

the Nh: (MF:) thus in the verse of El-'Abbás, in praise of the Prophet:

- أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ
- ضَوْضَاءَتْ بِنُورِكَ الْأَفْقُ

[When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light]: or, as some say, the افق is made fem. by him as meaning النَّاحِيَّةُ. (TA.) The phrase *حينَ يَغِيْبُ الْأَفْقُ* means *When the redness, or whiteness, in the افق [or horizon] disappears.* (Mgh.)—Also, in like manner, The side, or lateral part, of a tent: (JK:) or the part between the [two] anterior [pieces of wood called the] رِوَابِ, in the [fore part called the] رِوَابِ, of a tent: (K:) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.) = افق is also said to be a pl. of اَفْقِي; but this is disallowed by Lh. (TA.) = See also اَفْقِي.

أَفَقَّةٌ: see اَفْقِي. = Also *A burying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Lth, K, *TA.) [See اَفْقِي.]

أَفْقِي (ISK, JK, T, S, Mgh, Mṣb, K,) contr. to rule, (T, Mṣb,) and اَفْقِي (Aṣ, ISk, S, Mgh, Mṣb, K,) agreeably with rule, (S,) being a rel. n. from اَفْقِي (Mṣb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say اَفْقِي (Mgh, MF,) which is incorrect, (Mgh, Mṣb,) or whether it be correct, after the manner of اَنْصَارِي and the like, requires consideration, (MF,) an epithet applied to a man, (ISK, S, Mṣb,) meaning *One who is from the اَفَاقِ [or lateral parts, or regions,] of the land;* (ISK, *S, Mṣb,*) mentioned by Aboo-Naṣr: (S, referring to the first form of the word:) or *one who goes about in the اَفَاقِ (JK:) or one who goes through the اَفَاقِ of the land in search of sustenance:* (K, *TA:) as also اَفَاقِي (K, TA.) اَفَاقِي مَكَّةَ or اَفَاقِي مَكَّةَ means *He who is without the places where the pilgrims coming to Mekkeh enter upon the state of احرام.* (Mgh.)

اَفْقِي: see اَفْقِي.

اَفْقِي: see اَفْقِي. — Applied also to a bucket (دَلْو), meaning *Excelling other buckets.* (AA, K.) = Also, (Aṣ, Th, JK, S, Mgh, Mṣb, K,) and اَفْقِي (K,) or the latter is a more particular term than the former, like as جَلْدَةٌ is more so than جَلْدٌ, (Mgh,) and اَفْقِي (K, [but see what follows,]) *The skin, or hide, that is not completely tanned, (S, Mgh, Mṣb, K,) so that it is unsubstantial, not firm, or strong, or tough:* (Mgh:) when its tanning is complete, and it becomes red, it is termed اَدِيمِر: therefore اَفْقِي is of the measure فَعِيل in the sense of the measure مَفْعُول: (Mṣb:) or in the second stage of its tanning; for in the first stage it is termed مَنِيْبَةٌ; then, اَفْقِي; and then, اَدِيمِر: (TA:) or *that is tanned, but before it is sewed:* (Aṣ, S, K:) or *before it is cut, or slit:* (K:) or *when it comes forth from the tan, its*

tanning being finished, (JK, TA,) its [original] odour being [still] in it: (TA:) or *after it is tanned:* (Mṣb:) or *not tanned:* (Th, TA:) or *that is tanned without قَرَطُ or اَرَطِي or any of the tans of the people of Nejd:* (TA:) ISd says, I think that Th has mentioned اَفْقِي as syn. with اَفْقِي, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is اَفْقِي, (Lh, JK, S, Mṣb, K,) like as اَدِيمِر is pl. of اَدِيمِر, (S,) or this is a quasi-pl. n., (M, K,) and اَفْقِي (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] اَفَقَّةُ, (Aṣ, S, K,) like as اَدِيمَةٌ and اَرَعَفَةٌ are pls. of اَدِيمِر and رَعِيْفٌ. (Aṣ, S.) اَفَقَّةُ signifies also *A سِقَاء [or skin for water or milk &c.] made of a hide of the kind termed اَفْقِي.* (Mgh.) And اَفْقِي also signifies *The skin of a man, and of any beast.* (TA.)

اَفْقِي: see اَفْقِي, in two places.

اَفْقِي: see اَفْقِي.

اَفْقِي (S, K, &c.,) of the measure فَاعِلٌ, (S, K, TA, [in the CḲ اَفْقِي, and in like manner in a copy of the JK,]) from اَفْقِي (S, K,) or, as IB says, accord. to Kz, from اَفْقِي, aor. -, and so accord. to Kr, and shown to be of the measure فَاعِلٌ by several verses in which it occurs, (TA.) *One who has attained the utmost degree in generosity; (S, K;) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities; (K;) as also اَفْقِي (K:) fem. with ة. (IF, K.) Also applied to a horse, Generous with respect to both parents: fem. with ة. (S.) And applied to a camel, That excites admiration and approval by his generosity, excellence, high blood, or the like; (JK;) and so اَفْقِي (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)*

اَفَقَّةُ: see اَفْقِي.

