

(Lh, M, A,) or from his stomach, (S, K,) and expelled it, or ejected it: (S:) or cast it forth in a scattered and copious state: or it means [he made to be heard] the sound of his cud, and of his chewing. (M.) — **مَا أَفَاضَ بِكَلِمَةٍ** He did not make clear, or distinct, or perspicuous, a word, or sentence. (Msb, TA.) [And **أَفَاضَ بِالْقِدَاجِ** signifies the same.] — **أَفَاضَ بِالْقِدَاجِ**, (S, M, A, O, K,) and **عَلَى الْقِدَاجِ**, meaning **بِالْقِدَاجِ**, for prepositions stand in the places of other prepositions, (S, O,) and **أَفَاضَ الْقِدَاجَ**, (O, K,) **ضَرَبَ قِرْبَ ق.** [which has two significations: *He turned about, or shuffled, the gaming-arrows: and he played with the gaming-arrows*]: (S, M, A, O, K:) and **أَجَالَهَا** [which has the former of the above significations]: or *he dealt them forth*. (TA.) Abou-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

- فَكَاتْنَهُنَّ رِبَابَةً وَكَاتَهُ
- يَرَرُ يُفِضُ عَلَى الْقِدَاجِ وَيَصْدَعُ

(S, TA): [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice, saying "The arrow of such a one has won," or "This is the arrow of such a one:" or, accord. to some, distributing, or dispensing, by means of the arrows: (TA in art. **صَدَعُ**) **بِالْقِدَاجِ** is meant **عَلَى الْقِدَاجِ** by (**صَدَعُ**). One relation of this verse substitutes **يُفِضُ** for **يُخَوِّضُ**. (TA.) Az says that **إِفَاضَ** [a mistranscription for **إِفَاضَةً**] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — Hence the saying in a trad. respecting a thing picked up from the ground, **ثُمَّ أَفْضَا مِنْ مَالِكَ**, [app. a mistake for **فِي مَالِكَ**], i. e. † *Then put thou, or throw thou, it, and mix it, among thy property*. (TA.) — **أَفِضَتْ** She (a woman) became wide in the belly: [as though spread out:] or she became large in the belly, and flabby in flesh. (M.) = **أَفَاضَ** **الْبَرَاءَةُ** He made the **مَسْلَكَانَ** [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) **أَفْضَاها** [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5. **تَفِضُ** It flowed. (Har p. 610. [But this I do not find elsewhere.])

10. **اسْتَفَاضَ** He asked for the pouring out (**إِفَاضَةً**) of water, (K, TA,) **ج. c.** (TA.) = Said of a piece of news: and of a place: see 1, in the first half of the paragraph. You say also, **اسْتَفَاضَ الْوَادِي شَجَرًا** The valley became wide, and abundant in trees. (S, O, K, TA.) = **اسْتَفَاضُوا** **الْحَدِيثَ**: see **أَفَاضُوا فِي الْحَدِيثِ**. [It seems to be indicated in the S and O that it signifies *They spread abroad the story among the people*; as used by some: see **مُسْتَفِضٌ**.]

**فَيْضٌ** A river, (M, TA,) in general: (TA:) pl. [of pauc.] **أَفْضَا** and [of mult.] **فُيُوضُ**: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] **الْفَيْضُ** is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Basrah: (A, S, K:) or this last is called **فَيْضُ الْبَصْرَةِ**, because of its greatness. (M.) You say also **أَرْضُ ذَاتِ فُيُوضٍ** Land in which is water: (Lh, M:) or in which are waters that overflow. (S, K, TA.) — A horse † that runs much; (S, M, O, K;) that is fleet, or swift; (M;) that runs vehemently; likened to water pouring forth; as also **سَكَبَ**. (Eth-Thaalebee, in TA, art. **سَكَبَ**.) — A man † bountiful, or munificent; as also **فَانْضَى**, (A,) and **فَيَاضَ**: (S, O:) or, as also † the last, a man abounding [or profuse] in beneficence or bounty. (M.) — Much, or abundant, water. (M.) — † Much, or abundance: as in the saying, **أَعْطَاهُ غِيضًا مِنْ فَيْضٍ** He gave him little from much. (S, M, O.) Anything much in quantity. (KL.) — † A large gift: [and simply a gift, favour, or grace:] pl. **فُيُوضُ**. (KL.) — [See also 1, last sentence but one. Hence **بِطَرِيقِ الْفَيْضِ** meaning † *By way, or means, of instinct; instinctively*.] — † Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.) — **ذَهَبْنَا فِي فَيْضٍ** † **فَلَانٍ** We went with the corpse and bier of such a one. (M.)

**مُفَاضٌ**: see **فَاضَةٌ**.

**أَمْرُهُمْ فَيْضِي بَيْنَهُمْ**: **فُوضَى**, q. v. (TA in art. **فُوضَ**.)

**فَيْضُوصًا**, and **فَيْضِي**, and **أَمْرُهُمْ فَيْضُوصِي بَيْنَهُمْ**, and **فَيْضِيًا**, and **فُوضَى**, i. q. **فُوضَى**, q. v. in art. **فُوضَ**. (AZ, K.)

