

ك) and **فَهْر**; (S, O, K;) and **افهر**, (IAar, O,* K,) inf. n. **افهار**; (TA;) *He compressed a woman*, (IAar, S, O, Mṣb, K,) *one of his young women*, (IAar,) *without consummating the act*, i. e. *without انزال*, (IAar, S, O, Mṣb,) *and then removed to another and consummated the act* (IAar, S, O, Mṣb, K) *with the latter*, (IAar, O, Mṣb,) *who was with him in the house, or chamber*; (IAar;) the doing of which is forbidden (S, O, Mṣb) by the Prophet: (O:) and **ف** the latter verb signifies also *He was alone with one of his young women*, (K, TA,) **لِقَاءَ حَاجَتِهِ**, (TA,) *when another of them heard the sound proceeding from him, which [sound] is termed الوَجْسُ, (K, TA,) and **الرَّكُزُ**, and **الحَفْحَفَةُ**; (TA;) which [also] is forbidden. (K, TA.)*

2. **فَهْر**, inf. n. **تَفْيِيرٌ**, *He compressed without consummating the act*, i. e. *without انزال*, *by reason of weariness and languor*. (Mṣb in art. **عزل**. [See also 1.]) — Also, inf. n. as above, *He* (a man) *was, or became, weary, or fatigued*. (S, TA.) Said of a horse, as also **فَهْرٌ** and **تَفْيِيرٌ**, *He was, or became, out of breath by reason of fatigue or running*; (K, TA;) *and interrupted, or stopped short, in running*; and *jaded*: (TA:) or *he fell back by degrees from running, by reason of weakness, and being interrupted, or stopped short, in running*: (K, TA:) or the first deficiency of the rate of running of the horse is termed **التَّرَادُ** [the falling back by degrees]; the next, **التَّفْوَرُ** [the becoming languid]; and the next, **التَّفْيِيرُ**. (S, TA.)

4: see 1, in two places. — **افهر بغيره** *His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey*. (IDrd, O, K.) = **افهر** (said of a man, TA) *His flesh became compacted and lumpy* (O, K*) *and wrinkled by reason of fatness*: (O:) when such is the case, it is the ugliest sort of fatness. (O, K.) = Also *He was present at the festival of the Jews*, (IDrd, O, K, TA,) called **الفهر**: (TA:) or *he came to their synagogue*: (K, TA:) or it signifies also *he was present in their synagogue*. (IDrd, O.) = **أفهرت**, said of a girl, *She was circumcised*. (Ibn-'Abbād, O, K.)

5. **تَهَرٌ فِي الْمَالِ** *He became, or made himself, ample, or abundant, in wealth, or in camels, or the like*; (S, O, K;) as also **تَفْيِيرٌ**; (K;) as though the former verb were formed by substitution from **تَبَعَّرَ**: or it may mean *he was, or became, weary, fatigued, or jaded, and languid, or remiss*. (S, O.) And **تَهَرٌ فِي الْكَلَامِ** *He took a wide, or an ample, range in speech*. (TA.)

Q. Q. 1. **فَهْرٌ**: see 2.

Q. Q. 2. **تَفْيِيرٌ**: see 2: — and see also 5.

الفهر, (Mṣb, K,) or **فَهْرُ الْيَهُودِ**, (S, Mgh, O,) *The synagogue of the Jews*, (S, Mgh, O, Mṣb, K,) *in which they assemble* (O, Mṣb, K) *for prayer* (Mṣb) *on the occasion of their festival*: (K:) or *a certain day on which they eat and drink*: (K:)

or it signifies also *a certain festival of the Jews*: (O:) [app. *the feast of Purim* (written in the Book of Esther פורים pl. of פורים): accord. to A'Obeyd, (O, Mṣb,) a Hebrew word, (S, O, Mṣb,) or Nabathæan; (Mṣb;) arabicized; (S, Mṣb;) originally **بَهْر**; (S, O, Mṣb;) and the Christians say **فخر**. (TA.)

فَهْرٌ, (S, O, K,) masc. and fem.; (Fr, S, O, K;) or, accord. to Lth, the Arabs in general made it fem.; but it occurs in the K as masc.; (TA;) *A stone such as fills the hand*: (S, O, K:) or *a stone of the size of that with which one crushes walnuts* (K, TA) *and the like*: (TA:) or *a round stone with which one bruises, or brays, perfume*: (Ham p. 643:) or *a stone, absolutely*: (TA:) pl. [of pauc.] **أَفْهَارٌ** (S, O, K) and [of mult.] **فَهْرٌ**: (O, K:) A **ف** used to say **فَهْرٌ** and **فَهْرَةٌ**, (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.] like **سَدْرٌ** and **سَدْرَةٌ**: (O:) the dim. is **فَهْرِيَّةٌ**. (S, O.)

فَهْرَةٌ: see the next preceding paragraph.

فَهْرِيَّةٌ *Pure, unmixed, milk, into which heated stones are put; and when it boils, flour is sprinkled upon it, and it is mixed, and stirred about, and beaten, therewith; and is then eaten*: (ISk, S, O, K:) it has also been mentioned as with **ق**. (TA.)

