

قتل: see its n. un. قَتْلَةٌ: — and see also قَتْلٌ. — Also The cry, or crying, of the قَتَال, i. e. بَلْبَل. (IAqr, T, O, TA. [Said in the TA to be an inf. n.: but its verb, if it have one, is not mentioned.]

قتل an inf. n. of قَتَلَتْ [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] † Wideness between the elbows and sides of a she-camel: (S, O, TA:) or a state of firm, or concealed, insertion, (إندماج) in the elbow of a camel, (M, K, TA,) and its being apart from the side; (M, TA;) as also قَتْلٌ: (M: [thus in the TT as from the M; being there written قَتْلٌ:] this [or rather the like of this] in the shank and foot of the camel is a fault. (M, TA.)

قَتْلَةٌ [as an inf. n. un., A twisting. — And hence, app., † An intense firmness of compacture of the flesh of the fore arm: expl. in the TT, as from the M, by the words شدة غضب الدباع; for which, I doubt not, we should read شدة غضب الدباع: see مَقْتُولٌ. — And A twist. — And particularly A twisted slip, formed by slitting, of the ear of a she-camel. (See 4 in art. دبر, in the last quarter of the paragraph.) — And, as used in the present day, A needleful of thread. — Also] The seed-vessel of the سَمْر and of the سَمْر, peculiarly, (M, K,) resembling the pods of the bean, (M,) when they first come forth. (M, K.) And The blossom of the سَمْرَة: (M:) or the fruit of the سَمْر and of the عَرْقَط: (TA:) or the blossom of the [kind of trees called] عَضَاهُ (O, TA,) when it has become compactly organized: (TA:) or it signifies also, (M, K,) and so does قَتْلَةٌ, (K,) or peculiarly this latter, بالتحرريك, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرْمَة) of the عَرْقَط, (M, O, K,) because its filaments, or fringe-like appertences, are as though they were cotton, and it is white, like the button of the shirt, or somewhat larger: (AHn, M, O:) or it signifies one of what are termed قَتْلٌ, which means what are [as though they were] twisted, of the وَرَق [properly signifying leaves of simple and common kinds] of trees, such as the ورق of the [tamarisks called] طَرْقَاءَ and أثل and the like; (TA:) or, (M, K, TA,) as AHn says, (M, TA,) this word قَتْلٌ signifies what are not وَرَق, but are substitutes for these: (M, K, TA:) and, (K,) as some say, (M,) what do not expand, of [the appertences of] plants, but are [as though they were] twisted; (M, K;) so that they are like هَدَب [thus in the TT as from the M, perhaps a mistranscription for هَدَب, q. v.]; being like the هَدَب [i. e. هَدَب] of the طَرْقَاءَ and أثل and أُرطَى. (M.) — See also قَتِيلٌ, last sentence.

قَتْلَةٌ [A manner of twisting]. You say قَتْلَةٌ بِأَرْحَةٍ, meaning شُرَّةٌ [i. e. A manner of twisting contrary to that which is usual]. (A in art. برح.)

قَتْلَةٌ: see قَتْلَةٌ, near the middle: — and see the paragraph here following, last sentence.

قَتِيلٌ Twisted; [applied to a rope, &c.]; as also مَقْتُولٌ. (M, K.) — And A slender cord, of [the fibres called] لَيْف (M, K,) or of [the bark termed] حَزْم, or of عَوَق [meaning plaited palm-leaves], or of thongs, (M,) which is bound upon the ring (M, K) called عِيَان which is at the end (مُنْتَبِي), (M,) or which is at the place of meeting (مُنْتَقِي), (K,) of the دُجْرَان [two pieces of wood to which the share of the plough is attached]. (M, K.) — [And A tent for a wound: a term used by surgeons: see دَسْرَ الْجَوْحِ, in art. دسر.] — And What one twists [or rolls] (S, M, O, K) between his fingers (M, K) or between the two fingers [meaning the thumb and fore finger], (S, O,) of dirt [that has collected upon the skin when it has not been recently washed]; (S, O, K;) as also قَتِيلَةٌ. (M, K.) So says I'Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يَظْلَمُونَ قَتِيلًا [meaning † And they shall not be wronged by their being deprived of the most paltry right; or they shall not be wronged a whit]: (O, TA:) or the [primary, or proper,] meaning in this phrase is what here follows. (TA; and in like manner Bḍ says in iv. 52.) — And The سَكَاة [or integument, meaning the pellicle], (M, K, TA,) or the خَيْط [or thread, meaning the filament], (Bḍ in iv. 52,) that is in the شَقِّ [or cleft, resembling a crease, which extends along one side] of the date-stone: (M, K, TA: but for شَقِّ, the CK has شَقِّ) ISk says, the قَطِيْبِر is the thin integument upon the date-stone, and, he adds, (T, TA,*) the قَتِيل is what is in the شَقِّ of the date-stone. (T, S, O, Mḥb, TA.) Hence, (M,) one says, مَا أُغْنِي مَا أُغْنِي, (M, and so in the K except that the latter has عَنكَ instead of عَنَّهُ) meaning [I do not avail, or profit, him, (or accord. to the K, thee,) or I do not stand, or serve, him (or thee) in stead,] as much as that سَكَاة, (M,) or a whit; (K;) and in like manner, قَتْلَةٌ, (Th, M, K, [in the CK, erroneously, قَتِيلَةٌ]) and قَتْلَةٌ. (IAqr, M, K.)

