

فَكَهَان: see فَكَه, second sentence.

فَاكِهَانِي A seller of فَاكِه [i.e. fruit]; (S, K;)
as also فَاكِهِي; (TA;) but not فَكَاه. (Sb, TA.)

فَكَهَانِ occurs in two trads. [as meaning + He was of the most cheerful and jocose of men]. (TA [in which the meaning is indicated by the context].)

أَعُجُوبَةً + [A wonderful thing]. (K.)
You say, فُلَانٌ بِأَعُجُوبَةٍ + [Such a one did, or uttered, a wonderful thing]. (TA.)

مُفَكِّه (AZ, S, K) and مُفَكِّهَة (K) A she-camel whose milk is thick, (K, TA,) like biestings: (TA:) or that yields her milk plentifully on the occasion of eating the [herbage called] رُبَيْع, before her bringing forth: (S:) or whose milk pours forth on the occasion of parturition, before her bringing forth: or, accord. to Sh, the meaning is that indicated by the second explanation of the verb, 4 [q. v.]. (TA.)

فل

1. فُلَّهُ (M, K,) aor. ٔ, inf. n. فُلَّ (M, TA,) *He broke it, or notched it, in its edge*, (M, K,) namely, [a sword or the like, or] anything; (M;) and so فُلَّهُ (K, TA,) [or this signifies he did so much, or in many places,] inf. n. تَفْلِيل. (TA.) — And i. q. كَسَرَهُ [app. as meaning *He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows*]. (S.) وَلَا فُلُّوا لَهُ صَفَاةٌ [i.e. [lit.] *Nor did they break a stone (كَسَرُوا حَجَرًا) belonging to him, was said by 'Aisheh in describing her father: she alluded thereby to his strength in religion*. (TA. [See also قَرَعَ صَفَاتِهِ, in art. صَفَو; and see also مَغْمَزَ.]) And [in like manner] one says, غَرَبَهُ اسْتَفْلَّ meaning كَسَرَهُ [i.e. + *He broke his sharpness, or vehemence, or valour*]. (TA.) And فُلَّ الْجَيْشَ (S, O, Mṣb,) or الْقَوْمَ (M, K,) aor. and inf. n. as above, (M, O, Mṣb,) *He defeated (هَزَمَ S, M, O, K, or كَسَرَ Mṣb) the army, or military force, (S, O, Mṣb,) or the people, or party*. (M, K.) And مَنْ قُلٌّ ذَلٌّ وَمَنْ أَمْرٌ فُلٌّ (S, Meyd, O,) a prov., (Meyd, O,) meaning *He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (فُلَّ) his enemies*. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قُلٌّ in the place of فُلٌّ; though the reading with فُلٌّ is added.]) شَجَّكَ أَوْ فُلَّكَ أَوْ جَمَعَ كِلَا لِكَ in the story of Umm-Zarā, is said to mean, *Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فُلَّكَ is meant altercate, or wrangle, with thee: (TA, in two places:) or the meaning [of فُلَّكَ] is defeat thee [so I render كَسَرَكَ]; or take away thy property; or defeat thee (كَسَرَكَ) with his alter-*

cation and his censure. (O.) = فُلَّ عَنْهُ عَقْلُهُ, aor. ٔ, [in the CK (erroneously) ٔ,] *His intellect, or intelligence, departed from him, and then returned*. (M, K.)

2: see above, first sentence. — تَفْلِيل [as inf. n. of the pass. v. فُلَّ] means *The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword*. (TA.)

4. افلَّت الأرض The land became such as is termed فُلَّ [q. v.]. (AHn, M.) — And أَفْلًا! (Fr, T,) and أَفْلَنَّا (S, O,) *He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فُلَّ (Fr, T, S, O,) upon which rain had not fallen: (Fr, T:) or the latter means we trod a land (M, K) such as is termed فُلَّ (M) or such as is termed فُلَّ (K).* — And أَفْلًا! + *He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فُلَّ applied to land*. (M.) — And in like manner, one says, افلَّ الدهرُ مَالَهُ + [Time, or fortune, deprived him of his property]. (O.)

5: see the next paragraph, in three places: — and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed].

