

(Mgh, Mṣb;) as also **فَكَ**: (O, K:) or this latter signifies *the مَجْمَع* [or part in which is the commissure] of the **خَطْم** [generally meaning muzzle]; (Lth, O, K;) as also **فَكَ**; (TA;) that is, (Lth, O, in the K "or" [as if to denote a different meaning],) [the part in which is the symphysis] of the **فَكَان** [or two lateral portions of the lower jaw]: (Lth, O, K:) [see **الفَيْك**:] and **الفَكَان** is said to mean the place [on either side with that on the other side] where the two jaws meet [and are articulated] next the temple, above and below; of a human being and of a horse or the like: (TA:) and, in the Bāri', (Mṣb,) or in the T, (TA,) the place of meeting of the two sides of the mouth (**مُلْتَقَى الشَّدَقَيْنِ**) on both sides: (Mṣb, TA:) [but this last explanation is strange, and app. little known:] pl. **فُكُوك**. (Mṣb.) One says, **مَقْتَلُ الرَّجُلِ بَيْنَ فَيْكَيْهِ** [which may be best rendered *The man's slayer is between his two jaws, or two lateral portions of his lower jaw*]; (S, O, TA;) meaning the man's tongue: (TA:) a prov., in which **مقتل** may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, **قَاتِلُ الرَّجُلِ بَيْنَ فَيْكَيْهِ**. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also **فَكَك**.

**فَكَّة** [an inf. n.: see 1, last sentence]. = **الفَكَّة** is the name of *One of the northern constellations, [Corona Borealis,] (Kzw,) certain stars, (S, O, K,) eight stars, called in Pers. كاسه درويشان, (Kzw,) behind الرَّمَاحِ [i. e. Arcturus], (S, O, K,) [near] behind the staff of الصَّيَّاحِ [which is a name of Bootes], (Kzw,) having a circling form, (S, O, K, and Kzw,) but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called قَصْعَةُ الْمَسَاكِينِ [the bowl of the paupers], (Kzw,) this being the name given to it by the children. (As, S, O, K.)*

**فَكَك** An unknit, or a loosened, state (**انْفِرَاج**) of the **مَنْكَب** [or shoulder-joint]. (K. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) — And (K) A state of dislocation of the foot: (S, O, K:) hence the phrase, in a verse of Ru-beh, **كَمُنْهَاضِ الْفَكَكِ**: (S, O:\*) but (in this instance, O), accord. to As, **الفَكَك** is used by poetic license for **الفَك** [meaning "the jaw," so that the phrase signifies *like him whose jaw has become broken after its having been set*]. (S, O.) — And A state of fracture of the jaw: (K, TA:) or of dislocation thereof. (TA.)

**فَكَكُ الرَّهْنِ** and **فَكَكُهُ**, (S, O, Mṣb,\* K,) the latter mentioned by Ks (S, O, Mṣb) and ISk, (Mṣb,) *That wherewith the pledge is, or is to be, redeemed*: (S, O, Mṣb,\* K:) so in a verse cited voce **غَلَّقَى**. (S, O.)

**فَكَكًا** [One who separates, &c., much, or often]. — [And hence,] **فَكَكًا هَكَذَا**: One who does not

make his words and their meanings congruous, or consistent, by reason of his foolishness, or stupidity. (Z, TA.)

**فَاك** [as an act. part. n., *Separating, &c.* — And] † *Extremely aged, or old and weak*; applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, *disabled, or fatigued, by leanness, or emaciation*: fem. with **ة**. (En-Nadr, TA.) — And † *Foolish, or stupid*: (S, O:\*) or *very foolish, or stupid*: (IAḡr, K, TA:) and you say **فَاكٌ تَاكٌ**, (IAḡr, S, O, TA,) making **تَاك** an imitative sequent: or, accord. to Yaḡkoob, you say **شَيْخٌ فَاكٌ وَتَاكٌ**: thus he makes **تَاك** a substitute, not an imitative sequent. (TA.) And **أَحْمَقٌ فَاكٌ وَهَاكٌ** † [A foolish, or stupid, person,] one who talks of that which he knows and of that which he knows not, and is more, or oftener, incorrect than correct. (El-Hoṣeybee, TA.) Pl. **فَكَكٌ** and **فَكَكَةٌ**. (IAḡr, K.)

**أَفَكٌ**, (S, K,) or **أَفَكُ الْمَنْكَبِ**, (K,) One whose **مَنْكَب** [here meaning *shoulder-bone*] has become unknit, or loosened, (**انْفِرَاج**) from its joint, in consequence of weakness and flaccidity. (S, K,\* [See also **مَفْرُوكٌ**].) — And **رَجُلٌ أَفَكٌ** [A man having the jaw broken]. (TA. [There expl. as signifying **مَسْكُورُ الْفَكِ**; a mistranscription, for **مَسْكُورُ الْفَكِ**: see **فَكَكٌ**, last sentence.]) = See also **الفَك**.

