

ط

The sixteenth letter of the alphabet; called طاء [and طا]; the 1 of which is reduced to ي [as its radical letter]: when you spell it, you make its final letter quiescent; but when you apply an epithet to it, and make it a noun, you decline it as a noun, saying, [for instance,] هَذِهِ طَائٌ طَوِيلَةٌ [This is a tall ط]: it is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed نَطْعِيَّةٌ, like ت and د, because originating from the نَطْع [q. v.] of the roof of the mouth. (TA.) It is substituted for the ت in the measure اِفْتَعَلَ and the forms inflected therefrom, and [sometimes] for the pronominal ت, when immediately following any of the palatal letters [ص and ض and ط and ظ]; (MF, TA;) as in اِطْلَمَّرَ and اِطْبَعَّ and اِضْطَرَبَّ and اِضْطَبَّرَ, for اِطْلَمَّرَ and اِطْبَعَّ and اِضْطَرَبَّ and اِضْطَبَّرَ; and in حَفِظْتُ and حَفِظْتُ and حَفِظْتُ and حَفِظْتُ; but some of the grammarians say that this [latter] substitution is not to be made invariably; [nor is it common;] and it is said to be a dialectal peculiarity of some of the Benoo-Temeem. (TA.) It is also substituted for د: thus Yaḥkoob mentions, on the authority of Aṣ, مَدَّ الحُرُوفِ, for مَدَّ الحُرُوفِ: and AO, المَبْدَأُ, for المَبْدَأُ: and Aboo-Amr Ez-Záhid, in the Yawákeet, مَا أَبْعَدَ مَا أَبْعَدَ دَارَكَ, for مَا أَبْعَدَ دَارَكَ. (TA.) — [As a numeral, it denotes Nine.]

طا

R. Q. 1. طَأَطَأَ, inf. n. طَأَطَأَةٌ, He lowered, or depressed, a thing. (TA.) You say, طَأَطَأَ رَأْسَهُ He lowered his head; (S, K, TA;) and so طَأَطَأَ, alone. (TA.) And طَأَطَأَ عَنِ الشَّيْءِ He lowered his head from the thing. (TA.) And طَأَطَأْتُ الدَّرَاهِمَ, (S, TA,) occurring in a trad. of 'Othmán, (TA,) I stooped, or lowered myself, [or bent myself down,] to them, like as do the drawers of water with the bucket. (S, TA.) And طَأَطَأْتُ لَهَا نَحْطُوكَ, a prov., (Meyd, TA,) meaning *Stoop thy head to it, i. e. to an accident, or a calamity, and it will [miss thee, or] pass by*

thee: applied in relation to the abstaining from exposing oneself to evil. (Meyd.) And طَأَطَأْتُ سِتْرَهَا † She (a woman) lowered her veil, or curtain. (TA.) And طَأَطَأَ يَدَهُ بِالْعِنَانِ He lowered his hand with the rein, for the purpose of [the horse's] running and hastening. (K, * TA.) And [hence, perhaps,] طَأَطَأَ فَرْسَهُ He struck his horse with his thighs, to make him go quickly. (K, * TA.) And طَأَطَأَ مِنْ فُلَانٍ † He lowered the reputation, or estimation, or dignity, of such a one. (TA.) — He hastened, or was quick. (TA.) You say, طَأَطَأَ فِي مَالِهِ He hastened, and exceeded the usual bounds, in the expenditure of his property. (A, K, TA.) And طَأَطَأَ فِي قَتْلِهِمْ He hastened, and exceeded the usual bounds, in their slaughter. (TA.) — And He filled up a hollow, or cavity, dug in the ground. (TA.)

R. Q. 2. تَطَأَأَ It was, or became, low, or depressed. (S, O.) It (the head) was, or became, lowered. (K.) See also the first paragraph, in three places. One says also, تَطَأَأَ عَلَيَّ تَطَأَأْتُ مِنْهُ [app. meaning † He domineered over me, or exalted himself above me, and I humbled, or abased, myself to him: see طَأَطَأَ مِنْ فُلَانٍ, above]. (TA.)

طَأَطَأَ A low, or depressed, place, (S, O, K,) of the ground, that conceals him who is within it: (K:) or, as some say, a narrow, depressed place; also called صَاعٌ and مَعِي. (TA.) — And A short, short-necked, camel. (O, K.)

طب

1. طَبَّ, aor. ٤, (O, Mṣb, K, TA,) agreeably with analogy in the case of a trans. reduplicative verb [like this], (TA,) and ٤, (K, TA,) which is irregular, (TA,) inf. n. طَبٌّ (O, * Mṣb, K, * TA) [and app. طَبَّ and طَبَّ also accord. to the O and K, but, accord. to the Mṣb, طَبٌّ is the subst. from this verb, and app. طَبٌّ is likewise a simple subst., He treated medically, therapeutically, or curatively, (O, * Mṣb, K, *) another person (O, Mṣb) [or the body, and in like manner the soul: see طَبَّ, below]. — And طَبَّبْتُ, with kesr, (S,

O, K,) and طَبَّبْتُ, with fet-h, (O, K,) [third pers. of each طَبَّ, and, accord. to analogy, the aor. of the former is ٤, and of the latter ٤, but from what follows it seems probable that one says also طَبَّبْتُ in the same sense, aor. ٤, unless طَبَّبْتُ have طَبَّبْتُ as an irreg. aor.,] Thou wast, or becamest a طَبِيبٌ [or physician], not having been such. (S, O, K.) One says, إِنْ كُنْتُ ذَا طَبِّ فَطَبِّ لِعَيْنِكَ, (S, O, and so in copies of the K,) or لِعَيْنِكَ, (so in other copies of the K,) or لِنَفْسِكَ, (ISk, TA,) and ذَا طَبِّ, and ذَا طَبِّ, (S, K,) and طَبِّ, and طَبِّ; (K;) [i. e. If thou be a possessor of the art, or science, of physic, be a physician to thine eyes, or thine eye, or thyself;] meaning, begin by rectifying thyself. (ISk, TA.) [See also Freytag's Arab. Prov. ii. 902.] — And [hence] طَبِّ signifies also † He acted with skill, or expertness: [and in this sense likewise the second pers. is probably طَبَّبْتُ and طَبَّبْتُ and طَبَّبْتُ, of which last the inf. n. is app. طَبَّابَةٌ, occurring in one of the phrases here following:] so in the saying, اِصْنَعْ صَنْعَةً مِنْ طَبِّ لِمَنْ حَبَّ, i. e. † Do thou it in the manner of him who acts with skill, or expertness, for him whom he loves: a prov., relating to the accomplishing an object of want skilfully and well. (El-Aḥmar, TA.) [See also Freytag's Arab. Prov. i. 717.] One says also, اِعْمَلْ فِي هَذَا عَمَلٌ مِنْ طَبِّ لِمَنْ حَبَّ † [Do thou, in this, the deed of him who acts with skill, or expertness, for him whom he loves]. (M, Mṣb, * TA.) And مَنْ حَبَّ طَبَّ, (Meyd,) or مَنْ أَحَبَّ طَبَّ, (K,) † He who loves is skilful, or intelligent, and exercises art, or ingenuity, for him whom he loves: (Meyd:) or † he who loves executes affairs with deliberateness and gentleness. (K.) [That one says طَبَّبْتُ, as well as طَبَّبْتُ and طَبَّبْتُ, seems to be indicated by the fact that طَبَّابَةٌ, as an inf. n., is thus written, in a copy of the KL in my possession, and expl. as meaning The medical art: Golius, however, appears to have found it written, in a copy of the same work, طَبَّابَةٌ, which is agreeable with analogy as inf. n. of a verb of the measure فَعَلَ significant of an art, and is probably correct: Freytag mentions the pl. طَبَّابَةٌ as signifying medical

arts, on the authority of the Deewán of the Hudhalees.] — **طَبَّه** also signifies † *He enchanted him, or fascinated him*: (O:) and **طَبَّ** † *he (a man, S, A) was enchanted, or fascinated.* (S, A, O. [See also **طَبَّ**, below.]) — **طَبَّ السَّقَاءَ**, aor. ٢, (S, TA,) inf. n. **طَبَّبَ**; (K, TA;) and † **طَبَّبَهُ**, with teshdeed to denote muchness, (S, TA,) inf. n. **تَطَبَّبَ**; (K, TA;) *He covered the seams of the water-skin, or milk-skin, with a طبَّابَة* [q. v.]: (S, K, TA:) and **طَبَّ الخُرْزُزَ** *he covered the seams with a طبَّابَة*: (TA:) [and] **طَبَّبَت المَزَادَةَ** *she (a girl, or young woman,) put [or sewed] a piece of skin called طَبَّابٌ and طَبَّابَة, upon the place of junction [of each] of the two extremities of the loop-shaped handles of the مزادة [or leathern water-bag]; as though she rectified the مزادة thereby.* (A.)

2: see the last sentence above, in two places. — **تَطَبَّبَ** also signifies *The inserting a بَنِيْقَة [or gore] for the purpose of widening دِيْبَاج [or silk brocade]*: (K, TA:) or, as in the A, one says of a tailor, **طَبَّبَ الثَّوْبَ**, meaning *he added, in the garment, a بَنِيْقَة [or gore], in order that it might become [more] wide.* (TA.) — Also *The hanging a سَقَاء [or milk-skin] (S, K, TA) to a pole (عَمُود, S, this is the right word, not عود [as in copies of the K], TA) of the tent, (S,) and then agitating it to produce the butter*: (S, K, TA:) but Az says, I have not heard **تَطَبَّبَ** explained in this sense except on the authority of Lth, and I think that it is **تَطَبَّبَ**. (TA.)

3. **مُطَابَّة** signifies † *The seeking, or labouring, to find the means of accomplishment [of an affair, like as the physician seeks to find the means of curing a disease]; syn. مُدَاوِرَة.* (K, TA.) One says, **أَنَا أَطَابُ هَذَا الْأَمْرَ مِنْذُ حِينَ كُنْتُ أَبْلَغُهُ** † *[I have been seeking, or labouring, to find the means of accomplishing this affair, that I might attain to it].* (A, TA.)

4. **مَا أَطَبَّبَهُمْ** *How [knowing, or] skilful, or expert, are they!* (Meyd, in explaining a prov. cited below, voce **طَبَّ**.)

5. **تَطَبَّبَ** *He applied himself to the science of physic*: (TA:) [or *he applied himself to the science of physic but did not know it well*: (see the part. n., below:)] or *he practised physic*: and *he professed physic.* (KL.) — And **تَطَبَّبَ لَهُ** *He inquired of [or consulted] the physicians for him.* (TA.)

10. **اسْتَطَبَّ لَوَجَعِهِ** *He asked, or sought, a medical prescription for his pain, or disease.* (S, A, Mṣb, K.) — And **جَاءَ يَسْتَطَبُّ لِإِبِلِهِ** † *He came asking, or seeking, for his she-camels, a gentle stallion, that would not injure them.* (A.)

R. Q. 1. **طَبَّبَ**, (Lth, K, TA,) inf. n. **طَبَّبَ**, (Lth, TA,) said of a valley, or water-course, (Lth, K, TA,) *It flowed with water so that one heard it to make a sound like طَبَّ*: (Lth,

TA:) or *it made a sound (K, TA) with the water.* (TA.) **طَبَّبَت** signifies *The sounding of water (IAḡr, S, K, TA) when in a state of commotion and collision, (IAḡr, TA,) and of the like, (S, TA,) and of the dashing of a torrent. (K.)* And † **تَطَبَّبَ** *It made a sound, or noise, [like طَبَّ طَبَّ] said of water and the like, (S,) and of a woman's breast*: (TA:) a poet says,

• إِذَا طَحَنَتْ دُرْنِيَّةً لِعِيَالِهَا •
• تَطَبَّبَ ثَدْيَاهَا فَطَارَ طَحِينُهَا •

[When a woman of Durnà grinds for her family, her breasts make a sound by their collision, and her flour flies away]. (S, TA.) = **طَبَّبَ المَاءَ** *He put the water into a state of commotion.* (TA.)

R. Q. 2. **تَطَبَّبَ**: see the next preceding paragraph.

طَبَّ: see **طَبَّ**. = It is also an inf. n. used as an epithet: see **طَبِّيبٌ**. (Mṣb.) — And, (S, A, Mṣb, K,) as such, i. e. an inf. n. used as an epithet, or by original application, but the former is app. the case, and some have mentioned likewise **طَبَّ** and **طَبَّبَ**, (MF, TA,) † *Knowing, or possessing knowledge, (S, A, Mṣb, TA,) respecting a thing, or of a thing; (A, Mṣb, TA;) and so طَبِّيبٌ: (TA:) and (TA) † skilful, or expert; (T, K;) as also طَبِّيبٌ: (T, S, K;) and † gentle; (Nh, TA;) and so too طَبِّيبٌ. (TA.)* One says, **فَلَانٌ طَبَّ بِنَدَا** † *Such a one is knowing with regard to, or is one possessing knowledge of, such a thing.* (TA.) And **القَوْمُ طَبُونٌ**, or, as some relate it, **القَوْمُ مَا أَطَبُونُ**, is a prov.: the former means † *The people, or party, are knowing, or skilful, or expert*: and [Meyd says,] I know not any way in which the latter is explainable unless **طَبَّ** be syn. with **طَبَّ**, like **أَحْسَنُ** and **خَشِنٌ**, &c., and **مَا** a connective. (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a **طَبِّيبٌ** [or physician], the Prophet replied, **طَبِّيبُهَا** **الَّذِي خَلَقَهَا**, meaning † *He who has knowledge respecting it is He who created it.* (TA.) And El-Marrár El-Fak'asî says,

• تَدِينُ لِمَزْرُورٍ إِلَى جَنْبِ حَلْقَةِ •
• مِنَ الشَّيْءِ سَوَاهَا بِرَفْقٍ طَبِّيبِهَا •

† [She obeys a plaited nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness]: (S, L:) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass, (L,) [Hence,] **طَبَّ** † *A stallion [camel] expert in covering, (S, Mṣb, K, TA,) as also طَبِّيبٌ; (Mṣb;) that knows the she-camel that is pregnant from her that is not, and her that desires the stallion from her that is covered without desire, and the motion of the fetus in the womb, &c.: (TA:) or † that is gentle, and does not injure the female that he*

covers. (A, TA.) And **بَعِيرٌ طَبَّ** † *A camel that is mindful, or careful, as to the place of his foot, (A, K, TA,) where to tread with it: or that does not place his foot save where he sees.* (TA.)

طَبَّ: see the next paragraph: = and see also **طَبَّ**.

طَبَّ (S, A, O, Mṣb, K) and † **طَبَّبَ** and † **طَبَّبَ** (S, A, O, K) *Medical, therapeutical, or curative, treatment, (A, O, Mṣb, K,*) of the body, [i. e. the physicking thereof,] (A, K,) and likewise of the soul. (K.)* — [And Knowledge]. **قَرُبَ طَبَّ** [Knowledge is near], or, as some relate it, **قَرَّبَ طَبَّ**, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase **نَعِمَ رَجُلًا**, (Meyd, O, TA,) is a prov.: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve: (Meyd, O, K, TA:) it is like the saying, **أَنْتَ عَلَى الْمَجْرَبِ** [q. v.]: (Meyd, TA:) and is related on the authority of Ibn-Háni. (TA.) — And *Skill, or expertness.* (T, ISd, Meyd, TA.) This is said in the T to be the primary signification. (TA. [But see **طَبِّيبٌ**.]) — And † *Gentleness; gentle treatment or conduct.* (K, TA.) — And † *Enchantment, or fascination*: (S, O, K, TA: but only **طَبَّ** is mentioned in this sense in the S and O:) used in this sense as ominating cure. (AO, O, TA.) — And **طَبَّ** signifies also *Desire, or appetite; syn. شَهْوَة*: and *will, or wish; syn. إِزَادَة.* (K.) — And † *State, condition, or case; syn. شَأْنٌ*, (K, TA,) and **وَأَبَّ**: (A, TA:) [or by the latter of these two words may be meant what here follows:] *custom, habit, or wont.* (S, K, TA.) One says, **مَا ذَاكَ بِطَبِّي** † *That is not my custom, habit, or wont.* (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce **إِنْ**, page 107, col. iii.] = See also **طَبَّ**.

طَبَّ: see **طَبَّابَة**, in two places.

طَبَّ *An oblong piece, or portion, of a garment, or of a piece of cloth, (S, A, TA,) as also طَبَّيبَة; (A;) and likewise of skin: or a square piece of the latter: and a round piece in a مَزَادَة and a سَفْرَة and the like: (TA:) pl. طَبَّبَ: (S:) and, as also طَبَّابَة, (Aḡ, S, TA,) † a streak in sand and clouds, (Aḡ, TA,) or a streak of sand or clouds: (S:) or طَبَّ and † طَبَّابَة and † طَبَّيبَة signify an oblong piece, or portion, of a garment or piece of cloth, and of skin, and † of land or ground, and † of clouds: (K:) or, all three words, a long strip of a garment or piece of cloth, and of skin, and † of sand, and † of clouds: (TA:) and † a long and narrow tract of land abounding with plants or herbage: (Aḡn, TA; and A in explanation of the first word:) pl. [of the first] **طَبَّبَ** and [of the same, or of the third, or a coll. gen. n. of which the second word is*

7. انطبخ, (§, A, L, Mṣb, K,) and اُطْبِخَ, (K,) [but this latter seems to be a mistake, occasioned by a misunderstanding of the word اِشْتَوَى, one of the words by which it is expl. in several of the lexicons.] It (flesh-meat, §, A, L, and the same is said of other things, L) was, or became, cooked, either in a cooking-pot [by boiling or stewing or the like] or by roasting or broiling or frying: (§, L, K:) or it (flesh-meat) was, or became, cooked with broth, or gravy. (Az, Mṣb.) And you say also, انطبخت القدر [The contents of] the cooking-pot became cooked. (§, L.) And انطبخت المرق [The broth became cooked]. (A.) — [Said of bread, and wheat, and bricks and clay and pottery, It was, or they were, or became, baked. (See 1.)]

8. اُطْبِخَ He prepared, or prepared for himself, طبخ [i. e. flesh-meat cooked in a pot, &c.], syn. اُتْبِخَ, (§, A, L, K,) or قَدِير, [which signifies flesh-meat cooked in a pot, with, or without, seeds to season it, such as pepper and cumin-seeds and the like, as expl. below, voce اُطْبِخَ]; (TA;) [it is said that] it particularly signifies he cooked for himself alone, [or it signifies for himself with others,] thus differing from طَبَخَ, as expl. above: (L:) see 1, in two places; and see also 7: ISk says that اُطْبِخَ signifies the cooking in a pot and by roasting or broiling or frying. (§.) — [Also, probably, He prepared, or prepared for himself, the beverage called اُطْبِخَ.]

طَبَخَ: see اُطْبِخَ.

اُطْبِخَ: see اُطْبِخَ.

طَبَاخَ, (§, A, K,) thus in the handwriting of El-Iyádee, (L,) and طَبَاخَ, (K,) thus in the handwriting of Az, (L,) † Firmness, or soundness; (K;) strength, and fatness. (§, L, K.) One says, مَا بِهِ طَبَاخَ † There is not in it, or him, strength [nor fatness]: originally said of lean flesh-meat, that yields no benefit to him who cooks it. (A.) And رَجُلٌ لَيْسَ بِهِ طَبَاخَ † A man in whom is no strength nor fatness. (§.) And لَا طَبَاخَ لَهُ † He has no intelligence, nor does he possess any good: and † he has no companion remaining to him. (L.) And فِي كَلَامِهِ طَبَاخَ † In his speech is soundness. (TA.) And مَا فِي كَلَامِهِ طَبَاخَ † There is no profit in his speech. (A.)

طَبِخَ, of the measure فَعِيل in the sense of the measure مَفْعُول [i. e. i. q. † مَطْبُوعٌ Cooked; &c.; but accord. to general usage, it is an epithet in which the quality of a subst. predominates, signifying cooked flesh-meat]: accord. to some, flesh-meat cooked with broth or gravy; what is cooked without broth or gravy not being thus termed: (Mṣb:) or, as El-Karkhee says, what has broth, or gravy, and contains flesh or fat; dry fried meat, and the like, not being thus termed:

(Mgh:) or i. q. قَدِير [which signifies either flesh-meat cooked in a pot, or flesh-meat cooked in a pot with seeds to season it such as pepper and cumin-seeds and the like]: or قَدِير is applied to that which is with seeds to season it, and طَبِخَ is that which is not seasoned with seeds such as pepper and cumin-seeds and the like: (L, TA:) [pl. اُطْبِخَةُ:] and cooked flesh-meat is also called † طَبِخَ. (L.) — [Also A decoction: used in this sense in medical and other books. (See also اُطْبِخَةُ.)] — And A sort of مُنْصَف [i. e. wine, or beverage, cooked until half of it has evaporated]. (§, M, A, K.) — And Gypsum: and baked bricks. (K.) These are said to be meant by the last word in the following trad., إِذَا أَرَادَ اللَّهُ بِعَبْدٍ سُوءًا جَعَلَ مَالَهُ فِي الطَّبِخِينَ [When God desires evil to befall a man (lit. a servant), He makes his property to consist in gypsum and baked bricks]. (L.)

طَبَاخَةُ The froth, or foam, that boils over from a cooking-pot. (§, K.) — And A decoction of anything; the extracted juice, thereof, that is taken after coction; such as that of Brazil-wood (بَقَر), and the like: (L:) what one takes, of that which he requires [for use], of that which is cooked; such as بَقَر; of which one takes the طَبَاخَةَ for dyeing, and throws away the rest. (T.) [See also اُطْبِخَ.]

طَبَاخَةُ The art, or business, of cooking. (K.)

طَبَاخَةُ الْحَرِّ, (A, L,) pl. طَبَاخَاتُ, (§, A, L, K,) † Hot wind (§, A, L, K) blowing at midday in the season of vehement heat. (A, L.) One says, فِي طَبَاخَةِ الْحَرِّ, and خَرَجُوا فِي طَبَاخَةِ الْحَرِّ, † They went forth during the hot wind &c., and during the hot winds &c. (A.)

طَبَاخِيَّةُ, (K,) and اِمْرَأَةٌ طَبَاخِيَّةٌ, (§, L, K,) A young woman, (L, K,) full, [or plump,] (L,) compact in flesh: (§, L, K:) or the latter, (L,) or both, (K,) an intelligent and beautiful woman. (L, K.)

طَبَاخٌ A cook. (K.)

طَبِخَ, (A, L, K,) written by Aboo-Bekr with fet-ḥ to the ط, (L,) i. q. بَطِخَ [The melon; or particularly the water-melon]: (L, K:) of the dial. of El-Hijáz, (L,) or of El-Medeeneh. (A.) [Freytag says that, accord. to some, but he does not name his authority, it is a large, round melon, rough to the touch, and without a neck, different from the بطِخَ, which is a small melon.]

طَبِخَ [act. part. n. of طَبَخَ: — and hence,] sing. of طَبِخَ, which signifies † The angels of punishment [who roast the damned in Hell]. (§, K.) — Also, (§, K,) or حَمَى طَبِخَ, (A,) † A [hot, or burning,] fever, such as is termed صَالِبٌ. (§, K, TA.)

طَبَاخَةٌ † i. q. هَاجِرَةٌ [i. e. Midday when the heat is vehement; or midday in summer, or in the hot season; &c.]. (§, K, TA.)

أُطْبِخَ Confirmed in stupidity; as also † طَبَخَةُ (L, K;) but the word commonly known is طَبِخَةُ. (L.)

مَطْبِخٌ (§, Mgh, Mṣb, K) and † مَطْبِخٌ, (Mgh, Mṣb,) sometimes called by the latter name as being likened to an instrument, (Mṣb,) and this latter is the only form mentioned in the A, and is said by Sb to be not a noun of place, but a subst. like مَرْبِدٌ, (TA,) A place of cooking; a place in which cooking is performed; (§, A, Mgh, Mṣb, K;) a cook's house or room; a kitchen. (T.) [See also مَطْبِخٌ.] One says, هُوَ أَيْبُضُ الْمَطْبِخِ, † [lit. He is one whose kitchen, or cooking-place, is white; meaning he is inhospitable; like as one says in the contrary case, هُوَ كَثِيرُ الرَّمَادِ: and in like manner, هُمُ بَيْضُ الْمَطْبِخِ. (A.)

مَطْبِخٌ An implement for cooking: or a cooking-pot. (K.) — See also the next preceding paragraph.

مَطْبِخٌ A young [lizard of the species called] صَبَّ [in a certain stage of its growth]: in its first stage it is called جَسَلٌ; then, غَيْدَاتِي; then, مَطْبِخٌ; then, خَضْرَمٌ; and then, صَبَّ: (§, L:) or one that has nearly attained to the size of its parent: or one in its fullest state: (ISd, L:) or the first of the offspring of the صَبَّ (وَلَدٌ) (القَصَب). (K.) [But this is evidently a mistake, as is observed in the TK.] — And A young man that is full [or plump]: (K:) a child when born is called رَضِيعٌ and طِفْلٌ; then فَطِيمٌ; then, دَارِجٌ; then, جَفْرٌ; then, يَافِعٌ; then, شَدَخٌ; then, مَطْبِخٌ; and then, كَوَكَبٌ. (IAṣr, TA.)

مَطْبُوعٌ: see طَبِخَ. — اِبْرِيْسَمٌ مَطْبُوعٌ [Dressed silk]. (Mgh and Mṣb voce اِبْرِيْسَمٌ.)

مَطْبِخٌ A place in which people cook their food. (JK.) One says, هَذَا مَطْبِخُ الْقَوْمِ وَهَذَا مُشْتَوَاهُمْ [This is the people's place of cooking their food, and this is the place of their roasting or broiling or frying]. (§.) [See also مَطْبِخٌ.]

طبرزن and طبرزل and طبرزد

طَبْرَزْدٌ, an arabicized word, (§, L, Mṣb, K,) from the Pers. تَبْرَزْدٌ, (L,) as though pieces were chipped from its sides with an axe, or a hatchet, (L, Mṣb, K,) تَبْرٌ in Pers, signifying “an axe or a hatchet,” (L,) [and زُد “he struck,”] originally meaning “what is chipped, or cut, or hewn, with an axe or a hatchet;” (Shifā el-Ghaleel;) [Sugar-candy; called in the present day طَبْرَزْدٌ and قَنْدَةٌ: see قَنْدٌ:] or excellent sugar: (MF, voce تَبْرَتٌ) or sugar: (L, K:) as also

طَبَّرَزْدِي : سَكَّرَ طَبَّرَزْدِي (Mṣb); and طَبَّرَزْل and طَبَّرَزْن : (Aṣ, S, L, Mṣb, K:) and Yaḥkoob says طَبَّرَزْدِي and طَبَّرَزْل and طَبَّرَزْن : but ISd remarks upon these forms as being unknown to him. (L.)

طَبَّرَزْدِي : see the preceding paragraph.

طبع

1. طَبَعَ, aor. ʿ, inf. n. طَبْعٌ, *He sealed, stamped, imprinted, or impressed*; syn. خَتَمَ (Mṣb:) [and, as now used, *he printed a book or the like*]: تَبَعَ and خَتَمَ both signify the *making an impression* in, or upon, clay and the like: (S, Mgh, O, K:) or, as Er-Rághib says, the *impressing a thing with the engraving of the signet and stamp*: (TA in this art. and in art. خَتَمَ: [see more in the first paragraph of the latter art.]) and he says also that طَبَعَ signifies the *figuring a thing with some particular figure*; as in the case of the طَبْع of the die for stamping coins, and the طَبْع of coins [themselves]: but that it is *more general in signification than خَتَمَ, and more particular than نَقَشَ*; as will be shown by what follows: accord. to Aboo-Is-hák the Grammarian, طَبَعَ and خَتَمَ both signify the *covering over a thing, and securing oneself from a thing's entering it*: and IAth says [in like manner] that they held طَبَعَ to be syn. with رَيْنَ [inf. n. of رَانَ]: but Mujáhid says that رَيْنَ denotes less than طَبَعَ; and طَبَعَ, less than إِقْفَالَ [or the "closing with a lock": this he says with reference to a phrase in the Kur xlvii. 26]. (TA.) You say, طَبَعَ الْكِتَابَ, (Mgh, Mṣb,) and طَبَعَ عَلَى الْكِتَابِ, (S, Mgh, Mṣb, K,*) *He sealed (خَتَمَ, S, Mgh, Mṣb, K,) the writing, or letter.* (S, Mgh, Mṣb.) And طَبَعَ الشَّاةَ *He branded, or otherwise marked, the sheep, or goat.* (O. [See طَابَعَ.]) And طَبَعَ اللَّهُ عَلَى قَلْبِهِ † *God sealed [or set a seal upon] his [i. e. an unbeliever's] heart, so that he should not heed admonition, nor be disposed to that which is good*; (Mgh;) or so that *belief should not enter it*: (O:) [and in like manner, خَتَمَ عَلَيْهِ, q. v.:] in this, regard is had to the طَبْع, and the طَبِيعَة, which is the natural constitution or disposition; for it denotes the characterizing of the soul with some particular quality or qualities, either by creation or by habit, and more especially by creation. (Er-Rághib, TA.) — Also *He began to make, or manufacture, a thing*: and *he made [a thing] as in instances here following.* (Mgh.) You say, طَبَعَ مِنَ الطِّينِ جَرَّةً *He made, [or fashioned, or moulded,] of the clay, a jar.* (S, O, K.) And طَبَعَ اللَّيْنُ, (Mgh, TA,) and السِّيفُ, (S, Mgh, O, K,) and الدَّرَاهِمُ, (S, O, K,) *He made (S, Mgh, O, K) [the crude bricks, and the sword, and the dirhem]: or طَبَعَ الدَّرَاهِمَ he struck (Mgh, Mṣb) with the die (Mṣb) [i. e. coined, or minted,] the dirhems, or money.* (Mgh, Mṣb.) And [hence] one says, طَبَعَهُ اللَّهُ عَلَى الْأُمْرِ, aor. and inf. n. as above, † *God*

created him with an adaptation, or a disposition, to the thing, affair, state, condition, or case; or adapted him, or disposed him, by creation, [or nature], thereto. (TA.) And طَبَعَ عَلَى الشَّيْءِ † *He (a man, O, TA) was created with an adaptation, or a disposition, to the thing; or was adapted, or disposed, by creation [or nature], thereto; syn. جَبَلَ, (IDrd, O, K, TA,) or فُطِرَ. (Lh, TA.) — Also, (aor. as above, TA, and so the inf. n., O, TA,) He filled (Er-Rághib, O, K, TA) a measure for corn or the like, (Er-Rághib, TA,) or a leathern bucket, (O, K, TA,) and a skin, (O, TA,) &c.; (O;) and so † طَبَعَ, (S, O, K,) inf. n. تَطْبِيعٌ: (S, O:) because the quantity that fills it is a sign that prevents the taking a portion of what is in it [without the act's being discovered]. (Er-Rághib, TA.) — And طَبَعَ قَفَاهُ, (IAṣr, O, K,) inf. n. as above, (IAṣr, O,) *He struck the back of his neck with his hand*; (IAṣr, O, K;) i. e. the back of the neck of a boy: if with the ends of the fingers, one says, قَدَّ قَفَاهُ. (IAṣr, O.) — مَا أَدْرِي مِنْ أَيْنَ طَبَعَ. (IAṣr, O.) — means *I know not whence he came forth*; syn. طَلَعَ. (TA.) — طَبَعَ, [aor. ʿ,] inf. n. طَبْعٌ, said of a sword, *It was, or became, rusty, or overspread with rust*: (S:) or *very rusty, or overspread with much rust.* (K, TA: from an explanation of the aor.: but this is written in the CK and in my MS. copy of the K, and in the O, طَبَّعَ. [An explanation of طَبَعَ in the O and K confirms the reading طَبَّعَ; and another confirmation thereof will be found in what follows in this paragraph.] — Said of a thing, (Mṣb,) or of a garment, or piece of cloth, (TA,) inf. n. طَبْعٌ, *It was, or became, dirty*; (Mṣb, TA;) and † طَبَّعَ is likewise said [in the same sense] of a garment, or piece of cloth. (M and TA voce رَانَ, in art. رَيْنَ.) — Said of a man, † *He was or became, filthy or foul [in character].* (S.) And † *He was, or became, sluggish, lazy, or indolent.* (S.) One says of a man, يَطْبَعُ, (O, K,) like يَفْرَحُ, (K,) meaning † *He has no penetrative energy, sharpness, or effectiveness, in the affairs that are the means, or causes, of attaining honour, like the sword that is overspread with much rust.* (O, K.) — طَبَعَ, (O, K,) inf. n. طَبْعٌ, (O,) said of a man, † *He was rendered [or pronounced] filthy or foul [in character]*; (O, K;) on the authority of Sh; (O;) and so طَبَعَ, like فَرِحَ; (TA as on the authority of Sh; [but this I think doubtful;]) and *disgraced, or dishonoured*: (K:) and † طَبَّعَ, (O, TA,) inf. n. تَطْبِيعٌ, (TA,) *he was rendered [or pronounced] filthy or foul [in character], (O, TA,) and blamed, or discommended.* (O.)*

2. طَبَعَ, inf. n. تَطْبِيعٌ, *He sealed well [or much, or he sealed a number of writings &c.].* (KL: in which only the inf. n. is mentioned.) — And *He loaded [a beast heavily, or] well.* (KL.) — See also 1, a little after the middle. — تَطْبِيعٌ signifies also *The rendering unclean, dirty, filthy, or impure.* (O, K.) — See 1, last sentence.

5. طَبَعَ † *He affected what was not in his natural disposition.* (Har p. 236.) You say, طَبَعَ بِطَبَاعِهِ † *He affected, or feigned, his [i. e. another's] natural dispositions.* (O, K, TA.) — Also *It (a vessel) became full or filled*: (S, O, K:) quasi-pass. of طَبَعَهُ. (S.) And طَبَعَ بِالْمَاءِ *It (a river, or rivulet,) overflowed its sides with the water, and poured it forth abundantly.* (TA.) — See also 1, last quarter.

7. يَذُوبُ وَيَنْطَبِعُ, a phrase of Es-Sarakhsee, meaning [It melts, and then] *it admits of being sealed, stamped, imprinted, or impressed, is allowable on the ground of analogy, though we have not heard it [as transmitted from the Arabs of pure speech].* (Mgh.) — [Golius has erroneously expl. انطبع as meaning "Mansuetus, edoctus, obsequens fuit;" on the authority of the KL; evidently in consequence of his having found its inf. n. (انطباع) written in a copy of that work for انطباع, the reading in my own copy.]

8. الإِطْبَاعُ for الإِضْطِبَاعُ see in art. ضَبَعَ. طَبَعَ, originally an inf. n., (S,) signifies † *A nature; or a natural, a native, or an innate, disposition or temper or the like; or an idiosyncrasy; syn. سَجِيَّةٌ (S, O, K, TA) or جِبِلَّةٌ (Mṣb) and خَلِيقَةٌ; (TA;) to which a man is adapted by creation*; (S, O, Mṣb, K, TA;) [as though it were stamped, or impressed, upon him;] as also † طَبِيعَةٌ; (S, O, K, TA;) or this signifies his مَزَاج [i. e. constitution, or temperament, or aggregate natural constituents], composed of the [four] humours; (Mṣb; [see مَزَاج;]) and † طَبَاعٌ; (S, O, K, TA;) or this last signifies, (K,) or signifies also, (O,) with the article ال prefixed to it, *what is, or are, constituted in us in consequence of food and drink &c. (مَا رُجِبَ فِيْنَا) [in which مطعم والمطعم والمشروب وغير ذلك] and مشرب are evidently used as inf. ns. agreeably with general analogy*], (O, K, TA,) by غير ذلك being meant *such as straitness and amplexness [of circumstances], and niggardliness and liberality, (TA,) of the natural dispositions that are inseparable from us*; (O, K, TA;) and this word is fem., (O, TA,) like طَبِيعَةٌ, as is said in the M; or it is sing. and masc. accord. to Abu-l-Kásim Ez-Zejjájee; and it is also pl. of طَبَعَ, as it is said to be by Az; (TA;) [and those who have asserted it to be fem. may have held it to be a pl.;] and † طَابَعَ is syn. with طَبَاعٌ [as a sing.]; (K, TA;) or, as Lh says, it is syn. with † طَبِيعَةٌ; of which the pl. is طَبَائِعُ. (TA.) — Also † *Model, make, fashion, or mould*: as in the saying, اِضْرِبْهُ عَلَى طَبْعِ هَذَا † [Make thou it, fashion it, or mould it, according to the model, make, fashion, or mould, of this]. (IAṣr, O, L, K, TA.)

طَبَعَ *A river, or rivulet*; (Aṣ, T, S, O, K, TA;) so called because *first dug [and filled] by men; having the meaning of مَطْبُوعٌ, like كُطِفَ*

in the sense of مَقْطُوف; not applied to any of those cleft by God, such as the Tigris and the Euphrates and the Nile and the like thereof: (Az, TA:) pl. أَطْبَاعُ, [properly a pl. of pauc.,]

(Aḡ, Ṣ, O,) or طَبُوع, as heard by Az from the Arabs, and طَبَاعُ: (TA:) or الطَّبْعُ, as some say, is the name of a particular river: (Ṣ, O:) or it is also thus applied, i. e. to a particular river. (K.) — And i. q. مَغِيضُ مَاءٍ [i. e. A place where water sinks, or goes away, into the earth; or where water enters into the earth; and where it collects]: (O, K:) pl. أَطْبَاعُ. (O, TA.) — And The quantity sufficient for the filling of a measure for corn or the like, and of a skin, (O, K, TA, [وَالسَّقَا], in the CKḲ being a mistake for وَالسَّقَا,) such as does not admit of any addition: and the quantity that a vessel holds, of water. (TA.) — See also the next paragraph, in two places.

طَبْعُ Dirtiness, (Ṣ, Mḡb,) or dirt: (Ṣ:) or, as also طَبِغٌ, rustiness, or rust, (O, K, TA,) upon iron; (TA;) and dirtiness, or dirt, (O, K, TA,) covering the sword: (TA:) or the former signifies much dirtiness or dirt, from rust: (Lth, O, K:) pl. أَطْبَاعُ. (K.) [See طَبِغٌ, of which طَبِغٌ is the inf. n.] — Also † Disgrace, or dishonour; (A'Obeyd, O, K, TA;) and so طَبِغٌ; (TA;) it is in religion, or in respect of worldly things. (A'Obeyd, TA.) Thábit-Kuṭneh says, in a verse ascribed by Et-Tanookhee to 'Orweh Ibn-Udtheyneh,

- لَا خَيْرَ فِي طَبِغٍ يَهْدِي إِلَى طَبِغٍ
- وَغَفَّةٌ مِنْ قَوَامِ الْعَيْشِ تَكْفِينِي

[There is no good in coveting, or covetousness, that leads to disgrace: and a sufficiency of the means of subsistence contents me]: (O, TA:) يَهْدِي in this case means يُوَدِّي. (O.)

طَبِغٌ Rusty; applied to a sword. (TA.) — Dirty. (Mḡb.) — Applied to a man, (O,) † Filthy, or foul, base, ignoble, mean, or sordid, in disposition; that will not be ashamed of an evil action or saying. (O, K, TA.) — And † Sluggish, lazy, or indolent. (TA.)

طَبِغَانُ الأَمِيرِ The clay with which the prince, or governor, seals. (O, K.)

طَبِغٌ, as a sing. and a pl.: see طَبِغٌ.

طَبَاعَةُ The art, or craft, of the طَبَاعُ, or manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.) — [Also, as used in the present day, The art of printing.]

طَبِيعَةٌ: see طَبِغٌ, in two places. [It generally signifies] The مزاج [or nature, as meaning the constitution, or temperament, or aggregate natural constituents, of an animal body, or any other thing, for instance,] of medicine, and of fire, which God has rendered subservient [to some purpose or purposes]. (TA.) [Hence the phrase

يَبِسَتْ طَبِيعَتُهُ, meaning He became costive. And الطَّبَائِعُ الأَرْبَعُ The four humours of the body: see مزاجٌ and خلطٌ.]

طَبِيعِي Natural; i. e. of, or relating to, the natural, native, or innate, disposition, or temper, or other quality or property; like جَبِيلِي; meaning essential; resulting from the Creator's ordering of the natural disposition in the body. (Mḡb in art. جبل.) [Hence, العِلْمُ الطَّبِيعِي Natural, or physical, science.]

طَبَاعٌ A manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.)

طَبُوعٌ A certain venomous دُوَيْبَةٌ [or insect]: (El-Jáhidh, O, K, TA:) or, (K,) as said to Az by a man of Egypt, an insect (دُوَيْبَةٌ) (O) of the same kind as the قُرْدَان [or ticks], (O, K,) but (O) the bite of which occasions intense pain; (O, K;) and sometimes, or often, he that is bitten by it becomes swollen [app. in the part bitten], and is relieved by sweet things: Az says that it is with the Arabs [called, or what is called,] the نَبْر [which is expl. as meaning the tick; or an insect resembling the tick, which, when it creeps upon the camel, causes the track along which it creeps to swell; or as being smaller than the tick, that bites, and causes the place of its bite to swell; &c.]: (O:) [accord. to Dmr, as stated by Freytag, i. q. قَبْقَابَةٌ, which is expl. as applied to a small tick; and a species of louse, that clings tightly to the roots of the hair, app. meaning a crab-louse:] what is known thereof [or by this appellation] now is a thing of the form of a small emaciated tick, that sticks to the body of a man, and is hardly, or not at all, severed, except by the application of mercury. (TA.)

طَبِغٌ The heart (نَب) of the طَلْعُ [as meaning the spathe of the palm-tree]; (O, K;) so called because of its fullness; expl. in a trad. of El-Ḥasan El-Baṣree as meaning the طَلْعُ [i. e., in this case, agreeably with general usage, the spadix of the palm-tree] in its كُفْرِي [i. e. spathe], the كُفْرِي being the envelope of the طَلْعُ. (O, TA.)

خَاتَمٌ طَبِغٌ and طَبِغٌ (Ṣ, O, Mḡb, K, &c.) i. q. خَاتَمٌ (Ṣ, O) and خَاتِمٌ (O) [meaning A signet, seal, or stamp; i. e.] a thing with which one seals, stamps, imprints, or impresses: (Mḡb, TA:) [and also a seal, or stamp, as meaning a piece of clay or wax or the like, or a place in a paper &c., impressed, or imprinted, with the instrument thus called:] and accord. to ISh, the former, (O,) or each, (K,) signifies the مِهْسَر [which means the instrument for the branding or otherwise marking, and the brand or other mark,] of the فُرَائِضُ [or beasts that are to be given in payment of the poor-rate: see طَبِغُ الشَّاةِ]. (O, K.) One says, طَبِغٌ طَبِغٌ [The signet, &c., is a thing that seals, &c.]; which is like the attribution of the act to the instrument. (Er-Rághib, TA.) And كَلَامٌ عَلَيْهِ

طَبِغُ الفَصَاحَةِ † [Language upon which is the stamp of chasteness, or perspicuity, &c.]. (TA.)

طَبِغٌ: see the next preceding paragraph, in two places: — and see also طَبِغٌ.

مَطْبَعٌ A place where anything is sealed, stamped, imprinted, or impressed. And, as used in the present day, A printing-house; as also مَطْبَعَةٌ.]

مَطْبَعَةٌ, applied to a she-camel: see the next paragraph.

مُطْبَعٌ Filled: so its fem. in the phrase قُرْبَةٌ مُطْبَعَةٌ [A skin filled with food]. (TA.) — And مَطْبَعَةٌ applied to a she-camel, Filled with fat and flesh, so as to be rendered firm in make: (Az, TA:) or [simply] fat. (Z, TA.) — And, (TA,) so applied, Heavily laden; (Ṣ, O, K, TA;) and [in like manner] † مَطْبَعَةٌ a she-camel heavily burdened by her load. (TA.) — And مَهْرٌ مُطْبَعٌ A colt trained, or rendered tractable or manageable. (TA.)

مَطْبُوعٌ [pass. part. n. of طَبِغٌ in all its senses]. — You say, هُوَ مَطْبُوعٌ عَلَى الكَرَمِ † [He is created with an adaptation, or a disposition, to generosity]. (TA.)

طبىق

1. طَبَّقَهُ, aor. ٢, accord. to Freytag, is expl. in the K as syn. with أَطْبَقَهُ in the first of the senses assigned to this latter below: but I find no authority for this in the K nor in any other lexicon.] — طَبَّقَتْ يَدَهُ, (Ṣ, O, K, TA,) aor. ٢; and طَبَّقَتْ, aor. ٢; (TA;) inf. n. (of the former, Ṣ, TA) طَبَّقُ (Ṣ, O, K, TA) and (of the latter, TA) طَبَّقُ; (K, TA;) † His arm would not be stretched forth; (Ṣ, O;) or † stuck to his side, (K, TA,) and would not be stretched forth. (TA.) — طَبَّقَ طَبِغٌ يَفْعَلُ بِي كَذَا i. q. طَبَّقَ [i. e. He set about, or began, &c., doing with me such a thing]. (O, K.)*

2. طَبَّقَهُ, inf. n. تَطْبِيقٌ: see 4. — [Hence,] طَبَّقَ السَّحَابُ الجَوَّ The clouds covered the mid-air between the heaven and the earth: (K:) and طَبَّقَهَا and أَطْبَقَ الغَيْمُ السَّمَاءَ [The clouds covered the sky]: (Mgh, TA:) both signify the same. (TA.) And طَبَّقَ المَاءُ وَجْهَ الأَرْضِ The water covered the face of the earth, or land. (K.) — And طَبَّقَ الشَّيْءُ, inf. n. as above, i. q. عَمَّرَ [The thing was, or became, common, or general, in its relation or relations, operation or operations, effect or effects, &c.]. (K.) And as syn. with هَذَا مَطَرٌ طَبَّقَ, so in the phrase, هَذَا مَطَرٌ طَبَّقَ الأَرْضَ [This is rain that has included the general extent of the land within the compass of its fall]. (TA.) And one says also, طَبَّقَ الغَيْمُ, (Ṣ, O, TA,) inf. n. as above, (Ṣ, O, K, TA,) The clouds rained upon the whole of the land; (Ṣ, O;) or made their rain common, or general, (K, TA,)

to the land. (TA.) — **طَبِقَ** also signifies The making a thing to suit, match, tally, conform, correspond, or agree, with another thing. (KL.) — [And **طَبِقَ بَيْنَ الشَّيْئَيْنِ** *He put the two things together, face to face.* (See also 3.) — Hence,] **التَّطْبِيقُ** in the divinely-appointed act of prayer is *The putting the hands [together, palm to palm,] between the thighs in the act of bowing oneself;* (S, O, K;) and in like manner in the act termed **التَّشَهُدُ** [q. v.]: (El-Harbee, TA.) One says of a person bowing himself in prayer, **طَبِقَ**, and likewise **طَبِقَ كَفَيْهِ**, (TA,) or **طَبِقَ كَفَيْهِ**, (Mgh,) or **طَبِقَ بَيْنَ كَفَيْهِ ثُمَّ وَضَعَهُمَا بَيْنَ فَخْذَيْهِ**, (O,) *He put his hands [together, palm to palm, and then put them] between his thighs.* (Mgh.) The doing thus is forbidden; (Mgh, O;) for the hands should be placed upon the knees. (O.) — Also *The horse's raising his fore feet together and putting them down together in running:* (S, O, K;) or, accord. to As, *the leaping of a camel, or of a she-camel, and then alighting so that the legs fall upon the ground together;* the doing of which is not approved. (TA.) — And **طَبِقَتِ الطَّرِيقُ** *The camels travelled the road without declining from the right direction.* (TA. [The verb is there written without any syll. signs; but is evidently thus.]) — And **طَبِقَ السَّيْفُ**, (S, O, TA,) [i. e. **طَبِقَ السَّيْفُ الْمَفْصِلُ**,] inf. n. as above, (K,) *The sword hit the joint* (S, O, K, TA) *and severed the limb:* (S, O, TA:) or *fell between two bones.* (TA.) A poet says, (S,) namely, El-Farezdaq, praising El-Hajjaj, and likening him to a sword, (O.)

يُصَوِّرُ أَحْيَانًا وَحِينًا يُطَبِّقُ

[expl. in art. صر]. (S, O.) Hence, **يُطَبِّقُ الْمَفْصِلَ** means *He hits aright the argument, proof, or evidence:* (S, O:) and this is also said of an eloquent man. (AZ, TA voce **قَالَ**, q. v.) Hence also, **طَبِقَ** alone, *He hit upon the right mode of judicial decision:* (O, TA:) and *the text of the tradition.* (TA.)

3. **مُطَابَقَةٌ** signifies *The putting a thing upon, or above, or over, another thing commensurate therewith:* whence the phrase, **طَابَقَتِ النَّعْلُ** [i. e., as expl. in Bd lxvii. 3, *I sewed another sole upon the sole or sandal.* (Er-Raghib, TA.) [Hence] one says also, **طَابَقَتِ بَيْنَ الشَّيْئَيْنِ** *I made the two things commensurate, and stuck them together.* (S, O. [See also 2.]) And **طَابَقَ بَيْنَ قَمِيصَيْنِ** *He put on, or attired himself with, two shirts, one over, or outside, the other;* (K, TA;) and in like manner **طَابَقَ بَيْنَهُمَا**, and **طَارَقَ**, (TA,) and **ظَاهَرَ**. (A &c. in art. ظهر.) — And **طَابَقَهُ**, (K, TA,) inf. n. **مُطَابَقَةٌ** (S, O, K, TA) and **طَبِيقًا**, (K, TA,) *It suited, matched, tallied, conformed, corresponded, or agreed, with it;* (S, O, K, TA;) and *was equal to it; or was like it in measure, size, quantity, or the like.* (TA.) — [Hence,] one says, **هَذَا جَوَابٌ يُطَابِقُ السُّؤَالَ** [*This is an answer, or a reply, that is suitable to the question.*] (TA.) — And **طَابَقَتْ زَوْجَهَا** *She (a woman) com-*

plied with [the desire of] her husband: and **طَابَقَتْ** said of a she-camel, and of a woman, *She was, or became, submissive to him who desired her.* (TA.) — And **طَابَقَ لِي بِحَقِّي** *He obeyed me with respect to my right, or due, and hastened to render it; or he acknowledged to me my right, or due, willingly.* (TA.) — And **طَابَقَهُ عَلَى الْأَمْرِ** *He combined with him, and aided him, to do the thing: or [simply] he aided him to do it.* (TA.) — And **طَابَقَ عَلَى الْعَمَلِ** *He became accustomed, habituated, or inured, to the work.* (S, O, TA.) — **مُطَابَقَةٌ**, of a horse, (S, O, K,) in his running, (S, O,) and in like manner of a camel, as in the A, (TA,) means *His putting his hind feet in the places that were those of his fore feet.* (S, O, K.) — And (hence, TA) **طَبِقَ** *The walking as one shackled;* (S, O, K, TA;) i. e., *with short steps.* (TA.) [See an ex. voce **حَجَلٌ**.]

4. **أَطْبَقَهُ** *He covered it;* (S, O, K;) as also **طَبَقَهُ**, inf. n. **تَطْبِيقٌ**; (K;) [i. e.] *he made it to be covered;* (S, O;) *he put the طَبِقُ*, i. e. cover, upon it, namely, a jar [or the like]. (Mgh. [And the like is said in several other arts. in other lexicons.]) And **أَطْبَقْتُ الرَّحَى** *I put the upper mill-stone upon the lower.* (TA.) — See also 2, second sentence. [This last ex. shows that **أَطْبَقَهُ** signifies sometimes *It covered it as meaning it became a cover, or like a cover, to it;* and **أَطْبَقَ عَلَيْهِ** likewise has this meaning; as also **تَطْبِقُ عَلَيْهِ**, and **أَطْبَقَ عَلَيْهِ**.] — [Hence,] one says, **أَطْبَقَ عَلَيْهِ الْجُنُونُ** (Msb, TA) *Insanity covered [i. e. veiled, or wholly obscured,] his reason, or intellect.* (TA.) And **أَطْبَقَتْ عَلَيْهِ الْحُمَى** (Mgh, O, TA) *The fever was, or became, continual upon him, not quitting him night nor day.* (TA.) — **أَطْبَقُوا عَلَى الْأَمْرِ** means *They combined consentaneously, or agreed together, respecting, or to do, the thing, or affair;* (S, O, Mgh, O, Msb, TA;) and so **أَطْبَقُوا عَلَيْهِ**. (MA.) — And **أَطْبَقُوا عَلَيْهِ** *They came round about him.* (MA.) — [And **أَطْبَقَتْ عَلَيْهِ الْحَيَّةُ** *The serpent wound itself round upon him.* (See **طَبِقَ**, last sentence.)] — And **أَطْبَقَتِ النُّجُومُ** *The stars appeared, and were numerous;* (O, K, TA;) [as though they were like a cover; or] as though they were stage above stage (**طَبَقَةٌ فَوْقَ طَبَقَةٍ**). (TA.) — [**أَطْبَقَهُ عَلَيْهِ** signifies *He made it to cover it; i. e., to be a cover, or like a cover, upon it.*] You say, **أَطْبَقَ عَلَى مَخْرَجِ الْحَرْفِ مِنَ اللِّسَانِ**, [i. e. he put that part of his tongue close beneath the opposite part of the palate]. (O.) — [Hence,] **أَطْبَقَ عَلَيْهِمُ الْعَذَابَ**, said of God, *He made punishment to fall, or come, upon them in common, or universally, [as though He made it to cover them,] so that none of them escaped.* (Jel in xci. 14.) — And **أَطْبَقَ اللَّهُ عَلَيْهِ الْحُمَى**, and **أَطْبَقَ اللَّهُ عَلَيْهِمُ الْجُنُونَ**, *God made the fever to be continual upon him, and in like manner insanity: the verb being used as intrans. and trans.* (Msb. [But

its author adds that he had not found this: meaning that he had not found any classical authority for the trans. use of the verb in this and similar senses.]) — One says also, **أَطْبَقَ الْبَابَ** [*He closed the door.* (Msb and K in art. **وَصَدَّ**; &c.)] And **أَطْبَقَ شَفَتَيْكَ** [*Close thy lips;*] i. e. *be thou silent.* (TA.) [And **أَطْبَقَ الْكِتَابَ** *He closed, or shut, the book.* And **أَطْبَقَ الثَّوْبَ** *He folded together the garment, or piece of cloth.*] See also 2, in the middle of the paragraph. — **مَا أَطْبَقَهُ مَا أَطْبَقَهُ** [*How skilful is he (O, K) كَذَا [for the performance of such a thing]! (O) is from المَفْصِلُ طَبِقَ.*] (JK.)

5. **تَطْبِقُ عَلَيْهِ**: see 4. [Hence,] one says, **لَوْ تَطَبَقَتِ السَّمَاءُ عَلَى الْأَرْضِ مَا فَعَلْتُ كَذَا** [*If the heaven became as a cover upon the earth, I would not do such a thing.*] (S, O.)

6. **تَطَابَقَ الشَّيْئَانِ** *The two things suited, matched, tallied, conformed, corresponded, or agreed, each with the other;* (S, O, TA;) and *were equal, each to the other; or were like each other in measure, size, quantity, or the like.* (TA.) And **تَطَابَقُوا عَلَى الْأَمْرِ**: see 4.

7. **أَطْبَقَ** *It was, or became, covered;* (O, K;) [i. e.] *it was made to be covered;* or *it had the طَبِقُ*, i. e. cover, put upon it;] quasi-pass. of **أَطْبَقَهُ**; (O;) and so **تَطْبِقُ**. (S, O, K.) — [And *It became closed;* said of a door, &c. — Hence,] **يَنْطَبِقُ عَلَيْهِ الْكَلَامُ** *Speech is as though it were closed against him; i. e. he is impeded in his speech, unable to speak, or tongue-tied.* (O.) — See also 4. — [Hence one says of a rule, **يَنْطَبِقُ عَلَى كَذَا وَكَذَا** *It applies to such and such things or subjects.*]

طَبِقَ: see an ex. of the accus. case, in the phrase **وَلَدَّتِ الْغَنَمُ طَبِقًا**, voce **طَبِقَ**, last quarter. — **طَبِقَ** is also expl., by IAqr, as meaning *The doing wrong, or injuring, by false pretence or false allegation.* (TA.)

طَبِقَ: see **طَبِقَ**, in the latter part of the former half. — **طَبِيقًا**: see **طَبِيقًا**. — **طَبِقَ** **هَذَا الشَّيْءُ**, (IAqr, O, K, TA) and **طَبِقَهُ**, and **طَبِيقًا**, (IAqr, O, K, TA) and **طَبِيقَةً**, (IAqr, O, K, TA) and **طَبِيقَةً**, (IAqr, O, K, TA) i. q. **مُطَابَقَةٌ** [i. e. *This thing is the match of this; or what suits, matches, tallies, conforms, corresponds, or agrees, with this; what is equal to this; or the like of this in measure, size, quantity, or the like.*] (IAqr, O, K, TA.) — **طَبِقَ** signifies also *A space, or period, (سَاعَةٌ) of the day; and so طَبِقَةٌ: and **طَبِيقٌ** signifies the same of the night: (K:) you say, **أَقَمْتُ عِنْدَهُ طَبِيقًا مِنَ النَّهَارِ**, and **طَبِيقَةً**, *I remained at his abode during a space, or period, (سَاعَةٌ) of the day:* (Ibn-'Abbád, O:) and **طَبِيقًا**, (K, TA,) with kesr, (TA,) or **طَبِيقًا**, (so in the O,) and **طَبِيقًا**, i. e. *a while, or a long time, syn. مَلِيًّا*: (Ibn-'Abbád, O, K:) or, accord. to the L, one says, **أَتَانَا بَعْدَ طَبِيقٍ مِنْ***

الليل، and *طَبَّقِي*, he came to us after a space, or period, (جَمِين) of the night; and in like manner, مِنَ النَّهَارِ of the day: (TA:) the pl. of *طَبَّقِي* is *طَبَّقِي*. (K.) [See also *طَبَّقِي*, in, or near, the middle of the paragraph.] — Also *Bird-lime*; a dial. var. of *دَبَّقِي*. (IDrd, O, K.) And The fruit of a certain kind of tree [app. meaning the berries of the *viscum*, or mistletoe, of which bird-lime is mostly prepared, and which are called *دَبَّقِي* in the present day]. (K.) And Anything with which a thing is stuck, or made to stick. (K.) And [particularly] A thing [or substance] to which the exterior lamina of the pearl is stuck so that it becomes like it; as also *مُطَبَّقِي*. (TA.) — And Snares for birds, or things with which birds are caught; (Ibn-'Abbád, O;) like *فَسَاخ*; as also *طَبَّقِي*; of which [latter] the sing is *طَبَّقَةٌ*. (Ibn-'Abbád, O, K.) — Also A road, or way: — and *i. q.* *دَسْتُور* [as a Pers. word, generally meaning *Permission*, or *leave*, as expl. by Golius in this instance]. (KL. [But for these two significations I have not found any other authority.])

طَبَّقِي A thing that is the equal of another thing (Msb, K) of any kind (K) in its measure so that it covers the whole extent of the latter like the lid: this is its primary signification: (Msb:) [whence] one says, هَذَا الشَّيْءُ طَبَّقِي هَذَا, like *طَبَّقُهُ*, q. v.: (IAqr, O, K:) and [hence] it signifies The cover, or lid, (Mgh, K,) of a jar, (Mgh,) or of anything: (K:) pl. *أَطْبَاقِي* (S, O, K) [and *طَبَّقِي*, mentioned in the Msb as a pl. of *طَبَّقِي* in another, but similar, sense, which will be found in what follows, but better known as a pl. of *طَبَّقَةٌ*, and *أَطْبَقَةٌ* is added as another pl. in the K, but [SM says] this is strange; I have not found it in the [other] lexicons; and it may be that the right reading is *وَأَطْبَقُهُ*, as syn. with what immediately there follows it, i. e. *وَأَطْبَقُهُ*. (TA.) *طَبَّقُهُ* is [a prov.] expl. (O, K, TA) by *أَشْ* (O, TA) as said of a company of men who had a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a *طَبَّقِي* [or cover] for it: (O, K, TA:) [so that the meaning is, A water-skin that had become old and worn out suited its cover:] or *شَنْ* and *طَبَّقِي* [in the O *طَبَّقُهُ*] were two tribes; (S, O, K, TA;) and, as ISd says, *شَنْ* does not here mean a water-skin, for this has no *طَبَّقِي*: (TA:) or [طَبَّقُهُ is for *طَبَّقَةٌ*, and] *طَبَّقَةٌ* was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA. [See Freytag's Arab. Prov., ii. 800.]) — Also A certain household utensil; (Msb;) [i. e. a dish, or plate; perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate;] the thing upon which one eats, (K, TA,) and in which one eats; and the thing upon which fruit is placed [i. e. a dish, or plate, used for that purpose; and likewise a round tray, and the like]: (TA:) pl. *أَطْبَاقِي* and *طَبَّقِي*. (Msb.) — † The surface of the earth

[considered as a cover]. (K, TA.) [And in like manner applied to A layer, or *stratum*, of earth. *وَدَقَنْتُ الشَّيْءَ* is expl. in the Msb as meaning *أَخْفَيْتُهُ تَحْتَ أَطْبَاقِي التُّرَابِ* I concealed it beneath the layers, or strata, of the earth, or dust. See also *طَبَّقَةٌ*.] — † The exterior part of the *puddendum muliebre* [considered as a cover]. (Ibn-'Abbád, O, K, TA.) — A fold, a ply, or an overlapping part, of a thing. (Pš. [See *حَفِثٌ*.]) — [And hence, app., † A roller of the sea: see *أَدِي*.] — A thin bone [or cartilage] that forms a division between any two vertebrae: (S, O, K:) what is between any two vertebrae of a horse [&c.]: pl. *أَطْبَاقِي*: (K:) and some say, the vertebrae altogether: and some say, a vertebra, in any part. (TA.) It is said in a trad. respecting the day of resurrection, *تَبَقَى أَصْلَابُ الْمُنَافِقِينَ*, *طَبَّقًا وَاحِدًا*, meaning [The backbones of the hypocrites shall be (lit. continue to be) as though they were] one vertebra: or, as some say, *طَبَّقَةٌ*; and [they say that] *طَبَّقِي* is the pl. [or coll. gen. n.]. (O. [See also 1 in art. *عَمَرٌ*.]) — [And Any of the successively-superimposed cartilages of the windpipe: pl. *أَطْبَاقِي*. (See *حَنْجَرَةٌ*, in art. *حَجَرٌ*; and see also *حَلْقُومٌ*.)] — Any of the stages of Hell [whereof every one except the lowest is imagined to be like a cover over another]. (TA.) [And in like manner, Any of the Seven Heavens:] one says, *السَّمَوَاتُ طَبَّقَاتٌ*, meaning The Heavens are [composed of stages] one above another; (S, O, Msb;*) every heaven [except the lowest] being like a *طَبَّقِي* to another: (Msb:) or this is said because of their being conformable, one with another: (K:) and it is said in the Kur lxvii. 3, *الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَّقَاتًا*, meaning [Who hath created seven heavens] placed one above another; *طَبَّقَاتٌ* being the inf. n. of *طَبَّقْتُ* [q. v.], used as an epithet; or for *طَبَّقَاتٌ*; or *ذَاتِ طَبَّقَاتِي*, pl. of *طَبَّقِي* or of *طَبَّقَةٌ*. (Bd.) — [Any of the bones of the head; because they compose a covering: or] *أَطْبَاقِي الرَّأْسِ* means the bones of the head because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art. *شَجَرٌ*.]) — Any joint of a limb: pl. *أَطْبَاقِي*. (Aq, TA.) — A collective number of men, and of locusts; (S, O, K;) as also *طَبَّقِي*, (K,) which is thus expl. by *أَشْ* in relation to men: (TA:) or a multitude of men, and of locusts: (K:) [app. considered as covering a space of ground:] or a company of men that are equal with a company like them. (ISd, TA.) — A generation of mankind; or the people of one time; syn. *عَالَمٌ* and *قَرْنٌ*; as in the saying of El-'Abbás,

إِذَا مَضَى عَالَمٌ بَدَأَ طَبَّقِي

[i. e. *مَنْسَرِحٌ*] i. e. إِذَا مَضَى قَرْنٌ بَدَأَ قَرْنٌ [When a generation passes away, a generation appears in its place]: the *قَرْنٌ* being called *طَبَّقِي* because they are a *طَبَّقِي* [i. e. cover] to the earth: then

they pass away and another *طَبَّقِي* comes: (O, TA:) or, as IAqr says, *طَبَّقِي* signifies a people after a people. (TA.) And (TA) *أَقْرَنُ* [i. e. generation] of time: or twenty years: (K, TA:) or, as in the book of El-Hejeree, on the authority of I'Ab, *طَبَّقَةٌ* has this latter meaning. (TA.) — † A rain such as fills and covers the earth, or land; (TA;) or such as is general, (S, O, K, TA,) and of wide extent; termed by a poet (namely, Imra-el-Keys, O, TA) *طَبَّقِي الْأَرْضِ*: (S, O, TA:) or a lasting rain, consecutive in its falls. (Msb.) And *أَصْبَحَتِ الْأَرْضُ طَبَّقًا وَاحِدًا* means † [The land became, or became in the morning,] covered with water over its surface. (TA.) — A main portion of the night and of the day: (S, O, K:) or, accord. to the Mufradát [of Er-Rághib], *طَبَّقِي اللَّيْلِ وَالنَّهَارِ* signifies *سَاعَاتُهُ الْمِطَابِقَةُ*, and meaning the commensurate, or similar, or equal, portions of the night and of the day. (TA.) See also *طَبَّقِي*. — And A state, or condition; (S, O, K, TA;) as also *طَبَّقَةٌ*, of which the pl. is *طَبَّقَاتٌ*: the pl. of the former in this sense is *أَطْبَاقَاتٌ*. (TA.) Hence the phrase, *لَتَرْكَبَنَّ طَبَّقًا عَنْ طَبَّقِي*, (S, O, K, TA,) in the Kur [lxxxiv. 19], meaning [Ye shall assuredly enter upon] state after state, (S, O, TA,) and predicament after predicament; as in the A; (TA;) on the day of resurrection; (S;) the state being termed *طَبَّقِي* because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so; (O, TA;) and *عَنْ* being put in this instance, as it is in many others, in the place of *بَعْدَ*: (TA:) or the meaning is, one after another of similar states of hardship: or it may be, degrees of hardship after degrees thereof; *طَبَّقِي* accord. to this rendering being regarded as pl. [or coll. gen. n.] of *طَبَّقَةٌ*: (Ksh and Bd:) or [ye shall assuredly mount upon] the heaven in one state after another state; for it (the heaven) shall be like *مُهْلٌ* [i. e. molten brass or iron &c., as is said in the Kur lxx. 8.] and then successively in other states: (O, TA:) so says Aboo-Bekr: accord. to Er-Rághib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l-Hadeed, it means [ye shall assuredly enter upon] difficulty after difficulty; as is related by MF; and the same is said by Az on the authority of I'Ab: (TA:) some read *لَتَرْكَبَنَّ*, meaning thou, O Moḥammad, shalt assuredly mount upon stage after stage of the stages (*أَطْبَاقِي*) of heaven; and I'Ab and Ibn-Mes-ood read *لَتَرْكَبَنَّ*, with *كسر* to the *ب*, which is accord. to the dial. of Temeem, and Keys and Asad and Rabe'ah pronounce the first letter of the future with *كسر* except when it is *ي*: 'Omar read *لَتَرْكَبَنَّ*, either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA.) One says also, *بَاتَ يَرَعِي طَبَّقِي النُّجُومِ*, meaning † [He passed the night watching] the state of the stars in their course: (TA:) or *طَبَّقِي*

جاءت النجوم means the falling [or app. setting] of stars after [other] stars: or, accord. to Es-Sadoosee, the rising of a star and the setting of another: and a collective number thereof after a collective number [of others]: and such, he says, are termed جَاءتِ النُّجُومِ مِنْ الشُّجُورِ. (O.) — جَاءتِ الإِبِلُ طَبَقًا. (O.) — جَاءتِ الإِبِلُ طَبَقًا means عَلَى خَيْبٍ وَاحِدٍ وَاحِدًا [i. e. The camels came following one another, in a single line: see art. خَف]. (TA.) And one says, وَوَدَّتِ الْعَمْرُ طَبَقًا and وَوَدَّتِهَا طَبَقًا, meaning The sheep, or goats, brought forth one after another: (L.) El-Umawee says, when they do thus, one says, وَوَدَّتِهَا الرَّجِيلَاءُ and وَوَدَّتِهَا طَبَقًا [They brought them forth (i. e. their young ones) one after another]. (S, O.) — [The pl. الأَطْبَاقُ also signifies Those who are remote, and those who are remotely connected: so in a trad. respecting the signs of the resurrection, or of the time thereof; in which it is said, يُوَصِّلُ الأَطْبَاقُ وَيُقَطِّعُ الأَرْحَامُ [Those who are remote, and those who are remotely related, shall be brought into close connection, and the ties of relationship shall be severed]. (TA.) — بِنْتُ طَبَقِي is an appellation of A female tortoise, [app. because of the cover of her back,] which, (S, O, K,) as the Arabs assert, (S, O,) lays ninety-nine eggs, all of them [eventually] tortoises, and lays one egg which discloses (S, O, K) a serpent (K) [or a serpent such as is termed] an أسود; (S, O;) or, accord. to Az, sixty-nine [eggs], and the seventieth is [eventually] a viper. (So in a marg. note in one of my copies of the S; in which, also, the appellation is written بِنْتُ طَبَقِي, instead of بِنْتُ طَبَقِي.) Hence the phrase بِنَاتِ طَبَقِي meaning † A calamity; (S, O, TA;) as also بِنَاتِ طَبَقِي: (TA:) meaning calamities [like مُطَبِّقَاتُ]: as well as tortoises: and serpents: (K:) and أُمُّ طَبَقِي [in like manner] means calamity: (TA in art. طَرِق:) or, accord. to Eth-Tha'libee, طَبَقِي [thus, imperfectly decl., as written in the L,) signifies a yellow serpent: (L, TA:) and أُمُّ طَبَقِي and بِنْتُ طَبَقِي are said to signify the serpent, because of its coiling itself round: or بِنَاتِ طَبَقِي is an appellation applied to serpents because of their winding themselves round (إِطْبَاقًا) upon him whom they bite; or, as some say, because the حَوَاءُ [q. v.] confines them beneath the lids (أَطْبَاق) of the baskets (أَسْفَاط) covered with leather; or, as Z says, because they resemble the طَبَقِي [i. e. cover, or dish, or plate,] when they coil themselves round. (TA.)

طَبَقَةٌ: see طَبَقِي, former half, in two places: — and also near the end of the same paragraph.

طَبَقَةٌ [generally signifying Any one of two or more things that are placed, or situate, one above another; a stage, story, or floor; a layer, or stratum; or the like: pl. طَبَقَاتُ and طَبَقَاتُ]: see طَبَقِي, in seven places. — [Hence, طَبَقَاتُ العَيْنِ, The coats, or tunics, of the eye. (See جَلِيدَةٌ.)] —

[Hence also,] طَبَقَاتُ النَّاسِ The degrees, ranks, orders, or classes, of men. (S,* O,* TA.) [Thus, طَبَقَاتُ الشُّعْرَاءِ means The orders, or classes, of the poets.] — كُتِبَتْ إِلَيَّ طَبَقَةٌ is a phrase mentioned by Ibn-'Abbád as meaning His letters, or epistles, to me are consecutive. (O, TA.) — A طَبَقَةٌ of land is [A portion] like a مَشَارَةٌ [expl. in art. شور]. (TA.)

يَدٌ طَبَقَةٌ An arm that will not be stretched forth; (S, O, TA;) sticking to the side. (K, TA.)

طَبَاقٌ [a pl. of طَبَقَةٌ, and said to be also a pl. of طَبَقِي]. — طَبَاقُ الأَرْضِ means What is upon the earth: (S, O:) or what fills, or would fill, the earth, extending over it in general, or in common, (O, TA,) as though it were a طَبَق [or cover] to it. (TA.) It is said in a trad. respecting Kureysh, عَلِمُوا عَالِمَهُمْ طَبَاقُ الأَرْضِ i. e. The knowledge of the knowing of them is as though it extended over the earth in general, or in common, and were a cover to it; (O,* TA;) or, as some relate it, طَبَقِي الأَرْضِ. (TA.) — See also طَبَقِي. — And see مُطَبِّقٌ.

طَبَقِي: see طَبَقِي, in five places.

طَبَاقَةٌ † A camel (S, O, K) that will not cover; (S, O;) lacking strength, or ability, to cover. (K, TA.) — And, applied to a man, (S, O, K,) † Impeded in his speech; unable to speak; or tongue-tied: (O, K,* TA:) or that will not perform the act of coitus: (TA:) or heavy, covering the woman (يُطَبِّقُ عَلَى المَرْأَةِ, in the CK [erroneously] يُطَبِّقُ, and in my MS. copy of the K يُطَبِّقُ المَرْأَةَ,) with his breast by reason of his heaviness: (K, TA:) or impotent; syn. عَيْبِي: (S, O:) or impotent (عَيْبِي), heavy, covering her whom he compresses, or the woman, with his breast, by reason of his littleness, or immature age: accord. to Aq, stupid, foolish, impotent in speech or actions, dull, or heavy: accord. to IAq, whose reason is veiled, or wholly obscured, (أَطْبَقَ عَلَيْهِ الجُنُونُ, [see مُطَبِّقٌ] by stupidity, or foolishness: or, as some say, whose affairs are veiled to him [so that he sees not how to accomplish them]: or who lacks ability to speak, his lips being closed. (TA.) — تَحَلَّبُوا عَلَى طَبَاقَةٍ means They collected themselves together against that man, all of them. (ISh, O.)

طَبَاقٌ A species of tree, (S, O, K,) growing upon the mountains of Mekkeh; (K;) described to AHn by some one or more of Azd-es-Saráh as being about the stature of a man in height, growing near one another, scarcely ever or never seen singly, having long, slender, green leaves, which slip [between the fingers] when squeezed, applied as a dressing to a fracture, which, remaining upon it, they consolidate; it has a clustered yellow flower; is not eaten by the camels, but by the sheep or goats; and grows among the rocks, with the عَرَعَرُ; the bees eat from its

flowers, and the mountain-goats also feed upon it: (O:) it is beneficial as an antidote against poisons, taken internally and applied as a dressing, and as a remedy for the mange, or scab, and the itch, and fevers of long continuance, and colic, and jaundice, and obstructions of the liver; and is very healing. (K.) [طَبَاقِي, thus written by Golius, without teshdeed, is said by him to be Ocimum agreste; as on the authority of Meyd; but he has not given the syn. by which Meyd has explained it.] بَيْنَ شَتِّ وَطَبَاقِي, in a trad. of Mohámmad Ibn-El-Hanaféeyeh, means in the places where grow these two species of trees; (O;) i. e. in the tracts of the mountains of Mekkeh. (TA.)

طَبَاقِي: see طَبَقِي. — Also, (S, Mgh, O, K,) and طَبَاقِي, (K,) both mentioned by Ks and Lh, [and both in one of my copies of the S,] (TA,) and طَبَاقِي, (Fr, O, K,) A large brick: (Mgh:) or a large baked brick: (S, O, K:) [or a large tile, or flat piece of baked clay:] and a large [piece of] glass: (Mgh:) arabicized, (S, Mgh, O,) from the Pers., (S, O,) i. e. from تَابَه: (Mgh, O:) [and particularly a large flat piece of baked clay, or of stone, &c., that is used for a trap-door:] whence, بَيْتُ الطَّبَاقِي [the chamber that has a trap-door]: (Mgh: [see also مُطَبِّقٌ:] pl. طَوَابِقُ and طَوَابِقِي; (Mgh, O, K;) the former being pl. of طَبَاقِي, and the latter of طَبَاق. (O.) — And in like manner the طَبَاقِي of iron [is from the Pers. تَابَه]: (O:) [i. e.] طَبَاقِي signifies also, (K, TA,) and طَبَاقِي likewise, (accord. to the K,) A certain vessel in which one cooks, (K, TA,) [meaning a frying-pan,] of iron or of copper: (TA:) arabicized from تَابَه. (K, TA.) — [And A plate, or flat piece, of metal.] — بَشْرٌ ذَاتُ طَبَاقِي means A well in which are projecting edges. (Ibn-'Abbád, O.) — And طَبَاقِي and طَبَاقِي signify also A limb, or member, (Th, O,* K, TA,) of a human being, such as the arm, or hand, and the leg, or foot, and the like: (Th, TA:) applied in a trad. to the hand of a thief, which is to be cut off: (TA:) [see طَائِفٌ, in art. طَوْف:] or they signify [or signify also] the half of a sheep, or goat: (K, TA:) or as much thereof as two persons, or three, eat. (TA.)

طَبَاقِي: pl. طَوَابِقِي: see the next preceding paragraph.

العِمَّةُ الطَّبَاقِيَّةُ The mode of disposing the turban without winding [a portion thereof] beneath the chin: (O, K:) a mode which is forbidden. (O.)

جَاءَ فُلَانٌ مُتَعَبِمًا طَبَاقِيًا means Such a one came having his turban disposed in the manner above described. (IAq, O.)

مُطَبِّقٌ: see طَبَقِي.

مُطَبِّقٌ [pass. part. n. of 4, Covered; &c.]. — الحُرُوفُ المُطَبِّقَةُ are The letters ص, ض, ط, and ظ: (S, O, K:) the part of the tongue which is the place of their utterance being [closely] covered [in their utterance] by what is opposite to it of the palate. (O, TA.) — And مُطَبِّقٌ is

used by the vulgar for مُطَبَّقٌ عَلَيْهِ, [which is for مُطَبَّقٌ عَلَيْهِ الْجُنُونُ] meaning + Upon whom insanity is made to be continual: (Mṣb: see also طَبَاقًا [where مُطَبَّقٌ عَلَيْهِ is in my opinion better rendered]:) and you say مَجْنُونَةٌ مُطَبَّقٌ عَلَيْهَا [in like manner, for مُطَبَّقٌ عَلَيْهَا الْجُنُونُ + an insane female whose reason insanity has veiled, or wholly obscured]. (Mgh, O.) — مُطَبَّقٌ عَلَيْهِ signifies also Affected with a swooning, or a fit of insensibility. (TA.) — مُطَبَّقٌ بَيْتٌ means + A verse of which the former hemistich ends in the middle of a word. (Z, TA.) — See also the next paragraph. — And see طَبَّقَ.

مُطَبَّقٌ Covering. (O, K, TA.) — Hence, (K, TA.) جُنُونٌ مُطَبَّقٌ (Mgh, O, K, TA.) + Insanity that covers [i. e. veils, or wholly obscures,] the reason, or intellect. (TA.) — حُمَّى مُطَبَّقَةٌ (S, Mgh, O, Mṣb, K) + A continual fever, not quitting night nor day. (S, Mṣb, TA.) — مُطَبَّقَةٌ [for سَنَةٌ مُطَبَّقَةٌ] means + A hard, or severe, year. (TA.) And مُطَبَّقَاتٌ means + Calamities [like بَنَاتٌ طَبَّقِي]. (TA.) — And مُطَبَّقٌ may have the same meaning as مُطَبَّقٌ. (TA. [But in what sense the latter is here used is not specified.]) — It signifies also A subterranean prison; or a place of confinement beneath the ground. (TA. [The word in this sense, which is probably post-classical, is there said to be like مَحْسِنٌ; but perhaps only because of its having been found written مُطَبَّقٌ; for I think that I have heard مُطَبَّقٌ used in this sense; and I find an apparent authority for this in a copy of the M in arts. اصد and وصد, where الإصَادُ and الوصَادُ are expl. as meaning المَطَبَّقِي: and likewise in the TA in art. عن, where I find مُطَبَّقٌ, thus written; see 2 in that art.: it seems also that طَبَّاشٌ may have the same signification; for I find الإصَادُ expl. as meaning الطَّبَّاقِي in the K in art. اصد; and thus in the O in art. وصد, and likewise الوصَادُ.])

مُطَبَّقٌ: see طَبَّقَ, last quarter.

جَرَادٌ مُطَبَّقٌ Locusts extending in common or universally [over a tract or region]. (TA.) And سَحَابَةٌ مُطَبَّقَةٌ A cloud raining upon the whole of a land. (S, O.) — مُطَبَّقٌ signifies also [A sword hitting the joint, and severing the limb: or falling between two bones. — And hence,] + One who takes the right course in affairs by his [good] judgment. (K, TA.)

مُطَبَّقٌ: see an ex. voce طَبَّقَ.

طبل

1. طَبَّلَ (Lth, O, Mṣb, K,) aor. طَبَّلَ (Lth, O, Mṣb) and طَبَّلَ (Mṣb), inf. n. طَبْلٌ, He beat the drum [or drum; he drummed]; (Lth, O, Mṣb, K,) and طَبَّلَ (Mṣb, K,) inf. n. تَطْبِيلٌ (O, Mṣb,) signifies the same; (O, K;) or the latter verb signifies he did so much. (Mṣb.)

2: see the preceding paragraph.

طَبْلٌ [A drum;] a certain thing with which one beats, (S, O, K,) [or rather upon which one beats,] well known, (Mṣb,) having a single face, and having two faces: (Mṣb, K:) pl. [of mult.] طَبُولٌ (O, Mṣb, K) and [of pauc.] أَطْبَالٌ. (Mṣb, K.) [Hence] one says, هُوَ طَبْلٌ ذُو وَجْهَيْنِ [lit. He is a double-faced drum]; meaning + he is of ill-omened, or hard, aspect. (TA.) And فَلَانٌ كَسَا طَبْلًا [lit. Such a one beats the drum beneath the garment called كَسَا; meaning, + strives to conceal what is notorious: similar to the Pers. saying دَرُ زِيرِ كَلِيمِ زَدَنُ] (TA.)

— Also A رَبْعَةٌ [or small round basket, covered with leather,] for perfumes. (TA.) And A سَلَّةٌ [or round basket] for food, [app. shallow, resembling a round tray, for it is said to be] like the خَوَانِ; also called طَبْلِيَّةٌ, of which the pl. is طَبَالٌ. (TA. [See also سَدٌّ, last sentence.]) [And A kind of tray, of wood, used for counting money, &c.; also called طَبْلَةٌ: this is app. what is meant by the saying in the S, طَبْلُ الدَّرَاهِمِ, طَبْلَةُ مَعْرُوفٍ; and by the saying in the O, طَبْلَةُ الدَّرَاهِمِ مَعْرُوفٍ.] — And A certain sort of garments, or cloths, (Lth, IDrd, O, K,*) upon which is the form of the طَبْلِ [or drum], (Lth, O, K,) or figured with the like of طَبُولِ [or drums], (T, TA,) of the fabric of El-Yemen, or of Egypt, (K,) or brought from Egypt, and called also طَبْلِيَّةٌ and طَبْلِيَّةٌ: (Lth, O:) which last appellation is expl. in the A as meaning [garments of the kind called] بُرُودٌ, worn by the lords, or principal personages, of Egypt. (TA.) — And The [tax called] خَرَجٌ: (IAq, O, K:) [or an instalment thereof; for] one says, آدَى طَبُولًا and طَبْلِيْنِ and أَهْلُ مِصْرَ طَبْلًا مِنَ الْخَرَجِ The people of Egypt payed an instalment of the خَرَجِ [and two instalments and several instalments]; so called after the طَبْلِ [or drum] of the بُنْدَارِ [app. meaning the farmer-general of the tax, who, it seems from this, announced his coming by the beating of a drum]: (A, TA:) [and probably syn. with خَرَجٌ as meaning revenue in a general sense; for it is added,] hence [the saying] هُوَ يَحِبُّ الطَّبْلِيَّةَ (O, K) [in the CK تَحْتُ is erroneously put for يَحِبُّ] i. e. He loves the خَرَجِ (O,) or the money of the خَرَجِ (K,) without fatigue. (O.) — الطَّبْلُ signifies also الخَلْقُ and النَّاسُ [i. e. The created beings in general and mankind in particular]: one says, مَا أَدْرِي أَيُّ الطَّبْلِ هُوَ i. e. [I know not] what one of mankind he is: (S, O:) and so أَيُّ الطَّبْلِ هُوَ. (TA.)

طَبْلَةٌ [A wooden tray; generally round: like طَبْلِيَّةٌ in Persian. And such is app. meant by what here follows:] A certain thing of wood, which women take for their use. (TA.) See also طَبَّلَ.

طَبْلِيَّةٌ: see طَبَّلَ, in three places.

طَبَالَةٌ The art, or occupation, of beating the drum [or drum]. (Mṣb, K.)

طَبَّالٌ [A drummer;] a beater of the drum. (O, K,*)

طَبَّالَةٌ [fem. of طَبَّالٌ: — and] i. q. طُوبَالَةٌ, q. v.

طُوبَالَةٌ A eve; (S, O, K;) as also طَبَّالَةٌ: (TA:) pl. of the former طُوبَالَاتٌ: a ram is not to be called طُوبَالٌ. (S, K.) Tarafeh says,

نَعَانِي حَنَانَةَ طُوبَالَةَ

تَسَفُّ يَبِيسًا مِنَ الْعَشْرِيقِ

[Hananeh announced to me death (app. meaning predicted my death, for otherwise it should be نَعَى لِي): a eve that eats dry 'ishrik]: (S, O, TA:) [in explanation of which it is said,] نَعَانِي means أَخْبَرَنِي بِالْمَوْتِ: and حَنَانَةَ is the name of a pastor: and طُوبَالَةَ is put in the accus. case as a term of revilement, as though the poet said أَعْنِي طُوبَالَةَ. (TA.)

طبن

1. طَبَّنَ له, aor. طَبَّنَ, inf. n. طَبْنٌ [accord. to the CK طَبْنٌ, which is wrong]; and طَبَّنَ له, aor. طَبَّنَ, inf. n. طَبَانَةٌ and طَبَانِيَّةٌ and طَبُونَةٌ; He understood it; or knew it; or had knowledge, or was cognizant, of it: (S, K:) some say that طَبْنٌ relates to good, and طَبْنٌ to evil; but AO says that طَبَانَةٌ and طَبَانَةٌ are one, meaning the being very intelligent or knowing; and Lh says that طَبَانَةٌ and طَبَانِيَّةٌ, and طَبَانَةٌ and طَبَانِيَّةٌ, and طَبَانَةٌ and طَبَانِيَّةٌ [app. mistranscriptions for طَبَانَةٌ and طَبَانِيَّةٌ], are one [in meaning]. (TA. [See more in the first paragraph of art. تَبِنَ.]) — طَبْنٌ نَهَا, in which the pronoun refers to a woman, a phrase occurring in a trad., is expl. as meaning He apprehended what was the state, or disposition, of her mind, and that she was one who would comply with the endeavour to seduce her: or, accord. to Sh, it is طَبْنٌ نَهَا, like ضَرَبَ نَهَا, and means he deceived her, or corrupted her, and beguiled her: accord. to Az, طَبْنْتُ بِهِ, aor. طَبَّنْتُ, inf. n. طَبْنٌ; and طَبْنْتُ, aor. طَبَّنْتُ, inf. n. طَبَانَةٌ; signify I deceived him, or deluded him. (TA.) — And طَبَانِيَّةٌ, accord. to IB, signifies also A man's looking at his wife, and either debarring her from appearing or being angry and jealous. (TA.) — طَبْنُ النَّارِ (S, K,) aor. طَبَّنَ, (K, TA, [in the CK طَبَّنَ,]) inf. n. طَبْنٌ, (K,) He covered the fire [in a hollow] in the earth, in order that it might not become extinguished. (S, K.)

3. طَابُنُ هَذِهِ الْحُقْرَةَ (S) or الْحَقْفِرَةَ (K) means Lower thou [or deepen thou] this hollow in the ground [app. for fire to be covered over therein; see 1, last sentence]; syn. طَابُنَهَا and طَابُنَهَا. (The former syn. in some copies of the S and K; the latter in other copies of the S; and both in

some copies of the K.) — And طَابَن ظَهْرَهُ *He lowered, or bent down, his back*; syn. طَامَنَهُ. (TA.) — And طَابَنَهُ, (K,) inf. n. مُطَابَنَةٌ and طَابَان, (TA,) *He, or it, agreed, or accorded, with him, or it.* (K.)

Q. Q. 4. اِطْبَانٌ i. q. اِطْمَانٌ; (S, K;) formed from the latter by substitution [of ب for م]. (S in art. طين.) So in the phrase اِطْبَانٌ قَلْبُهُ, meaning *His heart became quiet, at rest, at ease, or tranquil.* (TA.)

طِينٌ *A numerous collection or body* (K, TA) of men; (TA;) as also طِينٌ. (K, TA. [Freytag adds طِينٌ and طِينٌ in this sense; but they are mentioned in the K as syns. of طِينٌ meaning a certain game: and Golius adds, instead of these two, طِينٌ and طِينٌ, which are altogether wrong.] — And one says, مَا أَذْرِي أَيُّ الطِينِ هُوَ, (S, K, *) meaning مَا أَذْرِي أَيُّ النَّاسِ هُوَ [i. e. *I know not what one of mankind he is*]: (S, K:) and so أَيُّ الطِينِ هُوَ. (S and O in art. طيل.) — Also, [and it is implied in the K that the following explanation applies likewise to طِينٌ and طِينٌ and طِينٌ, but the TA restricts it to طِينٌ,] *A carcass which is placed for the purpose of capturing upon it the vultures and beasts of prey.* (K, TA. [Freytag assigns this meaning to طِينٌ only.] — See also طِينَةٌ.

طِينٌ The [kind of mandoline called] طِينُور: (IAar, K:) or the عود [i. e. *lute*]. (K.) — See also طِينَةٌ. — And see طِينٌ.

طِينٌ: see طِينَةٌ: — and see also طِينٌ. — الطِينٌ also signifies *What the wind brings, [or bears along,] of firewood* [app. meaning of fragments thereof], and التَّمَشُ: [but this seems to be a mistranscription; for it is immediately added,] and sometimes *the house* (البيت) *that is built, or constructed, therewith* is thus called. (TA.)

طِينٌ: see طِينٌ: — and see also طِينَةٌ.

طِينٌ and طَابِنٌ *Intelligent, understanding, skilled, or knowing*, (S, K, * TA,) *in everything*: (TA:) the former is syn. with تَبِينٌ [q. v.]: (M in art. تبين:) and طَابِنَةٌ signifies [very intelligent &c., being of a measure proper to intensive epithets; or simply] *skilled, or skilful.* (TA.) — And for the first of these words (طِينٌ), see also طِينَةٌ.

طِينٌ: see طِينَةٌ: — and see also طِينٌ.

طِينٌ (S,) or طَابِنٌ and طَابِنٌ and طَابِنٌ (K) and طَابِنٌ (TA) and طَابِنٌ (K,) or this last is pl. of طَابِنَةٌ, (S, TA.) *A certain game*, (S, K, TA,) [said to be] *played by children, by means of a circular line, [drawn on the ground, (but see what follows,)] and [also] called by them الرَّحَى*; (TA;) *called in Pers.* سِيدَرَهُ, or سِيدَرَهُ, (accord. to different copies of the S,) or سِيدَرَهُ, (accord. to some copies of the K,

and the TA, [this and سِيدَرَهُ being app. for سِهْ دَرَهُ, which is syn. with سِهْ بَرَهُ,] in a MS. copy of the K سِدْرَ مَرَهُ, and in the CK سِدْرَ مَرَهُ, [both app. mistranscriptions for سِهْ بَرَهُ,] i. e. “having three doors;” (TA;) [app. the same that is sometimes called in Pers. سِهْ دَرَكُ;] the game that is called in Turkish طوقورجون [and طوقورجن], and in Arabic called also قَرَق; (TK;) [i. e. قَرَق, which is said in the K and TA in art. قرق to be the game called سِدْر; accord. to an explanation and diagram there given, *played by means of twenty-four lines, composed of four squares, or parallelograms, one of these having within it another, the latter having within it another, and this last having within it another; to which are added a line drawn from each angle of the outermost of these to the corresponding angle of the innermost and another line drawn from the middle of each side of the outermost to the middle of the corresponding side of the innermost; within which combination of twenty-four lines they place سِدْر, in the CK يَضْفُون,] pebbles. سِدْر is evidently from the Pers. سِهْ دَرَهُ: it is said in the TA in art. سدر to be also pronounced سِدْر and سِدْر, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains طَابِنٌ as follows: “*Pers. سَدْرَه, Turc. دُقُرْجَن اَوِيْنِي, Græc. τριωνδιον, Trium, vel novem, scruporum ludus.*” Freytag explains the same word as meaning “*Triodii seu trivalli ludus;*” adding a loose rendering of the explanation of قَرَق in the K. — طَابِنَةٌ signifies also *The sound of the [musical instrument called] طَابِنٌ.* (IAar, K.)*

طَابِنَةٌ *Intelligence, understanding, skill, or knowledge*: (S, K:) pl. طَابِنٌ. (K.)

طَابِنَةٌ: see طَابِنٌ.

طَابِنَةٌ i. q. طَابَانَةٌ [q. v.]. (TA.)

طَابِنٌ: see طَابِنٌ.

طَابُونٌ *A place in which fire is covered [in a hollow] in the earth, in order that it may not become extinguished*: (S, K:) pl. طَابُونٌ. (TA.)

طَابُونٌ i. q. مُطَابِنٌ [q. v.]. (S.)

طبو

1. طَبَاةٌ, (S, K,) aor. يَطْبُوهُ, (S,) inf. n. طَبُو; (K;) and طَبَاةٌ, aor. يَطْبِيهِ, (S, TA,) inf. n. طَبِي; (TA in art. طبي;) *He called him*: (S, K:) or, accord. to Sh, *he called him with a gentle calling*: (TA:) an ex. of the latter verb occurs in a verse of Dhu-r-Rummeh cited voce ضَارِبٌ, (S,) or, as Lh cited that verse, an ex. of the former verb: (TA:) and طَابَاهُ, (Sh, S, K, [in the CK erroneously written اَطْبَاهُ,]) of the measure اَتَعَلَّهُ, (S,) signifies the same. (Sh, S, K.) And [hence] one says, لَا أَذْرِي مِنْ أَيَّنِ اطْبَيْتَ, [a mistran-

scription for اطْبَيْتَ,] with damm, and اطْبَيْتَ, [i. e. اطْبَيْتَ,] meaning [I know not whence thou hast been called; or] *whence thou hast come.* (TA in art. طبي.)

8: see 1, in two places. — One says also اِطْبِي بَنُو فُلَانٍ فُلَانًا, (S, K, TA, [in the CK, erroneously, اِطْبِي,]) *The sons of such a one associated as friends with such a one and slew him*: (S, K, TA:) and اِطْبَيْتُهُ *I acted with him as a friend, then I slew him.* (IKtt, TA.) — اِطْبَى القلوبُ, in a trad. of Ibn-Ez-Zubeyr, means *He showed love, or affection, to the hearts [of others], and drew them near to him.* (TA.) And اِطْبَاهُ signifies also *He attracted him to himself; or sought to make him incline.* (TA.)

طباةٌ (thus written without any vowel-sign) is said in the TA, in art. طبي, to signify اُحْمَقٌ (i. e. *Stupid, &c.*): but I think it probable that this is from a mistranscription for طَبَاةٌ, properly meaning “a hyena;” a beast proverbial for stupidity: see ضَبْعٌ.]

طَبَاةٌ: see طَبَاةٌ, in the next art.

طبي

1. طَبِيَةٌ, (S, K,) aor. اَطْبِيهِ, inf. n. طَبِي; (TA,) *I turned him away, or back, from it*, (Lth, S, K, TA,) namely, his opinion, and his affair, &c. (Lth, TA.) — And اِطْبَيْتُهُ *I called him to it*; as also اِطْبَيْتُهُ [in the CK erroneously written اِطْبَيْتُهُ]. (K, TA. See also art. طبو.) — And اِطْبَيْتُهُ *I led him.* (K, TA.) And thus Lh explains the ex. of this verb in the verse of Dhu-r-Rummeh cited voce ضَارِبٌ. (TA.) — طَبِيَتْ طَبِي, aor. طَبِي, inf. n. طَبِي; (TA;) or طَبِيَتْ طَبِي, aor. طَبِي, inf. n. طَبِي; (TA;) [in the CK, erroneously, طَبِيًا,] said of a she-camel, *Her طَبِي [q. v.] was, or became, flaccid, flabby, or pendulous*; (TA;) or *very flaccid &c.*; (K;) on the authority of Fr. (TA.)

8: see the preceding paragraph: and see also the same verb in art. طبو.

طَبِيٌّ (S, Mgh, Mgh, K, &c.) and طَبِيٌّ (S, K) [A teat, or dug, of any of certain animals mentioned in what follows; agreeably with an explanation of its pl. in the O, voce ضَرَعٌ, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce حَلْفٌ, on the authority of Lth: this is the most usual, if not the only proper, signification:] the ضَرَعٌ [which sometimes means the teat, or dug, and is app. here used in this sense]; mostly, *of a beast of prey*: (Mgh:) or it is *to the beast of prey, and to the solid-hoofed animal, (Aḡ, T, S,) like the ضَرَعٌ to others; and sometimes to the camel; (S;)* or that of the camel and of the cloven-hoofed animal is termed حَلْفٌ: (Aḡ, T:) or, *to the camel, and to the cloven-hoofed animal, like the تَدِي [which some-*

times means the *teat* to the woman; and in rare instances, to the *solid-hoofed animal*, and to the *beast of prey*: (Mṣb:) or the *حَلَمَات* [meaning *teats*], (K, TA,) or, accord. to the M, the *حَلَمَاتَان* [meaning *pair of teats*], (TA,) of the *ضَرَع* [or *udder*], of the camel, and of a cloven-hoofed animal, and of a solid-hoofed animal, and of a *beast of prey*: (K:) [and *طَبِيَّة* is perhaps a dial. var.: (see *حَاتَمَر*, last sentence but two:)] pl. *أَطْبَاء*. (S, Mgh, Mṣb, K.) It is said in a prov., (S,) [and] in a letter of 'Othmán to 'Alee, (TA,) *جَاوَزَ الْحَزَامُ الطَّبِيَّيْنِ* (S, K) *The girth passed beyond the طَبِيَّانِ* [or *two teats*, or *two pairs of teats*]; (TA;) meaning † *the affair*, or *case*, became *distressing*, and *formidable*. (K, TA.) — El-Hoseyn Ibn-Muṭeyr uses the pl. metaphorically in relation to rain, by way of comparison, saying,

- كَثُرَتْ كَثْرَةً وَبِلَهُ أَطْبَاؤُهُ •
- فَإِذَا تَجَلَّتْ فَاصَّتِ الْأَطْبَاءُ •

[in which, for *تَجَلَّتْ*, I read *تَحَلَّبَتْ*; for the verse, literally rendered, seems to mean, † *Its teats were abundant as the abundance of its heavy rain*, (or rather I would read *بِلَهُ لَكْرَةً* by reason of the abundance &c.) so that when it flowed with rain, as though it were milked, the teats poured forth exuberantly]. (TA.) — *أَطْبَاءُ الْكَلْبَةِ* † [Bitch's dugs] is an appellation of the tree called *مَخَاطَة* [i. e. the *sebsten*]. (TA in art. *مَخَط*, q. v.)

طَبِيٌّ : } see the next preceding paragraph.
طَبِيَّةٌ :

طَبِيَّة, like *فَرِحَةٌ*, on the authority of Fr, in the K erroneously written *طَبِيَّة*, (TA,) [and also there misplaced, for, with *قَبِي* (in the CK *قَبِي*) preceding it, it should follow immediately after the explanation of the phrase *طَبِيَّتِ النَّاقَةِ*, being the part. n., and thus signifying *Whose طَبِيٌّ is flaccid, flabby, or pendulous*,] applied to a she-camel; (Fr, TA;) and *طَبِيَّةٌ* signifies the same; (Fr, K, TA;) or this is applied to a she-goat, meaning *whose dugs (خَلْفَاهَا) descend towards the ground*. (So in one of my copies of the S: in the other copy omitted.)

طَبِيٌّ *مُجِيبٌ* q. *عَلَفَ طَبِيٌّ* [meaning *Yielding milk*]; (S, K;) [thus in my copies of the S, and in copies of the K; but said in the TA to be written in the K and in the copies of the S, *مُجِيبٌ*, which is evidently wrong;] as though called, and answering the call. (JM.)

طحن

1. *طَحَنَ* The act of *frying*: (K:) an adventitious word in the Arabic language. (TA.) You say, *طَحَنَ الشَّيْءَ*, aor. *طَحَنَ*, inf. n. *طَحْنٌ*, *He fried the thing*. (TK.)

طَاحِنٌ, (S,) or *طَاحِنٌ*, (T,) or both, (Mṣb,

TA, and in a copy of the S written *طَاحِنٌ*) and *طَاحِنٌ*, (S, Mṣb, K,) *A frying-pan*; syn. *مَقْلِيٌّ*; (Mṣb;) *a طَاحِنٌ upon which one fries*: (S, K:) arabicized words, (S, Mṣb, K,) because ط and ح do not occur in the original language of the Arabs: (S, TA:) [app. from the Greek *τήγανον*:] the pl. of *طَاحِنٌ* is *طَاحِنَاتٌ*; (Mṣb, TA;) and that of *طَاحِنٌ* is *طَاحِنَاتٌ*, (Mṣb,) or *طَاحِنَاتٌ*. (MA, TA.)

طَاحِنٌ: see the next preceding paragraph, in two places.

طَاحِنٌ Fried in a *طَاحِنٌ*. (K.)

