

مُخْرَطَمٌ i. q. خُفٌّ مُفْتَعٌ (O, K) i. e. A boot having its fore part pointed. (TA in art. مخرطم.)

المُفْتَعَةُ A certain black bird of which the base of the tail is white, (O, K,) that pecks camels', or similar, dung. (O.)

مِفْتَعٌ: see مَفْتَعٌ; and 1, last sentence but one.

مُفْتَعٌ: see فِقَاعٌ.

فقير

1. فَقِيرٌ (S, K, TA,) aor. -, (TA,) inf. n. فَقَرٌ, It, or he, was, or became, full: (S, K, TA:) it is said of a vessel: (TA:) and one says [also] أَصَابَ مِنَ الْمَاءِ حَتَّى فَقِرَ [He obtained, or took, of the water until he became full]; mentioned by IDrd. (S, TA.) — And أَكَلَ حَتَّى فَقِرَ He ate until he became affected with indigestion, or oppressed by much eating. (K.) — فَقِرَ مَالُهُ His property, or wealth, became much, or abundant: or it has the contr. meaning, i. e., passed away; came to an end; or became spent, exhausted, or consumed. (K, TA.) = فَقِرَ, aor. -, (K, TA,) inf. n. فَقَرٌ (S, K, TA) and فَقِرَ (K, TA,) He had the lower central incisors prominent, (S, TA,) so that they did not close against the upper, (S,) or so that the upper did not close against them when he (the man) closed his mouth: so in the L: or he had the lower jaw long and the upper short: but accord. to the K, he had the upper central incisors prominent, so that they did not close against the lower: (TA:) the epithet applied to him is أَفْقَرٌ; (S, K, TA;) fem. فَقِيْرَةٌ. (TA [in which it is added that one says فُقِرَ رَجُلٌ; but رَجُلٌ is app. here a mistranscription for رَجَالٌ].) — And [hence] فَقِرَ فُلَانٌ i. q. بَطِرَ and أَشْرَ [i. e. Such a one exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: &c.]: (K, TA:) because البَطْرُ and الأَشْرُ are departure from the limit of rectitude. (TA.) — And فَقِرَ الأَمْرُ (K, TA,) aor. -, (TA,) inf. n. فَقَرٌ and فُقِرَ, † The affair did not proceed in a right course. (K, TA.) — And فَقِرَ and فُقِرَ are syn. with تَفَاقَرٌ, q. v. (K.) — And فَقِرَ signifies also It (a thing) was, or became, wide, or ample. (TA.) = فَقِرَ المَرْأَةُ: see 3. = فَقَرَ الكَلْبُ He took hold of the فُقِرَ [i. e. muzzle] of the dog; (K;) as also فُقِرَ. (Z, K.)

3. فاقم المرأة (S, K, TA,) inf. n. مُفَاقِمَةٌ and فِقَامٌ (S, TA,) He compressed the woman; (S, K, TA;) as also فُقِمَهَا. (K.)

5: see 1, last sentence.

6. It (an affair, or a case,) was, or became, great, or formidable; (S, Mgh, K, TA;) and hard, or difficult; (Mgh;) said of what is disliked, or hated; (TA;) and فُقِرَ and فُقِرَ signify the same. (K.)

فُقِرَ: see what next follows.

فَقْرٌ (S, K) and فُقِرَ (K) The لَحْيُ [meaning lateral portion of the lower jaw]; (S, K;) or either one of the لَحْيَانِ. (K.) Hence the trad., مَنْ حَفِظَ مَا بَيْنَ فُجَيْبَيْهِ وَرِجْلَيْهِ دَخَلَ الْجَنَّةَ [He who keeps from evil what is between his two lateral portions of the lower jaw (i. e. his tongue), and what is between his two legs (i. e. his ذَكَر), enters Paradise]. (S, TA.) — [And] The upper part [of the interior] of the mouth: the lower part is the حَنَكُ. (IAar, T in art. حنك.) — See also فُقِرَ.

فُقِرَ The mouth. (Sh, K, TA. [See also فُقِرَ].)

أَفْقَرٌ; fem. فُقِيْرَةٌ: see 1. — Hence, † Anything crooked, distorted, or uneven. (TA.) And أَمْرٌ أَفْقَرٌ † An affair, or a case, of a crooked kind; contrary to what is right. (S, K, TA.) — [And Freytag adds, from the Deewán of the Hudhalees, Difficult, as an epithet applied to a thing: — and, as a signification of the fem., A calamity, or misfortune.]

