

— And [hence, app.,] *فَطَرَ أَصَابِعَهُ* *He pressed, or squeezed, his fingers.* (TA.) And *He struck his (another's) fingers so that they burst forth with blood (انْفَطَرَتْ دَمًا)*. (TA.) — See also 2: — and 4, first sentence.

2. *فَطَرَهُ*: see 1, first sentence. — Also, (inf. n. *تَفَطَّرَ*, §,) *He made him to break his fast; or to eat and drink; (§, * Mgh, * K;)* as also *افطره*, and *فَطَرَهُ*: (K:) *he gave him breakfast: he, or it, (namely, the action termed اِسْتِنَاءًا, and a clyster, [&c.], Mgh,) broke, or vitiated, his fast.* (Mgh.) And you say also *كَلَامٌ يَفْطِرُ الصَّوْمَ*, *هذا كَلَامٌ يَفْطِرُ الصَّوْمَ*, [and, more commonly, *يَفْطِرُهُ*,] *This is speech which breaks, or vitiates, the fast.* (TA.) — *فَطَر*: see 1.

4. *افطر* *He broke his fast; (§, * Mgh; *) he breakfasted; he ate and drank after fasting; (Mgh, * K;)* as also *فَطَرَ*, (K,) aor. 2, (TA,) inf. n. *فُطُورٌ*: (Mgh, TA:) *his fast became vitiated.* (Mgh.) *افطر* as quasi-pass. of *فَطَرْتَهُ* is extr., (Sb,) like *أَبْشَرَ* as quasi-pass. of *بَشَّرْتَهُ*. (Sb, Mgh.) You say *افطر على تمر* [He breakfasted upon dates, or dried dates;] *he made dates, or dried dates, his breakfast, after sunset [in Ramadán].* (Mgh.) In the saying *صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ* [Fast ye after the sight of it, namely, the new moon commencing Ramadán, and break ye your fast after the sight of it, namely, the new moon commencing Showwál], the *ل* is in the sense of *بَعْدَ*, i. e., *بَعْدَ رُؤُوسِهِ*. (Mgh.) — *It was time for him to break his fast: (K:) he entered upon the time of breaking his fast; (Mgh, Mgh, K;)* like *أَصْبَحَ* and *أَمْسَى* as meaning “he entered upon the time of morning” and “upon the time of evening:” (Mgh, * Mgh:) or *he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., افطر الحاجر والمهجور* *The cupper and the cupped place themselves in the predicament of those who break their fast: or it is time for the cupper and the cupped to break their fast: or it is used after the manner of a harsh expression, and an imprecation against them.* (IAth.) — *افطره*: see 2. — *افطر الجلد*: see 1.

5: see the next paragraph, in six places.

7. *انفطر*, and *تفطر*, (§, M, K,) and *فطر*, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the § by its being expl. by *تَشَقَّقَ*,] *It became cleft, split, slit, rent, or cracked.* (§, M, K.) *إذا السماء انْفَطَرَتْ* [in the Kur lxxxii. 1] means *When the heaven shall become cleft.* (Bd, TA.) And *تَكَادُ السَّمَاوَاتُ يَفْطُرْنَ مِنْهُ* [in the Kur xix. 92] *The heavens are near to becoming repeatedly rent in consequence thereof.* (Bd.) And *تَفَطَّرَتْ قَدَمَاهُ* *His feet became cracked: [or much cracked.]* (TA, from a trad.) And *تَفَطَّرَتْ الأَرْضُ بِالنَّبَاتِ* *The earth became cracked [in many*

places by the plants coming forth]. (TA.) And *تَفَطَّرَ الشَّجَرُ بِوَرَقِي* [The trees broke forth with leaves; as also *انفطر*, often occurring in this sense; see Har p. 58; and see *فَطَر*. (§ and K, voce *رَاح*; &c.) And *تَفَطَّرَتْ قَدَمَاهُ دَمًا* [and *انفطرت* (see 1, last sentence but one,)] *His feet [burst forth or] flowed with blood.* (TA.) — And *انفطر الصُّبْحُ* † *The dawn broke.* (TA in art. *اصدم*.)

8: see 1. And see also 8 in art. *شروع*.

