

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] **لَعَلِّي أَبْلُغُ الْأَسْبَابَ 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 فَنَحَدِّثْنَا** [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 **فَوَيْلِكَ** [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 Sb: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase **أَخُوكَ فَوَجَدَ** [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-Aplam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

• **وَقَائِلَةَ خَوْلَانَ فَأَنْكِحُ فَتَأْتِي**

and in the saying,

• **أَنْتَ فَاَنْظُرْ لِأَيِّ ذَاكَ تَصِيرُ**

or a prohibition, as in the saying **زَيْدٌ فَلَا تَضْرِبُهُ**; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is **هَذِهِ خَوْلَانٌ**, [so that the saying should be rendered, fully, *Many a woman is there saying, This is Khawlán (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 تَضْرِبُهُ** [This is Zeyd, therefore do not thou beat him]; and the implied meaning of the second ex. is **أَنْظُرْ فَاَنْظُرْ**, [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 فَاجْزِعِي**

[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 فَا, in art. فَا.

فَا

R. Q. 1. **فَا فَا**, (T, M, Mṣb,) inf. n. **فَا فَا**, (T, S, M, Mṣb, K,) *He reiterated the letter ف (Mbr, T, S, M, Mṣb, 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 فَا** [In him is a fault of reiterating the letter **ف** in his speech; &c.] (S, K.) [See also **فَا فَا**.]

فَا: see what follows.

فَا فَا (T, S, M, Mṣb, K) and **فَا فَا** (T, M, Mṣb, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lḥ, (T.) A man in whom is what is termed **فَا 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, Mṣb.)

فَات

8. **فَاتَات عَلَيَّ** *He said of me what was false:*

(AZ, S, O:) **فَاتَات عَلَيَّ الْبَاطِلُ** *he forged against me what was false:* (K:) and **فَاتَات عَلَيَّ مَا لَمْ أَقُلْ** *he forged against me what I did not say. (M.)*

— And **فَاتَات عَلَيْنَا** *He was alone in his opinion against us; none sharing it with him:* (ISh, T, TA:) or **فَاتَات 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 **فَات**, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of **حَلَّاتِ السَّوْبِقِ** and **رَبَّاتِ الْمَيْتِ**, and **لَبَّاتِ بِالْحَجِّ**. (S, O.) [See also art. **فَات**.] — **فَاتَات**, in the pass form, *He (a man, O) died suddenly:* (O, K:) but this, app., [if not a mistake for **فَاتَات**] should be **فَاتَات**, without hemz, from **مَوْتِ الْفَوَاتِ**. (TA.)

فَاتَات, 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, **فَاتَات**, without hemz: see art. **فَات**.])

فَاد

1. **فَادَهُ**, (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) فَادٌ [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 فَادٌ. (AZ, T, A.) — And, said*

of a disease, (S,) and of fear, (A,) *It smote, or affected, his فَادٌ: (S, A:) or, said of fear, it rendered him cowardly. (K.) — And فَادَ, (T, M, A, L, K,) inf. n. فَادٌ; (M, L;) and فَادَ; (K;) He had a disease in his فَادٌ: (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 الْخُبْزِ, (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,) فَايَ 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, (S, L,) aor. and inf. n. as above, (L,) *He acted well, or kindly, to such a one, in his affair, in absence: so in the "Nawádir" of Lḥ. (TA.)*****

5. **فَادَ** 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, **تَحَرَّقَ** [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of **فَادٌ**.]

8. **فَادُوا** *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.

فَادٌ (S, M, A, Mṣb, 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; (Lḥ, M, L, K, &c.) The heart; *syn. قَلْبٌ* [q. v.]; (S, M, A, L, Mṣb, K, &c.) of man, and of an animal other than man: (M, L:) so called because of its **فَادٌ** (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 **فَادٌ**, 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 **غَشَاءُ**,