

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

• شَكْوَتْ وَمَا الشَّكْوَى لِيُثَلِّي عَادَةً •
• وَلَكِنْ تَفِيضُ الكَأْسُ 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, قَاضَتْ عَيْنُهُ *The eye flowed [with tears].* (TA.) And قَاضَ عَرَقًا, said of a man, [He sweated;] sweat appeared upon his body, on an occasion of grief. (IKṭf.) — † It (a thing) was, or became, much, abundant, many, or numerous. (O, K.) You say, قَاضَ اللَّثَامُ † *The mean became many:* (S, O:) opposed to غَاضٌ, q. v. (S and A in art. غِض.) And قَاضَ الخَيْرُ † *Good, or wealth, &c., became abundant, (A, Mṣb,) among them. (A.) — Aor. as above, (S,) inf. n. فَيُؤُوسُ, (TA,) † It (a piece of news, or a story,) spread abroad; (S, M, K;) as also † استفاض; (S, M, A, Mṣb, K, TA;) it spread abroad among the people, (Mṣb 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, قَاضَ عَلَيْهِ الدَّرْعُ † [The coat of mail spread over him; or covered him]. (A.) — Aor. as above, inf. n. فَيُؤُوسُ and فَيُؤُوسُ, † He (a man, S, O, K) died: (S, M, O, K;) and, (S, M, O, K,) in like manner, (S, O,) قَاضَتْ نَفْسُهُ (S, M, A, Mgh, O, Mṣb, K,) aor. as above, (M,) inf. n. فَيُؤُوسُ, (M, Mṣb,) † his soul departed, or went forth; (S, M, A, * Mgh, * O, Mṣb, K;) of the dial. of Temeem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but Aṣ says that one should not say, قَاضَ الرَّجُلُ, nor قَاضَتْ نَفْسُهُ, for قَاضُ is only said of tears and of water: (S, O:) to which is added in the O, but one says, قَاطَ, with ظ, [as is also said in the Mgh,] as meaning “he died,” and not قَاضُ, with ض, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is قَاطَ, with ظ, without the mention of the نفس; and some do not allow any other: (Mṣb:) but in the L we find as follows: IAqr says, قَاضَ الرَّجُلُ and قَاطَ, meaning “the*

man died:” and Abu-l-Ḥasan says, قَاضَتْ نَفْسُهُ, the verb relating to the نفس; and قَاضَ الرَّجُلُ and قَاطَ: but Aṣ says, I heard AA say that one should not say, قَاضَتْ نَفْسُهُ, but قَاطَ, meaning “he died;” and not قَاضُ, with ض, decidedly: IB, however, says that what IDrd has cited from Aṣ is different from that which J has ascribed to him; for IDrd cites the words of Aṣ thus: the Arabs say, قَاطَ الرَّجُلُ, meaning “the man died;” but when they speak of the نفس, they say قَاضَتْ نَفْسَهُ, with ض; and he quotes the ex.

• فَفَقَّتْ عَيْنٌ وَقَاسَتْ 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 Aṣ: but J has committed an error; for Aṣ quotes from AA that one should not say, قَاضَتْ نَفْسَهُ, but قَاطَ, meaning “he died;” not قَاضُ, decidedly: and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that قَاضَتْ is of the dial. of Keys; and قَاضَتْ, of the dial. of Temeem: and AHāt says, I heard AZ say that Benoo-Dabbeh alone say, قَاضَتْ نَفْسَهُ: in like manner also El-Mázinee says, on the authority of AZ, that all the Arabs say, قَاضَتْ نَفْسَهُ, except Benoo-Dabbeh, who say, قَاضَتْ نَفْسَهُ with ض. (TA.) [See also art. فَيُؤُوسُ. It is further said, that] الفَيْضُ signifies *Death*; (A, K;) as occurring in a trad. respecting Ed-Dejjál, where it is said, تَمُرُ يَكُونُ عَلَى أَثَرِ ذَلِكَ الفَيْضُ, [Then shall be, after that, death]: (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted الفَيْضُ, in this case, to signify “death;” but I have not heard it from any other; unless it be from قَاضَتْ نَفْسَهُ signifying *His slaver collecting upon his lips at the departure of his soul [flowed].* (TA.) — You say also قَاضَ صَدْرُهُ مِنَ الغَيْظِ † [His bosom overflowed with wrath, or rage]. (A, TA.) And قَاضَ صَدْرُهُ بِالسِّرِّ † *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 فَيُؤُوسُ is used as meaning † God's suggesting [بِنِقَاةٍ] [of a thing]: what the Devil suggests (يُلْقِيهِ) is termed الوَسْوَسَةُ. (Kull p. 277.) — قَاضَ البَعِيرُ بِجِرَّتِهِ: see 4, latter half.*

