

فَان part. n. of فَنَى [i. e. signifying *Passing away and coming to an end*; &c.]. (T.) — And : An old man *extremely aged, or old and infirm*; (M, * Mṣb, K, * TA;) so called because of his nearness to passing away, or perishing: (Mṣb:) or an old man *whose faculties have entirely failed*. (Mgh.) And فَانِيَّة occurs in a trad., applied to a she-camel, or to camels, as meaning † *Advanced in age*. (TA.) — فَانِ فِي اللَّهِ, in the language of the mystics, means † *Lost in contemplation of God, and insensible to all else*.]

فَنُو أَفْنَاءٌ مِنَ النَّاسِ is expl. in art. فَنُو.

الْأَفْنَى [without the article أَفْنَى] is the name of *A species of plant*, (T, S, K,) *yellow, and red*; (T;) [said to be so called] while fresh and succulent; (S;) accord. to AA, (T,) when it has dried up, it is called الْحَمَاطُ; (S, T;) but this is a mistake; for الْأَفْنَى signifies a particular species of plant by itself, of the herbs, or leguminous plants, termed ذُكُور, which dries up, and becomes scattered; whereas the حَمَاطُ is حَلَبَةُ [a mis-transcription for حَلَمَةُ], and this does not dry up, because it is of the [kind called] جَنْبَةٌ and عُرْوَةٌ: (T:) the n. un. is أَفْنَانِيَّة, (T, S,) like ثَمَانِيَّة [in measure]. (S.) And it is said to signify also [The plant called] عَنِيبُ الثَّغْلِبِ (S. [See also الْفَنَى, above.])

مَقْنَاءُ A land (أَرْضُ) suitable to those who alight and abide therein: (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzār El-Hudhalee, with ق, [as some relate that verse,] but Aṣ says that in the dial. of Hudheyl it is with ف. (TA in art. فَنَى.)

فَه

1. فَه (K,) [or perhaps فَه, but originally فَه], like فَه, (K,) sec. pers. فَهَتْ, [aor. -,] inf. n. فَه (S, TA) [and app. فَه and فَه], He (a man, S) lacked power or ability. (S, K.) And فَه, inf. n. فَه and فَه, He made a slip, or committed a fault, from lack of power or ability, &c. (TA.) And فَه فِي خُطْبَتِهِ, and فَه, He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]. (TA.) — And فَهْتُ الشَّيْءُ I forgot the thing. (ISh, K, * TA. [In the K the third pers. is mentioned, as being فَه; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَه عَنِ الشَّيْءِ, inf. n. فَه [probably, I think, a mistake for فَه], He forgot the thing. (TA.) See also 4.

2: see what next follows.

4. فَه He (i. e. God) made him to lack power or ability; as also فَه. (S, K.) [The former is omitted in one of my copies of the S.] — And فَه (another person) made him to forget. (TA.) One says, خَرَجْتُ لِحَاجَةٍ فَأَقْبَنِي فَلَانَ عَنْهَا حَتَّى

فَهْتُ i. e. [I went forth for a needful affair, and such a one] made me to forget it [so that I did forget it]. (S, TA. [Or فَهْتِي may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, عَنْ فَهْتِي حَاجَتِي signifies He busied me so as to divert me [from my needful affair, or the object of my want]. (TA.)

R. Q. 1. فَهَتْ He fell from a high station to a lower one. (IAṣr, TA.)

فَه (S, K,) applied to a man, (S,) Lacking power or ability; (S, K;) as also فَه, (CK, but omitted in other copies of the K,) and فَه, (S, * K,) and فَه, (K,) which last is mentioned by IDrd as signifying *dull of tongue, lacking power, or ability, to accomplish the object of his want*: (TA:) and فَه is applied, in the sense first mentioned, to a woman; (S;) or as meaning lacking power, or ability, to accomplish the object of her want. (TA.) And فَهَةٌ فَهَةٌ means [A word, or a sentence, &c.,] having فَهَةٌ [i. e. a lack of power, &c.]. (TA.)

فَهَةٌ and فَهَةٌ [each of which has been mentioned above as an inf. n.] Lack of power or ability; (S, K;) as also فَهَةٌ. (K.) — The first signifies also A case, or an instance, of فَهَةٌ: and [a case, or an instance, of] unmindfulness or forgetfulness: (TA:) and a slip, or fault: and a case, or an instance, of ignorance: and the like thereof. (A'Obeid, S, TA.)

