خُفٌّ مُفَقَّعٌ i. q. مُخَرْطَمٌ (O, K) i. e. *A boot having its fore part pointed.* (TA in art. خرطم.)

المُفَقِّعَةُ *A certain black bird of which the base of the tail is white,* (O, K,) *that pecks camels', or similar, dung.* (O.)

مِفْقَاعٌ: see مِفْقَعٌ; and 1, last sentence but one.

مُتَفَقِّعٌ: see فُقَّاعٌ.

فقم

1. فَقِمَ, (S, K,* TA,) aor. ـَ, (TA,) inf. n. فَقَمٌ, *It, or he, was, or became, full:* (S, K, TA:) it is said of a vessel: (TA:) and one says [also] أَصَابَ مِنَ المَآءِ حَتَّى فَقِمَ [*He obtained, or took, of the water until he became full*]; mentioned by IDrd. (S, TA.) — And أَكَلَ حَتَّى فَقِمَ *He ate until he became affected with indigestion, or oppressed by much eating.* (K.) — فَقِمَ مَالُهُ *His property, or wealth, became much, or abundant:* or it has the contr. meaning, i. e., *passed away; came to an end; or became spent, exhausted, or consumed.* (K, TA.) ═ فَقِمَ, aor. ـَ, (K, TA,) inf. n. فَقَمٌ (S, K, TA) and فُقْمٌ, (K, TA,) *He had the lower central incisors prominent,* (S, TA,) *so that they did not close against the upper,* (S,) or *so that the upper did not close against them when he* (the man) *closed his mouth:* so in the L: or *he had the lower jaw long and the upper short:* but accord. to the K, *he had the upper central incisors prominent, so that they did not close against the lower:* (TA:) the epithet applied to him is أَفْقَمُ; (S, K, TA;) fem. فَقْمَآءُ. (TA [in which it is added that one says رجل فُقْمٌ; but رجل is app. here a mistranscription for رِجَالٌ].) — And [hence] فَقِمَ فُلَانٌ *i. q.* بَطِرَ and أَشِرَ ‡[i. e. *Such a one exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully,* or *ungratefully:* &c.]: (K, TA:) because البَطَرُ and الأَشَرُ are departure from the limit of rectitude. (TA.) — And فَقِمَ الأَمْرُ, (K, TA,) aor. ـَ, (TA,) inf. n. فَقَمٌ and فَقْمٌ and فُقُومٌ, ‡ *The affair did not proceed in a right course.* (K, TA.) — And فَقِمَ and فَقُمَ are *syn. with* تفاقم, q. v. (K.) — And فَقُمَ signifies also *It* (a thing) *was,* or *became, wide,* or *ample.* (TA.) ═ فَقَمَ المَرْأَةَ: see 3. ═ فَقَمَ الكَلْبَ *He took hold of the* فُقْمٌ [i. e. *muzzle*] *of the dog;* (K;) as also ▼ تفقّمه. (Z, K.)

3. فاقم المَرْأَةَ, (S,* K, TA,) inf. n. مُفَاقَمَةٌ and فِقَامٌ, (S, TA,) *He compressed the woman;* (S, K, TA;) as also ▼ فَقَمَهَا. (K.)

5: see 1, last sentence.

6. تفاقم *It* (an affair, or a case,) *was,* or *became, great,* or *formidable;* (S, Mgh, K, TA;) and *hard,* or *difficult;* (Mgh;) said of what is disliked, or hated; (TA;) and فَقِمَ and ▼ فَقُمَ signify the same. (K.)

فُقْمٌ: see what next follows.

فُقْمٌ (S, K) and ▼ فَقْمٌ (K) The لَحْى [meaning *lateral portion of the lower jaw*]; (S, K;) or *either one of the* لَحْيَانِ. (K.) Hence the trad., مَنْ حَفِظَ مَا بَيْنَ فُقْمَيْهِ وَرِجْلَيْهِ دَخَلَ الجَنَّةَ [*He who keeps from evil what is between his two lateral portions of the lower jaw* (i. e. his tongue), *and* what is between *his two legs* (i. e. his ذَكَر), *enters Paradise*]. (S,* TA.) — [And] The *upper part* [*of the interior*] *of the mouth:* the lower part is the حَنَك. (IAạr, T in art. حنك.) — See also فُغْمٌ.

فُقْمٌ The *mouth.* (Sh, K, TA. [See also فُغْمٌ.])

أَفْقَمُ; fem. فَقْمَآءُ: see 1. — Hence, †Anything *crooked, distorted,* or *uneven.* (TA.) And أَمْرٌ أَفْقَمُ ‡ *An affair,* or *a case, of a crooked kind; contrary to what is right.* (S,* K,* TA.) — [And Freytag adds, from the Deewán of the Hudhalees, *Difficult,* as an epithet applied to a thing: — and, as a signification of the fem., *A calamity,* or *misfortune.*]

