

See also 2, in two places. — And *He affected, or endeavoured to acquire, generosity*: and also *he affected, or made a show of, generosity*: (KL:) you say *فتى* and *فتاى* [app. as signifying the same: but more properly the former verb has the former of these two significations: and the latter verb has the latter of the same two significations]: both from *الفتوة*. (S, K, TA.)

6: see the next preceding sentence, in two places: — and see 3. You say, *تفتاؤا إلى الفقيه*, *They appealed to the lawyer for the notifying of the decision of the law*. (S, TA.)

10. *استفتيت الفقيه في مسألة* I sought, or demanded, of the lawyer, a notification of the decision of the law respecting a question. (T, S, M, Mgh, TA.) And in like manner the verb is used in the *Kur* iv. 126, and xxxvii. 149. (TA.)

*فتة* A [stony tract such as is called] *حرة* [for which some copies of the *K* have *حجرة*, a mis-transcription, as may be seen from a statement voce *فتين*, in art. *فتن*, q. v.]: pl. *فتون*. (K, TA.)

*فتى* i. q. *شاب*. (S, M, K, TA, but omitted in the CK,) or *شاب حدث* (T,) or *شاب حدث*: (Mgh:) it is a subst. [signifying *A youth, or young man; or one in the prime of life*]: and an epithet [signifying *youthful; or in the prime of life*]: (TA:) [as an epithet, similar to *فتى*, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Mgh,) *a strong youth or young man*: (Mgh, Mgh:) it is said that in the *Kur* xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is *فتاة*: (S, K:) — and it also means *A slave*: (T, M, Mgh, Mgh, TA;) even if an old man; metaphorically used in this sense; (Mgh, Mgh, TA;) and in like manner, *فتاة* means *A female slave*, (T, M, Mgh, Mgh, TA,) and *a female servant*: (TA:) the Prophet is related to have said, Let not any of you say *عبدى* and *أمتى*, but let him say *فتاى* and *فتاى*: (T, Mgh:) — and *Generous, honourable, liberal, or bountiful*: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning *a generous man*:] *a possessor of فتوة* [q. v.]: hence the saying, *لا فتى إلا على*, [There is no one endowed with generosity but, or other than, (meaning like,) 'Alee]: (TA:) — the dual of *فتى* is *فتيان* and *فتوان*; (K, TA;) the former occurring in the *Kur* xii. 36: (TA:) the pl. of *فتى* is *فتية*, (S, M, Mgh, Mgh, K,) a pl. of pauc., (Mgh,) not mentioned in the *K*, though occurring in the *Kur* xviii. 9 & 12, (TA,) instead of which they did not say *أفتاء*, (Sb, M,) and *فتوة*, (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Mgh) *فتيان* (T, S, M, Mgh, Mgh, K) and *فتو* (T, S, M, K) and *فتى*: (S, M, K:) the pl. of *فتاة* is *فتيات*: (S, M, Mgh, K:) the dim. of *فتى* is *فتى*; and that of *فتاة* is *فتية*: (T.) [It is disputed whether the last radical letter

of this and other words mentioned in the present art. be originally *و* or *ى*.] — *الفتيان* means *The night and the day*; (S, M, K, TA;) like *الأجدان* and *الجديدان*: (S, TA:) or, accord. to Seer, *the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon*; syn. *الغداة والعشي*. (Har p. 377.) And you say, *أقيمت عنده فتى من نهار* i. e. *I remained, stayed, or abode, with him during a first part of a day*. (TA.)

*فتاة* fem. of *فتى*: see the next preceding paragraph, in three places.

*فتوى* (T, S, M, Mgh, Mgh, K) and *فتوى*, (M, K, TA,) [but the latter is mentioned by few,] and *فتيا*, (T, S, M, Mgh, K,) substs. from *فتى*, (T, S,) and as such used in the place of [the inf. n.] *إفتاء* [i. e. *The giving an answer, or a reply, stating the decision of the law, respecting a question*]: (T:) [or rather, as commonly used, *a notification of the decision of the law, in, or respecting, a particular case*;] *a notification, or an explanation, of a case, given by a lawyer*; (M, K;) or *an answer, or a reply, to a question relating to a dubious judicial decision*: (Er-Rāghib, TA:) [fancifully said in the Mgh and Mgh to be derived from *الفتى*:] the pl. is *فتاوى*, and *فتاوى* is said to be allowable, (Mgh, TA,) and another pl. is *فتى*, mentioned by IKoot. (TA.)

