

رَجُلٌ مُتَلَاٌ مُفِيدٌ *A destructive man; as also* (Ibn-'Abbād and O and K in art. فود.)

فيروزج

فِيرُوزَج [an arabicized word from the Pers. پيروزه or فيروزه *The turquoise; a well-known kind of stone.* (TA.) — And *A certain sort of dye [probably of the colour of the stone so called].* (TA.)

فيش

1. فَاش, (O, K,) aor. يَفِيش, inf. n. فَيْش, (O, TA,) *He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَش; like as you say دَامَر, aor. يَذْمُر; and دَمَر, aor. يَذْمُر; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and* فَايش [signifies the same; or] *he gloried, or boasted, vainly, and praised himself for that which was not in him.* (AHeyth, in L, art. طرمذ.) [See also 5.] فَايشُ الْاَتَانُ, aor. as above, (IDrd, O, K,) and so the inf. n., (IDrd, O,) *He (the ass) mounted the she-ass: (IDrd:) said by Yoo to be from الْفَيْشَةُ.* (O, K.)

3. فَايشُهُ, (TA,) inf. n. فَيَاشُ (S, O, K) and مُفَايشُهُ, (O, K,) *He vied, or contended, with him in glorying, or boasting, or in glory, or excellence.* (S, O, K, TA.) — Also, (TK,) inf. n. مُفَايشُهُ, (Ibn-'Abbād, O, K,) *He threatened him much in fight, and then was pronounced a liar.* (Ibn-'Abbād, O, K, TK.) — See also 1.

5. تَفِيشُ الشَّيْءِ *He arrogated the thing falsely; (Ibn-'Abbād, O, K, TA;) without merit.* (Ibn-'Abbād, O, TA.) — تَفِيشُ عَنِ الشَّيْءِ *He turned back from the thing (Ibn-'Abbād, O, K) through weakness and impotence; (TA;) like* اِنْفَشَ. (TA.)

فَيْشُ and فَيْشَةُ *The head [or glans] of the penis: (S, O, K;) or a swollen penis: (TA;) or* the latter word has the former meaning; and فَيْشُ is its pl., [or rather coll. gen. n.,] like as تَمَرٌ is of تَمْرَةٍ: (O;) and فَيْشَةُ signifies the same as فَيْشَةُ; and some say that its ل is augmentative: (TA;) or فَيْشُ signifies a weak فَيْشَةُ. (Lth, TA.)

فَيْشَةُ: see فَيْشُ, in two places. — Also *The uppermost part of the head.* (TA.)

فَيَاشُ: see فَيْشُ, in two places.

فَيُوشُ: see the next paragraph, in two places.

فَيَاشُ *A man who glories, or boasts, and magnifies himself, imagining [in himself] what he does not possess; (K;) vainly boastful, without merit; (TA;) who contends for superiority in that which he does not possess; (K;) and [in like manner] فَيُوشُ one who pretends to possess a thing, not being as he pretends; (TA;) both signify one who glories, or boasts, vainly, and praises himself for*

that which is not in him: (AHeyth, in L, art. طرمذ:) and the latter is said to signify a cowardly and weak man. (TA.) — Also, *A chief, or lord, abounding in excellence, or generosity, or bounty, (Ibn-'Abbād, O, K,) who vies with others in glory.* (TA.)

فَاشُوشُ *A weak and lax man.* (TA.)

فَيْشُوشَةُ *Weakness and laxness; (O, K;) and so* فَيَاشُ. (TA.)

فَيْشَةُ: see فَيْشُ.

فيض

1. فَاَصَ فِي الْاَرْضِ, aor. يَفِيعُ, (S, O, K,) inf. n. فَيْضُ, (TA,) *He went away into the country, or in the land.* (S, O, K.) In the following verse of Imra-el-Kays,