**أَفَكَةٌ**, applied to a she-camel, part. n. of **أَفَكْتُ** [q. v.]: (O, TA:) and **مُفَكَّةٌ** and **مُفَكِّبَةٌ** are syn. therewith. (TA.)

**مُتَفَكِّبَةٌ** A mare desiring the stallion, (AO, O, K,) not offering opposition to him. (AO, O.)

**مُنْفَكِّينَ** in the **Ḳur** [xcviii. 1], (O, TA,) followed by the words **حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ**, (O,) means, accord. to Mujāhid (O, TA) and Zj, (TA,) *In the condition of desisting (O, TA) from their infidelity; (TA:) or, as Akh says, ceasing from their infidelity: (TA:) or, accord. to another, (O,) namely, Nifāweyh, (TA,) quitting the present state of existence, (O, TA,) i. e., sharing, one with another, in perdition, until the evidence came to them (O, TA) that had been affirmed to them in the Towrah, with respect to the description of Moḡammad &c.; **تَأْتِيَهُمُ** being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from **أَنْفَكَ** **مَا زَالَ** meaning *مَا زَالَ*, but from **أَنْفَكَ** **مِنْ الشَّيْءِ** meaning "the thing's becoming separated from the thing:" accord. to IAḡr, as mentioned by Th, **فَكَكٌ فَلَانَ** means "Such a one was set free, and at rest, from a thing;" and hence **مُنْفَكِّينَ** in the **Ḳur** means *experiencing rest*: accord. to Er-Rāghib, it means *separated, or separated into several parties*; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)*

فكر

1. **فَكَرَ فِيهِ**, (O,\* Mṣb, K,) aor. 2, (O, TK,)

or -, (Mṣb,) inf. n. **فَكَرٌ**; (S, O, Mṣb, K,\* ) and **أَفَكَرَ**; (S, O, Mṣb, K;) and **فَكَرَ**, (S, O, K,) [which is more common than either of the first and second,] inf. n. **تَفَكُّيرٌ**; (O, TA;) and **تَفَكَّرَ**; (S, O, Mṣb, K;) and **افتكروا**, (Mṣb, TA,) but this last is vulgar; (TA;) *He thought upon it, considered it, or examined it [mentally]*; (Mṣb;) *he considered it in order to obtain a clear knowledge of it*; (S, O,\* TA;) *he employed his mind, (M, TA,) or his consideration, (K, TA,) upon it.* (M, K, TA.) [See also **فَكَرَ**.]

2, 4, 5, and 8: see the preceding paragraph.

**لَيْسَ لِي فِي هَذَا الْأَمْرِ** — **فَكَرٌ** inf. n. of 1 [q. v.]. — **فَكَرٌ**, (Yaḡkoob, S, O, K,\* ) which is more chaste than **فَكَرٌ**, [in this case,] (Yaḡkoob, S, O,) but the latter is sometimes used, (K,) means *I have no want, or need, of this thing*: (Yaḡkoob, S, O, K:\*) or, as is said in the A, **هَذَا** **فَكَرٌ لِي فِي هَذَا** i. e. *I have no want, or need, of this, nor do I care for it.* (TA.)

**فَكَرَى** and **فَكَرَةٌ** (S, O, Mṣb, K) and **فَكَرَى**, (Lth, O, K,) are simple subst., (S, O, Mṣb,\* ) but the last is of rare occurrence, (Lth, O,) signifying *Thought, consideration, or [mental] examination, فِي أَمْرٍ* [respecting a thing]; (Mṣb;) *consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TA;) the employment of the mind, (M, TA,) or of the consideration, (K, TA,) upon a thing: (M, K, TA:) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Mṣb;) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KT:) pl. of the first **أَفَكَارٌ**; (IDrd, K;) but Sb says that neither **فَكَرٌ** nor **عَلِمٌ** nor **نَظَرٌ** has any pl.: (TA:) the pl. of **فَكَرَةٌ** is **فَكَرٌ**. (Mṣb.) One says, **فَلَانَ فَكَرٌ كُلُّهَا فِقْرٌ** [Such a one has thoughts all of which are points of wit]. (A, TA.) = See also **فَكَرٌ**.*

**فِكْرَةٌ**: see the next preceding paragraph; the former in two places.

**فَكِيرٌ** [Thoughtful;] having much **فَكَرٌ**; (IF, S, O, K;) as also **فَيْكِرٌ**. (Kr, K.)

**فَيْكِرٌ**: see what next precedes.

فكل

8. **اِحْتَفَلَ فِي فِعْلِهِ** [He strove, laboured, or exerted himself, &c., in his doing]; (IAḡr, O, K;) said of a man. (IAḡr, O.)

**أَفْكَلٌ** A tremour, (S, O, K,) from cold or from fear: (S:) hence, in a trad., **أَخَذَنِي أَفْكَلٌ** [A tremour seized me]: (S,\* O:) and in another, **فَبَاتَ وَهَهُ أَفْكَلٌ** [And he passed the night having a