

cry or cries, or a loud cry or loud cries:] or **طُغِيًا** with *ḍamm* accord. to *As*, or **طُغِيًا** with *fet-h* accord. to *Th*, signifies a youngling of the *بَقَرِ الْوَحْشِ*. (S.)

طُغِيًا: see what next precedes, in two places.

طُغِيَانٌ: see **طُغَوِيٌ**.

طَافَ Any exceeding his, or its, just limit [in an absolute sense or] in disobedience. (S, M_{sb}.)

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,] **الطَاغِيَةُ** is an appellation of *The king of the رُومِ* [or *Greeks of the Lower Empire*]; (S, K, TA;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (TA.) — And *A thunderbolt*; syn. **صَاعِقَةٌ**. (S, K.) — And *The cry of punishment*; by which *Thamood* were destroyed, as mentioned in the *Kur* [lxix. 5]: (S, TA:) or, accord. to *Zj*, it there means their **طُغِيَانٌ** [or *exorbitance*]; being a subst. like **عَاقِبَةٌ** and **عَاقِبَةٌ**. (TA.) — Also *The flood denoted by the words of the Kur* [lxix. 11] **إِنَّا لَمَّا طَغَى الْمَاءُ**. (Er-Rághib, TA.)

طَاغُوتٌ is of the measure **فَلَعُوتٌ**, from **طُغُوتٌ**; (M, K;) formed by transposition, though like **لَاهُوتٌ** which is not so formed: (S:) it is originally of the measure **فَعْلُوتٌ**, which is changed to **فَلَعُوتٌ**, so that it becomes **طُغُوتٌ**, and this is then altered to **طَاغُوتٌ**: (M_{sb}, TA:) it is held to be altered from **طُغُوتٌ** 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 **طُغَاغِيَتٌ** (S, K) and **طُغَاغِ** (K,) the latter mentioned by *ISd.* (TA.) It signifies *A devil*; (S, M_{sb}, K, TA;) thus expl. by *Abu-l-'Aliyeh* 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 genii*: (Er-Rághib, TA:) or **الطَاغُوتُ** means [the idol called] **اللاتُ** and [that called] **العزى**; (K;) or thus some expl. **الجِنِّتِ** and **الطَاغُوتِ** [together, in the *Kur* iv. 54]: (TA:) or *whatever is worshipped instead, or to the exclusion, of God*; (*Zj*, K, TA;) as also **الجِنِّتِ**: (*Zj*, TA:) and *the idols [in general]*: (K:) or it is of the idols, and of the *jinn, or genii, and of mankind*: (*Akh*, TA:) or *he who turns from the good way*: (Er-Rághib, TA:) and *the diviner*: (S, K, TA:) and the

enchanter: thus expl. by *'Ikrimah*; and said to mean thus in the *Kur* iv. 63: and so **الجِنِّتِ** accord. to *Zj*: (TA:) and *any head, or leader, of error*: (S, 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., (S, K,) as in the *Kur* iv. 63; (S;) and as a pl., (S, K,) as in the *Kur* ii. 259; (S;) and masc. and fem., (M_{sb}, TA,) as fem. in the *Kur* xxxix. 19: (TA:) or by **الجِنِّتِ** is meant *Ḥoyeif Ibn-Akhtab*; and by **الطَاغُوتِ**, *Kaḥb Ibn-El-Ashraf*: (IAb, K:) and [the pls.] **طُغَاغِيَتٌ** and **طُغَاغِ** signify [sometimes] *idol temples*: so says *El-Háfíq* in the preface to the "*Fet-h*" [i. e. his celebrated work entitled "*Fet-h el-Bári*"]. (TA.)

طف

1. **طَفَّ**, (A_s, O, K,) [aor., app., َ,] inf. n. **طَفَّ**, (TK,) [or, accord. to *Freytag* **طُفُوفٌ**, which see in what follows,] *It (a thing) was, or became, near.* (A_s, O, K.) You say, **أَخَذْتُ مِنْ مَتَاعِي مَا خَفَّ**, **وَأَخَذْتُ مِنْ مَتَاعِي مَا خَفَّ** i. e. [I took, of my goods,] *what [was light, and] was near to me.* (A_s, O.) And **طَفَّ الشَّيْءُ مِنْ شَيْءٍ** *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,* (S, 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 **أَسْتَدْفُ 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 وَدَعَّ**, **خُذْ مَا طَفَّ 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. َ, (O, TA,) inf. n. **طَفَّ**, (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 مَوْضِعَ** **كَذَا** *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. **طَفَّ**, *He mounted upon the wall.* (TA.)

2. **طَفَّفَ** *He made defective, or deficient.* (TA.) You say, **طَفَّفَ المِكْيَالَ**, (K,) or **طَفَّفَ المِكْيَالَ**, (M_{sb},) inf. n. **تَطْفِيفٌ**, (S, O, M_{sb},) *He gave short measure, and short weight*; (M_{sb};) *he made the contents of the measure to be defective,* (S, O, M_{sb}, K,) and in like manner, *of the balance*; (M_{sb};) *not filling the former to its uppermost parts*: (S, 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 طَفَافٌ, or طَفَافَةٌ].* (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 **طَفَّتْ**, 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 **طَفَّافٌ** is its inf. n., seems to be indicated by the fact that *SM* adds immediately after the explanation of the former phrase,] **طَفَّفَ الشَّمْسُ** *أَتَانَا عِنْدَ طَفَافِ 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 *S* 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 *S* nor in the *K*.] — **طَفَّفَ بِي الفَرَسُ مَسْجِدَ بَنِي زُرَيْقٍ**, in a saying of *Ibn-'Omar* respecting a horse-race, means *The horse leaped with me (S, O, TA) so that he passed beyond the mosque of the Sons of Zureyk.* (O, TA.)

4. **اطْفَأَ لَكَ**: see 1. — And **اطْفَأَ لَكَ** *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 **اطْفَأَ 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 **أَطْلَأَ عَلَيْهِ**. (O.) — And, (AZ, O, K, TA,) as also **أَطْلَأَ 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.) — **اطْفَأَ عَلَيْهِ بِحَجَرٍ** *He reached, or hit, him, or it, (تَنَاوَلَهُ) with a stone.* (*Ibn-'Abbád*, O, K.) — **اطْفَأَتِ النَّاقَةُ** *The she-camel cast,* (*Ibn-*