فقه

1. فَقِهَ, aor. ـَ, (S, Mṣb, K, &c.,) inf. n. فِقْهٌ, the verb being like عَلِمَ and the inf. n. like عِلْمٌ, in measure and in meaning, (TA,) or فَقَهَةٌ; (JK; [and the same seems to be implied in the Mṣb and the K;]) and فَقُهَ; (Mṣb, K;) *He had,* or *possessed, what is termed* فِقْهٌ, meaning *understanding,* (S, K,) and *knowledge,* and *intelligence,* and especially *knowledge of the law* (عِلْمُ الدِّينِ): (K:) or both are *syn. with* عَلِمَ: (Mṣb, TA:) or فَقُهَ, of which the inf. n. is فَقَاهَةٌ, (S, TA,) or فَقِهَ, (JK,) signifies [peculiarly] *he had,* or *possessed, knowledge of the law* (عِلْمُ الشَّرِيعَةِ): (S:) or this latter verb signifies *he had,* or *possessed, what is termed* فِقْهٌ *as a faculty firmly rooted in his mind:* (Mṣb, TA:) or, accord. to IB, *i. q.* ▼ تَفَقَّهَ [q. v., as intrans.]: and *he was,* or *became,* [*a* فَقِيه, q. v., or] *equal to the* فُقَهَآء. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَفْقَهُ وَلَا يَنْقَهُ [which may be rendered *Such a one will not understand nor comprehend:* but the two verbs are exactly syn.]. (S.) And to the witness one says, كَيْفَ فَقَاهَتُكَ لِمَا أَشْهَدْنَاكَ [app. meaning *How is thy understanding of* (or *how understandest thou*) *what we have made thee to witness?*]: it is not said to any other than the witness: (K, TA:) thus in the M: (TA:) or, accord. to Z, it is said to other than the witness. (K,* TA.) — And فَقِهَهُ, (Mgh, K,) aor. ـَ, inf. n. فِقْهٌ, (K,) *He understood it,* (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also ▼ تفقّهه. (K.) — See also 3.

2. فقّهه, (S, K,) inf. n. تَفْقِيهٌ, (K,) *He* (God) *made him to know* or *have knowledge* [or *to understand,* or *instructed him*], or *taught him;* (S,* K, TA;) and (K) so ▼ افقهه, (Mṣb, K,) or *he made him to understand.* (S, Mgh.) It is said in a trad., اَللّٰهُمَّ عَلِّمْهُ الدِّينَ وَفَقِّهْهُ فِى التَّأْوِيلِ i. e. *O God, teach him* الدين [app. here meaning *the science of the law*] *and* [*instruct him in*] *the* تأويل [or *interpretation,* &c.,] *and the meaning thereof.* (TA.) And you say, أَفْقَهْتُكَ ▼ الشَّىْءَ *I made thee to understand,* (S, Mṣb,*) or *I taught thee,* (Mṣb,) *the thing.* (S, Mṣb.) And ▼ أَفْقَهْتُهُ *I explained to him the learning of* الفِقْه [meaning *the science of the law*]. (T, TA.)

3. فاقهه *He searched with him into* [*matters of*] *science, disputing with him,* (S, K,) ▼ فَقَهَهُ, aor. ـَ, [inf. n. فَقْهٌ,] *and he overcame him therein.* (K.)

4: see 2, in three places.

5. تفقّه *He learned knowledge,* or *science:* (M voce سَوَّدَ:) [and particularly] *he learned* الفِقْه [meaning *the science of the law*]: (JK:) or *he took,* or *applied himself, to the acquisition of* الفِقْه [meaning thus]. (S, TA.) And تفقّه فى العِلْمِ is like تَعَلَّمَ [meaning *He became,* or *made himself, learned,* or *thoroughly learned, in science*]. (Mṣb.) لِيَتَفَقَّهُوا فِى الدِّينِ, in the Ḳur ix. 123, means *That they may task themselves to obtain understanding in* الدِّين [i. e. *the law,* or *religion* in general], *imposing upon themselves the difficulties attendant on the acquisition thereof.* (Ksh, Bḍ.) See also 1, in two places; in the latter of which it is mentioned as transitive.

فِقْهٌ [as a simple subst.] signifies *Understanding* (S, Mṣb, K) of a thing; (Mṣb, K;) and *knowledge* thereof; (Mṣb, K;) and *intelligence:* (K:) accord. to IF, *any knowledge* of a thing is thus termed: (Mṣb:) [hence فِقْهُ اللُّغَةِ *The science of lexicology* is the title of a work written by him; and of another work, by Eth-Tha'álibee:] and, as used by the lawyers [and others], الفِقْهُ denotes a particular science; (Mṣb;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) *The science of the law;* [*jurisprudence;*] (S, K, TA;) syn. عِلْمُ الشَّرِيعَةِ, (S, TA,) or عِلْمُ الدِّينِ, [which is the same as علم الشريعة,] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, *the science of the* فُرُوع [or *derivative institutes*] *of the law.* (TA.)

فَقْهٌ; and its fem., with ة: see the next paragraph.

فَقِيهٌ Any one *possessing knowledge* of a thing. (TA.) فَقِيهُ العَرَبِ signifies *The* عَالِم [or *man of knowledge*] *of the Arabs;* (TA;) and was an appellation given to El-Ḥárith Ibn-Keledeh (الحَارِثُ بْنُ كَلَدَةَ), who was also called طَبِيبُ العَرَبِ [as is said in the S in art. ازم], because this appellation is syn. with the former; but IKh and El-Ḥareeree do not mean by فقيه العرب any particular person. (Mz, close of the 39th نوع.) — [Particularly and predominantly,] فَقِيهٌ signifies One *possessing knowledge of the law;* [*a lawyer;*] (S, K;) as also ▼ فَقْهٌ; (Mṣb, K;) fem. فَقِيهَةٌ and ▼ فَقْهَةٌ: pl. [of فَقِيهٌ] فُقَهَآءُ; and [of فَقِيهَةٌ] فَقَائِهُ and فُقَهَآءُ;

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