(Mgh, Mṣb;) as also ▼ الأَفَكُّ: (O, Ḳ:) or this latter signifies *the* مَجْمَع [or *part in which is the commissure*] *of the* خَطْم [generally meaning *muzzle*]; (Lth, O, Ḳ;) as also الفَكُّ; (TA;) that is, (Lth, O, in the Ḳ "or" [as if to denote a different meaning],) [*the part in which is the symphysis*] *of the* فَكَّانِ [or *two lateral portions of the lower jaw*]: (Lth, O, Ḳ:) [see الفَنِيكُ:] and الفَكَّانِ is said to mean *the place* [*on either side with that on the other side*] *where the two jaws meet* [*and are articulated*] *next the temple, above and below*; of a human being and of a horse or the like: (TA:) and, in the Bári', (Mṣb,) or in the T, (TA,) *the place of meeting of the two sides of the mouth* (مُلْتَقَى الشِّدْقَيْنِ) *on both sides*: (Mṣb, TA:) [but this last explanation is strange, and app. little known:]) pl. فُكُوكٌ. (Mṣb.) One says, مَقْتَلُ الرَّجُلِ بَيْنَ فَكَّيْهِ [which may be best rendered *The man's slayer is between his two jaws*, or *two lateral portions of his lower jaw*]; (Ṣ, O, TA;) meaning the man's tongue: (TA:) a prov., in which مقتل may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, قَاتِلُ الرَّجُلِ بَيْنَ فَكَّيْهِ. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also فَكَكٌ.

فَكَّةٌ [an inf. n.: see 1, last sentence]. ▬ الفَكَّةُ is the name of *One of the northern constellations*, [*Corona Borealis*,] (Ḳzw,) *certain stars*, (Ṣ, O, Ḳ,) *eight stars, called in Pers.* كاسه درويشان, (Ḳzw,) *behind* السِّمَاكُ الرَّامِحُ [i. e. *Arcturus*], (Ṣ, O, Ḳ,) [*near*] *behind the staff of* الصَّيَّاحُ [which is a name of *Bootes*], (Ḳzw,) *having a circling form*, (Ṣ, O, Ḳ, and Ḳzw,) *but with a gap*, or *breach, in the circling, for which reason*, [agreeably with the Pers. appellation mentioned above,] *it is called* قَصْعَةُ المَسَاكِينِ [*the bowl of the paupers*], (Ḳzw,) this being *the name given to it by the children*. (Aṣ, Ṣ, O, Ḳ.)

فَكَكٌ *An unknit*, or *a loosened, state* (انْفِرَاج) *of the* مَنْكِب [or *shoulder-joint*]. (Ḳ. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) ▬ And (Ḳ) *A state of dislocation of the foot*: (Ṣ, O, Ḳ:) hence the phrase, in a verse of Ru-beh, كَمُنْهَاضِ الفَكَكْ: (Ṣ, O:*) but (in this instance, O), accord. to Aṣ, الفَكَك is used by poetic license for الفَكّ [meaning "the jaw," so that the phrase signifies *like him whose jaw has become broken after its having been set*]. (Ṣ, O.) ▬ And *A state of fracture of the jaw*: (Ḳ, TA:) or *of dislocation thereof*. (TA.)

فَكَاكُ الرَّهْنِ and فِكَاكُهُ, (Ṣ, O, Mṣb,* Ḳ,) the latter mentioned by Ks (Ṣ, O, Mṣb) and ISk, (Mṣb,) *That wherewith the pledge is*, or *is to be, redeemed*: (Ṣ, O, Mṣb,* Ḳ:) so in a verse cited voce غَلَقَ. (Ṣ, O.)

فَكَّاكٌ [One *who separates*, &c., *much*, or *often*]. ▬ [And hence,] فَكَّاكٌ هَكَّاكٌ ‡ One *who does not make his words and their meanings congruous*, or *consistent, by reason of his foolishness*, or *stupidity*. (Z, TA.)

فَاكٌّ [as an act. part. n., *Separating*, &c. ▬ And] † *Extremely aged*, or *old and weak*; applied in this sense to a man; (AZ, Ṣ, O, Ḳ;) and also to a camel: (Ḳ:) or, applied to a camel, *disabled*, or *fatigued, by leanness*, or *emaciation*: fem. with ة. (En-Naḍr, TA.) ▬ And ‡ *Foolish*, or *stupid*: (Ṣ, O:*) or *very foolish*, or *stupid*: (IAạr, Ḳ, TA:) and you say فَاكٌّ تَاكٌّ, (IAạr, Ṣ, O, TA,) making تاكّ an imitative sequent: or, accord. to Yaạḳoob, you say شَيْخٌ فَاكٌّ وَتَاكٌّ: thus he makes تاكّ a substitute, not an imitative sequent. (TA.) And أَحْمَقُ فَاكٌّ وَهَاكٌّ ‡ [*A foolish*, or *stupid, person*,] one *who talks of that which he knows and of that which he knows not, and is more*, or *oftener, incorrect than correct*. (El-Ḥoṣeybee, TA.) Pl. فَكَكَةٌ and فِكَاكٌ. (IAạr, Ḳ.)

أَفَكُّ, (Ṣ, Ḳ,) or أَفَكُّ المَنْكِبِ, (Ḳ,) One *whose* مَنْكِب [here meaning *shoulder-bone*] *has become unknit*, or *loosened*, (انْفَرَجَ,) *from its joint, in consequence of weakness and flaccidity*. (Ṣ, Ḳ.* [See also مَفْرُوكٌ.]) ▬ And رَجُلٌ أَفَكُّ [*A man having the jaw broken*]. (TA. [There expl. as signifying مَسْكُورُ الفَكِّ; a mistranscription, for مَكْسُورُ الفَكِّ: see فَكَكٌ, last sentence.]) ▬ See also الفَكُّ.