طح

1. *طَحَّ*, aor. *طَحَّ*, (S, O,) inf. n. *طَحٌّ*, (S, O, K,) *He scraped it with his heel so as to remove its superficial part; grazed it with his heel*: (S, O, K:*) or *he put his heel upon it and then so scraped it*. (TA.) — And *He spread it, or expanded it*. (IDrd, O, K.)

4. *اطَّحَهُ* *He made it to fall, threw it down, or let it fall: and he threw it*. (Fr, O, K.)

7. *انطَّحَ* *It (a thing, O) became spread or expanded; or it spread, or expanded, itself*. (O, K.)

R. Q. 1. *طَحَّطَحَ بِهِمْ*, (S, O,) inf. n. *طَحَّطَحَةٌ* and *طَحَّطَحٌ*, (S,) *He dispersed, or scattered, them, (S, O, TA,) destroying them: (TA:) or he dispersed, or scattered, them, and overcame them*. (IF, O.) And *طَحَّطَحَهُ* *He dispersed, or scattered, it, destroying it: (Lth, TA:) or he destroyed it: (IDrd, O:) and he broke it: (S, O:) or he broke it, destroying it: (TA:) and he dispersed, or scattered, it. (S, O.)* And *طَحَّطَحَهُمْ*, said of time, or fortune, *It destroyed them; and dispersed, or scattered, them*. (A.) And *طَحَّطَحَ مَالَهُ* *He dispersed, or scattered, his property*. (A.) — And *طَحَّطَحَ* *He laughed slightly*: (K:) or so *طَحَّطَحَ فِي ضَحِكِهِ*; (TA;) which means the same as *طَحَّطَحَ* and *كَنَّكَتَ* (O, TA) and *كُرَّكَرَ* and *كُدَّكَدَ* and *طَحَّطَحَ*. (TA.)

طَحَّطَحَ i. q. *مَسَّحَ* [pl. of *مَسَّحٌ* and of *مَسَّحٌ*: see these two words]. (IAqr, O, K.)

طَحَّانٌ [A grinder of corn &c. with a mill] is said by Ks to be of the measure *فَعْلَانٌ* from [the inf. n.] *الطَّحُّ*. (O, TA.) [But see art. *طحن*.]

طَحَّطَحَ *مَا عَلَى رَأْسِهِ طَحَّطَحَةً* means *There is not upon his head a single hair*: so says AZ: Lh says, *أَتَانَا وَمَا عَلَيْهِ طَحَّطَحَةً* *He came to us not having upon him anything*: (O:) or the last word in *طَحَّطَحَ* *مَا عَلَيْهِ طَحَّطَحَةً* signifies *anything*: or *any hair*. (K.) [See also *طَحَّطَحَةً*.]

الطَّحَّطَاحُ The lion. (IDrd, O, K.)

مِطْحَةٌ The hinder part of the hoof of a sheep

or goat: (Lth, IAqr, O, K:) or a thing resembling a *فَلَكَةٌ* [generally meaning the *whirl of a spindle*], in its foot, with which it scrapes the ground: (Th, O, K:) Lth says that, beneath its hoof, in the place of the *مِطْحَةٌ*, is a little bone like the *فَلَكَةٌ*. (O.)

طحل

1. *طَحَّلَهُ*, (S, O, K,) aor. *طَحَّلَ*, inf. n. *طَحْلٌ* and *طَحْلٌ*, (K,) *He hit, or hurt, his طَحَال* [or *spleen*]. (S, O, K.) — And *طَحَّلَهُ*, (O, K,) aor. *طَحَّلَ*, (K,) inf. n. *طَحْلٌ*, (O,) *He filled it*; (O, K;) namely, a vessel. (O.) — *طَحَّلَ*, (S, O, Mṣb, K,) aor. *طَحَّلَ*, (Mṣb, K,) inf. n. *طَحْلٌ*, (S, O, Mṣb,) *He had a complaint of his طَحَال* [or *spleen*]: (S:) or *he became large in his طَحَال*: (O, Mṣb, K:) and *طَحَّلَ*, like *عَنِي*, inf. n. *طَحْلٌ*, [accord. to the CK *طَحَّلَ*,] has the former of these two meanings. (K, TA.) — And *طَحَّلَ*, (K, TA,) inf. n. *طَحْلٌ*, (TA,) *He was, or became, of the colour termed طَحْلَةٌ*; said of a wolf; and in like manner one says of a sheep or goat. (K, TA.) — And *طَحَّلَ* said of water, (S, O, K,) as also *طَحَّلَ*, (S, O,) *It was, or became, corrupt*, (S, O, K,) and altered in odour, (S, O,) or stinking, by reason of black mud. (K.)

طَحَّلَ *Having his طَحَال* [or *spleen*] large, or enlarged: (Mṣb, K:) or *having pain therein*; as also *طَحَّلَ*; (O;) or this latter signifies *having a complaint of the طَحَال*; (TA;) or it signifies, (S,) or signifies also, (TA,) *hit, or hurt, therein*. (S, TA.) — And † [Spleenful, as meaning] *angry*. (IAqr, O, K.) — And *Black*: (O, K:) or of a *dusky, or dingy, black colour*; (IAqr, TA;) which, Z says, may be from [the colour of] the *طَحَال*, or from the meaning of *الطَّحْلُبُ*: (TA: [see also *أَطْحَلُ*:]) [for it signifies also] — *Overspread with [the green substance termed طَحْلُبٌ*; (IAqr, O, K;) or *having much طَحْلُبُ*; applied to water: (AZ, IAqr, O, Mṣb, K;) and in like manner one says *عَيْنٌ طَحْلُبَةٌ* *a source having much طَحْلُبُ*. (Mṣb.) — Also *Full*; (IAqr, O, K;) and so *طَحَّلَ*; applied to a vessel. (K.)

طَحْلَةٌ A colour between that of dust and whiteness, (S, M, O, TA,) with a little blackness, like the colour of ashes: (M, TA:) or a colour between that of dust and blackness, with a little whiteness. (K.)

طَحَالٌ [The spleen;] one of the intestines, (Mṣb,) or a piece of flesh, (K, TA,) well known, (S, O, Mṣb, K,) black, (or rather blackish,) and broad, in the belly of man and of others, on the left, cleaving to the side, (TA,) or cleaving to the ribs on the left side, (Zj in his "Khalk el-Insán,") and said to pertain to every ruminant except the horse, which has none: (Mṣb: [a strange assertion, involving a double mistake; partly originating from a saying which will be mentioned in what follows:]) it is of the masc. gender: (Lh,

TA:) the pl. is طَحْل (Msb, K, TA) and أَطْحَلَة and طَحَلَات. (Msb. [The second and third of these pls. appear to be rare; for it is said in the TA that the first is the only pl. form: and the last is anomalous.] One says of the horse, لَا طَحَالَ لَهُ [lit. He has no spleen]; which is a metaphor, meaning † he is quick, or swift, in his running; like as one says of the camel, لَا مَرَاةَ لَهُ [lit. "he has no gall-bladder"]; meaning "he has no daring." (S, O.)

طاحل: see the next paragraph, in two places.

أطحل Of a colour like that of the طحال [or spleen], (Ham p. 96, and TA,) thus applied to a [garment of the kind called] كَسَاء, (TA,) and this is said to be the primary signification: or of the colour of ashes: (Ham ubi suprâ:) or of the colour termed طَحْلَة expl. above, (S, O, K,) thus applied to a wolf, (O, K,) and thus the fem. طَحْلَاء applied to a sheep or goat (شَاة), (K,) and the masc. applied to ashes (رَمَاد): (S, O:) also, (S, O,) and (O) † طاحل, (O, K, [in the CK طحل, q. v.,]) applied to beverage or wine (شَرَاب), (S, O, K,) meaning not clear, (S, O,) or turbid; and so † طاحل applied to dust (غَبَار), K, TA, [in the CK غراب,] and قَتَام, O and TA). And one says فَرَسٌ أَخْضَرٌ أَطْحَلٌ meaning A horse whose خَضْرَاء [i. e. dingy ash-colour, or dark dust-colour,] is overspread by a little yellowness. (S, O.)

مطحول: see طحل, first sentence: — and the same, also, last sentence.

طحلب

Q. 1. طَحَلَبَ الْهَاءَ, (S, K, TA,) inf. n. طَحْلَبَةٌ, (KL,) The water became overspread with the green substance called طَحْلَب: (S, TA:) or had much thereof. (K, TA.) — And طَحَلَبَتِ الْأَرْضُ † The land became green with herbage: (K, TA:) or began to become so. (TA.) — And طَحَلَبَ الْإِبِلَ He sheared the camels. (K.) — And طَحَلَبَ فَلَانًا He slew such a one. (K.)

طَحْلَب and طَحْلَب (S, Msb, K) and طَحْلَب (Lh, M, K) The green substance, (S, K,) or green slimy substance, (Msb,) that overspreads water (S, Msb, K) which has become stale: (K:) or what is upon water, resembling the web of the spider: n. un. with ة. (TA.) [See also عَرْمَض.]

طَحْلَبَةٌ There is not upon him a hair. (K.) [See also طَحْلَبَةٌ.]

مأء مطحلب (IAar, K) and عَيْنٌ مَطْحَلِبَةٌ, (S,) this last anomalous, like مَسْبَب, or originating from the supposition of the verb's being trans., (MF,) A source, (S,) and water, (K,) overspread with طَحْلَب, (S,) or having much thereof. (K.)

Bk. I.

طحمر 1. طَحَمَهُ, [aor. ء,] inf. n. طَحْمَرٌ, He filled it. (TA.)

طَحْمَة (S, K) and † طَحْمَة (K, and thus also in some copies of the S) and † طَحْمَة (K) The دَفْعَة [as meaning tide, or rush,] of a torrent, (S, K,) and so [as meaning tide] of a valley, (K,) and so [as meaning irruption, or invasion,] of night; (S, K;) and the greater, or main, part of a torrent, and of night: (S:) or the first دَفْعَة, and the greater, or main, part: or the impulse, or driving, of the greater, or main, part [of a torrent]: and accord. to Z, طَحْمَة اللَّيْلِ is tropical, and means † the greater, or main, part of the blackness of night. (TA.) — And † A company, or congregated body, of men: (S, A, K, TA:) or, as in the M, a rush, or rushing body, of men, more in number than such as are termed قَادِيَة, which means the first that come to one, or come upon one. (TA.) — And طَحْمَة الْفِتْنَة means † The جَوْتَة [or wheeling about, or the defeat, and return to fight,] of men on the occasion of فِتْنَة [i. e. conflict and faction, or the like]. (TA.) — See also طَحْمَة.

طَحْمَة: } see the next preceding paragraph.
طَحْمَة: }

طَحْمَة A man vehement in conflict. (S, K.) — And Numerous camels. (K.)

طَحْمَة A species of plant, (S, K,) growing in plain, or soft, land, of the kind called حَمِض: (TA:) or i. q. نَجِيل, (AHn, K, TA,) which is the best of all the حَمِض, [herbaceous, i. e.] not having wood fit for fuel nor such as is fit for carpentry, and eaten by the camels; (AHn, TA;) as also † طَحْمَة, (K, TA,) which is said by AHn to be of the kind called حَمِض, broad in the leaves, and having much juice. (TA.)

طَحْمُورٌ That impels, or propels, much, or vehemently: (K:) applied to a bow; as also طَحْمُورٌ: or a bow of which the arrow is swift. (TA.)

طَحْمُورٌ i. q. دَوَائِعُ [i. e. Torrents pouring as though impelling, or propelling, themselves]. (TA.)

مطحوم Filled. (K.)

طحن

1. طَحَنَ الْبُرَّ, aor. ء, inf. n. طَحْنٌ, (S, Msb, K,) said of a man, (S,) He ground the wheat; i. e. he made the wheat into دَقِيق [i. e. flour]; and so [but app. in an intensive sense] † طَحْنَهُ. (K.) — [Hence] one says, طَحَنَهُمْ فَأَهْلَكَهُمْ † [He crushed them and destroyed them]. (T and M and K in art. دم.) And † حَرْبٌ تَطْحَنُ كُلَّ شَيْءٍ † [A war that crushes every thing]. (TA.) [See also طَحُون.] And طَحَنَتِ السُّنُونُ † [Time, or

death, reduced them to dust]. (TA.) — And one says also, طَحَنَتِ الرَّحَى [The mill-stone ground; or revolved]. (S.) — And [hence,] طَحَنَتِ الْأَفْعَى The viper turned round about; or coiled itself. (S, K.)

2: see the preceding paragraph, first sentence.

طَحْنٌ: see what next follows.

طَحْنٌ Flour; (S, MA, K;) as also † طَحِينٌ: (MA:) or ground wheat and the like; [or meal;] and sometimes the inf. n., † طَحْنٌ, is used in this sense. (Msb.) Hence the prov., أَسْمِعْ أَصْبَحًا وَلَا أَرَى طَحْنًا [I hear a sound of the mill, or mill-stone, but I see not flour]. (K.)

طَحْنٌ A certain small creeping thing, (دَوِيَّة, S, K, TA,) in form like [the species of lizard, or reptile, called] أَمْرَحْبِين [see art. حبن,] but more slender (أَلْف) than this latter, that raises its tail like as does the pregnant camel, and, when bidden to grind, by the children of the Arabs of the desert, grinds with itself the ground until it becomes concealed in the soft soil; and one never sees it but in a tract of ground such as is termed

بَلْوَقَة: Az says that † طَحْنَةٌ signifies a certain small creeping thing (دَوِيَّة) like the [beetle called] جَعَل; and that طَحْنٌ is the pl.: [but, properly speaking, the latter is a coll. gen. n., and the former is the n. un.:] Aq says that it is [a creature] smaller than the hedge-hog, that comes into existence in the sands, appearing sometimes, and turning round as though grinding, and then diving [into the sand]: (TA: [see also عَوَانَة:]) and, (K,) accord. to Aboo-Kheyrh, (TA,) the طَحْنٌ is what is called نَيْثٌ عَفْرِيْن [q. v. in art. عفر], (K, TA, in the CK عفرين,) resembling the pistachio-nut, in colour like the dust, that buries itself in the earth. (TA.) — [Hence, app.,] Short: (K:) [or] accord. to Zj, † طَحْنَةٌ signifies short, having in him لَوْثَةٌ [app. meaning stupidity, or the like]; and IB says that he who is tall, having in him لَوْثَةٌ, is termed غَسْفَدٌ: (TA:) accord. to IAar, short in the utmost degree: (Az, TA:) accord. to IKh, the shortest of the short; and the tallest of the tall is termed سَمْرَطُولٌ. (TA.)

طَحْنَةٌ: see the next preceding paragraph, in two places.

تَطْحَنُ A war (حَرْبٌ) that crushes (تَطْحَنُ) everything. (TA.) And [hence] الطَّحُونُ is a name for † War. (Az, K, TA.) — And [hence also] † كَتِيْبَةٌ [or troop] that crushes (تَطْحَنُ) what it meets: (S, TA:) or a great كَتِيْبَةٌ: (K:) or a كَتِيْبَةٌ of horsemen, mighty, or valorous, and numerous. (TA.) — And † Numerous camels; as also † طَحَانَةٌ: (S, K:) or both signify camels when they are [many, and are] such as are termed رِفَاتٌ, and have their owners with them; (TA;) as also رَطُونٌ and رَطَانَةٌ: (Aq, TA in art. رطن, q. v.): and the former, about three hundred sheep or goats; (K;) accord. to Lh; but ISd

says, I know not any other who has mentioned the طحون of sheep or goats. (TA.)

مطحون and مطحون (Msb, TA) and مطحن (TA) Ground wheat (Msb, TA) and the like thereof. (Msb.) — For the first, see also طحن.

طحان The craft, or occupation, of the طحانة [or miller]. (K.)

طحينة The dregs of the oil of sesame. (TA.)

طحان [meaning A miller, or grinder of wheat and the like,] is thus, perfectly decl., if you do not derive it from الطح : (K, TA:) i. e. طحان, if you derive it from الطحن, is perfectly decl.; but if you derive it from الطح, or from الطحا which signifies "the expanded tract of land," it is imperfectly decl.: (S, TA:) if from الطح, it is of the measure فعلان, not فعال; and if from الطحا, it would be by rule طحوان. (IB, TA.)

طحان: see طاحونة: — and see also طحون.

طحان The bull, of those that tread the wheat, that stands [الذي يقوم] for which تقوم التي is erroneously put in the K and TA,] in the middle of the heap thereof and around which the other bulls turn: (K, TA:) mentioned by En-Nadr, on the authority of El-Jaadee. (TA.)

طحان, mentioned by Freytag as meaning A frying-pan ("sartago"), is evidently a mistranscription, for طحين.

طاحنة (Msb, TA,) in which the ة is added to give intensiveness to the signification, (Msb,) [or to convert the epithet طاحن into a subst.,] sing. of طواحين, (Msb, TA,) which signifies † The أضراس [as meaning the molar teeth, or grinders,] (S, Msb, K, TA) of a man and of others; as being likened to a mill. (TA.)

طاحون: see what next follows.

طاحونة A mill: (S, Msb, K:) [also called in the present day طاحون: and the same meaning is assigned by Golius and Freytag, by the latter as on the authority of the K, (in which I do not find it,) to مطحنة, pl. مطاحن; and by Golius to مطحان likewise:] or a mill that is turned by water; (Lth, MA, Mgh;) as also طحانة: (Lth, Mgh, TA:) or this signifies a mill that is turned by a beast [as طاحونة and طاحون do in the present day]: (MA, Mgh:) pl. of the first طواحين. (Msb, TA.)

مطحنة is said by Golius, as on the authority of the KL, (in which however I do not find it,) to signify A place where grinding is performed.]

مطحنة: see طاحونة.

مطحن: see مطحن.

مطحان A viper turning round about; or coiling itself. (S, K.) A poet says,

طحن — طحن

بخرسَاءَ مَطْحَانٍ كَأَنَّ فِجْحَهَا

إِذَا فَرِغَتْ مَا هَرَبَتْ عَلَى جَمْرِ

[With a coiling viper, as though its hissing, when it is frightened, were the sound of water poured upon live coals]. (S, TA.) — See also طاحونة.

مطحون: see مطحن. — Also † Milk: so called as being likened to corn ready-ground, and fit for food. (L in art. مسد.)

طحنى and طحو

1. طحا, aor. يطحو, inf. n. طحو; and طحنى, aor. يطحنى, inf. n. طحنى; two dial. vars., though only طحنى, like سعى, is mentioned in the K; (TA;) He spread [a thing]; spread [it] out, or forth; expanded [it]; or extended [it]. (K, TA.) You say, طحوته, like دحوته, i. e. I spread it; &c. (S.) — And you say, القوم يطحن بعضهم بعضا The people, or party, repel one another. (TA.) — طحا, (K,) or طحا, (TA,) also signifies It, or he, became spread, spread out or forth, expanded, or extended; (K, TA;) being intrans. as well as trans. (TA.) Accord. to As, (TA,) طحا من الصربة means He became extended (S, TA) upon the ground (TA) in consequence of the blow: (S, TA:) [and this is probably meant by what here follows:] طحا is said when one throws down a man upon his face; (K, TA;) or when he spreads, or extends, him; or when he prostrates him on the ground: (TA:) but accord. to Fr, one says, شرب حتى طحنى i. e. [He drank until] he stretched out his legs: and البعير طحنى إلى الأرض i. e. The camel stuck to the ground, either from emptiness or from emaciation: and in like manner one says of a man when people call him to aid or to do an act of kindness: the verb being in all these instances with teshdeed: as though, by saying this, he contradicted As as to its being without teshdeed. (TA.) Accord. to AA, (S,) طحيت means I lay, or lay upon my side, or laid my side upon the ground. (S, K.) And you say, نام فلان قنطحى i. e. [Such a one slept, and] lay, or lay upon his side, in a wide space of ground. (TA.) — Also, i. e. طحا, (AA, S,) or طحنى, (K,) He (a man, AA, S) went away into the country, or in the land: (AA, S, K:) like طها. (S in art. طهو.) One says, ما أدري أين طحا [I know not whither he has gone away &c.]. (S.) And طحا به قلبه His heart carried him away (ذهب به) in [the pursuit of] anything: (S, K:) whence the saying of Alkameh Ibn-'Abadeh,

طحا بك قلب في الحسان طروب

بُعَيْدَ الشَّيَابِ عَصْرَ حَانَ مَشَيْبِ

[A heart much affected with emotion has carried thee away in the pursuit of the beauties long after youthfulness, in the time when entering upon hoariness has arrived: بعيد being here a dim.

used for the purpose of enhancement]. (S, TA.)

And طحنى بك همك Thy anxiety has carried thee away in a far-extending course. (TA.) And طحنى بالكرة He threw the ball. (TA.) And طحنى بفلان شخصه Suh a one became fat. (TA.)

— طحا, aor. يطحو, signifies also He, or it, was or became, distant, or remote. (K.)

2: see 1, former half, in two places.

5: see 1, latter half

طحا An expanded tract of land. (S, K.) —

[And the same word, app., written in the TA طحنى, is there expl. as meaning The lower, or baser, or the lowest, or basest, of mankind, or of the people.]

طحية A portion of clouds; as also طحية. (K.)

طحنى في التيس is expl. by AZ as meaning [The he-goat came] in his state of rattling at rutting-time (في هيبه). (TA.) [But probably the right expression is في طحنه:]

طحن as derived from الطحا: see طحان, in art. طحن.

طاح Spread; spread out, or forth; expanded; or extended. (S, K.) [See also مطح.] And That has filled everything by its multitude: (K, TA:) in this sense [or in the former sense as is implied in the S] applied to an army. (TA.) And one says مطحة طاحية and مطحوة and مطحية, meaning A great (T, K, TA) spreading (TA) tent. (T, K, TA.) And المدومة الطواحي The vultures that circle [in the sky] around the bodies of the slain. (S, TA.) — Also High, elevated, or lofty: so in the phrase لا والقمر الطاحي [No, by the high moon]; an oath of some of the Arabs. (TA.) [And Tall as applied to a horse: so طاحى is expl. in the TA; but this, being without the article ال, is a mistake for طاح.] — And A great congregated body of men. (IAar, K.)

مطحوة: } see the next preceding paragraph.
مطحية: }

مطح Spread, expanded, or extended; [like طاح;] or thrown down upon his face; or lying, and stretching himself, upon his face, on the ground. (TA.) And Clearing, or sticking, to the ground. (TA.) And بقلة مطحية A herb, or leguminous plant, growing upon the surface of the earth, (K, TA,) having spread itself upon it. (TA.)

طحنى and طحو

1. طحو and طحو, [aor. طحا] inf. n. طحو; and طحنى [of which the aor. is app., and the inf. n. طحنى]; The night was, or became, dark. (TA.) [The former of these verbs, with the latter of its inf. ns., is mentioned by Golius as on the

authority of J; but I do not find it in either of my copies of the §.]—And طخى, inf. n. طخى, He was, or became, foolish, stupid, or unsound [as though obscured] in intellect or understanding. (TA.)

4. أَطَخَتِ السَّمَاءُ The sky became overspread with طَخَاءَ, meaning clouds, and darkness. (TA.)

طخى: see طخى.

طخوة: see the next paragraph.

طخية Darkness; as also طخية and طخية: (ISd, K;) and so طخية. (TA.)—And A portion of clouds; like طخية: (K;) or a thin cloud; (M, TA;) and so طخوة: (M, K, TA: [see also طخية:]) but, (TA,) accord. to Lh, one says, طخية ما فى السماء طخية, with damm, meaning There is not in the sky aught of clouds. (§, TA.)—Also Foolish; stupid, or unsound [as though obscured] in intellect or understanding: pl. طخيون. (Az, ISd, K.)

طخية: see the next paragraph above, in two places.

طخية: see طخية.

طخوة: see the next following paragraph.

طخية The darkness of clouds. (Lth, Mgh, TA.)—And طخية ليلة (§, * ISd, Mgh, K*) A dark night; (§, K;) as also طخوة ليلة: (TA:) or a night intensely dark, (ISd, Mgh, TA,) in which the clouds have concealed the moon: (ISd, TA:) and طخى [app. طخى, as inf. n. used as an epithet,] dark night: and طخية طخية dark nights. (TA.)—And طخية طخية [A sentence, or an expression,] not understood. (§, K.*)—And [hence, perhaps,] one says [of a he-goat], كان ذلك فى طخية, meaning فى هبابه [i. e. That was in his state of rattling at rutting-time]. (JK. [See a similar phrase in art. طخى and طخو; in which طخية is probably a mistranscription for طخية.])

طخية: see طخية.—Also Clouds: (TA:) or high, or elevated, clouds; (A'Obeyd, Az, S, K;) as also طخية: (TA:) or, accord. to the M, thin clouds: [see also طخية:] and Lth says that طخية signifies any round portion of cloud that excludes the light of the moon. (TA.)—And Any covering, or envelope, of a thing: one says, على قلبه طخية, and طخية, Upon his heart is a covering: (M, TA:) the طخية of the heart is said to be a covering thereof like that of the moon: (TA:) or طخية signifies طخية, (K,) or the like thereof, (§,) [i. e. grief, or anxiety, that presses heavily,] upon the heart; (§, K;) as in the saying, وَجَدْتُ عَلَى قَلْبِي طَخِيَةً [I experienced, upon my heart, grief, or anxiety, that pressed heavily]: (§:) or it signifies heaviness: or rancour, malevolence, malice, or spite. (T, TA.)

طخية: see the next paragraph above, in two places.

طخى, and the fem. pl.: see طخية. You say also طخى طخى (§, K) Intense darkness; (K, TA;) [in like manner] expl. in some of the copies of the § as meaning طخية. (TA.)

طدو

طدو, (S, TA,) the latter word formed by transposition from طاد; (M, TA;) and طاد طاد, (S, K,) the latter word said to be formed by transposition from طاد, (S,) A custom, or habit, that is constant, settled, or established; old, or inveterate. (§, K.) طاد and طاد are also expl. as meaning Continuous; or constant and uninterrupted. (TA in art. وطد.)

طر

1. طر, aor. طر, (A, Mgh, TA,) inf. n. طر, (S, A, Mgh, K,) He cut, or divided, lengthwise; slit; or rent; (§, A, Mgh, K;) a garment or piece of cloth: (TA:) and he cut [in any manner] (§, A, K) the same, (A, TA,) or some other thing. (A.)—He cut off a man's arm or hand, by a blow, or stroke; (A;) as also طر; (§, A, K;*) and so طر. (TA.) He cut, or clipped, his mustache. (TA.) And one says of a woman, طر شعرها She cuts her hair short. (A.) [And app. She cuts her hair over the forehead so as to form what is termed a طرة: see also 2.]—And طر طر The camels traversed the mountains and the hills. (A.) And طر طر + I passed by the people, all of them. (Yoo, TA.)—Also, طر, (§, A,) aor. as above, (TA,) inf. n. طر (A, K) and طر, (K,) He sharpened (§, A, K, TA) a spear-head, (§,) or a knife (A, K) &c., (K,) or an iron implement. (TA.)—And طر He polished a sword. (O.)—And, (TA,) inf. n. طر, (K,) He renovated a building. (K, TA. [In the CK, تجديد is put for طر as the explanation of the inf. n.])—And He plastered with clay his watering-trough, or tank: (§, TA:) and likewise his mosque, or oratory, and decorated it. (TA.)—And طر طر, aor. طر, inf. n. طر, He eulogized him. (TA voce طر.)—And, aor. as above, (TA,) inf. n. طر, (§, A, K,) He drove away; syn. طر; (§, A, K, TA;) and طر, inf. n. طر, signifies [the same, i. e.] طر. (As, TA.) In some copies of the K, [and in a copy of the A,] طر is erroneously put for طر as an explanation of طر. (TA.)—And you say طر طر, (S,) inf. n. طر, (K,) I drove, or brought, or gathered, the camels together, from their several quarters; (§, K;*) like طر طر: (§:) or, accord. to Yaakooob, I walked on one side of the camels, and then on the other side, to

put them in right order. (§.)—And طر signifies also The act of seizing, or carrying-off, by force; or snatching at unawares. (Kr, K.)—And The act of slapping with the palm of the hand. (Kr, K.)—As an intrans. v., طر, aor. طر (§, A, Mgh, K) and طر, (Mgh, K,) the latter agreeable with analogy, (TA,) [but the former the more common,] inf. n. طر, (§, Mgh,) or طر, (K,) or both, (TA,) † It (a plant) clave the earth: (A:) or grew forth, or sprouted: (§, Mgh) or came up, or forth. (K.) And it is likewise said of the mustache (§, A, Mgh, K) of a boy, (§, A, Mgh,) and of hair in general; meaning † It burst through the skin: (A:) some say, طر شاربه [meaning his mustache grew forth]; (O, TA;) but طر is more chaste. (Az, TA.)—طرت النجوم, occurring in a trad., means † The stars rose; (O, TA;) from طر said of a plant: (TA:) or the phrase, as some relate it, is طرت النجوم, which means † the stars shone; (O, TA;) from طر meaning “he polished” a sword. (O.)—And طرت يده, (§, K, * TA,) aor. طر and طر (K, TA) by common consent of the authorities on inflection, (TA,) † His arm, or hand, fell off; (§, K, * TA;) [being severed by a blow, or stroke;] like طرت. (§, TA.)—See also طر said of a man, [app. of the measure فعل, originally طر,] inf. n. طرة, He was, or became, beautiful, goodly, or comely. (ISh, TA.)—And طرت ناقبي, [app. of the measure فعلت, originally طرت, aor. طر,] inf. n. طر, My she-camel was, or became, clear in colour. (O, TA.)

2. طرت, [and طرت شعرها,] inf. n. طرير, She (a girl) made to herself a طرة [q. v.]. (TA.) [See also 1.]

4: see 1, second sentence.—اطر signifies also He made it to fall off. (K, TA.) One says, اطر الله يد فلان God made, or may God make, the arm, or hand, of such a one to fall off; as also اطر. (TA.)—And اطر, (K,) inf. n. اطرار, (AZ, S,) He excited, or incited; syn. افرى. (AZ, S, K.)—See, again, 1.—اطر is also syn. with ادر [as meaning He acted with boldness, or he emboldened himself: in the CK, erroneously, ادر]. (§, K.) Hence, [accord. to ISk,] ابرى (ISk, S, K,) or ابرى, (K,) both mentioned by Aboo-Sa'eed, (TA,) a prov., (§, TA,) meaning Act thou with boldness, or embolden thyself, (ادرى,) for thou art wearing sandals: (ISk, S, K;) applied alike to a male and to a female and to two and to a pl. number, for it was originally said to a woman, and is therefore used as thus said: (§:) or, (§, K,) accord. to AO, (§,) it means † venture thou upon the affair that is difficult, for thou hast strength for it; and was originally said by a man to a woman who was pasturing his cattle in the soft, or plain, land, and leaving the rugged; [lit.] meaning take thou to the طر, i. e. sides, of the valley; and he says, I think that by the sandals he meant the roughness of the skin of her feet: (§, K;*) or it means

collect thou together the camels: (K:) or, accord. to Aboo-Sa'eed, take thou to the أطرار, i. e. sides, of the camels; i. e. take care of them, from the most remote of them [inclusively], and keep them in safety. (TA.) Some say أطري. (M and K in art. طر.) — And one says, of a man, مَا أَطْرَهُ, meaning *How beautiful, or goodly, or comely, is he!* (Ish, TA.)

10. استطر إتمام الشكير. It caused the [downy, or fine,] hair to grow to its full, or complete, state: occurring in some verses of El-Ajjāj. (O, TA.)

R. Q. 1. طرطر, [inf. n. طرطرة] (K,) said of a man, (TA,) *He gloried, or boasted, vainly, and praised himself for that which was not in him; syn. طرمذ. (K.)* IDrd says, طرطرة is an Arabic word, [i. e. it is genuine Arabic,] though in common use with the post-classical writers: one says, رَجُلٌ فِيهِ طرطرة, meaning *A man in whom is vain-glorying &c. (طرمذة) and loquacity. (O, TA.)* — And طرطر بضائه *He called his ewes to be milked, (O, K, TA,) saying to them طرطر. (TA.)*

Q. Q. 3. اطروزي. *He (a man, TA) became filled by repletion of the stomach, or by anger; (O, K, TA;) as also اطروزي. (O.)* [But the former verb is also mentioned in the K, in art. طرو, as of the measure افوعول; and the latter, in art. ظري.]

طرطر a cry by which ewes are called to be milked. (TA.) [See R. Q. 1, last sentence.]

طرطر is said in enjoining one to abide in the neighbourhood of the House of God [at Mekkeh], (O, K,) and to do so constantly: (K:) so says IAAr: (TA:) Az has mentioned it in this art.; but if it be a word repeated, from طار, aor. يطور, its proper place is art. طور: the present art. would be its proper place only if it were طرطر [imperative of طرطر]: (O:) [F says,] in my opinion it should rightly be mentioned in art. طور; but Az and others have mentioned it among reduplicate words; therefore I have followed them, and notified [the case]. (K.)

طر [The fur, or soft hair, called] وبر, and hair of the ass, that comes forth after the falling off of former hair. (K.)

طر A collective body [of men]. (Yoo, TA.) One says, جَاؤُوا طرًا *They came all; (S, TA;) and it is said that طرًا is here in the accus. case as a denotative of state, or as an inf. n.: Sb mentions the phrase مَرَرْتُ بِهِمْ طرًا I passed by them all; and he says that the last word is used only as a denotative of state: but Khaṣeeb En-Naṣrānee used it otherwise; replying to one who said to him, How art thou? أَحْمَدُ اللَّهِ إِلَى طرٍ خَلْقِهِ [I praise God to all his creatures]; and the phrase رَأَيْتُ بَنِي فُلَانٍ يَطْرِي I saw the sons of such a one,*

all of them, has also been transmitted: some say that طرًا in the first of the phrases above is put in the place of an act. part. n., and is [originally] an inf. n. (TA.)

طر: see طرة, latter half.

طرة A single act of cutting [acc.: an inf. n. of 1, q. v.]. (TA.) — And Impregnation by a single act of initus: (O, L, K:) [used in relation to camels:] or it signifies [simply] a single act of initus: thus in the phrase أَلْقَحَهَا بِطَرَةٍ [He (the stallion) impregnated her by a single act of initus]. (TK.) — الطرة, (AHeyth, O, K,) thus with fet-h, (O,) and thus written by AHeyth, (TA,) signifies also *The flank. (AHeyth, O, K.)*

طرة A thing that is cut. (TA.) — The hair that is cut over (lit. over against, حذاء) the forehead: (Mgh, Mṣb, voce قَصَّة:) *what a girl cuts short, of the full hair upon her forehead, and forms into a row or rows: (A:)* [so accord. to present usage; the hair over the forehead of a girl or woman, cut with a straight or even edge, or with two such edges one above the other, so as to form a kind of border; as also قَصَّة:] *what is cut, in the fore part of the ناصية [or hair over the forehead] of a girl, like the عَلم [or ornamental border], (K, TA,) or like the طرة [which seems here to signify the same as عَلم, or nearly so], (TA,) which is beneath a crown: and sometimes it is [an imitation of a band, across the forehead,] made of [the black substance called] رَامَك: as also طرور; (K, TA;) or طرور: (so in the O:) or the latter signifies a طرة made of رَامَك: (O, TS:) pl. (of طرة, TA) طرور, and (of طرور [or طرور], TA [and accord. to analogy of طرة also]) طرور. (K.)* — Also (K) [absolutely] *The hair over the forehead; syn. ناصية. (S, O, K.)* — [Hence, app., The طرة of a building; also called its صفة: see this latter word.] — And † The كفة of a garment or piece of cloth; (S, A, O, Mṣb;) i. e., (S,) the border, or side, thereof, that has no هَدَب [or end of unmoven threads]: (S, O, K:) [and the fringed end thereof: (see صِنْفَةٌ and هَدَب:)] or the ornamental, or figured, or variegated, border (عَلم) thereof: and, in like manner, of a [water-bag of the kind called] مَزَادَة: (K, TA: [والمزادة] in the CK is a mistake for والمزادة:)] or the طرة of a garment or piece of cloth is a thing resembling two ornamental, or figured, or variegated, borders (عَلمَان) sewed upon the two sides of a بُرد, upon its border: (Lth, TA:) pl. طرور (Mṣb, K) and طرار. (K.) And طرات [is likewise a pl. of طرة, and] occurs in a trad. as meaning *Veils (سُور), or head-veils, (O, TA,) or pieces [or strips], (Z, TA,) cut by women from a garment of the kind called سِيرَاء. (Z, O, TA.)* — And † The side, or edge, of a river, and of a valley: (S, A, O, K:) the border of a land or country: (TA:) and the edge of anything; (S, O, K;) its extremity: (K:) pl. طرور (S, O, K) and طرار: (K:) and أطرار also

signifies the sides of a valley; and in like manner, of a country, and of a road; (TA;) and the extremities of a country; (S, O, TA;) and its sing. is طر; or, accord. to the T, طرة: (TA:) and طرر signifies also † the margins of a book or writing; (A, TA;) and the sing. is طرة. (TA in arts. حشى and همش.) — And † The two lines, or streaks, (خَطَّتَان) upon the two shoulders (كَتِفَان) of the ass: (K:) or الطرتان signifies the streaked place upon each side of that animal: (TA:) or two black streaks (خَطَّتَان, as above,) upon the two shoulders (كَتِفَان) of the ass: and applied by Aboo-Dhu-eyb to those of the wild bull: (S, O:) or two stripes, or streaks, on the back of the ass: (A:) and طرة مَنَه the streak of his back. (S.) — † A streak of cloud: (S, A, O, K:) an oblong portion of cloud, commencing from the horizon: (TA:) its dim., طريرة, occurs in a trad. (O, TA.) — And † A goodly aspect of a man. (TA.) — And one says, رَأَيْتُ طرة بَنِي فُلَانٍ + I saw the mode, or manner, of alighting and abiding of the sons of such a one, from afar. (TA.) — And بَدَتْ طرور الأمر † The indications, or signs, or tokens, of the affair, or event, appeared. (A, TA.) — And تَكَلَّمَ بِالشئِ مِنْ طِرَارِهِ + He spoke the thing eliciting it from his mind. (TA.)

طرة, or طرور: see طرة.

طرير Sharpened; applied to a spear-head; (A, K, TA;) as also مطرور: (A, TA:) or, so applied, polished; (O;) or thus also, applied to an arrow; and so مطرور applied to a sword. (TA.) — And † Goodly, or pleasing, in aspect; (S, A, O, K;) applied to a man: (A:) a beautiful, goodly, or comely, man: (Ish, TA:) a man beautiful, goodly, or comely, in face: and some say, whose prime of manhood is future: (TA:) or a youth, or young man, soft, or tender, fleshy, and fat: (Ḥam p. 513:) pl. طرار. (Ish, TA.) See also طار.

طرى A she-ass driven away: (O, K, TA:) or a brisk, lively, or sprightly, ass. (TA.)

طرار A cutpurse; one who cuts, or slits, purses, (A, Mgh, Mṣb, TA,) and takes people's money at unawares: (Mṣb:) or who slits a man's sleeve, [in which he carries his money and the like,] and gently extracts what is in it: (TA:) from الطرور the act of slitting" (S, Mṣb) and "cutting." (S.)

طريان A table upon which one eats; syn. خوان: (K:) or a dish, or plate, (طَبَق) upon which food is eaten. (O.) [But see طريان, in art. طرو.]

طار † A boy whose mustache is growing forth: (S, A, Mṣb:) or whose mustache has grown forth: (Lth, L, K;) as also طرير. (K.) — And حَزَّ طار † A sort of [cloth of the kind called] حَزَّ [app. having a nap]. (A, TA.)

طرطور A sort of قَلَنْسَوَة [q. v.], (S, K,) worm

by Arabs of the desert, (S,) tall, or long, and narrow (S, K) in the head, or top: (S:) [in the present day applied to a sort of high, conical, cap: and a cowl.] — And † A slender and tall man. (S, K.) — And, (K,) accord. to IAar, (O,) Low, ignoble, mean, or sordid, (وَعْدُ) and weak: (O, K:) pl. طَرَاتِيرُ. (O.)

طَرِبَ A boy having a طَرِبَةٌ; as also طَرِبَةٌ: and the latter with ة is applied to a girl. (So in a copy of the A.) — جَلَبَ مُطَرَّبًا † [A thing, or things, brought for the purpose of traffic,] come from the extremities (أَطْرَافُ) of the country. (TA.) — غَضِبَ مُطَرَّبًا Anger that is misplaced, and for a thing that does not require it: (S, K:) or in which is somewhat of boldness, or presumptuousness: or such as is vehement, or violent. (TA.) — جَاءَ فُلَانٌ مُطَرَّبًا Such a one came domineering, or exalting himself; behaving boldly, or presumptuously. (A, S.)

مُطَرَّبَةٌ, (O,) or مُطَرَّبَةٌ, or مُطَرَّبَةٌ, (accord. to different copies of the K,) with damm, (K,) [and accord. to the TK with fet-h to the ط,] Custom, habit, or wont: (O, K:) so says AZ: (O:) [the form given in the O seems to be preferable: but] F has also mentioned it as without tesheed, [i. e. مُطَرَّبَةٌ,] and thus it is mentioned [in the K] in art. مَطَرٌ. (TA.)

مُطَرَّبَةٌ: see مُطَرَّبَةٌ.

مَطْرُورٌ: see طَرِبَ, in two places.

طَرَا

1. طَرَا عَلَيْهِمْ, aor. ٤, inf. n. طَرَوْهُ (S, Mgh, Msh, K) and طَرَا, (S, K,) He came to them from a place; (K;) or from a distant place, unexpectedly: (Mgh:) or he came forth upon them (S, Msh, K) from a place, (K,) or from a distant place, (TA,) unexpectedly, (K, TA,) or from another country, or territory, or town, or the like: (S:) or he came to them without their knowledge: or he came forth upon them from an opening, or a wide, open tract: the original word is [said to be] دَرَا [q. v.: see also طَرَا, in art. طَرُو. (TA.)] And طَرَا, (Msh, TA,) said of a thing, (Msh,) aor. as above, (Msh, TA,) inf. n. طَرَانٌ [app. طَرَانٌ], (Msh,) It came, (Msh, TA,) came to pass, happened, or occurred, (Msh,) unexpectedly. (Msh, TA.) It is said in a trad., طَرَا عَلَيَّ مِنَ الْقُرْآنِ, as though meaning A portion of the recitation of the Kur-an came to my turn at an unexpected time. (TA.) — طَرُو, [aor. ٤,] (Mgh, Msh, K,) inf. n. طَرَاةٌ (Mgh, K) and طَرَاةٌ, (K,) in some of the copies of the K طَرَاةٌ and طَرَاةٌ, (TA,) It (a thing, Msh) was, or became, fresh, juicy, or moist; (Msh;) contr. of ذَوِي; (K;) i. q. طَرُو, inf. n. طَرَاوَةٌ, (Mgh, Msh,) of which it is a dial. var., (Msh,) and which is the more common. (TA.)

2. طَرَاهُ, inf. n. تَطْرِيهٌ, He rendered it fresh, juicy, or moist. (TA.)

4. اطْرَاهُ He praised him: (TA:) or he praised him greatly, or extravagantly; or exceeded the just, or usual, bounds, in praising him: (K, TA:) accord. to Es-Sarakustee, اطْرَاهُ signifies I praised him: and اطْرِيهٌ, [in like manner,] I eulogized, or commended, him. (Msh.) [See also the latter verb in art. طَرُو.]

طَرَاةٌ i. q. دُفَعَتْهُ [i. e. The tide, or what pours forth at once, of the torrent]: (K:) from طَرَا "he came forth" from a land. (TA.)

طَرَانٌ, (O, K,) or طَرَانِيٌّ, occurring in the poetry of El-'Ajjaj, (TA.) A road, or way, and an affair, or event, unknown, or disapproved, or deemed strange or extraordinary: (O, K:) [or an affair, or event,] unknown, &c., and wonderful. (TA.)

طَرَانِيٌّ, an epithet applied to a pigeon, (O, K,) and to an event, (K,) Of which one knows not whence it has come: (K:) an irregular rel. n. from طَرَا عَلَيْنَا فُلَانٌ "Such a one came forth upon us without our knowing him:" (TA:) [or] طَرَانٌ is the name of a certain mountain in which are many pigeons; (O, K;) and hence the epithet above mentioned as applied to a pigeon: (O, TA.) Abou-'Obeyd El-Bekree writes this name, in the Moajam, with damm to the first letter and tesheed to the second: the vulgar say حَمَامٌ طَرَانِيٌّ, which is a mistake. (TA.) — See also طَرَانٌ.

طَرِيٌّ Fresh, juicy, or moist; (A,* Mgh,* Msh, TA;) a dial. var. of طَرِيٌّ. (Msh.)

طَرَانِيٌّ part. n. of طَرَا, applied to a man, and to a thing: (Msh:) the pl. is طَرَاةٌ, (K, TA,) like زُهَادٌ, (TA,) and طَرَاةٌ, (K, TA,) like عَلِيَاءٌ, and MF mentions, as from the M, طَرَا, like خَدَمٌ, [but this is properly termed a quasi-pl. n.,] and طَرَاةٌ, like كَتَبَةٌ, and in some copies طَرَاةٌ, like قُضَاةٌ: (TA:) and طَرَا is applied to strangers, for طَرَاةٌ, meaning Persons coming from a distant place. (L, TA.) One says, هُوَ مِنَ الطَّرَاةِ لَا مِنَ التَّنَاءِ [He is of those who come from another place, or country; not of the settled residents]. (A, TA.) — [It is also applied to a signification, as meaning † Adventitious.]

طَرَاةٌ † A calamity, or misfortune, (O, K, TA,) of which one knows not whence it has come. (TA.)

مَطْرِيٌّ [thus written, without any syll. signs, in the TA, and there said to be the subst. (اسم) from اطْرَاهُ: but I think that it is evidently from طَرَاةٌ; and not the subst., but the act. part. n. (اسم الفاعل), of اطْرَاهُ.]

طَرِبَ

1. طَرِبَ, (S, Msh, TA,) aor. ٤, (Msh,) inf. n. طَرِبَةٌ, (S,* Msh, K,* TA,) He was, or became, affected with emotion, or a lively emotion, or

excitement, agitation, or unsteadiness, (خَفَّةٌ, S, Msh, K, TA,) [of the heart or mind,] by reason of joy or of grief, (K, TA,) or of intense grief or joy, (S,) or of intense fear or joy: (Msh:) or [he was moved with joy, or delight;] he was joyful, mirthful, or glad: and the contr., i. e. he was affected with grief, sadness, or sorrow. (K,* TA.) [See طَرِبَ, below.] — And طَرِبَتِ الْإِبِلُ لِلْحَدَاةِ [The camels became excited by reason of the driver's urging them with singing]. (A, TA.) — And طَرِبَتِ عَنِ الطَّرِيقِ [written in the TA without any syll. signs, app. طَرِبَتْ,] i. q. عدلت عنه [i. e. I deviated (عدلت) from the road, or way]. (TA.)

2. طَرِبَ, (TA,) inf. n. تَطْرِيْبٌ, (K,) He sang. (K, TA.) And طَرِبَ فِي صَوْتِهِ He trilled, or quavered, and prolonged, his voice: (Msh:) or طَرِبَ فِي الصَّوْتِ is the prolonging of the voice, and modulating it sweetly. (S, TA.) And, said of a bird, or, accord. to some, peculiarly of the مَنَاءُ, It prolonged its voice, and trilled, or quavered, it, or warbled. (TA.) And in like manner, طَرِبَ فِي قِرَائَتِهِ (A, TA) He prolonged, and trilled, or quavered, his voice in his reciting, or reading; (TA;) and فِي غِنَائِهِ [in his singing]. (A.) And قَرَأَ بِالتَّطْرِيْبِ [He recited, or read, with a prolonging, and trilling, or quavering, of the voice]. (A, TA.) — And طَرَبُوا They raised their voices, cried out, or cried aloud, time after time. (Skr, TA.) — طَرِبَهُ: see 4. — [Freytag adds that, in the "Fákihet el-Khulafâ," p. 42, l. 5 infr., it means He asserted him to have sung excellently.]

4. اطْرِبَهُ He, (S,) or it, (one's voice, A,) caused him to be affected with طَرِبَ [i. e. emotion, or a lively emotion, &c.]; as also تَطْرِبَهُ; (S, A;) [and تَطْرِبَهُ; for] تَطْرِبٌ signifies the same as اطْرَابٌ, like تَطْرِبٌ: (K:) [generally, he, or it, rendered him lively, brisk, or sprightly: and] اطْرِبَهُ is said of joy, and of grief, meaning [it affected him with طَرِبَ; or] it rendered him restless, or unsteady. (MA.)

5: see the next preceding paragraph, in two places.

10. اسْتَطْرَبَ He, or it, sought, or demanded, طَرِبَ [i. e. emotion, or a lively emotion, &c.], (K, TA,) and diversion, sport, or play. (TA.) — And They (a party, or company of men,) became affected with intense طَرِبَ. (A, TA.) — اسْتَطْرَبَ الْإِبِلَ He put in motion the camels by urging them with singing. (K.) You say اسْتَطْرَبَ الْحَدَاةَ الْإِبِلَ [The drivers, singing to them, excited, moved, or stirred, the camels,] when the camels have become lively, brisk, sprightly, or agile, because of their urging them with singing. (O, TA.) Az cites the saying of Et-Tirmidh,

- وَأَسْتَطْرَبَتْ طُعْنَهُنَّ لَمَّا أَحْزَأَلَّ بِسَمِّ
- آلُ الضَّحَى نَاشِطًا مِنْ دَاعِبَاتِ دَدٍ

but in his poem it is *وَأَسْتَطَرَّتْ*, with *فَاء* [i. e. with the letter *ف*]: (O:) [this latter reading is, I doubt not, the right; and the meaning seems to be, *And their women borne in the camel-vehicles, when the mirage of the early part of the forenoon elevated them to the eye, elicited anev longing desire for their homes, or accustomed places, from jocose, sportful females, lit., from jesting females of sport or diversion*: the verse as cited by Az may admit of a similar rendering if we suppose *استطربت* to be there used tropically: the writer of my copy of the TA has endeavoured, in marginal notes in the present art. and in art. *دو*, but in my opinion unsatisfactorily, to explain it; and has supposed *استطربت* to mean *طربت*: his two notes, moreover, are inconsistent:] *شَوْقًا نَاشِطًا* in this verse means *شَوْقًا نَازِعًا* (K in art. *دو*. [The verse is there cited with two readings differing from the words given by Az; *وَأَسْتَطَرَّتْ*, thus written with *ق* instead of *ف*, a manifest mistake, and *دِدٍ* — *مِنْ دَاعِبٍ دِدٍ* — *استطربه* signifies also *He asked him to sing*. (A, TA.)

طرب Emotion, or a lively emotion, or excitement, agitation, or unsteadiness, (*خَفَّةٌ*, S, A, Mṣb, K,) [of the heart or mind,] by reason of joy or grief, (A, K,) or of intense grief or joy, (S,) or of intense fear or joy: (Mṣb:) or joy, mirth, or gladness: and the contr., i. e. grief, sadness, or sorrow: (Th, K:) or, as some say, the lodgement of joy, mirth, or gladness, and departure of grief, sadness, or sorrow: so in the M: (TA:) the vulgar apply it peculiarly to joy; (Mṣb;) [but] the application of it peculiarly to joy is a mistake: (K:) it signifies also motion; syn. *حَرَكَةٌ*: (K:) it is said in the M, Th says that *الطرب* is derived from *الحركة*; whence it seems that *الطرب* is, in his opinion, syn. with *الحركة*; but [ISd adds] I know not this: (TA:) [it does, however, obviously imply the signification of motion, either ideal or actual:] also desire, or yearning or longing of the soul: (K:) the pl. is *أَطْرَابٌ*. (TA.) A poet says, (S,) namely, En-Nābighah El-Jaʿadee, using it in relation to anxiety, (TA.)

• وَأَرَانِي طَرِبًا فِي إِثْرِهِمْ •
• طَرَبَ الْوَالِهَ أَوْ كَأَنَّه تَحْتَبِلُ •

[And I perceive myself to be affected with emotion, or a lively emotion, after them, (i. e. after the loss of them,) with the emotion of him who is bereft of offspring or friends, or like him who is insane in mind]: (S, TA:) *الواله* here signifies *التآكل*; and *المختبل* means *مَنْ جُنَّ مِنْ جُنِّ عَقْلِهِ*. (TA.) — And [the pl.] *أَطْرَابٌ* signifies *Choice sweet-smelling plants*: (K:) or [simply] *sweet-smelling plants*: (TA:) and the more fragrant of such plants. (O, TA.)

طرب Affected with *طرب* [i. e. emotion, or a lively emotion, &c.]: (S, A, O, Mṣb, TA:) pl. *أَطْرَابٌ*. (A, TA.) A Hudhalee says,

• بَاتَتْ طَرَابًا وَبَاتَ اللَّيْلُ لِرَيْنِهِ •
[They passed the night joyful, or glad, and he passed the night without sleeping]: (O, TA:) meaning that the [wild] bulls or cows, thirsting, passed the night joyful on account of the lightning that they saw, and the water for which they hoped in consequence thereof. (TA.) See also another ex. in the verse cited voce *طرب*. — *إِبِلٌ طَرَابٌ* means *Camels yearning for their accustomed places of abode*: (S, O, TA:) or they are so termed when they are excited (*إِذَا طَرِبَتْ*) by reason of their drivers' urging them with singing. (A, TA.) — Also *The head* [meaning the hair of the head]: so called because of the sound that it makes when it is twisted with fingers: occurring in the phrase *حَتَّى يَرْتَأَ الطَّرِبَ* [That he may dye the hair of the head with *يَرْتَأًا*, i. e. *حِنَّاءَ*]. (L, TA.)

طروب (A, O, Mṣb, K, TA) and *مطرب* (A, O, K, TA) and *مطربة* [which is of a very unusual form (see *معزبة*)], (Lh, K, TA,) applied to a man, (O, K, TA,) *Much, or often, affected with طرب* [i. e. emotion, or lively emotion, &c.]: (O, Mṣb, TA:) [but the last is doubly intensive, signifying *very much, or very often, so affected*:] pl. [of the second and third] *مطاريب*. (A.) One says, *إِذَا خَفَّتِ الْمَضَارِبُ خَفَّتِ الْمَطَارِبُ* [When the plectra of the lutes quiver, the persons who are wont to be affected with emotion become lively, or light-hearted]. (A, TA.) And *حمامة مطرب* [A pigeon that cooes much or often]. (A, TA.) And *إِبِلٌ مَطَارِبٌ* [Camels that yearn much, or often, for their accustomed places of abode: or that are much, or often, excited by reason of their drivers' urging them with singing: see *طرب*]. (A, TA.)

مطربة and *مطرب* A separate, or straggling, road, or way: (S, O:) or a narrow road, or way: (K:) or the former, a conspicuous road or way, leading into a great one: or a narrow road, or way, apart from others: (TA:) or a small road, or way, branching off from a main road: (O:) pl. *مطاريب*: (S, O:) [it is said (but see 1, last sentence,) that] there is no verb corresponding thereto. (TA.) A poet says, (S,) namely, Aboo-Dhu-eyb, (O, TA.)

• وَمَتَلِّفٍ مِثْلَ فَرْقِ الرَّأْسِ تَخْلِجُهُ •
• مَطَارِبٌ زَقَبٌ أَمِيَانَهَا فَيْحُ •

(S, O, TA) i. e. *Many a desert tract, like the division of the hair of the head in narrowness, narrow conspicuous [or straggling] roads, or ways, [whereof the portions over which the eye can reach are far-extending,] protract*; some of these roads, or ways, tending this way and some that way. (TA. [مطارب is here with tenween for the sake of the measure. See also *زقب*. Perhaps the poet means to liken the said roads to the ropes of a tent.] It is said in a trad.,

• لَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَطْرِبَةَ •
[May God curse him who alters the *مطربة*]; i. e., the road thus called. (TA.)

مطربة: see the next preceding paragraph, in two places.

مطراب, and its pl.: see *طروب*, in four places.

مطربة: see *طروب*.

طربل

Q. 1. *طربل بؤنه* He extended [or emitted] his urine upwards. (S, O, K.) — And *طربل* He dragged his skirt, and walked with a proud and self-conceited gait, stretching out his arms. (O.)

طربان A high portion of a wall; (S, O;) whence the saying, in a trad., that when any one passes by a leaning *طربال*, he should quicken his pace: (O:) it resembles a *منظرة* of the *مناظر* of the *Ajam*, being in form like a *صومعة* [q. v.]: (AO, O, TA:) or a sign of the way, constructed (O, K) upon a mountain: (O:) and (O, K) accord. to IDrd, (O,) a portion of a mountain, and of a wall, elongated in form towards the sky, (O, K,) and inclining: (O:) and any high building: (K:) [and this seems to be meant by what here next follows:] accord. to IAqr, a high, or an overtopping, or overlooking, *هدف*: (TA:) and, (S, O, K,) as some say, (O,) a great, high, or overtopping, rock (S, O, K) of a mountain: (S, K:) ISh says that it is a structure erected as a sign for horses to run thereto in a race, and one kind thereof is like the *منارة* [q. v.]: Fr, that it signifies a *صومعة* [q. v.]: (TA:) and [it is said that] the *طرابيل* of Syria are its *صوامع*. (S, O, K.) Az mentions his having heard [the pl.] *طرابيل*, and *عزازيل* likewise, applied to *Booths constructed of palm-branches, in which the watchers of the palm-trees shelter themselves from the sun*. (TA.)

طربيل [perhaps from the Latin "tribula" or "tribulum"] The [machine, or drag, called] *نورج* [q. v.] with which the heap of corn is thrashed. (Ibn-'Abbād, O, K.)

جرة مطربلة الجوانب A jar long in the sides. (Sh, TA.)

طرب

R. Q. 2. *تطربت* He gathered, or collected, the species of plants called *طربوث*. (S, Mṣb, K.)

طرب Any plant (*نبات*; K [so in the TA and in my MS. copy of the K, in the CK *بناء*, which is an evident mistranscription,]) that is fresh and juicy. (K.)

طرب The extremity of the *بظر* [q. v.]. (K.) — And *Flaccidity, or flabbiness*. (L.)

طربوث A species of plant, which is eaten; (S, K;) [app. a kind, or species, of fungus; perhaps a species of *phallus*;] a plant of the same kind as

the *ذُونُون* and the *عُرْجُون*; (IAqr, T in art. ذَان :) accord. to Lth, a slender, oblong plant, inclining to redness, and serving as a *دِبَاغ* to the stomach [app. meaning a stomachic], included among medicines, of which there is a bitter sort and a sweet sort; (Msb); in the M said to be a plant of the sands, long and slender, similar to the *فَطْر* [q. v.], inclining to redness, which dries, and serves as a *دِبَاغ* to the stomach; n. un. with *س*; on the authority of AHn: it is of two sorts; one sweet, which is the red; and one bitter, which is the white; IAqr says that it is a plant of the length of a cubit, having no leaves, as though it were of the same kind as the truffle; (TA); Az says that the *طَرُوث* of the desert has no leaves (Msb, TA) nor any fruit, (TA,) grows in the sands (Msb, TA) and in the level grounds, (TA,) has in it no acidity, (Msb,) but a sweetness inclining to astringency and bitterness, and is red, with a round head, (Msb, TA,) like the glans of a man's penis: (TA:) [Ibn-Seenà (whom we call Avicenna), in his list of medicinal simples, (book ii., p. 183 of the printed ed.) describes *طَرَاثِيث* as pieces of wood in a rotting state, of the thickness of a finger, and in length less and more, having an astringent taste, and dust-coloured; said to be brought from the desert. See also *سَوَقَةٌ*.] The Arabs say, *طَرَاثِيثٌ لَا أَرْطَى لَهَا* [Turthoothes without artúhs]: because the former grow not save with the latter: a prov., like *ذَانِيْنٌ لَا رِمْتٌ لَهَا*: applied to him who is ruined, and has nothing remaining, after having had ancestry and rank and wealth. (TA. [See also art. ذَان, last sentence.]) — Also † The glans of a man's penis: (K, TA:) so called as being likened to [the head of] the plant above described. (TA.)

طرح

1. *طَرَحَهُ*, and *طَرَحَ بِهِ*, (S, A, Mgh, O, Msb, K,) the latter allowable because a verb that is syn. with another verb may have the same government as the latter, and *طَرَحَ* is syn. with a verb that is trans. by means of *ب*, as will be shown in what follows, (Msb,) aor. *ع*, (Mgh, Msb, K,) inf. n. *طَرَحَ*, (S, Mgh, O, Msb,) *He cast it, threw it, or flung it; or cast, threw, or flung, it away; [and particularly as a thing of no account; (see طَرَحَ);] syn. رَمَاهُ*, (S, A, O, K,) or *رَمَى بِهِ*, (Mgh, Msb,) and *أَلْقَاهُ*; (A, Mgh;) *مِنْ يَدِهِ* [from his hand]. (Mgh.) You say, *طَرَحَ لَهُ الْوِسَادَةَ* (A, TA) *He threw to him the pillow, or cushion; syn. أَلْقَاهُ*. (TA.) And *طَرَحْتُ الرِّدَاءَ* (TA.) And *رَدَّاهُ عَلَى عَاتِقِي* *I threw the [garment called] رَدَّاهُ upon my shoulder; syn. أَلْقَيْتُهُ*. (Msb.) And [hence] *طَرَحَ عَلَيْهِ الْمَسْأَلَةَ* † *He put, or proposed, (lit. threw,) to him the question: (A, TA:) thought by ISd to be post-classical. (TA.)* [And in post-classical language, *طَرَحَ* signifies also The making a throw in the game of back-

gammon and the like; and the making a move in the game of chess &c.] — Also, i. e. *طَرَحَهُ* and *طَرَحَ بِهِ*, *He removed it; placed it, or put it, at a distance; put it away, or far away; [cast it off, rejected it, or discarded it;] (ISd, K, TA;)* as also *طَرَحَهُ*; (S, A, O, K;) [respecting which see 8 in art. ضَرَحَ;] and *طَرَحَهُ*, (K,) inf. n. *تَطْرِيحٌ*; (TA;) or this last signifies *he cast it, threw it, or flung it, or he cast, threw, or flung, it away, much, or frequently. (S, A, O.)* One says, *طَرَحَتِ النَّوَى بِفَلَانٍ كُلَّ مَطْرَجٍ* i. e. † [Removal, or distance, or the place to which he journeyed,] rendered such a one [utterly] remote [or cast away]. (S, O, TA. [Here *مَطْرَجٍ* is an inf. n.]) And [in like manner] *طَرَحَ بِهِ الدَّهْرُ كُلَّ مَطْرَجٍ* i. e. † [Time, or fortune,] removed him, or separated him, [utterly,] from his family and kindred. (TA.) And *مَا طَرَحَكَ إِلَى هَذِهِ الْبِلَادِ* † [What has driven thee to these regions?]. (A.) And *اطْرَحِ إِلَيْهِمْ عَهْدَهُمْ* † [Cast thou from thee, to them, their covenant; i. e. reject it, or renounce it, to them]. (Bd in viii. 60.) And *اطْرَحِ هَذَا* † [Dismiss thou this discourse]. (A, TA. [See the pass. part. n., below.]) And *اطْرَحِ* † *Let thou alone, or abstain thou from, thanking me and blaming me.* (Har p. 332.) — *طَرِحَ*, (IAqr, O, K,) aor. *ع*, (K,) inf. n. *طَرَحَ*, (TK,) *He (a man, IAqr, O) was, or became, evil in disposition. (IAqr, O, K.)* — And *He enjoyed, or led, a life of ample ease and comfort. (IAqr, O, K.)*

2: see 1. — *طَرَحَ*, (S, A, O, K,) inf. n. *تَطْرِيحٌ*, (S, K,) signifies also † *He made a thing long, or he made it high: (TA:) or he made his building long; (S, K;) as also طَرَمَسَ*, (S, and K in art. طَرَمَسَ,) in which the *م* is [said to be] augmentative: (S:) or both signify *he made his building long and high: (A:) or the former signifies he made his building very long. (O.)* — And *He (a horse) took long, or wide, steps in running. (O, TA.)*

3. *طَارَحَةُ الْكَلَامِ* is a phrase well known: (S, K:) *الطَّارِحَةُ* signifies † *The bandying of words, one with another; (KL, and Har p. 190;) the holding a colloquy, or a discussion, with another: and it is [said to be] primarily used in relation to singing. (Har ibid.)* You say, *طَارَحَهُ الْكَلَامَ* † *He held a colloquy, or a discussion, with him. (MA.)* And *طَارَحْتَهُ الْعِلْمَ* and *الغِنَاءَ* † [I bandied with him scientific discourse and songs]. (A.) [See also 6.]

4. *اطْرِحِ* † *Look thou: (A, TA:) from طَرَفٌ* and *مَطْرِحٌ*. (TA.)

5. *طَرَحَهُ* *He attired himself with a طَرَحَةٌ*: a post-classical word.]

6. *طَارَحُوا* † *They bandied questions, one with another; put, or proposed, (lit. threw,) questions, one to another. (A.)*

8. *اطْرَحَ*: see 1, in three places.

Q. Q. 1. *طَرَمَسَ*: see 2; and see also art. طَرَمَسَ.

طَرَحَ (S, A, K) and *طَرَحَ* and *طَرِيحٌ* (K) A thing (S, A) cast, thrown, or flung, away, syn. *مَطْرُوحٌ*, (S, A, K,) and not wanted by any one. (S.) One says, *لَوْ بَاتَ مَتَاعُكَ طَرِحًا مَا أُخِذَ* [If thy household goods passed the night, or remained during the night, cast away and neglected, they would not be taken]. (A, TA.) — And *طَرِحَ* signifies also The leopard: so says Aboo-Kheyrh: pl. *طَرُوحٌ*. (O.)

طَرِحَ † Distance, or remoteness. (TA.) — See also *طَرُوحٌ*, in two places.

طَيْبَسَانٌ The [article of apparel called] *طَرِحَةٌ* [q. v.]: (O, K:) it was not known to the Arabs. (O.) [See De Sacy's Chrest. Arabe, sec. ed., ii. 267-269: and Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 254-262. It is now applied in Egypt to a kind of head-veil worn by women, the two ends of which generally hang down behind, nearly reaching to the ground: but it is often worn in another manner; about a quarter of it hanging down behind, and the remainder being turned over the head, and under the chin, and over the head again, so that the middle part covers the bosom, and both ends hang down behind: it is a piece of muslin, or the like, often embroidered at each end; about three quarters of a yard in width, and in length nearly equal to twice the height of the wearer.]

طَرِحَ: see *طَرِحَ*.

طَرَاخٌ: see the next paragraph.

طَرُوحٌ † A distant place; as also *طَرَحَ*, (S, K,) and *طَرَاخٌ*, (K,) and [app. *طَارِحٌ*, for] one says *دِيَارٌ طَرَاخٌ* † Distant dwellings or abodes [as though the latter word were pl. of *طَارِحَةٌ*]. (A, TA.) [Hence,] *عَقَبَةٌ طَرُوحٌ* † [A stage of a journey] far-extending. (A, O: in a copy of the former *عَقَبَةٌ*.) And *سَيْرٌ طَرَاخِيٌّ* † A far, or distant, journey: (A, S, O, K:) or a hard journey. (TA.) And *نَيْبَةٌ طَرُوحٌ*, (TA,) or *طَرِحَ*, (T, K, TA, and O in art. ضَرَحَ,) like *بَعِيدَةٌ* [app. meaning † A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K.) And *نَخْلَةٌ طَرُوحٌ* † A palm-tree having long racemes: (S, O, K:) or of which the upper part is far from the lower: pl. *طَرُوحٌ*, with two dammehs. (TA.) — *قَوْسٌ طَرُوحٌ* † A bow that propels the arrow with vehemence; (S, A, O;)

i. q. ضَرُوحٌ: (S, O, K:) or that sends the arrow far: (TA:) or that sends it to the furthest limit. (AHn, TA.) And رَجُلٌ طَرُوحٌ † A man who, when he compresses, impregnates. (Lh, O, K.) And فَحْلٌ طَرُوحٌ † i. q. مَطْرَحٌ, q. v. (O.) And زَمَنٌ طَرُوحٌ † A time that casts the people thereof into places, or positions, of peril: and نَوَائِبٌ طَرُوحٌ [or طَرُوحٌ, as above, † Accidents that cast people into such places or positions]. (A.)

طَرِيحٌ: see طَرِيحٌ: — and see also مَطْرَحٌ.

سَيَرٌ طَرَايِحِيٌّ: see طَرُوحٌ.

مَطْرَاحَةٌ: see مَطْرَحٌ.

طَارِيحٌ: [fem. with ة; and pl. of the latter طَوَارِيحٌ:] see طَرُوحٌ.

سَنَامٌ إِيْطَرِيحِيٌّ A long, (S, O, L, K,) or tall, (S, O, L, K,*) camel's hump, (S, O, L, K,) leaning on one side. (L.) [See an ex. voce إِيْسَلِيحٌ.]

أَطْرُوحَةٌ † A question that one puts, or proposes, lit. throws. (TA.)

فُلَانٌ يَلْقَى الْأَطْرِيحَ is expl. by AO as meaning Such a ones moves both his arms up and down [in walking]: denoting a proud and self-conceited manner of walking. (O.)

مَطْرَحٌ A place where, or into which, a thing [or person is cast or thrown or] is made to be: pl. مَطْرَاحٍ. (Har p. 188.) — [And hence,] † A state in which a person is [put, or placed]: so in the saying, مَا طَرَحَكَ هَذَا الْبَطْرَحُ † What hath put, or placed, thee in this state in which thou art? (A.)

مَطْرَحٌ I. q. مَفْرُوشٌ [q. v.: and طَرَايِحَةٌ has the same, or a similar, meaning; applied in the present day to a horse-cloth, and the like; and to a mattress]: pl. مَطْرَاحٍ. (A, TA.) — فَحْلٌ مَطْرَحٌ † A stallion that sends his semen far into the womb; (A, O, K;) like طَرُوحٌ. (O.) And طَرَفٌ مَطْرَحٌ † An eye that sees far; (A, O, K;) as also طَرِيحٌ. (A, TA.) And رَمِيحٌ مَطْرَحٌ † A long spear. (A, K.) And إِيْبَلٌ مَطْرَاحٍ † Quick, or swift, camels. (A, TA.) — [مَطْرَحٌ, as stated by Freytag, is also expl. by Reiske as meaning Camela in cujus ventrem aqua profunda cadit: but this explanation may have originated from a doubtful instance of the same epithet applied to a stallion camel: see above.]

قَوْلٌ مَطْرَحٌ † A [rejected] saying, to which no regard is paid. (A, TA.)

مَشَى مَطْرَحًا † He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling, or throwing himself down; syn. مَتَسَاقِطًا; (IDrd, A, O;) like one fatigued, or weary, (IDrd, O, K,) and weak. (TA.)

طرد

1. طَرَدَهُ, aor. ٢, (S, A, Mgh, &c.,) inf. n. طَرَدٌ (S, A, L, Mgh, Mgb, K) and طَرَدَ (S, A, L, K,) or the latter is a simple subst., (Mgb,) He drove away him, or it; as also طَرَدَهُ and طَرَدَهُ: (L:) he drove him away, expelled him, or banished him, (ISk, S, L, K,) and said to him, Depart thou, or go thou away, from us: (ISk, S, L:) he removed him, or it; put, or placed, him, or it, at a distance, away, or far away; (S, A, Mgh, L, K,*) with his hand, or arm, or with an instrument in his hand; as when one says طَرَدْتُ الشَّرَابَ [I drove away the flies from the wine, or beverage]. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar., p. 60 of the Ar. text.) You say, طَرَدْتُهُ فَذَهَبَ [I drove him away, &c., and he went away], (Sb, S, Mgb,) using ذَهَبَ in the place of the quasi-pass., (Mgb,) not using [in this case] the measure انْفَعَلَ (S, A) nor اِنْفَعَلَ (S,) [i. e.] you do not say طَرَدْتُ nor طَرَدْتُ (Sb, Mgb,) except in a bad dialect. (S, A, Mgb.) And you say, مَرَّ فُلَانٌ يَطْرُدُهُمْ Such a one went along driving them away and pursuing them. (S, L.) — And طَرَدَ الْإِيْبَلِ, [aor. ٢,] (S, L,) inf. n. طَرَدٌ and طَرَدَ, He drove, or brought, or gathered, the camels together, from their several quarters. (S, L, K,*) — [And طَرَدَ, aor. and inf. n. as above, † He coursed, pursued, hunted, or strove to gain possession of or to catch, wild animals or the like]: the inf. n. طَرَدٌ is expl. as signifying مَزَاوَلَةٌ [and طَرَدٌ is very frequently used in this sense]. (S, K.) You say, خَرَجَ يَطْرُدُ حُمُرَ الْوَحْشِ † He went forth to course, pursue, hunt, snare, entrap, or catch, the wild asses. (A.) And طَرَدَتِ الْكِلَابُ الصَّيْدَ † The dogs drove away, and pursued closely, the wild animals, or the like. (L.)

And طَرَدَ الصَّيْدَ, inf. n. طَرَادٌ, † He circumvented, in order to snare, entrap, or catch, the wild animal, or wild animals, or the like; and in like manner, a serpent. (L.) — And طَرَدْتُ الْقَوْمَ I came to the people, or party, or came upon them, or destroyed them, (أَتَيْتُهُمْ, K, or أَتَيْتُ عَلَيْهِمْ, T, S, L,) and passed through them. (T, S, L, K.) — And الرِّيحُ تَطْرُدُ الْحَصَى وَالصَّفَى † The wind blows away with violence the pebbles and the dust. (A.) — And القِيَعَانُ تَطْرُدُ الشَّرَابَ † The plains have the mirage running along them like water. (A.) — And طَرَدْتُ بَصْرِي فِي أَمْرِ الْقَوْمِ † [I directed my observation to the affair, or case, of the people, or party]. (A.) — And طَرَدْتُ الْخِلَافَ فِي الْمَسْأَلَةِ † I put forward an opposition, or a contradiction, in the question: app. from المَطَارِدَةُ meaning “the making to run in a race.” (Mgb.)

2: see 1, first sentence: and see also 4; the latter, in two places. — One says also, طَرَدَ صَوْتَهُ † He prolonged his voice; syn. مَدَّهُ: (A, TA:*) or مَدَّهُ تَطْرِيدُ السُّوطِ signifies مَدَّهُ [i. e. the extending, or stretching forth, the whip]. (K, TA.) [The

latter I think a mistranscription.] — طَرَدَهُ جُرْحُهُمْ, said of a judge, means † He bade him, (i. e. a litigant) to invalidate their testimony, or evidence, if able to do so. (TA, from a saying of Esh-Sháfi'ee.)

3. طَارَدَ قَرْنَهُ, (A,) inf. n. مَطَارِدَةٌ and طَرَادٌ (S, A, K,) † He charged upon, or assaulted, or attacked, his adversary, (S, A, K,) in war (S) &c., (TA,) the latter doing the same, (S, K,) and fought him, whether he drove him away or not. (A.) One says, هُمُرُ فُرْسَانَ الطَّرَادِ † They are the horsemen who charge upon, assault, or attack, one another. (S, K, TA.) — طَارَدَ, inf. n. مَطَارِدَةٌ, signifies [also] † He made [a horse] to run in a race. (Mgb.) — طَارَدَ الصَّيْدَ: see 1, latter half.

4. اَطْرَدَهُ He made him, or caused him, (ISh, ISk, S, Mgh,) or he ordered him, (L, K,) to be driven away, expelled, banished, removed, or put or placed at a distance or away or far away, (ISh, ISk, S, Mgh, L, K,) so as not to be in a state of security; (ISh, Mgh, TA;) said of the Sultán: (Mgh:) or he (the Sultán, S, L) ordered that he should be expelled, or banished, (S, L, K,) from his, (S, L,) or from the, (K,) town, or country: (S, L, K:) or اَطْرَدَهُ عَنِ الْبَلَدِ, and طَرَدَهُ with teshdeed, he (the Sultán) expelled him, or banished him, from the town, or country. (Mgb.) — And اَطْرَدَ الْإِيْبَلِ He ordered that the camels should be driven, or brought, or gathered, together, from their several quarters. (S, L.) — And أَطْرَدْنَا الْغَنَمَ We sent the he-goats among the herd. (IAqr, TA.) — And اَطْرَدَهُ, (L, K,) inf. n. اِطْرَادٌ, (A'Obeyd, Mgh,) He (i. e. a person about to race with another, L) said to him, If thou outstrip me I will give thee such a thing, and if I outstrip thee thou shalt give me such a thing; (A'Obeyd, Mgh, L, K;) as also طَرَدَهُ. (L.)

6. اَطْرَادُوا † They two charged upon, assaulted, or attacked, and fought, each other, whether they drove each other away or not. (A.)

7. اَنْطَرِدُ a word of a bad dialect. (S, A, Mgb.) See 1.

8. اَطْرَدَ, as trans.: see 1, first sentence. — As quasi-pass.: see 1, second sentence. — اَطْرَدَ الْبَيَاءُ † The water flowed in a regular, or a continuous, or an uninterrupted, course, one portion following another: (A, O, L, Mgb,) and اَطْرَدَتِ الْأَنْهَارُ † The rivers so flowed: (Mgb:) or [simply] اَضْطَرَدَ الْخَيْلُ † The horses ran, following one another: occurring in a trad.: the verb is originally اَطْطَرَدَ; the augmentative ت being changed into ط, and then the radical ط is changed into ض: (L:) and for اَضْطَرَادٌ, some say اَطْرَادٌ, changing the ض into ل [as in اَطْطَجَعَ for اَضْطَجَعَ]. (Az, TA in art. وضع.) And اَطْرَدُوا إِلَى الْمَسِيرِ † They followed one another to go on a journey. (A.) And اَطْرَدَ الشَّيْءُ, (S, A, L,) or الأَمْرُ, (Mgb, K,) † The thing, or the affair, followed a regular and continuous course, one part, or stage, following another

uninterruptedly: (S, A, L, Mgh, K:) and **اطرد** **الأمْر** signifies also the affair followed a right, a direct, or an even, course. (S, L, K.) And **اطرد الكلام** + The language, or speech, was consecutive, or uninterrupted, in its parts. (L.) And **اطردت قراءته** + His recitation, or reading, continued uninterruptedly: from **يَوْمَ طَرَادَ** meaning "a long day." (Mgh.) And **اطرد الحد** + The definition was of uniform, undeviating, or general, application; it uniformly, or commonly, or constantly, applied, or obtained; i. e. all the things to which it related followed one uniform, or undeviating, way, like the course of rivers. (Mgh. [And in like manner one says of a rule.] **اطرد** said of a word, form or measure, construction, or government, means † It was agreeable with the common, or constant, course of speech in respect of analogy, or rule; it was agreeable with common, or constant, analogy, or rule: and, said of the same, or of a rule, it was agreeable with the common, or constant, course of speech in respect of usage; it was agreeable with common, or constant, usage; it commonly, or constantly, obtained: [the verb is used absolutely to express each of these two meanings; the context in general showing clearly which meaning is intended:] the former meaning is also expressed by the phrase **اطرد في القياس**; and the latter, by the phrase **اطرد في الإستعمال**. (Mz, 12th نوع. [See also the contr. **شد**: and see **مطرود**, below.]

10. **استطرد** He desired, or sought, to drive away, expel, banish, remove, or put or place at a distance or away or far away. (KL.) — **استطرد** **له** (S, L, Mgh, in the K) **استطرد له** denotes a kind of stratagem, (S, L,) or what is as though it were a kind of stratagem, (K,) meaning † He fled, or wheeled about widely, from him, i. e. from his adversary in fight, to turn again, by way of stratagem, and then returned upon him; as though he drew him from a position which he could not maintain to one which he could maintain. (Mgh.) — And hence, app., the phrase, **وقع ذلك على وجه الإستطراد** + That occurred in the way of a digression, not being mentioned in its proper place. (Mgh.)

طرود i. q. **فراخ النحل** [as though meaning The young ones of bees: but app. a mistranscription for **فراخ النحل** + the suckers, or offsets, of palm-trees; as though pushed forth; of the measure **فعل** in the sense of the measure **مفعول**, like **نفض** &c.]. (TA, from AHn.)

طرد ماء Water in which beasts have waded, and in which they have voided their urine and dung. (K.)

طرد + A charge, or an assault, of two horse-men, each upon the other, at one time. (K.)

طردين A certain food of the [people called] **أكراد** [pl. of **كرد**]. (K.)

فلان يمشي مشياً طراداً — **مطرود** — **طراد**: see **مطرود**. — **طراداً**, from **طراد** meaning "a spear;" or Bk. I.

perhaps † **طراداً**;] + Such a one walks in a straight, a direct, or an even, course. (L, TA.)

مطرود and **مطرود** (S, L, Mgh) and **مطرود** (A) [and **مطرود** A man driven away, expelled, banished, or outcast; (L;) a man removed; put, or placed, at a distance, away, or far away: (S, L;) **مطرود** is likewise applied to a female, as also **مطرودة**; and the pl. of both in this case is **مطراذ**. (M, L.) **مطرود** ناقة, without ة, means A she-camel driven away, and taken away: pl. **مطراذ**. (L.) — And † One who is born after another: (S, L, K:) the second is termed the **مطرود** of the first. (S, L.) Also † One who is born before another. (K.) And hence, **الطريدان** † The night and the day: (A, L, K:) each being the **مطرود** of the other. (A, L.) — See also **مطرود**. — Also † Old; applied to a garment, or piece of cloth; syn. **شارف**. (A, TA.) And **ثوب مطراذ** is mentioned by Lh as meaning † An old, worn-out, garment, or piece of cloth. (TA.) — And The base, or lower part, of the raceme of a palm-tree; (S, L, K;) as also **مطرودة**. (L.)

مطرودة [a subst. from **مطرود**, rendered so by the affix ة] A wild animal, or the like, that is coursed, hunted, snared, entrapped, or caught: (S, L, K, TA:) pl. **مطراذ**. (TA.) The female that is the object of the chase of a male [wild] ass. (M* and K* and MF, all in art. الب.) — And A number of camels driven away together, i. e., (S,) camels that are stolen: (S, K:) a number of camels attacked by a troop of horse-men and driven away. (A, L.) — † A cane wherein is a notch (**حزة**), which is put upon spindles and arrows, (S, L, K,) and upon a stick, (L,) and thus used for planing them: (S, L, K:) † i. q. **سفن**, (AHeyth, A, L,) i. e. a cane which is hollowed, and has some notches cut in it, (AHeyth, L,) through which an arrow is put (AHeyth, A, L) and repeatedly drawn [to smooth it]: (AHeyth, A:) or a small piece of wood, in the form of a water-spout, as though it were the half of a cane, of the size required by the bow or arrow [which are to be smoothed therewith]. (AHn, L.) — † An oblong piece (A, K) of a garment (A) or of silk: (K:) or a long strip (AA, IAgr, TA) of rag (AA, TA) or of silk. (IAgr, TA.) + A piece of rag, which is moistened, or wetted, and with which the [kind of oven called] **تتور** is wiped; as also **مطرودة**. (K.) — And † A narrow strip of herbage (A, K, TA) and of land. (K, TA.) — And † The line, or streak, (**خطة**) between the rump-bone and withers. (L.) — See also **مطرود**, last sentence. — **المطرودة** is also the name of A certain game (K, TA) of the boys of the Arabs of the desert, (TA,) called by the vulgar **المسة**, (K, TA,) and some say **الماسة**, (TA,) and **الضبطة**: when the hand of the player falls upon the body or head or shoulder of another, it is [said to be] **المسة**; and when it falls upon the leg, or foot, it is **الأسن**: (K, TA:) but this [app.

meaning **الأسن**] is not of established authority: it was also played by girls. (TA.) — See also what here follows.

طراد A small and swift kind of ship or boat: (K, TA:) called by the vulgar **تطريدة** [perhaps a mistranscription for **مطرودة**, which is a post-classical term for a vessel used for the transport of horses; and of which **طراذ** is the pl.: see Quatremère's Hist. des Sultans Mamlouks, i. 144]. (TA.) — Also † One who prolongs a recitation, or reading, [of the Kur-án] to people so that he drives them away: (K:) or one who drives away people by the length of his standing and the muchness of his recitation, or reading. (Mgh.) — And † Wide, spacious, or ample; (A, K;) applied to a plain, (A,) or place. (K.) And † An even, wide, roof. (K, TA.) And **بلاد طراذ** † Wide, or spacious, regions or lands, (A, L,) in which the mirage [in appearance] flows. (L.) — Also, (A, Mgh, L, K,) and **مطرود**, and **مطرود**, (L, K,) † A long day: (L, Mgh, K, TA:) † a whole, or complete, day, (A, L,) or month. (A.) And **سنون طراذ** † Whole, or complete, years. (A.) — See also **طراد**.

طارد [act. part. n. of 1: fem. with ة, and pl. of the latter **طوارذ**]. — [Hence] **طوارذ الإبل** † Those that remain behind, [as though driving away the others,] of the camels. (A.)

مطرودة: see **طراد**.

مطرود A spear; so called because one hunts (مطرود) with it: (Mgh:) or, (S, M, A, Mgh, L, K,) as also **طراد**, (L, K,) [in my copy of the Mgh, app., **طراد**, its pl. being there plainly written **طراذات**, though the sing. is doubtfully written, and it may be that Freytag, who mentions **طراذ** as signifying a spear, was led to do so from his finding **طراذات**, which I believe to be pl. of **طراد**, written **طراذات**,] a short spear, (M, A, Mgh, L, K,) so called for the reason above mentioned, (Mgh,) [i. e.] with which one hunts (مطرود), or with which one hunts wild animals; (M, L;) [a short hunting-spear;] or a short spear with which one thrusts, or pierces, (S, L,) wild animals, (S,) or wild asses: (L:) pl. **مطارد**. (A.) [And Freytag mentions **مطارد** as a pl. without sing., occurring in the Deewán of the Hudhalees, meaning Long arrows.]

مطرودة A means of driving away, removing, &c.: so in the phrase **مطرودة الداء عن الجسد** † A means of driving away, or removing, disease from the body. (L, from a trad.) — And † The beaten track; or main part, and middle; of a road; as also **مطرودة**. (K.)

مطرودة: see **مطرودة**, latter half: — and **مطرودة**.

مطرود: see **مطرود**: — and **طراد**.

[**مطرود**, accord. to Freytag, occurs in the Deewán of the Hudhalees, applied to a spear, as meaning Altogether straight, so that the whole trembles:

for that which is crooked does not. But this, if not a mistranscription, is app. used by poetic license, for **مَطْرِدٌ**.]

مَطْرُودٌ : }
مَطْرِدٌ : } see **طَرِيدٌ**.

جَدْوَلٌ مَطْرِدٌ † *A rivulet, or streamlet, [regular, or uninterrupted, and] swift in course.* (L.)—[In a copy of the A, among tropical phrases, I find **جَدْوَلٌ مَطْرِدٌ الْأَنْبَابِ وَالْكَعُوبِ**; but it seems that there is an omission here, and that after **جَدْوَلٌ** we should read **مَطْرِدٌ**; and then, **وَرَمَحَ السِّمِّ**, i. e. † *A spear even and regular in the internodal portions and the knots.*] See **مَطْرِدٌ**.—[Hoşeyn Ibn-Homám El-Murree applies **مَطْرِدٌ**, as an epithet in which the quality of a subst. predominates, to *A coat of mail*, app. meaning *even and regular in texture*: see Ham p. 189.]—**بَعِيرٌ مَطْرِدٌ** † *A camel that continues his pace, or course, uninterruptedly, and does not become out of breath from running.* (L.)—**مَطْرِدُ النَّسِيمِ** is used by a poet as a name for † *The nose of a running horse* [app. meaning *uninterrupted in breathing*]. (S, L.)—**مَطْرِدٌ** applied to a word, form or measure, construction, or government, means † *Agreeable with the common, or constant, course of speech in respect of analogy, or rule; agreeable with common, or constant, analogy, or rule*: and, applied to the same, or to a rule, *agreeable with the common, or constant, course of speech in respect of usage; agreeable with common, or constant, usage; commonly, or constantly, obtaining*: (Mz, 12th نوع:) [but what is thus termed is not strictly speaking and in every case without exception; for, taking 24. to represent universality, 23 in comparison therewith is **مَطْرِدٌ**;] 20 in comparison with 23 is **غَالِبٌ**; 15 is **كَثِيرٌ**; 3 is **قَلِيلٌ**; and 1 is **نَادِرٌ**. (Mz, 13th نوع.) [See also the contr. **شَادٌ**: and see 8 in this art.]

رَمَلٌ مَطْرِدٌ † *Sand of which one part drives away and follows another.* (L.)

طرد

1. **طَرَزٌ**, aor. ٤, (K,) inf. n. **طَرَزٌ**, (TK,) *He became goodly in shape, form, or aspect, after having been thick.* (Sgh, *K, *TK.)—† *He became good in disposition, after having been evil.* (K.)—**فِي الْمَطْعَمِ** and **طَرَزٌ فِي الْمَلْبَسِ**, (TA,) † *He was nice, or dainty* (**تَأْتَقُ**, K, or **تَنُوقُ**, A) *in apparel*, (K, *TA,) and *in diet*; (TA;) *not wearing*, (K, TA,) and *not eating*, (TA,) *ought but what was good*: (K, TA:) as also **الطَّرِزُ**, (TA.)—Accord. to IAqr, **الطَّرِزُ** signifies *الرفع باللكز*; [thus in the L and TA; but, I think, incorrectly, for **الدَّفْعُ بِاللِّكْرِ**;] and one says, **طَرَزَهُ**, inf. n. **طَرَزٌ** [app. meaning *He repelled him by striking with his fist*]. (L, TA.)

2. **طَرَزُ الثَّوْبِ**, (S, K, &c.) inf. n. **تَطْرِيزٌ**, (Msb,

K,) *He embroidered, or variegated, or figured, the garment, or piece of cloth.* (S, A, Mgb, K.) [See **طَرَازٌ**.]

5. **تَطْرِزٌ** *It (a garment, or a piece of cloth,) was embroidered, or variegated, or figured.* (K.)— See also 1.

طَرِزٌ, (Msb, and so in two copies of the K, and in the TK,) like **فَلَسٌ** [in measure], (Msb,) or **طَرِزٌ**, (so in the K accord. to the TA, and so in a copy of the A,) *Form; shape; outward appearance; or garb; syn. شَكْلٌ*; (IAqr, Mgb, TA;) and **هَيْئَةٌ**; (K;) and **بِرَّةٌ**: (TA:) as also **طَرَازٌ**; syn. **هَيْئَةٌ**. (S.) You say, **هَذَا طَرِزٌ** *This is of the form, or shape, of this.* (Msb.)—† *A way, or manner, of acting*; (A, TA;) as also **طَرَازٌ**; syn. of the latter **نَمَطٌ**, (S, Mgb, K,) and **أَسْلُوبٌ**. (TK.) You say, **مَا أَحْسَنَ طَرِزٌ** † *How good is the way of acting of such a one!* and **طَرِزُهُ حَسَنٌ** † *His way of acting is a good way of acting.* (A, TA.) And **مِنَ الطَّرَازِ الْأَوَّلِ**, (S, Mgb,) occurring in a verse of Hassán Ibn-Thábit, (S,) signifies *Of [the people of] the first [and best] way of acting*; i. e., **مِنَ التَّمَطِ الْأَوَّلِ**. (S, Mgb.) [But see a different explanation of this phrase below, voce **طَرَازٌ**.]—Anything good, goodly, or excellent; as also **طَرَازٌ**. (TA.)

طَرِزٌ: see **طَرِزٌ**, in three places.—Also *A house, or chamber, somewhat long*; [said to be] a Pers. word arabicized: or *a summer-house, or summer-chamber.* (TA.)

طَرَازٌ *The embroidery, or variegated or figured work, (عَمْرٌ) of a garment, or piece of cloth*: (S, A, Mgh, Mgb, K:) a Pers. word, (S, A, TA,) arabicized: (S, A, Mgb, K:) said to be originally **بَرِزٌ**, meaning, in Pers., “even measurement:” (TA:) [or originally **طَرَازٌ**, which has the same meaning in Pers. as the arabicized form has in Arabic:] pl. **طَرَازٌ**. (Msb.)—And *A garment, or piece of cloth, woven for the Sulṭán*: (K:) also arabicized [from the Pers. **طَرَازٌ**, meaning, a royal robe, or rich embroidered garment]: and one also says, **ثَوْبٌ طَرَازِيٌّ**: (TA:) or this last is so called from a place named **طَرَازٌ**. (Mgh.)—And *A place in which goodly garments or cloths are woven*: (Lth, Az, A, K:) and this also is arabicized [from the Pers. **طَرَازٌ**, which has the same meaning]. (TA.) You say, **عَمِلَ هَذَا الثَّوْبُ فِي طَرَازِ فُلَانٍ** *This garment, or piece of cloth, was made in such a one's place for weaving goodly garments or cloths.* (A.) And **هُوَ مَا عَمِلَ فِي طَرَازِ اللَّهِ** † [It is what has been made in God's place of creation of goodly things]: said of a beautiful face. (A, TA.) And **هَذَا لِكَلَامِ الْحَسَنِ مِنْ طَرَازِ فُلَانٍ** † [This beautiful language is of the elegant composition of such a one]. (A, TA.) And **هُوَ مِنَ الطَّرَازِ الْأَوَّلِ** † [app. *He is of the first noble extraction*]. (A, TA.)

[See also **طَرِزٌ**.] And one says of a man, when he utters a good thing of his own excogitation, **هَذَا مِنْ طَرَازِهِ** † [This is of his clever excogitation]. (Sgh, TA.) And in like manner is expl. the phrase, in a trad., **لَيْسَ هَذَا مِنْ طَرَازِكَ** † *This is not of thine own authorship and excogitation.* (TA.)— See also **طَرِزٌ**, in four places.

طَرَازِيٌّ *An embroiderer; one who does figured work upon garments or cloths; as also مَطْرِزٌ* (TA) [and **طَرَازٌ**.— **ثَوْبٌ طَرَازِيٌّ**: see **طَرَازٌ**.]

طَرَازِدَانٌ, or **طَرَازِدَانٌ**, or **طَرَازِدَانٌ**, (accord. to different copies of the Mgh and K,) *The case (غِلَافٌ) of the balance (الْمِيزَانُ)*; an arabicized word; (Mgh, K;) mentioned by Sgh; in Pers. **تَرَازُودَانٌ** [but this is expl. in Pers. dictionaries as meaning *the scale of a balance*]. (TA.)

طَرَازٌ: see the paragraph next but one above.

مَطْرِزٌ *A garment, or piece of cloth, embroidered, or variegated, or figured.* (S, Mgb.)

طَرَازِيٌّ: see **مَطْرِزٌ**.

طرس

1. **طَرَسَهُ**, inf. n. **طَرَسٌ**, *He wrote it; namely, a writing or book; as also سَطَرَهُ*. (TA.)— See also 2.—**طَرِسَ**, a verb like **فَرِحَ**, *He (a man) became worn out in body, and aged.* (Sgh, TA.)

2. **طَرَسَهُ**, (M, A,) so written by El-Urmawee, (TA,) inf. n. **تَطْرِيسٌ**; (A;) or **طَرَسَهُ**, aor. ٤; (K;) *He obliterated it, or effaced it*; (K, TA; [compare **دَرَسَهُ**];) and (TA) *he marred, or spoiled, it*: (M, TA:) or *he obliterated it, or effaced it, well.* (A.)—Also, the former, (M,) inf. n. as above, (K,) *He blackened it; namely, a door.* (M, K.)—And **طَرَسَ**, (TK,) inf. n. as above, (Lth, K,) *He restored the writing upon a thing whereon the writing had been obliterated, or effaced.* (Lth, K.)*

5. **تَطْرَسَ** *He ate not, nor drank, aught save what was good*; (K, TA;) like **تَنْطَسَ**: so says IF. (TA.)—**تَطْرَسَ عَنْهُ** *He shunned it; kept aloof, or preserved himself, from it*; (Sgh, K, TA;) and *held himself above the commission of it.* (Sgh, TA.)

طَرِيسٌ *A written paper or the like; syn. صَحِيفَةٌ*, (S, A, Mgb, K;) or **صَحِيفَةٌ إِذَا كُتِبَتْ**; as also **طَرِيسٌ**: (Sh, TA:) or *one of which the writing has been obliterated, or effaced, and which has then been written upon [again]*; (S, A, Mgb, K;) [a palimpsest;] as also **طَرِيسٌ**: (S:) or *one of which the writing has been obliterated, or effaced, well*: (Az, in TA, art. **طَرِيسٌ**;) or *a writing that has been obliterated, or effaced, and then written [again]*; as also **طَرِيسٌ**: (M:) or *an obliterated, or effaced, writing upon which one is able to renew the writing*: (Lth, TA:) pl. [of pauc.] **أَطْرَاسٌ** (S, M, Mgb, K) and [of mult.] **طَرِيسٌ**. (M, A, Mgb, K.)

مَطْرِيسٌ *One who seeks, pursues, or desires, the*

most pleasing of things; who picks, or chooses. (T, K, TA.)

طرش

1. طَرَشَ, aor. ٤, (Mgh, Mṣb, K,) inf. n. طَرَشٌ, (S, A, Mgh, Mṣb, K,) *He was, or became, deaf: or affected with something less than صَمْرٌ [or deafness]: (Mṣb:) or like deafness: (Mgh:) [meaning, heaviness, or dulness, of hearing: (see أُطْرَشُ:)] or طَرَشٌ is the slightest deafness: (S, A, K: [in the CK it is erroneously written طَرَشُ:]) but some say that it is not pure Arabic: (Mṣb:) and some say that it is post-classical: (S, Mṣb, K:) so says IDrd: (O:) AHát disallows the root and its derivatives, and says that they have not been content with the barbarousness of saying طَرَشٌ, but have formed from it a verb, namely, طَرَشَى: (O, TA:) El-Ma'arree says that the verb has been formed by the vulgar from أُطْرُوشُ, which is an Arabic word. (TA.)*

5. طَرَشَ *He stood and sat; said of one who is convalescent: (O:) or he became convalescent, and nearly recovered, and arose and walked; syn. اِخْتَلَفَ بِهَا. q. طَرَشَ بِالْبَهْرِ— (K.)* [i. e. *He went to and fro, repeatedly, with the young lambs or kids: strangely expl. in the TK as said of a camel, and as meaning he became mixed, or confounded, among the beasts.*] (O, K.)

6. طَرَشَ *He feigned himself deaf: (O, K:) or heavy, or dull, of hearing. (Mgh.)*

طَرَشَ *In him is the slightest deafness. (Ibn-'Abbád, O, K.)*

أَطْرَشَ, (Mṣb,) or أُطْرُوشَ, (Az, A, Mgh, O, Mṣb, K,) of which Az says, I know not whether it be Arabic or adventitious, (Mṣb,) and IDrd says that it is not genuine Arabic, (Mgh,) and AHát disallows it, but El-Ma'arree says that it is Arabic, though the verb is a barbarism, (TA.) *Deaf; (Mṣb, K:) and in some of the copies of [the work of] Yaṣkoob, أُطْرَشُ is found, thus expl.: (TA:) or heavy, or dull, of hearing: (Mgh:) or affected with something less than deafness: (Mṣb:) or with the slightest deafness: (A:) the fem. of أُطْرَشُ is طَرَشَاءُ: (Mṣb:) and the pl. is طَرَشٌ. (Mgh, O, Mṣb, K.)** — Accord. to Z, [in the A,] أُطْرَشُ, applied to a man, signifies *Having thin eyebrows.* (TA. [But I think that this is a mistranscription for أُطْرُطُ.])

أَطْرَشُ: } see the next preceding paragraph.
أَطْرُوشُ: }

طرط

1. طَرَطَ, [aor. ٤,] inf. n. طَرَطٌ, *He had thin eyebrows: (Ibn-'Abbád, O:) or he had light, thin, or scanty, hair of the eyes, of the eyebrows, and of the eyelashes. (K.)* — And *He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.)*

طَرَطَ *Thinness of the hair in the eyebrow. (IAṣr, TA.)*

طَرَطَ: see أُطْرُطُ. — Also *Foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.)*

طَارِطٌ *Light, thin, or scanty, in the hair; (IAṣr, O, L, K:) applied to an eyebrow. (L.)*

أَطْرُطُ الْحَاجِبِينَ *A man destitute of eyebrows; (AZ, S, O;) as also أَمْرُطُ الْحَاجِبِينَ; (O;) and some say أَضْرُطُ, but Abu-l-Ghouth knew it not: (S, O:) or having light, thin, or scanty, hair of the eyebrows; and so طَرِطُ الْحَاجِبِينَ: (K:) the mention of the حَاجِبَانَ is indispensable; (AZ, S, O, K;) but sometimes omitted, on the ground of a weak authority: (K, TA:) and accord. to Ibn-'Abbád, أُطْرُطُ signifies *having thin eyebrows.* (O.) And طَرَطَاءُ الْعَيْنِ *A woman having scanty eyelashes. (O, K.)**

طرطب

Q. 1. طَرَطَبَ بِالْمِعْزَى, inf. n. طَرَطَبَةٌ, *He (the milker) called the goats, [app. by making a sound with the lips; for,] accord. to AZ, طَرَطَبَةٌ is with the lips: (S:) he called the goats: (IKṭṭ, TA:) and طَرَطَبَ بِالتَّعْجَةِ he called the ewe: (AZ, TA:) [and Freytag says, on the authority of the "Kitáb el-Addád," that طَرَطَبَ signifies also he drove away sheep from himself:] the inf. n. signifies the milker's making a sound to the goats with his lips, (ISd, K, TA,) to quiet them, or appease them: (ISd, TA:) and the calling sheep or goats to be milked, (K, TA,) as some say, with the lips: (TA:) also the calling of asses: (AZ, TA:) and, accord. to some, the whistling with the lips to sheep. (TA.) — يُطْرَطِبُ شَعِيرَاتِ نُهْ, occurring in a trad., means *Putting in motion his mustache [lit. some small hairs that he had] in his speech: or, as some say, blowing with his lips into his mustache by reason of rage and pride. (O.)* — And طَرَطَبَةٌ signifies also *The agitation, or commotion, of water in the belly (IKṭṭ, K, TA) and in a skin. (IKṭṭ, TA.)* — And *The act of fleeing. (IKṭṭ, TA.)**

طَرَطَبَ: see طَرَطَبٌ, in two places.