*فتيا*: see the next preceding paragraph.

*فتاء* [mentioned in the first sentence of this art. as an inf. n.] *Youth, or youthfulness; or the prime of life*; (T, S, M, K;) and so *فتوة*, (T, M,) as a subst. from *فتى* and from *فتى*: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, *قد ولد له في فتاهه أولاد* [Children had, or have, been born to him in the youthfulness, or prime, of his age]. (S.)

*فتى* dim. of *فتى*, q. v., latter half. — Hence, i. e. because of its smallness, (Z, TA,) *الفتى* signifies what is called *قدح الشطار* [which may be rendered *The cup, or bowl, of the rogues*]; (IAqr, T, Z, K, TA;) [a cup, or bowl,] with which wine is measured; (TA;) tropically thus called. (Z, TA.)

*فتى* Youthful; or in the prime of life; (Lth, T, S, M, Mgh, Mgh, K;) contr. of *مسن*: (S, Mgh, Mgh;) applied to a camel, (T,) or to a beast, (S, Mgh, Mgh,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like *فتى* [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is *فتية*: (Lth, T, M, Mgh, Mgh, K;) of which the dim. is *فتية*:

(TA:) and the pl. is *أفتاء* (T, S, Mgh, Mgh, TA) and *فتاء*. (M, K, TA.) [The former pl., though the more common, is not mentioned in the M nor in the K.]

*فتوة*: see *فتاة*. — [Also Youthful conduct.] One says, *مال إلى الجهل والفتوة* [He inclined to ignorant, or foolish, or silly, and youthful, conduct]. (S in art. *صبو*). — And *Generosity, honourableness, liberality, or bountifulness*: (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the Sunneh nor in the Scripture [i. e. the *Kur-án*]: the earliest mentioner thereof was Jaafar Es-Sádik. (TA.)

*فتية*: see *فتى*, latter half: and see also *فتى*. *أفتى* i. q. *أصغر* [as meaning *Less, and least, in years, or age*]: from *الفتى* [i. e. *الفتى* or *الفتى*]. (Ham p. 207.)

*أفتية* [an irreg.] dim. of *فتية* [which is a pl. of *فتى*; like as *أصيبة*, accord. to Sb, is dim. of *صيبة*, a pl. of *صبي*]. (TA.)

*مفت* [A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the *قاضي* and others]. — [And] *المفتى* is the name of A certain measure of capacity, called the *مكيال* of *Hisham Ibn-Hubeyreh*. (Aq, T, M, K.)

فث

1. *فث* (T, O, K,) [aor. 2,] inf. n. *فث*, (T,) *He scattered the dates of his جلة* [or receptacle made of palm-leaves]. (T, O, K.) — And *فث*, (T, O, K,) aor. 2, (M, TA,) inf. n. *فث*, (TA,) *He abated, or allayed, the heat of the hot water by means of the cold*: from *Yaafkoob*. (M, TA.) [See also *فتأ*.]

7. *انفت*, inf. n. *انفتات*, i. q. *انكسر* [accord. to the TK used in its proper sense as signifying *It broke, or became broken*: but for this I find no authority]. (T, O, K.) So in the saying, *انفت الرجل من هم أصابه* [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.)

8. *ما أفتت بنو فلان قط* means *The sons of such a one have not been overcome, or subdued, hitherto, or ever*. (AA, O, K.)

*فث* A certain plant, the grain of which is made into bread, (S, M, O, K,) and eaten, (S, M, O,) in the time of drought, or dearth: (S, M, O, K:) in some of the copies of the *K*, *يُخبثا* is put for *يُخبز*: (M, F:) *the bread made of it is coarse, or thick, resembling the bread that is baked in hot ashes* [which is generally made in the form of thick round cakes]: (S, O:) *a grain resembling [the species of millet called] جاورس, which is made into bread, and eaten*: (IAqr, T:) it is a wild grain, which the Arabs of the desert take, in the