

and it means also, *his circumstances, and wants*: (TA:) [for,] accord. to IAqr, the phrase **فَقْرُ** **النَّفْسِ** is like **شَقْرُهَا**. (O.) = See also **فَقْرَة**.

فَقْر: see the next preceding paragraph. = Also The side: pl. **فَقَر**, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See **أَفْقَرَ الصَّيْدِ**.]

فَقْر: see **فَقْرَة**.

فَقْر: see **فَقِير**, former half; in two places.

فَقْر: see **فَقْر**.

فَقْرَة: see **فَقَار**. = Accord. to the K, it signifies also *A certain plant*; and its pl. [or rather the coll. gen. n.] is **فَقَر**: but the sing. [or n. un.] is correctly **فَقْرَة**, with fet-ḥ and then ḍamm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is **فَقَر**, as it has no broken pl.; and expl. by Th. (TA.)

فَقْرَة *A hollow dug in the ground*: pl. **فَقَر**. (O, K, TA.) — And The [incision termed] **فَرْمَة** (IAqr, O, TA) that is made in the nose [or muzzle] (IAqr, O) of the camel, (IAqr, O, TA,) [in order to render him tractable, (see 1, near the beginning,) after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAqr, O:) pl. [of pauc. **أَفْقَر**, occurring in the L, evidently as a pl. of **فَقْرَة** in this sense, and, of mult., but also used as a pl. of pauc.,] **فَقَر**. (O, TA.) Hence the saying of 'Aisheh, in relation to [the murder of] 'Othmān, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] **بَلَعْتُمُ مِنْهُ النُّقَرِ الثَّلَاثَ**, meaning *Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three **فَقَر**]: thus expl. by AZ. (TA.)* Accord. to AlIeyth, **فَقَر** means *Great, or grievous, or formidable, events*. (O.) And the three **فَقَرَات** of the son of Adam are said to be *The day of birth and the day of death and the day of resurrection*. (O.) — Also The part, of a shirt, that is the place into which the head is inserted. (K.) = Also Nearness. (K.) And one says, **هُوَ مِنِّي فَقْرَة**, meaning *He is near to me*. (K, TA.) = See also **مَفْقَر**.

فَقْرَة: see **فَقَار**. — [Hence] **الْفَقَرَات** is a name of *The star [or stars] in the خُرَزَات [meaning joints of the tail] of Scorpio*. (Kzw in his descr. of Scorpio.) And **فَقَر** signifies *Certain ornaments, moulded, or fashioned, in the form of the vertebrae of the back*: (A, KT, TA, and Har p. 34:) one of which is termed **فَقْرَة**. (Har ibid.) — And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) **فَقْرَة** *The best verse in an ode is termed **فَقْرَة***. (S, O, K, KT.) — And hence, as being likened to the best verse in an ode, **فَقْرَة** means *Any choice phrase or sentence*: (KT:) one says, **مَا أَحْسَنَ فَقَرِ كَلَامِهِ** i. e. [How beautiful are] the points, or points of wit, (نُكْت)

[pl. of **نُكْتَة**] of his speech, or language! (A, TA.) — And in like manner it is applied to signify *The end [or final word] of every verse of an ode and [of every clause] of a **خُطْبَة** [which is in rhyming prose]. (Msb.) — And **فَقْرَة** [A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the **فَقْرَة** is that which in [rhyming] prose is like the verse in poetry. (Kull p. 208.) = Also *A piece of land, such as is termed **قَرَاغ** [q. v.], for sowing*. (O, K.) = And *A thing that serves as a mark, or sign*, (Lth, K, TA,) *to men contending, or competing, in shooting, or casting*, (Lth,) *such as a mountain, (K,) or such as a hill, or a hollow dug in the ground, (Lth,) or a **هَذَف** [or butt, ḡc.], (Lth, K, TA,) and the like: (K, TA:) they say, in such contending or competing, **أَرَامِيكَ مِنْ أَدْنَى فِقْرَةٍ** [I will contend, or compete, with thee in shooting, or casting, from the nearest **فَقْرَة**] and **مِنْ أَبْعَدِ فِقْرَةٍ** [from the furthest **فَقْرَة**]. (Lth, TA.)**

فَقْرَة: see **فَقْرَة**.

فَقْرَى [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to **رَقْبَى** and **عُمْرَى**] from **أَفْقَرَهُ نَاقَتَهُ** (S) or **بَعِيرَهُ**. (K.)