فَهْرٌ [dim. of **فَهْرٌ** and of **فَهْرَةٌ**]: see **فَهْرٌ**.

فَهْرِيَّةٌ and **نَاقَةٌ فَهْرِيَّةٌ**, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbād, *A she-camel that is hard and strong*, (O,) or *hard and large*. (K.)

أَرْضٌ مَفْهَرَةٌ *Land having in it [stones such as are termed] أَفْهَارٌ [pl. of **فَهْرٌ**]. (O, TA.)*

مَفَاهِرُكَ, (K, TA,) thus we find it, with fet-ḥ, but in some copies of the K with damm, (TA,) *The flesh of thy breast*. (K, TA.)

IF says that there is not in the original language [of the Arabs] more than one word having in it the letters **ف** and **ه** and **ر**, and that is **الفهر**. (O.)

فهرس

Q. 1. **فَهْرَسَ الْكُتُبَ** [*He made, or wrote, a catalogue of the books or writings*], (O,) or **فَهْرَسَ كِتَابَهُ** [*he made an index, or a table of contents, to his book or writing*], (K,) inf. n. **فَهْرَسَةٌ**. (TA.) See what follows.

فَهْرِسٌ *A book, or writing, in which [the names or titles or descriptions] of [other] books, or writings, are collected; [i. e. a catalogue of books or writings: but more commonly, accord. to modern usage, the index, or table of contents, of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] **فهرست**: (O, K:) pl. **فَهْرِسَاتٌ**. (TA.)*

فهم

1. **فَهْمَةٌ**, aor. **فَهَمَ**, inf. n. **فَهْمٌ** (S, Mṣb, K, &c.) and **فَهْمٌ**, (Mṣb, K,) which is the more chaste, (K,) but the former is a dial. var. [more] extensively obtaining, or, as some say, it is a subst. used as an inf. n., (Mṣb,) and **فَهْمِيَّةٌ** (S, K) and **فَهْمَةٌ** and **فَهْمَةٌ**, (K,) *He understood it, or knew it with the mind; he apprehended its meaning; syn. عَقَلَهُ, (JK,) and **عَلِمَهُ** (S, Mṣb, K) and **عَرَفَهُ بِالْقَلْبِ**. (K.) And **فَهْمَ عَنْهُ** [*He understood what he (another) said*]. (A in art. **خرس**; &c.) [See also **فَهْمٌ** below.] — **فَهْمٌ**, meaning *He was, or became, such as is termed فَهِيمٌ* [i. e. *one having much understanding*], is like **عَلِمَ**, meaning "he was, or became, such as is termed **عَلِيمٌ**." (TA.)*

2: see what next follows.

4. **أَفْهَمْتَهُ** and **فَهَمْتَهُ**, (S, Mṣb, K, TA,) inf. n. of the latter **تَفْهِيمٌ**, (S, TA,) *I made him to understand, or know, a thing*; (S,* Mṣb,* K,* TA;) syn. **جَعَلْتَهُ يَفْهَمُهُ**. (TA.)

5. **فَهْمَةٌ** *He understood it, or knew it, (فَهْمَةٌ) one thing [or one particular thereof] after another; (S, K;) namely, speech, or language. (S.) — [And *He endeavoured to understand it*. (See its inf. n. as used in the former half of the second paragraph of art. **دبر**.)] And **التَّفَاهُرُ** signifies the same as **التَّفْهِيمُ** [app. as meaning *The endeavouring to understand; or the affecting, or pretending, to understand*]. (TA.)*

6: see what next precedes.

7. **انفهم**, (K, TA,) as quasi-pass. of **فَهْمَةٌ**, inf. n. **تَفْهِيمٌ**, [or of **أَفْهَمْتُ**, i. e. as meaning *He was made to understand, or know*], (TA,) is an incorrect word, (K, TA.)

10. **اسْتَفْهَمْتَنِي الشَّيْءَ** *He sought, or desired, of me, the understanding of the thing [i. e., that he might be made to understand it]*; (S,* K,* TA;) syn. **طَلَبْتُ مِنِّي فَهْمَهُ**. (TA.)

فَهْمٌ is an inf. n. of 1, (S, Mṣb, K, &c.,) or a subst. used as an inf. n.: (Mṣb:) [see 1, first sentence:] it is expl. as signifying *The conception of the meaning from the word, or expression: or the quickness of the transition of the mind from extrinsic to other [i. e. intrinsic] things: or a condition of the mind whereby it ascertains what is approvable: or, as in the "Aḥkām" of El-Amidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it*. (TA.)

فَهِيمٌ, an epithet applied to a man, (S,) *Quick of understanding*; syn. **سَرِيعُ الْفَهْمِ**. (K.)

كَثِيرُ الْفَهْمِ *Having much understanding*; syn. **كَثِيرٌ** **الفهم**; an intensive epithet; like **فَهْمَةٌ** [except that the latter is doubly intensive]. (TA.)

فَهْمَةٌ: see what next precedes.