طَرَطَبَةٌ: see طَرَطَبٌ: — and طَرَطَبَةٌ.

طَرَطَبٌ *A long breast: (S:) or, as also طَرَطَبٌ, and, accord. to him who makes ثَدْيٌ [the "breast" fem., طَرَطَبِيٌّ, a large, flabby breast: (K:) or a large, flabby, long breast: (TA:) and the first word, a long udder; (Ham p. 809;) [and] so طَرَطَبَةٌ, written without tenween, in the dial. of El-Yemen; on the authority of Kr. (TA.) One says, أَخْرَى اللَّهُ طَرَطَبِيهَا, *May God expose to shame her long breasts.* (A, TA.) — Also, and طَرَطَبٌ, † *The penis: (K:) [not found by SM in any work except the K; but the former word is mentioned in this sense in the O:] app. so called as being likened to a long and flabby breast. (TA.)* — دَهْدَرَيْنِ وَطَرَطَبَيْنِ [or each of these two words by itself] is said to, or in reference to, a man whom one derides. (AZ, S, O, K. [See art. دَهْدَرُ.])*

طَرَطَبَةٌ *A woman having long breasts: (S, TA:) or having large breasts: or having flabby breasts. (TA.)* And, or accord. to the TA and some copies of the K, طَرَطَبَةٌ, (said in the TA to be without teshdeed,) as also طَرَطَبَانِيَّةٌ, *Having a long udder: (K:) or a she-goat having long teats. (TA.)*

طَرَطَبٌ: see طَرَطَبِيٌّ.

طَرَطَبَانِيَّةٌ: see طَرَطَبَةٌ.

This art. is included in some of the lexicons in art. طرب.

طرف

1. طَرَفَ, aor. ٤, inf. n. طَرَفٌ, *He looked from the outer angle of the eye: or [he twinkled with his eye, i. e.] he put the edge of his eyelid in motion, or in a state of commotion, and looked: (M, TA:) or الطَّرْفُ signifies the putting the eyelids in motion, or in a state of commotion, in looking: (Mgh, TA:) one says, شَخَصَ بَصْرَهُ فَمَا يَطْرِفُ [His eye, or eyes, has, or have, become fixedly open, or raised, and he does not put his eyelids in motion, or does not twinkle with his eye, or eyes, in looking]: (TA:) [or] one says, طَرَفَ الْبَصْرَ, aor. and inf. n. as above, meaning the eye, or eyes, [twinkled, or] became in a state of commotion: (Mṣb:) [or] طَرَفَ بَصْرَهُ, (O, K, TA, and so in a copy of the S,) or بَصْرَهُ, (so in one of my copies of the S,) aor. and inf. n. as above, [he winked, i. e.] he closed one of his eyelids upon the other: (S, O, K: [see also 4:]) or طَرَفَ بَعِينَهُ [in the CK بَعِينِيهِ] he put his eyelids in motion, or in a state of commotion: (K, TA:) and طَرَفَتْ عَيْنُهُ, aor. تُطْرَفُ, inf. n. as above, his eyelids were put in motion or in a state of commotion, by looking. (Aṣ, TA.) [Another meaning of طَرَفَ بَصْرَهُ, and another of طَرَفَتْ said of the eye, will be found below.] عَيْنٌ تَطْرِفُ, signifying *An eye that [twinkles, or] puts the eyelid in motion, or in a state of commotion, with looking, is used for ذُو عَيْنٍ تَطْرِفُ, meaning † a living being. (Mgh.)* مَا بَقِيَ مِنْهُمْ عَيْنٌ تَطْرِفُ [There remained not of them one having an eye twinkling] means † they died, (O, K, TA,) or (O, in the K erroneously "and," TA) they were slain. (O, K, TA.) — [Also *He looked: for*] الطَّرْفُ is used as meaning *the act of looking* (Er-Rághib, Mṣb, TA) because the putting in motion of the eyelid constantly attends that act: (Er-Rághib, TA:) and طَرَفْتَهُ, inf. n. as above, signifies *I saw, or I looked at or towards, him, or it; syn. أَبْصَرْتَهُ. (Ham p. 111.)* It is said in the Kur [xiv. 44] لَا يَرْتَدُّ إِلَيْهِمْ طَرَفُهُمْ [Their look shall not revert to them; i. e., shall not be withdrawn by them from that upon which they shall look]. (S, O.) And in the same [xxvii. 40], أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرَفُكَ, [meaning, in like manner, I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom: or,] accord. to Fr, meaning *before a thing shall be brought to thee**

from the extent of thy vision: or, as some say, in the space in which thou shalt open thine eye and then close it: or in the space in which one shall reach the extent of thy vision. (O.) And one says, نَظَرَ فُلَانٌ بِطَرْفِ خَفِيِّ [Such a one looked with a furtive glance], meaning, contracted his eyelids over the main portion of his eye and looked with the rest of it, by reason of shyness or fear. (Har p. 565.) And تَطَرَّفَ الرَّجَالُ [app. meaning She looks at the men] is said of a woman who does not keep constantly to one. (TA. [See مَطْرُوفَةٌ.]) And تَطَرَّفَ الرِّيَاضَ رَوْضَةً بَعْدَ رَوْضَةٍ [app. meaning She looks at the meadows, meadow after meadow, to pasture upon them in succession,] is said of a she-camel such as is termed طَرْفَةٌ [q. v.]. (As, TA.) — طَرَفَتْ عَيْنَهُ (S, O, Mṣb, in the K طَرَفَ عَيْنَهُ) aor. and inf. n. as above, (Mṣb, TA.) I (S, O, Mṣb) hit, struck, smote, or hurt, his eye with a thing, (S, O, Mṣb, K, [in the CK شَيْءٌ is put for بَشَى]) such as a garment or some other thing, (TA.) so that it shed tears: and one says of the eye, طَرَفَتْ. (S, O, K. [See another explanation of the latter in the first sentence.]) Ziyád, in reciting a قَدْ طَرَفَتْ أَعْيُنُكُمْ الدُّنْيَا وَسَدَّتْ حُطْبَةَ [The good of the present world hath smitten your eyes, and appetences have stopped your ears]. (O.) And one says طَرْفَهُ and طَرَفَهُ meaning He, or it, struck, smote, or hurt, his eye. (TA.) And طَرَفَهَا الحَزْنَ وَالْبَكَاءَ Grief and weeping hurt it (the eye), so that it shed tears. (TA.) And طَرَفَهَا حُبَّ الرِّجَالِ The love of the men smote her eye, so that she raised her eyes and looked at every one that looked at her; as though a طَرْفَةٌ [or red spot of blood], or a stick or the like, hurt her eye. (Az, TA.) — الطَّرْفُ signifies also The slapping with the hand (K, TA) upon the extremity of the eye. (TA.) — Then it became applied to signify The striking upon the head. (TA.) — طَرَفَهُ عَنْهُ signifies He turned him, or it, away, or back, from him, or it. (S, O, K.) Hence the saying of a poet, (S, O, TA.) 'Amr Ibn-Abee-Rabee'ah, (TA.) or a young woman of the Anṣār, (O.)

• إِنَّكَ وَاللَّهِ لَذُو مَلَّةٍ
• يَطْرِفُكَ الْأَدْنَى عَنِ الْأَبْعَدِ

so in the S; but the right reading is عَنِ الْأَقْدَمِ, for the next verse ends with تَصْرِمِي: (IB, TA:) [i. e. Verily thou, by Allāh, art one having a nearness: the nearer turns thee away, or back, from the older:] meaning, he turns away, or back, thy sight from the latter: i. e. thou takest the new (تَسْتَطْرِفُ الجَدِيدَ), and forgettest the old. (S, TA.) You say, طَرَفْتُ البَصَرَ عَنْهُ (S, Mṣb) I turned away, or back, the sight from him, or it. (Mṣb.) And اطْرُفْ بَصْرَكَ Turn away, or back, thy sight from that upon which it has fallen and to which it has been extended. (TA.) — And طَرْفَهُ عَنَّا شُغْلٌ Business, or occupation, withheld him from us. (TA.) — And طَرَفَهُ He drove him away. (Sh, TA.) — طَرَفْتُ (S, O, K.)

[aor. ء,] inf. n. طَرَفَ; (TA;) and تَطَرَّفَتْ; She (a camel) depastured the sides, or lateral parts, (أَطْرَافِ,) of the pasturage, not mixing with the other she-camels, (S, O, K,) tasting, and not keeping constantly to one pasturage. (Har p. 569.) — طَرَفَ (S, O, Mṣb, K,) inf. n. طَرَفَةٌ, (O, TA,) It (property) was recently, or newly, acquired: (S, O, K:*) or it (a thing) was good [and recent or new or fresh]. (Mṣb.) — And the same verb, (S, K,) inf. n. as above, (S, TA,) He was such as is termed طَرِيفٌ [and طَرِفٌ q. v.] as meaning the contr. of قَعْدَدٌ. (S, K.)

2. طَرْفَهُ [from the subst. الطَّرْفُ meaning "the eye"]: see 1, latter half. — طَرَفَ [from الطَّرْفُ], (S, O, K,) inf. n. تَطَرَّفَ, (K,) He (a man, S, O) fought around the army; because he charges upon, or assaults, those who form the side, or flank, or extreme portion, of it, (S, O, K,) and drives them back upon the main body: (S, O:) or, as in the M, he fought the most remote thereof, and those that formed the side, or flank, thereof. (TA.) — And طَرَفَ عَلَيَّ الإِبِلَ He drove, or sent, back to me those that formed the sides, or extreme portions, of the camels. (O, K.) And طَرَفَ الخَيْلَ He drove back the foremost of the horsemen (O, K, TA) to, or upon, the hindmost of them. (TA.) Accord. to El-Mufaḍḍal, تَطَرَّفَ, signifies a man's repelling another man from the hindmost of his companions: (O, TA:*) one says, طَرَفْ عَنَّا هَذَا الفَارِسَ [Repel thou from our rear this horseman]. (O, TA.) — For another signification [from الطَّرْفُ] see 4. — [Hence also,] طَرَفَتْ بَنَاتُهَا She (a woman) tinged, or dyed, the ends (أَطْرَافِ, O, Mṣb, TA) of her fingers with حِنَّاءَ. (O, Mṣb, K, TA.) — And تَطَرَّفَ الأُذُنَ The making the ear of a horse to be pointed, tapering, or slender at the extremity. (TA.) [Hence,] Khálid Ibn-Safwán said, خَيْرُ الكَلَامِ مَا طَرَفَتْ مَعَانِيهِ وَشَرِّقَتْ مَبَانِيهِ [The best of language is that of which the meanings are pointed, and of which the constructions are crowned with embellishments as though they were adorned with شُرَفَ, pl. of شُرْفَةٌ, q. v.]. (TA: there mentioned immediately after what here next precedes it.) — And طَرَفَ الشَّيْءِ [from طَرَفٌ signifying "anything chosen or choice"] means He chose, or made choice of, the thing; as also تَطَرَّفَهُ (TA. [See also 10.]) — طَرَفَ said of a camel means He lost his tooth [or teeth] (O, K, TA) by reason of extreme age. (TA.)

4. اطْرُفَ He (a man, K) closed his eyelids. (Ibn-'Abbád, O, K. [See also 1, first sentence.]) — اطْرُفَ الثُّوبَ, inf. n. اطْرَافٌ, He made two ornamental or coloured or figured borders (عَلَمَيْنِ) in the ends, or sides, of the garment (فِي طَرَفَيْهِ); as also طَرَفَهُ, inf. n. تَطَرَّفَ. (Mṣb: and in like manner the pass. of the former verb is expl. in the S and O, as said of a رِدَاءَ of خَزَّ.) — اطْرُفَ فلاناً He gave to such a one what he had not given to any one before him: (L, K, TA:) or he gave him a thing of which he did not possess the like,

and which pleased him: (TA:) [and he gave him property newly, or recently, acquired.] You say, كَذَا أَطْرَفَهُ and بِكَذَا, meaning أَتَحَفَّهُ [He gave him such a thing as a تحفة, i. e. طَرْفَةٌ, q. v.]. (Har p. 54.) — [Hence,] اطْرُفَ فلاناً signifies Such a one brought something newly found, or gained, or acquired: (Har p. 54:) and as meaning he brought a thing that was strange, or extraordinary, and approved, or deemed good: (Id. p. 615:) and as meaning he brought new information or tidings. (Id. p. 32.) And one says, اطْرُفَهُ خَبْرًا [and بَخْبَرٍ (see Har p. 529)] meaning He told him new information or tidings. (Az, TA.) — اطْرُفَ بِهِ مَنْ حَوَالِيهِ [a phrase used by El-Hareere] means They who were around him became possessors, thereby, of a new and strange piece of information, (طَرْفَةَ ذُو طَرْفَةٍ) and said, مَا أَطْرَفَهُ [How novel and strange is it!], by reason of their wonder at it; so that the verb is intrans., and مَنْ is its agent: or it may mean he made to wonder by reason of it those who were around him. (Har p. 474.) — الإِطْرَافُ signifies also كَثْرَةُ الآبَاءِ [i. e., app., The being numerous, as said of ancestors, meaning ancestors of note]. (TA.) — اطْرُفَ البَدَنَ (S, O, K, TA,) and اطْرُفَتِ الأَرْضُ (TA,) The country, and the land, abounded with [the kinds of pasture called] طَرْفِيَّةٌ [q. v.]. (S, O, K, TA.)

5. تَطَرَّفَ [as quasi-pass. of 2 signifies It became pointed, tapering, or slender at the extremity: see ذُبَابُ السَّيْفِ in art. ذَب.] — [And] i. q. صَارَ طَرْفًا [It became an extremity, or a side; or at, or in, an extremity or a side]. (TA.) — كَانِ لَا يَتَطَرَّفُ مِنَ البَوْلِ in a trad. respecting the punishment of the grave, means He used not to go far aside from urine. (L, TA:*) — تَطَرَّفَتْ said of a she-camel: see 1, near the end. — Said of the sun, It became near to setting. (TA.) — تَطَرَّفَ عَلَى القَوْمِ He made a sudden, or an unexpected, attack upon the territory, or dwellings, of the people. (TA.) — تَطَرَّفَ الشَّيْءُ He took from the side of the thing: [and] he took the side of it. (MA.) — See also 2, last signification but one.

8. اطْرُفْتُ الشَّيْءَ, of the measure اِتْعَلْتُ, I purchased the thing new. (S, O, K. [See also 10.]

10. اسْتَطْرَفَهُ He counted, accounted, reckoned, or esteemed, it new; (PṢ;) or طَرِيفٌ [as meaning newly, or recently, acquired]. (S, O, K.) One says of good discourse, يَسْتَطْرَفُهُ مَنْ سَمِعَهُ [He who has heard it esteems it new]. (K.) — And اسْتَطْرَفَ الشَّيْءَ He found, gained, or acquired, the thing newly. (S, O, K. [See also 8.]) — You say of a woman who does not keep constantly to a husband, تَسْتَطْرِفُ الرِّجَالَ + [She takes, or chooses, new ones of the men]: she who does thus being likened to the she-camel termed طَرْفَةٌ, that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly

to one pasturage. (Har p. 569.) See also 1, last quarter. — And one says of camels, **استطرفت المَرْتَع** *They chose, or selected, the pasturage: or they took the first thereof.* (TA. [See also 2, last signification but one.])

طَرَفٌ The eye; a word having no pl. in this sense because it is originally an inf. n., (S, O, K,) therefore it may denote a sing. and may also denote a pl. number [i. e. may signify also eyes]: (S, O, Mṣb:) or, (K,) as Ibn-'Abbād says, (O,) it is a coll. n. signifying the **بَصَر** [which has the sing. and the pl. meanings mentioned above, as well as the meaning of the *sense of sight*], and is not dualized nor pluralized: or, as some say, it has for pl. **أَطْرَافٌ**: (O, K:) but this is refuted by the occurrence of **طَرَفٌ** in a pl. sense in the *Kur* xxxvii. 47 and xxxviii. 52 and lv. 56: (O:) and though **الأَطْرَاف** is said to occur as its pl. in a trad. of Umm-Selemeh, this is a mistake for **الإطْرَاق**: (Z, O:) it is said, however, that its being originally an inf. n. is not a reason for its not being allowable to pluralize it when it has become a subst., and especially when it is not meant to convey the signification of an epithet: (MF:) [but it may be regarded as an epithet, meaning *seer*, and, being originally an inf. n., *seers* also; and this is the more probable because] **طَوَارِفٌ** [is an epithet used as a subst., and thus] signifies *the eyes*, (S, O, K,) as in the saying **طَوَارِفٌ لَا تَرَاهُ بِمَكَانٍ** [He is in a place in which the eyes will not see him]; (S, O, TA;) pl. of **طَوَارِفَةٌ**. (TA.) — [Hence,] **الطَّرْفُ** is the name of † *Two stars, which precede the الجبهة*, (S, O, K,) so called because (K) they are [regarded as] *the two eyes of Leo; one of the Mansions of the Moon*: (S, O, K:) [often called **الطَّرْفَةُ**, q. v.:] *the طَرَفُ of Leo, consisting of two small stars in front of الجبهة, like the فَرْقَدَانِ, but inferior to them in light, and having somewhat of obliquity; the Ninth Mansion of the Moon*: (Kzw in his descr. of that Mansion:) or *the star [app. λ] in the face of Leo, together with that which is outside [app. α] on the figure of Cancer*: (Kzw in his descr. of Leo:) or *the bright star [α] on the hinder, southern, leg, or foot, [i. e. claw,] of Cancer*. (Kzw in his descr. of Cancer.) [See **مَنَارِلُ الْقَمَرِ**, in art. **نَزَل**.] — And **طَرَفُ الْعَيْنِ** signifies *The eyelid*. (TA.) — Also **طَرَفٌ**, A man *generous, or noble*, (K, TA, [see also **طَرَفٌ**]) in respect of ancestry, up to the greatest [i. e. most remote] *forefather*. (TA.) — See also **طَرَفٌ**, first sentence.

طَرَفٌ: see **طَرِيفٌ**, with which it is syn., and of which it is also a pl.

طَرَفٌ A generous horse: (Aṣ, S, O, K:) or, accord. to Er-Rāghib, one that is looked at (**يُطَرَفُ**) because of his beauty; so that it is originally **مَطْرُوفٌ**, i. e. **مَنْظُورٌ**; like **نَقْضٌ** in the sense of **مَنْقُوضٌ**: (TA:) pl. **طَرُوفٌ** (Aṣ, S, O, K) and **أَطْرَافٌ**: (O, K:) accord. to AZ, an epithet applied peculiarly to the males: (S, O, K:*) or *generous in respect of the sires and the dams*:

(Lth, O, K:) or *recently acquired; not of his owner's breeding*; fem. with **ة**, (O, K,) occurring in a verse of El-'Ajjāj: Lth says that they sometimes apply the epithets **طَرَفٌ** and **طَرِيفَةٌ** as syn. with **نَجِيبٌ** and **نَجِيبَةٌ**, in a manner unusual in the language: (O:) accord. to Ks, **طَرِيفَةٌ** is applied as an epithet to a mare: (TA:) and **طَرَفٌ** signifies also a horse *long in the legs or the neck, having the ears pointed, tapering, or slender at the extremities*. (TA in the supplement to this art.) — And † *Generous* (S, O, TA) as an epithet applied to a young man (S, TA) or to a man; (O, TA;) as also † **طَرَفٌ**: (O, K:) or a man *generous in respect of his male and his female ancestors*: (K, TA:) pl. **أَطْرَافٌ**: (O, K:) when applied to other than man, its pl. [or rather one of its pls.] is **طَرُوفٌ**. (K.) — See also **طَرَفٌ**, latter half. — And **رَجُلٌ طَرَفٌ فِي نَسَبِهِ**, (K, TA,) with kesr, (TA,) [in the CK, erroneously, **طَرَفٌ**] † *A man whose nobility is recent*: as though a contraction of † **طَرِيفٌ**. (K, TA.) — And **أَمْرَأَةٌ طَرِيفٌ**, (K, TA,) with kesr, (TA,) [in the CK **طَرِيفٌ**] *A woman whose discourse is good; every one who has heard it esteeming it new (يَسْتَطْرِيفُهُ)*. (K, TA.) — And **أَمْرَأَةٌ طَرِيفَةٌ**, (K, TA.) — See also **طَرِيفٌ**, in two places. — And see **طَرِيفٌ**. — Also *Anything of the produce of the earth still in the calyxes thereof*. (Ibn-'Abbād, O, K:*)

طَرَفٌ The extremity, or end, of anything; [as of a sword, and of a spear, and of a rope, and of the tongue, &c.]; thus accord. to ISd; but in the K this meaning is assigned to † **طَرَفٌ**: (TA: [several evidences of the correctness of the former word in this sense will be found in the present art.; and countless instances of it occur in other arts. &c.: it seems to have been generally regarded by the lexicographers as too notorious to need its being mentioned:] and *a side; a lateral, or an outward, or adjacent, part or portion; a region, district, quarter, or tract; syn. نَاحِيَةٌ*: (S, O, Mṣb, K:) and *a part, portion, piece, or bit, (syn. طَائِفَةٌ)*, of a thing: (S, O, K:) it is used in relation to bodies, or material things, and to times &c.; (Er-Rāghib, TA;) and is thus used in the sense of **طَائِفَةٌ** of a people, in the *Kur* iii. 122; (Ksh;) [and may often be rendered *somewhat* of a thing, whether material (as land &c.) or not material (as in the T and S voce **ذَرُوفٌ**, where it is used of a saying, and as in the S and A and K in art. **هُوسٌ** &c., where it is used of madness, or insanity, or diabolical possession):] the pl. is **أَطْرَافٌ**. (O, Mṣb, K.) — [Hence,] **الأَطْرَافُ** signifies *The fingers*: and [when relating to the fingers] has no sing. unless this is used as a prefixed noun, as in the saying **أَشَارَتْ بِطَرَفِ إِصْبَعِهَا** [She made a sign with the end of her finger]: but the pl. is said by Az to be used in the sense of the sing. in the following ex. cited by Fr,

* يُبْدِينَ أَطْرَافًا لَطَافًا عَمَّهُ *

[so that the meaning is, *They show an elegant finger like a fruit of the species of tree called عَمَرٌ*]; therefore the poet says **عَمَّهُ** [which is a n. un.: but I think that it is much more reasonable, and especially as the verb is pl., to regard the **ة** in this case as the **ة** of pausation, of which see an ex. voce **حِينٌ**; and accordingly to render the saying, *they show elegant fingers like fruits of the عَمَر*]. (TA.) It is said in a trad. of Abraham, when he was a little child, **جَعَلَ رِزْقَهُ فِي أَطْرَافِهِ** [His sustenance was made to be in his fingers]; meaning that he used to suck his fingers and find in them that which nourished him. (TA.) — And [hence] **أَطْرَافُ الْعَذَارَى**; *A species of grapes, (A, K, TA,) white and slender, found at Et-Tāif: (A, TA:) or, as in the L, black and long, resembling acorns, likened to the fingers of virgins, that are dyed [with حَمَاءَ], because of their length; and the bunch of which is about a cubit long.* (TA.) — **ذُو الطَّرْفَيْنِ** is an appellation of *A sort of serpent, (K,) a sort of black serpent, (TA,) or the [serpent called] أَسْوَدٌ, (O,) having two stings, one in its nose and the other in its tail, with both of which, (O, K, TA,) so it is said, (O, TA,) it smites, and it suffers not him whom it smites to linger, killing at once.* (O, K, TA.) — **طَرَفًا** sometimes means *The fore part and the hinder part of the beast*. (TA.) — And **أَطْرَافُ الْجَسَدِ** (O) or **الْبَدَنِ** (K) means [The extremities of the body; i. e.] *the arms or hands, and the legs or feet, and the head*: (O, K:) or, as in the L, **أَطْرَافٌ** is pl. of **طَرَفٌ** as syn. with **شَوَاةٌ** [n. un. of **شَوَى**, q. v.]. (TA.) — [And the dual has various other meanings assigned to it, derived from the first of the significations mentioned in this paragraph.] It is said in a trad. (O, K) of the Prophet, (O,) **كَانَ إِذَا أَتَيْتَنِي عَلَى مَنْ أَهْلِهِ لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ حَتَّى يَأْتِيَ عَلَيَّ مِنْ أَحَدٍ طَرَفِيهِ** [It was the case that when any one of his family had a complaint, the cooking-pot did not cease to be on the fire but he arrived at one of his two limits]; meaning † *convalescence or death*; because these are the two terminations of the case of the diseased. (O, K.) — And one says, **لَا يَمْلِكُ طَرَفِيهِ** † *He will not have control over his mouth and his anus*: referring to him who has drunk medicine or become intoxicated. (AO, ISk, S, O, K.) — And **فَلَانٌ فَاسِدُ الطَّرْفَيْنِ** † *Such a one is corrupt in respect of the tongue and the*. (TA.) — And **أَيُّ طَرَفِيهِ أَطْوَلُ**, (TA.) — [He will not, or does not, know which of his two extremities is the longer,] meaning † *his ذَكْرٌ and his tongue*; (S, O, K, TA;) whence **طَرَفٌ** is used as signifying † *the tongue*: (TA:) or the meaning is, as some say, † *which of his two halves is the longer; the lower or the upper*: (TA:) or † *the lineage of his father or that of his mother* (O, K, TA) in respect of generosity, or nobility: (O, TA:) i. e., which of his two parents is the more generous, or noble: so says Fr. (TA.) — **كَبِيرُ الطَّرْفَيْنِ** means

† Generous, or noble, [on both sides, i. e.] in respect of male and female ancestors. (S, O, TA.) — And أَطْرَافٌ means also † A man's father and mother and brothers and paternal uncles and any relations whom it is unlawful for him to marry. (AZ, S, O, K.) — And † Noble, or exalted, men: (Th, S:) or أَطْرَافُ الْأَرْضِ means † the noble, or exalted, men, and the learned men, of the earth, or land: (O, K, TA:) one of whom is termed طَرْفٌ, or طَرْفٌ. (O. See the latter of these words.) And hence, as some explain it, the saying in the Kur [xiii. 41, like one in xxi. 45], *أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا* [Have they not seen that we visit, or bring destruction upon, the land, curtailing it of its learned men?]; the meaning being, the death of its learned men: (O, TA:) or, as some say, [curtailing it of its inhabitants and its fruits; for they say that] the meaning is, the death of its inhabitants and the diminution of its fruits: (TA:) or it means, curtailing it of its sides, or districts, one by one: (Az, O, L:) Ibn-'Arāfeh says that the meaning is, we lay open by conquest, to the Prophet, (نَفَّحَ عَلَى النَّبِيِّ) the country around Mekkeh. (O, TA.) [— أَطْرَافُ النَّاسِ also means † The lower orders of the people: but this I believe to be post-classical.] — طَرْفِي النَّهَارِ, in the Kur xi. 116, means *غُدُوَةٌ وَعَشِيَّةٌ* [i. e. Morning and afternoon]; by the former being meant day-break; and by the latter, noon and the *عَصْرُ* [q. v.], (Ksh, Bd,) or the *عَصْرُ* [only]. (Bd.) And أَطْرَافُ النَّهَارِ, in the Kur xx. 130, means *At daybreak and at sunset*: (Ksh, Bd:) or *at noon and at the عَصْرُ*; so says Zj: or, accord. to IAqr, in the hours (سَاعَاتٍ) of the day: Abu-l-'Abbās says that it means طَرْفِي النَّهَارِ. (TA.) — [على] طَرْفٌ often occurs as meaning *Beside, aside, or apart*; like *على جَانِبٍ*, and *على نَاحِيَةٍ*: and in like manner the Persians say *بِرْ طَرْفٍ*. — And *مِنْ طَرْفِ فُلَانٍ* is often used as meaning *On the part of such a one*; but is perhaps post-classical.] — And you say, *لِلْأَمْرِ طَرْفَانِ* [meaning † There are two ways of performing the affair, either of which may be chosen; as though it had two ends, or two sides]. (TA voce *صَرَعٌ*.) And *جَعَلَهُ مَطْلُقَ الطَّرْفَيْنِ* † [He made it allowable, or free, in respect of both the alternatives, either way one might choose to take]. (Msb in art. *بُوح*.) — [And hence, perhaps,] طَرْفٌ signifies also † Anything chosen or choice: pl. أَطْرَافٌ: [whence] أَطْرَافُ الْحَدِيثِ means † Chosen, or choice, subjects of discourse; as also *الْحَدِيثِ طَرَائِفٌ*: and أَطْرَافُ الْأَحَادِيثِ means [the same, or] colloquies of friends, consisting of mutual communications, and oblique expressions, and allusions: so says ISd; and this is likewise a meaning of طَرْفٌ and السَّبَابُ, which latter [properly signifying “mutual reviling”] is given in the K as an explanation of the former. (TA.) — Also *Flesh, or flesh-meat*; syn. لَحْمٌ. (TA.)

طَرْفٌ, in the K طَرْفٌ, but the former is the right, (TA,) A male camel that removes from one pasturage to another; (K, TA;) not keeping constantly to one pasturage. (TA.) And طَرْفَةٌ A she-camel that does not keep constantly to one pasturage; (S, O, K;) that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly to one pasturage: (Har p. 569:) or, accord. to Aq, that looks at the meadows (تَطْرِفُ الرِّيَاضَ), meadow after meadow [app. to pasture upon them in succession]: (TA:) and طَرْفٌ, so applied, signifies the same as طَرْفَةٌ: (TA, but not as on the authority of Aq:) and طَرْفٌ, so applied, that will not feed upon a pasturage unless she choose anew, or take the first of, (حَتَّى تَسْتَطْرِفَ,) another. (Aq, S, O, K.) — And [hence (see 10)] طَرْفٌ applied to a man signifies † That does not keep constantly to a wife, or woman, nor to a companion: (S, O, K:) and طَرْفٌ, thus accord. to the K, (TA, [in which it is said that by rule it should be طَرْفٌ, as above,]) a man who does not keep constantly to the companionship of one person, by reason of his nearness. (K.) And طَرْفَةٌ applied to a woman, † That chooses new ones of the men (تَسْتَطْرِفُ الرِّجَالَ), not keeping constantly to a husband; as being likened to the she-camel termed طَرْفَةٌ. (Har p. 569.) — And طَرْفٌ, applied to a she-camel, (O, K, [but in some of the copies of the latter, where it follows next after another explanation of the epithet thus applied, mentioned above, “or,”]) accord. to IAqr, *Whose fore part of the head has gradually shed its hair* (أَتَتْ تَحَاتَّ مَقْدَمَ الرَّأْسِ فِيهَا) or *whose fore part of her mouth has shed its teeth one after another* (أَتَتْ تَحَاتَّ مَقْدَمَ فِيهَا) by reason of extreme age. (O, K. [See 2, last sentence.]) — Also, and طَرْفٌ + *Contr. of فَعْدُدٌ*; (S, M, K, TA;) i. e., as the latter is further expl. in the S, and each in the M, *having many ancestors, up to the greatest* [i. e. most remote] forefather; and J adds that sometimes it is used in praise: thus also Aq explains طَرْفٌ accord. to IAqr, طَرْفٌ signifies *منحدر في النسب* [app. منحدِرٌ, as though meaning of long descent]; and he says that it is with the Arabs more noble than فَعْدُدٌ: the pl. of طَرْفٌ as meaning the contr. of فَعْدُدٌ is طَرْفُونَ; and the pl. of طَرْفٌ in the same sense is طَرْفٌ and طَرْفٌ and طَرْفٌ, the second and third of which pls. are anomalous. (TA.) — [طَرْفٌ seems also to have the contr. meaning; or † One whose nobility is recent: and the like is said of فَعْدُدٌ; that it has two contr. meanings:] see طَرْفٌ.

طَرْفَةٌ [A wink, i. e.] a closing of one of the eyelids upon the other: (S, O, K:) or [a twinkling of the eye, i. e.] a putting the eyelids in motion or in a state of commotion. (K.) One says *أَسْرَعُ مِنْ طَرْفَةِ عَيْنٍ* [Quicker than a wink, or a twinkling of an eye]. (S, O.) And مَا يَغَارِقُنِي طَرْفَةً [He does not separate himself from me during a wink, or a twinkling of an eye]. (TA.) — Also A red spot of blood, in the eye, occasioned by a blow or some other cause. (S, O, K.) — And A brand, or mark made with a hot iron, having to it no أَطْرَافٌ [or sides, or lateral portions], being only a line. (Ibn-'Abbād, O, K.) — And الطَّرْفَةُ A certain star or asterism (نَجْمٌ). (K. [There thus mentioned as though different from the asterism commonly called الطَّرْفُ, which I do not believe to be the case: see the latter appellation.])

طَرْفَةٌ A hurt of the eye, occasioning its shedding tears. (K.) — And Newly-acquired property; (S, O, K;) anything that one has newly acquired, and that pleases him; as also طَرْفَةٌ; (TA;) a thing newly acquired; (Har p. 54;) and a thing that is strange and deemed good; (Id. p. 615;) [a pleasing rarity;] a welcome, or pleasing, thing; (KL;) and a gift not given to any one before; (K, TA;) and a gift of which the recipient did not possess the like, and which pleases him; (TA;) [generally, a novel, or rare, and pleasing, present; like تَرْفَةٌ and تَحْفَةٌ:] pl. طَرْفٌ. (Har p. 32.) [See also طَرْفٌ and طَرْفَةٌ.]

طَرْفَةٌ A single tree of the species called طَرْفَةٌ, q. v. (AHn, S, O, K.)

طَرْفَةٌ Remoteness in lineage from the [chief, or oldest,] ancestor: فَعْدُدِي is nearer therein. (IB, TA.) [See طَرْفٌ.]

طَرْفَةٌ [accord. to some طَرْفَةٌ and accord. to others طَرْفَةٌ, as will be seen from what follows,] A kind of trees, (S, O, K,) of which there are four species, one of these being the *أَثَلُ* [q. v.]: (K:) [or it is different from the *أَثَلُ*: the name is now generally applied to the common, or French, tamarisk; *tamarix gallica* of Linn.: (Forskål's Flora Aegypt. Arab. p. lxiv. no. 181; and Delile's Floræ Aegypt. Illustr. no. 349:)] AHn says, *it is of the kind called عَصَاهُ*; its *هَدَبٌ* [q. v.] are like those of the *أَثَلُ*; it has no wood fit for carpentry, coming forth only as even and smooth rods towards the sky; and sometimes the camels eat it as *حَمِضٌ* [q. v.] when they find no other *حَمِضٌ*: AA, he adds, says that it is a sort of *حَمِضٌ*: (TA:) the n. un. is طَرْفَةٌ, (AHn, S, O, K,) [which is irreg.,] and طَرْفَةٌ, (AHn, O, K, [in the CK, erroneously, طَرْفَةٌ,]) [and this requires طَرْفَةٌ to be with tenween, as a coll. gen. n.,] or, accord. to Sb, طَرْفَةٌ is sing. and pl.: (S, O:) or it is a pl. [or quasi-pl. n.] of طَرْفَةٌ, like as *شَجَرَةٌ* is of *شَجَرَةٌ*: (S in art. *شَجَرٌ*: [see *شَجَرٌ*:]) or it is a coll. gen. n.: accord. to IJ, the *طَرْفَةٌ* in طَرْفَةٌ is a denotative of the fem. gender; but in طَرْفَةٌ, the *طَرْفَةٌ* is a denotative of the fem. gender, and the *طَرْفَةٌ* is augmentative. (M, TA.) — Also A place of growth of the طَرْفَةٌ. (TA.)

طَرْفٌ The portion that is taken [app. meaning cut] from the extremities (أَطْرَافِ) of corn, or seed-produce. (Ibn-'Abbād, O, K.) — تَوَارِثُوا

طَرَفًا means عَنْ شَرَفٍ [i. e. *They inherited, one after another, glory from nobility of ancestry*]. (Ibn-'Abbād, O, K.) — See also طَرِيفٌ. — And see طَرَفٌ, last sentence but one. — Also *A tent of skin, or leather*, (S, K, TA,) without a كَفَاءَ [q. v., for it is variously explained]; of the tents of the Arabs of the desert. (TA.)

طَرِيفٌ: see مَطْرُوفٌ. — Also, (S, O, Mṣb, K,) and طَارِيفٌ (S, O, K,) and طَرِيفٌ (K,) [of which last it seems to be said in the supplement to this art. in the TA, that it may be either a pl. or a syn. of طَرِيفٌ,] Property newly acquired; (S, O, Mṣb, K;) as also طَرِيفٌ and طَرِيفٌ and مَطْرُوفٌ (K) and مُسْتَطْرَفٌ; (TA;) [and it is said in one place in the TA that مَطْرُوفٌ and مُسْتَطْرَفٌ are dial. vars. of مَطْرُوفٌ; but I think that this last word is probably a mistake for مَطْرُوفٌ;] contr. of تَلِيدٌ (S, O, Mṣb) and تَالِدٌ (S, O) [and تَلَادٌ: pl. of the first and third طَرِيفٌ. (K.)] — Also, the first, *A thing that is good [and recent or new or fresh]*: (Mṣb:) what is strange, (IAḡr, K, TA,) [or rare,] and coloured, or of various colours, (IAḡr, TA,) [or pleasing to the eye,] of fruits and other things, (IAḡr, K, TA,) مِمَّا يَسْتَطْرِفُ بِهِ [in which يَسْتَطْرِفُ is evidently a mis-transcription for يَطْرِفُ, i. e., of such things as are given as طَرَفٌ (pl. of طَرِيفٌ) meaning rare and pleasing gifts]. (TA, from IAḡr.) — See also طَرِيفٌ, latter part, in three places.

طَرِيفَةٌ The plant called نَصِيٌّ when it has become white (S, O, K, TA) and dry: (TA:) or when it has attained its full perfection; (ISk, S, O, K, TA;) and the plant called صِلْيَانٌ in this same state: (ISk, S, O, TA:) or the first of any herbage that the cattle choose and depasture: (TA:) or the best of pasturage, except such as is termed عَشْبٌ; including the sorts termed نَصِيٌّ and سَمْرٌ and هَلْتِي and عَنَكٌ and صِلْيَانٌ and ثَغَامٌ. (O, TA.) — [As a subst. from طَرِيفٌ, rendered such by the affix ة, it signifies *Anything new, recent, or fresh*: and *anything choice*: pl. طَرَائِفٌ. (See also طَرِيفَةٌ.) Hence, طَرَائِفُ الْبَيْتِ *The choice articles, such as vessels &c., of the house*: see رُفٌ. And hence also, طَرَائِفُ الْحَدِيثِ: see طَرَفٌ, last sentence but one.

طَارِيفٌ: see طَرِيفٌ.

طَارِيفَةٌ [a subst. from طَارِيفٌ, rendered such by the affix ة]: pl. طَوَارِيفٌ: see طَرَفٌ, in two places. — [Also, app., *A thing that causes a twinkling, or winking, of the eye*. Whence, app.,] one says, جَاءَ بِطَارِيفَةِ عَيْنٍ, meaning † *He (a man, S, O) brought much property, or many cattle*. (S, O, K, TA.) — The phrase مَا أَهْرَزَتْهُ طَوَارِيفُ الْقَرَائِحِ, in which طَوَارِيفٌ is pl. of طَارِيفَةٌ, from طَارِيفٌ signifying property “newly acquired,” means مَا أَحَدَّثَتْهُ الْقَرَائِحُ الْمُتَأَخَّرَةُ [i. e. *What the modern excogitative faculties have originated*]. (Har p. 63.) — طَوَارِيفُ الْخَيْبَاءِ means *The portions of the*

sides of the tent that are raised for the purpose of one's looking out: (S, O, K:) or, as some say, rings attached to the skirts (رُفُوفٌ) of the tent, having ropes by which they are tied to the tent-pegs. (TA.) — And طَوَارِيفُ سَبَاعٍ means *Beasts of prey that seize, or carry off by force, the animals that are the objects of the chase*. (O, K.)

هُوَ أَطْرَفُهُمْ He is the most remote of them from the greatest [or earliest] ancestor. (Lh, TA.)

طَرِيفَةٌ: see طَرِيفَةٌ.

أَخْتَضَبَتْ طَارِيفَ [with حِنَاءٌ] the ends of her fingers. (O, K.)

مَطْرُوفٌ: see مَطْرُوفٌ: — and see also طَرِيفٌ.

مَطْرُوفٌ: see مَطْرُوفٌ: and مَطْرُوفٌ: and see also طَرِيفٌ.

أَنْشِدِ الْبَيْتَيْنِ — مَطْرُوفٌ [act. part. n. of 4, q. v.] — المَطْرُوفَيْنِ, a phrase used by El-Hareere, means *Recite thou the two verses that adduce what is strange, or extraordinary, and approved, or deemed good*: or, as some relate it, المَطْرُوفَيْنِ, expl. by Mṣr as meaning *that are ornamented at their two extremities*; like the رِدَاءٌ called مَطْرُوفٌ: or المَطْرُوفَيْنِ, meaning, if correctly related, *that are beautified, and excite admiration, in the first and last foot*; as being likened to the horse termed مَطْرُوفٌ, that is white in the head and the tail: and المَطْرُوفَيْنِ [i. e. المَطْرُوفَيْنِ] may mean *المُسْتَطْرَفَيْنِ* [i. e. المَسْتَطْرَفَيْنِ]. (Har p. 615: in the next p. of which, an ex. is given.) — See also طَرِيفٌ.

مَطْرُوفٌ (S, O, L, Mṣb, TA) and مَطْرُوفٌ (S, O, L, Mṣb, K, TA,) the latter, only, mentioned in the K, (TA,) and this is the original form, because it is from أَطْرَفٌ, but the dammeh was deemed difficult of pronunciation, and therefore kesreh was substituted for it, (Fr, S, O, TA,) like as is the case in مَضْحَفٌ [q. v.], (Fr, TA,) and IAth mentions also مَطْرُوفٌ, (TA,) *A garment, (Mṣb,) or [such as is termed] رِدَاءٌ, (S, O, K,) of [the kind of cloth called] خَزٌّ, (S, O, Mṣb, K,) square, or four-sided, (S, O, K,) having ornamental or coloured or figured, borders (أَعْلَامٌ): (S, O, Mṣb, K:) or a garment having, in its two ends, or sides, (فِي طَرَفَيْهِ) two such borders (عَلْمَانٌ): (Fr, TA:) or a square, or four-sided, garment of خَزٌّ: (Mṣb:) pl. مَطَارِيفٌ. (S, O, Mṣb, K.) — مَطَارِيفٌ is also applied to † *Clouds* [as being likened to the garments thus called]. (TA in art. وكن.) — See also طَرِيفٌ.*

مَطْرُوفٌ A horse white in the head and the tail, the rest of him being of a different colour: and in like manner black in the head and the tail. (S, O, K.) And, accord. to AO, أَبْلَقٌ مَطْرُوفٌ A horse white in the head: and likewise white in the tail and the head. (TA.) And مَطْرُوفَةٌ شَاةٌ A sheep or goat black in the end of the tail, in

other parts white: (S, O, K:) or white in the ends of the ears, and for the rest part black: or black in the ends of the ears, and for the rest part white. (TA.) — See also مَطْرُوفٌ. And see سَجْعٌ. — In a verse of Sá'ideh the Hudhalee, as some relate it, but accord. to others it is مَطْرُوفٌ [q. v.], (O, TA,) describing a horse, (O,) it signifies مَرْدَدٌ فِي الْكُورِ [app. meaning *Repeatedly improved in generosity by descent from a number of generous sires and dams*]. (O, TA.) — See also مُسْتَطْرَفٌ.

مَطْرِيفٌ A man who fights around the army: (O, K, TA: [see 2, second sentence:]) or, as some say, who fights the أُطْرَافَ [app. meaning noble, or exalted, pl. of طَرَفٌ q. v., or of طَرِيفٌ,] of men. (TA.) — In a verse of Sá'ideh the Hudhalee, (O, TA,) describing a horse, (O,) *That repels those that form the side, or flank, of the horses and of the [hostile] company of men*: but as some relate it, the word is مَطْرِيفٌ [q. v.]. (O, TA.)

مَطْرِيفٌ: see طَرِيفٌ, former half.

مَطْرُوفٌ [pass. part. n. of طَرَفٌ, q. v.]. You say, فُلَانٌ مَطْرُوفٌ الْعَيْنِ بِفُلَانٍ, meaning *Such a one is, exclusively of others, looked at by such a one*. (S, O.) — And عَيْنٌ مَطْرُوفَةٌ *An eye of which the lids are put in motion or in a state of commotion, by looking*. (Aḡ, TA.) [And] *An eye, hit, struck, smitten, or hurt, with a thing, so that it sheds tears*. (S, O, K.) And طَرِيفٌ applied to an eye signifies the same as مَطْرُوفَةٌ [in one of these senses, but in which of them is not said]. (TA.) — مَطْرُوفَةٌ applied to a woman means *As though her eye were hit, struck, smitten, or hurt, with something, (O, and EM p. 83,) so that it shed tears, (O,) by reason of the languish of her look*; (EM ibid;) and this is said to be its meaning in the saying of Ṭarafeh,

- إِذَا نَحْنُ قُلْنَا أَسْمِعِينَا أَتَبَرَّتْ لَنَا
- عَلَى رِسْلِهَا مَطْرُوفَةٌ لَمْ تَشَدِّدِ

(O, EM,) i. e. *When we say, “Sing thou to us,” she betakes herself to us in her gentle way, as though her eye were hurt by something, by reason of the languish of her look, not straining herself in her singing; but as some relate the verse, the word is مَطْرُوفَةٌ, meaning “weakly:” (EM:) or it means whose eye the love of men has smitten, so that she raises her eyes and looks at every one that looks at her; as though a طَرِيفَةٌ [or red spot of blood], or a stick or the like, hurt her eye: (Az, TA:) or having a languishing eye; as though it were turned away, or back, (طَرِيفَتْ) from everything at which it looked: (IAḡr, TA:) or as though her eye were turned away, or back, so that it, or she, is still: (TA:) or † who looks at the men (تَطْرِيفُ الرِّجَالِ); i. e. † who does not keep constantly to one; the pass. part. n. being put in the place of the act.; but Az says that this explanation is at variance with the original purport of the word: (TA:) or مَطْرُوفَةٌ بِالرِّجَالِ means † a woman who raises, or stretches and raises, her*

eye at men, (S, O, K, TA,) and turns away her look from her husband, to others, (S, TA,*) and in whom is no good: (TA:) or † who looks not at any but the men; (K;) or مَطْرُوفَةُ الْعَيْنِ بِالرِّجَالِ has this meaning. (AA, TA.) = أَرْضٌ مَطْرُوفَةٌ Land abounding with the herbage called طَرِيفَةٌ. (S, O, K.)

مَطْرُوفٌ A camel newly purchased: (S:) or purchased from another part of the country, and therefore yearning for his accustomed place. (IB, TA.)

مَطْرُوفٌ A man who does not, or will not, keep constantly to an affair; [but I think that امر (which I have rendered "an affair") in my original is evidently a mistranscription for أَمْرَةٌ, i. e. a woman, or wife;] as also مُسْتَطْرَفٌ. (TA.) See also طَرِيفٌ.

فَعَلْتُهُ فِي مُسْتَطْرَفٍ. طَرِيفٌ. — مُسْتَطْرَفٌ I did it in the first, or first part, of the days; (في مُسْتَطْرَفِهَا) as also الايام في مُطْرَفٍ. (S, O, K.)

مُسْتَطْرَفٌ: see مُطْرَفٌ. See also طَرِيفٌ.

طرق

1. طَرَقَ signifies The beating [a thing], or striking [it, in any manner, and with anything]; (K, TA;) this being the primary meaning: (TA:) or with the مَطْرُوقَةُ, (K, TA,) which is the implement of the blacksmith and of the artificer [with which he beats the iron], and the rod, or stick, with which one beats wool [or hair] to loosen or separate it: (TA:) and the slapping (K, TA) with the hand. (TA.) You say, طَرَقَ الْبَابَ, aor. ʔ, inf. n. طَرَقٌ, He knocked [or (as we say) knocked at] the door. (Msb.) طَرَقَ الصُّوفَ, (S, O, TA,*) or الشَّعْرَ, (TA,) aor. as above, (S, O,) and so the inf. n., (S, O, K,) He beat the wool, (S, O, K, TA,) or the hair, (TA,) with the rod, or stick, called مَطْرُوقَةٌ, (S, O,) to loosen it, or separate it: (S, O, TA:) or he plucked it [so as to loosen it, or separate it]. (K, TA.) اَطْرَقَنِي اَطْرَقِي, a prov., and occurring in a verse of Ru-beh, [originally addressed to a woman,] and [lit.] meaning Beat thou the wool with the stick, and mix the hair with the wool, is said to him who confuses or confounds, in his speech, and practises various modes, or manners, therein. (Az, TA. [See Freytag's Arab. Prov. ii. 28.]) And you say also, طَرَقَ الْحَدِيدَةَ He beat the piece of iron [with the مَطْرُوقَةُ]: (Mgh,* Msb:) and طَرَقَهَا he beat it much, or vehemently. (Msb.) And طَرَقَهُ بِكَفِّهِ, inf. n. as above, He slapped him with his hand. (TA.) And طَرَقْتُ الطَّرِيقَ I travelled [or beat] the road. (Msb.) [And hence, app.,] طَرَقٌ signifies also The being quick of pace; [probably as an inf. n.]; or quickness of going along. (Sh, TA.) And طَرَقَتِ الْأَرْضُ The ground was beaten so as to be rendered even, or easy to be travelled; and trodden with the feet.

(TA.) And طَرَقَتِ الدَّوَابُّ الْمَاءَ بِالرِّجَالِ حَتَّى تَكْدِرَهُ [The beasts beat the water with the foot so as to render it turbid, or muddy]: (Er-Rághib, TA:) or طَرَقَتِ الْإِبِلُ الْمَاءَ, (S, O, TA,) aor. as above, (O,) † the camels staled and dunged in the water. (S, O, TA.) — Also † The coming by night; (K, TA;) because he who comes by night [generally] needs to knock at the door; as some say; (TA;) and so طَرُوقٌ [which is the more common in this sense]. (K, TA.) You say, طَرَقَ, aor. ʔ, inf. n. طَرَقٌ, He came by night. (S.) أَنَا فُلَانٌ طَرُوقًا † Such a one came to us by night. (S.) And طَرَقَ الْقَوْمَ, aor. ʔ, inf. n. طَرَقٌ and طَرُوقٌ, † He came to the people, or party, by night. (TA.) And طَرَقَ أَهْلَهُ, (TA,) or طَرَقَ أَهْلَهُ لَيْلًا, (S, O,) inf. n. طَرُوقٌ, (TA,) † He came to his اهل [meaning wife] by night: (S,* O, TA:) the doing of which by him who has been long absent is forbidden by the Prophet. (O, TA.)* And طَرَقَ النُّجُومَ, aor. ʔ, inf. n. طَرُوقٌ, † The star, or asterism, rose: and of anything that has come by night, one says طَرَقَ. (Msb.) One says also, طَرَقَ فُلَانٌ † Such a one was made an object of [or was visited by or was smitten by] nocturnal accidents or calamities. (TA.) And طَرَقَهُ الزَّمَانُ طَرَقَهُ الزَّمَانُ † [Time, or fortune, visited him, or smote him, with its accidents, or calamities; or did so suddenly, like one knocking at the door in the night]. (TA.) And طَرَقَنِي حَيَالٌ † [An apparition, or a phantom, visited me in the night]. (TA.) And طَرَقَنِي هَمٌّ † [Anxiety came upon me; or did so suddenly, like one coming in the night]. (TA.) And طَرَقَ سَمْعِي, [hence, app.,] طَرَقَ سَمْعِي † [Such a thing struck my ear]: and طَرَقَتْ كَذَا † [My ears were struck by good tidings]. (TA.) — Also The stallion's covering the she-camel; (Msb, K,*) and so طَرُوقٌ; (K, TA;) and طَرِيقٌ likewise [app. another inf. n. of طَرَقَ, as its syn. ضَرْبٌ is of ضَرَبَ]: (TA:) or his leaping her, (S, O, TA,) and covering her. (TA.) You say, طَرَقَ النَّحْلُ النَّاقَةَ, (S, O, Msb, TA,) aor. ʔ, (S, O, TA,) inf. n. طَرَقٌ, (Msb,) or طَرُوقٌ, (S,) or both, (O, TA,) The stallion covered the she-camel: (Msb:) or leaped the she-camel, (S, O, TA,) and covered her. (TA.) — And [The practising of pessomancy;] i. q. ضَرْبٌ بِالْحَصَى, (S, I Ath, O, K,) which is performed by women, (I Ath, TA,) or by a diviner; (K;) a certain mode of divination: (S:) or [the practising of geomancy; i. e.] a man's making lines, or marks, upon the ground, with two fingers, and then with one finger, and saying, ابْنِي عِيَانٌ أَسْرِعَا الْبَيَانَ: (AZ, O, TA: [see this saying explained, with another description of the process, in the first paragraph of art. خَطٌ:]) or it is the making lines, or marks, upon the sand: (TA:) you say, طَرَقَ, aor. ʔ, inf. n. طَرَقٌ, He made lines, or marks, with a finger, [&c.,] in divining. (JK.) [See the last sentence in art. جَبْت.] Also The diviner's mixing cotton with wool when divining. (Lth, K.) — And طَرَقْنَا التَّعْجَةَ, aor. ʔ, inf. n. طَرَقٌ, We branded the ewe with the mark called طَرِيقٌ.

(Ish, O.) = طَرِيقٌ, (K, TA,) like عُنْبِي, (TA,) [inf. n., app., طَرِيقٌ, q. v.,] † He was, or became, weak in intellect, (K, TA,) and soft. (TA.) = طَرِيقٌ, aor. ʔ, (K,) inf. n. طَرِيقٌ, (Fr, S, O, K,) He (a camel) had a weakness in his knees: (Fr, S, O, K: [see حَلَلٌ:]) or, said of a human being and of a camel, he had a weakness in the knee and in the arm or the fore leg: (TA:) or, said of a camel, he had a crookedness in the ساق (Lth,* O,* K) of the hind leg, [app. meaning in the thigh,] without the [kind of straddling termed] فَحَج, and with an inclining in the heel. (Lth, O.) — [See also طَرَقٌ below.] = طَرَقٌ signifies also He drank turbid, or muddy, water, (O, K, TA,) such as is termed [طَرِيقٌ and] مَطْرُوقٌ. (TA. [In the K it is said to be, in this sense, like سَمِعَ; which seems to indicate that the inf. n. is طَرِيقٌ, not طَرَقٌ.]])

2. طَرَقَ الْحَدِيدَةَ: see 1, former half. — طَرِيقًا He made a road plane, or even, so that people travelled it [or beat it with their feet] in their passing along. (TA.) The saying لَا تَطْرُقُوا الْمَسَاجِدَ means Make not ye the mosques to be roads [or places of passage]. (TA.) طَرَقْتُ لَهُ is from الطَّرِيقِ: (S, O:) you say, طَرَقَ لَهَا [app. referring to camels] He made for them a road, or way: (K:) or طَرَقَ لَهُ he gave a way to, or admitted, him, or it. (MA.) — طَرَقْتُ said of the [bird called] قَطَاة, peculiarly, (inf. n. تَطْرِيقٌ, O, K,) She arrived at the time of her egg's coming forth: (As, A'Obeid, S, O, K:) or she (قَطَاة) hollowed out in the ground a place wherein to lay her eggs; as though she made a way for them; so says AHeyth: but the verb may be similarly used of other than the قَطَاة, metaphorically; whence the saying,

قَدْ طَرَقَتْ بِيَدِهَا أَمْرٌ طَبَقٌ

i. e. † Calamity [has prepared to bring forth her first-born]. (Az, TA.) [Hence, app.,] one says also, طَرَقَ حَتَّى طَرَقَ بِجَعْرِهِ [He beat him until he gave passage, or was about to give passage, to his ordure]. (As, S, O.) And طَرَقَ لِي, inf. n. تَطْرِيقٌ, signifies أَخْرَجَ [app. meaning He gave forth, or produced, to me something]. (TA.) — طَرَقْتُ بَوَدِيهَا, said of a camel, means She brought forth with difficulty, her young one sticking fast, and not coming forth easily; and in like manner it is said of a woman: (As, S, O, K:) so in a verse of Ows Ibn-Hajar, cited voce نَفَاسٌ: (O:) or طَرَقْتُ said of a woman and of any pregnant female, means the half of her young one came forth, and then it stuck fast. (Lth, TA.) [Hence,] طَرَقَ فُلَانٌ بِحَقِّي † Such a one acknowledged my right, or due, after disacknowledging it. (As, S, O, K, TA.) — Accord. to AZ, (TA,) طَرَقَ الْإِبِلَ means He withheld the camels from pasture, (S, O, K, TA,) or from some other thing: (S, O, TA:) Sh, however, says that he knew not this; but that IAar explained طَرَقْتُ, with ف, as meaning "I repelled." (TA.) —

طَرَّقْتُ means + *Such a one practised artifice and divination.* (TA.) = طَرَّقْتُ التُّرْسَ *I sewed the shield upon another skin:* and طَرَّقْتُ التَّعْلَ، inf. n. تَطْرِيقٌ، *I made the sole of two pieces of skin, sewing one of them upon the other.* (Mṣb. [See also the next paragraph.]

3. طَارَقْتُ التَّعْلَ [meaning *I sewed another sole upon the sole*] is an instance of a verb of the measure فَاعَلَ relating to the act of a single agent. (AAF, TA in art. خَدَعَ.) [See also 2, last sentence.] You say also, طَارَقَ الرَّجُلُ نَعْلَيْهِ، [inf. n. مُطَارَقَةٌ،] *The man put one of his two soles upon the other and sewed them together.* (Aṣ, TA.) And طَارَقَ بَيْنَ نَعْلَيْنِ *He sewed one sole upon another.* (Ṣ, O, K.) And طَارَقَ بَيْنَ التَّوْبَيْنِ، (Ṣ,) or بَيْنَ التَّوْبَيْنِ، (O, K,) and بَيْنَ الدَّرْعَيْنِ، (TA,) i. q. طَابَقَ، (K,) or ظَاهَرَ، i. e. *He put on himself one of the two garments, or one of two garments, [and one of the two coats of mail,] over the other.* (Ṣ, O.) طَوْرُقٌ is said of anything as meaning *It was put one part thereof upon, or above, another;* and so أَطْرُقُ; (TA;) [and in like manner أَطْرُقُ; for] one says of shields, يَطْرُقُ بَعْضًا عَلَى بَعْضٍ *One of them is sewed upon another:* (Ṣ, O, K;) and أَطْرَقَتْ بِالْجُلْدِ وَالْعَصَبِ *They were clad [or covered] with skin and sinews.* (Ṣ, O.) طَارَقَ الْغَمَامُ الظُّلَامَ *The clouds followed upon the darkness.* (TA.) — And طَارَقَ الْكَلَامَ † *He practised, or took to, various modes, or manners, in speech;* syn. تَعَنَّ فِيهِ. (TA.)

4. اطْرَقَهُ فَحَلَهُ *He lent him his stallion [camel] to cover his she-camels.* (Ṣ, O, K.) — لَا أَطْرُقُ إِلَيْكَ، (O,) or عَلَيْهِ، (K, TA,) means † *May God not cause thee, or him, to have one whom thou mayest, or whom he may, take to wife, or compress.* (O, K, TA.) — See also 3, latter part. — اطْرَقَ رَأْسَهُ *He inclined his head [downwards].* (TA.) And أَطْرُقُ بَصْرَكَ *Lower thine eyes towards thy breast, and be silent:* occurring in a trad. respecting the looking unexpectedly [at one at whom one should not look]. (TA.) And أَطْرُقُ، alone, *He bent down his head:* (MA:) or *he lowered his eyes, looking towards the ground;* (Ṣ, O, K;) and sometimes the doing so is natural: (TA: [and the same is indicated in the Ṣ:]) and it may mean *he had a laxness in the eyelids:* (A'Obeyd, TA:) or *he contracted his eyelids, as though his eye struck the ground:* (Er-Rághib, TA:) and *he was, or became, silent,* (ISk, Ṣ, O, K,) accord. to some, *by reason of fright,* (TA,) *not speaking.* (ISk, Ṣ, O, K.) It is said in a prov.,

• أَطْرُقُ كَرًا أَطْرُقُ كَرًا •

• إِنَّ النَّعَامَ فِي الْقُرَى •

[Lower thine eyes *harà*: lower thine eyes *harà*: (كرا meaning the male of the كَرَوَان، a name now given to the stone-curlew, or charadrius oedinemus:) verily the ostriches are in the towns,

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or villages]: applied to the self-conceited; (Ṣ, O;) and to him who is insufficient, or unprofitable; who speaks and it is said to him, "Be silent, and beware of the spreading abroad of that which thou utterest, for dislike of what may be its result:" and by the saying انَّ النَّعَامَ فِي الْقُرَى is meant, they will come to thee and trample thee with their feet: (O:) it is like the saying فَغَضَّ الطَّرْفُ. (Ṣ. [See also كَرَوَانُ: and see also Freytag's Arab. Prov. ii. 30-31.]) It is asserted that when they desire to capture the كرا, and see it from afar, they encompass it, and one of them says, نَنْ تَرَى لَا تَرَى [or أَطْرُقُ كَرًا إِنَّكَ لَا تَرَى] (Meyd in explanation of the preceding prov.) i. e. *Lower thine eyes, or be silent, *harà*: thou wilt not be seen:*] until he becomes within reach of it; when he throws a garment over it, and takes it. (Eyn, TA.) And أَطْرُقُ كَرًا يُحَلِّبُ لَكَ [Lower thine eyes, or be silent, *karà*: milk shall be drawn for thee:] is [a prov., mentioned by Meyd,] said to a stupid person whom one incites to hope for that which is vain, or false, and who believes [what is said to him]. (O.) — One says also, اطْرَقَ إِلَى اللَّهْوِ † *He inclined to diversion, sport, or play.* (IAṣr, K, TA.) — اطْرَقَ اللَّيْلُ عَلَيْهِ: see 8: — and اطْرَقَتِ الْإِبِلُ: see 6. — اطْرَقَ الصَّيْدَ *He set a snare for the beasts, or birds, of the chase.* (TA.) — And hence, اطْرَقَ فُلَانٌ † *Such a one plotted against such a one by calumny, or slander, in order to throw him into destruction, or into that from which escape would be difficult.* (TA.)

5. تَطْرَقَ إِلَى كَذَا *He found a way to such a thing:* (MA:) or *he sought to gain access to such a thing.* (Er-Rághib, TA.)

6. تَطَارَقَ signifies *The coming consecutively, or being consecutive.* (TA.) You say, تَطَارَقَتِ الْإِبِلُ *The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not:* (TA:) or *went away, one after another;* (Ṣ, O, K;) as also أَطْرَقَتْ; (O, K, TA;) in the Ṣ, incorrectly, أَطْرَقَتْ; which is also mentioned in the K, in another part of the art., and there expl. as meaning *they followed one another;* but the verb in this sense is أَطْرَقَتْ: (TA:) and, (O, K, TA,) as some say, (O, TA,) this last signifies *they scattered, or dispersed, themselves upon the roads, and quitted the main beaten tracks:* (O, K, TA:) Aṣ cited as an ex., (from Ru-beh, TA,) describing camels, (O,)

• جَاءَتْ مَعًا وَأَطْرَقَتْ شَتِيئًا •

meaning *They came together, and went away in a state of dispersion.* (Ṣ, O, TA.) And you say, تَطَارَقَتِ الظُّلَامُ وَالغَمَامُ *The darkness and the clouds were, or became, consecutive.* (TA.) And تَطَارَقَتِ عَلَيْنَا الْأَخْبَارُ [The tidings came to us consecutively]. (TA.)

8. أَطْرُقُ: see 3. Said of the wing of a bird,

(Ṣ, TA,) *Its feathers overlay one another:* (TA:) or *it was, or became, abundant and dense [in its feathers].* (Ṣ, TA.) And أَطْرَقَتِ الْأَرْضُ *The earth became disposed in layers, one above another, being compacted by the rain.* (TA.) And أَطْرَقَ الْحَوْضُ *The watering-trough, or tank, had in it [a deposit of] compacted dung, or dung and mud or clay, that had fallen into it.* (TA.) And أَطْرَقَ عَلَيْهِ اللَّيْلُ، as in the O and L; in the K, erroneously, أَطْرُقُ; *The night came upon him portion upon portion.* (TA.) See also 6, in three places.

10. اسْتَطْرَقَهُ فَحَلَّهُ *He desired, or demanded, of him a stallion to cover his she-camels;* (Ṣ, O, K;) like اسْتَطْرَبَهُ. (TA.) — And اسْتَطْرَقَهُ *He desired, or demanded, of him the practising of pessomancy (الضَّرْبُ بِالْحَصَى), and the looking [or divining] for him therein.* (K, TA.) — And *He desired, or demanded, of him the [having, or taking, a] road, or way, within some one of his boundaries.* (TA.) — مَنْ غَيْرَ أَنْ يَسْتَطْرُقَ نَصِيبَ الْآخَرِ، a phrase used by El-Kudooree, means *Without his taking for himself the portion of the other as a road or way [or place of passage].* (Mgh.) And الْإِسْتِطْرَاقُ بَيْنَ الصُّفُوفِ، a phrase used by Khwáhar-Zádeh [commonly pronounced Kháhar-Zádeh], means *The going [or the taking for oneself a way] between the ranks [of the people engaged in prayer]:* from الطَّرِيقُ. (Mgh.) And اسْتَطْرَقْتُ إِلَى الْبَابِ *I went along a road, or way, to the door.* (Mṣb.) [Hence a phrase in the Fákíhet el-Khulafá, p. 105, line 15.] — اسْتَطْرَقْتُ in a verse cited in the K in art. دد is a mistake for اسْتَطْرَفْتُ، with فاء: see 10 in art. طرب.]

طَرَّقَ [originally an inf. n., and as such app. signifying *An act of striking the lute &c.:* and hence,] a species (ضَرْبٌ) of the أصْوَاتُ [meaning *sounds, or airs, or tunes,*] of the lute: (TA:) or any صَوْتٌ [i. e. air, or tune], (Lth, O, K, TA,) or any نَغْمَةٌ [i. e. melody], (K, TA,) of the lute and the like, by itself: (Lth, O, K, TA:) you say, تَضْرِبُ هَذِهِ الْجَارِيَةَ كَذَا وَكَذَا طَرَّقًا [This girl, or young woman, or female slave, plays such and such airs or tunes, or such and such melodies, of the lute or the like]. (Lth, O, K.) — [Hence, probably,] عِنْدَهُ طَرُوقٌ مِنَ الْكَلَامِ، sing. طَرُوقٌ، a phrase mentioned by Kr; thought by ISd to mean *He has [various] sorts, or species, of speech.* (TA.) — See also طَرُوقَةٌ, in four places. — Also † *A stallion [camel] covering:* (O, K, TA:) pl. طَرُوقٌ and طَرَائِقُ: (TA:) an inf. n. used as a subst. [or an epithet]: (O, K, TA:) for ذُو طَرُوقٍ. (TA.) — And † *The sperma of the stallion [camel]:* (Ṣ, K:) a man says to another, أَعْرَضْنِي السُّرْمَةَ، and the covering, (Aṣ, TA,) which latter is said to be the original meaning, (TA,) of thy stallion [camel this year]. (Aṣ, TA.) And it is said to be sometimes applied metaphorically to † *The sperma of man:* or in relation to man, it may be an epithet, [like as it is sometimes in relation to a stallion-camel, as mentioned above,] and not

metaphorical. (TA.) And طَرَقَ الجَمَلُ means also *The hire that is given for the camel's covering of the female.* (TA in art. شبر.) — Also, and طَرَقَ مَطْرُوقٌ, † Water (S, O, K, TA) of the rain (S, O, TA) in which camels (S, O, K) and others [i. e. other beasts] have staled, (S,) or waded and staled, (S, O, K, TA,) and dunged: (S, O, TA:) or stagnant water in which beasts have waded and staled: (Mgh:) and طَرَقَ [expressly stated to be مَحْرُوقَةٌ] signifies [the same, or] water that has collected, in which there has been a wading and staling, so that it has become turbid; (TA;) or places where water collects and stagnates (S, O, K, TA) in stony tracts of land; (TA;) and the pl. of this is أَطْرَاقٌ. (TA.) — طَرَقَ also signifies A [snare, trap, gin, or net, such as is commonly called] فَنَجْ, (IAar, O, K,) or the like thereof; and so طَرَقَ: (K:) [by Golius and Freytag, this meaning has been assigned to طَرَقَةٌ; and by Freytag, to طَرَقَةٌ also; in consequence of a want of clearness in the K:] or a snare, or thing by means of which wild animals are taken, like the فَنَجْ; (Lth, O;) and طَرَقَةٌ, (S, O, K,) of which the pl. [or coll. gen. n.] is طَرَقٌ, (S, K,) signifies [the same, or] the snare (حَبَالَةٌ) of the sportsman, (S, O, K,) having [what are termed] كَفَفَ [pl. of كَفَفَةٌ, q. v.]. (S, O.) — And A palm-tree: of the dial. of Teiyi. (AHn, K.) — And † Weakness of intellect, (K, TA,) and softness. (TA [See طَرَقَ].)

طَرَقَ: see طَرَقَةٌ. — [Also a contraction of طَرَقٌ, pl. of طَرِيقٌ, q. v.] — And pl. of طَرِيقٌ [q. v.]. (K.)

طَرِقَ Fat, as a subst.: (S, O, K:) this is the primary signification. (S, O.) [See an ex. voce بَن.] — And Fatness. (AHn, K.) One says, طَرِقَ هَذَا البَعِيرُ مَا بِهِ طَرِقٌ i. e. *This camel has not in him fatness, and fat.* (AHn, TA.) It is said to be mostly used in negative phrases. (TA.) — And Strength: (S, O, K:) because it mostly arises from fat. (S, O.) One says, مَا بِهِ طَرِقٌ, meaning *There is not in him strength.* (TA.) The pl. is أَطْرَاقٌ. (TA.) — See also طَرَقٌ, last quarter.

طَرِقَ: see طَرَقٌ, third quarter. — Also i. q. مَذَلٌّ [applied to a beast, app. to a camel,] meaning *Rendered submissive, or tractable; or broken.* (TA.) — It is also pl. of طَرَقَةٌ, [or rather is a coll. gen. n. of which the n. un. is طَرَقَةٌ,] (S, O, K,) which latter signifies A row of bricks in a wall; or of other things, (S, O,) or [particularly] of palm-trees. (Aḡ, TA.) — Also, † the latter, [as is expressly stated in the TA, and indicated in the S and O, آثارُ and بَعْضُهَا in the CK being mistakes for آثارُ and بَعْضُهَا,] The foot-marks [or track] of camels following near after one another. (S, O, K.) You say, جَاءَتِ الإِبِلُ عَلَى طَرَقَةٍ وَاحِدَةٍ, *The camels came upon one track [or in one line]; like as you say, عَلَى خُفِّ وَاحِدٍ.* (S, O. [See

also a similar phrase voce مَطْرَاقٌ.]) And Abou-Turáb mentions, as a phrase of certain of Benoo-Kiláb, عَرَقَتْهَا مَرَزَتْ عَلَى طَرَقَةِ الإِبِلِ, meaning *I went upon the track of the camels.* (TA.) — See also طَرَقٌ, last quarter. — Also, i. e. طَرَقٌ, A duplicature, or fold, (ثَنِي, in the CK [erroneously] ثَنِي,) of a water-skin: (S, O, K:) and أَطْرَاقٌ is its pl., (S, O,) signifying its duplicatures, or folds, (S, O, K,) when it is bent, (O,) or when it is doubled, or folded, (S, K,) and bent. (S.) — And أَطْرَاقُ البَطْنِ *The parts of the belly that lie one above another (K, TA) when it is wrinkled:* pl. of طَرَقٌ. (TA.) — طَرَقٌ in the feathers of a bird is their *Overlying one another:* (S, O, K, TA:) or, accord. to the A, it is *softness and flaccidity* therein. (TA.) — [Also inf. n. of طَرَقَ, q. v.]

طَرَقَةٌ A time; one time; syn. مَرَّةٌ; (S, O, K;) as also طَرَقٌ, (O, K,) and طَرَقَةٌ and طَرَقٌ. (K.) You say, اخْتَضَبَتِ الْمَرْأَةُ طَرَقَةَ, (S, O,) or طَرَقَتَيْنِ, (S,) or طَرَقًا, (K,) or طَرَقَيْنِ, (O, K,) [i. e. [The woman dyed her hands with hinnà] once, or twice. (S, O, K.) And أَنَا آتِي, طَرَقَيْنِ, (S, K,) and طَرَقَيْنِ, (O, K,) &c. (K,) i. e. † [I come to such a one in the day] twice. (S, O, TA.) And هُوَ أَحْسَنُ مِنْ فَلَانٍ *هوَ أَحْسَنُ مِنْ فَلَانٍ* † [He is better than such a one by twenty times]. (A, TA.) — طَرَقَةُ الطَّرِيقِ means *The main and middle part, or the distinct [beaten] track, of the road.* (TA.) — And هَذِهِ التَّبَلُّ طَرَقَةٌ *[These arrows are] the work, or manufacture, of one man.* (S, O, K.) — See also طَرِيقَةٌ.

طَرَقَةٌ i. q. طَرِيقٌ, q. v. (K.) — And sing. of طَرَقٌ signifying *The beaten tracks in roads;* and of طَرِيقَاتُ in the phrase طَرِيقَاتُ الإِبِلِ meaning *the tracks of the camels following one another consecutively.* (TA.) — Also A way, or course, that one pursues (طَرِيقَةٌ) to a thing. (K.) — And † A custom, manner, habit, or wont. (S, O, K.) One says, مَا زَالَ ذَلِكَ طَرَقَتَكَ, † *That ceased not to be thy custom, &c.* (S, O.) — And A line, or streak, (طَرِيقَةٌ) in things that are sewed, or put, one upon another. (K, TA: [المَطَارِقَةُ in the CK is a mistake for المَطَارِقَةُ:] as also طَرَقَةٌ. (K.) — And A line, or streak, in a bow: or lines, or streaks, therein: pl. طَرِقٌ: (K:) or its pl., i. e. طَرِقٌ, has the latter meaning. (S, O.) — And Stones one upon another. (O, K.) — Also Darkness. (Ibn-'Abbád, O, K.) One says, جِئْتُهُ فِي طَرَقَةِ اللَّيْلِ *[I came to him in the darkness of night].* (TA.) — And i. q. مَطْمَعٌ [app. as meaning *Inordinate desire, though it also means a thing that is coveted,* (Ibn-'Abbád, O,) or مَطْمَعٌ [which has both of these meanings]. (K.) [That the former is the meaning here intended I infer from the fact that Sgh immediately adds

what here follows.] — IAar says, (O,) فِي فَلَانٍ طَرَقَةٌ means *In such a one is تَخَنُّبٌ* [i. e., app., a certain unnatural vice; see 2 (last sentence) in art. عَنَت]: (O, TA:) and so فِيهِ تَوْضِيعٌ. (TA.) — See also طَرَقَةٌ. — Also Foolish; stupid; or unsound, or deficient, in intellect or understanding. (O, K.) — [Freytag adds, from the Deewán of the Hudhalees, that it signifies also A prey (præda).]

طَرَقَةٌ: see the next preceding paragraph.

طَرَقَ: see طَرَقٌ, in four places: — and see also طَرَقٌ, last quarter. — One says also, وَضَعَ الْأَشْيَاءَ طَرَقَةً طَرَقَةً i. e. *He put the things one upon another;* and so طَرِيقَةً طَرِيقَةً. (TA.)

طَرَقَةٌ † A man who journeys by night in order that he may come to his أَهْلُ [meaning wife] in the night: (S, O, TA:) or one who journeys much by night. (L in art. عَشَف.)

طَرِيقٌ (of which طَرِقٌ is the pl. [app. in all its senses]) Any sole that is sewed upon another sole so as to make it double, (S, O, K,) matching the latter exactly: (O, K:) [this is called نَعْلٌ طَرِيقٌ; for it is said that طَرِيقُ النَّعْلِ signifies that with which the sole is covered, and which is sewed upon it. (S.) — And The skin [meaning sole] of a sandal, (Lth, O, K,) when the [thong, or strap, called] شَرَاكٌ has been removed from it. (Lth, O.) El-Háarith Ibn-Hillizéh [in the 13th verse of his Mo'allakah, using it in a pl. sense,] applies it to the Soles that are attached to the feet of camels: (TA:) or he there means by it the marks left by the طَرِيقُ of a she-camel. (EM p. 259.) And A piece of skin cut in a round form, of the size of a shield, and attached thereto, and sewed. (O, K.) — And Anything made to match, or correspond with, another thing. (Lth, O, K.) — Iron that is expanded, and then rounded, and made into a helmet (Lth, O, K) or a [kind of armet called] سَاعِدٌ (Lth, O) and the like. (Lth, O, K.) And Any قَبِيْلَةٌ [i. e. plate, likened to a قَبِيْلَةٌ of the head,] of a helmet, by itself. (Lth, O.) And Plates, of a helmet, one above another. (TA.) — رِيَشُ طَرِيقٌ Feathers overlying one another. (S.) And طَائِرُ طَرِيقِ الرِّيشِ A bird whose feathers overlie one another. (TA.) — Also A brand made upon the middle of the ear of a ewe, (En-Nadr, O, K,) externally; being a white line, made with fire, resembling a track of a road: (En-Nadr, O:) there are two such brands, called طَرِيقَانِ. (TA.) — See also طَرِيقَةٌ.

طَرِيقٌ A road, way, or path; syn. سَبِيلٌ; (S;) [i. e. a beaten track, being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and applied to any place of passage;] and طَرِيقَةٌ signifies the same: (K:) [see also مُسْتَطَرِقٌ:] it is masc. (S, O, Mḡb, K*) in the dial. of Nejd, and so in the Kur xx. 79; (Mḡb;) and fem. (S, O, Mḡb, K) in the dial. of El-Hijáz: (Mḡb:) the latter accord. to general usage: (MF:) [see زَقَاتٌ:] the pl. [of pauc.] is أَطْرِيقَةٌ (S, Mḡb, K) with those

who make the sing. masc. (Mṣb) and أَطْرُقُ (O, K) with those who make the sing. fem. (TA) and [of mult.] طُرُقُ (S, O, Mṣb, K) and طُرُقُ [of which see an ex. voce دِلَانَةٌ] (K) and أَطْرُقَاءُ (O, K,) and طُرُقَاتُ is a pl. pl. (Mṣb, K) i. e. pl. of طُرُقُ. (Mṣb, TA.) — In the saying بَنُو فُلَانٍ يَطْرُقُونَ الطَّرِيقَ, accord. to Sb, الطَّرِيقُ is for أَهْلُ الطَّرِيقِ: [the meaning therefore is, † The sons of such a one sojourn, or encamp, where the people of the road tread upon them, i. e., become their guests: (see more in art. وطأ:)] or, as some say, الطَّرِيقُ here means the wayfarers without any suppression. (TA.) — حَقُّ الطَّرِيقِ [The duty relating to the road] is the lowering of the eyes; the putting away, or aside, what is hurtful, or annoying; the returning of salutations; the enjoining of that which is good; and the forbidding of that which is evil. (El-Jāmi' eṣ-Ṣagheer. See جَسَسَ.) — قَطَعَ الطَّرِيقَ [He intercepted the road] means he made the road to be feared, relying upon his strength, robbing, and slaying men [or passengers]. (Mṣb in art. قطع.) [And أَصَابَ الطَّرِيقَ means the same; or, as expl. by Freytag, on the authority of Meyd, He was, or became, a robber.] — [Hence,] ابْنُ الطَّرِيقِ means † The robber [on the highway]. (T in art. بنى.) — [But أَهْلُ طَّرِيقِ اللَّهِ means † The devotees.] — أَمْرٌ طَّرِيقِي, thus correctly in the 'Eyn, [and shown to be so by a verse there cited, q. v. voce عَسَبَ] † The hyena: erroneously written by Sgh, † أَمْرٌ طَّرِيقِي; and the author of the K has copied him in this instance accord. to his usual custom. (TA.) — See also الطَّرِيقِي and بَنَاتُ الطَّرِيقِ in art. امر. — أَمْرٌ طَّرِيقِي means † The branches of the road, that vary, and lead in any, or every, direction. (TA.) — طَّرِيقٌ signifies also The space between two rows of palm-trees; as being likened to the طَّرِيقِ [commonly so called] in extension. (Er-Rāghib, TA.) — أَخَذَ فُلَانٌ فِي الطَّرِيقِ means the same as أَخَذَ فِي التَّطَرِّيقِ [expl. before: see 2, near the end]. (TA.) — طَّرِيقٌ as syn. with طَّرِيقَةٌ: see the latter word, first sentence. — بِالطَّرِيقِ is a phrase of frequent occurrence, app. post-classical; lit. By the fitter way; meaning with the stronger reason; a fortiori: see an ex. in Beyd' xlii. 3, and De Sacy's Anthol. Gr. Ar. p. 467.] — Also A sort of palm-tree. (TA.) — See also طَّرِيقَةٌ (of which it is said to be a pl.), last sentence.

أَطْرُقُ: see طَّرِيقٌ.

طَرُوقَةٌ A she-camel covered by the stallion; of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ. (Mṣb.) طَرُوقَةُ الْفَحْلِ means The female of the stallion [camel]. (S, O.) And (S, O) A she-camel that has attained to the fit age for her being covered by the stallion: (S, O, Mṣb, K:) it is not a condition of the application of the term

that he has already covered her: (Mṣb:) or a young, or youthful, she-camel that has attained to that age and kept to the stallion and been chosen by him. (TA.) And one says to a husband, كَيْفَ طَرُوقَتِكَ, meaning † How is thy wife? (TA:) every wife is termed طَرُوقَةٌ زَوْجِيًّا (O,) or طَرُوقَةٌ فَحْلِيًّا (Mṣb,) or طَرُوقَةٌ فَحْلِيًّا; (K, *TA;) which is thought by ISd to be metaphorical. (TA.) — One says also, تَوَخَّ اللَّهُ الْأَرْضَ طَرُوقَةً, (S, O, TA.) i. e. † God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby]; expl. by جَعَلَهَا مِمَّا تُطِيقُهُ. (S in art. نوح.) [See also a verse cited in art. سفد, conj. 4.]

طَّرِيقَةٌ A way, course, rule, mode, or manner, of acting or conduct or the like, (syn. مَذْهَبٌ, S, TA, and سِيْرَةٌ, and مَسَلِكٌ, TA,) of a man, (S, TA,) whether it be approved or disapproved; (TA;) as also طَّرِيقٌ, which is metaphorically used in this sense: (Er-Rāghib, TA:) [like مَذْهَبٌ, often relating to the doctrines and practices of religion: and often used in post-classical times as meaning the rule of a religious order or sect:] and meaning also a manner of being; a state, or condition; (syn. حَالَةٌ, S, or حَالٌ, O, K;) as in the saying, مَا زَالَ فُلَانٌ عَلَى طَّرِيقَةٍ وَاحِدَةٍ [Such a one ceased not to be in one state, or condition]; (S;) and it is applied to such as is good and to such as is evil. (O.) One says also, هُوَ عَلَى طَّرِيقَتِهِ [He is following his own way, or course]. (TA voce جَدِيَّةٌ.) لَوْ أَبْتَقَامُوا عَلَى الطَّرِيقَةِ, in the Kṣur [lxxii. 16], means, accord. to Fr, [If they had gone on undeviating in the way] of polytheism: but accord. to others, of the right direction. (O.) [The pl. is طَّرَائِقُ.] — [It is also used for طَّرِيقَةٌ: and in like manner the pl., for طَّرَائِقُ قِدْدًا] Thus, أَهْلُ طَّرَائِقُ, in the Kṣur [lxxii. 11], means † We were sects differing in our desires. (Fr, S, O. [See also قِدْدَةٌ.] And طَّرِيقَةُ الْقَوْمِ means † The most excellent, (S, O, K, TA,) and the best, (S, O,) and the eminent, or noble, persons, (K, TA,) of the people: (S, O, K, TA:) and you say, هَذَا رَجُلٌ مِنْ أَهْلِ طَّرِيقَةِ قَوْمِهِ † [This is a man the most excellent, &c., of his people]: and هَؤُلَاءِ طَّرِيقَةُ قَوْمِهِمْ and طَّرَائِقُ قَوْمِهِمْ † These are [the most excellent, &c., or] the eminent, or noble, persons of their people: (S, O, K, *TA:) so says Yaḥqoob, on the authority of Fr. (S, O, TA.) وَيَذْهَبُ بِطَّرِيقَتِكُمُ الْمُتَلَى, in the Kṣur [xx. 66], means [And that they may take away] your most excellent body of people: (O:) or your eminent, or noble, body of people who should be made examples to be followed: and Zj thinks that بِطَّرِيقَتِكُمْ is for بِطَّرِيقَتِكُمْ: (TA:) or, accord. to Akh, the meaning is, your established rule or usage, and your religion, or system of religious ordinances. (O, TA.) — [Also † The way, or course, of an event: and hence,] طَّرَائِقُ الدَّهْرِ means † The vicissitudes of time or fortune. (TA.) — [And † The air of a song &c.: but this is probably post-classical.] — Also

A line, streak, or stripe, in a thing: (K, TA:) [and a crease, or wrinkle; often used in this sense:] and [its pl.] طَّرَائِقُ signifies the lines, or streaks, that are called حَبْكُ, of a helmet. (TA.) The طَّرِيقَةُ [or line] that is in the upper part of the back: and the line, or streak, that extends upon [i. e. along] the back of the ass. (TA.) [A vein, or seam, in a rock or the like. A track in stony or rugged land &c. A narrow strip of ground or land, and of herbage.] An extended piece or portion [i. e. a strip] of sand; and likewise of fat; and [likewise of flesh; or] an oblong piece of flesh. (TA.) — [Hence, app.,] ثَوْبٌ طَّرَائِقُ A garment old and worn out [as though reduced to strips or shreds]. (Lh, K.) — ذَاتُ طَّرَائِقُ and فِيهَا طَّرَائِقُ are phrases used, the latter by Dhu-r-Rummeh, in describing a spear-shaft (قَنَاة) shrunk by dryness [app. meaning Having lines, or what resemble wrinkles, caused by shrinking]. (TA.) — And طَّرَائِقُ signifies also The last remains of the soft and best portions of pasturage. (TA.) — And The stages of Heaven; so called because they lie one above another: (TA:) [for] السَّمَاوَاتُ سَبْعٌ طَّرَائِقُ بَعْضُهَا فَوْقَ بَعْضٍ [The Heavens are seven stages, one above another]: (Lth, O, TA:) and they have mentioned [likewise] the stages of the earth [as seven in number: and of hell also: see دَرَكٌ]. (TA.) See also طَّرِيقَةٌ. — Accord. to Lth, (O, TA,) طَّرِيقَةٌ signifies also Any أُخْدُودَةٌ, (so in the O and in copies of the K and accord. to the TA, and thus also in the JK,) or أُخْدُودَةٌ, (thus accord. to the CK,) [neither of which words have I found in any but this passage, nor do I know any words nearly resembling them except أُخْدُودٌ and أُخْدُودٌ, of which they may be mistranscriptions, or perhaps dial. vars., the former signifying a declivity, slope, or place of descent, and the latter a furrow, trench, or channel,] of the earth or ground: (O, K, TA:) or [any] border, or side, (صَنْفَةٌ) of a garment, or piece of cloth; or of a thing of which one part is stuck upon another, or of which the several portions are stuck one upon another; and in like manner of colours [similarly disposed]. (O, TA.) — And A web, or thing woven, of wool, or of [goats'] hair, a cubit in breadth, (S, O, K, TA,) or less, (S, O, TA,) and in length four cubits, or eight cubits, (TA,) [or] proportioned to the size of the tent (S, O, K, TA) in its length, (S, O,) which is sewed in the place where the شِقَاقُ [or oblong pieces of cloth that compose the main covering of the tent] meet, from the كِسْرُ [q. v.] to the كِسْرُ; (S, O, K, TA;) [it is app. sewed beneath the middle of the tent-covering, half of its breadth being sewed to one شِقَّةٌ and the other half thereof to the other middle شِقَّةٌ; (see Burckhardt's "Bedouins and Wahábys," p. 38 of the 8vo ed.)] and sometimes, it seems, there are three طَّرَائِقُ, one in the middle and one towards each side; for it is added,] and in them are the heads of the tent-poles, [these generally consisting of three rows, three in each row,] between which and the طَّرَائِقُ

are pieces of felt, in which are the nozzles (أنوف) of the tent-poles, in order that these may not rend the طرائق. (TA.) — Also A tent pole; any one of the poles of a tent: a خيابة has one طريقة: a بيت has two and three and four [and more]: and the part between two poles is called متن: (AZ, TA in art. ربع:) or the pole of a [large tent such as is called] مظلة, (K, TA,) and of a خيابة. (TA.) — And A tall palm-tree: (K:) or the tallest of palm-trees: so called in the dial. of El-Yemámeh: (AA, ISk, S, O:) or a smooth palm-tree: or a palm-tree [the head of] which may be reached by the hand: (TA:) pl. [or rather coll. gen. n.] طريقت. (AA, ISk, S, O.)

طرائق: see طريقت.

أمر طريقت: see طريقت, latter part.

طريقت means كثير الإطراق [i. e. One who lowers his eyes, looking towards the ground, much, or often; or who keeps silence much, or often]; (Lth, O, K;) applied to a man: (Lth, O:) and مطراق signifies [the same, or] one who keeps silence much, or often; as also مطرق [except that this does not imply muchness or frequency]. (TA.) — And The male of the [bird called] كروان; (Lth, O, K;) because, when it sees a man, it falls upon the ground and is silent. (Lth, O.) [See 4.] — أرض طريقتة Soft, or plain, land or ground; (O, K;) as though beaten so as to be rendered even, or easy to be travelled, and trodden with the feet. (TA.)

طريقتة [fem. of طريقت: see what next precedes.

— And also a subst., signifying] Gentleness and submissiveness: (S, O:) or softness, or flaccidity, and gentleness: (O, K:) and softness, or flaccidity, and languor, or affected languor, and weakness, in a man; as also طرقة and طراق. (TA.) One says, تَحْتِ طَرِيقَتِكَ لَعْنَةُ أَوْءٍ, (S, O, K) i. e. Beneath thy gentleness and submissiveness is occasionally somewhat of hardness: (S, O, TA:) or beneath thy silence is impetuosity, and refractoriness: (TA:) or beneath thy silence is deceit, or guile. (K, voce عُنْدَاؤُهُ, q. v.)

طريقت i. q. تَريقت [q. v.], (O, K,) as also طرائق; (O;) and so طراق. (O, K.)

طارق [act. part. n. of طرق; and, as such, generally meaning] Coming, or a comer, (S,) [i. e.] anything coming, (O, Mṣb,) by night: (S, O, Mṣb:) one who comes by night being thus called because of his [generally] needing to knock at the door: in the Mufradát [of Er-Rághib] said to signify a wayfarer (سَالِكٌ لِلطَّرِيقِ): but in the common conventional language particularly applied to the comer by night: its pl. is أطراق, like أنصار pl. of ناصِر, [and app., as in a sense hereafter mentioned, طراق also, agreeably with analogy,] and the pl. of [its fem.] طارقة is أطواق. (TA.) — دَاعِي النِّبَايَا, like طَارِقِ النِّبَايَا, means The summoner of death, lit., of deaths; because

death makes known its arrival or approach suddenly, like a person knocking at the door in the night.] — Hence الطَّارِقُ, mentioned in the Kur [lxxxvi. 1 and 2], The star that appears in the night: (Er-Rághib, O:) or the morning-star; (S, O, K;) because it comes [or appears] in [the end of] the night. (O.) — Hence the saying of Hind (S, O) the daughter of 'Otbeh the son of Rabee'ah, on the day [of the battle] of Ohud, quoting proverbially what was said by Ez-Zarḳà El-Iyádeeyeh when Kisrà warred with Iyád, (O.)

• نَحْنُ بَنَاتُ طَارِقِ • لَا نُنْشِئُ لِيَوْمِئِذٍ •
• نُنْشِئُ عَلَى التَّمَارِقِ •

† [We are the daughters of one like a star, or a morning-star: we bend not to a lover: we walk upon the pillows]: (S, O, TA:) meaning we are the daughters of a chief; likening him to the star in elevation; (O, TA;) i. e. our father is, in respect of elevation, like the shining star: (S:) or بَنَاتُ طَارِقِ means † the daughters of the kings. (T and TA in art. بنى.) — And طَارِقٌ signifies also [A diviner: and particularly, by means of pebbles; a practiser of pessomancy: or] one who is nearly a كَاهِنٌ; possessing more knowledge than such as is termed حَاظٌ: (ISh, TA in art. حزي:) طرائق [is its pl., and] signifies practisers of divination: and أطواق [is pl. of طارقة, and thus] signifies female practisers of divination: Lebeed says,

• لَعْمَرُكَ مَا تَدْرِي الطَّوَارِقُ بِالْحَصَى •
• وَلَا زَاجِرَاتُ الطَّيْرِ مَا اللَّهُ صَانِعٌ •

[By thy life, or by thy religion, the diviners with pebbles know not, nor the diviners by the flight of birds, what God is doing]. (S, O.)

طارقة [a subst. from طارق, made so by the affix ة, † An event occurring, or coming to pass, in the night: pl. أطواق]. One says, نَعُوذُ بِاللَّهِ مِنْ طَوَارِقِ, (S, O, K) i. e. We seek protection by God from the nocturnal events or accidents or casualties [that are occasions of that which is evil]. (Er-Rághib, TA.) — And طارقة occurring in a trad. of 'Alee is expl. as signifying طَرَقَتْ بِخَيْرٍ [app. meaning An event that has occurred in the night bringing good, or good fortune]. (TA.) — Also A man's [small sub-tribe such as is called] عَشِيرَةٌ, (S, O, K,) and [such as is called] فخذ. (S, O.) — And A small couch, (IDrd, O, K,) of a size sufficient for one person: of the dial. of El-Yemen. (IDrd, O.) — [El-Makreezee mentions the custom of attaching طوارق حربية upon the gates of Cairo and upon the entrances of the houses of the أمراء; and De Sacy approves of the opinion of A. Schultens and of M. Reinaud that the meaning is Cuirasses, from the Greek θώραξ: (see De Sacy's Chrest. Arabe, sec. ed., vol. i. pp. 274-5:) but I think that the meaning is more probably large maces; for such maces, each with a head like a cannon-ball, may still be seen, if they have not been removed within the last few years, upon several of the gates of Cairo; and if so, طوارق

in this case is app. from طرق "he beat:" see also عَمُودٌ.]

طارقة A قِلَادَةٌ [i. e. collar, or necklace]: (K:) [or rather] a sort of قِلَادٌ [pl. of قِلَادَةٌ]. (Lth, O.)

أطرق A camel having the affection termed طرق, inf. n. of طرق [q. v.]: fem. طرقاء: (S, O, K:) and the latter is said by Lth to be applied to the hind leg as meaning having the crookedness termed طرق in its ساق. (O.)

أطريق and طريق A sort of palm-tree of El-Hijáz, (AHn, O, K,) that is early in bearing, before the other palm-trees; the ripening and ripe dates of which are yellow: (O:) AHn also says, in one place, the اطريق is a species of palm-trees, the earliest in bearing of all the palm-trees of El-Hijáz; and by certain of the poets such are called الأَطْرِيقُونَ and الأَطْرِيقُونَ. (TA.)

مطرق [A shield having another sewed upon it: or covered with skin and sinews]: (S:) and مَطْرَقَةٌ, (S, Mṣb, K,) or مطرقة, (O, Mṣb, K,) Shields sewed one upon another; (S, O, K;) formed of two skins, one of them sewed upon the other; (Mṣb;) like نَعْلٌ مَطْرَقَةٌ a sole having another sole sewed upon it; as also مطرقة: (S, O, K:) or shields clad [i. e. covered] with skin and sinews. (S, O.) كَانَ وَجُوهُهُمْ كَأَنَّ مَطْرَقَةً, (Mṣb, TA,) i. e. [As though their faces were] shields clad with sinews one above another, (TA,) means † having rough, or coarse, and broad, faces. (Mṣb, TA.) — And ريش مطرق Feathers overlying one another. (TA.)

مطرق Having a natural laxness of the eye [or rather of the eyelids, and a consequent lowering of the eye towards the ground]: (S, O:) [or bending down the head: or lowering the eyes, looking towards the ground; either naturally or otherwise: (see its verb, 4:)] and silent, or keeping silence. (TA. See also طريقت.) — It is also applied as an epithet to a stallion-camel: and to a [she-camel such as is termed] جَمَالِيَّةٌ [i. e. one resembling a he-camel in greatness of make], and, thus applied, [and app. likewise when applied to a stallion-camel,] it may mean That does not utter a grumbling cry, nor vociferate: or, accord. to Khálid Ibn-Jembeh, [quick in pace, for he says that] it is from طرق signifying "quickness of going." (Sh, TA.) — See also مطراق, last sentence. — And, applied to a man, † Low, ignoble, or mean, (K, TA,) in race, or parentage, or in the grounds of pretension to respect or honour. (TA.) — Also An enemy: from أَطْرَقَ فَلَانٌ لِفُلَانٍ expl. above [see 4, last sentence]. (TA.)

مطرق: see the next paragraph.

مطرقة The rod, or stick, with which wool is beaten, (S, O, K, TA,) to loosen it, or separate it; (S, O, TA;) as also مطرق. (O, K, TA.) And A rod, or stick, or small staff, with which

one is beaten: pl. **مَطَارِقٌ**: one says, **ضَرَبَهُ بِالْمَطَارِقِ**, *He beat him with the rods, &c.* (TA.) — And The implement [i. e. hammer] (§, Mgh, O, Mṣb) of the blacksmith, (§, O,) with which the iron is beaten. (Mgh, Mṣb.)

مَطْرُقٌ **ذَهَبٌ مَطْرُقٌ** Stamped, or minted, gold; syn. **مَطْرُوقَةٌ**. (TA.) — And **نَاقَةٌ مَطْرُوقَةٌ** [like **مَطْرُوقَةٌ** (q. v.)] † A she-camel rendered tractable, submissive, or manageable. (TA.) — And **جِلٌّ مَطْرُقٌ** [A horse-cloth] in which are [various] colours [app. forming **طَرَاتِقٌ**, i. e. lines, streaks, or stripes]. (O.) — See also **مَطْرُقٌ**, in two places.

قَطَاةٌ مَطْرُقٌ [thus without ة] A bird of the species called **قَطَا** that has arrived at the time of her egg's coming forth. (§.) [See also **مُعْضَلٌ**.]

مِطْرَاقٌ: see **طَرِيقٌ**. — Also A she-camel recently covered by the stallion. (O, TA.) — And pl. of **مَطَارِقٌ** in the saying **جَاءَتِ الْإِبِلُ بِمَطَارِقِ** (TA) which means *The camels came in one طَرِيقٌ [i. e. road, or way]:* (Er-Rāghib, TA:) or *the camels came following one another* (§, O, K, *TA) when drawing near to the water. (O, K, TA. [See also a similar phrase voce **طَرِقٌ**].) — [Hence,] **مِطْرَاقُ الشَّيْءِ** signifies *That which follows the thing; and the like of the thing:* (K:) one says, **هَذَا مِطْرَاقٌ هَذَا** *This is what follows this; and the like of this:* (§, O:) and the pl. is **مَطَارِقٌ**. (§.) — And **مَطَارِقٌ** signifies also *Persons going on foot:* (K:) one says, **خَرَجَ الْقَوْمُ مَطَارِقٌ** *The people, or party, went forth going on foot; having no beasts:* and the sing. is **مِطْرَاقٌ**, (O,) or **مُطْرِقٌ**, ('Eyn, L, *TA, *) accord. to A'Obeyd; the latter, if correct, extr. (TA.)

مَطْرُوقٌ [pass. part. n. of **طَرِقَ**; *Beaten, &c.*]. **هُوَ مَطْرُوقٌ** means *He is one whom every one beats or slaps* (**يَطْرُقُهُ كُلُّ أَحَدٍ**). (TA.) — And † A man in whom is softness, or flaccidity, (Aḡ, §, O, K, TA,) and weakness: (Aḡ, §:) or *weakness and softness:* (TA:) or *softness and flaccidity:* from the saying **هُوَ مَطْرُوقٌ** i. e. **كَتَفَتْهُ** [which, if we should read **كَتَفَتْهُ**, seems to mean *he is smitten by an event, or accident, that has disabled him as though it bound his arms behind his back; but I think it probable that **كَتَفَتْهُ** is a mistranscription]: or because he is **مَصْرُوفٌ** [app. a mistake for **مَضْرُوبٌ**], like as one says **مَقْرُوعٌ** and **مُدْرُوعٌ** [app. meaning *beaten and subdued, or rendered submissive*]: or as being likened, in abjectness, to a she-camel that is termed **مَطْرُوقَةٌ** [like **مَطْرُوقَةٌ** (q. v.)]. (Er-Rāghib, TA.) **مَطْرُوقَةٌ** applied to a woman means [app. *Soft and feminine;*] *that does not make herself like a man.* (TA.) [See also a reading of a verse cited voce **مَطْرُوقٌ**.] — Also † *Weak in intellect,* (K, TA,) and *soft.* (TA.) — Applied to herbage, *Smitten by the rain after its having dried up.* (Ibn-'Abbād, L, K.) — See also **طَرِقٌ**, latter half. Applied to a*

ewe, **مَطْرُوقَةٌ** signifies *Branded with the mark called طَرِيقٌ upon the middle of her ear.* (Ish, O, K.)

