

(K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, "in my opinion, he, of the Arabs, who says **فَقَاهَا** [in speaking of women] takes no account of the fem. ة: it is like **فَقَرَّاهَا** applied to women." (TA.) [In Egypt, the appellation **فَقِي**, a vulgar corruption of **فَقِيه**, is now applied to *A schoolmaster*; and to a *person who recites the Kur-án &c. for hire*.] — **فَحْلٌ فَقِيهٌ** means *A stallion [camel] expert in covering*, (K, TA,) that knows well the she-camels that are lusting, and the pregnant. (TA.)

**الْمُسْتَفْقِهَةُ** *The female companion of the wailing woman, who responds to her* (K, TA) in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified "she who seeks, or desires, to understand:"] it is said in a trad. that each of these persons is cursed by God. (TA.)

### فَقَوْتُ

1. **فَقَوْتُ** or **إِثْرَهُ** *I followed his track, or footsteps*; i. q. **فَقَوْتُهُ**; (K, TA;) mentioned by Yaḥkoob among the words formed by transposition: so in the M. (TA.)

**فَقَوْتُ**: see its syn. **فَقَرْتُ**, in art. **فَقَا**.

**فُقُوءَةٌ** *The فُوق [or notch] of the arrow*; (S, K, TA;) i. e. the *part which is the place of the bow-string*: (TA:) [also called **فُوقَةٌ**, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. **فُقُوءَى**, (S, K,) also written **فُقَا**. (TA.) An ex. of the pl. occurs in a verse cited in art. **عَرُوبٌ**, voce **عَرُوبٌ**. (S.)

### فَكَ

1. **الْفَكَ**, accord. to Er-Rúghib, primarily signifies **التَفْرِيجُ** [i. e. *The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach*]. (TA.) You say, **فَكَ**, first pers. **فَكَتْتُ**, (S, O, Mgh, K,) aor. ʔ, inf. n. **فَكَ**, (O, Mgh,) *He separated* (S, O, Mgh, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or **فَكَتُّهُ** *I separated one part of it from another part thereof*: (Mgh:) and **فَكَتُّكَ** likewise signifies the *separating two things knit together, or intricately intermixed*. (Lth, S, TA.) And *He broke [or broke open] a seal, i. e. a sealed piece of clay or wax*; (Mgh, Mgh, TA;) in relation to which **يَفْتَكُهُ** occurs as meaning **يَفْتَكُهُ**, though we have not heard it [as a classical expression in this sense]. (Mgh.) — And **فَكَ الْعَظْمَ**, (Mgh, Mgh,) aor. and inf. n. as above, (Mgh,) *He dislocated the bone; put it out of joint*. (Mgh, Mgh.) [This, or the like, is what is meant by its being said that] **الْفَكَ** in the hand, or arm, is [i. e. denotes] less than **الْكُسْرُ**. (K.) — And **فَكَ يَدَهُ**, (K, TA,) aor. and inf. n.

as above, (TA,) *He opened, or unclosed, his hand from what was in it*: (K, TA:) so in the M. (TA.) — And **فَكَ الرِّمْنُ**, (S, Mgh, O, Mgh, K,) aor. ʔ, (TA,) inf. n. **فَكَ** and **فُكُوْكَ**; (K;) and **فَكَتُّهُ**; (S, Mgh, O, K;) *He redeemed the pledge*; (S, Mgh, O, Mgh, K, TA;) *got it out from the hand of him to whom it was pledged*. (Mgh.) — And **فَكَتُّ** signifies also *I loosed, set loose or free, or let go, anything*. (Mgh.) — [Hence,] **فَكَ الْأَسِيرُ**, (Mgh, K,) aor. ʔ, (TA,) inf. n. **فَكَ** and **فَكَتُّكَ** and **فَكَتُّكَ**, (K,) *He liberated, or set free, the captive*. (Mgh, K, TA.) And **فَكَ الرِّقَبَةَ**, (S, O, Mgh, K,) aor. ʔ, inf. n. **فَكَ**, (TA,) [lit. *He loosed the neck*,] means *he emancipated [the slave]*. (S, O, Mgh, K, TA.) **فَكَ الرِّقَبَةِ** is expl. in a trad. as meaning *the assisting in paying the price [of the slave when one is unable to pay the whole of the price]*. (O, TA.)

