

differed, or were different. (Msb.) And تَفَاوَتَا *They two were distinct, or dissimilar, in respect of excellence, (Msb,) or في الشرف [in eminence, or nobility]. (A.)*

8: see 1, first and second sentences. — As, relating the verse of Ibn-Mukbil,

- يَا حُرَّ أَمْسَيْتَ شَيْخًا قَدْ وَهَى بَصْرِي
- وَأَقْبَيْتَ مَا دُونَ يَوْمٍ لَبَعْتُ مِنْ عُمْرِي

[which may be rendered *O ingenuous woman, (حُرَّ being an abbreviation of حُرَّة,) I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed, or has run out like water poured forth (فَرَّغَ)], says, it is from الفوت, and الإفتيات [app. as the inf. n. of the pass. v. افتيمت used in this verse] signifies الفراع. (T.) — See also 1,*

last sentence. — الإفتيات signifies also *The betaking oneself, or applying oneself, before another or others, or hastily, (S, O, Msb,) to a thing, (S, O,) or to the doing of a thing, (Msb,) without obeying him who should be obeyed, (S, O,) or following his own opinion only, without consulting him who had the best right to order in the case:*

(Mgh, * Msb:) you say, اِقتات عَلَيْهِ بِأَمْرٍ كَذَا i. e. فَاتَهُ [app. meaning *He so betook himself, &c., in opposition to him:* or فَاتَهُ may be here used in the sense in which it is expl. above voce تَفَوَّتَ]. (S, O.) And you say, فَلَانَ لَا يَفْتَاتُ عَلَيْهِ *Such a one, nothing is to be done without his order;* (S, O, K; *) and so عَلَيْهِ لَا يَفَاتُ عَلَيْهِ; (Har p. 63;) or لَا يَفَاتُ عَلَيْهِ [which means the same].

(Msb.) أمئلي يفتات عليه في بناته (T, M, O,) or في أمر بناته (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning *Shall such a one as I [am] have anything done in respect of his daughters without his order?* (Mgh, * TA;) and was said by 'Abd-Er-Rahmán the son of Aboo-Bekr to his sister 'Aisheh, on the occasion of her having given in marriage his daughter, the elder Hafshah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, * O, TA,*) And you say,

اقتات عليه في شئ, and افتات عليه في شئ, meaning *He brought to pass a thing exclusively of him [i. e., of another person, without the latter's having any part therein]. (TA.)* And اقتات عليه في كذا, and تفوت عليه فيه, *He followed his own opinion only, exclusively of him [i. e., of another], in the disposal, or management, of such a thing:* the verbs being trans. by means of على because implying the meaning of التغلب. (TA.) And تفوت عليه في الأمر (M, K, * TA,) and افتات عليه في الأمر (MA,) *He decided against him in the affair.* (M, MA, K, * TA.) — And افتات بأمره *He effected, or executed, his affair without consulting any one:* thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of Ish and Isk, one says, افتات بأمره, with

hemz, meaning *he was alone in his affair;* and in like manner one says, بِرأيه *in his opinion.* (TA.) [See also art. فأت.] — And افتات الكلام *He originated, or excogitated, the speech:* (O, K, TA:) and *he extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating;* as also اِقتلته. (TA.)

فوت فيه an inf. n. of 1. (S, * M, &c.) — فوت فيه and فوت يده [lit. *Beyond the reach of his mouth and of his spear and of his hand, or arm (in several copies of the K erroneously written فوت)] mean where he sees it but will not [be able to] reach it, or attain it.* (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ اللَّهُ رِزْقَهُ فَوْتَ فِيمَ i. e. [May God make his sustenance to be beyond the reach of his mouth,] where he shall see it and shall not attain it. (S, O. [And the like is said in the M and A.]) And one says, هُوَ مِنِّي فَوْتَ الرَّمْحِ [He, or it, is] where my spear will not reach him, or it. (S, A, O.) And هُوَ مِنِّي فَوْتَ الْيَدِ [He, or it, is] beyond the reach of my hand, or arm: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And اُفَلْتَنَا فُلَانٌ فَوْتَ الْيَدِ and فَوْتَ الظَّفْرِ [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail]. (A. [Golius, as on the authority of the A, has ظفر, which he explains as syn. with يَد; but it signifies A little beyond the reach of a finger-nail.]) — اَسْمَعُ صَوْتًا وَأَرَى فَوْتًا means *I hear a sound, or voice, but I see not a deed, or no deed.* (TA in art. صوت.) — فوت signifies also *The space between two fingers [when they are extended apart (see بَصْرًا): (S, M, O, K:) pl. أَفْوَات. (S, M, O.)* — And you say, فَوْتَ فَايْتِ like as you say بَيْنَهُمَا فَوْتَ فَايْتِ [i. e. *Between them two (meaning two men) is a wide distance;* app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتٌ مَائِتٌ and نَيْلٌ لَانِلٌ]. (M.)

