

need or want, he may not receive of the poor-rate; for he may be rich: (Ibn-'Arāfeh:) **الْفَقِيرُ** *the needer of God*, i. e., of God's help, &c., and **الْفَقِيرُ إِلَى رَحْمَةِ اللَّهِ** *the needer of the mercy of God*, are epithets which a man often writes before his name:] it is said in the **Ḳur** [xxxv. 16], **أَنْتُمْ أَفْقَرُ**, **الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ**, which is explained as meaning *Ye are the needers, or they who stand in need, of God: [and God, He is the Self-sufficient, the Praised in every case:]* (O,* TA: [see also the **Ḳur** xxviii. 24:]) or **فَقِيرٌ** signifies one *who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, being weak, and who has no trade; and one who has a mean trade that does not suffice for his need; and مسكين, a beggar, who has a trade that stands in some stead, (جرفة تقع موقعا),* but does not cause him and his household to be without want; (Esh-Shāfi'ee, T, O, Ḳ;) so that the former is in a harder condition than the latter accord. to Esh-Shāfi'ee; (T;) and it seems that he is called **فَقِيرٌ** because of crippledness, or protracted disease, which prevents his freely employing himself in making gain: (Khālid Ibn-Yezeed:) Aṣ also says that the latter is in a better condition than the former; (Ṣ, O, Ḳ;) and so says Aḥmad Ibn-'Obeyd: (TA:) and as to the verse of Er-Rá'ee, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that **لَمْ يُتْرَكْ لَهُ سَبَدٌ** means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the **Ḳur** xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence Aboo-Bekr holds the opinion of Aṣ to be correct: (TA:) but it is urged in reply, that these men were hirers, not owners, of the vessel, as appears from one reading, [app. **يَعْمَلُونَ** for **يَعْمَلُونَ**,] with **تَشَدَّدٌ**: (TA:) or the former signifies one *who has neither property nor gain that suffices for his need; and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (Bd in ix. 60:) or both signify the same, (IAṣr, Ṣ, Ḳ,) one who possesses nothing: (IAṣr, Ṣ:) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Ḳarāfee:) [see more voce **مُسْكِينٌ**:] fem. with **ة**: (Mṣb, Ḳ:) pl. masc. **فُقَرَاءُ**; (Mṣb, Ḳ;) pl. fem. **فُقَائِرٌ**, (Ḳ,) and **فُقَرَاءُ** (Lh, Mṣb, TA) like the masc., [said to be] the only instance of the kind except **سُفَهَاءٌ** as pl. of **سُفَهِيَةٌ**; (Mṣb;) [though **فُقَهَاءٌ**, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.)*

فَقَارَةٌ: see **فَقَارٌ**.

فَقِيرٌ: see the next paragraph.

فَاقِرَةٌ [An act that breaks, or will break, the *vertebrae of the back*: and hence,] + a calamity, or misfortune; (Ṣ, O, Ḳ;) as also **فَقِيرٌ**; (Ṣ, O, Ḳ;) or, accord. to Lth and others, such as breaks

the vertebrae of the back: (TA:) pl. **فَوَاقِرٌ**. (Ḥar p. 399.) **عَمِلَ بِهِ الْفَاقِرَةُ** is a prov., meaning *He did to him an act breaking, or that would break, his vertebrae; or a calamity, or misfortune, as in the Ḳur lxxv. 25: (Meyd:) [or, accord. to J, it app. means he did to him that which would render him tractable; for he says,] it is from the phrase فَقَرْتُ أَنْفَ الْبَعِيرِ. (Ṣ.) [This phrase in the Ṣ has been strangely misunderstood by Golius; who has consequently, after mentioning the meaning "infortunium," added "et Habena seu capistrum, de quo in Conj. 1."'] — And [hence] **الْفَاقِرَةُ** signifies + *The resurrection*. (TA.)*

أَفْقَرٌ [More, and most, poor or needy &c.: said to be formed irregularly from **افْتَقَرَ**, not from an un-augmented form of the verb; like **أَفْقَرُهُ**.] (See **Ḥam** pp. 573-4.)

فَقَّرٌ: see **مَفْقَرٌ**.

مَفْقَرٌ, applied to a man, (O, TA,) *Strong* (O, Ḳ, TA) *in the vertebrae of the back*; (TA;) and thus **مَفْقَرٌ**, applied to a camel; and [in like manner] **مَفْقَرَةٌ**, so applied, *strong to be ridden*: (O, TA:) and **مَفْقَرٌ** signifies also *strong in the back*; applied to a colt: (TA:) and, thus applied, *that has attained to the time when he may be ridden*. (Ḳ.) — And [hence] one says, **إِنَّهُ لِمَفْقَرٌ**, **لَهَذَا الْأَمْرِ** + *Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it*; (Ish, O, L, Ḳ;) and **لَهَذَا الْعَزْمِ** for *this determination, or resolution*; and **لَهَذَا الْقِرْنِ** for *this adversary, or opponent*. (L.) And **رَجُلٌ مَفْقَرٌ** + *A man sufficient for everything that he is ordered to do*; (O, Ḳ, TA;) as though by reason of the strength of his *vertebrae*. (TA.) = See also **فَقَّرٌ**.

