

TA.) — **فَوَارَةُ الْوَرِكِ**, with fet-h and tesheed, signifies *The hole, or perforating aperture, of the ورك [or haunch]:* (S, O:) or the **فَوَارَةُ**, (K,) or **فَوَارَةٌ**, (so in a copy of the M,) is an aperture in the **وَرِك [or haunch]**, to the belly, or interior of the body, not obstructed by bone: (M, K:) [these two explanations plainly apply to the sacro-schiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the **فَوَارَاتَانِ**, (K,) or **فَوَارَاتَانِ**, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] **سَكَّتَانِ** [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (**بَيْنِ الْوَرِكَيْنِ**) and the **فُحْجِ** [or ischium], towards the side of the **وَرِك [or hip-bone]**, (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also **الفَائِلُ**, in art. **فيل**.] And accord. to Lth, the term **فَوَارَاتَانِ**, (O, and so in a copy of the T,) or **فَوَارَاتَانِ**, (so in another copy of the T,) is applied to *Two appertences of the كَرِشِ [or stomach, properly of a ruminant animal], having within them two small nodous lumps (غُدَّتَانِ), which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh.* (T, O.)

**فَوَارَةٌ**: see the next preceding paragraph, in six places.

**فَائِرٌ** [part. n. of 1: — hence, **فَائِرَةٌ**]: see 1, in two places. — Applied to a beast, of the equine and other kinds, *Swollen in the sinews; syn. مُتَشَبِّهِ الْعَصَبِ*. (K.) [In the TA, this is said to be a mistake for **منتشر العصب**, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.] — See also **فَوْرٌ**.

**مَفَاوِزُ**: see **فَوَارَةٌ**.

### فوز

1. **فَازَ**, aor. **يَفُوزُ**, inf. n. **فَوْزٌ** (S, A, O, Mṣb, K) and **مَفَازٌ** and **مَفَازَةٌ**, (TA,) *He attained, acquired, gained, or won, good, or good fortune,* (S, A, O, Mṣb, K,) or *his wish or desire, or what he desired or sought;* (Bḍ in iii. 182, and TA;) *he met with, or experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked, or hated, or evil:* (TA:) *he succeeded, or was successful: he won, or gained the victory:* (Mṣb:) [he had his arrow drawn, or] *his arrow came forth [from the رِيَابَةِ], in the game called الميسر:* and *it (an arrow) won; or came forth before its*

*fellow [or fellows in that game].* (O,\* TA.) You say, **فَازَ بِهِ** *He attained it, acquired it, gained it, or won it;* (Kh, A, O, Mṣb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and *he took it away; went away with it.* (S, K.) — *He became safe, or secure; he escaped.* (S, A, O, Mṣb, K.) You say, **فَازَ مِنْهُ** *He became safe, or secure, from it; he escaped it;* (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And **لَبِنٌ فَازَ بِالسُّوَابِ وَقَارَ مِنَ الْعِقَابِ** *A happy end is his who gains reward and escapes punishment.* (A.) — And **فَازَ**, (S, O, K,) aor. **يَفُوزُ**, (TA,) inf. n. **فَوْزٌ**, (S, A, K,) *He perished:* (S, A, K:) *he died;* and so **فُوزٌ**: (S, A, O, Mṣb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the following ex.: **مَاتَ فُلَانٌ وَفُوزٌ فُلَانٌ بَعْدَهُ** [*Such a one died and such a one died after him*]: and accord. to others, **فُوزٌ** signifies *he became in the مَفَازَةِ [or state of temporary safety] which is between the present life and that which is to come.* (TA.) [This last signification is given in the A.] — See also 2.

2. **فَوْزٌ** *He went, or his course brought him, to the مَفَازَةِ:* (IAḥr, TA:) or *he went upon the مَفَازَةِ:* (A, TA:) or *he went away:* (IAḥr, O, K:) or *he went away into the مَفَازَةِ:* (A:) and **فَازَ** signifies *he traversed the مَفَازَةِ.* (Mṣb.) You say, **فَوْزَ بِإِبِلِهِ** (S, A, O, K) *He entered upon the مَفَازَةِ with his camels.* (S, O, K.) — Also *He went forth from one land or country to another:* and **تَفُوزٌ** signifies the same as **فَوْزٌ**. (TA.) — See also 1, latter part, in three places. — And, said of a road, *It was, or became, apparent:* (O, K:) and Sgh adds, [but not in the O,] and *it stopped, or came to an end.* (TA.)

