألفي; for, if it were, it would be of the
same measure as تفعة: (i. e. it would be تفعة تفعة); therefore, if not formed by transposition, it would be of the measure تفعة [i. e. it
would be from تفعة, as some hold it to be], because of the إعلال [or alteration for the sake of alleviating the sound, such as takes
place in يسير for يسير, which cannot be in a noun of the measure تفعة from a triliteral root like فيما, whose medial radical is infirm],
the last radical being hemzeh: but its formation by transposition from تفعة [originally تفعة] to تفعة, which is then changed to تفعة,
as Z says in the Fāïk, is what determines the ت to be augmentative, and the [original] measure to be تفعة. (L and TA * in arts.
فٌ) مفأة A thing that has been made a في [or spoil, &c.]. (TA.) And A person whose country,
or province, or town, has been conquered, and become a في to the Muslims. (IKt, O, TA.)
It is in a trad. of some of those who have gone before, لا يؤمر مفأة على مفأه, meaning An emancipated slave
shall not be made governor over an Arabian; (K, TA;) or, as in the Nh [and O] and L, لا يلحن [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 في to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.)
A person who makes a thing [or a country or the like] to be a [ ]. (TA.) See also مَفْيُوء.

مَفْيُوءة: see the paragraph here following.

مَفْيُوءة: see the paragraph here following.

مَفْيُوءة: A place of [ ], i.e. of the shade thus termed; [a place of afternoon-shade; ] (M, K;)
as also مَفْيُوءة; (K;) and, as AAF says, on the authority of Th, مَفْيُوءة; (M, L, TA;) and so مَفْيُوءة, like مَفْيُوءة [in measure]; (L, TA;) accord. to Lth, (TA;) مَفْيُوءة is syn. with مَفْيُوءة, (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.)

مَفْيُوءة: i. q. مَفْيُوءة: 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.)

مَفْيُوءة: see مَفْيُوءة.
1. فاجه ب الرجلها

She (a camel) kicked with her hind legs, backwards. (TA.)

4. فوج

A foot-messenger; a courier who journeys on foot: (S:) or a Sultán's foot-messenger: (L, Msb:) 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 فومج: (O, K:) pl. فوج. (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 زرافة meaning a company [of men]. (TA.)

And [the pl.] فوج, (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]; (Msb;) syn. with فوج: (O and K in art. فوج:) and sometimes applied to a single person:

فوج: (of pauc.) فوج: and [of mult.] فوج: (Msb.) Also A low, or depressed, place, such as is termed فوج: of the earth, or ground. (AA, O, K:) And A state of dispersion; as also فوج. (TA. [See 4 in art. فوج.])

فوج: see what next precedes.

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

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

فائجة 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 خَلَيف
v., but wider: thus expl. by ISh: pl. جَوَّج (TA in art. فَوَّج).
It poured out, or forth: (L:) or it flowed; as also افاح, inf. n. إفاح. or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Msb.) ٌﺢﻴِﻔَﺗ, inf. n. The wound upon the head spirted forth blood; (S, Msb, K;) or poured forth much blood. (A.) ٌﺢـﻴﻓ, aor. 생명. The heat rose, or diffused itself, and raged vehemently. (L.) It is said in a trad., ُةﱠﺪِﺷ ِﻆْﻴَﻘﻟا ْﻦِﻣ ِﺢْﻴَـﻓ َﻢﱠﻨَﻬَﺟ. The intenseness of the heat of summer is from the vehement raging of the heat of Hell. (TA.) And one says, ِﺖَﺣﺎَﻓ ُرْﺪِﻘﻟا حﺎﻓا, aor. ُحﻮُﻔَـﺗ, inf. n. The cooking-pot boiled; (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) ٌﺢـﻴﻓ, inf. n. The fire spread. (Msb.) And [hence, app.,] ٌﺢـﻴﻓ, inf. n. The troop of horsemen making an attack, or incursion, upon a people spread themselves. (S, TA.) See افاح. ٌﺢـﻴﻓ, aor. ٌﺢـﻴﻓ, inf. n., app. 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 ٌﺢـﻴﻓ, though it seems to be implied in the Msb that the aor. is not يفاح, but ٌﺢـﻴﻓ, which signifies width. (A, TA. *) It (a sea, S, * L, K, * TA, and a place, L, or a valley, Msb) was, or became, wide. (S, * L, Msb, K, * TA.)

If thou possessedst all that the world contains, thou wouldst dissipate it, or squander it away, in one day. (A, TA. *)

He poured forth, spilled, or shed, blood. (S, Msb, K.) See also 1, first sentence.
He made the cooking-pot to boil. (S, K.) i. q. اَبْرَدَ (K,) i. e. Stay thou until the mid-day heat shall have become assuaged, and the air be cool: (M, L, TA:)

[as also: hence the medial radical letter is both و and ى. (M.)

