

the Nh: (MF:) thus in the verse of El-'Abbās, in praise of the Prophet:

- أَنْتَ لَهَا وَلِدْتَ أَشْرَقَتِ الْأَرْضُ  
• ضَوْضَاتٍ بِبُورِكَ الْإَفْقِ

[When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light]: or, as some say, *الافق* is made fem. by him as meaning *التاحية*. (TA.) The phrase *حين يَغيبُ الأفق* means *When the redness, or whiteness, in the أفق [or horizon] disappears*. (Mgh.)—Also, in like manner, *The side, or lateral part, of a tent*: (JK:) or the *part between the [two] anterior [pieces of wood called the] زُرْنِ, in the [fore part called the] رَوَاق, of a tent*: (K:) and the *sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert*. (TA.) = *أَفْق* is also said to be a pl. of *أَفْق*; but this is disallowed by Lh. (TA.) = See also *أَفْق*.

*أَفَقَ*: see *أَفْق*. = Also *A burying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning*. (Lth, K, TA.) [See *أَفْق*.]

*أَفْقِي*, (ISK, JK, T, S, Mgh, Msh, K,) contr. to rule, (T, Msh,) and *أَفْقِي*, (As, ISK, S, Mgh, Msh, K,) agreeably with rule, (S,) being a rel. n. from *أَفْق*, (Msh,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say *أَفْقِي*, (Mgh, MF,) which is incorrect, (Mgh, Msh,) or whether it be correct, after the manner of *أَنْصَارِي* and the like, requires consideration, (MF,) an epithet applied to a man, (ISK, S, Msh,) meaning *One who is from the أَفَاق [or lateral parts, or regions,] of the land*; (ISK, S, Msh,\*) mentioned by Abou-Nasr: (S, referring to the first form of the word:) or *one who goes about in the أَفَاق*: (JK:) or *one who goes through the أَفَاق of the land in search of sustenance*: (K, TA:) as also *أَفْقِي مَكَّةَ*. (K, TA.) *أَفْقِي مَكَّةَ* means *He who is without the places where the pilgrims coming to Mekkeh enter upon the state of إحرام*. (Mgh.)

*أَفْقِي*: see *أَفْق*.

*أَفْقِي*: see *أَفْق*. — Applied also to a bucket (دَلْو), meaning *Excelling other buckets*. (AA, K.) = Also, (As, Th, JK, S, Mgh, Msh, K,) and *أَفْقِي*, (K,) or the latter is a more particular term than the former, like as *جَلْدَةٌ* is more so than *جَلْد*, (Mgh,) and *أَفْق*, (K, [but see what follows,]) *The skin, or hide, that is not completely tanned*, (S, Mgh, Msh, K,) so that it is unsubstantial, not firm, or strong, or tough: (Mgh:) when its tanning is complete, and it becomes red, it is termed *أَدِيم*: therefore *أَفْقِي* is of the measure *مَفْعُول* in the sense of the measure *مَفْعُول*: (Msh:) or in the second stage of its tanning; for in the first stage it is termed *مَنْيَّة*; then, *أَفْق*; and then, *أَدِيم*: (TA:) or *that is tanned, but before it is sewed*: (As, S, K:) or *before it is cut, or slit*: (K:) or *when it comes forth from the tan, its*

*tanning being finished*, (JK, TA,) its [original] odour being [still] in it: (TA:) or *after it is tanned*: (Msh:) or *not tanned*: (Th, TA:) or *that is tanned without قَرَط or أَرْطَى or any of the tans of the people of Nejd*: (TA:) ISd says, I think that Th has mentioned *أَفْق* as syn. with *أَفْقِي*, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is *أَفْق*, (Lh, JK, S, Msh, K,) like as *أَدِيم* is pl. of *أَدِيم*, (S,) or this is a quasi-pl. n., (M, K,) and *أَفْق* (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] *أَفَقَ*, (As, S, K,) like as *أَدِمَ* and *أَرَقَ* are pls. of *أَدِيم* and *رَغِيف*. (As, S.) *أَفْقِي* signifies also *A سَقَا [or skin for water or milk &c.] made of a hide of the kind termed أَفْقِي*. (Mgh.) And *أَفْقِي* also signifies *The skin of a man, and of any beast*. (TA.)

*أَفْقِي*: see *أَفْق*, in two places.

*أَفْقِي*: see *أَفْق*.

*أَفْق*, (S, K, &c.) of the measure *فَاعِل*, (S, Kz, TA, [in the CK *أَفْق*, and in like manner in a copy of the JK,]) from *أَفْق*, (S, K,) or, as IB says, accord. to Kz, from *أَفْق*, aor. -, and so accord. to Kr, and shown to be of the measure *فَاعِل* by several verses in which it occurs, (TA,) *One who has attained the utmost degree in generosity*; (S, K;) or *in knowledge, or science*; or *in chasteness of speech, or eloquence, and in the combination of excellent qualities*; (K;) as also *أَفْقِي*: (K:) fem. with *ة*. (IF, K.) Also applied to a horse, *Generous with respect to both parents*: fem. with *ة*. (S.) And applied to a camel, *That excites admiration and approval by his generosity, excellence, high blood, or the like*; (JK;) and so *أَفْق*, (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)

*أَفْق*: see *أَفْق*.

