

See also 2, in two places. — And *He affected, or endeavoured to acquire, generosity*: and also *he affected, or made a show of, generosity*: (KL:) you say *تَفَتَّى* and *تَغَاتَّى* [app. as signifying the same: but more properly the former verb has the former of these two significations: and the latter verb has the latter of the same two significations]: both from *الْفَتْوَةُ*. (S, K, TA.)

6: see the next preceding sentence, in two places: — and see 3. You say, *تَغَاتُوا إِلَى الْفَقِيهِ*, *They appealed to the lawyer for the notifying of the decision of the law*. (S, TA.)

10. *اسْتَفْتَيْتُ الْفَقِيهَ فِي مَسْأَلَةٍ* *I sought, or demanded, of the lawyer, a notification of the decision of the law respecting a question*. (T, S, Mgh, TA.) And in like manner the verb is used in the *Kur* iv. 126, and xxxvii. 149. (TA.)

*فِتْنَةٌ* *A stony tract such as is called حَرَّةٌ* [for which some copies of the *K* have *جَرَّةٌ*, a mis-transcription, as may be seen from a statement voce *فَتْنٌ*, in art. *فَتْن*, q. v.]: pl. *فِتْنُونَ*. (K, TA.)

*فَتَى* *q. v.* (S, M, K, TA, but omitted in the CK,) or *غَلَامٌ حَدَثٌ*, (T,) or *شَابٌ حَدَثٌ*: (Mgh:) it is a subst. [signifying *A youth, or young man; or one in the prime of life*]: and an epithet [signifying *youthful; or in the prime of life*]: (TA:) [as an epithet, similar to *فَتَى*, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Mgh,) *a strong youth or young man*: (Mgh, Mgh:) it is said that in the *Kur* xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is *فَتَاةٌ*: (S, K:) — and it also means *A slave*: (T, M, Mgh, Mgh, TA:) even if an old man; metaphorically used in this sense; (Mgh, Mgh, TA:) and in like manner, *فَتَاةٌ* means *a female slave*, (T, M, Mgh, Mgh, TA,) and *a female servant*: (TA:) the Prophet is related to have said, *Let not any of you say عِبْدِي and أَمَتِي, but let him say فَتَايَ and فَتَاتِي*: (T, Mgh:) — and *Generous, honourable, liberal, or bountiful*: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning *a generous man*:] *a possessor of فتوة* [q. v.]: hence the saying, *لَا فَتَى إِلَّا عَلَى* [There is no one endowed with generosity but, or other than, (meaning like,) 'Alee]: (TA:) — the dual of *فَتَى* is *فَتَانِ* and *فَتَاوَانِ*; (K, TA:) the former occurring in the *Kur* xii. 36: (TA:) the pl. of *فَتَى* is *فَتَاةٌ*, (S, M, Mgh, Mgh, K,) a pl. of pauc., (Mgh,) not mentioned in the *K*, though occurring in the *Kur* xviii. 9 & 12, (TA,) instead of which they did not say *أَفْتَاةٌ*, (Sb, M,) and *فَتَوَةٌ*, (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Mgh) *فَتَاتَانِ* (T, S, M, Mgh, Mgh, K) and *فَتَاوَتَانِ* (T, S, M, K) and *فَتَاتِي*: (S, M, K:) the pl. of *فَتَاةٌ* is *فَتَاتَاتٌ*: (S, M, Mgh, K:) the dim. of *فَتَى* is *فَتَاتِي*; and that of *فَتَاةٌ* is *فَتَاتِيَّةٌ*. (T.) [It is disputed whether the last radical letter

of this and other words mentioned in the present art. be originally *و* or *ي*.] — *الْفَتَاتَانِ* means *The night and the day*; (S, M, K, TA;) like *الْأَجْدَانِ* and *الْجَدِيدَانِ*: (S, TA:) or, accord. to Seer, *the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon*; syn. *الْغَدَاةُ وَالْعَشِيُّ*. (Har p. 377.) And you say, *أَقِمْتُ عِنْدَهُ فَتَى مِنْ* i. e. *I remained, stayed, or abode, with him during a first part of a day*. (TA.)

*فَتَاةٌ* fem. of *فَتَى*: see the next preceding paragraph, in three places.

*فَتَاوَى* (T, S, M, Mgh, Mgh, K) and *فَتَاوَى* (M, K, TA,) [but the latter is mentioned by few,] and *فَتَايَا*, (T, S, M, Mgh, K,) substs. from *أَفْتَى*, (T, S,) and as such used in the place of [the inf. n.] *إِفْتَاةٌ* [i. e. *The giving an answer, or a reply, stating the decision of the law, respecting a question*]: (T:) [or rather, as commonly used, *a notification of the decision of the law, in, or respecting, a particular case*;] *a notification, or an explanation, of a case, given by a lawyer*; (M, K;) or *an answer, or a reply, to a question relating to a dubious judicial decision*: (Er-Rághib, TA:) [fancifully said in the Mgh and Mgh to be derived from *الْفَتَى*:] the pl. is *فَتَاوٍ*, and *فَتَاوَى* is said to be allowable, (Mgh, TA,) and another pl. is *فَتَايَ*, mentioned by IKoot. (TA.)