Abundance of herbage of the [rain, or season, called] رَبِيعٌ, with ample extent of land: (K:) [accord. to the T, both are inf. ns., of which the verb is فَاح, and the agent is اَلْرَبِيعُ: but this, I think, is rendered doubtful by what here follows:] فَيْحَ يَوِى occurs in a verse [as some relate it]; but accord. to the relation of IAAr, it is فَيْحَ تُءْرَب, [and with fet-h to the ف,] and this, which signifies rain, is said by Az to be the right reading: the pl. [of فَيْحَ is فَيْحِى. (TA.)

See فُيْحَ.

For فَيْحَ, like فَقَطَامَةً (indecl.,) (T, S, L, K,) of the fem. gender, (L,) a name for The غَارَةٌ, (T, S, L, K,) meaning troop of horsemen making a hostile attack, or incursion, upon a people. (T, L.) فَيْحَى فَيْحَى (S, A, K, &c., [in the CK, erroneously, فَيْحَى فَيْحَى]) 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.)

See فُيْحَ 

Also Profuse in bounty: (S, A:) so in the saying: [Verily he is liberal, munificent, or generous; profuse in bounty]. (S.)

A she-camel that yields much milk, (A, K,) and has a large udder. (K)

A sea, (S, L, K,) and a valley, (Msb,) and any place, (L,) wide, or extensive; (S, L, Msb, K;) as also فَيْحَى: (S, L, K:) occurs in the story of Umm-Zara, accord. to A 'Obeyd, applied to a بَيْتٍ [i. e. house, or tent]; but accord. to others, it is دَارَ فَيْحَى; a large, or ample, house or
abode: (S, K;) and in like manner [a meadow, &c.], (L, Msb.) ___ And signifies also A sort of thin cooked food, such as is supped, or sipped, (هَسَم) seasoned with seeds such as are used in cookery. (S, K.)
Firex

فاخت، aor. Firex, inf. n. and

Page 2470

Firex: see 1 in art. Firex. Accord. to Kr and the K, Firex signifies a spreading, or becoming diffused, like Firex. (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.

He made the dough like the Firex سكرجة [or q. v. in form]. (TA.)

Efax, (L,) inf. n. Efax, (L, K,) He (a man, L) emitted wind from the anus, with a sound; (L, K;) as also Efax: (L:) or he voided excrement with an emission of wind. (L, K;) [See also art. ___] Firex [q. v.] said of a man, signifies also رفعت في يده، i. e. He repented of what he had done; &c.]. (K;) And

Efax, said of a man, signifies also سقط في فلان He (a man, TA) turned away from, avoided, shunned, and left, such a one; syn. صد عنه. (K.)

Firex A state of dilatation of the place of exit of the urine. (IAar, K;) And A tangled, luxuriant, or dense, and abundant, state of herbage. (K;) And Vehemence, or intenseness, of heat. (K, TA;) And A kind of small saucer, or cup, such as is called سكرجة [q. v.]: (K;) pl. شفارج. (O and K voce.
Profit, or advantage, or the like, (see فاَدَةَ) accrued to him; (T, * S, * A, O, * L, * Msb, K;) or came to him. (IKtt, TA.) And فاد, aor. فدید, (T, S, M, O, L, K;) inf. n. فاد (M, O, L,) said of property, It continued, or belonged or appertained, syn. فدید, (T, S, M, O, L, K;) as also فدید, (M, O, L,;) as also فدید, (T, S, M, O, L,;) as also فدید, (M in art. فود,) inf. n. فود: (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., (IAar, 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. فیدید, (S and K &c. in art. فود,) inf. n. فود (K &c. in that art.) and so فاد and فاد, (TA;) i. q. فاد. (A.) One says, ما فاد حتی بلغ رزقه الانتفاذ, meaning [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 فاد. (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 وَرَس, It became pulverized, or reduced to powder by its being bruised or brayed. (IKtt, TA.) فاد said of saffron, (S, L, K,) inf. n. فیدید, (L,) He mixed it, (namely, saffron, K,) or moistened it with water &c.; syn. فاد. (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 فاد, aor. فیدید, (T, M, L, &c., in art. فود,) inf. n. فود: (K in that art:) and he bruised, or brayed, it, (namely, saffron, and the plant called وَرَس,) and then wetted it with water: (L in art. فود:) and then فادتі she (a woman)
rubbed it (namely perfume) in water, in order that it might dissolve. (M, L.)

He removed the hot ashes from the cake of bread; syn. He killed it (namely perfume) in water, in order that it might dissolve. (M, L.)

O and K, this meaning of these two verbs is vaguely intimated, only by the words, (M, L.)

He removed the hot ashes from the cake of bread; syn. He killed it (namely perfume) in water, in order that it might dissolve. (M, L.)