• مَنَابِتُهُ مِثْلُ السُّدُوسِ وَلَوْنُهُ

• كَثُوكِ السَّيَالِ فَهُوَ عَذْبٌ يَفِيعُ

respecting which As said, I know not what is [the meaning of] يَفِيعُ, this word is said to be from فَاَصَ signifying as expl. above: (S, O:) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but فَاَصَ signifies also it shone, or glistened; syn. بَرَقَ; (TA;) and some say that يَفِيعُ in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفِيعُ being meant the lustre (مَاءٌ) thereof: (O:) [accordingly, the verse may be rendered, *The places of growth thereof, i. e. their gums, were like the (garment called) سُدُوسٌ, and their colour was like the thorns of the سَيَالِ (q. v.), so that they were sweet and glistening: (see the context in "the Divans of the six ancient Arabic poets," edited by Prof. Ahlwardt:) or, as some relate the verse, the last word is فَاَصَ, (IB, O, TA,) from فَاَصَ مَا أَفَاضَ بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative of state, the meaning being* فِي حَالِ كَلَامِهِ [i. e. sweet when [displayed in] speaking]; rather, *clearly uttering; but* will be seen by that يَفِيعُ, as well as يَفِيعُ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفِيعَ مِنْهُ, meaning *I was not able to turn aside, or away, from, or to avoid, him, or it.* (S, O.) [See also مَفِيعُ: and see 4.] — And وَاللَّهِ مَا فِضْتُ, like as one says مَا وَاللَّهِ مَا فِضْتُ [perhaps meaning *By God I did not quit my place; as well as I did not cease:*] (S, O, K:) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, مَا فِضْتُ أَفَعَلُ *I did not cease (مَا بَرِحْتُ) doing [such a thing]: (M:) and* فِضْتُ, likewise, signifies بَرِحَ. (IB, TA.)

3: see 3 in art. فَوْص.

4. اِفَاضَ الضَّبُّ عَنْ يَدِهِ [The lizard called ضَبُّ escaped, or slipped, from his hand, is expl. as meaning] his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the ضَبُّ, so that it escaped from him. (M, TA.) And one says, قَبِضْتُ عَلَيْهِ فَلَمْ يَفِيعْ *I grasped him and he did not escape, or get loose.* (AHeyth, TA.) And قَبِضْتُ عَلَى ذَنْبِ الضَّبِّ فَأَقَاصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنْبُهُ [I grasped the tail of the ضَبُّ and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA: [but in the O, مِنْ is omitted before يَدِي; not intentionally, for the verb before مِنْ is there masc., as above:]) this is when thy fingers become unclosed (تَفَرَّجَ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed التَّفَاوُصُ. (TA.) [It is also said that] أَفَاصَتْ أَفَاصَتِ الْيَدُ signifies *The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing.* (K, TA. [But I doubt the correctness of this.]) — And الْإِفَاضَةُ signifies *The being clear, or perspicuous; syn. الْبَيَانُ; (O, K;) like* اِفَاضَ اِفَاضَ, expl. in art. فَوْص; and *the being fluent.* (O.) [And also *The making speech clear, or perspicuous.*] One says, فُلَانٌ ذُو إِفَاضَةٍ *Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks.* (O.) And اِفَاضَ لِسَانَهُ بِالْكَلَامِ *His tongue made speech, or the speech, clear, or perspicuous; and so* فَاَصَ, aor. يَفِيعُ; (M;) and فَيْضُ, (TA,) inf. n. فَيْضُ, (K, TA,) *He did not make clear, or distinct, or perspicuous, a word, or a sentence.* (Yaakooob, S, O, TA.) See also 4 in art. فَوْص: and see 1 in the present art. [And it is said that مَا أَفَاضَ بِكَلِمَةٍ signifies the same. Or, accord. to Mtr, if he be correctly cited in Har p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with ض, and not so with ص: but this I greatly doubt.] — One says also, اِفَاضَ بَبُولِهِ *He ejected his urine: (O, K:) or* اِفَاضَ بِهِ. (El-zhooree, in Har ubi suprâ.)

6. التَّفَايُصُ is said to be the original and regular form of التَّفَاوُصُ, which signifies *The speaking, talking, or discoursing, each to another, or each with another: the ي being changed into و because of the dammeh. (M in this art. and in art. فَوْص, and TA.) — See also another explanation in art. فَوْص: and see 4 in the present art.*

10: see 1, last sentence.

مَفِيعٌ *There is not any place to which to turn aside, or away, from it: or there is not any turning aside, or away, from it: syn. مَحِيدٌ [which may be meant either as a n. of place or as an inf. n.]: (As, S, O, K:) or* مَعْدِلٌ. (IAar, M.)

فيض

1. فَاَصَ, (S, M, Mgh, &c.,) aor. يَفِيعُ, inf. n. فَيْضُ (S, M, O, Mgh, K) and فَيْضُوشَةُ (S, O, K)