

ing *I knew not*, or, emphatically, *know not, save this only, to-day*: (K:) and also, (K,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشْرَةٌ قَطُّ يَا فَتَى [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 مَدُّ, 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 IAgar; (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, مَا رَأَيْتَهُ قَطُّ &c. [I have not seen him, or it, ever, or hitherto]; (S, M, K;) and مَا فَعَلْتَهُ 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 مَدُّ and إِنِّي; its meaning being مَدُّ 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 الإِنْتِهَاء; [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, مَا فَعَلْتُمْ هَذَا قَطُّ وَلَا 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 مَا زَالَ عَلَى هَذَا مَدُّ قَطُّ يَا فَتَى [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 لَا أَعْلَهُ قَطُّ [meaning *I will not do it ever*] being incorrect; (Mughnee, K; [in the CK قَطُّ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Málik: (MF:) but it occurs after an affirmative phrase in places in El-Bukháree, (K,) in his Ṣaḥeḥ; (TA;) for ex., أَطْوَلُ صَلَاةً صَلَّىهَا قَطُّ [The longest prayer which I have prayed ever]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطُّ [He performed the three times ever]: and Ibn-Málik 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-Karmánee, 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.

قَطَطْتُ, and قَطَطْتُ, (M, Mḡb, K,) and قَطَطْتُ, (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, جَعَدْتُ قَطَطُّ, meaning *very crisp, very curly, or much twisted and contracted*. (S.) — رَجُلٌ قَطُّ, and رَجُلٌ قَطُّ الشَّعْرِ, (Mḡb,) or رَجُلٌ قَطُّ 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 أَقَطَّاطُ [a pl. of pauc.] and قَطُونٌ and قَطَّاطُ; and [of قَطَطُّ] قَطَطُونٌ: (M, K:) the epithet applied to a woman is قَطَّةٌ, and قَطَطَةٌ without ة. (M, Mḡb.) = See also قَطُّ.

قَطُّ *A slice cut off* (شَقِيْقَةٌ), of a melon or other thing. (A, TA.) — *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 قِطْنَآ 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.) — *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.) — *An hour, or a portion*, (سَاعَةٌ), of the night. (M, K.) You say مَضَى قِطٌّ مِنَ اللَّيْلِ [An hour, or a portion, of the night passed]. (Th, M.) = *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 قِطَّاطٌ (S, M, Mḡb, K) and قِطَّطَةٌ (M, K,) or قِطَطٌ. (Mḡb.)

قَطَطُّ: see قَطُّ, throughout.

قَطُّ: 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).

قَطُنٌ: }  
قَطِيٌّ: } see قَطُّ.  
قَطَّاطٌ: }

قَطَّاطٌ: see قَطُّ.

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

شَدْرٌ قَطَطٌ *Small rain*; (M, K;) *resembling* [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, بَغْسٌ; 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.)

سَعْرٌ قَطُّ *A dear price*; as also مَقْطُوطٌ (M, K,) and قَطُّ, (K,) and قَطَّاطٌ. (IAgar, K.)