فَه: see فَه.

فَهَةٌ i. q. فَه, q. v.: (S, * K:) or unable to speak. (KL. [See فَهَةٌ.]) One says سَفِهَ فَهَةٌ [Light-witted, lacking power or ability]. (S, TA.)

فَهَةٌ: see فَه.

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هُوَ فَهٌ عَلَى الْمَالِ means He is a good manager or tender or superintendent [of the camels or cattle &c.]. (K.)

فَهْد

1. فَهْد (S, A, O, L, K,) aor. -, (A, K,) inf. n. فَهْد (L,) He (a man, S, A, O) resembled the فَهْد [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping, (L, K,) or in his much sleeping, and stretching himself. (S, A, O.) And He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zarā, (L,) إِنَّ دَخَلَ فَهْدٌ وَإِنْ خَرَجَ أَسَدٌ وَلَا يَسْأَلُ عَمَّا عِنْدَ (S, * L,) i. e. If he come in and be with me in the tent, or house, he is gentle and quiet like the فَهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a

right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, فَهْدَتْ عَنِّي, inf. n. فَهْد, Thou wast, or hast been, heedless, or negligent, of me. (A.) — فَهْدَتْ لَهُ, (O, L, K,) aor. -, (K,) He did well, or kindly, in his affair in his absence: (O, L, K:) like قَادَ and مَهْد. (O, L.)

فَهْد [The lynx; *lupus cervarius*;] a well-known beast of prey; (L, Mṣb, K;) with which one hunts; and which sleeps much; (L;) called in Pers. يُوَز: (Mgh:) fem. فَهْدَةٌ: (L, Mṣb:) pl. of the masc. فَهْدٌ (S, Mgh, O, L, Mṣb, K) and أَفْهْدٌ (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فَهْدَاتُ. (Mṣb.) أَتَوَمُّ مِنَ الْفَهْدِ [More sleepful than the lynx] is a proverb. (A.) — And A nail in the وَاسِط [or fore part] of the [camel's saddle called] رَحْل; (O, L, K;) also termed كَنْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فَهْدٌ and فَهْدٌ [A man] resembling the فَهْد [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]: and [a man] being, or feigning himself, heedless of what is requisite, or necessary to be done. (K.)

فَهْدَةٌ fem. of فَهْدٌ [q. v.]. (Mṣb.) — The أَهْبَتُ [i. e. podex, or anus]. (L, K.) — A small piece of butter. (L in art. نَهْد.) — الْفَهْدَتَانِ (S, A, O,) or فَهْدَتَا صَدْرِ الْفَرَسِ (AO, TA,) Two prominent portions of flesh in the [part of the breast called] زَوْر [q. v.] of the horse, (S, A, O, K,) like two stones of the hind termed فَهْر: (S, O:) or the prominent flesh in the breast of the horse, on its right and left: (L:) or two portions of flesh on the right and left of the breast of the horse. (AO, TA.) — And فَهْدَتَا الْبَعِيرِ Two protuberant bones behind the ears of the camel; (O, L, K;) the same that are termed الْخَشَاوَانِ. (O, L.)

فَهْدٌ The owner, or master, of a فَهْد [or lynx]: (L:) or one who trains the فَهْد for hunting. (T, O, L, K.)

فَوْهْدٌ A fat boy or youth, (AA, S, O, L,) that has nearly attained to puberty; (AA, S, L;) i. q. فَهْدٌ; (O, K;) [and فَهْدٌ and فَهْدٌ]; and فَهْدٌ; (AA, L;) as also فَهْدٌ: (O, K:) Yaḥkoob asserts that the ف in فَوْهْد is a substitute for the ث in فَهْد, or that the converse is the case; and both signify a boy perfect in make: or, accord. to AA, soft and plump: or both signify perfect, and soft, thin-skinned, and plump: (L:) fem. فَوْهْدَةٌ. (S, O, L, K.)

فَوْهْدٌ: see the next preceding paragraph.

فَهْر

1. فَهْر aor. -, (Mṣb, K,) inf. n. فَهْر (S, O, Mṣb,