

trial, or affliction, &c.]; (AZ, T, K;) as also **فَاتَنَ** (K;) or the former signifies *he shifted from a good, to an evil, state or condition*: or, accord. to En-Nadr, one says **فَاتَنَ** and **فَاتِنَ**, both meaning the same; and this is correct; but **فَاتِنَ** as quasi-pass. of **فَاتَنَ** [i. e. as intrans.] is of weak authority: (T:) and **فَاتِنَ**, said of a man, [as also **فَاتِنَ**,] and **فَاتِنَ**, signify the same, (S, M,) accord. to AZ, (M,) i. e. *he was smitten by a **فَاتِنَ** [or trial, &c.] so that his wealth, or property, or his intellect, departed: and likewise he was tried, or tested*: (S:) and accord. to AZ, one says, of a man, **فَاتِنَ**, [if not a mis-transcription for **فَاتِنَ**, as above,] with damm, meaning **فَاتِنَ**: (TA:) [and **فَاتِنَ** has **فَاتِنَ** also as an inf. n.:] it is said in the Kur [xx. 41] **وَفَاتِنَا فَتُونَا** (S) i. e. *And we tried thee with a [severe] trying*: or the noun in this instance is pl. of **فَاتِنَ**; or of **فَاتِنَ**, formed by disregard of the ة, like **حُجُورٌ** and **بُدُورٌ** which are [said to be] pls. of **حُجُورَةٌ** and **بُدُورَةٌ**; so that the meaning is, *we tried thee with several sorts of trying*: (Bd:) or, as some say, *and we purified thee with a [thorough or an effectual] purifying [like that of gold, or silver, by means of fire]*: (TA:) [in many instances] **فَاتِنَهُ**, aor. -, [inf. n. **فَاتِنَ**,] signifies *He tried, or tested, him*; whence, in the Kur ix. 127, **يُقَاتِنُونَ** means *They are tried, or tested*, by being summoned to war, against unbelievers or the like; or, as some say, by the infliction of punishment or of some evil thing. (M.) **فَاتَنُوا أَنْفُسَهُمْ**, in the Kur [lvii. 13], means *Ye caused yourselves to fall into trial and punishment*. (TA.) And **وَهُمْ لَا يُقَاتِنُونَ**, in the Kur xxix. 1, is expl. as meaning *While they are not tried in their persons and their possessions so that he who has true faith may be known from others by his patient endurance of trial*. (T.) And the saying, in a trad., **إِنَّمَا تُقَاتِنُونَ فِي الْقُبُورِ** means [*Verily ye shall be tried, or tested, in the graves by*] *the questioning of [the two angels] Munkar and Nekeer*. (TA.) [See also **مُقَاتِنٌ**, which is said to be an inf. n., and syn. with **فَاتِنَ**, meaning **خَبِيرَةٌ**, or with **فَاتِنٌ** (mentioned above as an inf. n. of the intrans. v. **فَاتَنَ**), meaning **جُنُونٌ**; as well as a pass. part. n.] — And **فَاتِنَهُ**, (M, TA,) inf. n. **فَاتِنَ**, (TA, [or perhaps **فَاتِنٌ**, as in the next following sentence,]) also signifies *He made him (a man, M) to turn from, or quit, (M, TA,) the predicament in which he was, (M,) or the right course*: (TA:) whence, in the Kur [xvii. 75] **وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِىَ إِلَيْكَ** (M, TA) i. e. [*And verily they were near to their making thee to turn [from that which we had revealed to thee]*]: thus this saying has been explained. (TA.) [And *He, or it, seduced him; or tempted him*: thus it may often be well rendered, agreeably with what next precedes and what next follows, and with explanations of its act. part. n. and of **فَاتِنَهُ**.] And one says, **فَاتِنَ**, **فَاتِنَ**, aor. -, inf. n. **فَاتِنَ**, [or perhaps **فَاتِنٌ**, as in the next preceding sentence,] meaning

Wealth, or property, inclined, or attracted, to it, men, or mankind: and **فَاتِنَ فِي دِينِهِ** and **فَاتِنَ**, both in the pass. form, *He declined [or was made to decline] from [the right way in] his religion*. (Msb.) And **فَاتِنَهُ**, aor. -, inf. n. **فَاتِنَ** and **فَاتِنٌ**, (M, K,) *He, or it, induced in him admiration, or pleasure*; (M, * K, * TA;) as also **فَاتِنَهُ** [respecting which see what here follows]: (M, K:) and one says, of a woman, **فَاتِنَهُ**, (T, S,) meaning [*She enamoured him; or captivated his heart; i. e.] she bereaved him of his heart, or reason, (دلته), [thus in several copies of the S, in one of my copies بلته], and [so affected him that] he loved her*; (S;) as also **فَاتِنَهُ**; (T, S;) the former of the dial. of El-Hijaz, and the latter of the dial. of Nejd; (T, S;*) but **فَاتِنَهُ**, (T, S,) or **فَاتِنَهُ**, (M,) was disallowed by As, (T, S, M,) and he paid no regard to a verse mentioned to him as an ex. thereof, (T,) [or] he ignored a verse cited to him as an ex. of the pass. part. n. from an **أَرْجُوزَةٌ** of Ru-beh, not knowing it therein; (M;) most of the lexicologists, however, allow both: (T:) Sb says that **فَاتِنَهُ** signifies *he put [or occasioned] in him **فَاتِنَهُ***; and **فَاتِنَهُ**, *he caused the **فَاتِنَهُ** to come to him [or to affect him]*; (M;) or he said that the latter means *he made him to be **فَاتِنَ***: (TA voce **حَزَنَهُ**;) and one says also, of a man, **فَاتِنَ بِالْمَرْءِ** and **فَاتِنَ** [both meaning *He was enamoured by the woman*]. (T.) — And one says also, of a man, **فَاتِنَ**, aor. -, inf. n. **فَاتِنٌ**, meaning *He desired the **فَاتِنٌ** [i. e. the committing of adultery or fornication]*: (AZ, TA:) or **فَاتِنَ إِلَى** **النِّسَاءِ**, inf. n. **فَاتِنٌ**, *he desired the **فَاتِنٌ** (T, M, K, TA) with women or the women*; as also **فَاتِنَ إِلَيْهِنَّ**. (M, K, TA.)

