

because *عليهم* sometimes serves in its stead: but IJ says that *من فوقهم* may here have a useful office; for *على* is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, *قَد سَرْنَا عَشْرًا*, [We have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said *فخر عليهم السقف* without the adding *من فوقهم*, it might be supposed to be like the saying *قَد خَرِبَتْ عَلَيْهِمْ دَارُهُمْ* [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says *من فوقهم*, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.)

*إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ* [When they came to you from above you and from below you], in the *Kur* [xxxiii. 10], relates to Benoo-Kureydhah, who came to them from above them; and to Kureysh and Ghatafan, who came from the district of Mekkeh, from below them. (TA.)

*وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ* [But those who have been careful of their religious duties shall be above them in station on the day of resurrection]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, *فَوْقُ*, and] *أَخَذَهُ مِنْ فَوْقِ*, [meaning † He overcame him, or overpowered him, and in like manner *من فوقه*, as expl. in the *Ham* p. 128, i. e. *قهره*], namely, his adversary; and so a hawk, his prey, or quarry. (M and K in an expl. of *عليه*, in art. *دل*.) And [in a similar manner] *فَوْقُ* is metaphorically used as denoting excess, (Mgh, Mṣb,) and excellence: (Mṣb:) thus one says, *العشرة فوق التسعة* (Mgh, Mṣb) i. e. † Ten is above nine; meaning ten exceeds nine: (Mṣb:) and *هَذَا فَوْقُ ذَلِكَ* (Mgh, Mṣb) i. e. † [This is above, or superior to, that;] meaning this is more excellent than that; (Mṣb:) and hence, (Mgh, Mṣb,) in the *Kur* [ii. 24], (S, O,) *بَعُوضَةٌ فَمَا فَوْقَهَا* i. e. † [A gnat and what exceeds it (Mgh, Mṣb) in smallness, or in largeness; (Mgh, Mṣb, K;) what is smaller than it, (AO, S, O,) or what is larger than it, by the latter being meant the fly [mentioned in the *Kur* xxii. 72] and the spider [mentioned in xxix. 40], (Fr, S, O,) and the phrase as expl. in the former sense being like the reply to him who says "Such a one is small" *وَفَوْقُ ذَلِكَ* i. e. † And smaller than that: (AO, O:) hence also, in the *Kur* [iv. 12], *فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ* (Mgh, Mṣb) i. e. † [And if they are women,] exceeding two. (Mṣb.)

*فَوْقُ* The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Mṣb, K;) as also † *فَوْقَةٌ*: (Mṣb, K;) the former is masc., and also, like the latter, fem.: (IAmb, Mṣb:) and *الْفُوقَانِ* signifies the *زَمْتَانِ* [or two cusps of the *فَوْقُ*, between which is put the bow-string]; (O, K;) thus these are termed by the tribe of Hudheyl; but a poet who has used the dual form is said by AO to have meant

thereby a single *فَوْقُ*: (O:) the pl. [of mult.] is *أَفْوَاقٌ* and [of pauc.] *أَفْوَاقٌ*; (S, O, Mṣb, K;) or, accord. to ISk, these are pls. of *فَوْقَةٌ*: (TA;) and *فَوْقًا* also is a pl., formed by transposition; [see an ex. in a verse cited voce *عَرْفُوبٌ*;] (K, TA;) one says *فَوْقَةٌ* and *فَوْقًا* [for *فَوْقَةٌ* and *فَوْقٌ*]. (TA.) *سَهْمٌ دُو فَوْقِي* means An arrow rendered complete by its having a *فَوْقُ*: — and hence † *فَوْقُ* occurring in a trad. [as meaning † A complete share; for *سَهْمٌ* signifies "a share" as well as "an arrow"]. (A'Obeyd, O.) And *أَعْلَاهُمْ فَوْقًا*, meaning † He, or they, of them, having the largest share of religion, is a metaphorical phrase, from the *فَوْقُ* of the arrow. (TA.) — And they say, *أَقْبِلْ عَلَيَّ فَوْقِي نَيْلِكَ*, [or, app., *فَوْقِي نَيْلِكَ*, for *نَيْلٌ* is a coll. n., meaning "arrows," or "Arabian arrows,"] meaning † Betake thyself to thy affair, and that which concerns thee. (TA.) — And *فَوْقًا وَاحِدًا*, (O, K,) or *رَمِينًا فَوْقًا*, (TA,) meaning † *رَشَقًا* [i. e. † We shot in one direction; or we shot one bout, in one direction]. (O, K, TA.) — [Hence, app.,] one says, *كَانَ فُلَانٌ لِأَوَّلِ فَوْقِي*, meaning † Such a one was [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — And [hence, perhaps,] *فَوْقٌ* signifies also † A mode, or manner, of speech: (A, O, K:) pl. *فَوْقٌ*. (TA.) One says to a man when he enters upon a mode, or manner, of speech, *خَذْ فِي فَوْقِي أَحْسَنَ* [Enter upon a mode, or manner, of speech better than it]. (A, TA.) — And † The first way. (AA, O, K, TA.) — [Hence, app.,] they say, *إِرْجِعْ إِنْ شِئْتَ فِي فَوْقِي*, † Return thou, if thou wilt, to the state of close, or loving, communion in which we were. (Ibn-'Abbád, Z, O, TA.) — And the Arabs say, in imprecating, *لَا رَجْعَ لِفُلَانٍ إِلَيَّ* i. e. † May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kindee,

