

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

R. Q. 1. *فَذَذَ* *He contracted himself* (تَقَصَّرَ), 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.)

فَذَ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. فَرْد; (S, M, Mgh, O, L, K;) and وَاحِدٌ: (L, Mshb:) pl. [of mult.] فُذُوزٌ (M, L, Mshb, K) and [of pauc.] أَفْذَادٌ. (M, L, K.) One says, ذَهَبَا فَذَيْنِ They two went away singly. (S, O, L.) And جَاءَ الْقَوْمُ فَذَاً: see فُذَاذَى. — And تَمَرٌ فَذٌ Dates that are separate, each one from others; (IAqr, S, M, O, L, K;) not sticking together; (IAqr, M, L;) as also فُضٌّ; (M;) and فَثٌ. (T in art. فث.) — And الْفَذُّ is [a name of] The first of the arrows used in the game called الْمَيْسَر: (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 التَّوَامُ; the 3rd, الرَّقِيبُ; the 4th, الحُلْسُ; the 5th, النَّافِسُ; the 6th, الْمُسِيلُ; the 7th, الْبَعْلَى; and there are three for which there is no share, namely, الْوَعْدُ and الْمَنْحُ and السَّيْحُ. (S, O, L.) [See الرَّقِيبُ.] — كَلِمَةٌ فَذَةٌ: see فَاذَةٌ.

فُذَاذَى: see the next paragraph, in two places.

جَاءَ الْقَوْمُ فُذَاذَى (O,) or فُذَاذَا (Mshb,) and فُذَاذَا, and أَفْذَادَا, The people, or party, came one by one; singly. (O, Mshb.) And أَكَلْنَا فُذَاذَى (K, TA,) and فُذَاذَى (CK,) and فُذَاذَا, and فُذَاذَا, We ate separately. (K.)

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

فَاذَةٌ, and فَذَةٌ, 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.)

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

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

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

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

فر

1. *فَرَّ*, aor. َ, inf. n. *فِرَارٌ* (T, S, M, K, &c.) and *فَرَّ* (M, K) and *مَفَرٌّ* (S, M, K) and *مَفَرٌّ* (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 الْمَفَرُّ* [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 الْمَفَرُّ*, another reading, *where is the place of fleeing &c.?* (IAb, Zj, S, M, TA,) as also *الْمَفَرُّ*, (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — *فَرَّ* *مِنْ عَدُوِّهِ*, aor. as above, inf. n. *فَرَّ*, *He wheeled about widely from his enemy, to turn again.* (Mshb.) — And *فَرَّ إِلَى الشَّيْءِ* *He went, or betook himself, to the thing.* (Mshb.) — And [hence] *طَرَتْ يَدُهُ* *His arm, or hand, fell off; like قَرَتْ يَدُهُ* and *تَرَتْ*. (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. *فَرَّ* (S, M, O, K) and *فِرَارٌ* and *فِرَارٌ* (K,) or *فِرَارٌ* 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, &c.) 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 عَيْن [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 (فَرَّ) his teeth: (S, O, K:) and [with the same meaning] one says, *فَرَّ الْجَوَادَ عَيْنَهُ*: (A, TA:) and [in like manner] *فَرَّ الْجَوَادَ عَيْنَهُ فِرَارَةٌ* [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْن 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 ذِكَايَ*, expl. in art. ذكو.] And [hence also] one says, *فَرَّ عَنْ أَشْيَاءَ*; *He examined him respecting things.* (O, TA.) And *فَرَّ الْأَمْرَ*, (M, TA,) and *فَرَّ عَنْ 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 الْأَمْرَ*; *The thing returned to its first state; it recommenced.* (M, O, K.) And *فَرَّ الْأَمْرَ 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 جَدْعٌ, q. v.]) = *فَرَّ*, aor. *يَفِرُّ* or *يَفَرُّ*, (accord. to different copies of the T,) *He became intelligent after being weak [in mind].* (IAqr, T, TA.)

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

4. *فَرَّ* *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 *افتره*. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, *إِلَّا إِلَهَ إِلَّا أَن يُقَالَ لَا إِلَهَ إِلَّا اللَّهُ* (T, M, O, TA) i. e. *Nothing induces thee to flee from El-Islám except the saying "There is no deity but God:"* many of the relaters say *يَفِرُّ*; but Az says that the former is the right. (TA.) — Hence the saying, *افتر الله يده* *God made, or may God make, his arm, or hand, to fall off; like أطرها وأترها*. (O.) — And *أَفَرَّتْ رَأْسَهُ* *I split, or clave, his head, with a sword; like أَفَرَّتْهُ*. (Yz, T, O, K.) = *أَفَرَّتْ*, 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. *فَرَّ*, i. q. ضَحَكَ [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.)

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

8. *فَرَّ* *He laughed in a beautiful manner*, (M, K,) beyond what is termed *إِتْكَالٌ* [inf. n. of *اَتَكَلَّ*, q. v.]. (M.) One says, *افتر ضاحكًا* *He showed his teeth laughing*; (S;) as also *افتر عن تفره*. (T.) It is said of the Prophet *حَبَّ الْغَيَامِ*, 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,) *افتر البرق*