

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 الْعَصْفُورُ; (TA;) or the عصفور is beneath the فَرْخُ: (TA in art. عصفور:) the pl. is فَرَائِحُ: 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 •
• مُصَيِّمَةً تَقَايَ فِرَاخَ الْجَمَاجِرِ •

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.)

فَرْخٌ, like كَتِفٌ, † A man whose grounds of pretension to respect, or honour, are suspected. (TA.)

فَرْخَةٌ fem. of فَرْخٌ [q. v.]. (S, A.) — Also † A broad سِنَان [or spear-head]. (K.) — فَرْخَةٌ الدَّبَلِ: see ذَرَاخٌ.

فُلَانٌ a dim. [of فَرْخٌ]: hence the saying, فُلَانٌ فَرْخٌ † [Such a one is the honoured and cherished of Kureysh]: فَرْخٌ being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and فُلَانٌ فَرْخٌ 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 نِصَالٌ [meaning “arrow-heads,” &c., but app. a mistranscription for نِهَالٌ i. e. “arrows”], which were so called in relation to الْفَرْخِ, a certain blacksmith in the Time of Ignorance: (TA:) or الْفَرْخِ 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 فَرْخِيٌّ, 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.]

فَرْخٌ 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.)

مَفَارِخٌ: see مَفَارِخٌ.

مَفْرِخٌ A hen-bird having [or producing by

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

مَفْرِخٌ: see مَفَارِخٌ.

مَفْرِخٌ: see مَفْرِخٌ.

مَفَارِخٌ, 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, مَفْرِخٌ (which may be the sing. of مَفَارِخٌ) and مَفْرِخٌ.]

فرد

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

2. فَرَدٌ, inf. n. تَفَرَّدٌ, 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]. (IAḡr, T, L, K.) [See also the part. n., below.]

4. اَفْرَدٌ as intrans.: see 7. — اَفْرَدَتْ She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to اَتَامَتْ: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — اَفْرَدَهُ He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, L, Mḡb.) — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, اَفْرَدَهُ مِنْهُ [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mḡb in art. وتر.) [See an ex. in a verse cited voce عَادِبٌ. — [Hence,] اَفْرَدَ فُلَانًا بَشِيًّا 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. فرز.) — And اَفْرَدَ الْحَجَّ عَنِ الْعُمَرَةِ He performed the rites and ceremonies of the pilgrimage separately from those of the عُمَرَةُ [q. v.]. (Mḡb.) — And اَفْرَدَ اِلَيْهِ رَسُوْلًا (S, K) He sent [away] a messenger to him. (K.)

5: see the next paragraph, in two places.

7. اِنْفَرَدٌ and فَرَدٌ signify the same: (S:) the latter, aor. ُ, [inf. n. فَرُودٌ,] is expl. by Lth as signifying He was, or became, alone, by himself, apart from others, or solitary: (T, L:) and thus اِنْفَرَدَ بِنَفْسِهِ signifies. (Mḡb.) And اِنْفَرَدَ عَنْهُ He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And اِنْفَرَدَ بِفُلَانٍ and فَرَدَهُ are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And اِنْفَرَدَ بِالْأَمْرِ (AZ, T, M, L, K,) and بِكُنْدًا (S,) and بِرَأْيِهِ (L;) and فَرَدَهُ (AZ, T, M, L, K,) aor. ُ, (AZ, T, M, L,) inf. n. فَرُودٌ; (AZ, L;) and فَرَدٌ, and فَرَدٌ, (M, L, K,) mentioned by Lh; (M, L;)

and اَفْرَدَهُ (L, K,) and تَفَرَّدَ, and اِسْتَفَرَّدَ; (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 اِسْتَبَدَّ:]) and [in like manner] تَفَرَّدَ بِالْمَالِ [he was without any to share, or participate, with him in the property]. (Mḡb.) — لَا قَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَائِلَتِي 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. اِسْتَفَرَّدَ as intrans.: see 7. — اِسْتَفَرَّدَهُ: see 7. — Also He found him alone, having no second person with him. (A.) [Hence, one says,] اِسْتَفَرَّدَ لَهْمٌ فَلَمَّا اَسْتَفَرَّدَ 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 اِسْتَفَرَّدَ 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. وَتَرٌ (S, A, L, Mḡb;) i. e. وَاحِدٌ: (Mḡb:) [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]: (Mḡb:) pl. أَفْرَادٌ and فَرَادِيٌّ which latter is anomalous, as though pl. of فَرْدَانٌ (S, L, Mḡb) and of فَرْدِيٌّ, like as سَكَارِيٌّ is pl. of سَكَارٌ and of سَكَرِيٌّ. (Mḡb. See also فَرَادٌ, below.) You say, عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا 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 Unequaled: (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 سَيْفٌ (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 wavy marks, streaks, or grain; (ذُو فَرْدٍ) [in the TA وَفَرْدٌ, as though one said also سَيْفٌ 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