

wish; as in *يَتَّبِعُ بِي مَالًا فَاتَّصَدَّقَ مِنْهُ* [Would that I had wealth, that I might give alms thereof]: (IAk ibid.) — and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofoes universally; as in the saying in the Kur [xl. 38 and 39] *لَعَلِّي أُنَبِّئُكَ أَنَّ الْمَلَائِكَةَ كَتَبَتْ بِكَ* [May-be I shall reach the tracts, or the gates, the tracts, or the gates, of the heavens, so that I may look], accord. to one reading: (IAk p. 298:) — and in the complement of a negation, (S, and IAk p. 295,) i. e., of a simple negation; as in *مَا تَأْتِينَا فَحَدِّثْنَا* [Thou dost not come to us, that thou mayest talk to us; a saying mentioned before, in the first of the remarks on this particle]. (IAk ibid.) — It is also prefixed as a corroborative to an oath; as in *فَبِعِزَّتِكَ* [which may be rendered *Nom by thy might, or nobility, &c.*], and *قَوْلِكَ* [Now by thy Lord]. (TA.) — The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sh: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase *أَخُوكَ فُوجِدَ* [as though meaning *Thy brother, he has been found*; but *هَذَا* is app. meant to be understood, so that the phrase should be rendered, fully, *this is thy brother, and he has been found*]: Fr and El-Aalam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

\* وَقَائِلُهُ خَوْلَانُ فَاتَّخِذْ قَتْلَهُمْ \*

and in the saying,

\* أَنْتَ فَانْظُرْ لِأَيِّ ذَاكَ تَصِيرُ \*

or a prohibition, as in the saying *زَيْدٌ فَلَا تَضْرِبْهُ* but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is *هَذِهِ خَوْلَانُ*, [so that the saying should be rendered, fully, *Many a woman is there saying, This is Khawlân (the tribe so named), therefore marry thou their young woman*; and in like manner the implied meaning of the third ex. is *هَذَا زَيْدٌ فَلَا تَضْرِبْهُ* This is Zeyd, therefore do not thou beat him;] and the implied meaning of the second ex. is *انْظُرْ فَانْظُرْ*, [so that the saying should be rendered, fully, *Look thou, and look to what result thereof thou wilt eventually come*], the former *انظر* being suppressed, and its implied pronoun, *أَنْتَ*, expressed: the saying

\* وَإِذَا هَلَكْتُ فَعِنْدَ ذَلِكَ فَاجْزَعِي \*

[meaning *And when I perish, on the occasion thereof manifest thou impatience, or grief, &c.*, the second *ف* being redundant,] is an instance of poetic license. (Mughnee.) = [As a numeral, *ف* denotes *Eighty*.]

فَا

فَا and فَا Names of the letter *ف*, q. v. = فَا as a prefixed n. in the accus. case, *syn. with* فَا, see voce فَا, in art. فَا.

فَا

R. Q. 1. فَا (T, M, Msh, K.) inf. n. فَا (T, S, M, Msh, K.) He reiterated the letter *ف* (Mbr, T, S, M, Msh, K.) in his speech; (S, M, K.) or was as though the letter *ف* predominated upon his tongue; (T;) or had an impediment in the tongue, the letter *ف* predominating in the speech. (M.)

You say, فَا فِيهِ فَا (In him is a fault of reiterating the letter *ف* in his speech; &c.) (S, K.) [See also فَا.]

فَا: see what follows.

فَا (T, S, M, Msh, K.) and فَا (T, M, Msh, K.) [and thus accord. to my copy of the Mgh,] both mentioned by Lh, (T.) A man in whom is what is termed فَا, expl. above; (T, S, M, K;) or who reiterates the letter *ف* much when he speaks; (M;) or who cannot utter the word unless with an effort, commencing with the like of the letter *ف*, and then pronouncing with effort the letters of the word correctly: (Mgh:) or one who reiterates his words much in speaking: (TA:) fem. with *ة*. (T, Msh.)

فَات

8. فَاتَتْ عَلَى He said of me what was false: (AZ, S, O:) or فَاتَتْ عَلَى الْبَاطِلِ he forged against me what was false: (K:) and فَاتَتْ عَلَى مَا لَمْ أَقُلْ he forged against me what I did not say. (M.)

