

not benefit, or he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth; i. e., with a thing inconceivably small; or with anything; being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying "Not [even] this [will I give thee]," (T, O, K,) or "Not [even] the like of this." (M.)

فوف: see the next paragraph, in two places.

فوف The whiteness that is upon the nails of young persons; (S, M, O, K;) as also فوف; (T, M, K;) the latter mentioned by Fr, but not known by IAar; (T;) or the former is the more common: (K:) n. un. with ة; (M, K;) meaning a portion thereof. (M.) — And The integument [or pellicle] that is upon [what is termed] the core of the heart, and the stone of the date, (على حبة القلب والنواة) beneath the flesh [or pulpy substance] of the date: (M, K:) or the white grain [i. e. the embryo, which resembles a white grain,] in the interior of the date-stone, from which the palm-tree grows forth [or germinates]: and it is said that فوفة signifies the integument [or pellicle] that is upon the date-stone: (S, O:) [i. e.] the thin integument that is upon the date-stone; also called القطمير. (T.) — [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّي فَوْفًا i. e. [He (a man, S, O) did not avail me] aught. (S, O, K.) And مَا ذَاقَ فَوْفًا [He tasted not] aught. (T, K.) — And فوف signifies also Any integument; (M, K;) and so فوفة. (K.) — And The bladder of an animal of the bovine kind; as also فوف: (K:) mentioned by Sgh in the TS. (TA.) — Also A sort of the [garments called] بُرود of El-Yemen: (M, K:) thin, variegated, or figured, garments of El-Yemen: (IAar, T:) and one says also بُرْدٌ فَوْفِيٌّ, and نُورِيٌّ, which is formed by substitution, and mentioned by Yaakooob, and بُرْدٌ أَوْفَاوِيٌّ meaning a بُرْدٌ having white stripes, (M,) and so بُرْدٌ مَوْفِيٌّ; (S, M, K;) or this last and بُرْدٌ فَوْفِيٌّ signify a thin بُرْدٌ; (S, O, K, TA;) and in like manner one says حَلَّةٌ أَوْفَاوِيٌّ: (TA:) أَوْفَاوِيٌّ is pl. of فوف: (S, O:) and accord. to Lth, the أَوْفَاوِيٌّ are of the [بُرودٌ called] عَصَب [q. v.] of El-Yemen. (O.) — Also Flowers, or blossoms; syn. زَهْرٌ; [in the CK زهر] used in this sense by Ibn-Ahmar; being likened by him to the garments called فوف. (T, K, TA.) — And Portions of cotton: (O, K, and so in some copies of the S:) [perhaps meaning] a white thing [resembling cotton] which is in the عَشْرٌ [q. v.]. (Ham p. 784.) — [And Freytag mentions its signifying The extreme portion of the penis; as on the authority of the K: but he seems to have confounded فوف with فوق.]

فوف the subst. denoted by the verb فاف: (M, TA:) [as such,] it is coupled by a poet with زنجير [which is similar to it in meaning: see this last word]. (S, O, TA.) — Also n. un. of فوف. (S, M, O, K.) See this latter word, in three places.

بُرْدٌ فَوْفِيٌّ: see فوف, latter half.

غُرْفَةٌ مَوْفَةٌ: see فوف, latter half. — غُرْفَةٌ مَوْفَةٌ, the mention of which occurs in a trad. of Kaab, means [An upper chamber] whereof one brick is of gold and another of silver [i. e. constructed of gold and silver bricks alternately]. (TA.)

فوفل

بِالصَّيْرِ وَالْفَتْحِ (K, [there said to be بالفوفل], app. indicating that it is الفوفل and الفوفل, but accord. to the CK and TK الفوفل, and thus only, as though it were said to be بالفوفل) or شَجَرَةُ الْفَوْفَلِ (thus written in the O, [in the TT, as from the M, شجر الفوفل, thus, without the affix ة to the former word, and without any vowel-sign,] accord. to AHn, (M,) or Aboo-Ziyad, (O,) A palm-tree, [the areca catechu, or betel-nut palm,] like the cocoa-nut palm, that bears racemes upon which are the فوفل, resembling dates, (M, O, K,) of which some are black and some are red, not of the growth of the land of the Arabs: (O:) [in one of my copies of the S, the فوفل (thus the word is there written) is said to be a tree like the cocoa-nut: in the other copy it is not mentioned:] the فوفل is said by AHn to be the fruit of a certain palm-tree, hard as though it were wood: (M:) in the Tedhkireh of Dawood it is said to be a fruit like the Syrian جَوْزٌ [or walnut], of an astringent quality, found upon trees resembling the cocoa-nut: (TA:) it is good for hot and gross humours, (K, TA,) prepared as a liniment; (TA;) and for inflammation of the eye, (K, TA,) as a dressing and collyrium; and has great efficacy for drying up the seminal fluid, and as a digestive. (TA.)

