*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, Ḳ;) and so ▼ فُتُونٌ and ▼ مَفْتُونٌ. (T.) And *Error*; or *deviation from the right way*. (M, Ḳ.) And *Infidelity*; or *unbelief*: (T, M, Ḳ:) thus in the saying, [in the Ḳur ii. 187,] وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ [*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, Ḳ.) And *Disgrace, shame*, or *ignominy*. (M, Ḳ.) فِتْنَةُ الصَّدْرِ signifies الوَسْوَاسُ [app. as meaning *The devil's prompting*, or *suggesting, of some evil idea*]: فِتْنَةُ المَحْيَا, *The being turned from the* [*right*] *road*: فِتْنَةُ المَمَاتِ, *The being questioned in the grave* [by the two angels Munkar and Nekeer]: فِتْنَةُ الضَّرْبِ, *The sword*: and فِتْنَةُ السَّرْبِ, *Women*. (TA.) [And الفِتْنَةُ العَمْيَا 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 Ægypt. Illustr. no. 962;) called by Forskål (Flora Ægypt. Arab. p. lxxvii.) *mimosa scorpioides*.]

فِتَانٌ *A covering, of leather, for the* [*camel's saddle called*] رَحْلٌ: (T, M, Ḳ:) pl. فُتُنٌ. (M.)

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

فَتِينٌ, applied to silver (وَرِق, i. e. فِضَّة), *Burnt*. (Ṣ.) — [Hence,] *Black stones*; as though burnt with fire. (T.) And *A* [*stony tract such as is called*] حَرَّة, (Ṣ,) or *like a* حَرَّة, (Sh, T,) *as though the stones thereof were burnt*: (Sh, T, Ṣ:) or *a black* حَرَّة: (Ḳ:) or *a* حَرَّة *wholly covered by black stones, as though they were burnt*: (M:) pl. فُتُنٌ: (Sh, T, M, Ḳ:) and فَتَائِنُ signifies *black* حِرَار [pl. of حَرَّة]; (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 فَتِين is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of فَتِينَة with the ة elided because ending the verse, it is فِتِينَ, and said to be pl. of فِتَة, like as عِزِينَ is of عِزَة. (T.) ═ In the dial. of El-Yemen it signifies *Short*; and *small*. (TA.)

فَتِينَةٌ: see the next preceding paragraph.

فَتَّانٌ is an intensive epithet. (TA.) — And signifies *A goldsmith* or *silversmith*: (Ṣ, Ḳ, TA:) because of his melting the gold and the silver in the fire. (TA.) — And الفَتَّانَةُ 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 الفَتَّانُ, *The devil*; (T, Ṣ, Ḳ;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also ▼ الفَاتِنُ; (M, Ḳ;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former فُتَّانٌ. (T, Ṣ.) And الفَتَّانَانِ, *The dirhem and the deenár*; (Ḳ, TA;) as though they tried, or tempted, men. (TA.) And likewise, (Ḳ,) or فَتَّانَا القَبْرِ, (M,) [*The two angels*] *Munkar and Neheer* [who are said to examine and question the dead in the graves]. (M, Ḳ.) — And *A thief*, or *robber*, (T, Ḳ,) *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, Ṣ, M,) from the truth: (Ṣ:) hence the saying in the Ḳur [xxxvii. 162], مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ, (T, Ṣ,* 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]; فاتنين 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-Ḥijáz say مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ; and the people of Nejd, ▼ بِمُفْتِنِينَ, from أَفْتَنْتُ. (Ṣ.) — See also فَتَّانٌ. ═ It is also an epithet from the intrans. v. فَتَنَ; and as such is applied to a heart as signifying *Falling into* فِتْنَة [i. e. *trial*, or *affliction*, &c.; or *in a state of trial*, &c.]. (Ṣ,* TA.)

فَيْتَنٌ *A carpenter*. (Ḳ.)

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

مُفْتِنٌ: see an ex. of its pl. voce فَاتِنٌ.