7. انفلَّ It became broken, or notched, in its edge; as also أَفْلًا, and أَفْلَنًا; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فُلَّ, as is also the second; but the third is quasi-pass of فُلَّ [and implying that it was so much, or in many places, or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَكَسَّرَتْ تَفْلَلَتْ, meaning تَكَسَّرَتْ [i. e. *Its edges (for the swords of the Arabs in the older times were generally two-edged), or its parts for striking, became broken, or notched, much, or in many places*]; (S, TA;) and one says, انفلَّ سنُّه (T, TA,) meaning [simply] *His tooth became broken, or notched, in its edge*. (TA.) And انفلُّوا They became defeated; (S, M, Mṣb, K;) as also تَفْلَلُوا [but this has an intensive signification]. (M, K.)

8: see the next preceding paragraph.

10: see 1, former half. — اسفلَّ الشيءُ He took of the thing the least portion, (M, K,) because of its difficulty (بُعْثَرُهُ), (M,) or such as the tenth part thereof (كَعْشَرُهُ): (K:) or الاسفلَّ signifies *the obtaining a little thing from a difficult place; from a place of the seeking of a right, or due, or of a gift; it having no other object than a thing of little account*. (T.)

R. Q. 1. فُلَّ He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (T, O, TA;) as also تَفْلَلَّ (TA:) or both signify *he walked thus, with short steps: (K:) or تَفْلَلَّ*

signifies [simply] *he went with short steps*; (En-Nadr, O;) or so تَفْلَلَّ. (T accord. to the TT.) = And *He rubbed and cleaned his teeth with the [stick called] سَوَاك*; (T, O, K;) as also تَفْلَلَّ; (IAqr, O, K;) or so تَفْلَلَّ. (T accord. to the TT.) = فُلَّ الطَّعَامَ and فُلَّ الشَّرَابَ *He peppered the food and the wine or beverage*. (M.) = [And فُلَّ الشَّعْرَ *He made the hair very crisp, or such as we term woolly, like that of the negro: see the pass. part. n., below.*]

R. Q. 2. تَفْلَلَّ: see R. Q. 1, in three places. = Said of the hair of a negro, *It became very crisp [or such as we term woolly]*. (M, TA.) — And تَفْلَلَّ قَادِمَتَا الضَّرْعِ *The two anterior teats of the udder became black*. (S, O, K.)

يَا فُلَّ (S in this art. and in art. فُلن, and K and TA in the latter art.,) meaning يَا فُلَان [O such a one], (S &c.) with refā and without teneen, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانِ to two persons, and يَا فُلُونِ to a pl. number; and يَا فُلَّةَ to a female, and يَا فُلَاتِ to two females, and يَا فُلَاتُ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةَ (K, TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يَا فُلَاتِ (TA,) is said, and some say يَا فُلَّ [in the CK يَا فُلَّ, but correctly يَا فُلَّ, i. e., as is said in the TA, بَنَصَب, يَا [J says,] يَا فُلَّةَ (K, TA:) [J says,] يَا فُلَّ, without teshdeed, said in calling to a person, is apocopated from يَا فُلَان; not formed in the way of تَرْخِيم, for if it were an instance of تَرْخِيم they would say يَا فُلَا (S in this art.:) [or,] accord. to Sb, يَا فُلَّ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمْرُ [which is originally دَمَو or دَمَى or دَمِي], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فُلَّ was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

• فِي نَجَّةِ أَمْسِكَ فُلَانًا عَنْ فُلَّ •
(S and M in this art.,) meaning *عن فُلَان [i. e. In, or amid, a multitude of cries, or noises: (thus expl. in the S:) withhold thou such a one from such a one]: (S in art. فُلن:) and Sb disallowed the saying فُلَّ as meaning فُلَان [in the CK (erroneously) يَا فُلَّ as meaning فُلَان] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فُلن:) [but] they said [also] فُلَّ بَنُ فُلَّ, [said to be] an instance of an elision, (T and M in art. فُلن,) i. e. of the elision of a final و [accord. to some, who hold فُلَّ to be originally فُلَوَان]; (T;) like as they said هَيَّ بَنُ بَيَّ: (T, M:) and أَيْ فُلَّ, with the ل quiescent, occurs in a trad. respecting the resurrection; meaning فُلَان: (TA:) Ibn-Buzurj*