فوق

1. فاقهم (S, Mgh, O, Msh, K,) derived from فوق as signifying the contr. of تحت, (Mgh,) aor. يَفُوقُ (S, O,) inf. n. فُوقٌ (O, K) and فُوقًا (K) and فُوقَانٌ (CK,) He (a man, S, O, Msh) was, or became, above them, or superior to them, or he excelled them, or surpassed them, (S, Mgh, O, Msh, K,) namely, his companions, (S, O, Msh, K,) or others, (Mgh,) in eminence, or dignity, or nobility; (S, O, K;) and he overcame them; (Msh, TA;) and did so in, or by, an argument or the like. (Msh.) And فُوقْتُ فَلَانًا I became better than such a one, and higher, and more eminent or noble; as though above him in station. (TA.) And فَاقَتِ الْجَارِيَةَ بِالْجَمَالِ [The young woman excelled in beauty, or comeliness]. (Msh.) It is said in a trad., مَا حَبَبَ إِلَيَّ الْجَمَالَ حَتَّى مَا أَحَبُّ أَنْ يَفُوقَنِي أَحَدٌ بِشَرَاكِ نَعْلٍ [Comeliness has been made lovely to me so that I love not that any one should excel me in the thong of a sandal].

(TA.) — فاق (S, O, K,) aor. يَفُوقُ (O,) inf. n. فُوقٌ (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccoughed, or hickuped; a signification indicated by its being said that] فُوقًا means the reiterating of an overpowering [or involuntary] sobbing sound: (Msh, TA:) and فُوقًا [as a subst.] signifies also the wind [itself] that rises from the chest (S, O, K) of a man. (S, O.) — And, accord. to Az, (Msh,) فاق (Msh, TA,) aor. يَفُوقُ (Msh,) inf. n. فُوقًا (Msh, TA) and فُوقًا (TA,) He was affected, or taken, with a panting, or breathing [shortly, or] uninterruptedly. (Msh, TA.) — And فاق بنفسه (S, O, K,) aor. يَفُوقُ (S, O,) inf. n. فُوقًا [or فُوقًا] (S, O, K) and فُوقًا (K,) said of a man, (S,) His spirit was about to pass forth: (S, O, K:) or he gave up his spirit; (S, O, K;) as also فاق [alone] aor. يَفُوقُ: (IAar, O and K in art. فيق:) or he died: (K:) or فُوقًا [is app. held by some to be a simple subst., and] accord. to IAar signifies death itself: (TA:) or it signifies, (S, O, Msh,) or signifies also, (K,) an affection [i. e. a gasping, or short catching of the breath,] incident to a man at the point of death: (S, O, Msh, K:) and one says [of the man], فاق, aor. يَفُوقُ, inf. n. فُوق [app. فُوق]; the verb being of the class of طَلَبَ [of which the inf. n. most commonly used is طَلَب; or, if the saying that the verb is of the class of طَلَب be not meant to indicate the form of its inf. n. as well as that of its aor., فوق may be a mistranscription for فُوقًا or فُوقًا]. (Msh.) — فاق (O, K,) aor. تَفُوقُ, inf. n. فُوقًا (TA,) She (a camel) had in her udder the فَيْقَةَ, or milk that had collected between two milkings; (O, K, TA;) and (K) so أَفَاقَتْ (S, O, K:) or the latter verb signifies she (a camel) attained to the time for her being milked; and the inf. n. is إِفَاقَةٌ and [quasi-inf. n.] فُوقًا (IAar, TA:) or إِفَاقَةٌ in relation to the she-camel means her being driven, or led, back from the pasturing, and left until she rests, and recovers [her milk]: (ISH, TA:) and إِفَاقَةُ الدَّرَةِ signifies the returning of the milk. (Zeyd Ibn-Kethweh, TA.) [See also فُوقًا, below.] — فُوقٌ signifies A bending, or [thus in the TA as from the K, but in copies of the K "and,"] a breaking, (K, TA,) in the notch (في الفوق) (K,) or in one of the two cusps of the notch, (TA,) of an arrow: (K, TA:) or its verb, said of an arrow, is فاق, aor. يَفَاقُ, inf. n. فَاقٌ and فُوقٌ, in which the و is then made movent with fet-h, [so that the word becomes فُوقٌ,] because this verb is of the class of فَعِلَ, aor. يَفْعَلُ: (K, TA:) or one says of an arrow فُوقٌ [aor. يَفُوقُ,] inf. n. فُوقٌ, meaning its notch broke; (Msh;) and انفاقٌ said of an arrow signifies thus; (S, Msh;) or its notch became much broken; (O, K, TA;) or became split, or cracked. (TA.) — And فَقَّتِ السَّهْمَ (S, O, Msh, K,) inf. n. فُوقٌ (Msh,) I broke the notch of the arrow. (S, O, Msh, K.) And فاق الشيء, aor. يَفُوقُ, He broke the thing. (TA.) —