He turned away from, or avoided, his adversary: (Th, L:) or he fled from him. (M.) [See a similar meaning of فائد, above.] And He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another: (AZ, Ks, T, S, M, L:) and He gave him property. (Mgh, Msb.) It belongs to this art. and to art. فوّد. (L in art. فوّد.) [And He, or it, profited, advantaged, or benefited, him; being understood. Hence,] one says, If thou teach me a word, thou givest me what is worth a thousand dirhems. (A in art. فوّد.) [Hence, also, فوّد said of a word, and a phrase, It had, or performed, a useful office, as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed. And hence, It imported, or conveyed, a meaning; and particularly, when said of a phrase, a complete meaning, so that a pause might be well made after uttering it; being understood.] See also 10. And see 1, last signification. Also, فوّد, inf. n. as above, He killed him; destroyed him; slaughtered him; namely, a man, and a beast. (T, * L, and K * in art. فوّد.)

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 فوّد: (K;) and فوّد:wrong.

They two impart knowledge, each to the other: (K in art. فوّد [q. v.];) or, in the opinion of MF, both of

They two impart knowledge, each to the other: (K in art. فوّد [q. v.];) or, in the opinion of MF, both of
these verbs are allowable. (TA.)

10 استفاده
(T, S, M, &c.) He gained it, acquired it, or got it, for himself, namely, property [&c.]; (T, M, Mgh, Msb, and L and K in art. فود) and استفاده is syn. therewith, (S, M, A, Mgh, O, L, Msb, K,) as used by some, (Msb,) having two contr. significations, (K,) though disallowed by others, (Msb,) or it is more chaste than the former; (Mgh;) and استفاده signifies the same. (M, and K in art. فود.) [And He derived it, learned it, or inferred it. ___ And استفاده منته] He gained, or derived, profit, advantage, or benefit, from him, or it; فائدة being understood.

Saffron: (IAar, TA voce ملاب:) 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.)

فييد [expl. by Golius as signifying (on the authority of Meyd) Vir pusillanimitus pavidusque, is app. a mistake for فييد.

فييد (T, S, M, A, O, L, K) and فيياد (T, S, O, L, K,) in which latter the ٰ 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, فلان يمشي علی الأرض فيياد ميادا [Such a one walks upon the ground] with an elegant and a proud and self-conceited gait, &c. (A.) ___ Hence, الفياد is said to signify The lion. (O.) ___ And The male of the الصدی (T, S, M, O, K,) or i. q. الصدی [which is also said to signify the male of the الصدی: (S, O.) ___ And the فيياد, (M,) or this and the فيياد, (T, S, O, K,) One who collects together what he can, and eats it. (Lth, T, S, M, O, K.)

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

فيياد a subst. from فياد المال (M, L, and K in art. فود) in the sense of فائدة (M, L;) or an act. part. n. from فائدة له فائدة.
Profit, advantage, benefit, or good, which God bestows upon a man, and which he, consequently, gains, or acquires, and which he produces: (T, L:) an accession which accrues to a man: (Msb:) what one gains, or acquires, of knowledge, (S, A, O, L, Msb, K,) and polite accomplishments, (Msb,) 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, Msb:) and [simply] profit, advantage, benefit, or utility: and good: and knowledge: and wealth, or property: (KL:) pl. فؤاد: (T, O, L, Msb, K:) it belongs to this art. and to art فؤاد: (TA:) some improperly derive it from فؤاد. (MF.) ___ [Hence, Utility as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed, or 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.]

[Perfume, &c.] mixed, or moistened with water &c.: (S, O, L;) as also مَفِيَد. (As, T in art. فؤاد.)

A destructive man; as also مَفِيَد. (Ibn-'Abbád and O and K in art. فؤاد.)
A certain sort of dye [probably of the colour of the stone so called]. (TA.)
شیف

1. شاش، (O, K,) aor. رُشِیش (O, TA,) *He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K) as also *رشش; like as you say *دَمَ، aor. *دَمَه and *دَمَه (O, TA,) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and شاش [signifies the same; or] he gloried, or boasted, vainly, and praised himself for that which was not in him. (AHeyth, in L, art. طرهم) [See also 5.]

شص، (O, K,) 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 الفشша. (O, K.*)

3. شاشه، (TA,) inf. n. *فسا (S, O, K) and مفاشة، (O, K,) *He vied, or contented, with him in glorying, or boasting, or in glory, or excellence. (S, * O, * K, * TA.) ___ Also, (TK,) inf. n. مفاشة، (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. تفشي Enforcement, or شش عْن النَّشىء *He turned back from the thing (Ibn-'Abbád, O, K) through weakness and impotence; (TA;) like الفششا. (TA.)

فيش and فشش The head [or glans] of the penis: (S, O, K:) or a swollen penis: (TA:) or ↓ the latter word has the former meaning; and فشش is its pl., [or rather coll. gen. n.,] like as تمرة (O:) and فششة signifies the same as فششة, and some say that its ل is augmentative: (TA:) or فشش signifies a weak فششة. (Lth, TA.)

