

irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithe [of the produce shall be taken]. (L.) — The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, TA:) pl. as above. (TA.) — The fruit of the tree called *نَبْع*, resembling the *حَبَّة خَضْرَاءَ* [or fruit of the pistachia terebinthus], (K, TA,) except that it is red, sweet, and round; eaten by men. (TA.) — [As a conventional term in grammar and lexicology, *A certain vowel-sound, well-known*: and *فَتْحَة* signifies The sign of that vowel-sound.]

فَتْح a word of the measure *فُعْل* in the sense of the measure *مَفْعُول*. (S.) You say *فَتْح* *بَاب* *فَتْح* A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And *فَتْح* *قَارُورَة* A wide-headed bottle or flask: (S, K:) or a bottle, or flask, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.)

فَتْحَة: see *فَتْح*, last sentence.

فَتْحَة An opening, or intervening space; syn. *فُرْجَة*: pl. *فُتُوح*. (Msb.) — See also *فَتْح*. — Also † A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, TA.) One says, *مَا هَذِهِ الْفَتْحَة الَّتِي أَظْهَرْتَهَا* † What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

فَتْحَى Gain, profit, or increase obtained in traffic; syn. *رَبْح*; [so accord. to the L; accord. to the copies of the K, erroneously, *رَبَح* i. e. "wind;"] mentioned by Az, on the authority of Ibn-Buzurj: a poet says,

• أَكْثَرُهُمْ لَا بَارَكَ اللَّهُ فِيهِمْ •
• إِذَا ذُكِرَتْ فَتَحَى مِنَ الْبَيْعِ عَاجِبٌ •

[Are all of them, (may God not bless them,) when gain arising from selling is mentioned, in a state of wonder?]. (L.)

فَتْوَح A she-camel having wide orifices to her teats; (S, K;) and so a ewe or a she-goat: pl. *فَتْوَح*. (TA.) — See also *فَتْح*, in two places.

فَتْحَة: see *فَتْح*, fourth sentence.

فَتْحَة [see 1, near the end]. = *الْفَتْحَة*, thus in the L and other lexicons, without *ي* after the *ح*, but in the K *الْفَتْحِيَّة*, there said to be with *qamm* and without *teshdeed*, (TA,) A certain bird, different from that called *الْفَتْح*, (K, TA,) tinged with redness. (TA.)

فَتْحَة [see 1, near the end]. — [As a subst.,] † The office of judge: one says, *فَاتَحَ الْفَتْحَة* † Such a one was appointed to the office of judge. (A, TA.) — And † Litigation, or altercation: one says, *بَيْنَهُمَا فِتْنَاتٌ* † Between them two are litigations, or altercations. (A, TA.)

الْفَتْحَة: see *الْفَتْحَة*.

فَتْح [An opener: and an unlocker. — And hence, † A conquerer. — And], in the dial. of Himyer, (TA,) † A judge; one who decides between litigants: (S, Msb, K, TA:) it is like *فَاتِح*, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) *الْفَتْح*, as an epithet applied to God, in the Kur xxxiv. 25, means † The Judge: or, accord. to IATH, † the Opener of the gates of sustenance and of mercy to his servants. (TA.) — *بَيْتٌ قَتْح* means A wide, or an ample, house or tent. (El-Fāk, TA.) — And *الْفَتْح* signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called *أَمْرَعْلَان*: (O in art. *عجل*:) pl. *قَتَائِح*, (K,) to which is added in the K, "without *ل* and *ج*;" but there is no reason why it should not have *ل* prefixed to it; and perhaps it should be correctly "without *ل* and *ت*," i. e. it is not pluralized with *ل* and *ت* [as an affix to the sing.], as in the L &c. (MF, TA.)

فَاتِح [Opening: &c.]: see *فَتْح*.

