

indeclinable; in the Korân it always appears as a preposition meaning over or above, and is then used in the accus. **فَوْقَ** as **فَوْقَكُمْ** "Over you," or in the genitive after a preposition, as **فَوْقِ الْأَرْضِ** 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also **بَعْدُ** **فَوَاقٍ** A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—**أَفَاقٍ** IV. To come to one's-self, recover (after a swoon or illness).

فُومٌ generic noun, Garlic; no verbal root.

فَاءٌ aor. o. To pronounce a word. **فَمَ** or **فُمَ** or with a complement **فُو** Gen. **فِي**, Acc. **فَا**; Plur. **أَفْوَاهٌ** A mouth; The word **فَمَ** is formed from the regular noun **فُو** by cutting off the two last radical letters, and substituting **م**; see D. S. Gr. T. 1, pp. 378 and 417; it is found in the Korân only in the acc. sing. and in the plural.

فِي a preposition meaning In, into, among, in com-

pany with, as **فَدَخَلَتْ أُمَّةٌ مِّنْهُم مَّيْمَةً** 7 v. 36, "Enter ye in company with the nations which have already passed away;" It may sometimes be rendered On, of, to, with, 51 v. 29; for, 2 v. 173; by, against, concerning, according to, or in comparison with; an instance of the last meaning occurs at 13 v. 26; D. S. Gr. T. 1, p. 487.

فَاءٌ aor. i. To return, go back (with **إِلَى**); to go from a vow, as at 2 v. 226.—**أَفَاءٌ** IV. To bring under the power or authority of any one (with acc. and **عَلَى** of pers.).—**تَفَاءٌ** V. To turn itself about (as a shadow cast by the sun).

فَاضٌ aor. i. To be copious; to overflow (with **مِنْ**).—**أَفَاضَ** IV. To pour water over any one (with acc. and **عَلَى**); to rush impetuously (with **مِنْ**), as the pilgrims down Mount 'Arafat; to be diffuse; to dilate or amplify in speaking (with **فِي**); to be immersed in any business (with **فِي**).

فَالٌ aor. i. To be weak-minded. **فَيْلٌ** An elephant.

ق

قَی Name and initial letter of the 50th chapter, see **آلَمَ**.

قَبِجٌ To abhor; and **قَبِجٌ** To be ugly, loathsome. **مَقْبُوحٌ** part. pass. Abhorred or rendered loathsome; at 28 v. 42 it may be taken in either sense.

قَبْرٌ aor. o. and i. To bury. **قَبَرٌ** n.a. Plur. **قُبُورٌ** A grave. **مَقَابِرٌ** (2nd declension) plur. of **مَقْبَرَةٌ** A cemetery.—**أَقْبَرُ** IV. To cause to be buried.

قَبَسٌ aor. i. To get a light from another. **إِقْتَبَسَ** VIII. To take a light from another (with **مِنْ**).

قَبَضَ aor. i. To contract, take, seize, draw in (its wings in flying), as a bird; thus at 67 v. 19, where we may understand the word **أَجْنَحَتَهُنَّ**. **قَبْضَةٌ** n.a. A contraction. **قَبْضَةٌ** A handful. **مَقْبُوضٌ** part. pass. Taken.

قَبِلَ aor. a. To accept (with acc. and **عَنْ** or **مِنْ**); to admit (with acc. and **لِ** of pers.). **قَابِلٌ** part. act. One who accepts. **قَبْلٌ** properly, a noun meaning the forepart; but in the Korân used either as an adverb, and without a complement, in which case it is indeclinable, as **مِنْ قَبْلُ** Before, formerly, or as a preposition