

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

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

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

فُذَاذًا: see the next paragraph, in two places.

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

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

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

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

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

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

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

فر

1. فَرٌّ, aor. -, inf. n. فِرَارٌ (T, S, M, K, &c.) and فَرٌّ (M, K) and مَفَرٌّ (S, M, K) and مَفِرٌّ (K,) or the last is a n. of place [and of time], (S, M,) He (a man, T) fled: (T, S:) or he turned away or aside, to elude, and fled, (M, K, TA,) from a thing that he feared. (TA.) أَيْنَ الْمَفِرُّ [in the Kur lxxv. 10] means *Whither is the [fleeing or] turning away &c.?* (M, TA:) or it may mean *when is the time thereof?* (TA:) and أَيْنَ الْمَفِرُّ, another reading, *where is the place of fleeing &c.?* (I'ab, Zj, S, M, TA,) as also الْمَفِرُّ (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — فَرٌّ — فَرٌّ, aor. as above, inf. n. فَرٌّ, He wheeled about widely from his enemy, to turn again. (Mṣb.) — And فَرَّ إِلَى الشَّيْءِ He went, or betook himself, to the thing. (Mṣb.) — And [hence] طَرَّتْ يَدُهُ His arm, or hand, fell off; like طَرَّتْ يَدُهُ and تَرَّتْ. (O.) = فَرَّ الْفَرَسُ (S, O,) or الدَّابَّةُ (M, K,) aor. -, (S, M, O,) i. e. with damm, (O,) [in copies of the K -, but afterwards in those copies -, which is the regular and correct form,] inf. n. فَرٌّ (S, M, O, K) and فِرَارٌ and فِرَارٌ (K,) or فَرَارٌ is a simple subst., and فِرَارٌ is an inf. n., (Meyd, in explanation of the prov. which here follows,) He looked at, or examined, the teeth of the horse, (S, O,) or he exposed to view the teeth of the beast that he might see what was its age. (M, K.) Hence, (TA.)

إِنَّ الْجَوَادَ عَيْنَهُ فِرَارَةٌ

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

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

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

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

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

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

8. افترَّ He laughed in a beautiful manner, (M, K,) beyond what is termed اِتِّكَلَالٌ [inf. n. of اِتَّكَلَّ, q. v.]. (M.) One says, افترَّ ضاحكًا He showed his teeth laughing; (S;) as also افترَّ عن غيرِهِ (T.) It is said of the Prophet, افترَّ عن مثلِ حَبِّ الغَمَامِ meaning *And he used to smile so as to show teeth the like of hail-stones, without a reiterated, or a loud, laughing.* (T.) — Hence, (TA,) افترَّ البُرُقُ