

and **فَبُوضُ** (M, O, K) and **فَبُوضُ** and **فَبُوضَةٌ** (M, K) and **فَبُوضَانُ** (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* **فَبُوضُ** 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,] **فَاضَ النَّهْرُ بِمَائِهِ** *The river overflowed with its water*: and **فَاضَ الْإِنَاءُ بِمَا فِيهِ** *The vessel overflowed with what was in it*: (Mṣb:) and a poet says,

• شَكْوَتْ وَمَا الشَّكْوَى لِيَتْلَى عَادَةً •  
• وَلَكِنْ تَفِيضُ الْكَأْسُ 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, **فَاضَتْ عَيْنُهُ**, aor. as above, inf. n. **فَيُضُّ**, *The eye flowed [with tears]*. (TA.) And **فَاضَ عَرَقًا**, said of a man, [*He sweated*]; *sweat appeared upon his body, on an occasion of grief*. (IKṭṭ.) — † *It (a thing) was, or became, much, abundant, many, or numerous*. (O, K.) You say, **فَاضَ اللَّتَامُ** † *The mean became many*: (S, O:) opposed to **غَاضٌ**, q. v. (S and A in art. **غِيضٌ**.) And **فَاضَ الْخَيْرُ** † *Good, or wealth, &c., became abundant*, (A, Mṣb,) **فِيهِمْ** among them. (A.) — Aor. as above, (S,) inf. n. **فَيُضُّ**, (TA,) † *It (a piece of news, or a story,) spread abroad*: (S, M, K;) as also † *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, **فَاضَ عَلَيْهِ الدَّرْعُ** † [*The coat of mail spread over him; or covered him*]. (A.) — Aor. as above, inf. n. **فَيُضُّ** and **فَبُوضُ**, † *He (a man, S, O, K) died*: (S, M, O, K;) and, (S, M, O, K,) in like manner, (S, O,) **فَاضَتْ نَفْسُهُ**, (S, M, A, Mgh, O, Mṣb, K,) aor. as above, (M,) inf. n. **فَيُضُّ**, (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, **فَاضَ الرَّجُلُ**, nor **فَاضَتْ نَفْسُهُ**, for **فَاضُ** is only said of tears and of water: (S, O:) to which is added in the O, but one says, **فَاطَ**, with **ظ**, [as is also said in the Mgh,] as meaning “he died,” and not **فَاضُ**, with **ض**, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is **فَاطَ**, with **ظ**, without the mention of the **نَفْسُ**; and some do not allow any other: (Mṣb:) but in the L we find as follows: IAṣr says. **فَاضَ الرَّجُلُ** and **فَاطَ**, meaning “the

man died:” and Abu-l-Ḥasan says, **فَاطَتْ نَفْسُهُ**, the verb relating to **نَفْسُ**; and **فَاضَ الرَّجُلُ** and **فَاطَ**: but Aṣ says, I heard AA say that one should not say, **فَاطَتْ نَفْسُهُ**, but **فَاطَ**, meaning “he died;” and not **فَاضُ**, 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, **فَاطَ الرَّجُلُ**, meaning “the man died;” but when they speak of the **نَفْسُ**, they say **فَاضَتْ نَفْسُهُ**, with **ض**; and he quotes the ex.

