

pendent of others; without any to share, or participate, with him; in it: (K, TA:) you say, *استغذت علي بالأمر* 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 ذَفَذَف: but] accord. to IAqr, ذَفَذَف has this latter meaning, and فَذَذَ signifies as expl. above on his authority. (T in art. ذف.)

*فَذُ* Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. *فَرْدٌ*; (S, M, Mgh, O, L, K;) and *وَاحِدٌ*: (L, Mṣb:) pl. [of mult.] *فُذُودٌ* (M, L, Mṣb, K) and [of pauc.] *أَفْذَادٌ*. (M, L, K.) One says, *ذَهَبَا فُذَيْنِ*, They two went away singly. (S, O, L.) And *جَاءَ الْقَوْمُ جَاءً أَفْذَادًا*: see *فُذَادِي*. — And *تَمَرٌ فُذٌّ* 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 *فُثٌّ*. (T in art. فث.) — And *الْفَذُّ* is [a name of] *The first of the arrows used in the game called المَيْسِرُ*: (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: (Lḥ, M, O, L:) the arrows are ten: the 2nd is called *التَّوَامُ*; the 3rd, *الرَّقِيبُ*; the 4th, *الْحَلْسُ*; the 5th, *النَّافِيسُ*; the 6th, *الْمُسْبِلُ*; the 7th, *الْمَعْلَى*; and there are three for which there is no share, namely, *الْوَعْدُ* and *الْمَنْبِخُ* and *السَّفِيحُ*. (S, O, L.) [See *الرَّقِيبُ*.] — *كَلِمَةٌ فُذَّةٌ*: see *فَادَةٌ*.

*فُذَادًا*: see the next paragraph, in two places.

*جَاءَ الْقَوْمُ فُذَادِي* (O,) or *فُذَادًا* (Mṣb,) and *فُذَادًا*, and *أَفْذَادًا*, *The people, or party, came one by one; singly.* (O, Mṣb.) And *أَكَلْنَا فُذَادِي*, (K, TA,) and *فُذَادِي*, (CK,) and *فُذَادًا*, and *فُذَادًا*, *We ate separately.* (K.)

*فُذَادًا*: see the next preceding paragraph, in two places.

*فُذَّةٌ*, and *فَادَةٌ*, i. q. *شَاذَةٌ* [i. e. A word, phrase, proposition, or sentence, extraordinary, or exceptional, in respect of rule, or of usage]. (M, L.) And *فَادَةٌ آيَةٌ* 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.)

*مُفَذٌّ* A ewe or she-goat bringing forth one only,

(El-Aḥmar, T, S, M, O, L, Mṣb, K,) at a breeding: (Mṣb:) [like *مُفَرِّدٌ* and *مُوحِدٌ*:] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Mṣb.)

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

فر

1. *فَرٌّ*, aor. -, inf. n. *فِرَارٌ* (T, S, M, K, &c.) and *فَرٌّ* (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 الْمَفَرِّ* [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 الْمَفَرِّ*, another reading, *where is the place of fleeing &c.?* (I'Ab, Zj, S, M, TA,) as also *الْمَفَرِّ*, (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — *فَرٌّ* — *فَرٌّ* aor. as above, inf. n. *فَرٌّ*, *He wheeled about widely from his enemy, to turn again.* (Mṣb.) — And *فَرٌّ إِلَى الشَّيْءِ* *He went, or betook himself, to the thing.* (Mṣb.) — And [hence] *طَرَّتْ يَدُهُ* *His arm, or hand, fell off*; like *طَرَّتْ يَدُهُ* and *تَرَّتْ*. (O.) — *فَرٌّ الْفَرَسِ*, (S, O,) or *الدَّابَّةِ*, (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. *فَرٌّ* (S, M, O, K) and *فِرَارٌ* 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 فِرَارُهُ

(S, M, Meyd, K,\*) and *فِرَارُهُ*, (M, Meyd, K,) and *فِرَارُهُ*, (S, K,) sometimes thus pronounced with fet-ḥ, (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 *عَيْنٌ* [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 (فَرٌّ) his teeth: (S, O, K;) and [with the same meaning] one says, *فَرٌّ الْجَوَادِ عَيْنَهُ*: (A, TA:) and [in like manner] *الْحَبِيبُ عَيْنَهُ فِرَارُهُ* [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his *عَيْنٌ* when thou seest him. (TA.) And one says also, *فَرَّتْ فَمْرُ 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-Hajjáj, *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 عَنِ 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 الْأَمْرُ* † *The thing returned to its first state; it recommenced.* (M, O, K.) And *فَرَّ الْأَمْرُ جَذَعًا* † *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 *جَذَعٌ*, q. v.] — *فَرٌّ*, aor. *يَفَرُّ* or *يَفَرُّ*, (accord. to different copies of the T,) *He became intelligent after being weak [in mind].* (IAqr, T, TA.)

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

4. *اَفَرَّهُ* *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 *اَفَرَّ بِهِ*. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, *مَا يُفَرِّكَ عَنِ الْإِسْلَامِ إِلَّا أَنْ 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 *يَفَرُّكَ*; but Az says that the former is the right. (TA.) — Hence the saying, *اَفَرَّ اللَّهُ يَدَهُ* *God made, or may God make, his arm, or hand, to fall off*; like *أَطْرَمَا* and *أُتْرَمَا*. (O.) — And *أَفَرَّتْ رَأْسَهُ* *I split, or clave, his head, with a sword*; like *أَفَرَّتْهُ*. (Yz, T, O, K.) — *أَفَرَّتْهُ*, 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. *تَفَرَّرَ بِي* i. q. *ضَحِكَ* [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.)

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

8. *اَفْتَرَّ* *He laughed in a beautiful manner*, (M, K,) *beyond what is termed اِنْتِكَلَالٌ* [inf. n. of *اِنْتَكَلَ*, q. v.]. (M.) One says, *اَفْتَرَّ ضَاحِكًا* *He showed his teeth laughing*; (S;) as also *تَفَرَّرَ عَنْ*. (T.) It is said of the Prophet, *مِثْلَ حَبِّ الْغَمَامِ*, 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,) *اَفْتَرَّ الْبُرْقُ*