

a sheep or goat [for the poor-rate] is incumbent [on the possessor: or this may be rendered, *in the case of the possession of forty, a sheep or goat is to be given*]. (Mṣb.) And thus in the saying, [in the Kur xii. 32,] **فَذُلِكُنَّ الَّذِي لَمْ تَنْتَنِي** [And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., **[إِنْ أَمْرَأَةً دَخَلَتِ النَّارَ فِي هَرَقَ حَبَسْتَهَا]** [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase أَسْفَفَ فِي كَذَا He paid in advance, or beforehand, for, or on account of, such a thing.] — It also denotes superiority; (Mughnee, K, TA ;) i. e. (TA) it is used in the sense of **عَلَى**. (T, S, M, Mṣb, TA.) Thus in the saying, in the Kur [xx. 74], **وَلَا صِلَبَنَّكُمْ فِي جُذُوعَ النَّخْلِ** [And I will assuredly crucify you upon the trunks of palm-trees]. (T, S, Mṣb, Mughnee, TA.) And so in the verse of 'Antarah cited voce سَرْعَ. (T, M, Mughnee, TA.) And Yoo asserts that the Arabs say, **نَزَلْتُ فِي أَبِيكَ** meaning **عَلَيْهِ** [i. e. I alighted, or descended and stopped, &c., at the abode of thy father]. (S.) — It is also syn. with بِ, (T, S, M, Mughnee, K,) sometimes. (S.) Thus in the saying of Zeyd-el-Kheyel,

- **وَتَرْكَبُ يَوْمَ الرُّوعِ فِيهَا قَوَافِشُ**
- **بَصِيرُونَ فِي طَعْنِ الْأَبَاهِرِ وَالْكَلَى**

(S, Mughnee, TA,) meaning, **بَطَعْنُ الْأَبَاهِرِ وَالْكَلَى** [i. e. And horsemen skilful in piercing the aortas and the kidneys ride in the day of fear therein]. (S, TA.) And thus in a verse cited by Fr, أَرْغَبُ is made trans. by بِ and عن instead of بِ and عن. (T, TA.) [Thus, also, لَمْ يَسْ فِي شَيْءٍ; is sometimes used for لَيْسَ بِشَيْءٍ, meaning *It is nought; or not of any account or weight; &c.*: see more in art. شَيْءٌ.] — It is also syn. with إِلَى. (Mughnee, K.) Thus in the Kur [xiv. 10], **فَرَدُوا** [And they put their hands to their mouths]. (Mughnee, TA.) — It is also syn. with مِنْ. (M, Mughnee, K, TA.) Thus in the Kur [xxvii. 12], **[فِي تِسْعَ آيَاتٍ]** [Of, or among, nine signs]. (M, TA.) And in the saying, **خَذْ لِي عَشْرًا مِنِ الْأَبْلِي فِيهَا فَحْلَانٌ** [Take thou for me ten of the camels; of, or among, them let there be two stallions]. (M, TA.) [Thus too in the saying **هُوَ فِي أَصْلِ قَوْمِهِ** He is of, or among, the purest in race, &c., of his people: and the like thereof.] — It also denotes comparison; and this is when it occurs between a preceding [mention of a] thing excelled and a following [mention of a] thing excelling: as in the saying, [in the Kur ix. 38,] **[فَمَا مَنَعَ أَنَّهُوَ أَنْتَنَا فِي الْآخِرَةِ إِلَّا قَبِيلُ]** [But the enjoyment of the present life, in comparison with that which is to come, is no other than little]. (Mughnee, K.) — It is also used for compensation; and this is when it is redundant as a compensation for another [فِي] which is sup-

pressed: as in the saying, for **ضَرَبْتُ فِيمَنْ رَغَبْتَ** [I beat, or struck, him whom thou desiredst]: (Mughnee, K:) but this is allowed by Ibn-Málik alone. (Mughnee.) — And it is used for corroboration: (Mughnee, K:) this is when it is redundant without its being for compensation: and this El-Fárisee allows in a case of necessity in verse; citing as an ex.,

- **أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَأَ**
- **تَخَالُ فِي سَوَادِهِ يَرْنَدَجَا**

[I am Aboo-Saqd; when the night becomes dark, thou imagining its blackness to be black leather]. (Mughnee.) And it is thus used in the saying, in the Kur [xi. 43], **وَقَالَ أَرْكَبُوهَا فِيهَا** [for أَرْكَبُوهَا, i. e. And he said, Embark ye therein, the like of which occurs also in xviii. 70 and xxix. 65], (Mughnee, K,) accord. to some. (Mughnee.) — فِي as a prefixed noun in the gen. case, syn. with فِي as syn. with فِي, see voce نُوْهُ فِي, and فِي as syn. with فِي, see voce فِي, in art. فِي.