فقہ

1. فِقْهٌ, aor. -, (S, Mgh, K, &c.) inf. n. فَقِهَ, the verb being like عَلِمَ and the inf. n. like عَلِمَ, in measure and in meaning, (TA,) or فَقِهَ; (JK; [and the same seems to be implied in the Mgh and the K;]) and فَقِهَ; (Mgh, K;) He had, or possessed, what is termed فِقْهٌ, meaning understanding, (S, K,) and knowledge, and intelligence, and especially knowledge of the law (عِلْمُ الدِّينِ): (K:) or both are syn. with عَلِمَ: (Mgh, TA:) or فَقِهَ, of which the inf. n. is فِقَاهَةٌ (S, TA,) or فِقْهٌ, (JK,) signifies [peculiarly] he had, or possessed, knowledge of the law (عِلْمُ الشَّرِيعَةِ): (S:) or this latter verb signifies he had, or possessed, what is termed فِقْهٌ as a faculty firmly rooted in his mind: (Mgh, TA:) or, accord. to IB, i. q. تَفَقَّهَ [q. v., as intrans.]: and he was, or became, [a فِقِيْهٍ, q. v., or] equal to the فُقِيْهَاءِ. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَفْقَهُ وَلَا يَنْفَهُ [which may be rendered Such a one will not understand nor comprehend: but the two verbs are exactly syn.]. (S.) And to the witness one says, كَيْفَ فِقَاهَتَكَ لِمَا أَشْهَدُ نَاكَ [app. meaning How is thy understanding of (or how understandest thou) what we have made thee to witness?]: it is not said to any other than the witness: (K, TA:) thus in the M: (TA:) or, accord. to Z, it is said to other than the witness. (K, TA.) — And فِقِيْهَةٌ (Mgh, K,) aor. -, inf. n. فِقِهَ (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also تَفَقَّهَهُ. (K.) — See also 3.

2. فِقِيْهَةٌ (S, K,) inf. n. تَفَقِيْهَةٌ (K,) He (God) made him to know or have knowledge [or to understand, or instructed him], or taught him; (S, K, TA;) and (K) so فِقِيْهَهُ, (Mgh, K,) or he made him to understand. (S, Mgh.) It is said in a trad., اَللّٰهُمَّ عَلِّمِ الدِّينَ وَفَقِيْهِ فِي التَّوْبِ اِلٰى i. e.

O God, teach him الدين [app. here meaning the science of the law] and [instruct him in] the تَوْبِ اِلٰى [or interpretation, &c.] and the meaning thereof. (TA.) And you say, اَفْقَهْتِكَ الشَّيْءَ I made thee to understand, (S, Mgh, *) or I taught thee, (Mgh,) the thing. (S, Mgh.) And اَفْقَهْتَهُ I explained to him the learning of الفِقْهَ [meaning the science of the law]. (T, TA.)

3. فَاقَهَهُ He searched with him into [matters of] science, disputing with him, (S, K,) فَاقَهَهُ, aor. -, [inf. n. فِقْهٌ,] and he overcame him therein. (K.)

4: see 2, in three places.

5. تَفَقَّهَ He learned knowledge, or science: (M voce سَوَدَ:) [and particularly] he learned الفِقْهَ [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفِقْهَ [meaning thus]. (S, TA.) And تَعَلَّمَ فِي الْعِلْمِ is like تَعَلَّمَ [meaning He became, or made himself, learned, or thoroughly learned, in science]. (Mgh.) لِيَتَفَقَّهُوا فِي الدِّينِ, in the Kur ix. 123, means That they may task themselves to obtain understanding in الدِّينِ [i. e. the law, or religion in general], imposing upon themselves the difficulties attendant on the acquisition thereof. (Ksh, Bd.) See also 1, in two places; in the latter of which it is mentioned as transitive.

فِقْهٌ [as a simple subst.] signifies Understanding (S, Mgh, K) of a thing; (Mgh, K;) and knowledge thereof; (Mgh, K;) and intelligence: (K:) accord. to IF, any knowledge of a thing is thus termed: (Mgh:) [hence فِقْهُ اللُّغَةِ The science of lexicology is the title of a work written by him; and of another work, by Eth-Tha'álibee:] and, as used by the lawyers [and others], الفِقْهُ denotes a particular science; (Mgh;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; [jurisprudence;] (S, K, TA;) syn. with عِلْمُ الشَّرِيعَةِ (S, TA,) or عِلْمُ الدِّينِ, [which is the same as علم الشريعة,] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, the science of the فُرُوعِ [or derivative institutes] of the law. (TA.)

فِقْهٌ; and its fem., with ة: see the next paragraph.

فَقِيْهٌ Any one possessing knowledge of a thing. (TA.) فَاقِيْهَةُ الْعَرَبِ signifies The عالم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Háarith Ibn-Keledch (الحَرْثُ الطَّبِيبُ الْعَرَبِيُّ [as is said in the S in art. ازمر], because this appellation is syn. with the former; but IKh and El-Háreere do not mean by فقيه العرب any particular person. (Mz, close of the 39th نوع.) — [Particularly and predominantly,] فِقِيْهٌ signifies One possessing knowledge of the law; [a lawyer;] (S, K;) as also فِقْهٌ; (Mgh, K;) fem. فِقِيْهَةٌ and فِقْهَةٌ: pl. [of فِقِيْهَاءَ; and [of فِقِيْهَةٌ] and فِقِيْهَاءَ; and [of فِقِيْهَةٌ] and فِقِيْهَاءَ]