

and third is **فَجْرٌ**. (K, TA.) **فَجْرٌ** is altered from **فَاجِرٌ**, for the sake of intensiveness, and is [determinate, and] seldom used except in the vocative form of speech: you say [in addressing a number of men] **يَا لَفَجْرٍ** [for **يَا آلَ فَجْرٍ**, like as you say **يَا لَعَدُوٍّ** for **يَا آلَ عَدُوٍّ**, q. v.]; and meaning *O ye very vitious, &c.*; occurring in a trad. of 'Aisheh. (TA.) And **فَجَارٍ** (K, TA,) like **قَطَامٍ**, (TA,) is a noun altered from **الْفَاجِرَةُ** (K, TA) [or from **فَاجِرَةٌ**]: you say (S, O, K) to a woman (S, O) **يَا فَجَارٍ** (S, O, K) meaning *فَاجِرَةٌ* [*O vitious woman, &c.*]. (S, O.) = And **فَاجِرٌ** signifies also *Having much wealth, or property*: (K, TA:) in this sense, a possessive epithet [from **فَجْرٌ**, q. v.]. (TA.)

**فَاجُورٌ**: see the next preceding paragraph.

**مَفْجِرٌ** (TA) and **مَفْجِرَةٌ** and **مَنْفَجِرٌ** (K) and **فُجْرَةٌ** (S, K) *A place through which water flows* (K, TA) *from a watering-trough &c.*; (TA;) *a place of opening for water*: (S, O, TA:) and the second signifies also *low ground into which valleys pour their water*: (M, K, TA:) pl. **مَفَاجِرٌ**. (TA.) **مَفَاجِرُ الْوَادِي** signifies *The parts, of the valley, into which the torrent disperses itself*: (S, O, TA:) and **فُجْرَةٌ الْوَادِي** (K, TA,) which would seem to be with fet-h [to the ف] from its not being restricted by the mention of any syll. signs, [and is so in the CK,] but is correctly with damm, (TA,) *the wide part of the valley, into which the water pours*. (K, TA.) And **مَفَاجِرُ الدِّبَارِ** signifies *The places opened for the flowing of the water of the ديار*, pl. of **دِبْرَةٌ** [q. v.]. (Mgh.)

**مَفْجِرَةٌ**: see the next preceding paragraph.

**مَنْفَجِرٌ**: see **مَفْجِرٌ**. — **مَنْفَجِرٌ رَمْلٍ** † *A road, or way, in sands*. (S, O, TA.)

### فجس

1. **فَجَسَ**, aor. ʔ, (S, TA,) inf. n. **فَجْسٌ**, (S, O, K, TA,) *He behaved proudly, or magnified himself*; (S, O, K, TA;) as also **تَفَجَسَ**; (S, O, K;) or this latter signifies *he magnified, or exalted, himself*, (O, TA,) and *boasted*: (O, TA:) and **فَجْرٌ** signifies the same as **فَجَسٌ**, i. e. the “behaving proudly, or magnifying oneself.” (TA.) — And *He overcame, or subdued, or oppressed*. (Ibn-'Abbád, O, K: but only the inf. n. of the verb in this and the following sense is mentioned.) — *He did an unprecedented act, and only one of an evil kind*. (Ibn-'Abbád, O, K, TA.)

4. **اَفْجَسَ** *He (a man) boasted vainly, or falsely*. (IAar, O, K.)

5: see 1, first sentence. **تَفَجَسَ السَّحَابُ بِالطَّيْرِ** *The clouds burst with rain*: (L, TA:) [app. a dial. var. of **تَبَجَسَ**.]

### فجع

1. **فَجَعَهُ**, (S, MA, O, K,) aor. ʔ, (O, K,) inf. n. **فَجْعٌ** (MA, O) and **فَجِيعَةٌ**; (MA; [or this is a

simple subst.];) and **فَجَعَهُ**, inf. n. **تَفْجِيعٌ**, (S, K,) or the latter verb has an intensive meaning; (O, TA;) *It pained him*; (S, MA, O, K;) *afflicted, or distressed, him*; *disordered him, or rendered him diseased*: (MA:) one says, **فَجَعْتَهُ الْمَصِيبَةُ** *The affliction, calamity, or misfortune, pained him*: (S, O:) or **فَجَعٌ** [expl. as the inf. n. of the pass. verb] signifies a man's *being pained by the loss of a thing that is highly esteemed by him* (**يَكْرُمُ عَلَيْهِ**); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, **فَجِعَ بِمَالِهِ** (Lth, O, K) and **بَوْلَدِهِ** (Lth, O) [*He was pained by the loss of his property or cattle, and his offspring*]: and **أَهْلِهِ** and **فَجَعْتُهُ فِي مَالِهِ** [*I pained, afflicted, or distressed, him, in, or in respect of, his property or cattle, and his family*], aor. ʔ, inf. n. **فَجَعٌ**. (Mṣb.)

2: see the preceding paragraph.

5. **تَفَجَع** *He (a man, S, O) expressed, or manifested, pain, affliction, or distress; or uttered lamentation, or complaint*; syn. **تَوَجَّعَ**; (S, O, K, TA;) **لَهُ** [by reason of it]; (S;) or **لِلْمَصِيبَةِ** [by reason of the calamity, or misfortune]; (O, K, TA;) and *writhed, or cried out and writhed; by reason of it*. (TA.)

