

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. فَبِشْ, inf. n. فَبِشْ, (O, TA,) He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَبَشْ; like as you say فَبَشْرٌ, aor. فَبَشِرْ; and فَبَشْرٌ, aor. فَبَشِرْ; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and فَبِشْ [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 الفَيْشَةُ. (O, K.)*

3. فبش, (TA,) inf. n. فَبِشْ, (S, O, K,) and فَبِشْتَةٌ, (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. فَبِشْتَةٌ, (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 فَبَشْ. (TA.)

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

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

فَبِشْ: see فَبِشْتَةٌ. = [See also 3.]

فَبِشْ: see the next paragraph, in two places.

فَبِشْ 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] فَبِشْ 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.)

فبشوش A weak and lax man. (TA.)

فَبِشْوَةٌ Weakness and laxness; (O, K;) and so فَبِشْ. (TA.)

فَبِشْتَةٌ: see فَبِشْ.

فبص

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

• مَنَابِتُهُ مِثْلُ الشُّدُوسِ وَلَوْنُهُ
• كَثُوكِ السِّيَالِ فَهُوَ عَذْبٌ يَفِصْ

respecting which Aḡ said, I know not what is [the meaning of] فَبِصْ, 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 يَبْرِقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, TA;) by عَذْبٌ يَفِصْ 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 فَبِصْ, (IB, O, TA,) from مَا أَفَاصُ 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; or rather, clearly uttering; but it will be seen below that فَبِصْ, as well as فَبِصْ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفِصَ مِنْهُ, meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also فَبِصْ: and see 4.] — And وَاللَّهِ مَا فَضْتُ, like as one says مَا وَاللَّهِ مَا فَضْتُ [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 فَضْتُ أَفْعَلُ I did not cease (مَا بَرَحْتُ) doing [such a thing]: (M:) and فَبِصْ, likewise, signifies بَرِحَ. (IB, TA.)

3: see 3 in art. فوص.

4. فبص عن يده [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 يَفِصْ 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 ضب 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 فَبِصْتُ. (TA.) [It is also said that] فَبِصْتُ أَفَاصَتْ يَدِي 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 الإفاصة signifies The being clear, or perspicuous; syn. البَيَانُ; (O, K;) like فَبِصْتُ, 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 افاص لسانه بالكلام His tongue made speech, or the speech, clear, or perspicuous; and so فَبِصْتُ, aor. فَبِصْ; (M;) and فَبِصْتُ, (TA,) inf. n. فَبِصْ, (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, افاص ببوله He ejected his urine: (O, K:) or افاص به. (El-Ghooree, in Ḥar ubi supr.)

6. فَبِصْتُ is said to be the original and regular form of فَبِصْتُ, 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. فوص, and TA.) — See also another explanation in art. فوص: and see 4 in the present art.

10: see 1, last sentence.

فبص 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.]: (Aḡ, S, O, K:) or مَعْدِلٌ. (IAḡr, M.)

فبض

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