فَاهِمٌ [act. part. n. of فَهِمَ; *Understanding*, or *knowing*, a thing].

مَفْهُومٌ [pass. part. n. of فَهِمَ; *Understood*, or *known*. — And hence, مَفْهُومُ لَفْظٍ *The acceptation of a word* or *an expression*; i. e. *the meaning*, or *sense, in which it is understood*: see also مَعْنًى, in art. عنى].

فهو

1. فَهَوْتُ عَنْهُ, (JK, Ḳ,) aor. أَفْهُو, inf. n. فُهُوٌّ, (JK,) *I was unmindful, forgetful*, or *neglectful, of it*. (JK, Ḳ.) — ISd says, فَهَا فُؤَادُهُ is like هَفَا, [which, said of the heart, accord. to explanations in the TA in art. هفو, means *It fluttered*, or *palpitated*: and *it was flurried* by reason of grief or of beating:] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) — And فَهَا signifies also *He spoke clearly*, or *distinctly, after doing the contrary thereof*. (TA.)

3. فاهاهُ, inf. n. مُفَاهَاةٌ; *i. q.* فاوهه, inf. n. مُفَاوَهَةٌ; i. e. *He talked*, or *discoursed, with him*: and *he contended with him for superiority in glory*, or *excellence*. (TA in art. فوه.)

4. افهى *He was weak*, or *erroneous, in his judgment*, or *opinion*. (IAạr, Ḳ, TA.)

فَاهٍ, formed by transposition from فَائِهٌ, A man *who reveals*, or *discloses, everything that is in his mind*; like فَاوِهَةٌ; (Fr, in Ṣ and TA, art. فوه;) and so فَاهٌ: (Fr, in TA ibid.:) and فَاهٍ بِجُوعِهِ one *who reveals his hunger*. (TA ibid.)

[الافهيانِ, said by Freytag to signify *The elephant and the buffalo*, is a mistranscription for الأَقْهَبَانِ.]

أَفْهَاءٌ [a pl. of which the sing. is not mentioned] *i. q.* بُلْهٌ [pl. of أَبْلَهُ; signifying *Heedless*; or *heedless of evil by reason of their goodness*; &c.]. (IAạr, TA.)

فو

فُو, with the و quiescent, [*Valerian*;] *a certain medicine*, (Ḳ, TA,) *a diuretic*, (CḲ,) *beneficial as a remedy for pain of the side and for alopecia*. (Ḳ, TA.) — As a prefixed noun, signifying The *mouth*, see voce فُوهٌ, in art. فوه.

فُوَّةٌ, (T, Ṣ, M, Ḳ,) like قُوَّةٌ [in form], (Ṣ, Ḳ,) [*Madder*; the *species thereof used by dyers*; *rubia tinctorum*;] *certain roots* (Lth, T, Ṣ, M, Ḳ) *of a plant* (M) *which are extracted from the earth*, (Lth, T, M,) *with which they dye* (Lth, T, Ṣ, M, Ḳ) *clothes*, or *garments*: (Lth, T:) AḤn says, *red roots of a plant which rises slender, having upon its head berries intensely red, and having much juice used for writing therewith and variegating*: (M:) *called in Pers.* رُوَيْن: (PṢ: [in a copy of the T رُوَين or دُوَين: and in my copies of the Ṣ رويته and رُوَيْنَهُ:]) *it is* [*also used as*] *a medicine, having the property of causing abortion*, (Ḳ,) *producing a flow of the urine and of the menstrual discharge*, (Ḳ,* TA,) *aperient, clearing the complexion* or *skin, clearing the skin from every mark of the ringworm and of the white* [*species of leprosy termed*] بَهَق: (Ḳ:) it has been mentioned also in the Ḳ as ending with [a radical] ه [i. e. written فُوَّهٌ, in art. فوه]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem. gender. (TA.)

مَفْوَاةٌ; pl. مَفَاوٍ: see the following paragraph.

مُفَوًّى *Dyed with* فُوَّة; applied to a garment; (T, Ṣ, M, Ḳ;) and to a hide. (M.) — And مَفْوَاةٌ A land (أَرْضٌ) *abounding with* فُوَّة: (AḤn, M, Ḳ:) or having in it فُوَّة: (M:) and مُفَبَّاةٌ signifies the same: (TA in art. غبى:) or you say ارض مَفواة من المفاوِى [i. e. مَفْوَاةٌ; of which the pl., without the article, is مَفَاوٍ]; (T;) المَفَاوِى signifying the lands (الأَرْضُونَ) *that give growth to* فُوَّة. (TA.)