مَطَارِقٌ: see its fem., with ة, voce **مَطْرُقٌ**.

مُسْتَطْرُقٌ † i. q. **سَعَةٌ** [app. as meaning *A road, like طَرِيقٌ; or a highway*]. (TA.)

مُنْطَرِقَاتٌ Mineral substances. (TA.)

طرمج

Q. 1. **طَرَمَجَ** *He made his building long;* (§, K; in the former in art. **طَرَجَ**;) like **طَرَحَ**: (§ and K in art. **طَرَحَ**;) or *he made it long and high:* (A, TA:) accord. to J, the **م** is augmentative. (TA.) A poet says, describing camels which herbage produced by the **نَوْءٌ** [here meaning the rain of the auroral setting] of the constellation Leo had filled with fat,

• **طَرَمَجَ أَقْطَارَهَا أَحْوَى لَوَالِدَةٍ** •
• **صَحْمَاءَ وَالْفَحْلَ لِلضَّرْعَامِ يَنْتَسِبُ** •

[*Dark green herbage, the offspring of a mother (meaning, as is said in the TA, of a cloud) of a yellowish black hue, the stallion (meaning the star or asterism supposed to be the cause of its giving rain) tracing his origin to the lion, extended, or stretched out, their sides*]. (§ and TA, the former in art. **طَرَجَ**.)

طَرَمَجَ One who takes, or walks with, long steps: (K, TA:) accord. to IKṬṬ, the **م** is augmentative. (TA.)

طَرَمَحَانِيَّةٌ *Pride.* (K.) — **طَرَمَحَانِيَّةٌ** A proud walk or gait. (TA.)

طَرْمُوحٌ (K, TA) and **طَرْمِاحٌ**, as also **طَرْمُوحٌ**, which last is thought by IDrd to be formed by transposition, (TA,) *Long, or tall.* (K, TA.)

طَرْمِاحٌ, of the very rare measure **فِعْلَانٌ**, of which there can hardly, or cannot at all, be found any other example, except **سِنْمَارٌ**, a foreign word, and **سَجَلَانٌ**, also said to be of foreign origin, (TA,) A man of high ancestry or family, and celebrated; (K, TA;) of high renown. (TA.) — And One who goes, or penetrates, far, or deeply, into an affair. (AZ, K, TA.) — And accord. to Abu-l-'Omeythil El-Aḡrābee, One who elevates his head in pride. (TA.) — See also **طَرْمُوحٌ**.

طرمذ

Q. 1. **طَرَمَذَ**, inf. n. **طَرْمَذَةٌ**, *He gloried, or boasted, vainly, and praised himself for that which was not in him:* (AHeyth, L:) Th says, in his "Amálee," that **طَرْمَذَةٌ** is a genuine Arabic word; (L;) and so says El-Kālee: (TA:) but in the § it is said to be not of the language of the people of the desert. (L, TA.) [See this word below.] — **طَرَمَذَ عَلَيْهِ** *He gloried over him, and*

praised himself for that which he did not possess. (L, K.)

فِيهِ طَرْمَذَةٌ *In him is pride:* (Abu-l-'Abbás, L:) [or *vain-glorious*: see 1.]

طَرْمَذَةٌ: see the last paragraph below.

طَرْمَذَانٌ and **طَرْمَذَارٌ**: see the next paragraph.

طَرْمَذٌ One who glories, or boasts, vainly, and praises himself for that which is not in him; (L, K;) as also **طَرْمَذَانٌ**, (L, K,) and **طَرْمَذَارٌ**, (L,) or **طَرْمَذَارٌ**, (K, in which it is mentioned in a separate art.,) but **طَرْمَذَارٌ** is said to have been unknown by IAḡr: (TA:) or one who boasts of abundance which he does not possess; as also the last of the above-mentioned epithets, which also signifies one who boasts of that which he does not perform. (L.) — Also A horse of generous breed. (Th, L.)

طَرْمَذَةٌ (§, L, K) and **طَرْمَذَةٌ** (K) A man who says but does not act, or perform; (§, L, K;) and who does not act seriously, or in earnest, (لَا يُحَقِّقُ,) in affairs: (K:) or, accord. to some copies of the K, who does not verify things. (TA.)

طرو

1. **طَرَوُ**, [aor. **يَطْرُو**], (KṬr, §, Mgh, Mṣb, K,) and **طَرِي**, [aor. **يَطْرِي**], (KṬr, §, K,) inf. n. **طَرَاوَةٌ** (KṬr, §, Mgh, Mṣb, K) and **طَرَاةٌ** (§, K,) and **طَرَاةٌ**, (TA, and so in some copies of the § and of the K,) like **حَصَاةٌ**, (TA,) and **طَرَاةٌ**, (so in some copies of the K,) or **طَرَا**, (TA as from the K,) with the shortened alif, (TA,) [the last agreeable with analogy as inf. n. of **طَرِي**], said of a thing, (Mgh, Mṣb,) or of flesh-meat, (KṬr, §,) *It was, or became, fresh, juicy, or moist:* (KṬr, §, Mṣb, K:) and **طَرُوٌ** signifies the same; (Mgh, Mṣb;) but **طَرُوٌ** is more common. (TA in art. **طَرَا**.) — And **طَرِي** signifies also **تَجَدَّدٌ** [*It became new; was newly made or done; or was renewed*]. (TA.) — **طَرَا**, [aor. **يَطْرُو**], inf. n. **طَرُوٌ**, (K,) or, as written in the M, **طَرُوٌ**, (TA,) *He came from a distant place:* (K:) you say **طَرَا عَلَيْهِمْ** *he came, or, accord. to Lth, he came forth, upon them from a distant place:* or, accord. to AZ, *he came upon them without their knowledge:* it is a dial. var. of **طَرَا** [q. v.]. (TA.) — And **طَرَا** signifies also **مَضَى** [*He went, or went away, &c.*]. (TA.) — And **طَرِي**, aor. **يَطْرِي**, (IAḡr, K,) in which, accord. to the K, the last radical letter is **ي**, [not **و** and changed into **ي** by reason of the kesreh before it,] but ISd says that there is no word of which the radical letters are **ط** and **ر** and **ي**, (TA,) *He advanced, or came forward:* or *he passed, passed by, went, or went away.* (IAḡr, K, *TA.)

2. **طَرَاهُ**, inf. n. **تَطْرِيَةٌ**, *He rendered it fresh, juicy, or moist.* (K.) You say, **طَرَيْتُ التَّوْبَ** inf. n. as above, (§,) [app. meaning *I refreshed,*

or I moistened, the garment, or piece of cloth.] — And طرى (K,) inf. n. as above, (TA,) He rendered perfume fragrant [as though he refreshed it] by admixtures; (K, TA;) and aloes-wood with [other] perfume, or ambergris, or some other thing: (Az, TA:) and in like manner, food, (K, TA,) by mixing it with aromatics. (TA.) — And He plastered, or coated, a building with clay, or mud: of the dial. of Mekkeh. (Z, TA.)

4. اطراه He praised him; thus in the S, and in like manner expl. by Zbd and IKt; (TA;) and thus اطراه [with ا] is expl. by Es-Sarakustee: (Msb:) he eulogized, or commended, him; (K;) thus in the M; (TA;) and thus it is expl. by Es-Sarakustee: (Msb:) or he praised him renewing the mention of him: (Er-Raghib, TA:) or he praised him exceedingly: (AA, TA:) or he praised him for the best of the qualities that he possessed; (Msb, TA;) thus expl. by IF, and in like manner by Z: (TA:) or he praised him for that which was not in him: (Az, TA:) or he praised him greatly, or extravagantly; exceeded the just, or usual, bounds in praising him: (Msb:) or, accord. to Hr and IATH, he exceeded the just, or usual bounds in praising him, and lied therein. (TA.) — And اطرى العسل He made the honey to thicken, or coagulate. (S, Msb, TA.)

12. اطرورى (K, TA,) inf. n. اطرورا (TA,) He suffered from indigestion, or heaviness of the stomach, (K, TA,) in consequence of much eating, (TA,) and became inflated in his belly: (K, TA:) and so اطرورى: thus correctly; but mentioned by J and IKt as with ض. (TA.) [See also Q. Q. 3 in art. طر.]

الطرا [without the article طرا] What is not of the nature of the earth; (K;) or whatever is upon the surface of the earth, of such things as are not of the nature of the earth, consisting of pebbles; or small pebbles; [and the like;] and dust and the like: (TA:) and, (K, TA,) as some say, (TA,) the sorts of created things whereof the number cannot be reckoned; (K, TA;) or any created things whereof the number and the sorts cannot be reckoned. (TA.) One says, هم أكثر من الطرى والترا i. e. They are more in number, or quantity, than the pebbles, &c., and than the moist earth. (TA.)

طرى Fresh, juicy, or moist: (S, Msb, K, TA:) and طرى is a dial. var. thereof. (Msb.) It is expl. as meaning thus in the Kur [xvi. 14 and xxxv. 13] [as an epithet applied to the flesh of fish]. (TA.) And الطريان [used as a subst.] means Fish and fresh ripe dates. (A, TA.) — Also Strange, or a stranger; syn. غريب: and AA has mentioned رجل طارى, [said to be] with teshdeed, [otherwise I should think it might be a mistranscription for طارى,] as meaning a man that is a stranger. (TA.)

طريان, with two kesrehs, and with the ي mushdedeh, The خوان [or table] upon which one eats; thus accord. to ISk: or, accord. to IAqr, the طبق [i. e. dish, or plate]: occurring

in a trad.; as some relate it, thus; and as others relate it, طريان, with the ر mushdedeh, like صليان; [and thus it is mentioned in the O and K in art. طر;] but Fr says that this latter is of the dial. of the vulgar. (TA.)

طارى: see طرى.

لاخشه اطرية A sort of food, called in Pers. لاخشه; (S;) [i. e.] a certain food, like threads, made of flour; (K, TA;) an explanation necessarily implying that it is what is called in Egypt غزل البنات: accord. to Sh, a thing made of softened starch; and said by Lth to be a food made by the people of Syria; a word having no n. un.; and what these two say indicates that it is what is called كخافه: Lth and Z mention the word as pronounced also with fet-h; but Az says that the pronunciation with fet-h is incorrect. (TA.)

الاطروان The first stage, and the quickness, (غلوا, in the CK [erroneously] غلوا,) of youth: (K, TA:) like عفتوان in measure and in meaning. (TA.) One says also, لكل شىء اطروانية i. e. [To everything there is] a state of youthfulness. (TA.)

اطروانية: see what next precedes.

مطير مطيرة [Aloes-wood] such as is termed مطيرة, with which one fumigates himself: (S, TA:) and ائوة مطيرة [signifies the same, i. e. aloes-wood] rendered fragrant [as though refreshed] by the admixture of [other] perfume, or of ambergris, or some other thing: المطيرة is said by Lth to mean a sort of perfume. (TA.) And غسلة مطيرة A preparation for washing the head or hand, compounded with aromatics. (S, TA.) — And one says, هو مطير في نفسه, meaning متجبر [i. e. † He is restored to a good state, or condition, of body, or of property]. (TA.)

طس

طس and طسة (S, M, K) and طسة (M, K) i. q. طست, (S, K,) which is expl. in its proper place: (TA:) [see art. طست: or] طسة is the original of طست: (Lth, TA:) the pl. (of طس, M) is اطساس [a pl. of pauc.] (M) and طسوس (S, M, K) and طسيس (M, K) [or rather this is a quasi-pl. n.] and (of طسة and طسة, M) طساس and [of طسة also] طسات, (S, K,) and طسة may also have for its pl. طسيس, accord. to rule. (M.) The dim. [of طس] is طسيس; (S in art. طست;) and [of طسة and طسة,] طسيسة. (IKt and Msb in art. طست.)

طسة: } see the preceding paragraph.
طسة: }

طساسة The trade of selling, (M,) or the art of making, (K,) [the kind of basins called] طسوس [pl. of طس]. (M, K.)

طساس A seller, (M,) or maker, (K,) of [the kind of basins called] طسوس. (M, K.)

طست

طست (S, M, K, &c.) A kind of vessel of صفر [or brass]: (M, TA:) [generally pronounced in the present day طشت and طشت: and mostly applied to a kind of basin of tinned copper, or of brass, or of silver, used for washing the hands &c., figured and described in my work on the Modern Egyptians:] i. q. طس, [q. v.,] (IKt, S, Mgh, Msb, K,) which is [said to be] arabicized from طست, the latter being a foreign word; (Mgh;) [but it is from the Pers., طشت;] it is of the dial. of Teiyi; (S;) and [said to be] formed from طس, one of the two سس being changed into ت, (IKt, S, Mgh, K,) because they are deemed difficult of pronunciation; (IKt, S, Msb;) but in forming the pl. and the dim., the second س is restored, because separated from the former; (S;) for (IKt, S, Msb) the pl. is طساس (S, Mgh, Msb) and طسوس, though it has also for its pl. طسوت, (IKt, Mgh, Msb,) or, accord. to Zj, طسات; (Msb;) and the dim. is طسيس, (S,) or طسيسة: (IKt, Msb:) it is also pronounced طشت; (MF;) and طشت also has been mentioned; (K;) but some say that this is a mistake; and others, that طشت is the original word from which طست is arabicized: (TA:) Zj says that, with most of the Arabs, (Msb,) it is fem.: (Mgh, Msb:) sometimes it is masc.: (Lh, M:) IAmb says, on the authority of Fr, that the word used by the Arabs was طسة, save that some said طس, without ة; and that the tribe of Teiyi said طست, like as they said لصت for لص: Es-Sijistanee says that it is a foreign word arabicized: and Az, that it is a word adopted into the Arabic language, because ط and ت do not both occur in an Arabic word. (Msb.)

طسق

طسق, incorrectly pronounced by the people of Baghdad طسق, (O, K,) A certain measure of capacity, (Lth, M, O, K,) well known: (M:) and (Lth, M, O, in the K “or”) the portion of the [tax called] خراج that is levied on the [quantities of land termed] جريان, (Lth, M, O, K,) pl. of جريب: (TA:) an assessed rate (وظيفة) of the land-tax: (S:) it is like the خراج, having a certain amount: (Az, TA:) or it is like an impost of a certain amount: (O, K:) not a pure Arabic word: (Az, O:) app. post-classical: (K:) or (K) a Pers. word (S) arabicized: (S, K:) from the Pers. تته [or تته] originally signifying “an oil-measure:” (TK:) it occurs in a letter of ‘Omar to ‘Othman. (S, O, K.)

طسوج

طسوج A certain weight; (T, TA;) two grains, i. e. grains of barley; (حبتان;) (S;) the quarter

of a دانق; (S, K;) i. e. the twenty-fourth part of a درهم; the دانق being the sixth of a درهم: (TA:) pl. طسابع: (S:) an arabicized word [from the Pers. تَسْو]. (S, K.) — Also i. q. نَاحِيَةٌ [as meaning *A district, or province, or the like*]; (S, Mgh, K;) such as a قَرْيَةٌ [here app. meaning *township*], and the like: for instance, Ardabeel is of the طسابع of Hulwán: (Mgh:) one of the طسابع of the Sawád: (T, TA:) the طسابع of the people of El-Ahwáz are like the مَخَالِف of the people of El-Yemen and the أَجْنَاد of the people of Syria and the كُور of the people of El-Irák and the رَسَائِق of the people of El-Jibál: (IB voce مَخْلَاف:) in this sense likewise (S) an arabicized word. (S, Mgh, K.)*

طش

1. طَشَّتِ السَّمَاءُ (S, A, O, K,) aor. 2 and 3, (O, K,) inf. n. طَشُّ (TK,) *The sky let fall rain such as is called طَشُّ [q. v.]; as also طَشَّتْ. (S, A, O, K.) — [Hence,] طَشُّ [as meaning + He sprinkled the moisture from his nose like fine rain] is said of one affected with the malady termed طَشَّة, when he blows his nose. (O.) — And طَشُّ (O, K,) with damm, (K,) He (a man) was, or became, affected with the malady termed طَشَّة: (O, K:) but Az says that the [better] known word is طَشِي. (TA.)*

4: see the preceding paragraph.

طَشُّ and طَشِيش Weak [or fine] rain, (S, A, O, K,) but exceeding what is termed رَدَاد: (S, O, K:) or the former is less than رَدَاد: (El-Khattábee, and Suh in TA art. رَد:) or rain exceeding what is termed رَدَاد, but less than what is termed قَطِط: (TA:) or the first of rain; (L, TA;) next to which is what is termed رَش: (L:) [but see these other terms for rain: طَشَّاش and طَشُّوش are pls. of طَشُّ; both mentioned in the O, though not there said to be pls. of طَشُّ:] one says, أَصَابَنَا طَشَّاش [Rains such as are termed طَشَّاش and رَشَّاش fell upon us]. (O.)

طَشَّة and طَشَّاش, both with damm, *A malady like the [rheum termed] رُكَام, (O, K,) incident to human beings: said by El-Kutabee to be termed طَشَّة because when he who is affected with it blows his nose he sprinkles the moisture from it like fine rain (إِذَا اسْتَنْشَرَ طَشُّ): but the [better] known word is طَشَّاة. (O.) [See also the next paragraph.]*

طَشَّة is said in the K to signify *A young child*; its author having app. understood a young child to be meant thereby in a trad. respecting the [plant called] حَزَاة, in which it is said, يَشْتَرِيهَا أَكْبَائِسُ الصَّبِيَّانِ لِلطَّشَّةِ [evidently meaning, *Intelligent children purchase it for the malady*

termed طَشَّة, this word being doubtless either a dial. var. of طَشَّة, or a mistranscription]: that طَشَّة here denotes children is refuted by another relation of the trad., يَشْتَرِيهَا أَكْبَائِسُ النَّسَاءِ لِلطَّشَّةِ [i. e. *intelligent women drink a preparation of it for the طَشَّة*]. (TA.)

طَشَّاش i. q. رَشَّاش [i. e. *Such as is sprinkled, or scattered*], (K, TA) of rain: or *such as is weak*. (TA.) [Not to be mistaken for the pls. طَشَّاش and رَشَّاش: see طَشُّ.] — And hence, app., and, if so, tropical, *Weakness of sight*: whence the prov., وَلَا الْعَمَى الطَّشَّاشُ [Weakness of sight, and not blindness]. (TA.)

طَشَّاش: see طَشَّة.

طَشَّاش: see طَشُّ.

أَرْضٌ مَطَشُوشَةٌ Land upon which has fallen rain such as is termed طَشُّ. (S, A, O.) — And رَجُلٌ مَطَشُوشٌ A man affected with the malady termed طَشَّة. (TA.)

طشت

طَشَّتْ: see طَشَّت.

طعم

1. طَعِمَهُ, aor. 2, inf. n. طَعِمَ and طَعَامَ, *He ate it*; namely, food: (K, TA) and طَعِمَ, aor. as above, inf. n. طَعِمَ, with damm, *he tasted [a thing]*: (K:) or طَعِمَ, aor. as above, (S, Mgh, Mshb,) inf. n. طَعِمَ, with damm, (S,) or طَعِمَ, with fet-h, (Mshb,) or both, (Mgh,) and مَطَعِمٌ also is an inf. n. of the same verb, (TA,) signifies *he ate*, (S, Mgh, Mshb,*) a thing, (Mgh,) and [app. also *he swallowed*, for it is said that] it applies to anything that is swallowed easily or agreeably, even to water: (Mshb:) and *he tasted* (S, Mgh, Mshb) a thing; (Mgh, Mshb;) as also طَعِمَ; (S, Mgh, K;) [i. e.] this latter verb signifies *he tasted food in order that he might know its flavour*; and so استَطَعِمَ: (Mshb:) and طَعِمَ as meaning *he tasted* may be used in relation to that which is eaten and to that which is drunk. (L.) Hence, in the Qur [xxxiii. 53], فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا And when ye shall have eaten [disperse yourselves]. (S, TA.) And you say, فَلَانَ قَلٌّ طَعِمٌ, meaning [Such a one,] *his eating [was, or became, little]*. (S.) The saying in the Qur [ii. 250], وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي means *But whose does not taste it*, (S, Mshb, TA,) *he is of my followers*, (Bd, Jel,) or *is at one, or in union, with me*: (Bd:) or, accord. to Zj, the meaning is, لَمْ يَتَطَعَّرْ بِهِ [app. meaning *does not refresh himself with it as though with food*]: (TA:) or, as some say, the passage in which it occurs denotes a prohibition to take aught save as much as is laded out with the hand; and when water has with it something that is chewed, one says of it يَطْعَمُ. (Er-Rághib, TA.) تَطَعَّرُ تَطَعَّرُ i. e. *Taste thou*, (S, Mgh, K,) *then thou wilt have*

desire, or appetite, (Mgh,) or *so that thou mayest have desire, or appetite, and mayest eat*; (S, K;) or *taste thou the food, for it will induce thee to eat it*; (IB, TA;) is a prov., (IB, Mgh, TA,) said to him who refrains from an affair; meaning, *commence it, for thy doing so will invite thee to finish it*. (IB, TA.) — الطَّعْمُ signifies also *The eating with the central incisors*: one says, إِنَّهُ لَيَطْعَمُ طَعْمًا حَسَنًا [Verily he eats well with the central incisors]. (TA.) — مَا يَطْعَمُ أَكُلُ هَذَا الطَّعَامِ (K, TA,) a phrase mentioned by Ish, (TA,) means *The eater of this food does not become satisfied in stomach*. (K, TA.) — طَعِمَ said of a branch, or shoot, *It received ingraftment*. (Ish, K, TA.) — And [hence, perhaps,] طَعِمَتْ عَيْنُهُ + [His eye had a mote cast into it: see 4]. (TA.) — طَعِمَ عَلَيْهِ (K, TA,) inf. n. طَعِمَ, (K, TA,) which, in the K, is improperly disjoined from its verb, [as though it were a simple subst.,] (TA,) i. q. قَدَرَ [i. e. *He had power over him, or it; or he had power, or ability, to do it, &c.*]. (K, TA.)

2: see 4, in three places. — طَعِمَ (K, TA,) inf. n. تَطَعِمَ, (TA,) said of a bone, means *It had, or contained, marrow*. (K, TA.) [Used in this sense, it may be regarded as a trans. v. of which the objective complement is understood; as though signifying *It fed*.]

3. طَاعَيْتُهُ I ate with him. (TA.) — And [hence] طَاعِيًا, said of two pigeons, *They billed; the male bird inserting his mouth [or bill] into that of his female*; as also تَطَاعِيًا. (K, TA.)

4. اطعمه (Mshb, K,) or اطعمه الطعام (S,) [inf. n. اطعمه] *He fed him; or gave him to eat, or gave him food*; (Mshb, K;) [and so, accord. to modern usage, طعمه.] — And [hence] اطعمه signifies also *He supplied him with the means of subsistence*: whence, in the Qur [li. 57], وَمَا أُرِيدُ أَنْ يُطْعَمُونِ any of my servants should supply me with the means of subsistence; for I am the supplier of the means of subsistence. (TA.) — And أَطْعَمْتُكَ هَذِهِ الْأَرْضَ + I have assigned to thee as a طعمه [q. v.] this land. (TA.) It is said of the Prophet, أَطْعَمَهُ طَعْمَةً + [He assigned to them, or gave them, a طعمه]: accord. to Aboo-Haneefeh, الإطعام signifies peculiarly *the lending of land for cultivation*: but it is said on the authority of Mo'awiyeh, إِنَّهُ أَطْعَمَ عَمْرًا خَرَجَ طَعْمَةً مَصْرَ meaning *that he gave Amr as a طعمه the خراج [or land-tax] of Egypt*. (Mgh.) — See also 10. — اطعم الغصن (Ish, K,) inf. n. اطعمه, (TA,) *He ingrafted upon the branch, or shoot, a branch, or shoot, of another tree*; (Ish, K, TA;) as also طعمه, [which is more commonly used in this sense,] (K,) inf. n. تَطَعِمَ. (TA.) [And طعمه is now used as meaning also *He inoculated him*.] — And أَطْعَمْتُ عَيْنَهُ + [I cast a mote into his eye]. (TA.)

[— See also a verse cited voce **عُقْبَةُ**.] — اطعم **اطعم** a one does any pleasing quality, nor any place of honour in the heart, or mind: and it is said in a trad., **مَا قَتَلْنَا أَحَدًا بِهِ طَعْمٌ مَا قَتَلْنَا إِلَّا عَجَائِزَ صُلَعًا**, + We slew not any one of account, any known person, or any one of rank, or station; [we slew not any but bald-headed old women;] and one may also say in this case **طَعْمٌ**, with damm. (TA.) — Also *A thing that is swallowed easily or agreeably, whether solid, as grains [&c.], or liquid, as expressed juice and oil and vinegar [&c.]; differing from طَعْمٌ, which does not apply to liquids.* (Mṣb.)

5: see 1, in three places: and see also an ex. voce **ضَارٍ**, in art. **ضَرَى** and **ضَرَى**.

6. **طَاعَمُوا** They (a party on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day: like **تَنَازَلُوا** and **تَنَازَلُوا**. (ISh, TA in art. **نَوَبٌ**.) — See also 3. — [Hence,] one says of two persons in conformity, **تَطَاعَمَا**, meaning + They acted as do the two [billing] pigeons. (TA.)

8. **اطعم البُسْرُ**, (K,) or **اطعمت البُسْرَةَ**, (S,) + The ripening dates, or the ripening date, acquired flavour, (S, K, TA,) and became ripe, so as to be eaten. (TA.) — [Hence,] one says, **هُوَ رَجُلٌ لَا يَطْعَمُ** † He is a man who will not become well disciplined, in whom that which should improve him will not produce an effect, (K, TA,) and who will not become intelligent. (TA.)

10. **استطعمه** He asked him to feed him. (S, Mgh, Mṣb.) — [Hence,] **استطعمته الحديث** + I asked him to relate to me the narrative, or tradition: or to make me to taste the savour of his discourse. (TA.) — And **إذا استطعمكم الإمام** † When the **امام** [or leader in prayer] desires you to tell him what he should say, (S, Mgh, K, TA,) being unable to proceed (Mgh, TA) in reciting the prayer, (TA,) do ye tell him what he should say, (S, Mgh, K, TA,) and prompt him, as though putting the recitation into his mouth like as food is put in: (TA:) a saying of 'Alee. (K.) — And **استطعمت الفرس** + I desired the horse's running. (TA.) — See also 1, first sentence.

طَعْمٌ [as an inf. n.: see 1. — As a simple subst.,] Taste, flavour, or savour; (S, Mṣb, TA;) sweetness, and bitterness, and a quality [of any kind] between these two, in food and in beverage: pl. **طُعُومٌ**. (K.) One says, **طَعْمُهُ مُرٌّ** [Its taste is bitter], (S, TA,) and **حَلْوٌ** [sweet], (Mṣb, TA,) and **حَامِضٌ** [acid]: and **تَغَيَّرَ طَعْمُهُ** † Its taste became altered from its natural quality. (Mṣb.) — And [Relish, i. e.] a desired quality of food. (S, Mṣb, K.) One says, **لَيْسَ لَهُ طَعْمٌ** [It has no relish]: (S:) and **لَيْسَ لِلغَتِّ طَعْمٌ** [What is lean has no relish]: and **طَعْمٌ** signifies the same in the dial. of **كِلَابٌ**. (Mṣb.) — [Hence, + An approvable quality in a man.] One says **رَجُلٌ ذُو طَعْمٍ** + A man possessing intelligence, and prudence, or discretion: and **مَا بَفَلَانٍ طَعْمٌ وَلَا نَوْبُصٌ** + There is not in such a one intelligence nor activity: and **لَيْسَ لَهَا يَفْعَلٌ** † There appertains not to what such

any kind]: (Mgh, Mṣb:) and especially *wheat*, (S, Nh, Mgh, Mṣb, K,) to which it is applied by the people of El-Hijáz; (Mṣb, TA;) and *barley*; (Nh, TA;) [and *corn* in general; thus applied to *millet* in the present day in some parts of Arabia, as, for instance, in El-Yemen; (see **مِيرَةٌ**);] and *dates*, (Nh, Mgh, TA,) when said not to mean wheat; (Mgh, TA;) &c.: (Nh, TA:) and in the Expos. of the "Shifè," it is said to be applied to † other than food tropically: (TA:) and **طَعْمٌ** signifies the same; (S, Mgh, Mṣb, K;) as also **مَطْعَمٌ**; (Ham p. 166, and K,*) of which the pl. is **مَطَاعِمٌ**: (Ham ubi suprà:) one says, **هُوَ يَحْتَكِرُ المَطَاعِمَ**, meaning [He collects and withholds] wheat [waiting for a time of scarcity and dearness]: (A, TA:) the pl. of **طَعْمٌ** is **أَطْعِمَةٌ**, (Mgh, Mṣb, K,) and pl. pl. **أَطْعِمَاتٌ**. (K.) [It often means *A meal, or repast.*] **طَعْمُ البَحْرِ** means *That from which the water [of the sea, or of the great river,] has receded, leaving it, so that it is taken without fishing: or, as some say, anything that is irrigated by the water of the بحر [i. e. great river], and consequently vegetates: so says Zj.* (TA. [See the **كُر** v. 97.])

طَعْمٌ [as an inf. n.: see 1: —] as a subst.: see **طَعْمٌ**. — Also *Grain that is thrown to birds.* (T, Mṣb, TA.) And *A bait that is thrown to fish.* (TA.) — **طَعْمٌ طَعْمٌ** means *Food that satisfies the stomach of its eater:* (ISh, K, TA:) and is said by MF to be for **طَعْمٌ شَيْءٌ طَعْمٌ**. (TA.) The Prophet said of the well Zemzem, **إِنَّهَا طَعْمٌ طَعْمٌ**, meaning *Verily it is a satisfier of the stomach of man,* (ISh, Mṣb, TA,) like as *is food.* (TA.) — See also **طَعْمٌ**.

طَعْمٌ; see **طَعْمٌ**.

طَاعِمٌ: see **طَاعِمٌ**.

طَعْمَةٌ i. q. **مَأْكَلَةٌ**, (S, Mṣb, K, TA,) or **رِزْقٌ**; (Mgh;) i. e. + *An assigned, or appointed, means of subsistence; such as a grant of a tract of land; [an allodium so granted;] and a tax, or a portion of a tax or of taxes; and the like:* (Mgh, TA:) pl. **طُعْمٌ**. (Mgh, K.) One says, **جَعَلْتُ هَذِهِ طَعْمًا لِفُلَانٍ** + [I have assigned this estate as a means of subsistence to such a one]. (S.) [For other exs., see 4.] And it is said in a trad. respecting the inheritance of the grandfather, **إِنَّ السُّدُسَ الأَخَرَ طَعْمَةٌ لَهُ** i. e. + *The other sixth is a surplus for him beyond his [regular] due.* (TA.) — Also *An invitation to food.* (K.) — And † *A mode, or manner, of gain;* (S, K, TA;) as also **طَعْمَةٌ**: (TA:) it is like **حِرْفَةٌ**. (A, TA.) One says, **فُلَانٌ عَفِيفٌ الطَّعْمَةِ** † [Such a one is uncorrupt in respect of the mode of gain]: and **خَبِيثٌ الطَّعْمَةِ** i. e. *corrupt in respect of the means of gain.* (S, TA.)

طَعْمَةٌ A way, mode, or manner, of eating: (K, TA:) Lh explains it as meaning *a way, mode, or manner, of acting or conduct, without saying in eating or in any other thing.* (TA.) One says, **فُلَانٌ حَسَنٌ الطَّعْمَةِ وَالشَّرْبَةِ** [Such a one is good, or comely, in respect of the way, mode, or manner, of eating and of drinking]. (A'Obeyd, S, TA.) And **فُلَانٌ طَيِّبٌ الطَّعْمَةِ** † [Such a one is accustomed to eat nothing but what is lawful], and **خَبِيثٌ الطَّعْمَةِ** accustomed to eat nothing but what is unlawful. (TA.) See also **طَعْمَةٌ**.

طَاعِمٌ [as an inf. n.: see 1. — As a subst.,] Food, (S, Nh, Mgh, Mṣb, K,) of any kind; (Nh, TA;) like as **شَرَابٌ** signifies beverage [of any kind]: (Mgh, Mṣb:) and especially *wheat*, (S, Nh, Mgh, Mṣb, K,) to which it is applied by the people of El-Hijáz; (Mṣb, TA;) and *barley*; (Nh, TA;) [and *corn* in general; thus applied to *millet* in the present day in some parts of Arabia, as, for instance, in El-Yemen; (see **مِيرَةٌ**);] and *dates*, (Nh, Mgh, TA,) when said not to mean wheat; (Mgh, TA;) &c.: (Nh, TA:) and in the Expos. of the "Shifè," it is said to be applied to † other than food tropically: (TA:) and **طَعْمٌ** signifies the same; (S, Mgh, Mṣb, K;) as also **مَطْعَمٌ**; (Ham p. 166, and K,*) of which the pl. is **مَطَاعِمٌ**: (Ham ubi suprà:) one says, **هُوَ يَحْتَكِرُ المَطَاعِمَ**, meaning [He collects and withholds] wheat [waiting for a time of scarcity and dearness]: (A, TA:) the pl. of **طَعْمٌ** is **أَطْعِمَةٌ**, (Mgh, Mṣb, K,) and pl. pl. **أَطْعِمَاتٌ**. (K.) [It often means *A meal, or repast.*] **طَعْمُ البَحْرِ** means *That from which the water [of the sea, or of the great river,] has receded, leaving it, so that it is taken without fishing: or, as some say, anything that is irrigated by the water of the بحر [i. e. great river], and consequently vegetates: so says Zj.* (TA. [See the **كُر** v. 97.])

طَعْمٌ [as an inf. n.: see 1. — As a subst.,] A place of eating: (Har p. 345:) [and a time thereof:] syn. **مَأْكَلٌ**. (TA.) — See also **طَعْمٌ**. — And see also **مُسْتَطْعَمٌ**.

any kind]: (Mgh, Mṣb:) and especially *wheat*, (S, Nh, Mgh, Mṣb, K,) to which it is applied by the people of El-Hijáz; (Mṣb, TA;) and *barley*; (Nh, TA;) [and *corn* in general; thus applied to *millet* in the present day in some parts of Arabia, as, for instance, in El-Yemen; (see **مِيرَةٌ**);] and *dates*, (Nh, Mgh, TA,) when said not to mean wheat; (Mgh, TA;) &c.: (Nh, TA:) and in the Expos. of the "Shifè," it is said to be applied to † other than food tropically: (TA:) and **طَعْمٌ** signifies the same; (S, Mgh, Mṣb, K;) as also **مَطْعَمٌ**; (Ham p. 166, and K,*) of which the pl. is **مَطَاعِمٌ**: (Ham ubi suprà:) one says, **هُوَ يَحْتَكِرُ المَطَاعِمَ**, meaning [He collects and withholds] wheat [waiting for a time of scarcity and dearness]: (A, TA:) the pl. of **طَعْمٌ** is **أَطْعِمَةٌ**, (Mgh, Mṣb, K,) and pl. pl. **أَطْعِمَاتٌ**. (K.) [It often means *A meal, or repast.*] **طَعْمُ البَحْرِ** means *That from which the water [of the sea, or of the great river,] has receded, leaving it, so that it is taken without fishing: or, as some say, anything that is irrigated by the water of the بحر [i. e. great river], and consequently vegetates: so says Zj.* (TA. [See the **كُر** v. 97.])

طَعْمٌ and **طَعْمٌ**, applied to a slaughtered camel or she-camel, + *Such as is between the lean and the fat:* (Fr, S, K:) or the former, so applied, signifies *fat:* and each, applied to a sheep or goat (شاة), having somewhat of fat: (TA:) and the former, as also **مَطْعَمٌ** and **مَطْعَمٌ** [in the CK **مَطْعَمٌ**], signifies † thus, applied to a he-camel and to a she-camel, (K, TA,) as also **طَعْمٌ**: or a she-camel having in her a little marrow: or in the flesh of which is found the flavour of fat, by reason of her fatness. (TA.) Accord. to Abou-Sa'eed, one says, **لَكَ غَتٌّ هَذَا وَطَعْمُهُ** i. e. + [Thine is, or shall be, the lean of this] and the fat thereof. (TA.) And **مُخٌ طَعْمٌ** means + *Marrow in which is found the flavour of fatness.* (TA.)

طَعْمٌ: see the next preceding paragraph, in two places. — Also, applied to water, i. q. **شُرُوبٌ** [q. v.]. (TA in art. **شَرِبَ**.)

طَعْمَةٌ A sheep, or goat (شاة) that is confined to be eaten. (K.)

طَاعِمِيٌّ A seller of **طَعْمٌ** [app. as meaning wheat, or corn]. (TA.)

طَاعِمٌ Eating: and tasting. (S.) — And † A man having a good state, or condition, in respect of food; as also **طَعْمٌ**; (K, TA;) [each] a possessive epithet in this sense; on the authority of Sb. (TA.) — **أَنَا طَاعِمٌ عَنْ طَعَامِكُمْ**, thus in the A and K, but in the L **غَيْرُ طَعَامِكُمْ**, (TA,) means † I am in no need of your food. (K, TA.)

مَطْعَمٌ [as an inf. n.: see 1. — As a subst.,] A place of eating: (Har p. 345:) [and a time thereof:] syn. **مَأْكَلٌ**. (TA.) — See also **طَعْمٌ**. — And see also **مُسْتَطْعَمٌ**.

مُطْعِمٌ [*Fed.* — And hence,] † *Supplied with the means of subsistence.* (S, K, TA.) — [Hence,] one says, **إِنَّكَ مُطْعِمٌ مَوَدَّتِي**, meaning *مَزُوقٌ مَوَدَّتِي* [i. e. † *Verily thou art gifted with my love, or affection.*] (TA.)

مُطْعِمٌ *That eats vehemently:* (S, K:) fem. with 3: (K:) the former applied to a man; (S, TA:) and the latter, to a woman, and extr., [said to be] the only instance of the kind except **مِصَّةٌ**. (TA.)

مُطْعِمَةٌ or **مُطْعِمَةٌ**: see the next paragraph, each in two places.

مُطْعِمَةٌ, (S, K,) like **مُحْسِنَةٌ**, (K,) [i. e.] with kesr to the ع, accord. to IAqr, (S,) and like **مُكْرِمَةٌ**, (K, [i. e. † **مُطْعِمَةٌ**, but I think it most probable that it is correctly † **مُطْعِمَةٌ**, like **مُتَسَحِّمَةٌ** &c., as being the name of an instrument, agreeably with a remark respecting it in what follows,]) † *A bow:* (S, K, TA:) called by the former appellation because it feeds its owner with the game: (IAqr, S, TA:) and by the latter appellation because one takes the game by means of it, and often shoots with it. (TA.) — And **المُطْعِمَةُ**, (K, TA,) or, as written by Z, with fet-h, [i. e. † **المُطْعِمَةُ**, or, as I think more probable, † **المُطْعِمَةُ**,] † *The غُلْصِمَةُ* [or *epiglottis*; because it is said to throw the meat and drink into the gullet]. (K, TA.) And † [The place thereof; i. e.] *الْحَنْقُ* [or *fauces*; or *upper part of the throat*]: so in the saying, **أَخَذَ فُلَانٌ بِمُطْعِمَةِ فُلَانٍ** i. e. † *Such a one seized the حَنْقُ of such a one, squeezing it*; said only in a case of throttling and fighting. (AZ, TA.) — And **المُطْعِمَتَانِ** † *The two corresponding anterior toes of a bird*; (S, K, TA;) i. e. *the two talons with which the bird seizes the flesh-meat.* (TA.)

مُطْعِمٌ: see **طَعُومٌ**. — Also † *Milk that has acquired in the skin a flavour and a pleasant odour:* (AHát, K, TA:) and **مُطْعِمٌ** signifies [the same, or] *milk that has acquired the flavour of the skin.* (TA.)

مُطْعِمٌ: see **طَعُومٌ**: — and see also **مُطْعِمٌ**.

مُطْعِمٌ *One who feeds others much,* (S,) or *who has many guests,* (K,) and *who entertains guests much*; (S, K;) applied to a man, (S, TA,) and to a woman: (TA:) [and app. one who eats much: for] **قَوْمٌ مُطَاعِمٌ** signifies *a people, or party, that eat much:* or *that feed others much.* (TA.)

مُطَاعِمُ الْخَلْقِ q. **مُتَابِعُ الْخَلْقِ** [app. + *Sound, or free from defect, in make.*] (TA.)

مُسْتَطْعِمٌ *The lips of the horse:* (S, K, TA:) As says that thinness of the **مُسْتَطْعِمِ** of the horse is approved: (S, TA:) but some say that it is *the part beneath the مَرْسِنُ* [or *place of the halter*] of the horse, extending to the extremities of his lips: and **مُطْعِمٌ** [thus in my original, app. **مُطْعِمٌ**, as being the “place of eating,”] signifies the same. (TA.)

Bk. I.

طعن

1. **طَعَنَهُ بِالرَّمْحِ**, aor. 2 and 3, (S, Mṣb, K,) the latter allowed by Fr as aor. of the verb in all its senses, (S, Mṣb,) because of the faucial letter, (Mṣb,) and heard by him as aor. of the verb in this phrase, but not by Ks in this case nor in relation to the grounds of pretension to respect or honour, (TA,) inf. n. **طَعَنَ**, (S, Mṣb, K,) and **مَطَعَنَ**, (Mṣb,) and Lth authorizes **طَعَنَانَ** also in this case as well as in the case of **طَعَنَ بِالْقَوْلِ**, (TA,) *He smote him and pierced him, or he smote him and he pierced him,* [for it does not always signify the causing the weapon to enter,] *with the spear*; (K;) *he pierced him, smote him, or wounded him, with the spear*: (MA:) [sometimes **طَعَنَهُ** means *he pierced, stabbed, stuck, or gored, him with a spear, &c.*; and sometimes, *he thrust, goaded, or poked, him*:] you say, **طَعَنَ الدَّابَّةَ بِعُودٍ أَوْ نَحْوِهِ** [*He goaded the beast with a stick or the like.*] (Mgh and Mṣb in art, نخس.) — [Hence,] **طَعَنَ** † *He was smitten by the طَاعُونُ* i. e. *plague, or pestilence*; (Z, Mṣb, K, TA;) said of a man, (Mṣb, TA,) and of a camel. (TA.) — And **طَعَنَ فِيهِ بِالْقَوْلِ**, (S, Mṣb, K,) and **عَلَيْهِ**, (Mṣb, TA,) and **طَعَنَهُ بِلِسَانِهِ**, (TA,) [and **طَعَنَ فِي عَرَضِهِ**,] aor. 2, (Lth, TA,) or, accord. to some, in this case 3, (TA,) or both, (Mṣb,) inf. n. **طَعْنٌ** and **طَعْنَانٌ**, (S, Mṣb, K, TA,) [the latter in the CK, erroneously, **طَعْنَان**, but expressly said in the TA to be **بِالتَّخْرِيكِ**,] † [*He wounded him, or attached him, with words, and with his tongue; and wounded, or attached, his reputation*;] *he blamed, censured, or reproached, him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; or spoke against him.* (Mṣb, TA.) A poet says, (S,) namely, Aboo-Zubeyd, (TA.)

• **وَأَبِي طَاهِرُ الشَّيْءِ إِلاَّ**
• **طَعْنَانًا وَقَوْلٌ مَا لَا يُقَالُ**

[*And my father is one in whom hatred is manifest, (or, as in the TA, المُظْهِرُ الْعَدَاوَةَ, he who manifests enmity,) except in censuring, and saying what should not be said.*] (S.) **طَعْنَانٌ** is of a measure of inf. ns. of verbs denoting that in which is prolongation and perseverance; and aptly applies to deviation from the right course. (TA.) — **طَعَنَ إِلَى أُمِّهِ** is said of a child, meaning *He raised his head [or thrust with it] towards the breast of his mother.* (L.) — And **طَعَنَ فِي الدَّارِ**, said of a branch of a tree, (L, Mṣb,) means *It inclined into, or against, the house, rising*: (L:) or *it inclined towards the house, extending sideways.* (Mṣb.) — **طَعَنَتْ فِي الْخَدْرِ**, said, in a trad., of any one of the Prophet's daughters, when demanded in marriage, as denoting her disapproval, means † *She entered within the خَدْرُ [or curtain]:* or, as some say, *she struck the خَدْرُ with her hand.* (TA in art, خدر.) — And you say, **طَعَنَ فِي الْمَفَارِزِ**, (S, Mṣb, K,) aor. 2 and 3, (S,) inf. n. **طَعْنٌ**, (Mṣb,) † *He went away in, or into, the desert,* (S, Mṣb, K, TA,) *penetrated into it,*

(TA,) and *traversed it.* (So in a copy of the S.) — And **طَعَنَ اللَّيْلَ** † *He journeyed throughout the whole of the night.* (K, TA.) One says, **خَرَجَ يَطْعُنُ اللَّيْلَ** † *He went forth journeying in the night.* (TA.) And **طَعَنَ بِالْقَوْمِ** † *He journeyed by night with the people, or party.* (TA.) — And **طَعَنَ فِي السِّنِّ**, (S, Mṣb,) aor. 2, (S,) † *He became old, or advanced [or far-advanced] in age*: (Mṣb:) or *he rose (شَخَصَ) in age.* (TA.) — And **طَعَنَ فِيهِ** means also † *He began it, or entered upon it, namely, a thing,* (Mṣb, TA,) or an affair, of any kind. (Mṣb.) Hence one says of a woman, **طَعَنَتْ فِي الْحَيْضَةِ**, for **طَعَنَتْ فِي أَيَّامِ الْحَيْضَةِ** i. e. † *She entered upon the days of the menstruation.* (Mṣb.) — **طَعَنَ فِي الْعِنَانِ**, (K,) aor. 2, (S,) said of a horse, means † *He strained the rein [by thrusting forward his head], and hastened, or was quick,* (تَنَسَّطَ, so in copies of the S, in the K تَبَسَّطَ,) *in going, or pace.* (S, K, TA.) — And **طَعَنَ فِي جَنَازَتِهِ** means † *He died*; (Lth and Mgh and TA in art, جنز;) [lit. *he was thrust into his bier*:] or *he was at the point of death*: and **طَعَنَ فِي نَيْطِهِ** signifies the same. (TA in the present art.)

3: see 6. — **الطَّعَانُ** is metonymically used as meaning **المَجَامَعَةُ**. (Har p. 601.)

6. **طَاعَعُوا فِي الْحَرْبِ**, (S, K,) inf. n. **طَاعَاعٌ**, (K, TA,) and accord. to the K **طَعْنَانٌ**, app. **طَعْنَانٌ**, [in the CK with the ع quiescent,] but correctly † **طَعْنَانٌ**, with two kesrehs and with a sheddel to the ن, which is anomalous; and to this the K adds **طَعَانٌ**, with kesr, [in the CK written with fet-h,] but this is the inf. n. of **طَاعَعُوا**, not of **طَاعَعُوا**, as also **مُطَاعَعَةٌ**; (TA;) and **طَاعَعُوا**, (S, K,) of the measure **اِفْتَعَلُوا**; (S;) [They pierced, or thrust, one another in war:] Az says that **التَّفَاعُلُ** and **الِافْتِعَالُ** scarcely ever signify otherwise than the participation of two agents. (TA.)

8: see the next preceding paragraph.

طَعْنٌ: see what next follows.

طَعْنَةٌ [as an inf. n. of un., *A single act of piercing or thrusting*; i. e. *a piercing thrust or a stab, or simply a thrust*; with a spear or the like: and *a wound made by piercing or thrusting with a spear or the like*; i. e.] *the effect of الطَّعْنِ*: pl. [or rather coll. gen. n.] † **طَعْنٌ**, thus used by a Hudhalee poet in the phrase **طَعْنُ جَوَائِفِ** [*spear-wounds penetrating into the interior of the body, or into a vital part.*] (TA.) — [It is also an inf. n. of un. in other senses. — Golius assigns also to this word and to **طَعْنَةٌ** and **طَعْنَةٌ**, as from the K, the meaning of *A woman of evil disposition*: but this is evidently a mistake, and taken from an art. (next after the present one) in the K, in which **الطَّعْنَةُ**, there said to be **بِالْمِهْمَلَةِ** **وَالْمِهْمَلَةُ**, is expl. as meaning “the woman evil in disposition.”]

طِعَانٌ an anomalous inf. n. of ط, q. v. (TA.)

طَعِينٌ: see مَطْعُونٌ, in two places.

طَعَانٌ (S, TA,) occurring in a trad., (S,) means *Wont [to wound, or attack, the reputations of men;] to attack men with blame, censure, or reproach, and with backbiting, and the like:* (TA:) it is for طَعَانٌ فِي أَعْرَاضِ النَّاسِ [a phrase mentioned in the Mṣb]. (S, TA.)*

طَعِينٌ Skilled in piercing, or thrusting, [with the spear,] in war. (TA.)

طَاعُونٌ † An epidemic disease; (TA;) [i. e.] plague, or pestilence, syn. وَبًا or وَبَاءٌ, (K, TA,) by reason of which the air is vitiated, and by it the constitutions and the bodies are vitiated: (TA:) or the kind of وَبًا with which men are smitten by the jinn, or genii: (TA voce وَبًا, q. v.): or a mortality in consequence of وَبًا: (S, Mṣb:) pl. طَوَاعِينٌ: (S, Mṣb, K:) it is a tropical term from الطَّعْنُ, because the طَوَاعِينُ are called by them رِمَاحُ الْجِنِّ [the spears of the jinn, or genii]. (Z, TA.)

مَطْعَنٌ is a noun of place [signifying *A place of piercing or thrusting &c.*]; as well as an inf. n. (Mṣb.) مَطْعَنٌ مَا فِيهِ means † *There is not in him anything [for which his reputation is to be wounded, or attacked, or] for which he is to be blamed, censured, or spoken against:* (TA in art. غمز:) and you say, لَمْ يَجِدْ فِيهِ مَطْعَنًا † [He has (meaning he finds) in him something for which his reputation may be wounded, &c.]: pl. مَطَاعِنٌ. (TA in the present art.)

مَطْعِنٌ: see what next follows.

مَطْعَانٌ One who pierces, or thrusts, the enemy much; (S, K;) as also مَطْعَنٌ: (K:) pl. of the former مَطَاعِينٌ; (S, K;) and of the latter مَطَاعِنٌ. (K.)

مَطْعُونٌ Smitten and pierced [&c.; see 1, first sentence]; as also طَعِينٌ: (K:) AZ says, (TA,) the pl. [of the latter] is طَعْنٌ, (K, TA,) and not طَعْنِي [like تَتَانِي]. (TA.) — Also † Smitten by the طَاعُونُ [i. e. plague, or pestilence]; (Mṣb, TA;) and so طَعِينٌ. (TA.)

طغى

5. تَطَغَّرَ [in Freytag's Lex. تَطَاغَرَ] He feigned ignorance (K, TA) عَلَيْهِ [to him]; as though he did as do the طَغَامِرُ. (TA.)

طَغْمٌ A sea. (K.) And Much water. (K.)

طَغَامِرٌ Low, ignoble, mean, or sordid, and weak, persons, such as serve for the food of their bellies; or stupid, weak in intellect, low, ignoble, mean, or sordid: (S, K, TA:) and applied to a single person as well as to a pl. number. (S, TA.) — And The inferior, or meaner, sorts of birds, (S, K, TA,) [contr. of الطَّيْرِ العَاقِقِ], and some add,

and of beasts, or birds, of prey: (TA:) n. un. with ة; (S, K;) applied to the male and the female. (Yaḥkoob, S.) It has no verb; and its derivation is not known. (S.) — يَا طَغَامِرَ الأَحْلَامِ — said by 'Alee to the people of El-'Irāk, is a phrase of the same class as إِشْفَى البِرْقِي [i. e. an instance of a subst. used as an epithet,] as though he said يَا ضِعَافَ الأَحْلَامِ [O ye weak in respect of the qualities of forbearance]. (TA.) — طَغَامِرُ الكَلَامِ means † Low, or vile, speech: one says, كَلَامُ الطَّغَامِرِ طَغَامِرُ الكَلَامِ † [The speech of the low, ignoble, &c., is low, or vile, speech]. (TA.)

طَغَامَةٌ Foolish; stupid; or having little, or no, intellect or understanding; (Az, K;) as also دَغَامَةٌ. (Az, TA.) — [See also طَغَامٌ, of which it is a n. un.]

طُغُومَةٌ and طُغُومِيَّةٌ Foolishness; stupidity; or paucity, or want, of intellect or understanding: and loyness, ignobleness, or meanness. (K.)

طغى and طغو

1. طَغَى, aor. يَطْغَى; (S, M, Mṣb, TA, &c.;) not mentioned in the K [in art. طغى, but in some copies thereof mentioned in art. طغو]; perhaps dropped by the copyist; (TA;) and طَغَا, aor. يَطْغُو; and طَغَى, aor. يَطْغَى; (S, Mṣb, K;) inf. n. طَغَى, which is of the first, though mentioned in the K as being of the last; (TA;) and طَغْيَانٌ (S, K,) which is also of the first, and second, (S,) or of the last, as also طَغْيَانٌ (K,) mentioned by Ks as from some of the tribe of Kelb; (TA;) or طَغْيَانٌ is a simple subst.; (Mṣb;) and طَغْيًا, mentioned by Az as an inf. n. [app. of the first]; (TA;) and the inf. n. of the second is طَغُو, (Mṣb,) or طَغُو, (K accord. to the TA,) like عَلُو, (TA,) or طَغُو, (so in some copies of the K,) and طَغُو, mentioned as an inf. n. by Az, (TA,) and طَغُوَانٌ; (K, and mentioned in the S as syn. with طَغْيَانٌ;) and the inf. n. of طَغَى is طَغَى; (Mṣb, TA;) He exceeded the just, or common, limit or measure; was excessive, immoderate, inordinate, or exorbitant; (S, Mṣb, K, TA;) [and particularly] in disobedience: (S, *Mṣb, *TA:) he exalted himself, and was inordinate in infidelity: he was extravagant in acts of disobedience and in wrongdoing: (K:) accord. to El-Ḥarālee, الطَّغْيَانُ signifies the acting wrongfully in respect of the limits of things and the measures thereof. (TA.) — [Hence,] طَغَى, in the K طَغَى, but the former is the right, (TA,) or طَغَا, (Mṣb,) said of a torrent, (Mṣb,) or of water, (K, TA,) † It rose high, (Mṣb, K, TA,) so as to exceed the ordinary limit in copiousness: (Mṣb:) or طَغَى or طَغَا, (accord. to different copies of the S,) said of a torrent, † it brought much water: and, said of the sea, † its waves became raised, or in a state of commotion: and, said of the blood, † it became

roused, or excited. (S.) [Hence also the phrase طَغَا مِرْقَبُكَ † Thy pen has exceeded its due limit: see art. رَقَمَ.] — طَغَتِ البَقْرَةُ — (K,) aor. =, (TA,) means *The بَقْرَةُ [i. e. the bovine antelope called بَقْرَةُ الوَحْشِ (see طَغْيًا)] uttered a cry or cries.* (K.)

4. اطغاه It, (i. e. wealth, S,) or he, (a man, Mṣb,) made him to exceed the just, or common, limit or measure; to be excessive, immoderate, inordinate, or exorbitant. (S, Mṣb, K.)

6. تطاعى الموج [app. The waves conflicted, or dashed together, with excessive vehemence]: a phrase mentioned by Z. (TA.)

طَغَا: see what next follows.

طَغَى; accord. to the copies of the K † طَغَا, but this is incorrect; A sound, or voice; of the dial. of Hudheyl: one says, سَمِعْتُ طَغَى فُلَانٍ I heard the sound, or voice, of such a one: and, as in the "Nawādir," سَمِعْتُ طَغَى القَوْمِ, and طَغِيهِمْ, and دَغِيهِمْ, I heard the sound, or voice, [or voices,] of the people, or party. (TA.)

طُغُوةٌ: see what next follows.

طُغْيَةٌ The top, or upper part, of a mountain: (S, TA:) and any high, or elevated, place; as also † طُغُوةٌ. (TA as from the S: but only the latter word is mentioned in this sense in my copies of the S.) — And (S) A small quantity (تُبْدَةٌ) of anything: (S, K:*) so says AZ. (S. [In this sense, and in the two senses following, erroneously written in the CK طُغْيَةٌ.] — And A smooth stone or rock. (K.) — And, accord. to the copies of the K, الطُّغْيَةُ signifies المَسْتَصَعَبُ مِنَ الجَبَلِ [as though meaning *What is deemed, or found, difficult, of the mountain*]: but [SM says, though I think this doubtful,] it is correctly مِنَ الخَيْلِ [meaning *what is refractory, or untractable, of horses*], as in the M. (TA.)

طُغُوٌّ a subst. from the verb طَغَا, (K, TA,) [and] so is † طُغْيَانٌ, (Mṣb,) or the latter is an inf. n., (S, K,) and, accord. to Az, so is طُغُوٌّ, and so too is † طُغْيًا, which latter is said by Zj to be the original of طُغُوٌّ: (TA:) it is like طُغُوَانٌ and طُغْيَانٌ. (S.) Hence, in the Kur [xcii. 11], كَذَّبَتْ ثَمُودُ بِطُغَوَاهَا [Thamood disbelieved by reason of their exorbitance]; (K, *TA;) meaning that they did not believe when they were threatened with the punishment of their طُغْيَانٌ: or, as is said in the Expos. of Bkh, the meaning is, by reason of their acts of disobedience. (TA.)

طَغْيًا: see the next preceding paragraph. — It is also a proper name for [The bovine antelope called] بَقْرَةُ الوَحْشِ; (K, TA;) from طَغَتِ البَقْرَةُ [expl. above: see 1, last sentence]: (TA:) [or, as it appears from a citation in the TA, partly mistranscribed so as to be unintelligible, طَغْيًا or † طَغْيًا signifies, accord. to IAsr, a بَقْرَةُ uttering a

cry or cries, or a loud cry or loud cries:] or **طُغِيَا** with damm accord. to Aṣ, or **طُغِيَا** with fet-ḥ accord. to Th, signifies a youngling of the **بَقَرِ الْوَحْشِ**. (§.)

طُغِيَا: see what next precedes, in two places.

طُغِيَانٌ: see **طُغُوِي**.

طَاغ Any exceeding his, or its, just limit [in an absolute sense or] in disobedience. (§, Mṣb.)

طَاغِيَةٌ i. q. **جَبَّارٌ** [i. e. Insolent, tyrannical, &c.]; (K, TA;) who deviates from the right way or course, or transgresses the just limit: (TA;) and stupid, or foolish; proud; (K, TA;) wrongful, unjust, or injurious, in conduct: (TA;) or one who cares not what he does, devouring [the property of] men, and oppressing them, and who is not turned from his course by a disposition to shun sin or crime, nor by fear. (Sh, TA.) [Hence,] **الطَّاغِيَةُ** is an appellation of **The king of the روم** [or **Greeks of the Lower Empire**]; (§, K, TA;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (TA.) — And **A thunderbolt**; syn. **صَاعِقَةٌ**. (§, K.) — And **The cry of punishment**; by which Thamood were destroyed, as mentioned in the **Ḳur** [lxix. 5]: (§, TA;) or, accord. to Zj, it there means their **طُغْيَانٌ** [or **exorbitance**]; being a subst. like **عَابِيَةٌ** and **عَابِيَةٌ**. (TA.) — Also **The flood denoted by the words of the Ḳur** [lxix. 11] **إِنَّا لَنآئِبُونَ**. (Er-Rághib, TA.)

طَاغُوتٌ is of the measure **فُلُغُوتٌ**, from **طُغُوْتُ**; (M, K;) formed by transposition, though like **لَاهُوتٌ** which is not so formed: (§) it is originally of the measure **فَعْلُوتٌ**, which is changed to **فُلُغُوتٌ**, so that it becomes **طُغُوْتُ**, and this is then altered to **طَاغُوتٌ**: (Mṣb, TA;) it is held to be altered from **طُغُوْتُ** rather than from **طُغِيوتٌ** because the transposition of **و** is more common than that of **ي**, as in **شَاكٌ** &c.: (M, TA;) or, as some say, the **ت** is a substitute for **و**, and the measure is **فَاعُولٌ**: and some say that the measure is **فَاعُولُوتٌ**, and that it is originally **طَاغِيوتٌ**: (TA;) the pl. is **طَاغِيَتٌ** (§, K) and **طَاغِيَاتٌ** (K), the latter mentioned by ISd. (TA.) It signifies **A devil**; (§, Mṣb, K, TA;) thus expl. by Abu-l-'Áliyeh and others, and said to be on the authority of 'Omar: (TA;) or **one that is exorbitant in pride or corruptness or disbelief or disobedience, of the jinn, or geni**: (Er-Rághib, TA;) or **the idol called** **الطَّاغُوتُ** and [that called] **العُزْبِيُّ**; (K;) or thus some expl. **الجِبْتِ** and **الطَّاغُوتِ** [together, in the **Ḳur** iv. 54]: (TA;) or **whatever is worshipped instead, or to the exclusion, of God**; (Zj, K, TA;) as also **الجِبْتِ**: (Zj, TA;) and **the idols [in general]**: (K;) or it is **of the idols, and of the jinn, or geni, and of mankind**: (Akh, TA;) or **he who turns from the good way**: (Er-Rághib, TA;) and **the diviner**: (§, K, TA;) and **the**

enchanter: thus expl. by 'Ikrimah; and said to mean thus in the **Ḳur** iv. 63: and so **الجِبْتِ** accord. to Zj: (TA;) and **any head, or leader, of error**: (§, K;) and **the exorbitant in pride or corruptness or disbelief or disobedience, of the people of the Scripture**: (K;) it is used as a sing., (§, K,) as in the **Ḳur** iv. 63; (§;) and as a pl., (§, K,) as in the **Ḳur** ii. 259; (§;) and masc. and fem., (Mṣb, TA,) as fem. in the **Ḳur** xxxix. 19: (TA;) or by **الجِبْتِ** is meant **Hoyeí Ibn-Akhṭab**; and by **الطَّاغُوتِ**, **Kaṣb Ibn-El-Ashraf**: (IAb, K;) and [the pls.] **طَاغِيَتٌ** and **طَاغِيَاتٌ** signify [sometimes] **idol temples**: so says **El-Háfídh** in the preface to the "Fet-ḥ" [i. e. his celebrated work entitled "Fet-ḥ el-Bári"]. (TA.)

طف

1. **طَفَّ**, (Aṣ, O, K,) [aor., app., =,] inf. n. **طُفٌّ**, (TK, [or, accord. to Freytag **طُفُوفٌ**, which see in what follows,]) **It (a thing) was, or became, near.** (Aṣ, O, K.) You say, **أَخَذْتُ مِنْ مَتَاعِي مَا خَفَّ**, and **طَفَّ الشَّيْءُ مِنِّي** i. e. [I took, of my goods,] **what [was light, and] was near to me.** (Aṣ, O.) And **طَفَّ الشَّيْءُ** **The thing was, or became, near to the thing.** (O, K.*) And **خُذْ مَا طَفَّ لَكَ**, and **أُطِفْ لَكَ**, (S, Meyd, O, K,) and **أُطِفْ لَكَ**, (Meyd, O, TA,) **Take thou what has risen to thee, and become within thy power or reach,** (§, O, K, TA,) and **become attainable [to thee], or prepared [for thee],** (AZ, Meyd, TA,) and **become near to thee**: (K, TA;) or **what has risen to view, and has appeared, [to thee,] to be taken**: (TA;) [for] **طَفَّ**, inf. n. **طُفُوفٌ**, signifies **it rose [app. so as to become visible]**: and **it was, or became, little in quantity**: the saying is a prov., relating to a man's being content with a part of that which he wants: (Meyd;) and in like manner one says, **خُذْ مَا دَفَّ لَكَ**, and **أَسْتَدَفِّ لَكَ**: (AZ, Meyd, TA;) and Ks mentions, in relation to a man's being content with a part of that which he wants, the saying, **خُذْ مَا طَفَّ لَكَ وَدَعْ**, **مَا أَسْتَطَفَّ لَكَ** [app. meaning, if the saying be correctly thus related, **Take what is within thy power, or reach, and leave what has risen to thy view so as to invite approach**]; i. e. be content with what is within thy power. (TA.) — **طَفَّتِ الشَّمْسُ**: — and **طَفَّ** said of a bird: see 2. — **مَرَّ بِطَفٍّ** [app. **يَطِفُّ**] **He passed by hastening, or going quickly.** (O.) — **طَفَّ النَّاقَةُ**, (O, K,) aor. 2, (O, TA,) inf. n. **طُفٌّ**, (TA,) **He (a man, O) bound the legs of the she-camel,** (O, K,) **all of them.** (O.) — **طَفَّه** **He (a man, O) raised it** (i. e. a thing, O) with his leg or foot, or with his arm or hand. (O, K.) And **طَفَّ بِفُلَانٍ مَوْضِعًا** **He raised such a one to such a place; and made him to be on a level with it.** (TA.) — And **طَفَّ الحَائِطُ**, inf. n. **طُفٌّ**, **He mounted upon the wall.** (TA.)

2. **طَفَّفَ** **He made defective, or deficient.** (TA.) You say, **طَفَّفَ الكَيْلَ**, (K,) or **طَفَّفَ الكَيْلَ**, and **طَفَّفَ الكَيْلَ**, (Mṣb,) inf. n. **تُطْفِيفٌ**, (§, O, Mṣb,) **He gave short measure, and short weight**; (Mṣb;) **he made the contents of the measure to be defective,** (§, O, Mṣb, K,) and in like manner, **of the balance**; (Mṣb;) **not filling the former to its uppermost parts**: (§, TA;) i. e. **he did thus, cheating his companion in measure or in weight.** (TA.) [Hence,] **طَفَّفَ عَلَى عِيَالِهِ** **He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure.** (TA.) And **طَفَّفَ عَلَى الرَّجُلِ** **He gave to the man less than he had taken from him.** (TA.) And **طَفَّفَ الإِنَاءَ** **He took what was upon [or above] the vessel** [i. e. **its طُفَّافٌ, or طُفَّافَةٌ**]. (TA. [See also 4, last sentence.]) — Also **He made full, or complete.** (TA.) [Thus it has two contr. significations.] — **طَفَّفَتِ الشَّمْسُ** **The sun drew near to setting**: (TA;) [but this may be a mistranscription for **طَفَّتِ**, mentioned by Golius in this sense on the authority of Z: or each may be correct: that the latter is correct, and that **طَفَّافٌ** or **طُفَّافٌ** is its inf. n., seems to be indicated by the fact that SM adds immediately after the explanation of the former phrase,] **أَتَانَا عِنْدَ طُفَّافِ الشَّمْسِ** means **He came to us at the sun's drawing near to setting.** (TA.) — **طَفَّفَ**, said of a bird, [or **طَفَّ**, mentioned by Freytag from Hamaker's Specim. catal. p. 49, l. 4, of the Arabic text, or both may be correct,] **The bird expanded his wings**: (O, K;) so says **Ibn-'Abbád**. (O.) — And **طَفَّفَ بِهِ الفَرَسُ** **The horse leaped with him.** (Ibn-'Abbád, O, K. [Golius has omitted this; and has assigned to **طَفَّفَ**, followed by **ب** with the person who is the object, as on the authority of the § and K, the signification of **أَدْنَى** (properly **أَدْنَى**), meaning "prope admovit," a signification belonging to **أُطِفَّ**, but not assigned to either of these verbs in the § nor in the K.]) **طَفَّفَ بِي الفَرَسُ مَسْجِدَ بَنِي زُرَيْقٍ**, in a saying of **Ibn-'Omar** respecting a horse-race, means **He passed beyond the mosque of the Sons of Zureyk.** (O, TA.)

4. **خُذْ مَا أُطِفَّ لَكَ**: see 1. — And **اطْفَلَهُ** **He had knowledge of it, i. e. an affair**; (Lth, O, K;) and **of him, i. e. a person.** (O.) — And **He desired to deceive him**: (O, K;) or **he had knowledge of him, and desired to deceive him.** (O.) — And **أُشْرَفَ عَلَيْهِ** i. q. **أَشْرَفَ** (O, K) i. e. **أَشْرَفَ عَلَيْهِ** [meaning **He looked upon it, looked upon it from above, looked down upon it, got a view of it, saw it, or got knowledge of it**]; namely, a thing; as also **أُطِفَّ عَلَيْهِ**. (O.) — And, (AZ, O, K, TA,) as also **أُطِفَّ عَلَيْهِ**, (AZ, TA,) **He got possession of it,** (AZ, O, K, TA,) and **took it away, or went away with it**; (AZ, O, TA;) namely, the property of another person. (AZ, TA.) — **اطْفَلَ عَلَيْهِ بِحِجَرٍ** **He reached, or hit, him, or it, (تَنَاوَلَهُ) with a stone.** (Ibn-'Abbád, O, K.) — **اطْفَلَتِ النَّاقَةُ** **The she-camel cast,** (Ibn-

'Abbád, O,) or brought forth, (K,) her young one in an imperfect state. (Ibn-'Abbád, O, K.) — اطَّعَهُ He put it, or brought it, near: 'Adee Ibn-Zeyd says, [using the verb in this sense,]

• أَطَفَ لِأَنفِهِ الْمَوْسَى قَصِيرٌ •

[Kaseer put the razor near to his nose]: (Ham p. 496:) or this means Kaseer put the razor near to his nose and cut it off. (TA.) — And i. q. مَكَّنَهُ. (TA.) [You say, مَكَّنَهُ مِنَ الشَّيْءِ, and app., in like manner, اطَّعَهُ مِنَ الشَّيْءِ, i. e. He made him to have power over the thing; or to have the thing within his power or reach; and so, perhaps, اطَّعَهُ لِلشَّيْءِ.] — And اطَّعَ لَهُ السَّيْفَ He held forth the sword towards him, and struck him with it. (TA.) — And اطَّعَ الْكَيْلَ He made the contents of the measure to reach to its uppermost parts: (S, K:) or, as some say, he took what was upon [or above] the measure. (TA. [See also اطَّعَ الْإِنَاءَ.]])

10. اسْتَطَفَّ, said of a camel's hump, It rose, or became high. (TA.) — And اسْتَطَفَّتْ حَاجَتُهُ The thing that he wanted became prepared, and easy of attainment. (TA.) See also 1, in two places.

B. Q. 1. طَفُفَ He (a man, TA) became lax [or weak] (Ibn-'Abbád, O, K) in the hands of his adversary (Ibn-'Abbád, O) or in the hand of his adversary. (K.)

طَفَّ The side (O, K) of a thing: (O:) [like دَفٌّ:] and the bank, or shore, (O, K,) of a great river or a sea; (O;) as also طَفَّطَانٌ: (O, K:) accord. to Lth, of the Euphrates: (O:) or, as some say, the elevated part of the side of the Euphrates. (TA.) And الطَّفُّ is applied to The part of the land of the Arabs that overlooks the cultivated region of El-'Irak: (IDrd, O, K:) said by As to be so called because it is near to the cultivated region: (O:) or it is a place in the district of El-Koofeh. (S, O, K,*) — And The exterior court or yard of a house. (TA.) — See also طَفَّافٌ, in two places. — And see طَفَّافٌ.

طَفَّافٌ: see طَفَّافٌ.

طَفَّفَهُ: see طَفَّفَهُ.

طَفَّافُ الْإِنَاءِ (S, O, Mgh, K) and طَفَّافُ الْمَكْوَكِ (S, O, Mgh, K) and طَفَّافَةٌ (S, Mgh, O, Mgh, K) and طَفَّفَهُ (S, Mgh, O, K,) The quantity sufficing for the filling (S, O, Mgh, K) of the [measure called] مَكْوَكٌ (S, O, K) and of the vessel (K) to its uppermost parts: (S, O, Mgh, K:) or what remains in it after the wiping off of the head thereof: (M, K:) [the measure being generally in the form of a truncated cone, much smaller at the top than at the base, the quantity rising above the top is not much:] or the جَمَامُ or جَمَامٌ or جَمَامٌ (accord. to different copies of the K [generally meaning the quantity that rises above the top after the filling]) thereof: or the quantity sufficing for the filling thereof:

(K:) or the quantity nearly sufficing for the filling thereof: (TA: [and the like explanation is given of the third word in the S & c., as will be shown by what follows:]) or the quantity that falls short of the filling thereof. (Mgh. [See also طَفَّافَةٌ.]]) It is said in a trad. (S, Mgh, O) of the Prophet, (Mgh, O,) طَلَّمْتُمْ بَنُو آدَمَ الصَّاعِ طَفَّ (S, O,) or طَفَّ الصَّاعِ (so in my copy of the Mgh,) All of you, sons of Adam, are like the quantity nearly sufficing for the filling of the صَاعِ; (S, Mgh, O;) i. e. ye are all nearly alike; so says Az: (Mgh:) meaning, all of you, in being related to one father, are in one predicament in respect of defectiveness, like the thing measured that falls short of filling the measure: (IAth, Mgh, O:) the Prophet then proceeded to inform them that there is no excellence of one above another except by piety. (O.) — طَفَّافٌ signifies also The blackness of night; (O, K;) and so طَفَّافٌ. (K.) — See also 2.

طَفَّافٌ: see طَفَّافَةٌ, in two places.

طَفَّافٌ: see طَفَّافٌ, in two places: — and see 2.

طَفْفِيءٌ Little in quantity: (S, O, Mgh, K:) and incomplete: (IDrd, O, K:) applied to a thing in this sense, (IDrd, O,) and in the former sense. (TA.) [See تَفَّالٌ.] — Also Low, base, vile, mean, paltry, or contemptible. (TA.)

طَفَّافَةٌ The quantity that is above the measure; (S, O, Mgh, K;) as also طَفَّافٌ (S) or طَفَّفَهُ: (O, K:) or the quantity that falls short of filling the vessel, (IDrd, O, K,) of beverage or wine, &c. (IDrd, O. [See also طَفَّافٌ.]]) And Somewhat, little in quantity, remaining in a vessel. (TA.) — And طَفَّافَةُ الْإِنَاءِ and طَفَّافَةٌ The uppermost part of the vessel. (K.)

طَفَّافٌ (O, K) and طَفَّافٌ (K) and طَفَّافٌ and طَفَّافٌ, as epithets applied to a horse, are alike (O, K) in meaning (K) [app. signifying Light, brisk, or quick: (see طَفَّافٌ بِهِ الْفَرَسُ): in the TK, and hence by Freytag, expl. as meaning thus, but as an epithet applied to a man].

طَفَّافَانٌ [in the CK طَفَّافَانٌ] A vessel in which the measuring [or thing measured] has reached its uppermost parts: (S, O, K:) [or] a full vessel. (IAar, TA.)

طَفَّافَةُ الطَّائِفَةِ What is between mountains and plains. (Ibn-'Abbád, O, K.) — And طَفَّافَةُ الْبُسْتَانِ What surrounds the garden: (Ibn-'Abbád, O, K:) pl. طَفَّافَاتٌ. (Ibn-'Abbád, O.)

طَفَّافَةٌ (S, O, K) and طَفَّافَةٌ (O, K,) the latter mentioned on the authority of AZ, (O,) The حَاصِرَةٌ [or flank]: (S, O, K:) or any quivering flesh: (Az, O, K: [see شَدَّقُ:]]) or the flaccid flesh of the soft parts of the belly; (O, K;) thus the former word is expl. by IDrd: (O:) or the extremities of the side, adjoining the ribs: (K:) and said to mean the soft part of the liver; the pl. being used by Dhu-r-Rumme in relation to the liver: (L, TA:) the pl. is طَفَّافَاتٌ. (O, K.)

طَفَّافَاتٌ The extremities of trees: (S, O, K:) or the soft, or tender, and succulent, of plants, or herbage: or, accord. to El-Mufaddal, the leaves of the branches. (TA.) — See also طَفَّافٌ.

طَفَّافٌ One who gives short measure, and short weight, (Zj, Mgh, TA,) thus cheating his companion; but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency: [or] accord. to Aboo-Is-hák [i. e. Zj], the طَفَّافٌ is thus called because he seldom or never steals from the measure or balance save what is paltry, i. e. طَفْفِيءٌ; for it is from طَفَّافٌ الشَّيْءِ, meaning "the side of the thing:" the pl. occurs in the Kur lxxxiii. 1. (TA.)

طفا

1. طَفَّافَتِ النَّارُ, aor. ء, inf. n. طَفَّافَةٌ (S, Mgh, K) and طَفَّافًا; (TA;) and انطَفَأَتْ; (S, K;) The fire became extinguished, or quenched: (Mgh:) or ceased to flame: (K, TA:) [or rather, ceased to flame and its live coals became cool; for] when the flame of the fire has become allayed but its coals still burn, it is said to be حَامِدَةٌ; and when its flame is extinct and its coals have become cool, it is said to be هَامِدَةٌ and طَفَّافَةٌ. (TA.)

4. اَطْفَأَ النَّارَ He extinguished, or quenched, the fire. (S, Mgh, K, TA.) Hence, اَطْفَأَ الْحَرْبَ † He extinguished the fire of the war. (TA.) And اَطْفَأْتُ الْفِتْنَةَ † I allayed the sedition, or conflict and faction, or the like. (Mgh.)

7: see the first paragraph.

نَارٌ طَفَّافَةٌ [Fires becoming, or become, extinguished]: see 1.

مُطَفِّئُ الْجَمْرِ [The extinguisher of the live coals;] one of the [seven] days called أَيَّامُ الْعَجُوزِ; (S, O;) the fifth of those days; (K;) so in the M & c.: (TA:) or the fourth thereof: (O, K:) or the last thereof. (Har p. 295.) [Accord. to modern Egyptian almanacs, it is the fourth of those days on which the last of the three جَمَرَاتٌ becomes extinct: see جَمْرَةٌ: and see also عَجُوزٌ.] — مُطَفِّئَةُ الرِّضْفِ (so in the M and O and L and in some copies of the K, in other copies of the K مُطَفِّئُ, TA) A piece of fat which, when it falls upon the رِضْفِ [or heated stones], melts, and quenches them. (Lth, O, K.) And in the M and L, it is said to signify A lean sheep or goat: the Arabs, as is related by Lh, used to say, حَدَسَ لَبَنٌ بِمُطَفِّئَةِ الرِّضْفِ (TA) i. e. He slaughtered for them a lean sheep or goat, which extinguished the fire and did not become thoroughly cooked: (M and L and K in art. حَدَسَ:) or a fat sheep or goat, (AO

and T, TA in that art.,) which quenched the **رُضِفَ** by its fat. (T, TA ibid. [See also **دَمَعَ**].) — Also *A serpent, the poison of which, as it passes by the رُضِفَ, extinguishes their fire:* (O, K:) in a verse of El-Kumeyt, [for the sake of the metre,] the former word is [altered to] **مُطَفِّئَةٌ**. (O.) — And † *A calamity, or misfortune:* (O, K, TA:) said by AO to mean originally *such as has made one to forget that which was before it, and extinguished its heat.* (O, TA.)

مُطَفِّئَةُ الرُّضِفِ: see the next preceding paragraph.

طَفَحَ

1. **طَفَحَ**, (S, A, K,) aor. **طَفَحَ**, (TA,) inf. n. **طَفُوحٌ** (S, A, K) and **طَفْحٌ**, (K,) *It (a vessel, S, A, K, and a river, A, TA, and a watering-trough, or tank, A) was, or became, full, so as to overflow:* (S, A:) *was, or became, full, and high [in its contents],* (K, TA,) *so as to overflow.* (TA.) [See also **مَرَقَرَهُ**.] — **طَفَحَ** said of one intoxicated, † *He was full of wine.* (T, S, TA.) — **طَفَحَتْ** **بِالْوَالِدِ** † *She (a woman) brought forth children abundantly; brought forth many children:* (A:) [or] **طَفَحَتْ** **بِالْوَالِدِ** *she brought forth the child at the full period of gestation, or fully formed.* (K.) — **طَفَحَ عَقْلُهُ** † *His understanding, or intellect, became eminent [or, app., exuberant].* (TA.) — **طَفَحَ**, aor. as above, also signifies † *He ran.* (A, TA.) — And one says, **اطْفَحَ عَنِّي**, meaning † *Go thou away, or depart, from me.* (S, K.) — **طَفَحَ** as trans.: see 4. — **طَفَحَتِ** **الرِّيحُ** **الْقَطْنَةَ** *The wind raised, or carried up, the portion of cotton:* (S, K:) and in like manner, a similar thing. (S.)

2: see the next paragraph.

4. **اطْفَحَهُ**; (S, A, K;) and **طَفَحَهُ**, (S, K,) inf. n. **تَطْفِيحٌ**; (S;) and **طَفْحَهُ**, (K,) inf. n. **طَفْحٌ**; (TA;) *He filled it so that it overflowed:* (S, A:) or *he filled it so that it became high [in its contents]:* (K:) namely, a vessel, (S, A, K,) and a river, or rivulet, and a watering-trough, or tank. (A.)

8. **اطْفَحَ** **الْقَدْرَ** (S, K, in the CK [erroneously] **الْقَدْرُ**) *He took off the طَفَاحَةُ (i. e. scum) of the cooking-pot.* (S.)

طَفْحَانِ; fem. **طَفْحَانِي**: see **طَفَاحَ**.

طَفَاحَ **الأَرْضِ** *What would fill the earth (T in art. **طَحَفَ**, and K,) so that it would overflow:* (T:) so in the saying, in a trad., **وَإِنْ كَانَ عَلَيْهِ** **طَفَاحَ** **الأَرْضِ** **ذُنُوبًا** [Though there be upon him, or imputable to him, what would fill the earth so that it would overflow, of sins, or crimes]. (T.)

طَفَاحَةُ *What has come forth upon the surface of a thing, such as the scum of the cooking-pot,* (S,) which is termed **الْقَدْرُ** **طَفَاحَةُ**. (A, K.)

طَفَاحُ القَوَائِمِ † *A horse that runs much.* (A.) And **طَفَاحَةُ القَوَائِمِ** † *A she-camel having swift legs.* (K, TA.)

طَافِحٌ *Full, so as to overflow;* applied to [a vessel, and] a river, and a watering-trough, or tank: (A, TA:) or *full: and full and high.* (A'Obeyd, T, TA.) And **طَفْحَانٌ**, and **قَصْعَةٌ طَفْحِي** *A vessel, and a bowl, of which the contents flow over the sides.* (K.) — Applied to one intoxicated, † *Full of wine.* (T, S, A, K.) — And † *Running, or one that runs.* (A, TA.) — And [the fem.] **طَافِحَةٌ** signifies *Dry, or tough, or rigid:* whence the phrase **رُكْبَةٌ طَافِحَةٌ** meaning *A knee which he to whom it belongs cannot grasp with his hand.* (K.)

مُطَفِّحَةٌ *A skimmer, or ladle with which the scum of the cooking-pot is taken off;* (K;) called in Pers. **كُفَّيْجِر**. (TA.)

طَفَرَ

1. **طَفَرَ**, (S, A, Mgh, Mṣb,) aor. **طَفَرَ**, (S, Mgh, Mṣb,) inf. n. **طَفُورٌ** (S, A, Mgh, Mṣb, K) and **طَفْرٌ**, (S, A, Mgh, Mṣb,) or **طَفْرَةٌ**, (K,) [but] this has a more particular signification than **طَفْرٌ**, (Mṣb,) [being an inf. n. un.,] *He leaped:* (S:) or *he leaped upwards,* (Lth, T, A, Mgh, Mṣb, K,) *as when one leaps over a wall to what is behind it.* (Lth, T, Mgh, Mṣb.) One says, **طَفَرَ الحَائِطَ**, (TA,) or **طَفَرَ الحَائِطَ إِلَى مَا وَرَاءَهُ**, (A,) *He leaped over the wall to what was behind it.* (TA.) And **طَفَرَ الفَرَسَ النَهْرَ** [The horse leaped over the river, or rivulet]. (A, TA.)

2. **طَفَرَ** **الفَرَسَ النَهْرَ** *He made the horse to leap over the river, or rivulet.* (A, TA.)

8. **اطْفَارَ**, inf. n. **اطْفَارٌ**; (O, TA;) accord. to the K, **اطْفَرَّ**, inf. n. **اطْفَارٌ**, but the former is the right; (TA;) *He thrust his feet into the groins of his horse:* the doing of which is a fault in the rider. (O, K, TA.) And in like manner one says of a man when he makes his camel to run: (O, TA:) i. e. **اطْفَارَ بَعِيرَهُ**, inf. n. **اطْفَارٌ**, *He thrust his feet into the groins of his camel.* (L.) [It seems to be tropical, from what here follows.] —

اطْفَرَ **الرَّجُلَ**, meaning *He stuck his nails [into a thing] is originally اِطْفَرَ; (TA; [in which it is said to be tropical; but for this I see no reason;]) as also **اطْفَرَّهُ** *he stuck his nail into it.* (TA in art. **طَفَرَ**.)*

طَفْرَةٌ *A leap:* (S:) or *a leap upwards,* (T, A, Mgh, Mṣb, K,) *as when one leaps over a wall;* (T, Mgh, Mṣb;) said to be thus distinguished from **وَتْبَةٌ**, which is downwards. (Mgh, Mṣb.) Hence **طَفْرَةُ** **النَّظَامِ** [app. meaning *An overleaping the right order, or method:* I have not found any explanation of it]. (A.)

هُوَ طَفَارُ الأنهَارِ [He is the leaper over rivers, or rivulets]. (A.)

طَفَسَ

طَفَسَ and its variations: see art. **طَفَسَ**.

طَفَقَ

1. **طَفَقَ** **يُفَعِّلُ كَذَا**, (S, Mgh, O, K,) aor. **طَفَقَ**; (S, K;) and **طَفَّقَ**, aor. **طَفَّقَ**, (S, O, K,) mentioned by Akh, (S, ISd, O,) and by Zj, (ISd, TA,) as said by some, (S, O,) but pronounced by Lth to be bad; (TA;) inf. n. **طَفْقٌ**, (S, K, TA, [in some copies of the K, erroneously, **طَفَّقٌ**]) of the former verb; (S, TA;) and **طَفُوقٌ**, (S, O, K,) of the latter verb; (S, O;) *He set about, began, commenced, took to, or betook himself to, doing such a thing:* (S, Mgh, O, TA:) expl. in the K as meaning *he continued uninterruptedly the doing of such a thing (وَاصَلَ الفِعْلَ) [or in some copies (وَاصَلَ الفِعْلَ)],* and by El-Háfídh Ibn-Hajar, in the "Fet-h el-Bári," as meaning *he entered upon, began, or commenced, and went on continually, doing such a thing;* but it denotes the entering upon the doing of a thing irrespectively of the going on continually or not, and therefore it is not allowable to prefix **أَنَّ** to its predicate: (MF, TA:) it is followed by a future [or an aor., as in the ex. above]: the saying **طَفَّقَ مَسًا بِالسُّوقِ** **وَالْأَعْنَاقِ**, in the Kur [xxxviii. 32], (TA,) i. e. *He took to severing with the sword [the thighs and the necks],* or, as some say, *to nipping [or stroking] with his hand [the thighs and the necks],* (Bd,) is for **طَفَّقَ يَمْسَحُ مَسًا**: (Bd, TA:) the verb is used only in an affirmative phrase: they do not say **طَفَّقَ** **فَلَانٌ**. (IDrd, O, K.) — **طَفَّقَ** **أَرَادَ**, (Abou-Sa'eed, O, K,*) a phrase of the Arabs of the desert, (Abou-Sa'eed, O,) means *Such a one attained that which he desired.* (Abou-Sa'eed, O, K,*) — And one says **طَفَّقَ** **المَوْضِعَ**, aor. **طَفَّقَ**, *He hept, or clave, to the place.* (ISd, K.)

4. **اطْفَقَهُ اللهُ بِهِ** *God caused him to attain him, or it.* (Abou-Sa'eed, O, K.) One says, **لَنْسُنَ** **أُطْفِقَنِي اللهُ بِهِ لَأَفْعَلَنَّ بِهِ** [Verily if God cause me to attain him, or it, I will assuredly do something with him, or it]. (TA.)

طَفَلَ

1. **طَفَلَ**, aor. **طَفَلَ**, inf. n. **طَفَالَةٌ** and **طَفُولَةٌ**, *It (anything) was, or became, soft, or tender;* [as though resembling a **طَفْلٌ**]; (K, TA;) syn. **رَخِصَ**. (TA.) — **طَفَلَتْ** said of a she-camel: see 2. — **طَفَلَ**, (K, TA,) inf. n. **طَفُولٌ**, said of a man, (TA,) *He entered upon the [time called] طَفْلٌ, (K, TA,) which has two contr. meanings; (TA;) as also **اطْفَلَ**. (K.) — And **طَفَلَتْ** **السُّمْسُ** *The sun rose:* (O, K:) so says Fr in his "Nawádir." (O.) — And, (O, K,) accord. to Zj, (O,) *The sun became red on the occasion of setting;* and so **أُطْفَلَتْ**: (O, K:) thus the former has two contr. meanings: (K:) and*

طفلت الشمس (S, K,) or طفلت للغروب (S,) inf. n. تطفيل (S, O,) The sun inclined to setting: (S, O:) or approached the setting; as also طفلت (K, TA,) aor. 2, inf. n. طفول (TA.) = طفلت الحمر العشب The asses depastured the herbs so as to raise the dust upon them. (Ibn-'Abbád, O.) = And طفل النبت (Ibn-'Abbád, O, K;) and طفيل (Ibn-'Abbád, O, TA;) or, accord. to the K, طفيل, inf. n. تطفيل (TA;) The herbage became soiled by dust, (Ibn-'Abbád, O, K, TA,) and thereby marred, or injured. (Ibn-'Abbád, O, TA.)

2. رَشَحَتْ طِفْلًا i. q. طفلت الناقة. [i. e. The she-camel rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him]; (K) accord. to different copies; [but both of these verbs signify the same, as expl. in the L:] and so طفلت (K, TA,) aor. 2, inf. n. طفول (TA.) — طفلت الشمس: see 1. — طفل الليل The night began to be dark: (S, O:) or drew near. (K.) = طفل الإبل (S, O, K,) inf. n. تطفيل (S, O,) He treated the camels gently, in journeying, in order that their young ones (أطفالًا) might come up to them. (S, O, K.) — And طفل الكلام † He considered, or forecast, the results of the speech, or saying; he looked to what would, or might, be its result; or he thought, or meditated, upon it, and endeavoured to understand it; syn. تدبره (K, TA;) and (TA) so طفله (O, TA.) = See also 1, last sentence. = And see 5, in two places.

4. اطفلت, said of a woman (S, O, TA,) and of a girl, or young woman, (صبية, [but this, I doubt not, is a mistranscription for طيبة, i. e. a doe-gazelle,]) and of a she-camel, (TA,) or of any female, (Msb,) She had a طفل [or young one of tender age]: (S, O, TA:) or she brought forth. (Msb.) — See also 1, in two places. = And see 2.

5. تطفل He was, or became, an intruder at feasts, uninvited; (S, Msb, K;) as also طفل (K,) inf. n. تطفيل (TA:) or he imitated Trufeyl: (Har p. 179: [see طفيلي:]) and عليه طفل and تطفل عليه he intruded upon him at a feast, uninvited. (TA.) It is of the speech of the people of El-'Irāk. (Lth, Msb.)

طفل Soft, or tender; (S, O, K;) applied to anything: (K:) fem. with 3; (S, O, K;) applied to a girl, or young woman, (S,) or to a woman: (O:) and pl. أطفال and طفول (K.) One says طفل بنان [Soft, or tender, fingers, or ends of fingers]; this being allowable, though بنان is a [kind of] pl. and طفل is a sing., because every pl. [of the kind] that differs not from its sing. save in the 3 [affixed to the latter] is made sing. and masc. [as well as fem.]: and therefore Homeyd says,

فَلَمَّا كَفَّنَ التَّبَسَّ عَنْهُ مَسْحَتَهُ
بِأَطْرَافِ طِفْلِ زَانَ غَيَّلًا مَوْشِمًا

[And when they (referring to females) removed from over him the clothing, they wiped him with the extremities of soft, or tender, fingers, that adorned a plump fore arm, tattooed]; meaning, بأطراف بنان طفل (S, O.) = Also [Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;] a certain yellow [or rather yellowish, and sometimes white, or whitish,] earth, well known in Egypt, with which cloths are dyed [or rather scoured]; (TA;) also called بَيْنُون (Esh-Shiháb El-'Ajamee, TA in art. بطن.)

طفل A young one, or youngling, or the young, (Msb, K,*) of anything, (K,) [or] of a human being and of a beast: (Msb:) or (K) a new-born child, or young infant: and also a young one, or the young, of any wild animal: (S, O, K:) or it is applied to a child until he discriminates; (Msb, TA;) after which he is called صبي; thus some say, (Msb,) [and] thus says El-Munáwee: (TA:) or, accord. to Az, (Msb, TA,) on the authority of AHeyth, (TA,) a child from the time of his birth (Mgh, TA) until he attains to puberty: (Mgh, Msb, TA:) fem. طفلة: (Zj, Mgh, Msb, TA:) and pl. أطفال: (Zj, S, O, Msb, TA:) but طفل is also used as fem., (Zj, Mgh, O, Msb, TA,) and dual, (Zj, TA,) and pl., (Zj, S, O, Msb, TA,) occurring as pl. in the Kur xxiv. 31, (S, O, Msb,) and [xxii. 5 and] xl. 69: (Zj, TA:) and طفيل signifies the same as طفل; (K, TA;) used in this sense by a rájiz; but accord. to some, by poetic license, for the dim. طفيل. (TA.) — [Hence,] † Any part or portion of anything, whether a substance or an accident: (K, TA:) pl. أطفال: whence they say طفل الهرم and الحسب † [The portion of anxiety and of love]. (TA.) — † A falling spark or portion (سقط [in the CK سَقَطَ]) of fire: (M, K, TA:) or a live coal: (A, TA:) or fire when just struck; as also طفلة: (T, TA: [but this latter is the n. un.]) and the pl. is أطفال: one says, تطايرت أطفال, meaning † The sparks of the fire [became scattered]. (TA.) — † Small clouds: so in a verse of Aboo-Dhu-eyb. (TA.) — † An object of want: (K:) or a small object of want. (TA.) One says, هو يسعى في أطفال الحوائج i. e. [† He labours in the accomplishment of] small objects of want. (A, TA.) = † Night: (K, TA:) or the first part thereof. (A, TA.) — And † The sun when near to the setting. (ISd, K, TA.)

طفل: see طفولية. — Also The period [next] after sunrise: from طفل signifying “a young one” or “youngling:” (O:) or طفلة الغداة طفل signifies the period from that when the sun is about to rise, or appear, until its light has ascendancy over the earth: (T, TA:) or when the sun is about to rise, or appear, and has not yet ascendancy in, or upon, the earth: (Er-Rághib, TA:) or the period from the rising, or

appearing, of the sun, until its having ascendancy [for إلى استكمالها in a copy of the M, and استكمالها and استكمالها in different copies of the K, I read إلى استكمالها], agreeably with the explanation in the the T and with that of Er-Rághib, in both of which the verb used is يستمكن, in, or upon, the earth. (M, K.) And (O) The period after [that called] the عصر [q. v.] when the sun inclines to the setting: (S, O:) or طفلة العشي signifies the last part of the afternoon, at sunset, (K, TA,) and at the time of the sun's becoming yellow, when it is about to set. (TA.) One says, أتيتته طفلاً [I came to him at one of the periods termed طفل]. (S, O.) — Also The coming of the night with its darkness. (TA.) — And The darkness itself. (O, K.) = Also Rain: so in the phrase طفلة الثريا [The rain of the auroral setting of the Pleiades]. (S, O.) [Or A shower of rain: for] one says, وقعت أطفال الوسي The showers of the [rain called] وسمي [q. v.] fell: and جاده طفل من مطر [A shower of rain descended copiously upon him, or it]. (A, TA.) — And ریح طفل A wind that blows gently, or softly. (TA.)

طفل Herbage that does not become tall (TA.)

طفال and طفال Dry clay: (K:) of the dial. of El-Yemen. (TA.)

طفيل, like أمير (K,) or, accord. to the L, طفيل, mentioned in the L in art. طفال (TA,) Turbid water remaining in a watering-trough: (K, TA:) n. un. with 3; (K;) accord. to the L, طفيلة; meaning a portion thereof. (TA.)

طفيل dim. of طفل, q. v.

طفيل: see طفيل.

طفيل: see طفل.

طفانة: } see what next follows.
طفولة: }

طفولية, mentioned by ISd and the expositors of the Fq and others, as well as in the K, and also pronounced without tesheed, [i. e. طفولية] which shows, as do several other reasons, that the ى therein is not that which is the characteristic of rel. ns., though it has been asserted to be so, (MF, TA,) The state, or condition, of the طفل; [i. e. early infancy: or, in a larger sense, childhood;] as also طفولة and طفانة and طفل; (K;) [inf. ns.] having no verb [corresponding to them]. (TA.)

طفيلي One who intrudes at feasts, uninvited; (S, O, Msb, K;) as also طفيل: (K:) the former is a rel. n. from طفيل, the name of a certain man of El-Koofeh, (ISk, S, O, Msb, K,) who used to intrude at feasts, uninvited, (ISk, S, O, Msb,) and who was called الأعراسي and طفيل الأعراسي: (ISk, S, O: [two other deriva-

tions are mentioned in the TA; but they are too far-fetched to deserve notice:] such the Arabs [in their proper language] called **وَارِش**. (ISK, S, O, Mṣb.)

طَفَّل *One who sells طُفْل [or fullers' earth].* (TA.)

طُفَيْلِي: see **طُفَيْلِي**.

[**طَافِلَةٌ**, which Golius explains as meaning "i. q. **قَائِدَةٌ** et **خَيْرٌ**, utilitas, bonum," referring to the KL as his authority, is evidently a mistake for **طَائِلٌ**, expl. as meaning **فَائِدَةٌ** and **خَيْرٌ** in my copy of the KL, which does not mention **طَافِلَةٌ** in any sense.]

أَطْفَلٌ [More, or most, like to the **طُفَيْلِي**: and hence, more, and most, intrusive, uninvited]. **أَطْفَلٌ** [More intrusive, uninvited, than night upon day], and **مِنْ شَيْبٍ عَلَى شَبَابٍ** [than hoariness upon youthfulness], and **مِنْ ذُهَابٍ** [than flies], are proverbs. (Meyd.)

مُطْفَلٌ, (A'Obeyd, S, O, Mṣb, K,) and **مُطْفَلَةٌ** also, (TA,) applied to a female, of human beings and of wild animals, (K, TA,) and of camels, (A'Obeyd, TA,) i. q. **ذَاتُ طُفْلٍ** [Having a young one, or youngling, &c.], (A'Obeyd, K, TA,) with her: (A'Obeyd, TA:) or applied to a she-gazelle and camel, (S, O,) or to any female, (Mṣb,) that has recently brought forth: (S, O, Mṣb:*) pl. **مُطَافِلٌ** and **مُطَافِيلٌ**. (A'Obeyd, S, O, K.) [See also **عَائِدٌ**, in art. **عَوْدٌ**.] — **سَارَتْ قُرَيْشٌ بِالْعَوْدِ الْمَطَافِيلِ** [i. e. *Kureysh journeyed with the camels that had recently brought forth having with them their young ones, occurring in a trad., means, † with their collective company, their old and their young.* (TA.) [See, again, **عَائِدٌ**.] — [It is also said by Freytag to be applied in the Deewán of the Hudhalees to clouds followed by small ones.] — And **نَيْلَةٌ مُطْفَلٌ** means *A night that kills the young ones by its cold.* (K, TA.)

طُفَى and **طُفُو**

1. **يَطْفُو**, (S, Mgh, Mṣb, K,) aor. **طَفَا** **فَوْقَ الْمَاءِ**, (S, Mgh, Mṣb,) inf. n. **طُفُوٌ** (S, Mgh, Mṣb, K) and **طُفُوٌ**, (S, Mṣb, K,) *It (a thing, S, Mgh, Mṣb) floated upon the water, (S, Mgh, Mṣb, K,) and did not sink.* (S, Mṣb.) — [Hence,] one says, **الطُّعْنُ تَطْفُو وَتَرْسُبُ فِي السَّرَابِ** [The women's camel-vehicles appear, as though floating, and disappear, as though sinking, in the mirage]. (TA.) — And **طَفَّتِ الْخُوصَةُ فَوْقَ الشَّجَرِ** † [The leaf of the date-palm, or of the Theban palm, &c.,] appeared [above the trees]. (K, TA.) — And **طَفَا** said of a bull, (K,) or of a wild bull, (TA,) † *He mounted upon the hills (K, TA) and upon the sands.* (TA. [In the CK, **الْأَكْمَرُ** على الأكرم is erroneously put for **عَلَا الْأَكْمَرُ**].) — And **طَفَوْتُ فَوْقَهُ** † *I leaped upon it.* (TA.) The saying

عَبْدٌ إِذَا مَا رَسَبَ الْقَوْمُ طَفَا

is expl. by IAḡr as meaning [*A slave*] who, when the people are grave, leaps by reason of his ignorance. (TA.) — And **طَفَا الْمَاءُ** [not a mistranscription for **طَفَا**] † *The water rose, or became high.* (TA voce **طُوفَانٌ**, q. v.) — And **طَفَا** said of a gazelle, † *He ran vehemently.* (K.) One says of a gazelle, **مَرَّ يَطْفُو**, meaning † *He passed by, or along, or away, going lightly, or briskly, upon the ground, and running vehemently.* (S, TA.) — And, said of a man, (K, TA,) by way of comparison [to a floating fish], (TA,) † *He died.* (K, TA.) — And † *He (i. e. a man) entered into [or upon] an affair:* (K, TA:) [or,] accord. to the "Nawádir," one says, **طَفَا فِي الْأَرْضِ** *he entered into the earth, either وَأَغْلًا [app. as meaning penetrating, and becoming concealed], or رَاسِحًا [app. as meaning becoming firmly fixed therein].* (TA.) — **طَفَا** is made trans. by means of **بِ**: see an ex. voce **أَرْسَبَ**.]