*فَتَايَا*: see the next preceding paragraph.

*فَتَاةٌ* [mentioned in the first sentence of this art. as an inf. n.] *Youth, or youthfulness; or the prime of life*; (T, S, M, K;) and so *فَتَوَةٌ*, (T, M,) as a subst. from *فَتَى* and from *فَتَاتِي*: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, *قَدْ وُلِدَ لَهُ فِي فِتْنَةٍ سِتَّةُ أَوْلَادٍ* [Children had, or have, been born to him in the youthfulness, or prime, of his age]. (S.)

*فَتَاتِي* dim. of *فَتَى*, q. v., latter half. — Hence, i. e. because of its smallness, (Z, TA,) *الْفَتَاتِي* signifies what is called *قَدَحُ الشُّطَارِ* [which may be rendered *The cup, or bowl, of the rogues*]; (IAar, T, Z, K, TA;) [a cup, or bowl,] with which wine is measured; (TA;) tropically thus called. (Z, TA.)

*فَتَاةٌ* *Youthful; or in the prime of life*; (Lth, T, S, M, Mgh, Mgh, K;) contr. of *مُسْنٌ*; (S, Mgh, Mgh;) applied to a camel, (T,) or to a beast, (S, Mgh, Mgh,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like *فَتَى* [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is *فَتَاتِيَّةٌ*; (Lth, T, M, Mgh, Mgh, K;) of which the dim. is *فَتَاتِيَّةٌ*:

(TA:) and the pl. is *أَفْتَاةٌ* (T, S, Mgh, Mgh, TA) and *فَتَاتَاةٌ*. (M, K, TA.) [The former pl., though the more common, is not mentioned in the *M* nor in the *K*.]

*فَتَوَةٌ*: see *فَتَاةٌ*. — [Also *Youthful conduct*.] One says, *مَالَ إِلَى الْجَهْلِ وَالْفَتَوَةِ* [He inclined to ignorant, or foolish, or silly, and youthful, conduct]. (S in art. *صَبَو*). — And *Generosity, honourableness, liberality, or bountifulness*: (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the *Sunneh* nor in the *Scripture* [i. e. the *Kur-an*]: the earliest mentioner thereof was Jaafar Eš-Šádiq. (TA.)

*فَتَاتِي*: see *فَتَى*, latter half: and see also *فَتَاتِي*. *أَفْتَى* i. q. *أَصْغَرَ* [as meaning *Less, and least, in years, or age*]: from *الْفَتَى* [i. e. *الْفَتَى* or *الْفَتَى*]. (Ham p. 207.)

*أَفْتِيَّةٌ* [an irreg.] dim. of *فَتَاةٌ* [which is a pl. of *فَتَاةٌ*; like as *أَصْبِيَّةٌ*, accord. to Sb, is dim. of *صَبِيَّةٌ*, a pl. of *صَبِيَّةٌ*]. (TA.)

*مُفْتٍ* [A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the قَاضِي and others]. — [And] *المُفْتَى* is the name of A certain measure of capacity, called the *مِثْقَالُ* of *Hishám Ibn-Hubeyreh*. (As, T, M, K.)

## ف ت و

1. *فَتَّ جُلَّتَهُ*, (T, O, K,) [aor. *فَتَّ*,] inf. n. *فَتَاتٌ*, (T,) *He scattered the dates of his جُلَّةٌ* [or receptacle made of palm-leaves]. (T, O, K.) — And *فَتَّ الْمَاءَ الْحَارَّ بِالْبَارِدِ*, aor. *فَتَّ*, (M, TA,) inf. n. *فَتَاتٌ*, (TA,) *He abated, or allayed, the heat of the hot water by means of the cold*: from *Yaaqoob*. (M, TA.) [See also *فَتَّ*.]

7. *انْفَتَّ*, inf. n. *انْفَتَاتٌ*, i. q. *انْكَسَرَ* [accord. to the TK used in its proper sense as signifying *It broke, or became broken*: but for this I find no authority]. (T, O, K.) So in the saying, *انْفَتَّ الرَّجُلُ مِنْ هَمٍّ أَصَابَهُ* [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.)

8. *مَا أَفْتَتْ بَنُو فُلَانٍ قَطُّ* means *The sons of such a one have not been overcome, or subdued, hitherto, or ever*. (AA, O, K.)

*فَتٌّ* *A certain plant, the grain of which is made into bread, (S, M, O, K,) and eaten, (S, M, O,) in the time of drought, or dearth*: (S, M, O, K:) in some of the copies of the *K*, *يُخْتَبَأُ* is put for *يُخْتَبَزُ*: (M, F:) *the bread made of it is coarse, or thick, resembling the bread that is baked in hot ashes* [which is generally made in the form of thick round cakes]: (S, O:) *a grain resembling [the species of millet called] جَاوِرْسٌ, which is made into bread, and eaten*: (IAar, T:) it is a wild grain, which the Arabs of the desert take, in the