

said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) **تَتَّبِعُونِي أَقْنَادًا أَقْنَادًا يَهْلِكُ بَعْضُكُمْ بَعْضًا** [Ye will follow me] in scattered companies, company after company; [killing one another;] **أَقْنَادًا** being pl. of **فَنَد**; (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of 'Ā'isheh: (T, TA:) or the former means **فَنَدٌ** i. e. [impotent; and unthankful; lit] having impotence; and unthankfulness for [God's] favour. (O, K, TA.) — And **A sort, or species:** (K, TA:) pl. **أَقْنَادٌ**: one says, **جَاءُوا أَقْنَادًا** They came being diverse sorts. (TA.) — And **A branch of a tree.** (T, O, K.) — And **Land upon which rain has not fallen;** (T, O, K;) also termed **فَنَدِيَّة** [app. **فَنَدِيَّة**]. (T.)

فَنَدٌ [inf. n. of **فَنَدَ**, q. v.: as a subst.,] i. q. **فَحْشٌ** [app. as meaning *Exorbitance in speech*]; and error in judgment: pl. **أَقْنَادٌ**. (Ham p. 112.) — See also **فَنَدٌ**, near the end.

فَنَدَةٌ *A complete branch from which a bow is made.* (O.)

فَنَدِيَّة [app. **فَنَدِيَّة**]: see **فَنَدٌ**, last sentence.

فَنَدَاوَةٌ (in the O and CK without hemz) *A sharp قَدُومَر [or adz].* (S, O, K.) — And **A bold, or fearless, she-camel.** (IAqr and Sh, TA in art. **عَدَا**.)

فَنَدَايَةٌ *An adz, or an axe, or a hoe; syn. فَأْسٌ:* (IAqr, T, L:) or *a broad-headed فَأْسٌ:* (M, L:) pl. **فَنَادِيدٌ**, which is anomalous. (IAqr, T, L.)

فَنَائِدٌ *A sort of sweetmeat, made of concrete juice of the sugar-cane (قَنْد, q. v.), and starch (نَشَا):* a foreign word; for the measure **فَاعِيلٌ** is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with **ذ**; (MF;) and is an arabicized word, from [the Pers.] **پَانِيد** [or **پَانِيد**]: (K voce **فَانِيد**;) but is more properly with **د**. (MF.)

مُفَنَدٌ (T, S, L, K,) or **مُفَنَدٌ**, [meaning *Weak in judgment, or unsound in mind, &c.,* (see 1,) by reason of extreme old age, or disease,] an epithet applied to a man only: you do not use the fem. form, with **ة**, applying it to an old woman, because [it is held that] she has not possessed judgment (T, S, M, L, K) in her youth (T, S, M, L) or at any time: (K:) or both **مُفَنَدٌ** and **مُفَنَدٌ** signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, (**أُنْكَرَ**) by reason of extreme old age: or who confounds [things] in his speech: (A:) or the former, or the latter, signifies *loquacious by reason of unsoundness of mind:* (Aq, T:) and the former signifies *weak in intellect:* (L:) [and extremely aged: (see 1:)] and the same, (T,) or the latter, (L,) *weak in judgment;* notwithstanding he may be strong in body: and *weak in body;* notwithstanding he may be right in judgment: and *weak in judgment and in body.* (Fr, T, L.)

مُفَنَدٌ: see the next preceding paragraph, in four places.

فندر

فَنَدَرٌ and **فَنَدَرٌ**, applied to a boy or youth, *Plump: and wanting in courage and generosity; stupid and heavy.* (Ibn-'Abbād, O.)

فَنَدِيرٌ and **فَنَدِيرَةٌ** (K in this art., and S in art. **فَدِر**.) *A great mass of rock that becomes detached (S, K) from the head (S) or from the side (K) of a mountain: (S, K:) pl. فَنَادِيرٌ.* (TA.) — And, both words, *A large lump of dates (K, TA) compacted together; as also فَنَدِيرَةٌ.* (TA.)

الفَنَدُورَةُ *The anus.* (IAqr, T, O, TA.)

فَنَدِيرَةٌ: see **فَنَدِيرٌ**.

Accord. to some, the **ن** in the words mentioned in this art. is augmentative. (O.)

فندق

فَنَدُقٌ *The fruit of a certain tree, (Lth, O, K,) the same as the بَنَدُق, which has been mentioned before, [i. e. hazel-nut, or hazel-nuts,] (K,) or round, like the بَنَدُق, having a covering which, being removed, discloses a kernel (حَب), like the فُسْتَق. (Lth, O.)* — And, (Lth, O, K,) in the dial. of the people of Syria, *A [building of the kind called] خَان [q. v.], where men alight and lodge, [and in which they deposit their goods,] of the خَانَات that are in the roads, (Lth, O, K,*) and in the cities: (Lth, O:) [said to be] a Pers. word, [app. from the Greek παρδοχεῖον, occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. فَنَادِقٌ.* (TA.)

