

and one says, *لَا أَفْعَلُهُ مَا نَرَا فُزْرًا* [I will not do it as long as a kid leaps]. (TA.) — And The male young one of the *نمر* [or leopard]: (TA:) or the male young one of the [beast of prey called] *ببر* [q. v.], (O, K, TA, [in the CK, erroneously, ببر,]) as is said in the T, and likewise in the Tekmileh: (TA:) and *فَزْرَة* signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and *فَزْرَة* signifies the female of the *ببر*; (O, Mṣb, TA;) thus says IḤar, (O,) [and] thus is said in the T: (TA:) or the mother of the *ببر* is called *فَزْرَة*; and also the female of the *نمر*; (K, TA;) thus says IḤar. (TA.) = Also The *أصل* [or origin, &c.,] (O, K) of a thing. (O.) = And A small thing, (O, K,) like a *نَبْخَة* [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a *غُدَّة* [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

*فَزْر* an inf. n. [of which the verb, accord. to a general rule, is *فَزَرَ*], A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb *فَزَرَ*, inf. n. *فَزُور*, is mentioned in a similar sense.]) — And [app. The being open, or wide, or broad,] meaning in Pers. *فراخ شدن*. (KL.) = Also The being such as is termed *أَفْزَر* [expl. below]. (S. [See 1, last sentence.])

*فَزْر* 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 *فَزُور* [a pl. of which the sing. is app. *فَزْر*, originally an inf. n.,] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

*فَزْرَة*: see *فَازِر*. = Also A great protuberance upon the back, or upon the chest. (K.)

*فَزْرَة*: see *فَزْر*, last quarter of the paragraph.

*فَازِر* A wide road; (S, O, K;) as also *فَزْرَة*: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] *نَجَاف* [pl. of *نَجَف*] and the [hills, or small mountains termed] *قُور* [pl. of *قَارَة*], and cleaves them as though it made furrows upon their heads: you say, *أَخَذْنَا طَرِيقَ الْفَازِرِ* and *أَخَذْنَا الْفَازِرَ*, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And *فَازِرَة* [or *طَرِيقُ فَازِرَة*] 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 *فَازِرَة*. (K\* and TA in art. *فَزْر*.) = 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 *فَازِر*]. (TA.) — And The round black thing [app. a species of animal-cule] found in [dried] dates. (O.)

*فَازِرَة*: see the next preceding paragraph.

*أَفْزَر* and *مَفْزُور* A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-Abbād, the former signifies the same as *أَفْعَسَ* [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also *أَفْزَر*.]) — And [the fem. of the former] *فَزْرَاء* A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

*مَفْزُورُ الْأَنْفِ* A man having his nose struck with a thing so as to be split. (TA.) = See also *أَفْزَر*.

## فزع

1. *فَزَعَ*, (S, O, Mṣb, K,) and *فَزَع*, (K,) aor. *فَزَعُ*, of the former verb, (Mṣb, K,) and of the latter also, (K,) inf. n. *فَزَعٌ*, (S, O, Mṣb, K,) which is of the former verb, (S, O, Mṣb, TA,) and [of the latter verb] *فَزَعٌ* [in the CK being a mistake for *فَزَعًا*] and *فَزَعٌ* (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Mṣb, K, TA;) and so *تَفَزَع*: (TA in art. *رَوَعَ*:) you say, *فَزَعَ مِنْهُ* he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Mṣb, TA:) accord. to Er-Rāghib, *فَزَعَ* signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of *جَزَع* [q. v.]; and one should not say *فَزَعْتُ مِنَ اللَّهِ* like as one says *خِفْتُ مِنْهُ*: or, as Mbr says, in the "Kāmil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — *فَزَعٌ* signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA:) this latter being likewise a signification of *إِفْزَاعٌ*: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Anṣār, *إِنكُمْ لَتَنْتَكِرُونَ عِنْدَ الْفَزَعِ*, *وَتَقْلُونَ عِنْدَ الطَّمَعِ* [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (*عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ*) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] *فَزَعٌ* has two contr. significations: (K:) and both of these significations are expressed by the verb *فَزَعَ*: (O:) you say *فَزَعَ إِلَيْهِ* and *فَزَعَ مِنْهُ* (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him; 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 *فَزَعَهُ*, (K, TA,) i. e. like *مَنَعَهُ*: (TA:) [or] from *الْفَزَعِ* as signifying "fear," or "fright," you say *فَزَعْتُ* and *فَزَعْتُ مِنْكَ*; [app. meant to indicate that the former phrase signifies I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by *إِلَيْهِ* which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say *فَزَعْتُكَ*: (S: [thus in my copies, *فَزَعْتُكَ*, not *فَزَعْتُكَ*]) or *فَزَعَ إِلَيْهِمْ* signifies he sought, or demanded, of them, aid, or succour; and *فَزَعَهُمْ* and *فَزَعَهُمْ* signify he aided, or succoured, them, syn. *أَعَانَهُمْ* [in the CK *أَعَانَهُمْ*] and *نَصَرَهُمْ*, like *فَزَعَهُ* (K, TA:) accord. to IB, *فَزَعْتُهُ* meaning *فَزَعْتُ لَهُ* [primarily signifying I feared, or became in fear &c., for him]; then the *ل* was dropped; for one says *فَزَعْتُهُ* and *فَزَعْتُ* (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for *أَسْتَنْصَرَ*, he sought, or demanded, aid, or aid against an enemy:]) and *فَزَعَ إِلَيْهِ* he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Mṣb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, *فَافْزَعُوا إِلَى الصَّلَاةِ* i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — *فَزَعَ مِنْ نَوْمِهِ* means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, *فَزَعْتُ بِمَجِيءِ فَلَانٍ*, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) = *فَزَعَهُ* in the phrase *فَزَعَهُ فَزَعَهُ* means He exceeded him in fear, or fright. (TA.) = *فَزَعَ عَنْ قُلُوبِهِمْ*: see the next paragraph.

2. *فَزَعَهُ*: see 4. — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — *فَزَعَهُ عَنْهُ* He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that *فَزَعَهُ* has this meaning; but in the O and other lexicons it is *فَزَعَهُ*. (TA.) And *فَزَعَهُ عَنْهُ*, (S, K,) inf. n. *تَفْزِيعٌ*, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the