

فان part. n. of فنى [i. e. signifying *Passing away and coming to an end*; &c.]. (T.) — And † An old man *extremely aged, or old and infirm*; (M, \* Mṣb, K, \* TA;) so called because of his nearness to passing away, or perishing: (Mṣb:) or an old man *whose faculties have entirely failed*. (Mgh.) And فانية occurs in a trad., applied to a she-camel, or to camels, as meaning † *Advanced in age*. (TA.) — فان فى الله, in the language of the mystics, means † *Lost in contemplation of God, and insensible to all else*.]

فنو. اَفْنَاءٌ مِنَ النَّاسِ is expl. in art. الناس.

الأفانى [without the article أفانى] is the name of *A species of plant*, (T, S, K,) *yellow, and red*; (T;) [said to be so called] *while fresh and succulent*; (S;) accord. to AA, (T,) *when it has dried up, it is called الحماط*; (S, T;) but this is a mistake; for الأفانى signifies *a particular species of plant by itself, of the herbs, or leguminous plants, termed ذكور, which dries up, and becomes scattered*; whereas the حماط is the حلبة [a mis-transcription for حلبة], and this does not dry up, because it is of the [kind called] جنبة and عروة: (T:) the n. un. is أفانية (T, S,) like ثمانية [in measure]. (S.) And it is said to signify also [The plant called] عنب الثعلب (S. [See also الفنى, above.])

أفناء A land (أرض) *suitable to those who alight and abide therein*: (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzar El-Hudhalee, with ق, [as some relate that verse,] but Aṣ says that in the dial. of Hudheyl it is with ف. (TA in art. فنى.)

## فه

1. فِهْ (K,) [or perhaps فِهْ, but originally فِهْ], like فِرْح (K,) sec. pers. فِهَيْتَ, [aor. -,] inf. n. فِهْ (S, TA) [and app. فِهْ and فِهَاءُ], *He (a man, S) lacked power or ability*. (S, K.) And فِهْ, inf. n. فِهْ, *He made a slip, or committed a fault, from lack of power or ability, &c.* (TA.) And فِهْ فى خطبته, and فِهْ فى حجته, *He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]*. (TA.) — And فِهَيْتَ الشئ *I forgot the thing*. (Ish, K, \* TA. [In the K the third pers. is mentioned, as being فِهْ; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فِهْ عني, inf. n. فِهْ [probably, I think, a mistake for فِهْ], *He forgot the thing*. (TA.) See also 4.

2: see what next follows.

4. فِهْ He (i. e. God) *made him to lack power or ability*; as also فِهْ. (S, K. [The former is omitted in one of my copies of the S.]) — And *He (another person) made him to forget*. (TA.) One says, *خرجت لِحاجة فأقنيت فلان عنها حتى*

فِهَيْتَ i. e. [I went forth for a needful affair, and such a one] *made me to forget it [so that I did forget it]*. (S, TA. [Or افهني may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, افهني عن حاجتي signifies *He busied me so as to divert me [from my needful affair, or the object of my want]*. (TA.)

R. Q. 1. فِهْ He fell from a high station to a lower one. (IAṣ, TA.)

فِهْ (S, K,) applied to a man, (S,) *Lacking power or ability*; (S, K;) as also فِهْ, (CK,) but omitted in other copies of the K,) and فِهْ, (S, \* K,) and فِهْ, (K,) which last is mentioned by IDrd as signifying *dull of tongue, lacking power, or ability, to accomplish the object of his want*: (TA:) and فِهْ is applied, in the sense first mentioned, to a woman; (S;) or as meaning *lacking power, or ability, to accomplish the object of her want*. (TA.) And كَلِمَةٌ فِهْ means [A word, or a sentence, &c.,] *having فِهْ [i. e. a lack of power, &c.]*. (TA.)

فِهْ and فِهْ [each of which has been mentioned above as an inf. n.] *Lack of power or ability*; (S, K;) as also فِهْ. (K.) — The first signifies also *A case, or an instance, of فِهْ*: and [a case, or an instance, of] *unmindfulness or forgetfulness*: (TA:) and *a slip, or fault*: and *a case, or an instance, of ignorance*: and *the like thereof*. (A'Obeyd, S, TA. \*)

فِهْ: see فِهْ.

