

(TA.) — You say also, **فَاظَ نَفْسَهُ**, (Ks, S, M, K,) aor. **يُفِيظُ**, (Ks, T,) *He vomited forth his soul*: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.)

4. **اِظَاهَهُ** *He (God) caused him to die.* (K, TA.) And you say also, **ضَرَبْتُهُ حَتَّى أَفْطَتُ نَفْسَهُ** [*I beat him, or smote him, until I made his soul to depart, or go forth.*] (S.) And **لَأُفِيظَنَّ نَفْسَكَ** [*I will assuredly cause thy soul to depart, or go forth.*] (M.) And **اِظَاهَهُ اللَّهُ نَفْسَهُ** [*God caused him to vomit forth his soul.*] (Ks, T, S, M.)

تَفَيَّظُوا أَنْفُسَهُمْ *They constrained themselves to vomit forth their souls.* (S, TA.) [But in one copy of the S, I find **يُفِيضُوا أَنْفُسَهُمْ**, expl. as meaning *They cause to vomit forth their souls*; which suggests that the right reading may perhaps be **يُفِيضُوا**: or it may be **يُفِيظُوا**, from **نَفْسَهُ**.]

فيف

فَيْفٌ *A place that is even, level, or flat*: (S, O, K:) or, (K,) accord. to Lth, (T, O,) *a waterless desert*, (T, M, O, K,) *such as is even, level, or flat, and wide, or spacious*; (T, O;) and **فَيْفَاءٌ** and **فَيْفَا** (M, K) and **فَيْفَى** (K) also signify [thus, or] *a waterless desert*: (M, K:) and, (K,) accord. to El-Mu-arrij, (T, O,) **فَيْفٌ** signifies a portion of the earth that is *a place whereof the winds are variable*; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] *any road between two mountains*: (T, TA:) its pl. is **أَفْيَافٌ** [a pl. of pauc.] and **فَيْوْفٌ** [a pl. of mult.]. (T, S, M, O, K.)

فَيْفَى: see the preceding paragraph.

فَيْفَاءٌ: see **فَيْفٌ**: and see also **مَفَازَةٌ**, in art. **فوز**.

فَيْفَاءٌ is *syn. with فَيْفٌ*, q. v.: therefore its **ا** is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) *a smooth [desert such as is termed] صَحْرَاءٌ*: (S, M, O:) its pl. is **فَيْفَافٌ**. (S, M, O, K.) [In the CK, this pl. is written **فَيْفَافٌ**, as though it were a pl. of **فَيْفٌ**.]

فيع

1. **فَاعٌ**, aor. **يَفِيْعُ**: see **بَفِيْعِهِ**, in art. **فوق**.

4. **أَفِيْعٌ**, said of a poet, i. q. **أَفْلَقٌ**: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

- فَيْعٌ**:
- فَيْعٌ** and **فَيْعٌ**:
- فَيْعَةٌ** and **فَيْعَةٌ**: see art. **فوق**.
- فَيْعَاتٌ**:
- مَفِيْعٌ**:

فيل

1. **فَالٌ** *أور*, aor. **يَفِيْلُ**, (S, M, O, K,) inf. n. **فَيْوْلَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فَيْوْلَةٌ**, (M, O,) thus in other copies of the K, (TA,) and **فَيْانَةٌ**, thus in the O, but in the copies of the K **فَيْلَةٌ**, (TA,) *His judgment, or opinion, was weak*, (S, M, O, K,) and *erroneous*; (M, K;) as also **تَفِيْلٌ**; (M, Z, K, TA;) and [in like manner] **فَيْلٌ فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَالٌ رَأْيُهُمُ** occurs in a trad. as meaning *فَالٌ رَأْيُهُمُ*: (TA:) [and **فَالٌ** alone, said of a man, signifies the same as **فَالٌ رَأْيُهُ**, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple subst.:] and one says, **فِي رَأْيِهِ فَيْانَةٌ**, (T, M, K, TA,) the last word like **سَحَابَةٌ**, (TA, [in the CK, erroneously, **فَيْانَةٌ**, (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.) = And **فَالٌ** signifies also *He (a man) magnified himself, and became like the elephant (الفيل)*: or *he showed a morose aspect*: (TA:) [or it may so signify: IAar cites the following verse:

- * **مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادُوا الْغَنَى**
- * **تَوَلَّوْا وَقَالُوا لِلصَّدِيقِ وَتَخَمَّوْا**

which may mean [*Of mankind are folks who, when they find riches, turn the back, and magnify themselves and become like the elephant [to the friend, and aggrandize themselves]: or show a morose aspect to the friend [&c.]; for the elephant is morose in aspect.* (M.)

2. **تَفْيِيْلٌ**, (S, M, K,) inf. n. **فَيْلٌ رَأْيُهُ**, *He declared [or esteemed] his judgment, or opinion, to be weak*, (S,) or *bad, and erroneous*. (M, K.) Umeiyeh Ibn-Abee-'Aïdh says,

- * **فَلَوْ غَيْرَهَا مِنْ وَدِّ كَعْبِ بْنِ كَاهِلٍ**
- * **مَدَحْتَ بِقَوْلِ صَادِقٍ لَمْ تَفْيَلِ**

meaning **لَمْ يَفْيَلْ رَأْيُكَ** (Skr, M) i. e. [*But hadst thou praised other than her, of the children of Kaab Ibn-Kâhil, with a true saying, thy judgment, or opinion, would not have been declared weak.* (Skr.) — See also 1, in two places.

