

(Lh, M, A,) or from his stomach, (S, K,) and expelled it, or ejected it: (S:) or cast it forth in a scattered and copious state: or it means [he made to be heard] the sound of his cud, and of his chewing. (M.) — مَا أَفَاضَ بِكَلِمَةٍ † He did not make clear, or distinct, or perspicuous, a word, or sentence. (Mḡb, TA.) [And مَا أَفَاضَ بِكَلِمَةٍ signifies the same.] — أَفَاضَ بِالْقِدَاجِ, (S, M, A, O, K,) and عَلَى الْقِدَاجِ, meaning بِالْقِدَاجِ, for prepositions stand in the places of other prepositions, (S, O,) and أَفَاضَ الْقِدَاجَ, (O, K,) † i. q. ضَرَبَ بِالْقِدَاجِ [which has two significations: He turned about, or shuffled, the gaming-arrows: and he played with the gaming-arrows]: (S, M, A, O, K:) and أَجَالَهَا [which has the former of the above significations]: or he dealt them forth. (TA.) Aboo-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

- فَكَأَنَّ رِيَابَهُ وَكَأَنَّه
- يَسْرُ بِفَيْضٍ عَلَى الْقِدَاجِ وَيَصْدَعُ

(S, TA) † [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice, saying “The arrow of such a one has won,” or “This is the arrow of such a one:” or, accord. to some, distributing, or dispensing, by means of the arrows: (TA in art. صدع:) by بِالْقِدَاجِ عَلَى is meant بِالْقِدَاجِ عَلَى. (S voce عَلَى.) One relation of this verse substitutes بِفَيْضٍ for يَخُوضُ. (TA.) Az says that إِفَاضَ [a mistranscription for إِفَاضَةً] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ أَفِضَهَا مِنْ مَالِكَ, [app. a mistake for فِئْتِي مَالِكَ,] i. e. † Then put thou, or throw thou, it, and mix it, among thy property. (TA.) — أَفِضَتْ She (a woman) became wide in the belly: [as though spread out:] or she became large in the belly, and flabby in flesh. (M.) = أَفَاضَ المَرَاةُ He made the مَسْلُكَانِ [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) i. q. أَفْضَاهَا [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5. تَفَيْضَ It flowed. (Har p. 610. [But this I do not find elsewhere.]

10. اسْتَفَاضَ He asked for the pouring out (إِفَاضَةً) of water, (K, TA,) &c. (TA.) = Said of a piece of news: and of a place: see 1, in the first half of the paragraph. You say also, اسْتَفَاضَ الوَادِي شَجَرًا † The valley became wide, and abundant in trees. (S, O, K, TA.) = اسْتَفَاضُوا see الْحَدِيثُ: see اِفَاضُوا فِي الْحَدِيثِ. [It seems to be indicated in the S and O that it signifies They spread abroad the story among the people; as used by some: see مُسْتَفِضٌ.]

فَيْضٌ A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْضَاضٌ and [of mult.] فَيُوضٌ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] الفَيْضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Baḡrah: (Aḡ, S, K:) or this last is called فَيْضُ البَصْرَةِ, because of its greatness. (M.) You say also أَرْضٌ ذَاتُ فَيُوضٍ Land in which is water: (Lh, M:) or in which are waters that overflow. (S, K, TA.) — A horse † that runs much; (S, M, O, K;) that is fleet, or swift; (M;) that runs vehemently; likened to water pouring forth; as also سَكَبَ. (Eth-Thaalebee, in TA, art. سكب.) — A man † bountiful, or munificent; as also فَائِضٌ, (A,) and فَيَاضٌ: (S, O:) or, as also † the last, a man abounding [or profuse] in beneficence or bounty. (M.) — Much, or abundant, water. (M.) — † Much, or abundance: as in the saying, † أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ † He gave him little from much. (S, M, O.) Anything much in quantity. (KL.) — † A large gift: [and simply a gift, favour, or grace:] pl. فَيُوضٌ. (KL.) — [See also 1, last sentence but one. Hence بِطَرِيقِ الفَيْضِ meaning † By way, or means, of instinct; instinctively.] — † Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.) — ذَهَبْنَا فِي فَيْضٍ † We went with the corpse and bier of such a one. (M.)

فَاضَةٌ see مَفَاضٌ.  
أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ: i. q. فَوُضِيَ, q. v. (TA in art. فوض.)

