

such a one: (M:) or properly, became in the *فَضَاءَ* of such a one. (Mgh.) And in like manner, *افضى إليه الأمر* [The thing, or event, came to, or reached, him]. (M.) And *أَفْضَيْتُ إِلَى الشَّيْءِ* I came to, or reached, the thing. (Mṣb.) Accord. to IAqr, (TA,) *الإفضاءُ* properly signifies *الانتباهُ* [i. e. The coming at last, or ultimately, or the reaching, to a person or thing]. (IAqr, T, Mṣb, TA.) Hence the saying [in the *Qur* iv. 25], *وَقَدْ أَفْضَى بَعْضُهُمْ إِلَى بَعْضٍ* i. e. When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of *إلى* because having the meaning [of *انتبه* or] of *وصل*: (M:) or this means, when one of you hath become alone with the other, agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, *افضى إلى امرأته* [He went in to his wife: or] he became in contact with his wife, skin to skin: (S, Mṣb:) or it signifies, (M, K,) or signifies also, (S, Mṣb,) † he compressed his wife: (S, M, Mṣb, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.) — *افضى بهم* He reached with them, or brought them to, a wide, or spacious, place. (TA.) And *افضى به الطريق إلى* *افضى به الطريق إلى* [The road brought him to a rugged tract of land]. (K* and TA in art. *وعر*.) — *افضى بيده إلى الأرض* He touched the ground with the palm of his hand (IF, S, Mṣb, K) in his prostration [in prayer]. (S, K.) And *أَفْضَيْتُ إِلَيْهِ* I put my hand to it without anything intervening; i. q. *مَسَّنِي* (Mṣb in art. *مس*.) — *أَفْضَيْتُ إِلَى فُلَانٍ بَسْرِي* [I communicated, or made known, to such a one my secret]: (S:) or *أَفْضَيْتُ إِلَيْهِ بِالسِّرِّ* I acquainted him with the secret. (Mṣb, TA.) — *افضى* also signifies † He became poor: so says IAqr: as though he came to the ground. (TA.) = *لَا يُفْضِي اللَّهُ فَاكٌ*, occurring in a trad., is a phrase expressive of a prayer, meaning *May God not make thy mouth wide and empty*. (TA.) — Hence the saying of IAqr, *الإفضاءُ أَنْ تَسْقَطَ الثَّنَائِيَا مِنْ تَحْتِ وَمِنْ فَوْقِ* [app. meaning that *أَفْضَاءُ* is the inf. n. of *أَفْضَى* signifying *His central incisors, below and above, fell out; or he was caused to lose them*]: and hence [the epithet] *الافضاءُ* [and therefore hence also what here follows]. (TA.) — *افضى المرأة* He made the woman's *مَسَلِكَانِ* (i. e. her *vagina and rectum*, Mṣb) to become one, (S, M, Mgh, Mṣb, K, TA,) in devirginating her, (Mṣb,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so *أَفْضَاهَا*: (M, in which it is mentioned in art. *فضى*;) the epithet applied to her is *مُفْضَاةٌ*, (M, Mgh, Mṣb, K,) which is *syn. with شَرِيْرٌ*. (S.)

5. *تَفَضُّتُ* for *تَفَضَّيْتُ* see in art. *فض* (conj. 5). — [in a passage of the *Fākihiet el-Khulafā* accord. to several copies thereof is an obvious mistake for *التفضى*, with the unpointed

ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

فَضَاً, (S, M, K,) also written *فَضَى*, (TA,) A thing (S, K) mixed. (S, M, K.) You say *طَعَامٌ فَضَاً* Mixed food: (S:) and *تَمْرٌ فَضَاً* dates mixed, (AA, S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kālee; (TA;) or scattered, or strewn, and mixed: (M:) and *تَمْرَانِ فَضِيَانِ* [two sorts of dates mixed]: and *تَمُورٌ أَفْضَاءُ* [several sorts of dates mixed]. (AA, TA.) And *مَتَاعُهُمْ فَوْضَى فَضَاً* Their goods are mixed together: (M:) or are shared in common. (TA.) And *أَمْرُهُمْ فَضَاً بَيْنَهُمْ* [Their case is mixed, or promiscuous, &c., like *أَمْرُهُمْ فَوْضَى بَيْنَهُمْ* (q. v. in art. *فوض*); or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And *أَفْضَى إِلَى الْأَمْرِ فَضَاً* i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And *أَفْضَى ثَوْبَهُ فَضَاً* [He threw down his garment in a disorderly, or careless, manner;] he did not commit his garment to any one's care. (M, TA.) — [Also One; a single thing or person: and alone; by itself or himself; not having any other with it or him; apart from others: thus it has two contr. meanings.] You say *سَهْرٌ فَضَاً* One, or a single, arrow: (K:) or an arrow that is alone, by itself, not having any other with it, in the quiver. (AA, TA.) And *فَضَاً بَقِيْتُ* I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA:) or apart from my brethren and my family. (Akh, TA.) = Also, i. e. *فَضَاً*, (M, K,) or correctly with *ي* [i. e. *فَضَى*], as written by El-Kālee, (TA,) The stones (حب) of raisins; (M;) i. q. *فَضَاً* [or *فَضَى*]. (K.) = See also what next follows.

