

and this is the primary signification: (Az, TA:) if he have not given him [for *أَعْطَانَا* in my original (an obvious mistranscription) I read *أَعْطَاهُ*] assurance of safety, it behooves him to make that known to him: (A'Obeyd, TA:) he assaulted him; or he slew him at unawares; and *افتك* is a dial. var. thereof: (Mḡb:) he seized an opportunity that he (another) offered him (K, TA) by his inadvertence, (TA,) and slew him: or he wounded him openly: (K, TA:) or it has a more general meaning with respect to both of these acts: (K, TA:) Fr says that *الفتك* signifies the man's slaying openly. (TA.) It is said in a trad., *قَيْدُ الْإِيمَانِ الْفَتَكُ لَا يَفْتِكُ مُؤْمِنٌ* [i. e. The giving assurance of safety has inhibited (or, emphatically, inhibits) the slaying at unawares, &c.: one who gives assurance of safety shall not slay at unawares, &c.: the like has been said above: see also an explanation of the former clause of the trad. in art. *قيد*.] (S, O.) — And *فَتَكَ*, aor. *فَتَكُ* and *فَتَكُ*, inf. n. *فَتَكُ* and *فَتَكُ* (O, K) and *فَتَكُ* (K), He purposed an affair and executed it: (O:) or he embarked in, or performed, an affair that occasioned uneasiness, and to which the mind invited; as also *افتك*: (K:) the latter verb is said by Fr to be a dial. var. of the former. (O.) — [Hence,] *فَتَكَ فِي الْأَمْرِ*, (K, TA,) inf. n. *فَتَكُ*, (TA,) † He persisted, or persevered, in the affair; syn. *لَجَّ*, or *أَلَحَّ*. (Accord. to different copies of the K; in the TA the former. [The same meaning is also assigned to *فَتَكَ*.]) — And *فَتَكَ فِي*, [in the CK *الْفَتَكُ*] inf. n. *فَتَكُ* (O, K, TA,) † He exceeded the usual bounds in that which was evil, abominable, foul, or unlawful. (K, TA.) — *فَتَكَ فِي صِنَاعَتِهِ* † He was skilful in his art, or craft. (TA.) — And *فَتَكَتْ* said of a girl, or young woman, means † She cared not for what she did nor for what was said to her. (O, K, TA.) [See also *فَتَكَتْ*.]

2. *فَتَكَتُ الْقُطُنَ*, (IDrd, O,) inf. n. *فَتَكِيكُ*, (IDrd, O, K,) I separated, plucked asunder, or loosened, the cotton: (IDrd, O, K:) so in one of the dials.; (IDrd, O;) it is of the dial. of Asd. (TA.)

3. *الْمُفَاتَكَةُ* signifies *الْمُجَاهَرَةُ*; (O, K, TA:) so says Ibn-'Abbād, (O, TA,) and so Z; (TA:) i. e. † The making a show of skill, one with another: (TK:) [but for *الْمُجَاهَرَةُ*, the CK has *الْمُجَاهَرَةُ*:] one says, *فاتك صاحبه* i. e. *ماهره* † [He made a show of skill, app. in competition, with his companion]. (TA.) — And † The falling to the thing (*مُؤَاقَعَةُ الشَّيْءِ*) with vehemence; such as eating, (K, TA,) and drinking, (TA,) and the like. (K, TA.) And *فاتك الأمر* † He threw himself, or plunged, into the affair; syn. *وَأَقَعَهُ*. (K, TA:) and the subst. is *فَتَاكُ* [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) — And *فاتك فلاناً* (inf. n. *مُفَاتَكَةُ*, TA) i. q. *دَؤُمَهُ* † [app. as meaning † He kept continually, or constantly, to such a one: agreeably

with what here follows]. (O, K, TA.) — *فاتكت الإبل الحِمَضُ* † The camels [kept continually, or constantly, to the plants called *حِمَضُ*, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the *حِمَضُ*, not pasturing upon anything there-with. (TA.) And *فاتكت الإبل المرعى* † The camels consumed with their mouths [or devoured] the pasture. (TA.) — *فاتك فلاناً* He gave to such a one that which he mentioned as the price of what he had to sell: in the case of his bargaining with him and not giving him anything, one says *فاتكه*. (IAar, O, K.) *فاتك* *التاجر في البيع* is expl. in the A as meaning The trader exceeded the due bounds, or acted unjustly, in offering the thing for sale and naming the price. (TA.)

4: see 1, in two places. — *مَا أَفْتَكُهُ* means How persistent, or persevering, is he! (TA.)

5. *تفتك بأمره* He executed, or performed, his affair; or kept, or applied himself, constantly, or perseveringly, to it; not consulting any one. (Ish, O, K.)

فَتَاكُ: see 3, former half.

