

face: (TA:) or to fall upon his face: (Mṣb:) or to fall in any manner. (TA.) — God destroyed him; or made him to perish. (A'Obeyd, Ṣ, K.) — God made him to become far removed. (A, K.) — God lowered, or degraded, him. (A, K.) — You say, by way of imprecation, **تَعَسَا لَهُ** *May he [fall, having stumbled: or, stumble and fall: or, stumble and fall upon his hands and mouth: or, upon his face: or] fall upon his face:* (Mṣb:) or *may God make destruction to cleave to him:* (Ṣ, TA:) [or *may God destroy him.*] Abou-Is-hāk says, in explanation of the phrase **تَعَسَا لَهُ**, in the *Kur* xvii. 9, that it may be in the accus. case as meaning **أَتَعَسَّرَ اللَّهُ**. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, **تَعَسَا**, meaning *May God throw thee down upon thy nostrils: expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it* **لَعَا**. (TA.) You say also, **أَتَعَسَّ اللَّهُ جَدَّهُ** [*May God make his fortune, or good fortune, to sink!*] (A.)

4: see **تَعَسَّ**, in three places.

تَعَسَّ inf. n. of **لَعَسَ** [which see, throughout]. — Also *Evil; mischief.* (K.)

تَعَسَّ: see what next follows.

تَاعَسَّ (A, K) and **تَعَسَّ** (Mṣb, K) act. part. ns. of **لَعَسَ**, [i. e., respectively, of **تَعَسَّ** and **لَعَسَ**, accord. to rule, used intransitively,] (A, Mṣb, K,) both applied to a man: (K:) and the former, to fortune, or good fortune. (A.)

مَتَعَسَّ [A cause of falling after stumbling: or of stumbling and falling &c. (See I.)] You say, **هَذَا الْأَمْرُ مَنْحَسَةٌ مَتَعَسَّةٌ** [*This affair is a cause of ill luck; a cause of falling &c.*] (A, TA.)

تفت

1. **تَفَتَّ**, aor. **تَفَتَّ**, inf. n. **تَفَتُّ**, *He left off, or abstained from, anointing himself, and shaving his pubes, and in consequence became dirty:* (Mṣb:) or **تَفَتُّ** signifies the state of being dirty; (Mgh;) the state of having matted and dusty hair, or a dusty head, long left unanointed: (T, Mgh, K:) so in relation to the rites and ceremonies of the pilgrimage: (T, K:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is one of the rites and ceremonies of the pilgrimage; (T;) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the shaving, and shortening, or clipping, of the beard and mustache and [the hair of] the armpit, and slaughtering [of the victims], and casting [of the pebbles]: accord. to Fr, the slaughtering of the [victims termed] **بَدَن**, and other victims, namely, kine, and sheep or goats, and shaving the head, and paring the nails, and the like: (T:) AO says that no poem is adduced as presenting an ex. of it: (Mṣb, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the *Kur-án*; (T, M;) who say that is the clipping the mustache, and paring the nails,

and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair [of the head]: (T:) or the plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the **مُحْرَم**: (M:) as though it were a passing from the state of **إِحْرَام** to the state of **إِحْلَال**: (T, M:) or, in the rites and ceremonies of the pilgrimage, the doing such things as paring the nails, and clipping the mustache, and shaving the pubes (Ṣ, K) and the head, and casting the pebbles, and slaughtering the **بَدَن**, (Ṣ,) &c.: (Ṣ, K: [but in two copies of the Ṣ, this art. is omitted:]) or the doing away with the matted and dusty state of the hair, and pollution and dirt, absolutely. (TA.) Accord. to ISh, **قَصَّاءُ التَّفَتِّ** means *The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like:* (T:) or it means *the doing away with the state of تَفَتُّ, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes.* (Mgh.) Accord. to IAqr, **لَمْ يَلْقُوا تَفَتُّهُمْ** [in the *Kur* xxii. 30] means *Then let them accomplish their needful acts of shaving and cleansing:* (T:) or it means *then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of إِحْلَال:* (Bd:) it is an allowance, after entering the state of **إِحْلَال**, of that which was forbidden them in the state of **إِحْرَام**. (Mṣb.) — **فَتَفَّتِ الدَّمَا مَكَانَهُ** occurs in a trad., meaning *And the blood (lit. bloods) contaminated the place thereof.* (TA.)

تَفَتَّ, (T, Mgh, K,) accord. to ISh, applied to a man, (T, Mgh,) *Altered [in odour or the like],* (Mgh,) or dusty, (**مُغَبَّرٌ**, Mgh, K, or **مُغَبَّرٌ**, TA,) *having matted and dusty hair, not having anointed himself, (T, Mgh, K,*) nor shaven his pubes.* (T, Mgh. [In the former it is implied that this explanation is doubtful.]

تفح

4. **أَتَفَحَهُ** [*He gave him an apple.*] You say, **أَتَفَحَكَ مَنْ أَتَفَحَكَ** [*He makes a present to thee who gives thee an apple.*] (A: there immediately following the saying, **فُلَانٌ تُحَفَّتُهُ تَفَاحَةٌ**.)

