

ing *I knew not*, or, emphatically, *know not, save this only, to-day*: (K:) and also, (K,) when thus using it, (M,) you say, **قَطُّ** **مَا لَهُ إِلَّا عَشْرَةٌ قَطُّ** [likewise virtually meaning *He has not save ten only, O young man*], without teshdeed, and with jezm; and **قَطُّ**, with teshdeed and khafḍ; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the **قَطُّ** which denotes [paucity of] number from **قَطُّ**, which denotes time. (Lth.) = See also **قَطُّ**, first sentence.

قَطُّ: see **قَطُّ**.

قَطُّ: see **قَطُّ**: = and see also **قَطُّ**.

قَطُّ: see **قَطُّ**.

قَطُّ: see **قَطُّ**.

قَطُّ: see **قَطُّ**.

قَطُّ: see **قَطُّ**.

قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (S, M, Mughnee,) or past time, (Mḡb, K,) used to include all past time; (Lth, Mughnee;) as also **قَطُّ**, (S, M, Mughnee, K,) the former vowel being assimilated to the latter; (S, Mughnee;) and **قَطُّ**, (S, M, Mughnee, K,) and **قَطُّ**; (S, Mughnee, K;) and some say **قَطُّ**, (S, Mughnee,) whence **قَطُّ** is formed, by making its termination similar to that of the primary form **قَطُّ**, to show its origin; (S, M;) or th's would be better than **قَطُّ**; (M;) and **قَطُّ**, (S, M, Mughnee,*) like **مُدُّ**, which is rare: (S, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with **refa**, without **tenween**: (K:) or one says also **قَطُّ**, (M, Mughnee, K,) with **kesr** and teshdeed to the ط, (M, K,) accord. to IAqr; (M;) and **قَطُّ**, with **fet-h** and teshdeed to the ط; (M,* K;) as well as with **ḍamm** to the ط without teshdeed. (K [in some copies of which is here added, "and with **refa** to the ط;" to which is further added in the CK, "without teshdeed:" but I find two copies without any addition of this redundant kind: for by "**refa**" is here meant, as in a former instance, "**ḍamm**;" though improperly, as the word is indecl.]) You say, **قَطُّ** **مَا رَأَيْتُهُ قَطُّ** &c. [*I have not seen him, or it, ever, or hitherto*]; (S, M, K;) and **قَطُّ** **مَا فَعَلْتُهُ قَطُّ** [*I have not done it ever, or hitherto*]; (Mḡb, Mughnee;) i. e., in the time that is past; (Mḡb, K;) or in what has been cut off of my life; (Mughnee, K;) its derivation being from **قَطَطْتُ** meaning "I cut;" for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of **مُدُّ** and **إِنِّي**; its meaning being **مُدُّ أَنْ خُلِقْتُ إِلَى الْآنَ** [*since my being created until now*]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with

refa [meaning **ḍamm** for its termination] because it is like **قَبْلُ** and **بَعْدُ**: (Lth:) accord. to Ks, (S,) **قَطُّ** is a contraction of **قَطَطْتُ**: (S, M:) Sb says, that it denotes **الْإِسْتِهْأَة**; [app. meaning that it signifies *abstain thou from further questioning, or the like*; for El-Hareere says, in the Durrah, that **قَطُّ** and **قَطُّ** both signify the same as **حَسْبُ**;] and that it is indecl., with **ḍamm** for its termination, like **حَسْبُ**. (M.) You say also, **قَطُّ** **مَا فَعَلْتُ قَطُّ** [app. meaning *I have not done this alone, nor ever*]: (K, TA: [in the CK **قَطُّ** **قَطُّ**, but]) the former **قَطُّ** is with jezm to the ط, and the latter is with teshdeed and **ḍamm** to the ط. (TA.) And **قَطُّ** **مَا زَالَ عَلَى هَذَا مُدُّ قَطُّ** **يَا قَتِي** [*He, or it, has not ceased to be after this manner during all past time, O young man*]; with **ḍamm** to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar **قَطُّ** **لَا أَفْعَلُهُ قَطُّ** [meaning *I will not do it ever*] being incorrect; (Mughnee, K; [in the CK **قَطُّ** **قَطُّ**]) for with respect to the future you say **عَوَّضُ** (TA) [or **أَبْدًا**]: or it is mostly so used, accord. to Ibn-Malik: (MF:) but it occurs after an affirmative phrase in places in El-Bukhāree, (K,) in his **Ṣaḥeeḥ**; (TA;) for ex., **أَطْوَلَ صَلَاةً صَلَّيْتُهَا قَطُّ** [*The longest prayer which I have prayed ever*]; and in the Sunan of Abū-Dawood; **تَوَضَّأَ ثَلَاثًا قَطُّ** [*He performed the وضوء three times ever*]; and Ibn-Malik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (K:) El-Karmānee, however, interprets these instances as though they were negative. (TA.)

