

(TA.) — You say also, **فَاظَ نَفْسَهُ**, (Ks, S, M, K,) aor. **يَفِيظُ**, (Ks, T,) *He vomited forth his soul*: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.)

4. **اِظَاهَهُ** *He (God) caused him to die.* (K, TA.) And you say also, **صَرَبْتَهُ حَتَّى أَظْتُ نَفْسَهُ** [*I beat him, or smote him, until I made his soul to depart, or go forth*]. (S.) And **لَأَفِيظَنَّ نَفْسَكَ** [*I will assuredly cause thy soul to depart, or go forth*]. (M.) And **اِظَاهَهُ اللَّهُ نَفْسَهُ** [*God caused him to vomit forth his soul*]. (Ks, T, S, M.)

تَفَيَّظُوا أَنْفُسَهُمْ *They constrained themselves to vomit forth their souls.* (S, TA.) [But in one copy of the S, I find **يَفِيضُوا أَنْفُسَهُمْ**, expl. as meaning *They cause to vomit forth their souls*; which suggests that the right reading may perhaps be **يَفِيظُوا**: or it may be **يَفِيظُوا**, from **نَفَسَهُ**.]

فيف

فَيْفٌ *A place that is even, level, or flat*: (S, O, K:) or, (K,) accord. to Lth, (T, O,) *a waterless desert*, (T, M, O, K,) *such as is even, level, or flat, and wide, or spacious*; (T, O;) and **فَيْفَاءٌ** and **فَيْفَاءٌ** (M, K) and **فَيْفَى** (K) also signify [thus, or] *a waterless desert*: (M, K:) and, (K,) accord. to El-Mu-arrij, (T, O,) **فَيْفٌ** signifies a portion of the earth that is *a place whereof the winds are variable*; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] *any road between two mountains*: (T, TA:) its pl. is **أَفْيَافٌ** [a pl. of pauc.] and **فَيْوْفٌ** [a pl. of mult.]. (T, S, M, O, K.)

فَيْفَى: see the preceding paragraph.

فَيْفَاءٌ: see **فَيْفٌ**: and see also **مَفَازَةٌ**, in art. **فوز**.

فَيْفَاءٌ is *syn. with فَيْفٌ*, q. v.: therefore its l is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) *a smooth [desert such as is termed] صَحْرَاءٌ* (S, M, O:) its pl. is **فَيْفَافٌ**. (S, M, O, K.) [In the CK, this pl. is written **فَيْفَافٌ**, as though it were a pl. of **فَيْفٌ**.]

فيق

1. **فَاقَ**, aor. **يَفِيقُ**: see **فَاقَ بِنَفْسِهِ**, in art. **فوق**.
4. **أَفِيَقُ**, said of a poet, i. q. **أَفَلَقُ**: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فَيْقٌ:
فَيْقٌ and **فَيْقٌ**:
فَيْقَةٌ and **فَيْقَةٌ**: see art. **فوق**.
فَيْقَاتٌ:
مُفَيْقٌ:

فيل

1. **فَيْلٌ**, aor. **يَفِيْلُ**, (S, M, O, K,) inf. n. **فَيْوْلَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فَيْوْلَةٌ**, (M, O,) thus in other copies of the K, (TA,) and **فَيْلَةٌ**, thus in the O, but in the copies of the K **فَيْلَةٌ**, (TA,) *His judgment, or opinion, was weak*, (S, M, O, K,) and *erroneous*; (M, K;) as also **تَفِيْلٌ**; (M, Z, K, TA;) and [in like manner] **فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَيْلُوا** occurs in a trad. as meaning **فَال رَأْيِهِمُ**: (TA:) [and **فَالٌ** alone, said of a man, signifies the same as **فَال رَأْيِهِ**, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple subst.:] and one says, **فِي رَأْيِهِ فَيْلَةٌ**, (T, M, K, TA,) the last word like **سَعَايَةٌ**, (TA, [in the CK, erroneously, **فَيْلَةٌ**, (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.) = And **فَالٌ** signifies also *He (a man) magnified himself, and became like the elephant (الفيل)*: or *he showed a morose aspect*: (TA:) [or it may so signify: IAr cites the following verse:

• **مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادُوا الْغَنَى**
• **تَوَلَّوْا وَفَالُوا لِلصَّدِيقِ وَوَحَمُوا**

which may mean [*Of mankind are folks who, when they find riches, turn the back, and] magnify themselves and become like the elephant [to the friend, and aggrandize themselves]: or show a morose aspect to the friend [&c.]; for the elephant is morose in aspect.* (M.)