فَيُوضُونَ, and فَيُوضِي, and أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ, and فَيُوضِي, and فَوُضِيَ, i. q. فَوُضِيَ, q. v. in art. فوض. (AZ, K.)

مَفَاضٌ see فَيُوضٌ.  
أَمْرُهُمْ فَيُوضِي بَيْنَهُمْ: see فَيُوضُونَ.

فَيَاضٌ A river containing much water: (S:) or that flows much. (Ham p. 375.) — Applied to a man: see فَيْضٌ, in two places.

فَائِضٌ A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — Applied to a man: see فَيْضٌ.

حَدِيثٌ مَفَاضٌ pass. part. n. of 4 [q. v.] — مَفَاضٌ فِيهِ † Discourse in which people have pushed on, or pressed on: (K:) [or into which they have entered: or in which they have been large, or copious: or in which they have dilated: or begun: see 4; and see also مُسْتَفِضٌ.] — دَرْعٌ مَفَاضَةٌ † A wide, or an ample, coat of mail; (S, M, A, O, K;) as also فَاضَةٌ (IJ, M) and فَيُوضٌ. (M.) [In the CK, this word is erroneously written مَفَاوِضَةٌ, as applied to a coat of mail and to a woman.] مَفَاضٌ applied to a man, † Wide in the

belly: fem. with ة: (M:) or the latter, a woman large in the belly, (S, M, A, O, K,) and flabby in flesh, (M, A,) and, as some add, inordinately tall: (TA:): or, as some say, the latter signifies a woman having her مَسْلُكَانِ [i. e. vagina and rectum] united; as though formed by transposition from مَفَاضَةٌ: (M:) and, accord. to some, مَفَاضٌ signifies having a fulness. (TA.) It is said of the Prophet, كَانَ مَفَاضَ البَطْنِ, meaning † He had the belly even with the breast: (O, K:) or he had a fulness in the lower part of the belly. (TA.)

مُسْتَفَاضٌ see the next paragraph.  
مُسْتَفِضٌ One who asks for the pouring out (إِفَاضَةً) of water &c. (S, O.) = A story, or a piece of news, † spread abroad (S, M, A, O, Mḡb, K) among the people, (S, O, Mḡb,) like water; (TA;) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (Aḡ, Fr, ISk, and the lexicologists in general, and Az, S, O, Mḡb, and K,) for this is a mistake of the inhabitants of the towns and villages: (Aḡ, Fr, ISk, &c., and Mḡb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Aboo-Temmám; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by فِيهِ. (M.)

فيظ

1. فَاظَ, aor. يَفِيظُ, inf. n. فَيِظٌ (ISk, T, S, M, K) and فَيِظَانٌ (S, M, K) and فَيِظَانٌ (Lh, TA) and فَيِظُولَةٌ (Lth, M, K,) He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) † فَاظَ, aor. يَفِيظُ, inf. n. فَوُظٌ (ISk, T, S, M, K) and فَوَاطٌ; (S, K, TA; but in the CK, فَوَاطٌ, and there said to be with ḍamm;) or, accord. to IJ, only the inf. n., فَوُظٌ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيِظُهُ and فَوُظُهُ, [in the CK فَوُظُهُ,] The time came for his dying. (M, K.) In like manner, (S,) you say also, فَاظَتْ نَفْسُهُ His soul departed, or went forth; (Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. تَفِيظُ, (M,) inf. n. فَيِظٌ (Lth, T, M) and فَاظَتْ; (Lth, T;) and [accord. to some,] فَيِظُولَةٌ inf. n. فَوُظٌ: (M:) or, when the نفس is mentioned, you say, فَاظَتْ, with ض: (K:) Aḡ says, I heard Aboo-Amr Ibn-El-'Alà say that one should not say فَاظَتْ نَفْسُهُ (T, S, M,\*) but فَاظَ, (S, M,) meaning “he died;” and not فَاضَ, with ض, decidedly; (S;) or not فَاضَتْ: (T:) [but what was said by Aḡ respecting these two verbs has been stated more fully, and variously, in art. فَيِضٌ, q. v.:] AO says that فَاظَتْ نَفْسُهُ is of the dial. of Keys; and فَاظَتْ, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kuḏá'ah and Temeem and Keys say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and El-Mázinee relates the like on the authority of AZ.