

TA.) — فَوَارَةُ الْوَرِكِ, with fet-h and teshdeed, 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 ورك [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 فَوَارَتَانِ, (K,) or فَوَارَتَانِ, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] سِكَّتَانِ [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 فُحْحُحِ [or ischium], towards the side of the ورك [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. فِيل.] And accord. to Lth; the term فَوَارَتَانِ, (O, and so in a copy of the T,) or فَوَارَتَانِ, (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 (عُدَّتَانِ), 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. مُتَشَبِّرٌ الْعَصَبِ*. (K.) [In the TA, this is said to be a mistake for مُتَشَبِّرُ الْعَصَبِ, 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.

فَوَارَةٌ: see فَوَارَةٌ.

### فوز

1. فَاَزَ, aor. يَفُوْزُ, inf. n. فَوَزٌ (S, A, O, Mṣb, K) and مَفَاَزٌ 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 الْمَيْسِرُ: and † it (an arrow) won; or came forth before its*

*fellow [or fellows in that game]. (O, TA.) You say, فَاَزَ 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, فَاَزَ مِنْهُ He became safe, or secure, from it; he escaped it; (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And طَوْبَى لِمَنْ فَاَزَ بِالتَّوَابِ وَفَاَزَ مِنَ الْعِقَابِ A happy end is his who gains reward and escapes punishment. (A.) = And فَاَزَ, (S, O, K,) aor. يَفُوْزُ, (TA,) inf. n. فَوَزٌ, (S, A, K,) † He perished: (S, A, K:) he died; and so فَوَزٌ: (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 وَفَوَزَ فُلَانٌ بَعْدَهُ [Such a one died and such a one died after him]: and accord. to others, فَوَزٌ 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. فَوَزٌ † He went, or his course brought him, to the مَفَازَةَ: (IAḡr, TA:) or † he went upon the مَفَازَةَ: (A, TA:) or † he went away: (IAḡr, O, K:) or † he went away into the مَفَازَةَ: (A:) and فَاَزَ signifies † he traversed the مَفَازَةَ. (Mṣb.) You say, فَوَزَ بِرِيَابِهِ (S, A, O, K) † He entered upon the مَفَازَةَ with his camels. (S, O, K.) — Also † He went forth from one land or country to another: and فَوَزَ signifies the same as فَوَزٌ. (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. اَفَاَزَهُ 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.

فَاَزَ: see what next follows.

فَاَزَةٌ A [tent such as is called] مِظْلَةٌ (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.] فَاَزَاتٌ. (ISd, TA.)

فَاَزَةٌ † A thing that rejoices one, and by which one attains good or the object of his desire: you say, فَاَزَ بِفَاَزَتِهِ † He attained, acquired, gained, or won, a thing that rejoiced him, &c. (A, O, TA.)

مَفَاَزٌ: see the following paragraph, near the end.

مَفَازَةٌ A place of safety, security, or escape. (S, A, O, K.) So in the Kur [iii. 185], فَلَا تَحْسِبْنَهُمْ فَلَا تَحْسِبْنَهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ [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. فَلَآةٌ: (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 رِبْعٌ which is here employed,] and other animals [that journey quicker] drink on alternate days; as also فَلَآةٌ: 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 فَيْفَاةٌ: (TA:) so called to prognosticate good fortune, and safety, (Aḡ, IF, S, A, O, Mṣb,) as meaning a place of safety, (A,) from فَاَزَ signifying “he became safe:” (Mṣb:) or from فَوَزَ, (IAḡr, S, O, Mṣb,) or فَاَزَ, (Aḡei, TA,) signifying “he perished,” (IAḡr, S, O, Aḡei,) or “he died:” (Mṣb, TA:) Aḡei 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: (IAḡr, TA:) the pl. is مَفَاوِزٌ: (S:) and فَاَزَ signifies the same as مَفَازَةٌ: so in a trad. of Kaḡb 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. الْمِفَاوِصَةُ 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 فَاوَصَ الْحَدِيثُ signifies بَيَّنَّهُ He made the talk, or discourse, clear, or perspicuous: but for this I do not find any authority.]) Some say الْمِفَايِصَةُ. (IB, TA in art. فَيْص.) [See also 4 in art. فَيْص.]

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

6. التَّفَاوُصُ signifies *The being, or becoming, separated, one from another*; from التَّبَيُّنِ, not from التَّفَايُصُ: (O, K:) originally التَّفَايُصُ; mentioned also [in a different sense] in art. فَيْص. (TA.) See the latter art.