

Qur [xxxiv. 22], *حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ*, meaning *Until, when fear, or fright, shall be removed from their hearts*: (S, O:) this is the common reading: another reading is *فَزَعَهُ*, i. e. *اللَّهُ*: and El-Hasan reads *فُزِعَ*: and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase *سِيرَ عَنِ الْبَلَدِ* (TA:) some read *فُزِعَ* [q. v.]: (O and TA in art. *فرغ*: and 'Eesà Ibn-'Omar is related to have read *إِذَا أَفْرَنْقَعُ*. (TA in art. *فرق*.)

3. *فَزَعَهُ فَزَعَهُ* [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.)

4. *افزعهُ* (Msb, K,) inf. n. *إِفْزَاعٌ* (S, O,) *He made him to fear, or to be afraid; frightened him; or terrified him*; (S, O, Msb, K;) as also *فَزَعَهُ* (S, O, Msb, K,) inf. n. *تَفْزِيعٌ* (S, O.) And you say, *يُفْزَعُ مِنْهُ* [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and *مِنْ أَجْلِهِ* [on account of him, or for the sake of him], (O, K,) and *بِهِ* [by him, or by means of him]. (O.) — [Hence,] *He housed him from his sleep*. (K, TA. [See 1, last quarter.]) — Also *He aided, or succoured, him*. (S, K.) See 1, former half; and again, in the latter half. — See also 2.

5: see 1, first sentence.

*فَزَعٌ* Fear, or fright: (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, O, K,) sometimes, (S, O,) having a pl., which is *أَفْزَاعٌ*. (S, O, K.) — [And, as seems to be indicated by an explanation of *مَفْزَعٌ* (q. v.), *A fearful event*: pl. as above.]

*فَزِعٌ* Fearing; being afraid or frightened or terrified; (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce *ظَنُّوبٌ*; (Er-Rághib, TA;) and *مُفْزِعٌ* is syn. therewith: (O, K:) and one says also *رَجُلٌ فَزِعٌ*, pl. *فَزَعَةٌ*; and *مَفْزُوعٌ*; meaning *a man put in fear; made afraid; frightened, or terrified*. (TA.) And *In a state of disquiet, disturbance, or agitation*: whence an extraordinary reading, of four readers, in the Qur xxviii. 9, [i. e. *فَزَعًا*] *فَارِعًا*, relating to the heart of the mother of Moses, meaning *in a state of disquiet, &c., almost quitting its pericardium*. (TA.) It has no broken pl.; its only pl. being *فَزَعُونَ*. (TA.) — Also *Seeking, or demanding, aid, or succour*; and Şgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, *aiding, or succouring*; thus being trans., though of the measure *فَعَلَ*; but it may be altered from *فَزِعٌ*, like as *حَذِرٌ* is [said to be] altered from *حَازِرٌ*. (IB, TA.)

*فَزَعَةٌ*: see *فَزَعَةٌ*.

*فَزَعَةٌ* A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K:) [like *مَفْزَعَةٌ* as expl. by Lth and others:] and by whom, or by means of whom, one is made afraid, or frightened. (O.)

*فَزَعَاتُ الرُّوعِ* sing. of *فَزَعَاتٍ* in the phrase *فَزَعَاتُ الرُّوعِ* [app. meaning *The fears, or frights, of the heart*]. (TA. [The sing., as well as the pl., is there said to be thus, *بِالتَّحْزِيرِ*; but if the former be, as I think it is, an inf. n. un., it should by rule be *فَزَعَةٌ*.])

*فَزَعَةٌ* One who fears men, or is frightened at them: (K:) or one who fears, or is frightened, much, or often; (O;) [and] so *فَزَاعَةٌ*. (TA. [But see what next follows.])

*فَزَاعَةٌ* One who makes men to fear, or frightens them, much, or often. (O, K.) See also *فَزَعَةٌ*.

*فَارِعٌ*: see *فَزِعٌ*, in two places.

*مَفْزَعٌ* i. q. *مَلْجَأٌ* [as meaning *A refuge, i. e. a place to which, or a person to whom, one betakes himself, or has recourse, for refuge, protection, or preservation*], (S, O, Msb, K, TA,) on the occasion of the befalling of an affliction or a calamity; (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, *فُلَانٌ مَفْزَعٌ لِلنَّاسِ* *Such a one is a refuge to men when an event comes upon them suddenly, and هُمَا مَفْزَعٌ لِلنَّاسِ*, and *هُمَا مَفْزَعٌ*, &c.; (S, O;) and *مَفْزَعَةٌ* is the same in signification and in its applications; (K;) expl. by IF as signifying a place to which one who is in fear, or frightened, betakes himself, or has recourse, for refuge, protection, or preservation: (TA:) or *مَفْزَعٌ* signifies one of whom aid, or succour, is sought, or demanded: (K:) and *مَفْزَعَةٌ*, [a cause of fear or fright; being a word of the class of *مَبْخَلَةٌ* and *مَجْبَنَةٌ*; i. e.] *a thing that one is made to fear, or at which one is frightened*; (S;) or a person whom one is made to fear, or at whom one is frightened; [like *فَزَعَةٌ*]; or on account of whom, or for the sake of whom, one is made to fear, or is frightened: (Lth, O, K:) you say, *فُلَانٌ لَنَا مَفْزَعَةٌ* [Such a one is to us a person whom we are made to fear, &c.], and in like manner you say of a female, and of a pl. number. (O.)

