

ف

The twentieth letter of the alphabet: called **فَا**: [and **فَا**]. (TA.) It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **شَفْوِيَّةٌ** [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in **باب الالف** (: اللينة)) sometimes it is substituted for **ث**; thus in the conjunction **ثُمَّ**, as in the saying **جَاءَ زَيْدٌ ثُمَّ أَمْرٌ** ["Zeyd came, then 'Amr"]; and in **الثُّومُ**, "the well-known herb so called [?]," for which they say **الفُومُ**; and in **الجَدْتُ**, "the grave," or "sepulchre," for which they say **الجَدْفُ**, but using for the pl. **أَجْدَاتٌ**, and not **أَجْدَافٌ**, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-bel. (R and TA in art. **جدف**.) **ف** is a particle having no government: (Mughnee, * K, * TA:) or it governs a mansoob aor.; as in the saying, **مَا تَأْتِينَا فَتَحَدِّثْنَا** [Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here mansoob by **أَنْ**, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the **أَنْ** in this case is necessarily suppressed: (IAk p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys],

* فَمِثْلِكَ حُبْلَى قَدْ طَرَقَتْ وَمُرْضِعٌ *

[Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is **رَبِّ**, meant to be understood; (Mughnee, TA;) like as it often is in the case of **وَ**, as is said in the Lubáb. (TA.)—It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things:—one of these is order; and this is of two sorts; relating to the meaning, as in **قَامَ زَيْدٌ فَعَمْرٌ** [Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] **فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ** [And the Devil caused them both to slip, or fall, from

it (i. e. from Paradise), and ejected them from that state of enjoyment in which they were]: (Mughnee, K, *)—the second thing that it denotes when used as an adjunctive to an antecedent is proximate sequence, and this is in everything [i. e. in every case] according to the estimate thereof; (Mughnee, K, *) [meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, "the long period is sometimes esteemed short by comparison;" or it may be defined as a particle denoting sequence in a case in which is an uninterrupted connection between two events;] one says **تَزَوَّجَ فُلَانٌ فَوَلَدَ لَهُ** [Such a one took a wife, and, in uninterrupted connection with his doing so, a child was born to him,] when there did not intervene between the two events aught save the period of gestation, (Mughnee, K, *) and so if it were a period protracted [beyond the usual length]; and you say **دَخَلْتُ الْبَصْرَةَ فَبَعْدَادَ** [I entered El-Basrah, and, in uninterrupted connection with my doing so, Bagdad,] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the **ف** that denotes causality; as is shown by the correctness of one's saying **إِنْ جَاءَ يُسْلِمُ فَهُوَ يَدْخُلُ الْجَنَّةَ** [If he become a Muslim, he will consequently enter Paradise]; the delay between the two events [by death &c.] being well known: (Mughnee:)—[or, accord. to J,] the adjunctive **ف** occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, **ضَرَبْتُ زَيْدًا فَعَمْرًا** [I beat Zeyd, and next 'Amr]: (S: [the second and third of these cases will be mentioned in the course of this art.])—and it is said to occur sometimes in the sense of **ثُمَّ**, (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] **ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ثُمَّ خَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا** [Then we made the sperm a lump of clotted blood, then we made the lump of clotted blood a bit of flesh, then we made the bit of flesh bones, then we clothed the bones with flesh]: (Mughnee, K, TA:)—and sometimes in the sense of **وَ**, (Mughnee, K, * TA, *) denoting conjunction in an

absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), **بَيْنَ الدَّخُولِ فَحَوْمَلٍ** [as though meaning *Between Ed-Dakhool and IHowmal*]; (Mughnee, K, TA;) the right reading of which is asserted by Aš to be with **وَ**; but it is replied that the implied meaning is **بَيْنَ مَوَاضِعِ الدَّخُولِ فَمَوَاضِعِ حَوْمَلٍ** [amidst the places of, or pertaining to, Ed-Dakhool, and the places of, or pertaining to, IHowmal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying **جَلَسْتُ بَيْنَ الْعُلَمَاءِ فَالزُّهَادِ** [I sat amidst the learned men and the devotees]: it has been said that **مَا** is here suppressed before **بَيْنَ**, and that **ف** is used in the place of **إِلَى**; but this usage of **ف** is strange: (Mughnee:)—the third thing that it denotes when used as an adjunctive to an antecedent is relation to a cause: (Mughnee, K, * TA, *) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings **ضَرَبَهُ فَبَكَى** [He beat him, and he consequently wept,] and **ضَرَبَهُ فَأَوْجَعَهُ** [He beat him, and consequently pained him,] when the beating is the cause of the weeping and of the pain: (S, TA:) used in this manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14] **فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ** [And Moses struck him with his fist, and consequently killed him]; or a qualificative, as in [the saying in the Kur lvi. 52-54] **لَاكِلُونَ مِنْ شَجَرٍ مِنْ زُفُورٍ فَمَا لَبِثُوا مِنْهَا إِلَّا يَأْكُلُونَ مِنَ الْبَطُونِ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ** [Shall surely be eating from trees of Zakkoom, and consequently filling therefrom the bellies, and drinking thereon of hot water]. (Mughnee, K.)—Another manner in which it is used [the second of the three manners before mentioned (Mughnee)] is as a connective of an apodosis, i. e., of the complement of a conditional clause, (Mughnee, * K, * TA,) when this is of a kind not fit to be itself conditional, i. e., to be a protasis. (Mughnee.) It is thus used when the complement is a