

tremour, or shivering: (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said **رَجُلٌ مَفْتُولٌ** [which shows that it had a verb though none is known to have been in use]. (IF, O.) **أَخَذْتُ بِي نَاقَتِي أَفْكَلًا مِنْ** [the *أَفْكَلًا* is a saying mentioned in the O and K, (in the former as from Ibn-Abbād,) but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for **أَحَدْتُ**, and, consequently, that the meaning is, *My she-camel produced in me a tremour arising from the rate of journeying*: some copies of the K, as is stated in the TA, for **مِنْ السَّيْرِ**, have **مِنْ السَّبْقِ**, from the outstripping.] — Also The [bird commonly called] **شُقْرَاقٌ** [generally meaning the green wood-pecker]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) = And *A company, or collective body, of men*: one says, **جَاءُوا بِأَفْكَلِهِمْ** *They came with their company* [i. e. all together]. (Ibn-Abbād, O, K.) **أَفْكَلٌ** [is app. a pl. thereof, and, as such,] signifies **أَفْوَاجٌ** [pl. of **فَوْجٌ**, q. v.]: thus in the phrase **أَفْكَلٌ مِنْ كَذَا** [app. meaning *Multitudes of such a kind of thing*]: (K:) [or] thus in the saying, mentioned by Ibn-Abbād, **عِنْدَهُ أَفْكَلٌ** [app. meaning *He has multitudes of sayings, or words*; for **كَلَامٌ** (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.])

مَفْتُولٌ [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour*. (IF, O, K, TA. [See **أَفْكَلٌ**, first sentence.])

فكه

1. **فَكِهَ**, aor. **فَكَهَ**, inf. n. **فَكَاهَةٌ** (S, Mgh, K) and **فَكِهَ**, (K, TA,) [the latter inf. n. correctly thus, agreeably with a general rule, in the CK with the **ك** quiescent, but said in the TA to be **بِالتَّحْرِيكِ**,] + *He was, or became, cheerful, happy, or free from straitness*; (S, Mgh, K;) *jocose, or given to jesting*, (S, Mgh,) and *to laughing*: (Mgh, K;) or *one who talked to his companions and made them to laugh*. (K.) — See also 5.

2. **فَكَّهَهُمُ**, inf. n. **تَفْكِيَةٌ**, *He brought to them* **فَكَّهَهُمُ** [i. e. *fruit*]. (K.) — And [hence] **فَكَّهَهُمُ** **بِمَلْجِ الْكَلَامِ**, inf. n. as above, + *He entertained them in a novel manner with facetious sayings or talk*. (K, TA.)

3. **فَكِهَ**, (K,) inf. n. **مُفَاكِهَةٌ**, (S,) + *He jested, or joked, with him*; (S, K, TA;) *indulged in*

pleasantry with him. (TA.) It is said in a prov., **لَا تَفَاكُهُ أَمَةٌ وَلَا تَبَلَّ عَلَى أَكْبَةٍ** [Jest not thou with a female slave, and make not water upon a hillock, i. e. and publish not what is secret of thine affair: see art. **أَكْبَرُ**]. (S, TA.) [See also an ex. in a verse cited voce **تَزَنَّدَ**.]

4. **أَفْكَبَتْ** *She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] رُبْعٌ, before her bringing forth*: (S, TA:) or *she being near to bringing forth, her صَلَوَانٌ* [app. meaning *two parts on the right and left of the tail* (see **صَلَا** in art. **صَلَوٌ**)] *became lax, or flaccid, and her udder became large*; like **أَفْكَبَتْ**. (TA in art. **فَك**. [See also the part. n., below.])

5. **تَفَكَّهُ** *He ate fruit* (**فَاكِهَةٌ**): (Mgh, K;) and *He took fruit with his hand*; [he helped himself to it;] syn. **تَنَاولَ الْفَاكِهَةَ**: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], **فَطَلْتُمْ تَفْكُهُونَ** is ironical, meaning [And then ye would be in the condition of] *making your fruit to be your saying* **إِنَّا لَمُعْرَمُونَ** *Verily we are burdened with debt* (which words occur in the next verse): or **تَفَكَّهُ** here [or rather in a case of this kind] means *He threw away from himself the fruit*: thus says Ibn-Atteyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also *He abstained from fruit*: thus it bears two contr. meanings. (K.) — And sometimes [it means] + *He amused himself with talk*; like as one amuses himself with the eating of fruit after a meal; i. e.] **التَّفَكُّهُ** is metaphorically used as meaning **التَّنَقُّلُ بِالْحَدِيثِ**. (Bd in lvi. 65.) — And + *He affected jesting, or joking*. (TA.) — And **تَفَكَّبُوا بِفُلَانٍ** + *They spoke evil of such a one*; or *did so in his absence*; and *defamed him*; and *did thus with jesting, one with another*. (TA.) — And **تَفَكَّهُ بِهِ** + *He enjoyed it*: (S, Mgh, K;) and [particularly] (Mgh) *he enjoyed the eating of it*. (Mgh, Mghb.) — And **تَفَكَّهُ** also signifies + *He wondered*, (S, Mgh, K,) **مِنْهُ** at it; and so **فَكِهَ**, followed likewise by **مِنْهُ**. (K.) And hence [accord. to some] the saying in the Kur cited above, **فَطَلْتُمْ تَفْكُهُونَ** i. e. + [And then ye would be in the condition of] *wondering at what had befallen you in respect of your seed-produce*. (TA.) — And *He repented, grieved, lamented, or regretted*: (IAqr, S, K;) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] *repenting, &c.*: (S, TA:) and so **تَفَكَّتُونِ**, which is of the dial. of 'Okl; or, accord. to Lh, Temeem say **تَتَفَكَّتُونِ**, and Azd-Shanoo-ah say **تَتَفَكَّتُونِ**. (TA.)