فِي is a word expressive of wonder: they say, **يَا فِي مَا لِي أَغْلَلَ كَذَا** [O my wonder! What has happened to me that I do thus?]: or it is expressive of regret on account of a thing that is passing away [so that this exclamation may be rendered *Oh! What has happened to me &c.*]: Ks says that it is not to be written with فِي [though it is so written in several of the lexicons in art. فِي, i. e. فِي]; and that it means يَا [as first expl. above]: and in like manner one says, يَا فِي مَا لِي أَصْحَابَكَ [O my wonder! What are thy companions? i. e. what manner of men are thy companions? لِي here denoting interrogation respecting qualities, or attributes; as in the Kur xxvi. 22]: and he says that لِي in this case occupies the place of a noun in the nom. case. (M, TA.) Ks is also related to have said that some of the Arabs express wonder by فِي and شَيْءٌ and هُنَّ فِي; and some add لِي, saying يَا فِيهَا and يَا فِيهَا شَيْئَهَا, meaning *How good, or beautiful, is this!* the K is faulty here; mentioning only يَا فِيهَا, and explaining it as denoting wonder. (TA.)

فِي: تَقْيِيدَةٌ: see تَقْيِيدَةٌ

فيها

1. **فَأَنَّ**, aor. **يَفْعِلُ**, inf. n. فِي: (S, O, Mṣb) and قُوْدُ, (O,) *He* (a man, Mṣb) *returned*; (S, O, Mṣb;) and so أَفَادَهُ, and استفَادَهُ: (M, TA :), فِي, as also فِي and فِي, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and إِفَادَةٌ and إِفَادَةٌ all signify رُجُوعٌ: (K:) or, accord. to some, فَأَنَّ signifies particularly *he returned to a good state or condition*. (MF, TA.) One says, فَأَنَّ مِنْ خَضْبَهِ *He returned [to a good state, or recovered, from his anger]*: (M, TA :); and فَلَانْ سَرِيعُ الْفَنْيِ, فَلَانْ سَرِيعُ الْفَنْيِ منْ خَضْبَهِ [Such a one is quick in respect of the returning &c. from his anger]: (S, M, * O :)

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نَحَسَنَ الدِّيَةُ + (M,) or إِنَّهُ سَرِيعُ الدِّيَةُ + (S, O,) i. e. [Verily he is quick, or good, in respect of] the returning [to a good state, or from his anger, or in respect of the manner of returning &c.]: (S, M, O :) and هُوَ سَرِيعُ الغَضَبِ سَرِيعُ الغَضَبِ + (He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) And فَأَنَّ الْأَمْرَ فَأَنَّ إِلَى الْأَمْرِ [i. e. to the affair, or to the command, i. e. to that which was commanded]. (M, TA.) حَتَّى تَقْنِيَ إِلَى أَمْرِ اللَّهِ (in the Kur xlix. 9, means Until it [referring to a party] before mentioned] return to the ordinance of God, or to that which God has commanded: (Bd:) or until it return (T, Mṣb) to obedience, (T,) or to that which is right. (Mṣb.) And فَأَنَّ إِلَى الْأَمْرِ فَأَنَّ فِي: فِي, signifies also *He reconsidered the affair, or case*. (TA.) — فَأَنَّ الْمُؤْلَى (M, Mṣb, K) فَأَنَّ فِي: (M, K,) inf. n. فِي, (TA,) or فِي فِي, (Mṣb,) means *The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her*. (M, Mṣb, * K. [See Kur ii. 226.]) But MF observes that this usage of فَأَنَّ to signify *He expiated an oath* belongs to the conventional language of the law. (TA.) In the case of a man who has sworn that he will abstain from conjugal intercourse with his wife, a period of four months is appointed to him in the Kur-án; and if he have such intercourse with her in the four months, it is said of him, فَأَنَّ فَأَنَّ, meaning *He has returned [or reverted] from his oath, to the doing that which he swore that he would not do, and is bound to expiate his oath: if he have not had such intercourse with her until the end of the four months from the day of his swearing, then, Ibn-'Abbás and a number of the Companions pass upon her a single sentence of divorce, making the [said sentence of] divorce to have effect at the end of the months; but many of the Companions and others say that in this case he must return, and expiate his oath, or he must divorce.* (T, TA.) And [hence] one says لَهُ عَلَى أَمْرَاتِهِ فِي: (Mṣb, TA :) and هو يَمْلُكُ فِي فِي: (Mṣb,) inf. n. فِي, (M, Mṣb, K, *) It shifted, or removed; (M, K, *) or [rather] it returned from the side of the west to the side of the east: (Mṣb :); and تَقْيِيدَاتٌ الطَّلَالُ The shades became changed in their manner of being; (S, O,) or [rather] they returned [towards the east] after midday. (T, TA. [See the Kur-án xvi. 50.]) — فَيَاتٌ تَقْيِيدَاتٌ (M;) and فَيَاتٌ الشَّجَرَةُ And فَيَاتٌ تَقْيِيدَاتٌ (M;) and فَيَاتٌ تَقْيِيدَاتٌ (S, O, TA;) The tree had much shade. (M, TA.) فَيَاتٌ الْحَدِيدَةُ The iron implement became blunt after its being sharp. (T, TA.)