

such a one: (M:) or properly, *became in the* فَضًا of such a one. (Mgh.) And in like manner, أَفْضَى إِلَيْهِ الْأَمْرُ [The thing, or event, came to, or reached, him]. (M.) And أَفْضَيْتُ إِلَى الشَّيْءِ I came to, or reached, the thing. (Mgh.) Accord. to IAqr, (TA,) properly signifies الْإِنْتِبَاهُ [i. e. The coming at last, or ultimately, or the reaching, to a person or thing]. (IAqr, T, Mgh, TA.) Hence the saying [in the Kur iv. 25], وَقَدْ أَفْضَى بَعْضُهُمْ إِلَى بَعْضٍ i. e. When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of إِلَى because having the meaning [of اتَّصَلَ] or of وَصَلَ: (M:) or this means, *when one of you hath become alone with the other*, agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, أَفْضَى إِلَى أَمْرَاتِهِ [He went in to his wife: or] he became in contact with his wife, skin to skin: (S, Mgh:) or it signifies, (M, K,) or signifies also, (S, Mgh,) † he compressed his wife: (S, M, Mgh, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.) — أَفْضَى بِهِمْ He reached with them, or brought them to, a wide, or spacious, place. (TA.) And أَفْضَى بِهِ الطَّرِيقَ إِلَى [The road brought him to a rugged tract of land]. (K\* and TA in art. وَعَر.) — أَفْضَى يَدَهُ إِلَى الْأَرْضِ He touched the ground with the palm of his hand (IF, S, Mgh, K) in his prostration [in prayer]. (S, K.) And أَفْضَيْتُ إِلَيْهِ إِنْجِلِي I put my hand to it without anything intervening; i. q. مَسَّنَهُ (Mgh in art. مَس.) — أَفْضَيْتُ إِلَى فُلَانٍ بَيْرِي [I communicated, or made known, to such a one my secret]: (S:) or أَفْضَيْتُ إِلَيْهِ الْبَيْرَ I acquainted him with the secret. (Mgh, TA.) — أَفْضَى also signifies † He became poor: so says IAqr: as though he came to the ground. (TA.) — لَا يَفْضَى اللَّهُ فَاقَ, occurring in a trad., is a phrase expressive of a prayer, meaning *May God not make thy mouth wide and empty*. (TA.) — Hence the saying of IAqr, الْإِنْفَاضُ أَنْ تَنْقُطَ الثَّنَائِيَا مِنْ تَحْتِ وَمِنْ فَوْقِ [app. meaning that الْإِنْفَاضُ is the inf. n. of أَفْضَى signifying *His central incisors, below and above, fell out; or he was caused to lose them*]: and hence [the epithet] الْبُفْضَاءُ [and therefore hence also what here follows]. (TA.) — أَفْضَى الْمَرْأَةُ He made the woman's مَسْلَكَانِ (i. e. her vagina and rectum, Mgh) to become one, (S, M, Mgh, Mgh, K, TA,) in devirginating her, (Mgh,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so أَفْضَاهَا: (M, in which it is mentioned in art. فُضَى:) the epithet applied to her is مُفْضَاةٌ, (M, Mgh, Mgh, K,) which is syn. with شَرِبَرٌ. (S.)

5. فَضَّى for تَفَضَّضَتْ see in art. فَض (conj. 5). — [in a passage of the Fākiheth el-Khulafā accord. to several copies thereof is an obvious mistake for التَفَضَّى, with the unpointed

ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

فَضًا (S, M, K,) also written فُضَى (TA,) A thing (S, K) mixed. (S, M, K.) You say طَعَامٌ مُخْتَلَفٌ Mixed food: (S:) and تَمْرٌ مُخْتَلَفٌ dates mixed, (AA, S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kālee; (TA;) or scattered, or strewn, and mixed: (M:) and تَمْرَانِ فَضِيَانِ [two sorts of dates mixed]: and ثَمَرٌ أَفْضَا [several sorts of dates mixed]. (AA, TA.) And مَتَاعُهُمْ فُوضَى Their goods are mixed together: (M:) or are shared in common. (TA.) And أَمْرُهُمْ فَضًا بَيْنَهُمْ [Their case is mixed, or promiscuous, &c., like] أَمْرُهُمْ فُوضَى بَيْنَهُمْ (q. v. in art. فُوض); or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And أَفْضَى إِلَى أَمْرِهِ i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And أَفْضَى ثَوْبَهُ فَضًا [He threw down his garment in a disorderly, or careless, manner;] he did not commit his garment to any one's care. (M, TA.) — [Also One; a single thing or person: and alone; by itself or himself; not having any other with it or him; apart from others: thus it has two contr. meanings.] You say سَهْرٌ فَضًا One, or a single, arrow: (K:) or an arrow that is alone, by itself, not having any other with it, in the quiver. (AA, TA.) And بَقِيتُ فَضًا I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA:) or apart from my brethren and my family. (Akh, TA.) — Also, i. e. فَضًا, (M, K,) or correctly with ي [i. e. فُضَى], as written by El-Kālee, (TA,) The stones (حَبِّ) of raisins; (M;) i. q. فَضًا [or فُضَى]. (K.) — See also what next follows.