اَفْقِي: see اَفْقِي.

افك

1. اَفَكَةٌ, aor. -, inf. n. اَفَكٌ, (with fet-h, S, TA, its only form, TA, [in the CḲ اَفَكُ,]) *He changed his, or its, manner of being, or state; (S, K;) and he turned him, or it, (i. e., anything, Mṣb,) away, or back; (S, Mṣb, K;) عَنِ الشَّيْءِ [from the thing]; (S;) or عَنِ وُجْهِهِ [from his, or its, mode, or manner, of being, &c.]: (Mṣb:) so in the Ḳur xlvii. 21, اَجْتِنَا لِنَأْتِكَ عَنْ الْبَيْتِ Hast thou come to us to turn us away, or back, from our gods? (Bd:) or *he turned him away, or back, by lying:* (TA:) or *he changed, or perverted, his judgment, or opinion:* (K:) or *he deceived him, or beguiled him, and so turned him away, or back: and simply he deceived him, or beguiled him: and اَفَكٌ signifies he was turned from his judgment, or opinion, by deceit, or guile.**

(TA.) It is said in the Ḳur [li. 9], يُوَفِّكُ عَنْهُ مَنْ اَفَكٌ, i. e., *He will be turned away from it (namely, the truth,) who is turned away in the foreknowledge of God: (TA:) or, accord. to Mujáhid, يُوَفِّقُنْ عَنْهُ مَنْ اَفِنٌ [he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment]. (S, TA.) You say also, اَفَكَ الرَّجُلُ عَنِ اَفِكِ الخَيْرِ The man was turned away, or back, from good, or prosperity. (Sh.) And اَفَكَهُ (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished, (K, TA,) and turned him away, or back, from it. (TA.) — اَفَكَ, aor. -; (Mṣb, K;) and اَفَكَ, aor. -; (IAḡr, K;) inf. n. اَفَكَ (Mṣb, K) and اَفَكَ and اَفَكَ and اَفَكَ; (K;) *He lied; uttered a falsehood; said what was untrue; (Mṣb, K;) as also اَفَكَ (K,) inf. n. اَفَكَ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) — اَفَكَ النَّاسَ, aor. -, inf. n. اَفَكَ, *He told the people what was false; اَفَكَ and اَفَكَ being like كَذَبَ and كَذَبْتَهُ. (Az, TA.) — اَفَكَ, (K,) inf. n. اَفَكَ; (TA;) or the verb is اَفَكَ; (so in the printed edition of Bd, xlvii. 27;) *He, or it, made such a one to lie, or say what was untrue. (K.) — اَفَكَ *He was weak [as though perverted] in his intellect and judgment or opinion. (K, *TA.) But اَفَكَهُ اللهُ as meaning God rendered weak his intellect is not used. (L, TA.) — اَفَكَ (a place) was not rained upon, and had no vegetation, or herbage. (K, TA.)******

2: see 1.

4: see 1.

8. اَفْتَفَكَتِ الْبِلْدَةُ [written with the disjunctive alif اَفْتَفَكَتِ], (S, K,) بِأَهْلِهَا (S,) *The land, or district, or the town, or the like, was, or became, overturned, or subverted, (S, K,) with its inhabitants: (S:) as were the towns of the people of Lot. (TA.) — Hence it is said of El-Baṣrah, قَدْ اَفْتَفَكَتْ بِأَهْلِهَا مَرَّتَيْنِ, meaning † *It has been submerged with its inhabitants twice; as though subverted. (Sh.) — You say also, اَفْتَفَكَتْ بَلَدٌ اَفْتَفَكَتْ بِالْأَرْضِ † That land has been burnt up by drought. (IAḡr.)**

اَفَكٌ [an inf. n. used as a subst.]; *A lie; a falsehood; (S, TA;) as also اَفَكِيَّةٌ: pl. (of the latter, K) اَفَاكِيَّةٌ. (S, K.) You say, يَا لَلْأَفَكِيَّةِ, and يَا لَلْأَفَكِيَّةِ; [and يَا لَلْأَفَكِيَّةِ, using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the ل with fet-h denoting calling to aid; and with kesr denoting wonder, as though the meaning were, *O man, wonder thou at this great lie. (TA.)**

اَفَكَةٌ [so in the TA, without any syll. signs; app. either اَفَكَةٌ, an inf. n. of un., or اَفَكَةٌ, like اَفَكِيَّةٌ;] *A punishment sent by God, whereby the dwellings of a people are overturned: occurring in a trad. relating to the story of the people of Lot. (TA.)*

اَفَكَةٌ: see اَفَكَةٌ. † *A year of drought or sterility: (K,*