

need or want, he may not receive of the poor-rate; for he may be rich: (Ibn-'Arafah:) [الفَقِيرُ] *the needer of God*, i. e., of God's help, &c., and *الفَقِيرُ 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 *Kur* [xxxv. 16], *أَتَمَّرَ الْفُقَرَاءَ 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 *Kur* 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, (حِرْفَةٌ تَقَعُ مَوْعَةً),* but does not cause him and his household to be without want; (Esh-Sháf'ee, T, O, K;) so that the former is in a harder condition than the latter accord. to Esh-Sháf'ee; (T;) and it seems that he is called *فَقِيرٌ* because of crippleness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid Ibn-Yezed:) Aṣ also says that the latter is in a better condition than the former; (S, O, K;) 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 يُشْرِكْ لَهُ سَبَدٌ* means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the *Kur* xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence Abou-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 teshdeed: (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, (IAṣ, S, K,) one who possesses nothing: (IAṣ, S;) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karáfee:) [see more voce *فُقَرَاءٌ*:] fem. with *ة*: (Mṣb, K:) pl. masc. *فُقَرَاءٌ*; (Mṣb, K;) pl. fem. *فُقَائِرٌ*, (K,) and *فُقَرَاءٌ* (Lh, Mṣb, TA) like the masc., [said to be] the only instance of the kind except *سَفَهَاءٌ* as pl. of *سَفِيهَةٌ*; (Mṣb;) [though *فُقَهَاءٌ*, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.)*

*فُقَارَةٌ*: see *فُقَارَةٌ*.

*فُقَيْرٌ*: see the next paragraph.

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

*the vertebrae of the back: (TA:) pl. فُقَارَةٌ. (Har p. 399.) عَمِلَ بِهِ الْفُقَارَةَ* 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 Kur 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 فُقِرْتَ أَنْتَ الْبَعِيرُ. (S. [This phrase in the S 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] الْفُقَارَةُ* 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 *أَفْقَرَةٌ*. (See Ham pp. 573-4.)

*مُفَقَّرٌ*: see *فُقِرٌ*.

*مُفَقَّرٌ*, applied to a man, (O, TA,) *Strong* (O, K, TA) *in the vertebrae of the back; (TA;) and thus مُفَقَّرٌ*, applied to a camel; and [in like manner] *ذُو فُقْرَةٍ*, so applied, *strong to be ridden: (O, TA:) and مُفَقَّرٌ* 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. (K.) — And [hence] one says, إِنَّهُ لِمُفَقَّرٌ* + *لِذَا الْأَمْرِ* *Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it; (Ish, O, L, K;) and لِمُفَقَّرٌ لِمُفَقَّرٌ* for *this determination, or resolution; and لِمُفَقَّرٌ لِمُفَقَّرٌ* for *this adversary, or opponent. (L.) And رَجُلٌ مُفَقَّرٌ* + *A man sufficient for everything that he is ordered to do; (O, K, TA;) as though by reason of the strength of his vertebrae. (TA.) — See also فُقِرٌ.*

*مُفَقَّرٌ* A sword having notches, or indentations, in its *مَتْنٌ* [q. v.], (S, K,) forming depressions therein. (K.) — See also *مُفَقَّرٌ*, in two places.

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

*مَفَقَّرٌ*: see *فُقِرٌ*, in two places.

*فُقَرٌ* *أَرْضٌ مَفَقَّرَةٌ* Land in which are many hollows. (O, K.)

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

فقص

1. *فَقَصَّ*, aor. -, (Lth, Lh, M, O, K,) inf. n. *فَقْصٌ*; (Lth, Lh, IDrd, M, O;) *He broke; (Lth, Lh, M, O, K;) or crushed; (Lh, O, K;) an egg, (Lh, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also فَقَصَّ*, inf. n. *فَقْصٌ*: (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 فَلَانٌ بَيْضَ الْفَتْنَةِ* [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 K; app. from a mistranscription in the explanation of *الْبِقَاصُ*, 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*.

*مَفْقُوصٌ* 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, K,) 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.)*

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

*مَفْقَاصٌ* [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-'Abbád, O, K.)*

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

فقع

1. *فَقَعَ*, aor. - and - , inf. n. *فُقُوعٌ* (S, O, K) and *فَقَعٌ*, (K,) said of the colour of a thing, (S, O,) *It was intensely yellow: (S, O, K;) or its yellowness was free from admixture. (K, TA.) [See also فَقَعَ below.] [And] فَقَعَ* said of a skin, or hide, or a tanned, or red, skin or hide, (*أَدِيمٌ*) *It was beautiful and clear [in colour]. (Ham p. 562.) — فَقَعَ* said of a boy, *He became active, and grew, grew up, or became a young man; (K, 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* (K, TA) said of a man, (TA,) *He died from, or in consequence of, the heat. (K, TA.) — فَقَعَتِ الْوَقَاعُ فَلَانًا* *The calamities of time, or fortune, crushed such a one. (K, TA.) — فَقَعَ*, aor. -, (K,) inf. n. *فَقْعٌ*, (O,) *He stole. (O, K.) [Accord. to the TK, trans. in this sense.] — And He emitted wind from the anus, with a sound; (K, TA;) in which sense the inf. n. is*