

**فَوَاقٍ** The returning supply of milk after sucking or milking. (TA.) — See also the next paragraph, in three places.

**فَوَاقٍ**: see 1, former half, in two places: — and see 1 again, latter half: — and 4, in two places. — Also † The time between two milkings; (S, O, Mṣb, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the time between two suckings; (Ksh in xxxviii. 14;) and **فَوَاقٍ** signifies the same: (S, O, Mṣb, K;) or, (Mṣb, TA,) accord. to IF, (Mṣb,) the **فَوَاق** of the she-camel is the returning of the milk into the udder after the milking: (Mṣb, TA:) or **فَوَاقٍ** signifies the time between the opening of one's hand and the grasping with it the udder (K, TA) of the camel: or when the milker grasps the udder and then lets it go, in milking: (TA:) the pl. is **أَفْوَقَةٌ** and **أَفَقَةٌ**; (O, K;) and Fr says that **فَوَاق** has for its pl. **أَفِيقَةٌ**, originally **أَفْوَقَةٌ**, the kesreh of the **و** being transferred to the **ف**, and the **و** being then changed into **ي** because of the kesreh before it; and **أَفْوَقَةٌ** has for its pl. **أَفْوَقَاتٍ**. (TA.) One says, **مَا أَقَامَ عِنْدَهُ إِلَّا فَوَاقًا** [He did not remain at his abode save as long as the time between two milkings]. (S, O, TA.) And it is said in a trad., **الْعِيَادَةُ قَدْرُ فَوَاقِ النَّاقَةِ** † [The period of the visiting of a sick person is the space of time between the two milkings of the she-camel]. (S.) And in a trad. of 'Alee occurs the saying, **قَالَ لَهُ الْأَسِيرُ أَنْظِرْنِي فَوَاقٍ** قَالَ لَهُ النَّاقَةُ i. e. † [The captive said to him,] Grant thou me a delay, or respite, as long as the time between two milkings [of a she-camel]. (TA.) **مَا لَهَا مِنْ فَوَاقٍ** and **فَوَاقٍ** in the **Kur** [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Asim, and the former that of the rest, (O,) means † [There shall not appertain to it] any postponement, or delay, and resting: (S:) or, accord. to AO, the latter is the meaning of the former reading; and the latter reading means, any waiting, or expecting: (TA:) or [both mean] any pausing as much as the time between two milkings, (Ksh, Bḍ,) or two suckings: (Ksh:) or any returning, and repeating; (I'Ab, Ksh, Bḍ;) from **أَفَاقٌ** "he (a sick man) returned to a healthy, or sound, state"; and the **فَوَاق** of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the **فَوَاق**] the milk returns to the udder; (Bḍ;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) **قَسَمَ غَنَائِمَ خَيْبَرَ عَنْ فَوَاقٍ**, (Mgh,) or **قَسَمَ فَوَاقٍ**, (O, TA) and **فَوَاقٍ**, (TA,) means † He divided the spoils [of Kheyber, or on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) **فَوَاقٍ** عن meaning **صَادِرًا عَنْ سُرْعَةٍ** [i. e. **سُرْعَةً** with a dividing proceeding from quickness]: (Mgh, O:\*) or, as some say, the meaning is, making some of them

[i. e. of those who composed his army] to be more highly distinguished (**أَفْوَقٌ**) than others (O, TA\*) in the proportion of their spoils and of the trial undergone by them. (TA.) — See also **فَاقٌ**, last sentence but one.

**فَيَاقٍ**, mentioned in this art. in the **K**: see **فَاقٌ**, last sentence but one.

**فَائِيٌّ** Superior, excellent, or surpassing: (Mgh, Mṣb:\*) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say, **هُوَ فَائِيٌّ فِي الْعِلْمِ** [He is superior, excellent, or surpassing, in knowledge], and **فِي الْفَنَى** [in wealth, &c.]. (Mgh.) And **جَارِيَةٌ فَائِقَةٌ** [A young woman excellent in beauty, or comeliness]. (Mṣb.) And **فَوْقَةٌ** [an irreg. pl. of **فَائِيٌّ**, like as **خَوْنَةٌ** is of **خَائِنٌ**, for by rule these pls. should be **فَائِقَةٌ** and **خَائِنَةٌ**] signifies *Elegant scholars, and orators.* (IAḩr, O, K.) — Also The place of junction of the neck with the head: (S, O, K:) therefore when this is high, the neck is long. (S, O.)

