

فَرَى

1. **فَرَاهُ**, (M, K,) aor. **يَفْرِيه**, (K,) inf. n. **فَرَى**, (K,) *He slit it, or cut it lengthwise, ill, or improperly; or well, or properly; as also فَرَاهُ and فَرَاهُ* [both relating to both of the foregoing explanations]: (K:) or *he slit it, or cut it lengthwise, and made it bad, or improper; as also فَرَاهُ*: or, accord. to the sound lexicologists, the former has this meaning: but **فَرَى** signifies *he slit, or cut lengthwise, and made good, or proper*: (M:) or **فَرَاهُ** (M, K) signifies, (M,) or signifies also, (K,) *he made it good, or proper: or he ordered [another] to make it so*: (M, K:) as though he removed from it unsoundness, or imperfection: but some say that this signifies *he slit it, or cut it lengthwise, and made it bad, or improper*: and when you mean *he measured it, and cut it, to make it good, or proper*, you say **فَرَاهُ**, inf. n. **فَرَى**: (M:) [thus, accord. to J,] **فَرَى**, aor. and inf. n. as above, signifies *he cut a thing in order to make it good, or proper*: (S:) or *he cut a skin, or hide, in a good, or proper, manner*: (Ks, S, Mṣb:) and **فَرَى** *he cut it in a bad, or an improper, manner*: (Ks, S:) or this signifies *he slit much, in a bad, or an improper, manner*: and **فَرَى** *الجلد*, accord. to Aṣ, *he rent, tore, or slit, the skin, and made holes in it, and spoiled it*: and **فَرَى** signifies also *he slit a thing* (S, M, Mṣb) of any kind; (M; [as also فَرَاهُ:]) thus you say, **فَرَى** *الوداج* *he slit the* [or external jugular veins], (T, M, Mgh, Mṣb,) *and made what was in them, of the blood, to come forth*; (T, Mgh, Mṣb;) and in like manner one says of a garment, or piece of cloth, and of a **جِلَّة** [or receptacle for dates, made of palm-leaves woven together]; (T;) or *he cut the* **وداج**: (S:) IAṣ alone mentions **فَرَى** *أوداجه* and **فَرَاهَا**: (M:) [but it is also said that **فَرَى** signifies *he cut a نِطْع* [or the like]: (K in art. **خلق**: [see an ex. in a verse cited in the first paragraph of that art.; also cited in the T after the first of the explanations here following, and in the M after the second thereof:])] or **فَرَى**, aor. and inf. n. as above, signifies *he measured, and worked, or manufactured, and made good, or proper, a thing, such as a sandal, or a نِطْع* [q. v.], or a water-skin, and the like: (T:) or *he measured it, and cut it, to make it good, or proper*: (M:) and *he measured and manufactured a مَزَادَة* [or leathern water-bag]: (S, K:) or *he sewed, and made well, or properly, a مَزَادَة*: (T:) [it is said that] the difference between **فَرَاهُ** and **فَرَى** is this, that the former signifies *the cutting so as to render bad, or improper, and the slitting like as the slaughterer and the wild beast slit [their victims]; and the latter, the cutting so as to make good, or proper, like the act of cutting of the sewer of the hide, or of leather*: but **فَرَى** sometimes occurs in the sense of **فَرَى**: (Mgh:) one says, **فَرَى** *رأسه*, meaning *I split, or clave, his head with a sword*; like **فَرَى**: (Yz, T &c. in art. **فر**:) and **فَرَى** *الجرح* *he slit the wound*: (T:) and **فَرَى** *الذئب بطن الشاة* [the wolf slit, or

rent, the belly of the sheep, or goat]: (S:) and one says, **فَرَى** *قَد أَفَرَيْتَ وَمَا فَرَيْتَ* i. e. *thou hast done ill, or improperly, and hast not done well, or properly*. (A, TA.) — **فَرَاهُ**, aor. as above, [and so the inf. n.,] is sometimes metonymically used [as meaning † *He slaughtered him, or butchered him*; i. e.] as denoting vehemence, or excess, in slaying. (TA.) — And it means also † *He cut him with censure, or satire*: (TA:) and **فَرَى** means *he blamed, or censured, a man*. (M, K.) — And you say, **فَرَى** *الأرض* † *I traversed, or crossed, (lit. travelled and cut,) the land, or country*; (T, S, K, TA;) inf. n. as above. (TA.) — **هُوَ يَفْرِى** † *He effects what is wonderful in his deed*. (S, K.) **فَرَى** *أَحَدٌ*, thus, with teshdeed [to the **فَرَى** as related by A'Obeyd, is said of a courageous man [as meaning *No one does his deed, or the like*]: but it is said [by Kh] to be correctly **فَرَى**, [as an inf. n.,] without teshdeed. (M. [See, however, what follows.]) They say, **فَرَى** *تَرَكَتَهُ يَفْرِى*, meaning [I left him] *doing well, or excellently, in a deed, or in watering*: [an explanation relating to what here follows:] the Prophet said, respecting 'Omar, whom he saw in a dream drawing water at a well with a great bucket, **فَرَى** *أَر عَبْرِيًا يَفْرِى فَرِيَهُ* [And I have not seen a chief of a people do his deed, &c.]: (T:) or, as some relate it, he said **فَرَى**: (TA:) [but] A'Obeyd says, this is like thy saying **يَعْمَلُ يَقُولُ قَوْلَهُ** and **يَقُولُ قَوْلَهُ**; and Fr cited to us [as an ex.]

