

and **فَيُوضُ** (M, O, K) and **فَيُوضُ** and **فَيُوضُ** (M, K) and **فَيُضَانُ** (M, O, K,) *It (water) overflowed; poured out, or forth, from fulness: (Mgh:) it (water, S, O, K, or a torrent, Msh) became abundant, (S, O, Msh, K) and flowed from [over] the brink of the valley, (Msh,) or so as to flow over the side of the valley, (S, O,) or so as to flow like a valley; (K:); and* **فَيُضَانُ** signifies the same: (Msh, TA:) *it (water) became abundant: (TA:) [contr. of **غَاضَ**, aor. **يَغِيضُ**]: it (water, and that of the eyes, and the like, M, or anything fluid, Msh) ran, or flowed: (M, Msh:) or it poured out, or forth; or poured out, or forth, vehemently; gushed out, or forth: (M:) and it (water, and blood,) fell in drops. (Msh.) — *It (a vessel) became full: (Msh:) [or it overflowed: for you say,]* **فَاضَ النَّهْرُ بِمَائِهِ** *The river overflowed with its water: and* **فَاضَ الْإِنَاءُ بِمَا فِيهِ** *The vessel overflowed with what was in it: (Msh:) and a poet says,**

• **شَكُوتُ وَمَا الشُّكُوتُ لِيَتْلَى عَادَةً** •  
• **وَلَكِنْ تَقِيضُ النَّاسُ عِنْدَ امْتِلَائِهَا** •

[*I complained; and complaint is not a custom of the like of me; but the cup overflows on the occasion of its being full.*] (A.) You say also, **فَاضَتْ عَيْنُهُ**, aor. as above, inf. n. **فَيُضُ**, *The eye flowed [with tears]. (TA.)* And **فَاضَ عَرَقًا**, said of a man, [*He sweated; sweat appeared upon his body, on an occasion of grief.*] (IKt.) — **† It (a thing) was, or became, much, abundant, many, or numerous. (O, K.)** You say, **فَاضَ اللَّتَامُ** **† The mean became many: (S, O:)** opposed to **غَاضَ**, q. v. (S and A in art. **غِيضَ**.) And **فَاضَ الْخَيْرُ** **† Good, or wealth, &c., became abundant, (A, Msh,)** **فِيهِمْ** among them. (A.) — **Aor. as above, (S,) inf. n. **فَيُضُ**, (TA.)** **† It (a piece of news, or a story,) spread abroad; (S, M, K:)** as also **فَاضَ** (S, M, A, Msh, K, TA:) *it spread abroad among the people, (Msh and TA in explanation of the latter verb,) like water. (TA.)* **† The latter is also said of a place, meaning** **† It became wide, or ample. (A.)** And you say, **فَاضَ عَلَيْهِ الدَّرْعُ** [*The coat of mail spread over him; or covered him.*] (A.) — **Aor. as above, inf. n. **فَيُضُ** and **فَيُوضُ**,** **† He (a man, S, O, K) died: (S, M, O, K:)** and, (S, M, O, K,) in like manner, (S, O,) **فَاضَتْ نَفْسُهُ** (S, M, A, Mgh, O, Msh, K,) aor. as above, (M,) inf. n. **فَيُضُ** (M, Msh,) **† his soul departed, or went forth; (S, M, A,\* Mgh,\* O, Msh, K:)** of the dial. of Temcem; (S, M, O:) on the authority of AO and Fr; and AZ says the like; but Aq says that one should not say, **فَاضَ الرَّجُلُ**, nor **فَاضَتْ نَفْسُهُ**, for **فَاضَ** is only said of tears and of water: (S, O:) to which is added in the O, but one says, **فَاطَ**, with **ظ**, [as is also said in the Mgh,] as meaning “he died,” and not **فَاضَ**, with **ض**, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is **فَاطَ**, with **ظ**, without the mention of the **نَفْسَ**; and some do not allow any other: (Msh:) but in the L we find as follows: IAqr says, **فَاضَ الرَّجُلُ** and **فَاطَ**, meaning “the