فيشة: see فيش in two places. ___ Also The uppermost part of the head. (TA.)
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] 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. طرمة:) 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;)

A weak and lax man. (TA;)

Weakness and laxness; (O, K;) and so . (TA;)

see .
He went away into the country, or in the land. (S, O, K.) In the following verse of Imra-el-Keys,

mentioning which As said, I know not what is [the meaning of] this word is said to be from فاص signifying as expl. above: (S, O:) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but فاص signifies also it shone, or glistened; syn. نيرق (TA:) and some say that نيرق in this verse means نيرق (O, TA:) and the pronoun in مبنايه relates to the front teeth; (O, * TA:) by عذب نيرق being meant the lustre (مأء) thereof: (O:) [accordingly, the verse may be rendered, The places of growth thereof, i.e. their gums, were like the (garment called سدوس, and their colour was like the thorns of the سباى (q. v.), so that they were sweet and glistening: (see the context in the Divans of the six ancient Arabic poets, edited by Prof. Ahlwardt:) or, as some relate the verse, the last word is نيرق (IB, O, TA:) from مأء فأقاص [q. v.], (O,) so that it is a denotative of state, the meaning being [i. e. sweet when [displayed in]. speaking; or rather, clearly uttering; but it will be seen below that نيرق as well as يفيض may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. ___ meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also يفيض; and see 4.] And فاص ما فصست like as one says والله ما برحت [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, ما فصست أفعل. I did not cease
doing [such a thing]: (M:) and Likewise, signifies (IB, TA.)

See 3 in art.

The lizard called escaped, or slipped, from his hand, is explained as meaning
his fingers became unclosed from the grasp of the thing. (K, TA. [But I doubt the correctness of this.])

And one says, The fingers of the hand became unclosed from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed The being clear, or perspicuous; syn. البيان, expl. in art. الفصوص; and the being fluent. (O.) And also The making speech clear, or perspicuous. One says, Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.)

His tongue made speech, or the speech, clear, or perspicuous; and so his tongue does not make it clear, or perspicuous (K, TA. And

He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaakoob, S, O, TA.) See also 4 in art. فوس: and see 1 in the present art.

And it is said that signifies the same. Or, accord. to Mtr, 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: but this I greatly doubt.

One says also, He ejected his urine: (O, K:) or أَفْضَّحْ بَيْلَهُ. (ElGhooree, in Har ubi suprà.)
is said to be the original and regular form of which signifies The speaking, talking, or discoursing, each to another, or each with another: the ى being changed into ٍ because of the dammeh. (M in this art. and in art. فوس, and TA.) See also another explanation in art. فوس: and see 4 in the present art.

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. مديد [which may be meant either as a n. of place or as an inf. n.]: (As, S, O, K:) or معدل. (IAar, M.)
It overflowed: poured out, or forth, from fulness: (Mgh:) it (water, S, O, K, or a torrent, Msb) became abundant, (S, O, Msb, K) and flowed from over the brink of the valley, (Msb,) or so as to flow over the side of the valley, (S, O,) or so as to flow like a valley; (K;) and signifies the same: (Msb, TA:) it (water) became abundant: (TA:) [Contr. of غاض, aor. يغيض] it (water, and that of the eyes, and the like, M, or anything fluid, Msb) ran, or flowed: (M, Msb:) 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. (Msb.) ___ It (a vessel) became full: (Msb:) [or it overflowed: for you say,] The river overflowed with its water: and The vessel overflowed with what was in it: (Msb:) and a poet says,