فَنَدَاقٌ *A register of accounts: (O, K:) thought by Aq to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. فَنَدَاق].* (TA.)

فنزج

فَنَزَجٌ *A leaping, jumping, springing, or bounding; and so فَنَزَجَةٌ: (L:) or the game, or sport, called دَسْتَبَنْد [or دَسْتَبَنْد, a Pers. word,] meaning the dance of the Magians, (Lth, O, L,) or a dance of the Persians (العجم), (S, K,) in which the performers hold one another by the hand; (Lth, S, O, K;) arabicized from [the Pers.] بَنْجَه [app. as meaning "a gripe with the hand"]:* (S, K:) or *a game, or sport, of the Nabathæans, called in Pers. بَنْجَكَاَن [app. from بَنْجَه and كَاَن, from the joining of hands]; (ISK, O;) a game, or sport, played by the Nabathæans in joyous exultation: (IAqr, O:) occurring in a saying of El-'Ajjāj cited in art. عَكْف. (TA. See 1 in that art.)* — And, as some say, *The five embolismal, or supplementary days, which are added at the end of the twelfth month of the Persians [and called by them دَزْدِيدَةُ بَنْجَه].* (IDrd, O, L.)

فَنَزَجَةٌ: see the preceding paragraph.

فنطس

فَنُطَاسٌ [The bottom of the hold of a ship or boat; i. e.] the part of a ship or boat where the water that is drawn out therefrom collects: (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. فَنَاطِيسٌ. (TA.) — Hence, (O,) *A tank made of boards, (O, K,) and tarred, (O,) borne in sea-going vessels, (O, K,*) and containing sweet water for drinking.* (O, K,*) — And, (O, K,) accord. to IAqr, (O,) *A bowl (O, K) of wood, the exterior of which is coloured with yellow and red and green, (O,) with which the sweet water is distributed (O, K) among the ship's crew. (O.)* — It is also applied to a nose, as signifying *Broad.* (IDrd, M, TA. [See also what next follows.])

فَنُطِيسٌ *A nose wide in the nostril, and expanded in the end: (Ibn-'Abbād, O, K:) pl. فَنَاطِيسٌ.* (K. [See also what next precedes.] — And, (O, K,) accord. to IDrd, (O,) *A man broad in the nose. (O, K.)* — And *Low, ignoble, or ungenerous, (O, K, TA,) accord. to some, in an absolute sense, (TA,) or in respect of birth; (O, K, TA;) thus accord. to Ibn-'Abbād: pl. as above. (O.)* — Also *The penis; (O, K;) and so فَنُطِيسٌ: accord. to some, peculiarly of the swine. (TA.)*

فَنُطِيسَةٌ *The snout of the swine: (O, K:) [mentioned also in art. فَنُطِيس; the ن being held by some to be augmentative:] and so فَنُطِيسَةٌ.* (TA.) — And *The nose of the wolf. (O.)* — And one says, **إِنَّهُ لَيَنْبَغُ الْفَنُطِيسَةُ** (O, K,*) and **الْفَرُطِيسَةُ** (O,) meaning [+ *Verily he is*] one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment: (O, K:) thus mentioned on the authority of Aq; and Abou-Sa'eed [meaning Aq] says that his **فَنُطِيسَةُ** and **فَرُطِيسَةُ** [properly] signify his nose. (TA.)

فنع

1. **فَنَعَ**, aor. **فَنَع**, (S, O, K,) inf. n. **فَنَعٌ**, (S, O,) *He abounded, and increased, in wealth.* (S, O, K.) **مَنْ فَنَعَ فَنَعَ** is a prov., (O, TA,) meaning [He who is contented] is free from want, or is rich. (TA.)

فَنَعٌ [as a simple subst.] *Increase, and abundance, of wealth: (S:) increase (O, K, TA) in wealth and in what is little in quantity: (TA:) and i. q. خَيْرٌ [good, moral or physical; wealth, or much wealth; prosperity, welfare, or wellbeing; &c.]: and generosity: (O, K, TA:) and large, or ample, liberality or bounty or munificence: (TA:) and excellence; (O, K;) or much, or abundant, excellence. (TA.)* One says **مَالٌ ذُو فَنَعٍ** and **فَنَأٌ**, but the former is more common and more known, i. e. *Abundant wealth.* (TA.) — And **قَرَسٌ ذُو فَنَعٍ** *A horse having increase [in his rate of going], or having excess [therein].* (TA.) — And **سِمَكٌ ذُو فَنَعٍ** *Musk of which the odour is strong.*