تَفَاحَةٌ A sweet odour. (Abu-l-Khattáb, L.)

تَفَاحٌ, of the measure **فُعَالٌ**; an Arabic word; [not arabicized;] (Mṣb;) [The apple, or apples;] a certain fruit, (L, Mṣb,) well known, (Ṣ, L, Mṣb, K,) plentiful in [the cooler parts of] the land of the Arabs: (AHn, TA:) the word is said by Abu-l-Khattáb to be derived from **تَفَحَّ** "a sweet odour:" (L:) the n. un. is with **ة**: (Ṣ, L, Mṣb:) the pl. is **تَفَاحِيحٌ**: (T:) and the dim. of the n. un. is **تَفَاحِيحَةٌ**. (L.) You say, **فُلَانٌ تُحَفَّتُهُ تَفَاحَةٌ** [*Such a one, his present is an apple.*] (A.) — **تَفَاحٌ** — **بَادِنَجَانٌ** see **تَفَاحٌ ذَهَبِيٌّ** and **تَفَاحٌ الْحَبِّ**: see **بَادِنَجَانٌ** — **تَفَاحَةٌ** also signifies **رَأْسُ الْفَرْسِ**, in art. **بَرَح**. — **رَأْسُ الْفَرْسِ** also signifies **رَأْسُ الْفَرْسِ** *The head of the thigh-bone, which is in the*

haunch-bone. (Kr, A, K.) — **لَطَمْنَ بِالْعُنَابِ التَّفَاحِ** [lit. *They (women) slapped, with the jujubes, the apples*] means, **بِأَصَابِعِ**, or the ends of the fingers, the cheeks, (A.)

تَفَاحَةٌ: see **تَفَاحَةٌ**.

مَتَفَاحَةٌ A place where apples grow (L, K) in abundance. (L.)

تفوق

تَفَرَّقُوا The **قَبِيع** [or base] of a date; (Ibn-'Abbád, K;) a dial. var. of **تَفَرَّقُوا** [q. v.]: pl. **تَفَرَّقِيحٌ**. (TA.)

تفل

1. **تَفَلَّ**, [in the CK, erroneously, **تَفَلَّ**] aor. **تَفَلَّ**, (Ṣ, M, Mṣb, K) and **تَفَلَّ**, (Ṣ, Mṣb, K,) inf. n. **تَفَلُّ**, (T, Ṣ, M, Mṣb,) *He spat; syn. بَصَقَ*: (M, K:) [or rather, *he spat, emitting a small quantity of saliva, generally in scattered portions, as when one spits forth some minute thing:*] **التَّفَلُّ** is similar to **الْبَزْقُ**, but less in degree: (Ṣ, Mṣb:*) the first degree is **الْبَزْقُ**; then **التَّفَلُّ**; then **التَّفَتُّ**; and then **التَّفَحُّ**: (Ṣ:) **التَّفَلُّ** with the mouth is [an action] never without somewhat of spittle: a blowing without spittle is [said to be] termed **نَفَثٌ**. (T.) Hence, **تَفَلَّ الرَّاقِي** [*The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions: see also نَفَثٌ.*] (Ṣ.) One says also, **ذَاقَ مَاءَ الْبَحْرِ فَتَفَلَّهُ**, i. e. [*He tasted the water of the sea, and] spirted it forth, by reason of dislike thereof.* (TA.) = **تَفَلَّ**, (M, K,) aor. **تَفَلَّ**, (K,) inf. n. **تَفَلُّ**, (Ṣ, M, Mgh, K,) *He, or it, (a thing, M,) became altered for the worse in odour, ill-smelling, or frouzy: (M, K:) he neglected, or left off the use of, perfume: (M:) he was unperfumed: (Ṣ:) he neglected, or left off the use of, perfume, and so became altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) and تَفَلَّتْ, aor. and inf. n. as above, she (a woman) stank, by reason of having neglected, or left off the use of, perfume and ointments: and also she perfumed herself: thus bearing two contr. significations. (Mṣb.)*

4. **أَتَفَلَّهُ** *He, or it, made him, or it, to be altered for the worse in odour, ill-smelling, or frouzy, (K,) or unperfumed. (Ṣ.)* The rájiz says,

وَتَفَلَّ الْعَنْبَرُ وَالصَّوَارِ

[*And she makes ambergris and musk, or the vesicle of musk, to have a bad odour, or to lose their fragrance.*] (Ṣ.) And it is said of the sun, **تَفَلَّ الرَّبِيعُ** [*It makes the odour of the person to be bad.*] (TA, from a trad.)

تَفَلَّ: see what next follows.

تَفَلَّ, (K,) or **تَفَلَّ**, (M, accord. to the TT,) and **تَفَلَّ**, (M, K,) vulgarly **تَفَلَّ** and **تَفَلَّ**, (TA,) *Spittle, or saliva, ejected from the mouth; syn. بَصَاقٌ*; (M, K;) as also **تَفَلَّ**: (Ibn-'Abi-l-Hadeed, TA:) or it is similar to **بَصَاقٌ**. (TA.) [See I.] — And **فَرُوحٌ**, or foam, (M, K,) of the sea; (TA;) and the like thereof. (M.)