

TA.) — **فَوَارَةُ** الْوَرِكِ, with fet-h and teshdeed, signifies *The hole, or perforating aperture, of the ورك [or haunch]:* (S, O:) or the **فَوَارَةُ** (K,) or **فَوَارَةُ**, (so in a copy of the M,) is an aperture in the **وَرِك** [or haunch], to the belly, or interior of the body, not obstructed by bone: (M, K:) [these two explanations plainly apply to the sacro-schiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the **فَوَارَتَانِ** (K,) or **فَوَارَتَانِ**, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] **سِتَّتَانِ** [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (**بَيْنَ الْوَرِكَيْنِ**) and the **فُحْجِ** [or ischium], towards the side of the **وَرِك** [or hip-bone], (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also **الْفَائِلُ**, in art. **فيل**.] And accord. to Lth; the term **فَوَارَتَانِ** (O, and so in a copy of the T,) or **فَوَارَتَانِ**, (so in another copy of the T,) is applied to *Two appertences of the كَرِش [or stomach, properly of a ruminant animal], having within them two small nodous lumps (غَدَّتَانِ), which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh.* (T, O.)

فَوَارَةُ: see the next preceding paragraph, in six places.

فَائِرٌ [part. n. of 1: — hence, **فَارٌ فَائِرٌ**]: see 1, in two places. — Applied to a beast, of the equine and other kinds, *Swollen in the sinews*; syn. **مُتَشِيرٌ**. (K.) [In the TA, this is said to be a mistake for **مُتَشِيرٌ**, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.] = See also **فُورٌ**.

فُورٌ: see **فَوَارَةُ**.

فوز

1. **فَازَ**, aor. **يَفُوزُ**, inf. n. **فُوزٌ** (S, A, O, Mṣb, K) and **مَفَازٌ** and **مَفَازَةٌ** (TA.) *He attained, acquired, gained, or won, good, or good fortune*, (S, A, O, Mṣb, K,) or *his wish or desire, or what he desired or sought*; (Bd in iii. 182, and TA;) *he met with, or experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked, or hated, or evil*: (TA:) *he succeeded, or was successful: he won, or gained the victory*: (Mṣb:) [he had his arrow drawn, or] his arrow came forth [from the رِيَابَةِ], in the game called **الْمَيْسِر**: and ! it (an arrow) won; or came forth before its

fellow [or fellows in that game]. (O,* TA.) You say, **فَازَ بِهِ** *He attained it, acquired it, gained it, or won it*; (Kh, A, O, Mṣb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and he took it away; went away with it. (S, K.) — *He became safe, or secure; he escaped*. (S, A, O, Mṣb, K.) You say, **فَازَ مِنْهُ** *He became safe, or secure, from it; he escaped it*; (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And **طَوْبَى لِمَنْ فَازَ بِالتَّوَابِ وَقَارَ مِنَ الْعِقَابِ** *A happy end is his who gains reward and escapes punishment*. (A.) = And **فَازَ** (S, O, K,) aor. **يَفُوزُ**, (TA,) inf. n. **فُوزٌ** (S, A, K,) ! *He perished*: (S, A, K:) *he died*; and so **فُوزٌ** (S, A, O, Mṣb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the following ex.: **مَاتَ فُلَانٌ وَقُوزَ فُلَانٌ بَعْدَهُ** [Such a one died and such a one died after him]: and accord. to others, **فُوزٌ** signifies ! *he became in the مَفَازَةِ [or state of temporary safety] which is between the present life and that which is to come*. (TA.) [This last signification is given in the A.] — See also 2.

2. **فُوزَ** ! *He went, or his course brought him, to the مَفَازَةِ*: (IAḡr, TA:) or ! *he went upon the مَفَازَةِ*: (A, TA:) or ! *he went away*: (IAḡr, O, K:) or ! *he went away into the مَفَازَةِ*: (A:) and **فَازَ** signifies ! *he traversed the مَفَازَةِ*. (Mṣb.) You say, **فُوزَ بِإِبِلِهِ** (S, A, O, K) ! *He entered upon the مَفَازَةِ with his camels*. (S, O, K.) — Also ! *He went forth from one land or country to another*: and **تَفُوزَ** signifies the same as **فُوزَ**. (TA.) — See also 1, latter part, in three places. = And, said of a road, *It was, or became, apparent*: (O, K:) and Sgh adds, [but not in the O,] and it stopped, or came to an end. (TA.)