4. **اطْفَى** *He kept continually, or constantly, to the eating of fish found floating upon the water.* (TA.)

طُفْيَةٌ: see **طُفْيَةٌ**.

طُفُوءَةٌ, (K,) thus it should app. be accord. to the K, but in copies of the M, † **طُفُوءَةٌ**, with damm, (TA,) *A thin, or slender, plant.* (K.)

طُفُوءَةٌ: see what next precedes: — and see also the paragraph next following.

طُفْيَةٌ *The leaf of the مَقْل [or Theban palm];* (S, Mgh, Mṣb, K;) and so † **طُفُوءَةٌ**: (Aḡ, TA:) pl. † **طُفْيٌ** (S, TA) or [rather this is a coll. gen. n., and the pl. properly so termed is] **طُفْيٌ**, (Mṣb,) which is [also] pl. of **طُفُوءَةٌ**. (Aḡ, TA.) [Accord. to Forskál (Flora Ægypt. Arab., p. cxxvi.), the Theban palm itself, which he terms "borassus flabelliformis," is called **طُفْيٌ**, as well as **دُورٌ**.] — And [hence] **الطُّفْيَةُ**, (K,) or **ذُو الطُّفْيَتَيْنِ**, (S, Mgh, Mṣb, TA,) is the name of † *A serpent (S, Mgh, Mṣb, K) of a foul, or malignant, sort, (K,) having upon its back two lines, or stripes, (S, Mgh, Mṣb, K,) which are black, (S, Mgh, Mṣb,) resembling two leaves such as are termed* **طُفْيَتَانِ**: (S, Mgh, Mṣb, K:) and sometimes it is termed **طُفْيَةٌ**, meaning **ذَاتُ طُفْيَةٍ**: and **الطُّفْيُ** is used as the pl., meaning **ذَوَاتُ الطُّفْيِ**. (S.)

طُفَاوَةٌ *The floating froth or scum (K, TA) and grease (TA) of the cooking-pot.* (K, TA.) — And **أُحَالَةٌ** *A halo around the sun, (S, K,) and also around the moon [like هَالَةٌ]:* (K:) the former accord. to Fr, and the latter accord. to AHát. (TA.) — And one says, **أَصَبْنَا طُفَاوَةً مِنَ الرَّبِيعِ**, meaning **شَيْئًا مِنْهُ** [i. e. *We obtained somewhat of the herbage, or perhaps of the rain, of the season called رَبِيعٌ*]. (S, TA.)

سَمَكَ طَافٌ *Fish floating upon the surface of the water, having died therein.* (Mgh, Mṣb, TA.)

— [Hence,] **فَرَسٌ طَافٍ** † *A horse elevating his head.* (TA.) — **كَأَنَّ عَيْنَهُ عَيْنَةٌ طَافِيَةٌ** [As though his eye were a floating grape], in a trad. respecting Ed-Dejjál, is expl. by Th as meaning his eye's being prominent and conspicuous. (TA.)

طَق

R. Q. 1. **طَقَطَقَ** [He caused a thing to make a sound such as is termed **طَقَطَقَةٌ**]. (K voce **كَرَبٌ**.)

طَقَ a word imitative of a sound; and sometimes they said † **طَقَطَقَ**: (IDrd, O, TA:) or the former is a word imitative of The sound of stones; and † the latter is its noun: (K:) one says, **سَمِعْتُ طَقَطَقَةَ الْحِجَارَةِ** *I heard [the sound of] the falling of the stones, one upon another, when they rolled down from a mountain:* (IDrd, O:) or **طَقَ** is a word imitative of the sound of the stone and of the solid hoof; and † **طَقَطَقَ** signifies the action thereof: (M, TA:) or this latter is a word imitative of the sound of the successive falling of stones, one upon another: (IDrd, O:) or this word signifies the sound of the legs of horses upon the hard ground; (IAḡr, TA;) [or] sometimes it signifies also the sound of the solid hoofs upon the ground; (IDrd, O;) or the sounds of the hoofs of horses or similar beasts [with quick reiteration]; like **وَقَدَقَ**; and sometimes they said † **حَبَطَطَقَ**, of which El-Mázinec cites an ex.; (S, O;) but [J says] I have not seen this except in his book: (S:) another ex. of it, however, is cited by Lth. (TA.)

طَقَ *The sound of a frog leaping from the margin of a river or rivulet.* (M, K.) One says, **لَا يَسَاوِي طَقَ** [It is not, or will not be, equal to the sound of a frog &c.]. (M.)

طَقَطَقَةٌ: see **طَقَ**, in four places. — In the language of the common people, it means *Lightness, or promptness, in speech.* (TA.) — And † *The death that results from the jinn's piercing or thrusting [i. e. from the طَاعُونِ].* (TA.)

طَقَطَقُونَ and † **مُطَقَطَقٌ** in the language of the common people, *Light in person; and light, or prompt, in speech.* (TA.)

مُطَقَطَقٌ: see what next precedes.

حَبَطَطَقَ: see **طَقَ**.

طَل

1. **طَلَّتِ السَّمَاءُ الْأَرْضَ**, [aor. **طَلَّ**,] inf. n. **طَلٌّ**, *The sky rained small rain upon the earth, or land.* (MA.) And **طَلَّتِ الْأَرْضَ**, (S, O, K,) inf. n. as above, (TA,) [meaning, as is implied in the S and O, *The earth, or land, was rained upon by the nearest of rain; or was rained upon, or bedewed, by the طَلٌّ, q. v.; or] the طَلٌّ descended upon the earth, or land:* (K:) and **طَلَّهَا التَّدْيُ** [The rain, or dew, moistened it]: (S, O, TA:) and **طَلَّتْ**, with fet-h, signifies [accord. to some] *It became*

moist, or moistened: one says, **طَلَّتْ بِلَادُكَ**, and **طَلَّتْ**; the former meaning *May thy countries, or tracts of country, be rained upon*; and the latter, *become moist, or moistened*: or, accord. to Aboo-Is-hák, [i. e. Zj,] **طَلَّتْ** only, with *ḍamm*; [and he adds,] one says, **رَحَبَتْ بِلَادُكَ وَطَلَّتْ**, with *ḍamm*, [i. e. *May thy tracts of country be spacious to thee, and be moistened by the ḍamm*, (or, as in art. **رحب** in the TA, **وَرَحَبَتْ عَلَيْكَ وَطَلَّتْ**), not **طَلَّتْ**; because the **طَل** is not from them, [i. e. it is not from the tracts of country,] but they are the objects thereof. (TA.) [Golius mentions, among the significations of **طَل**, as on the authority of Z, i. q. **رحب**, said of land, or the earth, and followed by **على** relating to a person: but I think it most probable that he inferred this signification from his finding, in a copy of the A, the phrase **وَرَحَبَتْ عَلَيْكَ الْأَرْضُ وَطَلَّتْ** (for **وَطَلَّتْ**), without any explanation. And Freytag mentions **أُطِلَّ** as meaning *It was watered by fine rain*; from the Deewán of the Hudhalees.] And [it is said that] **اشْتَدَّ وَقَعَهَا طَلَّتِ السَّمَاءُ** [i. e. *The rain fell vehemently*]. (TA.) **طَلَّ دَمَهُ** (AZ, S, O, Mṣb,) said of God, (S,) or of the ruling power, (Mṣb,) first pers. **طَلَّكُمُ** (K,) aor. **طَلَّ**, (Mṣb,) inf. n. **طَلُّ** (Mṣb, K) and **طَلُّونَ** (K,) *He made his blood to go for nought, unretaliated, and uncompensated by a mulct; made it to be of no account*: (AZ, S, O, Mṣb, K, TA:) or *held it to be of little account, as though it were but [the rain, or dew, termed] طَلَّ, in its result*; this, accord. to Er-Rághib, being the proper meaning: (TA:) and **أُطِلَّ** signifies the same. (AZ, S, O, Mṣb, K.) And **طَلَّ دَمَهُ** *His blood was made to go for nought, &c.*; (AZ, S, Mgh, O, Mṣb, K;) as also **أُطِلَّ دَمَهُ**: (AZ, S, O, Mṣb, K:) and **طَلَّ دَمَهُ**, (S, O, Mṣb, K,) with fet-ḥ, accord. to Ks and AO, (S, O, Mṣb,) aor. **طَلَّ** [contr. to analogy], (Mṣb,) or **طَلَّ** [agreeably with analogy]; (K;) and **طَلَّ**, originally **طَلَّلَ**, (Mṣb, K,*) aor. **طَلَّلَ**; (Mṣb, K;) [his blood went for nought, &c.]; but this is disallowed by AZ; (S, O, Mṣb;) and it is more commonly with *ḍamm*. (K.) — And **طَلَّ حَقَّهُ**, aor. **طَلَّ**, *He diminished, or impaired, to him his right, or due; or deprived, or defrauded him of it, partly, or wholly*: (K, TA:) or, accord. to Khálid Ibn-Jembeh, (TA,) *he denied him, or refused him, his right, or due*; (K, TA;) and *withheld it [from him]*: (TA:) and *he annulled it; or made it to go for nought, as a thing of no account, or as a thing that had perished or become lost*. (K, TA.) You say, **طَلُّوا فُلَانًا**, **حَقَّهُ**, aor. **طَلَّ**, inf. n. **طَلُّ**, *They denied, or refused, such a one his right, or due*: so says Khálid Ibn-Jembeh. (O.) — And **طَلَّ غَرِيمَهُ**, (K,) aor. **طَلَّ**, (TA,) inf. n. **طَلُّ**, (O, K,) *He delayed, or deferred, with his creditor, or put him off, by promising time after time to pay him*. (O, K.) — And **طَلَّ** signifies also *The driving of camels roughly, or rigorously*. (K.) You say, **طَلَّ الْإِبْرَاقَ**, inf. n. **طَلُّ**,

He drove the camels roughly, or rigorously. (TK.) **طَلَّ**, [sec. pers. **طَلَّلْتُ**, aor. **طَلَّ**,] inf. n. **طَلَّةٌ**; like **مَلَّ**, [sec. pers. **مَلَّلْتُ**, aor. **مَلَّ**,] (K, TA,) inf. n. **مَلَّةٌ**; (TA;) [accord. to Freytag, followed by **لَهُ**, and in the Deewán of the Hudhalees by **إِلَيْهِ**; and so, accord. to him, **استَطَلَّ**, followed by **لَهُ**;] *He, or it, was, or became, pleasing, (K, TA,) and goodly*. (TA.) — And **طَلَّهُ**, (K,) inf. n. **طَلُّ**, (TA,) is also *syn. with طَلَّه*: (K:) so in the phrase **طَلَّهُ بِالْوَرْسِ** [*He smeared it, or rubbed it over, with ورس, q. v.*]; namely, a thing. (Ibn-'Abbád, O.)

4: see 1, former half: — and the same, latter half, in two places. — **اطَّلَ عَلَيْهِ** *He (a man, Mṣb) looked upon it, looked upon it from above, looked down upon it, got a view of it, or saw it*; *syn. أَشْرَفَ عَلَيْهِ*, (S, O, K,) [i. e.] **أَشْرَفَ عَلَيْهِ**, (Mṣb,) or **أَوْفَى عَلَيْهِ**; (Ham p. 208;) properly **أَوْفَى عَلَيْهِ**, i. e. **بَشَخَصِهِ** [meaning *he looked upon it, &c., with his body; not in imagination*]; (Er-Rághib, TA;) and **أُطِلَّ** signifies the same: (K:) and so **أُطِفَ عَلَيْهِ**. (O in art. **طَف**.) [See also 6.] Hence, in a trad., the saying of Safeeyeh the daughter of 'Abd-El-Muṭṭalib, **فَاطِلٌ عَلَيْنَا يَبُودِي فَعَمَّتْ فَضْرَبَتْ رَأْسَهُ بِالسَّيْفِ ثُمَّ رَمَيْتُ بِهِ عَلَيْهِمُ** [And a Jew looked upon us, and I arose, and smote off his head with the sword, then cast it upon them]. (O.) — [Hence, perhaps,] **اطَّلَ الزَّمَانُ** + *The time drew near*. (Mṣb.) — And **اطَّلَ عَلَى حَقِّي فَذَهَبَ بِهِ** + *He got possession of my right, or due, and took it away, or went away with it*. (Ibn-'Abbád, O.) [See also **أُطِفَ**.] — And **اطَّلَ عَلَيْهِ** + *He importuned him*, (Ibn-'Abbád, O, TA,) **حَتَّى غَلَبَهُ** [so that, or until, he overcame him]. (TA.) And **اطَّلَ فُلَانٌ عَلَى فُلَانٍ** + *Such a one kept continually, or constantly, to the annoying, or molesting, or hurting, of such a one*. (TA.) — An Arab woman of the desert is related to have said, **مَا أُطِلَّ شَعْرُ جَمِيلٍ وَأَحْلَاهُ** [*How pleasing is the poetry of Jemeel, and how sweet is it!*]. (TA.)

5. **هَذِهِ الْأَرْضُ قَدْ تَطَلَّتْ** *This land has produced herbage, and become replete*, [for **تَخْبِرَتْ** (to which I cannot assign any apposite meaning), in my original, I read **تَخْبِرَتْ**,] and *has not been trodden by any one*: so says AA. (O.)

6. **تَطَالَ** (S, O, in the K in art. **طول** written **طَوَّلَ**) **إِلَى الشَّيْءِ**, (O) *He stretched out his neck, looking at the thing, it being far from him*: (S, O:) or *he stretched out his neck to look*: (TA in art. **دمخ**:) or **تَطَالَتُ** signifies *I stood upon my toes, and stretched my stature, to look at a thing*, (**تَطَاوَنْتُ**, K, TA, both of these verbs meaning thus, TA in art. **طول**,) and *looked*: (K, TA:) or, accord. to AA, **التَّطَالَ** signifies *the looking from above a place, or from a curtain or the like*, (TA.) [See an ex. in a verse cited in

art. **شرف**, conj. 10: and see also 4 in the present art.]

10: see 4. — **استَطَلَّ الْفَرَسُ بِذَنَبِهِ** is expl. by Ibn-'Abbád as signifying **مَرَّ مَطْلًا بِهِ إِذَا نَاصَبَهُ فِي السَّمَاءِ** [app. meaning *The horse went along raising his tail toward the sky*: for I think that **إِذَا نَاصَبَهُ** should be **إِذَا كَانَ نَاصِبَهُ**, or **أَيُّ نَاصِبَهُ**]. (O.) — See also 1, last sentence but one.

R. Q. 1. **طَلَّطَهُ** *He moved him, agitated him, shook him, or put him into a state of motion or commotion*; (K, TA;) like **تَلَّطَهُ**: (TA:) [or,] accord. to Ibn-'Abbád, **الطَّلَطَةُ** signifies *the moving about the arms in walking*. (O.)

طَلَّ *Light*, (Mṣb,) or *weak*, (K,) [i. e. *drizzling*,] *rain*: (Mṣb, K:) or the *lightest*, (K,) or *weakest, of rain*: (S, O, Mṣb, K:) or *dew* (**نَدَى**, K, TA) *that descends from the sky in cloudless weather*: (TA:) or *above نَدَى and less than مَطَرٌ*: (K:) or, accord. to Er-Rághib, *rain that has little effect*; and so in the Kur ii. 267: (TA:) pl. **طَلَلٌ** (S, O, K) and **طَلَّلٌ**, (O, K,) the latter mentioned by Fr, and said by him to be the only instance of the kind that has been heard except **حَرَفٌ** pl. of **حَرَفٌ** as meaning the **حَرَفٌ** of a mountain; (O;) [or] **طَلَّلٌ** is a contraction of **طَلَلٌ**: in a saying of a poet, cited by IAqr, (TA,) **الطَّلُّ** occurs for **الطَّلُّ** [in the CK **الطَّلُّ**]: or in this instance, as some relate it, the word is **الطَّلُّ**. (K, TA.) — And **مِلْكٌ**: (K:) or so **طَلَّ**, with *ḍamm*, in the saying **مَا بِالنَّاقَةِ طَلٌّ** [There is not in the she-camel any milk], as Yaḥṣoob says, and as is related on the authority of AA, (S,) and thus in the saying **مَا بِالْبَيْتِ طَلٌّ** [There is not in the house any milk]: (O:) or **طَلٌّ** signifies thus: or *blood*. (K.) [But see this word below.] — And **Paucity of milk of a camel**; as also **طَلٌّ**. (K.) — And **Fat, or fatness**; *syn. طَرِقٌ* [in the CK **طَرِقٌ**, and in my MS. copy of the K **طَرِقٌ**]: thus in the saying **مَا بِالنَّاقَةِ طَلٌّ** [There is not in the she-camel any fat, or fatness]. (M, K, TA: in the CK **طَلٌّ**.) — [It is also used as an epithet.] You say **يَوْمٌ طَلٌّ**, meaning **دَوْمٌ طَلٌّ**, i. e. [A day having drizzling rain, or dew; or] *moist, or humid*. (TA.) And **أَرْضٌ طَلَّةٌ** *Land moistened by dew [or by drizzling rain]*; (TA;) as also **مَطْلُونَةٌ**: (S, TA:) and [in like manner] **طَلَّةٌ** signifies a meadow (**رَوْضَةٌ**) *moistened by طَلٌّ*. (K.) And **طَلٌّ** signifies Anything moist. (TA.) — [Hence, app.,] *Goodly, or good, or beautiful, and pleasing*: thus applied to a night, and to poetry (**شِعْرٌ** [in the CK **شِعْرٌ**]), and to water, &c.: (K, TA:) applied to these as meaning *good, or beautiful*; and so to discourse; (TA;) and thus **طَلٌّ** applied to a **خُطْبَةٌ**. (Ibn-'Abbád, O, TA.) And **طَلَّةٌ** means *A beautiful, elegant, or graceful, woman*. (TA.) And **عَمْرٌ طَلَّةٌ** *Pleasant, or delicious, wine*: (S, O, K:*) or, as

some say, such as descends easily [or pleasantly down the throat]. (TA.) And طَلَّةٌ applied to an odour (رَائِحَةٌ, K, TA, or رِيًّا, TA) likewise signifies Pleasant, or delicious. (K, TA.) — Also An aged man: (Kr, K:) and طَلَّةٌ signifies an old woman: (K, TA:) and a woman foul, unseemly, or obscene, in tongue; (K, TA:) annoying, or molesting. (TA.) — And A serpent; (K:) thus accord. to IAar: (O:) and so طَلٌّ; (K:) thus accord. to AA; (O:) like طَلْع. (TA in art. طلع.)

طَلٌّ: see طَلٌّ, in two places. [But the signification of "blood" there mentioned requires consideration; for Sgh adds immediately after explaining the saying مَا بِالْدَارِ طَلٌّ what here follows.] — هَدَّرًا طَلًّا and ذَهَبَ دَمَهُ طَلًّا [i. e. His blood went for nought, unretaliated, and uncompensated by a mulct]. (Ibn-'Abbád, O. [Then follows immediately in the O الطَّلَاءُ, expl. as below.]

طَلٌّ: see طَلٌّ, last sentence: = and see also طَلٌّ.

طَلَّةٌ [fem. of طَلٌّ, q. v. — And also used as a subst.: signifying] A wife. (S, O, K.) — And Daintiness, or delicacy, in food and clothing. (K, TA. [In the CK, النِّعْمَةُ is erroneously put for النِّعْمَةُ.]

طَلَّةٌ The neck. (K.) — And A draught of milk; (Az, K, TA:) as also طَلِّي: (Az, TA:) pl. of the former طَلَّلٌ. (K.)

طَلَّلٌ A portion still standing of the remains of a dwelling or house; (S, O, Mṣb, K:) as also طَلَّلَةٌ: (K:) pl. أَطْلَالٌ and طَلَّلُونَ, (S, O, Mṣb, K,) the latter pl. sometimes used: (Mṣb:) what cleaves to the ground is termed رَسْمٌ: (TA:) the people of the towns or villages apply the term أَطْلَالٌ to the remains of walls and of places of worship; and the people of the tents to [the remains of] places of eating and of drinking and of sleeping: (Ḥam p. 541:) [and] as pl. of طَلَّلٌ it signifies elevated places: one says, رَأَيْتُ طَلَّلًا القَرْيَةَ, meaning I saw what was elevated of the land of the town, or village. (Ḥar p. 139.) — And The شَخْصٌ [or body, or bodily or corporeal form or figure or substance, such as one sees from a distance,] of a thing, (Mṣb, K,) whatever it be; as also طَلَّلَةٌ: pl. of the former as above: (K:) the شَخْصٌ [as meaning body, or person,] of a man; as also طَلَّلَةٌ: (S, O:) or, of a man, the erect شَخْصٌ. (Mṣb voce جَمَّةٌ.) And طَلَّلَةٌ, with ظ, signifies the same. (O and K in art. ظل.) One says, حَيَّا اللَّهُ طَلَّلَكَ and طَلَّلَاتَكَ, meaning [May God preserve, or save,] thy شَخْصٌ [i. e. body, or person]. (S, O.) And حَيَّا اللَّهُ مَا شَخَّصَ مِنْ جَسَدِكَ طَلَّلَكَ and طَلَّلَاتَكَ, meaning [May God preserve, or save, what has risen into view of thy body, or person]. (TA.) — Also A place in the صَحْنٌ [or court] of a house, pre-

pared for the household to sit upon: ADk says that there was a place on which to eat and drink in the فَنَاءٌ [or yard] of every house, called the طَلَّل: (Az, TA:) accord. to ISd, (TA,) the طَلَّل of a house is, or was, like the [kind of wide bench, of stone or brick &c., generally built against a wall, called] دُكَّانَةٌ [or دُكَّانٌ], upon which to sit. (K, TA.) — And The جَلَالٌ [or deck] of a ship or boat; (M, Mgh, O, K:) i. e. (Mgh) the covering thereof, which is like the roof (Mgh, Mṣb) of a house or chamber: (Mgh:) pl. أَطْلَالٌ. (Mgh, Mṣb, TA.) [In the TA it is said to mean the شِرَاعٌ of a ship or boat; which is a mistake, as is sufficiently shown by its being there immediately added, "hence the trad. of Aboo-Bekr, that he used to pray upon the اطلال of the ship or boat." — [Hence, app.,] one says, (of a man, Ibn-'Abbád, O,) عَلَى مَشَى عَلَى طَلَّلِ الْمَاءِ i. e. عَلَى ظَهْرِهِ, (Ibn-'Abbád, O, K,) which, Z says, means عَلَى وَجْهِهِ [i. e. † He walked, or went along, upon the surface of the water: but whether this relates to a pretended miracle or to sliding upon ice, I know not]: and he adds that it is a tropical phrase. (TA.) — Also Anything fresh, or juicy, or [like طَلٌّ] moist; syn. طَرِيٌّ. (K.) — See also طَلٌّ, first sentence.

طَلِيلٌ: see مَطْلُونٌ. — Also Sweet; syn. حَلْوٌ: (so accord. to the O and some copies of the K: accord. to other copies of the K, i. q. خَلْقٌ; i. e., accord. to some of these copies, خَلْقٌ; accord. to some, خَلْقٌ; and accord. to some, خَلْقٌ:) thus expl. by Ibn-'Abbád; and said by him to be of the dial. of Hudheyl. (O.) [The explanation in the O is, I doubt not, the right: and hence] — طَلِيلَةٌ applied to a خُطْبَةٌ: see طَلٌّ, latter part. — Also A mat; syn. حَصِيرٌ. (IAar, O, K:) or such as is woven of [the leaves of the] دَوْمٌ [or Theban palm-tree]; or of the leaves of the date-palm; or of the قُشُورُ [app. meaning the peels of the branches] thereof: (K, TA:) so in the M: in the T it is said that طَلِيلَةٌ means, accord. to AA, a [mat of the kind called] بُورِيَّةٌ; and accord. to Aṣ, a بَارِيٌّ [which signifies the same as بُورِيَّةٌ]: (TA:) pl. أَطْلَةٌ and طَلَّةٌ and طَلَّلٌ. (K.)

طَلَّلَةٌ [an inf. n.: see 1, last sentence but one. And, as a simple subst.,] A good, or goodly, state or condition; and a beautiful aspect, appearance, mien, or guise. (IAar, O, K.) And Beauty, or beauty of colour, or brightness: (O, K:) so in the saying, عَلَى مَنْطِقِهِ طَلَّلَةٌ الْحُسْنِ, [Upon his diction is the glow of beauty]. (O.) Accord. to Aṣ, i. q. حُسْنٌ and مَاءٌ [i. e. Goodliness, or beauty, and, app., lustre]. (TA.) — Also, (AA, O, K,) and some say طَلَّلَةٌ, (AA, O,) Joy, gladness, or happiness. (AA, O, K.) — See also طَلَّلٌ, in four places. — [Hence,] one says فَرَسٌ حَسَنٌ الطَّلَّلَةِ, meaning [A horse goodly, or beautiful,] in what is high, or elevated, of his frame, or make. (TA.)

طَلَّلَةٌ: see the next preceding paragraph.

طَلِيلَةٌ: see طَلِيلٌ.

طَلِّي: see طَلَّةٌ.

طَلَّةٌ, (Ibn-'Abbád, O, K,) like سَلَّةٌ, (K, TA,) [in the CK, طَلَّةٌ, like سَلَّةٌ, and] in some copies of the K, erroneously, طَلَّةٌ, (TA,) Blood, itself: and some say, a pellicle upon the surface thereof: (O:) [and in like manner طَلَّةٌ is expl. in the K in art. طَلٌّ:] or blood that has been made to go for nought, unretaliated, and uncompensated by a mulct: (K: [and from the context in the O, it seems that this is probably meant by Ibn-'Abbád: see طَلٌّ:]) accord. to AAF, (TA,) the ء in this word is originally ج. (K, TA.)

طَلَطَلٌ A chronic, or permanent, disease. (IAar, Az, K.)

طَلَطَلَةٌ: see طَلَطَلٌ.

طَلَطَلَةٌ: } see طَلَطَلَةٌ: each in two places.
طَلَطَلٌ: }

طَلَطَلٌ: see the next paragraph, in three places.

طَلَطَلَةٌ A calamity, or misfortune; (S, O, K:) as also طَلَطَلَةٌ [in the CK طَلَطَلَةٌ] and طَلَطَلٌ [in the CK طَلَطَلٌ]. (K, TA.) — Also, (S, O,) or طَلَطَلٌ, (M, K,) A disease that rearries the physicians, (S, M, O, K,) for which there is no remedy: (S, O:) and said in the M to be a pain in the back. (TA.) And the former, A disease that attacks a man in his belly; as also طَلَطَلَةٌ. (O.) And A disease in the backs of asses, that breaks their backs; (K, TA:) so in the M; (TA:) as also طَلَطَلٌ with damm and fet-h [i. e. طَلَطَلٌ and طَلَطَلٌ]. (K.) — And Death; as also طَلَطَلٌ; (K, TA:) so in the M, with damm; and with fet-h [i. e. طَلَطَلٌ]. (TA.) — And A certain piece of flesh in the fauces: (ISd, K, TA:) or the piece of flesh extending downwards upon [the upper extremity of] the مُسْتَرْطٌ [or مُسْرَطٌ, i. e. the gullet]; (Aṣ, Az, O, K, TA:) [meaning] the لَهَاءٌ [or uvula]: (TA:) or, (O, K,) accord. to AHeyth, (O,) the falling of the لَهَاءٌ [or uvula], so that neither food nor beverage passes the fauces easily by reason of it. (O, K.)

أَطْلَالٌ is the name of a certain mare, (O, K,) or of a she-camel, (K,) which, in reply to her rider's commanding her to leap a river, on the day of El-Kádiseeyeh, is asserted to have spoken, saying, وَثَبْتُ وَسُورَةَ الْبَقْرَةِ [A leap, by the Chapter of the Cow!]. (O, K.) [Freytag has erroneously said, as on the authority of the K, that it is a name of the chapter of the Kur-án otherwise called بقرة.]

مَطْلُونٌ: see مَطْلُونٌ.

أَمْرٌ مَطْلٌ An affair not settled, or not established. (So accord. to some copies of the S and K, expl. by the words لَيْسَ بِمُسْتَقَرٍّ: in other copies of both,

and in the O, ليس بمُسْفِرٍ [to which I am unable to assign any probable meaning].)

مُطَلَّلٌ i. q. ضَبَابٌ [Mist; or moisture like clouds, or like dust, covering the earth in the early mornings; or thin clouds, like smoke; &c.: see art. ضَب]. (TA.)

مَطْلُونٌ: see its fem., with ة, voce طَلٌّ. — Also Blood made to go for nought, unretaliated, and uncompensated by a mulct; (S, O, K;) and so مُطْلٌ and مُطْلٌ. (K.) — Also [or مَطْلُونٌ] Pure milk with froth upon it, upon which water has been poured, and which one imagines to be good, or pleasant, whereas there is no goodness in it; and so مَطْلُونَةٌ: or this latter, some say, signifies a piece of skin soaked and softened [for مَوْزُونَةٌ in my original, which I think a mistranscription, I read مَوْزُونَةٌ] with pure milk, which they eat [app. in a time of scarcity].

مَطْلُونَةٌ: see the next preceding paragraph.

طلب

1. طَلَبَهُ (S, A, O, &c.) aor. ٢, (Mṣb,) inf. n. مَطْلَبٌ (S, A, MA, O, Mṣb, K &c.) and مَطْلَبٌ (A, MA, Mṣb) and طَلَابٌ and طَلَابَةٌ (A, MA) and طَلَبَةٌ (MA) and تَطْلَبٌ [which is of a measure denoting intensiveness]; (TA;) and أَطْلَبُهُ; (S, A, O, Mṣb, K;) and تَطْلَبُهُ; (A, K;) [but see this last below;] He sought it, desired it, demanded it, or asked for it; (MA;) [he pursued it, pursued after it, or prosecuted it;] he sought, desired, or endeavoured, to find it and to get or take it: (A, K, TA;) and طَلَبٌ is also expl. as signifying اتَّبَعَ [i. e. أَتَّبَعُ he followed in pursuit, &c.]. (TA.) One says, اَطْلُبْ لِي شَيْئًا Seek thou, &c., for me, a thing. (Lh, TA.) And طَلَبَهُ مِنْهُ and اِئْتَبَهُ inf. n. as above, He sought it, desired it, demanded it, or asked for it, of him. (MA.) And طَلَبْتُ إِلَيْهِ means رَغِبْتُ [i. e. He petitioned me, or made petition to me, &c.]: (K, TA;) or طَلَبْتُ إِلَيْهِ means سَأَلْتُهُ [he asked him]: or [it means] طَلَبْتُهُ رَأْبًا اِئْتَبَهُ [he sought him, petitioning him]; for it is generally held that طَلَبٌ is not trans. by means of a prep., therefore they explain the like of this phrase as implicative. (MF, TA.) See also 4, in two places: and see 5. You say also, طَلَبْتُهُ بِحَقِّهِ, meaning طَلَبْتُهُ q. v. (K.) And طَلَبْتُ بَدْحَهُ and طَلَبْتُ بَدْحَهُ [He sought to obtain his blood-revenge, or retaliation; and in like manner, طَلَبْتُ بَدْمَهُ]. (S and Mṣb in art. دَحَل.) — [Hence,] one says also, السَّرَاحُ يَطْلُبُ أَنْ يُتَطْفِقَ [The lamp, or lighted wick, is near, or about, to become extinguished]; like as one says, جِدَارٌ يُرِيدُ أَنْ يَنْقُصَ. (A.) — طَلَبٌ, aor. ٢, (O, K,) inf. n. طَلَبٌ, (TK,) He, or it, [accord. to the TK said of a man,] was, or became, distant, or remote. (O, K. [See also 4.]

2: see 5.

3. طَالِبُهُ, inf. n. مُطَالِبَةٌ and طَلَابٌ, (Mṣb, K,) He sought or demanded of him a thing [as being due to him; i. e. he sued or prosecuted him for it]; (Mṣb;) i. q. طَلَبْتُهُ بِحَقِّهِ [he sought or demanded of him, &c., a right, or due]: (K:) and you say, طَالِبُهُ بِحَقِّهِ لَهُ عَلَيْهِ [he sought or demanded of him, &c., a thing due to him on his part]. (A.) مُطَالِبَةٌ is used in relation to a real thing: [but it does not necessarily imply the justice of the act:] one says, طَالِبُ زَيْدٍ عَمْرًا [Zeyd sought or demanded of Amr, or sued or prosecuted him for, the money]. (Kull p. 349.) And طَالِبُهُ بِالذَّرَاهِيرِ He sought or demanded of him [&c.] the debt. (MA.) And طَالِبُهُ بِكَذَا (S, O,) inf. n. مُطَالِبَةٌ, (S,) [He sought or demanded of him, &c., such a thing; or he prosecuted him for such a thing, as, for instance, blood, or mutilation, or a wound: see exs. voce حَبْلٌ.]

4. اَطْلَبُهُ He performed, or accomplished, for him, (S, A, O, Mṣb, TA,) that which he sought, or demanded, (S, A, O, Mṣb,) or the object of his want: (TA;) or he gave him that which he sought, or demanded. (K.) A man said to the Prophet, اَطْلُبْ لِي شَيْئًا اِئْتَبَهُ أَنْ اَطْلُبُكَهَا i. e. [Ask thou of me] an object of want, [for I love] to perform it, or accomplish it, for thee. (TA.) And one says, اَطْلُبْ لِي شَيْئًا اِئْتَبَهُ i. e. [He asked of me a thing] and I performed, or accomplished, for him that which he sought, or demanded. (TA.) And اَطْلَبُهُ الشَّيْءَ He aided him, or helped him, to seek the thing. (TA.) And اَطْلُبْنِي Aid thou me to seek. (Lh, TA.) — Also He, or it, (said of a man, Mṣb, and of poverty, A,) necessitated his seeking, or demanding. (S, A, O, Mṣb, K.) Thus it has two contr. significations. (S, O, K.) — And hence, (S, O,) اَطْلُبْ said of water, and of pasture, or herbage, (S, A, O,) &c., (S, O,) It was distant, or remote, (S, A, O,) so as to be not attainable but by seeking, (S, O,) or so that it was sought. (A.)

5. تَطْلَبُهُ He sought it, or demanded it, repeatedly, or time after time: (S, O,) [he made repeated, or successive, endeavours to obtain it, or to attain it: he prosecuted a search after it:] or he sought it diligently, studiously, sedulously, or earnestly; syn. اِئْتَبَاهُ: (Mṣb:) or he sought, desired, or endeavoured, leisurely, to find it and to get or take it; (O, TA;) and (TA) so تَطْلَبْتُهُ, inf. n. تَطْلِبٌ; (K, TA;) and طَلَبْتُهُ; (TA;) from [various] places. (O, TA.) — See also 1, first sentence.

7. اِنطَلَبْتُ لَهُ is quasi-pass. of طَلَبْتُهُ, and means It (an action [&c.]) was, or became, suitable to him; or fit, meet, or proper, for him: [as though it were sought, or desired, or desirable:] but they have been content to use اِنطَلَبْتُ in the place of this verb. (Zj, TA in art. بَغَى.) [يُنطَلَبُ, in the Kur xix. 93, is expl. by يَنْطَلِبُ in the Ksh and in the Expos. of Bd.]

8: see 1, first sentence.

طَالِبٌ: see طَلِبَةٌ, in two places: — and طَالِبٌ.

طَالِبٌ an inf. n. of 1 [q. v.]. (S, A, &c.) — See also طَالِبٌ, in two places. — And see طَلِبَةٌ.

طَالِبَةٌ A far-extending journey: (O, K;) and so سَفَرٌ طَالِبٌ. (A.)

طَالِبَةٌ [A mode, or manner, of seeking &c.: an inf. n. of modality, like جَسَّةٌ &c. — And] a subst. from طَالِبَةٌ: (K:) see طَلِبَةٌ, in three places. — أَمْرٌ طَالِبَةٌ The eagle. (O, K.)

طَالِبَةٌ an inf. n. of طَلَبْتُهُ [q. v.]. (MA.) — [It generally signifies] A thing that one seeks, desires, demands, or asks for; a thing that one seeks, desires, or endeavours, to find and to get or take; an object of quest, or desire; (S, O, Mṣb, K;) as also طَالِبٌ, which is originally an inf. n. of طَالِبَةٌ; (Mṣb;) and so طَالِبٌ; (Har p. 560;) and طَالِبَةٌ and طَالِبٌ are substs. from طَالِبَةٌ, (K,) signifying [the same, or] a right, or due, sought, or demanded: (TK;) and طَالِبَةٌ signifies also an object of want, or need; a needful thing: (TA;) its pl. is طَالِبَاتٌ. (Mṣb.) One says, لِي عِنْدَهُ طَالِبَةٌ [or طَالِبَةٌ] I have an object of quest, or desire, or of want, or a right, or due, necessary to be sought, or demanded, of him. (A.) And هِيَ طَالِبَةٌ فَلَانِ She is the object of love of such a one; as also طَالِبَةٌ: (A, K:) or the former, (O,) or each, the latter mentioned by Lh, (TA,) means she is the object of quest, or desire, and the object of love, of such a one. (O, TA.) — And it is said on the authority of IAḡr that طَالِبَةٌ [app., accord. to the context, طَالِبَةٌ] signifies A company, or an assembly, of men. (TA.)

طَالِبٌ: see the next preceding paragraph.

طَالِبُونَ, of which the pl. is طَالِبٌ, (K, TA,) and, as is said in the Mṣb, [but not in my copy of it,] طَالِبٌ; (TA;) and طَالِبٌ, of which the pl. is طَالِبَاتٌ; and طَالِبٌ, of which the pl. is طَالِبَاتٌ; Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; (K, TA;) much, or often; all are intensive in signification. (TA.) — And بَطْرٌ طَالِبُونَ (O, TA) [and] طَالِبٌ (thus in a copy of the A) A well of which the water is remote: (A, O, TA;) pl. of the former طَالِبٌ. (O, TA.) See also طَالِبَةٌ.

طَالِبٌ: see the next preceding paragraph, in two places.

طَالِبٌ: see طَالِبُونَ.

طَالِبٌ Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; or a seeker, &c.: (Mṣb, K, TA;) [and used for طَالِبٌ عَلَيْهِ a student of science or knowledge:] pl. طَالِبَاتٌ and طَالِبَةٌ (Mṣb, K, TA) and طَالِبٌ (K) and طَالِبُونَ (Mṣb) and طَالِبٌ [a

pl. of pauc., like أَصْحَابُ, (A) and طَلَبٌ, (S, A, O, K,) or this last, as is said in the M, is [properly speaking] a quasi-pl. n., (TA,) or, (Mgh, TA,) as IATH says, (TA,) it is either a pl. of طَالِبٌ or an inf. n. used as such, (Mgh, TA,) for أَهْلُ الطَّلَبِ: (TA:) fem., applied to a woman, طَالِبَةٌ; of which the pl. is طَالِبَاتٌ and طَوَالِبٌ. (Mgh.) You say, هُوَ طَالِبٌ لَشَيْءٍ He is a seeker, &c., of the thing. (TA.) And هُوَ طَالِبٌ لَشَيْءٍ These are the troops that are the seekers [or pursuers] of their enemies. (A.) And هُوَ طَالِبٌ نِسَاءً, (A, K,) with kesr, (K,) He is a seeker, or desirer, of women: (A, K:) pl. أَطْلَابٌ and طَلِبَةٌ. (K.)

مَطْلَبٌ A place, (Mgh, KL,) or time, (KL,) of seeking: (Mgh, KL:) [and so مُطْلَبٌ:] pl. مَطْلَبَاتٌ. (KL.) [And particularly applied to A place in which treasure is buried and sought. And A place where anything remarkable is to be sought, or looked for, in a book.] — [And hence, † A person from whom one seeks a thing.] † I have none from whom to seek the accomplishment of my desires but Thee] occurs in a trad. respecting prayer. (TA.) — See also مَطْلُوبٌ. — It is also an inf. n. of 1 [q. v.]. (A, MA, Mgh.)

مَطْلَبٌ, applied to water, and to pasture, or herbage, Distant, or remote, (S, A, O,) so as not to be attainable but by seeking, (S, O,) or so that it is sought: (A:) or, applied to pasture, or herbage, distant, or remote: and, applied to water, distant, or remote, from the pasture or herbage: or between which and the pasture, or herbage, is twice the space termed a مِيلٌ, (K, TA,) or thrice that space, the مِيلٌ being the space from one عَمْرٌ [or sign of the way] to another; (TA;) or a day, or two days, (K, TA,) i. e. a day's journey, or two days' journey; in the latter case being termed مَطْلَبٌ إِبِلٌ [i. e. distant to be sought of camels]. (TA.) It is also applied to other things: a poet says,

أَهَاجَكَ بَرْقَ آخِرِ اللَّيْلِ مُطْلَبٌ

[Has distant lightning, in the latter part of the night, excited thee?]. (S, O.)

مَطْلُوبٌ Sought, desired, or demanded; and so مُطْلَبٌ [but app. as an epithet in which the quality of a subet. is predominant, and used in the sense of طَلِبَةٌ]. (KL.)

مَطْلَبٌ: see مَطْلَبٌ.

طلع

1. طَلَعٌ, (S, A,) [aor. †,] inf. n. طَلَعٌ, (TA,) The camels had a complaint (S, A) of their bellies (S) from eating of the trees called طَلَعٌ. (S, A. [But see طَلَعَةٌ.]) — And طَلَعٌ, aor. †, (K,) inf. n. as above, (TK,) He

(a man, TK,) was, or became, empty, or void of food, in his belly; as also طَلَعٌ, like غَنِيٌّ. (K.) = طَلَعٌ, (S, M, A, K,) aor. †, inf. n. طَلَعٌ and طَلَعَةٌ, (M, K,) said of a camel, (S, M, A, K,) He was, or became, lean, or emaciated, by reason of fatigue, or of disease: (A:) or fatigued, or wearied: (ISK, S, K:) or injured, or hurt, by fatigue: (AZ, T, TA:) or he was, or became, fatigued, and fell down by reason of travel: (M, TA:) or طَلَعٌ, aor. †, inf. n. طَلَعٌ; and طَلَعٌ, aor. †, inf. n. طَلَعٌ; he was, or became, fatigued: or lean, by reason of fatigue, or of disease. (MA.) — And طَلَعٌ, inf. n. طَلَعٌ, † He (a man) was, or became, bad, corrupt, or vicious. (A, L. [See طَلَعٌ below.]) = طَلَعَةٌ, aor. †, [inf. n. طَلَعٌ.] He, or it, (a man, MA, Mgh, or journeying, A,) rendered him lean, or emaciated him; (A, MA, Mgh;) namely, a camel: (A, Mgh:) [or] he fatigued him; (MA, K;) i. e., a camel; (S, K;) and (K) so † طَلَعَةٌ; and † طَلَعَةٌ, (S, K,) inf. n. of the latter طَلَعٌ. (TA.)

2: see the last sentence above. — [Hence, app.,] طَلَعٌ عَلَيْهِ, (A, K,) inf. n. طَلَعٌ, (K,) † He importuned him, (A, K,) i. e., his debtor, so that he wearied him. (A.)

4: see 1, last sentence.

طَلَعٌ, [a coll. gen. n.,] (S, A, Mgh, K, &c.) and طَلَعٌ; (S, A, K;) the latter said to be pl. of طَلَعَةٌ, (TA,) which is the n. un. of طَلَعٌ, (S,) or, accord. to Sb, the pl. of طَلَعَةٌ is طَلَعٌ, like as صَخْرَةٌ is pl. of صَخْرَةٌ; and طَلَعٌ also; and the pl. of طَلَعٌ is أَطْلَاعٌ; (M;) [The acacia, or mimosa, gummifera; an appellation applicable also to the سَنْطُ, which produces the gum-arabic: (see صَنْعٌ:) the former tree is termed by Forskål (Flora Egypt. Arab. p. cxxiv.) "mimosa gummifera;" but it is more commonly termed an "acacia:" its pods are termed عُلْفٌ, q. v.:] a species of large trees, (S, K,) of the kind called عَضَاهُ; (S, Mgh;) growing in El-Hijáz [and Egypt and Nubia and other countries]; the fruit of which is like that of the سَمْرَةٌ; having curved thorns: the places in which it grows are the interiors of valleys; and it is that species of the عَضَاهُ which is the largest in its thorns, and the hardest in respect of its wood, and the best in respect of its gum: Lth describes it as above, and says that it is the same as the أَمْرُ غَيْلَانَ [and the like is said in the A]: ISh says that it is a tall tree, affording a shade in which men and camels repose, with few leaves, long and large branches, with many thorns, [more] than the prickles of the palm-tree, and a great trunk, which a man's arm cannot embrace; the same as the أَمْرُ غَيْلَانَ; and grows in the mountains:

AHn says that it is, of the trees called عَضَاهُ, the largest, and that which has most leaves, and the greenest, and has thick and long thorns, but these are of the least hurtful of thorns, producing no heat in the foot; it has a fruit (بَرْمَةٌ) of pleasant odour; and there is not among the trees called عَضَاهُ any that produces more gum than it, nor any more bulky; and it grows only in rugged, hard, fertile ground. (TA.) By طَلَعٌ in the Kur lvi. 28 may be meant the trees called أَمْرُ غَيْلَانَ, because they have a blossom of a very pleasant odour. (Zj.) [But see below.] — طَلَعٌ signifies also Banana-trees; syn. شَجَرُ الْمَوْزِ; and is said [by some] to have this meaning in the Kur lvi. 28: (Zj, T, TA:) or i. q. مَوْزٌ [which some expl. as meaning the trees above-mentioned; but others as meaning the fruit of those trees]: (Mgh, K:) this, however, is said to be unknown in the [classical] language. (TA.) — And i. q. طَلَعٌ [generally meaning The spadix of the palm-tree; but sometimes the spathe thereof]: (K:) a dial. var. of the latter word: (S:) mentioned by ISk among words formed by the substitution of one letter for another: and this meaning, also, it is said [by some] to have in the Kur lvi. 28. (TA.) = And Remains of turbid water in a watering-trough or tank. (K.) = And Having the belly void of food. (K.) — See also طَلَعٌ.

طَلَعٌ The tick; syn. قَرَادٌ; (S, A, K;) sometimes applied thereto; (S;) as also طَلَعٌ; (S, K:) or a large tick. (TA. [See حَمِيَانٌ.]) — [Hence,] طَلَعٌ مَالٍ † One who keeps to camels, or cattle, and to the care of them, like as cleaves the طَلَعٌ, i. e. tick: (A:) a manager, tender, or superintendent, of camels, or cattle; or a good pastor thereof. (K.) — And طَلَعٌ نِسَاءً † One who follows, or goes after, women (K, TA) much, or often. (TA.) — And طَلَعٌ is also expl. as signifying A pastor fatigued, or wearied: (K, TA:) and [its pl.] طَلَعٌ, as signifying [simply] pastors. (L.) El-Hotei-ah says, after mentioning certain camels and their pastors,

إِذَا نَامَ طَلَعٌ أَشَعَّتْ الرَّأْسَ خَلْفَهَا

هَذَاهُ نَهَا أَنْفَاسَهَا وَزَفِيرُهَا

When a pastor, dusty and shaggy or matted in the hair of the head, sleeps behind them, [and they become lost to him,] their breathing and their vehement respiration occasioned by the fulness of their bellies guides him to them, so that he finds them, even if they be distant. (S, L.) — See also طَلَعٌ, in four places.

طَلَعٌ (thus correctly written, not طَلَعٌ as in [some of the copies of] the S, TA) Enjoyment of a life of ease and plenty. (S, K.)

طَلَعٌ an epithet applied to a camel. (A.) You say إِبِلٌ طَلَعَةٌ and طَلَعٌ [the latter being the pl.] Camels having a complaint (S, A, K) of

their bellies (S, K) from eating of the trees called **طَلْح**: (S, A, K:) but [the meaning seems to be, from eating thereof immoderately, for] Aboo-Sa'eed disapproves of the phrase **ابن طلاحى** as meaning *camels that have eaten of the طلع* [and become disordered thereby, though it appears from what is said in art. **عَضَاهُ** that camels are sometimes disordered by eating of any of the trees called **عَضَاهُ**], asserting it to signify *camels that are fatigued, or wearied*; for [he says that] the **طلع** do not disorder camels, but are wholesome food for them. (TA.) See also **طَلْح**, in two places. — And **أَرْضٌ طَلْحَةٌ** *Land abounding with the trees called طلع*. (K.)

أُمْرُطَلْحَةٌ n. un. of **طَلْح** [q. v.]. (S.) = **أُمْرُطَلْحَةٌ** *The louse*. (TA.)

طَلْحِيَّةٌ meaning *A piece of paper* is a post-classical word. (K.)

طَلْحٌ, as an attribute of a man, † *Badness, corruptness, or viciousness*: (A:) *contr.* of **صَلْحٌ**. (S, L, K.)

طَلْحِيٌّ, (A, Mgh, Mṣb,) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, (Mgh, Mṣb,) *Rendered lean, or emaciated*, (A, Mgh, Mṣb,) applied to a camel; (A, Mṣb;) as also † **طَلْحِيٌّ**, (A,) or † **طَلْحِيٌّ**, (K,) and † **طَلْحِيٌّ**, so applied, *by reason of fatigue, or of disease*. (A.) Also, (S, Mgh, K,) applied to a camel, and † **طَلْحِيٌّ**, (S, K,) the latter, (S, MF,) and the former likewise, (MF,) applied to the male and to the female of camels and of other animals, (S, MF,) and † **طَلْحِيٌّ**, (K,) and † **طَلْحِيٌّ**, (L, TA,) *Fatigued*: (S, Mgh, K, TA:) and in like manner, applied to a she-camel, **طَلْحِيَّةٌ** and † **طَلْحِيَّةٌ**, (K, in the CK **طَلْحِيَّةٌ**), but the forms commonly known of these two epithets thus applied are without **ة**, because each has the signification of a pass. part. n., (MF,) and † **طَلْحِيٌّ**: (IAḡr, K:) the pls. are **طَلْحِيٌّ** and **طَلْحِيٌّ**, (S, K,) [both pls. of **طَلْحِيٌّ**,] meaning *fatigued, or jaded, and rendered lean, by travel*, (S,) and **طَلْحِيٌّ**, which last is [said by SM to be] anomalous, because [he holds that] it has the meaning of an act. part. n., [app. on the ground that some expl. **طَلْحِيٌّ** as syn. with **مَعِيٌّ** and **تَعَبٌ**,] (TA,) and **طَلْحِيٌّ** is another pl., [app. of the second and third and fourth of the sings. mentioned above,] signifying *fatigued*; (L, TA;) and **أَطْلَحُ** is pl. [of pauc.] of **طَلْح**. (S.) One says **نَاقَةٌ طَلْحِيَّةٌ** meaning *A she-camel jaded, and rendered lean, by journeys*: (T, S;) and **طَلْحِيٌّ** **رَاكِبٌ**, and **سَفِيرٌ** **طَلْحِيٌّ**. (IAḡr, TA.) **طَلْحِيٌّ** **رَاكِبٌ** means *The rider of the she-camel and the she-camel are both fatigued, or jaded*: (L, K:) for **رَاكِبُ النَّاقَةِ وَالنَّاقَةُ طَلْحِيَّانِ**: (L, K:) or for **رَاكِبُ النَّاقَةِ أَحَدُ الطَّلْحِيِّينِ**. (L.) = See also **طَلْح**.

طَلْحِيٌّ and **طَلْحِيَّةٌ**, (S, K,) the latter anomalous, (S,) or the latter is a dial. var. of the former, which is not a rel. n. from the pl. **طَلْحِيٌّ**, because, when a rel. n. is formed from a pl., the pl. is reduced to its sing. form, unless it is used as a name of a particular thing, (from a marginal note in copies of the S, [see also Ham pp. 791-2,]) *Camels feeding upon the trees called طلع* [or **طَلْح**]. (S, K.)

طَلْحِيٌّ: see **طَلْحِيٌّ**, in two places. — Also, as an epithet applied to a man, † *Bad, corrupt, or vicious*; (A, L;) *in whom is no good*: (L:) *contr.* of **صَالِحٌ**. (S, L.)

مُطَلِّحٌ † *One who acts wrongfully, unjustly, or injuriously, في المال* [with respect to property, or camels, or cattle]. (Az, L.) — And, accord. to Az, *One who breathes hard, or emits the voice with a moaning sound, في الكلام* [in speaking]; syn. **نَهَاتٌ** [but the first letter in this word is written in the L without any diacritical point; so that the word may perhaps be **نَهَاتٌ**, meaning *a great, or frequent, calumniator, slanderer, or false-accuser*: see art. **بَهَتٌ**]. (L, TA.)

طلس

1. **طَلْسَةٌ**, (S, M, A, K,) aor. **طَلَسَ**, (K, MS, O, TA, but in a copy of the A, **طَلَسَ**), inf. n. **طَلْسٌ**; (S, M, A, K;) and † **طَلْسَةٌ**, (M, A, K,) inf. n. **طَلْسٌ**; (A;) *He obliterated it, or effaced it, namely, a writing*; (S, O, K;) *i. q. طَرَسَهُ*: (M:) or *he obliterated it, or effaced it, namely a writing, [so far as] to mar, or spoil, its characters*; thus differing from **طَرَسَهُ**, which signifies “*he obliterated it, or effaced it, well*.” (T, A.) — [Hence,] **طَلَسَ بَصْرَهُ** † *He took away, or destroyed, his sight*: (A, TA:) in the K [and O] **طَلَسَ بَصْرَهُ** *his sight went away, or became destroyed*; on the authority of Ibn-Abbād. (TA.) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسٌ**, *It (a garment, or piece of cloth,) was, or became, old and worn-out*. (IKṭṭ.) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسٌ**; and **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسَةٌ**; *He, or it, was, or became, of a dusty colour, inclining to black*. (IKṭṭ: the inf. ns., only, are mentioned in the M.)

2: see above, first sentence.

5. **تَطَلَسَ** *It (a writing) became obliterated, or effaced*. (S.) [See also 7.] = **تَطَلَسَ بِطَلْسَانٍ**, and † **تَطَلَسَ**, *He clad, or attired, himself with a طَلْسَانٍ*. (M, TA.) [The former verb is used by El-Hemedhānee transitively, as meaning, *He put on, or made use of, a napkin as a طَلْسَانٍ*: (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

7. **انطلس أثره** *His trace, or track, or footsteps, became concealed, or unapparent*: said of a beast:

(Ibn-Abbād, TṢ, O, TA:) **أَمْرُهُ**, in the copies of the K, is a mistake. (TA.) [See also 5.]

Q. Q. 2. **تَطَلَسَ**: see 5.

طَلْسٌ *Black*; as also † **طَلْسَانٌ**: (IAḡr, Az, TA:) accord. to the O and K, the former signifies *a black طَلْسَانٌ*; but this is a mistake. (TA.)

طَلْسٌ *i. q. طَرَسَ: (S in art. **طَرَسَ**, M, Mṣb, TA:) *i. e.*, (TA,) *A written paper or the like*; syn. **صَحِيفَةٌ**: (K, TA:) or *one of which the writing has been obliterated, or effaced*, (A, K, TA,) but not well obliterated; thus differing from **طَرَسَ**, accord. to the T: (TA:) pl. **طَلْسُونَ**. (Mṣb, TA.) See **طَرَسَ**. — Also *The skin of the thigh of the camel (T, M, K) when the hair has fallen off*. (T, K.) = See also **أَطْلَسَ**, in three places.*

طَلْسِيٌّ, of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, † *Having the eye blinded*: in the O and K erroneously said to be **طَلْسِيٌّ**, like **سَبِيَّتٌ**; but in the Tekmileh, correctly, **طَلْسِيٌّ**, like **أَمِيرٌ**. (TA.)

طَلْسَةٌ *A piece of rag with which one wipes a tablet (A, K, TA) upon which is writing, and with which the writing is obliterated, or effaced*. (A, TA.)

طَلْسِيٌّ: } see **طَلْسَانٌ**.
طَلْسَانٌ: }

طَلْسَانٌ (El-Farábee, S, M, Mgh, O, Mṣb, K) and **طَلْسَانٌ**, (M, O, K,) the latter form used by some, (El-Farábee, Mṣb,) or by the vulgar, (S,) and disallowed by Aḡ, (M, Mṣb,) and **طَلْسَانٌ**, all these three forms being mentioned by 'Iyād and others, (K,) [accord. to the TA, following Lth; but the words of Lth, as cited in the TA, and in the O, rather signify that, if, instead of **طَلْسَانٌ**, with **كسر** to the **ل**, one said **طَلْسَانٌ**, with **دamm** to the **ل**, like **خَيْرَانٌ** and **حَسْمَانٌ**, it would be more agreeable with analogy; and the like is said in the Mṣb, as on the authority of Az;] and † **طَلْسَانٌ** (M, Mgh, O, K) and † **طَلْسَانٌ** (M, TA;) arabicized words, (S, Mgh, Mṣb, K,) from the Pers., (S, Mṣb,) originally **تَالْسَانٌ**, (as in some copies of the K,) or **تَالْسَانٌ**; (as in other copies of the K, and in some copies of the T, and thus written by El-Urmawee, as is said in the TA, and thus written also in the Mgh;) differently expl. by different persons; (TA;) [app. accord. to the fashions of different times and countries;] accord. to some, (TA,) *A certain kind of كِسَاءٌ*: (M, TA:) or *a certain article of apparel worn by the عَجَمِ [Persians or other foreigners], (Mgh, Mṣb,) of a round form, and black*; accord. to the “*Jemā et-Tefarek,*” *having its woof and warp both of wool*: (Mgh:) or *a كِسَاءٌ, of a dark, or an ashy, dust-colour, (أَخْضَرُ) worn by persons of distinction*: (Esh-Shereeshee, in Ḥar, p. 238:) [see also **بَتٌّ**, and **سَاجٌ**: El-Makreezee mentions a kind of **طَلْسَانٌ**

having a round piece cut out from the middle of it (مَقْوَر) worn by the Egyptian Wezeer, and called, in his time, (the 14th and 15th centuries of our era,) طَرْحَة: (see this word: and see De Sacy's Chrest. Arabe, sec. ed., ii. 267—269; and Dozy's Dict. des Noms des Vêtements chez les Arabes, 278—90:) it seems to have resembled our academic hood, of which it was perhaps the original: the term طيلسان is now commonly applied to an oblong piece of drapery, or a scarf, or an oblong shawl, worn in such a manner that one end hangs down upon the side of the bosom, the middle part being turned over the head and under the chin, and the other end being thrown over the shoulder, and hanging down upon the back: this is worn by many of the professional learned men in winter, in Arabian countries: it is also used in the sense of the word عَذْبَة, meaning an end of a turban, when made to hang down between the shoulders: see عَذْب: the pl. (of طيلسان and طيلسان and طيلس, M) is طيلاسة, (S, M, A, Mgh, Mṣb, K,) in which the ة is added because it is a foreign word, (S, M, K,) and طيلاس; (M, A;) or the latter is pl. of طيلس: (TA:) I do not know (says ISd) any pl. of طالسان: (M, TA:) it is not allowable to form an abbreviation of طيلسان, with kesr to the ل, as a compellation, because there is no instance of the measure فَيْعَل, with kesr to the ع, except in infirm words such as سَيْد and مَيْت. (S.) Hence the expression, (Mgh,) يَا أَبْنُ الطَيْلَسَانِ, [lit., O son of the teylesán,] meaning, O 'Ajamee, (A, Mgh,) or Ajamee, (K,) [i. e., Persian, or foreigner,] used in reviling another; (Mgh, K;) for the عَجْر are those who [most commonly] attire themselves with the طيلسان. (TA.) — See also طلس.

أطلس Old and worn-out; (S, M, K;) applied to a garment, or piece of cloth: (M, K;) as also طلس; pl. أطلاس. (S.) You say, رَجُلٌ أَطْلَسٌ A man whose garment is old and worn-out. (S.) — A dirhem [of which the impression is obliterated;] having no impression. (Mṣb, voce مَسِيح.) — A wolf whose hair has fallen off by degrees; (Az, TA;) as also طلس: (IAḡr, A, K;) or a wolf of a dusty colour inclining to blackness; (S, M, A, K;) and anything of that colour; (S, K;) whether a garment or any other thing: (TA:) fem. طلساء: (M:) pl. طلس. (A.) — A man having little hair upon the side of the cheek; pl. طلس: or i. q. كَوْسَج [q. v.]: of the the dial. of El-Yemen. (TA.) — Dirty, or filthy; as also طلس: (K:) the latter applied to a garment, or piece of cloth, (K, TA,) in the colour of which is a dusty hue: (TA:) and طلساء a dirty rag. (O.) — A man † dirty, or filthy, in apparel: likened to a wolf in respect of the dusty hue of his clothes: (M:) or black and dirty. (O.) — [Hence,] † A man who is accused of foul, or evil, conduct; (Sh, O, K;) and so أَطْلَسُ التَّوْبِينِ, an expression used by Ows Ibn-Hajar. (Sh, O.) — † Black, as an Abyssinian

and the like: (O, K:) as being likened in colour to a wolf. (TA.) [See also طلس.] — † A thief: (O, K:) because of his evil nature, (TA,) being likened to a wolf. (O, TA.) — [Satin; so called in the present day;] a garment, or piece of cloth, of woven silk: [app. because of its smoothness:] but this is not [of the classical] Arabic: pl. طلس. (TA.) — فَلَكَ الْأَطْلَسُ: see أَطْرَق, last sentence.

طلسر

Q. 1. طلسر He (a man) made his face to be displeasing, or odious; (M, L, TA;) he contracted it; or made it austere, or morose: and so طرس, and طلس, (L, TA,) and طرسر. (TA in art. طلس.) — And He (a man) bent down his head; or lowered his eyes, looking towards the ground; or was, or became, silent; syn. أَطْرَق: and so طرسر. (S in art. طرسر; and TA.) — [And, accord. to Golius, He receded, or drew back, from fight; followed by عَنْ: (one of the significations assigned in the K to طرسر:) he mentions this as on the authority of J: perhaps he found it in a copy of the S in art. طرس (in which الطرمسة is expl. as meaning الإقباض and الثكوص), or in some other art. of that work in which I do not remember to have seen it. — Also He sculptured, engraved, or inscribed, a thing with talismanic devices or characters. And He charmed, or guarded, or preserved, by means of a talisman. See what follows.]

طلسر, or, accord. to MF, طلسر, [also written طلسر, and طلسر, and طلسر, and طلسر, and طلسر, and طلسر,] said by MF to be a Pers., or foreign, word; [perhaps from a late usage of the Greek τέλεσμα;] but [SM says] in my opinion it is Arabic; a name for A concealed secret; [i. e. a mystery: hence our word talisman: accord. to common modern usage, it signifies mystical devices or characters, astrological or of some other magical kind: and a seal, an image, or some other thing, upon which such devices, or characters, are engraved or inscribed; contrived for the purpose of preserving from enchantment or from a particular accident or from a variety of evils, or to protect a treasure with which it is deposited, or (generally by its being rubbed) to procure the presence and services of a Jinnee, &c.:] pl. طلاسر (TA) [and طلسمات or طلسمات &c.].

طلع

1. طلعت الشمس (S, O, Mṣb, K,) aor. 2 [notwithstanding the faucial letter], (Mṣb, JM, TA,) inf. n. طلوع and مَطْلَع and مَطْلِع, (S, O, Mṣb, K,) the second and third both used as inf. ns., and also as ns. of place [and of time], (S, O, K,) but the former of them is preferable on the ground of analogy as an inf. n., and the latter as a n. of place (Fr, O) or of time, (Zj, O,) The sun rose, (MA,) or appeared; (K;) and in like manner

طلع is said of the moon, (TA,) and of a star, or an asterism; (S, O, K;) and so أَطْلَع; (K;) [and أَطْلَع, for أَطْلَعَتِ الثَّرِيَا means طلعت [i. e. The Pleiades rose], as in a verse of El-Kumeyt [in which, however, the verb may, consistently with the metre, be a mistranscription for أَطْلَعَت]; (IB, TA); and أَطْلَع is syn. with طلع in the saying of Ru-beh,

كَأَنَّهُ كَوَكَبٌ غَيْرٌ أَطْلَعًا

[As though it, or he, were a star in the midst of clouds, that had risen]. (TA.) One says also, طَلَعَتْ فِيهِ كُلَّ يَوْمٍ طَلَعَتَهُ الشَّمْسُ [i. e. I will come to thee every day in which the sun rises]: and it is said in a prayer, طَلَعَتْ الشَّمْسُ وَلَا تَطْلُعُ بِنَفْسِ أَحَدٍ مِنَّا [meaning The sun has risen, and may it not have risen with the soul of any one of us]; i. e., may not any one of us have died with its rising: the future being put in the place of the preterite. (TA.) — And طلع is said of anything that appears to one from the upper part [of a thing, or that comes up out of a thing and appears]. (Mgh, Mṣb.) It is said in the Ksh that الطلوع signifies The appearing by rising, or by becoming elevated. (TA.) One says, طَلَعَتْ سِنَّ الصَّبِيِّ † The tooth of the child showed its point. (K, TA.) And طلع الزرع, [aor. 2,] inf. n. طلوع, † The seed-produce began to come up, and showed its sprouting forth: (T, TA:) and طلع الزرع † The seed-produce appeared: (TA:) and طلع نبت الأرض † The plants, or herbage, of the earth, or land, came forth: (Mgh:) and طلع الشجر † The trees put forth their leaves. (TA.) And طلع النخل, (O, K,) aor. 2, inf. n. طلوع; (TA;) and (O, K) أَطْلَعَتِ النَّخْلَةَ † The palm-trees, or -tree, put forth the [q. v.]; (Zj, S, Mgh, O, Mṣb, K;) as also طلع, (L, K, TA,) inf. n. تَطْلِيْع. (L, TA.) [These verbs, in this sense, are app. derived from the subst. طلع; but this is obviously from طلع.] — One says also, مَلَأَتْ لَهُ الْقَدَحَ حَتَّى يَكَادَ يَطْلُعُ مِنْ نَوَاجِيهِ [I filled for him the drinking-vessel until it nearly overflowed from its sides]. (TA.) And تَطْلَعُ فِي الْإِنَاءِ † The water in the vessel poured forth [or overflowed] from its sides. (TA.) — And طلع الجبل, (Mgh, Mṣb, K,) aor. 2, (TA,) inf. n. طلوع, (Mṣb, TA,) † He ascended upon the mountain; (Mgh, Mṣb, K, TA;) the prep. [عَلَى] being suppressed; (Mgh;) as also طلع, with kesr; (K;) and طلع الجبل † signifies the same as طلعَهُ: (TA: [see also مَطْلِع, in art. ضلع:]) accord. to ISk, one says, طَلَعْتُ الْجَبَلَ, with kesr, meaning † I ascended upon the mountain; (S, O;) but others

say, طَلَعَتْ, with fet-h. (O.) And † He ascended the mountain: (TA:) [or] طَلَعْتُ فِي الْجَبَلِ means † I ascended the mountain. (Msb.) [See also another explanation of this latter phrase in what follows.] — And طَلَعَ عَلَيْنَا, aor. ʿ and ʿ; and † اَطْلَعُ; † He (a man) came to us; (K;) and came upon us suddenly, or at unawares: (TA:) and طَلَعَ عَنْهُمْ he became absent, or absented himself, or departed, from them: (K:) or طَلَعَ عَلَى الْقَوْمِ he came forth upon the people, or party: and he looked upon them: (MA:) accord. to ISk, طَلَعْتُ عَلَى الْقَوْمِ means I came to the people, or party: and طَلَعْتُ عَنْهُمْ I became absent, or absented myself, or departed, from them: (S, O:) and اَطْلَعْتُ عَلَيْهِمْ signifies the same as طَلَعْتُ: (O:) and طَلَعْتُ عَلَيْهِمْ has the same meaning [also] as طَلَعْتُ عَنْهُمْ expl. above, accord. to ISk; اَطْلَعْتُ عَلَيْهِمْ being put in the place of طَلَعْتُ عَلَيْهِمْ: accord. to AZ [likewise], طَلَعْتُ عَلَى الْقَوْمِ, inf. n. طُلُوعٌ, means I became absent from the people, or party, so that they did not see me: and also I advanced, or approached, towards them, so that they saw me: thus having two contr. meanings: and accord. to Az, the Arabs said, طَلَعْتُ فِي الْجَبَلِ, inf. n. طُلُوعٌ, as meaning I retired, or went back, into the mountain, so that my companion did not see me: [see another explanation of this phrase in what precedes:] and طَلَعْتُ عَنْ صَاحِبِي, inf. n. طُلُوعٌ, I retired, or went back, from my companion: and طَلَعْتُ عَنْ صَاحِبِي [in which عَنْ seems to be evidently a mistranscription for اَطْلَعْتُ] I advanced, or approached, towards my companion. (TA.) [In all of these phrases, طَلَعَ and طَلَعْتُ may be correctly rendered He, and I, came forth, or went forth. And hence,] it is said in a prov., هَذَا يَمِينٌ قَدْ طَلَعْتُ فِي الْمَخَارِمِ [expl. in art. مَخْرَمٌ, voce مَخْرَمٌ]. (AZ, TA.) — For another meaning of طَلَعَ followed by اَطْلَعْتُ, see اَطْلَعْتُ [which is more common as having that meaning]. — طَلَعَ is also syn. with قَصَدَ: so in the phrase طَلَعَ بِلَادَهُ † [He tended, repaired, betook himself, or went, to, or towards, his country]: (K, TA:) and so in the saying, in a trad., هَذَا بَرٌّ قَدْ طَلَعَ هَذَا بَرٌّ, (so in the O,) or هَذَا بَرٌّ, (so in the TA,) † [These are ripening dates, or this is wheat, that have, or has, gone to, or towards, El-Yemen,] meaning from Nejd. (TA.) — And syn. with بَلَغَ; as also † اَطْلَعُ: (O, K:) so the former in the saying, طَلَعَ اَرْضَهُمْ † [He reached, or arrived at, their land]; (K, TA:) and طَلَعْتُ اَرْضَنَا † [When didst thou reach, or arrive at, our land?]: (O, TA:) and so the latter verb in the saying, اَطْلَعُ هَذِهِ الْاَرْضَ † [He reached, or arrived at, this land]: (O, K:) and hence, (TA,) اَطْلَعْتُ عَلَى الْاَثْنَدَةِ, in the Kur [civ. 7], means † Whereof the pain shall reach the hearts: (Fr, O, TA:) or which shall rise above the hearts,

(O, TA,) [or overwhelm them,] and burn them. (TA.)

2. طَلَعَ said of the palm-tree: see 1, former half. — طَلَعَهُ, inf. n. تَطْلِيْعٌ, meaning He put it forth, or produced it, is a vulgar word. (TA.) — طَلَعَ كَيْدَهُ, inf. n. as above, † He filled his measure. (O, K.)

3. طَالَعَهُ, (S, O, K,) inf. n. مُطَالَعَةٌ and طَلَاغٌ, (K,) i. q. اَطْلَعُ عَلَيْهِ; (S, O, K;) i. e., a thing: (S, O:) Lth says that طَلَاغٌ is syn. with اَطْلَاغٌ; but Az disapproves this: (O:) [the verb is correctly explained in what here follows:] one says, طَالَعْتُ ضِعْتِي, meaning اَطْلَعْتُ عَلَيْهَا † [I inspected, or considered with my eye, my estate, and obtained a knowledge of it, or acquainted myself with its condition]: (TA:) or مُطَالَعَةٌ signifies the inspecting a thing well, in order to obtain a knowledge of it. (KL.) [Hence, مُطَالَعَةُ الْكُتُبِ † The studying, and perusing, of books.] — See also the next paragraph, latter half, in three places.

4: see 1, former half, in five places. — اَطْلَعْتُ signifies also † The palm-tree became tall. (Msb.) — And اَطْلَعُ, also, † He made his arrow to pass above the butt. (S, O, K, TA.) — And † He vomited. (S, O, K, TA.) — And اَطْلَعْتُ اَطْلَعْتُ اَطْلَعْتُ i. q. اَقْلَعْتُ [i. e. † The rain cleared away]. (TA.) — اَطْلَعُ followed by اَطْلَعْتُ: see 1, latter half: — and see also 8. — And اَطْلَعُ as syn. with اَشْرَفَ: see 8, in two places. — اَطْلَعُ رَأْسَهُ † [He raised his head, looking at a thing; or] he looked at a thing from above; syn. اَشْرَفَ عَلَيْهِ (TA.) — اَطْلَعُهُ عَلَى كَذَا † He made him acquainted with such a thing; acquainted him with it, or made him to know it. (Msb.) اَطْلَاعٌ signifies † The making to know, and to see. (KL.) For an ex. [of the latter meaning], in the pass. form of the verb, see 8. You say, اَطْلَعُهُ (S, O, K, TA,) † He made him to know, (TA,) or revealed, or showed, to him, (O, K, TA,) his secret. (O, K, TA.) [See also 8, last sentence.] And اَنَا اَطْلَعُكَ بِحَقِيْقَةِ الْاَمْرِ means † I will acquaint thee with the truth of the case. (TA.) And similar to this is the saying, طَالَعْنِي بِتَبِيْكَ (TA [and a similar phrase is mentioned without explanation in the S]) [meaning † Acquaint thou me with thy letters: and also, by means of thy letters; for] one of the meanings of مُطَالَعَةٌ is The making one to know a thing by writing. (KL.) [And in like manner,] one says also, طَالَعُ بِالْحَالِ, (O, K,) inf. n. طَلَاغٌ and مُطَالَعَةٌ, (TA,) † He showed, exhibited, or manifested, the case. (O, K.) — You say also, اَطْلَعُ اِلَيْهِ مَعْرُوْفًا † He did to him, or conferred upon him, a benefit, benefaction, or favour. (O, K.) — And اَطْلَعُ فُلَانًا † He made such a one to hasten, or be quick. (O, K, TA.)

5. تَطْلَعُ † It became full [to the top, or so as to

overflow]; said of a measure for corn or the like. (O, K, TA.) — See also 1, former half. — And † He was proud, or self-conceited, [or lofty,] or was quick, with an affected inclining of his body from side to side, (زَأَفٌ) in his gait: (O:) or so تَطْلَعُ فِي مِشِيْتِهِ: (K:) app. syn. with تَتَلَعُ, meaning he advanced his neck, and raised his head. (TA.) — And † He raised his eyes, looking [for a thing, or towards a thing]. (K, TA.) You say, تَطْلَعُ اِلَى وُرُوْدِهِ † He raised his eyes, looking for its, or his arrival. (K, TA.) And اِنْتَلَعْتُ اِلَى وُرُوْدِ كِتَابِكَ (S, O, TA) † I raised my eyes, looking, (TA,) or I looked continually, (PS,) for the arrival of thy letter: (TA, PS:) or i. q. اِنْتَلَعْتُ [agreeably with what here follows, and with an explanation of the inf. n. in the KL]. (PS.) And تَطْلَعُ اِلَى لِقَائِهِ † He looked for the meeting him. (MA.) And [hence] one says, عَافَى اللهُ رَجُلًا لَمْ يَتَطْلَعْ فِي فَمِكَ, meaning † [May God preserve from disease, or harm, a man] who has not sought to find some slip, or fault, in thy speech: (O, K, TA:) mentioned by AZ, (O, TA,) and by Z. (TA.) [Hence likewise,] اِنْتَلَعُ signifies also اِنْتَلَعُ اِلَى الشَّيْءِ [as meaning † The being eager, or vehemently eager, agreeably with what here follows]. (TA.) And اِنْتَلَعُ اِلَى الشَّيْءِ † The inclining of the soul to the love of the thing, and the desiring it so that the man perishes. (TA.) And تَطْلَعُ النَّفْسُ † The desiring, or yearning, or longing, of the soul. (TA.) [See an ex. in a verse cited in the first paragraph of art. صَبْرٌ.] — تَطْلَعُهُ † He looked at him with a look of love or of hatred. (TA.) — And † He overcame him, and overtook him; namely, a man. (TA.) — See also 6. — And see 8.

6. تَطْلَعَتْهُ i. q. طَرَقَتْهُ [i. e. † She, or it, or they (referring to irrational things), came to him in the night]: Abou-'Alee cites [as an ex.],

• تَطْلَعْنِي خَمَالَاتُ بَسْمِي
• كَمَا يَتَطْلَعُ الدِّينَ الْغَرِيْبُ

[Apparitions of Selma come to me in the night, like as the creditor comes in the night to exact the debt]: but accord. to another, or others, it is only † يَتَطْلَعُ, because تَفَاعَلَ is generally intrans.: so that accord. to Abou-'Alee, it is like تَفَاعَلْنَا وَتَفَاعَلْنَا الْاَشْعَارَ and تَفَاعَلْنَا الْاَنْسَ and الْحَدِيْثَ (IB, TA.)

8. اَطْلَعُ: see 1, first sentence: — and near the middle of the paragraph, in two places: — and last sentence, in three places. — Also † i. q. اَشْرَفُ [meaning as expl. in the next sentence]; as also † اَطْلَعُ, of the class of اَكْرَمٌ. (Mgh.) One says, اَطْلَعْتُ مِنْ فَوْقِ الْجَبَلِ and † اَطْلَعْتُ † [I looked, or looked down, from above the mountain]. (TA.) And اَطْلَعْتُ الْفَجْرَ † I looked at the dawn when it rose. (O, TA.) And اَطْلَعْتُ عَلَيْهِ † I looked down, or from above, upon him, or it;

‡ *What would suffice for the filling of the earth, of gold:* (Aṣ, Ṣ, O, TA:) or, accord. to Lth, *what the sun has risen, or appeared, upon, to which Er-Rāghib adds and man.* (TA.) And you say *قَوْسٌ طَلَّاعُ الْكَفِّ* † *A bow of which the part that is grasped is sufficient in size for the filling of the hand.* (Ṣ, O, TA.) And *هَذَا هَذَا طَلَّاعٌ هَذَا* † *This is of the quantity, or measure, or size, of this.* (TA.)

طَلَّوعٌ † *Aspiring to, or seeking the means of attaining, lofty things, or eminence.* (Ḥam p. 655.)

طَلْبِعَةٌ, of an army, † [*A scout; and a party of scouts;*] *a man,* (Ṣ, O, K, TA,) and *a party of men,* (O, K, TA,) *that is sent,* (Ṣ, O, K, TA,) and *goes forth,* (TA,) *to obtain knowledge of the state, or case, or tidings, or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy,* (يَطْلِعُ طَلْعَ الْعَدُوِّ, Ṣ, O, K, TA,) like *the جاسوس*; (TA;) *a man,* (Mgh,) or *a party of men,* (Mgh, Mṣb,) *sent* (Mgh, Mṣb) *before another party* (Mṣb) *to acquaint himself, or themselves, with the tidings, or state, or case, of the enemy;* (Mgh, Mṣb;) accord. to the 'Eyn, applied to a single man, and to a number of men when they are together; and as used by [the Ḥanāfee Imām] Moḥammad, three, and four; more than these being termed *سُرِّيَّةٌ*: (Mgh:) pl. *طَلَائِعٌ*. (Mgh, O, Mṣb, K.)

طَلَّاعُ الْأَنْجَادِ and *طَلَّاعُ الْأَنْبِيَاءِ* † [lit. *A man wont to ascend mountain-roads; meaning*] *a man experienced in affairs; wont to surmount them by his knowledge and his experience and his good judgment: or who aspires to lofty things, or the means of attaining eminence:* (O, K, TA: [see also *ثَنِيَّةٌ*]:) *أَنْجَادٌ* being pl. of *أَنْجَدٌ*; which means "a road in a mountain," like *ثَنِيَّةٌ* [of which *ثَنِيَّاتٌ* is the pl.]. (TA.) An ex. of the former phrase is presented by a verse of Soḥeym Ibn-Wetheel cited in art. *جَلَوُ*: and an ex. of the latter by the saying of Moḥammad Ibn-Abē-Shihādh Ed-Dabbee, said by ISk to be of Rāshid Ibn-Dirwās,

- وَقَدْ يَقْضُرُ الْقُلُّ الْقَتَى دُونَ هَمِيهِ
- وَقَدْ كَانَ لَوْلَا الْقُلُّ طَلَّاعٌ أَنْجَدٌ

[*Certainly, or sometimes, or often, poverty withholds the young man from attaining his purpose; and certainly, or sometimes, or often, but for poverty, he would be a surmounter of affairs by his knowledge &c.*] (O, TA.) — *قَدَحٌ طَلَّاعٌ* † *A full drinking-vessel.* (TA.) And *عَيْنٌ طَلَّاعَةٌ* [or *طَلَّاعَةٌ*?] † *An eye filled with tears.* (TA.)

طَالَعٌ [*Rising, or appearing, as a star &c.*:] anything appearing from the upper part [of a thing, or that comes up out of a thing and appears]: (TA:) [or appearing by rising, or by becoming elevated. (See 1.)] — [Hence,] one says, *طَالَعَهُ سَعِيدٌ*, meaning *His star [is fortunate]*. (TA.) — [Hence also,] *الطَّالِعُ* means *The false dawn*:

(Ṣ:) or so *الطَّالِعُ الْمُصْعَدُ*. (O.) — And *The هلال [or moon when near the sun, showing a narrow rim of light; probably the new moon, from the sight of which the commencement of the month was reckoned; as appears from what follows].* (O, K.) *مَا رَأَيْتُكَ مِنْذُ طَالَعِ الْعَيْنِ* is mentioned as heard from some of the Arabs of the desert, meaning *مِنْذُ شَهْرَيْنِ* [i. e. *I have not seen thee for two months, or during the period since two new moons*]. (O.) — Also *The arrow that falls behind the butt:* (Az, O, K:) or *that passes beyond the butt, going over it:* (TA:) and Kt says that they used to reckon that falling above the mark as that which hit the butt: pl. *طَوَائِعُ*. (O, TA.) It is said of one of the kings, accord. to Ṣgh, [in the O,] *كَانَ يَسْجُدُ لِلطَّالِعِ*, (TA,) meaning as expl. in art. *سَجَدَ*: (O, TA:*) or it may mean that *he used to lower himself, or bend himself down, to the rising هلال, by way of magnifying God.* (O, TA.) — *طَالَعَةُ الْإِبِلِ* means † *The first, or foremost, of the camels.* (TA.)

طَوَّعًا: see *طَوَّعٌ*.

مَطَّلِعٌ and *مَطَّلِعٌ* are inf. ns.: and signify also *The place [and the time] of rising of the sun* [&c.]: (Ṣ, O, K: [see 1, first sentence:]) but by Fr the former is explained as meaning the rising, and the latter as meaning the place of rising: and some of the Baṣreees say that when one reads *حَتَّى مَطَّلِعِ الْفَجْرِ* [in the last verse of ch. xcvi. of the K̄ur], with kesr to the ل, the meaning is, [until] *the time of rising [of the dawn]*: (O, TA:) [the pl.] *مَطَّلِعٌ* signifies the places [and the times] of rising of the sun [&c.]. (TA.) — *مَطَّلِعُ الْجَبَلِ* means † *The place of ascent of the mountain.* (TA.) And you say, *هَذَا لَكَ مَطَّلِعُ الْأَكْبَةِ*, meaning † *This is present before thee; i. e. as near to thee as if thou hadst to ascend for it the hill.* (TA.) — *مَطَّلِعُ الْقَصِيدَةِ* means † *The beginning of the قصيدة [or ode]*. (TA.) — See also *مَطَّلِعٌ*.

مَطَّلِعٌ † *A palm-tree (نَخْلَةٌ) putting forth its طَلْعٌ [q. v.]; and sometimes they said مَطَّلِعَةٌ*. (Mṣb.) — And the latter, † *A palm-tree taller than the other palm-trees [around it or adjacent to it]*. (Ṣ, O, K.)

مَطَّلِعٌ † [*A place to which one ascends: or*] *a place of ascent from a low spot to a place that overlooks.* (Aṣ, TA.) Hence, (TA,) it is said in a trad. (O, K) of the Prophet, (O,) *مَا نَزَلَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ وَكُلٌّ حَرْفٌ حَدٌّ وَكُلٌّ* *طَلْعٌ* i. e. (O, K) † *Not a verse of the K̄ur-ān has come down but it has an apparent and known [or exoteric] interpretation and an intrinsic [or esoteric] interpretation, (TA voce ظَهْرٌ, where see more,) [and every word has a scope, and every scope has] a place [meaning point] to which the knowledge thereof may ascend, (O, K, TA,) or, as some say, something that may be violated, God not having forbidden a thing*

that should be held sacred without his knowing that some one would seek to elicit it. (TA.) — And *i. q. مَاتَى*; (Ṣ, O, K, TA;) *مَطَّلِعُ الْأَمْرِ* meaning *مَاتَاهُ*; (Ṣ, O, TA;) as also *مَطَّلِعُ*; (TA;) i. e. † *The way, or manner, of attaining to the doing, or performing, of the affair.* (TA.) One says, *مَا لِهَذَا الْأَمْرِ مَطَّلِعٌ* † *There is no way, or manner, of attaining to the doing, or performing, of this affair.* (TA.) And *أَيْنَ مَطَّلِعُ هَذَا* † *Where is the way of attaining to the doing, or performing, of this affair?* (Ṣ, O, TA.) — And † *An elevated place from which one looks towards a low place.* (Ṣ, O, Mṣb, K, TA.) To this is likened the scene of the events of the world to come, (Ṣ, O, Mṣb, K, TA,) after death, i. e. the station of the day of resurrection, (TA,) in the saying of 'Omar, *لَوْ أَنَّ لِي مَا فِي الْأَرْضِ جَمِيعًا لَأَتَدَيْتُ بِهِ مِنْ هَوْلِ الْمَطَّلِعِ* † [*If all that is in the world belonged to me, assuredly I would ransom myself therewith from the terror of the place whence one will look down on the day of resurrection*]: (Ṣ, O, Mṣb, K, TA:) or *الْمَطَّلِعُ* means *that which is looked upon* of such hardships as the interrogation of [the angels] Munkar and Nekeer, and the pressure of the grave, and its solitude, and the like; and is [for *الْمَطَّلِعُ عَلَيْهِ*, or] originally an inf. n. in the sense of *الإِطْلَاعُ*: or it may be a noun of time, and thus applied to the day of resurrection. (Ḥar p. 344-5.)

مَطَّلِعٌ Strong, or powerful; high, or eminent; one who subdues, or overcomes: (K:) or strong, or powerful; as also *مُضَطَّلِعٌ*: or the latter has this meaning, from *الضَّلَاعَةُ*; and the former signifies high, or eminent; one who subdues, or overcomes: (O:) accord. to ISk, one says, *هُوَ مُضَطَّلِعٌ بِحِمْلِهِ* ["he is one who has strength to bear it"]; but not *مَطَّلِعٌ بِحِمْلِهِ*. (TA.) [See, however, *مُضَطَّلِعٌ*, in art. *ضَلَعٌ*.]

مَطَّلِعٌ [pass. part. n. of 3, q. v.]. One says, *الشَّرُّ تَلْقَى مَطَّلِعَ الْإِسْرِ*, [thus in my original, app. *بَارِزًا مَكْشُوفًا*] meaning [i. e., if I rightly read it, † *Evil thou wilt find to be that whereof the name is manifest, or overt; so that, when it is mentioned, it is well known*]. (TA.)

طلف

2. *تَطْلِفُ عَلَيْهِ*, inf. n. *طَلْفٌ عَلَيْهِ*; (O, K;) and *طَلْفٌ* is a dial. var. thereof; (TA;) *He exceeded it;* (O, K;) [meaning a certain number of years; for] it is like *ذَرَفٌ* and *رَمَتْ* and *طَلَّتْ*. (IAṣr, TA in art. *ظلف*.)

4. *اطْلَفَ* [*He escaped being a victim of his adversary's blood-revenge; expl. as meaning] the blood-revenge of his adversary was ineffectual, or had not effect.* (Ibn-'Abbād, O, K.) — *اطْلَفَهُ* *He made it [i. e. a man's blood] to go for nothing*

[i. e. *unretaliated*, or *uncompensated by a mulct*; or *to be of no account*. (S, O, K.) — And *He gave him* (S, O, K.) a thing (O) as a *free gift*. (S, O, K.)

طَلْفٌ : see the next paragraph in two places.

طَلْفٌ *A thing that goes for nothing*; [as blood that is *unretaliated*, or *uncompensated by a mulct*;] that is of no account, ineffectual, or null; syn. هَدْرٌ; (S, O, K.) [and so طَلْفٌ, as shown by what follows;] as also طَلِيفٌ. (O, K.)

You say, ذَهَبَ دَمَهُ طَلْفًا, (AA, S, O, K.) and طَلْفًا, (AA, O, K.) and طَلْفًا and طَلْفًا, (AA, O.) *His blood went for nothing*; as a thing of no account; ineffectually; or in vain; *unretaliated*, or *uncompensated by a mulct*; syn. هَدْرًا, (AA, S, O, K, TA.) and بِاطْلًا: and in like manner, مَالَهُ [his property]. (TA. [See also تَلْفٌ.]) And Ru-beh says,

كَمْ مِنْ عَدِيْ أَمْوَالِهِمْ طَلِيفٌ

[How many enemies are there whose possessions are things that have gone for nought!]. (O, as an ex. of the last word in the sense of هَدْرٌ.) — And (S, O, K.) hence (O) *A gift*; (S, O, K.) a gift freely bestowed, not for any compensation. (S, TA.) — And *A thing that is easy*; or of light estimation, paltry, or despicable; [as also طَلْفٌ;] syn. هَيْبٌ. (IF, O, K.) — And *A redundant portion of a thing*: (IF, O, K.) if this be not what is meant by the saying that طَلْفٌ is syn. with فُضْلٌ, this saying is of no account. (IF, O.)

طَلِيفٌ : see طَلْفٌ, in two places. — Also *A thing that is taken*. (O, K.) [And hence, perhaps, the saying of Ru-beh cited above.] — One says also, ذَهَبَ فَلَانٌ بِأَمْوَالِهِ طَلِيفًا, i. e. *Such a one went away with the property without compensation*. (Yoo, O.) — And أَكَلَ فِي طَلِيبٍ مَالَهُ *He devoured his property in a vain, or an ineffectual, procedure*. (O.)

طلق

1. طَلَقَتْ النَّاقَةَ, (S, Mgh, Mshb,) aor. 2, inf. n. طَلُوْقٌ, (Mshb,) *The she-camel was, or became, loosed from her bond*, (S, Mgh, Mshb,) or *cord*, by which her fore shank and her arm had been bound together. (S, Mgh.) And طَلَقَتْ النَّاقَةَ إِلَى الْمَاءِ [The she-camel was, or became, loosed from her bond to repair to the water]: (Mshb:) or طَلَقَتْ النَّاقَةَ إِلَى الْمَاءِ (AZ, S, TA,) aor. as above, (As, TA,) inf. n. طَلُوْقٌ (AZ, As, S, TA) and طَلُوْقٌ, (AZ, S, TA,) *the camels were, or became, loosed to repair to the water, it being distant two days' journeys*, (AZ, As, S, TA,) and were left to pasture while going thither: and the subst. is طَلُوْقٌ [q. v.]. (AZ, S, TA.) — [Hence,] طَلَقَتْ, (IAqr, Th, S, Mgh, O, Mshb,) or طَلَقَتْ مِنْ زَوْجِهَا, (K,) aor. 2; (Th, S, O, Mshb, K;) and طَلَقَتْ also; (IAqr, Th, Mgh, Mshb;) the latter of which is preferable, but the former is allowable; (IAqr, TA;) or the latter

is the more common; (Th, TA;) but accord. to Akh, the latter is not allowable; (S, O, TA;) inf. n. طَلُوْقٌ, (Th, S, Mgh, O, K,) or [properly طَلُوْقٌ, for it is said that] طَلُوْقٌ is the subst., (Mshb,) [or] طَلُوْقٌ is also a subst. syn. with تَطْلِيْقٌ, [as will be expl. below,] as well as inf. n. of طَلَقَتْ and طَلَقَتْ; (Mgh;) said of a woman; (IAqr, Th, S, &c.;) † She was, or became, [divorced, or] left to go her way, (O,) or separated from her husband [by a sentence of divorce]. (K, TA.) —

And طَلَقَ لِسَانَهُ, inf. n. طَلُوْقٌ and طَلُوْقَةٌ, † *His tongue was, or became, eloquent, or chaste in speech, and sweet therein*. (Mshb. [See also طَلُوْقٌ: and see 7.]) — And طَلَقَ, (S, O, K, TA,) inf. n. طَلُوْقَةٌ, (S, O,) or طَلُوْقَةٌ and طَلُوْقٌ, (TA,) † *He was, or became, laughing, or happy, or cheerful, and bright*, (K, TA,) in face, or countenance: (S, O, K, TA:) or, inf. n. طَلُوْقَةٌ, † it (the face, or countenance,) was, or became, cheerful, or happy, (MA, Mshb,) the contr. of frowning or contracted, (Mgh,) displaying openness and pleasantness; (Mshb;) and تَطْلُوْقٌ signifies the same; (MA, Mgh;) as also انْطَلَقَ; (Mgh;) syn. انْبَسَطَ; (K;) whence the saying, يَنْبَغِيْ لِلْقَاضِي أَنْ يَنْصِفَ الْحَضِيْمِيْنَ وَلَا يَنْطَلِقَ بِوَجْهِهِ إِلَى أَحَدِهِمَا, meaning † [It behooves the judge to treat with equity the two adversaries in litigation, and] he shall not speak to one of them with a cheerful countenance (بِوَجْهِهِ طَلُوْقٌ) and with sweet speech, not doing this to the other: or it may be from الانْطَلَاقُ signifying “the going away,” and may hence mean, and he shall not turn his face, or pay regard, to one of them [in preference to the other]. (Mgh.) — And طَلَقَ, inf. n. طَلُوْقَةٌ and طَلُوْقَةٌ, said of a day, † *It was, or became, such as is termed طَلُوْقٌ*; i. e. [temperate,] neither hot nor cold; [&c.; see طَلُوْقٌ;] and in like manner طَلَقَتْ is said of a night (بَيْتَةٌ). (K, TA.) — طَلَقَ, (O, K,) with kesr, (O,) like سَبَعٌ, (K,) signifies تَبَاعَدٌ [He, or it, was, or became, distant, or remote; &c.]. (O, K.) — طَلَقَ is also trans., syn. with أَطْلَقَ: see the latter verb, former half, in two places. — [Hence,] طَلَقَتْ, (S, Mgh, O, Mshb, K,) aor. تَطْلُوْقٌ, (S,) inf. n. طَلُوْقٌ, (S, Mgh, O, Mshb, K,) and inf. n. un. طَلُوْقَةٌ, (TA,) † *She* (a woman, S, O, Mshb) was taken with the pains of parturition: (S, Mgh, O, Mshb, K;) a phrase implying a presage of good [i. e. of speedy and safe delivery]. (Mgh.) [And طَلَقَتْ بِهِ † *She was, or became, in labour with him*.]

2. طَلَقَ نَاقَتَهُ *He left, left alone, or let go, his she-camel*. (TA.) See also 4, second sentence. — [Hence,] طَلَقَ أَمْرَأَتَهُ, (S, Mshb, K,) inf. n. تَطْلِيْقٌ, (S, Mgh, O, Mshb,) from طَلَاقٌ [q. v.]; (O;) and † اطْلُقْهَا, (K,) inf. n. إِطْلَاقٌ; (TA;) † [He divorced his wife;] he separated his wife from himself [by a sentence of divorce]. (K, TA.) [طَلَقَ in this sense is opposed to رَاجَعَ: and hence the meanings of these two verbs in a verse of

En-Nábigah which I have cited in art. نَدِر, (see conj. 6 in that art.) and which is also cited in the S and O and TA in the present art.] — And طَلَقَ الْبِلَادَ † *He left, or quitted, the country*. (IAqr, TA.) El-'Okeylee, being asked by Ks, أَطَلَقْتَ أَمْرَأَتَكَ [Hast thou quitted thy wife?], answered, نَعْرُ وَالْأَرْضُ مِنْ وَرَائِهَا † [Yes, and the land behind her]. (IAqr, TA.) And one says, طَلَقْتُ الْقَوْمَ † *I left, or quitted, the people, or party*: and طَلَقَ الْعِيَالَ † *He left [or deserted] the household, like as the man leaves [or divorces] the woman, or wife*. (TA.) And طَلَقَ الْعِيْرَ عَاتَهُ † *The he-ass passed by, or beyond, his she-ass, and then left her*: and طَلَقَتْهُ الْعَانَةُ † *The she-ass submitted herself* [the verb which I thus render has been altered to انْقَدَتْ, for which I read [انْقَادَتْ], to him, after having been incontinent. (TA.) — And طَلَقَ السَّلِيْمُ † *The person bitten by a serpent became rid of the pain*: (Er-Rághib, TA;) or *recovered himself, and his pain became allayed*, (S, O, K,) after the paroxysm: (S, O:) inf. n. as above. (K.) — طَلَقَ نَخْلَهُ: see 4, last sentence.

4. اِطْلَاقٌ signifies *The loosing, or setting loose or free, and letting go*. (TA.) You say, اِطْلُقْ مِنَ الْعِقَالِ مِنَ النَّاقَةِ مِنْ عِقَالِهَا, (S, O, Mshb, TA,) or اِطْلُقْ مِنَ الْعِقَالِ مِنْ عِقَالِهَا, i. e. *He loosed the she-camel from the bond, or cord, by which her fore shank and arm were bound together*; (Mgh;) as also طَلَقَهَا. (TA.) And اِطْلُقِ الْأَسِيرَ, (S, Mgh, O, Mshb, K, TA,) and اِطْلُقْ عَنْهُ, (O, TA,) *He let go the captive*; (S, O, K, TA;) and *set him free*; (TA;) *he loosed the bond of the captive, and let him go*: (Mgh, Mshb:) and أَطْلَقَ عَنْهُ إِسَارَهُ [His bond was loosed from him], namely, the captive. (S.) And اِطْلُقْ خَيْلَهُ فِي الْحَبْلِيَةِ *He made his horses to run [in the race-ground]*. (TA.) And اِطْلُقِ النَّاقَةَ *He drove the she-camel to the water*: (TA:) or اِطْلَقْتُ النَّاقَةَ إِلَى الْمَاءِ [I loosed the she-camel from her bond to repair to the water]: (Mshb:) or أَطْلَقْتُ الْإِبِلَ إِلَى الْمَاءِ (AZ, S, O, TA) *I loosed the camels to repair to the water, it being distant two days' journeys, and left them to pasture while going thither*. (AZ, S, O, TA.) And اِطْلُقِ الْقَوْمَ means *The people, or party, had their camels loosed to repair to the water, it being distant two days' journeys, and the camels being left to pasture while going thither*. (S, K, TA.) — اِطْلُقِ الدَّوَاءَ: see 2, third sentence. — اِطْلُقِ بَطْنَهُ *The medicine loosened, or relaxed, his belly [or bowels]*; (Mshb;) or *moved his belly*. (TA.) — اِطْلُقْ عِنَانَهُ *He let loose, or slackened, his* (a horse's) *rein*; and so † *made him to quicken his pace*. (See Har p. 356.) And اِطْلُقْ رَجُلَهُ † *He hastened him; or desired, or required, him to hasten, or be quick*; as also † اسْتَطْلُقْهُ. (TA. [Whether the pronoun relate to a beast or a man is not shown. By اسْتَطْلُقْهُ is not meant اسْتَطْلُقْهُ, as رَجُلٌ is fem.]) — اِطْلُقْ يَدَهُ بِخَيْرٍ (S, O,

ك, TA) and *في مَالٍ* and *في حَبْرٍ* (TA;) and *طَلَقَهَا* (S, O, K,) aor. 2, (S,) or 3, (K,) but expressly said in the S to be with damm, inf. n. *طَلَّقَ*; (TA;) + *He opened his hand [freely] with good, (K, TA,) and with property. (TA.)* And *اطلق له مالا* + *He gave him property: (MA:)* and *طَلَّقَ* + *he gave (Ibn-'Abbád, O, K) a thing. (K.)* And *اطلق كذا* + *[The creditor remitted so much of the debt; being asked, or desired, to do so: see 10]. (Mṣb.)*—[*اطلقه* also signifies + *He made it allowable, or free, to be done, or taken, &c.*] You say, *اطلق له فعل كذا* + *He permitted him, or gave him permission or leave, to do such a thing; i. q. فيه. (Mṣb in art. اذن.)*—[And + *He made it to be unrestricted.* Hence the saying, *اطلق بهم السيف* + *He made the sword to have unrestricted scope with them; i. e. he slew them without restriction.*] And *اطلقت البينة* + *I made the evidence, proof, or voucher, to be without any mention of the date; contr. of ارضتها; (Mṣb in art. ارضح.)* or *I gave the evidence without restricting it by a date: from اطلقت الاسير. (Mṣb in the present art.)* And hence also *اطلقت القول* + *I made the saying to be unrestricted, and unconditional. (Mṣb.)* [And *اطلق لفظا* + *He uttered, or mentioned, or used, a word, or an expression, without restriction: and in like manner, اطلق alone is often employed. And + He used, or applied, a word, or an expression, without restriction, على معنى to signify a particular meaning: thus in the saying اطلق البصدر على الفاعل + He used, or applied, the infinitive noun without restricting it by the prefix ذو, or the like, to signify the active participial noun; as عدلا to signify عادلا: and thus in the saying اطلق اسم الكل على الجزء + He used, or applied, the name of the whole without restricting it by a prefix to signify the part; as الاية to signify القران: and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also ألف الإطلاقي: see art. 1, p. 1, col. 3.]—*ألف الإطلاقي* [in which الاطلاق is inf. n. of the pass. v., اطلق,] is + *The freedom from [the whiteness termed] وضح [meaning تحجيل, q. v.] in the leg [of a horse]: and some make الإطلاقي to signify the having a fore leg and a hind leg in one side with تحجيل; and الإمساك [as inf. n. of اُمسك], the having a fore leg and a hind leg without تحجيل. (TA.)*—*اطلق عدوه* + *He dosed his enemy with poison. (IAqr, O, K.)*—*اطلق نخله* + *He fecundated his palm-trees; (IAqr, O, K, TA;) said when they are tall; (IAqr, O, TA;) as also طلقه, (IAqr, O, K,) inf. n. تطليق. (K.)**

5. *تطلى*, said of a gazelle, *He went along, (S, O, Mṣb, K,) or bounded in his running, or ran briskly in one direction, (استن في عدوه) and*

went along, (TA,) not pausing nor waiting for anything; (S, O, Mṣb, K, TA;) as also استطلق. (TA.) And *تطلت الخيل* *The horses went [or ran] a heat without restraining themselves, to the goal. (TA.)*—*And, said of a horse, † He staled after running. (AO, O, K.)*—*Said of the face: see 1, latter half.*

7. *انطلق*, inf. n. *انطلاق*, of which the dim. is *نطليق*, the conjunctive ا being rejected, so that it becomes *نطلاق*, (S, O,) [*He was, or became, loosed from his bond: whence, انطلاق العنان [The rein's being let loose, or slackened,] is a phrase metonymically used to denote quickness in going along. (Ḥar pp. 355-6.)*—[Hence,] + *He (a captive loosed from his bond) went his way: (Mṣb:) or [simply] he went away, or departed: (S, Mgh, O, K:) or he went removing from his place. (Er-Rághib, TA.)* Thus in the Kṣur [lxxvii. 29], *انطلقوا إلى ما كُنتم به تكذبون* + [*Depart ye to that in which ye disbelieved*]; (TA;) meaning to the punishment: (Bḍ, Jel:) or, accord. to IAth, [it seems to mean *go ye away quickly into the lowest depth of misery or affliction; for he says, app. in explanation of this verse of the Kṣur, that انطلاق means سرعة الذهاب في أصل الجحنة. (TA.)* And one says also, *انطلق يفعل كذا* + *He went away doing, or to do, such a thing. (TA.)* *وانطلق أملا منبه* [in the Kṣur xxxviii. 5 may be expl. in a similar manner; أن being here used in the place of يعقون: or this] means [*And the chief persons of them] broke forth, or launched forth, with their tongues, [saying.] Go ye on, or continue ye, in your course of action &c. (Mughnee, voce أن.)* And one says, *انطلق به*, (S, O, K,) meaning *He, or it, was taken away; (K;) like as one says, انقطع به. (S, O.)*—*انطلق لسانه* means + *His tongue was, or became, free from impediment; and hence, eloquent, or chaste in speech. See an ex. in the Kṣur xxvi. 12: and see also طلق لسانه. [طلق said of the face: see 1, latter half, in two places.*

8. *ما تطلى نفسي لهذا الأمر*, (S, O, K,*) of the measure *اطلاق*, (S, O, K,) inf. n. *اطلاق*, of which the dim. is *ططليق*, the [latter] ط being changed [back] into ت because the former ط becomes movent, (S, O,) + *My mind does not become free from straitness [for, or with respect to, this thing, or affair]. (S, O, K,*)*

10. *استطلق* [primarily signifies *The desiring to be loosed, unbound, set loose or free, and let go*]: its dim. is *تطليق*. (S, O.)—[Hence,] *استطلق بطنه* + *His belly [or bowels] became [unbound,] loosened, or relaxed; (Mṣb, TA;) or became moved; (S, O, K, TA;) and the contents thereof came forth. (TA.)*—*Said of a gazelle, i. q. تطلق, q. v. (TA.)*—[It is also trans., as such primarily signifying *The desiring a person or thing to be loosed, unbound, set loose or free, and let go.*—Hence,] one says, *استطلق الراعي* *استطلق الراعي* (S, O) [meaning *The pastor desired a*

she-camel to be left, or he left a she-camel, for himself, not milking her at the water; as is plainly indicated by what immediately precedes it in the S: or] the pastor took, (PṢ,) or retained, [which is virtually the same,] a she-camel for himself. (PṢ, TA.)—*And استطلقت كذا* + [*I desired, or demanded, of the creditor, the remission of so much of the debt]. (Mṣb.)*—See also 4, former half.