2: see the preceding paragraph, former half.

3. **فَاتِنَةٌ** [The occasioning **فَاتِنَةٌ** (meaning conflict, or discord, or the like,) with another]. (TA in art. **عَرَمَ**: see 3 in that art.)

4: see 1, former half, in two places: and also in the latter half, in four places.

5. **يَتَحَارَبُونَ** **بَنُو ثِقَيْفٍ يَتَفَاتِنُونَ أَبَدًا** [i. e. *The sons of Thakeef (the tribe so called) contend in war, one with another, ever*]. — **فَاتِنَتْنِي**: see 5 in art. **عَجِبَ**, where it is said to be syn. with **تَصَبَّأَنِي**:

8: see 1, former half, in four places: and also in the latter half, in two places.

فَاتِنٌ *A sort, or species; and a state, or condition*; syn. **ضَرْبٌ**, (T, M, K,) and **فَاتِنٌ**, (T, K,) and **فَاتِنٌ**, (M, K,) and **حَالٌ**. (T, K.) Hence the saying of 'Amr Ibn-Ahmar El-Bahilee,

• **إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا**
• **وَالْعَيْشُ قَتَانٌ فَحَلُّوْهُ وَمُرٌّ**

[*Either against a soul or for it; life being of two sorts, or conditions, sweet and bitter; مرٌّ being for*

مُرٌّ]; (T; and the latter hemistich, without the incipient **و**, is cited in the K;) thus as related by some: but as related by Aboo-Sa'eed [As], he said **فَاتِنٌ**, i. e. **ضَرْبَانٌ**: and as related by Aboo-'Amr Esh-Sheybānee, **فَاتِنَانٍ** [with kesr]; and [he seems to have held that the poet meant *two-sided*; for] he says that **فَاتِنٌ** signifies **التَّاحِيَةُ**. (T.)

— And **الْفَاتِنَانِ**, (K, TA, [in the CK, erroneously, **الْفَاتِنَانِ**,]) dual of **الْفَاتِنُ**, (TA,) signifies *The first and last parts of the day; or the early part of the morning and the late part of the evening*: (K, TA:) because they are two states, or conditions, and two sorts. (TA.)

فَاتِنٌ: see the next preceding paragraph.

فَاتِنَةٌ *A burning with fire*. (T.) — And *The melting of gold and of silver (K, TA) in order to separate, or distinguish, the bad from the good*. (TA.) — And [hence, or] from **فَاتِنٌ** signifying “he melted,” (T,) or from that verb as signifying “he put into the fire,” (Msb,) gold, and silver, “for that purpose,” (T, Msb,) it signifies *A trial, or probation*; (IAar, T, S, M, K, TA;) and *affliction, distress, or hardship*; (TA;) and [particularly] *an affliction whereby one is tried, proved, or tested*: (IAar, T, S, K, TA:) this is the sum of its meaning in the language of the Arabs: (T, TA:*) or *the trial whereby the condition of a man may be evinced*: this, accord. to Zj, may be the meaning in the Kur v. 45: (M:) or *a mean whereby the condition of a man is evinced, in respect of good and of evil*: (Kull:) [hence it often means *a temptation*]: and **مُقَاتِنٌ** signifies the same as **فَاتِنَةٌ**, (S, M, K,) meaning *a trial*: (K:) the pl. of **فَاتِنَةٌ** is **فَاتِنٌ**. (Msb.) It proceeds from God and from man: (Er-Rághib, TA:) [there are many instances of its proceeding from God in the Kur; for ex., in xxxvii. 61,] **إِنَّا جَعَلْنَاهَا فَاتِنَةً لِلظَّالِمِينَ** i. e. [*Verily we have made it to be a trial [to the wrongdoers]*] is said in relation to the tree **Ez-Zakkoom**; the existence of which they disbelieved; for when they heard that it comes forth in the bottom of Hell, they said, *Trees become burned in the fire; then how can they grow therein?* (M.) [And hence] it signifies also *Punishment, castigation, or chastisement*. (T, M, K.) And *Slaughter: (T:) and civil war, or conflict occurring among people*: (M:) and *slaughter, and war, and faction, or sedition, among the parties of the Muslims when they form themselves into parties*: (T:) and *discord, dissension, or difference of opinions, among the people*. (IAar, T, K.) *A misleading; or causing to err, or go astray*: (T, K:) [*seduction; or temptation: or a cause thereof; such as*] *the ornature, finery, show, or pomp, and the desires, or lusts, of the present life or world, whereby one is tried*: (T:) and *wealth, or children*; (T, K, TA;) because one is tried thereby: (TA:) and *women*; than whom, the Prophet said, there is no **فَاتِنَةٌ** more harmful to men: (T:) and *a cause of one's being pleased with a thing*; (T, M, K;) as in the saying **لَا تَجْعَلْنَا فَاتِنَةً لِبُغْيِ الظَّالِمِينَ** [in the Kur x. 85, i. e. *Make not us to be a cause of pleasure*