

A coward: (K:) as though originally ذُو أَفَّةٍ, i. e. holding back, by reason of disgust, (مُتَأَفِّفٌ) from fight: (TA:) or experiencing vexation or disgust, and languid or sluggish, in war: (IAqr:) also heavy, or sluggish. (IAth.)

أَفَّةٌ: see إِفَانٌ, in three places.

أَفٌّ Vexation, distress of mind, or disgust. (T, IAth, K.) — See also أَفٌ, in three places. — And see إِفَانٌ, in three places.

أَفٌّ: see أَفَّةٌ and أَفَّةٌ and أَفَّةٌ and أَفَّةٌ: see أَفٌّ.

أَفِيٌّ, pronounced in three different ways; and أَفِيٌّ: see أَفٌّ.

أَفِيٌّ and أَفِيٌّ and أَفِيٌّ: see أَفٌّ.

أَفْوَةٌ: see أَفٌّ.

أَفْوَةٌ: see what next follows.

أَفٌّ A man who says أَفٌّ much or often; (M, TA;) as also أَفْوَةٌ, accord. to the copies of the O and TS and K; but in other lexicons أَفْوَةٌ: in the O, one who ceases not to say to another لَكَ أَفٌّ: in the Jm, the last of these three words is explained as meaning one who ceases not to say this at some of his affairs. (TA.)

أَفَانٌ (T, S, M, K) and أَفَانٌ (T, TS, L, K) and أَفٌّ (S, M, K) and أَفٌّ (T, L, K) and أَفَّةٌ (L, M) and أَفَّةٌ (M) and أَفَّةٌ (T, M, S, K, &c.) of the measure تَفَعَّلَةٌ, [being originally تَأَفَّفَةٌ], accord. to J, who appears to be right in saying so, (IB,) and so accord. to Aboo'-Alee, who states, on authority of Aboo-Bekr, that it is thus in some of the copies of the Book of Sb, (L,) though in other copies of that book said to be of the measure تَفَعَّلَةٌ, (IB, L,) A time; (T, S, M, K;) as in the sayings, كَانَ ذَلِكَ عَلَى إِفٍّ ذَلِكَ, and إِفَانِهِ (S, TA) and إِفْتِهِ, and تَفْتِهِ (TA,) That was at the time of that; (S, TA;) and أَتَانِي فِي إِفَانٍ ذَلِكَ (IAqr, L,) and أَفَانِهِ ذَلِكَ (IAqr, T, M, L,) and إِفَانِهِ (T, L,) and إِفَانِهِ (M, L,) and أَفْتِهِ (M,) and أَفْتِهِ (M, L,) and أَفْتِهِ (M,) and أَفْتِهِ (IAqr, T, S, M, L,) preceded by عَلَى (IAqr, T, S, &c.) and by فِي (L,) He came to me at the time of that. (IAqr, T, &c.)

أَفْوَةٌ: see أَفٌّ.

أَفٌّ and أَفٌّ and أَفٌّ and أَفٌّ: see أَفٌّ.

أَفْوَةٌ: see أَفٌّ.

أَفْوَةٌ: see إِفَانٌ, in three places.

أَفٌّ [app. Holding back, by reason of disgust, from fight; as though saying أَفٌّ at the mention thereof: see أَفَّةٌ]. (TA.)

افح

1. أَفَحَهُ (A'Obeyd, S, L, &c.) aor. َ, inf. n. أَفْحٌ (L,) He, [or it] struck him, or hit him, [or

hurt him,] on the part of his head called the يَأْفُوخُ. (A'Obeyd, S, L, Msh, K.) He who pronounces يَأْفُوخُ without َ says يَفْحَهُ. (Mshb.)

أَفْوُخٌ A man having his head broken in the part called the يَأْفُوخُ. (L.)

يَأْفُوخٌ (Lth, Az, S, Msh, K,) as also يَأْفُوخٌ, without َ, but the former is the more correct and the better, (Lth, Az, Mshb,) and is of the measure يَفْعُولٌ (Lth, Az, S, Mshb,) whereas the latter is of the measure فَاعُولٌ (Lth, Az, Mshb,) [The top, vertex, or crown, of the head; or the part of the top of the head which is crossed by the coronal suture, and comprises a portion of the sagittal suture;] the part where the anterior and posterior bones of the head meet; (K;) the place that is in a state of commotion in the head of an infant; (S;) the place which, in the head of a child, does not close up until after some years; or does not become knit together in its several parts; and this is where the bone of the anterior part of the head and that of its posterior part meet; (Zj in his "Khalk el-Insán;") the place that is soft, in a child's head, before the two bones called the نَبَاغَةٌ and رَمَاعَةٌ meet, between the هَامَةٌ [or middle of the head] and the forehead: (L:) or the middle of the head when it has become hard and strong; before which it is not thus called: (Mshb:) pl. يَأْفُوخِيٌّ; (S;) so in the old lexicons [in general]; but in the T and K of يَأْفُوخِيٌّ [which is pl. of يَأْفُوخٌ without َ; or, as pl. of يَأْفُوخٌ, is like تَوَارِيخٌ as pl. of تَأْرِيبٌ]; and because of this form of the pl., F says that J is in error in mentioning the word in the present art.: it has been shown, however, that J is not in error in this case. (TA.) — [Hence the saying,] أَتَشْرُ يَأْفُوخِي الشَّرَفِ † Ye are the centres and summits of the heads of nobility. (L, from a trad.) And يَأْفُوخِي اللَّيْلِ † The main [or middle] part of the night. (S, K.) — [See also art. يَفْحٌ.]

