

Their case, or state of affairs, became bad. (K.) — And فَجْرٌ signifies also *He became dim, or dull, in his sight.* (O, K.) — And فَجَرَ مِنْ مَرَضِهِ *He became free from his disease.* (O, K.)

2. فَجْرُهُ: see 1, near the beginning. — Also *He attributed or imputed to him, or charged him with, or accused him of, فُجُورٌ* [i. e. vice, immorality, unrighteousness, &c. (see 1)]; like فَسَقَهُ: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, فَجَرْتِ بِنَفْسِكَ [Thou hast attributed to thyself, or accused thyself of, unrighteousness, transgression, or the like]. (TA.)

3. فاجر, inf. n. مُفَاجِرَةٌ and فِجَارٌ: see 1, in the middle of the paragraph. [And see also فِجَارٌ, below.]

4. افجره *He made it* (i. e. a spring, or source,) *to well forth.* (O, K.) [See also 1.] — And [hence, app.,] † *He made* [his gift] *large; syn. أَجْزَلَ.* (Ibn-'Abbád, O.) = افجر as intrans.: see 1, in four places. — Also افجره *He found him to be a person such as is termed فاجر.* (O, K.) = And افجر is like اصبح (S, O;) signifying *He entered upon the time of daybreak, or dawn:* (K, TA;) and *he was near to entering upon that time.* (TA.) One says, إِذَا أَهَلْتُ إِذَا أَفْجَرْتُ [I used to alight when I entered upon the last sixth of the night, and depart when I entered upon the time of daybreak]. (S, TA.) And أُعْرِسُ إِذَا أَفْجَرْتُ وَأَرْحَلُ إِذَا أُسْفَرْتُ, i. e., *I alight to sleep when I am near to entering upon the time of daybreak, and I depart when [I enter upon the time in which] the dawn shines.* (TA, from a trad.) = Also *He brought much property;* (O, K;) this being termed فَجْرٌ. (O.)

5: see the next paragraph, in four places.

7. انفجر (S, O, Msh, K) and انفجر (S, O, K,) but the latter is with teshdeed [as quasi-pass. of 2,] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O,*) *It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent;* (S, O, Msh;) *it poured out, or forth, as though impelled or propelled;* syn. انبعت (TA;) *it flowed, ran, or streamed.* (Msh, K.) — [Hence,] انفجر عليهم العدو † *The enemy [poured upon them;] came upon them suddenly, in great number.* (L, A.) And انفجرت عليهم الدواهي † *Calamities [poured upon them;] came upon them from every quarter,* (K, TA,) abundantly and suddenly. (TA.) — [Hence also,] انفجر بالكفر, and انفجر به, † [He was profuse of generosity, or liberality]: (K:) and انفجر في الخير † [he was profuse in bounty, or beneficence]. (S, O, TA.) — And انفجر الصبح, and انفجر, [The dawn broke forth]: and انفجر عنه الليل [The night departed from before it; namely, the rising dawn]. (K.)

8. افتجر في الكلام *He forged speech, not having heard it from any one, nor learned it.* (O, K.)

فَجْرٌ [Daybreak; dawn;] the light of morning; (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the redness of the sun in the darkness of night; (K;) the فجر in the end of the night is like the شفق in the beginning thereof: (S, O:) it is twofold: the first is called الفجر الكاذب [the false dawn]; that which rises without extending laterally, (المستطيل, Mgh, Msh,) which appears black, presenting itself like an obstacle (معتزلاً) [on the horizon]: (Msh:) [see ذنب السرحان, in art. سرح:] the second is called الفجر الصادق [the true dawn]; which is the rising and spreading [dawn], (المستطير, Mgh, Msh,) which appears rising, and fills the horizon with its whiteness; and this is what is called عمود الصبح; rising after the former has disappeared; and by its rising the day commences, and everything by which fasting would be broken becomes unlawful to the faster. (Msh.) — Hence, The time of the فجر. (Mgh.) — And The prayer of that time: the prefixed noun being suppressed. (Mgh.) — الفجر and البحر [in a saying mentioned voce بحر, the former here written الفجر, and said to be محركة, but app. by mistake, for it is afterwards written الفجر,] are metonymically applied to † *The troubles of the present state of existence.* (TA.)

