

فوض

2. فَوْضَ إِلَيْهِ الْأَمْرَ. (S, M, A, O, Mṣb, K,) inf. n. تَفْوِضُ (Mgh, O, Mṣb,) He committed to him the thing, affair, or case; syn. رَدَّ, (S, A, O, K,) or صَوَّرَ, (M,) or سَلَّمَ; (Mgh, Mṣb;) abstaining from contention, or litigation; (Mgh;) and made him arbiter thereof. (TA.) It is said in the Kṣur [xl. 47], (TA,) وَأَفْوَضَ أَمْرِي إِلَى اللَّهِ (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.) — التَّفْوِضُ فِي النِّكَاحِ, (S, O,) or نِكَاحُ التَّفْوِضِ, (TA,) is The giving [a woman] in marriage without [requiring] a dowry. (S, O, TA.) You say, فَوْضَ الْمَرْأَةَ He gave the woman in marriage without [requiring] a dowry. (K.) And فَوَّضَتْ, (Mgh,) or فَوَّضَتْ بِضَعْفٍ إِلَى زَوْجِهَا (Mṣb,) She married herself to her husband without a dowry: (Mgh, Mṣb:) or فَوَّضَتْ signifies She gave up, or renounced, the ordinance of the dowry. (Mṣb.)

3. مَفَاوِضَةٌ signifies The being copartner, or copartners, in everything; (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also تَفَاوُضٌ. (K.) [See 6.] Hence, (TA,) شَرِكَةُ الْمَفَاوِضَةِ Copartnership in everything; (Lth, M, S, A, * Mgh, * TA;) in which everything is common property; (Lth, M, TA;) opposed to شَرِكَةُ الْعِبَانِ, which is copartnership in one thing: (Lth:) or copartnership of two persons in all that they possess: (Mṣb:) or copartnership of two persons in all that is in their hands, or that they may afterwards acquire; which is null and void accord. to Esh-Sháfi'ee, but allowable accord. to Aboo-Haneefeh and his two companions [Aboo-Yoosuf and Moḥammad]. (TA.) You say, شَارِكْتُهُ شَرِكَةَ مَفَاوِضَةٍ I was copartner with him in all the property that we both together possessed. (Az, TA.) Hence also, (TA,) مَفَاوِضَةُ الْعُلَمَاءِ The conversing and conferring of the learned on matters of science; each of two persons receiving what the other had [to communicate], and giving what he himself had to the other; as though each committed what he had to his companion. (O, * TA.) — The commixing [in social intercourse]. (A.) — The being coequal. (A, O, K.) — The competing (مَجَارَاةٌ) in an affair. (K.) You say, فَاوَضَهُ فِي أَمْرِهِ (S, O, TA,) or فِي كَذَا, (Mgh,) He competed with him, (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جازاه, whence he has been led to assign to فَاوَضَ a wrong meaning, which Freytag has inadvertently copied,]) and did like as he did, (Mgh,) in his affair, (S, TA,) or in such an affair. (Mgh.) And فَاوَضْتُهُ I competed with him; syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مَفَاوِضَةٌ [There was, between them two, competing]. (A.)

6: see 3. You say, تَفَاوَضَ الشَّرِيكَانِ فِي الْمَالِ (TA) The two partners were sharers in the property altogether: (S, O, TA:) or تَفَاوَضَ الشَّرِيكَانِ signi-

fies the two partners were coequal. (A, Mgh.) — [Hence, تَفَاوَضُوا They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others: see 3. — And They mixed together in social intercourse: see, again, 3.] — تَفَاوَضُوا الْحَدِيثَ They [discoursed together; or] began, or commenced, or entered upon, discourse. (M, Mṣb.) [See an ex. in a verse cited in the first paragraph of art. زَهُو. — Also, تَفَاوَضُوا فِي الْأَمْرِ They competed (فَاوَضَ بَعْضُهُمْ بَعْضًا [every one doing like as the others did,]) in the affair. (S, O, K.)

فَوْضَةٌ a subst. from مَفَاوِضَةٌ (O, TA) [signifying, app., Copartnership: &c.].