اقق

1. أَقَّقَ (JK, S, K,) aor. َ, (JK, K,) inf. n. أَقَّقٌ (TK,) He went his own way, at random, or heedlessly, (رَكَبَ رَأْسَهُ) and went away in the أَقَاقٍ [or regions, &c., of the land]: (Lth, JK, K:) or he went away in, or into, the land, or country: (S:) and he took his way into the أَقَاقٍ [or regions, &c.,] of the land. (JK.) — [Hence, app.,] أَقَّقَ, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) [see أَقَّقَ;] or أَقَّقَ, aor. َ, (S, O, K,) inf. n. أَقَّقٌ; (S;) He attained the utmost degree, [as though he reached the أَقَقُ (or horizon, or furthest point of view,) in generosity; (S, O, K;) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities. (K.)] — Also, أَقَّقَ, aor. َ, (Kr, Ibn-'Abbád, JK, K,) inf. n. أَقَّقٌ (JK, TA,) He overcame, or surpassed. (Kr, Ibn-'Abbád, JK, K.) — And, inf. n. أَفْوُوقٌ, He was goodly, or beautiful; he possessed the quality of exciting admiration and approval by his beauty and the

pleasingness of his aspect: said of a camel, and of a horse. (JK.) — أَقَّقَ عَلَيْهِ (JK, TA) He (a man) excelled him; namely, another man: (JK:) or he preceded him in excellence; or outwent him therein; as also أَقَّقَهُ, aor. َ. (TA.) [It is like أَقَّقَهُ] — أَقَّقَ فِي الْعَطَاءِ, aor. َ, (S, K,) inf. n. أَقَّقٌ (TA,) He gave to some more than to others. (S, K.) So in the saying of El-Aashá,

* وَلَا الْمَلِكُ التَّعْمَانَ يَوْمَ لَقِيَتْهُ *
* بَغْبَطِيَّةٍ يُعْطَى الْقُطُوطُ وَيَأْفُقُ *

[Nor the King En-Noqmán, on the day that I met him, in his goodly, or happy, condition, giving gifts, or stipends, or written obligations conferring gifts, and giving to some more than to others]: (S:) or the meaning is, writing [writes of] gifts, and sealing them: or, as some say, taking his way into the أَقَاقٍ [or regions, &c.,] of the land. (JK.) — أَقَّقَهُ, aor. َ, (S, Msh, K,) inf. n. أَقَّقٌ (S, Msh,) He tanned it (namely a hide) until it became what is termed أَفِيقٌ. (S, Msh, * K.)

5. تَأَفَّقَ بِنَا He (a man, Aq, TA) came to us [from a region, &c., of the land]: (Aq, K:) or came to us, and alighted at our abode as a guest: and in the Nawádir el-Aqráb, تَأَفَّقَ بِهِ is said to signify he reached him, or overtook him; as also تَلَفَّقَ بِهِ. (TA.)

أَفَّقٌ: see أَقَّقٌ.

أَفَّقٌ The main and middle part (سَنَنٌ) of a road; (K;) the face, or surface, thereof: (IAqr, K:) pl. أَفَاقِيٌّ. (K.) Hence the saying, قَعَدَ فُلَانٌ عَلَى أَفَقِ الطَّرِيقِ [Such a one sat upon the main and middle part, or face, or surface, of the road]. (TA.) — The flanks, or ilia: or, as some say, shins; or shin; as in the saying, شَرِبْتُ حَتَّى مَلَأْتُ أَفَقِي I drank until I filled my shin: (JK:) pl. [or rather coll. gen. n.] of أَفَقِيٌّ; (IAqr;) which signifies the flank; (IAqr, K;) as does also أَفَقَةٌ. (Th, K.) — Also pl., (S, K,) or [rather] quasi-pl. n., (M, K,) of أَفَاقِيٌّ, q. v. (S, M, K.)

أَفَقٌ: see أَفَاقِيٌّ, in two places.

أَفَقٌ (JK, S, Mgh, Msh, K, &c.) and أَفَقٌ (S, K) A side; meaning a lateral, or an outward or adjacent, part or portion; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; or a remote side; syn. نَاحِيَةٌ; (JK, S, Mgh, Msh, K;) and a border, or an extremity; (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Mshb:) [or the horizon, or part next to the horizon, of the sky and of the earth;] or what appears of the sides (النَّوَاحِي) of the celestial sphere, (K, TA,) and of the borders, or extremities, of the earth: (TA:) or the place whence blows the south wind, and the north wind, and the west wind, and the east wind: (K, * TA:) pl. أَفَاقِيٌّ (JK, S, Mgh, Msh, K:) and the sing. أَفَاقِيٌّ: (JK, S, Mgh, Msh, K:) and the sing. أَفَاقِيٌّ also is used as a pl.; like فُلُوكٌ, as is said in