

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

- أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ
- ضَوْضَاءَتْ بِنُورِكَ 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, the افق is made fem. by him as meaning النَّاحِيَّةُ. (TA.) The phrase *حين يَغيبُ الأفقُ* 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] رِوَابِ, in the [fore part called the] رِوَابِ, of a tent: (K:) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.) = افقُ is also said to be a pl. of أَفْقِي; but this is disallowed by Lh. (TA.) = See also أَفْقِي.

أَفَقَّةُ: see أَفْقِي. = 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 أَفْقِي.]

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

أَفْقِي: see أَفْقِي.

أَفْقِي: see أَفْقِي. — Applied also to a bucket (دَلْو), meaning *Excelling other buckets.* (AA, K.) = Also, (Aṣ, Th, JK, S, Mgh, Mṣb, K,) and أَفْقِي (K,) or the latter is a more particular term than the former, like as جَلْدَةٌ is more so than جَلْدٌ, (Mgh,) and أَفْقِي (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 أَفْقِي is of the measure فَعِيلٌ 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, افقِي; and then, ادِيمٌ: (TA:) or *that is tanned, but before it is sewed:* (Aṣ, 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 قَرَطٌ or أَرَطِي or any of the tans of the people of Nejd:* (TA:) ISd says, I think that Th has mentioned أَفْقِي as syn. with أَفْقِي, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is أَفْقِي, (Lh, JK, S, Mṣb, K,) like as أَدِيمٌ is pl. of أَدِيمٌ, (S,) or this is a quasi-pl. n., (M, K,) and أَفْقِي (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] أَفَقَّةُ, (Aṣ, S, K,) like as أَدِيمَةٌ and أَرَعَفَةٌ are pls. of أَدِيمٌ and رَعِيْفٌ. (Aṣ, S.) أَفَقِيَّةٌ signifies also *A سِقَاءٌ [or skin for water or milk &c.] made of a hide of the kind termed افقِي.* (Mgh.) And أَفْقِي also signifies *The skin of a man, and of any beast.* (TA.)

أَفْقِيَّةُ: see أَفْقِي, in two places.

أَفْقِي: see أَفْقِي.

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

أَفَقَّةُ: see أَفْقِي.

أَفْقِي: see أَفْقِي.

افك

1. أَفَكَةٌ, aor. -, inf. n. أَفَكٌ, (with fet-ḥ, S, TA, its only form, TA, [in the CḲ أَفَكُ,]) *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;) *عَنِ الشَّيْءِ [from the thing];* (S;) or *عَنْ وَجْهِهِ [from his, or its, mode, or manner, of being, &c.]:* (Mṣb:) so in the Ḳur xlvii. 21, *أَجْتِنَا إِنَّا كُنَّا عَنْ آلِبَتْنَا* *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 أَفَكٌ signifies *he was turned from his judgment, or opinion, by deceit, or guile.*

(TA.) It is said in the Ḳur [li. 9], *يُؤْفِكُ عَنْهُ مَنْ أَفَكَ*, 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, *يُؤْفِكُ عَنْهُ مَنْ أَفَنَ* [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, *أَفَكَ الرَّجُلُ عَنِ الْخَيْرِ* *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.) — أَفَكَ, aor. -; (Mṣb, K;) and أَفَكَ, aor. -; (IAḡr, K;) inf. n. أَفَكَ (Mṣb, K) and أَفَكَ and أَفَكَ and أَفَكَ; (K;) *He lied; uttered a falsehood; said what was untrue;* (Mṣb, K;) as also أَفَكَ (K,) inf. n. تَأْفِيكَ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) — أَفَكَ النَّاسَ, aor. -, inf. n. أَفَكَ, *He told the people what was false; أَفَكَ and أَفَكَ being like كَذَبَ and كَذَبْتَهُ.* (Az, TA.) — أَفَكَ (K,) inf. n. أَفَكَ; (TA;) or the verb is أَفَكَ; (so in the printed edition of Bd, xlvii. 27;) *He, or it, made such a one to lie, or say what was untrue.* (K.) — أَفَكَ *He was weak [as though perverted] in his intellect and judgment or opinion.* (K, *TA.) But أَفَكَ اللهُ 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 الْبَلْدَةُ [written with the disjunctive alif اِتَفَكَّتِ], (S, K,) بِأَهْلِهَا (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-Baṣrah, *قَدِ أَتَفَكَّتْ بِأَهْلِهَا مَرَّتَيْنِ*, meaning † *It has been submerged with its inhabitants twice; as though subverted.* (Sh.) — You say also, *اِتَفَكَّتْ بَلَدٌ* † *That land has been burnt up by drought.* (IAḡr.)

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

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

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