

one copy of the  $\text{S}$ , I find  $\text{فَضَضَ}$ ;) though some allow it: and some say that  $\text{إِفْضَاء}$  [evidently a mistake for  $\text{إِفْضَاض}$ ] means the falling out of the teeth from above and below; but the former explanation is the more common. (TA.) — *He separated it; dispersed it; scattered it; broke it up*; ( $\text{S}$ ,  $\text{A}$ ,  $\text{Msb}$ ,  $\text{TA}$ ;) namely, a thing; ( $\text{Msb}$ ;) or a party of men; ( $\text{S}$ ,  $\text{O}$ ;) or a ring of men, ( $\text{A}$ ,  $\text{TA}$ ;) after they had collected together. (TA.) You say also,  $\text{فَضَّ الْمَالُ عَلَى الْقَوْمِ}$  ( $\text{Mgh}$ , \*  $\text{TA}$ ) *He distributed the property among the people, or party of men.* ( $\text{Mgh}$ ,  $\text{TA}$ .) —  $\text{فَضَضْتُ مَا بَيْنَهُمَا}$  *I cut [the tie, or bond, that was between them].* (TA.) —  $\text{فَضَّ الْمَاءُ}$ , [aor. and] inf. n. as above, *He poured out, or forth, the water*; ( $\text{TA}$ ;) and so  $\text{الدَّمُوعُ}$  the tears. ( $\text{Har}$  p. 57.) [See also 8.] —  $\text{فَضَّ الْمَاءُ}$ , [aor., accord. to rule,  $\text{يَفْضُضُ}$ ] *The water flowed*: ( $\text{TA}$ ;) and  $\text{انْفَضَّتْ الدَّمُوعُ}$  *The tears poured forth.* ( $\text{Har}$  p. 57.)

2.  $\text{فَضَّضَ}$  *He silvered a thing: he ornamented a bit or bridle with silver*: from  $\text{فَضَّة}$ : see the pass. part. n., below.]

4: see 1, in two places. —  $\text{افض العطاء}$  *He made the gift large.* (TA.)

5: see 7. —  $\text{تَفَضَّضْتُ}$  from  $\text{الْفَضَّة}$ , for  $\text{تَفَضَّضْتُ}$ , has been mentioned by  $\text{Sb}$ ; but  $\text{ISd}$  says, I know not what he meant thereby; whether *I took for myself, or acquired, فضة*, [i. e. silver], or *I made use of it.* (TA.)

7.  $\text{انْفَضَّ}$  *It broke; or became broken*; ( $\text{S}$ ,  $\text{Mgh}$ ;) said of a seal, ( $\text{Mgh}$ ;) or thing. ( $\text{S}$ .) —  $\text{انْفَضَّ مِمَّا صُنِعَ بِأَيِّ عَقَانٍ}$ , 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*: ( $\text{O}$ ,  $\text{TA}$ ;) but accord. to one relation, the verb is [ $\text{انْقَضَّ}$ ] with  $\text{ق}$ . (TA.) —  $\text{انْفَضَّ}$  also signifies *It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up*; ( $\text{S}$ ,  $\text{Mgh}$ ,  $\text{O}$ ,  $\text{Msb}$ ;) said of a thing, ( $\text{Msb}$ ;) and of a party of men; ( $\text{S}$ ,  $\text{Mgh}$ ,  $\text{O}$ ,  $\text{Msb}$ ;) as also  $\text{تَفَضَّضَ}$ , said of a thing, ( $\text{S}$ ;) and of a party of men. (TA.) One says,  $\text{انْفَضَّ الْمَجْلِسُ}$  [*The assembly of persons sitting together broke up*]. ( $\text{Msb}$  in art.  $\text{جلس}$ .) — See also 1 last sentence.

