

that is between the lower lip and the chin;] (S, K;) also called **الْفَنِيكُ**; but Ks knew not this: (S:) or the **فَنِيكَانِ** are the two extremities of the **عَنْقَقَة**: (O:) or (K, TA, in the CK "and") the sing. signifies a bone [beneath the temple,] to which the shaving of the head reaches (**عَظْمٌ يَنْتَهِي إِلَيْهِ حَلْقٌ**) (K, TA:) and accord. to Lth, the dual signifies the two extremities of the [lower] jaw, of whatever has a jaw, that move in the act of chewing, below the temples: (O:) or, accord. to Sh, the two thin, rising bones, [app. the two coronoid processes of the jaw,] lower than the ears, between the temple and the ball of the cheek. (TA.) The lower **فَنِيك** is [app. The symphysis of the pubes; being] said by Aboo-Amr Esh-Sheybānee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the **فَنِيك** is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also **الْفَنِيكُ**, (IDrd, O, K,) the **زِمَكِي** (K,) or **زِمَجِي**, [i. e. the place of growth, or the root, or the whole, of the tail, of a bird, or] of a young bird; as they assert; (IDrd, O:) but IDrd says, "I will not pronounce it to be correct:" (O:) and the dual signifies two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs [sufficiently], but excludes them prematurely. (Lth, O:) = See also **فَنَك**.

الْفَنِيكُ: see the next preceding paragraph, in three places.

مُفَنِّكَة A foolish, or stupid, woman. (Ibn-'Abbād, O, K,)

فنو

فَنُو, said to be sing. of **أَفْنَاءَ**: see the latter, below.

فَنَاءَ: see the next paragraph: = and see also **فَنِي**, in art. **فنى**.

فَنَاءَ A bull or cow; syn. **بَقَرَة**; (AA, T, S, M, K;) [i. e.] a **بَقَرَة وَحْشِيَة** [or wild bull or cow; an antelope of the bovine kind]: so says Aboo-'Aleē El-Kālee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAqr, to be **فَنَاءَ**, with ق: (TA in art. **قنو**:) pl. **فَنَوَات** (AA, T, S, M, K) and [coll. gen. n.] **فَنَاءَ**. (Aboo-'Aleē El-Kālee, TA.)

فَنَاءَ i. q. **فَيْنَان** [i. e. Hair having locks like the branches of trees; or long and beautiful hair]; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of **أَفْنَى** is **فَنَوَاءَ**. Hence,] **أَمْرَاءَ فَنَوَاءَ** A woman having much hair: (IAqr, M, K:) and **شَجَرَة فَنَوَاءَ** A tree having wide shade: (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be **فَنَاءَ** [q. v. in art. **فن**]. (S, M, K,)

أَفْنَاءَ مِنَ النَّاسِ means Mixed sorts of men or people; like **أَعْنَاءَ**: and the sings. are [said to be] **هُوَ مِنْ أَفْنَاءَ** (IAqr, T:) one says, **هُوَ مِنْ أَفْنَاءَ** and **عِنُو**:

when it is not known of whom he is: (S:) or **رَجُلٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**, meaning a man such that one knows not of what tribe he is: but some hold that one says only, **قَوْمٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**; not **رَجُلٌ**; and that there is no sing. of **أَفْنَاءَ**: (M in art. **فنى**:) accord. to AHeyth, one says, **هَؤُلَاءِ مِنْ أَفْنَاءِ النَّاسِ**, meaning these are of the strangers from this and that place: but one does not say, speaking of one person, **رَجُلٌ مِنْ أَفْنَاءِ النَّاسِ**; and Umm El-Heythem knew not a sing. of **أَفْنَاءَ**. (T in art. **فنى**.)

فنى

1. **يَفْنَى** (T, S, M, Mgh, K, &c.,) aor. **يَفْنَى**; (T, M, Mgh, K;) and **يَفْنَى** (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhārith Ibn-Kaṣb; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. **فَنَاءَ**, (T, S, M, Mgh, K, &c.,) which is of both of the verbs; (TA;) It (i. e. a thing, S, Mgh, TA) passed away and came to an end; vanished away; became spent, or exhausted; failed entirely; ceased, perished, or came to nought; or was, or became, transitory, evanescent, or non-existent; the inf. n. being syn. with **نَفَادَ**; (Aboo-'Aleē El-Kālee, TA;) contr. of **بَقَاءَ**; (M, TA;) and the pret. being syn. with **عَدِمَ** (K, TA:) it is said of every created thing that it is subject to **الْفَنَاءَ**. (Mgh,) [Hence] **دَارُ الْفَنَاءِ** [The abode of transitoriness, evanescence, or perishableness,] means the present world. (T in art. **دور**.) — And, said of a man, (T, M, K,) i. e. **فَنَى**, aor. and inf. n. as above, (M,) † He was, or became, extremely aged; or old and infirm; syn. **هَرِمَ**: (M, K:) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says,

