

and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of أَفْوَاهُ as here used is فُوهَةٌ. (TA.) — It signifies also *A say, or saying, or speech*; (S, K, TA;) from 1 in the first of the senses assigned to it above: hence one says, *إِنَّ رَدَّ الْفُوهَةِ لَشَدِيدٌ* (S, TA) *Verily the retracting of that which has been said is difficult*: (Har p. 434:) and [hence] one says also, *هُوَ يَخَافُ فُوهَةَ النَّاسِ* [He fears the say, or speech, of men]. (TA.) — And The Muslims' *rending one another's reputation by evil speech, or by backbiting*; (K, TA;) as also *فُوهَةٌ*. (TA.) — *إِنَّهُ لَذُو فُوهَةٍ* means *Verily he is strong in speech, and free, or unconstrained, in tongue*. (TA.) — And one says, *مَا أَشَدَّ فُوهَةَ بَعِيرِكَ فِي هَذَا الْكَلْبِ*, meaning [How vehement is] thy camel's eating [of this herbage]! and in like manner, *فُوهَةَ فَرَسِكَ* [the vehement eating of thy horse]: whence their saying *أَفْوَاهُهَا* [which may be well rendered as it has been in art. *جس*, q. v.], meaning *Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition*. (TA.) — And *Milk, as long as there remains in it the taste of sweetness*; (K, TA;) as also *فُوهَةٌ*; and sometimes correctly said with *ق*, i. e. [فُوهَةٌ] without teshdeed. (TA.)

فَاوْهَةٌ A man who reveals, or discloses, everything that is in his mind; as also *فَاهٌ*, (Fr, S, TA, [but omitted in one of my copies of the S.]) and *فَاهٌ*: (Fr, TA:) and *بِجُوعِهِ* one who reveals his hunger; originally *فَاهٌ*, like as they said *هَائِرٌ* and *هَارٌ*. (TA.)

أَفْوَهُ Having what is termed *فَوْهٌ*, meaning as expl. in the last sentence of the first paragraph [i. e. *width of the mouth, &c.*]; fem. *فُوهَاءٌ*; (S, K, TA;) the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) *فُوهَاءٌ شَوْهَاءٌ*, applied to a woman, means *Wide-mouthed, ugly*: and, applied to a mare, *wide-mouthed, long-headed*: or *sharp in spirit*. (TA.) — [Hence,] *بِشْرٍ فُوهَاءٌ* A wide-mouthed well. (K.) — And *طَعْنَةٌ فُوهَاءٌ* A wide wound made by piercing. (K.) — And *مَحَالَةٌ فُوهَاءٌ* [A large sheave of a pulley] (S, K, TA) that is wide (K, TA) and (TA) whereof the teeth between which runs the well-rope are long. (S, TA.) [See also *فُوقًا*, in art. *فوق*.]

مُفَوِّهٌ and *فِيهِ*, (S, K,) the latter originally applied to a woman; (S, TA;) *able in speech; an able speaker*: or *فِيهِ* signifies *good in speech; a good speaker*: (TA:) or both signify *good and eloquent in speech*; as though taken from *الفَوْه* meaning "width of the mouth:" (IAṣr, TA:) or *having an inordinate desire, or appetite, for food; a vehement eater*; (K, TA;) applied to a man and to other than man: (TA:) and the latter (*فِيهِ*), *having an inordinate and insatiable desire, or appetite, for food*: (TA:) and this also

signifies a man *who eats much*; syn. *أَكُولٌ*; (S, K;) and so does *مُسْتَفِيهٌ*: (K [in some copies of which, *كوفى* is strangely put in the place of *اكول* in the explanation here given]:) or *مُسْتَفِيهٌ* signifies a man *eating vehemently after scantiness*, (S,) or *after weakness*: (thus in a copy of the S:) and *مُفَوِّهٌ* is also expl. as meaning a man *who eats vehemently*. (TA.) And one says *مُنْطِقٌ مُفَوِّهٌ* (K, TA) meaning [Very] *eloquent in speech*: (TA:) and *مَنْطِقٌ مُفَوِّهٌ* (K, TA) *Good, or excellent, speech, or diction*. (TA.) — *شَرَابٌ مُفَوِّهٌ* means [Beverage, or wine,] *perfumed* (K, TA) with [the odoriferous substances called] *أَفْوَاهِيَةٌ* [pl. of *فُوهُ*, q. v.]. (TA.) — And *تُوبٌ مُفَوِّهٌ* (Lth, K) and *مُغَوِّىٌ* (K) *A garment, or piece of cloth, dyed with فُوهُ* [or *فُوَّة*, i. e. *madder*]. (Lth, K.)

مُسْتَفِيهٌ: see the next preceding paragraph, in two places.

