

Qur [xxxiv. 22], *حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ*, meaning *Until, when fear, or fright, shall be removed from their hearts*: (S, O:) this is the common reading: another reading is *فَزَعَهُ*, i. e. *فَزَعَهُ اللَّهُ*: and El-Hasan reads *فَزِعَ*: and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase *سَبَرْنَا عَنِ الْبَلَدِ*: (TA:) some read *فَزِعَ* [q. v.]: (O and TA in art. *فَزِعَ*): and 'Eesà Ibn-'Omar is related to have read *إِذَا أَفْرَنْعَ*. (TA in art. *فَزِعَ*.)

3. *فَزَعَهُ فَزَعَهُ* [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.)

4. *أَفْزَعَهُ*, (Msb, K,) inf. n. *أَفْزَعُ*, (S, O,) *He made him to fear, or to be afraid; frightened him; or terrified him*; (S, O, *Msb, K;) as also *فَزَعَهُ*, (S, O, Msb, K,) inf. n. *تَفْزِيعٌ*, (S, O.) And you say, *يُفْزِعُ مِنْهُ* [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and *مِنْ أَجْلِهِ* [on account of him, or for the sake of him], (O, K,) and *بِهِ* [by him, or by means of him]. (O.) — [Hence,] *He housed him from his sleep*. (K, TA. [See 1, last quarter.]) — Also *He aided, or succoured, him*. (S, K.) See 1, former half; and again, in the latter half. — See also 2.

5: see 1, first sentence.

فَزِعَ Fear, or fright: (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, O, K,) sometimes, (S, O,) having a pl., which is *أَفْزَاعٌ*. (S, O, K.) — [And, as seems to be indicated by an explanation of *مَفْرَعٌ* (q. v.), *A fearful event*: pl. as above.]

فَزِعَ Fearing; being afraid or frightened or terrified; (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce *ظُنْبُوبٌ*; (Er-Rághib, TA;) and *مَفَارِغٌ* is syn. therewith: (O, K:) and one says also *رَجُلٌ فَارِعٌ*, pl. *فَزَعَةٌ*; and *مَفْرُوعٌ*; meaning *a man put in fear; made afraid; frightened, or terrified*. (TA.) And *In a state of disquiet, disturbance, or agitation*: whence an extraordinary reading, of four readers, in the Qur xxviii. 9, [i. e. *فَزِعًا*] for *فَارِعًا*, relating to the heart of the mother of Moses, meaning *in a state of disquiet, &c., almost quitting its pericardium*. (TA.) It has no broken pl.; its only pl. being *فَزِعُونَ*. (TA.) — Also *Seeking, or demanding, aid, or succour*; and Sgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, *aiding, or succouring*; thus being trans., though of the measure *فَعَلٌ*; but it may be altered from *فَزِعَ*, like as *حَذِرٌ* is [said to be] altered from *حَاذِرٌ*. (IB, TA,)

فَزَعَةٌ: see *فَزَعَةٌ*.

فَزَعَةٌ A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K:) [like *مَفْرَعَةٌ* as expl. by Lth and others:] and *by whom, or by means of whom, one is made afraid, or frightened*. (O.)

فَزَعَاتُ الرُّوعِ sing. of *فَزَعَاتٌ* in the phrase *فَزَعَاتُ الرُّوعِ* [app. meaning *The fears, or frights, of the heart*]. (TA. [The sing., as well as the pl., is there said to be thus, *بِالتَّحْرِيكِ*; but if the former be, as I think it is, an inf. n. un., it should by rule be *فَزَعَةٌ*].)

فَزَعَةٌ One who fears men, or is frightened at them: (K:) or one who fears, or is frightened, much, or often; (O;) [and] so *فَزَاعَةٌ*. (TA. [But see what next follows.])

فَزَاعَةٌ One who makes men to fear, or frightens them, much, or often. (O, K.) See also *فَزَعَةٌ*.

فَزَاعٌ: see *فَزِعَ*, in two places.

مَفْرَعٌ i. q. *مَلْجَأٌ* [as meaning *A refuge, i. e. a place to which, or a person to whom, one betakes himself, or has recourse, for refuge, protection, or preservation*], (S, O, Msb, K, TA,) on the occasion of the befalling of an affliction or a calamity; (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, *فُلَانٌ مَفْرَعٌ لِلنَّاسِ* *Such a one is a refuge to men when an event comes upon them suddenly, and هُمَا مَفْرَعٌ لِلنَّاسِ*, and *هُمَا مَفْرَعٌ*, &c.; (S, O;) and *مَفْرَعَةٌ* is the same in signification and in its applications; (K;) expl. by IF as signifying *a place to which one who is in fear, or frightened, betakes himself, or has recourse, for refuge, protection, or preservation*: (TA:) or *مَفْرَعٌ* signifies one of whom aid, or succour, is sought, or demanded: (K:) and *مَفْرَعَةٌ*, [a cause of fear or fright; being a word of the class of *مَبْحَلَةٌ* and *مَجْبَنَةٌ*; i. e.] *a thing that one is made to fear, or at which one is frightened*; (S;) or *a person whom one is made to fear, or at whom one is frightened*; [like *فَزَعَةٌ*]; or *on account of whom, or for the sake of whom, one is made to fear, or is frightened*: (Lth, O, K:) you say, *فُلَانٌ لَنَا مَفْرَعَةٌ* [Such a one is to us a person whom we are made to fear, &c.], and in like manner you say of a female, and of a pl. number. (O.)

