

فاق in the sense of افتاق [from فاقَة] is not allowable. (S, O.)

2. فوقه, inf. n. تَفَوَّقَ, *He made him, or judged him, to excel, or to have excelled.* (TA.) = فوق الفصيل (S, O, K,) inf. n. as above, said of the pastor, (TA.) *He gave to the young unweaned camel to drink the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K, TA. [See فوقًا.]) — And [hence] one says, فَوَّقْنِي الْأَمَانِي وَأَرْضَعْنِي أَفَاقِي [He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty]. (TA.) And it is said in a trad. of 'Alee, إِنَّ بَنِي أُمَيَّةَ لَيَفَوَّقُونَنِي, ثَرَاتُ مُحَمَّدٍ, meaning + [Verily the sons of 'Umeiyeh] give to me by little and little of the property [constituting the heritage of Moḥammad]. (TA.) — See also 10. = فوق السهم (inf. n. as above, Mṣb,) *He made to the arrow a فوق [i. e. notch for the bow-string].* (S, O, Mṣb, K.) — And [hence,] فوق المرأة + *He slit the vulva of the woman.* (TA in art. سوس.) — See also the next paragraph, last sentence.

4. إفاقَة, (O, K, TA,) some say, (O, TA,) signifies *A resting*; (O, K, TA;) from فوقًا signifying *a resting between two milkings*; (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) — And أفانت said of a she-camel, signifies the same as فاقَة expl. above: see 1, latter half. (O, K, TA.) — And [hence, perhaps,] إفاق من مرضه (S, O, K, TA,) and من سكره (S, O,) and إفاقَة (O, TA,) inf. n. إفاقَة; (TA;) and إفاق; both signify the same; (S, O, K;) i. e. *He returned to a healthy, or sound, state [of body and of mind, from his disease, and from his intoxication, and from his swoon, or fit of insensibility]*; (O, K, TA:) or one says of the diseased, إفاق and إفاق meaning *he became convalescent*; or *recovered, but not completely, his health and strength*: and the subst. [or quasi-inf. n.] is فوقًا; (TA:) and one says of the insane, or possessed, إفاق, inf. n. إفاقَة, meaning *he recovered his intelligence*; and of the intoxicated, likewise, إفاق, originally إفاق من سكره, like as one says استيقظ إفاقَة; (Mṣb:) [and it is said that] من نوميه as syn. with إفاقَة is derived from فوق meaning the contr. of تحت, like as مرضه من مرضه and تعلق من تعلق are from العلو and السؤل (Har p. 132:) but accord. to 'Alee Ibn-'Eesà, إفاق signifies *he sought, or desired, إفاقَة*. (Ham p. 541.) — And [hence,] إفاق الزمان! *The time became abundant in herbage after barrenness or drought.* (O, K, TA.) = أفقت السهم (inf. n. إفاقَة, Mṣb,) *I put the فوق [or notch] of the arrow upon the bow-string,* (S, O, Mṣb, K,) *to shoot with it*; (S, O, Mṣb;) as also أوقته: but أوقته is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Bk. I.

Yoo, one says أوقته also: (O:) and, accord. to the A, السهم فوق signifies [in like manner] *he put the bow-string into the notch of the arrow on the occasion of shooting.* (TA.)

5. تفوق على قومه *He exalted himself above his people, or party.* (O, K, TA.) = تفوق said of a young unweaned camel, *He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K.) — And تفوقها *He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time*; (O, K;) as also استفاقها. (K.) [But see this latter below.] — Hence the trad. respecting Abou-Moosà, that he was discoursing with Ma'adh, of reciting the Kur-án, and said, أَمَا أَنَا فَاتَفَوَّقَهُ تَفَوَّقَ النَّفُوحَ [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning *I do not recite my set portion at once, but piecemeal, in my night and my day.* (S, O, TA.) — One says also تفوق يتجرعه (TA.) Sb has mentioned that يتجرعه and يتفوقه are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.)

7. انفاق *It (a thing) broke, or became broken*; quasi-pass. of فاق الشيء meaning كسره. (TA.) — See also 1, near the end. — Said of a camel, *He became lean, or emaciated*: — and *He perished, or died.* (O, K.)

8. افتاق *He was, or became, poor, or in want, or need*: (S, O, Mṣb, K:) فاق in this sense is not allowable. (S, O.) = And *He died with much فوق [which may here mean either hiccupping (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath].* (O, K.)

10: see 4, in four places. = استفاقها: see 5. [It signifies as there explained: or it signifies, or signifies also,] *He delayed the milking her, namely, a camel, until her milk collected in her udder, or in order that it might collect*; and so فوقها, inf. n. تفوق. (TA.) One says, استقي الناقة *Milk not thou the she-camel before the time.* (O, K.) — And ما يستقي من الشراب *He does not abstain [from drinking wine]*: (O, K, TA:) or *he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always.* (TA.)

فاق *A [large bowl such as is termed] جفنة, filled with food.* (Lth, T, O, K.) = And *Cooked olive-oil.* (O, K, TA.) So in the saying of Shem-mákh, (O, TA,*) describing the hair of a woman, (TA,)

قامت ثريك أثبت التبت منسدلاً
مثل الأسود قد مسخن بالفاق
[She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of

growth, let down, like the black serpents that have been anointed with cooked olive-oil]: or, as some say, meaning الإنفاق, meaning *fresh olive-oil* [from إنفاق, a Pers. word signifying "olive-oil"]]: or, as AA relates it, the poet said, قَدْ شَتَّخْنَ بِالْفَاقِ [that have been crushed in the فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) = And The desert; syn. صحرَاء: (O, K, TA:) so says AA: and on one occasion he says that الفاق means *a certain land*: (O: a meaning also mentioned in the K:) or *a certain wide land.* (TA.) = It is also expl. as signifying بَن [i. e. Oil of ben]: and also *A comb*: on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) = And accord. to the K, it signifies *Tall, and incongruous in make*; and so فوق and فوقًا and فوقًا: but these words are all correctly, in this [or a similar] sense with two káfs. (TA.) = Also, accord. to the K; *A certain aquatic bird, long in the neck*: but this, likewise, is correctly with two káfs. (TA.)

فوق is the contr. of تحت; (S, Mgh, O, Mṣb, K;) [primarily signifying *The location that is above, or over*;] and is an adv. n. (Mgh, Mṣb, K) of place; (Mgh, Mṣb;) and a simple noun, indecl., [with dammeḥ for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K. [For the words يَكُونُ أَسْفَلَ وَظَرْفًا مَبْنِيًا, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has يَكُونُ ظَرْفًا وَاسِطًا مَبْنِيًا.] One says, زَيْدٌ فَوْقَ السَّطْحِ [Zeyd is above, or rather upon, the house-top]. (Mgh, Mṣb.) And الْعِمَامَةُ فَوْقَ الرَّأْسِ [The turban is above, or upon, the head]. (Mgh.) And طَفَا فَوْقَ الْمَاءِ *It floated upon the water.* (S &c. in art. طفو.) Ks has mentioned the saying, أَفُوقُ تَنَامُ أَمْرُ أَسْفَلَ [Dost thou, or wilt thou, sleep in the part that is above of the house &c., or in the part that is below? i. e., in the upper part, or in the lower part?] with fet-ḥ, as suppressing the noun to which فوق is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صفة [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, عَبْدُ اللَّهِ فَوْقُ زَيْدٍ [Abd-Allah is above Zeyd]: but if you make it simply a noun, you use the nom. case, and say, فَوْقَهُ رَأْسُهُ [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ [And the roof fell on them from above them], the utility of the phrase من فوقهم is hardly apparent,