4. **اَفَازَهُ بِكَذَا** *He (God, S, O, K, or a man, Mṣb) caused him to attain, acquire, gain, or win, such a thing*. (S, O, Mṣb, K.)

5: see 2.

فَازَ: see what next follows.

فَازَةٌ A [tent such as is called] **مِظْلَّة** (S, K,) with two poles, (K,) or that is extended with a pole: (S; in which is added, “it is in my opinion an Arabic word:”) pl. [or rather coll. gen. n.] **فَازَاتٌ**. (ISd, TA.)

فَائِزَةٌ ! *A thing that rejoices one, and by which one attains good or the object of his desire*: you say, **فَازَ بِفَائِزَةٍ** ! *He attained, acquired, gained, or won, a thing that rejoiced him, &c.* (A, O,* TA.)

مَفَازٌ: see the following paragraph, near the end.

مَفَازَةٌ A place of safety, security, or escape. (S, A, O, K.) So in the Kṣr [iii. 185], **فَلَا تُحَسِبَنَّ بِمَفَازَةٍ مِنَ الْعَذَابِ** [Do thou by no means reckon them to be in a place of security from punishment]: (S, A,* O:) or, accord. to Fr, the meaning here is, far from punishment. (TA.) — A cause,

or means, of prosperity, or success, or of the attainment or acquisition of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy or good state; syn. **مَنْلَحَةٌ**. (A.) — ! [The state of temporary safety which is between the present life and that which is to come. See 1, last signification.] = ! A place of perdition, or destruction: (Mṣb, K:*) or i. q. **فَلَاةٌ**: (A:) [i. e.] a desert; syn. **بَرِّيَّةٌ**; any [desert such as is called] **قَفَرٌ**: (TA:) or a desert in which is no water: (ISh, O, K:) and a desert in which is no water for the space of a journey of two nights or more: when there is none for the space of a journey of a night and a day, it is not thus called: (ISh, O, TA:) or a tract in which two watering-places are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them, [accord. to that which is generally preferred of the explanations of the term **رَبْعٌ** which is here employed,] and other animals [that journey quicker] drink on alternate days; as also **فَلَاةٌ**: or such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days; as also **فَيْفَاةٌ**: (TA:) so called to prognosticate good fortune, and safety, (Aḡ, IF, S, A, O, Mṣb,) as meaning a place of safety, (A,) from **فَازَ** signifying “he became safe:” (Mṣb:) or from **فُوزَ**, (IAḡr, S, O,* Mṣb,) or **فَازَ**, (Aḡr, TA,) signifying “he perished,” (IAḡr, S, O,* Aḡr,) or “he died:” (Mṣb, TA:) Aḡr condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAḡr, TA:) the pl. is **مَفَاوِزُ**: (S:) and **فَازَ** signifies the same as **مَفَازَةٌ**: so in a trad. of Kaḡb Ibn-Málik; **فَاسْتَقْبَلَ سَفْرًا بَعِيدًا وَمَفَازًا** [And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.]. (TA.)

فوص

3. **الْمُفَاوَصَةُ** signifies *The being clear, or perspicuous*, syn. **الْبَيَانُ** (S, O, K,) in talk or discourse (**فِي الْحَدِيثِ**). (S.) [In the O, and K, **مِنْ الْحَدِيثِ**; and hence it is said in the TK that **فَافَاصَ الْحَدِيثُ** signifies *He made the talk, or discourse, clear, or perspicuous*: but for this I do not find any authority.] Some say **الْمُفَايَصَةُ**. (IB, TA in art. **فَيْص**.) [See also 4 in art. **فَيْص**.]

4. **مَا أَفَاصَ بِكَلِمَةٍ**: see art. **فَيْص**. [It seems to be indicated in the S that this is from **الْمُفَاوَصَةُ**, expl. above: and the like of this is app. said by IB.]

6. **التَّفَاوُصُ** signifies **التَّبَايُنُ** [The being, or becoming, separated, one from another]; from **الْبَيْنُ**, not from **الْبَيَانُ**: (O, K:) originally **التَّفَايُصُ**; mentioned also [in a different sense] in art. **فَيْص**. (TA.) See the latter art.