

asunder: (Lth, TA:) or, ready to cleave open, (S, K,) when it has come up: (S:) or, when it has shoots. (L.) — And **الْفَرْخُ** signifies † The fore part of the brain; (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called **العَصْفُورُ**; (TA;) or the **عَصْفُور** is beneath the **فَرْخُ**: (TA in art. **عَصْفُور**;) the pl. is **فِرَاخُ**: and **الْفَرْخُ** signifies [also, particularly,] the fore part of the brain of the horse. (TA in the present art.) In the saying of El-Farezdaq,

- وَيَوْمَ جَعَلْنَا الْبَيْضَ فِيهِ لِعَامِرٍ •
• مُصَمِّمَةً تَفْأَى فِرَاخَ الْجَمَاجِمِ •

he means [And a day in which we made the swords, penetrating into that which they smote, cleave] the brains [lit. brain (**الدِّمَاغُ**) of the tribe of Amir]. (S, TA.)

فَرْخُ, like **كَتِفُ**, † A man whose grounds of pretension to respect, or honour, are suspected. (TA.)

فَرْخَةٌ fem. of **فَرْخُ** [q. v.]. (S, A.) — Also † A broad **سِنَانُ** [or spear-head]. (K.) — **فَرْخَةٌ** **دُرَّاحُ**: see **الدَّيْلِمِ**.

فَلَانُ a dim. [of **فَرْخُ**]: hence the saying, **فَلَانُ فَرْخُ** [Such a one is the honoured and cherished of Kureysh]: **فَرْخُ** being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) **فَلَانُ فَرْخُ قَوْمِهِ** and **فَلَانُ فَرْخُ قَوْمِهِ** [Such a one is the honoured [and cherished] of his people; like a little young bird in the house of a people who rear it and treat it with kindness. (A.)

فَرْخِيَّةٌ [or, probably, **فَرْخِيَّةٌ**, agreeably with analogy,] an epithet applied to **نِصَالُ** [meaning "arrow-heads," &c., but app. a mistranscription for **نِبال** i. e. "arrows"], which were so called in relation to **الْفَرْخُ**, a certain blacksmith in the Time of Ignorance: (TA:) or **الْفَرْخُ** was a man who used, in the Time of Ignorance, to pare, or shape, arrows: (S:) mentioned by a poet in the saying,

- وَمَقْدُودَيْنِ مِنْ بَرِي الْفَرْخِ •

[And two feathered arrows of the paring, or shaping, of El-Fureykh]. (S, TA.) [Freytag mentions **فَرْخِي**, as applied to an arrow, meaning "ad virum **فَرْخِ** appellatum referendus:" but he names no authority: and it has been shown above that the name of the man is without teshdeed; and so, therefore, is its rel. n.]

فَرْوُخُ Ears of wheat of which the final condition has become apparent, and of which the grain has become organized and compact: occurring in a trad., in which the selling of such for measured wheat is forbidden. (IAth, TA.)

مَفَارِخُ: see **مَفَارِخُ**.

مُفْرِخُ A hen-bird having [or producing by

hatching] a young one [or young ones (see 2)]; (L, K;) as also **مُفْرِخُ**. (L.)

مُفْرِخُ: see **مَفَارِخُ**.

مُفْرِخُ: see **مَفَارِخُ**.

مَفَارِخُ, a pl. of which the sing. is not mentioned, (TA,) Places where birds have [or produce by hatching] young ones. (K.) [Such a place may be called, accord. to analogy, **مُفْرِخُ** (which may be the sing. of **مَفَارِخُ**) and **مُفْرِخُ**.]

فرد

1. **فَرَدَ**, aor. **فَرَدَ**, [inf. n. **فَرُودُ**], He, or it, was, or became, single; sole; or one, and no more. (Msb.) — See also 7, (with which two other forms of the unaugmented verb, namely, **فَرَدَ** and **فَرَدَ**, are also mentioned,) in four places.

2. **فَرَدَ**, inf. n. **تَفَرَّدَ**, He applied himself to the study of practical religion, or the law, and withdrew from [the rest of] mankind, and attended only to the observance of the commands and prohibitions [of religion]. (IAth, T, L, K.) [See also the part. n., below.]

4. **أَفَرَدَتْ** as intrans.: see 7. — **أَفَرَدَتْ** She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to **أَتَأَمَّتْ**: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — **أَفَرَدَهُ** He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, * L, Msb.) — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, **أَفَرَدَهُ مِنْهُ** [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mgh in art. **وَتَر**.) [See an ex. in a verse cited voce **عَادِبُ**.] — [Hence,] **أَفَرَدَ فُلَانًا بَشِيْءَ** He made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A in art. **فَرَز**.) — And **أَفَرَدَ الْحَجَّ عَنِ الْعُمْرَةِ** He performed the rites and ceremonies of the pilgrimage separately from those of the **عُمْرَةُ** [q. v.]. (Msb.) — And **أَفَرَدَ إِلَيْهِ رَسُولًا** (S, K) He sent [away] a messenger to him. (K.)