قَتِيلَةٌ A wick (S, O, K) of a lamp: (T, Mḥb:) pl. قَتَائِلٌ and قَتِيلَاتٌ. (Mḥb.) [Hence, حَجْرُ القَتِيلَةِ Amiantus, or flexible asbestos, of which wicks are sometimes made. — And in the present day, قَتِيلَةٌ also signifies A hempen match. — And A suppository.] — قَتَائِلُ الرَّهْبَانِ is the name of A certain plant, the leaves of which are like [those of] the سَنَّا (السَّنَا), and its blossom is yellow. (TA.) — See also قَتِيلٌ.

الْقَتَالُ The [bird called] بَلْبَل [q. v.]. (T, O, K.) أَقْتَلُ (S, M, O, K,) applied to the elbow, (S, M, O,) of a camel, (S, O,) or of a she-camel, (M,) [and app. to a he-camel,] Having what is termed قَتْلٌ [expl. above]: (S, M, O, K:) fem. قَتْلَاءُ, (T, M, K,) applied to a she-camel, meaning having, in her arm, a wide separation from the side: (T, TA:) or, so applied, heavy, and curved in the hind legs: (M, K:) [the pl. is قَتْلٌ:] and

one says قَوْمٌ قَتَلُ الْأَيْدِي [app. meaning Persons having the arms widely separated from the sides]. (S, O.)

ذُبَابٌ مَقْتَلٌ [Twisted wicks]: the epithet in this case is with tesheed because applied to many things. (S, O, K.)

مَقْتُولٌ: see قَتِيلٌ. — [It also signifies † Compact, or firm, in make; as though twisted; like رَجُلٌ مَقْتُولٌ السَّاعِدِ and مَعْصُوبٌ:] you say رَجُلٌ مَقْتُولٌ السَّاعِدِ [or firm or compact] in the سَاعِد [or fore arm]; as though it were twisted. (TA.)

فتن

1. فَتَنَهُ, (T, S, M, &c.,) aor. -, (M,) inf. n. فَتْنٌ, (S, M, K,) [and quasi-inf. n., in this and other senses, فَتْنَةٌ,] He burned it (T, S, M, K*) in the fire. (M.) Hence, [in the Kur li. 13,] وَلَا يَوْمٌ هُمْ عَلَى النَّارِ يُفْتَنُونَ (T, S, M, K*) i. e. [The day, or on the day, accord. to two different readings, (يَوْمٌ and يَوْمٌ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ Verily they who burned the believing men and the believing women (T, S*) in the fire kindled in the trench, or pit; throwing them therein. (T.) This is said to be the primary signification of the verb. (TA.) — And He melted it with fire, (T,) or put it into the fire, (S, Mḥb,) namely, gold, (T, S, Mḥb,) and silver, in order to separate, or distinguish, (T, Mḥb,) the bad from the good, (T,) or the good from the bad, (Mḥb,) or to see what was its [degree of] goodness. (S.)

— And hence, accord. to Er-Rāghib, الْفَتْنُ is used as meaning The causing a man to enter into fire [app. by way of trial, or probation], and [in like manner] into a state of punishment, or affliction: (TA:) [and it is also used as meaning the slaying another; whence, in the Kur iv. 102,] إِنْ خِفْتُمْ أَنْ يُفْتَنُوا الَّذِينَ كَفَرُوا means [If ye fear that those who have disbelieved] may slay you; and in like manner in the Chapter of Yoonus [i. e. in x. 83], إِنْ يَفْتَنَهُمْ أَنْ يُفْتَنَهُمْ means [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.] — [Hence also,] one says, فَتَنَهُ, aor. -, (K, TA,) inf. n. فَتْنٌ, (TA,) He, or it, caused him to fall into the فَتْنَةُ; (K, TA;) i. e. trial; and affliction, distress, or hardship; [generally meaning an affliction whereby some good or evil quality is put to the test;] (TA;) as also أَفْتَنَهُ; and فَتَنَهُ; (K, TA;) but this, of which the inf. n. is فَتْنٌ, has an intensive signification; (S;) and أَفْتَنَهُ; (K, TA;) which last is rare, or rather, accord. to Aq, [though app. not in this sense, but in another, to be mentioned in what follows,] is not allowable: (TA:) the first of these verbs is trans. and intrans.: (S, K, TA:) you say also, فَتَنَ, (AZ, T, S, K, TA,) aor. -, (AZ, T, K,) inf. n. فَتْنٌ, (AZ, T, S, TA,) He fell into فَتْنَةٌ [i. e.