

and one says, لَا أَفْعَلُهُ مَا نَزَا فِزْرًا [I will not do it as long as a kid leaps]. (TA.) — And The male young one of the نمر [or leopard]: (TA:) or the male young one of the [beast of prey called] نمر [q. v.], (O, K, TA, [in the CK, erroneously, نمر,]) as is said in the T, and likewise in the Tekmileh: (TA:) and فزرة signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and فزارة signifies the female of the نمر; (O, Mṣb, TA;) thus says IAḡr, (O,) [and] thus is said in the T: (TA:) or the mother of the نمر is called فزارة; and also the female of the نمر; (K, TA;) thus says IAḡr. (TA.) = Also The أصل [or origin, &c.,] (O, K) of a thing. (O.) = And A small thing, (O, K,) like a نَبْخَةٌ [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a غُدَّة [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

فَزْرُ an inf. n. [of which the verb, accord. to a general rule, is فَزَّرَ], A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb فَزَّرَ, inf. n. فَزْرُورٌ, is mentioned in a similar sense.]) — And [app. The being open, or wide, or broad,] meaning in Pers. فِرَاحِ شَدَن. (KL.) = Also The being such as is termed أَفْزَرُ [expl. below]. (S. [See 1, last sentence.])

فَزْرٌ Slits, rents, or fissures: (K:) but this word perhaps occurred to the author of the K mistranscribed; for it is said in the L that فَزْرُورٌ [a pl. of which the sing. is app. فَزْرٌ, originally an inf. n.] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

فَزْرَةٌ: see فَايزٌ. = Also A great protuberance upon the back, or upon the chest. (K.)

فَزْرَةٌ: see فَزْرٌ, last quarter of the paragraph.

فَايزٌ A wide road; (S, O, K;) as also فَزْرَةٌ: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] نَجَاف [pl. of نَجْفٌ] and the [hills, or small mountains termed] قُور [pl. of قَارَةٌ], and cleaves them as though it made furrows upon their heads: you say, أَخَذْنَا الْفَايزَ and أَخَذْنَا طَرِيقَ الْفَايزِ, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And فَايزَةٌ [or فَايزَةٌ] signifies A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, (K, TA,) and soft; appearing like an extended, long, natural cleft in the ground: (TA:) the same meaning is also assigned to فَايزَةٌ. (K* and TA in art. فَوَز.) = Also A species of ants, (O,) black ants, (K,) in which is a redness: (O, K:) mentioned also among words of which the final radical is ز [as being called فَايزٌ]. (TA.) — And The round black thing [app. a species of animal-cule] found in [dried] dates. (O.)

فَايزَةٌ: see the next preceding paragraph.

أَفْزَرٌ and مَفْزُورٌ A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-Abbád, the former signifies the same as أَقْعَسُ [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also أَفْزَرٌ.]) — And [the fem. of the former] فَزْرَاءُ A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

مَفْزُورٌ الأَنْفِ A man having his nose struck with a thing so as to be split. (TA.) = See also أَفْزَرٌ.

فزع

1. فَزَعٌ, (S, O, Mṣb, K,) and فَزَعٌ, (K,) aor. 2, of the former verb, (Mṣb, K,) and of the latter also, (K,) inf. n. فَزَعٌ, (S, O, Mṣb, K,) which is of the former verb, (S, O, Mṣb, TA,) and [of the latter verb] فَزَعًا in the CK being a mistake for فَزَعًا and فَزَعٌ, (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Mṣb, K, TA;) and so تَفَزَعُ: (TA in art. رَوْع:) you say, فَزَعَهُ مِنْهُ he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Mṣb, TA:) accord. to Er-Rághib, فَزَعٌ signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of جَزَع [q. v.]; and one should not say جَزَعْتُ مِنَ اللَّهِ like as one says جَزَعْتُ مِنْهُ: or, as Mbr says, in the "Kámil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — فَزَعٌ signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA;) this latter being likewise a signification of إِفْزَاعٌ: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Anṣár, إِنْتُمْ تَتَكْتُمُونَ عِنْدَ الْفَزَعِ وَقَتْلُونَ عِنْدَ الطَّمَعِ [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] فَزَعٌ has two contr. significations: (K:) and both of these significations are expressed by the verb فَزَعُ: (O:) you say فَزَعُ إِلَيْهِ and فَزَعُ مِنْهُ; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him; or that the

former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;]) but you should not say فَزَعَهُ, (K, TA,) i. e. like مَنَعَهُ: (TA:) [or] from الفَزَعُ as signifying "fear," or "fright," you say فَزَعْتُ as signifying "I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by إِلَيْهِ which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say فَزَعْتُكَ: (S: [thus in my copies, فَزَعْتُكَ, not فَزَعْتُكَ:] or فَزَعُ إِلَيْهِمُ signifies he sought, or demanded, of them, aid, or succour; and فَزَعَهُمُ and فَزَعَهُمُ signify he aided, or succoured, them, syn. أَغَاثَهُمُ [in the CK أَغَاثَهُمُ] and نَصَرَهُمُ, like أَفْزَعَهُمُ: (K, TA:) accord. to IB, فَزَعْتَهُ meaning فَزَعْتُ لَهُ is originally فَزَعْتُ لَهُ [primarily signifying I feared, or became in fear &c., for him]; then the ل was dropped; for one says فَزَعْتَهُ and فَزَعْتُ لَهُ: (TA:) or فَزَعٌ, like فَوَحٌ, signifies اتَّصَرَ: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for اسْتَنْصَرَ, he sought, or demanded, aid, or aid against an enemy:]) and فَزَعُ إِلَيْهِ he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Mṣb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, فَافْزَعُوا إِلَى الصَّلَاةِ i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — فَزَعٌ مِنْ نَوْمِهِ means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, فَزَعْتُ بِمَجِيءِ فُلَانٍ, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) = فَزَعَهُ in the phrase فَفَزَعَهُ فَايزَةً means He exceeded him in fear, or fright. (TA.) = فَزَعٌ عَنْ قُلُوبِهِمْ: see the next paragraph.

2. فَزَعَةٌ: see 4. — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — فَزَعَهُ عَنْهُ He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that فَزَعُ has this meaning; but in the O and other lexicons it is فَزَعٌ. (TA.) And فَزَعَهُ عَنْهُ, (S, K,) inf. n. تَفْزِيعٌ, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the