مُفِكَّةٌ, applied to a she-camel, part. n. of أَفَكَّتْ [q. v.]: (O, TA:) and مُفْكِهٌ and مُفْكِهَةٌ are syn. therewith. (TA.)

مُتَفَكِّكَةٌ A mare *desiring the stallion*, (AO, O, Ḳ,) *not offering opposition to him*. (AO, O.)

مُنْفَكِّينَ in the Ḳur [xcviii. 1], (O, TA,) followed by the words حَتَّى تَأْتِيَهُمُ البَيِّنَةُ, (O,) means, accord. to Mujáhid (O, TA) and Zj, (TA,) *In the condition of desisting* (O, TA) from their infidelity; (TA;) or, as Akh says, *ceasing* from their infidelity: (TA:) or, accord. to another, (O,) namely, Niftaweyh, (TA,) *quitting the present state of existence*, (O, TA,) i. e., *sharing, one with another, in perdition, until the evidence came to them* (O, TA) that had been affirmed to them in the Towráh, with respect to the description of Moḥammad &c.; تَأْتِيَهُمُ being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from مَا انْفَكَّ meaning مَا زَالَ, but from انْفِكَاكُ الشَّيْءِ مِنَ الشَّيْءِ meaning "the thing's becoming separated from the thing:" accord. to IAạr, as mentioned by Th, فُكَّ فُلَانٌ means "Such a one was set free, and at rest, from a thing;" and hence منفكّين in the Ḳur means *experiencing rest*: accord. to Er-Rághib, it means *separated*, or *separated into several parties*; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)

فكر

1. فَكَرَ فِيهِ, (O,* Mṣb, Ḳ,) aor. ـُ, (O, TḲ,) or ـِ, (Mṣb,) inf. n. فَكْرٌ; (Ṣ, O, Mṣb, Ḳ;*) and ▼ أَفْكَرَ; (Ṣ, O, Mṣb, Ḳ;) and ▼ فكّر, (Ṣ, O, Ḳ,) [which is more common than either of the first and second,] inf. n. تَفْكِيرٌ; (O, TA;) and ▼ تفكّر; (Ṣ, O, Mṣb, Ḳ;) and ▼ افتكر, (Mṣb, TA,) but this last is vulgar; (TA;) *He thought upon it, considered it*, or *examined it* [*mentally*]; (Mṣb;) *he considered it in order to obtain a clear knowledge of it*; (Ṣ, O,* TA;) *he employed his mind*, (M, TA,) or *his consideration*, (Ḳ, TA,) *upon it*. (M, Ḳ, TA.) [See also فِكْرٌ.]

2, 4, 5, and 8: see the preceding paragraph.

فَكْرٌ inf. n. of 1 [q. v.]. ▬ لَيْسَ لِي فِي هٰذَا الأَمْرِ فَكْرٌ, (Yaạḳoob, Ṣ, O, Ḳ,*) which is more chaste than ▼ فِكْرٌ, [in this case,] (Yaạḳoob, Ṣ, O,) but the latter is sometimes used, (Ḳ,) means *I have no want*, or *need, of this thing*: (Yaạḳoob, Ṣ, O, Ḳ:*) or, as is said in the A, لَا فَكْرَ لِي فِي هٰذَا i. e. *I have no want*, or *need, of this, nor do I care for it*. (TA.)

فِكْرٌ and ▼ فِكْرَةٌ (Ṣ, O, Mṣb, Ḳ) and ▼ فِكْرَى, (Lth, O, Ḳ,) are simple substs., (Ṣ, O, Mṣb,*) but the last is of rare occurrence, (Lth, O,) signifying *Thought, consideration*, or [*mental*] *examination*, فِي أَمْرٍ [*respecting a thing*]; (Mṣb;) *consideration* [of a thing] *in order to obtain a clear knowledge* [of it]; (Ṣ, TA;) the *employment of the mind*, (M, TA,) or *of the consideration*, (Ḳ, TA,) upon a thing: (M, Ḳ, TA:) or *repeated consideration for the purpose of seeking* [*to discover*] *meanings*: or the *arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion*: (Mṣb:) or the *arranging of known things* [*in the mind*] *in order to attain to* [*the knowledge of*] *an unknown* [*thing*]: (KT:) pl. of the first أَفْكَارٌ; (IDrd, Ḳ;) but Sb says that neither فِكْرٌ nor عِلْمٌ nor نَظَرٌ has any pl.: (TA:) the pl. of ▼ فِكْرَةٌ is فِكَرٌ. (Mṣb.) One says, لِفُلَانٍ فِكَرٌ كُلُّهَا فِقَرٌ [*Such a one has thoughts all of which are points of wit*]. (A, TA.) ▬ See also فَكْرٌ.

فِكْرَةٌ: } see the next preceding paragraph; the
فِكْرَى: } former in two places.

فِكِّيرٌ [*Thoughtful*;] *having much* فِكْر; (IF, Ṣ, O, Ḳ;) as also ▼ فَيْكَرٌ. (Kr, Ḳ.)

فَيْكَرٌ: see what next precedes.

فكل

8. افتكل فِي فِعْلِهِ *i. q.* احْتَفَلَ [*He strove, laboured*, or *exerted himself*, &c., *in his doing*]; (IAạr, O, Ḳ;) said of a man. (IAạr, O.)

أَفْكَلُ *A tremour*, (Ṣ, O, Ḳ,) from cold or from fear: (Ṣ:) hence, in a trad., أَخَذَنِي أَفْكَلُ [*A tremour seized me*]: (Ṣ,* O:) and in another, فَبَاتَ وَلَهُ أَفْكَلُ [*And he passed the night having a*

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