[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 فاضت عينبه, aor. as above, inf. n. The eye flowed [with tears]. (TA.) And فاض عرقا, said of a man, [He sweated;] sweat appeared
upon his body, on an occasion of grief. (IKtt) __ It (a thing) was, or became, much, abundant, many, or unmerous. (O, K.) You say, فَاسُّ اللَعْمَ Good, or Wealth, &c., became abundant, (A, Msb,) فيهم It was, or became, much, abundant, or many, or unmerous. (O, K.) You say, ضَفْمًا The mean became many: (S, O:) opposed to غَيْف, q. v. (S and A in art. And) فَيْضَ الخَير Good, or Wealth, &c., became abundant, (A, Msb,) It is also said of a piece of news, or a story,) spread abroad; (S, M, K;) as also استفاض it spread abroad among the people. (Msb 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, فَيْضَ عَلَى الْدِّرْعَ The coat of mail spread over him; or covered him. (A.) __ Aor. as above, inf. n. ضَفَتْهُ فَيْضَ, He (a man, S, O, K) died: (S, M, O, K;) in like manner, (S, O,) فَضَتْهُ فَيْضَ, (S, M, A, Mgh, O, Msb, K,) aor. as above, (M,) inf. n. فيض, (M, Msb,) his soul departed, or went forth; (S, M, A, * Mgh, * O, Msb, K;) of the dial. of Temeem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but As says that one should not say, فَضَتْهُ فَيْضَ, for فَضَتْهُ فَيْضَ is only said of tears and of water: (S, O;) to which is added in the O, but one says, فَضَتْهُ فَيْضَ, [as is also said in the Mgh,] as meaning he died, and not فَضَتْهُ فَيْضَ, with ض, distinctly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is فَضَتْهُ فَيْضَ, with ض, without the mention of the نفس; and some do not allow any other: (Msb:) but in the L we find as follows: IAar says, فَضَتْهُ فَيْضَ, meaning the man died: and Abu-l-Hasan says, فَضَتْهُ فَيْضَ, the verb relating to the نفس الرجل; and فَضَتْهُ فَيْضَ, but As says, I heard AA say that one should not say, فَضَتْهُ فَيْضَ, but فَضَتْهُ فَيْضَ, meaning he died; and not فَضَتْهُ فَيْضَ, with ض, distinctly: IB, however, says that what IDrd has cited from As is different from that which J has ascribed to him; for IDrd cites the words of As thus: the Arabs says, فَضَتْهُ فَيْضَ, meaning the man died; but when they speak of the نفس الرجل, they say فَضَتْهُ فَيْضَ, with ض; and he quotes the ex. 

*فَضَتْهُ فَيْضَ، وفَضَتْهُ فَيْضَ* 

[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 As: but J has committed and error; for As quotes from AA that one should not say, فَضَتْهُ فَيْضَ, but فَضَتْهُ فَيْضَ, with ض.
meaning he died; not فاض, decidedly and he also says, nor does it necessarily follow from what he relates that he firmly believed it:

AO says that فاضت نفسه is of the dial. of Keys; and فاضت نفسه, of the dial of Temeem and AHát says, I heard AZ say that Benoo-Dabbeh alone say, فاضت نفسه: in like manner also El-Mázinee says. on the authority of AZ. that all the Arabs say, فاضت نفسه, except Benoo-Dabbeh, who say, فاضت نفسه with ض. (TA.) [See also art. فيض. It is further said, that] فيض signifies ع: "Then shall be, after that, death." (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted فيض, in this case, to signify death; but I have not heard it from any other; unless it be from من فيض, signifying His slaver collecting upon his lips at the departure of his soul [flowed]. (TA.) ___ You say also فيض صدره بالسر His bosom overflowed with wrath, or rage], (A, TA.) And فيض His bosom disclosed, or concealed, 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 فيض is used as meaning God's suggesting [of a thing]: what the Devil suggests تُمَّ مُّبَكَّرّ عَلَى أَفْضٍ ذَلِكَ الفِضْضٍ is termed the secret: see 4, latter half.

Death: (A, K;) as occurring in a trad respecting Ed-Dejjál, where it is said، "Then shall be, after that, death." (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted فيض, in this case, to signify death; but I have not heard it from any other; unless it be from من فيض, signifying His slaver collecting upon his lips at the departure of his soul [flowed]. (TA.) ___ You say also فيض صدره بالسر His bosom overflowed with wrath, or rage], (A, TA.) And فيض His bosom disclosed, or concealed, 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 فيض is used as meaning God's suggesting [of a thing]: what the Devil suggests تُمَّ مُّبَكَّرّ عَلَى أَفْضٍ ذَلِكَ الفِضْضٍ is termed the secret: see 4, latter half.

4: see 1, first sentence. He filled a vessel So that it overflowed: (S, M, O, K,) or [simply] he filled a vessel, (M, Msb,) accord. to Lh; 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، "Then shall be, after that, death." (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted فيض, in this case, to signify death; but I have not heard it from any other; unless it be from من فيض, signifying His slaver collecting upon his lips at the departure of his soul [flowed]. (TA.) ___ You say also فيض صدره بالسر His bosom overflowed with wrath, or rage], (A, TA.) And فيض His bosom disclosed, or concealed, 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 فيض is used as meaning God's suggesting [of a thing]: what the Devil suggests تُمَّ مُّبَكَّرّ عَلَى أَفْضٍ ذَلِكَ الفِضْضٍ is termed the secret: see 4, latter half.

God made good, or wealth, &c., to abound.
He put on him the coat of mail: like as you say [lit he poured it]. (A, TA.)

