

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, قَدْ سِرْنَا عَشْرًا وَبَقِيَتْ عَلَيْنَا لَيْلَتَانِ [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 قَدْ 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 جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ [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 Ghatafán, 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, أَخَذَهُ مِنْ فَوْقٍ, and] أَخَذَهُ مِنْ فَوْقٍ, [meaning † He overcame him, or overpowered him, and in like manner من فَوْقِ آتَاهُ مِنْ فَوْقٍ, as expl. in the Ham p. 128, i. e. قَهَرَهُ, namely, his adversary; and so a hawk, his prey, or quarry. (M and K in an expl. of عَلَيْهِ, in art. دل.) And [in a similar manner] فَوْق is metaphorically used as denoting excess, (Mgh, Mṣb,) and excellence: (Mṣb:) thus one says, الْعَشْرَةُ فَوْقَ التَّسْعَةِ (Mgh, Mṣb) i. e. † Ten is above nine; meaning ten exceeds nine: (Mṣb:) and هَذَا فَوْقَ 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" وَفَوْقَ ذَلِكَ i. e. † And smaller than that: (AO, O:) hence also, in the Kur [iv. 12], (Mgh, Mṣb) فَإِنَّ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ [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 الفوقان signifies the زَمْتَانِ [or two cusps of the فوق, 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 فَوْق: (O:) the pl. [of mult.] is فُوقٌ and [of pauc.] أَفْوَاقٌ; (S, O, Mṣb, K;) or, accord. to ISk, these are pls. of فَوْقَةٌ; (TA;) and فُوقًا also is a pl., formed by transposition; [see an ex. in a verse cited voce عَرَفُوبٌ;] (K, TA;) one says فُوقَةٌ and فُوقًا [for فَوْقَةٌ and فُوقٌ]. (TA.) one says سَهْمٌ ذُو فُوقٍ means An arrow rendered complete by its having a فوق: — and hence ذَا فُوقٍ occurring in a trad. [as meaning † A complete share; for سَهْمٌ signifies "a share" as well as "an arrow"]. (A'Obeyd, O.) And أَغْلَاهُمْ فُوقًا, meaning † He, or they, of them, having the largest share of religion, is a metaphorical phrase, from the فُوق of the arrow. (TA.) — And they say, فُوقٌ تَبَلَّكَ, [or, app., أَقْبَلَ عَلَى فُوقٍ تَبَلَّكَ, for فُوقٌ is a coll. n., meaning "arrows," or "Arabian arrows,"] meaning † Betake thyself to thy affair, and that which concerns thee. (TA.) — And فُوقًا وَاحِدًا, (O, K,) or رَمَيْنَا فُوقًا, (TA,) meaning † رَشَعًا [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 فُوقٍ, meaning † Such a one was [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — And [hence, perhaps,] فُوقٌ signifies also † A mode, or manner, of speech: (A, O, K:) pl. فُوقٌ. (TA.) One says to a man when he enters upon a mode, or manner, of speech, خُذْ فِي فُوقٍ أَحْسَنَ, meaning † [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, اِرْجِعْ إِنْ شِئْتَ فِي فُوقٍ, † 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 فُلَانٌ إِلَيَّ, i. e. † May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kindee,

مَا بَالَ عِرْسِي شَرِقَتْ بِرَبِيقَهَا *
ثُمَّتَ 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 دَاوَرْتَهُ عَلَى فُوقِهِ, meaning † He went away and he did not return [to the place whence he departed]. (O, K.) — فُوقٌ also signifies, (O, K,) accord. to Ibn-'Abbád, (O, TA,) † The vulva of a woman: (O, K, TA:) but Aḡ says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] فُوقُ 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. خَرَجَ, where it is mentioned in such a manner as seems to preclude the supposition of its being a mistranscription for قُوف.] — And (as Ibn-'Abbád says, O) † The place of opening (مُفْرَجٌ, O, TA, in the K, erroneously, مُخْرَجٌ, TA, and جُوبَةٌ, 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 [فَاقٌ] with two káfs. (TA.) — See also فَاقٌ, last sentence but one.

فَيْقٌ [originally فُوقٌ]: see فَيْقَةٌ. — Also, as mentioned in this art. and in art. فَيْقٌ, 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 ذُو فَاقَةٍ He is one who is in [poverty or] want or need. (Mṣb.) [See 8.] It has no [unaugmented] verb. (TA.)

فُوقَةٌ: see فُوقٌ, first sentence. — And see also فَاقٌ, last sentence but one.

فَاوِقٌ: see فَاوِقٌ [of which, as a part. n., it is a pl.].

فَيْقَةٌ: see what next follows.

فَيْقَةٌ (S, O, &c.,) originally فُوقَةٌ (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 [or this is a mistake for ابن السراج] has mentioned النَّاقَةَ فَيْقَةٌ, with fet-h; but ISd says, "I know not how that is:" (TA:) pl. فَيْقِي (S, O, K,) [or rather this is a coll. gen. n. and فَاقَةٌ is its n. un.,] and فَيْقِي (IB, K) and فَيْقَاتٌ (K) and أَفْوَاقٌ, [a pl. of pauc.,] (S, O, K,) or this may be pl. of the pl. فَيْقِي (IB, TA,) and أَفَاوِيقِي (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 أَفَاوِيقِي in a tropical sense. — أَفَاوِيقِي 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. أَفَاوِيقِي, † The greater part of the night: (Lh, O, K, TA:) so in the saying, خَرَجْنَا بَعْدَ أَفَاوِيقِي مِنَ اللَّيْلِ [We went forth] after the greater part of the night had passed: (Lh, O:) or, accord. to Th, after portions (أَفْطَام) 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.)

فُوقَانِي [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of فُوقٌ, like as تَحْتَانِي is of تَحْتٌ: † and ن being very often added in the rel. n. (TA in art. تَحْت.) — And [hence, but more commonly فُوقَانِيَّةٌ] 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.]