

as others relate it, it is فَلَجَات, with ج. (AHn, L.)

فَلَحٌ (S, A, Mgh, L, Mṣb, K, &c.) and فَلَحٌ (S, L, K) the latter a contraction of the former, (L.) Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, (S, A, Mgh, L, Mṣb, K,) or of that whereby one becomes in a happy and good state. (L.) And Safety, or security. (S, L, K.) And Continuance, or permanence, in a good, or prosperous, state, (A, L, K,) and in the enjoyment of ease, comfort, or the blessings of life; and the continuance of good: (L:) and simply continuance, permanence, lastingness, duration, or endurance. (ISk, S, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الْفَلَاحُ. (TA.) عَلَى الْفَلَاحِ, in the call to prayer, means Come ye to the means of the attainment of Paradise, and of permanence therein: (IAth, L:) or hasten to the attainment of everlasting life: (L:) or come to safety, or security: (S:) or come ye to the way of safety and prosperity: (Mṣb:) or come to the continuance of good. (L.) And you say, لَا أَفْعَلُ ذَلِكَ فَلَا حَافَظَ الدَّهْرِ, I will not do that while time lasts. (L.) A poet says,

وَلَكِنْ لَيْسَ لِلدُّنْيَا فَلَا حَافَظَ

meaning [But there is not to the present state of existence] lastingness, or endurance. (S, L.) — Also (both words) † The [meal, or food, called] سَحُور [that is eaten a little before daybreak previously to commencing a day's fast]: (S, A, L, K:) so called because thereby is the continuing of the fast; (S, A;) or because of the lastingness of its utility. (L.)

فَلَا حَافَظَ: see what next follows.

فَلَا حَافَظَ, (thus in my copies of the S, and in the L and Mṣb,) with kesr, (Mṣb,) [agreeably with general analogy,] or فَلَا حَافَظَ, with fet-ḥ, (K,) [but I think that fet-ḥ is here a mistake for kesr, because فَلَا حَافَظَ deviates from general analogy, and because it is a general rule of the author of the K to omit the mention of the vowel of a word when it is fet-ḥ,] Agriculture; or the art, work, or occupation, of ploughing, tilling, or cultivating, land. (S, L, Mṣb, K.)

فَلِجَةٌ The pericarp (سِنْفَةٌ) of the [tree called] مَرْخ, when it splits: (K, TA:) also mentioned as with ج. [i. e. فَلِجَةٌ]. (TA.)

فَلَا حَافَظَ A plougher, tiller, or cultivator, of land; [a peasant:] (S, Mṣb, K, TA;) because he cleaves (يَقْلَعُ i. e. يَشُقُّ) the land: (TA:) [pl. فَلَا حَافَظُونَ:] coll. gen. n. فَلَا حَافَظَ. (A, TA.) — And [hence, as being likened to a plougher,] A seaman, or sailor; (K, TA;) a servant of ships or boats. (TA.) — And One who lets asses, or other beasts, on hire; syn. مَكَاظِر: (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) — And One who defrauds in a sale, in the manner

described in the explanation of the phrase بِهِ فَلَحَ. (L.)

أَفْلَحَ Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَحٌ in his lip: fem. فَلَحَاءَ. (L.) 'Antarah El-Absee was surnamed الْفَلَحَاءُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَّفَّةُ (the lip) is fem.; (S, L;) or because his name is fem. (L.) [See also أَعْلَمَ.]

قَوْمٌ أَفْلَحُوا [i. q. مُفْلِحُونَ] A people prospering; successful; attaining, or acquiring, that which they desire or seek, or what is good, or that whereby they become in a happy and good state: أَفْلَحَ is a pl. of which ISd says, "I know not any sing. of it." (L.)

مَفْلَحَةٌ 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 and good state. (L, from a trad.)

الْقَدَمَيْنِ, and الْيَدَيْنِ, and رَجُلٌ مَتَفْلِحُ الشَّفَةِ, A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L.) [See also 5 in art. فَلَج.]

فلذ

1. فَلَذَ, aor. -, inf. n. فَلَذٌ, He cut, or cut off. (Mṣb.) One says, فَلَذَ لَهُ قِطْعَةً مِنَ الْمَالِ, He cut off for him a portion of the property: (T:) and فَلَذْتُ لَهُ مِنْ مَالِي, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (S, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K.) — See also the next paragraph, in two places.

