

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

فبروزج

فبروزج [an arabicized word from the Pers. فبروزة or فبروزة 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.)

فبش

1. فبش, (O, K,) aor. فبش, inf. n. فبش, (O, TA,) He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فبش; like as you say فبش, aor. فبش; and فبش, aor. فبش; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and فبش [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.] = فبش الأتان, 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 الفبشة. (O, K.)

3. فبشة, (TA,) inf. n. فبشة, (S, O, K,) and فبشة, (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. فبشة, (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. فبش الشيء He arrogated the thing falsely; (Ibn-'Abbád, O, K, TA;) without merit. (Ibn-'Abbád, O, TA.) — فبش عن الشيء He turned back from the thing (Ibn-'Abbád, O, K) through weakness and impotence; (TA;) like فبش. (TA.)

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

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

فبشة: see فبشة. = [See also 3.]

فبوش: see the next paragraph, in two places.

فبش 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] فبوش 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.)

فبوش A weak and lax man. (TA.)

فبوشة Weakness and laxness; (O, K;) and so فباش. (TA.)

فبشة: see فبش.

فبص

1. فبص, (S, O, K,) inf. n. فبص, (S, O, K,) He went away into the country, or in the land. (S, O, K.) In the following verse of Imra-el-Kays,

• مَنَابِئُهُ مِثْلُ الشُّدُوسِ وَلَوْنُهُ  
• كَثُوكِ السِّيَالِ فَهُوَ عَذْبٌ يَفْبِصُ

respecting which Aḡ said, I know not what is [the meaning of] فبص, this word is said to be from فاص 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 فاص signifies also it shone, or glistened; syn. بَرَقَ; (TA;) and some say that فبص in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِئُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفْبِصُ 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) شُدُوسٌ, 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 فبص, (IB, O, TA,) from مَا أَفَاصُ بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative of state, the meaning being فِي حَالِ كَلَامِهِ كَمَا أَفَاصُ [i. e. sweet when [displayed in] speaking; or rather, clearly uttering; but it will be seen below that فبص, as well as فبص, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفْبِصَ مِنْهُ, meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also فبص: and see 4.] — And وَاللَّهِ مَا فَبِصْتُ, like as one says مَا وَاللَّهِ مَا فَبِصْتُ [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 فَبِصْتُ أَفْعَلُ I did not cease (مَا بَرِحْتُ) doing [such a thing]: (M:) and فبص, likewise, signifies بَرِحَ. (IB, TA.)

3: see 3 in art. فوص.

4. فبص [The lizard called فبص escaped, or slipped, from his hand, is expl. as meaning] his fingers became unclosed (انْفَرَجَتْ) from [the grasp of] the فبص, so that it escaped from him. (M, TA.) And one says, فَبِصْتُ فَلَمْ يَفْبِصْ I grasped him and he did not escape, or get loose. (AHeyth, TA.) And فَبِصْتُ عَلَى ذَنْبِ الضَّبِّ فَأَفَاصَ مِنْ يَدِي حَتَّى خَلَصَ ذَنْبُهُ [I grasped the tail of the فبص 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 (تَفَرَّجَتْ) 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 became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA. [But I doubt the correctness of this.]) — And الْإِفَاصَةُ signifies The being clear, or perspicuous; syn. الْبَيَانُ; (O, K;) like فبص, expl. in art. فوص; and the being fluent. (O.) [And also The making speech clear, or perspicuous.] One says, فَبِصْتُ فُلَانٌ ذُو إِفَاصَةٍ Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.) And أَفَاصَ لِسَانُهُ بِالْكَلَامِ His tongue made speech, or the speech, clear, or perspicuous; and so فَبِصْتُ, aor. فَبِصْتُ; (M;) and فَبِصْتُ, (TA,) inf. n. فَبِصْتُ, (K, TA,) his tongue does not make it clear, or perspicuous (K, TA.) And مَا أَفَاصَ بِكَلِمَةٍ He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaḡkoob, S, O, TA.) See also 4 in art. فوص: and see 1 in the present art. [And it is said that فَبِصْتُ بِكَلِمَةٍ مَا أَفَاصَ بِكَلِمَةٍ signifies the same. Or, accord. to Mṡr, 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 فبص, and not so with فبص: but this I greatly doubt.] — One says also, أَفَاصَ بِيُولِهِ He ejected his urine: (O, K:) or أَفَاصَ. (El-Ghooree, in Ḥar ubi supr.)

6. التَّفَاوُصُ 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 ḍammeh. (M in this art. and in art. فوص, and TA.) — See also another explanation in art. فوص: and see 4 in the present art.

10: see 1, last sentence.

10: see 1, last sentence.

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فبص

1. فبص, (S, M, Mgh, &c.,) aor. فبص, inf. n. فبص, (S, M, O, Mḡb, K) and فبص (S, O, K)