

فَانِ part. n. of فَنِي [i.e. signifying *Passing away and coming to an end*; &c.]. (T.) — And اَنْ اَنْ مَرِيْعَةً, اَنْ اَنْ مَرِيْعَةً, (M., * Mṣb, K., * TA;) so called because of his nearness to passing away, or perishing: (Mṣb:) or an old man whose faculties have entirely failed. (Mgh.) And فَانِي occurs in a trad., applied to a she-camel, or to camels, as meaning +Advanced in age. (TA.) — [فَانِ فِي اللَّهِ, in the language of the mystics, means +Lost in contemplation of God, and insensible to all else.]

فُنُوْنِ is expl. in art. فنون.

أَفَانِي [without the article] is the name of A species of plant, (T, S, K,) yellow, and red; (T;) [said to be so called] while fresh and succulent; (S;) accord. to AA, (T,) when it has dried up, it is called الحَمَاطُ; (S, T;) but this is a mistake; for اَفَانِي signifies a particular species of plant by itself, of the herbs, or leguminous plants, termed دُكُور, which dries up, and becomes scattered; whereas the حَمَاط is the حَلَبَة [a mis-transcription for حَلَمَة], and this does not dry up, because it is of the [kind called] عُرُوة جَنْبَة and عُرُوة :

(T:) the n. un. is أَفَانِي, (T, S,) like [in measure]. (S.) And it is said to signify also [The plant called] عِنْبُ الشَّعْلَبِ. (S. [See also الفَنِي, above.])

مَقْنَاتٌ A land (أَرْض) suitable to those who alight and abide therein: (K, TA:) it occurs, in a verse of Keys Ibn-El-Eyzār El-Hudhalee, with ق, [as some relate that verse,] but As says that in the dial. of Hudheyl it is with ف. (TA in art. فني.)

فہ

1. فَيْهَة, (K,) [or perhaps فَهَة, but originally فَيْهَة], like فَرِجَع, (K,) sec. pers. فَيْهَتْ, [aor. -ت,] inf. n. فَيْهَة (S, TA) [and app. فَيَاهَة and فَيَاهَة], He (a man, S) lacked power or ability. (S, K.) And فَهَة, inf. n. فَيَاهَة and فَيَاهَة, He made a slip, or committed a fault, from lack of power or ability, &c. (TA.) And فَهَة فِي خُطْبَتِه, and فَهَة فِي خُطْبَتِه, He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]. (TA.) — And فَيْهَتْ الشَّيْءُ I forgot the thing.. (ISh, K., * TA. [In the K the third pers. is mentioned, as being فَيَاهَة; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهَة عَنِ الشَّيْءِ, inf. n. فَهَة [probably, I think, a mistake for فَيَاهَة], He forgot the thing. (TA.) See also 4.

2: see what next follows.

4. اَفَهَةُ He (i.e. God) made him to lack power or ability; as also فَيَاهَة. (S, K. [The former is omitted in one of my copies of the S.]) — And He (another person) made him to forget. (TA.) One says, خَرَجْتُ لِحَاجَةٍ فَأَفَهَنِي فَلَمْ عَنْهَا حَتَّى

فَيْهَتْ i.e. [I went forth for a needful affair, and such a one] made me to forget it [so that I did forget it]. (S, TA. [Or اَفَهَنِي may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, اَفَهَنِي عَنْ حاجَتِي signifies He busied me so as to divert me [from my needful affair, or the object of my want]. (TA.)

R. Q. 1. فَهَّة He fell from a high station to a lower one. (IAqr, TA.)

فَهَة, (S, K,) applied to a man, (S,) Lacking power or ability; (S, K;) as also فَيَاهَة, (CK, but omitted in other copies of the K,) and فَيَاهَة, (S, K,) and فَيَاهَة, (K,) which last is mentioned by IDrd as signifying dull of tongue, lacking power, or ability, to accomplish the object of his want: (TA:) and فَهَة is applied, in the sense first mentioned, to a woman; (S;) or as meaning lacking power, or ability, to accomplish the object of her want. (TA.) And فَهَّةَ كَلِمَةً فَهَّةَ means [A word, or a sentence, &c.,] having فَيَاهَة [i.e. a lack of power, &c.]. (TA.)