فوت an inf. n. of 1. (S, * M, &c.) — [Hence,] موت الفوات *Sudden death:* (S, M, A, O, K:) likewise termed الموات الفوات and الموات الفوات. (IAar, TA.) You say, مات موت الفوات *He died a sudden death.* (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, أَحَافٌ مَوْتٌ أَخَافُ مَوْتٌ [I fear sudden death]. (O.)

فوت One who follows his, or her, own opinion only, (M, O, K,) not consulting any one: (O:) applied alike to a man and to a woman: (M, O, K:) on the authority of Er-Riyáshee: pronounced by AZ with hemz. (O.) — See also فوت [of which it is the dim.]

فوت act. part. n. of 1 [q. v.]. (T.) — See also فوت, last sentence.

فوج

1. فاج, [aor. يَفُوجُ,] said of musk, i. q. فَاح [i. e. *It diffused, or exhaled, its odour.*] (O, K.) — And, said of the day, † *It became cool.* (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ † [The sun became moderated at the cool time of the day]. (O.)

2. لَسْتُ بِرَائِحٍ حَتَّى أَفُوجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أُنِي أُبْرِدُ [in which, for أُبْرِدُ, I read أُبْرِدُ]: عَلَى نَفْسِي [erroneously] نفسى.)

4. افاج (K,) inf. n. إِفَاجَةٌ, (S,) *He hastened, or went quickly;* (S, K, and O and Msb in art. افاج القوم) and he ran. (S, K.) — And افاج القوم في الأرض *The people, or party, went away, and spread, or dispersed themselves, in the land.* (L in art. افاج.) — And افاج في عدوه *He was slow in his running.* (L in art. افاج.) [Thus افاج has two contr. significations.] — Also *He sent the camels to the watering-trough, or tank, drove by drove.* (O, * K.)

10. أُسْتَفِجُ فُلَانٌ *Such a one was desired, or incited, to be [quick, or] brisk, or prompt;* syn. أُسْتَحْفٌ. (K, and O in art. افاج.)

فوج A company, congregated body, party, or group, of men; (S, A, O, L, Msb, K; *) as also فائج (L,) and فائجة (K,) and فئج (O, K, and Msb in art. افاج, q. v.,) which last is said by Az to be originally فئج, from فاج, aor. يَفُوجُ, like from هَان, aor. يَهُونُ, for which they say also هِينٌ (O, and Msb* in art. افاج:) or a crowd, or dense company &c.: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur cx. 2:) or a company, &c., of the followers, or dependants, of chiefs: or a great crowd of men: (L:) [and app. † a multitude of things: (see an ex. voce أَفْجَلُ, in art. فكل:)] pl. [of pauc.] أَفْوَجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] فُؤُوجٌ and pl. pl. أَفَاوِجٌ (S, O, Msb, K) and أَفَاوِجٌ (S, O, K) and أَفَائِجٌ, as though pl. of أَفِجَةٌ. (O.)

فئج: see the next preceding paragraph: — and see also art. فئج.

مر بنا فائج وليمة, One says, فائج, meaning *The company (فوج) of those that were at the repast of such a one [passed by us]. (TA.)* — It is said that فائج, applied to a she-camel, signifies *Fat:* or *such as is termed حائل, and fat:* but the word commonly known [thus used] is فائج [q. v.]. (TA.)

فئج: see فوج: — and see also art. فئج.