فُلَانٌ لَا يُفْتَنعُ العَيْنُ عَلَى مِثْلِهِ (Hence,] one says [Such a one, the eye will not be opened upon the like of him]. (A.) _ And وَتَشَتُّ القَنَاة , inf. n. as above, I opened the conduit, in order that the water might run, and irrigate the seed-produce. (Mab.) _ And فَتَحَ بَيْنَ رِجْلَيْهِ [He made an opening between his legs; he parted his legs; like فَتَحَ أَصَابِعَ And _ (.رهو .Ş in art) . [فَرَجَ بَيْنَهُمَا [app. He parted his toes; if not a mistake for , as it seems probably to be from the fact of its being expl. as meaning] he inclined the ends of his toes towards the back, i. e. the upper part, of his foot. (Mgh.) __ , said of a shecamel, [and of a sheep or goat (see فتُوح),] She had wide orifices to her teats; as also افتحت ا; (S, K;) and افتحت الله (TK: but this I do not find in the K.) - [The following meanings are invasion, to (على) such a person, or such a péople, (see an ex. voce طرف,) i.e.] he conquered, won, or took by force, (Msb,) a country (A, Msb, K, TA) of the unbelievers, (A, TA,) or of a people with whom there was war. (K, TA.) _ [a + He granted it, permitted it, allowed it, or made it to be unrestricted, to him. See Ksh and Bd in xxxv. 2.] — فَتَحَ المُثْكِلُ +He explained, or made clear, that which was dubious, or con-إِفْتَتْ سِرَّكَ عَلَى لا And الْفَتْتُ سِرَّكَ عَلَى لا Jused. (Bḍ in vii. 87.) ‡[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, فَتُحَ عَلَيْهِ بِكُذَا taught him such a thing, informed him of it, or acquainted him with it.] - And hence, (TA,) [He prompted him; i. e.] he recited to him (namely, an Imám, A, 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 مُنْ أَسْتَغُرَّاهُ And أَسْتَغُرَّاهُ [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 over-ح عَلَى فُلَانِ __ (A, Msb.) . نَصَرَهُ come; syn. Such a one became fortunate; possessed of good fortune; favoured by the world, or by worldly فَتَحَ اللهُ عَلَيْهِمْ فَتُوحًا _ (A, TA.) is said of persons who have been rained يُحْمِرة upon [as meaning God bestowed upon them many, or abundant, first rains]. (A.) مَنْتُ النَّاسِ (A,) or بَيْنُ النَّاسِ, (Msb,) or بَيْنُ النَّاسِ, (K,) inf. n. فَتُعْ , (T, Mab, K,) and فَتُعْ (Ş, • K) and are syn. therewith [app. as inf. ns.], (K,) and فَتُوحَةُ and فَتُوحَةً, (L,) in the dial. of Himyer, (TA,) He judged (T, Msb, K, TA) between them, (A,) or between the men, (Msb,) or between the two litigants. (K.) You say, افتع بيننا Judge thou between us: (S:) thus in the Kur vii. 87. MA) He opened, or commenced, prayer: (MA:) sorts of seed-produce, and palm-trees,) which is

judging, or judgment ! (A.) _ [فَتَحَ المَوْفَ] . a conventional phrase in grammar and lexicology, He pronounced the letter with the vowel-sound termed : and he marked the letter with the sign of that vowel-sound.]

2. فتر: see 1, first sentence, in two places. [Also, said of a medicine &c., It opened the bowels; acted as an aperient: and it removed obstructions: see the act. part. n.]

3. فاتحة [He addressed him first]. One says, إلكَلَامِ [Kings shall not be addressed first with speech]. (A.) _ And, (A, K, TA,) inf. n. مُفَاتَحَة and فِتُسَاح , + He commenced a dispute, debate, discussion, or controversy, with him: (TA:) or the summoned him to the judge, and litigated with him. (A, K,. TA.) __ And فاتحة signifies also ! He bargained with him and gave him nothing: in the case of his giving him, one says . (IAar, TA; and O and K in art. فاتح And خاتر + He com-pressed (K, TA) his wife. (TA.) _ [Also + He rendered a thing easy: _ and + He was liberal. (Freytag, from the Deewan of the Hudhalees.)]

