

aor. 2, inf. n. **فَطَّ**; (TK;) and **فَطَّطَهُ**; (M, K;) *He let it out*, namely the water termed **فَطْ**, by cutting open the stomach [of a camel]: (M, TA:) or *he pressed it*, or *squeezed it*, out, namely the water so termed, (M, K,) *from the stomach*, (M, TA,) and *drank it*: (TK:) and **كَرَّشَ بِعَيْبِرٍ** **فَطَّطَهُ** *he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it*: (Esh-Sháfi'ee, T:) or **فَطَّطَهُ** signifies *he gave his camel to drink, then bound his mouth in order that he might not ruminate, and, when attacked by thirst, cut open his belly, and pressed out, or squeezed out, the fluid of the feces of his stomach, and drank it*: (S:) and **أَفْطَطْتُ الْكِرْشَ** *I pressed out, or squeezed out, the water of the stomach*. (Z, TA.)

4: see **فَطَّه**. — **أَفْطَطَهُ**, inf. n. **أَفْطَاطٌ**, also signifies *He turned him back, or away, from the object of his desire*. (TA.) — And **أَفْطَطَهُ** is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, *He inserted the thread into it*: if to the thread, *he inserted it into the eye of the needle*:] mentioned by AA. (TA.)

8: see **فَطَّه**, in three places.

**فَطَّ**, applied to a man, (T, S, M, &c.,) *Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incontinent; unobsequious*; (S, M, O, K, and Bq in iii. 153;) *evil in disposition; illnated; (O, K, and Bq and Jel ubi supra;) hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared*; (Msb;) *rough, or coarse, in speech*; (Lth, T, M, K;) *sour, or austere, therein*: (Lth:) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. **أَفْطَاطٌ**. (M.) You say, **إِنَّهُ لَفَطٌّ بَطٌّ** [*Verily he is rough, coarse, or the like*]; the latter word being an imitative sequent; (M, K;) as such we regard it because Th, who mentions it, does not explain it; (M;) and **فَطَّطَهُ** [app. signifies the same]. (TA in art. **بَطٌّ**.) — Also *The water of the stomach [of a camel], (T, S, K,) which is pressed, or squeezed, out, and drunk, (T, K,) on an occasion of want of water, (T,) in the waterless deserts*; (T, K;) *the water that comes forth from the stomach [of a camel]; because it is a coarse, or bitter, beverage*: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, *the urine of horses which is drunk on an occasion of thirst*: pl. **فَطُوطٌ**: thus used by Mutemmem Ibn-Nuwayreh. (M, L.)

**فَطَّاطٌ** and **فَطَّاطٌ**: see 1, first sentence.

**فَطَّطَهُ** *The seminal fluid of a woman*: or of a stallion: (M, K:) so they assert: but it is not of established authority: (M:) and so say IDrd and Fr: (TA:) accord. to Kr, *the seminal fluid of a stallion, in a she-camel's womb*: (M,\* TA:) or this is the explanation given by Fr: (T:) and **فَطَّطَهُ** is of the measure **فَعَالَةٌ** from this word;

(K;) as signifying *the seminal fluid of a stallion, or the water of the stomach*; but El-Khattábee disallows the latter meaning; or from **فَطَّ**: (TA:) and hence the saying of 'Aisheh to Marwán, **وَلَكِنَّ اللَّهَ نَعَنَ أَبَاكَ وَأَنْتَ فِي صُلْبِهِ فَأَنْتَ فَطَّاطَةٌ مِنْ نَعْنَةِ اللَّهِ** [*But God cursed thy father when thou wast essentially in his loins; so thou art seed of the object of the curse of God*]; (K;) i. e., **نُطْفَةٌ مِنْهَا**; (TA;) or **عَصَارَةٌ مِنْهَا** [*produce thereof, as though expressed therefrom*]: (Z:) or, accord. to one relation, **فَضْضٌ**; (K;) pl. of **فَضِضٌ**, which means water such as is termed **غَرِيضٌ** or, accord. to another relation, **فَضْضٌ**, meaning **نُطْفَةٌ**: and accord. to another, **فَضِضٌ**. (TA.) — See also **فَطَّ**.

**فَطَّاطَةٌ**: see the next preceding paragraph.

**هُوَ أَفْطَطٌ مِنْ فَلَانٍ** *He is [more rough, coarse, rude, or the like, (see فَطَّ,) or] more difficult in disposition, evil in disposition, illnated, or perverse, than such a one*. (TA.)