= And فَاتَتْ عَلَيْنَا He was alone in his opinion against us; none sharing it with him: (ISh, T, TA:) or فَاتَتْ بِرَأْيِهِ he was alone, or singular, in his opinion: (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.) This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by ISh and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from الْفَوْتُ, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of الْفَوْتُ, and حَلَّتِ السَّوْبِقُ, and رَثَاتُ الْمَيِّتِ, and لَبَّاتُ بِالْحَجِّ. (S, O.) [See also art. فَوْتُ.] = فَاتَتْ, in the pass form, He (a man, O) died suddenly: (O, K:) but this, app., [if not a mistake for فَاتَتْ,] should be فَاتَتْ, without hemz, from الْفَوَاتِ. (TA.)

فَوَيْتُ, applied to a man and to a woman, One who follows his, or her, own opinion only. (From a marg. note in a copy of the S. [Thus pronounced by AZ: by others, فَوَيْتُ, without hemz: see art. فَوْتُ.])

فَاد

1. فَادَهُ (T, S, M, A, L, K.) aor. *z*, inf. n. فَادَ (M, L.) He, or it, hit, struck, smote, affected, or hurt, his (a man's, K.) فَادَ [or heart, &c.]: (S, M, L, K:) he hit, or smote, him, (AZ, T,) or shot, or shot at, and hit, or smote, him, namely a gazelle, (A,) or an animal of the chase, (AZ, T,) in his فَادَ. (AZ, T, A.) — And, said

of a disease, (S,) and of fear, (A,) It smote, or affected, his فَادَ: (S, A:) or, said of fear, it rendered him cowardly. (K.) — And فَادَ (T, M, A, L, K.) inf. n. فَادَ (M, L;) and فَادَ (K:) He had a disease in his فَادَ: (T:) or he had a complaint thereof: (M, L, K:) or he had a pain therein: (K:) or he was, or became, hit, struck, smitten, affected, or hurt, therein. (A.) = فَادَ الْخُبْزَةَ (T, S, M, L,) or الْخُبْزَ (K,) aor. as above, and so the inf. n., (M, L,) He put the cake of bread, or lump of dough, (T, S,) or the bread, (K,) into the hot ashes; (T, S, K;) and baked it therein: (T:) or he toasted [or baked] (M, L) the cake of bread, or lump of dough, [or the bread,] in the hot ashes. (M, L.) And فَادَ الْلَحْمَ (S, M, L, K,) فِي النَّارِ (M, L, K,) aor. and inf. n. as above, (L,) He roasted the flesh-meat [in the fire]; as also فَادَهُ (S, M, L, K.) — And فَادَ لِلْخُبْزَةِ (S, L,) aor. and inf. n. as above, (L,) He made for the cake of bread, or lump of dough, a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking it]. (S, L.) = فَادَ لِفُلَانٍ He acted well, or kindly, to such a one, in his affair, in absence: so in the "Nawádir" of Lh. (TA.)

5. فَوَقَدَ i. q. تَوَقَّدَ [i. e., when said of fuel, It burned, burned up, burned brightly or fiercely, blazed, or flamed]: (M, L, K:) [and] so when said of the heart [i. e. It became excited with ardour, or eagerness]. (M, L, K.) And i. q. تَحَرَّقَ [It burned much, as a quasi-pass. v.]: (so in copies of the K, in SM's copy and in my MS. copy and in the CK:) or, as in MF's copy of the K, تَحَرَّكَ [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of فَوَادَ.]

8. فَاتَادُوا They lighted a fire (M, A, L, K.) for the purpose of roasting. (A.) = See also 1, latter half.

فَادَ: [see 1, of which it is the inf. n.: and] see the paragraph here following.

فَوَادَ (S, M, A, Msh, K, &c.) and فَوَادَ, which is strange, (K,) but said by Esh-Shiháb to be a dial var., and to be without reason disallowed by AHát; (TA;) of the masc. gender only; (Lh, M, L, K, &c.) The heart; *syn. قَلْبٌ* [q. v.]; (S, M, A, L, Msh, K, &c.) of man, and of an animal other than man: (M, L:) so called because of its فَادَ (T, M, L, K) i. e. تَوَقَّدَ [or ardour]; (M, L, K;) or because of its pulsation, and commotion; [for which reason also the heart is said to be called الْقَلْبُ, from الْقَلْبُ]; for it is said that the primary meaning of فَادَ is "motion," and the "putting in motion:" (MF, TA:) or the heart is thus called only when its فَادَ, i. e. its تَوَقَّدَ, is regarded: and most authors make a distinction between فَوَادَ and قَلْبٌ; the latter of which is said to have a more special signification than the former: (TA:) and the former is said to be [the pericardium,] the غَشَاءُ,