

مَا أَصَابَ فُلَانٌ مِنْ فُلَانٍ إِلَّا — تَفَلَّ: see تَفَلَّ. تَفَلَّ: Such a one obtained not from such a one save a little. (T.)

تَفَلَّ: see تَفَلَّ.

تَفَلَّ, applied to a man; (S, M, K;) and تَفَلَّتْ, applied to a woman, (T, M, Mgh, Mṣb, K,) as also تَفَلَّ, (T, S, M, Mṣb, K,) which is a possessive epithet, (M,) or an intensive epithet, (Mṣb,) Altered for the worse in odour, ill-smelling, or frouzy: (M, K:) who has neglected, or left off the use of, perfume: (M:) unperfumed: (T, S:) who has neglected, or left off the use of, perfume, and so become altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) stinking, (T, Mṣb,) by reason of having neglected, or left off the use of, perfume and ointments: (Mṣb:) the pl. of تَفَلَّتْ is تَفَلَّاتٌ; (T, Mgh, Mṣb;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning unperfumed. (T, *Mgh, *TA.) — قَوْمٌ سَفَلَةٌ تَفَلَّةٌ [A company of men of the lowest and vilest sort]. (TA.)

تَفَلَّ and تَفَلَّ: see تَفَلَّ.

تَفَلَّتْ [The sun makes the odour of the person to be bad]. (TA.)

تَفَلَّتْ A spittoon, or vessel in which to spit; syn. مِبْرَقَةٌ. (TA.)

تَفَلَّ: see تَفَلَّ.

تفه

1. تَفَهُ, aor. ٢, (S, Mgh, Mṣb, K,) inf. n. تَفَهُ, (JK, Mṣb, K, TA,) or تَفَهُ, (Mgh, CK,) and تَفُوهُ (K) and تَفَاهَةٌ, (Mṣb, TA,) or this last is a mistake; (Mgh;) and تَفَهُ, aor. ١, inf. n. تَفُوهُ; (JK;) It (a thing, JK, Mgh, Mṣb) was, or became, paltry, sorry, mean, contemptible, or inconsiderable; (JK, S, Mgh, Mṣb;) and little, or small, in quantity or number. (JK, S, K.) — تَفَهُ, aor. ٢, inf. n. تَفُوهُ, He (a man) was, or became, stupid, or foolish. (JK, K.) And تَفِهَتْ نَفْسُهُ His mind became weak. (JK.) — تَفَهُ, aor. ٢; and تَفَهُ, aor. ٢; He, or it, was, or became, lean, or meagre; syn. غَثٌ. (K.) It is said in a trad. (S, K) of Ibn-Mes'ood, (K,) الْقُرْآنُ لَا يَتَفَهُ وَلَا يَتَشَانُ, (S, K,) [in the CK, erroneously, يَتَفَهُ and يَتَشَانُ, and in some copies of the K, for the latter is put (لا يَتَشَانُ)] i. e. لَا يَغِثُ وَلَا يَخْلُقُ [The Kur-án will not become meagre, nor will it become worn out]: (K: [in the CK, erroneously, لَا يَغِثُ وَلَا يَخْلُقُ]) it is implied by the context in the S, that لَا يَتَفَهُ means will not become paltry, or mean: لَا يَتَشَانُ means will not become worn out by reason of much repetition; from شَانَ signifying "a worn-out water-skin." (TA.)

4. اتفه في عطائه [He was paltry, sorry, mean, or niggardly, in his gift;] he made his gift little, or small. (TA.)

تَفَهُ: see تَفَهُ. — Also Insuper; tasteless; and

so تَفَهُ. (KL.) You say أَطْعِمَةٌ تَفَهُةٌ Kinds of food having no taste of sweetness, or of sourness, or of bitterness; and some include bread and flesh-meat among these. (K.)

تَفَهُ (S, Mgh, Mṣb, KL, TA) and تَفَهُ (Mgh, KL, TA) applied to a thing, (JK, Mgh, Mṣb,) and the former to a man also, (TA,) Paltry, sorry, mean, contemptible, or inconsiderable: (JK, S, Mgh, Mṣb, KL, TA:) and little, or small, in quantity or number. (JK, S, TA, and KL in explanation of the former.) — تَفَهُ الْعَقْلُ A man having little sense, or intellect; (TA;) stupid, or foolish. (JK.) — See also تَفَهُ. — تَفَهُ also signifies Afflicted, or distressed, by reason of disease and fatigue. (JK.)

تَفَهُ; (JK, TA;) so in the handwriting of Sgh; in the K, تَفَهُ; (TA;) Easy, submissive, or tractable; applied to a she-camel. (JK, K.)