**أَفْوَقٌ**: see **فَوَاقٍ**, last sentence but one. — Also An arrow of which the **فُوق** [or notch] is broken: (S, O, Mṣb, K, TA:) [and] an arrow having no **فُوق**: (L voce **أَقَدَّ**:) pl. **فُوقٌ** [perhaps a mistranscription for the regular form of pl., i. e. **فُوقٌ**; or it may be that the **و** is with fet-ḥ to distinguish it from **فُوقٌ** signifying "a notch" of an arrow]: but IAḩr explains this as signifying arrows of which the heads have fallen. (TA.) One says, **رَجَعَ فَلَانٌ بِأَفْوَقٍ نَاصِلٍ** † Such a one returned with an arrow having a broken notch and without a head upon it; meaning, with an incomplete share of good fortune: (S, O:) or, disappointed of attaining what he desired, or sought: a proverb. (TA.) And **رَدَدْتُهُ بِأَفْوَقٍ نَاصِلٍ** † [I turned him back, or away, with a paltry benefit; or] I made his share of good fortune to be little, or incomplete. (TA.) And **مَا بَلَلْتُ مِنْ فَلَانٍ بِأَفْوَقٍ نَاصِلٍ**, expl. in the first paragraph of art. **بَل**. — **مَحَالَةٌ فَوْقَاءٌ** [A large sheave of a pulley] of which every **بَيْنٌ** [or tooth, perhaps meaning cog, though I do not remember to have met with any description of a cogged **مَحَالَةٌ**] has two cusps (**فُوقَانِ**), (O, K,) like the **فُوقَانِ** [of the notch] of the arrow. (O.) [The strangeness of this explanation induces me to think that **فَوْقَاءٌ** is here a mistranscription for **فُوهَاءٌ**, (see **مَحَالَةٌ فُوهَاءٌ**, in art. **فُوه**), and that the explanation is partly conjectural.] — And **كَمَرَةٌ فَوْقَاءٌ** A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed **حَوْقَاءٌ**. (O.)

**مُفَيْقٌ** and **مُفَيْقَةٌ** A she-camel having in her udder the milk that had collected between two milkings: (AA, S, O, K:) pl. **مَفَاوِيقٌ** (S, O, K) and **مَفَاوِيقٌ**, (Akh, TA,) and **فَيْقٌ** also is pl. of **مُفَيْقٌ** signifying as expl. above, mentioned by AA in the third vol. of his "Nawādir," and said by IB to be, accord. to analogy, pl. of **فُوقٌ**, and to be originally **فُوقٌ**; but accord. to one relation of a verse

in which it occurs, it is **فَيْقٌ**, which is more agreeable with analogy. (TA.) — And the former, applied to a poet, is *syn. with مُفَلِّقٌ* [i. e. One who poetizes admirably, or wonderfully]. (Abou-Turāb, K. [But its verb is mentioned in the O and K in art. **فَيْقٌ**].)

**مُفَوَّقٌ** † Food, and beverage, that is taken by little and little. (IAḩr, O, K, TA. [See its verb.]) — Applied to an arrow, [Having a notch made for the bow-string. (See 2.) — And] Having the bow-string put into its notch on the occasion of shooting: [see 4, last sentence:] — whence the saying, **لَا زِلْتُ فِي الْخَيْرِ مُفَوَّقًا وَسَهْمِكَ فِي الْكِرَامِ مُفَوَّقًا** † [Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity]. (A, TA.)

**مُسْتَفِيقٌ** A man who sleeps much: (O, K, TA:) mentioned by IAḩr; but this is strange.

فول

**فُولٌ** [Beans; or the bean; *faba sativa* of Jus-sieu; *vicia faba* of Linnæus; i. e.] *i. q.* **بَاقِلِيٌّ** [q. v.]: (T, IF, S, Mṣb:) or *i. q.* **جَمِصٌ** [i. e. chick-peas; or the chick-pea]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. **فِيل**; but in the older of my copies, before that art.:] or a certain grain, or seed, (**حَبِّ**), like the **جَمِصٌ**: but with the people of Syria [and of Egypt], *i. q.* **بَاقِلِيٌّ**: or (as some say, M) specially the dry [thereof]: n. un. with **ة**: (M, K:) mentioned by Sb. (M.)

**فَوَّالٌ** A seller of **فُول**. (TA.)

فولاد

**فُولَادٌ**: see art. **فَلَد**.

فوم

2. **فَوَمْتُ الْخُبْزَ** I made bread, or the bread. (IJ, M.) [And] **فَوَمُوا لَنَا** Make ye bread for us: (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.)

**فُومٌ**, a word occurring in the **Kur** ii. 58, (T, S, M, &c.), is expl. as signifying the same as **ثُومٌ** [which generally means *Garlic*; but is said to have also the meaning here next following]; (T, S, M, Mṣb, K;) said to be a dial. var. of the latter word, but app. [if meaning "garlic"] formed, as IJ says, by the substitution of **ف** for **ث**; (M;) and Abd-Allah [Ibn-Mes'ood] read [in the **Kur** ubi suprā] **وَتُومَهَا** [instead of **وَفُومَهَا**]: (Fr, T, S:) it is also expl. as signifying *wheat*; (T, S, M, Mṣb, K;) which is said by Lḥ to be a meaning of **ثُومٌ** and **فُومٌ**; and if Ibn-Mes'ood read the word as **ثُوم**, the meaning is *فوم*, i. e. "wheat;" (T;) accord. to Fr, it is an old word, signifying thus, (T, S,\*) and also *bread*; (T, S, K;) Zj says that there is no difference of state-