(O, K) i. e. A boot مُخَرُطُهُ . q. خُفُّ مُفَقَّعُ having its fore part pointed. (TA in art. -------------------)

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

مفقع: see مفقع; and 1, last sentence but one. . فُقَّاءُ see : مُتَفَقَّعُ

. فَقَرْ (Ş, K, \* TA,) aor. -, (TA,) inf. n. وفَقَرْ It, or he, was, or became, full: (S, K, TA:) it is said of a vessel: (TA:) and one says [also] [He obtained, or took, أَصَابُ مِنَ المَا مَ حَتَّى فَعَمْ of the water until he became full]; mentioned by He ate أَكُلُ حُتَّى فَقِمَرُ And until he became affected with indigestion, or oppressed by much eating. (K.) \_ فقر ماله 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.) = فَقَيْر aor. -, (K, TA,) inf. n. فَقُوْر (Ş, K, TA) and فَقُوْر (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 أَفْقُورُ ; (Ş, K, TA;) fem. فَقُهَا . (TA [in which it is added that one says رجل فُقْم ; but is app. here a mistranscription for رجال ].) i.e. إِنْ أَشِرُ and بَطَرُ . q. فَقَمَرُ فُلَانٌ And [hence] إِنْ And [hence] Such a one exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully : &c.]: (K, TA:) because البطر and الأشر are departure from the limit of rectitude. (TA.) \_ And فقر الأمر (K, TA,) aor. -, (TA,) inf. n. فَقُومُ and فَقُرُ and فَقُرُ , I The affair did not proceed in a right course. (K, TA.) and مُقْمَر are syn. with فَقَرَ q. v. (K.) \_ And فَغُمُ signifies also It (a thing) was, or became, wide, or ample. (TA.) = أفقير المرأة i. e. فَقُر He took hold of the فَقَرَ الكُلْبَ = .8 muzzle] of the dog; (K;) as also المقمة (Z,

and مَفَاقَهَة , (S, K, TA,) inf. n. فاقير المُوْأَة . فقامر, (S, TA,) He compressed the woman; (S, K, TA;) as also \* فَقَهُمُا \* (K.)

5: see 1, last sentence.

6. تفاقير 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 فَقُرُ اللهِ and فَقَرُ اللهِ (TA;) and فَقَرُ اللهِ and signify the same. (K.)

see what next follows. Bk. I.

[meaning مَنْ (Ṣ, Ķ) and فَقُرْ (Ķ) The مَقُونُ [meaning lateral portion of the lower jaw]; (Ṣ, Ķ;) or either one of the لُحْيَان. (K.) Hence the trad., He] مَنْ حَفِظَ مَا بَيْنَ فُقْمَيْهِ وَرِجُلَيْهِ دَخُلَ الجَنَّةَ 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 ذكر), enters Paradise]. (S, TA.) \_ [And] The upper part [of the interior] of the mouth: the lower part is the حَنْك. (IAar, T in art. حَنْك.) \_ Sec also فغم

The mouth. (Sh, K, TA. [See also فقر see 1. \_ Hence, + Anything : فَقُهَا ، fem. أَفْقَهُمْ أمر أفقر crooked, distorted, or uneven. (TA.) And An affair, or a case, of a crooked kind; contrary to what is right. (S,\* K,\* TA.) \_ [And Freytag adds, from the Deewan of the Hudhalees, Difficult, as an epithet applied to a thing: \_\_\_ and, as a signification of the fem., A calamity, or misfortune.]