فُضَاةٌ Water collecting and stagnating: pl. فَضَاةٌ, with medd, accord. to Kr; and also فُضَى and فُضَى, with fet-h and with kesr, the former of these like حَلَقٌ as pl. [or rather a quasi-pl. n.] of حَلَقَةٌ, and the latter like بَدْرٌ as a pl. of بَدْرَةٌ; occurring in different relations of a verse of Adeh Ibn-Er-Rikāq. (M in art. فُضَى, and TA.)

فُضَاةٌ is an inf. n.: (M, K, TA:) and is expl. by Abou-Alee El-Kālee as signifying *Width, or spaciousness*. (TA.) — [It is also used as an epithet:] see فَاضٍ. — And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies *A court, an open area, or a yard, of a house; syn. سَاحَةٌ: (S, K:) and a wide, or spacious, tract of land: (Ish, S, M, K:) or a plain and wide expanse of land: (Sh, TA:) the pl. is أَفْضِيَّةٌ. (Ish, TA.)*

فُضَاةٌ Water running upon the ground: (K:) or, accord. to Abou-Alee El-Kālee it is [in measure, but not exactly in meaning,] like حَسَاةٌ [a pl. of حَسَى], signifying *water running upon the surface of the earth; [or rather waters &c.; for he adds,] and its sing. is فُضِيَّةٌ: in the M, [in art. فُضَى,] it is said to be a pl. of فُضِيَّةٌ, [q. v.,] on the authority of Kr. (TA.)*

فُضِيَّةٌ: see the next preceding paragraph.

فَاضٍ (Mgh, TA) and مُفْضٍ (M, TA) Wide, or spacious, (M, Mgh, TA,) as also فَضَاءٌ (Az, Er-Rāghib, Mgh, Mgh, TA,) open and plain, and vacant. (TA.) — [The first of these words, in the present day, pronounced فَاضِي, is commonly used in the sense of فَارِغٌ as meaning *Unoccupied, unemployed, or at leisure*.]

مُفْضٍ i. q. مَتَّعٌ [A place of width or spaciousness, &c.]. (TA.)

مُفْضٍ: see فَاضٍ. [And see also its verb, 4.]

مُفْضَاةٌ: see 4, last sentence.

### فَطَا

1. فَطَا is like حَطَا in its [various] meanings. (K.) Like the latter it signifies *He struck him on the back*. (AZ, S, O.) — And *He broke it, or crushed it*. (S, O, K.) — And فَطَاها, (S, O, TA,) aor. -, inf. n. فُطَا, (TA,) *He compressed her*; (S, O, TA;) namely, a woman. (TA.) — And فَطَا بِهِ الْأَرْضَ *He threw him down, or prostrated him, on the ground*. (S, O.) — And فَطَا بَسَلْجَهُ *He cast forth his excrement, or ordure; sometimes occurring with ث; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O.)* — And فَطَاتِ الْغَنَمَ بِأَوْلَادِهَا *The sheep, or goats, brought forth their young ones*. (S, O.) And فَطَا لَعَنَ اللَّهُ أُمًّا فَطَاتَ بِهِ شَطَاتٌ *May God curse a mother who cast him forth [from her womb]: like شَطَاتٌ*. (TA in art. شَطَا.) — And فَطَا بِهَا *He broke wind [app. with a sound; like حَطَا بِهَا]*. (S, O.) — فَطَا الْقَوْمَ *He did to the people, or party, what they did not like*. (O, K.) — And فَطَا ظَهْرَ بَعِيرِهِ *He loaded his camel with a heavy burden, so that his back became hollow, or depressed*. (K.) — فُطَا, aor. -, (K,) inf. n. فُطَا, (TA,) [app., i. q. فُطِسَ, i. e. *He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see فُطَا below.* — And] *He had a hollow back, and a protuberant breast, or chest*. (K.) — And فُطِي الْجَبَرُ *The camel was, by nature, low, or depressed, in his back*. (S, O.)

4. افْطَا *He copulated much, or often*. (IAqr, O, K.) — And *He became ample in his state, or circumstances*. (IAqr, O, K.) — And *His nature, or disposition, became evil, after having been good*. (IAqr, O, K.) — افْطَاهُ *He fed him; gave him to eat; or gave him food*. (O, K.)

6. تَفَاطَا (K, TA,) said of a man, (TA,) is syn. with تَفَاعَسَ [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than تَفَاعَسَ*. (K, TA.) تَفَاطَا عَنْهُ means *He held back, or receded, from him, or it*. (K, TA.) And تَفَاطَا عَنْهُمْ *He was defeated, and retreated from them*, (O, K,) after he had charged, or made an assault or attack, upon them. (O.)