قَوْمٌ قَوْضِيٌّ A party, or company, of men who are equals, having no chief: (S, O, Mṣb, K:) or separated, or in a state of dispersion; (Lth, O, K;) قَوْضِيٌّ being pl. of قَائِضٌ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, قَوْضِيٌّ is applied to a number of ostriches: (S, O:) or having no commander, nor any to collect them together: (M:) or mixed, and having no commander over them. (A.) You say, النَّاسُ قَوْضِيٌّ فِي هَذَا The people are equals in this; there is no distinction to be made between them. (Mgh.) And جَاءَ الْقَوْمُ قَوْضِيٌّ The party, or company, of men came mixed together. (S.) And الْوَحْشُ قَوْضِيٌّ The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.) أَمْوَالُهُمْ قَوْضِيٌّ بَيْنَهُمْ Their possessions are property which they share among themselves; as also قَيْضُومًا and قَيْضُومِيٌّ. (S.) And مَتَاعُهُمْ قَوْضِيٌّ بَيْنَهُمْ, and قَوْضِيٌّ قِصَا, Their goods are common property among them. (M.) And الْمَالُ قَوْضِيٌّ بَيْنَهُمْ The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Mṣb.) And كَانَتْ خَيْبَرٌ قَوْضِيٌّ (Mgh) common property (Mgh, Mṣb) among the Companions; not divided. (Mṣb.) — أَمْرُهُمْ قَوْضِيٌّ, and قَوْضِيٌّ, (M,) or قَوْضِيٌّ بَيْنَهُمْ, and قَيْضِيٌّ, (TA,) Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or أَمْرُهُمْ قَوْضِيٌّ (AZ, O, K,) or قَوْضِيٌّ بَيْنَهُمْ, (TA,) or both, (O, TA,) Their case is mixed, or promiscuous, (AZ, O, K,) every one of them making free use of that which belongs to another, (K,) one wearing the garment of another, and one eating the food of another, none of them consulting his companion respecting that which he does without his order. (AZ, O.) [See a similar phrase voce مَشْوَرَةٌ.]

قَوْضِيٌّ: and قَوْضِيٌّ: } see قَوْضِيٌّ, last sentence.
قَوْضِيٌّ: }
قَوْضِيٌّ: }

تَفَاوِضَةٌ Remains of life: (O, TA:) so in the saying, رَأَيْتُ التَّفَاوِضَةَ لِغُلَّانٍ (O) or بِغُلَّانٍ (TA) [I saw the remains of life pertaining to, or in, such a one].

مَفْوِضَةٌ A woman who marries herself to her husband without a dowry: (Mgh, Mṣb:) or who gives up, or renounces, the ordinance of the dowry: (Mṣb:) or, accord. to some, the word is مَفْوِضَةٌ, (Mgh, Mṣb,) meaning married by her guardian without the naming of the dowry: (Mgh:) or meaning having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it: (Mṣb:) or meaning married without the mention of a dowry, or on the condition of her having no dowry. (KT.)

فوط

2. تَفْوِطٌ, inf. n. فَوَّطَهُ, He clad him, or attired him, with a فُوْطَةٌ. (TA.)

فُوْطَةٌ sing. of فُوْطٌ, which signifies Cloths that are brought from Es-Sind, (Lth, O, K, TA,) thick, or coarse, and short, used as waist-wrappers: (Lth, O, TA:) or striped waist-wrappers: (K:) Az says, I have not heard this word in aught of the language of the Arabs, and I know not whether it be an Arabic word or of the language of the foreigners, but I have seen in El-Koofeh striped waist-wrappers, which are sold, and are bought by the camel-drivers and the Arabs of the desert and the servants and the people of the lowest sort, who use them as waist-wrappers, and call them thus; sing. فُوْطَةٌ: IDrd says that it is not an Arabic word: (O, TA:) it is added in the K, or it is a word of the language of Es-Sind: Sgh says, (TA,) فُوْطَةٌ is a word of the language of Es-Sind, arabicized, from فُوْطَةٌ, with a ḍammeh not fully sounded: (O, TA:) [and SM adds,] it is called with us in El-Yemen, أَزْهَرِيَّةٌ: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.) The dim. of فُوْطَةٌ is فُوَيْطَةٌ. (Ḥar p. 294.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 195.] — It (the pl.) is also applied to Short napkins, with striped extremities, woven at El-Maḥalleh El-Kubrā, in Egypt, which a man puts upon his knees to preserve himself therewith [from being soiled] at meals [and with which the hands are wiped after washing]. (TA.)

فُوْطِيٌّ Blue, but not of a clear blueness. (TA.)

فُوَيْطَةٌ dim. of فُوْطَةٌ, q. v.

فَوَاطٌ A weaver, or seller, of فُوْطٌ, pl. of فُوْطَةٌ. (TA.)

مَفَوَّطٌ A man clad, or attired, with a فُوْطَةٌ. (TA.)

فوط

1. فَوَاطٌ, aor. فَوَّطَ, inf. n. فَوَّطٌ and فَوَاطٌ: see فَيْطٌ in art. فَاظٌ.

فوف

1. مَا فَافَ عَتِي بِخَيْرٍ (T, M, O,) or مَا فَافَ بِخَيْرٍ (K,) inf. n. يَفُوفٌ, (K,) aor. وَلَا زَنْجَرَ (T, O, K,) [may be rendered He did