**فُيُوضُ**: see **مُفَاضٌ**.

**أَمْرُهُمْ فُيُوضِي بَيْنَهُمْ**: see **فَيْضُوصِي**.

**فَيَاضَ** A river containing much water: (S:) or that flows much. (Ham p. 375.) — Applied to a man: see **فَيْضٌ**, in two places.

**فَانْضَى** A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — Applied to a man: see **فَيْضٌ**.

**حَدِيثٌ مُفَاضٌ** pass. part. n. of 4 [q. v.]. — **مُفَاضٌ فِيهِ** Discourse in which people have pushed on, or pressed on: (K:) [or into which they have entered: or in which they have been large, or copious: or in which they have dilated: or begun: see 4; and see also **مُسْتَفِضٌ**.] — **دِرْعٌ مُفَاضَةٌ**: A wide, or an ample, coat of mail; (S, M, A, O, K;) as also **فَاضَةٌ** (IJ, M) and **فُيُوضُ**. (M.) [In the CK, this word is erroneously written **مُفَاوِضَةٌ**, as applied to a coat of mail and to a woman.] **مُفَاضٌ** applied to a man, † *Wide in the*

belly: fem. with **ة**: (M:) or the latter, a woman large in the belly, (S, M, A, O, K,) and flabby in flesh, (M, A,) and, as some add, inordinately tall: (TA:) or, as some say, the latter signifies a woman having her **مَسْلَكَانَ** [i. e. vagina and rectum] united; as though formed by transposition from **مُفَاضَةٌ**: (M:) and, accord. to some, **مُفَاضٌ** signifies having a fulness. (TA.) It is said of the Prophet, **كَانَ مُفَاضَ الْبَطْنِ**, meaning † *He had the belly even with the breast*: (O, K:) or he had a fulness in the lower part of the belly. (TA.)

**مُسْتَفَاضٌ**: see the next paragraph.

**مُسْتَفِضٌ** One who asks for the pouring out (**إِفَاضَةً**) of water **ج. c.** (S, O.) = A story, or a piece of news, † spread abroad (S, M, A, O, Msb, K) among the people, (S, O, Msb,) like water; (TA;) as also **مُسْتَفَاضٌ فِيهِ**; (S, O, K;) but you should not say **مُسْتَفَاضٌ** [alone], (A, Fr, ISk, and the lexicologists in general, and Az, S, O, Msb, and K,) for this is a mistake of the inhabitants of the towns and villages: (A, Fr, ISk, &c., and Msb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Abou-Temmám; (TA;) as meaning *begun, commenced, or entered upon*; but most disallow it unless followed by **فِيهِ**. (M.)

## فيظ

1. **فَاطَ**, aor. **يَفِيطُ**, inf. n. **فَيْطٌ** (ISk, T, S, M, K) and **فَيْطَانٌ** (Lh, M, K) and **فَيْطَانٌ** (Lh, TA) and **فَيْطُوطَةٌ**, (Lth, M, K,) *He (a man, S) died*; (ISk, T, S, M, K;) as also, (sometimes, S) **فَاطَ**, aor. **يَفُوطُ**, inf. n. **فُوطٌ** (ISk, T, S, M, K) and **فُوطًا**; (S, K, TA; but in the CK, **فُوطًا**, and there said to be with **دَamm**;) or, accord. to IJ, only the inf. n., **فُوطٌ**, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, **حَانَ فَيْطُهُ** and **فُوطُهُ**, [in the CK **فُوطُهُ**], *The time came for his dying*. (M, K.) In like manner, (S,) you say also, **فَاطَتْ نَفْسُهُ** *His soul departed, or went forth*; (Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. **تَفِيطُ**, (M,) inf. n. **فَيْطٌ** (Lth, T, M) and **فَاطَتْ**; (Lth, T;) and [accord. to some,] **فَاطَتْ نَفْسُهُ**, inf. n. **فُوطٌ**: (M:) or, when the **نَفْسُ** is mentioned, you say, **فَاضَتْ**, with **ض**: (K:) As says, I heard Abou-Amr Ibn-El-'Alà say that one should not say **فَاطَتْ نَفْسُهُ**, (T, S, M,) but **فَاطَ**, (S, M,) meaning "he died;" and not **فَاضَ**, with **ض**, decidedly; (S;) or not **فَاضَتْ**: (T:) [but what was said by As respecting these two verbs has been stated more fully, and variously, in art. **فَيْضٌ**, q. v.:] AO says that **فَاطَتْ نَفْسُهُ** is of the dial. of Kays; and **فَاضَتْ**, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kudá'ah and Temeem and Kays say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and El-Mázinee relates the like on the authority of AZ.