8.  $\text{افتَضَّهَا}$  *He devirginated her*: ( $\text{O}$ ,  $\text{K}$ ;) and so  $\text{اقتَضَّهَا}$ , with  $\text{ق}$ . ( $\text{O}$ ,  $\text{TA}$ .) [See also 1, second sentence.] —  $\text{افتَضَّ الْمَاءُ}$  *He poured out, or forth, the water by little and little, successively*: ( $\text{O}$ ,  $\text{K}$ ;) or *he obtained the water at the time of its coming forth* ( $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) from the spring or from the clouds. (TA.) [See also 1, near the end.] —  $\text{افتَضَّتْ}$  said of a woman, *She broke [i. e. ended] her عِدَّة*, ( $\text{O}$ ,  $\text{K}$ ,  $\text{TA}$ ;) meaning a widow's عِدَّة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: ( $\text{TA}$ ;) this she did by touching perfume, or by some other act, ( $\text{K}$ ,  $\text{TA}$ ;) such as paring the nail, or plucking out the hair from the face: ( $\text{TA}$ ;) or she rubbed her body with [or against] a beast, ( $\text{K}$ ,  $\text{TA}$ ;) i. e. an ass, or a sheep or goat, ( $\text{O}$  in art.  $\text{حَفَش}$ ;) thereby to quit the state of the عِدَّة: or it was customary with them for her to wipe her قُبُل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: ( $\text{K}$ ,  $\text{TA}$ ;) she used to enter a حَفَش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عِدَّة; then she went forth, and a بَعْرَة [or piece of camel's or similar dung] was given to her, and she threw it: ( $\text{TA}$ ;) [see 1 in art.  $\text{بعر}$ :] she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عِدَّة by means of a bird, wiping her قُبُل with it, and throwing it away. ( $\text{O}$ ,  $\text{TA}$ .) The verb, thus used, occurs in a trad., but, as some relate it, with  $\text{ق}$  and  $\text{ب}$  [i. e. saying  $\text{تَقْبِضُ}$  instead of  $\text{تَفْتِضُ}$ ]; and  $\text{Az}$  mentions that  $\text{Esh-Sháfi'ee}$  related this trad. [in like manner] pronouncing the word with  $\text{ق}$  and  $\text{ض}$ , from  $\text{القبض}$ . (TA.)

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

R. Q. 2.  $\text{تَفَضَّضَ بَوْلُ الشَّافَةِ}$  *The urine of the she-camel became sprinkled upon her thighs.* (TA.)

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

$\text{فَضَّة}$ : see the next paragraph, in two places.

$\text{فَضَّة}$  [Silver;] a certain thing well known: ( $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) or wrought silver: (IAar,  $\text{T}$  and  $\text{K}$  voce  $\text{قَوَارِير}$ , q. v.:) pl.  $\text{فَضَض}$ . (TA.) The phrase  $\text{قَوَارِيرُ فَضَّة}$ , in the  $\text{Kur}$  [lxxvi. 16], means *Such [flasks] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken*, ( $\text{Az}$ ,  $\text{O}$ ,  $\text{K}$ ;) like silver: ( $\text{Az}$ ,  $\text{O}$ ;) being, as  $\text{Zj}$  says, originally of silver, yet transparent, so that what will be within them will be seen from without; whereas the قَوَارِير of this world are originally from sand. ( $\text{Az}$ ,  $\text{O}$ .) [See also art.  $\text{قر}$ .] — Also *An elevated [stony tract such as is termed] حَرَّة*; and so  $\text{فَضَّة}$ : pl.  $\text{فَضَض}$  and  $\text{فَضَّاض}$ . (Ibn-Abbád,  $\text{O}$ ,  $\text{K}$ .) — And  $\text{فَضَّاضُ الْجِبَالِ}$  signifies *Rocks scattered* (مَنْشُور, in the  $\text{CK}$  مَنْشُور), one upon another: (Ibn-Abbád,  $\text{O}$ ,  $\text{K}$ ;) sing.  $\text{فَضَّة}$ . (TA.)

$\text{فَضَّضَ}$  *What is separated, dispersed, or scattered*; ( $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) as also  $\text{فَضِضَ}$ ; ( $\text{O}$ ,  $\text{K}$ ,  $\text{TA}$ ;) of rain-water, and of hail, and of sweat: ( $\text{TA}$ ;) and sprinkled: ( $\text{K}$ ;) and particularly what is sprinkled, of water, when one performs ablution with it, ( $\text{A}$ ,  $\text{O}$ ,  $\text{K}$ ;) and what flows upon the limbs on that occasion; ( $\text{A}$ ;) as also  $\text{فَضِضَ}$ .