*مَفْزَعَةٌ*: see the next preceding paragraph, in two places.

*مَفْزِعٌ* Cowardly; (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and *courageous*; (Fr, O, K;) as being one the like of whom fearful events are made to befall (*يَبْتَلِيهِ تَنْزُلُ الْأَفْزَاعِ*). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) *مَفْزَعَةٌ* applied by 'Amr Ibn-Ma'adee-Kerib as an epithet to his *أَسْت*, in replying to a threat of El-Ash'ath, who had said to him, *لَوْ دَنَوْتُ لِأَضْرَطَّنَاكَ*, means *Secure from being overcome by fear, or fright, and*

[therefore] not lax so as to break wind [in consequence of fear]; being from *فَزَعَهُ* meaning "he removed fear, or fright, from him;" or it may be for the same reason as that for which *مَفْزَعٌ* is applied to a courageous man. (O.)

*مَفْزُوعٌ*: see *فَزِعٌ*, first sentence.  
*مُفْزِعٌ*:

فَس

*فَسَّ* i. q. *فَضَّصَ*, i. e. *رَطَّبَ*: (K:) the second of these is more known than the first; both of which are arabicized, from the Persian *إِنْبَسْت* [or *إِنْبَسْت*]. (TA.)

فَأ

1. *فَأَاهُ*: see 2. — Also, (M, K,) or *فَأَاهُ*, (AZ, O,) aor. *فَأَاهُ*, inf. n. *فَأَاهُ*, (M,) *He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick*; (AZ, M, O, K;) as also *فَأَاهُ*, (K,) or *فَأَاهُ*, (O.) — And *فَأَاهُ* *He restrained, withheld, or debarred, such a one from him*. (O, K.) = *فَأَاهُ*, aor. *فَأَاهُ*, [inf. n., app., *فَأَاهُ*, q. v. infra,] *He was, or became, such as is termed فَأَاهُ* [q. v.]. (K.)

2. *فَأَاهُ*, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. *تَفْزِيعٌ* (S, O) and *تَفْزِيعٌ*, (S,) *He stretched it so that it rent, or became ragged, or dissundered*: (S, O:) or *he rent it*; as also *فَأَاهُ*, aor. *فَأَاهُ*, (M, K,) inf. n. *فَأَاهُ*. (M.)

5. *تَفْأَ*, said of a garment, or piece of cloth, (S, M, O, K,) *It became ragged, or dissundered, (S, O,) and worn out*: (S:) like *تَفْأَ*, or *تَفْأَ*: (accord. to different copies of the S: the latter in the L:) or *it became rent*. (M, O.) — *تَفْأَ فِيهِمْ*, (K,) or *بِهِمْ*, (O,) said of a disease, *It spread among them, (O, K,) and became common among them*: (TA:) like *تَفْأَ*. (O, K.) = *تَفْأَ*: see 1.

6. *تَفْأَ*, and *تَفْأَ*, (M, O, TA,) *He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both*. (TA.)

*فَأَ* a subst. signifying *The state of such as is termed فَأَ* [q. v.]: (M, TA:) or *a hollowness, or incurvity, of the spine*. (TA in art. *فَعَا*.) [See also 1, last sentence.]

*فَأَ* i. q. *أَبْرَحٌ* [i. e. *Having a protuberant breast, or chest, and hollow back*; &c.]: or *having a protuberant breast, or chest, and the lower part of the belly prominent*: (M, K:) fem. *فَأَ*: (M:) and (M, in the K "or") *he who, when he walks, is as though his posteriors were in pain* (in the M *تَوَجَّعٌ*; in some copies of the K *تَوَجَّعٌ* [as though for *تَوَجَّعٌ*], and in some *يرجع*); as also *مَفْزُوعٌ*: (M, K:) or *he who, when he sits, cannot rise but with an effort*: (O, K:) or *whose spine enters into [or turns inwards between] his haunches*. (K.)

*مَفْزُوعٌ*: see the next preceding paragraph.