They pushed on, pressed on, or went quickly, syn. (S, Mgh, O, Msb, K.) 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-'Aráfeh; and agreeably with all of these renderings, the phrase in the Kur [ii. 194], has been explained: (TA:) and [in like manner,] you say

They returned from Mine to Mekkeh; on the day of the sacrifice: (Msb:) 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 signifying he poured the water out, or forth, copiously (Mgh:) and the original expression is signifying his own, or he poured it out; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or signifies the quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or legs: and, 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; denoting the half [of the full rate] of the run of camels having riders upon these; and being only applied when they have riders upon them: (Khálid Ibn-Jembeh:) and every [or act of pushing on, or pressing on,] is termed [around the Kaabeh] on the return from Mine to Mekkeh; (Msb, TA) on the day of the sacrifice: (TA:) or the circuiting of visitation. (Mgh.) They pushed on, or pressed on, in discourse; syn. (Lh, S, M, A, O,) they entered thereinto; launched forth, or cut, thereinto: (Lh, 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: (Msb:) as also استتأثّفوا، (M, Msb,) accord.
to some; (Msb;) but this latter is disallowed by most; (M;) or by the skilful, (Msb.) You say also, *He entered into an action, or employment; and pushed on, or pressed on, therein:* (Bd in x. 62:) or *he began it, commenced it, or entered upon it.* (Jel, ibid.) *He impelled, or thrust, with the thing:* (M:) *he cast, or threw, the thing.* (M, TA.) *The camel propelled his cud* (Lh, 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.) *He did not make clear, or distinct, or perspicuous, a word, or sentence.* (Msb, TA.) [And *He turned about, or shuffled, the gaming-arrows; and he played with the gaming-arrows:* (S, M, A, O, K,) and *he dealt them forth.* (TA.) Aboo-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

*(S, TA) [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and*
making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice,
saying The arrow of such a one has won, or This is the arrow of such a one: or, accord. to some, distributing, or
dispensing, by means of the arrows: (TA in art. صدع:) by بالقداح is meant علی القداح. (S voce علی.) One relation of
this verse substitutes [a mistranscription for إفاضة] 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, [app. a mistake for مالك.] i. e. Then put thou, or throw thou, it, and mix it, among thy property. (TA.) She (a woman) became wide in the belly:
[as though spread out:] or, she became large in the belly, and flabby in flesh. (M.) He made the [i. e. Vagina and rectum] of the woman to become one, on the occasion of
devirgination; (M;) i. q. [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 (إفاضة 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, The valley became wide, and abundant in trees. (S, O, K, TA.) [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 مُفَتَيْضِية.]

A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْضَاء 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.] أَفْضَأ is [hence] applied to The Nile of Egypt: (S, O, K;) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Basrah: (As, S, K;) this last is called أَرض دَاث فيوض, because of its greatness. (M.) You say also أَرض البصرة, 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

فَيَضُ" A man bountiful, or munificent; as also فَانِض" (A,) and فَانِض" (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, أعطاه 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 بَطْرِيِقَ الفِيْضَ meaning By way, or means, of instinct; instinctively.] __ Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekræwee; and K.) __ وَهُدَا فِيْضَ دُعِبْنا. We went with the corpse and bier of such a one. (M.)

مَنَاض: فَقَضَة

فوض: أَمَرْهُ فِيْضِي بِنِئِمَه

فووض: i. q. فوضي, q. v. (TA in art.)

فووضي: أَمَرْهُ فِيْضَوْضِي بِنِئِمَهٌ and أَمَرْهُ فِيْضَوْضِي بِنِئِمَهٌ and فيوضيَاء, and فيوضيَاء, and فيوضيَاء, and فيوضيَاء, i. q. فيوضي, q. v. in art.

فووض (AZ, K.)

مناض: فيوض

فيوض: أَمَرْهُ فِيْضِي بِنِئِمَهٌ

فوض: فَيْض أَرِيَارْحِمْنَأ فِيْضٌ contating much water: (S:) or that flows much. (Ham p. 375.) __ Applied to a man: see فيض، in two places.

فيض

فَانِض A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) __ Applied to a man: see فيض.
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

A wide, or an ample, coat of mail; (S, M, A, O, K;) as also (I, M) and (M.) [In the CK, this word is erroneously written مَفَاشَة as applied to a coat of mail and to a woman.]

Wide in the belly: fem. with (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 [i.e. vagina and rectum] united; as though formed by transposition from مَفَاشَة (M:) and, accord. to some, مَفَاشَة signifies having a fulness. (TA.) It is said of the Prophet, كَانَ مَفَاشَةُ البَطَنِ, meaning He had the belly even with the breast: (O, K:) or he had a fulness in the lower part of the belly. (TA.)

: see the next paragraph

One who asks for the pouring out (فَاضَة) 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 مَفَاشَة في (S, O, K;) but you should not say مَفَاشَة [alone], (As, Fr, ISk, and the lexicologists in general, and Az, S, O, Msb, and K,) for this is a mistake of the inhabitants of the towns and villages: (As, Fr, ISk, &c., and Msb;) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Aboo-Temmám; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by (M.)
He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) فاط (ISk, T, S, M, K) and نافط (S, K, TA; but in the CK, فوط and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حان فيطه, and there said to be with damm) or, accord. to IJ, only the inf. n., فوط, of the latter verb is used, though the verb itself is allowab
assuredly cause thy soul to depart, or go forth]. (M.) And [God caused him to vomit forth his soul]. (Ks, T, S, M.)

