

one copy of the §, I find يَفْضُ;]) though some allow it: and some say that اِفْضَاءٌ [evidently a mistake for اِفْضَاضٌ] means the falling out of the teeth from above and below; but the former explanation is the more common. (TA.) — He separated it; dispersed it; scattered it; broke it up; (§, A, Mṣb, TA;) namely, a thing; (Mṣb;) or a party of men; (§, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, فَضَّ الْمَالَ عَلَى الْقَوْمِ (Mgh, TA) He distributed the property among the people, or party of men. (Mgh, TA.) — فَضَّتْ مَا بَيْنَهُمَا فَضَّتْ I cut [the tie, or bond, that was between them]. (TA.) — فَضَّ الْمَاءَ, [aor. and] inf. n. as above, He poured out, or forth, the water; (TA;) and so الدَّمُوعُ the tears. (Har p. 57.) [See also 8.] = فَضَّ الْمَاءَ, [aor., accord. to rule, يَفْضُ,] The water flowed: (TA:) and اِنْفَضَّتْ الدَّمُوعُ The tears poured forth. (Har p. 57.)

2. [فضض He silvered a thing: he ornamented a bit or bridle with silver: from فِضَّة: see the pass. part. n., below.]

4: see 1, in two places. — اِفْضَ الْعَطَاءَ He made the gift large. (TA.)

5: see 7. = تَفَضَّيْتُ from الْفِضَّةُ, for تَفَضَّيْتُ, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether I took for myself, or acquired, فِضَّة, [i. e. silver], or I made use of it. (TA.)

7. اِنْفَضَّ It broke; or became broken; (§, Mgh;) said of a seal, (Mgh,) or thing. (§.) — اِنْفَضَّ مِمَّا صُنِعَ بَابِنِ عَفَانَ, occurring in a trad., means His connections became cut, or sundered, [so that he became clear] from what was done to [Othmán] Ibn-Affán, through grief and regret: (O, TA:) but accord. to one relation, the verb is [اِنْفَضَّ,] with ق. (TA.) — اِنْفَضَّ also signifies It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up; (§, Mgh, O, Mṣb;) said of a thing, (Mṣb,) and of a party of men; (§, Mgh, O, Mṣb;) as also تَفَضَّضَ, said of a thing, (§,) and of a party of men. (TA.) One says, اِنْفَضَّ الْمَجْلِسُ [The assembly of persons sitting together broke up]. (Mṣb in art. جالس.) — See also 1 last sentence.

8. اِفْتَضَّهَا He devirginated her: (O, K:) and so اِقْتَضَّهَا, with ق. (O, TA.) [See also 1, second sentence.] — اِفْتَضَّ الْمَاءَ He poured out, or forth, the water by little and little, successively: (O, K:) or he obtained the water at the time of its coming forth (§, O, K,) from the spring or from the clouds. (TA.) [See also 1, near the end.] — اِفْتَضَّتْ said of a woman, She broke [i. e. ended] her عِدَّة, (O, K, TA,) meaning a widow's عِدَّة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA,)

such as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. حَفَشَ,) thereby to quit the state of the عِدَّة: or it was customary with them for her to wipe her قُبُل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA:) she used to enter a حَفَش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عِدَّة; then she went forth, and a بَعْرَةٌ [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. بعر:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عِدَّة by means of a bird, wiping her قُبُل with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with ق and ب [i. e. saying تَقْبِضُ instead of تَفْتِضُ]; and Az mentions that Esh-Sháfi'ee related this trad. [in like manner] pronouncing the word with ق and ض, from القبض. (TA.)

R. Q. 1. فَضَّضَ He made a garment, and a coat of mail, wide, or ample. (TA.) = [Also, probably, It (a garment, and a دِرْع and † the means of subsistence,) was, or became, wide, or ample: see فَضْفُضَةٌ, below.]

R. Q. 2. تَفَضَّضَ بَوْلُ النَّاقَةِ The urine of the she-camel became sprinkled upon her thighs. (TA.)

فَضَّضَ (K,) or فَضَّضَ مِنَ النَّاسِ (O, TA,) A small number of men (نَفَرٌ) in a state of dispersion. (O, K, TA.) And تَمَرٌ فَضَّضَ Dates in a separate state, not sticking together. (IAḡr. [See also فَتَّضَ.]) And حَرِيرٌ فَضَّضَ Silk scattered, strewn, or thrown dispersedly. (A, TA.) [See also فَضَّضَ, and فَضَّضَ.]