2. **تَفِيْلٌ**, inf. n. **فَيْلٌ رَأْيَهُ**, (S, M, K,) *He declared [or esteemed] his judgment, or opinion, to be weak, (S,) or bad, and erroneous.* (M, K.) Umeiyeh Ibn-Abee-'A'idh says,

• **فَلَوْ غَيْرَهَا مِنْ وُلْدِ كَعْبِ بْنِ كَاهِلٍ**
• **مَدَحْتَ بِقَوْلِ صَادِقٍ لَمْ تَفِيْلَ**

meaning **لَمْ يَفِيْلَ رَأْيَكَ** (Skr, M) i. e. [*But hadst thou praised other than her, of the children of Kaab Ibn-Káhil, with a true saying,] thy judgment, or opinion, would not have been declared weak.* (Skr.) — See also 1, in two places.

3. **فَيْالٌ**, [inf. n. **مُفَايَلَةٌ** and **فَيْالٌ**, (see **الْفَيْالُ** below,)] *He played [at the game called الفَيْالُ: see its part. n. below].* (O.)

5. **تَفِيْلٌ**: see 1. = Also *He (a man, K, [or a camel, as is indicated in the O,]) became fat, (O, K,) as though he were a فيل [or an elephant].* (O.) [See also 10.] — And, said of youth, or young manhood, (الشَّبَابُ,) *It increased, (Lth, T, M, O, K,) and became in its prime and fulness.* (Lth, T, O.) — And, said of herbage, *It became tall, and full-grown; or became of its full height, and blossomed.* — (Th, M, K.)

10. **اسْتَفِيْلٌ** *He (a camel) became like the فيل [or elephant] (M, K, TA) in bigness: (TA:) mentioned by IJ among the class of اسْتَحْوَذَ and the like: part. n. مُسْتَفِيْلٌ. (M.) [See also 5.]*

فَالٌ: see **فَيْلٌ**, latter half: = and the paragraph commencing with **فَائِلُ الرَّأْيِ**, near its end: = and see also **فَالٌ**, in art. **فَالٌ**.

فَيْلٌ: see the paragraph here following.

فَيْلٌ [The elephant; Pers. **بَيْل**]; *a certain animal, (TA,) well known: pl. [of pauc.] أَفْيَالٌ and [of mult.] فَيْوْلٌ and فَيْلَةٌ; (S, M, O, Mṣb, K;) not أَفَيْلَةٌ: (ISk, S, O, Mṣb:) accord. to Sb, **فَيْلٌ** may be originally of the measure **فَعْلٌ**, (S, M, O,) pronounced with kesr because of the **ي**, like as they said **أَبْيَضٌ** and **بَيْضٌ**; but Akh says, this is not the case in the sing., but only in the pl.: (S, O:) fem. with **ة**. (M, K.) — Hence, **لَيْلَةٌ مِثْلُ لَوْنِ الْفَيْلِ** [lit. *A night like the colour of the elephant*]; meaning *a night that is black, (M, TA,) and dust-coloured; (M;) in which one knows not the right course to pursue: the colours of the فيل being of this kind.* (M, TA.) — [Hence, also, **دَاءُ الْفَيْلِ** *The disease called by us the tumid Barbadoes leg; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed جُدَامٌ (q. v.).* — And [hence, likewise, used as an epithet,] **فَيْلٌ** signifies also **ثَقِيلٌ** [or **دَلِيلٌ**]; and **لَوْنٌ**, ignoble, or mean. (K, TA.) — And one says **فَيْلُ الرَّأْيِ**, meaning *A man weak in respect of judgment, or opinion*; (T, S, M, O, K;) and so **فَيْلَةٌ**; (M, K;) and **فَائِلَةٌ**; (T, M, O, K;) and **فَيْلَةٌ**, (ISk, T, S, M, O, K,) of the measure **فَعْلٌ**; (O;) and **فَالَةٌ**, (T, M, O, K,) and **فَالٌ** alone, (S, K,) meaning *weak in respect of judgment, or opinion*; (T, S, M, O, K;) *erring in insight*: (S:) pl. [of the first] **أَفْيَالٌ**: (S, M, O, K:) but AO says, the **فَائِلُ** is *one who, inspecting, forms an opinion and errs*; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be **فَائِلٌ**. (TA.)*

الْفَيْالُ and **الْفَيْالُ**, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of 3], (Lth, T, O,) and **الْمُفَايَلَةُ** [which is likewise an inf. n. of 3], (M, K,) *A certain game, (Lth, T, M, O, K,) well known, (O,) of the children, (T,) or of the youths, or young men, of the Arabs (M, K) of the desert, (M,) with earth, or dust: (Lth, T, M, O:) a thing is hidden in earth, or dust, which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him **فَالٌ** **رَأْيِكَ**: (T, M, * K:*) ISk termed it **الْفَيْالُ**, with **ة**; (O;) and it has been mentioned before in art.*