فَطَعَ

1. **فَطَعَ الْأَمْرَ**, (S, O, Msb, K,) aor. 2, (O,) inf. n. **فَطَاعَةٌ**, (S, O, Msb,) and perhaps **فَطَعٌ** [respecting which see **فَطَعَ**]; (Mbr, TA;) as also **فَطَعَهُ**; (S, O, Msb, K;) *The affair, or event, was, or became, hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant*: (S:) or *excessively bad, evil, abominable, foul, or unseemly*. (O, Msb, K.) — And **فَطَعَ الْأَمْرَ**, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, **فَطَعْتُ الْأَمْرَ**, aor. **أَفْطَعُهُ**,] but [SM says] in the "Nawádir" of AZ, **فَطَعَ بِالْأَمْرِ**, inf. n. **فَطَاعَةٌ**, (TA,) *He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, syn. اسْتَعْظَمَهُ, (K,) or *was made to fear, or be frightened, and was overcome, by it*, (AZ, O, TA,) and *trusted not that he had power to accomplish it, or to bear it*: (AZ, O, K, TA:) it is said in a trad., **أُرِيْتُ أَنَّهُ وَضَعَ فِي يَدِي سَوَارَانَ مِنْ ذَهَبٍ فَفَطَعْتُهُمَا** [*I was made to see, meaning I imagined, or dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear*]; in which instance, as IAth says, the verb is thus made trans. in accordance with its meaning, which is **خَفَّتُهُمَا**, and **أَكْبَرْتُهُمَا**: but the phrase commonly known is **فَطَعْتُ بِهِ** and **مِنْهُ**: (TA:) you say, **فَطَعْتُ بِكَذَا** *I was unable to do, or accomplish such a thing*: (Ibn-'Abbád, O, K:\*) and **فَطَعْتُ بِأَمْرِي** occurs in a trad. as meaning [*I found that] my affair, or case, was hard, difficult, or distressing, to me, and I regarded it with fear, or dread*: **فَطَعَ بِالْأَمْرِ**, inf. n. **فَطَاعَةٌ** and **فَطَعٌ**, means *He saw the affair, or event, or case, to be* **فَطَعَ** [q. v.]: Mbr says, **فَطَعَ** is an inf. n. of **فَطَعَ***

به: or it may be an inf. n. of **فَطَعَ**, like as **كَرَّمَ** is of **كَرَمَ**: but I have not heard it save in the saying of the poet,

• قَدْ عَشْتُ فِي النَّاسِ أَطْوَارًا عَلَى خُلُقِي •  
• نَشْتِي وَقَاسَيْتُ فِيهِ اللَّيْنَ وَالْفَطْعَا •

[*I have lived among men during several periods, conforming to disposition differing in kind, (عَلَى) بِإِنْ سَعَيْتُمْ نَشْتِي* being like the phrase **نَشْتِي** in the Ksh xcii. 4, meaning **لَا تُشَاتَاتُ** and *I have endured therein softness and hardness*]. (TA.) — **فَطَعَ**, (O, K,) aor. 2, inf. n. **فَطَعٌ**, (O,) said of a vessel, (K,) *It became full*. (O, K.)

[2. **فَطَعَ**, inf. n. **تَفْطِيعٌ**, accord. to Freytag, signifies *He described a thing as great*: but for this he names no authority: by "great" is here meant *hard, difficult, or distressing*; &c.: see 1, first sentence.]

4. **أَفْطَعَهُ** as intrans.: see 1, first sentence. — **أَفْطَعَنِي الْأَمْرُ** *The affair, or event, made me to fear, or frightened me: made me to fall into a hard, difficult, or distressing, case*: (TA:) *made me to be without power, or strength, or ability; disabled, or incapacitated, me*. (Ham p. 32.) — And **أَفْطَعَهُ** *He (a man, S, O, Msb) suffered the befalling of a hard, difficult, or distressing, event*. (S, O, Msb, K.) — See also 10.

5: see what next follows.

10. **اسْتَفْطَعَهُ** (S, O, K) and **أَفْطَعَهُ** (S, K) and **تَفْطَعَهُ** (O, K) *He found it (a thing, S) to be* **فَطِيعٌ** [i. e. *hard, difficult, or distressing; &c.*]. (S, O, K.)

**فَطِيعٌ**: see **فَطِيعٌ**. — Also *Full*; applied to a vessel. (O, TA.)

**فَطِيعٌ** (S, O, Msb, K) and **مُفْطِيعٌ** (S, Msb, TA) and **فَطِيعٌ**, which last is a possessive epithet, (TA,) applied to an affair, or event, *Hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant*: (S, TA:) or *excessively bad, evil, abominable, foul, or unseemly*. (O, Msb, K.)\* — And the first, *Much, or abundant*: so in the saying of 'Amr Ibn-Maadee-Kerib,

• وَقَدْ عَجَبْتُ أُمَامَةً أَنْ رَأَتْنِي •  
• تَفَرَّقَ لِمَتِي شَيْبٌ فَطِيعٌ •

[*And Umámeh wondered that she saw me such that much, or abundant, hoariness had spread in, or overspread, my hair descending below the ears, or upon the shoulders*: **فِي** is app. understood before **لِمَتِي**]. (O, TA.) — **فَطِيعٌ** applied to water signifies *Sweet*: (Lth, O, K:) or *clear; limpid; or cool, sweet, and clear or limpid*. (IAqr, O, K, TA.)

**مُفْطِيعٌ**: see **فَطِيعٌ**.