فوت

1. فَاتَ الأَمْرُ, aor. يَفُوتُ, inf. n. فَوْتٌ and فَوَاتٌ, originally signifies فَاتَ وَقْتُ فِعْلِهِ [i. e. *The time*, or *opportunity, of the doing*, or *performing, of the affair passed, passed away, elapsed*, or *escaped, neglected by him, without his doing it* or *performing it*]; and hence the phrase فَاتَتِ الصَّلَاةُ, meaning *The time of prayer passed, passed away, elapsed*, or *escaped, without his performing it therein*: (Mṣb:) and افتات is syn. with فَاتَ. (M, O.) [And both of these verbs are trans.:] one says فَاتَهُ الشَّىْءُ, (Ṣ, O, Mṣb,) or الأَمْرُ, (M, Ḳ,) aor. as above, (O,) and so the inf. ns.; (Ṣ,* M, O,* Mṣb, Ḳ;) and افتاتهُ; (Ḳ;) *The thing*, or *affair, passed*, or *passed away, from him* [*neglected by him*]; (M, Ḳ;) [or *the time*, or *opportunity, of the doing*, or *performing, thereof passed*, or *passed away, from him neglected by him*;] or *the thing escaped him*, [or *became beyond his reach*,] *so that he was unable to attain it*, or *to do it*, or *to accomplish it*. (Mṣb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, فَاتَهُ signifies *He*, or *it, preceded him*; *was*, or *became*, or *got, before him*; *outwent him*; *passed beyond him*; or *had, got*, or *took, precedence of him*: and *went*, or *passed, away from him*: and *the like*. (MF, TA.) One says, فَاتَنِى كَذَا, meaning سَبَقَنِى [i. e. *Such a thing preceded me*, &c., app. *so as to become beyond my reach*]: and فُتُّهُ أَنَا [*I preceded it*, &c.]: (T:) and جَارَيْتُهُ حَتَّى فُتُّهُ *I ran with him until I passed beyond him*, or *outwent him*: (A, TA:) and فَاتَهُ فُلَانٌ بِذِرَاعٍ *Such a one preceded him*, or *outwent him, by a cubit*. (Mṣb.) فَلَا فَوْتَ, in the Ḳur xxxiv. 50, means فَلَا فَوْتَ لَهُمْ مِنَّا [*And there shall be for them no escaping from us*], i. e. لَا يَفُوتُونَنَا [*they shall not escape us*]. (Jel. [And Bḍ says the like; adding, "by flight, or fortifying themselves."]) An Arab of the desert is related to have said, الحَمْدُ لِلّٰهِ الَّذِى لَا يُفَاتُ وَلَا يُلَاتُ [expl. in art. ليت]. (T.) And they assert that a man went forth from his family, and when he returned, his wife said to him, "If thou hadst been present with us, we would have related to thee what hath happened;" whereupon he said to her, لَمْ تُفَاتِى فَهَاتِى (M, Meyd) i. e. *It has not escaped thee* [lit. *thou hast not been escaped*], *so adduce* what thou hast [to tell]: the saying is a proverb. (Meyd.) — See also 5: and see 8, in three places. — فَاتَ is also *syn. with* فَادَ [as signifying *He died*; in which sense the aor. is يَفُوتُ, and the inf. n. فَوْتٌ]. (A in art. فيد.) And افتيتَ signifies *He died suddenly*. (TA in art. فأت, q. v.)

4. افاتهُ الشَّىْءَ, (Ṣ, MA,) or الأَمْرَ, (Ḳ,) *He made the thing*, or *affair, to pass*, or *pass away, from him* [*neglected by him*; or *he made the time*, or *opportunity, of the doing*, or *performing, thereof to pass*, or *pass away, from him neglected by him*; or *he made the thing to escape him*, or *become beyond his reach, so that he was unable to attain it*, or *to do it*, or *to accomplish it*: see 1, second sentence]. (M, A, Ḳ.)

5. تفوّت عَلَيْهِ فى مَالِهِ بِهِ means فَاتَهُ, (A'Obeyd, T, Ṣ, M, O, Ḳ,) i. e. *He acted exclusively of him*, (M,) [or *passed him over*], namely, his father, (A'Obeyd, T, M, O,*) *in respect of his property*, (A'Obeyd, T, &c.,) i. e. his own property, (A'Obeyd, T,) by giving it away, (A'Obeyd, T, M, O,) and squandering it, (A'Obeyd, T, M,) *without consulting him*, or *asking his permission*: (O, TA:) occurring in a trad., relating to a case in which the Prophet ordered the father to cause the property to be restored to his son; and informed him that the son had no right to act thus to his father. (A'Obeyd, T, O.*) — See also 8, latter half, in two places: — and see the paragraph here following, in two places.

6. تفاوت has for its inf. n. تَفَاوُتٌ and تَفَاوَتٌ and تَفَاوِتٌ, (Ṣ, M, O, Ḳ,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-'Ambaree; both anomalous, for the inf. n. of a verb of the measure تَفَاعَلَ is تَفَاعُلٌ, [in the copies of the Ṣ يتفاعل, and said to be so in J's handwriting,] with ḍamm to the ع, except in this instance: (Ṣ, O:) but Sb said that there is not among inf. ns. an instance of تَفَاعَلٌ nor of تَفَاعِلٌ. (M.) مَا تَرَى فِى خَلْقِ ٱلرَّحْمٰنِ مِنْ تَفَاوُتٍ, (T, M, O, Ḳ,) or تَفَوُّتٍ, (T, O, Ḳ,) [the former in the CḲ and the latter in other copies of the Ḳ,] the latter being the reading of Ḥamzeh and Ks, in the Ḳur [lxvii. 3], (O,) means *Thou seest not in the creation of the Compassionate*, (M, O,) i. e. in his creation of the heaven, (M,) *any incongruity*, or *discordance*; (T, M, O;) or *any fault, defect*, or *imperfection*, so that the beholder might say, "If it were thus, it were better;" (T, O, Ḳ;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing تفوّت and تفاوت. (M.) — And one says, تفاوت الشَّيْئَانِ *The two things were far apart, one from the other*; or *widely distinct* or *separated*: (Ṣ, O, Ḳ:) or

Digitized by Google