man died:” and Abu-l-Hasan says, **فَاطَتْ نَفْسَهُ**, the verb relating to the **نَفْسَ**; and **فَاضَ الرَّجُلُ** and **فَاطَ**: but Aq says, I heard AA say that one should not say, **فَاطَتْ نَفْسَهُ**, but **فَاطَ**, meaning “he died;” and not **فَاضَ**, with **ض**, decidedly: IB, however, says that what IDrd has cited from Aq is different from that which J has ascribed to him; for IDrd cites the words of Aq thus: the Arabs say, **فَاطَ الرَّجُلُ**, meaning “the man died;” but when they speak of the **نَفْسَ**, they say **فَاضَتْ نَفْسَهُ**, with **ض**; and he quotes the ex.

• **فَفَقِطَتْ عَيْنٌ وَفَاضَتْ نَفْسٌ** •

[*And an eye was put out, and a soul departed*]: and he [IB] adds that this is what is commonly known to be the opinion of Aq: but J has committed an error; for Aq quotes from AA that one should not say, **فَاطَتْ نَفْسَهُ**, but **فَاطَ**, meaning “he died;” not **فَاضَ**, decidedly: and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that **فَاضَتْ** is of the dial. of Keys; and **فَاضَتْ**, of the dial. of Temcem: and AHat says, I heard AZ say that Benoo-Dabbeh alone say, **فَاضَتْ نَفْسَهُ**: in like manner also El-Mázine says, on the authority of AZ, that all the Arabs say, **فَاضَتْ نَفْسَهُ**, except Benoo-Dabbeh, who say, **فَاضَتْ نَفْسَهُ** with **ض**. (TA.) [See also art. **فِيضَ**.] It is further said, that **الْفَيْضُ** signifies *Death*; (A, K:) as occurring in a trad. respecting Ed-Dejjal, where it is said, **ثُمَّ يَكُونُ عَلَى أَثَرِ ذَلِكَ الْفَيْضُ** [*Then shall be, after that, death*]: (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted **الْفَيْضُ**, in this case, to signify “death;” but I have not heard it from any other; unless it be from **فَاضَتْ نَفْسُهُ** signifying *His slaver collecting upon his lips at the departure of his soul [flowed]*. (TA.) — You say also **فَاضَ صَدْرُهُ مِنَ الْغَيْظِ** [*His bosom overflowed with wrath, or rage*]. (A, TA.) And **فَاضَ صَدْرُهُ بِالْإِسْرَارِ** **† His bosom disclosed, or revealed, the secret; (S, O, K:)** his bosom could not conceal the secret; (M;) his bosom was full with the secret, and disclosed it, not being able to conceal it. (TA.) — And **فَيُضُ** is used as meaning **† God's suggesting (مَقَامًا)** [of a thing]: what the Devil suggests (يُلْقِيهِ) is termed **الْوَسْوَسَةُ**. (Kull p. 277.) — **فَاضَ الْبَعِيرُ بِجَرَّتِهِ**: see 4, latter half.

4. **افاضَ**: see 1, first sentence. — *He filled a vessel so that it overflowed: (S, M, O, K:)* or [simply] *he filled a vessel, (M, Msh,) accord. to Lh; but the former, [says ISd,] in my opinion, is the correct signification. (M.)* — *He made water, and tears, and the like, to run, or flow; or to pour out, or forth; or to pour out, or forth, vehemently; to gush out, or forth: (M:) he poured [water &c.] out, or forth: (A, TA:) or he poured water out, or forth, copiously. (Mgh.)* You say, **افاضَ الْمَاءُ عَلَى نَفْسِهِ** (S, O, K,) or **افاضَ الْمَاءُ عَلَى نَفْسِهِ** (Msh,) *He poured the water (S, O, Msh, K) upon himself, (S, O, K,) or upon his body. (Msh.)* And **افاضَ دُمُوعَهُ** (S,) or **دُمُوعَهُ** (Msh,) *He poured forth his tears. (Msh.)* And **افاضَ الْعَيْنَ الدَّمَعَ**