They constrained themselves to vomit forth their souls. (S, TA.) [But in one copy of the S, I find يفظو أنفسهم, expl. as meaning They cause to vomit forth their souls; which suggests that the right reading may perhaps be يفظو or it may be فاظ أنفسهم, from which]
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 (M, K) and (K) also signify [thus, or] a waterless desert: (M, K:) and, (K,) accord. to El-Mu-arrij, (T, O,) (K) 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 (a pl. of pauc.) and (a pl. of mult.). (T, S, M, O, K.)

is syn. with (q. v.: therefore its 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 (S, M, O:) its pl. is (S, M, O, K. [In the CK, this pl. is written , as though it were a pl. of .]}

: see the preceding paragraph.

: see and see also , in art.
فیق

فیق، aor. فیق بنَفسه، see فیق، in art.

فیق 1

فیق، said of a poet, i. q. فیلق: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فیق 4

فیق: see art.

فیق and فیق: see art.

فیق and فیلق: see art.

فیلق: see art.

فیلق: see art.

فیلق: see art.
His judgment, or opinion, was weak, (S, M, O, K,) and erroneous; (M, K,) as also (M, Z, K, TA;) and [in like manner] he was incorrect in his judgment, or opinion; and (TA:) [and S, alone, said of a man, signifies the same as (S, M, K,) 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 subs.:] and one says, (T, M, K, TA,) the last word like (TA, [in the CK, erroneously, ] and (M, K, TA,) meaning In his judgment, or opinion, is] a weakness. (TA:) And (S, M, K, TA,) signifies also He (a man) magnified himself, and became like the elephant; or he showed a morose aspect: (TA:) [or it may so signify: IAar cites the following verse:

من الناس أقولم إذا صادفوا الغنى
نقولوا وفاؤوا للصديق وفخموا

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.)

He declared [or esteemed] his judgment, or opinion, to be weak, (S,) or bad, and erroneous. (M, K,) Umeyeh Ibn Abee-‘Aïdh says,
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.

He played at the game called the gáyl: see its part. n. below]. (O.)

He became fat, (O, K,) as though he were a gáyl [or an elephant]. (O.) [See also 10.] ___ And, said of youth, or young manhood, (b.) 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.)

He became like the gáyl [or elephant] (M, K, TA) in bigness: (TA:) mentioned by IJ among the class of the like: part. n. (M.) [See also 5.]

He, latter half: and the paragraph commencing with فَأَلْ فَأَلَّ، in art. فَأَلَّ.

see the paragraph here following.

The elephant; Pers. اللف: a certain animal, (TA,) well known: pl. [of pauc.] الفéli and [of mult.] الفِيلْ: (S, M, O, Msb, K;) not that of (ISk, S, O, Msb;) accord. to Sb. الفيل may be originally of the measure الفِيلْ (S, M, O;) pronounced with kesr because of the ى, like as they said البيض and البيض; but Akh says, this is not the case in the sing, but only in the pl.: (S, O:) fem. with َة. (M, K) ___ Hence, a night like the colour of the elephant; ] meaning a night that is black. (M, TA,) and dust-coloured; (Ml,) in which one
knows not the right course to pursue: the colours of the donkey being of this kind. (M, TA.)__ [Hence, also, Dā‘a‘ dā‘il.]
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 جذام (q. v.) [__ And hence, likewise, used as an epithet,] فيل signifies also Heavy [or dull; and low, ignoble, or mean. (K, TA.)__ And one says رجل فيل الرأى, meaning A man weak in respect of judgment, or opinion; (T, S, M, O, K;) and so فيله : فائله : (T, M, O, K;) and فيله , (ISk, T, S, M, O, K;) of the measure فيلي : فائلي : (O:) and فيله : فائله : (T, M, O, K;) and فيله : (S, K;) meaning weak in respect of judgment, or opinion; (T, S, M, O, K;) erring in insight: (S:) pl. of the first] فائله : (S, M, O, K;) but AO says, the فيل 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 فيل. (TA.)

لفيل prescribed, the former a subst, and the latter an inf. n. [of 3], (Lth, T, O,) and المقابلة [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 فَالْرَأِبُكَ رَأِبَكَ: (T, M, K; * ISk termed it الْفَالِ الْفَالِ, with s; (O;) and it has been mentioned before in art.

Page 2475

فَالْرَأِبُكَ: (T, O, K;) accord. to some, (TA,) this game is called السَّدرُ الطُّبِنُ and the former of these two words.]