فَاتِكَ [act. part. n. of 1; generally meaning Assassinating; or an assassin:] one who comes upon another suddenly, or at unawares, or takes him by surprise, with some evil, or hateful, act, or [more commonly] with slaughter: and accord. to IDrd, one who, when he purposes a thing, does [it]: (Ham p. 43:) any one who attempts, or ventures upon, great, or formidable, affairs: (Az, TA:) bold, or daring; (S, O, K;) courageous: (K:) pl. *فَتَاكُ*. (S, O, K.) — [Hence,] *فاتك القلب* † Penetrating, sharp, or vigorous, and effective, in mind. (TA.) — And *فاتكة للبع* † [A serpent that attacks the beast of prey]. (TA.) — And *فاتكة جارية* † A young woman who cares not for what she does nor for what is said to her. (TA.)

تَفْتِكُ [app. from the Pers. *تَفْتِكُ* signifying “fine, soft, wool,” and “soft, downy, kids’ hair,”] A compress of rags which is put upon a wound in order that the moisture may become absorbed [thereby]: a subst. like *تَفْتِينُ* and *تَفْتِيَتُ*: and post-classical. (TA.)

إِبِلٌ مُفَاتِكَةٌ لِلْحِمَضِ Camels that keep continually, or constantly, to the [plants called] *حِمَضُ*, desiring them as food and finding them wholesome. (O, TA.) [See also 3.]

فتكر

فَتَكَرَّ and *فَتَكَرَّرَ*: see what follows.

فَتَكَرَّرَ and *فَتَكَرَّرَ* (S, O, K) and *فَتَكَرَّرَ* and *فَتَكَرَّرَ* (O, K) and *فَتَكَرَّرَ* (K) A calamity, or misfortune; (O, K;) and [in the CK “or”] a wonderful, and great, or formidable, affair, or event: (K:) or the ن is the character-

istic of the pl.; and one says, *نَفَيْتُ مِنْهُ الْفَتَكَرَّرِينَ*, and *الْفَتَكَرَّرِينَ*, meaning [I experienced from him, or it,] difficulties, or distresses, and calamities, or misfortunes. (S.)

قتل

1. *قَتَلَهُ*, (S, M, O, Mḡb, K,) aor. *قَتَلَ*, (M, Mḡb, K,) inf. n. *قَتْلٌ*; (T, M, Mḡb;) and *قَتَلَهُ*, (M, K, TA,) [but this has teshdeed given to it to denote muchness of the action, or multiplicity of the objects, (see its pass. part. n. below,)] inf. n. *قَتِيلٌ*; (TA;) He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Mḡb) &c., (S, O, Mḡb,) and like as one twists a wick. (T.) — [Hence] one says *رَجُلٌ مُحْتَمَرُ الْقَتْلِ* † [A man firm, or compact, in respect of make; as though firmly twisted]. (K and TA voce *مَجْدُولٌ*. [See the pass. part. n. below.]) — And *قَتَلَ ذَوَابَّتَهُ*, (K,) or *قَتَلَ فِي ذَوَابَّتِهِ*, (O, TA,) † [lit. He twisted his pendent lock of hair;] meaning he made him to turn, or swerve, from his opinion, or judgment, or sentiment, (O, K, TA,) by deceiving, or deluding, him. (TA.) And *قَتَلَ ذَوَابَّتَهُ* † He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.) And *مَا زَالَ يَفْتَلُ مِنْ* *يَدُورُ مِنْ وَرَاءَ*, † meaning, † فلانٌ فِي الدَّرْوَةِ وَالْغَارِبِ *خَدِيعَتِهِ* [i. e. He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one]: (S, O, K:) originating from a saying in a trad. of Ez-Zubeyr, cited and expl. voce *غَارِبٌ* [q. v.]. (O, TA.) [See also Freytag's Arab. Prov. ii. 200.] — *قَتَلَهُ عَنْ* (S, O,) means He turned him [from the object of his want, or from his way, or course], like *لَفَتَهُ*, (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And *قَتَلَ وَجْهَهُ عَنْهُمْ* [also] means He turned his face from them, (M, K,) like *لَفَتَهُ*. (M.) — *قَتَلَ النَّاقَةَ*, [aor. *قَتَلَ*,] inf. n. *قَتْلٌ*, † The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it *عَرَكٌ* nor *خَارٌ* [which words see in their proper arts.]. (T, TA.) [See also *قَتَلَ* below.]

2: see the preceding paragraph, first sentence.

4. *قتل* said of [trees of the species termed] *سَمَرٌ* and *سَمَرٌ*, (K,) or *قتلت* said of a *سَمَرَةٌ* (M, O) and of a *سَمِيَّةٌ* (M,) They, or it, put forth, or produced, the *قَتْلَةُ* [q. v.] thereof. (M, O, K.)

5: see the paragraph here following.

7. *انفتل*, and *تفتل*, [but the latter, as quassipass. of 2, denotes, or implies, muchness, or multiplicity,] It [a rope, &c.] became twisted. (M, K.) — And the former, He turned away (T, S, Mḡb) from his prayer, (T,) or from prayer, (Mḡb,) or from his way, or course. (S.) And *انفتل راجعاً* [He turned away, returning]. (S, O, K, in art. *صوع*.)