**فَجُوعٌ**: see **فَاجِعٌ**, in two places.

**فَجِيعٌ**: see **مَفْجُوعٌ**.

**فَجِيعَةٌ**, (S, O, Mṣb, K, TA,) of which the pl. is **فَجَائِعٌ**, (Mṣb, TA,) i. q. **رَزِيَّةٌ** [i. e. *An affliction, a calamity, or a misfortune*; or such as is occasioned by the loss of things dear to one: or a great affliction or calamity or misfortune]: (S, O, Mṣb, K, TA:) accord. to ISd, such as *pains by [the loss of] what is highly esteemed*: (TA:) and **فَاجِعَةٌ** signifies the same; (S, O, Mṣb, K;) pl. **فَوَاجِعٌ**. (O, Mṣb.)

**فَجُوعٌ** and **مَوْتُ فَاجِعٌ** *Death that pains [or afflicts or distresses] men by [attendant] calamities*: (O, K, TA:) and in like manner, **دَقْرٌ فَاجِعٌ** (O, TA) and **فَجُوعٌ** [time, or fortune, that pains &c.]. (TA.) And **مَيِّتٌ فَاجِعٌ** [*A person dead, or dying, that causes pain or affliction or distress*], and [likewise] **مَفْجِعٌ** [app. **مَفْجِيعٌ**], as being from **أَفْجَعُ**, though this [is a verb which] has not been used: thus in the L. (TA.) — [Hence,] **غُرَابٌ الْفَاجِعُ** *The raven of separation or disunion* (**غُرَابُ الْبَيْنِ**); (O, K, TA;) so called because [they assert that] it pains [or afflicts] men by separation or disunion: (O, TA:) an epithet in which the quality of a subst. predominates. (TA.) — And one says **أَمْرَةٌ فَاجِعَةٌ**, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as **لَابِنٌ** and **تَامِرٌ**, (O,) meaning *A woman having [or suffering] a فَجِيعَةٌ* [q. v.], (O,

K,) i. e. a **رَزِيَّةٌ**. (K.) And **رَجُلٌ فَاجِعٌ** and **مُتَفَجِّعٌ** *A man grieving, or lamenting, [and] doing so most intensely*. (TA.)

**فَاجِعَةٌ** [as a subst.]: see **فَجِيعَةٌ**.

**أَفْجَعُ** [*More, and most, pain-giving or afflicting or distressing*]. (O, TA.)

**مَفْجِعٌ** [app. **مَفْجِيعٌ**]: see **فَاجِعٌ**.

**مَفْجَعٌ**: see what next follows.

**مَفْجُوعٌ** *A man [pained, afflicted, or distressed; or] smitten by an affliction such as is termed رَزِيَّةٌ [and فَجِيعَةٌ, q. v.]; as also فَجِيعٌ, and [in an intensive sense] مُتَفَجِّعٌ*. (TA.) You say, **هُوَ أَهْلُهُ** and **مَفْجُوعٌ فِي مَالِهِ** [*He is pained, &c., in, or in respect of, his property, or cattle, and his family*]. (Mṣb.)

**مُتَفَجِّعٌ**: see **فَاجِعٌ**, last sentence.

### فجل

1. **فَجَلَ**, aor. ʔ, inf. n. **فَجَلٌ**; (Mṣb, K;) and **فَجَلٌ**, (O,) or **فَجَلٌ**, (K,) aor. ʔ, (O, K,) inf. n. **فَجَلٌ**; (K;) *He, or it, was, or became, thick, and soft, or flaccid*: (O, Mṣb, K:) so says Ibn-'Abbád. (O.)

2. **فَجَّلَهُ**, inf. n. **تَفْجِيلٌ**, *He made it broad, or wide*. (K.)

8. **اَفْتَجَلَ أَمْرًا** (K,) or **أَمَرَهُ**, (Ibn-'Abbád, O,) *He forged [a case or matter &c., or his case &c.]*; syn. **اِخْتَلَفَهُ**; (Ibn-'Abbád, O, K;) and *invented it, or excogitated it*; syn. **اِخْتَرَعَهُ**. (Ibn-'Abbád, O.)

**فَجَلٌ** (S, O, K) and **فُجْلٌ**, (O, K,) both mentioned by AHn, (O, TA,) or **فَجَلٌ**, (Mṣb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [The radish, raphanus sativus; (Forskål's Flora Egypt. Arab., lxix. no. 327; and Delile's Floræ Egypt. Illustr., no. 608;)] a certain **أَرُومَةٌ** [or root of the kind termed rhizoma], (K, TA,) that occasions abominable eructation; (TA;) a herb, (Mṣb,) well known: (S, Mṣb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from **فَجَلٌ** signifying as expl. above: (Mṣb:) n. un. with ʔ, (K,) i. e. **فُجْلَةٌ** (S, O) and **فُجْلَةٌ** (O) [and **فَجْلَةٌ**]: it is a garden-plant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and [those of] the **فَجَلٌ**: (TA:) it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the **نَقْرَسُ** [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) *what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh*. (K, TA.) What is called **حَبُّ الْفَجْلِ** is *Another*