In the Kur [xc. 13], **فَكَ رَقَبَةً** is said by some to mean *the emancipating of a slave*: and by some, *the man's emancipating himself from subjection to God's punishment by the confession of the unity of God and by righteous doing and then by teaching the same to others*. (TA.) **فَكَ فَلَانٌ** means *Such a one was set free, and at rest, from a thing*. (IAar, Th, TA.) — [Hence also,] one says, **هُوَ يَفْكَ الْمَشَاكِلَ** [*He solves*] the things, or affairs, that are dubious, or confused. (TA in art. **شَكَلَ**.) — **قَدْ فَكَ وَفَرَجٌ** is said of a very old man, meaning **فَرَجٌ لَحِيْبِهِ** [i. e. *He has parted his jaws, by hanging the lower jaw in consequence of weakness*]; as is the case in extreme old age. (S, O.) And [hence,] **فَكَ**, (AZ, S, O, K,) aor. ʔ, inf. n. **فَكَ** and **فُكُوْكَ**, (AZ, S, O,) said of a man, means *He was, or became, extremely aged, or old and weak*. (AZ, S, O, K.) [Or **فَكَ** thus used may be from **الْفَكَ** signifying "the jaw:" and so what next follows.] — **فَكَتُّ الصَّبِيَّ** *I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]*. (S, O.) — **فَكَتُّكَ**, [third pers. **فَكَ**,] aor. **فَكَتُّكَ**, inf. n. **فَكَتُّكَ**, *Thou hast become such as is termed أَفَكَ* i. e. *one whose مَنْكِبٌ [here meaning shoulder-bone] has become unknot, or loosened, (انْفَرَجَ) from its joint, in consequence of weakness and flaccidity*. (S.) [See also **فَكَتُّكَ** below.] — And **قَدْ فَكَتُّكَ**, aor. **فَكَتُّكَ**, (S, O, K,) and **فَكَتُّكَ**, (O, K,) a verb of a very rare form, [respecting which see **دَمَرٌ**, last sentence,] (MF, TA,) aor. **فَكَتُّكَ**; (O, K;) inf. n. **فَكَتُّكَ** (S, O, K) and **فَكَ** also; (TA;) *Thou hast become foolish, or stupid, and soft, flaccid, or languid*. (S, O, K, TA.)

2: see the preceding paragraph, second sentence.

4. **اَفَكَتْ** *She (a camel) being near to bringing forth, her صَلَوَانٌ [app. meaning two parts on the right and left of the tail (see صَلَا in art. صَلَوَا)]*

became lax, or flaccid, and her udder became large; (K, TA;) and so **اَفَكَتْ**; (TA;) so too **تَفَكَتْ**: or this last signifies *she became vehemently desirous of the stallion*. (O, K.) — And **اَفَكَ مِنَ الْحَبَالَةِ** *He (a gazelle) got loose from the snare into which he had fallen*. (TA: also mentioned, but not expl., in the O.)

5. **تَفَكَتْ** *It (a thing) became much, or widely, separated; and became unclosed*. (O, TA.) — **تَفَكَتْ السَّفِينَةُ** *The ship parted asunder; became disjointed; became separated in its places of joining*. (Mgh in art. **خَلَعَ**.) — See also 7. — And see 4. — You say also, **هُوَ يَتَفَكَّتُكَ** meaning *He is [or acts] without power of self-restraint, in consequence of stupidity, or unsoundness of intellect*, (S, O, K, TA,) in his gait, and in his speech: (TA:) or **تَفَكَتْكَ** in walking is syn. with **تَخَلَعَ**, (S and K and TA in art. **خَلَعَ**,) i. e. *he was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them*. (TA in that art.)

7. **اِنْفَكَ** *It became separated: you say, اِنْفَكَ الشَّيْءُ مِنَ الشَّيْءِ* *The thing became separated from the thing*: (O, TA:) and **اِنْفَكَتْ مِنْكَ** [*I became separated from thee*]. (TA.) — And, said of a bone, *It became dislocated, or out of joint*; (MA, Mgh, Mgh, TA;) *it unknot, or loosened, and separated*; syn. **اِنْفَرَجَ** and **اِنْفَصَلَ**; as also **تَفَكَتْ**. (Mgh.) [And it is also used in relation to a member of the body:] one says, **اِنْفَكَتْ قَدَمُهُ** or **اِنْفَكَتْ اَصْبَعُهُ** i. e. *Such a one fell, and his foot, or his finger, became unknot, or loosened, and dislocated*: (S, O:) [or] **اِنْفَكَتْ قَدَمُهُ** means *اِنْفَكَتْ اَصْبَعُهُ* [i. e. *his foot became dislocated*]; and **اِنْفَكَتْ اَصْبَعُهُ** means **اِنْفَرَجَتْ** [i. e. *his finger became unknot, or loosened in a joint*]. (K.) — One says also, **اِنْفَكَتْ رَقَبَتُهُ مِنَ الرِّقَبِ**, meaning *He became freed [lit. his neck became loosed] from slavery*. (S, O, TA.) — And **اِنْفَكَ عَنْ عَهْدِهِ** [*He became released from his compact, engagement, or promise*]. (TA voce **اِنْفَرَكَ**.) — And **لَا يَنْفَكَ عَنْ فُجِحِ فَعْلِهِ** [*He will not desist from his evil doing*]. (O and K in art. **عَرَفَ**.) — [It is also used in the sense and manner of the non-attributive verb **زَالَ**; respecting which see art. **زِيلَ**.] One says, **مَا اَنْفَكَ**, meaning **مَا زَالَ قَائِمًا** [i. e. *Such a one ceased not to be, or continued to be, standing*]. (S, O.) And **مَا اَنْفَكَتْ اَذْكُرُكَ**, meaning **مَا زِلْتُ اَذْكُرُكَ** [*I ceased not, or I continued, remembering thee*]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rumneḥ, immediately followed by **اِلَّا**, which is [said by Aḥ and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. **اِلَّا**, p. 78, col. i.]])

8: see 1, former half, in two places.

**لَعْنَى الْفَكَ** *The لَعْنَى [meaning jaw; and also either of the two lateral portions of the lower jaw]*, (S, O, Mgh, K,) i. e. (Mgh) each of the لَحْيَانِ;