2. فَلَذَ, (T, L,) inf. n. تَفْلِيزٌ; (T, O, L, K;) as also فَلَذَ, inf. n. فَلَذٌ; (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إِنَّ الْفَرْقَ مِنَ النَّارِ فَلَذَ كَيْدُهُ [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps فَلَذَ is here a mistranscription for فَلَذَ]; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.)

3. فَلَذَ النَّسَاءَ, inf. n. مَفَالَذَةٌ, He bandied words, or held colloquies, with women. (O, K.) One says, فَلَذَ لِي ذُو مَطَارَحَةٍ وَمَفَالَذَةٌ, Such a one has a habit of bandying words, &c., with women. (K, TA.)

8. اِفْتَلَذَ مِنْهُ قِطْعَةً مِنَ الْمَالِ He cut off, or took, for himself, from him, a part, or portion, of the property. (T.) And اِفْتَلَذْتُ مِنْهُ حَقِّي I cut off, or took, for myself, from him, my right, or due. (A, TA.) And اِفْتَلَذْتُهُ الْمَالِ I took from him a part, or portion, of the property. (S, O, L, K.)

فَلَذَ The liver of a camel: (S, M, O, L, K:) pl. أَفْلَازٌ [also said to be a pl. of فَلَذَةٌ, q. v.]. (S, M, O, L.)

فَلَذَةٌ A piece, or portion, of liver, (S, M, O, L, K,) cut in an oblong form, (O,) and of flesh-meat, (S, O, L, K,) and of property, (S, O, L,) and of gold, and of silver, (M, L, K,) &c.: (S, O, Mṣb:) a piece of flesh-meat cut in an oblong form: (Aṣ, T, M, L:) pl. [of mult.] فَلَذٌ (T, S, L, K) and [of pauc.] أَفْلَازٌ (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or فَلَذٌ may be a dial. var. of فَلَذَةٌ, and so this pl. may be regular. (M, L.) — أَفْلَازُ الْأَرْضِ, (M, L, K,) or أَفْلَازُ كَيْدِ الْأَرْضِ, occurring in a trad., (Aṣ, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means † The buried treasures of the earth, (Aṣ, T, M, L, K,) and its riches. (L.) — And أَفْلَازُ كَيْدِ مَكَّةَ means † The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh: so called because the liver is one of the noble parts of the body. (L.) — الْفَلَذَاتُ [(not to be mistaken for الْفَلَزَاتُ) is a pl. of الْفَلَذَةُ, and] signifies الْأَجْسَامُ السَّبْعَةُ [i. e. † The seven material substances; namely, the four elements, (fire, air, earth, and water,) and the three products composed of these (which are minerals, vegetables, and animals)]. (MF.) [But in the copy of his work which I use, الْإِجْسَامُ is erroneously put for الْأَجْسَامُ.]

فَالَوْدُقُ (T, S, M, O, L, K) and فَالَوْدُقُ, but, accord. to Yaḥkoob, not فَالَوْدُجُ, (S, O, L,) or this is the proper form, because the و in the original Pers. word is regularly changed into ج, (MF,) [the word being] arabicized, (T, S, O, L,) from the Pers. (M, O, L) بِالْوَدُءِ [or فَالَوْدُءِ or فَالَوْدُءِ], (O,) A kind of sweet food, (M, O, L, K,) well known, (K,) prepared of the purest substance of wheat (لُبُّ الْحِنْطَةِ), (T, L,) or of starch, (TA) in art. نَشُو, [with water and honey:] pl. فَوَالِيدُ [of which see an ex. in the next paragraph]. (A.) — Also i. q. فَوَالِيدُ, q. v. (M, L, K.)

فَوَالِيدُ (T, M, O, L, Mṣb, K,) an arabicized word, (T, O, Mṣb,) from the Pers. بُولَاد [or فُولَاد or فُولَاد], (O,) and فَالَوْدُقُ also, (M, L, K,) Steel; i. e. purified and refined iron; or the pure part of iron; (T, M, O, L, Mṣb, K;) which is added in other iron: (M, L:) pl. فَوَالِيدُ. (A.) One says, الضَّرْبُ بِالْفَوَالِيدِ خَيْرٌ مِنَ الضَّرْبِ فِي الْفَوَالِيدِ [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فالود]. (A.)

فَالَوْدُقُ and فَالَوْدُجُ: see فَالَوْدُقُ, above.

مَفْلُودٌ A sword made of فُولَاد [i. e. steel]. (O, K.)

فلز

فَلَزٌ (Lth, IDrd, S, A, O, K, &c.) and فَلَزٌ and فَلَزٌ (Ibn-Abbād, O, K,) the first of which is