

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

• أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ •  
• ضَوْضَاتُ بَنُورِكَ 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, الأفق is made fem. by him as meaning النَّاحِيَّةُ. (TA.) The phrase الضَّوْضَاتُ الْبَنُورِ الْإَفْقُ means *When the redness, or whiteness, in the أفق [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] زُرَّانِ, in the [fore part called the] رَوَاقِ, of a tent: (K:) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.)—أَفْقٌ is also said to be a pl. of أَفَيْقٌ; but this is disallowed by Lh. (TA.)—See also أَفَقٌ.

أَفَقَةٌ: see أَفَقٌ. — 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 أَفَيْقٌ.]

أَفَقِيٌّ, (ISk, JK, T, S, Mgh, Mṣb, K,) contr. to rule, (T, Mṣb,) and أَفَقِيٌّ, (As, ISk, S, Mgh, Mṣb, K,) agreeably with rule, (S,) being a rel. n. from أَفَقٌ, (Mṣb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say أَفَاقِيٌّ, (Mgh, MF,) which is incorrect, (Mgh, Mṣb,) or whether it be correct, after the manner of أَنْصَارِيٌّ and the like, requires consideration, (MF,) an epithet applied to a man, (ISk, S, Mṣb,) meaning *One who is from the أَفَاقِ [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 أَفَاقِ:* (JK:) or *one who goes through the أَفَاقِ of the land in search of sustenance:* (K, TA:) as also أَفَاقٌ. (K, TA.) أَفَاقِيٌّ مَكَّةَ or أَفَاقِيٌّ مَكَّةَ means *He who is without the places where the pilgrims coming to Mekkeh enter upon the state of إِحْرَامِ.* (Mgh.)

أَفَقِيٌّ: see أَفَقِيٌّ.

أَفَيْقٌ: see أَفَقٌ. — Applied also to a bucket (دَوْبُ), meaning *Excelling other buckets.* (AA, K.)—Also, (As, Th, JK, S, Mgh, Mṣb, K,) and أَفَيْقَةٌ, (K,) or the latter is a more particular term than the former, like as جَنْدَةٌ is more so than جَنْدٌ, (Mgh,) and أَفَاقِيٌّ, (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 أَدِيمٌ: therefore أَفَيْقٌ is of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) or in the second stage of its tanning; for in the first stage it is termed مَنِيَّةٌ; then, أَفَيْقٌ; and then, أَدِيمٌ: (TA:) or *that is tanned, but before it is sewed:* (As, 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 قَرَطَ or أَرَطَى or any of the tans of the people of Nejd: (TA:) ISd says, I think that Th has mentioned أَفَقِيٌّ as syn. with أَفَيْقٌ, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is أَفَقِيٌّ, (Lh, JK, S, Mṣb, K,) like as أَدِيمٌ is pl. of أَدِيمٌ, (S,) or this is a quasi-pl. n., (M, K,) and أَفَقِيٌّ (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] أَفَقَةٌ, (As, S, K,) like as أَدِيمَةٌ and أَرِغَةٌ are pls. of أَدِيمٌ and رَغِيْفٌ. (As, S.) أَفَيْقَةٌ signifies also *A سِقَاءٌ [or skin for water or milk &c.] made of a hide of the kind termed أَفَيْقٌ.* (Mgh.) And أَفَيْقٌ also signifies *The skin of a man, and of any beast.* (TA.)

أَفَيْقَةٌ: see أَفَيْقٌ, in two places.

أَفَاقٌ: see أَفَقِيٌّ.

أَفَاقِيٌّ, (S, K, &c.) of the measure فَاعِلٌ, (S, Kz, TA, [in the CK أَفَقِيٌّ, and in like manner in a copy of the JK,]) from أَفَقِيٌّ, (S, K,) or, as IB says, accord. to Kz, from أَفَقٌ, 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 أَفَيْقِيٌّ: (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 أَفَقِيٌّ, (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)

أَفَقَةٌ: see أَفَقٌ.

أَفَاقِيٌّ: see أَفَقِيٌّ.

افك

1. أَفَكَهُ, aor. -, inf. n. أَفَكٌ, (with fet-ḥ, S, TA, its only form, TA, [in the CK أَفَكَهُ,]) *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;) *عن الشيء* [from the thing]; (S;) or *عن وجهه* [from his, or its, mode, or manner, of being, &c.]: (Mṣb:) so in the Kur xlv. 21, *أَجْتِنَا تَتَأَفَكُنَا عَنْ آيَاتِنَا* *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 أَفَكَهُ signifies *he was turned from his judgment, or opinion, by deceit, or guile.*

(TA.) It is said in the Kur [li. 9], *يُؤْفَكُ عَنْهُ مَنْ* أَفَكَهُ, 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, *يُؤْفَنُ عَنْهُ مَنْ أَمِنَ* [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, *أَفَكَهُ الرَّجُلُ عَنِ الْبِرِّ* *The man was turned away, or back, from good, or prosperity.* (Sh.) And أَفَكَهُ, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished,* (K, TA,) and *turned him away, or back, from it.* (TA.)—أَفَكَهُ, aor. -: (Mṣb, K;) and أَفَكَهُ, aor. -: (IAṣr, K;) inf. n. إِفَكَهُ (Mṣb, K) and أَفَكَهُ and أَفَكَهُ and أَفَكَهُ; (K;) *He lied; uttered a falsehood; said what was untrue;* (Mṣb, K;) as also أَفَكَهُ, (K,) inf. n. تَأْفِيكٌ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.)—أَفَكَهُ النَّاسَ, aor. -, inf. n. أَفَكَهُ, *He told the people what was false;* أَفَكَهُ and أَفَكَهُ being like كَذَبَ and كَذَبْتَهُ. (Az, TA.)—أَفَكَهُ, (K,) inf. n. أَفَكَهُ; (TA;) or the verb is أَفَكَهُ; (so in the printed edition of Bd, xlv. 27;) *He, or it, made such a one to lie, or say what was untrue.* (K.)—أَفَكَهُ *He was weak [as though perverted] in his intellect and judgment or opinion.* (K, TA.) But أَفَكَهُ اللَّهُ as meaning *God rendered weak his intellect* is not used. (L, TA.)—† *It (a place) was not rained upon, and had no vegetation, or herbage.* (K, TA.)

2: see 1.  
4: see 1.

8. أَتَفَكَّتِ الْبَلَدَةُ [written with the disjunctive alif اِتَفَكَّتِ], (S, K,) *بأهلها*, (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-Bagrah, *قَدِ اتَفَكَّتْ بِأَهْلِهَا مَرَّتَيْنِ*, meaning † *It has been subverted with its inhabitants twice;* as though subverted. (Sh.)—You say also, *اِتَفَكَّتْ تِلْكَ* *That land has been burnt up by drought.* (IAṣr.)

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

أَفَكَهُ [so in the TA, without any syll. signs; app. either أَفَكَهُ, an inf. n. of un-, or أَفَكَهُ, like أَفَكَهُ;] *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.)

أَفَكَهُ † *A year of drought or sterility:* (K,