## فقه

1. فَقُهُ, aor. -, (Ṣ, Mṣb, K, &c.,) inf. n. فَقَهُ, the verb being like عَلْمُ and the inf. n. like مِنْدُ, in measure and in meaning, (TA,) or فَقَهُ; (JK; [and the same seems to be implied in the Msb and the K;]) and فقه ; (Msb, K;) He had, or possessed, what is termed فقه, meaning understanding, (S, K,) and knowledge, and intelligence, and especially knowledge of the law (عِلْمُ الدِّينِ): (K:) or both are syn. with علم : (Msb, TA:) or وُفَقُهُ of which the inf. n. is فَقَاهَة , (S, TA,) or فِقَاهَة , (JK,) signifies [peculiarly] he had, or possessed, knowledge of the law (عِلْمِ الشَّرِيعَة): (Ş:) or this latter verb signifies he had, or possessed, what is termed is as a faculty firmly rooted in his mind: (Mab, TA:) or, accord. to IB, i. q. المُفَعَّة [q. v., as intrans.]: and he was, or became, [a فقيه q. v., or] equal to the . فَقَهَا . (TA in art. علم: see علم.) One says, فُلَانُ لَا يَفْقَهُ وَلاَ يَنْقَهُ [which may be rendered Such a one will not understand nor comprehend: but the two verbs are exactly syn.]. (Ş.) And to the witness one says, اخَيْفَ فَقَاهَتُكَ لَهَا [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 , (Mgh, K,) aor. -, inf. n. e., (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also تفقیه \*. (K.) \_\_ See also 3.

2. مُقْهِهُ, (Ṣ, Ķ,) inf. n. تُفْقِيهُ, (Ķ,) He (God) made him to know or have knowledge [or to understand, or instructed him], or taught him; (S,\* K, TA;) and (K) so liant, (Msb, K,) or he made him to understand. (S, Mgh.) It is said

O God, teach him الدين [app. here meaning the science of the law] and [instruct him in] the تأويل [or interpretation, &c.,] and the meaning thereof. (TA.) And you say, أَفْقَهُتْكُ \* الشَّيْء I made thee to understand, (S, Msb, \*) or I taught thee, (Msb,) the thing. (S, Msb.) And اُفْقَيْتُهُ \* I explained to him the learning of liste [meaning the science of the law]. (T, TA.)

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

4: see 2, in three places.

5. تفقه He learned knowledge, or science: (M الغقه [and particularly] he learned : سود voce [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفقه [meaning thus]. (S, TA.) And تَغَقَّه في العلِّمِ is like تعلم [meaning He became, or made himself, learned, or thoroughly learned, in science]. (Mab.) لِيَتَفَقَّهُوا فِي الدِّينِ, in the Kur ix. 123, means That they may task themselves to obtain understanding in الدّين [i. e. the lam, 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.

[as a simple subst.] signifies Understanding (S, Msb, K) of a thing; (Msb, K;) and knowledge thereof; (Msb, K;) and intelligence: (K:) accord. to IF, any knowledge of a thing is thus termed: (Msb:) [hence فقهُ اللَّغَة 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], الفقه denotes a particular science; (Msb;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; [jurisprudence;] (S, K, ,علُّهُ الدِّينِ Syn. عِلْهُ الشَّوِيعَةِ . (Ş, TA,) or عِلْهُ الشَّوِيعَةِ [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 فروع [or derivative institutes] of the law.

; and its fem., with 5: see the next para-

Any one possessing knowledge of a thing. (TA.) عَالَم signifies The عَالَم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Harith Ibn-Keledch (الحرث as] طَبِيبُ العَرَبِ who was also called), who is said in the S in art. ازم, because this appellation is syn. with the former; but IKh and Elany particular فقيه العرب Hareeree do not mean by person. (Mz, close of the 39th نوع.) \_ [Particusignifies One possessing knowledge of the law; [a lawyer;] (S, K;) as also أفَقُهُ ( Msb, K ; ) fem. فَقَيهُ and أفَقُهُ \* : in a trad., وَفَقَالُهُ وَفَقَالُهُ وَفَقِيهُ and [of فَقَهَا وَفَقِيهُ أَد وَ وَقَقَّهُ فِي التَّأْوِيلِ ; and [of فَقَالُهُ وَفَقَالُهُ وَفَقَالُهُ وَفَقَالُهُ وَاللَّهُ عَلَّمُهُ الدِّينَ وَفَقَّهُهُ فِي التَّأْوِيلِ