

to the wrongdoing people]; meaning, make not them to prevail over us, so as to become pleased with their unbelief and to think that they are better than we. (T.) Also *Madness, insanity, or diabolical possession*; (T, K;) and so **فَتُونٌ** and **مَفْتُونٌ**. (T.) And *Error; or deviation from the right way*. (M, K.) And *Infidelity; or unbelief*: (T, M, K:) thus in the saying, [in the Kur ii. 187,] **وَالْفِتْنَةُ أَكْثَرُ مِنَ الْقَتْلِ** [And infidelity, or unbelief, is more excessive than slaughter: and the like is said in ii. 214]. (T.) And *A sin, a crime; or an act of disobedience for which one deserves punishment*. (M, K.) And *Disgrace, shame, or ignominy*. (M, K.) **فِتْنَةُ الصَّدْرِ** signifies **الْوَسْوَسُ** [app. as meaning *The devil's prompting, or suggesting, of some evil idea*]: **فِتْنَةُ الْحَيَاةِ**, *The being turned from the [right] road*: **فِتْنَةُ الْمَمَاتِ**, *The being questioned in the grave [by the two angels Munkar and Nekeer]*: **فِتْنَةُ السَّيْرِ**, *The sword*: and **فِتْنَةُ النِّسَاءِ**, *Women*. (TA.) [And **الْفِتْنَةُ الْعَمِيَا** is a phrase used in the present day as meaning *Incurable evil or trouble*.] = [It is also the name now commonly given to *The mimosa farnesiana* of Linn.; (Delile's *Floræ Egypt.* illustr. no. 962;) called by Forskål (*Flora Egypt. Arab.* p. lxxvii.) *mimosa scorpioides*.]

فَتَانٌ *A covering, of leather, for the [camel's saddle called] رَحْلٌ*: (T, M, K:) pl. **فَتْنٌ**. (M.)

فَتُونٌ: see **فِتْنَةٌ**, latter half. [It is an inf. n. of 1 in several senses.]

فَتِينٌ, applied to silver (**وَرَقٌ**, i. e. **فِضَّةٌ**), *Burnt*. (S.) — [Hence,] *Black stones*; as though burnt with fire. (T.) And *A [stony tract such as is called] حَرَّةٌ*, (S,) or like a *حَرَّةٌ*, (Sh, T,) as though the stones thereof were burnt: (Sh, T, S:) or a *black حَرَّةٌ*: (K:) or a *حَرَّةٌ wholly covered by black stones, as though they were burnt*: (M:) pl. **فَتْنٌ**: (Sh, T, M, K:) and **فَتَانٌ** signifies *black حَرَارٌ* [pl. of *حَرَّةٌ*]; (TA; [and the same is app. indicated in the T;]) as though its sing. were **فَتِينَةٌ**; and some say that this is a sing. [or n. un.], and that **فَتِينٌ** is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of **فَتِينَةٌ** with the *elided* because ending the verse, it is **فَتِينٌ**, and said to be pl. of **فَتْنَةٌ**, like as **عَزِينٌ** is of **عِزَّةٌ**. (T.) = In the dial. of El-Yemen it signifies *Short*; and *small*. (TA.)

فَتِينَةٌ: see the next preceding paragraph.

فَتَانٌ is an intensive epithet. (TA.) — And signifies *A goldsmith or silversmith*: (S, K, TA:) because of his melting the gold and the silver in the fire. (TA.) — And **الْفَتَانَةُ** signifies [The touch-stone; i. e.] *the stone with which gold and silver are tried, or tested*. (KT.) — And the former, *A man who tries, or tempts, much*. (TA.) And **الْفَتَانُ**, *The devil*; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also **الْفَاتِنُ**; (M,

K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former **فَتَانٌ**. (T, S.) And **الْفَتَانَتَانِ**, *The dirhem and the deenar*; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or **فَتَانَا الْقَبْرِ**, (M,) [The two angels] *Munkar and Nekeer* [who are said to examine and question the dead in the graves]. (M, K.) — And *A thief, or robber*, (T, K,) who opposes himself to the company of travellers in their road. (T.)

فَاتِنٌ [is the act. part. n. of the trans. v. **فَتَنَ**; and as such] signifies *Causing to err, or go astray*, (T, S, M,) from the truth: (S:) hence the saying in the Kur xxxvii. 162, **مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ**, (T, S, * M, *) which, accord. to Fr, means, *Ye have not power [over him] to cause him to err, except him against whom it has been decreed that he shall enter the fire [of Hell]*; **فَاتِنِينَ** being made trans. by means of **عَلَى** because it implies the meaning of **قَادِرِينَ**, which is thus made trans.: (M:) Fr says, the people of El-Hijáz say **مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ**; and the people of Nejd, **بِمَفْتِنِينَ**, from **أَفْتَنْتُ**. (S.) — See also **فَتَانٌ**. = It is also an epithet from the intrans. v. **فَتَنَ**; and as such is applied to a heart as signifying *Falling into فِتْنَةٌ* [i. e. trial, or affliction, &c.; or in a state of trial, &c.]. (S, * TA.)

فَتِينٌ *A carpenter*. (K.)

مَفْتُونٌ: see **مَفْتُونٌ**. [And see also the different explanations of its verb.]

مَفْتِنٌ: see an ex. of its pl. voce **فَتَانٌ**.