* **قَد كُنْتَ تَفْرِينَ بِهِ الْفَرِيَا** *
meaning [Verily] *thou didst multiply and magnify thy words respecting it*: (T: and in like manner this hemistich [which shows, by the measure, that the **فَرِيَا** cannot be here a mistake for **فَرِيَا**], is expl. in the S:) it is said that **فَرَى** thus used is of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, from **فَرَى** signifying “he cut” [or “cut lengthwise” or “slit”] a hide, or leather; (Ḥar p. 257; [where see more;]) [and this assertion is corroborated by the fact that] one says of a man strenuous, or vigorous, in an affair, and strong, **فَرَى** *تَرَكَتَهُ يَفْرِى* [lit. I left him slitting, or cutting, the slit, or cut, thing, and shaping]. (T.) — **فَرَى** is also synonymous with **افترى**: see the latter, in two places. — **فَرَى** *البرق*, aor. and inf. n. as above, signifies *The lightning shone, or glistened, or shone with flickering light, and continued, in the sky*. (T, TA.) = **فَرَى**, (T, S, M, K,) aor. **يَفْرِى**, (T, S,) inf. n. **فَرَى**, (T, S, K, but omitted in the CK,) *He was, or became, confounded, or perplexed, and unable to see his right course*; syn. **بَهَتَ**, (T,) and **دَهَشَ**, (T, S, M, K,) and **تَحَيَّرَ**, (S, K,) and **بَطَرَ**: (Skr, on the verse here following:) El-Aḥlam El-Hudhalee says,

* **وَفَرَيْتَ مِنْ فَرْجِ فَلَا** *
* **أَرْمَى وَلَا وَدَعْتُ صَاحِبَ** *
[And I became confounded, &c., by reason of

fright, so that I did not shoot an arrow, nor bade I farewell to a friend]: (T, M:) or, accord. to Aṣ, **فَرَى**, aor. **يَفْرِى**, signifies *he looked, and knew not what he should do*: (T:) and **فَرَيْتَ** signifies also *I wondered*; from **فَرَى** meaning “that which is wonderful.” (Skr, on the verse above-cited.)

2: see 1, first quarter, in three places.

4: see 1, former half, in seven places: — and also in the latter half, near the middle of the paragraph.

5. **تَفَرَى** *It became slit, or cut lengthwise*; (S, M, Mṣb, K;) as also **انفرى**; (S, M, Mṣb;) both said of a skin, (M,) or of a thing: (S:) or *it became much slit, or rent*; said of the sewing of a leathern water-skin. (T.) And **تَفَرَى** *عنه* *His garment became much slit, or rent, from him*. (T.) And **تَفَرَى** *العين* † *The spring of water burst forth*: (K, TA:) or **تَفَرَى** *الأرض بالعيون* † *The earth, or ground, burst with the springs*. (S, M, A, TA.) — [Hence,] the saying of Ka-beeṣah Ibn-Jábir,

* **تَفَرَى بَيْضًا عَنَا فَكُنَّا** *
* **بَنَى الْأَجْلَادِ مِنْهَا وَالرِّمَالِ** *
i. e. † *Its eggs (the pronoun in بَيْضًا denoting the earth) burst from us [so as to disclose us], so that we were the sons of the hard tracts thereof and of the soft tracts, or plains, [or of the sands,] means only their numerousness, and the wide extent of their districts*. (Ḥam p. 341.) — And **تَفَرَى** *الليل* † *The night became distinct, as though cleft, from its dawn*. (TA.)

7: see the next preceding paragraph.

8. **افترى كَذِبًا** *He forged, or fabricated, a lie, or falsehood*; (T, S, M, Mgh, Mṣb, K;) you say, **افترى** *عليه كَذِبًا* [he forged against him a lie]; (Mgh, Mṣb;) and **فَرَى كَذِبًا** signifies the same, (T, S, M, Mṣb, K,) aor. **يَفْرِى**, (Mṣb,) inf. n. **فَرَى**; (M;) and this verb likewise is followed by **عليه**: (Mṣb:) **فَرَى** in this sense is mentioned as said by Lth; others saying **افترى**. (T.) **افترى** is used in the Kur in relation also to the attributing a copartner to God: thus in the saying [in iv. 51], **وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افترى** *إثْمًا عَظِيمًا* [And whoso attributeth a copartner to God, hath devised an enormous sin]. (Er-Rághib, TA.)

فَرِيَةٌ *Clamour; or a confusion, or mixture, of cries or shouts or noises*. (M, K, TA. [الحلبة in the CK is a mistake for الجلبة.])

فَرِيَةٌ *A lie, or falsehood*; (S, M, Mgh, Mṣb, K, TA;) a subst. from **افترى**: (S, Mgh, Mṣb, TA:) and meaning [also] *a defamation*: (Mgh:) pl. **فَرَى**. (TA.) — And *An affair, or a case, of great magnitude or moment or gravity*. (M, TA.)

فَرَى *Slit, or cut lengthwise*; applied to a skin (جلد): and so **فَرِيَةٌ** [app. as applied to a فَرِيَةٌ or