• مَا بَالَ عَرْسِي شَرِقَتْ بِرَبِيقَهَا •  
• نَمَّتْ لَا يَرْجِعُ لَهَا مِنْ فَوْقَهَا •

meaning † [What is the case of my wife that she is choked by her spittle? Then, or afterward,] may it (her spittle) not return to its channel [i. e. her throat, the way whence it came; so that she may be suffocated]. (O.) — And one says (O, K) of a man when he has gone away, (O,) *مَا أَرْتَدَّ عَلَيَّ فَوْقِهِ*, meaning † He went away and he did not return [to the place whence he departed]. (O, K.) — *فَوْقٌ* also signifies, (O, K,) accord. to Ibn-'Abbád, (O, TA,) † The vulva of a woman: (O, K, TA:) but Aṣ says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] *فَوْقُ الرَّجْمِ* signifies † the rima of the vulva, by way of comparison [to the notch of the arrow]. (TA, in the supplement to this art.) — [And app. † The front edge of the lobe of the ear: see 1 in art. *خوهر*, where it is mentioned in such a manner as seems to preclude the supposition of its being a mistranscription for *قوف*.] — And (as Ibn-'Abbád says, O) † The place of opening [مَفْرَجٌ, O, TA, in the K, erroneously, مَفْرَجٌ, TA, and *جَوْبَةٌ*, O, K, TA] of the mouth: or (as some

say, O) the extremity of the tongue. (O, K, TA.) — And † The uppermost part of the penis, (En-Nadr, O, K, TA,) or of the glans thereof. (TA.) — And, accord. to the K, A certain bird; meaning a certain aquatic bird: but this is correctly [فَوْقٌ], with two *kāf*s. (TA.) — See also *فَاقٌ*, last sentence but one.

*فَيْقٌ* [originally *فَوْقٌ*]: see *فَيْقَةٌ*. — Also, as mentioned in this art. and in art. *فَيْقِي*, in the K: see *فَاقٌ*, last sentence but one.

*مُفَيْقٌ* and *فَيْقٌ*: see *مُفَيْقٌ*.

*فَاقَةٌ* Poverty, (S, O, K,) want, or need. (S, O, Mṣb, K.) One says, *هُوَ دُو فَاقَةٍ* He is one who is in [poverty or] want or need. (Mṣb.) [See 8.] It has no [unaugmented] verb. (TA.)

*فَوْقَةٌ*: see *فَوْقٌ*, first sentence. — And see also *فَاقٌ*, last sentence but one.

*فَائِقٌ* [of which, as a part. n., it is a pl.].

*فَيْقَةٌ*: see what next follows.

*فَيْقَةٌ* (S, O, &c.,) originally *فَوْقَةٌ*, (TA,) the *و* having become *ي* because of the kesreh before it, (S, O, TA,) The milk that collects (S, O, K) in the udder (K) between two milkings: (S, O, K:) and *سَرَّاجٌ* [or this is a mistake for *ابن السراج*] has mentioned *فَيْقَةٌ* † *التَّاقَةُ*, with fet-h; but ISd says, "I know not how that is:" (TA:) pl. † *فَيْقٌ*, (S, O, K,) [or rather this is a coll. gen. n. and *فَاقَةٌ* is its n. un.,] and *فَيْقَاتٌ* (K) and *أَفْوَاقٌ*, [a pl. of pauc.,] (S, O, K,) or this may be pl. of the pl. *فَيْقِي*, (IB, TA,) and *أَفَاوِيضٌ*, (S, O, K,) which is a pl. pl. (O, K) [or pl. of *أَفْوَاقٌ*]. [See also *عَرَاكَةٌ*.] — See also above, conj. 2, an ex. of *أَفَاوِيضٌ* in a tropical sense. — *أَفَاوِيضٌ* also signifies † The water that has collected in the clouds and then falls in rain, (S, O, K, TA,) time after time. (S, K, TA.) — Also, i. e. *أَفَاوِيضٌ*, † The greater part of the night: (Lh, O, K, TA:) so in the saying, *خَرَجْنَا بَعْدَ أَفَاوِيضٍ مِنَ اللَّيْلِ* [We went forth] after the greater part of the night had passed: (Lh, O:) or, accord. to Th, after portions (أَقْطَاع) of the night. (TA.) — *فَيْقَةُ الضُّحَى* means † The period of the [early portion of the forenoon called the] *ضُحَى* when the sun has become high: (Ibn-'Abbád, O, K, TA:) or, accord. to Z, the first part of the *ضُحَى*. (TA.)

*فَوْقَانِيٌّ* [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of *فَوْقٌ*, like as *تَحْتَانِيٌّ* is of *تَحْتٌ*: † and ن being very often added in the rel. n. (TA in art. *تحت*.) — And [hence, but more commonly *فَوْقَانِيَّةٌ*,] A garment worn by a man over that which is next the body; [an upper-coat; generally long, reaching to the heels, ample in width, and with long sleeves: it seems to have been formerly peculiar to men of the learned professions:] of the dial. of Mekkeh: post-classical. (TA. [See Dozy's Dict. des Noms des Vêtements chez les Arabes, p. 343.]