مَفْرَعَةٌ: see the next preceding paragraph, in two places.

مَفْرَعٌ Cowardly; (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and *courageous*; (Fr, O, K;) as being one the like of whom fearful events are made to befall (*بِمَثَلِهِ تُنْزَلُ الْأَفْزَاعُ*). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) *مَفْرَعَةٌ* applied by 'Amr Ibn-Ma'adee-Kerib as an epithet to his *أَسْتِ*, in replying to a threat of El-Ash'ath, who had said to him, *لَيْدٌ دَنَوْتُ لِأَصْرَطْنِكَ*, means *Secure from being overcome by fear, or fright, and*

[therefore] *not lax so as to break wind [in consequence of fear]*; being from *فَزَعَهُ* meaning "he removed fear, or fright, from him;" or it may be for the same reason as that for which *مَفْرَعٌ* is applied to a courageous man. (O.)

مَفْرُوعٌ: } see *فَزِعَ*, first sentence.
مَفَارِغٌ: }

فس

فَسَاءٌ i. q. *فَضِصَةٌ*, i. e. *رَطْبَةٌ*. (K:) the second of these is more known than the first; both of which are arabicized, from the Persian *إِسْبِسْت* [or *إِسْفِسْت*]. (TA.)

فأ

1. *فَسَاءٌ*: see 2. — Also, (M, K,) or *فَسَاءٌ بِالْعَصَا*, (AZ, O,) aor. *فَسَأَ*, inf. n. *فَسَأُ*, (M,) *He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick*; (AZ, M, O, K;) as also *فَسَأَهُ*, (K,) or *فَسَأَهُ بِالْعَصَا*. (O.) — And *فَسَأَ فُلَانًا عَنْهُ* *He restrained, withheld, or debarred, such a one from him*. (O, *K.) = *فَسِئٌ*, aor. *فَسَأَ*, [inf. n., app., *فَسَأُ*, q. v. *infrà*], *He was, or became, such as is termed* *أَفْسًا* [q. v.]. (K.)

2. *فَسَاءٌ*, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. *تَفْسِيَةٌ*, (S, O) and *تَفْسِيٌّ*, (S,) *He stretched it so that it rent, or became ragged, or dissundered*: (S, O:) or *he rent it*; as also *فَسَأَهُ*, aor. *فَسَأَ*, (M, K,) inf. n. *فَسَأُ*. (M.)

5. *تَفْسًا*, said of a garment, or piece of cloth, (S, M, O, K,) *It became ragged, or dissundered, (S, O,) and worn out*: (S:) like *تَفْسًا*, or *تَفْسًا*: (accord. to different copies of the S: the latter in the L:) or *it became rent*. (M, O.) — *تَفْسًا فِيهِمْ*, (K,) or *بِهِمْ*, (O,) said of a disease, *It spread among them, (O, K,) and became common among them*: (TA:) like *تَفْسًا*. (O, K.) = *تَفْسَاهُ*: see 1.

6. *تَفَاسًا*, and *تَفَاسِيٌّ*, (M, O, TA,) *He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both*. (TA.)

فَسًا a subst. signifying *The state of such as is termed* *أَفْسًا* [q. v.]: (M, TA:) or *a hollowness, or incurvity, of the spine*. (TA in art. *فَقَأُ*.) [See also 1, last sentence.]

أَفْسًا i. q. *أَبْرُخٌ* [i. e. *Having a protuberant breast, or chest, and hollow back; &c.*]: or *having a protuberant breast, or chest, and the lower part of the belly prominent*: (M, K:) fem. *فَسَاءٌ*: (M:) and (M, in the K "or") *he who, when he walks, is as though his posteriors were in pain (in the M تَوَجَّعٌ*; in some copies of the K *تَوَجَّعٌ* [as though for *تَوَجَّعٌ*], and in some *يُرْجَعُ*); as also *مَفْسُوءٌ*: (M, K:) or *he who, when he sits, cannot rise but with an effort*: (O, K:) or *whose spine enters into [or turns inwards between] his haunches*. (K.)

مَفْسُوءٌ: see the next preceding paragraph.