فَجْرٌ † *Donation;* (K;) generosity; (AO, S, K;) bounty, or munificence; (K;) or large, or ample, bounty or munificence; (AO, TA;) and goodness, or beneficence. (K.) — And Property. (Kr, K.) And Much property. (O.) And Abundance of property. (K, TA.) Abou-Mihjen Eth-Thakafee says,

* فَقَدْ أَجُودُ وَمَا مَالِي بِدِي فَجْرٍ *
[And verily, or often, I practise liberality, or bounty, while my property is not abundant]. (TA.)

فَجْرٌ: see فاجر, latter half.

فَجْرَةٌ is a proper name, [i. e. an attributive proper name,] imperfectly decl., like برة; [and signifies the same as الفجرة and فجار;] and فجار is altered from فجرة, (IJ, TA,) or from الفجرة, (Sb, TA,) and is a subst. in the sense of الفجور [i. e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1,)] (S,) or a name for الفجرة [which signifies the same], (O,) like قطام, (S, O,) determinate, (S,) occurring in a verse of En-Náhighah cited in the first paragraph of art. حمل. (S, O.) One says, ركب فلان فجرة, (K, TA, [in the CK فجرة,]) and فجار, (TA,) *Such a one lied;* (K, TA;) and acted vitiously &c. (فجر). (TA.) And حلف فجرة, and فلان على فجرة, [in the L على فجره, in both instances, but the former is the right reading,] *Such a one committed a foul deed, by swearing falsely,* [relating to the former phrase,] or *by adultery, or fornication, or lying.* (TA.)

فَجْرَةٌ: see مَفْجَرٌ, in two places.

فَجْرَةٌ The last of a woman's children; like as فَجْرَةٌ signifies the "last of a man's children." (TA in art. زنى.)

فِجَارٌ: see فَجْرَةٌ, in two places: — and see فاجر, last sentence but one.

فِجَارٌ [a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like فِجَاحٌ [pl. of فِجَاح, q. v.]. (TA.) = أيام الفجار is an appellation applied to Four أفجرة; (K, TA;) the four أفجرة meaning days [i. e. conflicts] of the Arabs; the single day thereof being termed الفجار: (S, O, TA:) they took place at 'Okádh; and those engaged therein transgressed, and held to be allowable everything that should be sacred; as is said in the A: they were called فِجَارُ الرَّجُلِ and فِجَارُ الْمَرْأَةِ and فِجَارُ الْقُرْدِ and فِجَارُ الْبَرَّاصِ; the last, which was the greatest onslaught, being thus called in relation to El-Barrád Ibn-Kays, who slew 'Orweh Er-Rahhál: (TA:) they were between Kureysh with their associates of Kinánch on the one side and Kays-'Eylán on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Kays; it occurred in the sacred months; and when they fought therein, they said فَجَرْنَا; (S, O, K;) therefore Kureysh called this war فِجَارٌ; (S, O, TA;*) فِجَارٌ, like مُفَاجِرَةٌ, being an inf. n. فاجر, expl. above, on the authority of the R. (TA.) — And فِجَارَاتُ الْعَرَبِ signifies *The vyings of the Arabs in glorying, or boasting.* (TA.)

فَجُورٌ: see the paragraph here following.

فَاجِرٌ Inclining, leaning, declining, or deviating. (S, TA.) Declining (ساقط) from the road. (IAar, TA.) — Lying; a liar; because he deviates from the right course: and for the same reason it signifies also مُكَذِّبٌ [as meaning disbelieving; or a disbeliever; see فَجْرٌ بِهِ, in the middle of the first paragraph]. (TA.) And one says يَمِينُ فَاجِرَةٌ meaning † *A false oath:* (Mgh in art. غمس:) a tropical phrase. (Mgh in the present art.) — فَاجِرٌ and فَجُورٌ, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and فَاجُورٌ, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from فاجر, and signify [most frequently Acting vitiously, immorally, unrighteously, sinfully, or wickedly; or vitious, immoral, &c.; transgressing, or a transgressor; quitting, or one who quits, the way of truth, or justice; forsaking, or a forsaker of, the command of God; departing, or a departer, from the right way, or from obedience; disobedient; or] launching forth, or one who launches forth, into acts of disobedience: [but the second and third are intensive epithets:] also committing adultery or fornication; or an adulterer or a fornicator: (K, TA;) and the first signifies also enchanting, or an enchanter: (Sgh, K, TA:) the pl. of the first is فِجَارٌ and فَجْرَةٌ; and the pl. of the second