فَيْلَة: see the first paragraph.
A man having much flesh: (T, O, * K:) some pronounce it with ٌفَيَأَلَ (ٌفَيَأَلَ, T.,) or ٌفَيَأَلَ (ٌفَيَأَلَ; O;) both mentioned before [in art. ٌفَيَأَلَ.] (TA.) ___

The attendant, or master, (S, M, O, Msb, K,) or the keeper, or driver, (MA, KL,) of the ٌفَيَأَلَ [or elephant], (S, MA, O, Msb, KL,) or of the ٌفَيَأَلَ. (So in the M and K.)

ٌفَيَأَلَ: see ٌفَيَأَلَ, latter half, in two places. ٌفَيَأَلَ [as a subst.] signifies The flesh that is upon the ٌفَيَأَلَ, (S, O,) or ٌفَيَأَلَ, (K, [in the M, accord. to the TT, ٌفَيَأَلَ, app. a mistranscription,]) of the ٌفَيَأَلَ (ٌفَيَأَلَ.) [which, I think, will be plainly seen from what follows to mean the flesh that is upon the sacro-ischiatic foramen; though ٌفَيَأَلَ and ٌفَيَأَلَ are said in the TA, in art. ٌفَيَأَلَ, 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, O, K) in the ٌفَيَأَلَ, descending into the leg, (T,) or in the thigh: (S, O:) As says, in the Book of the Horse, in the ٌفَيَأَلَ is the ٌفَيَأَلَ, which is a ٌفَيَأَلَ wherein is flesh, no bone being in it; and in that ٌفَيَأَلَ is the ٌفَيَأَلَ, and there is no bone between the said ٌفَيَأَلَ and the belly, but only skin and flesh; (T, * S, O;) and he cites the saying of El-Aashà,

ٌفَيَأَلَ: see ٌفَيَأَلَ, latter half, in two places. ٌفَيَأَلَ [as a subst.] signifies The flesh that is upon the ٌفَيَأَلَ, (S, O,) or ٌفَيَأَلَ, (K, [in the M, accord. to the TT, ٌفَيَأَلَ, app. a mistranscription,]) of the ٌفَيَأَلَ (ٌفَيَأَلَ.) [which, I think, will be plainly seen from what follows to mean the flesh that is upon the sacro-ischiatic foramen; though ٌفَيَأَلَ and ٌفَيَأَلَ are said in the TA, in art. ٌفَيَأَلَ, 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, O, K) in the ٌفَيَأَلَ, descending into the leg, (T,) or in the thigh: (S, O:) As says, in the Book of the Horse, in the ٌفَيَأَلَ is the ٌفَيَأَلَ, which is a ٌفَيَأَلَ wherein is flesh, no bone being in it; and in that ٌفَيَأَلَ is the ٌفَيَأَلَ, and there is no bone between the said ٌفَيَأَلَ and the belly, but only skin and flesh; (T, * S, O;) and he cites the saying of El-Aashà,

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parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aashà cited above, saying that the epithet

would not have been used if the 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 were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Keys 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 from the region of the lower portions of the to the , bordering upon the 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:] is a dial. var. of (M, K, TA;) which is expl. by Sgh [in the O] as meaning a certain vein issuing from the [i. e. from the sacro-ischiatic foramen]; (TA;) [but the assertion that seems to be founded only upon what here follows:] Imra-el-Keys says, [describing a horse,]

ُﻪَﻟ ٌتﺎَﺒَﺠَﺣ ٌتﺎَﻓِﺮْﺸُﻣ ﻰَﻠَﻋ ِلﺎَﻔﻟا

(S, M; or ﻰﻠَﻋ ِﱃﺎَﻔﻟا, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the for] he means , having altered the latter word by transposition. (T, S, O, TA.)

: see its dual in the next preceding paragraph, near the middle.

More, and most, weak, or erroneous; relating to a judgment, or an opinion. is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.)

Playing at the game called (M, O.)
The young ones of the ُلـِفِ (or elephant). (O, K.)

part. n. of 10, q. v. (M.)
A time; syn. or time; (T.;) and (T., S., K.) You say, 
I met him time after time: (AZ., S., K.; but some copies of the K omit the words 
and (K.) thus is made determinate in two different ways; by its having the article prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of the K.] and you say, 
I do not meet him save occasionally, or time after time. (TA.) [See also ]

Having beautiful and long hair: (K.) or so applied to a man: (S.) [is also applied as an epithet to hair; and] has been mentioned in art. (q.v.): (K;) if it be from (K.; meaning a branch, it is [of the measure [and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from (K.; meaning a time, [which seems to be hardly reasonable,] it is [of the measure [and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh., T.) One says also (K.; meaning Wide, extensive, shade. (TA.)

Also written (K.; held by some to belong to this art. and by others to belong to art. (AF.) has been mentioned in page 70.
1

فٰه ۱

فٰه ۱

، aor. فٰه ۱، aor. فٰه ۱، aor. in art. فٰه ۱.
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 مختلط [app. a mistranscription for مَحَتْلَّٰت, a word now used as signifying aromatized]; like فندید [q. v.] and قندید. (IAmb, TA.)