مَفْتُونٌ [pass. part. n. of 1; signifying *Burned*: &c.]. — It is applied as an epithet to a deenár as meaning *Put into the fire in order that one may see what is its* [*degree of*] *goodness*. (Ṣ.) — It signifies also *Smitten by a* فِتْنَة [or *trial*, &c.,] *so that his wealth*, or *property*, or *his intellect, has departed*: and likewise *tried*, or *tested*: (Ṣ:) or *caused to fall into* الفِتْنَة; (Ḳ, TA;) i. e. *trial*; and *affliction, distress*, or *hardship*; (TA;) as also ▼ مُفْتَنٌ. (Ḳ, TA.) And [particularly] *Afflicted with madness, insanity*, or *diabolical possession*. (T, Ḳ.*) [See also what here follows.] ═ It is also *syn. with* فِتْنَة; (T, Ṣ, M, Ḳ;) and, thus used, it is an inf. n., like مَعْقُولٌ &c. (T, Ṣ, M.) See فِتْنَةٌ, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) بِأَيِّكُمُ ٱلْمَفْتُونُ, [in the Ḳur lxviii. 6,] (T, M,) meaning *In which of you is madness*: (T:) but some say that the ب is redundant; (M;) thus says AO; (T;) the meaning being أَيُّكُمُ ٱلْمَفْتُونُ [*Which of you is the afflicted with madness*]; (T, M;) but Zj disallowed this: (T:) J says, [in the Ṣ,] that the ب is redundant, as in كَفَى بِٱللّٰهِ شَهِيدًا, in the Ḳur [xiii. last verse, &c.], and [thus in copies of the Ṣ, app. a mistake for "or"] المفتون means الفِتْنَةُ, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the Ṣ,] if the ب be redundant, المفتون is the man, and is not an inf. n.; but if you make the ب to be not redundant, then المفتون is an inf. n. in the sense of الفُتُون. (TA.) [See also art. ب; p. 142, second col.; and p. 143, third col.]

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

## فتى or فتو

1. فَتُوَ, aor. يَفْتُو; (Lth, T;) or فَتِيَ, aor. يَفْتَى; (Ṣ, TA;) inf. n. فَتَاءٌ, (Lth, A'Obeyd, T, Ṣ,* TA,) or فَتًى; (TA [and so in one of my copies of the Ṣ; but the former, which see below, is that which is commonly known];) *He was*, or *became, such as is termed* فَتًى [i. e. *youthful*, or *in the prime of life*]. (Lth, A'Obeyd, T, Ṣ,* TA.) ═ فَتَوْتُهُمْ, (Ḳ, TA,) aor. أَفْتُوهُمْ, (TA,) *I overcame them*, or *surpassed them, in* فُتُوَّة, i. e. *generosity*. (Ḳ, TA.) [Accord. to the TḲ, one says, فَاتَوْنِى ▼ 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. فُتِّيَت, (ISk, T, Ṣ, M, Ḳ,) inf. n. تَفْتِيَةٌ, (ISk, T, Ṣ, Ḳ,) said of a girl (ISk, T, Ṣ, M, Ḳ) that has nearly attained to puberty, (ISk, T,) *She was prohibited from playing with the boys*, (ISk, T, Ṣ, M, Ḳ,) *and from running with them*, (M,) *and was concealed*, or *kept within*, or *behind, the curtain*, (ISk, T, Ṣ, M,) *in the house*, or *tent*; (M;) and so ▼ تفتّت: (ISk, T, Ḳ:) [or] ▼ the latter signifies [or signifies also] *she assumed*, or *affected, a likeness to the young women, being the youngest of them*. (Ṣ, M. [In text of the latter, as given in the TT, تشبّهت بالفتيان is put for تشبّهت بِالفَتَيَاتِ, which the context shows to be the right reading.])

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

4. افتى *He* (a learned man) *notified the decision of the law* [in, or respecting, a particular case]. (Mṣb.) [And the verb in this sense is trans.: you say,] افتاهُ فِى الأَمْرِ *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, Ḳ, TA;) it being dubious: said of a lawyer. (TA.) And أَفْتَانِى فِى مَسْأَلَةٍ, (T, Ṣ,) inf. n. إِفْتَاءٌ, (T,) *He* (a lawyer) *gave me an answer*, or *a reply*, [*stating the decision of the law*,] *respecting a question*. (T, Ṣ, TA.) And أَفْتَيْتُ فُلَانًا فِى رُؤْيَا رَآهَا *I interpreted*, or *explained, to such a one, a dream that he had seen*. (T, TA.) ═ Also *He drank with the* فَتَى [q. v.]. (IAạr, T, TA.)

5. تفتّى *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.) —