فَاتِحَة † The commencement, or first part, of a thing: (S, A, K:) pl. *فَوَاتِح*. (A.) *فَاتِحَة* (A.) *فَوَاتِحُ الْقُرْآنِ* (TA,) [and simply *الْفَاتِحَة*, † The opening chapter, or exordium, of the Kur-ān,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, *قَرَأَ فَاتِحَة* *السُّورَةِ وَخَاتِمَتَهَا* † He recited the first part, or portion, of the chapter of the Kur-ān and its last part, or portion. (A.) And *فَوَاتِحُ الْقُرْآنِ* signifies † The first parts, or portions, of the chapters of the Kur-ān. (K, TA.) [See also *مَفْتَح*.]

مَفْتَح A place in which things are reposit, stowed, laid up, kept, preserved, or guarded; a repository; syn. *مَخْزَنٌ* and *خَزَانَة*: [and a hoard; syn. *خَزِينَة*:] and treasure; or buried property; syn. *كَنْز*: (K, TA:) pl., in both senses, *مَفَاتِح*. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify treasures or buried property (*كُنُوز*) and hoards (*خَزَائِن*) [as pl. of *خَزِينَة*, not of *خَزَانَة*]: or hoards (*خَزَائِن*) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of *مِفْتَاح*; (Ksh, Bd;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.)

مَفْتَح see the next preceding paragraph, and the next but one following; the latter in two places. — Also A conduit (*قَنَاة*) of water. (TA.)

[*مَفْتَح*, applied to a medicine &c., Aperiens; having the property of opening the bowels: and

مَفْتَحٌ لِلدُّد deobstruent; having the property of removing obstructions.]

مِفْتَاح (S, Msb, K, &c.) and *مِفْطَح* (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door, and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i. e. anything with which a thing is opened: (TA:) pl. of the former *مِفَاتِيح* and *مَفَاتِيح*, said by Akh to be similar to *أَمَانِي* and *أَمَان*; (S;) or *مِفَاتِيح* is pl. *مِفْتَاح*, and *مِفَاتِيح* is pl. of *مِفْطَح* [as well as of *مِفْتَاح*]. (Msb.) — *مِفْطَاحُ الطُّبُورِ*, said by the Prophet, in relation to prayer, means † That which is as though it were the key thereof is the thing [or water] with which one purifies himself; being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer.

(Msb.) — And *أَوْتِيتُ مَفَاتِيحَ الْكَلِمِ*, or *مَفَاتِيحَ الْكَلِمِ*, accord. to different relaters, occurring in a trad., i. e. I have been given the keys of words, means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — And *الْمِفْتَاحُ* signifies also † A certain brand upon the thigh and neck (K, TA) of a camel, in the form of what is [properly] thus called. (TA.)

مَفْتُوح An opened, or unclosed, [and an unlocked,] door. (Msb.) — [And † A light, or bright, colour; a meaning probably post-classical. — For other significations, see its verb.]

مَفَاتِيح, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, *Fat*: pl. *مَفَاتِيحَات*: (K:) mentioned by Seer. (TA.)

مَفْتَح is an inf. n. [signifying The act of opening and commencing &c.]: and a n. of place and of time [signifying a place of opening and commencing &c. and a time thereof: and also the opening portion of the Kur-ān; as shown voce *خَاتِم*, q. v.]: and is a commonly-known and chaste word: though it has been said that *مُفْتَح* [which has the contr. significations] is not a chaste word: (TA in the present art.) this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. *ختم*.)

يَوْمٌ مُنْفَتِحٌ بِالْمَاءِ † A day [of clouds] bursting, or opening vehemently, with rain. (A.) — *الْحُرُوفُ الْمُنْفَتِحَة* † The letters of which the utterance requires the opening of [that part of the mouth which is called] the *حَنَك*; (TA;) all the letters of the alphabet except *ص*, *ض*, *ط*, and *ظ*. (K, TA.)

فتح

1. *فَتَحَ*, [aor. *ف*,] inf. n. *فَتْح*, He, or it, had