

رَجُلٌ مِتْلَانٌ مِفْيَادٌ *A destructive man; as also* (Ibn-Abbád and O and K in art. فود.)

فيروزج

فِيرُوزَجٌ [an arabicized word from the Pers. *پيروزه* or *پيروزه* 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. فِاشٌ, (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ, (O, TA,) *He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;)* as also فَشٌّ; like as you say *دَامَرٌ*, aor. يَذِيرُ; and *دَمَرٌ*, aor. يَذْمُرُ; (TA;) *he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;)* and *فَاشٌ* [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.] = فِاشُ الْإِتَانِ, 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 الفَيْشَةُ.* (O, K.)*

3. فَايشُهُ, (TA,) inf. n. فَيَاشٌ (S, O, K) and مُفَايشَةٌ, (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. مُفَايشَةٌ, (Ibn-Abbád, O, K,) *He threatened him much in fight, and then was pronounced a liar.* (Ibn-Abbád, O, K, TK.) — See also 1.

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

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

فَيْشَةٌ: see فَيْشٌ, in two places. — Also The uppermost part of the head. (TA.)

فَيَاشٌ: see فَيْشَةٌ. = [See also 3.]

فَيُوشٌ: see the next paragraph, in two places.

فَيَاشٌ 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] فَيُوشٌ 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-Abbád, O, K,) who vies with others in glory. (TA.)

فَاشُوشٌ A weak and lax man. (TA.)

فَيْشُوشَةٌ Weakness and laxness; (O, K;) and so فَيَاشٌ. (TA.)

فَيْشَةٌ: see فَيْشٌ.

فيص

1. يَفِيفُصٌ, (S, O, K,) inf. n. فَيِصٌ, (TA,) *He went away into the country, or in the land.* (S, O, K.) In the following verse of Imra-el-Keys,

* مَنَابِتُهُ مِثْلُ السُّدُوسِ وَلَوْنُهُ *
* كَشُوكِ السِّيَالِ فَهُوَ عَذْبٌ يَفِيفُصٌ *

respecting which Aḥ said, I know not what is [the meaning of] يَفِيفُصٌ, this word is said to be from فَاِصٌ 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 فَاِصٌ signifies also it shone, or glistened; syn. بَرَقٌ; (TA;) and some say that يَفِيفُصٌ in this verse means يَبْرِقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفِيفُصٌ 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) السُّدُوسُ, and their colour was like the thorns of the سِيَالِ (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 يَفِيفُصٌ, (IB, O, TA,) from مَا أَفَاِصٌ بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative of state, the meaning being *بِ فِي حَالِ كَلَامِهِ* [i. e. *sweet when [displayed in] speaking;* rather, *clearly uttering;* but will be seen below that يَفِيفُصٌ, as well as يَفِيفُصٌ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفِيفُصَ مِنْهُ, meaning *I was not able to turn aside, or away, from, or to avoid, him, or it.* (S, O.) [See also مَفِيفُصٌ: and see 4.] — *وَاللَّهِ مَا فِصْتُ*, like as one says *مَا وَاللَّهِ مَا فِصْتُ* [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 فِصْتُ أَفَعَلْتُ* *I did not cease (مَا بَرِحْتُ) doing [such a thing]:* (M:) and فِصٌّ, likewise, signifies بَرَحَ. (IB, TA.)

3: see 3 in art. فَوْصٌ.

4. اِفَاِصٌ الصَّبُّ عَنْ يَدِهِ [The lizard called صَبٌّ escaped, or slipped, from his hand, is expl. as

meaning] *his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the صَبِّ, so that it escaped from him.* (M, TA.) And one says, *قَبِضْتُ عَلَيْهِ فَلَمْ يَفِيفُصْ* *I grasped him and he did not escape, or get loose.* (AHeyth, TA.) And *قَبِضْتُ عَلَى ذَنْبِ الصَّبِّ فَأَفَاِصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنْبَهُ* [I grasped the tail of the صَبِّ 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] اِفَاِصَتْ اِلْيَدُ 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 اِلْفَاِصَةُ signifies *The being clear, or perspicuous; syn. اِلْبَيَانُ;* (O, K;) like اِفَاِصَةُ, expl. in art. فَوْصٌ; and *the being fluent.* (O.) [And also *The making speech clear, or perspicuous.*] One says, *فُلَانٌ ذُو اِفَاِصَةٍ* *Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks.* (O.) And *اِفَاِصَ لِسَانَهُ بِالْكَلَامِ* *His tongue made speech, or the speech, clear, or perspicuous; and so فَاِصٌ, aor. يَفِيفُصُ;* (M;) and فَيِصٌ, (TA,) inf. n. فَيِصٌ, (K, TA,) *his tongue does not make it clear, or perspicuous (K, TA.)* And *مَا أَفَاِصَ بِكَلِمَةٍ* *He did not make clear, or distinct, or perspicuous, a word, or a sentence.* (Yaḥkoob, S, O, TA.) See also 4 in art. فَوْصٌ: and see 1 in the present art. [And it is said that *مَا أَفَاِصَ بِكَلِمَةٍ* signifies the same. Or, accord. to Mṭr, if he be correctly cited in Ḥar 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, *اِفَاِصَ بِيُولِهِ* *He ejected his urine:* (O, K:) or *اِفَاِصَ بِهِ*. (El-Ḥooree, in Ḥar ubi supra.)

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

10: see 1, last sentence.

مَا عَنَّهُ مَفِيفُصٌ *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.]: (Aḥ, S, O, K:) or مَعْدِلٌ. (IAḥ, M.)

فيض

1. يَفِيفُضٌ, (S, M, Mgh, &c.,) aor. فَاِضٌ, (S, M, O, Mḥb, K) and فَيُفُوضَةٌ (S, O, K)