فِهْ i. q. فِهْ, q. v.: (S, \* K:) or *unable to speak*.

(KL. [See فِكِيَّة.]) One says *سفيه فِهْ [Light-witted, lacking power or ability]*. (S, TA.)

فِهْ: see فِهْ.

فِهْ: see فِهْ.

فِهْ: see فِهْ.

هو فِهْ عَلَى المَالِ means *He is a good manager or tender or superintendent [of the camels or cattle &c.]*. (K.)

## فهد

1. فِهْد (S, A, O, L, K,) aor. -, (A, K,) inf. n. فِهْد (L,) *He (a man, S, A, O) resembled the فِهْد [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping, (L, K,) or in his much sleeping, and stretching himself*. (S, A, O.) And *He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done*. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zarā, *إن دخل فِهْد وإن خرج أسد ولا يسأل عما عهد*, (L,) (S, \* L,) i. e. *If he come in and be with me in the tent, or house, he is gentle and quiet like the فِهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a*

right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, *فِهْدت عني*, inf. n. فِهْد, *Thou wast, or hast been, heedless, or negligent, of me*. (A.) = *فِهْد له*, (O, L, K,) aor. -, (K,) *He did well, or kindly, in his affair in his absence*: (O, L, K:) like *فَاد*, and *مِهْد*. (O, L.)

فِهْد [The lynx; lupus cervarius;] *a well-known beast of prey*; (L, Mṣb, K;) *with which one hunts; and which sleeps much*; (L;) *called in Pers. يوز*: (Mgh:) fem. فِهْدَة: (L, Mṣb:) pl. of the masc. فِهْد (S, Mgh, O, L, Mṣb, K) and فِهْد (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فِهْدَات (Mṣb.) *أثوم من القهد* [More sleepful than the lynx] is a proverb. (A.) — And *A nail in the وَاِسْط [or fore part] of the [camel's saddle called] رَحْل*; (O, L, K;) also termed *كَنْب* [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فِهْد and فِهْد [A man] *resembling the فِهْد [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]: and [a man] being, or feigning himself, heedless of what is requisite, or necessary to be done*. (K.)

فِهْدَة fem. of فِهْد [q. v.]. (Mṣb.) = *The اِبْت [i. e. podex, or anus]*. (L, K.) = *A small piece of butter*. (L in art. نهد.) = *الفِهْدَاتَان*, (S, A, O,) or *فِهْدَاتَا الفرس*, (L, K,) or *فِهْدَاتَا صدر الفرس*, (AO, TA,) *Two prominent portions of flesh in the [part of the breast called] زور [q. v.] of the horse*, (S, A, O, K,) *like two stones of the hind termed فِهْر*: (S, O:) or *the prominent flesh in the breast of the horse, on its right and left*: (L:) or *two portions of flesh on the right and left of the breast of the horse*. (AO, TA.) — And *فِهْدَاتَا البعير* *Two protuberant bones behind the ears of the camel*; (O, L, K;) *the same that are termed الخششاوان*. (O, L.)

فِهَاد The owner, or master, of a فِهْد [or lynx]: (L:) or one who trains the فِهْد for hunting. (T, O, L, K.)

فِهَاد A fat boy or youth, (AA, S, O, L,) *that has nearly attained to puberty*; (AA, S, L;) i. q. *توهْد*; (O, K;) [and *فِهَاد* and *فِهَاد*]; and *فِهَاد*; (AA, L;) as also *افهود*: (O, K:) Yaḥkoob asserts that the ف in فِهَاد is a substitute for the ث in *توهْد*, or that the converse is the case; and both signify a boy *perfect in make*: or, accord. to AA, *soft and plump*: or both signify *perfect, and soft, thin-skinned, and plump*: (L:) fem. فِهَادَة. (S, O, L, K.)

فِهَاد: see the next preceding paragraph.

## فهر

1. فِهْر, aor. -, (Mṣb, K,) inf. n. فِهْر (S, O, Mṣb,