

[signifying The making, or rendering, bad, evil, corrupt, &c.: (see 4:) and, oftener, the acting ill, corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; doing evil, or mischief; and creating, or exciting, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling]: (L:) and [particularly] the taking property wrongfully. (O, K.) [Hence,] حَرْبُ الْفَسَادِ [The war of evil-doing]: thus was termed a war that happened between [the two sub-tribes] بَنُو شَكْ [in which the latter word is app. a mistranscription for شَيْكْ] and غَوْت, of the tribe of طَيّ: it was so termed because one party patched their sandals with the ears of the other, and one party drank wine out of the skulls of the other. (MF.) — Also Drought, barrenness, dearth, or scarcity of good: (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ i. e. Drought, &c., hath appeared in the land, and in the cities that are upon the rivers; (M, L, TA:) accord. to Zj; (M;) or accord. to Ez-Zejjājee. (L, TA.)

فَيْدٌ: see the next paragraph.

فَيْدٌ (S, M, A, O, L, Mṣb, K, &c.) part. n. of فَدٌ (S, M, A, &c.); and فَيْدٌ (S, M, O, L, K,) part. n. of فَدٌ (S, O); Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.): [contr. of صَالِحٌ and صَالِحٌ, as is indicated in the S and M &c.:] pl. (of the former, S, O, Mṣb, [dev. from general analogy, and of the latter agreeably therewith,]) فَدَى (S, M, O, Mṣb, K,) applied to a people, (S, M, O,) like as they said سَقَطَ and سَقَطَى (S, O); the pl. being made of the same form as هَلَكَى because these two words are nearly the same in meaning. (Sb, M.)

أَفْسَدٌ is [a noun denoting the comparative and superlative degrees] from الْفَسَادُ; as in the prov., أَفْسَدُ مِنْ بَيْضَةِ الْبَلَدِ i. e. [More corrupt, or unsound, &c.,] than the egg that the ostrich leaves in the desert, not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الْإِفْسَادُ; as in the prov., أَفْسَدُ مِنَ الْجَرَادِ [i. e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.)

مَفْسَدَةٌ A cause, or means, or an occasion, of فَسَادٌ [i. e. badness, evilness, corruptness, unsoundness, &c.; or making, or rendering, bad, evil, corrupt, &c.]; (M, A;) contr. of مَصْلَحَةٌ (S, O, Mṣb, K:) pl. مَفَاسِدٌ. (A, Mṣb.) One says, هَذَا الْأَمْرُ مَفْسَدَةٌ لَكَذَا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هُمْ مِنْ أَهْلِ الْمَفَاسِدِ لَا الْمَصَالِحِ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.)

Bk. I.

## فر

1. فَرَّ, aor. (S, M, O, Mṣb, K) and فَرَّ, (M, K,) inf. n. فَرٌّ (S, M, O, Mṣb, K); and فَرَّ, (S, M, K,) inf. n. تَفْسِيرٌ (S, K); which latter is the more common; (IKṭt;) or the latter has an intensive signification; (Mṣb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAṣr, O, K;) or a meaning perceived by the intellect: (B:) he rendered a thing apparent, plain, or clear; explained, expounded, or interpreted, it: (S, M, O, Mṣb, K:) accord. to Th (O, K, TA) and IAṣr, (TA,) تَأْوِيلٌ and تَفْسِيرٌ signify the same; (O, K, TA;) and so these and مَعْنَى (O, TA:) or تَفْسِيرٌ signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and تَأْوِيلٌ signifies the “reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning:” (O, L, K, TA:) or the latter, the “turning a verse of the Kur-ān from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-ān and the Sunneh:” for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ, if the meaning be [thus explained], “He produceth the bird from the egg,” this is تَفْسِيرٌ: and if the meaning be [thus explained], “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is تَأْوِيلٌ: (KT:) or تَفْسِيرٌ signifies the expounding, explaining, or interpreting, the narratives that occur collected without discrimination in the Kur-ān, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and تَأْوِيلٌ, the “explaining the meaning of that which is مُتَشَابِهٌ, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration.” (TA.) — Also فَرَّ, inf. n. فَرٌّ; and فَرَّ, inf. n. تَفْسِيرٌ (S, O, K,) like تَذْكِرَةٌ (TA;) or تَفْسِيرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is post-classical; (S, O, K;) He (a physician) examined, or inspected, urine, (S, O, K,) [but the inf. ns. only are mentioned,] that he might judge, by its colour, of the disease of the person from whom it came. (TA.)