مَفْتُونٌ [pass. part. n. of 1; signifying *Burnt*: &c.]. — It is applied as an epithet to a *deenar* as meaning *Put into the fire in order that one may see what is its [degree of] goodness*. (S.) — It signifies also *Smitten by a فِتْنَةٌ* [or trial, &c.], so that his wealth, or property, or his intellect, has departed: and likewise *tried, or tested*: (S:) or *caused to fall into the فِتْنَةَ*; (K, TA;) i. e. trial; and affliction, distress, or hardship; (TA;) as also **مَفْتِنٌ**. (K, TA.) And [particularly] *Afflicted with madness, insanity, or diabolical possession*. (T, K, *) [See also what here follows.] = It is also *syn. with فِتْنَةٌ*; (T, S, M, K;) and, thus used, it is an inf. n., like **مَعْقُولٌ** &c. (T, S, M.) See **فِتْنَةٌ**, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) **بِأَيْكُمُ الْمَفْتُونُ**, [in the Kur lxviii. 6,] (T, M,) meaning *In which of you is madness*: (T:) but some say that the **بِ** is redundant; (M;) thus says AO; (T;) the meaning being **أَيْكُمُ الْمَفْتُونُ** [Which of you is the afflicted with madness]; (T, M;) but Zj disallowed this: (T:) J says, [in the S,] that the **بِ** is redundant, as in **كَفَى بِاللَّهِ شَهِيدًا**, in the Kur [xiii. last verse, &c.], and [thus in copies of the S, app. a mistake for "or"] **الْمَفْتُونُ** means **الْفِتْنَةُ**, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the **بِ** be redundant, **الْمَفْتُونُ** is the man, and is not an

inf. n.; but if you make the **بِ** to be not redundant, then **الْمَفْتُونُ** is an inf. n. in the sense of **الْفِتْنَةُ**. (TA.) [See also art. **بِ**; p. 142, second col.; and p. 143, third col.]

مَفْتُونَةٌ is [a term] applied to *A number of black camels collected together* (**لُزْبَةٌ سَوْدَاءٌ**), as though they were like the [stony tract called] **حَرَّةٌ**, in blackness; as though they were burnt. (T.)

فتى or فتو

1. **يَفْتَى**, aor. **يَفْتَوُ**; (Lth, T;) or **يَفْتَى**, aor. **يَفْتَى**; (S, TA;) inf. n. **فَتَاٌ**; (Lth, A'Obeyd, T, S, * TA,) or **فَتَى**; (TA [and so in one of my copies of the S; but the for.ner, which see below, is that which is commonly known];) *He was, or became, such as is termed فَتَى* [i. e. youthful, or in the prime of life]. (Lth, A'Obeyd, T, S, * TA.) = **فَتَوْتُهُمْ**, (K, TA,) aor. **أَفْتَوَهُمْ**, (TA,) *I overcame them, or surpassed them, in فتوة*, i. e. generosity. (K, TA.) [Accord. to the FK, one says, **فَتَوْتُنِي** **فَفَتَوْتُهُمْ**, meaning *They contended with me for superiority in generosity, and I overcame them, or surpassed them, therein*; and the inf. n. of the former verb is **مُفَاتَاةٌ**.]

2. **فَتَيْتَ**, (ISk, T, S, M, K,) inf. n. **فَتَيْتَةٌ**, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K) that has nearly attained to puberty, (ISk, T,) *She was prohibited from playing with the boys, (ISk, T, S, M, K,) and from running with them, (M,) and was concealed, or kept within, or behind, the curtain, (ISk, T, S, M,) in the house, or tent; (M;) and so فَتَيْتَ: (ISk, T, K:) [or] **فَتَيْتَ** the latter signifies [or signifies also] *she assumed, or affected, a likeness to the young women, being the youngest of them*. (S, M.) [In text of the latter, as given in the TT, **تَشَبَّهَتْ بِالْفَتَيَانِ** is put for **تَشَبَّهَتْ بِالْفَتَيَاتِ**, which the context shows to be the right reading.]*

3: see 1, last sentence. — **الْمُفَاتَاةُ** signifies [also] *The summoning another to the judge, and litigating*; and so **الْتِفَاتِي**. (TA.)

4. **اِفْتَى** *He (a learned man) notified the decision of the law [in, or respecting, a particular case]*. (Msb.) [And the verb in this sense is trans.: you say, **اِفْتَاهُ فِي الْأَمْرِ** *He notified, made known, or explained, to him, [what he required to know, and particularly what was the decision of the law, in, or respecting,] the case*; (M, K, TA;) it being dubious: said of a lawyer. (TA.) And **اِفْتَانِي** **اِفْتَانِي**, (T, S,) inf. n. **اِفْتَانًا**, (T,) *He (a lawyer) gave me an answer, or a reply, [stating the decision of the law,] respecting a question*. (T, S, TA.) And **اِفْتَيْتَ فُلَانًا فِي رُؤْيَا رَأَاهَا** *I interpreted, or explained, to such a one, a dream that he had seen*. (T, TA.) = Also *He drank with the فَتَى* [q. v.]. (IAqr, T, TA.)

5. **تَفَتَى** *He affected, or assumed, a likeness to youths, or young men*: said of an old, or elderly, man; or one past the prime of life. (TA.) —