فَطَرٌ [as an inf. n.: see 1: — as a subst.,] *A cleft, split, slit, rent, or crack: (K:) or, accord. to some, a first cleft &c.: (MF:) pl. فُطُورٌ. (K:) occurring in the saying هَلْ تَرَى مِنْ فُطُورٍ [Dost thou see any clefts?], in the Kur [lxvii. 3]. (TA.) — 'Omar, being asked respecting [the discharge termed] المذَى, answered, It is الفطر: (O, K:) thus as related by A'Obeid: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed الفطر: (O, K:) or, as some say, it is from *تَفَطَّرَتْ قَدَمَاهُ دَمًا* [expl. above]: (TA:) or he likened its coming forth from the orifice of the ذَكَر to the coming forth of the نَاب of the camel: or, as it is related by En-Naḍr, he said *الفطر*, with *ḍamm*; meaning *the milk that appears upon the orifice of the teat of the udder.* (O, K.)*

فَطَرٌ *Such as has broken forth [with buds or leaves] (مَا تَفَطَّرَ), of plants.* (TA.) See also *فَطَرٌ*. — And, (§, K,) as also *فَطَرٌ*, (K,) the latter used in poetry, (TA,) [The toadstool;] *a species of كَهْمَاءَ [or fungus], (§, K,) white and large, (§) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. فُطْرَةٌ. (§) [Also applied in the present day to The common mushroom; *agariens campestris.* And *Any fungus.*] — [Also, the former, *Immaturity, or want of leaven, in dough:*] see the explanation of *فَطَرْت* *البراة العجین*. — And *فَطَرٌ* and *فَطْرٌ* signify also *Somewhat of that which remains of milk [in the udder], which is then milked: (L, K:) or a small quantity of milk when it is milked: (TA:) or milk at the time when it is milked.* (AA, TA.) See also *فَطَرٌ*, last sentence.*

فَطَرٌ *Grapes when the heads thereof appear; (K, TA;) [so called] because the [fruit-] stalks [then] break forth (تَفَطَّرَ); (TA;) as also فَطْرٌ. (K, TA.) — Also a subst. from أَفَطَرُ; (§;) [as such] it signifies *The breaking of a fast; contr. of صَوْمٌ. (TA.) [Hence, عيد الفطر, The festival of the breaking of the fast, immediately after Ramadán; sometimes called الفطر alone.] الفطرة* means *صَدَقَةُ الفطر [The alms of the breaking of the fast], (O, K, TA,) which is a صَاع [q. v.] of wheat: the prefixed noun (صدقة) is rejected, and ة is affixed to its complement (الفطر) to indicate that such has been done: but it is a**

word used by the lawyers; not of the classical language. (TA.) — See also *مُفَطَّرٌ*.

فَطَرٌ: see *فَطَرٌ*, in two places.

فِطْرَةٌ *Creation: (Mgh:) the causing a thing to exist, producing it, or bringing it into existence, newly, for the first time; originating it.* (TA.) — *The natural constitution with which a child is created in his mother's womb; (AHeyth, K;) i. q. خَلْقَةٌ. (§, Mgh.) It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of Moḥammad, كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الفطرة* *Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb, either prosperous or unprosperous [in relation to the soul]; and if his parents are Jews, they make him a Jew, with respect to his worldly predicament; [i. e., with respect to inheritances &c.]; and if Christians, they make him a Christian, with respect to that predicament; and if Magians, they make him a Magian, with respect to that predicament; his predicament is the same as that of his parents until his tongue speaks for him; but if he die before his attaining to the age when virility begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother's womb. (AHeyth, TA.) [See another explanation of the word, as occurring in this trad., below.] — Nature; constitution; or natural, native, innate, or original, disposition, or temper or other quality or property; idiosyncrasy. (Th, TA.) — The faculty of knowing God, with which He has created mankind: (TA:) *the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth: this is a secondary application: and this is [said to be] the signification meant in the trad. mentioned above. (Mgh.) — Hence, The religion of el-Islám: (Mgh:) the profession whereby a man becomes a Muslim, which is the declaration that there is no deity but God, and that Moḥammad is his servant and his apostle, who brought the truth from Him, and this is (AHeyth, TA) religion. (AHeyth, K, TA.) This is shown by a trad., in which it is related that Moḥammad taught a man to repeat certain words when lying down to sleep, and said *فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الفطرة* [And then, if thou die that same night, thou diest in the profession of the true religion]. (AHeyth, TA.) Also by the saying, *قَصَّ الأظفار من الفطرة* *The paring of the nails is [a point] of the religion of el-Islám. (Mgh.) — Also i. q. سُنَّةٌ [app. meaning The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Moḥammad]. (TA.) — In the Kur xxx. 29, accord. to some, The covenant received, or accepted, from Adam and his posterity. (Bd.) — The pl. is فِطْرَاتٌ and فِطْرَاتٌ. (TA.) — See also فِطْرٌ.***

الإيمان الفطري [The faith to which one is disposed by the natural constitution with which he is created]. (Mgh.)