4. افاض: see 1, first sentence. — He filled a vessel so that it overflowed: (S, M, O, K:) or [simply] he filled a vessel, (M, Mṣb,) accord. to Lḥ; 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, عَلَى جَسَدِهِ, افاض المَاءَ عَلَى نَفْسِهِ (S, O, K,) or عَلَى جَسَدِهِ (Mṣb,) He poured the water (S, O, Mṣb, K) upon himself, (S, O, K,) or upon his body. (Mṣb.) And افاض دُمُوعَهُ (S,) or دَمَعَهُ (Mṣb,) He poured forth his tears. (Mṣb.) And افاضت العين الدمع

[The eye poured forth tears]. (TA.) — افاض الله الخَيْرَ † *God made good, or wealth, &c., to abound.* (Mṣb.) — افاض عَلَيْهِ الدَّرْعَ † *He put on him the coat of mail: like as you say صَبَّهَا [lit. he poured it].* (A, TA.) — افاضوا مِنْ عَرَافَاتٍ † *They pushed on, pressed on, or went quickly, syn. دَفَعُوا, (S, Mgh, O, Mṣb, K,) or اِنْدَفَعُوا, (M, A,) with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Mṣb, K,) to Minè, (S, M, O,) exclaiming بَيْتِكَ: (M:) or they returned, and dispersed themselves, from 'Arafát: (O, K:) or they hastened from 'Arafát to another place: (K:) the last rendering is taken from Ibn-'Arafah; and agreeably with all of these renderings, the phrase in the Kṣur [ii. 194], فاِذَا اَفْضَرْتُمْ مِنْ عَرَافَاتٍ, has been explained: (TA:) and [in like manner,] you say, افاضوا مِنْ مَنَى إِلَى مَكَّةَ † *They returned from Minè to Mekkeh; on the day of the sacrifice: (Mṣb:) 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 افاض المَاءَ signifying “he poured the water out, or forth, copiously:” (Mgh:) and the original expression is افاض 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 leys: and افاض, 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-Jembeh:) and every دَفْعَةٌ [or act of pushing on, or pressing on,] is termed افاضة. (S, Mṣb, K.) Hence, طَوَافُ الإفاضة, signifying *The circuiting [around the Kaqbeh] on the return from Minè to Mekkeh; (Mṣb, TA;) on the day of the sacrifice: (TA:) or the circuiting of visitation. (Mgh.) — افاضوا فِي الحَدِيثِ † They pushed on, or pressed on, in discourse; syn. اِنْدَفَعُوا: (Lḥ, S, M, A, O;) they entered thereinto; launched forth, or out, thereinto; (Lḥ, 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; (Mṣb;) as also † استفاضوه (M, Mṣb,) accord. to some; (Mṣb;) but this latter is disallowed by most; (M;) or by the skilful. (Mṣb.) You say also, افاض فِي عَمَلٍ † *He entered into an action, or employment; and pushed on, or pressed on, therein: (Bḍ in x. 62:) or he began it, commenced it, or entered upon it. (Jel, ibid.) — افاض بالشئ, He impelled, or thrust, with the thing: (M:) he cast, or threw, the thing. (M, TA.) — افاض البعير, افاض (Lḥ, S, M, A, O,) and (S, O) افاض alone, (S, O, K,) and بَجَرَّتِهِ (TA,) † The camel propelled his cud (Lḥ, S, M, A, K) from his inside,****