[*The eye poured forth tears*]. (TA.) — **افاضَ اللَّهُ الْخَيْرَ** **† God made good, or wealth, &c., to abound.** (Msh.) — **افاضَ عَلَيْهِ الدَّرْعُ** **† He put on him the coat of mail: like as you say صَبَّهَا** [lit. he poured it]. (A, TA.) — **افاضوا مِنْ عَرَاقَاتٍ** **† They pushed on, pressed on, or went quickly, syn. دَفَعُوا** (S, Mgh, O, Msh, K,) or **افاضوا** (M, A,) *with multitude, (M, Mgh, O,) from 'Arafat, (S, M, A, Mgh, O, Msh, K,) to Miné, (S, M, O,) exclaiming تَبَيَّنَ: (M:) or they returned, and dispersed themselves, from 'Arafat: (O, K:) or they hastened from 'Arafat to another place: (K:) the last rendering is taken from Ibn-'Arafah; and agreeably with all of these renderings, the phrase in the Kur [ii. 194], فَاِذَا افَضْتُمْ مِنْ عَرَاقَاتٍ, has been explained: (TA:) and [in like manner,] you say, افاضوا مِنْ مَبْنَى إِلَى مَكَّةَ **† They returned from Miné to Mekkeh; on the day of the sacrifice: (Msh:)** **افاضة** signifies **† the advancing, and pushing on, or pressing on, in journeying, or pace, (A,\* TA,) and the like, (A,) with multitude, and is only after a state of separation and congregation: (TA:)** it is from the same word as signifying the “pouring out, or forth;” (A, O, TA;) or from **افاضَ الْمَاءَ** signifying “he poured the water out, or forth, copiously:” (Mgh:) and the original expression is **افاضَ نَفْسَهُ**, or **رَاحِلَتَهُ**; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or **افاضة** signifies the quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or legs: and **افاضَ**, he (a rider) made his camel to exert himself beyond measure, to go a quick run, between the utmost rate and what is less than that; **افاضة** denoting the half [of the full rate] of the run of camels having riders upon them; and being only applied when they have riders upon them: (Khálid Ibn-Jaimbeh:) and every **دَفْعَةٌ** [or act of pushing on, or pressing on,] is termed **افاضة**. (S, Msh, K.) Hence, **طَوَافُ الْافاضَةِ** signifying *The circuiting [around the Ka'bah] on the return from Miné to Mekkeh; (Msh, TA;) on the day of the sacrifice: (TA:) or the circuiting of visitation. (Mgh.)* — **افاضوا فِي الْحَدِيثِ** **† They pushed on, or pressed on, in discourse; syn. افاضوا** (Lh, S, M, A, O:) *they entered thereinto; launched forth, or out, thereinto; (Lh, M, O;) they were large, or copious, or profuse, therein: (O, TA:) or they dilated therein: (M:) or they began, commenced, or entered upon, discourse; (Msh;) as also* **افاضوا** (M, Msh,) accord. to some; (Msh;) but this latter is disallowed by most; (M;) or by the skilful. (Msh.) You say also, **افاضَ فِي عَمَلٍ** **† He entered into an action, or employment; and pushed on, or pressed on, therein: (Bd in x. 62:) or he began it, commenced it, or entered upon it. (Jel, ibid.)** — **افاضَ بِالشَّيْءِ** **† He impelled, or thrust, with the thing: (M:) he cast, or threw, the thing. (M, TA.)** — **افاضَ الْبَعِيرُ** alone, (Lh, S, M, A, O,) and (S, O) **افاضَ** alone, (S, O, K,) and **افاضَ بِجَرَّتِهِ** (TA,) **† The camel propelled his cud (Lh, S, M, A, K) from his inside,***