( $\text{K}$ .) The saying of 'Aisheh to Marwán,  $\text{فَإِنَّتَ فَضِضَ مِنْ لَعْنَةِ اللَّهِ}$ , ( $\text{A}$ ,  $\text{O}$ ,  $\text{K}$ ;) or  $\text{فَضِضَ}$ , ( $\text{A}$ ;) or  $\text{فَضَّضَ}$ , or  $\text{فَضَّاضَ}$ , accord. to different relations, ( $\text{K}$ ;) means *So thou art a part [of the object] of the curse of God*: ( $\text{Sh}$ ,  $\text{A}$ ,  $\text{O}$ ,  $\text{K}$ ;) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: ( $\text{A}$ ;) or it means that he came forth in sprinkled seed from his father's loins: ( $\text{Th}$ ,  $\text{S}$ , \*  $\text{TA}$ ;) or, accord. to another relation, she said  $\text{فَطَاطَظَ}$  [see  $\text{فَطِيطَ}$ ]. (TA.) [See also  $\text{فَضَّضَ}$  and  $\text{فَضَّاضَ}$ .]

$\text{فَضَّضَ}$ : see  $\text{فَضَّضَ}$  [and  $\text{فَضِضَ}$ ].

$\text{فَضَّاضَ}$  *What is separated, dispersed, or scattered, of a thing, when it is broken*; ( $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) as also  $\text{فَضَّاضَ}$ ; ( $\text{O}$ ,  $\text{K}$ ;) and  $\text{فَضَّاضَةً}$ . (TA.) You say,  $\text{طَارَتْ عِظَامُهُ فَضَّاضًا}$  *His bones became scattered in fragments on the occasion of the blow.* (TA.) See also  $\text{فَضَّضَ}$ .

$\text{فَضَّاضَ}$ : see the next preceding paragraph.

$\text{فَضِضَ}$ : see  $\text{مَفْضُوضٌ}$ : — and see  $\text{فَضَّضَ}$ , in three places. — Also *What is cast forth from the mouth, of date-stones.* (TA.) — And *Sweet water*: ( $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) or *flowing water*: ( $\text{A'Obeyd}$ ,  $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) or *fresh water when it comes forth from the spring or from the clouds*: ( $\text{O}$ ;) or water such as is termed غَرِيضٌ pl.  $\text{فَضَض}$ . (TA in art.  $\text{فظ}$ .) And a place abounding with water. (TA.) —  $\text{نَاقَةٌ كَثِيرَةٌ فَضِضُ اللَّبَنِ}$  *A she-camel having much milk*: and  $\text{رَجُلٌ كَثِيرٌ فَضِضُ الْكَلَامِ}$  *a man of much speech or talk.* (TA.) — And accord. to El-Khattābee and others, [and among them the author of the  $\text{K}$ .]  $\text{أَطْلَعَ}$  [or *spadix of a palm-tree*] when it first comes forth: but this is a mistranscription; correctly  $\text{غَضِضَ}$ , with  $\text{غ}$  ( $\text{O}$ ,  $\text{TA}$ .)

$\text{فَضَّاضَ}$ : see  $\text{فَضَّاضَ}$ .

$\text{فَضَّاضَةً}$  *A calamity; a misfortune*: ( $\text{Fr}$ ,  $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) as though breaking and demolishing that which it befalls: ( $\text{O}$ ,  $\text{TA}$ ;) pl.  $\text{فَوَاض}$ . ( $\text{O}$ ,  $\text{K}$ .)

$\text{فَضْفَضَ}$  *Wideness, or ampleness, of a garment, and of a ذِرْع* [see  $\text{فَضَّاضَ}$ ], and † of the means of subsistence. ( $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ .) [See R. Q. 1.]

$\text{فَضَّاضَ}$  *Wide, or ample*: ( $\text{S}$ ,  $\text{O}$ ,  $\text{K}$ ;) in this sense applied to a garment; ( $\text{S}$ ,  $\text{O}$ ;) and to a ذِرْع; ( $\text{O}$ ,  $\text{K}$ ;) the ذِرْع [or shift] of a woman, and the ذِرْع [i. e. coat of mail] used in war; ( $\text{O}$ ;) as also  $\text{فَضَّاضَةً}$ , ( $\text{S}$ ,  $\text{A}$ ,  $\text{O}$ ,  $\text{K}$ ;) and  $\text{فَضَّاضَةً$ ; ( $\text{TA}$ ;) and † to the means of subsistence: ( $\text{S}$ ;) also