تقد

تَقْدَةٌ (JK, S, L, K) and تَقْدَةٌ (Hr, L, K) and تَقْدَةٌ (JK, L) Coriander-seed; syn. كُرْبُرَةٌ. (IAḡr, JK, S, L, K.) — And Caraway-seed; syn. كَرَوِيَاءٌ. (IAḡr, Th, L, K.)

تقن

2. تَقْنُوا أَرْضَهُمْ, (JK, K,) inf. n. تَقْنِينَ, (K,) They watered their land with thick, or muddy, water, [or water containing تَقْنُ,] (JK, *K,) in order that it might become good. (K.)

4. أَحْكَمَهُ, (K,) inf. n. اتقن, (JK, S,) i. q. اتقن [He made it, or rendered it, (namely, a thing, JK, or an affair, S and K,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing]. (JK, S, K.) [And اتقن له signifies the same as اتقنه: or he exercised, or possessed, the skill requisite for it; namely, an affair.] وَ الَّذِي اتقن كُلَّ شَيْءٍ, in the Kur xxvii. 90, means Who hath created everything firmly, strongly, solidly, &c., (أَحْكَمَ خَلْقَهُ,) and made it, fashioned it, or disposed it, in the fit, proper, or right, manner. (Bḡ.) [You say also, اتقن علمه, meaning He made his knowledge sound; or made himself thoroughly learned.] And اتقنه He knew it, or learned it, (namely, a tradition [&c.]) soundly, thoroughly, or well, from him. (TA in art. ذبر.)

تَقْنُ The رَسَابَةُ of water, (JK, Mgh, K,) in a rivulet or in the channel of a torrent, (K,) in the [season called] رَبِيعٌ; (Lth, JK, Mgh;) i. e., (Mgh,) [its sediment, or] the thick matter that is borne by it [and that sinks to the bottom; used for improving land]: (Lth, JK, Mgh:) and (K) the تَرْتُوقُ of a well (Mgh, K) and of the channel

of a torrent; i. e., the slime, mixed with black, or black and fetid, mud; accord. to the Jámí' of El-Ghooree. (Mgh.) — A thing by means of which one subsists, and makes good, or improves, the performance, or execution, or management, of an affair; as iron, and other things, of the جَوَاهِرُ [i. e. precious stones, or native ores,] of the earth: and anything by means of which a thing is made good, or improved, is called its تَقْنُ. (TA.) — A skilful man: (JK, S, K:) pl. اتقنان. (TA.) — [Hence, probably,] تَقْنُ [or ابْنُ تَقْنٍ] is also the name [or surname] of a certain man proverbial for his excellence in shooting. (S, K.) [In the latter it is implied that this name or surname is التَقْنُ.] The rájiz says,

يُرْمِي بِهَا أَرْمَى مِنْ ابْنِ تَقْنٍ

[One more skilled in shooting than Ibn-Tiqn shoots it]. (S.) — Nature, or natural disposition. (JK, S, K.) You say, الفصاحة من تقنه Chasteness of speech, or eloquence, is [a quality] of his nature. (S.)

Quasi تقى: or, accord. to some, تقو

1. تَقَى, aor. ٢, (T, S, K, in art. وقى) and ٢, (T, TA,) or تَقَى, aor. ٢, (Mṣb, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. تَقَى, (S and TA in art. تقى, [which art. I find in only one copy of the S,]) or تَقَى, (K,) or تَقَاةٌ, (Mṣb, and also mentioned in the TA,) of which تَقَى is pl., or coll. n., (Kzz, IB, Mṣb,) and تَقَاةٌ (K) and تَقَاةٌ; (Lh, K;) and اتقنى, (T, S, Mṣb, K,) inf. n. اتقنا (Mṣb) and [quasi-inf. n.] تَقَاةٌ and تَقَاةٌ; (S, art. وقى) He feared God: (S and TA in art. تقى: all else that follows is from art. وقى except where reference is made to another art.:) or he was cautious of a thing; guarded, or was on his guard, against it; prepared, prepared himself, or was in a state of preparation, against it; or feared it: (K:) or he looked forward to a thing, and guarded against it, sought to avoid it, or was cautious of it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. وقى.] وَ اتقنى is originally اتقنى; (T, S;) then اتقنى; then اتقنى; and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word اتقنى, aor. يتقنى, with fet-h to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said تقى, aor. يتقنى, like قَضَى, aor. يقضى: (S:) or, as is said in the T, they suppressed the l, and the و changed into ت, in اتقنى, and said تقى, aor. يتقنى. (TA.) A poet says, (namely, Khufáf Ibn-Nudbeh, TA,)

جَلَاها الصِّقْلُونَ فَأَخْلَصُوا

حِفَاها كُلُّها يَتَقَى بِأَثَرِ

or, as some read it, يتقنى, with the ت movent, but without teshdeed; (S;) and this latter, accord.