فَضَاءٌ Water collecting and stagnating: pl. *فَضَاءٌ*, with medd, accord. to Kr; and also *فَضَى* and *فَضَى*, with fet-h and with kesr, the former of these like *حَلَقٌ* as pl. [or rather a quasi-pl. n.] of *حَلَقَةٌ*, and the latter like *بَدْرٌ* as a pl. of *بَدْرَةٌ*; occurring in different relations of a verse of Adee Ibn-Er-Rikāā. (M in art. *فضى*, and TA.)

فَضَاً is an inf. n.: (M, K, TA:) and is expl. by Aboo-'Alee El-Kālee as signifying *Width, or spaciousness*. (TA.) — [It is also used as an epithet:] see *فاض*. — And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies *A court, an open area, or a yard, of a house; syn. سَاحَةٌ*: (S, K:) and a wide, or spacious, tract of land: (Ish, S, M, K:) or a plain and wide expanse of land: (Sh, TA:) the pl. is *أَفْضِيَّةٌ*. (Ish, TA.)

فَضَاً Water running upon the ground: (K:) or, accord. to Aboo-'Alee El-Kālee it is [in measure, but not exactly in meaning,] like *جَسَاءٌ* [a pl. of *جَسِيٌّ*], signifying *water running upon the surface of the earth; [or rather waters &c.; for he adds,] and its sing. is فَضِيَّةٌ*: in the M, [in art. *فضى*,] it is said to be a pl. of *فَضِيَّةٌ*, [q. v.,] on the authority of Kr. (TA.)

فَضِيَّةٌ: see the next preceding paragraph.

فَاضٍ (Mṣb, TA) and *مُفْضٍ* (M, TA) Wide, or spacious, (M, Mṣb, TA,) as also *فَاضًا*, (Az, Er-Rāghib, Mgh, Mṣb, TA,) open and plain, and vacant. (TA.) — [The first of these words, in the present day, pronounced *فَاضِي*, is commonly used in the sense of *فَارِغٌ* as meaning *Unoccupied, unemployed, or at leisure*.]

مَفْضِيٌّ i. q. *مَتَّعٌ* [A place of width or spaciousness, &c.]. (TA.)

مُفْضٍ: see *فاض*. [And see also its verb, 4.]

مُفْضَاةٌ: see 4, last sentence.

فطا

1. *فَطَأَهُ* is like *حَطَأَهُ* in its [various] meanings. (K.) Like the latter it signifies *He struck him on the back*. (AZ, S, O.) — And *He broke it, or crushed it*. (S, O, K.) — And *فَطَأَهَا*, (S, O, TA,) aor. -, inf. n. *فَطْءٌ*, (TA,) *He compressed her*; (S, O, TA;) namely, a woman. (TA.) — And *فَطَأَ بِهِ الْأَرْضَ* He threw him down, or prostrated him, on the ground. (S, O.) — And *فَطَأَ بَسَلْجَهُ* He cast forth his excrement, or ordure; sometimes occurring with *ث*; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O.) — And *فَطَأَتِ الْغَنَمُ بَأَوْلَادِهَا* The sheep, or goats, brought forth their young ones. (S, O.) And *لَعَنَ اللَّهُ أُمَّ فَطَأَاتٍ بِهِ* *شَطَأَاتٍ بِهِ* *فَطَأَ بِهَا* He broke wind [app. with a sound; like *حَطَأَ بِهَا*]. (S, O.) — And *فَطَأَ الْقَوْمَ* He did to the people, or party, what they did not like. (O, K.) — And *فَطَأَ ظَهْرَ بَعِيرِهِ* He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K.) = *فَطَأَ*, aor. -, (K,) inf. n. *فَطْءٌ*, (TA,) [app., i. q. *فَطَسَ*, i. e. He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see *فَطَأَ* below. — And] *He had a hollow back, and a protuberant breast, or chest*. (K.) — And *فَطِيٌّ الْبَعِيرُ* The camel was, by nature, low, or depressed, in his back. (S, O.)

4. *افطأ* He copulated much, or often. (IAqr, O, K.) — And *He became ample in his state, or circumstances*. (IAqr, O, K.) — And *His nature, or disposition, became evil, after having been good*. (IAqr, O, K.) = *افطأه* He fed him; gave him to eat; or gave him food. (O, K.)

6. *تفأطأ*, (K, TA,) said of a man, (TA,) is *syn. with تَفَاعَسَ* [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than تَفَاعَسَ*. (K, TA.) *تفأطأ عنه* means *He held back, or receded, from him, or it*. (K, TA.) And *تفأطأ عنهم* He was defeated, and retreated from them, (O, K,) after he had charged, or made an assault or attack, upon them. (O.)