

differed, or were different. (Msb.) And تَفَاوَتْا They two were distinct, or dissimilar, in respect of excellence, (Msb.) or فِي الشَّرَفِ [in eminence, or nobility]. (A.)

8: see 1, first and second sentences. — As, relating the verse of Ibn-Mukbil,

- يَا حُرَّ امْسَيْتَ شَيْخًا قَدْ وَهَى بَصْرِي
- وَأَقْبَيْتَ مَا دُونَ يَوْمٍ لَبِغْتَ مِنْ عُمْرِي

[which may be rendered *O ingenuous woman*, (حُرَّ being an abbreviation of حُورَة,) *I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed, or has run out like water poured forth* (فَرِغَ)], says, it is from الْفَوْتُ, and الْإِقْبَايَاتُ [app. as the inf. n. of the pass. v. اقْبَيْتَ used in this verse] signifies الْفَرَاغُ. (T.) — See also 1, last sentence. — اقْبَيْتَ signifies also *The betaking oneself, or applying oneself, before another or others, or hastily*, (S, O, Msb,) to a thing, (S, O,) or to the doing of a thing, (Msb,) without obeying him who should be obeyed, (S, O,) or following his own opinion only, without consulting him who had the best right to order in the case: (Mgh, \* Msb:) you say, اقْبَايَاتِ عَلَيْهِ بِأَمْرِ كَذَا i. e. فَاتَهُ [app. meaning *He so betook himself, &c.*, in opposition to him: or فَاتَهُ may be here used in the sense in which it is expl. above voce تَقَوَّتَ]. (S, O.) And you say, فَلَانٌ لَا يُفْتَاتُ عَلَيْهِ Such a one, nothing is to be done without his order; (S, O, K; \*) and so عَلَيْهِ لَا يُفَاتُ; (Har p. 63;) or لَا يُفَاتُ عَلَيْهِ شَيْءٌ [which means the same]. (Msb.) امْتَلِئْ بِفَتَاتٍ عَلَيْهِ فِي بَنَاتِهِ (T, M, O,) or فِي أَمْرِ بَنَاتِهِ (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning *Shall such a one as I [am] have anything done in respect of his daughters without his order?* (Mgh, \* TA;) and was said by 'Abd-Er-Rahmān the son of Abou-Bekr to his sister 'Aisheh, on the occasion of her having given in marriage his daughter, the elder Hafshah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, \* O, TA, \*) And you say, اقْبَاتِ عَلَيْهِ فِي شَيْءٍ, and اقْبَاتِ عَلَيْهِ فِي شَيْءٍ, meaning *He brought to pass a thing exclusively of him* [i. e., of another person, without the latter's having any part therein]. (TA.) And اقْبَاتِ عَلَيْهِ فِي كَذَا, and اقْبَاتِ عَلَيْهِ فِيهِ, *He followed his own opinion only, exclusively of him* [i. e., of another], in the disposal, or management, of such a thing: the verbs being trans. by means of عَلَى because implying the meaning of التَّغْلِبُ. (TA.) And تَقَوَّتْ, اقْبَاتِ عَلَيْهِ فِي الْأَمْرِ (M, K, \* TA,) and تَقَوَّتْ عَلَيْهِ فِيهِ (MA,) *He decided against him in the affair.* (M, MA, K, \* TA.) — And اقْبَاتِ بِأَمْرِهِ *He effected, or executed, his affair without consulting any one*: thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of ISh and ISk, one says, اقْبَاتِ بِأَمْرِهِ, with

hemz, meaning *he was alone in his affair*; and in like manner one says, بِرَأْيِهِ in his opinion. (TA.) [See also art. فَات.] — And اقْبَاتِ الْكَلَامَ *He originated, or excogitated, the speech*: (O, K, TA:) and *he extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating; as also اقْبَلْتَهُ*. (TA.)

فَوْتُ an inf. n. of 1. (S, \* M, &c.) — فَوْتُ فِيهِ and فَوْتُ يَدِهِ and فَوْتُ رَمْلِهِ [lit. *Beyond the reach of his mouth and of his spear and of his hand, or arm* (in several copies of the K erroneously written فَوْتُ)] mean *where he sees it but will not [be able to] reach it, or attain it*. (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ اللَّهُ رَزْقَهُ فَوْتُ فِيهِ i. e. [May God make his sustenance to be beyond the reach of his mouth,] *where he shall see it and shall not attain it*. (S, O. [And the like is said in the M and A.]) And one says, هُوَ مِثْلُ فَوْتُ الرَّمْلِ [He, or it, is] *where my spear will not reach him, or it*. (S, A, O.) And هُوَ مِثْلُ فَوْتُ الْيَدِ [He, or it, is] *beyond the reach of my hand, or arm*: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And أَفْلَتْنَا فَلَانٌ فَوْتُ الْيَدِ and فَوْتُ الظُّفْرِ [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail]. (A. [Golius, as on the authority of the A, has فَوْتُ ظُفْرٍ, which he explains as syn. with فَوْتُ يَدٍ; but it signifies *A little beyond the reach of a finger-nail*.]) — أَسْمَعُ صَوْتًا وَأَرَى فَوْتًا means *I hear a sound, or voice, but I see not a deed, or no deed*. (TA in art. صوت.) — فَوْتُ signifies also *The space between two fingers [when they are extended apart* (see بَصْمَرُ)]: (S, M, O, K:) pl. أَفْوَاتُ. (S, M, O.) — And you say, فَوْتُ بَيْنَهُمَا فَوْتُ فَايْتٍ like as you say بَيْنَهُمَا بَوْنٌ [i. e. *Between them two* (meaning two men) is a wide distance; app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتُ مَائِتٍ and نَيْلٌ لَا نَيْلٍ]. (M.)