• فَفَقِئَتْ عَيْنٌ وَفَاضَتْ 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, **فَاطَتْ نَفْسُهُ**, but **فَاطَ**, meaning “he died;” not **فَاضُ**, decidedly: and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that **فَاطَتْ نَفْسُهُ** is of the dial. of Kṣay; and **فَاضَتْ**, of the dial. of Temeem: and AHāt says, I heard AZ say that Benoo-Dabbeh alone say, **فَاضَتْ نَفْسُهُ**: in like manner also El-Mázinee says, on the authority of AZ, that all the Arabs say, **فَاطَتْ نَفْسُهُ**, except Benoo-Dabbeh, who say, **فَاضَتْ نَفْسُهُ**, with **ض**. (TA.) [See also art. **فَيْضٌ**. It is further said, that] **الْفَيْضُ** signifies *Death*: (A, K;) as occurring in a trad. respecting Ed-Dejjál, where it is said, **ثُمَّ يَكُونُ عَلَى أَثَرِ ذَلِكَ الْفَيْضُ** [*Then shall be, after that, death*]: (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted **الْفَيْضُ**, in this case, to signify “death;” but I have not heard it from any other; unless it be from **فَاضَتْ نَفْسُهُ** signifying *His slaver collecting upon his lips at the departure of his soul [flowed]*. (TA.) — You say also **فَاضَ صَدْرُهُ مِنَ الْغَيْظِ** † [*His bosom overflowed with wrath, or rage*]. (A, TA.) And **فَاضَ 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 **فَيُضُّ** is used as meaning † *God's suggesting [of a thing]*: what the Devil suggests (إِلْقَاءُ) is termed **الْوَسْوَسَةُ**. (Kull p. 277.) — **فَاضَ الْبَعِيرُ بِجِرَّتِهِ**: see 4, latter half.

4. **فَاضَ**: 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, **فَاضَ عَلَى جَسَدِهِ**, (S, O, K,) or **فَاضَ عَلَى نَفْسِهِ**, (Mṣb,) *He poured the water (S, O, Mṣb, K) upon himself, (S, O, K,) or upon his body. (Mṣb.)* And **فَاضَ دُمُوعُهُ**, (S,) or **دَمَعَهُ**, (Mṣb,) *He poured forth his tears*. (Mṣb.) And **فَاضَتْ الْعَيْنُ الدَّمْعَ**

[*The eye poured forth tears*]. (TA.) — **فَاضَ اللَّهُ الْخَيْرَ** † *God made good, or wealth, &c., to abound*. (Mṣb.) — **فَاضَ عَلَيْهِ الدَّرْعُ** † *He put on him the coat of mail*: like as you say **صَبَّهَا** [lit. he poured it]. (A, TA.) — **أَفَاضُوا مِنْ عَرَاقَاتٍ** † *They pushed on, pressed on, or went quickly, syn. دَفَعُوا, (S, Mgh, O, Mṣb, K,) or **أَنْدَفَعُوا**, (M, A,) *with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Mṣb, K,) to Minè, (S, M, O,) exclaiming لَبَّيْكَ: (M:) *or they returned, and dispersed themselves, 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], **فَإِذَا أَفَاضْتُمْ مِنْ عَرَاقَاتٍ** and [in like manner,] you say, **أَفَاضُوا مِنْ مَنَى إِلَى مَكَّةَ** † *They returned from Minè to Mekkeh; on the day of the sacrifice*: (Mṣb:) **إِفَاضَةٌ** 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 **فَاضَ الْمَاءُ** signifying “he poured the water out, or forth, copiously:” (Mgh:) and the original expression is **فَاضَ نَفْسَهُ**, or **رَاحَلْتَهُ**; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or **إِفَاضَةٌ** signifies the *quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or legs*: and **فَاضَ**, 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; **إِفَاضَةٌ** 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 **إِفَاضَةٌ**. (S, Mṣb, K.) Hence, **طَوَّافُ الْإِفَاضَةِ**, signifying *The circuiting [around the Kaṣbeh] on the return from Minè to Mekkeh*: (Mṣb, TA;) on the day of the sacrifice: (TA:) or *the circuiting of visitation*. (Mgh.) — **أَفَاضُوا فِي الْحَدِيثِ** † *They pushed on, or pressed on, in discourse*; syn. **أَنْدَفَعُوا**: (Lḥ, S, M, A, O:) *they entered therein; launched forth, or out, therein*: (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 **أَفَاضُوا**, (M, Mṣb,) accord. to some; (Mṣb;) but this latter is disallowed by most; (M;) or by the skilful. (Mṣb.) You say also, **أَفَاضَ 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.) — **أَفَاضَ بِالشَّيْءِ** † *He impelled, or thrust, with the thing*: (M:) *he cast, or threw, the thing*. (M, TA.) — **أَفَاضَ الْبَعِيرُ** † *He propelled his cud (Lḥ, S, M, A, O,) and (S, O) alone, (S, O, K,) and (TA,) † The camel propelled his cud (Lḥ, S, M, A, K) from his inside,***