4. **اِذَازَهُ بِكَذَا** *He (God, S, O, K, or a man, Mṣb) caused him to attain, acquire, gain, or win, such a thing.* (S, O, Mṣb, K.)

5: see 2.

**فَازٌ**: see what next follows.

**فَازَةٌ** *A [tent such as is called] مِظَلَّةٌ* (S, K,) with two poles, (K,) or *that is extended with a pole:* (S; in which is added, “it is in my opinion an Arabic word:”) pl. [or rather coll. gen. n.] **فَازَاتٌ**. (ISd, TA.)

**فَائِرَةٌ** *A thing that rejoices one, and by which one attains good or the object of his desire:* you say, **فَازَ بِفَائِرَتِهِ** *He attained, acquired, gained, or won, a thing that rejoiced him, &c.* (A, O,\* TA.)

**مَفَازٌ**: see the following paragraph, near the end.

**مَفَازَةٌ** *A place of safety, security, or escape.* (S, A, O, K.) So in the Kḥr [iii. 185], **فَلَا تَحْسِبْتَهُمُ** [Do thou by no means reckon them to be in a place of security from punishment]: (S, A,\* O:) or, accord. to Fr, the meaning here is, *far from punishment.* (TA.) — *A cause,*

*or means, of prosperity, or success, or of the attainment or acquisition of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy or good state; syn. مَفْلَحَةٌ.* (A.) — † [The state of temporary safety which is between the present life and that which is to come. See 1, last signification.] — † *A place of perdition, or destruction:* (Mṣb, K:\*) or i. q. **فَلَاةٌ**: (A:) [i. e.] *a desert; syn. بَرِّيَّةٌ; any [desert such as is called] قَفْرٌ:* (TA:) or *a desert in which is no water:* (ISh, O, K:) and *a desert in which is no water for the space of a journey of two nights or more:* when there is none for the space of a journey of a night and a day, it is not thus called: (ISh, O, TA:) or *a tract in which two watering-places are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them,* [accord. to that which is generally preferred of the explanations of the term **رَبْعٌ** which is here employed,] and other animals [that journey quicker] *drink on alternate days; as also فَلَاةٌ: or such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days; as also فَيْفَاءَةٌ:* (TA:) so called to prognosticate good fortune, and safety, (Aḥ, IF, S, A, O, Mṣb,) as meaning a place of safety, (A,) from **فَازَ** signifying “he became safe:” (Mṣb:) or from **فَوْزٌ**, (IAḥr, S, O,\* Mṣb,) or **فَازَ**, (Aḥei, TA,) signifying “he perished,” (IAḥr, S, O,\* Aḥei,) or “he died.” (Mṣb, TA:) Aḥei condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAḥr, TA:) the pl. is **مَفَاوِزُ**: (S:) and **مَفَازٌ** signifies the same as **مَفَازَةٌ**: so in a trad. of Kaḥ Ibn-Málik, **فَاسْتَقْبَلَ سَفْرًا بَعِيدًا وَمَفَازًا** [*And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.*]. (TA.)

### فوص

3. **الْمُفَاوِصَةُ** signifies *The being clear, or perspicuous, syn. الْبَيَانُ*, (S, O, K,) in talk or discourse (**فِي الْحَدِيثِ**). (S. [In the O, and K, **مِنْ الْحَدِيثِ**; and hence it is said in the TK that **بَيَّنَهُ** *He made the talk, or discourse, clear, or perspicuous:* but for this I do not find any authority.] Some say **الْمُفَاوِصَةُ**. (IB, TA in art. **فوص**.) [See also 4 in art. **فوص**.]

4. **مَا أَقْصَى بِكَلِمَةٍ**: see art. **فوص**. [It seems to be indicated in the S that this is from **الْمُفَاوِصَةُ**, expl. above: and the like of this is app. said by IB.]

6. **التَّفَاوِصُ** signifies **التَّبَايُنُ** [*The being, or becoming, separated, one from another*]; from **الْبَيْنُ**, not from **الْبَيَانُ**: (O, K:) originally **التَّفَاوِصُ**; mentioned also [in a different sense] in art. **فوص**. (TA.) See the latter art.