

irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithe [of the produce shall be taken]. (L.) — The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, TA:) pl. as above. (TA.) — The fruit of the tree called *فتح*, resembling the *حبة خضراء* [or fruit of the pistachia terebinthus], (K, TA,) except that it is red, sweet, and round; eaten by men. (TA.) — [As a conventional term in grammar and lexicology, A certain vowel-sound, well-known: and *فتح* signifies The sign of that vowel-sound.]

فتح a word of the measure *فعل* in the sense of the measure *مفعول*. (S.) You say *باب فتح* A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And *قارورة فتح* A wide-headed bottle or flask: (S, K:) or a bottle, or flask, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.)

فتح: see *فتح*, last sentence.

فتح An opening, or intervening space; syn. *فتح*: pl. *فتوح*. (Msb.) — See also *فتح*. — Also +A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, TA.) One says, *ما هذه الفتحة التي أظهرتها* + What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

فتح Gain, profit, or increase obtained in traffic; syn. *ربح*; [so accord. to the L; accord. to the copies of the K, erroneously, *ربح* i. e. "wind;"] mentioned by Az, on the authority of Ibn-Buzurj: a poet says,

أظلمهم لا بآرك الله فيهم
إذا ذكرت فتحى من البيع عجب

[Are all of them, (may God not bless them,) when gain arising from selling is mentioned, in a state of wonder?]. (L.)

فتح A she-camel having wide orifices to her teats; (S, K;) and so a ewe or a she-goat: pl. *فتوح*. (TA.) — See also *فتح*, in two places.

فتح: see *فتح*, fourth sentence.

فتح [see 1, near the end]. — *الفتحة*, thus in the L and other lexicons, without *ح* after the *ح*, but in the K *الفتاحية*, there said to be with *dam* and without *teshdeed*, (TA,) A certain bird, different from that called *الفتاح*, (K, TA,) tinged with redness. (TA.)

فتح [see 1, near the end]. — [As a subst.,] *فلان ولى الفتحة*: one says, *فلان ولى الفتحة* + Such a one was appointed to the office of judge. (A, TA.) — And [i. e. Litigation, or altercation:] one says, *بينهما فتاحات* + Between them two are litigations, or altercations. (A, TA.)

الفتاحية: see *الفتحة*.

فتح [An opener: and an unlocker. — And hence, +A conquerer. — And], in the dial. of Himyer, (TA,) +A judge; one who decides between litigants: (S, Msb, K, TA:) it is like *فتح*, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) *الفتح*, as an epithet applied to God, in the Kur xxxiv. 25, means +The Judge: or, accord. to IAth, +the Opener of the gates of sustenance and of mercy to his servants. (TA.) — *بيت فتح* means A wide, or an ample, house or tent. (El-Fa'ik, TA.) — And *الفتح* signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called *أمرعجلان*: (O in art. *عجل*:) pl. *فتاح*, (K,) to which is added in the K, "without *ا* and *ل*;" but there is no reason why it should not have *ال* prefixed to it; and perhaps it should be correctly "without *ا* and *ت*," i. e. it is not pluralized with *ا* and *ت* [as an affix to the sing.], as in the L &c. (MF, TA.)

فتح [Opening: &c.]: see *فتح*.

فتح +The commencement, or first part, of a thing: (S, A, K:) pl. *فتوح*. (A.) *فاتحة* (A.) *فاتحة القرآن*, (TA,) [and simply *الفتحة*, +The opening chapter, or exordium, of the Kur-an,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, *قرأ فاتحة* + He recited the first part, or portion, of the chapter of the Kur-an and its last part, or portion. (A.) And *فتوح القرآن* signifies +The first parts, or portions, of the chapters of the Kur-an. (K, TA.) [See also *مفتوح*.]

فتح A place in which things are repositied, stowed, laid up, kept, preserved, or guarded; a repository; syn. *خزانة* and *مخزن*: [and a hoard; syn. *خزينة*:] and *treasure*; or *buried property*; syn. *كنز*: (K, TA:) pl., in both senses, *فتوح*. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify *treasures* or *buried property* (*كنوز*) and *hoards* (*خزائن* [as pl. of *خزينة*, not of *خزانة*]): or *hoards* (*خزائن*) of *wealth*, which Az says is the most probable meaning: (L, TA:) or it there means *keys*, as pl. of *فتح*; (Ksh, Bd;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.)

فتح see the next preceding paragraph, and the next but one following; the latter in two places. — Also A conduit (*قناة*) of water. (TA.)

[*فتح*, applied to a medicine &c., *Aperient*; having the property of opening the bowels: and

فتح *مفتوح* deobstruent; having the property of removing obstructions.]

فتح (S, Msb, K, &c.) and *فتح* (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door, and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i. e. anything with which a thing is opened: (TA:) pl. of the former *مفتاح* and *مفتاح*, said by Akh to be similar to *أمانى* and *أمان*; (S;) or *مفتاح* is pl. *مفتاح*, and *مفتاح* is pl. of *فتح* [as well as of *فتح*]. (Msb.) — *مفتاحها الطهور*, said by the Prophet, in relation to prayer, means +That which is as though it were the key thereof is the thing [or water] with which one purifies himself; being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer. (Msb.) — And *أوتيت مفاتيح الكلم*, or *مفتاح الكلم*, accord. to different relaters, occurring in a trad., i. e. I have been given the keys of words, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — And *الفتح* signifies also +A certain brand upon the thigh and neck (K, TA) of a camel, in the form of what is [properly] thus called. (TA.)

فتح An opened, or unclosed, [and an unlocked,] door. (Msb.) — [And +A light, or bright, colour; a meaning probably post-classical. — For other significations, see its verb.]

مفتاح, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, *Fat*: pl. *مفتاحات*: (K:) mentioned by Seer. (TA.)

فتح is an inf. n. [signifying The act of opening and commencing &c.]: and a n. of place and of time [signifying a place of opening and commencing &c. and a time thereof: and also the opening portion of the Kur-an; as shown voce *خاتر*, q. v.]: and is a commonly-known and chaste word: though it has been said that *مفتوح* [which has the contr. significations] is not a chaste word: (TA in the present art. :) this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. *ختم*.)

فتح +A day [of clouds] bursting, or opening vehemently, with rain. (A.) — *الحروف المفتحة* +The letters of which the utterance requires the opening of [that part of the mouth which is called] the *حنك*; (TA;) all the letters of the alphabet except *ص*, *ض*, *ط*, and *ظ*. (K, TA.)

فتح

1. *فتح*, [aor. - ,] inf. n. *فتح*, He, or it, had