مَفْقَرٌ A sword having notches, or indentations, in its **مَنْ** [q. v.], (Ṣ, Ḳ,) forming depressions therein. (Ḳ.) = See also **مَفْقَرٌ**, in two places.

مَفْقُورٌ: see **فَقِيرٌ**, in three places.

مَفَاقِرٌ: see **فَقَّرٌ**, in two places.

فُقَرَاءُ **أَرْضٌ مَفْقَرَةٌ** Land in which are many **فُقَرَاءُ**, meaning *hollows*. (O, Ḳ.)

مُتَفَاقِرٌ A man asserting himself to be in a state of **فَقْرٌ** [i. e. poverty, or need, &c.]. (A, TA.)

فقص

1. **فَقَصَّ**, aor. -, (Lth, Lh, M, O, Ḳ,) inf. n. **فَقْصٌ**; (Lth, Lh, IDrd, M, O;) *He broke*; (Lth, Lh, M, O, Ḳ;) or *crushed*; (Lh, O, Ḳ;) an egg, (Lh, IDrd, M, O, Ḳ,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also **فَقَصَّ**, inf. n. **تَفْقِصُ**: (M, TA:) and *he* (a bird) *broke asunder an egg from over the young bird*: (A and TA in explanation of the former verb:) and **فَقَصَّ**, aor. -, inf. n. **فَقْصٌ**, signifies the same as **فَقَصَّ**. (Lh, O.) — **فَقَصَّ فُلَانٌ بَيْضَ الْفِتْنَةِ** [lit. *Such a one broke asunder the eggs of sedition, or*

the like,] is a tropical phrase [meaning + *such a one originated sedition, &c.*]. (A, TA.) — [Golius has assigned to **فَقَصَّ**, constr. with an accus., another signification ("assecutus fuit rem"), as on the authority of the Ḳ; app. from a mistranscription in the explanation of **الْمِفْقَاصُ**, in a copy of that lexicon.]

2: see the preceding paragraph.

5: see what next follows.

7. **انْفَقَصَتِ الْبَيْضَةُ** and **تَفَقَّصَتْ** *The egg broke [or broke asunder] عَنِ الْفَرْخِ [from over the young bird].*

مَفْقُوصَةٌ: see **بَيْضَةٌ فَقَصَتْ**.

مَفْقِصٌ as an epithet: see its fem. voce **مَفْقُوصَةٌ**. = Also *An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, Ḳ,) which clasps together [app. at the upper parts, so as to form a support like a trevet, for his provisions &c.,] several separate sticks, or pieces of wood, set over against one another.* (Lth, O.)

فَقُوصٌ, (Lth, O, Ḳ,) or **فَقُوصَةٌ**, (M,) [the former a coll. gen. n., and the latter its n. un.,] *A melon (بَطِيخَةٌ) before it has become ripe*: (Lth, M, O, Ḳ:) a word of the dial. of Egypt: (Lth, O, Ḳ:) [but now applied in Egypt to the *cucumis sativus* (or common cucumber); (Forskål's Flora Egypt. Arab., pp. lxxvi, 169;) or, particularly, *cucumis sativus fructu albo*: (Delile's Floræ Egypt. Illustr., no. 929:)] also mentioned as with **س** for the last letter. (TA.)

مِفْقَاصٌ [A kind of mace;] *a thing like a pomegranate, at the end of an iron rod, that breaks, or crushes, everything that it reaches.* (Ibn-'Abbād, O, Ḳ.)

بَيْضَةٌ مَفْقُوصَةٌ and **فَقِصَّةٌ** (IDrd, O, Ḳ) and **فَقَصَّةٌ** (CK [but not found by me elsewhere]) *An egg broken, or crushed.* (IDrd, O, Ḳ.)

فقع

1. **فَقَعَ**, aor. - and -, inf. n. **فُقُوعٌ** (Ṣ, O, Ḳ) and **فَقَعٌ**, (Ḳ,) said of the colour of a thing, (Ṣ, O,) *It was intensely yellow*: (Ṣ, O, Ḳ:) or *its yellowness was free from admixture.* (Ḳ, TA.) [See also **فَقَعَ** below.] [And] **فَقَعَ** said of a skin, or hide, or a tanned, or red, skin or hide, (أديم,) *It was beautiful and clear [in colour].* (Ḥam p. 562.) = **فَقَعَ** said of a boy, *He became active, and grew, grew up, or became a young man*; (Ḳ,* TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is - and -, as above;]) and so **تَفَقَّعَ**. (TA.) = And **فَقَعَ** (Ḳ, TA) said of a man, (TA,) *He died from, or in consequence of, the heat.* (Ḳ, TA.) = **فَقَعَتِ الْفَوَاقِعُ فُلَانًا** *The calamities of time, or fortune, crushed such a one.* (Ḳ,* TA.) = **فَقَعَ**, aor. -, (Ḳ,) inf. n. **فَقْعٌ**, (O,) *He stole.* (O, Ḳ.) [Accord. to the TḲ, trans. in this sense.] = And *He emitted wind from the anus, with a sound*; (Ḳ, TA;) in which sense the inf. n. is