

wish; as in **لَيْتَ لِي مَالًا فَأَتَصَدَّقَ 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 Koofees universally; as in the saying in the Kur [xl. 38 and 39] **تَعَلَىٰ أَبْغِ الْأَسْبَابِ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ** [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 فَتَحَدِّثْنَا** [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 *Now by thy might, or nobility, &c.*], and **فَوَرَبِّكَ** [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,

* **وَقَائِلِي خَوْلَانُ فَأَنْحِ فَتَأْتِمُرُ** *

and in the saying,

* **أَنْتَ فَانظُرْ لِأَيِّ ذَاكَ تَصِيرُ** *

or a prohibition, as in the saying **زَيْدٌ فَلَا تَصْرِبُهُ**; 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 Khowlán (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 تَصْرِبُهُ** *This is Zeyd, therefore do not thou beat him*;] and the implied meaning of the second ex. is **أَنْظُرْ فَانظُرْ**, [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 هَلَكْتَ 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*.]

ف

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

فَا

R. Q. 1. **فَأَفَأَ**, (T, M, M_{sb},) inf. n. **فَأَفَأَةٌ**, (T, S, M, M_{sb}, K,) *He reiterated the letter ف (Mbr, T, S, M, M_{sb}, 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, **فِيهِ فَأَفَأَةٌ** [In him is a fault of reiterating the letter **ف** in his speech; &c.] (S, K.) [See also **فَأَفَأٌ**.]

فَأَفَأٌ: see what follows.

فَأَفَأٌ (T, S, M, M_{sb}, K) and **فَأَفَأٌ** (T, M, M_{sb}, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lh, (T,) *A man in whom is what is termed فَأَفَأَةٌ*, 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, M_{sb}).*

فَات

8. **اِفْتَأَتْ عَلَيَّ** *He said of me what was false: (AZ, S, O:) or اِفْتَأَتْ عَلَيَّ الْبَاطِلَ* *he forged against me what was false: (K:) and اِفْتَأَتْ عَلَيَّ مَا لَمْ أَقُلْ* *he forged against me what I did not say. (M.)* = *And اِفْتَأَتْ عَلَيْنَا* *He was alone in his opinion against us; none sharing it with him: (ISh, T, TA:) or اِفْتَأَتْ 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 **حَلَّاتُ السَّوْبِقِ**, and **رَثَاتُ الْمَيْتِ**, and **لَبَّاتُ بِالْحَجِّ**, and also art. **فَوْتُ**.] = **اِفْتَأَتْ**, in the pass form, *He (a man, O) died suddenly: (O, K:) but this, app., [if not a mistake for اِفْتَأَتْ], should be اِفْتَأَتْ, without hemz, from **مَوْتُ الْفَوَاتِ**. (TA.)*

فَوَيْتٌ, 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, **فَوَيْتٌ**, without hemz: see art. **فَوْتُ**].)

فَاد

1. **فَادَةٌ**, (T, S, M, A, L, K,) aor. **فَادَ**, inf. n. **فَادٌ**, (M, L,) *He, or it, hit, struck, smote, affected, or hurt, his (a man's, K) فَوَادٌ [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 فَوَادٌ. (AZ, T, A.)* — And, said

of a disease, (S,) and of fear, (A,) *It smote, or affected, his فَوَادٌ: (S, A:) or, said of fear, it rendered him cowardly. (K.)* — And **فَتَدٌ**, (T, M, A, L, K,) inf. n. **فَادٌ**; (M, L;) and **فَتَدٌ**; (K;) *He had a disease in his فَوَادٌ: (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.)* = **فَادُ الْخُبْزَةِ**, (T, S, M, L,) or **الْخُبْزُ**, (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 اللَّحْمَ**, (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 فَاتَدَهُ. (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. **تَوَقَّدَ** 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 **فَوَادٌ**.]

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

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

فَوَادٌ (S, M, A, M_{sb}, K, &c.) and **فَوَادٌ**, 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, M_{sb}, K, &c.;) of man, and of an animal other than man: (M, L:) so called because of its **تَفَادٌ** (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 **التَّغْلِبُ**]; for it is said that the primary meaning of **فَادٌ** is "motion," and the "putting in motion:" (MF, TA:) or the heart is thus called only when its **تَفَادٌ**, i. e. its **تَوَقَّدَ**, is regarded: and most authors make a distinction between **فَوَادٌ** 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 **غِشَاءُ**,