فَقَار The vertebrae of the back; (S, * Msb, K;) the bones of the spine, which are set in regular order, one upon another, from the part where is the **كَاهِل** to the **عَجَب**: (K, TA:) [it is sometimes used as a sing., as in the S and O and K voce **طَبَق**: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is **فَقَارَة**, (S, Msb, K,) for which one should not say **فَقَارَة**, with kesr: (ISK, Msb:) and **فَقَارَات**, of which the pl. is **فَقَر** and **فَقَرَات** and **فَقَرَات**, signifies the same as **فَقَارَة**; (S, Msb, K;) as does also **فَقْرَة**. (K.) — [Hence,] **فَقَارُ الْجَوَازِ** *The three very bright stars [δ and ε and ζ] disposed obliquely in the midst of the constellation الجَوَازِ [i. e. Orion]. (Har p. 456. [See art. جَوَز.]* — And [hence also,] **ذُو الْفَقَارِ** *the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alee: it had previously belonged to El-'Aṣ Ibn-Munabbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abul-Abbās [i. e. Th], it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called **ذُو الْفَقَارِ**; but this is said by El-Khattābee to be vulgar. (TA.) — It (i. e. **ذُو الْفَقَارِ**) is also used, metaphorically, as meaning *The spear*. (TA.)*

فَقِير *A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted: (S, O:) or a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted, (K, TA,) then alluvial soil with dung of camels or the like is pressed down around it: (TA:) pl. **فَقَر**, with two ḍammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies wells, (K, TA,) three, and more, together, (TA,) or com-*

municating, one with another. (K, TA.) The sing. signifies also *A well: (Mgh, O:) or an old well: (O:) or a well having little water: (TA:) pl. as above. (Mgh.)* — And *A plain, or soft, place, in which wells are dug forming a regular series. (O, K.)* And **رَكِيَّةٌ فَقِيرَة** signifies *A dug well. (TA.)* And **فَقِيرٌ بَنَى فُلَانٌ فِي الرِّكَائِيَا** is expl. by A'Obeid as meaning *The share of the sons of such a one of the wells. (TA.)* — Also The mouth, (K, TA,) or the place whence the water issues, (S, O, TA,) of a subterranean channel, or conduit: (S, O, K, TA:) pl. as above. (TA.) — And it is said to signify *A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber: but the word commonly known in this sense is **نَقِير** [q. v.], with ن. (IAth, TA.)* = As an epithet applied to a camel, it means *Having an incision [or two incisions or three] made in his nose [or muzzle] in the manner explained in the first paragraph of this art.; and so **مَفْقُور**. (K, TA.)* = Also, applied to a man, (TA,) *Having the vertebrae of the back broken; (S, O, K, TA;) and so **فَقَر** and **مَفْقُور**: (K:) or having a complaint of the vertebrae of his back, arising from fracture or from disease: (Msb:) or having his vertebrae pulled out from his back, so that his spine is interrupted: (T, L:) and **فَقْر**, a man having a complaint of his vertebrae: (S, O, TA:) and **فَقِير** and **مَفْقُور**, a man afflicted [lit. having the vertebrae of his back broken] by a calamity. (Msb.) = Hence, as though having the vertebrae of his back broken, (IDrst, TA in art. جَبَر,) [but said to be irregularly formed from **أَفْقَر**, like **أَفْقَرَهُ**, q. v.,] **فَقْر** or **مَفْقُور**, *poor; or needy; contr. of **غَنِي**; (as implied in the K;) having [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) or one who finds food sufficient to sustain life: (K:) or one who possesses only what is sufficient for life: (ISK, S, K:) or one whose property is, or has become, little: further expl. in art. سَكَن: (Msb:) or one who has what to eat; (Abou-Amr Ibn-El-Alà;) differing from **مُسْكِين**, which signifies one who possesses nothing; altogether destitute: (Abou-Amr Ibn-El-Alà, ISK, S, O, K:) or both mean destitute, i. e. possessing nothing: (IAqr, S, O:) Abou-Haneefeh holds the opinion of ISK, (TA,) who cites the following verse from a poem of Er-Rā'ee in praise of 'Abd-El-Melik Ibn-Marwān;**

• **أَمَّا الْفَقِيرُ الَّذِي كَانَتْ حَلْوَتُهُ**
• **وَقَدْ الْعِيَالُ فَلَمْ يَتْرَكْ لَهُ سَبْدٌ**

[As to the **فَقِير** whose milk camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) **أَق** says that the **مُسْكِين** is better in condition than the **فَقِير**: and Yoo says that the **فَقِير** is better in condition than the **مُسْكِين**; and adds, I asked an Arab of the desert, Art thou **فَقِير**? and he answered, No, by God, but rather **مُسْكِين**: (S, O, TA:) or the former signifies needy, needing, or wanting; a needer; and the latter, one abased by need or want, or otherwise; (Ibn-Arafah, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by