*أَفْقِي*: see *أَفْق*.

## افك

1. *أَفَكَ*, aor. -, inf. n. *أَفَكُ*, (with fet-h, S, TA, its only form, TA, [in the CK *أَفَك*,]) *He changed his, or its, manner of being, or state*; (S, K;) and *he turned him, or it, (i. e., anything, Msh,) away, or back*; (S, Msh, K;) *عَنِ الشَّيْءِ [from the thing]*; (S;) or *عَنْ وَجْهِهِ [from his, or its, mode, or manner, of being, &c.]*: (Msh:) so in the Kur xlv. 21, *أَجْتَنَّا لِنَأْفِكَا عَنْ آلِهَتِنَا* *Hast thou come to us to turn us away, or back, from our gods?* (Bd:) or *he turned him away, or back, by lying*: (TA:) or *he changed, or perverted, his judgment, or opinion*: (K:) or *he deceived him, or beguiled him, and so turned him away, or back*: and simply *he deceived him, or beguiled him*: and *أَفَكَ* signifies *he was turned from his judgment, or opinion, by deceit, or guile*.

(TA.) It is said in the Kur [li. 9], *يُؤْفَكُ عَنْهُ مَنْ*, *أَفَكَ*, i. e., *He will be turned away from it (namely, the truth,) who is turned away in the foreknowledge of God*: (TA:) or, accord. to Mujāhid, *يُؤْفَنُ عَنْهُ مَنْ أَفَنَ* [he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment]. (S, TA.) You say also, *أَفَكَ الرَّجُلُ عَنِ الْخَيْرِ* *The man was turned away, or back, from good, or prosperity*. (Sh.) And *أَفَكَ*, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished, (K, TA,) and turned him away, or back, from it*. (TA.) — *أَفَكَ*, aor. -; (Msh, K;) and *أَفَكَ*, aor. -; (IAqr, K;) inf. n. *أَفَكَ* (Msh, K) and *أَفَكَ* and *أَفَكَ* and *أَفَكَ*; (K;) *He lied; uttered a falsehood; said what was untrue*; (Msh, K;) as also *أَفَكَ*, (K,) inf. n. *تَأْفِكُ*: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) — *أَفَكَ*, aor. -, inf. n. *أَفَكَ*, *He told the people what was false*; *أَفَكَ* and *أَفَكَ* being like *كَذَبَ* and *كَذَبَتْ*. (Az, TA.) — *أَفَكَ*, (K,) inf. n. *أَفَكَ*; (TA;) or the verb is *أَفَكَ*; (so in the printed edition of Bd, xlv. 27;) *He, or it, made such a one to lie, or say what was untrue*. (K.) — *أَفَكَ* *He was weak [as though perverted] in his intellect and judgment or opinion*. (K, TA.) But *أَفَكَ* as meaning *God rendered weak his intellect is not used*. (L, TA.) — *أَفَكَ* (a place) *was not rained upon, and had no vegetation, or herbage*. (K, TA.)

2: see 1.

4: see 1.

8. *أَتَفَكَّتِ الْبَلْدَةُ* [written with the disjunctive alif *أَتَفَكَّتِ*, (S, K,) *بَاهِلَهَا*, (S,) *The land, or district, or the town, or the like, was, or became, overturned, or subverted, (S, K,) with its inhabitants*: (S:) as were the towns of the people of Lot. (TA.) — Hence it is said of El-Baḡrah, *قَدْ أَتَفَكَّتْ بِأَهْلِهَا مَرَّتَيْنِ*, meaning *It has been submerged with its inhabitants twice; as though subverted*. (Sh.) — You say also, *أَتَفَكَّتْ بَلَدُكَ* *That land has been burnt up by drought*. (IAqr.)

*أَفَكَ* [an inf. n. used as a subst.]; *A lie; a falsehood*; (S, TA;) as also *أَفِكَةٌ*: pl. (of the latter, K) *أَفَاكُ*. (S, K.) You say, *يَا لِلْأَفِكَةِ*, and *يَا لِلْأَفِكَةِ*; [and *يَا لِلْأَفِكَةِ*, using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the *ل* with fet-h denoting calling to aid; and with *kesr* denoting wonder, as though the meaning were, *O man, wonder thou at this great lie*. (TA.)

*أَفَكَ* [so in the TA, without any syll. signs; app. either *أَفَكَ*, an inf. n. of un-, or *أَفَكَ*, like *دَاهِيَةٌ*]; *A punishment sent by God, whereby the dwellings of a people are overturned*: occurring in a trad. relating to the story of the people of Lot. (TA.)

*سَنَةُ أَفَكَ*: *A year of drought or sterility*: (K,