فَهَّةَ and فَيَاهَةَ [each of which has been mentioned above as an inf. n.] Lack of power or ability; (S, K;) as also فَهَّةَ فَهَّةَ. (K.) — The first signifies also A case, or an instance, of فَيَاهَة: and [a case, or an instance, of] unmindfulness or forgetfulness: (TA:) and a slip, or fault: and a case, or an instance, of ignorance: and the like thereof. (A'Obeyd, S, TA.)

فَهَة: see فَهَة.

فَيَاهَةِ i. q. فَهَة, q. v.: (S, K,) or unable to speak. (KL. [See فَيَاهَةِ فَيَاهَةِ]) فَيَاهَةِ فَيَاهَةِ [Light-witted, lacking power or ability]. (S, TA.)

فَهَّةَ: see فَهَّةَ.

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هُوَ فَيَاهَةً عَلَى الْمَالِ means He is a good manager or tender or superintendent [of the camels or cattle &c.]. (K.)

فَهَد

1. فَهَدَ, (S, A, O, L, K,) aor. -ت, (A, K,) inf. n. فَهَدَ, (L,) He (a man, S, A, O) resembled the فَهَدَ [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping, (L, K,) or in his much sleeping, and stretching himself. (S, A, O.) And He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zara, (L,) اَنْ دَخَلَ فَهَدَ وَلَا يَسَّالُ عَمَّا عَبَدَ, (S, L,) i.e. If he come in and be with me in the tent, or house, he is gentle and quiet like the فَهَدَ, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a

right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, فَهَدَتْ عَنِي حَاجَتِي signifies He busied me so as to divert me [from my needful affair, or the object of my want]. (TA.)

فَهَدَ [The lynx; lupus cervarius;] a well-known beast of prey; (L, Mṣb, K,) with which one hunts; and which sleeps much; (L;) called in Pers. يُوزُ: (Mgh:) fem. فَهَدَةُ: (L, Mṣb:) pl. of the masc. فَهَدُودُ (S, Mgh, O, L, Mṣb, K) and فَهَدَدُ (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فَهَدَاتْ (Mṣb.) اَنْوَمْ مِنَ الْفَهَدِ [More sleepful than the lynx] is a proverb. (A.) — And A nail in the وَاسِطَة [or fore part] of the [camel's saddle called] رَحْل; (O, L, K;) also termed كَلْبَنْ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فَهَدَ and فَهَدَ [A man] resembling the فَهَدَ [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]: and [a man] being, or feigning himself, heedless of what is requisite, or necessary to be done. (K.)

اَسْتِ فَهَدَ fem. of فَهَدَ [q. v.]. (Mṣb.) — The فَهَدَ [i.e. podex, or anus]. (L, K.) — A small piece of butter. (L in art. الفَهَدَاتَانِ — (نَهَدَ (S, A, O,) or فَهَدَاتَ صَدْرُ الْفَرَسِ (L, K,) or فَهَدَاتَ الْفَرَسِ (AO, TA,) Two prominent portions of flesh in the [part of the breast called] زَوْد [q. v.] of the horse, (S, A, O, K,) like two stones of the kind termed فَهَدَ: (S, O;) or the prominent flesh in the breast of the horse, on its right and left: (L:) or two portions of flesh on the right and left of the breast of the horse. (AO, TA.) — And فَهَدَاتَ الْبَعْيرِ Two protuberant bones behind the ears of the camel; (O, L, K;) the same that are termed الخَشَائِنَ (O, L.)

فَهَادِ The owner, or master, of a فَهَدَ [or lynx]: (L:) or one who trains the فَهَدَ for hunting. (T, O, L, K.)

فَوَهَدَ A fat boy or youth, (AA, S, O, L,) that has nearly attained to puberty; (AA, S, L;) i. q. فَهَدَ, (L,) He (a man, S, A, O) resembled the فَهَدَ [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping, (L, K,) or in his much sleeping, and stretching himself. (S, A, O.) And He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zara, (L,) اَنْ دَخَلَ فَهَدَ وَلَا يَسَّالُ عَمَّا عَبَدَ, (S, L,) i.e. If he come in and be with me in the tent, or house, he is gentle and quiet like the فَهَدَ, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a

فَوَهَدَ: see the next preceding paragraph.