طلق [*Loosed from his bond, set loose or free, or, as expl. by IAqr, let go; as also طليق and مطلق: and a man not having anything upon him, as expl. by Ks: and طلق الديدان a camel not having the fore legs bound. (TA.)* You say, *طليق طلقا*, (so in the CK,) or *طلقا*, (K accord. to the TA, [and this is agreeable with the preceding context in the K, but it requires confirmation which I do not find,]) and with damm, [i. e. طلقا] accord. to the K, but correctly with two dammehs, [i. e. طلقا] (TA, and thus in the S,) *He was imprisoned without shackle and without bond. (K, TA)* See also *طلى*, first sentence.—[Hence,] *طلى اللسان*, and *طلى*, (S, O, Mṣb, K,) and *اللسان*, (S, O, Mṣb, K,) and *اللسان*, (TA,) † *Eloquent, or chaste, in speech, and sweet therein: (Mṣb:) and [free from impediment of the tongue; or] eloquent, or chaste in speech. (TA.)* And *لسان طلى ذق*, and *طلى ذق*, and *طلى ذق*, (S, O, K,) but the last two of these were unknown to Aq, and the latter of them was disallowed by IAqr, (TA,) and *ذق*, (O, K,) [expl. in the K as meaning *A tongue having sharpness; but correctly] meaning † a tongue free from impediment, or eloquent, or chaste in speech, (ذو انطلاق) and sharp. (O, TA.)*—*And طلى الديدان*, (S, Mgh, O, Mṣb, K,) and *طلى الديدان*, (O, K,) and *الديدان*, (L, TA,) † *Liberal, bountiful, munificent, or generous; (S, Mgh, O, Mṣb, K;) applied to a man: (S, Mgh, O, Mṣb:) and in like manner, a woman: (TA:) [or] a woman is termed طلق الديدان: (S:) and so, accord to AZ, *طلى الوجه*; which [generally] has another meaning, expl. in what follows. (TA.)* And *يد طلى* + *His hand is liberal; syn. بسط; (TA in art. بسط;) and so مطلق: (S and K and TA in that art.:) or the latter signifies opened; and so مطلقه. (TA in the present art.)*—*And طلى الوجه*, (S, O, Mṣb, K,) and *الوجه*, (IAqr, O, K,) and *طلى*, (K,) and *الوجه*, (IAqr, K,) and *الوجه*, (S, O, K,) † *Laughing, or happy, or cheerful, and bright, in the face, or countenance: (K, TA:) or cheerful, or happy, displaying openness and pleasantness, in the face; and so طلى alone: (Mṣb:) and طلى الوجه open and pleasant, and goodly, in countenance: (AZ, TA:) and طلى alone, joyful, and open or cheer-*

ful, in countenance. (TA. [And it is there said that the pl. of طَلَقٌ is طَلَقَاتٌ : but this is app. a mistranscription for طَلْقَانٌ or طَلْقَانٌ.] أَوْجُهُ طَوَائِقُ is not allowable, except in poetry. (IAar, TA.) — And يَوْمَ طَلَقٌ, (Lth, S, Mgh, O, K,) and لَيْلَةٌ طَلَقَةٌ (Lth, S, Mgh, O, Mṣb, K) and طَلَقٌ, (O, Mṣb, K,) † A day, and a night, in which is neither heat nor cold: (Lth, Mgh, O, Mṣb, K:) or in which is no cold nor anything hurtful: (S:) or in which is no rain: or in which is no wind: or in which the cold is mild: (TA: [after which is added, من أيام طَلَقَاتٍ, but the last word seems, as in an instance before mentioned, to be mistranscribed, or أيام (i. e. أَيَّامٌ) may be a mistake for لَيَالٍ:] or لَيْلَةٌ طَلَقٌ means a night in which is no cold: (AA, TA:) or in which the wind is still: (O, TA:) and لَيْلَةٌ طَلَقَةٌ sometimes means a moon-lit, or a light, or bright, night: (IDrd, O, TA:) and one says also † لَيْلَةٌ طَلَقَةٌ, (K, TA,) meaning a still, or calm, and light, or bright, night: (TA:) and † لَيَالٍ طَوَائِقُ, (K, TA,) meaning pleasant nights in which is neither heat nor cold. (TA.) Er-Rā'ee says,

فَلَمَّا عَلَتْهُ الشَّمْسُ فِي يَوْمٍ طَلَقَةٍ

meaning يَوْمٍ لَيْلَةٌ طَلَقَةٌ [And when the sun came upon him, or it,] in a day of a night in which was neither cold nor wind; i. e., in a day after such a night; for the Arabs commence with the night, before the day: and the phrase فِي يَوْمٍ طَلَقَةٍ occurs in like manner in a verse of Dhū-r-Rum-meh. (Az, TA.) — For the epithet طَلَقٌ اليَمِينِي, (applied to a horse, accord. to the K,) see طَلَقٌ. — And for other meanings assigned in the K to طَلَقٌ, see طَلَقٌ, in two places. — طَلَقٌ signifies also The pain of childbirth. (S, O.) One says, طَلَقَتْ صَرْبَهَا الطَّلَقُ [The pain of childbirth smote her]. (O.) [See also طَلَقَتْ, of which it is the inf. n.] — And [it is said to signify] A sort of medicine. (S.) See طَلَقٌ, latter half, in two places.

طَلَقٌ الْيَدَيْنِ: — and طَلَقٌ الْوَجْهِ: see the next preceding paragraph.

طَلَقٌ: — and طَلَقٌ الْوَجْهِ: see طَلَقٌ الْبَلْسَانَ طَلَقٌ signifies also † Lawful, allowable, or free: (S, Mgh, O, Mṣb, K, TA:) or it signifies, (Mṣb, TA,) or signifies also, (Mgh,) † مُطَلَقٌ, (Mgh, Mṣb, TA,) [i. e.] a thing unrestricted, (TA,) i. e. any affair in which one has power, or authority, to act according to his own judgment or discretion or free will. (Mṣb.) One says, هَذَا حَلَالٌ طَلَقٌ † [This is lawful, &c., unrestricted; using the latter epithet as a corroborative]: and [in the contr. case] حَرَامٌ غَلَقٌ. (TA.) And هُوَ لَكَ طَلَقًا † [It is thine lawfully &c.]. (S, O, K, TA.) And أَفْعَلْ هَذَا طَلَقًا لَكَ † Do thou this as a thing lawful &c. to thee. (Mṣb.) And أُعْطِيْتَهُ مِنْ طَلَقٍ مَالِي † I gave him of what was lawful &c., i. e. free to be disposed of by me, of my property: (Mṣb:) or † I of what was clear [from any claim

or the like], and good, or lawful, of my property. (TA.) And الْحَيْلُ طَلَقٌ, occurring in a trad. as meaning † Horses are allowable to be betted upon. (TA.) And أَنْتَ طَلَقٌ مِنْ هَذَا الْأَمْرِ † Thou art clear of this affair; (S, O, K, TA;*) quit of it, or irresponsible for it. (K, TA.) — [In consequence of a misplacement in some copies of the K, several meanings belonging to طَلَقٌ are assigned to طَلَقٌ.] — See also طَلَقٌ, latter half.

طَلَقٌ: see طَلَقٌ, second sentence. — Also the subst. from طَلَقَتِ الْإِبِلُ: (AZ, S, TA: [see 1, second sentence:] and [as such] signifying The journeying [of camels] during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed الطَّلَقُ [or لَيْلَةُ الطَّلَقِ (see حَوْزٌ)]; the pastor loosing them to repair to the water, [in the CK يَجْلِبُهَا is put for يَخْلِبُهَا,] and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be † طَوَائِقُ; and in the second night, قَوَائِبُ: (S, O, K, TA:) or الطَّلَقُ signifies the first of two days intervening between the camels and the water; and الْقَرْبُ, the second: and لَيْلَةُ الطَّلَقِ, the night in which the faces of the camels are turned towards the water and during which they are left to pasture; and لَيْلَةُ الْقَرْبِ, the second night: (Aṣ, TA:) but it has been said that لَيْلَةُ الطَّلَقِ means the second of the nights in which the camels repair to the water: Th says that الطَّلَقُ signifies the second of two days during which the camels seek the water when it is two days distant from them; and الْقَرْبُ, the first of those days: and it is said that لَيْلَةُ الطَّلَقِ means [the night of] the turning of the faces of the camels towards the water: but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوْزٌ, in which it is used tropically.] — Also A heat; i. e. a single run, or a run at once, to a goal, or limit; syn. شَوْطٌ; (S, IAth, O, Mṣb, K, TA;) meaning a running, of a horse, without restraining himself, [or without stopping,] to a goal, or limit: (Mṣb:) and the utmost extent to which a horse runs. (TA.) One says of a horse, طَلَقًا طَلَقًا or طَلَقَيْنِ طَلَقَيْنِ [He ran a heat or two heats]. (S, O, Mṣb, K. [In the CK, erroneously, طَلَقًا, and طَلَقَيْنِ.] — And (hence, TA) † A share, or portion, (Ibn-'Abbād, A, O, K, TA,) of property [&c.]. (A, TA.) — Also A shackle, or pair of shackles, (قَيْدٌ,) of skins: (S, M, O, K, TA:) or a rope strongly twisted, so that it will stand up. (TA.) — And sing. of أَطْلَقُ which signifies The [intestines into which the food passes from the stomach, termed the] أَمْعَاءُ, or the أَقْتَابُ of the belly; (IDrd, O, K;*) [in some copies of the last of which, الْقَنْبُ is erroneously put for الْقَنْبُ as one of the words explaining الطَّلَقُ;] so in one or more of the dialects: AO says, in the belly are أَطْلَاقُ, of which the sing. is طَلَقٌ; (O, TA;) meaning the lines, or streaks, (طَرَائِقُ,) of the belly: and طَلَقُ الْبَطْنِ is also expl. [in like

manner] as meaning the جُدَّةُ of the belly; pl. as above. (TA.) — Also The [plant called] شَبْرَمُ: [but what plant is meant by this is doubtful:] or a plant that is used in dyes; or this is a mistake: (K:) [or] accord. to Ibn-'Abbād, † الطَّلَقُ is what is used in dyes; and is said to be the شَبْرَمُ: (O, TA:*) and (K) accord. to Aṣ, (O,) طَلَقٌ signifies a sort of medicament, (O, K,) which, when one is anointed therewith, (K,) i. e. with the extract thereof, (TA,) prevents the burning of fire: (K:) or a species of plant: so says Aṣ: (O:) the appellation by which it is generally known is † طَلَقٌ, with the ل quiescent; (O, K;) or this pronunciation is incorrect: (K:) and AḤāt mentions, (K, TA,) on the authority of Aṣ, (TA,) its being termed † طَلَقٌ: (K, TA:) but it is not a plant: it is of the nature of stones, and of [what are termed] لِحَافٌ [thin white stones]; and probably he [referring to Aṣ] heard that it is called كَوْكَبُ الْأَرْضِ, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but fire does not burn it, unless by means of artful contrivances: (O, TA:) the word is arabicized, from تَلَكٌ: (K, TA: in the O written تَلَكُ:) [it is the well-known mineral termed talc:] the Ra-ees [Ibn-Seenā, whom we call "Avicenna,"] says, (TA,) it is a brightly-shining stone, that separates, when it is bruised, into several laminæ and split pieces, of which are made مَضَاوِي [correctly مَضَاوِي, meaning small circular panes which are inserted in apertures to admit light,] for the [cupolas of] hot baths, instead of glass: the best is that of El-Yemen; then that of India; then that of El-Undulus [or El-Andalus]: the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA.)

طَلَقٌ دَلَقٌ: — and طَلَقٌ الْوَجْهِ: — and طَلَقٌ الْبَلْسَانَ: — and طَلَقٌ دَلَقٌ: — see طَلَقٌ.

طَلَقٌ, (S, O, Mṣb, TA,) with two ḍammehs, (Mṣb, TA,) or † طَلَقٌ, (K,) but this requires consideration, (TA,) Not shackled; applied to a she-camel, (S, O, Mṣb, TA,) and to a he-camel, (S, O, TA,) and to a person imprisoned; (O, TA;) as also † طَلَقٌ applied to a she-camel; but طَلَقٌ is more common: (Aboo-Naṣr, TA:) the pl. of طَلَقٌ is أَطْلَاقٌ. (S, TA.) See also طَلَقٌ, second sentence. — [Hence,] طَلَقٌ دَلَقٌ: — and طَلَقٌ الْيَدَيْنِ: see طَلَقٌ again. — And طَلَقٌ الْقَوَائِرِ † A horse having one of the legs without [the whiteness termed] التَّحْجِيلُ. (S.) And طَلَقٌ الْيَدِ الْيَمِينِي, (O,) or طَلَقٌ الْيَدِ الْيَمِينِي, (K, [in this case again deviating from other authorities,]) † A horse without تَحْجِيلٌ in the right fore leg; (TA;) i. g. طَلَقٌ الْيَدِ الْيَمِينِي. (O, K, TA.) And مُطَلَقٌ الْيَدَيْنِ † A horse having the fore legs free from تَحْجِيلٌ. (Mṣb.)

— [As an epithet in which the quality of a subst. is predominant,] طَلَّقَ, (Ibn-'Abbád, O,) or طَلَّقَ, (K, [but this, as in the instances above, is questionable,]) signifies † *A gazelle*: (Ibn-'Abbád, O, K:) so called because of the quickness of its running: (O, * TA:) pl. أَطْلَاقٌ. (Ibn-'Abbád, O, K.)— And † *A dog of the chase*: (K:) because he is let loose; or because of the quickness of his running at the chase: (TA:) أَطْلَاقٌ is mentioned by Ibn-'Abbád as signifying *dogs of the chase*. (O.)

طَلَّقَةٌ [A single divorce: used in this sense in law-books]. (T and Mṣb in art. بَت, &c.)

مِطْلَاقٌ: see أَطْلَاقٌ.

طَلَّقَ is the inf. n. of طَلَّقَتْ said of a woman: (Th, Ṣ, Mgh, O, K:) or the subst. therefrom: (Mṣb:) or [rather] it is also a subst. in the sense of تَطْلِيقٌ; (Mgh;) [whence,] طَلَّقَ الْمَرْأَةَ signifies † *The letting the wife go her way*: (Lth, O:) and it has two meanings: one is [the divorcing of the woman; i. e.] *the dissolving of the wife's marriage-tie*: and the other is *the leaving, and dismissing, of the wife* [either in an absolute sense or as is done by a single sentence of divorce]. (O, TA.) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two: some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three: and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.)

طَلِيقٌ A captive having his bond loosed from him, (Ṣ, O, K, TA,) and let go. (TA.) See also طَلَّقَ, first sentence.— And † *A man freed from slavery; emancipated; i. q. عَتِيقٌ*; i. e. *who has become free*: pl. طَلَقَاءٌ. (TA.)— It is said in a trad., الطَّلَقَاءُ مِنَ قُرَيْشٍ وَالْعَتَقَاءُ مِنَ تَيْبِيفِ, † [The طَلَقَاءُ are of Kureysh; and the عَتَقَاءُ, of Thakeef]: الطَّلَقَاءُ being app. applied to Kureysh as it has a more special signification than العتقاء: but accord. to Th, الطَّلَقَاءُ signifies *those who have been brought within the pale of El-Islám against their will*. (TA.)— طَلِيقُ اللِّسَانِ: and طَلِيقُ الذِّبْقِ: — and طَلِيقُ الْيَدَيْنِ: — and طَلِيقُ الْوَجْهِ: see طَلَّقَ again; the last in two places.— طَلِيقُ الْإِلَهِ means † *The wind*. (O, K, TA.)

طَلَّاقٌ: } see مِطْلَاقٌ.
طَلِيقٌ: }

طَلَّقَ A she-camel not having having her fore shank and her arm bound together: (TA:) or not having upon her a حِطَامٌ [or halter]: (IDrd, O, K:) or repairing to the water; and so مِطْلَاقٌ; (Aboo-Naṣr, K, TA;) of which latter the pl. is مِطْلَاقِيٌّ: (TA:) or that is left a day and a night and then milked: (K:) pl. طَوَالِقٌ

and أَطْلَاقٌ and طَلَّقَةٌ; which last is expl. by AA as meaning *she-camels that are milked in the place of pasturing*. (TA.) See also طَلَّقَ, first sentence: and for an explanation of the pl. طَوَالِقٌ applied to camels, see طَلَّقَ, second sentence. Also (O) طَلَّقَ, (Ṣ, O,) or طَلَّقَتْ, (K,) signifies *A she-camel which the pastor leaves for himself, not milking her at the water*: (Ṣ, O, K:) the former is expl. by Esh-Sheybánee as meaning *one which the pastor leaves [with her udder bound] with her صَوَارٍ, not milking her in the place where she lies down to rest*: (TA:) or the latter signifies, (Lth, O, K,) and the former also, (Lth, O,) a she-camel that is set loose among the tribe to pasture where she will in any part of the tract adjacent to their place of alighting or abode, (Lth, O, K, [من جَنَابِهِرِ in the CK being erroneously put for مِنْ جَنَابِهِرِ,]) that has not her fore shank and her arm bound together when she returns in the afternoon or evening, nor is turned away [from the others] in the place of pasturage: (Lth, O:) or طَلَّقَ signifies a she-camel, (Ṣ, Mṣb,) and a ewe, (Ṣ,) that is set loose, or dismissed, to pasture where she will: (Ṣ, Mṣb:) and also as first expl. in this sentence: (Ṣ:) it is mentioned by El-Farábee as signifying a ewe left to pasture by herself, alone. (Mṣb.)— [Hence,] طَلَّقَ and طَلَّقَتْ, (Ṣ, Mgh, O, Mṣb, K,) the former, without ة, used by all, (Mṣb,) the latter occurring in a verse of El-Aṣhà, (Ṣ, Mgh, * O, Mṣb,) ending a hemistich, and pronounced طَلَّقَتْ, (Ṣ, O, Mṣb, [which cite the verse somewhat differently,]) † *A woman [divorced, or] left to go her way*, (Ṣ, * Mgh, * O, Mṣb, *) or separated from her husband [by a sentence of divorce]: (Ṣ, * Mgh, * Mṣb, * K, TA:) both mentioned by Akh: (O, TA:) accord. to IAMB, one says طَلَّقَ only, because it applies only to a female: accord. to Lth and IF, طَلَّقَتْ means طَلَّقَتْ غَدًا [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb, طَلَّقَتْ: some, however, say that the ة is affixed in the verse of El-Aṣhà by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to Aṣ, is related to have said طَلَّقَ [which equally completes the hemistich]: and the Baṣrees hold that the sign of the fem. gender is elided in طَلَّقَ because it is a possessive epithet, meaning ذَاتُ طَلَّقَ [having divorce]. (Mṣb.)— أَوْجَهُ طَوَالِقٌ: — and نَيْلَةٌ طَلَّقَتْ: — and نَيْلٌ طَوَالِقٌ: see طَلَّقَ, latter half.

طَلَّقَ dim. of أَطْلَاقٌ. (Ṣ, O.) See 8.

طَلَّقَ dim. of أَطْلَاقٌ. (Ṣ, O.) See 10.

مُطْلَقٌ: see طَلَّقَ, first sentence.— [Hence,] يَدُهُ مُطْلَقَةٌ: see طَلَّقَ again, former half.— See also مِطْلَقٌ مُطْلَقٌ means † *Water that is unrestricted*. (TA.) And حُكْمٌ مُطْلَقٌ means † *[A judicial decision, or an ordinance or the like, or a rule, that is unrestricted, or absolute, or] in which is no exception*. (TA.)— مُطْلَقٌ

مُطْلَقُ الْيَدَيْنِ: and مُطْلَقُ الْيَدَيْنِ: each applied to a horse: see طَلَّقَ.— [Golius, as on the authority of Meyd, explains it as signifying also *A place where horses meet to be sent forth to run, or race*: but what here next follows inclines me to think that it may be correctly مُطْلَقٌ.]

مُطْلَقٌ One desiring to outstrip with his horse in a race. (K.)

مِطْلَاقٌ: see طَلَّقَ. — Also, (Ṣ, O, Mṣb, K,) and مِطْلَاقِيٌّ, (O, Mṣb, K,) and مِطْلَاقَةٌ, (Ṣ, O, K,) and مِطْلَاقِيٌّ, (K,) and مِطْلَاقِيٌّ, this last mentioned by Z, (TA,) † *One who oftentimes divorces, or dismisses, wives*. (Ṣ, O, Mṣb, K, TA.)

مِطْلَاقِيٌّ: see what next precedes.

مِطْلَاقَةٌ: see طَلَّقَ. — مِطْلَاقَةٌ مِطْلَاقَةٌ † *A woman taken with the pains of parturition*. (Mgh, Mṣb.)

مِطْلَاقِيٌّ and مِطْلَاقِيٌّ dims. of مُطْلَقِيٌّ. (Ṣ.)

مِطْلَاقِيٌّ اللِّسَانِ } see طَلَّقَ, former half.
مِطْلَاقِيٌّ اللِّسَانِ }

مِطْلَاقِيٌّ: dim. of أَطْلَاقٌ. (Ṣ, O.) See 7.

طلم

1. طَلَّمَ الْحَبِيزَةَ, (K,) aor. طَلَّمَ, (TK,) inf. n. طَلْمٌ, (TA,) *He made the cake of bread even, or equable*. (K.)

2. طَلَّمَ, inf. n. تَطْلِيمٌ, *He beat a cake of bread baked in hot ashes with his hand, (K, TA) in order that it might become cool*. (TA.) Hence the saying of Ḥassán.

• تَطْلُ جِهَادَنَا مِطْمَطِرَاتِ
• يُطْلِمُهُنَّ بِالْخَمْرِ النَّسَاءِ

(K, * TA:) or, as some relate it, يُطْلِمُهُنَّ; but this is weak, or repudiated: (K:) or this is the correct reading, and the more obviously appropriate in meaning, accord. to MF; and accord. to IATH, it is the reading commonly known, and the same as the former in meaning: (TA:) the meaning is, [Our coursers passing the day running like the pouring of rain,] *the women wiping the sweat from them with the mufflers*: (K, TA:) or, as some say, [the women with the mufflers] *beating them with the hands in removing the dust that was upon them*. (TA.)

طَلَّمَ A table upon which the bread is expanded [previously to the baking]. (K.)

طَلَّمَ Dirt of the teeth in consequence of neglect [of the use] of the سَوَاكُ [or tooth-stick]. (K.)

طَلْمَةٌ A حَبِيزَةٌ, (Ṣ, K, TA,) [i. e. a cake of bread, or lump of dough,] *baked in hot ashes in a hollow in the ground; what people [now] call a مَلَّة*; but this is the name of the hollow itself: what is baked in this is [properly called] the

طَلْمٌ and حُبْرَةٌ and مَلِيلٌ : (S, TA:) pl. طَلْمٌ. (L, TA.) It is said in a prov., إِنَّ دُونَ الطَّلْمَةِ، خَرَطَ قَتَادَ هَوْبَرٍ (Meyd, TA) [i. e. Before the attainment of the cake of bread baked in hot ashes is the stripping of the leaves, by grasping each branch and drawing the hand down it, of the tragacanth of Howbar]: the طَّلْمَةُ is the cake of bread that is put in hot ashes; and Howbar is a place abounding with the tragacanth: the prov. is applied in relation to a thing that is unattainable. (Meyd.)

طَلَامٌ The [tree called] تَنُومٌ [q. v.]; which is [erroneously said to be] hemp-seed (حَبُّ الشَّهْدَانِجِ). (K.)

مَطْلَبَةٌ The implement with which bread is expanded. (KL.)

طلى and طلو

1. أَطْلُو، aor. الطَّلَى، (S, TA,) or طَلَوْتُ الطَّلَا، (TA;) and طَلَيْتُهُ، (S, K, TA,) aor. أَطْلَى، inf. n. طَلَى، (TA;) I tied the young lamb or kid, (S, K, TA,) by its leg, (S, TA,) to a peg, or stake; (TA;) and confined, restrained, or withheld, it. (S.) And طَلَيْتُ الشَّيْءَ I confined, restrained, or withheld, the thing. (S, K, TA.) — طَلَيْتُهُ بِهِ، (S, Mgh, Mṣb,) aor. أَطْلَى، (Mṣb,) inf. n. طَلَى، (S, Mṣb,) I daubed, bedaubed, smeared, or besmeared, it; (Mgh;) [rubbed, or did, it over; anointed, painted, varnished, plastered, coated, overspread, or overlaid, it; with it; i. e. with any fluid, semifluid, liniment, unguent, or the like; as, for instance,] with oil, (S,) or tar, (Mgh,) or clay, or mud, (Mṣb,) &c. (S, Mgh, Mṣb.) You say, طَلَى البَعِيرَ البِنَاءَ، and بالبِنَاءِ، [the latter of which is the more common,] aor. يَطْلَى، (K,) inf. n. as above, (TA,) He daubed, bedaubed, smeared, or besmeared, the camel with tar; as also طَلَاهُ، [but app. in an intensive sense, or relating to several objects,] (K, TA,) inf. n. تَطْلِيَةٌ. (TA.) [And طَلَاهُ بِالذَّهَبِ He gilded it. And طَلَاهُ بِالْفِضَّةِ He silvered it.] — Hence, طَلَى اللَّيْلَ الْإِفَاقَ † The night covered [with its darkness] the adjacent regions, or the tracts of the horizon; like as when a camel is daubed with tar. (TA.) — And طَلَى، aor. يَطْلَى، † He reviled [another], or vilified [him]; (TA;) as also طَلَى، (K, TA,) inf. n. تَطْلِيَةٌ; (K;) or تَطْلِيَةٌ signifies the reviling, or vilifying, in a foul manner. (IAṣr, TA.) — And طَلَى الْبَقْلَ † The herbs, or leguminous plants, appeared upon the surface of the earth [as though they overspread it with a coating of colour]. (TA.) — طَلَى فُوهَ، aor. يَطْلَى، inf. n. طَلَا، His mouth had a yellowness in the teeth. (S, TA.) طَلَا [in relation to the mouth but in a somewhat different sense] is mentioned in the K in art. طلو and not in art. طلى; but it belongs to both of these. (TA.)

3: see the preceding paragraph, in two places.

طَلَيْتُ فَلَانًا، (S,) inf. n. تَطْلِيَةٌ، (S, K,) signifies also I tended, or took care of, such a one in his sickness; undertook, or managed, or superintended, the treatment of him therein. (S, K, TA.) — And التَّطْلِيَةُ also signifies The act of singing. (AA, K.)

4. اطلت She (a wild animal) had with her a young one, which is termed طَلَا. (IKṯ, TA.) — اطلى (said of a man, S, TA, and of a camel, TA) He had an inclining of the neck (S, K, TA) towards one side when said of a man, (TA,) on the occasion of death, (S, K, TA,) or on some other occasion. (S, TA.) — Hence, (IAth, TA,) مَا أَطْلَى نَبِيٌّ قَطُّ، (K, TA,) occurring in a trad., (TA,) means مَا مَالَ إِلَى هَوَاهُ [i. e. † No prophet ever inclined to his natural desire]: (K, TA;) as some relate it, مَا أَطْلَى; but this is a mistake. (TA.)

5. تَطْلَى: see 8. — Also, (said of a man, TA,) He kept to diversion, sport, or play, and mirth. (K, TA.)

8. أَطْلَى، (S, Mgh, Mṣb, K,) of the measure أَفْتَعَلَ، (S, Mgh, Mṣb,) and تَطْلَى، (S, K,) [He, or it, was, or became, daubed, bedaubed, smeared, or besmeared; rubbed, or done, over; anointed, painted, varnished, plastered, coated, overspread, or overlaid: or] he daubed, &c., himself: (S, Mgh, Mṣb, K:*) بِهِ [with it]; (S, K;) i. e. [with any fluid, semifluid, liniment, unguent, or the like; as, for instance,] with oil, (S,) or tar, (Mgh, K,) or clay, or mud, (Mṣb,) &c. (S, Mgh, Mṣb.)

12. اطلوتى He was good in speech: — and He was defeated, or put to flight. (IAṣr, TA in art. حلى.)

طَلَا The young one of any of the cloven-hoofed animals: (S, TA: [in the latter of which is added, as from the S, وَالغَبِ; but this is app. a mistake:]) or the young one of the gazelle, when just born: (M, Mṣb, K: [see شَصْرُ:]) and the youngling, of any kind; as also طَلُوْ؛ (K, TA;) which latter is mentioned by IDrd; but expl. by him as meaning the young one of a wild animal: (TA:) and طَلُوَةٌ has this last meaning (K, TA) likewise accord. to IDrd: (TA:) the pl. [of pauc.] of طَلَا is أَطْلَاةٌ (S, Mṣb, K) and [of mult.] طَلَاةٌ (K) and طَلِيٌّ (K, TA, but omitted in the CK) and طَلِيٌّ (Lth, TA) and طَلِيَانٌ (K) and طَلِيَانٌ. (Lth, K.) [See also طَلِيٌّ.] — [And, accord. to Freytag (in art. طلى), An infant until a month old or more: but for this he has named no authority.] — And The person; syn. شَخْصٌ. (S, K.) So in the saying, إِنَّهُ لَنَجِيمٌ الطَّلَا [Verily he is goodly, or comely, in person]. (S.) — Also Daubed, or smeared, (طَلَى) with tar. (S, K.) [See also طَلِيٌّ.] — And A man having a severe disease: (K, TA:) having no dual nor pl., or, as some say,

(TA,) the pl. is أَطْلَاةٌ، and the dual is طَلِيَانٌ. (K, TA.) [See also مُطْلَى.] — And Desire; syn. هَوَى. (K, TA.) So in the saying, قَضَى طَلَاهُ مِنْ حَاجَتِهِ [He accomplished his desire of that which he wanted]. (K, TA.) [Or, as Freytag says, on the authority of the Deewán of the Hudhalees, accord. to some it signifies Pleasure (voluptas): and accord. to others, thirst. But see طَلَا.] — See also طَلَاوَةٌ، in two places. — And see also طَلَاةٌ، last sentence.

طَلَا Pleasure, or delight. (K.) — See also طَلَاةٌ.

طَلُو: see طَلَا، first sentence.

طَلُو The wolf. (K.) — And A hunter, or pursuer of wild animals or the like, slender in body: (Aboo-Sa'eed, K, TA: [in the CK, القابض is erroneously put for القانص:]) said to be [so called as being] likened to the wolf. (Aboo-Sa'eed, TA.) Et-Ṭirimmāh says,

صَادَفْتُ طَلُوًا طَوِيلَ الطَّوَى

حَافِظَ الْعَيْنِ قَلِيلَ السَّامِ

[She, or they, (app. referring to one or more of the objects of the chase,) encountered a hunter slender in body, a long endurer of hunger, one whom sleep did not overcome, little, or seldom, subject to disgust]. (Aboo-Sa'eed, TA.) — See also طَلَاةٌ، last sentence.

طَلَاةٌ (S, K, TA) accord. to AA and Fr, (S, TA,) and so says Sb on the authority of Abu-l-Khattāb, (TA,) or طَلِيَّةٌ (S, K, TA) accord. to Ag, (S, TA,) each with ḍamm, (TA,) is sing. of طَلَا or طَلَى; which signifies Necks: (S, K:) or the bases of the necks: (M, K:) or the broad part [or parts] beneath the protuberant bone behind the ear: or, accord. to ISk, the sides of the neck: Sb says that طَلَاةٌ and طَلَا are of the class of رُطْبَةٌ and رُطْبٌ، not of the class of تَمْرَةٌ and تَمْرٌ: (TA:) [but see art. رطب, in which it is said, as on the authority of Sb, that رُطْبٌ is not a broken pl. of رُطْبَةٌ، being masc. like تَمْرٌ:] طَلُوَةٌ، also, signifies the side of the neck, as a dial. var. of [طَلَاةٌ or of] طَلِيَّةٌ. (TA.)

طَلُوَةٌ The whiteness of the dawn, (K, TA,) and of blossoms, or flowers. (TA.) — See also طَلَاةٌ.

طَلُوَةٌ: see طَلَا: — and see also طَلَاةٌ، last sentence.

طَلِيَّةٌ A single act of daubing or smearing or the like: pl. طَلِيَّاتٌ. (Mgh.) — See also طَلَاةٌ، last sentence.

طَلِيَّةٌ: see طَلَاةٌ. — Also A portion, tuft, or nisp, of wool, with which mangy camels are daubed [with tar]; also called رِبْدَةٌ: whence the saying, مَا يَسَاوِي طَلِيَّةً، [It is not worth a طَلِيَّة]. (TA.) — See also طَلِيَّاتٌ. — And see طَلَاةٌ، last sentence.

طَلِيَاءٌ A she-camel daubed, or smeared, (ص مَطْلِيَاءٌ, K, TA,) with tar. (TA.) [See also طَلَا.]—And A mangy she-camel: (K:) app. so called because the she-camel is not daubed, or smeared, [with tar] unless mangy. (TA.)—And The rag of a menstruous woman: (K, TA:) whence the prov., أَهْوَنُ مِنَ الطَّلِيَاءِ [More despicable than the طَلِيَاءِ]: or, accord. to IAg, this is called صَطْلِيَاءٌ. (TA.)—[In some copies of the K, this word is erroneously put for طَلِيَاءٌ, q. v.]

طَلَوَاءٌ: see طَلَوَانٌ. — Also [The green substance that overspreads stale water, called] طَحْلَبٌ; and so صَطْلَوَاءٌ. (Sgh, TA.)

طَلَوَانٌ: see طَلَوَاءٌ.

طَلَوَانٌ and صَطْلَوَانٌ and صَطْلَوَاءٌ [or app. the last only accord. to some copies of the K] Expectation: and slowness, or tardiness; as also صَطْلَوَاءٌ, (K, TA,) with fet-h. (TA.) See also طَلَوَاءٌ.

طَلَوَانٌ: see the next preceding paragraph: and see also طَلَوَاءٌ.

طَلِيَانٌ: see طَلِيَاءٌ.

طَلِيَانٌ: see طَلَوَاءٌ.

طَلَا The coat upon the surface of blood. (K.) [See also طَلَوَاءٌ. And see طَلَا.]

طَلَا Tar: and anything (S, Mgh, Mṣb, K) of the like kind (Mgh, Mṣb) with which one daubs or smears or the like; [i. e. any fluid, semifluid, liniment, unguent, oil, varnish, plaster, or the like, with which a thing is daubed, smeared, rubbed or done over, anointed, painted, varnished, plastered, coated, overspread, or overlaid;] (S, Mgh, Mṣb, K;) as also صَطْلَوَاءٌ, which by rule should be صَطْلَايَةٌ, for it is from صَطْلَيْتُ. (TA, in which صَطْلَايَةٌ is afterwards mentioned as having the same meaning.)—And, as being likened thereto, † Any thick beverage or wine: (Mgh:) expressed juice of grapes cooked until the quantity of two thirds has gone by evaporation; (S, A, Mgh;) called by the Persians مَيْسَخْتَج [or مَيْ مَيْسَخْتَه]; called by the Arabs طَلَا as being likened to tar: (A, Mgh:*) or thick expressed juice, or wine, cooked until half of it has gone: (K:) in a verse of Ibn-Sukkarah, shortened to صَطْلَا, for the sake of the metre. (Har p. 302.)—And † Wine [in an absolute sense] (S, K) is thus called by some of the Arabs, for the purpose of euphemism. (S.) 'Obeyd Ibn-El-Abraṣ said to El-Mundhir when he [the latter] desired to slay him, هِيَ الخَمْرُ تَكْتَنِي الطَّلَا كَمَا الذِّئْبُ يَكْتَنِي أبا, جَعْدَةٌ [It is wine: it is surnamed الطَّلَا like as the wolf is surnamed جَعْدَةٌ]: i. e. thou pretendest to show honour to me while desiring to slay me; like the wolf, whose acting is not good though

his surname is good: (S:) or, as cited by IKt, هِيَ الخَمْرُ تَكْتَنِي الطَّلَا: and in the M,

هِيَ الخَمْرُ يَكْتَنُونَهَا بِالطَّلَا

[forming a hemistich; the words كَمَا الذِّئْبُ, cited above, completing the verse]. (TA.)—And † The ashes between the three stones upon which the cooking-pot is placed: so called by way of comparison [to tar]. (TA.)—And Pure silver. (TA.)—And † Revilement, or reproach. (K.)—Also The cord with which the leg of the lamb, or kid, is tied (S, K) to a peg, or stake; (S;) and so صَطْلَوٌ and صَطْلَوَةٌ: (TA:) or the string with which the leg of the kid is tied as long as he is little; (Lh, TA;) and so صَطْلِيَةٌ and صَطْلِيَاءٌ and صَطْلِي [or صَطْلَا]. (TA.)

طَلِي Confined, restrained, or withheld; [and particularly tied by the leg, as is shown by what follows;] as also مَطْلِي. (S.)—And A young lamb or kid: (ISk, S, K:) so called because it is tied by the leg for some days to a peg, or stake: (ISk, S:) pl. طَلِيَانٌ; like رَغِيَانٌ, (ISk, S, K,) pl. of رَغِيْفٌ: (ISk, S:) it is thus pluralized like a subst. because it is an epithet in which the quality of a subst. is predominant. (AAF, TA.) [See also طَلَا.]—[Hence الطَلِي meaning † The sign of Aries: see an ex. voce حَمَلٌ.]—Also A yellowness in the teeth; and so صَطْلِيَانٌ: like صَبِي and صَبِيَانٌ [in form]. (S.) [See also طَلَوَاءٌ.]

طَلَوَاءٌ: see the next paragraph, in two places: — and see also طَلَوَانٌ.

طَلَوَاءٌ, and صَطْلَوَاءٌ, (Az, S, ISd, Mṣb, K,) the former preferred by Az, (TA, and this, only, mentioned in the Mgh,) and صَطْلَوَاءٌ, (K,) Beauty, goodness, grace, comeliness, or pleasingness: (Az,* ISd,* S, Mgh, Mṣb,* K:) ISd says, it is in that which has growth and that which has not growth. (TA.) One says, عَلَيْهِ طَلَوَاءٌ [Upon him, or it, is an appearance of beauty, &c.]. (Mṣb.) And مَا عَلَيْهِ طَلَوَاءٌ [There is not upon him, or it, &c.]. (S.) And إِنَّ لِلْقُرْآنِ لَطَلَوَاءً [Verily to the Qur-an pertains beauty, &c.]. (Mgh, from a trad.) And مَا عَلَى وَجْهِهِ حَلَاوَةٌ وَلَا طَلَوَاءٌ [There is not upon his face an appearance of sweetness nor an appearance of beauty, &c.]. (TA.)—Also, (K,) or the first, with damm, (TA,) Enchantment, or fascination: (K:) a meaning mentioned by ISd. (TA.)—And (the first, TA) The thin skin that overspreads the surface of milk, (T, ISd, K, TA,) as also صَطْلَايَةٌ, (Kr, TA,) or of blood. (ISd, K, TA. [See also طَلَا.])—And Remains of food in the mouth. (Lh, K, TA.)—And Saliva becoming dry (K, TA) and thick (TA) in the mouth, by reason of some accident, (K, TA,) or, as in the M, from thirst, (TA,) or disease; (K, TA;) the first and † second have this meaning; (TA;) as also صَطْلَا (K) [and app. صَطْلَوَانٌ and صَطْلَوَانٌ also accord. to the copies of the K followed in the TA; but see طَلَوَانٌ above]: it is

also said that صَطْلَوَانٌ, with fet-h, signifies saliva becoming dry upon the teeth from hunger; and has no pl.: صَطْلَا is the inf. n. of طَلِي: and signifies also a whiteness that comes upon the teeth from disease or thirst; and so طَلِيَانٌ. (TA.) [See also طَلِي.]—For other meanings of طَلَوَاءٌ, see طَلَوَاءٌ, — and طَلَا. — It signifies also A small quantity of herbage or pasture. (TA.)

طَلَوَاءٌ: see طَلَوَاءٌ, first sentence.

طَلَايَةٌ: see طَلَا: — and see also طَلَوَاءٌ.

طَلِي, thus correctly, as written by Sgh in the TS, not, as in the copies of the K, طَلِيَا [or طَلِيَاءِ], (TA.) The mange, or scab. (K, TA.) And A certain purulent pustule, [or eruption,] resembling the قُوْبَاءِ [or ringworm], (K, TA,) that comes forth in a man's side; whereupon one says to him, "It is only قُوْبَاءِ, and not طَلِيَا;" thus making light of it to him. (TA.)

طَلِي A draught of milk: (K:) but this is of the measure نَعْنَى, belonging to art. طَل. (TA. [See طَلَّة in that art.]

طَلَا A seller of the thickened juice called طَلَا. (MA.)

طَلَا Blood, (A'Obeyd, S, K, TA,) itself; applied to that of a slain person: or, accord. to Abou-Sa'eed, a thing [or fluid] that comes forth after the flow of the blood, differing from blood in colour, on the occasion of the exit of the soul of the slaughtered animal: and the blood with which one daubs, or smears. (TA.) [See also طَلَا.]

طَال A water to which camels come to drink overspread with [the green substance called] طَحْلَبٌ [and طَلَوَاءٌ]. (K, TA.)—And † A dark night: (AA, K, TA:) as though it smeared [with tar] the forms, or persons, of men, and obscured them. (AA, TA.)

مَطْلِي: see what next follows.

مَطْلَا (S, K) and مَطْلِي (K) A narrow tract of ground in which water flows: (K:) or soft ground that gives growth to the trees called عَضَاء, (as in the S and in some copies of the K,) or عَضَا: (so in other copies of the K and in copies of the T and M:) and المَطْلَايِ, which is the pl. [of the latter, or المَطْلَايِ pl. of the former], signifies the soft places: (TA:) or the places in which the wild animals feed their younglings: (S, K, TA:) so it is said. (S.)

مَطْلِي: see طَلِي: — see also طَلَا; and see the fem., with ḍ, voce طَلِيَاءٌ. — [Hence,] أَمْرٌ مَطْلِيٌّ † A dubious and obscure affair, or case: as though it were smeared over with that which involved it. (TA.)—And عَوْذٌ مَطْلِيٌّ † A stick, or rod, or branch, not stript of the peel or bark. (TA.)

مَطْلِي Having a constant, or chronic, disease, (K, TA,) and bent thereby. (TA.) [See also

طلاً.] — And *Imprisoned without hope of liberation.* (K.)

طمر

1. طمر, (MA, K, TA,) aor. ٤, (TA, [by rule it should be ٣,]) inf. n. طُمور (MA, K, TA) and طمر, (K, TA,) said of water, *It was, or became, abundant, (MA, K, TA,) and rose high, or to a high pitch.* (TA.) [See also طمى.] And طمر الوادى means [طمر سيل الوادى i. e. *The torrent of the valley or water-course*] rose high, or to a high pitch, and predominated: whence the prov., *جَرَى الوادى فَطَمَرَ عَلَى القَرْبَى*; in explanation of which Meyd says, i. e., [*The torrent of the valley or water-course (سيل الوادى) flowed, (so in the Provs. of Meyd,) and filled up, or choked up, meaning destroyed by filling up, or choking up, the channel by which the water ran into the meadow: and he says that the prov. is applied to the case in which evil exceeds the ordinary limit: (Har p. 127:) [or, accord. to Z, it means a man's overcoming his adversary: (Freytag's Arab. Prov. i. 278:) but it should be observed that طمر in this sense is trans. without a prep.:] one says of a torrent, (S, Meyd, and Har ubi suprà,) طمر الركيبة, (S, Meyd, K, Har,) aor. ٤ and ٣, (K, TA,) the latter on the authority of IAar; inf. n. طمر, (TA,) *It filled up, or choked up, the well, syn. دَنَتْهَا, (S, Meyd, K, Har,) or كَسَبَهَا, (IAar, TA,) and made it even or level (سَوَّاهَا) [with the ground around it]: (S, K:) and طمر الشيء بِالتُّرابِ, inf. n. طمر, *He covered over the thing with earth, or dust; syn. كَسَبَهُ: (TA:) and طمر الإناء, (K, TA,) inf. n. طمر, (TA,) He filled the vessel (K, TA) so that the contents overflowed its edges: (TA:) and طمر البئرَ وَغَيْرَهَا بِالتُّرابِ, aor. ٤, inf. n. طمر, *He filled the well &c. with earth, or dust, so that it became even with the ground: (Mgh, Mqb:) and طمرها التُّرابَ The earth, or dust, so filled it. (Mqb.)* — [Hence, i. e. from طمر الوادى meaning as expl. in the beginning of the next preceding sentence,] one says, طمر الشيء, (S, K,) aor. ٤, (S, TA,) [inf. n. طمر and طُمور,] † *The thing abounded so that it rose to a high pitch, or had ascendancy, and overcame.* (S, K.) And طمر الأمر, inf. n. طمر, † *The affair, or event, rose to a high pitch, or had ascendancy, and overcame: (Mqb:) or was, or became, great, or formidable.* (Har p. 127.) And طمر ولا يتمر [app. يطمر, agreeably with analogy, in order to assimilate the former verb with the latter, as is often done; meaning † *An affair that is great, or formidable, and that will not become accomplished.*] (TA.) And طمرت الفتنة † *The sedition, or conflict and faction, or the like, was, or became, vehement, or severe.* (TA.) And داهية تطمر على الدواهي [i. e. *تطمر or تطمر*], meaning † *[A calamity] that predominates over [the other calamities].****

(Har p. 127.) — طمر عليها and طمر الفرس (the stallion) leaped the mare. (TA.) And طمر الشجرة, (K,) inf. n. طمر, (JM,) *He (a bird) mounted upon the top of the tree.* (K.) — طمر said of a man and of a horse, aor. ٣ and ٤, inf. n. طمير and طمر, *He was, or became, light, or active, (K, TA,) and quick: (TA:) or he went away upon the face of the earth: (K, TA:) or he went away in any way.* (TA.) And *He ran in an easy manner: (K:) or so طمر, aor. ٣, inf. n. طمير: (TA:) and طمر, with kesr, inf. n. طمير, He passed along running in an easy manner: (S:) and so, accord. to Aq, طمر, inf. n. طُمور. (TA.) [See also طمى.] — طمر رأسه, (K,) aor. ٤, inf. n. طمر, (TA,) *He took somewhat from [the hair of] his head; غَضَّ مِنْهُ. (K.) [So in my MS. copy: in the CK and TA, erroneously, عَضَّ, with the unpointed ع; and thus in the TK, in which, however, the phrase is well expl., on the authority of the A, as meaning he shaved a portion of his head: see also the pass. part. n.] And طمر شعرة, (S, K,) aor. ٤, inf. n. طمر, (TA,) *He cut his hair; (S, K, TA;) and he cut it off entirely. (TA.) And طمر شعرة, (S, K,) inf. n. طُمور, (S,) i. q. عَضَّهُ [i. e. *He plaited his hair: or twisted it: &c.*]. (S, K.)***

2. طمر, inf. n. تطمير, *He (a bird) alighted upon a branch.* (Aboo-Naasr, S, K.)

4. اطمر شعوره *His hair attained, or drew near, to the time for its being cut; as also استطمر. (S, K.)*

7. انطمر, said of a rivulet, [and in like manner of a well, &c.,] *It became filled up with earth, or dust, so as to be even with the ground [around it]. (Mgh.)*

10: see 4.

R. Q. 1. طمطر *He swam in the midst of the sea.* (IAar, K.) — And *It (the sea) became full. (TA.)* — *He had a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly.* (TA.)

طمر [as an inf. n.: see 1. — As a subst.,] see the next paragraph.

طمر The sea: (S, K, TA:) said to be so called because of its overwhelming what is in it (لأنه) (طمر على ما فيه): but in this sense the word is said to be طمر, and to be pronounced with kesr for the purpose of assimilating it to رمر. (TA.) One says, جاء بالطير والريم, meaning *He brought much wealth: (S, TA:) or the meaning in this instance is الامر الكثير [app. a mistranscription for الامر الكبير i. e. that which was a great event]: so says Aq: or much of everything: or much and little: thus accord. to Aboo-Talib: or what was moist and what was dry: or the leaves of trees, and what had fallen off from them.* (TA. [See

more voce رمر: and see also what here follows.]) — And Water: (K, TA:) or much water; as also طامر [or ماء طامر]: (TA:) or the rubbish and scum, and the like, that is upon its surface; or that is driven along by it: (K, TA:) and thus expl. as used in the saying above-mentioned. (TA.) — And A large number: (K:) and this also is said to be meant in the phrase above. (TA.) — And A wonderful thing; syn. عجب and عجب [which here, as in many other instances, evidently signify the same]: (K:) and this too is said to be meant in the phrase above. (TA.) — And A male ostrich: (K:) because of the lightness of his pace. (TA.) — And A courser, or swift horse; as also طمير: (K, TA: [see also طُمور:]) called طمر because of his light and quick, or easy, running (لطمير) (عدوه); or as being likened to the sea, as a horse is termed بحر and سكب and غرب. (TA.) — And A large ذكر: (K:) because its head is مَطْمُور [as though this epithet meant “bare”]. (TA.) — الطمر is also said in the K to signify الكيس; but [SM says] I think that this is a mistranscription for الطمر meaning الكيس [see طمر الركيبة, in the first paragraph]. (TA.)

طمة A company, or congregated body, of men: and the middle of them: one says, لقيته في طمة القوم [I met him, or found him, in the company of people, or in the midst of the people]. (TA.) — Also Error; or deviation from the right course: and confusion, or perplexity, and inability to see the right course. (TA.) — And Dirt, or filth; syn. قدر. (TA.) — And Human dung. (K.) AZ says, When thou givest good advice to a man and he refuses to do aught but follow his own opinion alone, دعه يترمغ في طمته [Leave him wallowing in his dung]. (TA.) — And A portion (K, TA) of herbage, mostly (TA) of what is dry, or dried up. (K, TA.)

طمر Hardy, strong, or sturdy: occurring thus, without idghám, in a verse of Adee Ibn-Zeyd; applied to a beast such as is termed قارح. (TA.)

طمر فارس *A swift horse.* (TA. [See also طمر.])

طمر: see طمر. — Also A medley of men, or people: and a multitude thereof. (TA.)

طامر [part. n. of 1]: see طمر: — and see the paragraph here following.

طامة A calamity that predominates over others: (K, and Har p. 127:) or simply a calamity. (TA.) It is said in a trad. of Aboo-Bekr En-Nessábeh, مَا مِنْ طَامَةٍ إِلَّا وَقَوْهَا طَامَةٌ i. e. *There is no calamity but above it is a calamity.* (TA.) — And A great, or formidable, thing; as also طامر. (TA.) — And A cry, or vehement cry, that overcomes everything. (TA.) — And الطامة signifies

The resurrection : (S, Mṣb, K:) so called because it surpasses, or predominates over, everything: (S, * Mṣb, * TA:) and also called الطَّامَّةُ الكُبْرَى. (Har p. 346.)

طَبِطِي and طَبِطَانِي (S, K) and طَبِطِي (K) and طَبِطِير (TA) A man having a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly: (S, K, TA:) and Aboo-Turáb explains [the pl. of the first] طَبِطِير as meaning foreigners (عَجْر). (TA.) Hence the saying of the poet, (S,) 'Antarah, (TA,)

- * تَأْوِي لَهُ قُلُوصُ النِّعَامِ كَمَا أَوْتِ
- * حِرْقُ يَمَانِيَّةٍ لِأَعْجَمِ طَبِطِيرِ

(S, TA;) respecting which Fr relates his having heard El-Mufaḍḍal say that one of the most learned of men explained to him الحِرْقُ اليَمَانِيَّةُ as meaning the clouds [app. likened to rags of cloth of El-Yemen], and الأَعْجَمُ الطَّبِطِيرُ as meaning the sound of thunder: (TA:) or the latter hemistich is thus:

- * حِرْقُ يَمَانِيَّةٍ لِأَعْجَمِ طَبِطِيرِ

and the verse means, To whom (referring to a male ostrich) repair the young ostriches, like as herds of camels of El-Yemen repair to one who is impotent, and indistinct, or incorrect, in speech: he likens the male ostrich, in respect of blackness, and want of speech, to an Abyssinian pastor impotent, and indistinct, or incorrect, in speech. (EM p. 231.) — طَبِطِيرُ signifies also A sort of sheep, having small ears, and أَغْبَابُ [or what resemble demlaps], like the أَغْبَابُ of oxen: they are in the region of El-Yemen. (IDrd, TA.)

طَبِطِيَّةُ A barbarousness, or vitiousness, or an impotence, or impediment, in speech, or utterance, so that the speech is not clear, or correct. (TA. [See R. Q. 1, of which it is the inf. n.])

طَبِطِي : }
طَبِطَانِي : } see طَبِطِير.

طَبِطَانِيَّةٌ حِيمِرُ The disapproved phraseology [or pronunciation] of the dialect of Himyer, (K, TA,) resembling the speech of the foreigners: thus expl. by Mbr and Eth-Tha'alibee and others: or, as some say, their change of ل into م [in أم for آل; of which see several exs. voce أم]. (TA.)

طَبِطَامُ The middle of the sea. (K, TA.) — And hence, † Much fire: or the midst of fire: or the main part thereof: occurring in a trad. of Aboo-Tálib. (TA.)

طَبِطِيرُ : see طَبِطِير.

أَذَى أَطْمُرُ Vehement, or severe, annoyance, molestation, harm, or hurt: in the TA carelessly written إذا اطمر; and there said to be from طَبِطِيرُ

الفِتْنَةُ, q. v. See also an ex. in the Ham p. 363; where أَطْمُرُ occurs at the end of a verse for أَطْمُرُ used in a like sense; i. e. as an epithet, not as a verb.]

أَطَامِيرُ is said in the K to signify The legs of a beast: but AA says, respecting the phrase مُسْتَعِدَّاتُ أَطَامِيرُ in a verse of Ibn-Muḩbil describing a she-camel, that the former of these words is used as meaning legs, and اطامير means brisk, active, or quick: and by another, or others, this latter word is said to mean تَطِيرُ فِي السَّبْرِ, i. e. that are quick in pace. (TA.)

مَعْقُوصٌ شَعْرٌ مَطْمُورٌ [i. e. Hair plaited: or twisted: &c.]. (S, TA.) — And مَطْمُورٌ رَأْسٌ A head of which all the hair is cut off. (K* and TA in art. زق.) And مَطْمُورُ الرَّأْسِ A man having all the hair of his head cut off. (TA in that art.)

طبت

1. طَبَّتَتْ, (S, Mṣb, K,) aor. ʔ, (S, K,) or ʔ, (Mṣb,) inf. n. طَبَّتْ; (Mṣb, TA;) and طَبَّتَتْ, (S, Mṣb, K,) aor. ʔ; (Mṣb, K;) [accord. to the former of which, the inf. n. of the latter verb seems to be طَبَّتْ; but accord. to the K, it seems to be طَبَّتَتْ;] She menstruated; said of a woman: (S, Mṣb, K:) the primary signification, accord. to Th; that of “devirgination,” i. e. “coition with the causing to bleed,” being one subsequently given to طَبَّتَتْ: (TA:) or, as some say, for the first time: (Mṣb, TA:) and accord. to Lḩ, used peculiarly in relation to a girl, or young woman. (TA.) — طَبَّتَتْ, aor. ʔ (S, Mṣb, K) and ʔ, (S, Mṣb, K,) the former accord. to most of the readers in the Kur [lv. 56 and 74], (TA,) inf. n. طَبَّتْ, (S, Mṣb,) He devirginated her, (Fr, S, Mṣb, K,) namely, a woman, (Mṣb,) or his wife, (Mṣb,) causing her to bleed; (Fr, Mṣb, Mṣb;) not otherwise: (Mṣb:) or, accord. to some, i. q. جَامِعَةً, in a general sense: (TA:) in this sense the verb is used in the Kur; (Mṣb;) or, as some say, in the sense expl. in the next sentence: (TA:) and طَبَّتَتْ, aor. طَبَّتَتْ, she was caused to bleed by devirgination. (AHeyth, TA.) — طَبَّتَتْ, (AA, S, TA,) inf. n. طَبَّتْ, (AA, S, K, TA,) signifies also † He, or it, touched a thing: (AA, S, K, * TA:) said in relation to anything that is touched: one says, مَا طَبَّتَتْ ذَا الْمَرْتَعِ قَبْلَنَا أَحَدٌ † No one touched this place of pasturing, or this pasture, before us: and مَا طَبَّتَتْ هَذِهِ النَّاقَةَ حَبْلٌ قَطٌ † A rope such as is called عَقَالٌ never touched this she-camel: (AA, S, TA:) and هَذَا جَمَلٌ مَا طَبَّتَتْهُ حَبْلٌ قَطٌ † This is a camel which a rope has never touched. (TA.) — And طَبَّتَتْ طَبَّتَتْ, inf. n. طَبَّتْ † He bound the camel's fore shank to his (the camel's) arm. (TA.)

طَبَّتَتْ Blood: (Fr, TA: [the context in the TA seems to indicate that it means blood that

flows when a woman, or girl, is devirginated:] or the blood of the menses; (KL, and TA in art. جزر;) as also طَبَّتَتْ. (KL.) — And Dirt, filth, or pollution. (K.) — And A thing that induces suspicion, or evil opinion: one says, مَا يَفْلَانُ طَبَّتَتْ There is not, in such a one, anything that induces suspicion, or evil opinion. (TA.) — And Corruption. (L, K; but not in the CK.)

طَبَّتَتْ: see the next preceding paragraph.

طَبَّتَتْ, (S, Mṣb, K,) without ʔ, (Mṣb, TA,) A woman, (S, Mṣb, K,) or, accord. to Lḩ, peculiarly a girl, or young woman, (TA,) menstruating: (S, Mṣb, K, TA:) or, as some say, for the first time. (Mṣb, TA.)

طبع

1. طَبَعَ بَصْرَهُ إِلَيْهِ, (S, L, K,) aor. ʔ, (K,) inf. n. طَبَعَ (K in art. مد, and TK) and طَبَّعَ, (TK,) His sight, or eye, became raised towards it, (S, K,) i. e., a thing: (S:) or became stretched and raised towards it. (L.) And طَبَعَ بَصْرَهُ, aor. ʔ, (L, Mṣb,) inf. n. طَبَعَ, (L,) or طَبَّعَ, (Mṣb,) He raised his eyes; (L, Mṣb;) [and] so بَصْرَهُ † أَطَبَعَ (S, K:) or cast his eyes: (L:) towards a thing (إِلَى شَيْءٍ, L, or نَعَوْشِي, Mṣb): [said to be] from the phrase جَبَلٌ طَبَّعَ. (Mṣb.) And طَبَعَ بَعْيَهُ, said of a proud man, He raised his eye. (A.) And طَبَّعَتْ بَعْيَهَا She (a woman) cast her eye at a man. (L.) And طَبَّعَتْ [alone], said of a woman, She raised her eyes. (L.) And طَبَّعَتْ إِلَى الرِّجَالِ [She raises her eyes towards, or looks at, men]. (S.) — And طَبَّعَ, inf. n. طَبَّعَ and طَبَّعَ, (A, L, TA,) He (a horse) raised his head and his eyes in his running: (A, TA:) or he raised his fore legs; (L;) and so † طَبَّعَ, inf. n. طَبَّعَ: (T, L, K:) [or the former, he was, or became, refractory, and overcame his rider, running away with him: for] طَبَّعَ is syn. with جَبَّعَ, (K,) or like جَبَّعَ: (Yz, S:) one says, فَرَسٌ فِيهِ طَبَّعٌ [a horse in which is refractoriness, &c.]. (S.) — طَبَّعَتْ, aor. ʔ, (L,) inf. n. طَبَّعَ, (L, K,) is also said of a woman, meaning † She was, or became, disobedient to her husband, resisting him, hating him, and deserting him: (L, K:*) and, thus said of a woman, طَبَّعَتْ, (S, K,) or طَبَّعَتْ عَلَى زَوْجِهَا, (A,) is syn. with, (A, K,) or like, (S,) جَبَّعَتْ † [she went forth from the place where she used to pass the night, in anger, without the permission of her husband]: (S, A, K:) and طَبَّعَتْ مِنْ زَوْجِهَا and جَبَّعَتْ † she went forth from the house, or tent, of her husband, to her own family, before he divorced her. (TA in art. جمع.) And طَبَّعَ إِلَيْهِ, like جَبَّعَ, said of a man, † He hastened, or went

quickly, to him, or it, so that his course was not turned for anything. (TA in art. طمخ.) — طمخ, inf. n. طمخ, also signifies † He was proud, and boastful; because he who is so exalts himself. (L.) — And طمخ في السور † He went far beyond what was right, or just, in making a bargain for his merchandise. (Lh, L.) And طمخ (S, K) or طمخ في الطلبي (K), † He went far in search; (S, K;) so accord. to some. (S.) [طمخ إلى كل شيء, said of the heart, app. means † It aspired to everything: see its part. n., طمخ.] — طمخ الشخب † The extended stream of milk from the udder fell upon the ground so as to be unprofitable. (Provs. of Meyd, section ش: see شخب.) — طمخ به † He made, or caused, him, or it, to go, go away, or pass away; took away, carried off, or went away with, him, or it. (K.) — And طمخت طمخت [if not a mistranscription for طمخت بالشيء] † I cast the thing in the air. (A.)

2: see 1. — طمخ بيوله (S, K, TA,) and طمخ بوله (L, TA,) and طمخ بالشيء, inf. n. طمخ, (T, TA,) † He cast forth his urine, (S, L, K, TA,) and the thing, (T, TA,) in the air. (T, S, L, K, TA.) [See also 1, last sentence.]

4: see 1, second sentence.

طمخ, or طمخ, (accord. to different copies of the K,) expl. by Ibn-Abbád, (K, TA,) in the Moheet, (TA,) as the name of A species of tree, is a mistake, being correctly with ط and خ; (K, TA;) or it is also called طمخ as well طمخ. (TA in art. طمخ.)

طمخ, or طمخ, [app. meaning † A distant, or remote, thing, or place, that is the object of an action or a journey]; like طمخ and طمخ. (O in art. طمخ.)

طمحات الدهر (S, A, K,) and طمحاته (K,) the latter used by poetic license, (TA,) † The hard, or distressing, events, or the calamities, or afflictions, of time, or fortune. (S, A, K.)

بحر طموح الموج — طمخ. — طموح البصر (A, TA) † A sea of which the waves rise high. (TA.) And بئر طموح الماء † A well of which the water has collected and risen high. (TA.)

سير طمحي † A far, or distant, journey; like طمحي. (Aq, O in art. طمخ.)

طمحا A long-sighted man. (L.) And طمحا طمحا A woman who looks much to the right and left at strange men, or at a man who is not her husband. (L.) — Also † Vehemently desirous, or greedy; or very vehemently desirous, or very greedy: (S, K;) applied to a man. (S.)

طمخ [part. n. of 1: fem. with ة: pl. of the latter طوامخ]. You say إلى الرجال طمخ. (S.)

[Women who raise their eyes towards, or look at, men]. (A.) And قرس طامخ الطرف (A, L,) and طامخ البصر, and طموحة (L,) A horse that raises, or elevates, his eye. (L.) — طامخ [without ة] is also an epithet applied to a woman, from طمخت as syn. with, or similar to, جمخت; [i. e. an epithet meaning That goes forth from the place where she has been accustomed to pass the night, in anger, without the permission of her husband; or that goes forth from the house, or tent, of her husband, to her own family, not having been divorced by him;] (S, K;) that raises her eyes towards, or looks at, men (طمخ) (إلى الرجال): (S;) or that hates her husband, and looks towards other men: (Aboo-Amr Esh-Sheybáne, T:) a woman disobedient to her husband, resisting him, hating him, and deserting him. (L.) — Also A high, overlooking, mountain. (Msb.) Anything high, lofty, or elevating itself. (S, K.) And † Anyone lofty, or elevating himself, in excessive pride. (T, TA.) And one says قلب طامخ إلى كل شيء [app. meaning † A heart aspiring to everything]. (Lth, O, K, TA, voce شين.)

طمر

1. طمر (S, O, Msb, K,) aor. طمر, (O, Msb,) or طمر, (K,) inf. n. طمر, (A, O, Msb, K,) He buried (A, Msb, K) a corpse, in the earth: (Msb:) he hid, or concealed, (S, A, O, Msb, K,) a thing, (Msb,) or wheat, in a مطمورة (S, O,) or himself, or his goods, (A, TA,) in a place where he, or they, could not be known. (TA.) — He filled a مطمورة. (S, K.) And He filled up a well. (TA.) — Az heard a man of 'Okeyl say of a stallion-camel that had covered a female, قَد طمرها [meaning He inserted the whole of his veretrum into her; as is indicated by the context]: and إنه كثير الطمور; and thus one says of a man, meaning Verily he is one who compresses much. (L, TA. [See also 4.]) — طمر signifies also He built. (O.) And [hence] one says, هو يطمر على مطار أبيه (A, K, in the latter of which the verb is omitted,) meaning † He imitates the actions of his father: (A, TA:) or he resembles his father in make and disposition. (K.) — And طمر, aor. طمر, (S, O, K) and طمر, (O,) inf. n. طمر (S, A, O, K) and طمر (K) and طمار (K, TA, in the CK طمار) and طمران (TA,) He leaped: (TA:) or he leaped downwards: (A, K:) or upwards (lit. in, or into, the sky): (A, K:) or he did what resembled leaping (S, O) upwards (lit. in, or into, the sky); (S;) thus does a horse; and the [bird called] أخيل, in flying. (S, O.) And طمر في الركبة, inf. n. طمر and طمر, He leaped into the well, from the top of it to the bottom. (Msb.) [It is said that] طمر signifies He, or it, became, or rose, high: and also, became, or descended, low. (TA. [But perhaps it is a mistranscription for طمر: see مطمور.]) — And طمر في الأرض (TA,) inf. n. طمر, (K,) He went away into, or in, the country, or land:

(K, TA:) he became absent, or hidden, or concealed; or he absented, or hid, or concealed, himself. (TA.) — طمر said of a wound, It became inflated, or swollen. (O, K.) — And طمرت يده, the verb in this case being of the class of فرخ, His arm, or hand, became swollen, (K,) and inflated. (TA.) — And طمر في ثدي المرأة The woman's breast became swollen. (O.) — And طمر في ضرسه Pain became excited in his tooth, or his lateral, or molar, tooth: (O, K:) the verb in this phrase [and in that next preceding] is like غنى. (K.)

2. طمر (O,) inf. n. تطمير (O, K,) He made his building high. (O.) — And i. q. طوى [meaning He folded a written paper &c.; or rolled up a طومار, or scroll: and † He (the Creator) made the limbs, or shanks, of an animal, compact, or round; as though rolled up like scrolls]. (O, K, TA.) — طمرت, in a verse of Kaab Ibn-Zuheyr, [referring to a wild she-ass, or to her legs,] means † She was, or they were, rendered compact in make; or rounded, as though rolled up like as are طوامير [or scrolls]. (TA.) — And He let down a curtain. (K, TA.) One says, طمروا بيوتهم They let down their curtains over their doors. (O, TA.)

4. اطمر غرموه في الحجر He (a horse) inserted the whole of his veretrum into the mare. (K. [See also 1, fourth sentence.]

8. اطمر عليه, of the measure افتعل, [originally اطمير,] He leaped upon him, namely, a horse, (K,) and a camel, (TA,) from behind, (K, TA,) and mounted him. (TA.)

An old and worn-out garment: (S, A, O, Mgh, Msb, K:) this is the meaning commonly known: (TA:) or an old and worn-out [garment of the kind called] كساء, not of wool: (IAq, A, K:) and طمرور signifies the same: (Ibn-'Abbád, O, K:) pl. of the former أطمار (S, Mgh, O, Msb, K,) the only pl. form. (Sb, TA.) — See also the next paragraph. [Freytag has assigned to this word, as on the authority of the K, three meanings which the K assigns to طمرور.]

طمر (S, O, K) and طمر (O) and طمرور (O, K) and طمرير (K) and طمرير (O, K) and طمرور (O, K) and طمرير (K) and طمرير (O, K) A horse in a state of excitement (مستفز) [so accord. to my copies of the S, as though for مستفز نفسه, or probably a mistranscription for مستفز,] to leap and run: (S, O: [accord. to my copies of the former, مستفز للوثب والعدو: in the O, مستفز الوثب والعدو:]) or, accord. to AO, contracted [or compact] in make: (S, O:) and (O) a fleet, or swift, and excellent, horse: (O, K:) and the first, that leaps much; as also طمرور (O in art. ضمير:) or طمرور signifies long-legged, and light, or active: or ready, or in a state of preparation, for running: (K:) the fem.

طيرة is applied metaphorically by a poet to a she-ass as meaning *vehement in running*. (TA.) — And مكان طير A high place. (O.)

طير: see طمر.

طيرة: see طمر.

طير: see طمر.

طير: see طمر and see طير, in two places. — Also A man (O) possessing nothing: (O, K:) accord. to IDrd, a low, vile, or mean, person, [so I render قانس, q. v.,] in evil condition: a dial. var. of طيلول. (O.) And A stranger. (O.) — And Dry wood. (O.) — And The [bird called] شقراق. (O, K.)

طير: see طمر.

طمار, like قطام, [indecl.,] (S, O, K,) a proper name, (IAqr, O,) The high place; (IAqr, S, O, K;) as also طمار, with fet-h. (S, O, K.) One says, انصب عليه من طمار [He, or it, descended upon him from the high place]: (As, S, O:) Ks said من طمار and طمار. (S, O.) — وقع في بنات. (S, O.) — طمار (A, K, TA) means † He fell into calamities, and hardships, or difficulties: (A:) or calamity: (K, TA:) or trial: and hardship, or difficulty. (TA.)

طمر i. q. اصل; as also طمر: (O, K:) so the former signifies in the saying, لا رده إلى طمره [app. meaning I will assuredly reduce him to the utmost point, or degree, to which he can be reduced: see a similar phrase voce اصل]. (O, TA.) — And one says, فلان طمر شر Such a one is evil in the utmost degree. (IAqr, T in art. دون.) — And أنت في طمرك الذي كنت فيه, (so in copies of the K and in the TA,) or طمرك, (so in the O,) i. e. غرتك وجهدك [Thou art in thy state of inexperience and ignorance in which thou wast formerly]: (O, K:) but [SM says] the right reading is غرتك i. e. in thy [state of] sharpness, and briskness, liveliness, or sprightliness: in some copies of the K, عزيمك وجهدك; and in some, غريك وجهدك; which are both mistranscriptions: (TA:) a saying mentioned by Fr. (O.)

طمر, (so in copies of the K and accord. to the TA,) with damm to the ط, and teshdeed and fet-h to the مر; (TA;) or طمر, with two dammehs, and teshdeed to the ر; (O, and so accord. to the TK; [and this I think most probably the right;]) The first period of شباب [i. e. youthfulness, or young manhood, &c.]: (O, K:) so in the saying mentioned and expl. by Fr, كان ذلك في طمره شبابيه [That was in the first period of his youthfulness, &c.]. (O.)

طمر: see طمر.

طمار: The flea; (S, O;) [because of its

leaping;] and (O) so طامر بن طامر: (A, O, K:) pl. طوامر. (TA.) One says, أشهر من طامر بن طامر i. e. † [More commonly known] than the flea. (A, TA.) — And طامر بن طامر means also † The remote, who, as well as his father, is unknown: (K:) or the man (S, O) who is unknown, (O,) or whose place whence he comes is unknown. (S.)

طامور: see what next follows.

طومار (S, A, K) and طامور (K) A piece of paper, or skin, on which something is written; syn. صحيفة: (A, K:) [generally, a roll, or scroll;] a paper folded or rolled up (MA, and Har p. 254, each in explanation of the former word,) and written upon: (Har ibid.:) [a مسرة (an instrument in which one speaks secretly) is described in the S and K as being like a طومار: and this word is particularly applied, but perhaps as a post-classical term, to a roll of papyrus, or to paper made of papyrus; being syn. with قرطاس used in this sense: (see De Sacy's "Rel. de l'Égypte par Abd-Allatif," p. 109, where El-Kindee is cited to this effect:) see also سجل:] طومار is said to be a foreign word introduced into the Arabic language; but ISd thinks it to be genuine Arabic, because Sb reckons it among the words that are Arabic in form, and asserts it to be quasi-coordinate to فسطاط: (TA:) the pl. is طوامير. (S, A, K, &c.) [قلم طومار is a modern term for A sort of large handwriting.]

طمر: see طمر.

مطمير The builder's زيغ, (S, O,) also called ترو and ترو; (O;) [i. e.,] like these two words, it signifies the cord which the builder extends to make even, thereby, the row of stones or bricks of the building; (T in art. امر;) the builder's cord, or line, with which he proportions (K, TA) the building; (TA;) as also مطمار: (K, TA:) † the مطمار in the dial. of the people of El-Hijaz is the شاقول, (O,) which is a wooden implement, used by the sowers of the land at El-Basrah, (Lth, K, TA, all in art. شقل,) two cubits long, (Lth and TA ibid.,) or a staff a cubit long, (A and TA in art. بقل,) having upon its head [or rather end] a زج [or pointed iron], (Lth and K and TA in art. شقل, and A and TA in art. بقل,) upon which one of them puts the end of a rope, and then he sticks it in the ground, and keeps it in its place firmly by stretching the rope [app. for the purpose of making even a row of seeds or the like]. (Lth and TA in art. شقل.) Hence, (O,) أقبر المظمر, said to one relating a trad., means † Rectify thou the tradition, and correct its expressions, (O, K, TA,) and trim it, and be veracious in it. (O, TA.) And هو يظمر على مطمار † هو يظمر على مطمار, expl. in the first paragraph. (A, K.)

المطيرات: see المطيرات.

مطمير † Accumulated; applied to household-

goods (متاع): and also applied to property (مال) [in the same sense]. (A, TA.) — And, with ط, applied to a she-ass, † Long, and firm in make, (A, O, K, TA,) as though rounded, or rolled up, like as is the طومار [or scroll]. (A, TA.) — العظائر المطيرات, occurring in a trad., (O, TA,) as some relate it, (TA,) means The [great] sins that are hidden, or concealed: (O, TA:) or, as others relate it, the latter word is المطيرات, (TA,) which means that destroy [the sinner]. (K, TA.)

الأمور المطيرات (so in two copies of the S, in the PS † المطيرات, in one of my copies of the S المطيرات, and in the other of those copies omitted,) The affairs, or events, that destroy, or cause destruction. (S.) See also the next preceding paragraph.

مطمار: see مطمر, in three places. — Also A man (K) wearing أطمار [i. e. old and worn-out garments]. (O, K.)

مطمور [pass. part. n. of طمر, q. v. — Also] High: and low: thus having two contr. meanings. (TA.)

مطمورة A hollow, or cavity, dug in the ground, (S, A, Mgh, Mṣb, K,) widened in the lower part, (TA,) in which wheat is hidden, (S, Mgh,) or grain: (TA:) a house, chamber, cell, or cellar, constructed in the ground: (IDrd, Mgh, Mṣb:) pl. مطماير. (A, Mgh.) — And A prison, or place of confinement. (TA.)

طمس

1. طمس, aor. طمس and طمس, (S, M, Mṣb, K,) inf. n. طمس (S, M, A, Mṣb, K) and طمس, (Zj,) It (a thing, as, for instance, a road, or path, T, S, M, Mṣb, and a writing, T, or a relic, trace, or vestige, A) became effaced, or obliterated; (T, S, M, A, Mṣb, K;) the trace, or mark, thereof (i. e. of a road &c.) became effaced, or obliterated: (M:) or it (a thing) quitted, or went from, its form, or shape: (Zj:) and انطمس (said of a relic, or remain, or of a mark, or trace, and of a writing, TA, or other thing, S) has the first of the significations above; (S, A, K;) and so انطمس. (S, K.) — It († a star, T, M, and † the moon, and the sight, or eye, M) lost, or became deprived of, its light. (T, M.) [See also the pass. form in what follows.] — طمس القلب means The heart's becoming in a bad, or corrupt, state. (O. [See also the last sentence of this paragraph.]) — طمس الرجل The man was, or became, distant, or remote; or went to a distance, or far away. (T, M, O, K.) — And طمس بعينه, (M, O, K,) inf. n. طمس, (IDrd, O,) He looked far: (M, O, K:) or he looked at a thing from afar. (IDrd, O.) — طمس, (S, IKtt, Mṣb, K,) and طمس عليه, (M, TA,) aor. طمس, (M, Mṣb,) inf. n. طمس, (S, Mṣb, K,) He effaced it, or obliterated it; (S, M, Mṣb, K;) he effaced, or obliterated, (M,) or removed, (TA,) or extirpated,

(K,) the trace, or mark, thereof; (M, K, TA;) as also **طَمَسَهُ** (M, TA,) inf. n. **تَطْمِيسٌ**: (TA:) or he destroyed it: (IKtt:) and **طَمَسَ الْمَكْتُوبَ** is also expl. as signifying he covered the writing by folding. (Har p. 505.) You say, **طَمَسَهُ الرِّيحُ** The wind effaced, or obliterated, it; namely, the trace, or mark, of a thing. (A.) And it is said in the **Qur** [lxxvii. 8], **فَإِذَا الشُّجُورُ طَمِسَتْ** And when the stars shall have their traces extirpated: (O, K:) or shall lose their light. (T, TA.) — **طَمَسَ أَعْيُنَهُمْ**, [as in the **Qur** liv. 37,] (A,) and **عَلَى أَعْيُنِهِمْ**, (T, A,) as in the **Qur** xxxvi. 66, (T,) **He (God) blinded them.** (T, TA.) — [Hence, app.,] **طَمَسَ الْغَمِيمَ** **طَمَسَ النُّجُومَ** † [The clouds, or mist, covered, or concealed, the stars; as though it put out their light]. (A.) — And [hence also,] **طَمَسَ**, aor. **طَمَسَ**, (O, K,) inf. n. **طَمَاسَةٌ**, (O, K, TK,) † **He conjectured, or computed by conjecture,** (O, K, TA, TK,) a thing: (TK:) because the doing so is generally accompanied by the putting of the eyelids together, as though one were blinded. (TA.) — **طَمَسَهُ**, inf. n. **طَمَسَ**, also signifies **He (God) transformed, or metamorphosed, him or it.** (TA.) Hence the saying in the **Qur** [x. 88], **رَبَّنَا آطِمْسْ عَلَيْنَا أَمْوَالَهُمْ**, **O our Lord, transform their possessions:** (TA:) they say that they became stones: (O, TA:) or change, or alter, their possessions: (S, O:) or destroy their possessions: (Ibn-Arafah, O, Bd, K:) the verb is also read **آطِمْسْ**. (Bd.) This **طَمَسَ** was the last of the nine signs which were given to Moses, when the property of Pharaoh was transformed at his prayer, and became stones. (M.) [See the **Qur** xvii. 103, and xxvii. 12.] In like manner, it is said in the **Qur** [iv. 50], **مِنْ قَبْلِ أَنْ نَطْمِيسَ وُجُوهَهَا** **فَتَرَدُّهَا عَلَيْنَا أَدْبَارَهَا** **Before we change, or alter, faces:** (S:) or these words, with what immediately follows, **فَتَرَدُّهَا عَلَيْنَا أَدْبَارَهَا**, are expl. in three different ways: **before we make faces to be like the backs of necks:** or **before we make faces to be places in which hair shall grow like the backs of necks:** or † **before we make them to err, in requital of their opposition.** (Zj, TA.) — **طَمَسَ** also signifies **i. q. فَسَادٌ** [as though in the sense of **إِفْسَادٌ**] **The making, or rendering, bad, corrupt, &c.:** but see **طَمَسَ الْقَلْبَ**, above. (TA.)

2: see **طَمَسَهُ**, in the paragraph above.

5: } see 1, first sentence.
7: }

طَمِيسٌ: see **طَمِيسٌ**, in four places.

طَمَاسَةٌ Conjecture; or computation by conjecture. (Fr, Mgh, O, K.) [Accord to the TK, an inf. n.: see 1.]

رَسْمٌ طَامِسٌ [A relic, or remain, or a mark, or trace, becoming, or become, effaced, or obliterated]; (A;) [and so, app., **طَمِيسٌ** and **مَطْمُوسٌ**:] and **أَرْبَعٌ طَامِسَاتٌ** [pl. of **طَامِسٌ** or **رَبْعٌ طَامِيسٌ**] dwellings

of which the remains are becoming, or become, effaced, or obliterated. (M.) — [**عَيْنٌ طَامِيسَةٌ** An eye of which the sight is going, or gone: and] **رَجُلٌ مَطْمُوسٌ** a man whose sight is going, or gone; as also **طَمِيسٌ**: (K:) or a blind man, (Zj, M,) the edge of whose eyelid is not apparent: (Zj, T, M:) or a man who has no slit between his two eyelids; as also **طَمِيسٌ**: (A:) and **نَجْمٌ طَامِسٌ** † a star [that is evanescent,] of which the light is going, or gone: (A:) and **نُجُومٌ طَوَامِسٌ** † stars that become hidden, or concealed, or that set: (TA:) or † stars that are covered by the **سَرَابِ** [app. a mistranscription for **سَحَابٍ** or clouds], so that they are not seen. (Az, TA.) And **طَامِسٌ** signifies also **Distant, or remote:** (T, K, TA:) or a mountain not plainly discernible from afar: (TA:) pl. **طَوَامِسٌ**. (K, TA.) And A desert far-extending and pathless. (M, TA.) — **رَجُلٌ طَامِسٌ الْقَلْبِ** † A man dead in heart, (A, K,) who keeps nothing in mind: (A:) or a man of bad, corrupt, or depraved, heart. (IKtt.) = **رِيحٌ طَامِيسَةٌ** [pl. of **طَامِيسَةٌ**] (A, TA) Winds that efface, or obliterate, things, by repeatedly passing over them; syn. **دَوَارِسٌ**. (TA.)

مَطْمُوسٌ: see **طَامِسٌ**, in two places.

طبع

1. **طَبَعَ فِيهِ** (S, O, Mṣb, K, &c.) and **بِهِ**, (O, K,) aor. **طَبَعَ**, (O, K,) inf. n. **طَبْعٌ** (S, O, Mṣb, K) and **طَبَاعَةٌ**, (S, O, TA,) accord. to all the copies of the K [and my copy of the Mṣb] **طَبَاعٌ**, but this is wrong, (TA,) and **طَبَاعِيَّةٌ**, (S, O, Mṣb, K,) without teshdeed, (S, Mṣb,) and **طَبَاعِيَّةٌ**, with teshdeed, as in the L, but some disapprove this last, (TA,) **He coveted it; i. e. desired it vehemently, eagerly, greedily, very greedily, excessively, inordinately, or culpably; or he strove to acquire, obtain, or attain, it; syn. حَرَصَ عَلَيْهِ**: (K, TA:) **طَبَعَ** signifying the longing, or yearning, for a thing; or husting after it; mostly, for the gratification of animal appetite, without any lawful incitement: (Er-Rāghib, TA:) and it is mostly used in relation to that of which the occurrence, or coming to pass, is [deemed] near: but sometimes **طَبَعَ فِيهِ** signifies **he hoped for it.** (Mṣb.)

[See also **طَبَعَ** below. One says also, **طَبَعَ فِي** **فُلَانٍ**, meaning **He eagerly desired, or he hoped, to make himself master of, or to overcome, such a one:** (see an ex. voce **حَاذَرُ**.) and **طَبَعَ فِي فُلَانَةٍ** **he eagerly desired, or he hoped, to gain possession of, or to win, such a woman; or he lusted after her.**] — **طَبَعَ**, said of a man, means **He became very covetous; صَارَ كَثِيرَ الطَّمَعِ**: (S, O, K:) [or rather **how covetous is he!** for] it is a verb of wonder; the verbs of wonder being of three forms, accord. to rule; as in the exs. **مَا أَحْسَنَ زَيْدًا** and **كَبُرَتْ كَلِمَةً** and **أَسْبَغَ بِهِ** and **زَيْدًا** and **بَشًا** and **نَعْمًا** are anomalous exceptions. (S, O.)

2: see what next follows. — [See also **تَطْمِيعٌ** below.]

4. **اطْبَعَهُ** **He made him to covet, &c.:** (S, O, Mṣb, K, TA;) and so **طَبَعَهُ**, inf. n. **تَطْمِيعٌ**: (TA:) the verb is followed by **فِي** [and app. by **بِ** also] before the object. (S.)

5. **تَطْمِعَ فِي الْمَرْأَةِ** [He became excited to feel an eager desire for the woman; or to lust after her]. (TA in art. خضع.)

طَبَعَ an inf. n. of **طَبَعَ**. (S, O, Mṣb, K.) It is said in a trad. of 'Omar, **الطَّمَعُ فَقْرٌ وَالْيَأْسُ غِنَى**, [meaning **Coveting, or covetousness, or greed, is a cause of poverty, and despair is a cause of freedom from want.**] (TA.) And one says, **الطَّمَعُ طَبْعٌ** [Coveting, or covetousness, or greed, is a cause of disgrace, or dishonour]. (TA. See **أَطْمَعُ**.) [See also an ex. in a verse cited voce **طَبَعَ**. And see an ex. voce **خَائِفٌ**.] — And **A thing that is coveted, or desired vehemently &c.:** (Ham p. 517:) [pl. **أَطْمَاعٌ**. See also **مَطْمِيعٌ**.] — And hence, (Ham ibid.,) **The daily, or monthly, allowance of food or the like, subsistence-money, or pay,** (syn. **رِزْقٌ**) of soldiers: pl. **أَطْمَاعٌ**: (S, O, Mṣb, K:) or their **أَطْمَاعُ** are their times of receiving such allowances. (K.)

طَبَعَ: see the next paragraph.

طَبَعَ (S, O, Mṣb, K) and **طَبَاعٌ** (O, Mṣb, K) and **طَبَعٌ** (S, O, K) and **طَبَاعٌ** and **طَبُوعٌ** (TA) epithets from **طَبَعَ**: (S, O, Mṣb, K:) [the first and second signify **Coveting, &c.:** and the rest, **coveting &c. much, or very covetous &c.:**] pl. [of the first] **طَبِيعُونَ** and [of the second or of the first] **طَبِيعَاءٌ** and [of the first] **طَبِيعَايَ** and [of the first or third or second] **أَطْمَاعٌ**. (K.)

طَبُوعٌ: }
طَبِيعَاءٌ: } see the next preceding paragraph.
طَبِيعَايَ: }

أَطْمَعٌ [More, and most, covetous &c.]. **أَطْمَعُ** **مِنْ قَالِبِ الصُّخْرَةِ** [More covetous than the turnover of the great mass of stone] is a prov., of which the origin was this: a man of Ma'add saw a stone in the land of El-Yemen, on which was inscribed, **أَقْلِبْنِي أَنْفَعَكَ** ["Turn me over, I will benefit thee"]: and he exercised his skill in turning it over, and found [inscribed] on the other side, **رَبُّ طَبَعَ** **يَهْدِي إِلَى طَبَعَ** [Many a coveting leads to disgrace]: and he ceased not to beat with his head the great mass of stone, by reason of regret, until his brains issued and he died. (Meyd.)

تَطْمِيعٌ inf. n. of 2. (TA.) — [Hence,]

القَطْرِ † *The first of rain, when it begins, and little thereof comes*: so called because it causes to covet more. (IAqr, TA.)

مَطْمَعٌ *A thing that is [or that is to be] coveted, or desired vehemently &c.*: (O, K: [see also مَطْمَعٌ:])

pl. مَطْمَعٌ. (O, TA.) One says, *طَمِعَ فِي غَيْرِ*

مَطْمَعٌ [He coveted a thing not to be coveted; or he hoped for a thing of which the attainment was remote, or improbable. (Msb.) — And [hence,] † *A bird that is put in the midst of the fowler's net in order to ensnare thereby other birds*: pl. as above. (TA.) — [And it is also used as an inf. n., agreeably with general analogy.] One says, *لَا مَطْمَعَ فِي بَرئِهِ* [There is no hope for its cure]. (K in art. سِرط.)

مَطْمِعَةٌ [A cause of coveting, or desiring vehemently &c.;] a thing on account of which one covets, &c. (O, K.) En-Nábigah Edh-Dhubyanee says,

• وَالْيَأْسُ مِمَّا قَاتَ يُعْقِبُ رَاحَةً •
• وَلَرَبُّ مَطْمِعَةٍ تَعُودُ ذَبَاحًا •

[And despair of what has become beyond reach occasions, as its result, rest: and assuredly many a cause of coveting is, in its result, (like) a disease in the fauces, or a poisonous plant]. (O.)

امْرَأَةٌ مَطْمِعَةٌ *A woman that causes vehement desire (تَطْمِيعٌ) but does not grant attainment.* (S, O, K.)

طمن

3. طَامَنَ: see Q. Q. 1, in three places.

6. تَطَامَنَ: see Q. Q. 2: and also Q. Q. 4, in two places.

Q. Q. 1. طَامَنَ ظَهْرَهُ (S, Msb, and so in some copies of the K,) with ة, (Msb,) or طَامَنَهُ (TA, and so in some copies of the K,) without ة, for the ة in اطمأن [q. v. infra] is [said to be] for the purpose of preventing the combination of two quiescent letters, (TA,) or طَامَنَهُ also, the former being the original, (Msb,) *He (a man, Msb) bent down his back; (Msb, TA;) he lowered it; (Msb;) and طَامَنَهُ signifies the same. (S, K.)* [And in like manner one says of other things.] — And طَامَنَ الشَّيْءُ [or طَامَنَهُ], and طَامَنَهُ, *He caused the thing to be, or become, still, in a state of rest, quiet, or calm.* (TA.) — And طَامَنَ مِنْهُ [or طَامَنَ], (S,) or طَامَنَ مِنْهُ (K, TA,) *He (a man, S) was, or became, at rest from it, (S, K,) namely, an affair, or event. (K.)* [The inf. n. of طَامَنَ is طَامِنَةٌ, said in the TA to be syn. with اطمئنان. See also Q. Q. 4.]

Q. Q. 2. تَطَامَنَ [more commonly written † تَطَامَنَ, without ة, and † اطمأن also (see رَكَعٌ)] *He stooped, [bent himself down,] or lowered him-*

self; syn. تَطَاطَأَ. (S and TA in art. طَأ, &c.; and R and TA in the present art.) — And † He was, or became, lowly, humble, or submissive; syn. خَضَعَ. (S and K in art. خَضَعَ, &c.: in some copies of each written with, and in others without, ة.) — See also the next paragraph, in two places.

Q. Q. 4. اطمأن is said by some to be originally [اِطْمَأَنَّ] like اِحْمَارٌ (Msb,) as Esh-Shiháb states in the Expos. of the Shifá, (TA,) and to be pronounced with ة for the purpose of avoiding [the combination of] the two quiescent letters, (Msb, TA,) anomalously: (Msb:) and some say that it is originally اِطْمَأَنَّ (Msb, TA,) because you say طَامَنَ الرَّجُلُ ظَهْرَهُ with ة, (Msb,) or, as Suh says, in the R, because it is from تَطَامَنَ, the م being put before the ة in order to render the word more easy of pronunciation, (TA,) therefore it is anomalous; (Msb;) Sb [likewise] held it to be formed by transposition, and derived from طَامَنَ; but AA held the contrary to be the case.

(TA.) — You say, اِطْمَأَنَّتِ الْأَرْضُ, and † تَطَامَنَّتْ [or † تَطَامَنَّتْ], meaning *The land, or ground, was, or became, low, or depressed.* (TA.) — See also Q. Q. 2. — اِطْمَأَنَّ (S, Mgh, K,) inf. n. اِطْمِئْنَانٌ and طَمَائِنَةٌ (S, K,) or the latter is a simple subst., (Mgh, Msb,) signifies [also] *He (a man, S) was, or became, still, in a state of rest or ease, quiet, or calm; syn. سَكَنَ; (S, Mgh;) as also اِطْمَأَنَّ, which is formed by permutation. (S.)* And thus it signifies as said of the heart, i. e. *It was, or became, still, in a state of rest or ease, quiet, calm, tranquil, unruffled, or free from disquietude.* (Msb.) Thus too in the saying, اِطْمَأَنَّ إِلَى كَذَا, i. e. † *He trusted to such a thing, or relied upon it, so as to become at rest or ease, or quiet, in mind.* (K, TA.) And one says also, اِطْمَأَنَّ جَالِسًا [He became still, or at rest, or at ease, sitting]: (TA:) and اِطْمَأَنَّ بِنَا اِطْمَأَنَّ [lit. *The sitting became still, or free from disquiet, with us*]; meaning *في سَكَنًا فِي الْجُلُوسِ* [i. e. *we became settled, or at rest or ease, and still, in the sitting; or became seated at ease.*] (Har p. 280.) And اِطْمَأَنَّ بِالْمَوْضِعِ [He settled in the place; i. e.] *he remained, stayed, abode, or dwelt, in the place, and took it as his home.* (Msb.) And اِطْمَأَنَّ عَمَّا كَانَ يَفْعَلُهُ † [He became at rest from that which he was doing;] i. e. *he desisted from that which he was doing.* (TA.)

And † فِيهِ تَطَامُنٌ [or † تَطَامُنٌ] *In him is quietness, calmness, or sedateness.* (TA.)

مَطْمِئِنٌ: see مَطْمِئِنٌ.

مَطْمِئِنٌ dim. of مَطْمِئِنٌ; (S, K;) formed by rejecting the م at the beginning, and one of the two ن at the end, of the latter word. (S.)

طَمَائِنَةٌ an [irreg.] inf. n. of اِطْمَأَنَّ (S, K,) or a subst. therefrom; as such signifying *[A depres-*

*sion in the ground; as, for instance, in the S and K voce رَزَنٌ: (comp. مُطْمِئِنٌ:)] — and also] *Stillness, a state of rest or ease, quietness, calmness, tranquillity, or freedom from disquietude.* (Mgh, Msb.)*

طَمَائِنَةٌ dim. of طَمَائِنَةٌ; formed by the rejection of one of the two ن in the latter word, because it is augmentative. (S.)

مُطْمِئِنٌ *A place of depression or lowness in the land or ground.* (Mgh. [See also the following paragraph.]) — مُطْمِئِنٌ إِلَيْهِ † *A thing to which one trusts, or upon which one relies, so as to become at rest or ease, or quiet, in mind.* (S, K, TA.)

مَطْمِئِنٌ *A place low, or depressed.* (Mgh, Msb.) — And *A man (S) still, in a state of rest or ease, quiet, or calm; (S, Mgh, K;) as also طَمِئِنٌ (K,) but this is a word unused in the [genuine] language, (TA,) pl. طَمُونٌ. (K.)* Hence one says, *هُوَ مُطْمِئِنٌ إِلَى كَذَا* † *He is trusting to such a thing, or relying upon it, so as to be at rest or ease, or quiet, in mind.* (S, K, TA.) And [it is said that] النَّفْسُ الْمُطْمِئِنَةُ means † *The soul that has become at rest or ease, quiet, or calm, by belief; and lowly, humble, or submissive, to its Lord.* (TA. [See the Kur lxxxix. 27.]) — Also *Taking for oneself a place in the earth, or in a country, as a home, or settled place of abode.* (TA.)

طمي and طمو

1. طَمَى, aor. يَطْمُو, inf. n. طُمُو; and طَمِي, aor. يَطْمِي, (S, K,) inf. n. طُمِي, (S,) thus in the M [as well as in the S], or طَمِي, thus in the K and in the book of ISk; (TA;) said of water, (S, K,) *It became high, (K,) or it rose high, and filled the channel in which it flowed.* (S.) [See also طَمَّرَ.] — And, both verbs, said of a plant, *It became tall.* (K.) — Also, (K, TA,) said of the sea, and of a river, and of a well, (TA,) *It became full:* (K, TA:) so says Lth. (TA.) — And طَمَّتْ بِرُؤُوسِهَا † *She (a woman) exalted herself with her husband; syn. اِرْتَفَعَتْ بِهِ; (S, TA;) from طَمَى or طَمِي said of water: (S:) or she grinned at her husband.* (Z, TA.) — طَمَّتْ بِهِ *His ambition elevated him.* (K, TA.) — And طَمَى بِهِ said of anxiety, and of grief, and of fear, † *It became vehement in him: the following verse by himself is quoted by Z;*

• قَدْ طَمَى بِي خَوْفُ الْمَيِّتَةِ لَكِنِ •
• خَوْفٌ مَا يَعْقِبُ الْمَيِّتَةَ أَطْمَى •

[† *The fear of death has become vehement in me, but the fear of what will follow death is more vehement.*] (TA.) — And طَمِي, aor. يَطْمِي,

like طمر, aor. يطمر, signifies *He passed by, or along, hastening, or going quickly*: (§, TA:) and hence, طما [or طمى], said of a horse, *He hastened, or went quickly*. (TA.)

[طماية is said by Golius, as on the authority of Z, to signify *Solicitude, and fear*: but probably, I think, from his having found طماية همر erroneously written for همر وخوف, meaning "fear became vehement in him."]

طامر ماء Water rising high, and filling its channel. (§.) And بحر طامر A [high or] copious sea. (TA.)

أطمى [More, and most, vehement]: see the verse cited above.