5: see the next paragraph, in two places.

7. **فَرَدَ** and **أَفَرَدَ** signify the same: (S:) the latter, aor. **فَرَدَ**, [inf. n. **فَرُودُ**], is expl. by Lth as signifying He was, or became, alone, by himself, apart from others, or solitary: (T, L:) and thus **أَفَرَدَ بِنَفْسِهِ** signifies. (Msb.) And **أَفَرَدَ عَنْهُ** He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And **أَفَرَدَ بِلَانٍ** and **أَفَرَدَ** are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And **أَفَرَدَ** and **أَفَرَدَ** (AZ, T, M, L, K,) and **بِكُنْدَا** (S,) and **بِرَأْيِهِ** (L;) and **فَرَدَ** (AZ, T, M, L, K,) aor. **فَرَدَ**, (AZ, T, M, L,) inf. n. **فَرُودُ**; (AZ, L;) and **فَرَدَ**, and **فَرَدَ** (M, L, K,) mentioned by Lh; (M, L;)

and **أَفَرَدَ** (L, K,) and **تَفَرَّدَ**, and **أَفَرَدَ** (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. He was, or became, alone; independent of others; without any to share, or participate, with him; in the affair, and in such a thing, and in his opinion: (the lexicons passim: [see **أَسْتَبَدَّ**]) and [in like manner] **أَفَرَدَ بِالْمَالِ** [he was without any to share, or participate, with him in the property]. (Msb.) — **أَفَرَدَ سَالِفَتِي** occurring in a trad., means † I will assuredly fight with them until I die; lit., until the side of my neck shall become separate from my body; because its separation can be only by death. (L.)

10. **أَفَرَدَ** as intrans.: see 7. — **أَفَرَدَ**: see 7. — Also He found him alone, having no second person with him. (A.) [Hence, one says, **أَسْتَفَرَّدَ** **لَهُمْ فَلَمَّا أَسْتَفَرَّدَ مِنْهُمْ رَجُلًا كَرَّ عَلَيْهِ فَجَدَلَهُ** [He fled, or wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground]. (A, L.) And **أَفَرَدَ الدَّرَّةَ** He (the diver) found the pearl alone, having no other with it. (A.) — And He took it alone; by itself; without any other, or any like it. (T, L.) He took it forth from among the things that were with it. (M, K.)

فَرْدٌ Single; sole; only; one, and no more; syn. **وَاحِدٌ**: (S, A, L, Msb;) i. e. **وَاحِدٌ**: (Msb:) [and, used as a subst., a single, or an individual, person or thing:] fem. **فَرْدَةٌ** and **فَرْدِيٌّ** [which latter is anomalous, as though fem. of **فَرْدَانٌ**: (Msb:) pl. **أَفْرَادٌ** and **فَرَادِيٌّ** which latter is anomalous, as though pl. of **فَرْدَانٌ** (S, L, Msb) and of **فَرْدِيٌّ**, like as **سَكَارَى** is pl. of **سَكَارَانٌ** and of **سَكَارِيٌّ**. (Msb. See also **فَرَادٌ**, below.) You say, **عَدَدْتُ الدَّرَاهِمَ** I counted the dirhems one by one. (T, A.) — And **Such as has no equal, or like**: (Lth, M, L, K:) pl. **أَفْرَادٌ** (M, K) and **فَرَادِيٌّ** [respecting which latter see above]. (K.) **الْفَرْدُ** as an epithet applied to God means The Single; the Sole; the One; (T;) He who has no equal, or like; the Unequalled: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says **فَرْدٌ**, **فَرْدٌ** (K,) and **فَرْدٌ** (T, L, K,) and **فَرْدٌ** (L, K,) and **فَرْدٌ** (K,) and **فَرْدٌ** (T, K,) and **فَرْدٌ** and **فَرْدٌ** (K, but the third and fifth not in the text of the K as given in the TA,) A sword having diversified navy marks, streaks, or grain; (K, [in the TA **وَفَرْدٌ**, as though one said also **سَيِّفٌ فَرْدٌ**, which is evidently a mistake,]) unequalled (T, L, K) in excellence. (T, L.) — And The half [meaning one] of a pair or couple. (M, L, K.) — And **Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate; syn. **مُتَّحِدٌ** (M, L, K,) or **وَحْدَهُ** (Lth, L;) unmixed with others; [in which sense it is] a word of more common application than**