في

في is a particle governing the gen. case [and used in the manners and senses expl. in what here follows]. (T, S, M, Mughnee, K.) — It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Mṣb, Mughnee, K, TA,) either in relation to place or in relation to time; (Mughnee, K, TA;) properly and tropically. (Mṣb, Mughnee, TA.) *غَلِبَتِ الرَّومِيُّ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ* [The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years], in the Kur [xxx. 1—3], is an ex. of its relation to place and to time. (Mughnee.) And *وَلَكِنَّ فِي الْفُتُوحِ حَيَاةٌ* [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. *حى*.) in the Kur ii. 175,] is an ex. of its being used tropically. (Mughnee.) *أَدْخَلْتُ الْخَاتَمَ فِي أُصْبَعِي* is an ex. of its relation to place, but the proposition is inverted [i. e. the meaning is *I inserted my finger into the signet-ring*]. (Mughnee.) [Using it properly,] you say, *الْمَاءُ فِي الْإِنَاءِ* [The water is in the vessel]: (S:) and *هُوَ فِي الْجِرَابِ* [It is in the wallet,] and *فِي الْكَيْسِ* [in the purse]: and *هُوَ فِي بَطْنِ أُمِّهِ* [He is in the belly of his mother]: and *هُوَ فِي الْغَلِّ* [He is in the shackle for the neck]: (M:) and *زَيْدٌ فِي الدَّارِ* [Zeyd is in the house], (S, M, * Mṣb,) or *within the house*, and *in the midst of it*, for *الدَّارُ*, *فِي*, means *دَاخِلُهَا*, and *وَسَطُهَا*: (T:) and [using it tropically, you say,] *الشَّكُّ فِي الْخَبْرِ* [Doubt, or uncertainty, is in the information]. (S.) The saying *فِيهِ عَيْبٌ* [In him is a fault, or blemish], if relating to a real عَيْب, is proper; and if relating to an ideal عَيْب, tropical: the former is such as the ampu-

tation of the hand of the thief, and the redundancy of a hand; and the latter, such as the running-away of a slave. (Mṣb.) [When relating to time, it may in some cases be rendered *In*, or *during*; as in the phrase *فِي أَيَّامٍ مَعْدُودَاتٍ* in the Kur ii. 139, i. e. *In*, or *during*, certain numbered days. *إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاجْتُهُونَ*, in the Kur xxxvi. 55, may be rendered + *Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy*. The phrase *فِيهِ مَا فِيهِ*, lit. *As to his saying thus, in it is what is in it*, is used as a polite expression of objection, or contradiction; like *فِيهِ تَأْمَلُ*, q. v. In many instances, *فِي* may be rendered *Of*, or *concerning*, or *in respect of*; as in *قَالَ فِيهِ كَذَا* + *He said of, or concerning, him, or it, thus*; for *فِي ذِكْرِهِ* + *He said in mentioning him, or it, thus*; or *فِي وَصْفِهِ* in describing him, or it; or the like: hence, for ex., one says *كَتَبَ كِتَابًا فِي عِلْمِ اللَّغَةِ* + *He wrote a book of, or concerning, the science of lexicology*: and hence, in the Kur ii. 133, *أَتَحَاجُّونَنَا فِي اللَّهِ* + *Do ye argue with us concerning, or in respect of, God?* — It also denotes concomitance, (Mughnee, K,) and (K) in this case (Mughnee) it is syn. with *مَعَ*. (Mṣb, Mughnee, K.) Thus in the phrase, *قَالَ ادْخُلُوا فِي أُمَمٍ* [He shall say, Enter ye with peoples], (Mṣb, Mughnee, TA,) in the Kur [vii. 36]: (Mṣb, TA:) or, as some say, the meaning is, *فِي جَمَاعَةِ أُمَمٍ* [in the company of peoples]. (Mughnee.) Thus, too, in the phrase, in the Kur [xlvi. 15], *فِي أَصْحَابِ الْجَنَّةِ* [With the inmates of Paradise]. (Mṣb, TA.) [Or in these and similar instances, *فِي* may be rendered, more agreeably with the primary signification, as meaning *Among*.] In the K, the meaning as denoting concomitance and that which is identical with *مَعَ* are made distinct: and it has been said that *بِ* denotes the continuance of concomitance and *مَعَ* denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase *طُولٌ فِي اسْتِرْخَاءٍ* + *Length together with laxness*: (occurring in the K voce *طَنَبٌ*;) and *سَوَادٌ فِي حُمْرَةٍ* + *Blackness blending with redness*: and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase *طُولُهُ عِشْرُونَ ذِرَاعًا فِي ثَلَاثِ أَرْجَعِ عَرْضًا* *Its length is twenty cubits with (or as we say by) three cubits in breadth*: in which case the number of square cubits is expressed by the phrase *ثَلَاثٌ فِي عِشْرُونَ* as though meaning *Twenty* as a multiplicand with *three* as its multiplier; i. e. *twenty multiplied by three*: see *ضَرَبَ* as signifying "he multiplied." — It also denotes the assigning of a cause. (Mṣb, Mughnee, K.) Thus in the phrase *فِي أَرْبَعِينَ شَاةً* i. e. *On account, or because, of completing [the possession of] forty sheep or goats, [the giving of]*