طن

1. طن, (MA, Mṣb, K, TA,) aor. ٤, (Mṣb, TA,) inf. n. طنين [q. v. infra], (MA, Mṣb,) *It made a sound [of a continued or a reiterated kind, and either low or sharp]*; (MA, Mṣb, K, TA;) as also ٤ طنن, and ٤ طنطن. (K.) You say, طن الذباب [and ٤ طنطن, as also ٤ دن and ٤ دنن], *The flies made a [humming, or buzzing,] sound*. (MA, Mṣb.) And in like manner طن is said of other things than flies. (Mṣb.) [Thus,] طن الطست, (MA,) or طنت الطست, (§,) *The basin of brass or other metal made a [ringing, or tinkling,] sound*. (§, MA.) And البطة تطن *The duck, or goose, utters a sound or sounds [i. e. quacks]*. (§.) — [Hence,] one says also, ٤ طن ذكوره فى البلاد [His fame resounded through the countries]. (TA.) — And طنت الإبل + *The camels thirsted [app. because thirst is often attended with a ringing, or tingling, in the ears]*. (TA.) — And طنت ساقه † *His shank was quickly cut off*: the verb being imitative of the sound of the shank in its falling. (TA.) — And ٤ طن + *He (a man, TA) died*: (§, K:) so in the "Muṣannaf" [of Aboo-Amr Esh-Sheybānee]. (§.) — And † *He licked his finger*. (TA.)

2: see the foregoing paragraph, first sentence.

4. اطن الطست *He caused the basin of brass or other metal to make a [ringing, or tinkling,] sound*. (§, K.) — And اطن ساقه (§, K) † *He cut off his shank* (§, K, TA) *quickly*; (TA;) or اطن يده *he made his arm, or hand, to fall off*; (so in a copy of the §;) by a stroke [of a sword or the like]; the verb being meant to imitate the sound of the cutting, (§,) or the sound of the limb in its falling; and in like manner one says اطنها [and اطرها] and اترها, meaning the same. (TA.)

8. هو يطن بكذا, meaning *He is suspected of such a thing*, is originally يطنن; as also يطن. (TA.)

R. Q. 1. طنطن: see 1, first and second sentences.

طن [accord. to the CK طن, being there said to be with kesr, but not so in other copies of the K, nor in the TA,] *Fresh, ripe, red dates, very sweet*, (K, TA,) *and having much flowing juice*; as also ٤ طن, with damm. (TA.) — Also, [if not a mistranscription for طن,] *A half-load, such as is borne on one side of a beast, of cotton that has been separated, or loosened, and cleared of its seeds*: from El-Hejeree. (TA.)

طن A bundle of reeds or canes, (§, M, K,) or (so accord. to the Mṣb, but in the TA "and") of firewood: (Mṣb, TA:) thought by IDrd to be not genuine Arabic: and pronounced by the vulgar طن, with kesr: (TA:) n. un. with ٤; (K;) [i. e.] ٤ طنة signifies *a single reed or cane [or piece of firewood] of a bundle*: (§:) and the pl. is اطنان: (Mṣb:) [or,] accord. to AHn, a ٤ طن of reeds or canes, and of fresh branches, is a وريقة [app. meaning a leafy bundle] put together and bound round, and having flowers, or blossoms, and plucked fruits put in the interior thereof. (TA.) — And *A thing that is put between the two half-loads that are upon the sides of a beast*. (AHeyth, K.) — And *The stature [of a man]*: or, accord. to IAg, (TA,) *the body of a man and of any animal*: pl. اطنان and طنان: (K, TA:) whence, he says, the saying, فلان لا يقوم بطن نفسه فكيف يقوم بغيره [Such a one will not rise with his own body: how then with another?]: but accord. to IDrd, this is a saying of the vulgar; and he does not think it to be genuine Arabic. (TA.) — See also ٤ طن.

طننة: see the next preceding paragraph.

طننة: see ٤ طنة.

طنى A large-bodied man. (K, TA.)

طنين an inf. n.: (MA, Mṣb: [see 1:]) [as a simple subst.,] *The sound of flies [i. e. a humming, or buzzing]*: and of a basin of brass or other metal [i. e. a ringing, or tinkling]: (§, K, TA:) and of the ear [i. e. a ringing, or tingling]: and of a mountain: and of a hard thing [of any kind]: and ٤ كطننة has a similar meaning. (TA.)

٤ قسيده طنانة [A sonorous ode.] (TA.)

٤ طنطننة: see طنين. It is an onomatopœia, meaning *The sound of the [kind of mandoline called] طنبور, and the like, (K, TA,) such as the lute*. (TA.) And *Low, faint, or soft, speech*. (TA.) And *Loquacity, and a sounding utterance of speech*. (TA.)

رجل ذو طنطنان A clamorous man. (K.)

طنا

1. طنى, aor. ٤, said of a camel, *He had his spleen adhering to his side*. (K.) And, said of a

man, *He had a tertian fever, and his spleen in consequence became enlarged*. (Lh, TA.) Thus pronounced by some with ٤ [for طنى, q. v.]. (TA.)

4. اطنأ [He suffered not to retain the last remains of life]. One says, هذه حية لا تطنى *This is a serpent that will not suffer one to survive*; (§, O, K;*) *that kills instantly*: also without ٤, but originally with ٤; from ٤ طن in the first of the senses assigned to it below. (§, O.)

طنى The [last] remains of the vital spirit. (§, O, K.) One says, تركته بطنى *I left him with the [last] remains of life*. (§, O.) — And *The remains of water in a watering-trough, or tank*. (O, K, TA.) And it is said that روضة, by which it is also expl. in the K [and in the O], has this meaning [as well as that of *A meadow, &c.*]; and therefore this explanation without the former is given in the L. (TA.) — And *Ashes in a state of extinction*: (O, K:) and so طنى. (K and TA in art. طنى.) — [And app. *A bier*; for this is a meaning assigned to نبط; and] one says, فى طنىه [and فى طنىه] and فى طنىه [Such a one was cast into his bier]; meaning, when he died. (AZ, TA.) — And *A disease, or malady*. (K.) — And *Doubt, or suspicion, or evil opinion*; or *a thing that occasions doubt or suspicion or evil opinion*; syn. ريبة: (§, O, K, TA; in the CK زيبة;) and تهمة: (TA:) and so طنى. (TA in art. طنى.) Fr. cites,

* كان على ذى الطن عينا بصيرة *
meaning, *As though there were a discerning eye upon him in whom is that which occasions doubt, &c.*]. (TA.)

طنب

1. طنب, aor. ٤, inf. n. طنّب, *He (a horse) was long in the back*. (O, Mṣb, TK.) [See طنّب below: and see also 2.] — [And app., in like manner said of a horse, *He was long and lax in the hind legs*. See, again, طنب below.] — And *It (a spear) was, or became, crooked*. (TK.)

2. طنبه, inf. n. تطنّب, *He extended it*, (K, TA,) namely, a tent, (A, TA,) by means of its اطناب [or tent-ropes], and tied it, or made it fast. (K, TA.) And طنب [alone] *He stretched his tent-ropes and pitched his tent*. (TA voce رافض, q. v.) — [Hence,] طنب بالمكان, (§, K,) or بالبد, (A,) † *He remained, stayed, dwelt, or abode, in the place, or in the country or town*. (§, A, K.) — And طنب القوس *He attached an اطنابة [q. v.] to the bow*. (TA.) — And *طنب السقاء* means *طنّب السقاء* [q. v.], (K,) i. e. *The hanging the milk-skin to a pole of the tent, and then agitating it to produce the butter*. (AA, TA.) — طنب said of a horse, *He was long in the متن [i. e. the back, or the portion of flesh and sinew on either*

side of the back-bone]. (S, O. [See also 1.] — And, said of a wolf, *He howled*. (K.)

3. طَانِبْتُمْ فِي الْمَحَالِّ *I had my tent-ropes next to theirs in the places of alighting*. (A.)

4. اطنبت الريح, (inf. n. اطناب, Mṣb,) *The wind blew violently, and was accompanied with dust*. (S, O, Mṣb, K.) — And hence, اطنب said of a man, (Mṣb,) inf. n. as above, (TA,) † *He exerted himself much, or beyond measure, or to the utmost, or was extravagant, or immoderate*, (Mṣb, TA,) and *profuse*, (TA,) in praising or blaming: (Mṣb, TA:) or اطنب في الكلام *he so exerted himself, or was extravagant or immoderate, in speech*: (S, O, TA:) or *he was eloquent in description, whether praising or blaming*: (K, TA;) and so in speech: (TA:) and اطنب في الوصف *he exerted himself much, or beyond measure, or to the utmost, in description*. (IAmb, TA.) And اطنب في عَدْوِهِ † *He exerted himself much, or beyond measure, or to the utmost, in his running*. (IAmb, TA.) — اطنبت الإبل † *The camels followed one another in journeying*. (S, O, K.) — And اطنب النهر † *The river went [or flowed] far away*. (K.)

ظُنْبٌ : see ظُنْبٌ .

ظُنْبٌ inf. n. of 1 [q. v.]. (O, Mṣb, TK.) *Length in the back of a horse*; (A, O, Mṣb, K;) which is a fault (A, O, Mṣb, K, TA) in the male, but not in the female: (TA:) one says, فِيهِ ظُنْبٌ (A) or فِي ظَهْرِهِ ظُنْبٌ (TA) *In him is length in the back (A) or in his back is length*. (TA.) And *Length in the hind legs [of a horse], together with laxness*. (K, TA.) — And *Crookedness in a spear*. (S, O, K.)

ظُنْبٌ (S, A, O, L, Mṣb, K) and ظُنْبٌ (L, TA) *A tent-ropes*: (Ham p. 687:) *a rope with which the خِيْمَةٌ and the like are tied, or made fast*: (Mṣb:) *a rope of the خِيْمَةٌ* (S, O, L, TA) and of the سَرَادِقُ [q. v.] and the like: (L, TA:) *a long rope with which the سَرَادِقُ of the tent is tied, or made fast*; (A, K, TA;) or, as in the M, with which the tent and the سَرَادِقُ are tied, or made fast, [extending] between the ground and the طَرَائِقُ [pl. of طَرِيقَةٌ, q. v.]: (TA:) and also *a وَتِدٌ [app. meaning a tent-peg]; thus in the K, and the like is said in the M; those who make the وَتِدُ in the K to be conjoined with سَرَادِقُ [as though the author meant that ظُنْبٌ signifies a long rope with which the سَرَادِقُ of the tent, and the peg, are tied, or made fast,] being in error*: (TA: [but in my opinion, this reading which is disallowed in the TA is more probably correct than the other: in the CK, and in my MS. copy of the K, instead of وَتِدُ, we find الوتد in a copy of the A, الوتر, an obvious mistranscription:]) the pl. is اَطْنَابٌ (S, O, Mṣb, K) and ظُنْبَةٌ; (K;) and some of the lexicologists assert that ظُنْبٌ is used as a sing. like عُنُقٌ, and as a

pl. like كُنْبٌ; (MF, TA;) and Ibn-es-Sarráj says, in one place of his book, that it has no other pl. than اَطْنَابٌ; but in another place he says that it has this pl. accord. to those who give it a pl., thus giving to understand that there is a difference of opinion as to the plural's being allowable, and that it is used in one form as sing. and pl., which is the case: (Mṣb, TA:) the اَطْنَابُ are the اَوَاحِي [pl. of اَحِيَّةٌ], i. e. the long ropes of the اَحِيَّةُ [pl. of اَحِيَّةٌ]; the short ropes being called اَصْرٌ, sing. اِصْرٌ: the former are the ropes with which the tent is tied, or made fast, between the ground and the طَرَائِقُ. (TA.) As an instance of a tropical usage, (A, TA,) it is related that when El-Ash'ath contracted marriage with a woman, (A, Nh, O, Mṣb, L,) namely, Meleekah Bint-Zurarah, (Nh, Mṣb, L,) on the terms upon which she should decide, (A, Nh, O, &c.) and she decided upon a hundred thousand dirhems, (A, Nh, Mṣb, L,) رَدَّهَا عَمْرٌ إِلَى اَطْنَابِ meaning † *Omar reduced her to the dowry of the like of her among the women of her family*; (A, Nh, O, Mṣb, L;) [lit., to the ropes of her tent, or to the tent-ropes of her family;] i. e., to the ground whereon was built the condition of her family, and over which their tent-ropes extended. (Nh, L.) And another tropical usage occurs in the saying, مَا بَيْنَ ظُنْبِي الْمَدِينَةِ اَحْوَجُ (TA,) a saying ascribed to the Prophet, (O,) meaning † *What is between the two extremities, (O, TA,) and the two sides, (TA,) of the city is more in need of it than I*. (O, TA.) — [Hence,] † *A sinew, or tendon, (S, O, K,) or ligament, (M, A,) of the body, (S, M, O, K,) that ties the joints and bones*: (M:) pl. اَطْنَابٌ. (M, A.) اَطْنَابُ الْأَصَابِعِ means † *The tendons of the fingers, [or the interossei,] on the outer side of the hand, extended above the سَلَامِي, from the wrist to the lowest parts of the fingers*. (A,* and TA voce اَشْجَعُ, q. v.) — And † *A certain tendon in the uppermost part of the chest*: (K, TA:) [or,] accord. to the L, the ظُنْبَانِ [or ظُنْبَانِ?] are two tendons [or the sterno-mastoides] next the pit of the throat, that extend, or stretch, when a man turns his head aside. (TA.) — And † *The root of a tree*: (S, A, O, K:) pl. اَطْنَابٌ: (A:) or this (the pl.) signifies the minor roots that branch off from the root-stock or main body of the root. (TA.) You say, تَقَبَّضَتْ اَطْنَابُهَا † [Its roots contracted;] meaning it was planted. (A.) — And اَطْنَابُ الشَّمْسِ † *The rays, or beams, of the sun, that extend like sinews, or tendons, at the time of its rising*. (TA.) You say, مَدَّتْ اَطْنَابُهَا [and اَمْتَدَّتْ اَطْنَابُهَا]; [The sun extended its beams and its beams became extended], meaning the sun rose. (A.) — See also اَطْنَابَةٌ.

مَطَانِبٌ : see ظُنْبٌ .

اَطْنَابٌ Having the quality termed ظُنْبٌ; long in the back; [&c.]; (A, O, Mṣb, K;) applied to a horse: (A, O, Mṣb:) fem. ظُنْبَاءٌ. (Mṣb, K.)

اَطْنَابَةٌ A مَطْلَةٌ; (S, O, K, TA; [in one of my copies of the S مَطْلَةٌ, and in the CK مَطْلَةٌ, but, as is said in the TA, it is with kesr;]) meaning a large tent of [goats'] hair. (KL.) — And A thong at the head of the bow-string; (Aṣ, TA;) a thong that is bound to the end of the string of the Arabian bow: (S, O:) or the thong that is at the lower curved extremity of the bow and that binds the string to the notch: (TA:) or, as also † ظُنْبٌ, a thong that is connected with the bow-string, and then round round the كَطْرُ (K, TA,) which is the notch of the bow, into which the ring of the bow-string goes. (TA.) — And A thong, or strap, that is bound to the end of the girth, as an aid to its [main] strap when it becomes loose, or unsteady: (TA:) or a thong, or strap, of the girth, that is tied in a knot to the buckle: pl. اَطْنَابِيبٌ. (O, TA.) En-Nábigah [Edh-Dhub-yánee (O)] says, (O, TA,) describing horses, and the same words occur in a verse of Selámeah, (TA.)

يَرْكُضْنَ قَدْ قَلَبْتَ عَقْدَ الْأَطْنَابِيبِ *

which is said to mean, [Striking the ground with their hoofs,] the knots of the breast-girths (الْأَطْنَابِيبِ) having become loose. (O, TA. [عَقْدٌ is here put for عَقْدٌ for the sake of the metre.]) — One says also حَبْلُ اَطْنَابِيبِ (O,) and غَارَاتُ اَطْنَابِيبِ (A, O,) meaning † [Horses or horsemen, and horsemen making a raid,] following one another (A, O) continuously, without [visible] end. (A.) And مِنْ طَيْرٍ رَأَيْتُ اَطْنَابَةً مِنْ حَبْلِ مِنْ † [I saw a number following one another of horses or horsemen and of birds]. (O.)

مَطْنَبٌ The shoulder, syn. مَتْنَبٌ; and the part between the shoulder-joint and the neck, syn. عَاتِقٌ (S, O, K:) and accord. to a marginal note in a copy of the L, † مَطْنَبٌ signifies the same: (TA:) pl. مَطْنَابِيبٌ. (S, O.) — Also, with the article, i. q. حَبْلُ الْعَاتِقِ: [see حَبْلٌ and عَاتِقٌ:] pl. as above. (TA.)

مَطْنَبٌ [part. n. of 4, q. v. As such signifying] † *A great praiser of every one*. (TA.) — And نَهْرٌ مَطْنَبٌ † *A river that goes [or flows] far away*. (A, O.) [See also مَطْنَبٌ.]

مَطْنَبٌ : see مَطْنَبٌ .

مَطْنَبٌ A tent, (بَيْتٌ, O, or خِيْمَةٌ, S,) and a وَتِدٌ (S,) tied, or made fast, with اَطْنَابٌ [or tent-ropes]. (S, O.) A man is related to have said to Ubeí Ibn-Kaṣb, in reply to the latter's advising him to buy a beast to convey him to the place of prayer of the Prophet, مَا أُحِبُّ أَنْ يَتِيَّ مَطْنَبُ بَيْتِ مُحَمَّدٍ i. e. [I do not like] that my tent should be tied with tent-ropes to the tent of Moḥammad: as though he reckoned upon a reward for his many foot-steps to the mosque. (O.) — And قَوْسٌ مَطْنَبَةٌ A bow having an اَطْنَابَةٌ [q. v.] attached to it. (TA.)

عَسْكَرٌ مَطْنَبٌ [perhaps correctly مَطْنَبٌ, q. v.,]

† An army of which the remotest part is not seen, by reason of its multitude. (TA. [See also what next follows.])

جَيْشِ مُطَنَابٍ † A great army; (K;) an army of which the two extremities are far apart, that is not near to ending. (O, TA. [See also what next precedes.])

مُطَنَابٍ and طَنِيبٍ, of which latter the pl. is طَنَابٍ, signify the same; the latter having the meaning assigned to the former in what here follows. (TA.) One says, هُوَ جَارِي مُطَانِي هُوَ جَارِي مُطَانِي He is my neighbour whose ropes (طُنْب) of his tent are next to those of my tent. (Sh, A, O, K.°)

حَيِّ مُطَنَابٍ [A tribe of which the ropes of the tents, and therefore the tents themselves, are near together: see the next preceding paragraph]. (A.)

طنبر

طَنْبَارٌ: see the next paragraph.

طَنْبُورٌ (S, O, Mṣb, K) and طَنْبَارٌ (S, O, K) [the former vulgarly pronounced طَنْبُور] A certain musical instrument; (O, Mṣb;) [a kind of mandoline with chords of brass wire, which is played with a plectrum;] arabicized, (S, O, Mṣb, K,) from the Pers., (S, O, Mṣb,) originally دَنْبَه بَرَه, (K, TA,) [correctly دَنْبَه بَرَه, or] دَنْب بَرَه, (O,) being likened to the tail (أَلِيَّة) of a lamb: (O, K, TA:) so says Aṣ: (O:) pl. طَنْبَائِرٌ. (MA.) [Accord. to the Mṣb, طَنْبُور is of the measure فَعُولٌ: but accord. to the derivation mentioned above, the ن is a radical letter.]

طَنْبُورِيٌّ [or, accord. to Golius, on the authority of Meyd, طَنْبُورَانِيٌّ,] A player on the طَنْبُور. (MA.)

طنجر

طَنْجِرَةٌ: see the following paragraph.

طَنْجِيرٌ A certain vessel (O, Mṣb) of copper or brass, (Mṣb,) in which one cooks, (O, Mṣb,) nearly resembling a طَبَقٌ, (Mṣb,) without a cover; (O;) also called طَنْجِرَةٌ [vulgarly pronounced طَنْجِرَةٌ and تَنْجِرَةٌ, and now applied to a saucepan]: (TA:) حَبِيصٌ [q. v.] is made in it: (K in art. حَبِيص:) an arabicized word; in Pers. پَاتِيَلَه: (K: [in some copies of the K, and in the O, پَاتِيَلَه:]) pl. of the former طَنْجَائِرٌ (Mṣb) [and of the latter طَنْجَائِرٌ. Accord. to the Mṣb, it is of the measure فَعِيلٌ: but accord. to the O and K, the ن is a radical letter.] — It is also used by the Arabs of our time as a metonymical appellation of †A coward: or a low, vile, or mean, person: as though they meant thereby a townsman, or villager, who constantly eats in cooking-pots and bowls of copper; differing from the people of the desert. (TA.)

طنخ

1. طَنْخٌ, (S, L, K,) aor. ٤, (K,) inf. n. طَنْخٌ, (S,) His (a man's, S) heart (قَلْب [meaning stomach, which is often thus termed in the present day,]) became overpowered by grease [or greasy food], and he suffered indigestion, (S, L, K,) in consequence thereof; (S, L;) as also تَنْخٌ, aor. ٤, inf. n. تَنْخٌ. (L.) And طَنْخَتْ said of camels, They suffered indigestion. (TA in art. طَنْخ.) And طَنْخَتْ نَفْسُهُ His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit. (L.) — And He became fat. (L, K.)

2. طَنْخَةٌ, (K,) inf. n. تَطْنِخٌ; (TA;) and طَنْخَةٌ, (K,) inf. n. طَنْخٌ; (TA;) It (grease [or greasy food], TA) caused him to suffer indigestion. (K, TA.) — Sh says, I heard El-Fak'asee say, نَشْرَبُ هَذِهِ الْإِبْرَانَ فَتَطْنِخُنَا عَنِ الطَّعَامِ, [i. e. فَتَطْنِخُنَا or فَتَطْنِخُنَا] meaning [We drink these milks and] they render us in no need, or serve us in stead, of [other] food. (L.) — And one says, طَنْخَتْ النَّاقَةُ, and الدَّابَّةُ, meaning The she-camel, and the beast, became [or was rendered] very fat. (L.)

4: see 2, in two places.

طَنْخٌ [is said to signify] A part, or portion, of the night: so in the saying, مَرَّ طَنْخٌ مِنَ اللَّيْلِ, [A part, or portion, of the night passed]: (K:) but IDrd doubted its correctness. (TA.)

طَنْخٌ A man whose heart [or stomach] is overpowered by grease [or greasy food], and who suffers indigestion in consequence thereof; as also طَنْخٌ. (L.) [See also 1, of which each is a part. n.]

طَنْخَةٌ, expl. in the K [and in the JK, app. from the 'Eyn,] as syn. with أَحْبَقٌ, is a mistranscription, correctly طَيْخَةٌ [i. e. طَيْخَةٌ]. (TA.)

طَنْخٌ: see طَنْخٌ.

طنز

1. طَنْزٌ بِهِ, (S, A, MA, K,) aor. ٥, (S, A, TA,) inf. n. طَنْزٌ, (S, MA, K,°) He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, A, MA, K.) [See also طَنْزٌ below.]

3. طَانزُهُ, (A, TA,) inf. n. مُطَانزَةٌ, (TA,) [He mocked at, scoffed at, laughed at, derided, or ridiculed, him, being mocked at, &c., by him.]

6. طَانزُوا [They mocked at, scoffed at, laughed at, derided, or ridiculed, one another]. (A, TA.)

طَنْزٌ Mockery, scoff, derision, or ridicule: (S, K:) [J says,] I think it to be post-classical or arabicized. (S.) [Golius says, it is termed in Armenian "dnās."] — Also A species of fish. (K.)

طَنْزٌ A mocker, scoffer, or derider. (S, K.)

هُنَّ مَطْنَزَةٌ They are [such as occasion mockery, scoff, derision, or ridicule; or] persons in whom is no good; held in light, or mean, estimation [by others or] by themselves. (K.)

طنف

1. طَنْفٌ, aor. ٤, (K,) inf. n. طَنْفٌ, (TK,) the verb of الطَنْفُ signifying التَّهْمَةُ, (K,) [app., as such, meaning He was suspicious, agreeably with the rendering of Golius; or he suspected; as is indicated by its being said of طَنْفٌ meaning مُتَّهَمٌ, in the TA, that it is app. a possessive epithet; for if it were a part. n., طَنْفٌ would signify he was suspected; as it is said to do in the TK and by Freytag; in my opinion, erroneously, on the supposition that طَنْفٌ meaning مُتَّهَمٌ is its part. n.] — And طَنْفٌ, aor. ٤, inf. n. طَنْفَةٌ and طَنْفَةٌ, and طَنْفٌ, He was, or became, intrinsically corrupt. (K.)

2. طَنْفُهُ, inf. n. تَطْنِيفٌ, He suspected him. (O, K.) One says فَلَانٌ يُطَنْفُ بِهَذِهِ السَّرِقَةِ Such a one is suspected of this theft. (TA.) — طَنْفٌ He made his mind to approach a coveting of such a thing. (IDrd, O, K.) — And طَنْفٌ لِلْأَمْرِ, inf. n. as above, He was, or became, near to the affair. (TA.) [See an ex. voce رَأَيْفٌ.] — طَنْفٌ جِدَارَهُ He put above his wall thorns or branches of trees, (O,) or thorns and sticks and branches, (K,) in order to make the climbing, or scaling, of it difficult: (O:) so says Az. (TA.) [And it probably signifies He made a طَنْفٌ, or طَنْفٌ, of any kind to his wall.]

4. اطنف He ascended upon the طَنْفٌ [or طَنْفٌ i. e. ledge, or projecting part, of a mountain]. (O.) — مَا أَطْنَفَهُ How abstinent is he! (O, K.)

5. مَا أَشَفْتُ مَا تَطْنَفْتُ نَفْسِي إِلَى هَذَا [app. meaning My mind did not come to the point, or verge, of this]. (O, K.) — And هُوَ يَتَطْنَفُ النَّاسَ He comes upon people overwhelmingly; syn. يَغْتَاهِمُ. (Ibn-'Abbād, O, K.°)

طَنْفٌ: see what next follows.

طَنْفٌ and طَنْفٌ (S, O, K) and طَنْفٌ and طَنْفٌ (K) A حَيْدٌ [or ledge] of a mountain; (S, O, K;) a projecting portion thereof; (K;) a portion projecting therefrom, resembling a wing: (TA:) [all these are meanings assigned to the حَيْدٌ of a mountain:] and a head, of the heads of a mountain: (S, O, K:) pl. [of pauc.] أَطْنَاةٌ and [of mult.] طَنْوَفٌ. (O, K.) — Also, (K,) or the first and second, (S, O,) The إِفْرِيزُ [i. e., app., the projecting coping, or ledge, or cornice, (see زَيْفٌ, and طَاقٌ)] of a wall: (S, O, K:) and a projecting appertenance of a building: (K:) and a roof, or covering, made to project towards the road, over the door of a house; (S, O, K;) i. q. كُنَّةٌ. (IAṣr, TA.) — And طَنْفٌ is also applied to A low wall built on the house-top by

[Verily the ewe, or she-goat, emits a white fluid from her womb during ten nights, and then becomes pure,] is mentioned on the authority of Lh: but ISd says, whether he mentioned this as heard from the Arabs, or did so presumptuously, I know not. (TA.) = طَهَّرَهُ, aor. ط, (K,) inf. n. طَهَّرَ, (TK,) signifies *He made it, or caused it, to be, or become, distant, or remote; syn. أَبْعَدَهُ: (O, K:) and so طَحَّرَهُ; (O, TA;) the ح being substituted for ه. (TA.)*

2. طَهَّرَهُ, inf. n. تَطَهَّرَ, [He cleansed, or purified, him, or it:] (S:) and طَهَّرَهُ بِالْمَاءِ *he washed him, or it, with water:* (K:) and طَهَّرَهُ signifies the same as طَهَّرَهُ. (Bd in lvi. 78.) — طَهَّرَ بَيْتِي, in the Kur [ii. 119], *Cleanse ye my house [the Kaʿbah] of the idols (Aboo-Is-hák, Bd, Jel) and impurities; and what does not become it:* (Bd:) or *clear ye it:* (Bd:) or *cleanse ye my house from [pollution by] disobediences and forbidden actions:* (Az:) or, accord. to some, it means an incitement to purify the heart. (TA.) — وَثِيَابَكَ فَطَهِّرْ, in the Kur [lxiv. 4], means *And cleanse thy clothes from dirt:* (Jel:) or *shorten thy clothes, to prevent their being rendered dirty by trailing along the ground:* (Jel, TA:) or + *purify thy heart:* or + *thy soul:* or + *make thy conduct right:* (TA:) and see other explanations voce تَوْبٌ. — طَهَّرَ وَكْدَهُ + *He performed the rite of circumcision upon his son [and so purified him]. (TA.) — طَهَّرَهُ اللَّهُ † [God purified him from sin]. (A.) — طَهَّرَهُ الْحَدُّ + The prescribed punishment, such as stoning &c., cleansed him from his sin. (TA.) — لَمْ يَرْضِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ, in the Kur [v. 45], means + *God hath not pleased to cleanse their hearts from infidelity:* (Bd, Jel:) or *to direct. (TA.)**

4: see 2, first sentence.

5. طَهَّرَهُ, inf. n. تَطَهَّرَ, is sometimes changed into أَطَهَّرَ, inf. n. أَطَهَّرَ, the ت being incorporated into the ط, and this requiring a conjunctive ل, (Sgh, K,) in order that the word may not begin with a quiescent letter: (Sgh:) and طَهَّرَهُ is also an inf. n. [or rather a quasi-inf. n.] (Sb, K) of تَطَهَّرَ, (Mgh, TA,) like as وَضُوهُ is [said to be] of تَوَضَّأَ. (TA.) The meaning is, [He became cleansed, or purified: or he cleansed, or purified, himself: and] he washed himself. (Mgh.) You say, طَهَّرَ بِالْمَاءِ [He cleansed, or purified, or washed, himself with water]: (S:) he performed the ablution termed الوُضُو: and that termed الاستنجاء; (A;) as also تَطَهَّرَ alone, as used in the Kur ix. 109: (Mgh, TA:) and the same verb, alone, is expl. as signifying *he made use of water, or what supplied its place; thus used in the Kur v. 9. (TA.) In the Kur vii. 80 and xxvii. 57, the verb is used derisively. (TA.) You say also, تَطَهَّرَتْ, (Mgh, Mṣb, K,) and أَطَهَّرَتْ, (Mgh,) meaning, She cleansed, or purified, herself by washing, from [the pollution*

of] the menstrual discharge, (Mgh, Mṣb, K,) &c.; (K;) as also طَهَّرَتْ and طَهَّرَتْ; (Mṣb, K;) agreeably with what is said in the B, that طَهَّرَ and طَهَّرَ and أَطَهَّرَ and أَطَهَّرَ have the same signification: (TA:) or تَطَهَّرَتْ and أَطَهَّرَتْ have this signification; but the unaugmented verb has the signification first assigned to it, or “her discharge of blood stopped.” (Abu-l-Abbás, IAar:) in the Kur ii. 222, some read حَتَّى يَطَهَّرَنَ; and others, حَتَّى يَطَهَّرَنَ; but the latter reading is the preferable, on account of the difference between the two forms of the verb, just mentioned: (Abu-l-Abbás:) or the law which allows not the touching a woman until she has performed the ablution mentioned above shows the two forms of the verb to be the same in signification. (TA.) — Also † *He removed himself far from unclean things, or impurities. (S, Mgh, K.) — † He refrained from sin, (K, TA,) and from what was not good: (TA:) he removed himself far from low, or ignoble, habits: and in this sense, accord. to some, it is used in the Kur vii. 80 and xxvii. 57. (TA.) And تَطَهَّرَ مِنَ الْإِثْمِ † He removed himself far from sin. (A.)*

طَهْرٌ [see 1: —] Cleanness; freedom from dirt or filth; or pureness. (S, Mṣb.) — The state of pureness from the menstrual discharge: (S, A, Mgh, Mṣb:) pl. أَطْهَارٌ. (A, Mṣb.) And the pl. signifies *The days of a woman's state of pureness from the menstrual discharge. (K.)*

طَهْرٌ: see طَاهِرٌ, in three places.

طَهْرَةٌ a subst. from التَطَهُّرُ [and signifying A cleansing, or purification: and in this sense it was applied by the Christians to baptism]: (Mgh:) or from طَهَّرَهُ بِالْمَاءِ [and signifying a cleansing, or purification, by water]: (K:) or *cleanness, or pureness. (TK.)*

طَهْرٌ inf. n. of 1; as also طَهَّرَهُ: (TA:) and inf. n. [or rather quasi-inf. n.] of 5. (Sb, Mgh, TA.) — A thing [such as water] with which one cleanses or purifies: (T, S, Mgh, Mṣb, K:) a word similar to فَطَوْرٌ and سَحَوْرٌ and وَفَوْدٌ: (S:) and the author of the “Maʿāli el-Anwār” mentions طَهْرٌ also in this sense; but this is strange and anomalous: (En-Nawawee:) the former occurs in the Kur xxv. 50: (S:) or it signifies *water with which the ablution termed وَضُوهُ is performed:* (A, IAth:) or it has the signification next following. (K.) It is said, التَّوْبَةُ طَهْرٌ † [Repentance is a means of purifying the sinner, or criminal]. (A.) Lth says that it is that which is [accompanied] by the execution of the prescribed punishment, such as stoning &c. (TA.) [See also مَطَهَّرَةٌ.] — It is also an epithet, (Mgh, TA,) and signifies *Clean and cleansing, or pure and purifying:* (Th, T, Mgh, Mṣb:) whatever God has created descending from the sky, or welling forth from the earth as a spring or river or sea, in which a human being does nothing but drawing water, and of which the

colour is not changed by anything mixing with it, nor the taste thereby, is طَهْرٌ: and what is otherwise, as the water of roses and of the leaves of trees, and what flows from the grape-vine, though it be طَاهِرٌ, is not طَهْرٌ: (Esh-Sháfi'ee:) the former removes impurities: the latter, if not at the same time طَهْرٌ, does not: (TA:) or *very clean or pure:* (A, Mṣb:) the explanation by Th, if meant to show that the word signifies *of the utmost cleanness or pureness*, is correct and good: otherwise, it is not so; for فَعُولٌ is not formed from تَفَعَّلَ: (Mgh, O:) it is also explained as signifying, simply, *cleansing, or purifying:* (B, TA:) also as *syn. with طَاهِرٌ*, as in the phrase وَيَقْبَهُنَّ طَهْرٌ [their saliva is pure]: but here it is either an intensive epithet or used for طَاهِرٌ for the sake of the measure. (Mṣb.)

طَهْرٌ: see طَاهِرٌ, in two places.

طَهْرَةٌ [see 1. —] The act of performing the ablution termed الْفَسْلُ, and that termed الْوُضُو, and that termed الْإِسْتِنْجَاء. (Mṣb, TA.)

طَهْرَةٌ What remains of that with which one has performed the ablution termed طَهْرَةٌ. (TA.)

طَهْرِيَّةٌ The quality of being طَهْرٌ. (Mṣb.)

طَاهِرٌ Clean; free from dirt or filth; or pure; (Mṣb, K;) as also طَهَّرَ (IAar, K) and طَهَّرَ: (M, K:) fem. طَاهِرَةٌ: (S, A, Mṣb:) pl. (of طَاهِرٌ, TA) أَطْهَارٌ (K) and طَهَّارِي, (S, K,) which latter is anomalous, as though its sing. were طَهَّرَانِ, (S,) and, applied to men, طَاهِرُونَ, (TA:) and (of طَهَّرَ, TA) طَهَّرُونَ; (K;) the only form; there being no broken pl.: (TA:) and of طَاهِرَةٌ, (TA) طَاهِرَاتٌ, (A.) You say, طَاهِرٌ رَجُلٌ and طَهَّرَ [A clean, or pure, man]. (O.) And امْرَأَةٌ طَاهِرَةٌ مِنَ النَّجَاسَةِ [A woman pure from dirt or filth]. (S.) And مَاءٌ طَاهِرٌ Clean, or pure, water: and also, fit to cleanse or purify with. (Mṣb.) And ثِيَابٌ طَهَّارِي [Clean clothes]. (S.) [See also طَهَّرَهُ.] — Pure from the menstrual discharge; in this sense without ة: (IAar:) as also طَاهِرٌ مِنَ الْحَيْضِ. (S, Mṣb.) — هُوَ طَاهِرٌ الْعَرَضِ + He is clear from vice, or fault. (Mṣb.) + امْرَأَةٌ طَاهِرَةٌ مِنَ الْعَيْبِ + [A woman pure from vices, or the like]. (S.) And طَاهِرُ الْأَثْوَابِ, (S, A, TA,) and رَجُلٌ طَاهِرُ الثِّيَابِ, (TA,) † A man free, or far-removed, from low, or ignoble, habits: (S, A, TA:) and in like manner, طَاهِرُ الْخَلْقِ, and طَهَّرَ الْخَلْقَ: fem. طَاهِرَةٌ. (TA.)

أَطْهَرُ [More, and most, clean or pure]. — [Hence,] هُنَّ أَطْهَرُ لَكُمْ [Kur xi. 80] + They are more lawful to you. (O, TA.)

مَطَهَّرَةٌ and مَطَهَّرَةٌ, (S, A, K, &c.) the former of which is the more approved, (S,) A vessel, (A, K,) or any vessel, (Mgh, Mṣb,) [for purification,

i. e.,] with which one washes himself, (A, Mgh, Mṣb, K,) and performs the ablution termed **وَضُوءٌ**, such as a **سَطْلٌ**, or **رَضْوَةٌ**: (TA:) and (A, Mgh, Mṣb, K) i. q. **إِدَاوَةٌ** [a kind of leathern vessel for water]: (S, A, Mgh, Mṣb, K:) pl. **مَطَاهِرٌ**. (S, Mṣb.) Hence, [or from **مَطَهَّرَةٌ** as signifying, agreeably with analogy, *A means of cleansing or purifying,*] the saying, (Mṣb,) **السِّوَاكُ مَطَهَّرَةٌ لِلْفَمِ** [The tooth-stick is a means of purifying to the mouth]. (S, Mṣb.) — Also *A house, or chamber, in which one washes himself,* (K, TA,) and performs the ablutions termed **وَضُوءٌ** and **غُسْلٌ** and **اسْتِنْجَاءٌ**. (TA.)

صُحُفًا مَطَهَّرَةً, in the Kṣur [xcviii. 2], signifies *Writings cleansed from impurities and falsehood.* (TA.) — And **أَزْوَاجٌ مَطَهَّرَةٌ**, in the same [ii. 23], *Wives purified from the pollution of the menstrual discharge and the other natural evacuations.* (O, TA.) — And **لَا يَبْسُهُ إِلَّا الْمُطَهَّرُونَ**, in the same [lvi. 78], is said by some to mean, *None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct, and ignorances, and acts of disobedience.* (TA.)

وَمَطَهَّرَكَ مِنَ الَّذِينَ كَفَرُوا, in the Kṣur [iii. 48], signifies *And will take thee forth from those who have disbelieved, and make thee to be far from doing as they do.* (TA.)

وَيُحِبُّ الْمُتَطَهِّرِينَ, in the Kṣur [ii. 222], signifies *And He loveth those who purify their spirits.* (TA.)

طهى and طهو

1. **طَهَى**, aor. **يَطْهُو** and **يَطْهِي**, inf. n. **طَهْوٌ** (S, K) and **طَهُوٌ** (K) and **طَهِيٌّ** (S, [so in both of my copies,]) or **طَهِيٌّ** (K,) and **طَهَائِيَّةٌ**, thus app. accord. to the K, [and thus in my MS. copy and in the CK,) but in the M with kesr [i. e. **طَهَائِيَّةٌ**], (TA,) *He cooked flesh-meat in the manner termed طَبْخٌ [meaning by boiling or stewing or the like], (S, K,) or by roasting or broiling or frying: (K:) and [he made, or kneaded and baked, bread; for] الطَّهْوُ signifies also الخَبْزُ.* (TA.) — [And hence, *He performed, or executed, an affair firmly, soundly, or thoroughly; and matured it: see the pass. part. n., below; and see also طَهُوٌ.*] — And **طَهَى**, (S, K,) inf. n. **طَهْوٌ**, (TA,) said of a man, (S,) *He went away into the country, or in the land:* (S, K:) like **طَحَا**: (S:) [or] you say, **طَهَى فِي الْأَرْضِ**, inf. n. **طَهِيٌّ**; and **طَهَى فِي الْأَرْضِ**, inf. n. **طَهِيٌّ**: both signify the same. (TA.) And in like manner, **طَهَتِ الْإِبِلُ**, (S, TA,) aor. **تَطْهِي**, inf. n. **طَهْوٌ** and **طَهُوٌ**, (TA,) *The camels went away into the country, or in the land, (S, TA,) having become scattered, or dispersed: (TA:) or went away at random into the country, or in the land.* (Ḥam p. 12.) — And **طَهَى**, inf. n. **طَهْوٌ**, *He leaped.* (IAḡr, TA.) — And **طَهَى**, inf. n. **طَهِيٌّ**, *He committed a sin,*

crime, fault, or misdemeanour. (TA. [See also **طَهِيٌّ**].)

4. **اطَّهَى** *He was, or became, skilled in his work, art, or craft.* (Az, K.)

طَهَى is used by Abu-n-Nejm for **طَهَى** meaning the Chapter of the Kṣur-án [thus called, because commencing with these two letters, namely, the 20th,] in his saying,

مَدَّنَا فِي عُمُرِهِ رَبِّ طَهَى

[*May the Lord of طَهَى lengthen for us his life*]. (TA.) [See art. **طَهَى**.]

طَهْوٌ [The cooking of flesh-meat: see 1, first sentence. — And hence,] *† A deed, or a performance.* (S, K, TA.) Thus in a trad., (S, TA,) in which it is related that it was said to Aboo-Hureyreh, “Didst thou hear this from the Apostle of God?” and he replied **وَمَا كَانَ طَهْوِيٌّ** i. e. *† And what was my deed, or performance?* or, accord. to A’Obeyd, **أَنَا مَا طَهْوِيٌّ** [*I, what is my deed, or performance?*] (TA) or **فَمَا طَهْوِيٌّ** [*What then is my deed, or performance,* (S,) if I have not made that relation to be soundly, or well, performed, (S, TA,) like as the cook does the cooking of food? (TA.) See also **طَهِيٌّ**.]

طَهِيٌّ: see **طَهِيٌّ**. — Also *Thin clouds.* (TA.) [See also **طَهَائِيٌّ**.] — And it is said in the “*Nawádir*” that **سَمِعْتُ طَهَائِيَّ**, as also **ذَعَبْتُ** and **طَفَفْتُ**, means *I heard their sound, or voice: [or their sounds, or voices:]* and one says, **فَلَانٌ فِي** [app. **طَهِيٌّ وَتَهِيٌّ**, as though meaning *Such a one is engaged in clamour and prohibition*]. (TA.)

طَهِيٌّ *Broken bits of straw.* (K, TA.)

طَهِيٌّ *Cooked flesh-meat.* (IAḡr, K.) [It is said in one place in the TA that **الطَّهِي**, with damm, (as though it were **الطَّهِي**, but I suppose **طَهَى** to be meant,) is the subst. from **الطَّهْرُ**.] — Also *A sin, crime, fault, misdemeanour, or misdeed; syn. ذَنْبٌ; (K, TA; [in some copies of the K, الذَّنْبُ is put (erroneously, as is said in the TA,) in the place of الذَّنْبُ; and in the CK, الذَّنْبُ;]) as also طَهِيٌّ: and طَهْوِيٌّ in the trad. of Aboo-Hureyreh [mentioned above] is expl. by some as meaning ما ذَنْبِي [What is my fault?]. (TA.)*

طَهَائِيٌّ, (S, K, TA,) with the lengthened **ا**, (S, TA,) is like **طَحَائِيٌّ**; (K, TA; [in some copies of the K, each of these is erroneously written with the shortened **ا**, without **ء**;) i. e. it is a dial. var. of the latter word, signifying *High, or elevated, clouds: (S, TA:) or thin clouds: (Ḥam p. 12: [see also طَهِيٌّ:] [and طَهَائِيٌّ is the n. un.:] one says, مَا فِي السَّمَاءِ طَهَائِيٌّ, meaning There is not in the sky a portion of cloud.* (S.)

طَهَائِيٌّ *The thin skin that is upon milk or blood.* (ISḡ, K.)

مَا أَذْرِي أَيُّ الطَّهَائِيِّ هُوَ means *I know not what*

one of mankind, or of the people, he is: (K, TA:) like أَيُّ الصَّحْبَاءِ: mentioned by Az. (TA.)

طَهْيَانٌ *The top of a mountain.* (K.) — And *A برَادَةٌ [meaning a stand, or shelf, upon which vessels of porous earth, containing water, are placed, in order that the water may become cool]. (K, TA. [In the CK, erroneously, برَادَةٌ: as is said in the TA, and shown by what here follows, it is with teshdeed; and it is written in my MS. copy of the K برَادَةٌ.] — In the saying of El-Aḥwal El-Kindee,*

فَلَيْتَ لَنَا مِنْ مَاءٍ زَمَزَمَ شَرِبَةٌ

مَبْرَدَةٌ بَاتَتْ عَلَى الطَّهْيَانِ

[*And would that there were for us, of the water of Zemzem, a cooled draught that had passed the night upon the طَهْيَانِ*], it has been expl. as having the former of these meaning, and as having the second thereof, and as meaning a certain mountain in El-Yemen. (TA.)

طَاهٌ *A cook; (S, K;) a roaster, broiler, or fryer: and a maker, or kneader and baker, of bread: (K:) and, (K, TA,) as some say, (TA,) any dresser, or preparer, of food, (K, TA,) &c., who qualifies it well, rightly, or properly: (TA:) pl. طَهَائِيٌّ and طَهِيٌّ: (K, TA: [in the CK the latter is written طَهِيٌّ, which is evidently wrong; whereas طَهِيٌّ is agreeable with analogy, being originally طَهْوِيٌّ:] the fem. is طَاهِيَّةٌ, and its pl. is طَوَاهِيٌّ. (TA.) — **تَيْلٌ طَاهٍ** *A dark night.* (TA.)*

أَمْرٌ مَطْهُوٌّ *† An affair performed, or executed, firmly, soundly, or thoroughly; and matured.* (TA.)

طوب

طُوبٌ *Baked bricks; syn. أَجْرٌ: (S, O, Mṣb, K:) n. un. with **ة**: so says Az, and El-Farábee says the like; and accord. to them it seems to be [genuine] Arabic: accord. to IDrd, it is of the dial. of Syria; but [Fei adds] I think it to be of the dial. of Room: (Mṣb:) or it is of the dial. of Egypt: (S, O:) [probably of Coptic origin. It is mentioned in the S and K in art. طيب.]*

أُوبَةٌ وَطُوبَةٌ, [the latter word] meaning **الطَّيْبُ**, [and both together *A return and perfume,*] is a phrase which one says to the person entering and to him coming [as though he who said this meant I experience a return that is to me like perfume]. (O.)

طُوبِيٌّ: see art. **طيب**.

طُوبَابٌ *A baker of bricks: from طُوبٌ: mentioned by Golius, in art. طيب, as occurring in the Hist. Sar.: and it is used in this sense in the present day.]*

طوح

1. **طَوَّحَ**, (S, A, L, K,) aor. **يَطْوِجُ** and **يَطْوِجُ**, (S, L, K,) inf. n. of the former **طَوَّحٌ**, and of the latter **طَوَّحٌ**, (L,) *He, or it, perished, or came to nought; (S, A, K;) as also **تَطْوِجٌ**: (A:) or*

was, or became, at the point of perishing: (K:) and he, or it, (i. e. anything, TA,) went away; passed away; (K, TA;) came to nought. (TA.) — And (as some say, TA) He, or it, fell; (S, A, K;) and so **طَوَّحَ**, as in the phrase **تَطَوَّحَ فِي الْبَيْتِ** [It fell into the well], said of a bucket. (TA.) — And He lost his way, syn. **تَاهَ**, (S, A, K,) in the land, (S, K,) or in the desert; as also **طَوَّحَ** and **طَوَّحَ**. (TA.) And, said of an arrow, It missed its aim. (Har p. 126.) — And **طَوَّحَ** **أَيْنَ طَوَّحَ بِكَ** Whither hast thou been taken, or carried, away? (A.) And **طَوَّحَ** **بِهِ فَرَسَهُ** His horse went away with him [or carried him away] like an arrow. (A.) And **طَوَّحَ** **إِلَّا مَزْحَةً** **مَا كَانَتْ إِلَّا مَزْحَةً** [It was nought but a jest, or joke, which my tongue hastily uttered, or which my tongue let fall]. (A.) — See also the next paragraph.

2. **طَوَّحَهُ** He caused him, or it, to perish, or come to nought; as also **طَوَّحَ بِهِ**, (A,) and **طَوَّحَهُ**; (A, and K in art. **طَوَّحَ**;) and **طَوَّحَهُ** signifies the same, (IAqr, K,) said of a thing, (K,) or of property, (IAqr, and K in art. **طَوَّحَ**;) as is also **طَوَّحَهُ**, (IAqr,) and he made it pass away. (K.) And He sent him to a land from which he should not return. (K.) And **طَوَّحَ** **بِثَوْبِهِ** He cast his garment [app. meaning himself (see a verse of Esh-Shemmákh, or of Leylâ, cited voce **ثَوْبٌ**)] into a place of destruction; as also **طَوَّحَ بِهِ**. (L, and K in art. **طَوَّحَ**.) And **طَوَّحَ** **إِلَى الْقَوَادِفِ** i. q. **قَدَّتْهُ الْقَوَادِفُ** (S, K) i. e. Accidents, or events, that cast into places of perdition [cast him thereinto]: (MF, *TK:) one should not say **الْمَطَوَّحَاتُ**: it is an extr. phrase, (S, K,) like the phrase in the Kur [xv. 22], **وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ أَمْطَاتِهِ** and **الْمَطَوَّحَاتُ** signify the same, i. e. **قَدَّتْهُ الْقَوَادِفُ**; (A;) or [rather] the former of these two phrases has a similar meaning [i. e. the places of perdition caused him to fall thereinto; unless **مَطَوَّحَاتُ** have a signification which I do not find explained]. (TA.) And **طَوَّحَ بِهِ** He incited him, induced him, or made him, to venture upon a desert in which perdition was to be feared. (K, *TA.) — Also He, or it, caused him to lose his way, syn. **تَوَّهَهُ**, (S, K,) and so **طَوَّحَ بِهِ** and **طَوَّحَهُ**, (K in art. **طَوَّحَ**;) and **طَوَّحَهُ** and **طَوَّحَهُ** hither and thither, (S,) or so that he cast himself hither and thither, (K, TA,) and so **طَوَّحَ بِهِ**. (TA.) And **طَوَّحَ نَفْسَهُ** He made himself to be, or become, confounded, or perplexed, and unable to see his right course; like **تَوَّهَهُ** and **تَوَّهَهُ**. (S in art. **تَوَّهَهُ**.) — **طَوَّحَ** also signifies He threw it, or cast it, in the air. (K, TA. [For **الْبَوَّاحُ**, Golius and Freytag have read **الْبَوَّاحُ**. See 5.] — And **طَوَّحَهُ** He beat him, or struck him, with a staff, or stick. (K.) — **طَوَّحَ فِي الْجِبَالِ** He

went round about much, or often, in the mountains; i. q. **طَوَّحَ** and **طَوَّحَ**. (S in art. **طَوَّحَ**.)

3. **طَوَّحَهُ** He contended with him in casting, or shooting. (L, K.) A poet says,

فَأَمَّا وَاحِدٌ فَكَفَاكَ مِينِي
فَمَنْ لَيْدٍ تُطَاوِحَهَا الْإِبَادِي

Now as for one, what would proceed from me would suffice thee: but who will be responsible for a hand with which several hands contend in casting, or shooting? (L.)

4: see 2, in two places. — One says also, **طَوَّحَ** **شَعْرَهُ** He, or it, caused his hair to fall off. (K.) [And **طَوَّحَ قَوَائِمَهُ** is said of a horse, or of a man in relation to a horse, app. meaning He made his legs to fall in a particular manner: see **مَسَعَرٌ**.] — **طَوَّحَهُ** and **طَوَّحَهُ** i. q. **طَوَّحَهُ** and **طَوَّحَهُ**: see 4 in art. **تَوَّهَهُ**.

5. **طَوَّحَ**: see 1, in four places. — Also [He lost his way, or was made to lose his way, and] he cast himself hither and thither (S, K) **فِي الْبِلَادِ** in the countries. (S.) — And He, or it, went and came, or moved to and fro, in the air: and he moved to and fro in sleep, upon the back of a camel. (L.)

6. **طَوَّحَ** signifies The casting, or throwing, a thing [to and fro,] one with another; or one to, or at, another. (KL.) — [Hence,] **طَوَّحَتْ** **بِهِمُ** **تَرَامَتْ** [i. e. † Distances cast them away, one from another]. (S, A, K.) — And **طَوَّحَهُ** **بِالضَّرْبِ**, and **طَوَّحَهُ**, **بِالْأَمْرِ**, They contended with him [in beating, and in the affair]. (A.)

طَوَّحَ **بِعِيدَةٍ** [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]; (K, and O in art. **طَوَّحَ**;) like **طَوَّحَ** and **طَوَّحَ**. (O.)

طَوَّحَ **إِلَى الْقَوَادِفِ** (S, A, K,) i. e. Accidents, or events, that cast into places of perdition: (MF, *TK:) said in the 'Ináyeh to be an anomalous pl. of **طَوَّحَ**, from **طَوَّحَ** meaning "he, or it, caused to pass away," and "to perish, or come to nought." (MF.) See 2.

[**طَوَّحَ** is expl. by Freytag as signifying Evil-affecting: but he names no authority.]

طَوَّحَهُ A child's swing, of rope. (TA voce **رُجَّاحَةٌ**.)

طَوَّحَ [part. n. of 1] Perishing [&c.]. (L.) — See also art. **طَوَّحَ**.

[**طَوَّحَهُ**, correctly **طَوَّحَهُ**, is expl. by Freytag, on the authority of the Deewán of the Hudhalees, as meaning An army.]

طَوَّحَ: see **طَوَّحَ**.

طَوَّحَ A staff, or stick, (K, TA,) [as being] an instrument of destruction. (TA.)

طَوَّحَ **إِلَى مَقَادِفِ** (S, K,) which means

Places of perdition; (TA in art. **طَوَّحَ**;) like **مَقَادِفُ** [pl. of **مَقَادِفٌ**]. (S and TA in art. **طَوَّحَ**.)

[**طَوَّحَ**, app. a mistranscription for **مَطَوَّحَ**, which lit. means A place of casting, or throwing, to and fro, is expl. by Freytag, on the authority of the Deewán of Jereer, as meaning the intermediate part between the top and bottom of a well.]

طوح

1. **طَوَّحَهُ**, (K,) aor. **يَطْوِئُهُ**, (TA,) inf. n. **طَوَّحَ**; (K;) as also **طَوَّحَهُ**, aor. **يَطْوِئُهُ**, inf. n. **طَوَّحَ**; which is the more common; (TA;) He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (K.) [See also art. **طَوَّحَ**.]

طود

1. **طَوَّحَهُ**, (aor. **يَطْوِدُ**, inf. n. **طَوَّحَ**, TK,) It (a thing, TK) was, or became, firm, or steadfast. (Fr, L, K.)

2. **طَوَّحَهُ**, (S, L, K,) inf. n. **طَوَّحَهُ** and **طَوَّحَهُ**; and **طَوَّحَهُ**; (K;) He went round about much, or often, syn. **طَوَّحَ** (S, L, K) and **طَوَّحَ** (S,) **فِي الْجِبَالِ** in the mountains: (S;) or the former, he went round about much, or often, in the countries to seek the means of subsistence. (IAqr, L.) And one says also, **طَوَّحَهُ** **بِنَفْسِهِ** [He went round about &c. by himself], and **طَوَّحَهُ** **بِفَلَانٍ** [with such a one]. (L.) — **طَوَّحَهُ**, inf. n. **طَوَّحَهُ**, He (God) made it high, or tall. (A.)

[4. **طَوَّحَهُ** He made, or rendered, firm, or steadfast: so accord. to Freytag; but he names no authority.]

5: see 2.

7. **طَوَّحَهُ** It rose, or ascended, in the air. (K.)

طَوَّحَهُ Heavy: (K:) and **طَوَّحَهُ** firm, or steadfast: (L:) or both signify heavy and firm or steadfast. (TA.) — Also the former, A stallion excited by lust. (K.)

طَوَّحَهُ A mountain: (K:) or a great mountain (S, A, L, K) rising high into the sky: (A:) or i. q. **طَوَّحَهُ** [either as denoting a hill or mountain or a tract of sand: see the next sentence]: (IAqr:) pl. **طَوَّحَاتُ** (A, L, K) and **طَوَّحَاتُ**. (K.) — And An elevated, or overlooking, tract of sand; (K, TA;) as also **طَوَّحَاتُ**. (TA.) — And the pl. **طَوَّحَاتُ** is applied by a poet to signify † Camels' humps; as being likened to mountains because of their height. (IAqr, L.) — **طَوَّحَاتُ** means † The mass of rock (الجَلْمُودُ) that falls from the upper part of a mountain: (A, L, *K:) or the echo. (A.) One says, **طَوَّحَاتُ** **مِنْ أَيْنِ الطَّوْدِ** † Quicker, or swifter, than the mass of rock that falls &c.: or than the echo. (A.)

طَوَّحَهُ: see **طَوَّحَهُ**.

مَطَادَةٌ *A desert, or waterless desert, far-extending*: (K:) pl. مَطَاوِدُ. (TA.) And the latter (i. e. the pl.), *Places of perdition*; (K, TA;) it is like مَطَاوِجِ. (S, TA.)

مُطَوِّدٌ *Remote, or distant.* (K.)

مُنْتَاذٌ *A lofty building, (K, TA,) rising high in the air.* (TA.)

طور

1. طَارَ حَوْلَهُ, aor. يَطْوُرُ, (TA,) inf. n. طَوْرٌ and طَوْرَانٌ, (K,) *He went, or hovered, (حَامِرٌ) round about it.* (K, TA.) — Hence, لَا يَطْوُرُنِي *He will not approach my immediate vicinage.* (TA.) And لَا تَقْرُبْ حِرَانَنَا *Approach thou not our environs.* (S, O, TA.) And لَا أَطْوُرُ بِهِ *I will not approach him, or it:* (S, O, TA:) occurring in a trad. (TA.) And فَلَانٌ يَطْوُرُ بِفُلَانٍ *Such a one as it were hovers round about such a one, and draws near to him.* (TA.)

مَا أَبْعَدَ دَارَكَ for مَا أَبْعَدَ طَارَكَ see the remarks on letter ط.

طَوْرٌ *A time; one time; like the French "fois;" syn. تَارَةٌ* (S, A, O, Mṣb, K:) pl. أَطْوَارٌ. (S, K, A.) You say, طَوْرًا بَعْدَ طَوْرٍ *I came to him time after time.* (A.) فَعَلَّ ذَلِكَ طَوْرًا بَعْدَ طَوْرٍ *He did that time after time.* (Mṣb.) And جِئْتُهُ أَطْوَارًا *I came to him several times.* (A.) — And *State; condition; quality, mode, or manner; form, or appearance:* pl. أَطْوَارٌ. (Mṣb.) You say, النَّاسُ أَطْوَارٌ *Mankind are of divers sorts and conditions.* (S, A.) It is said in the Kur [lxxi. 13], وَقَدْ خَلَقْتُمْ أَطْوَارًا *And He hath created you of divers sorts and conditions:* (TA:) or of *different forms, every one of his proper form:* (Th, TA:) or of *various aspects and dispositions:* (TA:) or *one time, a clot of blood; and one time, a lump of flesh:* (Akh, S:) or [one time,] *seed; then, a clot of blood; then, a lump of flesh; then, bone.* (Fr, TA.) — And *Quantity; measure; extent:* (K:) *limit:* (S, A:) *a limit between two things.* (O, K.) You say, عَدَا فُلَانٌ طَوْرَةَ *Such a one exceeded his proper measure, or extent:* (TA:) or his *proper limit:* (S, A, O, TA:) and تَعَدَّى طَوْرَةَ *he transgressed the limits of his proper state, or condition.* (Mṣb, TA.) — *A thing that is commensurate, (L, K, TA,) or equal in length [and breadth (see عَدَا)], (TA,) or correspondent, to a thing;* (L, K, TA;) as also طَوْرٌ and طَوْرًا. (K.) You say of anything that is the equal of another thing, هُوَ طَوْرُهُ, and طَوْرَاهُ *It is the equal of it.* (Abou-Bekr, TA.) You say also, رَأَيْتُ حَبْلًا بِطَوَارٍ هَذَا الْحَائِطِ *I saw a rope of the length of this wall.* (TA.) And هَذِهِ الدَّارُ طَوْرًا هَذِهِ الدَّارِ *This house has its wall contiguous to the wall of this [other] house, in one rank, or series.* (TA.) And دَارٌ طَوْرًا دَارٌ, (S, O, K,) and دَارٌ طَوْرًا, (K,) and طَوْرَهَا, and طَوْرَتَهَا, (O,) *The part of the فناء [or exterior court, or yard], of a house, that is coextensive with the*

house; (S, A, O, K;*) i. q. جَوَارَةٌ. (K in art. -جور.) [See also the next paragraph.]

طَوْرٌ: see طَوْرٌ, latter part, in two places. — The yard (فِنَاءٌ) of a house; (K;) as also طَوْرَةٌ. (TA.) [See also طَوْرًا, voce طَوْرٌ, last signification.] — *A mountain:* (S, O, K:) or *any mountain that produces trees, otherwise a mountain is not so called.* (R, TA.) [Hence الطَوْرُ is applied to Mount Sinai, which is also called طَوْرُ سَيْنَاءَ, and طَوْرُ سَيْنِينَ; and to the Mount of Olives, and to several other mountains; as is said in the K. &c.]

طَوْرَةٌ: see طَوْرٌ, last signification: and also طَوْرٌ. طَوْرَةٌ: i. q. طَيْرَةٌ [q. v.]; (K;) a dial. var. of the latter word. (O.)

طَوْرِيٌّ *Wild; that estranges himself, or itself, from mankind;* (S, A, O, K;) applied to a bird, (S, O,) and to a man; (S, A, O;) as also طَوْرَانِيٌّ. (O.) You say, حَمَامٌ طَوْرِيٌّ, and طَوْرَانِيٌّ, *Wild pigeons:* (S, TA:) so called in relation to الطَوْرُ, a certain mountain; or the mountain is called طَوْرَانٌ, and [if so] it is an irreg. rel. n.: or *that have come from a distant country.* (TA.) [See also عَزْفٌ.] And أَعْرَابٌ طَوْرِيُونَ *Wild Arabs of the desert, that avoid the towns and villages, from fear of epidemic disease, and of perdition: as though they were thus called in relation to the mountain named الطَوْرُ, in Syria.* (TA.) And رَجُلٌ طَوْرِيٌّ *A stranger.* (O, TA.) — مَا بَهَا *طَوْرِيٌّ* (S, A, O, K,) and طَوْرَانِيٌّ, (Lth, O, K,) *There is not in it (i. e. بِالِدَارِ in the house, A, TA) any one:* (Lth, S, A, O, K:) as also دَوْرِيٌّ. (TA.)

طَوْرَانِيٌّ: see طَوْرِيٌّ, in three places. طَوْرَانٌ and طَوْرَانٌ: see طَوْرٌ, latter part, in six places.

بَلَغَ فُلَانٌ فِي الْعِلْمِ أَطْوَرِيَّهُ *Such a one attained the two extremes of science, or learning;* (S, O;) *the beginning and the end thereof;* (S, O, K;) as also أَطْوَرِيَّهُ: (K:) or the latter, which is the form mentioned by AZ, (S, O,) and by IAqr, (Sh, TA,) signifies *the utmost point thereof;* accord. to AZ, as related by A'Obeyd: (S, O:) or *he attained, in science, or learning, his utmost, and his ambition;* accord. to IAqr: (Sh, TA:) or *he attained the utmost of his endeavour.* (L.) — بَلَغْتُ مِنْ فُلَانٍ أَطْوَرِيَّهُ *I did the utmost in the case of such a one.* (ISk, TA.) — رَكِبَ فُلَانٌ الدَّهْرَ وَأَطْوَرِيَّهُ [Such a one encountered fortune and] its two extremes. (As, TA.) — نَقِيَ مِنْهُ الْأَطْوَرِينَ, with kesr to the ر, *He experienced from him, or it, calamity.* (As, O, K.)

طوس

1. طَاسٌ, aor. يَطْوُسُ, (S, TA,) inf. n. طَوْسٌ, (S, A, K, TA,) *He was, or became, beautiful,*

(S, A, K, TA,) and *bright, or fresh,* (K, TA,) *in face,* (S, A, K, TA,) *after illness:* (K, TA:) from الطَوْسُ signifying "the moon:" so in the T: ascribed by Sgh to AA. (TA.) [In one copy of the S, this verb is omitted.] طَاسٌ, (M, O,) aor. as above, (O,) inf. n. طَوْسٌ, (M, A, O, K,) *He trod, or trod upon, the thing;* (M, A, O, K;*) [like دَاسَهُ;] and *broke it:* (M, O:) so says IDrd: (O:) and الوَطْسُ is like الطَوْسُ. (TA.)

2. مَا أَدْرِي أَيْنَ طَوْسٌ *I know not whither he has gone (T, O, K) بِهِ [with him, or it].* (K.)

5. تَطَوَّسَتْ *She (a woman, A, K, or a girl, M) adorned herself:* (M, A, Sgh, K:) [as though she made herself like a طاووس, or peacock.] — تَطَوَّسَ *He (a pigeon) shook, or ruffled, his feathers: you say, الْحَمَامُ يَنْكَسُ بِذَنَبِهِ حَوْلَ الْحَمَامَةِ وَيَتَطَوَّسُ لَهَا, The male pigeon sweeps with his tail around the female pigeon, and shakes, or ruffles, his feathers to her.* (A, TA.)

طَاسٌ [A drinking-cup; also vulgarly called طَاسَةٌ;] *a certain thing in which one drinks;* (S, K;) or *with which one drinks;* accord. to AHn, also called قَائِرَةٌ. (M.)

طَوْسٌ *The moon:* (IAqr, T, S, K: but omitted in one copy of the S:) or *the moon a little after, or before, the change;* i. q. هَلَالٌ pl. أَطْوَاسٌ. (M.)

طَوَاسٌ, (M, TA,) thus correctly, as written by El-Urmawee, with damm; not with fet-h, as in the K and as written by Sgh; (TA;) [in the O, طَوَاسٌ;] *One of the nights of the last part of the [lunar] month;* (M;) *one of the nights called نِيَّالِي الْمَسَاقِ.* (O, K.)

طَاوُوسٌ, (S, M, A, &c.,) of the measure طَاوُوسٌ, (Mṣb,) the hemzeh being a substitute for و, (M,) [The peacock;] *a certain bird,* (S, M, A, O, K,) *beautiful,* (M, TA,) and *well known:* (O, Mṣb, K:) dim. طَوَيْسٌ, formed after the rejection of the augmentative letters: (S, O, Mṣb, K:) pl. أَطْوَاوِيسٌ (M, A, K) and (sometimes, M) طَاوَاوِيسٌ (M, O, K,) by the rejection of what is augmentative: (M:) the former pl. is the more known. (TA.) — † *A goodly, or beautiful, man;* (El-Muarrrij, O, K;) in the dial. of Syria. (El-Muarrrij, O.) — † *Silver;* (A, O, K;) in the dial. of El-Yemen. (A, O.) — † *Verdant land, wherein, (O, K,) or whereon, (T, O,) is every kind of plant, (O, K,) or of flowers, in the days of spring.* (T, O.)

مَطْوُوسٌ *Goodly, or beautiful;* (M, A, Mṣb, K;) applied to a face, (A, TA,) or other thing. (Mṣb, K.)

طوع

1. طَاعَهُ, (T, S, O, Mṣb, K,) and طَاعَهُ, (Mṣb,) first pers. طَعْتُ, (Zj, O, Mṣb,*) aor. يَطْوَعُ, (T, S, O, Mṣb, K,) inf. n. طَوْعٌ; (T, Mṣb, TA;) and, first pers. طَعْتُ, (Zj, O, Mṣb,*) aor. يَطَاعُ, (T, O, Mṣb, K,) a good dial. var., (T, TA,) and يَطِيعُ, (Mṣb, and K in art. طبيع,) inf. n. طَيْعٌ; (TA in art. طبيع;) three dial. vars., coordinate to

قَالَ and خَاف and بَاع; (Mṣb;) *He was, or became, submissive to him*; (S, O, Mṣb, K;) as also له انطاع; (AO, S, O, Mṣb;) and اطاعه, inf. n. اطاعة, and subst. [i. e. quasi-inf. n.] طاعة: (Mṣb;) or i. q. اطاع; (T, TA;) which is expl. by ISd as meaning *he was, or became, gentle, and submissive*; as also طاع, aor. يطاع: (TA:) [or each of these two verbs may be rendered *he was, or became, obedient*; or *he obeyed*; when by this is meant compliance with another's will or wish, not with a command: but] one says, امره فاطاعه [He commanded him and he obeyed him], with l, not otherwise; (S;) or امره فاطاع [he commanded him and he obeyed]; for it is said that الطاعة is never otherwise than a consequence of a command; and IF says that when one goes by command of another you say of him اطاعه: (Mṣb;) Er-Rāghib says that الطاعة is like الطوع; but is mostly used as meaning *obedience to a command* [or the like; whence the saying, اللهم لا تطيعن لي شائنا] (TA:) and طاعه, also, signifies *he obeyed him*; like اطاعه: you say, امره فاطاعه كذا *he obeyed him in respect of such an affair*. (MA. [But see 3 below.]) — [Hence,] لسانه لا يطوع بكنا + *His tongue will not aid, or assist, him with such a thing*. (S, O.) See also 2. [And see 3.] — And sometimes (S) one says, طاع له المرتع, (S, O, K,) like له اطاع, (ISk, S, O,) or like اطاعه, (K,) meaning † *The pasturage enabled him to pasture his cattle upon it* (S, O, K, TA) *wheresoever he would*, (TA,) and *was ample to him*; (O, TA;) and *it was not inaccessible to him*. (TA.)

2. تطوع [primarily] signifies *The making obedient*; or the *causing to obey*. (KL.) — فطوعت له نفسه قتل أخيه, (S, O, Mṣb, K,*) in the Kur [v. 39], means † *And his soul, or mind, facilitated to him [the slaying of his brother]*; (Akh, S, O, Mṣb, TA;) like طوقته; (Akh, S, O, TA;) and like طاعته, [which is one of the explanations in the O and K, and] which means the same; (Mṣb;) and accord. to this explanation it is tropical: Mbr says that it is an instance of فعلت from الطوع; and طاعت and طوعت are said to signify alike: (TA:) or the meaning is, *aided him, or assisted him*; (Fr, O, K;) accord. to which explanation, and that of Mbr, في is said by Az to be suppressed; the meaning being, *في قتل أخيه*; or *لقتل أخيه*; and he prefers the explanation of Akh: (TA:) or the meaning is, (O, K,) accord. to Mujāhid, (O,) *encouraged him*, and (O, K) A'Obeyd says that by this Mujāhid meant (TA) *aided him, and complied with his wish*. (O, K, TA.)

3. مطاوعة, (IF, Mṣb, K, TA,) inf. n. مطاوعة, (S, O, TA,) and quasi-inf. n. طواعية, (TA,) i. q. وافقه [as meaning *He complied with him*]. (IF, S, O, Mṣb, K, TA.) You say, طاعت المرأة زوجها, quasi-inf. n. طواعية, *The woman complied with her husband*. (TA.) It is said that طاعه

differs from اطاعه. (Mṣb, TA.) But see 1, latter half, in two places. — See also 2. — One says also, طواع له المراد † *The thing wished, or desired, or sought after, [was, or became, easy of attainment to him; or] came to him easily*. (TA.)

4. اطاع, inf. n. اطاعة, and quasi-inf. n. طاعة: see 1, in four places. It also signifies *He consented; or complied with what was desired of him*; and so استطاع. (TA.) — [Hence,] اطاع له المرتع: see 1, last sentence. One says also, اطاع النخل, (S, O,) and الشجر, (S, O, K,) † *The palm-trees, (S, O, TA,) and the trees, (S, O, K, TA,) had ripe fruit, that might be gathered*. (S, O, K, TA.) And اطاع التمر † *The dates attained, or were near, to the time, or season, for their being cut off*. (TA.)

5. تطوعه and تطوع لشيء *He desired the thing; or sought it; or sought it by artful, or skilful, management: or he constrained himself to do it: or he took it, or imposed it, upon himself submissively*. (TA.) You say, تطوع لهذا الأمر حتى تستطيعه, (S,) and تطاوع, (S, K,*) *Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it*. (S.) And تطوع بالشيء *He did the thing without its being incumbent, or obligatory, on him*; syn. به تبرع. (S, O, Mṣb.) من تطوع خيرا, in the Kur ii. 153 [and 180], means *Whoso does good that is not obligatory on him: (Jel:) or does good in obedience, whether obligatory or supererogatory: or does good beyond what is obligatory on him: (Bd:) being for بخير: (Bd, Jel:) or it is an epithet qualifying an inf. n. suppressed: or the verb is made trans. as implying the meaning of فعل or أنى: (Bd:) and the Koofees, except 'Āsim, read يطوع, for يتطوع. (Az, O, TA,*)*

[Hence,] صلاة التطوع *The supererogatory prayer*; syn. النافلة. (O, K.) And Az says that تطوع signifies *A thing that one does spontaneously, not made obligatory on him by an ordinance of God; as though it were made a subst.* (TA.)

6: see the next preceding paragraph.

7: see 1, first sentence.

10. استطاع, (S, O, Mṣb, K,) inf. n. استطاعة, (S, O, Mṣb,) originally استطواع, (O, B, TA,) i. q. أطاق [meaning *He was able; and he was able to do, or accomplish, a thing, and to acquire or obtain it, and to have it, &c.*]; (K, TA; [in the CK, erroneously, أطاع, which, however, correctly explains one meaning of استطاع, as will be seen by what follows;]) the inf. n. being syn. with إطاقة, (S, O, TA,) or طاقه, (Mṣb,) and قدرة: (Mṣb, TA:) but it is said peculiarly of a human being [or a rational creature], whereas اطاق is used in a general manner: (IB, TA:) and the application of the former requires a peculiar constitution of the agent, and the conception of the act, and the fitness of the object to be acted upon

or effected, and the possession of an instrument when the action is instrumental as in the case of writing: (Er-Rāghib, TA:) and one says also, استطاع, (K,) or sometimes they said, (S, O, Mṣb,) استطاع, (S, O, Mṣb, K,) aor. يستطيع, (S, O, Mṣb,) with fet-h [to the first letter]; (Mṣb;) rejecting the ت, deeming it difficult of utterance with the ط, and disliking to incorporate it into the ط because the س would then become movent, which it never is: Ḥamzeh (i. e. Ez-Zeyát, TA, not Khallád, O, K, TA) read, [in the Kur xviii. 96,] فما استطاعوا, with idghám; combining two quiescent letters: (S, O, K:) this reading is said by Zj, as on the authority of Kh and Yoo and Sb and others, to be incorrect; but Abu-l-'Abbás Aḥmad Ibn Moḥammad Ibn-'Abd-El-Ghaneé Ed-Dimyátee, who died in the year [of the Flight] 1116, and Ibn-El-Jezeree, and El-Ḥáfīdh Aboo-Amr, contradict him, affirming it to be allowable: (TA:) and Akh says, (S, O,) and some of the Arabs say استطاع, aor. يستطيع, (S, O, K,) rejecting the ط; (S, O;) which Zj holds to be not allowable in reading [the Kur-án]: (TA:) and some of the Arabs say استطاع, aor. يستطيع, [in the CK, erroneously, يستطيع,] with the disjunctive ا [in the former], meaning اطاع, aor. يطيع, (Akh, S, O, K,) making the س to be a substitute for the suppressed vowel of the medial radical letter of the verb [اطاع], (Akh, S, O,) for, as is said by Kh and Sb, اطاع is originally أطوع; (TA;) or, as AZ says, the verb in this case, with ḍamm to the aor., is likened to أفعل, aor. يفعل, inf. n. إفعال: (Mṣb;) but Zj says that he who reads فما استطاعوا errs; for the س of استفعال is never movent: and Sb mentions ما استطيع; holding it to be an instance of substitution. (TA.) — See also 4. Some say that هل يستطيع ربك أن ينزل علينا مائدة من السماء, in the Kur [v. 112], means [i. e. *Will thy Lord consent, or comply with the desire, that He should send down to us a table with food upon it from Heaven?*]: (Er-Rāghib, TA:) — and Ks read هل تستطيع ربك, meaning *Wilt thou demand of thy Lord that He consent, or comply with the desire?* (O, TA:) for استطاعه signifies also *He demanded his obedience, and his consent, or compliance with what he desired of him*. (TA.)

طاع accord. to the copies of the O and K; but some say طاع accord. to the O: see طائع, in three places.

طوع: see طائع, in seven places.

طاعة [quasi-inf. n. of 4: as a simple subst., sometimes meaning *Submission, or submissiveness*: but mostly, *obedience to a command*]: see 1, in three places; and see also طواعية. — [See also طائع, of which it is a pl.]

طواعية: see what next follows.

طاعة i. q. طواعية: (S, O, K:) so in the say-

- أَطَفْتُ بِهَا نَهَارًا غَيْرَ لَيْلٍ
- وَأَلَى رَبِّهَا طَلَبُ الرِّجَالِ

[I came to her by day, not by night, while she seeking for the camels' saddles, or for the things necessary for his journey, or for the places of alighting, diverted her lord, or husband, from attending to her]. (TA.) And طاف به الخيال [i. e. apparition, or phantom,] came to him, or visited him, (المرية), in sleep. (TA.)

5. اطوف and تطوف: see 1, first sentence.

8. اطاف: see 1, last sentence.

10: see 1, first sentence, in two places.

طاف A man who goes round, or round about, much, or often; (S, O, K;) [and] so طواف: and طوافة a woman who goes round, or round about, much, or often, to the tents, or houses, of her female neighbours. (Msb.) — See also طوف.

أصابه من الشيطان طوف in the phrase طوف أصابه من الشيطان طوف. (TA. See طائف below, and in art. طيف.) — [Also A kind of float composed of inflated water-skins bound together, (S, O, Msb, K,) with wood [or planks] laid upon them, (Msb,) so as to have the form of a flat roof, (S, O, Msb, K,) upon the water; (Msb;) used for embarking thereon upon the water and for carriage thereon (S, O, K, TA) of wheat or other provisions and of men, and for the crossing [of rivers] thereon: (TA.) i. q. رمث: and sometimes it is of wood, or timber: (S, O:) accord. to Az, a thing upon which large rivers are crossed, made of canes and of pieces of wood bound together, one upon another, and then bound round with ropes of the fibres or leaves of the palm-tree so as to be secure from its becoming unbound; after which it is used for embarking thereon and crossing, and sometimes it is laden with a load proportionate to its strength and its thickness: and it is also called عامة, without teshdeed to the م: (TA:) pl. أطواف. (Msb, TA.) — And The bull (ثور) around which turn the oxen in the treading [of corn]. (TA.) [See طائف.] — And i. q. قند [app. as meaning A portion of water for irrigation: for it is immediately added], and طوف القصب signifies the quantity of water with which the canes are irrigated. (TA.) — Also The foul matter that comes forth from the child after suckling: (El-Ahmar, Msb, TA:) and by a secondary application, (Msb,) human excrement, or ordure, (S, Mgh, O, Msb, K,) in an absolute sense: (Msb:) what Er-Rághib says respecting it indicates that this is metonymical. (TA.)

بصوف i. q. بطاف رقبته and أخذته بطوف رقبته بصافيا (S, K) and رقبته (K.)

طوفان An overpowering rain: and overpowering water, [a meaning erroneously assigned in the CK to طواف instead of طوفان,] that covers [or

overwhelms] everything; (S, K, TA;) in the common conventional acception, water abounding to the utmost degree; [i. e. a flood, or deluge;] such as befell the people of Noah; (TA;) or طوفان المياه signifies the water that covers [or overwhelms] everything: (Msb:) and a drowning torrent: (K:) and † much of anything, [like as we say a flood of anything,] such as includes the generality of persons, or things, within its compass: (K, TA:) and particularly † death; or quick, or quick and wide-spreading, death; or death commonly, or generally, prevailing; (TA;) or quick, or quick and wide-spreading, death, commonly, or generally, prevailing: and † quick [and extensive] slaughter: (K:) and † any accident [or evil accident] that besets a man: and † trial, or affliction: (TA:) and El-Ajjáj likens to the rain, or water, thus called, the darkness of night; using the phrase طوفان الظلام; (Kh, S;) by which he means † the intensity of the darkness of the night: (TA:) طوفان is said to be a pl. [or coll. gen. n.]; (Msb, TA;) and its sing. [or n. un.] is طوفانة, (S, Msb, K, TA,) accord. to analogy: (S:) thus says Akh: (S, TA:) or it is an inf. n., like رجعان and نقصان; and is from طاف, aor. يطوف: (Msb, TA:) thus says Abu-l-Abbás; and he says that there is no need of seeking for it a sing.: some say that it is of the measure فلعان, from طفا الماء, aor. يطفو, meaning “the water rose,” or “became high;” the ل being transposed to the place of the ع; but this is strange. (TA.)

طواف [is an inf. n. of 1, q. v., sometimes used as a simple subst., and] has for its pl. أطواف [which is regularly pl. of طوف]. (TA.)

طواف; and its fem., with 3: see طاف. — The former signifies also A servant who serves one with gentleness and carefulness: (K, TA:) pl. طوافون: so says AHeyth: IDrd explains the pl. as meaning servants, and male slaves. (TA.) It is said in a trad., respecting the she-cat, that it is not unclean, but is مِنَ الطوافين عَلَيْكُمْ, or مِنَ الطوافات; [i. e. of those that go round about waiting upon you;] she being thus put in the predicament of the slaves: whence the saying of En-Nakha'ee, that the she-cat is like some of the people of the house, or tent. (TA.) [In the CK, a meaning belonging to طوفان is erroneously assigned to طواف.] — Also A maker of the طوف that is composed of [inflated] water-skins [&c.] upon which one crosses [rivers &c.]. (TA.)

طائف part. n. of طاف, signifying Going round or round about, &c. (Msb.) — [And hence,] The عسس [quasi-pl. n. of عاس;] (S, O, K, TA;) [i. e.] the patrol, or watch that go the round of the houses; thus expl. by Er-Rághib; and said to mean particularly those who do so by night. (TA.) — And The bull that is next to the extremity, or side, of the كدس [or wheat collected together in the place where it is trodden out]. (Ibn-Abbád, K.) [See طوف.] — The طائف of the bow is The part between the سة [or

curved portion of the extremity] and the أنهر [q. v.]: (S, K:) or near [the length of a cubit or] the bone of the fore arm from its [middle portion called the] كبد [thus I render عظم من كبدها كبدها, which, I think, can have no other meaning]: or the طائفان are [two parts] exclusive of the two curved ends (دُونِ السَّتِينِ): (K: [this last explanation seems to leave one of the limits of each طائف undefined:]) or, accord. to AHn, the طائف of the bow is the part beyond its كنية [q. v.], above and below, [extending] to the place of the curving of the end of the bow: the pl. is طوائف. (TA.) — طائفًا طائفًا occurs in a trad. respecting a runaway slave, as meaning [I will assuredly cut off] some one, or more, of his أطراف [app. meaning fingers]: or, as some relate it, the word is طابقًا. (TA.) And Aboo-Kebeer El-Hudhalee says,

• تَقَعُ السُّيُوفُ عَلَى طَوَائِفِ مِنْهُمْ •

meaning, it is said, [The swords fall upon] arms and legs or hands and feet [of them: but in this case, طوائف may be pl. of طائفة]. (TA.) — One says also, أصابه من الشيطان طائف [A visitation from the Devil befell him]; and طوف likewise, in the same sense. (TA. [See also طيف.])

طائفة A detached, or distinct, part or portion; a piece, or bit; [or somewhat;] of a thing: (S, Msb, K:) and a فرقة of men [i. e. a party, portion, division, or class, thereof; as those of one profession or trade: a body, or distinct community: a sect: a corps: and sometimes a people, or nation]: (Msb) and a company, or congregated body, (Msb, KL,) of men, at least consisting of three; and sometimes applied to one; and two: (Msb:) or one: and more than one: (S, K:) so, accord. to I'Ab, in the Kur xxiv. 2: (S:) or up to a thousand: (Mujáhid, K:) or at least two men: (A'tà, K:) or one man; (K:) as is said also on the authority of Mujáhid; (TA;) so that it is syn. with نفس [as meaning a single person, or an individual]: (K:) [and sometimes it is applied to a distinct number, or herd &c., of animals:] Er-Rághib says that when a plural or collective number is meant thereby, it is [what lexicologists term] a pl. of طائف; and when one is meant thereby, it may be a pl. metonymically used as a sing., or it may be considered as of the class of رابطة and علامة and the like: (TA:) [pl. طوائف.] — See also طائف, last sentence but one.

طائفية A sort of raisins, of which the bunches are composed of closely-compacted berries: app. so called in relation to [the district of] Et-Táif. (AHn, TA.)

طوائف (JM, TA,) with kesr, (TA,) [and app. طواف also, as it is sometimes written,] for ذو طوائف (JM,) A garment in which one goes round, or circuits, (JM, TA,) the House [of God, i. e. the Ka'abah]. (JM.)

مَطَائِفُ *A place of طَوَافُ* (O, Mṣb, K*) i. e. of going round or round about, or circuiting. (Mṣb.)

مَطَوِّفٌ: see 1, latter half.

طوق

1. طَوَّقَهُ, inf. n. طَوَّقٌ: see 4.
 2. طَوَّقَهُ, (S, TA,) or طَوَّقَهُ طَوَّقًا, (O, K, TA,) inf. n. تَطَوَّقَ, (TA,) *He attired him with a طَوَّقٌ [or neck-ring].* (S, TA.)—[Hence,] طَوَّقَهُ الشَّيْءُ means † *I made the thing to be [as though it were] his طَوَّقٌ [or neck-ring]: and thereby is expressed the imposing [upon one] a thing that is difficult, troublesome, or inconvenient:* (Mṣb.) [i. e.] طَوَّقَكَ الشَّيْءُ means † *I imposed, or have imposed, upon thee the thing as one that is difficult, troublesome, or inconvenient.* (S, O, K*) طَوَّقُوا بِهِ, in the Kṛ [iii. 176], means † *They shall have that whereof they were niggardly made to cleave to their necks [like the neck-ring]:* (O, TA:) as is said in a trad., it shall be made a biting snake upon the neck. (Jel.) And [in the Kṛ ii. 180] some read, وَعَلَى الَّذِينَ يُطَوَّقُونَهُ, [in the CK, erroneously, يُطَوَّقُونَهُ] meaning, † *And upon those who shall have it put [upon them] like the طَوَّقٌ upon their necks [shall be incumbent &c.]:* (K, TA:) which is like the saying يُكْتَفُونَهُ and يُكْتَفُونَ [i. e. shall have it imposed upon them as a thing that is difficult, troublesome, or inconvenient]: (TA:) another reading is † طَوَّقُونَهُ, [in the CK, erroneously, يُطَوَّقُونَهُ] originally يُطَوَّقُونَهُ [meaning the same as the former reading]: and another, † طَوَّقُونَهُ, originally يُطَوَّقُونَهُ [also meaning the same; in the CK, erroneously, يُطَوَّقُونَهُ]: and another, † طَوَّقُونَهُ, [in the CK, erroneously, with ḡamm to the first letter, and so in what follows,] originally يُطَوَّقُونَهُ [also meaning the same]. (K, TA.) One says also, طَوَّقَهُ إِيَّاهُ and طَوَّقَهُ بِهِ, meaning † *He made it, namely, a sword, &c., to be to him a طَوَّقٌ [or thing encircling, or going round, his neck].* (TA.) And طَوَّقَنِي نَعْمَةً † [He conferred upon me a permanent badge of favour]: and طَوَّقْتُ مِنْهُ أَيَادِي † [I had permanent badges of favours from him conferred upon me]: and the verb is also used [in like manner] to denote dispraise, to which it has been erroneously said by some to be restricted. (TA. [See also 2 in art. قَلَد: and see طَوَّقٌ.]) — طَوَّقَنِي اللَّهُ أَدَاءَ حَقِّكَ (S, O,) or حَقِّهِ, (K,) means *God strengthened me, or empowered me, sufficiently for the giving, or paying, of thy due, or of his due:* syn. قَوَّانِي (S, O, K) عَلَيْهِ. (K.) And طَوَّقَهُ *He was enabled to do it.* (TA.) — طَوَّقَتْ نَفْسَهُ (Akh, S, O, K) is syn. with طَوَّعَتْ, (Akh, S, O,) meaning *His soul, or mind, facilitated to him [the doing of a thing].* (Akh, S, O, K.)

4. اطَّاقَ عَلَيْهِ, (S, O, Mṣb, K,) and اطَّاقَ الشَّيْءَ,

(K,) inf. n. اطَّاقَهُ, (S, O, Mṣb, K,) and طَاقَهُ is the subst. (Az, Mṣb, K) used in the place of the inf. n. like طَاعَهُ in the place of اطَّاعَهُ, (Az, TA,) *He was, or became, able to do, or accomplish, or to bear, the thing;* (S, Mṣb, K;) as also طَاقَهُ, (Az, K,) aor. يَطُوقُ, (Az, TA,) inf. n. طَوَّقُ. (Az, K.) It is not used exclusively of a human being, as some assert it to be; but is used in a general manner. (TA.) [One says لَا يَطُوقُ meaning *He will not be, or is not to be, coped with:* and also as meaning *it is not to be done, or to be borne, endured, or tolerated:* and so يَطُوقُ مَا: see an ex. voce حَمَضَ.]

5. تَطَوَّقَ *He put on, or attired himself with, a طَوَّقٌ [or neck-ring].* (S, O, K.)—[Hence,] تَطَوَّقَهُ, and تَطَوَّقَ بِهِ, † *He had it put upon him, and he bore it, and he took it upon himself, like the طَوَّقٌ upon the neck: and he had it imposed upon him, and he imposed it upon himself, as a thing that was difficult, troublesome, or inconvenient.* See 2. [See also Har p. 310. And see 5 in art. قَلَد.] — And تَطَوَّقَتِ الْحَيَّةُ عَلَى عُنُقِهِ *The serpent became like the طَوَّقٌ upon his neck;* as also † طَوَّقَتْ. (TA.)

Q. Q. 1. يُطَوَّقُونَهُ, originally يُطَوَّقُونَهُ: see 2.

Q. Q. 2. يُطَوَّقُونَهُ, originally يُطَوَّقُونَهُ: see 2.

طَاقٌ *A curved construction or structure;* (S, O, K;) [said to be] a Pers. word arabicized; (S, O;) and its pl. is طَاقَاتٌ and طَاقَانٌ: (S, O, K:) or an arch of a building, wherever it is; and the pl. is أطَاقٌ and طَاقَانٌ: (JK, TA:) and as signifying [thus, or] an arch constructed with bricks, it is [said to be] originally † طَاقٌ; and therefore to have for its pl. طَاقَاتٌ: so says Az. (TA.) [It is often applied to An arched gateway or doorway: and to a vault. And] i. q. كُوَّةٌ [i. e. A mural aperture; a hole, or an aperture, in a wall; a meaning also assigned to إِفْرِيزٌ, by which طَاقٌ will be found to be expl. in what follows: or a niche in a wall; which, as also a window, is now often called طَاقَةٌ]. (So in the Munjid of Kr.) [And app. A kind of arched construction with a flat top which forms a shelf, against a wall. (See رُفٌّ and سَوَّوَةٌ.)] And i. q. إِفْرِيزٌ [which is expl. as meaning a projecting roof or covering of a wall: and a projecting coping, or ledge, or cornice, surrounding the upper part of a wall: and in the KL as meaning a hole, or an aperture, of a wall; (as mentioned above;) but its author adds “so we have heard”]: (MA voce إِفْرِيزٌ:) or so أطَاقٌ. (JK, and O on the authority of Ibn-'Abbád. [But this I think doubtful, and the more so as it will be seen in what follows that another meaning assigned in these same lexicons to أطَاقٌ is said by IB to be a meaning of طَاقٌ.]) — See also طَاقٌ, in two places. — [Also A layer, stratum, lamina, or the like; or any flat piece, or portion, of a thing, such as is in some cases placed over, or under, a similar piece or portion: and anything such as is in some cases lined, or faced, or otherwise combined, with another

similar thing: pl. طَاقَاتٌ.] You say نَعْلٌ نَعْلٌ [A single piece of leather of a sole that consists of two or more of such pieces]; (S, O, K;) and نَعْلٌ طَاقَةٌ [which means the same]. (K.) And نَعْلٌ طَاقٌ وَاحِدٌ *A single sole; i. e. a sole of a single piece; not made of two pieces sewed together, one upon the other.* (TA in art. نَعْل.) And [in like manner] a garment is said to be طَاقٌ وَاحِدٌ [i. e. Single, not double, not lined nor faced nor stuffed]. (Az, in TA in art. سِمَط, [where this meaning is clearly indicated,] and Th, in M, same art.) Thus one says سَرَوِيلٌ طَاقٌ وَاحِدٌ [Trousers, or drawers, of single cloth]. (Th, M and K in art. سِمَط.) [See also what is said of the phrase السَرَوِيلُ الطَّاقُ voce رَجُلٌ.] One says also غَزَلٌ طَاقٌ وَاحِدٌ [Spun thread that is a single yarn]: and غَزَلٌ مَفْتُولٌ طَاقَيْنِ [Spun thread twisted of two yarns]. (S and TA in art. سَجَل.) See also طَاقَةٌ, which has a similar meaning. [And see an ex. of the pl. طَاقَاتٌ voce رُبْعَةٌ.] — Also A certain sort of garment, (S, O, K,) having sleeves. (S, O.) [And accord. to Esh-Sheereshee, A garment worn by a new-born child, or young infant, without an opening at the bosom. (Har p. 502.)] — And (O, K) accord. to IAgr, (O,) A [garment of the kind called] طَيْكَسَانٌ [q. v.]: (O, K:) or such as is أَخْضَرٌ [properly meaning green; but when applied to a garment commonly meaning, as used by the Arabs, of a dark, or an ashy, dust-colour; or a dingy ash-colour]: (Kr, K:) pl. طَيْكَانٌ, like سِيحَانٌ pl. of سَاحٍ. (TA.) — And A [garment of the kind called] كَسَاءٌ: (IB, TA:) and (TA) so أطَاقٌ. (JK, and O and TA on the authority of Ibn-'Abbád. [But this, as I have shown above, I think doubtful.]) — And A [woman's muffler, or head-covering, such as is called] خِمَارٌ. (IAgr, TA.) — And one says, رَأَيْتُ أَرْضًا كَأَنَّهَا الطَيْقَانُ † [I saw a land as though it were spread with the garments called طَيْقَانٌ]; meaning, whereof the herbage was abundant. (TA.)

طَوَّقٌ [A neck-ring;] a certain ornament for the neck; (K;) a thing well known: (Mṣb:) [its most usual form is figured in my work on the Modern Egyptians, Appendix A:] pl. أطَاقٌ. (S, O, Mṣb, K.) It is said in a prov., كَبُرَ عَمْرُو عَيْنِ الطَّوَّقِ [Amr has become too much advanced in age for the neck-ring]: (A'Obeyd, O, K, TA: in some copies of the K [erroneously] كَبُرَ:) or كَبُرَ عَمْرُو عَيْنِ الطَّوَّقِ, [which has the like meaning,] as in most of the books of proverbs: (TA:) applied to him who occupies himself with a thing that is beneath his ability. (K. [For the story of the origin of this prov., see Freytag's Arab. Prov. ii. 319-21, or Har pp. 502-3; as it is too long to be quoted here.]) — And Anything that surrounds another thing (Mṣb, K) is called its طَوَّقٌ. (Mṣb.) — Hence ذَاتُ الطَّوَّقِ as an appellation of The [ringed] pigeon [or ring-dove]. (Mṣb.) — [And hence] one says, تَقَلَّدْتُ النِّعْمَةَ † [I bore the favour as the ring. of

the pigeon; meaning, as a permanent badge or decoration]: and عُنُقِي طَوْقٌ مَا لِي بِأَدَاءِ شُكْرِهِ فِي طَوْقٍ † [Upon my neck is a permanent badge or decoration, for which I have not ability to render due acknowledgment]: so in the A: hence also the saying of El-Mutanebbe,
 • أَقَامَتْ فِي الرِّقَابِ لَهُ أَيَادٍ
 • هِيَ الْأَطْوَاقُ وَالنَّاسُ الْحَمَامُ

[Favours of his have remained upon the necks: they are the neck-rings, and the men are the pigeons]. (TA. [See, for this verse, p. 164 of Dieterici's ed. of the Deewán of El-Mutanebbe.])

— الطَّوْقُ signifies also *The neck* [itself]. (TA.) — And *The كَرَّ*, (O,) or *حَابُول*, (K,) [i. e. the rope in the form of a loop] by means of which one ascends the palm-tree. (O, K.)* — See also the next paragraph, first and second sentences.

طَاقَةٌ is the subst. from أَطَاقَ, (Az, Mṣb, K,) and is used in the place of the inf. n., (Az, TA,) and [when used as a simple subst.] signifies *Ability*, or *power*; (S, O, *Mṣb, K;) and so طَوَّقَ, (S, O, K,) which is [originally] an inf. n., (Az, K,) and is also expl. as meaning the utmost that one can do, with difficulty, trouble, or inconvenience. (TA.) One says, [لا طَاقَةَ لِي بِهِ] I have not ability, or power, to do it, or to bear or endure or tolerate it: and, to cope with him: (see Kur ii. last verse: and verse 250:) and طَوَّقِي It is within my ability, or power. (S.) In the phrase طَلَبْتَهُ طَاقَتَكَ, [as meaning Thou soughtest him, or it, in thy state of ability, or power,] Sb says, the [quasi-] inf. n. is prefixed [to the pronoun, and thus rendered determinate], though occupying the place of a denotative of state; in like manner as the article ال is prefixed [to عَرَاك] in the phrase أَرْسَلَهَا الْعَرَاكُ. (TA.) — [Also A slender and small bundle or fascicle of fibres or filaments or the like; one of those whereof two or more, twisted together, compose a rope; a strand, a yarn, a single twist, or single thread, of a rope or cord or fringe &c.] You say طَاقَةٌ مِنْ حَبْلِ A strand, yarn, or single twist, of a rope; syn. قُوَّة; (S voce قُوَّة;) and so طَاقٌ مِنْ حَبْلِ, pl. أَطْوَاقُ: (JK voce قُوَّة:) [the pl. of طَاقَةٌ in this sense is طَاقَاتُ: طَاقَاتُ الْحَبْلِ means قُوَاهُ, as is said in the A. (TA.) — And A شُعْبَةٌ [i. e. sprig, spray, bunch, or branchlet,] of sweet basil, or of sweet-smelling plants: and likewise [a lock, or flock,] of hair: (JK, TA:) [and so of wool, and the like:] you say طَاقَةٌ رِيحَانٍ, (S, O, K, TA,) [or مِنْ رِيحَانٍ, &c.,] meaning شُعْبَةٌ مِنْهُ, as in the A. (TA.) — طَاقَةٌ نَعْلٍ: see طَاقٌ, latter half. — See also another meaning of طَاقَةٌ voce طَاقٌ, first quarter.

طَوَّقَةٌ A round, and plain, or soft, piece of ground, amid rugged tracts of ground: (O, K:) mentioned by IDrd as occurring in some poem of the Time of Ignorance but not heard by him from his companions. (O.)

Bk. I.

طَائِقٌ (S, O, K) and طَاقٌ (O, K) A prominence [app. meaning a ledge or ridge] projecting from a mountain: (S, O, K:) and the former, (S,) or the latter, (K,) or each, (O,) also the like thereof in a well; (S, O, K; [in the CK, البَيْتِ is erroneously put for البَيْتِ];) i. e., in the wall that surrounds the interior of a well; and its pl. is طَوَائِقُ: (TA:) and between any two pieces of wood [or planks] of a ship, or boat: (S, O, K:) or طَائِقٌ signifies one of the pieces of wood [or planks] of the interior of a زَوْقٌ [or shiff]: accord. to Aboo-ʿAmr Esh-Sheybáne, it is the middle, or in the middle, of a ship or boat: and accord. to Aṣ, a prominence projecting from a ship, or boat, like a ledge swelling out from a mountain: and also, he says, a ridge, or ledge, in a [mountain, or portion of a mountain, such as is termed] قَيْتَةٌ: accord. to Lth, طَائِقٌ كَلَّ شَيْءٍ signifies any mountain, or [hill such as is termed] أَكْثَمَةٌ, that surrounds anything: and its pl. is أَطْوَاقٌ [like أَصْحَابٌ pl. of صَاحِبٌ]. (TA.) — طَائِقٌ also signifies, accord. to Ibn-Hamzeh, The curved extremity of a bow; which is said to be called its طَاقٌ; but this he disallows. (TA.) — See also طَاقٌ, first sentence.

أَطْوَاقٌ [a pl. of طَاقٌ: and of طَوَّقَ: and of طَائِقٌ. — Also] The milk of the cocoa-nut: (O, K, TA:) AḤn says, (O, TA,) it is very intoxicating; (O, K, TA;) moderately as long as its drinker does not go forth to the wind; but if he does so, his intoxication becomes excessive; (K, TA;) and when he who is not accustomed to it, (O, K, TA,) and is not suited to it, (O, TA,) continues constantly the drinking of it, it vitiates his intellect, (O, K, TA,) and confuses his understanding: (O, TA:) when it remains until the morrow, it becomes most acid vinegar. (K, TA.)