2: see the preceding paragraph, in six places.

5: see the next following paragraph.

10. اسْتَفْرَهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Mṣb, TA:) and اسْتَفْرَهُ is like اسْتَفْهَرَهُ. (TA.)

تَفْسِيرَةٌ Anything by which is known the explanation and meaning of a thing: (O, TA:) or anything which interprets, or explains, the state, or condition, of a thing. (B, TA.) — Urine by means of which, (M, O, K,) or by means of the colour of which, (TA,) one seeks to obtain an indication of the disease (M, O, K, TA) of a patient: (O, TA:) or it is an inf. n., as mentioned above. (O, K.) [See 1, last sentence.]

عَاهِنُ: see أَوْرَدَ كَلَامَهُ غَيْرَ مُفَرِّ

## فسط

فَسَاطٌ (S, M, Mṣb, K) and فُسَاطٌ (S, M, K,) the and فُسَاطٌ and فُسَاطٌ (S, M, K,) the ت in the last two, as it is not found in the pl., being a substitute for the [former] ط in فسطاط, or rather for the [latter] س in فسط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسط are together, whereas the two identical letters in فسطاط are separated, (M,) and فُسَاطٌ and فُسَاطٌ (K,) altogether eight different forms, but MF observes that Esh-Shihāb El-Kastālānee gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-h to the ف,] (TA,) A tent of hair[-cloth]: (S, Mṣb:) or a great tent: (Mgh:) or a kind of structure (M, Z) used in travelling, less than the سُرَادِقُ (Z:) or the kind of structure called سُرَادِقُ (K:) pl. فَسَاطِيطُ (M, Mṣb, TA;) for which they did not say فُسَاطِيطُ. (M, TA.) — Hence فُسَاطٌ is applied to A city: (Z, TA:) any city: and particularly a city in which is the general place of assemblage of people: (TA:) a populous, or comprehensive, city; accord. to some: (Mṣb:) the place of assemblage of the people of a كُورَةٌ [which means a city, and a district, or region], (Lth, Az, K,) around their general mosque: (Az, TA:) or you say, فُسَاطُ الْبَصْرِ, meaning the place of assemblage of the people of the مِصْرُ [or city], around their congregational mosque. (M.) فُسَاطٌ [so in two copies of the S] is [a name of] The city of مِصْرُ [the metropolis of Egypt]: (S:) or الْفُسَاطُ is also the proper name of مِصْرُ الْعَتِيقَةِ (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El-'Āṣ; (K, TA;) the city of مِصْرُ in old times; as also الْفُسَاطُ (Mṣb:) and الْبَصْرَةُ. (TA.)

## فق

1. فَقَّ is said to signify primarily It (a thing) went forth, from another thing, in a bad, or corrupt, manner. (Mṣb.) One says, فَكَتَبَتِ الرُّطْبَةُ, فَكَتَبَتِ الرُّطْبَةُ عَنْ قِشْرِهَا (S, O, Mṣb,) or فَكَتَبَتِ الرُّطْبَةُ عَنْ قِشْرِهَا (K,) The fresh ripe date came forth from its skin; (S, O, Mṣb, K;) as also انْفَقَتْ (IDrd, O, K:) and in like manner فَقَّ is said of anything as meaning it came forth from its integument: so says Es-Sarakūṣṭee. (Mṣb.) — [Hence] فَقَّ, aor. ف and فَرَّ, (S, O, Mṣb, K) the latter aor. mentioned by Akh, (S, O, Mṣb,) inf. n. فُسُوقٌ (S, Mgh, O, Mṣb, K) and فَقَّ, (S, O, K,) or this latter is a simple subst.; (Mṣb;) and likewise فَقَّ, like كُرْمٌ (K, TA,) mentioned by Lh, but not known by Ks; (TA;) He went forth from, departed from, or quitted, (Mgh, Mṣb, K,) the right way, (Mgh, K,) or the way of truth, (K,) and the limits of the law, (Mgh,) [or the bounds of] obedience; (Mṣb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or i. q. فَجَّرَ [meaning