فَوَاتٌ an inf. n. of 1. (S, \* M, &c.) — [Hence,] مَوْتُ الْفَوَاتِ *Sudden death*: (S, M, A, O, K:) likewise termed الْمَوْتُ الْفَوَاتُ and الْمَوْتُ الْفَوَاتُ. (IAar, TA.) You say, مَاتَ مَوْتُ الْفَوَاتِ *He died a sudden death*. (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, أَخَافُ مَوْتَ الْفَوَاتِ [I fear sudden death]. (O.)

فَوَيْتٌ One who follows his, or her, own opinion only, (M, O, K,) not consulting any one: (O:) applied alike to a man and to a woman: (M, O, K:) on the authority of Er-Riyāshee: pronounced by AZ with hemz. (O.) — See also فَوْتُ [of which it is the dim.]

فَايْتٌ act. part. n. of 1 [q. v.]. (T.) — See also فَوْتُ, last sentence.

## فوج

1. فَاجٌ [aor. يَفُوجُ,] said of musk, i. q. فَاحٌ [i. e. *It diffused, or exhaled, its odour*]. (O, K.) — And, said of the day, *It became cool*. (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ [The sun became moderated at the cool time of the day]. (O.)

2. لَسْتُ بِرَائِحٍ حَتَّى أَفُوجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أُنِي أَفُوجُ [in which, for أَفُوجُ, I read أَفُوجُ]: in some copies [erroneously] عَلَى نَفْسِي.)

4. افَاجَ (K,) inf. n. افَاجَةٌ (S,) *He hastened, or went quickly*; (S, K, and O and Msb in art. افَاجَ الْقَوْمَ) and *he ran*. (S, K.) — And افَاجَ فِي الْأَرْضِ *The people, or party, went away, and spread, or dispersed themselves, in the land*. (L in art. افَاجَ) — And افَاجَ فِي عَدْوِهِ *He was slow in his running*. (L in art. افَاجَ) [Thus افَاجَ has two contr. significations.] — Also *He sent the camels to the watering-trough, or tank, drove by drove*. (O, \* K.)

10. اسْتَفِجَ فَلَانٌ *Such a one was desired, or incited, to be [quick, or] brisk, or prompt*; syn. اسْتَحَفَّ. (K, and O in art. افَاجَ.)

فَوْجٌ *A company, congregated body, party, or group, of men*; (S, A, O, L, Msb, K; \*) as also فَوَاجٌ (L,) and فَوَاجَةٌ (K,) and فَوَاجٌ (O, K, and Msb in art. فَوْجٌ, q. v.,) which last is said by Az to be originally فَوَاجٌ, from فَاجٌ, aor. يَفُوجُ, like فَوْجٌ from هَوَانٌ, aor. يَهْوُونَ, for which they say also هَوَانٌ: (O, and Msb\* in art. فَوْجٌ:) or *a crowd, or dense company &c.*: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur ex. 2:) or *a company, &c., of the followers, or dependants, of chiefs: or a great crowd of men*: (L:) [and app. + a multitude of things: (see an ex. voce أَفْكَلُ, in art. فَكَلُ:)] pl. [of pauc.] أَفْوَجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] أَفْوُوجٌ and pl. pl. أَفْوُوجٌ (S, O, Msb, K) and أَفْوُوجٌ (S, O, K) and أَفْوُوجٌ, as though pl. of أَفْوَجَةٌ. (O.)

فَوَاجٌ: see the next preceding paragraph: — and see also art. فَوْجٌ.

فَوَاجٌ: see فَوْجٌ. One says, فَوَاجٌ وَلِيْمَةٌ, meaning *The company (فَوْجٌ) of those that were at the repast of such a one [passed by us]*. (TA.) — It is said that فَوَاجٌ, applied to a she-camel, signifies *Fat*: or *such as is termed حَائِلٌ, and fat*: but the word commonly known [thus used] is فَوَاجٌ [q. v.]. (TA.)

فَوَاجَةٌ: see فَوْجٌ: — and see also art. فَوْجٌ.