4: see 1, in the second quarter of the para-

5: see 7, in three places. [Hence,] تفتّح النّور The blossom [or blossoms] opened. (MA.) And تفتّح الرَّحِيَّةُ عَنِ النَّوْرِ [from over the blossoms, so as to disclose them]. is like our phrase تَعْتُح فِي الكَلَامِ] — (TA.) + He showed off, or made an ostentatious display, in speech, or talk.] And you say, مُنْدُه بِمَا عِنْدُه (مِسْنُ مُلْكِ وَأَدَبِ L, in the K) مِنْ مَالٍ أَوْ أَدَبِ + 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 تفتح به علينا + He boasted of it, or boasted himself in it, against us. (L.)

6. الْمُنْبُونَ † They two talked together with a suppressed voice, exclusively of others [i. e. so as not to be heard by others]. (K.)

7. بفتر quasi-pass. of فتر, said of a door, (Ş, A, Msb, TA,) It opened, or became opened or open; (Msb;) as also المقتع: (TA:) or the latter is quasi-pass. of , so that you say, The doors opened, or became تَغَشَّتُ الرُّبُوابُ opened or open]. (S.) _ And انفتح عنه 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 has a similar meaning, but is properly said of a number of things.]

8: see 1, first sentence, in three places; and again, in the second quarter of the paragraph, in two places. __ One says also, أفتتح الصَّلاة (A,

the اللهُ أَخْبَرُ meaning ! The saying إِنْبِتَاحُ الصَّلاةِ How good is his مَا أَحْسَنَ فِتَاحَتُهُ TA.) And first time [in prayer, i.e., before the first recitation of the Opening Chapter of the Kur-án]. (TA.) And افْتَتَحْتُهُ بِكُذَا I commenced it with has commenced !]; said when the sign, or token, [or prognostic,] of plenty, or abundance of herbage, has appeared. (A, TA.)

> 10: see 1, first sentence, in three places. is a saying of Mohammad, آتِي بَابَ الجَنَّةِ فَأَسْتَفْتِتُ meaning I shall come to the gate of Paradise 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.) — استفتحه القُرْآنَ + He desired, or asked, him to explain the Kur-án. (MA.) The Imam desired, or asked, him to prompt him; i.e., to recite to him what he was unable to utter by reason of forgetfulness: see استفتح عَلَيْه (A, TA.) _ And افْتَحَ عَلَيْه signifies also + He sought, desired, demanded, or asked, aid against an enemy, or victory. (\$, Msb, K.) One says, استفتح بهن + He sought, &c., aid, or victory, by means of them. (L, from a trad.) And استغتے الله (A, TA) He desired, or asked, God to grant aid, or victory, (TA,) to the Muslims against, or الْمُسْلِمِينَ عَلَى الْكُفَّارِ over, the unbelievers]. (A.) _ Also + He sought, desired, demanded, or asked, judgment. (L.)

inf. n. of فَتَّحَ [q. v.]. (Msb, &c.) — [As a subst.,] ; Conquest of a country: (K, TA:) pl. يُومُ الفَتْحِ . [فَتُوحَاتُ . [A) [and pl. pl. فَتُوحِ means particularly + The day of the conquest of Mekkeh: (L:) and also + The day of resurrection. (Mujáhid, L.) __ + Aid against an enemy; or victory; syn. نَصْرُ; as also أَنَّاحُهُ ﴿ (K.) ___ + Means of subsistence, with which God gives aid: pl. as above. (TA.) - ! The first of the rain called الوسعى; (L, K;) as also أفتُوح (which see again in what follows]: (K:) or the first of any rain; as also أفتَّحَةُ (L:) pl. of the first (L,) فَتُوحُ (A,) or أَوْجُ , with fet-h to the فَرُوحُ [see the mention of this voce ,] but MF strongly reprobates this latter form, and observes as a pl. measure is absolutely unknown. (TA.) One says, وَصَابَتِ الأَرْضُ فَتُوحِ إِلَيْهِ المَّرْضُ المَّرِيْ (TA.) rains fell upon the land]. (A.) _ 1 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.) مَا سُقِيَ بِالفَتْحِ فَفِيهِ being here in فَتُحُمّا (L,) مَمَا سُقِي فَتُحَمّا being here in مَا فُتِّتَ إِلَيْهِ مَا أَ. e. اللهِ مَا the accus. case as an inf. n., i.e. (Mgh, L, occurring in a trad., means In the case of that (relating to the several