فَضَّة: see the next paragraph, in two places.

فِضَّة [Silver;] a certain thing well known: (§, O, K:) or wrought silver: (IAḡr, T and K voce قَوَارِيرُ q. v. :) pl. فِضَّضُ. (TA.) The phrase قَوَارِيرُ فِضَّة, in the Kur [lxxvi. 16], means Such [flasks] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver: (Az, O,) being, as Zj says, originally of silver, yet transparent, so that what will be within them will be seen from without; whereas the قَوَارِير of this world are originally from sand. (Az, O.) [See also art. قر.] = Also An elevated [stony tract such as is termed] فَضَّضٌ; and so فَضَّة: pl. فَضَّضٌ and فَضَّضٌ. (Ibn-Abbád, O, K.) — And فَضَّضُ الْجِبَالِ signifies Rocks scattered (مَنْشُورٌ, in the CK مَنْشُورٌ), one upon another: (Ibn-Abbád, O, K:) sing. فَضَّة. (TA.)

فَضَّضَ What is separated, dispersed, or scattered; (§, O, K;) as also فَضِضٌ; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA:) and sprinkled: (K:) and particularly what is sprinkled, of water, when one performs ablution with it, (A, O, K,) and what flows upon the limbs on that occasion; (A;) as also فَضِضٌ.

(K.) The saying of 'Aisheh to Marwán, فَانَّتْ فَضَّضَ مِنْ لَعْنَةِ اللَّهِ, (A, O, K,) or فَضِضٌ, (A,) or فَضَّضَ, or فَضَّضَ, accord. to different relations, (K,) means So thou art a part [of the object] of the curse of God: (Sh, A, O, K:) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, S, TA:) or, accord. to another relation, she said فَظَاظَةٌ [see فَظِيطٌ]. (TA.) [See also فَضَّضَ and فَضَّضَ.]

فَضَّضَ: see فَضَّضَ [and فَضِضٌ].

فَضَّضَ What is separated, dispersed, or scattered, of a thing, when it is broken; (§, O, K;) as also فَضَّضَ; (O, K;) and فَضَّضَةٌ. (TA.)

You say, طَارَتْ عِظَامُهُ فَضَّضًا His bones became scattered in fragments on the occasion of the blow. (TA.) See also فَضَّضَ.

فَضَّضَ: see the next preceding paragraph.

فَضِضٌ: see مَفْضُوضٌ: — and see فَضَّضَ, in three places. — Also What is cast forth from the mouth, of date-stones. (TA.) — And Sweet water: (§, O, K:) or flowing water: (A'Obeyd, §, O, K:) or fresh water when it comes forth from the spring or from the clouds: (O:) or water such as is termed غَرِيضٌ: pl. فَضَّضُ. (TA in art. فظ.) And a place abounding with water. (TA.) — نَاقَةٌ كَثِيرَةٌ فَضِضِ اللَّبَنِ A she-camel having much milk: and رَجُلٌ كَثِيرٌ فَضِضِ الْكَلَامِ a man of much speech or talk. (TA.) = And accord. to El-Khattábee and others, [and among them the author of the K,] فَضَّضَ طَلْعُ [or spadix of a palm-tree] when it first comes forth: but this is a mistranscription; correctly غَضِضٌ, with غ (O, TA.)

فَضَّضَةٌ: see فَضَّضَ.

فَاضَةٌ A calamity; a misfortune: (Fr, §, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. فَوَاضٌ. (O, K.)

فَضْفُضَةٌ Wideness, or ampleness, of a garment, and of a دِرْع [see فَضَّضَ], and † of the means of subsistence. (§, O, K.) [See R. Q. 1.]

فَضَّضَ Wide, or ample: (§, O, K:) in this sense applied to a garment; (§, O;) and to a دِرْع; (O, K;) the دِرْع [or shift] of a woman, and the دِرْع [i. e. coat of mail] used in war; (O;) as also فَضَّضَةٌ, (§, A, O, K,) and فَضَّضَةٌ; (TA;) and † to the means of subsistence: (§:) also