• **حَبَائِلُهُ مَبْنُوثةٌ بِسَبِيلِهِ**
• **وَيَفْنَى إِذَا مَا أَخْطَأَتْهُ الْحَبَائِلُ**

(T, M,) meaning [His snares are spread in his way, and when the snares fail to catch him] he becomes old and infirm and so dies: (T:) or it means, when death misses him he becomes old and infirm. (M.)

3. **مُفَانَة** (T, S, M, K,) inf. n. **فَانَاهُ**, (T, S, M, K:) and (M,) accord. to El-Umawee, (T, S,) he stilled, or quieted, him. (T, S, M,) El-Kumeyt says, (S, M,) mentioning anxieties, (M,)

• **تَقِيمُهُ تَارَةً وَتُقْعِدُهُ**
• **كَمَا يُفَانِي الشَّمْسُ قَائِدَهَا**

[They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with **رَائِدَهَا** [her pastor], instead of **قَائِدَهَا**.) Accord. to IAqr, **فَانَاهُ** signifies **وَاجَاهُ**

[app. a mistranscription for **وَإِخَاهُ**, originally **آخَاهُ**, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] **أَزَجَى الزَّمَانِ** i. e. **أَفْنَى الْأَيَّامِ** [meaning I make the time to pass away easily; as though beguiling it]. (Har p. 607.) — And one says, **بَنُو فَلَانٍ مَا يُعَانُونَ مَالَهُمْ وَلَا يُفَانُونَهُ** i. e. The sons of such a one do not tend, or take care of, their cattle, or camels, or [other] property, and do not manage the same well. (T.)

4. **أَفْنَاهُ** He, or it, caused it, or him, to pass away and come to an end; to vanish away; to become spent, or exhausted; to fail entirely; to cease, perish, or come to nought; he, or it, did away with, destroyed, or annihilated, it, or him; (T, S, M, Mgh, K, TA;) trans. of **فَنَى**. (T, S, Mgh, K,) The saying of a **rājiz**, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats,

• **يَقُولُ لَيْتَ اللَّهُ قَدْ أَفْنَاهَا**
(T, TA,) may mean an imprecation against them, i. e. He says, would that God had destroyed them: (T:) — or it means, would that God had made to grow for them [the plant called] **الْفَنَى**, i. e. **عَنْبُ الثَّعْلَبِ**; so that they might have abundance of milk, and become fat. (T, TA.)

6. **تَفَانَوْا** (S, K,) or **تَفَانُوا قَتْلًا**, (M,) They destroyed one another, (S, M, K,) [or they shared, one with another, in destruction, (see an ex. in a verse cited voce **دَقَّ**), by slaughter,] in war, or battle. (S.)

الْفَنَى, thus, with **ى**, in the M, and thus it should be written accord. to Aboo-'Aleē El-Kālee, in the T and S with **ا**, and in like manner in the K, in which it is [mentioned in art. **فنو**, and] written without the article **ال** (**فَنَاءَ**), and said to be a pl., of which the sing. is **الْفَنَاءَ**, (TA,) [The plant called] **عَنْبُ الثَّعْلَبِ**; [see art. **ثعلب**; and see also **الْأَفْنَى**, in this art.;] (T, S, M, K;)

whereof one is called **فَنَاءَ**: (S:) or, as some say, another plant; (T;) [i. e.,] as some say, a species of trees, or plants, (**شَجَرٌ**), having red berries, (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as **قَرَارِيطَ** [meaning carat-weights] with which to weigh, every berry (**حَبَّة**) being a **قَرَارِيطَ**: and some say that it is a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle. (M.)

فَنَاءَ: see the next preceding paragraph, in two places: = and see also art. **فنو**.

فَنَاءَ A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Mgh, K,) in front, (T, M, Mgh, Mgh, K,) or extending from the sides, (S, Mgh,) of a house: (T, S, M, Mgh, Mgh, K:) pl. **فَنَاءَات** (T, S, M, Mgh, K) and **فَنَى** (K:) and **فَنَاءَ** [q. v.] signifies the same. (T, M.)