

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], **فَذَلِكُنَّ الَّذِي لُمْتُنْنِي فِيهِ** [And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., **إِنَّ أَمْرًا دَخَلَ النَّارَ فِي هِرَّةٍ حَبَسَهَا** [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase **كُذِّبَ 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 صَلَبْتُمْ فِي** [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 **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-Kheyl,

- **وَتَرْكَبُ يَوْمَ الرُّوْعِ فِيهَا فَوَارِسُ**
- **بَصِيرُونَ فِي طَعْنِ الْأَبَاهِرِ وَالْكَلَى**

(S, Mughnee, TA,) meaning, **بِطَعْنِ الْإِبَاهِرِ 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 **فِي** and **عَنْ** instead of **بِ** and **عَنْ**. (T, TA.) [Thus, also, **لَيْسَ 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], **فَرَدُّوا** [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 تِسْعِ آيَاتٍ** [Of, or among, nine signs]. (M, TA.) And in the saying, **خَذَلْنِي** [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 أَصْلِي 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 مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ** [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 [في] which is sup-

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

- **أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا**
- **تَخَالَ فِي سَوَادِهِ يَرْنَدَجَا**

[I am Abū-Saʿd; 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 أَرْكَبُوا فِيهَا** [for **أَرْكَبُوهَا**], i.e. And he said, *Embark ye therein*, the like of which occurs also in xviii. 70 and xxix. 63. (Mughnee, K,) accord. to some. (Mughnee.) = **فِي** as a prefixed noun in the gen. case, *syn.* with **فَوْهُ**, and **فِي** as *syn.* with **فِي**, see voce **فَوْهُ**, in art. **فَوْهُ**.

فِي is a word expressive of wonder: they say, **يَا فَيَّ مَا لِي أَفْعَلُ 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 **أ** [though it is so written in several of the lexicons in art. **فَيَّ**, i.e. **فَيَّ**]; and that it means **يَا عَجَبِي** [as first expl. above]: and in like manner one says, **يَا فَيَّ مَا أَصْحَابُكَ** [O my wonder! What are thy companions? i.e. what manner of men are thy companions? **مَا** here denoting interrogation respecting qualities, or attributes; as in the Kur xxvi. 22]: and he says that **مَا** 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 **فَيَّ** and **هَيَّ** and **شَيَّ**; and some add **مَا**, saying **يَا فَيَّ مَا** and **يَا هَيَّ مَا** and **يَا شَيَّ مَا**, meaning *How good, or beautiful, is this!* the K is faulty here; mentioning only **يَا فَيَّ مَا**, and explaining it as denoting wonder. (TA.)

فَيَّ: see **تَفَيَّ**, in art. **تَفَيَّ**.

في

1. **فَاءٌ**, aor. **يَفِي**, inf. n. **فِي**: (S, O, Mṣb) and **فِيَّ**, (O,) *He (a man, Mṣb) returned*; (S, O, Mṣb;) and so **فَاءٌ**, and **فِيَّ**: (M, TA:) **فِي**, as also **فِيَّ** and **فِيَّ**, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and **فَاءٌ** and **فِيَّ** all signify **رَجُوعٌ** (K:) or, accord. to some, **فَاءٌ** signifies particularly *he returned to a good state or condition*. (MF, TA.) One says, **فَاءٌ مِنْ غَضَبِهِ** *He returned [to a good state, or recovered, from his anger]*: (M, TA:) and **فَاءٌ سَرِيعُ الْفَيْ** [Such a one is quick in respect of the returning &c. from his anger]: (S, M, O:) and

فَاءٌ, (M,) or **لَحَسَنُ الْفَيْ**, (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 **فَاءٌ سَرِيعُ الْغَضَبِ** [He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) And **فَاءٌ الْأَمْرُ** [i.e. **فَاءٌ**, inf. n. **فَاءٌ**], *He returned [to the affair, or to the command, i.e. to that which was commanded]*. (M, TA.) **حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ**, in the Kur xlix. 9, means *Until it [referring to a party (طَائِفَةٌ) 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 **فَاءٌ إِلَى الْأَمْرِ**, inf. n. **فِي**, signifies also *He reconsidered the affair, or case*. (TA.) — **فَاءٌ الْمَوْجِبِ** (M, Mṣb, K) inf. n. **فِي**: (TA,) or **فِيَّ**, (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 **فَاءٌ** 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-ān; and if he have such intercourse with her in the four months, it is said of him, **قَدْ فَاءَ**, 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-Abbās 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 فَيْءٌ** *He has the right of returning to his wife*: (Mṣb, TA:) and **هُوَ يَمْلِكُ فَيْئَهَا** *He possesses the right of returning to her; namely, a wife whom he has divorced. (A, TA.)* — **فَاءٌ عَلَى الرَّحِمِ** occurs in a trad. as meaning *The being favourably inclined, or affectionate, to the relation; and returning to kind treatment of him. (TA.)* — **فَاءٌ** said of the shade, (M, Mṣb,) aor. **يَفِي**, (Mṣb,) inf. n. **فِي**: (M, Mṣb, K, O,) *It shifted, or removed*; (M, K, O,) or [rather] *it returned from the side of the west to the side of the east*: (Mṣb:) and **تَغَيَّاتُ الظُّلُلِ** *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-ān xvi. 50.])* — And **فَاءَتِ الشَّجَرَةُ**; and **تَغَيَّاتُ**; (M;) and **فَيَّاتُ**, inf. n. **تَفَيَّ**: (S, O, TA;) *The tree had much shade. (M, TA.)* **فَاءَتِ الْحَدِيدَةُ** *The iron implement became blunt after its being sharp. (T, TA.)*