6. **تَفَاكُهُ** signifies *The jesting, or joking, [or indulging in pleasantry, (see 3,) of a number of persons,] one with another*. (K.) [You say, **تَفَاكَبُوا** *They jested, &c., one with another*.]

فَكِهَ *Eating, or an eater of*, **فَاكِهَةٌ** [i. e. *fruit*]; (K, TA;) a possessive epithet; applied to a man.

(TA.) — Also, (S, Mgh, K,) and **فَاكِهٌ**, (K, TA, in the CK **فَاكِهَةٌ**), and **فَيْكِهَانٌ** [app. **فَيْكِهَانٌ**, like **تَيْهَانٌ**, (AZ, TA,) + *Cheerful, happy, or free from straitness*; (AZ, S, Mgh, K;) *jocose, or given to jesting*, (AZ, S, Mgh,) and *to laughing*: (Mgh, K;) or the first, (K, TA,) and second, (K,) *one who talks to his companions and makes them to laugh*: (K, TA:) and **فَيْكِهَاتٌ**, applied to women, *cheerful, happy, or free from straitness*. (TA.) — And **فَكِهَةٌ** signifies also + *Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully*: (S, TA:) and thus the pl. **فَكِهِينَ** signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) **فَاكِهِينَ** [is the more common reading and] means *enjoying an easy and a pleasant life; or enjoying ease and plenty*. (S, Mgh.) — And + *Wondering*: and thus some explain the pl. **فَكِهُونَ** in the Kur xxxvi. 55. (TA.) — **هُوَ فَاكِهٌ بِأَعْرَاضِ النَّاسِ** means + *He is one who delights in speaking evil of men, or in doing so in their absence*. (K, TA.)

[**فَكِهَةٌ** is said by Golius to signify "Qui proloqui non potest," on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is **فَكِيهَةٌ**.]

فُكَاةٌ, a subst. [as distinguished from the inf. n. **فَكَاهَةٌ**], (S, K,) *A jesting, or joking*; (S, Mgh, Mghb, K;) as also **فَكِيهَةٌ**. (K.)

فَكِيهَةٌ: see what next precedes.

فَاكِهٌ *Possessing* **فَاكِهَةٌ** [i. e. *fruit*]; (K, TA;) an epithet of the same class as **تَامِرٌ** and **لَابِنٌ**: or, accord. to Abou-Mo'adh the grammarian, *one whose fruit has become abundant*. (TA.) — See also **فَكِهَ**, in two places. — And [the fem.] **فَاكِهَةٌ**, + *A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing*; [app. by its having much fruit;] syn. **مُعْجَبَةٌ**. (K.)

فَاكِهَةٌ a word of well-known meaning, (S,) *Fruit, of any kind*; (K;) *a thing, or things, the eating whereof is enjoyed*, (Mgh, Mghb,) whether moist or dry, as figs and melons and raisins and pomegranates: (Mghb:) [the words, of the Kur lv. 68, **فِيهَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ** have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed **فَاكِهَةٌ**: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imām Abou-Haneefeh among them:] the pl. is **فَوَاكِهُ**, meaning *kinds thereof*. (S.) — And (by way of comparison [thereto], TA) + *Sweetmeat*; syn. **حَلْوَاءٌ**; (K;) which is also applied by some to "fruit" (**فَاكِهَةٌ**), (T in art. **حَلْوٌ**), or to "sweet fruit." (K in that art.) — And **فَاكِهَةُ الشَّتَاءِ** [lit. *The fruit of winter*] is metonymically used as meaning + *the fire*. (Har p. 594.)

فَاكِهَانِيٌّ: see **فَاكِهَانِيٌّ**.