حَمَامَةٌ مُطَوَّقَةٌ, (O,) and حَمَامٌ مُطَوَّقٌ, (S, O, K,) [Pigeons, and a pigeon,] having [i. e. marked with] a ring upon the neck. (S, O, K.) — And قَارُورَةٌ مُطَوَّقَةٌ signifies A large قَارُورَةٌ [i. e. flask, or bottle,] having a ringed neck: (O, K:) thus called by the people of El-'Irāk. (O.)

طول

1. طَالَ, (S, O, Mṣb, K,) said by some to be of the class of قَرَّبَ, being made by them to accord in form with its contr., which is قَصَرَ, and by others said to be of the class of قَالَ, (Mṣb,) first pers. طَلْتُ, [said to be] originally طَوَّنْتُ, because one says طَوَّنْتُ, [not طَائِلْتُ, when using it as an intrans. v.,] (S, O,) aor. يَطْوُلُ, (TA,) inf. n. طَوْلٌ, (S, *O, *Mṣb, K,) It (a thing, S, O, Mṣb) was, or became, elongated, or extended; [i. e. it was, or became, long; and it was, or became, tall, or high; which meanings are sometimes more explicitly denoted in order to avoid ambiguity, as when one says طَالَ عَلَى وَجْهِ الْأَرْضِ it was, or became, elongated, or extended, upon the surface

of the earth or ground; and طَالَ فِي السَّمَاءِ it was, or became, elongated, or extended, towards (lit. into) the sky;] (S, O, Mṣb, K;) and استَطَالَ signifies the same. (S, O, K.) It is also said of any time that is extended; and of anxiety that cleaves to one continually; and the like: [see طَوْلٌ, below:] thus one says طَالَ اللَّيْلُ [The night became long, or protracted]: (TA:) [and thus طَالَ عَلَيْهِمُ الْأَمَدُ, in the Kur lvii. 15, means The time became extended, or prolonged, unto them:] and تَطَاوَلَ عَلَيْهِمُ الْعُمُرُ †, in the Kur xxviii. 45, means, in like manner, [Life was prolonged unto them; or] their lives became long, or prolonged: (Jel:) and طَالَ الْمَجْلِسُ The time of the assembly was, or became, extended, or prolonged: (Mṣb:) and طَالَ الْهَمُّ [Anxiety became protracted]. (TA.) [One says also طَالَتْهَا فَعَلٌ كَذَا Long time did he thus; and the like; with the restrictive مَا: see Har p. 17.] — When trans. [without a particle] it is of the class فَعَّلَ; not فَعَّلَ, because this is not trans.: (TA:) one says طَلَّتهُ meaning I exceeded him, or surpassed him, in الطَوْلُ [i. e. tallness; or I overtopped him]: and also in الطَوْلُ [i. e. beneficence, and excellence, &c.]. (S, O, K.) See 3. A poet says,

• إِنَّ الْفَرَزْدَقَ صَخْرَةٌ عَارِيَةٌ
 • طَالَتْ فَلَيْسَ تَنَالُهَا الْأَوْعَالُ

[Verily El-Farezdaq is a bare rock that has exceeded in height the mountain-goats so that the mountain-goats do not reach it]: he means طَالَتْ فَطَالَ الْأَوْعَالُ. (TA.) And it is said in a trad., طَالَ الْعَبَّاسُ i. e. And El-Abbás exceeded 'Omar in tallness of stature. (TA.) And you say, طَالَهُ فِي الْحَسَبِ [He excelled him in the grounds of pretension to respect or honour]. (K and TA in explanation of شَرَفَهُ: in the CK [erroneously] طَاوَلَهُ. — One says also, طَالَ عَلَيْهِ, (S,) or عَلَيْهِمُ, (Mṣb, K,) the verb in this case being of the class of قَالَ, aor. يَطْوُلُ, (Mṣb,) inf. n. طَوْلٌ; (S, *Mṣb;) and تَطْوُلُ; (S, Mṣb, K;) and اطَالَ; (Mṣb;) He bestowed, or conferred, a benefit or benefits, or a favour or favours, (S, Mṣb, K,) upon him, (S,) or upon them. (Mṣb, K.) And تَطْوُلُ عَلَيْنَا بِشَيْءٍ He gave to us a thing; like تَنَوَّلَ; but the latter is said by Aboo-Mihjen to be used only in relation to good; and the former, sometimes, in relation to good and to evil. (TA in art. نَوَّلَ.)

2. طَوَّلَهُ, (S, O, Mṣb, K,) inf. n. تَطْوِيلٌ; (O;) and اطَالَهُ, (S, O, Mṣb, K,) and أَطْوَلَهُ, (S, O, K,) inf. n. إِطَالَةٌ; (O;) both signify the same; (S, O, Mṣb, K;) He elongated it; extended it; lengthened it; or made it long, or tall or high; (S, *O, Mṣb;) syn. مَدَّهُ, (S, *O, *Mṣb,) and جَعَلَهُ طَوَّلْتُ الْحَدِيدَةَ I elongated, or lengthened, the piece of iron. (Mṣb.) And اطَالَ اللَّهُ بَقَاءَهُ † God extended, or prolonged, his continuance [in life]; or may God extend, &c.

(Mṣb.) And **اطال المجلس** *He extended, or prolonged, the time of the assembly.* (Mṣb.) And **طاول للفريسي**, (S, O,) or **للدابة**, (Mṣb, K,) *He slackened [or lengthened]* (S, O, Mṣb, K) *the tether, (S, O, K,) or rope, (Mṣb,) of the horse, (S, O,) or of the beast, (Mṣb, K,) in the place of pasture, (S, O, K,) or that it might pasture [more largely]: (Mṣb:) and طاول لها الطول and الطويل [signify the same]. (TA, from a trad.) And [hence] طاول له (inf. n. as above, S) He granted him a delay, or respite; (S, O, Mṣb, K;) said of God: (S:) and **في المطاولة** *في* **طاوله** means *he delayed, or deferred, with him, (S, O, K, TA,) in the affair, (S, O,) or في الدين [in the case of the debt] and العدة [the promise]. (TA.) [And طاول عليه and تطاول He was prolix, or tedious, to him: see 2 in art. حوز; and see an ex. of the former voce حوز.]**

3. **طاولني فطنته** *He contended with me for superiority (Ks, O, TA) in الطول [i. e. tallness], and also in العول [i. e. beneficence, and excellence, &c.], and I exceeded him, or surpassed him, therein. (S, O, K.) طاول بك أطاول occurs in a prayer of the Prophet, and is from **العول**, meaning [By means of Thee I contend for] superiority over the enemies. (O.) One says also, **طاوله بالكبر وقال** *أنا أكبر منك* [He contended, or disputed, with him for superiority in greatness, and said, I am greater than thou]. (A in art. كبر.) [And **في المطاولة** occurring in the TA in art. سمو, means *The contending, or vying, or competing, for superiority, in highness of rank.*] — See also 2, last sentence but one.*

4. **اطال** and **اطول**, as trans.: see 2, in five places. — **اطالت المرأة** *The woman brought forth tall children, (S, A, O, K,) or a tall child. (K.)* It is said in a trad., (S,) or in a prov., not a trad., (K,) but IAth declares it to be a trad., and in the trads. of the Prophet are many celebrated provs., (MF,) **إن القصيرة قد تطيل** [Verily the short woman sometimes brings forth tall children], (S, O, K,) and **وإن الطويلة قد تقصر** [and verily the tall woman sometimes brings forth short children]. (O.) — See also 1, last sentence but one. — One says also, **اطال لفريسه** *He tied his horse with the rope [or tether, called طول]. (TA.)*

5: see 2, last sentence: — and see also 1, last two sentences.

6. **تطاول**: see 1, former half. — Also *It became high by degrees; said of a building. (L in art. شد.)* — And **تطال** or **تطال**, (S, K, TA,) meaning *He (a man, S, TA) stood upon his toes, and stretched his stature, to look at a thing: (TA:) or تطاولت في قيامي I stretched my legs, in my standing, to look. (O.)* One says, **تطاول للأفنان** *ووجتدبها بالبحرين* [He stretches himself up towards the branches, and draws them

to him with the hooked-headed stick]. (S in art. حرق.) And it is said in a trad., **تطاول عليهم** *The Lord looked down upon them, or regarded them compassionately, (أشرف,) with his favour. (O.)* — Also *He made a show of الطول [i. e. tallness], or الطول [i. e. beneficence, and excellence, &c.]. (TA.)* — **تطاول عليه** and **تطاول استطال** signify the same; (Az, S, O, Mṣb, K, TA;) *He held up his head with a show of superiority over him; (Az, TA;) [i. e. he behaved haughtily, arrogantly, overweeningly, overbearingly, domineeringly, or proudly, towards him; domineered over him; or exalted himself above him;] or he overbore, overpowered, subdued, or oppressed, him: (Mṣb:) استطال عليه is also expl. as meaning he arrogated to himself excellence over him, syn. تفضل; (K, TA;) and exalted himself above him: (TA:) and استطالوا عليهم as meaning they slew of them more than they [the latter] had slain (S, O, K) of them [the former]: (O:) and **في عرض الناس** **الاستطالة** occurs in a trad. as meaning *the contemning of men, and exalting oneself above them, and reviling them, vilifying them, or detracting from their reputation. (TA.)* One says also **تطاول بما عنده** *He exalted, or magnified, or boasted, himself in, or he boasted of, what he possessed. (TA in art. فتح.)* And **الفحل يتطاول على إبله** *The stallion [overbears, or] drives as he pleases, and repels the other stallions from, his she-camels. (O.)* — And **تطاولوا** *They vied, competed, or contended for superiority, each with the other [in الطول i. e. tallness, or in العول i. e. beneficence, and excellence, &c.: see 3]. (TA.)**

10. **استطال**: see 1, first sentence. — Also *It extended and rose; (K, TA;) said of a crack [in a wall]; like استطار: mentioned by Th. (TA.)* [And likewise said, in the same sense, of the dawn, i. e., of the false dawn; in which case it is opposed to استطار: see مستطيل.] — See also 6, in four places. — This verb is also used, by Z and Bd, in a trans. sense; and **استطاله**, occurring in the “Mufaṣṣal” [of Z] is expl. as meaning *He reckoned it long, &c.;* and in like manner it is used by Ee-Saḍ in the “Muṭawwal:” but this usage is on the ground of analogy [only]; for, accord. to the genuine lexical usage, it is intransitive. (TA.)

طول [is originally an inf. n.: (see طال عليه:) and, used as a simple subst.,] signifies *Beneficence; and bounty: (S, TA:) and [a benefit, a favour, a boon, or] a gift. (Har p. 58.)* — And, (O, K, TA,) as also **طائل** and **طائلة**, (K, TA,) *Excellence, excess, or superabundance: and power, or ability: and wealth, or competence: and ampleness of circumstances: (O, K, TA:) and superiority, or ascendancy. (O, TA.)* One says, **فلان على طول** *To such a one belongs excellence, or superabundance, above such a one. (O. [And the like is said in the Mgh.])* And it is said

طول [is originally an inf. n.: (see 1, first sentence:) and, used as a simple subst.,] signifies *Length; and tallness, or height; contr. of عرض; (S, O, Mṣb;) or of قصر: (M, TA:) pl. أطوال: (Mṣb:) it is in man and other animals, and in inanimate things: (TA:) in real things, or substances; and also in ideal things, or attributes, as time and the like. (Er-Rāghib, TA.)* [One says, **بالطول** *He cut it lengthwise.*] — And *The utmost extent of time. (TA.)* You say, **لا أكلمه طول الدهر**, (S, O, TA) and **طوال الدهر**, (S, O, K, TA,) both meaning the same, (S, O, TA,) i. e. [I will not speak to him] during the utmost extent of time. (K, TA.) — [In geography, *The longitude of a place: pl. as above.*] — See also **طول**, in two places.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا، *And such of you as is not able to obtain superabundance so that he may marry the free women, let him marry a female slave; (Mgh;) i. e. such as is not able to give the dowry of the free woman, (Mgh, O, TA,) as expl. by Zj. (Mgh, TA.)* In the phrase **طول الحرّة**, the former word is originally the inf. n. of the verb in **طال عليها** meaning “he benefited her;” because, when one is able to give the dowry of the free woman, and pays it, he benefits her: or, as some of the lawyers say, this phrase means *The superabundance of the means of sustenance that suffices for the marrying of the free woman, agreeably with a saying of Az: or, as some say, طول means wealth, or competence; and the phrase is originally طول إلى الحرّة, i. e. ampleness of wealth such as supplies the means of attaining to the free woman: or originally طول على الحرّة, meaning power, or ability, for the marrying of the free woman: (Mṣb:) Esh-Shaḥbee is related to have used the phrase طول إلى الحرّة; and in like manner are I'Ab and Jābir and Sa'eed Ibn-Jubeyr. (Mgh.)* **ذو الطول** in the Qur xl. 3 means *The Possessor of all-sufficiency, and of superabundance, or of bounty: (O:) or the Possessor of power: or of bounty, and beneficence. (TA.)* And **أولو الطول** in the Qur ix. 87 means *Those, of them, who are possessors of superabundance, and of opulence. (Bd.)* — See also **طول**, latter half, in two places.

طول [is originally an inf. n.: (see 1, first sentence:) and, used as a simple subst.,] signifies *Length; and tallness, or height; contr. of عرض; (S, O, Mṣb;) or of قصر: (M, TA:) pl. أطوال: (Mṣb:) it is in man and other animals, and in inanimate things: (TA:) in real things, or substances; and also in ideal things, or attributes, as time and the like. (Er-Rāghib, TA.)* [One says, **بالطول** *He cut it lengthwise.*] — And *The utmost extent of time. (TA.)* You say, **لا أكلمه طول الدهر**, (S, O, TA) and **طوال الدهر**, (S, O, K, TA,) both meaning the same, (S, O, TA,) i. e. [I will not speak to him] during the utmost extent of time. (K, TA.) — [In geography, *The longitude of a place: pl. as above.*] — See also **طول**, in two places.

طول *Length in the upper lip of the camel, (M, K, TA,) beyond the lower. (M, TA.)*

طول: see **طول**. — Also pl. of **طولى**, fem. of **أطول** [q. v.].

طول, for which **طول** occurs in poetry, (S, O, K,) and **طيل**, for which also **طيل** occurs in poetry, (K,) and **طويلة**, (Lth, O, K,) but this is disapproved by Az, (TA,) and **تطول**, (K,) *A tether; i. e. the rope that is extended for a horse or similar beast, and attached to which he*

pastures: (S, O:) a rope with which the leg of such a beast is bound: (K:) a long rope thus used: (TA:) or with which one binds him, holding its extremity, and letting the beast pasture: (K, TA:) or of which one of the two ends is bound to a stake, and the other to the fore leg of a horse, in order that he may go round about bound thereby, and pasture, and not go away at random. (TA.) An ex. of the first of these words occurs in a verse of Tarafeh cited voce ثنى. (S, O.) And it is said in a trad. that when a man of an army alights in a place, he may debar others from the extent of the طول of his horse. (TA.) — أرخى له الطول [lit. meaning He relaxed, or slackened, to him the tether] means [also] † he left him to his own affair. (A and TA in art. رعو.) — And one says, طال طولك and طالت طولك and طالت طولك and طالت طولك (ISk, S, O, K) and طالت طولك (K) meaning † Thy life [has become long; or may thy life become long]: (ISk, S, O, K: [see also طيلة:]) or thine absence: (S, K:) or † thy tarrying, (A, K, TA,) and thy flagging in an affair. (A, TA.) Tufeyl says,

• اتانا فلدنم تدفعه إذ جاء طارقا
• وقتنا له قد طال طولك فأنزل

meaning [He came to us, and we did not repel him since he came as a nightly visiter, and we said to him,] Thy case in respect of the length of the journey and the endurance of travel [has been long, therefore alight thou: or the right reading may be طولك, which is better known]: or, as some relate it, طيلك. (TA.) [It is also said that] طول is a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is طولة; and in like manner, طيل, of طيلة. (TA.)

طيل: see the next preceding paragraph, latter half, in two places. — [In the phrases طيل يوم and طيل ليلة, it app. means A tedious period, or length of time.]

طيل: see طول, in three places.

طالة A she-ass: (O, K:) said to occur [as meaning a wild she-ass] in a poem of Dhu-r-Rumeh, who likens thereto his she-camel: but unknown to Az. (TA.)

طيلة Life; the period of life. (K, TA.) One says, أطال الله طيلته [God prolonged, or may God prolong, his life]. (TA.) [See also طول.]

طولة: } see طول, last sentence.
طيلة: }

طولى [fem. of أطول: used as a subst.,] A high, or an elevated, state or condition: pl. طول. (K.)

طولاني: see طول.

طول: } see طول, first sentence.
طيل: }

طول: see طول: — and see also طول.

طوال: see طويل: — and see also طول.

طوال: see طول.

طويل Elongated, or extended; [i. e. long; and tall, or high;] (S, O, Mṣb, K;) as also طول; (S, O, K; but see طول;) and مستطيل: and طول is used in the sense of طويلة, [being syn. sometimes with طويل and طويلة,] in a verse of El-Farezdaq cited voce عزيز: (O, TA:) [it seems, from a comparison of explanations of سرحوب and ستهب &c. in the S and K, that طويل applied to a horse or the like generally signifies long-bodied:] طويل is the only epithet, known to IJ, of the measure فاعيل having the ف and ل sound and having و for its ع, except صوب and قويم; for عويم is [held by him to be only] used as a subst.: (M in art. صوب:) the pl. (of طويل and طول, TA) is طول (S, O, Mṣb, K) and طيل; (S, O, K;) the latter anomalous, and said by IJ to occur only in one verse: (TA:) the fem. is طويلة (Mṣb, K) and طوالة; (K, TA;) and the pl. of the former of these is إن الليل طويل. (Mṣb.) — They said, إن الليل طويل ولا يطل إلا بخير [Verily the night is long, and may it not be long save with good fortune]: mentioned by Lh, as expressing a prayer. (TA.) And قصيرة من طويلة [A short thing from a tall thing]; meaning a date from a palm-tree: a prov., alluding to the abridging of speech, or language. (IAḡr, Meyd, K.) See also 4. — الطويل is also the name of A certain kind of metre of verse; (S, O, K;) [namely, the first;] consisting of فَعَوْنُ مَفَاعِلُنْ eight [a mistake for four] times: (O, TA:) so called because it is the longest of all the metres of verse; originally comprising forty-eight letters: (TA:) a post-classical term. (S, O, K.)

طويلا as a subst.: see طول.

طول A certain bird, (S, O, K,) of the aquatic kind, having long legs. (O, K.)

طويلة الريح The wind's counterwind. (S, O, K.)

طوال Very, or exceedingly, tall; (S, O, K, TA;) applied to a man; as also, in the same sense, طول, (TA,) the latter having a stronger signification than طويل, [with which it is mentioned above as syn.,] (TA voce ركيك,) or it denotes less than طول; (O in art. ظرف;) and so طولاني and مطاول, in the dial. of the vulgar: طول has no broken pl., its pl. being only طولون: its fem. is with ة, and so is that of طول; each applied to a woman. (TA.)

طائل Benefiting; bestowing, or conferring, a benefit or benefits, or a favour or favours. (Mṣb.) — [Hence its usage in the following exs.] One says of that which is vile, or contemptible, (Mṣb, K, TA,) ما هو بطائل (Mṣb,) or هو غير طائل (K, TA,) [It is not good for anything; it is un-

profitable, useless, or worthless]; and in this manner it is used alike as masc. and fem. (TA.) And it is said in a trad., ضربته بسيف غير طائل, meaning I smote him with a sword that was not sharp. (TA.) And in another trad., كفن في كفن غير طائل i. e. [He was shrouded in grave-clothing] not of delicate texture, and not of a goodly kind. (TA.) — And [hence] it signifies [also] Benefit, profit, utility, or avail; and excellence: thus in the saying, هذا أمر لا طائل فيه [This is an affair in which is no benefit, &c.]: (S, O, TA:) and كفن في كفن غير طائل [He did not find or experience, or get or obtain, from it, or him, any benefit, &c.]: it is only used in negative phrases [in this sense]: (S, O, K, TA:) and [thus] one says also, نطق بغير طائل [He spoke that in which was no profit]. (TA in art. نطق.) See also طول, second sentence.

طائلة: see طول, second sentence. — Also Enmity: and blood-revenge: (S, O, K, TA:) pl. طوائل. (TA.) You say, فلان يطلب بني فلان, طوائل i. e. Such a one seeks to obtain of the sons of such a one blood-revenge. (TA.) [See also an ex. in art. عقل, conj. 8.]

أطول Exceeding, or surpassing, in الطول [i. e. length, and tallness or height]: (S, O, Mṣb, K:) and also in الطول [i. e. beneficence, and excellence, &c.]: (S, O, K:) fem. طولى: (S, O, Mṣb, K:) pl. of the former, applied to men, أطاول; (S, O;) and of the latter طول. (S, O, Mṣb, K.) السبع الطول, i. e. The seven longer chapters of the Kur-án, (O, TA,) are the chapter of البقرة and the next five chapters of which the last is الأعراف, and one other, which is the chapter of يونس, or الأعراف and براءة together, these being regarded as one chapter, (O, K, TA,) or, as some say, الكهف, and some say التوبة [which is the same as براءة]; and some say [the chapters vulgarly called] الحوامير [which are the fortieth and six following chapters]: but the first of all these sayings is the right. (TA.) And الطويلين [The longer of the two longer chapters of the Kur-án], occurring in a trad. of Umm-Selemeh, was expl. by her as meaning the chapter of الأعراف: (O:) الطويلان meaning الأعراف and الأعراف. (TA.) أسرعن نحواً بي أطولكن يدا الأعراف, or, as some relate it نحاقاً, a saying of the Prophet to his wives, means [The quickest of you in attaining to me is, or will be,] the most extensive of you in giving. (O.) — See also طويل. — Also A camel whose upper lip is long, (S, O, K, TA,) extending beyond the lower. (TA.)

تطول: see طول, first sentence.

مطول The penis. (O, K.) — And A halter; syn. رسن: (K:) pl. مطاول, signifying the halters (أرسان) of horses. (O, K.)

مطاول: see طول. [And see also its verb.]

مَدَى مَتَاوِلٌ *A distant limit, or far-extending space.* (W p. 50.)

مُسْتَطَابٌ is used by Z and Bḍ as meaning *Reckoned long, on the ground of analogy.* (TA. [See its verb.])

مُسْتَطِيلٌ: see طَوِيلٌ. فَجْرُ الْمُسْتَطِيلِ is *The first dawn*; also called *the false*; and termed *ذَنَبُ السَّرْحَانِ* [the tail of the wolf], because it appears rising without extending laterally: (Mṣb.) opposed to الْمُسْتَطِيرِ. (TA in art. طير.)

طوى

1. طَوَى الشَّيْءَ, (S, Mṣb,*) or الصَّحِيفَةَ, (K,*) aor. يَطْوِي, (Mṣb, K,*) inf. n. طَى, (S, Mṣb,*) [He folded, folded up, or folded together, and he rolled up, the thing, such as a garment, or piece of cloth, or the like, or the written piece of paper:] طَوَى الصَّحِيفَةَ meaning *the contr. of نَشَرَهَا*. (TA.) And one says also, طَوَى الثَّوْبَ, inf. n. طِيَّةٌ, with kesr, and طِيَّةٌ, like عَدَّةٌ, this latter on the authority of Lh, and extr., [meaning *He folded, &c., the garment, or piece of cloth:*] and the phrase صَحِيفَةٌ جَافِيَةٌ الطَّيَّةِ has been mentioned as meaning الطَّيَّةِ [i. e. *A written piece of paper thick, or rude, in respect of the folding, &c.*]. (TA.) [And بَلَّتَتْهُ عَلَى بَلَّتَتْهُ, طَوَيْتُ السَّقَاءَ عَلَى بَلَّتَتْهُ, and بَلَّتَتْهُ, or بَلَّتَتْهُ, I folded the skin while it was moist: whence the phrases طَوَيْتُ فَلَانًا عَلَى بَلَّتَتْهُ, &c., and بَلَّتَتْهُ عَلَى بَلَّتَتْهُ, and بَلَّتَتْهُ, expl. voce بَلَّتْ; and a similar phrase in a verse cited voce ذَرَبٌ, q. v.: see also a similar phrase in art. دَمَل, conj. 3: and see طَوَى.]— [Hence, طَوَى signifies also + *He, or it, made a thing compact, as though folded; or round, like a scroll.*] One says, طَوَى جَسْمَهُ طَيًّا حَتَّى أَكْتَنَزَ لَحْمَهُ, [His body was, or became, compacted, or rounded, so that his, or its, flesh was firm, or hard]. (Lh, TA in art. دَمَل.) And سَاقٌ حَسَنَةٌ الطَّيَّةِ + [A shank goodly in respect of the compacture, or rounding; well compacted, well rounded, or well turned]. (K in art. جَدَل, &c.) And [hence likewise,] طَوَاهُ means also + *It rendered him lean, lank, light of flesh, slender, or lank in the belly.* (L in art. مَسَد.) One says, طَوَاهُ السَّيْرُ + *Journeying, or travel, rendered him lean, or emaciated him.* (TA.)— طَوَى عُنُقَهُ وَنَامَ أَمِنًا is said of a gazelle [as meaning *He folded, or bent, his neck, and slept free from fear.*]. (TA.)— طَوَى كَشْحَهُ [lit. *He folded, or bent, his flank,*] means + *he turned away his love, or affection:* (S, TA:) or, as in the M, + *he withdrew his countenance:* and the following ex. is cited:

* وَصَاحِبٍ قَدْ طَوَى كَشْحًا فَقَلَّتْ لَهُ
* إِنَّ أَنْطَوَاهُ هَذَا عَنْكَ يَطْوِينِي

† [Many a companion has withdrawn countenance, and I have said to him, Verily this thy withdrawing withdraws me from thee]: (TA:) or طَوَى كَشْحَهُ عَنِّي means + *he turned away from me,*

forsaking, or abandoning. (K, TA. [See also art. كَشَح.]— And طَوَى كَشْحَهُ عَلَى أَمْرٍ † *He concealed an affair, or a case:* (K, TA:)— or, as in the M, + *he determined, or resolved, upon an affair:* (TA:) or, as in the L, and other lexicons, + *he persevered in an affair.* (TA in art. كَشَح.)— And طَوَى, [for طَوَى أَحْشَاءَهُ,] (S, K,*) aor. يَطْوِي, inf. n. طَى, (S,*) + *He suffered hunger intentionally, or purposely.* (S, K,*) [See also طَوَى.]— And طَوَى عَنِّي الْحَدِيثَ, (K,*) TA, and السِّرَّ, (TA,*) † *He concealed from me the story, (K,*) TA, and the secret.* (TA.) One says, اِطْوِ هَذَا الْحَدِيثَ † *Conceal thou this story.* (TA.)— And طَوَى حَدِيثًا إِلَى حَدِيثٍ + *He concealed in his mind a story and passed on from it to another story; like as is said of the traveller in the sentence next following: and similar to this is the phrase طَوَى الصَّوْمَ* + [the passing on from the fasting to the next fasting]. (TA.) One says of the traveller, يَطْوِي مَنَزِلًا إِلَى مَنَزِلٍ فَلَا يَنْزِلُ + [He passes on from one place of alighting to another so that he does not alight]. (TA.) And طَوَى الْمَكَانَ إِلَى الْمَكَانِ + *He passed on from the place to the place.* (TA.) And طَوَى الْبِلَادَ, (K, TA,*) inf. n. طَى, (TA,*) † *He traversed the countries, (K, TA,*) country after country.* (TA.)— طَوَى الْقَوْمَ means + *He came to the people, or party: or he passed by them:* (IAṣr, K, TA:) or *he sat by them, or at their place of abode.* (K, TA.)— طَوَى اللَّهَ الْبُعْدَ لَنَا accord. to the K, means † *May God contract (lit. make near) the distance to us: but accord. to the T, البُعْدَ [i. e., make near the remote].* (TA.)— طَوَى also denotes the passing away of life: [or rather the making life to pass away:] one says, طَوَى اللَّهُ عُمَرَةَ + [God made, or may God make, his life to pass away]: and a poet says,

* طَوَيْتُكَ خَطُوبَ دَهْرِكَ بَعْدَ نَشْرِ

+ [Thy misfortunes have exanimated thee after vivifying, or reviving]: طَوَى فَلَانٌ وَهُوَ مَنَّشُورٌ † [Such a one has been exanimated but he is revived] is said of a person when [he has died and] a good reputation of him remains, or a good memorial. (TA.) [It is also implied in the TA that, in accordance with this usage of the verb, طَوَاهُ may be rendered + *He caused it to pass away, or come to nought or to an end; destroyed it; or annihilated it:* (see the pass. part. n.) and, accord. to Bḍ, يَوْمَ نَطْوِي السَّمَاءَ, in the Kur xxi. 104, may mean *On the day when we shall efface the heaven:* but this phrase is better rendered *on the day when we shall fold, or roll up, the heaven.*]— One says also, طَوَى الْغَزْلَ [He wound the spun thread upon the winder]. (TA.)— And طَوَى الرِّكِيَّةَ, (TA,*) or البِئْرَ, (Mṣb,*) inf. n. طَى, *He cased the well with stones, and with baked bricks:* and in like manner, طَوَى اللَّيْنِ فِي الْبِنَاءِ [He cased the

bricks, or crude bricks, in the building]. (TA.)— طَوَى السَّقَاءَ, [aor. يَطْوِي,] inf. n. طَوَى, *The skin was folded having in it moisture, or some remains of milk, in consequence of which it became altered, and stinking, and dissundered by putrefaction.* (TA. [See also the third sentence of this paragraph.])— And طَوَى, aor. يَطْوِي, inf. n. طَوَى (S, K,*) and طَوَى also, on the authority of Sb, (TA,*) + *He was hungry;* (S, K,*) as also † طَوَى. (K,*) [See also طَوَى, above.]— And طَوَيْتُ طَيْتَهُ *The place to which, or towards which, he would repair, or betake himself, was, or became, remote.* (Lh, TA.)

2. طَوَيْتَهُ [I folded it with several, or many, foldings; or wound it, or coiled it; see the quasi-pass., تَطْوَى]. (TA.)

4: see 1, last sentence but one.

5. تَطْوَى [It became folded with several, or many, foldings; or wound, or coiled;] quasi-pass. of 2. (TA.) You say, تَطَوَّتِ الْحَيَّةُ *The serpent wound, or coiled, itself.* (S, TA.) And Sb mentions the phrase † تَطْوَى أَنْطَوَاهُ; citing, as an ex.,

* وَقَدْ تَطَوَّيْتُ أَنْطَوَاهُ الْحَضْبَةَ
[And I had writhed with the winding of the حَضْبَةُ], meaning [by this last word] a species of serpent, or the bow-string. (TA.)

6. [This verb, said of several agents, (i. e., app. تَطَاوَرُوا said of several persons, or تَطَاوَرْتُ said of several things,) accord. to Freytag on the authority of the Deewán of the Hudhalees signifies *They mutually folded together.*]

7. انطوى [It was, or became, folded, folded up, or folded together, and rolled up,] quasi-pass. of طَوَى (S, K, TA) as signifying the contr. of نَشَرٌ; (TA;) as also † انطوى (K, TA,*) of the measure اِنْفَعَلَ, mentioned by Az and ISd. (TA.) See also 5.— [Hence,] انطوى بَطْنُهُ † [His belly became lean, or lank]; said of a camel, and of a sheep or goat. (JK voce اِنْتَقَى.) And انطوى الحشَا † [The state of being lean, or lank, in the belly]. (S and TA voce اِنْخَطَفَ, q. v.)— See also a verse cited in the first paragraph.— [Hence also,] انطوى عَلَى الْحَقْدِ, and الوَدِّ, † *He conceived [as though he infolded] in the heart rancour, malevolence, malice, or spite, and love, or affection.* (MA.) And انطوى قَلْبُهُ عَلَى غَلِي † [His heart conceived, as though it infolded, rancour, malevolence, malice, or spite]. (TA.)

8. see the next preceding paragraph.

طَوَى: see طَوَى.

طَى [originally an inf. n., of طَوَى, q. v.,] and طَى and طَوَى, [said in one place in the TA to be like اِنِّي, but I think that this is only said to show that its first vowel is kesr and the second fet-h, and that it is correctly طَوَى, for there is no reason for its being imperfectly decl.,] accord. to

the M, are sings. of أَطْوَأُ, which it explains as signifying The lines, or streaks, and creases, of the folding of a garment, or piece of cloth, and of a written piece of paper, and of the belly, and of fat, and of the guts, and of a serpent, and of other things; and it is said in the T and K that مَطَاوِي, of which the sing. is مَطْوِي, signifies the أَطْوَاءُ of the serpent, and of the guts, and of fat, and of the belly, and of a garment, or piece of cloth: (TA:) one says, مَا بَقِيَتْ فِي مَطَاوِي أَمْعَائِهَا [There remained not in the creases of her, or their, guts any relic of food]: (A, TA:) and التَّبْرَعُ مَطَاوِي signifies the creases of the coat of mail when it is drawn together, or contracted. (TA.) [Hence,] one says, عَلَى جَبِينِهَا أَطْوَاءُ الشَّجَرِ, i. e. طَرَائِقُهُ [app. meaning Upon her forehead (for so جَبِين sometimes signifies) are the wrinkles indicative of the time for the payment of the debt of nature]. (TA.) The أَطْوَاءُ in the she-camel are The طَرَائِقُ [i. e. lines, or streaks, or perhaps creases, or wrinkles,] of the fat (S, K, TA) of the hump: (K, TA:) [or the creases, or wrinkles, one above another, of the side and of the hump; for] Lth says, طَرَائِقُ جَنْبِهَا وَسَامِيَا طَى فَوْقَ طَى [the creases, or wrinkles, of her side and of her hump are, or consist of, طَى above طَى]. (TA.) And AHn says that أَطْوَأُ signifies The bending [or rather he should have said, or perhaps he did say, the places of bending] in the tail of the locust, [which are] like عَقَد [or articulations]: and the pl. [of mult.] is طَوَى [said to be like إِنَى, but I think that it is correctly طَوَى, as I have observed above]. (TA.) — One says also, وَجَدْتُ فِي طَى وَجَدْتُ فِي طَى [lit. I found within the folding of the writing, or letter, such a thing; meaning, infolded, or enclosed, or included, in it; or among the contents, or implications, of it]: and أَطْوَاءُ فِي الكِتَابِ and مَطَاوِيهَا [lit. within the folds, or places of folding, of the writings, or letters]. (A, TA.) And الغِلُّ فِي طَى قَلْبِهِ [Rancour, malevolence, malice, or spite, is conceived, as though it were infolded, in his heart]. (TA. [See 7.]) And أُدْرِجَنِي فِي طَى النَّسِيَانِ [He, or it, infolded me within the folding of oblivion]. (TA.) — See also طَوَى. — And see طَوَى. — [Also A casing of stones or of baked bricks; and particularly such a casing of a well; an inf. n. used as a subst. properly so called; and often occurring in the lexicons &c. in this sense.]

طَى: see the next preceding paragraph, first sentence.

طَوَاة [inf. n. of un. of طَوَى]. You say, طَوَاهُ [He folded it, &c., with one folding &c.]. (TA.)

طَوِيَّة (S, TA,) from طَوَيْتُ الشَّيْءَ (S,) is like جَلَسْتُ (S, TA) and رَكِبْتُ (S) and مَشَيْتُ, signifying A mode, or manner, of folding &c.; and a mode, or manner, of being folded &c. (TA.)

One says, إِنَّهُ لَحَسَنُ الطَّوِيَّةِ [Verily he is good in respect of the mode, or manner, of folding, &c.]. (K, TA.) And طَوَاهُ طَوِيَّةً حَسْبَةً [He folded it, &c., in a good mode, or manner, of doing so]. (TA.) And hence the saying of Dhur-Rummeh,

كَمَا تَنْشُرُ بَعْدَ الطَّوِيَّةِ الكِتَابَ

[Like as the writings, or letters, are unfolded after the folding in a particular manner]: (S, TA:) he said طَوِيَّةً, with kesr, because he did not mean a single time [of folding]. (TA.) — [See also 1, second sentence, where it is mentioned as a simple inf. n., and sometimes pronounced طَوِيَّةً, without teshdeed.] — Also i. q. نِيَّةً; (S, K;) and so طَوِيَّةً; (K;) and [agreeably with this explanation] Kh says that it may mean A place of alighting or abode [to which one purposes repairing, or betaking himself], and it may mean an object of aim or purpose or intention [whatever it be]: (S:) and in the A it is expl. as meaning the direction towards which countries are traversed: (TA:) one says طَوِيَّةً بَعِيدَةً i. e. [A place of alighting or abode &c.] that is distant, or remote: and بَعُدْتُ عَنَّا طَوِيَّةً i. e. The place of alighting, or of abode, to which he purposed repairing [was distant, or remote]: and مَضَى لَطَوِيَّتِهِ i. e. [He went] to his نِيَّةً [meaning either place of alighting &c. or object of aim &c.] that he purposed: (S:) and لَقِيْتُهُ بِطَوِيَّاتِ العِرَاقِ i. e. [I met him in] the regions, or quarters, or directions, of El-'Irak: and sometimes it is pronounced طَوِيَّةً, without teshdeed. (TA.) — Also An object of want or need. (TA.) [Therefore لَطَوِيَّتِهِ may be rendered He went to accomplish his object of want or need.] — أَخْرَجَ طَوِيَّةً is syn. with أَخْرَجَ مَخْطَرًا [expl. voce خَطَرًا, q. v.]. (TA in art. خَطَر.)

طَوَى A skin for water or milk; syn. سَقَاءً; (K;) as also طَى: or the former signifies a skin (سَقَاءً) that has been folded having in it its moisture, and has consequently become dissundered; app. an inf. n. [of طَوَى] used as a subst. [properly so called]: and سَقَاءً طَوَى signifies [the same, or] a skin that has been folded having in it moisture, or some remains of milk, in consequence of which it has become altered, and stinking, and dissundered by putrefaction. (TA.) — Also Hunger; (S;) [and] so طَوَى [if not a mistranscription]. (TA. [See طَوَى, of which the former is an inf. n., as also طَوَى.])

طَوَى is said by some to be like طَوَى, meaning A thing twice done [as though folded]; and to be thus in the Kur [xx. 12 and lxxix. 16]; meaning twice sanctified [referring to the valley there mentioned]; (S, TA; [and thus expl., and said to be like ثِنْتِي, in the Ksh and by Bq;]) or, as El-Hasan says, twice blest and sanctified: (S, TA:) or meaning twice called [referring to the calling of Moses mentioned in the context]. (Ksh

and Bq in xx. 12, and in like manner says Er-Rághib.) [But طَوَى (as most pronounce it) or طَوَى, in the Kur, is generally held to be the name of a certain valley. Golius explains طَوَى and طَوَى as meaning "Plicata, plicabilis, res;" which is a mistake: and he adds, "Ambulatio, incessus reciprocat, ultro citroque in se rediens:" for the latter of these explanations, both of which he gives as on the authority of J and the K, I am quite unable to account.]

طَوَى: see the next preceding paragraph: — and see also طَى, in two places.

طَوَى البَطْنِ A man lean, or lank, in the belly; (S, TA; [in the Ham, p. 708, erroneously written طَوَى البَطْنِ, and there expl. as meaning naturally small in the belly;]) as also مَنْطَوَى [or rather مَنْطَوَى البَطْنِ]; (TA;) and so طَيَّانٌ. (Ham p. 495.) — And [hence], (K, TA,) as also طَاوٍ, and طَيَّانٌ, (S, K, TA,) + Hungry: (S, TA:) or having eaten nothing: fem. [of the second] طَيَّاءٌ [like طَيَّاءٌ] and [of the third] طَيَّاءٌ [like طَيَّاءٌ and طَيَّاءٌ pls. of طَيَّانٌ]. (K accord. to different copies.) — See also طَوَى.

طَوَى A bundle of بَز [meaning cloths or stuffs or garments, or a kind, or kinds, thereof: so called as being folded together]: thus in the Tekmileh [and in copies of the K]: in [some of] the copies of the K, مِنَ البَزِّ in the place of مِنَ البَزِّ. (TA.) — And A well that is cased (S, M, Msh, TA) with stones, or with baked bricks; as also طَى: (TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msh:) it is masc., but may be made fem. to accord. with the meaning [i. e. بِئْرٌ]: (M, TA:) pl. أَطْوَاءُ: accord. to the K, طَوَى signifies a well; but [SM says] I have not seen that any one has mentioned this. (TA.) — And A سَاعَةٌ [meaning short portion] of the night: (K:) one says, أَتَيْتُهُ بَعْدَ طَوَى مِنَ اللَّيْلِ [I came to him after a short portion of the night]: mentioned by ISd. (TA.)

طَوَى + The ضَمِير [meaning heart, or mind]: (S, K, TA:) so called because it is [as though it were] folded upon the secret, or because the secret is [as though it were] infolded in it. (TA.) — See also طَوِيَّة. — And see طَوَى.

طَوَى مَا بِالدَّارِ طَوَى [like دَوَى or دَوَى, if not a mistranscription for طَوَى,] means [There is not in the house] any one. (TA.)

طَيَّانٌ: see the paragraph commencing with طَوَى البَطْنِ, in two places. [طَيَّانٌ, perfectly decl., belongs to art. طَيَّن, q. v.]

طَى: see art. طَى.

طَايَةٌ A سَطْح [or flat top or roof of a house] (Az, S, K) upon which one sleeps. (Az, TA.) — And A place in which dates are put to dry in the sun. (S, K.) — And A great rock in land

containing sand, (K, TA,) or in which are no stones: mentioned by ISd. (TA.) = جَاءَتْ الإِبِلُ طَائِبَاتٍ means [The camels came] in herds; syn. قَطَعَاتًا: the sing. is طَائِبَةٌ. (TA.)

طَاوٍ A gazelle that bends, [or is bending,] or has bent, his neck, on the occasion of lying down, and then lies down, or has [lain down and] slept free from fear. (TA.) — And طَاوِيٌّ Rendered lean or lank; not large in the sides. (Ham p. 495.) — See also the paragraph commencing with طَوَى الْبَطْنِ.

شَعَرَ طَاوِيٍّ Verse of which the [fundamental] rhyme-letter is ط: [but] Kh says that its 1 is originally ي. (TA.)

مَطْوِيٌّ; and its pl. مَطَاوِيٌّ, and as a prefixed n. مَطَاوِيٌّ: see طَوَى, in five places. مَطْوِيٌّ may be used as an inf. n., meaning The folding of a garment, or piece of cloth: and as meaning the place of folding thereof: and signifies also the inside thereof. (Har p. 160.)

مِطْوِيٌّ [A winder for thread;] a thing upon which spun thread is wound. (TA.) — And, as a word used by the vulgar, [but by them generally pronounced مَطْوِيٌّ, with fet-h, and without tenween,] A small [clasp-] knife. (TA.)

مَطْوِيٌّ [Folded, folded up, or folded together, and rolled up: see 1, first sentence. — And hence, † Made compact, as though folded; and round, like a scroll]. You say امْرَأَةٌ مَطْوِيَّةٌ [meaning, accord. to the PŠ in that art., † A plump woman; and the same seems to be indicated by what immediately follows it in the Š itself: but it is more correctly rendered † a woman compacted, or rounded, in make: see طَوَى جَسْمَهُ. It may, however, signify also † A woman lean, lank, or slender, in make; lit., rendered lean, &c.: see طَوَاهُ. — بَيْتٌ مَطْوِيَّةٌ (S, TA) A well cased with stones [or with baked bricks]. (TA.) — وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِمِجْنَبِهِ, in the Kur [xxxix. 67, generally understood to mean And the heavens shall be folded together, or rolled up, by his right hand], has been expl. as meaning [that they shall be] destroyed: so says Er-Rághib. (TA.)

مَنْطَوِيٌّ, or مَنْطَوِيٌّ الْبَطْنِ: see the paragraph commencing with طَوَى الْبَطْنِ.

طى

طَيْتُ I wrote a ط. (TA.)

طَا, also pronounced طَا, One of the letters of the alphabet [i. e. the letter ط]: masc. and fem.: Kh says that its 1 is originally ي. (TA.) [See art. ط.] — It is also an epithet applied to a man, meaning *Multum coiens*. (KL, TA.)

طَايَةٌ: and طَايٌ: and طَايَةٌ: and طَايَةٌ (also pro-

nounced طَايَةٌ): and طَايَانٌ, fem. طَايَا or طَايَا: see in art. طَوَى.

طيب

1. طَابَ, aor. يَطِيبُ, (S, Mšb, K, &c.) inf. n. طَيْبٌ (S [but there mentioned app. as a subst.], O, Mgh, Mšb, K) and طَيْبَةٌ (S, O, K) and طَابٌ (K) and طَوْبِيٌّ [q. v. infra] (Ksh and Bd in xiii. 28) and تَطَابٌ, (S, K,) [the last of which is of a measure denoting intensiveness, and is said in the TA to be with fet-h because it is unsound, whereas the inf. n. of a sound verb, if of the measure تَفَعَّلَ, is with kesr, but this is a strange mistake, (see 2 in art. بَيْنَ,)] It was, or became, the contr. of حَبِيبٌ, (S, Mgh,) in two senses: (Mgh:) [i. e.] it was, or became, [good,] pleasant, delightful, delicious, sweet, or savoury; syn. لَذِيذًا; (A, K;) or كَانَ لَذِيذًا; (Mšb;) or it was esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, in taste, and in odour: (Mgh:) and it was, or became, pure, (Mgh, K,) or clean. (Mgh.) [See also طَيَّبَ.] — [Hence,] طَابَتْ نَفْسُهُ † His mind [or he himself] was, or became, [cheerful, happy, pleased,] dilated, or free from straitness. (Mšb.) And طَبَّتْ بِهِ نَفْسًا i. q. طَابَتْ بِهِ نَفْسِي † [i. e. I, or my mind, was, or became, cheerful, happy, pleased, or dilated, by means of it; agreeably with what next precedes: or pleased, content, or willing, to grant, concede, give, or do, it]: (S, O, K:) [for] طَابَتْ نَفْسُهُ بِالْشَيْءِ [often] signifies † He granted, conceded, or gave, the thing, liberally, [willingly, or of his own good pleasure,] without constraint, and without anger. (TA.) And فَعَلْتُ ذَلِكَ نَفْسِي بِطَيْبَةٍ † I did that [of my own free will; willingly;] not being constrained by any one. (S, O.) And طَابَتْ نَفْسِي عَلَيْهِ † [My mind was agreeable to it]; said when a thing is agreeable, or suitable, to one's mind; and [in like manner] طَابَتْ نَفْسُهُ لِلْعَمَلِ (TA.) And طَبَّتْ نَفْسًا عَلَيْهِ وَغَيْرِهِ [He was cheerful, happy, pleased, or willing, to do work &c.]. (K in art. نَشِط.) And طَابَتْ نَفْسِي عَنْ ذَلِكَ تَرْكًا † [I was pleased, willing, or content, to leave, give up, relinquish, or be without, that]; and [in like manner] طَبَّتْ نَفْسًا عَنْهُ: whence, in the Kur [iv. 3], فَإِنْ طَبَّنَ عَنْهُ † [But if they be pleased, or willing, or content, to give up, or relinquish, or remit, unto you somewhat thereof]. (TA.) — And طَابَ, (A, O, Mšb, TA,) inf. n. طَيْبٌ (Mšb, K) and طَيْبَةٌ, (K,) † It was, or became, lawful, allowable, or free. (A, O, Mšb, K, TA.) [In the K, الطَيْبُ and الطَيْبَةُ are expl. as meaning الْجَلِيلُ, which Golius has supposed to mean in this case “quod licitum, legitimum;” and which Freytag has in like manner expl. as meaning “res licita,” and “licitum:” but it is here an inf. n., of حَلَّ; not syn. with the epithet الْحَلَالُ, which is given as an explanation of الطَيْبِ.] You say, طَابَ لِي كَذَا † Such a thing became,

or has become, lawful, &c., to me. (A.) Hence the saying of Aboo-Hureyreh, طَابَ الصَّرَابُ, (TA,) or طَابَ الصَّرَابُ, (O, TA,) as some relate it, accord. to the dial. of Himyer, (TA,) meaning طَابَ الصَّرَابُ, i. e. † Now fighting has become lawful. (O, TA.) فَإِن كُنْتُمْ مِمَّنْ اتَّسَاءَ, in the Kur [iv. 3], means † [Then take ye in marriage] such as are lawful to you [of women]. (Mgh.) — And طَابَتِ الْأَرْضُ, (K, TA,) inf. n. طَيْبٌ, (TA,) † The land became abundant in herbage. (K, TA.) — See also 2, in two places: — and see 10.

2. طَيَّبَهُ, (S, M, A, MA, O, Mšb, K,) inf. n. تَطْيِيبٌ; (KL;) and اطابهُ; (S, O, K;) and طَابَهُ; (IAar, M, K;) He, or it, made it, or rendered it, good, pleasant, delightful, delicious, sweet, or savoury: perfumed, or rendered fragrant, him, or it: (S, MA, O, K, KL:) [and made it or rendered it, pure, or clean: (see 1, first sentence:)] you say, طَيَّبَ طَيْبٌ جُلَسَاءَهُ He perfumed his companions with whom he was sitting: (A:) and طَيَّبَ الثَّوْبَ and طَابَهُ [He perfumed the garment]: (IAar, M, TA:) or طَيَّبْتُه I daubed, or smeared, him, or it, with perfume, or some odoriferous or fragrant substance: (Mšb:) and طَيَّبَهُ بِالطَّيْبِ [He perfumed him, or daubed him, or smeared him, with some odoriferous or fragrant substance]. (TA.) — [Hence,] طَيَّبَ بِنَفْسِهِ [and طَيَّبَ نَفْسَهُ, which latter is a phrase of frequent occurrence, † He placated, or soothed, his mind;] he spoke to him pleasantly, sweetly, or blandly. (TA.) And طَيَّبْتِ نَفْسِي عَنْكَ † [Thou hast made me to be pleased, or happy, or content, without thee]. (S in art. سَلَو.) — And طَيَّبَهُ † He made it lawful, allowable, or free. (TA, from a trad.) [Hence,] طَيَّبَ لِعَرِيْبِهِ نِصْفَ الْمَالِ † He acquitted his debtor of the half of the property; gave up, resigned, or remitted, it to him. (A.) — See also 10.

3. طَايَبَهُ, (S, O, K,) inf. n. مَطَايِبَةٌ, (KL,) He jested, or joked, with him; (S, O, K;) indulged in pleasantry with him. (KL.)

4: see 2: — and see also 10, in four places. — اطاب signifies also He brought, brought forward, offered, or proffered, good, pleasant, delicious, or savoury, food. (O, K.) — † He spoke good, pleasant, or sweet, words. (O, K.) — † He begat good children. (K.) — And † He wedded lawfully. (O, K.) — مَا أَطَيْبَهُ, and مَا أَطَيْبَهُ, the latter formed by transposition, (S, TA,) or a dial. var. of the former, (TA in art. يَطِيبُ,) and أَطَيْبٌ, and أَطَيْبٌ بِهِ, and أَطَيْبٌ بِهِ, are all allowable [as meaning How good, pleasant, delightful, delicious, or sweet, is he, or it! or how pure, or clean, &c.]. (TA.) — And one says, مَا أَطَيْبَ نَفْسَهُ عَنْكَ [How pleased, or happy, or content is he to be without thee, or to give thee up, or to relinquish thee!]. (IAar, K in art. سَفَط.)

5. تَطْيِيبٌ [quasi-pass. of 2, as such signifying It became, or was made or rendered, good,

pleasant, &c.: and] *he perfumed himself, or made himself fragrant*, (A, Mṣb, TA.) بِالطَّيْبِ [with perfume], (Mṣb,) or بِالشَّيْءِ [with the thing]. (TA.)

10. اسْتَطَابَهُ, (S, K,) and اسْتَطَيَّبَهُ, (Sb, Mṣb, K,) and اطَابَهُ, (TA,) and أَطَيَّبَهُ, and طَيَّبَهُ, (K,) and طَابَهُ, (TA, [but this last I think doubtful,]) *He found it*, (S, K,) or *saw it*, (Mṣb,) *to be good, pleasant, &c.* (S, Mṣb, K.) One says, اسْتَطَابَ فَلَانَ الدَّيْمَةَ [Such a one found, or saw, to be good, or pleasant, the lasting and still rain]. (A.) — And اسْتَطَابَ, (S, A, O, Mṣb, K,) or اسْتَطَابَ نَفْسَهُ, (TA,) and اطَابَ, (A, O, K,) or اطَابَ نَفْسَهُ, (TA,) i. q. اسْتَنْجَى [i. e. *He washed, or wiped with a stone, or a piece of dry clay, the place of exit of his excrement*]. (S, A, O, Mṣb, K.) [This signification is said in the TA to be tropical; but it is not so accord. to the A.] — And اسْتَطَابَ *He shaved his pubes*. (O, K, TA.) — And *He asked people for sweet water*. (K.) Thus, accord. to IAṣṣ, the saying [of a poet]

• فَلَمَّا اسْتَطَابُوا صَبَّ فِي الصَّخْنِ نِصْفَهُ •

means *And when they asked for sweet water [the half of it was poured forth into the bowl]: but it is also expl. agreeably with what here follows*. (TA.) — *He (a man) drank طَابَةً* [i. e. *wine*]: so in the M. (TA.)

طَابٌ is an inf. n. of طَابَ, (K,) and *syn. with طَيَّبٌ* and also *with طَيَّبٌ*, q. v.: a poet says, praising 'Omar Ibn-'Abd-El-Azeez,

• مُقَابِلَ الإِعْرَاقِ فِي الطَّابِ الطَّابِ •
• بَيْنَ أَبِي العَاصِي وَآلِ الخَطَّابِ •

[i. e. *Rooted by the father's and the mother's side in unsullied goodness, or the like, between Abu-l-'Asee on the one side and the family of El-Khattāb on the other: for it is evidently cited as an ex. of الطاب used as a subst. and as an epithet; so that by الطاب الطاب is meant في الطيب الطيب: otherwise it might be supposed that the literal repetition is meant to denote simply corroboration, as appears to be the case in an instance which will be mentioned in what follows:] the object of praise being the son of 'Abd-El-'Azeez the son of Marwān the son of El-Hakam the son of Abu-l-'Aṣ [or 'Asee], and his mother being Umm-'Āṣim the daughter of 'Āṣim the son of 'Omar the son of El-Khattāb. (S, O.) — عَدْنُ ابْنِ طَابٍ is the name of a sort of palm-trees in El-Medeeneh [app. so called because of the sweetness of their fruit, or طاب may in this instance be for طَابَةٌ, a name of El-Medeeneh]: (K:) or, as also رَطْبُ ابْنِ طَابٍ, a sort of dates of El-Medeeneh: (S, O:) or ابْنُ طَابٍ is a name of a sort of fresh ripe dates: (K:) and عَدْنُ ابْنِ طَابٍ and عَدْنُ ابْنِ زَيْدٍ are two sorts of dates: (S:) accord. to IAth, رَطْبُ ابْنِ طَابٍ is the name of a sort of dates of El-Medeeneh*

so called in relation to Ibn-Ṭāb, a man of its inhabitants. (TA.) — طَابَ طَابٌ is [asserted to be] *One of the names of the Prophet in the Gospel; [but where said to occur, I know not;] the interpretation of مَادَ مَادٌ; [app. a mistranscription for مَادَ مَادٌ, meaning "very good in disposition," &c.;] the second word corroborating, and denoting intensiveness of signification*. (TA.)

طُوبٌ, mentioned in this art. in the S and K, [as though it were originally طُوبٌ], see in art. طُوب.

طَيَّبٌ an inf. n. of طَابَ. (O, Mgh, * Mṣb, K.) [Used as a simple subst., *Goodness, pleasantness, &c.*] You say, مَا يَه مِنْ الطَّيْبِ [There is not in him aught of goodness, &c.]: you should not say, مِنَ الطَّيْبَةِ. (S, O.) [See also طَابٌ and طُوبَى.] — [Also] a word of well-known meaning; (K:) [A perfume; a fragrant, or an odoriferous, substance;] a substance with which one perfumes himself, (S, O, Mṣb,) of what is termed عَطْر. (Mṣb.) [The pl. accord. to Golius and Freytag is أَطْيَابٌ. Hence, جُوزُ الطَّيْبِ The nutmeg: see جُوز.] — Also The most excellent of any sort of thing. (K.) [See also أَطْيَبٌ and طَيَّبَةٌ.]

طَابَةٌ Wine: (S, O, K:) as though meaning طَيَّبَةٌ; and originally طَيَّبَةٌ: (AM, TA:) or i. q. عَصِيرٌ [i. e. *expressed juice*]. (TA, from an explanation of a trad.) — طَابَةٌ: see what next follows.

طَيَّبَةٌ a name of The city of the Prophet; (S, O, Mṣb, K;) as also طَابَةٌ, (O, Mṣb, K,) and الطَّيَّبَةُ, and المَطَّيَّبَةُ, (K,) which last may be also written المَطَّيَّبَةُ. (TA.)

طَيَّبَةٌ an inf. n. of طَابَ. (S, O, K.) — Also The clearest of wine: (K:) and the choicest of herbage. (TA.) — طَيَّبَةٌ is a name of The well Zemzem. (O, K.)

طَيَّبَةٌ نَسِيٌّ † Persons (Aṣ, TA) made captive lawfully, (Aṣ, S, * A, O, * K, * TA,) without perfidy and breach of covenant, (S, A, O, K,) not made so when a covenant is existing with them, (Aṣ, TA,) nor when there is any doubt respecting their state of slavery: (O:) طَيَّبَةٌ, in the sense of طَيَّبٌ, is [said to be] the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of فَعْلَةٌ, with kesr and then fet-ḥ, (TA,) i. e. with only fet-ḥ to the ع. (MF, TA.)

طُوبَى, of the measure فَعْلَى from الطَّيْبِ, originally طُوبَى, (Zj, S, O, Mṣb,) an inf. n. of طَابَ, (Ksh and Bq in xiii. 28,) *syn. with طَيَّبٌ*: (Seer, K: [in my MS copy of the K طَيَّبٌ, a manifest mistake:]) and fem. of أَطْيَبٌ: (ISd, K:) and pl. of طَيَّبَةٌ, (K,) accord. to Kr, who says that there is no word like it except كُوسَى pl. of كَيْسَةٌ, and ضَيْقَةٌ pl. of ضَوْقَى; but ISd says that, in his opinion, طُوبَى and كُوسَى and أَضْيَقٌ are fems. of أَطْيَبٌ and أَكْيَسٌ and أَضْيَقٌ

because فَعْلَى is not a pl. measure: Kr also adds that they did not say طُوبَى, like as they said كَيْسَى and ضَيْقَى; (TA; [see ضَوْقَى, in art. ضَيْقُ]; [but Sgh says that] طُوبَى is a dial. var. of طُوبَى: (O:) Aboo-Hátim Sahl Ibn-Mohammad Es-Sijistānee relates that an Arab of the desert, reciting as a pupil to him, persisted in pronouncing طُوبَى for طُوبَى: (TA:) it signifies حَسَنَى [as meaning *A good final, or ultimate, state or condition*]: and (some say, O, Mṣb) خَيْرٌ [meaning *good, good fortune, and the like*]: (O, Mṣb, K:) and خَيْرَةٌ [meaning *God's blessing or favour, &c.*]; (K;) as some say: (TA:) or *eternal life*: (Zj, TA:) or *a pleasant life*: (Mṣb:) and (O, K) a certain tree in Paradise; (S, O, K;) thus the Prophet is related to have said; and MF says that it is a proper name thereof, not admitting the article ال, and the like is said in the M: (TA:) or it signifies Paradise in the Indian language; (O, K;) or, accord. to Sa'eed Ibn-Jubeyr, in the Abyssinian language: (O:) as also طُوبَى. (K.) These different significations are assigned by different persons to this word in the phrase in the Kur [xiii. 28] طُوبَى نُورٌ [which seems to be best rendered as an announcement, meaning *A good final state, &c., shall be to them, or be their lot*]: (Mṣb, TA:) Sb holds that it is an invocation of good, or a prayer, [as though قُلْ i. e. "say thou" were understood before it,] and that طُوبَى is virtually in the nom. case, i. e. مَرْفُوع, as is shown by the words immediately following وَحَسُنَ مَا يَ: but Th, who makes طُوبَى to be an inf. n. like رُجِعَى, says that one reading is طُوبَى نُورٌ وَحَسُنَ مَا يَ, like the phrase سَقِيَا لَهُ: MF, however, [supposing Th to have said طُوبَى, though I think it indubitable that he said طُوبَى, and only meant that it was used as virtually, not literally, with tenween,] observes that رُجِعَى, with tenween, is not known to have been transmitted from any one of the leading authorities on the Arabic language. (TA.) Kátādeh says that طُوبَى نُورٌ is a phrase of the Arabs; who say, لَكَ إِنْ فَعَلْتَ كَذَا وَكَذَا [A good final state &c., be to thee, or be thy lot, or shall be to thee, if thou do such and such things]: and it is said in a trad., طُوبَى لِلشَّامِ, [May good, &c., betide Syria]; in which case, طُوبَى is of the measure فَعْلَى from الطَّيْبِ, and does not mean "Paradise," nor "the tree." (L, TA.) One says, طُوبَى لَكَ and طُوبَى لَكَ; (S, K;) but not طُوبَى لَكَ: (Yaakoob, S, O: [in one of my copies of the S طُوبَى:]) or طُوبَى is a barbarism: (O, K:) it is disallowed by the T, and by most of the grammarians: but Akh says that it is used by some of the Arabs; and Ibn-El-Moqtezz uses it in the following verse:

• مَرَّتْ بِنَا سَحْرًا طَيْرٌ فَعَلَّتْ لَنَا •
• طُوبَى لَكَ يَا لَيْتَنَا إِيَّاكَ طُوبَى لَكَ •

[A flock of birds passed by us a little before day-break, and I said to them, Good betide you: would that we were you: good betide you]: Esh-

Shiháb El-Khafájee says that ط is understood [before the ك] in طوباك; but MF has argued well against this assertion. (TA.)

طيبى: see the next preceding paragraph, former half, in three places.

طيابٌ A sort of palm-trees of El-Basrah, (L, K, TA,) the dates of which, when the gathering has been delayed beyond the usual time, fall, one after another, from their stones, so that the raceme remains with nothing upon it but the stones hanging to the bases of the dates; though they are large; and if the fruit is gathered when fully ripe, the stone does not come off with it. (L, TA.)

طيبٌ (S, M, Mgh, O, Msb, K) and طابٌ (S, M, O, K,) the latter originally طائبٌ and deprived of its medial radical letter, or of the measure فَعْلٌ, (M, TA,) Contr. of طيبٌ, (S, Mgh, O,) in two senses: (Mgh:) [i. e. good,] pleasant, delightful, delicious, sweet, or savoury; syn. نَدِيدٌ; (Msb, K;*) or esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, (مُسْتَلْدٌ) in taste, and in odour: (Mgh:) and pure, (Mgh, K,) or clean. (Mgh.) You say طيبٌ طعامٌ Food [pleasant in taste; or] that descends easily [and agreeably] down the throat. (TA.) And طيبٌ ماءٌ Sweet water; (O, TA;) or pure water. (TA.) [And رائحةٌ طيبةٌ A pleasant, sweet, or fragrant, odour.] And بلدٌ طيبٌ A country that has no saluginous places in it: (O, TA:) or a land of good and fertile soil. (Mgh.) And صعيدٌ طيبٌ Pure ground. (Zj, Mgh, O.) And الكلامُ الطيبُ + [The good saying] i. e. لَا إِلَهَ إِلَّا اللَّهُ [There is no deity but God]. (TA.) And فلانٌ فى بيتٍ طيبٍ i. e. † [Such a one is of a good house, or family; meaning,] of high, or noble, birth. (TA.) And فلانٌ طيبٌ الإزارِ † Such a one is continent, or chaste. (O.) And فلانٌ طيبٌ الأخلاقِ † Such a one is [of good, or pleasant, dispositions;] easy in converse, conversable, or affable. (O, TA.) [And طيبٌ النفسِ † Cheerful, happy, pleased, or dilated, in mind. (See طابَتْ نَفْسُهُ.) And نفسٌ طيبةٌ بشئٍ † A mind cheerful, happy, pleased, or dilated, by means of a thing: or pleased, content, or willing, to grant, concede, give, or do, a thing: and طيبةٌ عن شئٍ † pleased, willing, or content, to leave, give up, relinquish, or be without, a thing. (See, again, 1.)] — Also † Lawful; allowable; allowable by, or agreeable to, law; legitimate; legal; or free. (Mgh, Msb, K.) لَا يَسْتَوِي الطيبُ وَالطَّيِّبُ, in the Qur [v. 100], means † The unlawful and the lawful of property and the unrighteous and the righteous of deeds and the sound and the unsound of tenets or the like and the good and the bad of mankind [shall not be equal in your estimation]. (Mgh.) [See also the next paragraph.]

طيبةٌ [fem. of طيبٌ: and also a subst., made so by the affix ة; meaning A good, pleasant, delightful, delicious, sweet or savoury, thing: and

a pure, or clean, thing: pl. طَيِّبَاتٌ مِنَ الطَّيِّبَاتِ مِنَ الرِّزْقِ, in the Qur [vii. 30], means And what are esteemed [good,] pleasant, delicious, sweet, or savoury, of foods and beverages. (Mgh.) And أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ, in the same [ii. 269], Expend ye of the good things that ye have gained: (Mgh:) or † of your lawful gains. (Mgh, O.) And كُلُوا مِنَ الطَّيِّبَاتِ, in the same [xxiii. 59], † Eat ye of the things that are lawful; of any such lawful things as are esteemed good, or pleasant. (TA.) الطَّيِّبَاتُ مِنَ الْكَلَامِ means † The most excellent of words, or speech; (Msb, TA;) the best thereof: (Msb:) and is meant by الطَّيِّبَاتِ in [the words of] the تَشْدِيدِ: [commencing with] الطَّيِّبَاتِ وَالصَّلَوَاتِ وَالطَّيِّبَاتِ: [see تَحِيَّةٌ, in art. حى:] and likewise in the Qur [xxiv. 26], where it is said, الطَّيِّبَاتُ لِلطَّيِّبِينَ; by the طَيِّبِينَ being meant the pure of men; accord. to Fr.: but these words of the Qur are otherwise expl., as meaning the good women are for the good men. (O.) — See also طيبةٌ.

طيبٌ, with damm, means طيبٌ جداً [i. e. Very good, pleasant, delightful, delicious, sweet, or savoury]. (S, O, TA.) [In the K it is implied that it is simply syn. with طيبٌ; like as many other intensive epithets are confounded therein with those that are not intensive.] A poet says,

إِنَّا وَجَدْنَا مَاءَهَا طَيِّبًا

[Verily we found its water to be very good, pleasant, or sweet]. (S, O.)

أطيبٌ [Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury]: its fem. is طوبى: (ISd, K:) and أطيبٌ is its pl.: (S:) and أَيْطَبُ is a dial. var. of أَيْطَبُ, or is formed from the latter by transposition. (TA in art. يطب.) — الأَطْيَابُ [The two best, or most pleasant, &c., of things,] means † Eating and coitus: (IAar, S, A, O, K:) or sleep and coitus: (ISk, O, TA:) or the mouth and the vulva of a woman: (Yaakooob, A, O, K:) or fat and youthfulness: (A, K:) or strength and appetite: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88:) or fresh ripe dates and the خربز [or water-melon]: or milk and dates. (TA.) — And أطيبٌ signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also مطايبٌ, a pl. which has no sing., (K, TA,) of the same class as مَحَامِينُ and مَلَامِيحُ, (TA,) or its pl. is مطايبٌ, (Ks, O, K,) or مطابٌ and أطعمنا من مطايبه: (M, K:) or you say, أطايبُ الجوزورِ [He fed us from the best parts of the slaughtered camel], but not من مطايبِ الجوزورِ (S, O;) or you say, من أطايبها and مطايبها; (Aq, A, O;) or the latter, but not the former; (Yaakooob, TA;) or you say أطايبُ الجوزورِ, and أطايبُ الرطبِ [the best of fresh ripe dates]; (IAar, K;) and AHn uses the phrase أطايبُ الكَلْبِ [the best portions of the herbage]. (TA.)

أَيْطَبُهَا and أَيْطَبُهَا العنزِ [mentioned in this art. because held to be formed by transposition (in Freytag's Lex. with ط in each case)] The she-goat's lusting for the male. (AZ, O, K.)

مطابٌ }
مطايِبٌ } see أَطْيَبُ.

مطيبٌ [part. n. of 4: as such signifying] A lawful wedder: a woman said to her beloved,

وَلَا زَرْتَنَا إِلَّا وَأَنْتَ مُطِيبٌ

[Nor didst thou visit us save when thou wast a lawful wedder]: because, in the estimation of excessive lovers, what is unlawful is more sweet. (TA.)

مطابةٌ: see أَطْيَبُ.

مطيبةٌ [A cause of pleasure or delight]. One says, هَذَا شَرَابٌ مُطِيبَةٌ لِلنَّفْسِ This is a beverage [which is a cause of pleasure to the soul, or] with which the soul is pleased when drinking it. (S, O.) And in like manner one says of food. (TA.)

مطيبٌ pass. part. n. of 2. (TA.) Hence, حلفُ الْمُطِيبِينَ [The covenant of the perfumed men]: (K, TA:) these were five tribes; Benoo-'Abd-Menáf and Benoo-Asad-Ibn-'Abd-El-'Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Háarith and Benoo-Fihri: (TA:) and they were so called for the following reason: when Benoo-'Abd-Menáf desired to assume [the offices of] the حِجَابَةِ and the رِفَادَةَ and the لَوَاءِ and the سِقَايَةِ, [see arts. حجب &c.,] which belonged to Benoo-'Abd-ed-Dár, and these refused their consent, all of the above-mentioned, (K, TA,) having assembled in the house of Ibn-Jud'án, in the Time of Ignorance, (TA,) concluded a ratified covenant for the accomplishment of their affair, engaging not to fail in aiding one another: then they mixed some perfumes, and dipped their hands therein; after which they wiped their hands upon the Kaqbeh in token of confirmation of the covenant: and Benoo-'Abd-ed-Dár, also, and their confederates, (K, TA,) composing six tribes, Benoo-'Abd-ed-Dár and Jumah and Makhzoom and Adee and Kaqab and Sahm, (TA,) concluded together another covenant, and were thence called الأَحْلَافُ (K, TA:) this is the account commonly known and received: another account is the following: there came a man of the Benoo-Zeyd to Mekkeh for the purpose of [the religious visit termed] the عُمْرَةَ, having with him merchandise, and a man of Sahm bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Aboo-Kubeys, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'álibee: (TA:) Moammad was one of the مُطِيبُونَ, (K, TA,) being then twenty-five years old; and so was Aboo-Bekr: and 'Omar was an أَحْلَافِي. (TA.) — المطيبةٌ: see طيبةٌ.

المطيبةُ: see طيبةٌ.

طَابَهُ pass. part. n. of طَابَهُ [as syn. with مَطْبُوبٌ]; like مَخْبُوطٌ [from خَاطَهُ]. (TA.)

مَطَابِبٌ: see أَطْيَبٌ, in four places.

طوح

1. طَوَّحَ, aor. يَطْوِجُ, inf. n. طَوْحٌ: see 1 in art. طوح. Sb says that this verb is [originally طَوَّحَ, aor. يَطْوِجُ, i. e.,] of the measure فَعِلَ, aor. يَفْعِلُ; like وَلِيَ, aor. يَلِي; accord. to those who say طَوَّحَهُ, and not طَوَّحَهُ: but accord. to those who say طَوَّحَهُ, it is [originally طَوَّحَ, aor. يَطْوِجُ, of the measure فَعِلَ, aor. يَفْعِلُ,] like بَاعَ, aor. يَبِيعُ. (L, TA.)

2. طوح: see 2 in art. طوح.

4. تَوَّهَ: see 4 in arts. طوح and توه.

5. طوح, syn. with تطوح: see 1 in art. طوح.

6. It became scattered, or dispersed; or it flew away or about; syn. تطاير. (Ham p. 615.)

طَوَّحَ A piece of wood that is in the أصل [app. meaning lower part] of the plough. (K.)

أَصَابَتُهُمْ طَوَّحَهُ (A, K) means Events that caused divisions between them, or that dispersed them, befell them: (K, TA:) so says Abou-Sa'eed. (TA.) And one says, طَوَّحَتُهُمْ طَوَّحَاتٌ Calamities destroyed them. (TA.) And ذَهَبَتْ أَمْوَالُهُمْ طَوَّحَاتٌ Their possessions, or cattle, went away dispersed, or scattered, and remote. (TA.) [See also طَوَّحَهُ.]

كَفَّ طَوَّحَهُ occurs in a trad. of Abou-Hureyreh as meaning A hand flying from its wrist. (TA.)

مَطْوِجٌ, accord. to the K, signifies Bad, corrupt, or vicious: but it may be a mistranscription, for مَطْبُجٌ [or this is a mistranscription for مَطْبُجٌ, which is expl. as having this meaning]. (TA.)

طبخ

1. طَبَّخَ, aor. يَطْبِخُ, (S, L, K,) inf. n. طَبْخٌ; (L;) as also تطبخ; He became charged, reproached, or upbraided, with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.)—And طابح, aor. as above, (S, L, K,) and so the inf. n., (L,) He magnified himself, or was proud. (S, L, K.)—And He exerted himself, or strove, and persisted, or persevered, in that which was vain. (K.)—طابحه, aor. يَطْبِخُهُ, (S, L, K,) inf. n. طَبْخٌ; as also طابحه, aor. يَطْبُوحُهُ, inf. n. طَبْخٌ; but the former is the more common; (TA in art. طوح;) and تطبخه; He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.) And

طَبَّخَهُ He reviled and harassed his companions. (Abou-Malik, TA.)—And طابح الأمر, inf. n. as above, He corrupted, vitiated, or marred, the affair. (ISd, TA.)

2: see above, in two places.—طَبَّخَ الْعَذَابُ (AZ, TA,) or rather (TA) طَبَّخَهُ الْعَذَابُ (AZ, TA,) Punishment pressed severely, or persistently, upon him, so that it killed him. (AZ, K, TA.)—And فَطِنَهُ السَّمْنُ Fatness filled him with fat and flesh. (AZ, K, TA.)

5: see 1, first sentence.

طَبَّخٌ: see the next paragraph.

طَبَّخٌ a word imitative of the sound of laughing. (Sb, K.) قَالُوا طَبَّخَ طَبَّخًا, the word طَبَّخٌ being in this case indecl., with kesr for its termination, means They uttered a reiterated laughing [like a repeating of طَبَّخٌ]. (Lth, K, TA.)—Also, and طَبَّخٌ, Ignorance. (TA.)

طَبَّخَةٌ (L, K) and طَبَّخٌ and طَبَّخَةٌ [which last is a doubly intensive epithet] (L) Stupid, in whom is little good: (L, K:) or stupid and dirty: pl. of the first طَبَّخَاتٌ: it has no known broken pl. (L.) [See also طَبَّخَةٌ and طَبَّخَةٌ.]—Also the first, Trial; sedition, or conflict and faction; or the like; syn. فتنه; (K, TA;) and war. (TA.) [See also طَبَّخَةٌ.]

طَبَّخَتْ A she-camel that goes to the right and left, and crops the extremities of the trees. (TA.)

طَبَّخَةٌ: } see طَبَّخَةٌ.
طَبَّخٌ: }

مَطْبُجٌ [app. applied to a camel] Smearred with tar. (K.)—And Bad, corrupt, or vicious. (K.)

طير

1. طَارَ, aor. يَطِيرُ, (S, Mṣb,) inf. n. طَيْرَانٌ (S, A, Mṣb, K) and طَيْرورة (Lh, S, K, &c.) and طير (K,) He (a winged creature) moved in the air by means of his wings; flew; (A, K;) moved in the air as a beast does upon the ground. (Mṣb.)—It is also said of other things than those which have wings; as in the saying of El-'Amberee (Kureyṭ Ibn-Uneyf, Ham p. 3):

طَارُوا إِلَيْهِ زَرَفَاتٍ وَوَحْدَانًا

[They fly to it in companies and one by one]; (TA;) i. e. they hasten to it: for طَارَتْ إِلَى كَذَا means † I hastened to such a thing: and طَارَتْ طَارًا † I outstripped, or became foremost, with such a thing. (Ham p. 6.) And طَارَ عَلَى مَتْنِ فَرَسِهِ † He fled upon the back of his horse. (TA, from a trad.) And طَارَ الْقَوْمُ † The people took fright and ran away quickly. (Mṣb.) And طَارُوا سِرَاعًا † They went away quickly. (TA.)—[One says also, طَارَ عَقْلُهُ † His reason fled. And فَوَّادَهُ

† His courage (lit. his heart) fled away: see also 10: and see شَعَاعٌ. (Both are phrases of frequent occurrence.)—And طَارَ طَائِرُهُ: see طَائِرٌ.—

طَارَ قَلْبِي مَطَارًا—[شَقَّةٌ]— means † My heart inclined towards that which it loved, and clung to it. (TA, from a trad.) And طَارَ بِهَ, addressed to a woman, is expl. by IAAr as meaning † Love thou, or become attached, to him. (TA.)—طَارَتْ عَيْنُهُ (S and K in art. حَلَج) † His eye throbbed. (PṢ and TḲ in that art.)—طَارَ لَهُ صَيْتٌ فِي النَّاسِ † [He became famous among the people; lit. means fame among the people became, or came to be, (صَارَ,) his]. (A.) [And in like manner one says,] طَارَ لَهُ مِنْ كَذَا † Such a thing became his, or came to him, of his lot, or portion; syn. صَارَ, and حَصَلَ. (Mgh.) And طَارَ لَنَا † It came to our lot, or portion. (TA.) And طَارَ لِكُلِّ مَنْهَرٍ سَهْمُهُ † The share of each came to him. (TA.)—See also 6, in two places.—طَارَ بِهِ is also syn. with طَيْرَهُ, q. v. (TA.)—[Hence the metaphorical phrase طَارَتْ الْإِبِلُ expl. voce عَرَبَةٌ.—طَارَتْ بِهَا الْعَرَبُ (TA,) or بِأَذْنَابِهَا (O, TA,) thus [correctly] in the TṢ, (TA,) [like شَالَتْ بِأَذْنَابِهَا] means † The she-camels conceived. (O, TA.)

2. طَيْرَهُ, (S, A, Mṣb, K,) and طَيْرَ بِهِ, (K,) and طَارَهُ, (S, A, Mṣb, K,) and طَارِيَهُ, (S, K,) and طَارَ بِهِ, (TA,) He made him to fly. (A, Mṣb, K.) [See also 10.]—طَيْرَ الْعَصَافِيرَ He made the sparrows to fly away, [scared them, or dispersed them,] from the seed-produce. (A.)—هُم فِي شَيْءٍ لَا يُطِيرُ غُرَابَهُ [They are in that whereof the crow is not made to fly away, because of its abundance]: a prov. alluding to a state of plenty. (S, TA.) [See also طَيْرَ الْغُرَابِ.] One says also أُطِيرَ الْغُرَابُ [The crow was made to fly away]. (S.) [See مَطَارٌ.] طَيْرَ فَوَّادَهُ † [He, or it, made his courage (lit. his heart) to fly away]. (S in art. فز, &c.)—طَيْرَ الْمَالِ بَيْنَ الْقَوْمِ, and طَارَهُ, He divided the property into lots, or shares, among the people: (O, K, TA:) أَطَرْتُ, signifying I divided into lots, or shares, occurs in a trad.; but some say that the أ is a radical letter. (IAth, TA.)—طَيْرَ الْفَحْلِ الْإِبِلَ means † The stallion made all the she-camels to conceive: (K, TA:) or, to conceive quickly. (TA.) And طَيْرَتْ هِيَ [or طَيْرَتْ?] They conceived quickly. (TA.)

3: see 2, first sentence.

4: see 2, in two places.—اطارت أرضنا Our land abounded, or became abundant, in birds. (TA.)

5. تطير منه, (S, A, Mṣb, K,) and به, (S, K,) sometimes changed to اطير, (S, A, Mṣb,) as in the Kur xxvii. 48, the ت being incorporated into the ط, and this requiring a conjunctive † that the word may begin with it [and not with a

quiescent letter], (S,) inf. n. [or rather quasi-inf. n.] طيرة, the only instance of the kind except خيرة, which is the same in relation to تخير, (IAth.) *He augured evil from it; regarded it as an evil omen.* (S, Mgh, K.) The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain: but the law forbade this. (Mgh.) They augured evil from the croaking of the crow, and from the birds' going towards the left; and in like manner, from the motions of gazelles. (TA.) *تَفَاؤَلٌ* signifies the contr. of *تَطِيرٌ*. (TA.)

6. *تطير* + *It became scattered, or dispersed; (S, K, TA;) flew away or about; went away; became reduced to fragments; (TA;) as also استطار, (K, TA,) and طار. (TA.) —; It became long, or tall; (S, K;) as also طار, (Sgh, K,) which is said of hair, (TA,) as is also the former, (S, TA,) and of a camel's hump. (Sgh, TA.) It is said in a trad., *خُذْ مَا تَطَايِرُ مِنْ شَعْرِكَ*, (S, TA) [*Clip thou what has become long and dishevelled [of thy hair].*] (TA.) — *تطير السحاب في السماء* + *The clouds became spread throughout the sky.* (K, TA.) [See also 10.]*

7. *انطار* *It became split, slit, or cracked.* (K, TA.) [See also 10, latter part.]

10. *استطار* [*He made a thing to fly. See also 2. — Hence,*] + *He drew forth a sword quickly from its scabbard.* (K, TA.) — *استطير* + *It (for ex., dust, S) was made to fly.* (S, K.) You say, *كَادَ يُسْتَطَارُ مِنْ شِدَّةِ عَدُوِّهِ*, [He was almost made to fly by reason of the vehemence of his running]. (A.) And *أُسْطِيرَ فَوَادُهُ مِنَ الْفَرْعِ*, [His courage (lit. his heart) was made to fly away by reason of fright]. (A.) — + *He was taken away quickly, as though the birds carried him away.* (TA.) — + *He hastened, or was quick, in running; (K;) he ran quickly; (O, L;) said of a horse. (O, L, K.) [A signification of the pass. form; as though meaning he was made to fly.] — + He was [flurried, or] frightened. (O, K.) [As though meaning originally he was made to fly by reason of fright.] — استطار + *It (the dawn) spread; (S, A, Mgh, K;) its light spread in the horizon: (TA:) [see مستطير:] and the verb is used in the same sense in relation to other things: (S;) said of lightning, it spread in the horizon: and of dust, it spread in the air: and of evil, it spread. (TA.) See also 6. — + It (a crack in a wall) appeared and spread. (A. [See also استطال.] It (a slit, or crack, for السوق in the K is a mistake for الشق, or, accord. to the L, a crack in a wall, TA) rose, (K,) and appeared. (TA.) + It (a crack in a glass vessel, and wear in a garment,) became apparent in the parts thereof. (TA.) — + It (a wall) cracked (K, TA) from the beginning thereof to the end. (TA.) + It (a glass vessel) showed a crack in it from beginning to end. (TA.) [See also 7.] — استطارت said of a bitch, *She desired the male.* (O, K.)**

طير: see طائر, in seven places: — and see also

طيرة, in two places. — *طير طير*, (O,) or *طير طير*, (TA,) is a cry by which a sheep or goat is called. (O, TA.)

طيرة and *طيرة* (S, K) and *طير* (S) † *Levity; inconstancy.* (S, K, TA.) You say, *فِي فَلَانٍ طيرة* and *طيرة*, † *In such a one is levity, or inconstancy.* (S.) And *أَزْجَرُ أَحْنَاءَ طِيرِكَ*, † [alluding to the original signification of *طير*, namely, "birds,"] means *وَطَيْشِكَ وَطَيْشِكَ* [agreeing with an explanation of the same saying voce *حَنُوٌّ*, q. v.]. (S.) — Also *طيرة* + *A slip; a stumble: hence the trad., وَطِيرَاتِ الشَّبَابِ*, † *Beware thou of the slips and stumbles of youth.* (TA.)

طيرة and *طيرة* and *طيرة*; see طائر; the second, in four places.

طيرة: see طيرة, in two places.

طيار † *A sharp, spirited, vigorous, horse, (K, TA,) that is almost made to fly by reason of the vehemence of his running; (TA;) as also مطار. (K, TA.) [The latter word in the CK written مطار; but said in the TA to be with damm, and so written in a copy of the A.] [See also طيور.] — See also مستطير. — Also A company of men. (O.) — As applied to A balance, it is not of the language of the Arabs: (O:) [i. e., it is post-classical:] it means *an assay-balance (مِعْيَارٌ and مِيزَانٌ) for gold; so called because of the form of a bird, or because of its lightness: or the balance for dirhems [or moneys] that is known among them [who use it] by the appellation of the قارسطون [meaning the χαρσιών of Archimedes, (as is observed in a note in p. 178 of vol. ii. of the sec. ed. of Har,) i. e. the hydrostatic balance]: or, accord. to El-Fenjedeehee, the tongue (لسان) of the balance.* (Har pp. 549-50.)*

هو طيور فيوز + *He is sharp, and quick in returning [to a good state], or recovering [from his anger].* (K.) [See also طيار.]

طائر A flying thing [whether bird or insect]: (Mgh, TA:) pl. *طير*, (S, Mgh, K,) like as *صاحب* is pl. of *صاحب*: (S, Mgh:) or *طير* is originally an inf. n. of *طار*: or an epithet contracted from *طير*: (TA:) or a quasi-pl. n.; (Mgh, TA;) and this is the most correct opinion: (TA:) [but see, below, a reason for considering it originally an inf. n.:] and *طائر* may also be quasi-pl. n., like *جامل* and *باقر*: (TA:) *طير* is also sometimes used as a sing.; (Ktr, AO, S, Mgh, Mgh, K;) as in the Kur iii. 43 [and v. 110], accord. to one reading: (S:) but ISd says, I know not how this is, unless it be meant to be [originally] an inf. n.: (TA:) [for an inf. n. used as an epithet is employed as sing. and pl.:] or *طائر*, only, is used as a sing., (Th, IAmb, Mgh,) by general consent; and AO once said so in common with others: (Th:) but *طير* has a collective, or pl., signification: (IAmb, Mgh:) and is fem.: (Mgh:) or is more frequently fem. than masc.:

(IAmb, Mgh:) the pl. of *طير* is *طيور* [a pl. of mult.] and *أطيبار* [a pl. of pauc.]: (S, Mgh, K:) or *طيور* may be pl. of *طائر*, like as *سجود* is pl. of *ساجد*: (TA:) *طائرة* is seldom applied to the female. (IAmb, Mgh.) — [طائر is a name of † *The constellation Cygnus; also called الدجاجة.*] — *هو ساكن الطائر* means † *He is grave, staid, sedate, (K,) or motionless; so that if a bird alighted upon him, it would be still; for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, رَزَقَ فَلَانٌ سُكُونَ الطَّائِرِ وَخَفَضَ الجَنَاحِ*, † [Such a one was endowed, or has been endowed, with gravity and gentleness]. (TA.) And *طيرهم* † *They are remaining fixed, settled, or at rest: and نعامهم* † *signifies the contrary.* (A, TA.) And *كَانَ عَلَى رُؤُوسِهِمُ الطَّيْرُ*, † [As though birds were on their heads] is said of a people, meaning them to be *motionless by reason of reverence: (S, K:) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity: and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA:) or that the crow alights upon the head of the camel, and picks from it the ticks, (S, K,) and the young ones thereof, (S,) and the camel does not move (S, K) his head, (S,) lest the crow should take fright and fly away. (S, K.) In like manner, وَقَعَ طَائِرُهُ* means † *He became grave, or sedate. (Meyd.) And طائرُهُ* † *He became light, or inconstant: (Meyd:) and he became angry; (O, K, TA;) like ثَارَ ثَائِرُهُ and فَارَ فَائِرُهُ: (TA:) or he hastened, and was light, or active, or agile. (Har p. 561.) — And it is said in a trad., الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا تَرُ تُعْبَرُ*, (O, TA) † *A dream is unsettled as to its result, or final sequel, while it is not interpreted. (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] — طائرٌ also signifies A thing from which one augurs either good or evil; an omen, a bodement, of good or of evil: (K:) and طيرة (S, K) and طيرة (K) and طيرة (IDrd, Sgh, K, TA) [in the CK, in this art., erroneously, طيرة, but in art. طيور it is طيرة,] a thing from which one augurs evil; an evil omen or bodement; (S, K, &c.) contr. of *فأل*: (TA:) and طائرٌ signifies *fortune, (A'Obeyd, K, TA,) whether good or evil: (TA:) and especially evil fortune; ill luck; as also طيرٌ and طيرة: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left: [see 5:] (TA:) and طيرة is an inf. n. [or rather a quasi-inf. n.] of تطير, [q. v.,] (IAth,) and signifies *auguration of evil. (Mgh.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,) طائر الله لا طائرَكَ*, (ISk,**

§, Iamb.) and طائر الله لا طائرک, meaning *What God doth and decreeth, not what thou dost and causest to be feared*: (Iamb:) accord. to ISk, one should not say طائر الله (S:) but the Arabs are related to have said, also, لا طائر إلا طائر الله [There is no evil fortune but that which is of God]; like as one says, لا أمر إلا أمر الله. (As, S.) They also used to say, جرى له الطائر بأمر كذا [Fortune brought to him such an event]: and hence fortune, whether good or evil, is called طائر. (TA.) And it is said in the Kur [vii. 128], إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ, meaning *Their evil fortune, which will overtake them, is only that which is threatened to befall them in the latter state, [with God,] and not that which befalls them in the present state of existence*: (TA:) or *the cause of their good and evil is only with God*; i. e., it is his decree and will: or *the cause of their evil fortune is only with God*; i. e., it is their works, which are registered with Him. (Bd.) It is said in a trad., that Mohammad liked what is termed فأل, and disliked what is termed طيرة: (S:) and in another, that he denied there being any such thing as the latter. (TA.) — Also *The means of subsistence*; syn. رزق. (K:) or *misery*: or *happiness*: every one of these three significations has been assigned to it in the Kur xvii. 14: in which, accord. to AM, it is meant that God has decreed to every man happiness or misery, according as He foresaw that he would be obedient or disobedient. (TA.) [See also what immediately follows.] — Also *The actions of a man which are [as it were] attached as a necklace to his neck*. (S, Mṣb, K.) And this is [also said by some to be] its signification in the Kur xvii. 14. (Jel.) [The actions of a man are the cause of his happiness or misery.] — الطائر signifies also *The brain*. (AAF, L, K.)

عقاب [More swift of flight than an eagle] is a prov. said of an عقاب because it may be in the morning in El-'Irāk and in the evening in El-Yemen. (Meyd.)

مطار [A place to or from which a bird or other thing flies: in the phrase طار قلمي مطارة, (see 1,) it lit. signifies a place to which one would fly:] a place of flying. (TA.) — أرض مطارة [and مطيرة (see 4)] A land abounding with birds. (S, K.) — حفرة مطارة, (O,) and بئر مطارة, (O, K,) [A pit, or cavity, and a well,] wide in the mouth. (O, K.)

Made to fly away: En-Nābighah says,
 • وَلرَهْطِ حَرَابٍ وَقَدِّ سُوْرَةٍ
 • فِي الْمَجْدِ لَيْسَ غُرَابُهُ بِمَطَارٍ

[And to the family of Harrāb and Kadd belongs an eminence in glory of which they fear not any diminution: lit., of which the crown is not made to fly away; the greatness of their glory being likened to abundant seed-produce, as has been shown above: see 2]: (S:) A'Obeyd says that Harrāb and Kadd were two men of the Benoo-Asad. (TA in art. قد.) — See also طيار.

مطار: see مطيرة.

مطيرة A sort of [garment of the kind called] برد (O, K) having upon it the forms of birds. (O.) — And Alocs-wood: (K:) or a certain preparation thereof: (AHn, TA:) or such as is مطري [i. e. mixed with some other odoriferous substance]; formed by transposition from the latter word; (O, K;) but this pleased not ISd: (TA:) or alocs-wood split and broken in pieces. (O, K.)

مستطار [Made to fly. — And hence,] † A horse that hastens, or is quick, in running: (K:) that runs quickly. (TS, L.) It is contracted by the poet Ade'e into مستطار, or مضطار. (TA.) And مستطار for مستطار is applied as an epithet to wine. (TA.) [No ex. is there given to indicate the meaning.]

مستطير: Spreading; applied to dust; as also طيار; (TA;) and to hoariness; and to evil: (L:) rising and spreading; (K;) whereof the light spreads in the horizon; applied to the true dawn, which renders it unlawful to the faster to eat or drink or indulge in other carnal pleasure, and on the appearance of which the prayer of daybreak may be performed, and which is termed مستطيل الأبيض: that to which the epithet مستطير is applied is [the false dawn,] that which is likened to the tail of the wolf (ذئب السرحان), and is termed الخيط الأسود; and this does not render anything unlawful to the faster. (TA.) — Also A dog excited by lust; (Lth, O, K;) and so a camel; (K;) or the epithet applied in this sense to the latter is هائج. (Lth, O, TA.)

طيش

1. طيش, aor. يطيش, (O, Mṣb, K,) inf. n. طيش (S, A, O, Mṣb, K) and طيشان, (TA, [there only said to be syn. with طيش, but it is well known, and often occurring, as an inf. n. of طاش in the first of the senses here explained,]) He was, or became, light, inconstant, unsteady, irresolute, or fickle, syn. of the inf. n. حقة, (S, A, Mṣb, K,) or contr. of جنم, (IDrd, O,) and i. q. نزق, (S, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: (TA:) and he became bereft of his reason, or intellect, (Sh, A, O, K,) so as to be ignorant of that which he would endeavour to do. (Sh, O.) [And, said of a beast, He was, or became, restless, or unsteady.] — طاشت يده في طاش His hand was light, or active, in the bowl, and took from every side. (TA.) — طاشت رجلاه His legs were in a state of commotion. (TA.) — طاش السهم, (S, Mṣb,) inf. n. طيش, (A, Mṣb, K,) The arrow passed beyond the butt: (A, K:) or declined, or turned aside, from the butt; (S, Mṣb;) and did not hit it. (Mṣb.) — طاشت عن الأمر رجلاه His leg turned aside [from the root thereof]: a phrase used by Aboo-Sahm El-Hudhalee, whose leg had been cut off. (TA.)

4. اطاشه [He, or it, rendered him light, inconstant, unsteady, &c.]. (TA in art. سفه.) — اطاش السهم He made the arrow to decline, or turn aside, from the butt. (S, K.)

طيشة A fit of طيش, i. e. lightness, or levity, inconstancy, unsteadiness, irresoluteness, or fickleness; &c. See 1.]

طيش: see طائش, in three places.

طائش (A, O, K) and طائش (S, A, O, K,) [but the latter has an intensive signification,] applied to a man, (S, O,) Light, inconstant, unsteady, irresolute, or fickle, (S, A, O, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: [&c.: see 1:] (TA:) and [so] طائش قوم طاشه (A:) and for the pl. you say قوم طاشه (A, TA,) and طائشة (TA:) and طائش signifies one who does not pursue one course, (A, O, K,) in consequence of the lightness of his intellect. (TA.) — [Also, applied to a beast, Restless, or unsteady.] — Also, both epithets, but the latter has an intensive signification, An arrow that declines, or turns aside, from the butt; and does not hit it. (Mṣb.)

الطيش A certain bird: (Aboo-Malik, K:) app. because of its lightness, or activity, and frequent state of commotion. (TA.)

طبع

1. طبع, aor. يطبع, inf. n. طبع: see 1 in art. طوع.

طيف

1. طيف, aor. يطيف, inf. n. طيف (S, O, Mṣb, K) and مطاف; (S, O, K;) thus says As: (TA:) and طاف, aor. يطوف, inf. n. طوف; (O, K;) thus says El-Mufaddal: (O, TA:) The حيال [i. e. apparition, or phantom,] came (S, O, Mṣb, K) in sleep. (S, O, K.) And طاف به الحيال The حيال came to him, or visited him, (المر به) in sleep. (TA in art. طوف.)

2. طيف, inf. n. تطيف, He went round or round about, or circuited, much, or often; as also اطاف: (K:) but, (TA,) IDrd says, † اطاف and تطيف are the same in meaning: (O, TA:) therefore what is said in the K requires consideration: † تطيف signifies as above. (TA.)

4. اطاف: see the next preceding paragraph: and see also art. طوف.

5: see 2, in two places.

طيف An apparition, a phantom, a spectre, or an imaginary form, (حيال,) coming in sleep; (IDrd, O, K;) one says طيف حيال and طائف حيال [meaning thus]: (IDrd, O:) or anything that obscures the sight, [arising] from a vain suggestion of the Devil: (Lth, TA:) or a jinee, and a human being, and a حيال, that comes to, or visits, a man [generally in sleep]; as also

طَائِفٌ; so says IF in art. طوف: (Mṣb:) both of these words signify alike; i. e. a thing like the خيال; and a thing that comes to one, or visits one: (Fr, TA:) and طيف, with kesr, signifies a خيال itself: (Kr, TA:) or [طيف is properly, or originally, an inf. n.; and] طيف الخيال signifies the coming of the خيال in sleep: (S, O, K:*) accord. to El-Mufaddal, (O,) one says طيف as meaning طائف خيال because it is originally [طائف, and then] طيف; like ميت and ميت from مات, aor. يموت. (O, K.) طيف الشيطان and طائفه signify The Devil's visitation, by touch, or madness or insanity, (بالمس,) or by vain prompting or suggestion: (Mṣb:) or طيف من الشيطان signifies A touch, or slight degree, or somewhat [of a taint or an infection], of insanity or possession, from the Devil; syn. لمر; occurring in the Kur vii. 200, accord. to one reading; another reading being طائف من الشيطان, which signifies the same. (S, O. [See also طوف.]) One says also طيف جنون [A touch, or slight degree, of insanity, or diabolical possession]. (S, O.) And طيف [alone] signifies Insanity, or diabolical possession: (O, K:) so says A'Obeid, on the authority of El-Ahmar: (TA:) and this is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) — And † Anger: (IAb, Mujahid, O, K:) because the intellect of the angry departs [for a time] so that he assumes the likeness of the insane, or possessed: (O, TA:) said by I'Ab to mean thus in the Kur vii. 200. (TA.)

طيف: see the next preceding paragraph.

طيف The blackness of night: or this is [طائف], with ن. (TA.)

طائف: see طيف, in four places: and see art. طوف.

Quasi طيل

طيل: طيل: طيلة: طيلة: طيل: and طيلة: see in art. طول.

طين

1. طينه, aor. يطين, (S, *Mṣb,) inf. n. طين; (Mṣb;) or طينه, (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness; (Mṣb;) He plastered it, or coated it, with طين [i. e. clay, or mud], (S, *MA, Mṣb, K,*) namely, a roof, or flat house-top, (S, Mṣb, K,) and a house, or chamber, (Mṣb,) or a wall. (MA.) — And the former, (S, K,) and † the latter also, (TA,) He sealed it with طين [i. e. clay], namely, a writing; (S, K, TA;) and so † طينه. (TA in art. عني.) — And [hence,] طينه الله على الخبير † God created him with an adaptation, or a disposition, to that which is good; adapted him, or disposed him, by creation, or nature, thereto; (S, Mṣb;) as also طينه: so says ISk, and he cites as an ex.,

ألا تلك نفس طين فيها حياؤها

(S) meaning [Verily that is a soul] of which the sense of shame is the natural quality. (TA.) —

And طان, said of a man, signifies also حسن عمله [i. e. He made his work, or deed, good; he performed, or executed, his deed, or work, well]; as also طامر: thus expl. by IAqr: in the K, the former is erroneously expl. as meaning حسن عمل الطين. (TA.)

2: see the foregoing paragraph, in two places.

4: see the first paragraph.

5. تطين He (a man, TA) became defiled, or besmeared, with طين [i. e. clay, earth, or mud]. (K, TA.)

طان, (S,) and طان, (S, K,) and طان, (S,) A day, and a place, and a land, in which is much طين [meaning mud]. (S, K.) — See also what next follows.

طين a word of well-known meaning, (S, Mṣb, K, TA,) of which طان is a dial. var.; (TA;) Clay, earth, mould, soil, or mud: (MA, KL, &c. :) it differs in different layers, or strata, of the

earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are الطين المختوم [Terra sigillata, or Lemnian earth], and الطين الأرمني [Armenian bole], &c.: (TA:) † طينه has a more particular signification, (S, Mṣb,) meaning a piece, or portion, thereof, (K, TA,) [as a piece of clay] with which a [writing of the kind termed] صدك and the like are sealed. (TA.) [Hence,] شهوة الطين [The longing for clay; a sort of malacia]. (TA voce حفاض.) And ابن الطين Adam. (T in art. بنى.)

طينه: see the next preceding paragraph. — Also [† A material substance considered as that of which a thing having form consists. — And hence,] † The natural, or native, constitution or disposition. (S, Mṣb, K.) One says, هو من الطينة الأولى † [app. meaning He is of the primitive kind of natural constitution or disposition]. (S, TA.) And إنه تبايس الطينة † [Verily he is tough in respect of natural constitution or disposition;] meaning he is not easy [in disposition]. (TA.)

طيني Of, or relating to, الطين i. e. clay &c.; clayey, earthy, &c. — And † Of, or relating to الطينة i. e. the natural, or native, constitution or disposition; natural, or native.]

طيانة The art of working in, or with, طين [or clay &c.]; and particularly the art of plastering with clay, or mud. (K.)

طيان A worker in, or with, طين [or clay &c.]; and particularly a plasterer with clay or mud. (TA.) [طيان, imperfectly decl., belongs to art. طوى.]

مطين A roof, or flat house-top, [&c.,] plastered, or coated, with طين [i. e. clay, or mud]. (S, K.)