قَطُّ: see **قَطُّ**, near the end of the paragraph: = and see also **قَطُّ**, in the first sentence.

قَطُّ: see **قَطُّ**, in two places.

قَطَطُّ, and **قَطَطُّ**, (M, Mḡb, K,) and **قَطَطُّ**, (TA,) *Crisp, curly, or twisted and contracted, and short, hair*: (M, K:) or *hair that is very crisp, very curly, or much twisted and contracted*: or, accord. to the T, **قَطَطُّ** means *hair of the زَنْجِي*: (Mḡb:) or you say, **قَطَطُّ** **جَعْدٌ قَطَطُّ**, meaning *very crisp, very curly, or much twisted and contracted*. (S.) — **رَجُلٌ قَطُّ**, and **قَطَطُّ**, (Mḡb,) or **رَجُلٌ قَطُّ الشَّعْرِ**, and **قَطَطُّ الشَّعْرِ**, (S, M, K,) *A man whose hair is crisp, curly, or twisted and contracted, and short*: (M, K:) or *whose hair is very crisp, very curly, or much twisted and contracted*; (S,* Mḡb;) as also **قَطَطُّ**: (K: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:]) or *beautifully crisp or curly or twisted and contracted*: (TA:) the pl. [of **قَطُّ**] is **أَقْطَاطُ** [a pl. of pauc.] and **قَطُونٌ** and **قَطَاطُ**; and [of **قَطَطُّ**] **قَطَطُونٌ**: (M, K:) the epithet applied to a woman is **قَطَطَةٌ**, and **قَطَطٌ** without ة. (M, Mḡb.) = See also **قَطُّ**.

قَطُّ *A slice cut off* (**شَقِيقَةٌ**), of a melon or other thing. (A, TA.) — **قَطُّ** *A portion, share, or lot*, (M, A, Mḡb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Kur, [xxxviii. 15.] **رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ** [*O our Lord, hasten to us our portion before the day of reckoning*]: accord. to some, *our portion of punishment*: but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise*. (TA.) — **قَطُّ** *A writing*; (Fr, S, Mḡb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Kur cited above; those words being said in derision: (TA:) or *a writing of reckoning*: (M, K:) or *a written obligation*: (M:) or it signifies also *a written obligation binding one to give a gift or present*; (S, K, TA;) and hence the saying in the Kur cited above: (S:) pl. **قَطُوطٌ**: (S, M, Mḡb, K:) which Az explains as meaning *gifts*, and *stipends*; so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) — **قَطُّ** *An hour, or a portion*, (**سَاعَةٌ**), of the night. (M, K.) You say **قَطُّ مِنَ اللَّيْلِ** [*An hour, or a portion, of the night passed*]. (Th, M.) = **قَطُّ** *A male cat*: (S, M, Mḡb, K:) the female is called **قِطَّةٌ**: (Lth, S, M, Mḡb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is **قِطَاطُ** (S, M, Mḡb, K) and **قِطَطَةٌ**, (M, K,) or **قِطَطُ**. (Mḡb.)

قَطَطُ: see **قَطُّ**, throughout.

قِطَطُ: see **قَطُّ**.

قِطَّةٌ [*A mode, or manner, of cutting a thing, such as the extremity of the nib of a writing-reed*]: see an ex. voce **سِنٌّ** (near the end of the paragraph).

قِطْنُ: }
قِطْنِي: } see **قَطُّ**.
قِطَاطُ: }

قِطَاطُ: see **قَطُّ**.

قِطَاطُ *A خَرَّاطُ* [q. v.] *who makes [the small boxes of wood or the like called] حَقَقُ* [pl. of **حَقَقٌ**]. (S, O, K.) [See 1, first sentence.]

قِطَطُ *Small rain*; (M, K;) *resembling شُرَرٌ* [q. v.]: (M:) or the *smallest of rain*; the next above which is termed **رَدَادٌ**; the next above this, **طَشٌّ**; [but see this last term;] the next above this, **بَغَشٌّ**; and the next above this, **غَبِيَّةٌ**: (AZ, S:) or *rain falling continuously, in large drops*: (Lth, K:) or *hail*: (K:) or *small hail*, (M, O, K,) which is imagined to be hail or rain. (O.)

قِطَاطُ *A dear price*; as also **مَقْطُوطٌ**, (M, K,) and **قِطُّ**, (K,) and **قِطَاطُ**. (IAqr, K.)