3. **فَيْالٌ**, [inf. n. **مُفَايَلَةٌ** and **فَيْالٌ**, (see **الْفَيْالُ** below,)] *He played [at the game called الفَيْالُ: see its part. n. below].* (O.)

5. **تَفْيِيْلٌ**: see 1. = Also *He (a man, K, [or a camel, as is indicated in the O,]) became fat*, (O, K,) *as though he were a فيل [or an elephant]*. (O.) [See also 10.] — And, said of youth, or young manhood, (**السَّيَابُ**) *It increased*, (Lth, T, M, O, K,) and *became in its prime and fulness*. (Lth, T, O.) — And, said of herbage, *It became tall, and full-grown; or became of its full height, and blossomed.* (Th, M, K.)

10. **اسْتَفْيَلِ** *He (a camel) became like the فيل [or elephant] (M, K, TA) in bigness*: (TA:) mentioned by IJ among the class of **اسْتَحْوَذَ** and the like: part. n. **مُسْتَفْيِلٌ**. (M.) [See also 5.]

فَالٌ: see **فَيْلٌ**, latter half: = and the paragraph commencing with **فَانْتِ الرَّأْيِ**, near its end: = and see also **فَالٌ**, in art. **فَالٌ**.

فَيْلٌ: see the paragraph here following.

فَيْلٌ [The elephant; Pers. **پهیل**]; *a certain animal, (TA,) well known*: pl. [of pauc.] **أَفْيَالٌ** and [of mult.] **فَيْوْلٌ** and **فَيْلَةٌ**; (S, M, O, Msh, K;) not **أَفْيَلَةٌ**: (ISk, S, O, Msh:) accord. to Sb, **فَيْلٌ** may be originally of the measure **فَعْلٌ**, (S, M, O,) pronounced with **kesr** because of the **ي**, like as they said **أَبْيَضٌ** and **بَيْضٌ**; but Akh says, this is not the case in the sing., but only in the pl.: (S, O:) fem. with **ة**. (M, K.) — Hence, **لَيْلَةٌ مِثْلُ لَوْنِ الْفَيْلِ** [lit. *A night like the colour of the elephant*]; meaning *a night that is black*, (M, TA,) and *dust-coloured*; (M;) *in which one knows not the right course to pursue*: the colours of the **فَيْل** being of this kind. (M, TA.) —

[Hence, also, **دَاءُ الْفَيْلِ** *The disease called by us the tumid Barbadoes leg*; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed **جُدَامٌ** (q. v.). — And [hence, likewise, used as an epithet,] **فَيْلٌ** signifies also **↓ Heavy** [or **dull**]; and **low, ignoble, or mean**. (K, TA.) — And one says **فَيْلٌ الرَّأْيِ**, meaning *A man weak in respect of judgment, or opinion*; (T, S, M, O, K;) and so **فَيْلُهُ**; (M, K;) and **فَيْلُهُ**; (T, M, O, K;) and **فَيْلُهُ**, (ISk, T, S, M, O, K,) of the measure **فَيْعَلٌ**; (O;) and **فَالُهُ**, (T, M, O, K,) and **فَالٌ** alone, (S, K,) meaning *weak in respect of judgment, or opinion*; (T, S, M, O, K;) *erring in insight*: (S:) pl. [of the first] **أَفْيَالٌ**: (S, M, O, K:) but AO says, the **فَائِلٌ** is *one who, inspecting, forms an opinion and errs*; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be **فَائِلٌ**. (TA.)

رَجُلٌ فَيْلٌ الرَّأْيِ, meaning *A man weak in respect of judgment, or opinion*; (T, S, M, O, K;) and so **فَيْلُهُ**; (M, K;) and **فَيْلُهُ**; (T, M, O, K;) and **فَيْلُهُ**, (ISk, T, S, M, O, K,) of the measure **فَيْعَلٌ**; (O;) and **فَالُهُ**, (T, M, O, K,) and **فَالٌ** alone, (S, K,) meaning *weak in respect of judgment, or opinion*; (T, S, M, O, K;) *erring in insight*: (S:) pl. [of the first] **أَفْيَالٌ**: (S, M, O, K:) but AO says, the **فَائِلٌ** is *one who, inspecting, forms an opinion and errs*; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be **فَائِلٌ**. (TA.)

الْفَيْالُ and **الْفَيْالُ**, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of **ف**], (Lth, T, O,) and **الْمُفَايَلَةُ** [which is likewise an inf. n. of **ف**], (M, K,) *A certain game*, (Lth, T, M, O, K,) *well known*, (O,) *of the children*, (T,) or *of the youths, or young men, of the Arabs* (M, K) *of the desert*, (M,) *with earth, or dust*: (Lth, T, M, O:) *a thing is hidden in earth, or dust, which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him فَالٌ رَأْيُكَ: (T, M, * K:*) ISk termed it **الْفَيْالُ**, with **رَأْيُكَ**: (O;) and it has been mentioned before in art.*