

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 Abou-Is-hāk, [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. رَحِب in the TA, **أَرْحَبَتْ 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. رَحِب, said of land, or the earth, and followed by **عَلَى** 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 **وَطَلَّتْ رَحَبَتْ عَلَيْكَ الْأَرْضَ** (for **وَطَلَّتْ**), without any explanation. And Freytag mentions **أَطَلَّ** as meaning *It was watered by fine rain*; from the Deewán of the Hudhalees.] And [it is said that] **طَلَّتِ السَّمَاءُ** signifies *اشتَدَّ وَقَعْبًا* [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. **طَلَّيْتُهُ**, (K,) aor. ʔ, (Mṣb,) inf. n. **طَلُّ** (Mṣb, K) and **طَلُونُ**, (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 **طَلَّ** 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 **طَلَّ 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. ʔ [contr. to analogy], (Mṣb,) or ʔ [agreeably with analogy]; (K;) and **طَلَّ**, originally **طَلَّل**, (Mṣb, K,*) aor. ʔ; (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. ʔ, *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 فَلَانًا**, **طَلُّوا**, aor. ʔ, 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. ʔ, (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 الْإِبِلَ**, inf. n. **طَلُّ**,

He drove the camels roughly, or rigorously. (TK.) **طَلَّ**, [sec. pers. **طَلَّيْتُ**, aor. ʔ,] inf. n. **طَلَّةٌ**; like **مَلَّ**, [sec. pers. **مَلَّيْتُ**, aor. ʔ,] (K, TA,) inf. n. **مَلَّةٌ**; (TA;) [accord. to Freytag, followed by **لَهُ**, and in the Deewán of the Hudhalees by **إِيَّاهُ**; and so, accord. to him, **استَطَلَّ**, followed by **لَهُ**;] *He, or it, was, or became, pleasing*, (K, TA,) and *goodly*. (TA.) — And **طَلَّه**, (K,) inf. n. **طَلُّ**, (TA,) is also *syn. with طَلَّاهُ*: (K:) so in the phrase **طَلَّه بِالْوَرُوسِ** [*He smeared it, or rubbed it over, with وُورِس*, 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**, (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 **استَطَلَّ** signifies the same: (K:) and so **أَطَفَ عَلَيْهِ**. (O in art. طَف.) [See also 6.] Hence, in a trad., the saying of Saʿfeyeh the daughter of 'Abd-El-Muttalib, **فَأَطَلَّ عَلَيْنَا يَهُودِيٌّ فَقَمَيْتُ فَضْرَبْتُ 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 الرُّمَانَ** + *The time drew near*. (Mṣb.) — And **اطَّلَ عَلَى حَقِّي فَذَمَّ بِهِ** + *He got possession of my right, or due, and took it away, or went away with it*. (Ibn-'Abbád, O.) [See also **أَطَفَ**.] — And **اطَّلَ عَلَيْهِ** + *He importuned him*, (Ibn-'Abbád, O, TA,) **حَتَّى غَلَبَهُ** [so that, or until, he overcame him]. (TA.) And **اطَّلَ فَلَانٌ عَلَى** + *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 أَطَّلَ شِعْرَ 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 **تَحَبَّرَتْ** (to which I cannot assign any apposite meaning), in my original, I read **تَحَبَّرَتْ**,] and *has not been trodden by any one*: so says AA. (O.)

6. **تَطَلَّ** (S, O, in the K in art. طُول written **طُول**) (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. دَمَخ:) or **تَطَلَّيْتُ** signifies *I stood upon my toes, and stretched my stature, to look at a thing*, (**تَطَاوَلْتُ**, K, TA, both of these verbs meaning thus, TA in art. طُول,) and *looked*: (K, TA:) or, accord. to AA, **التَطَلَّ** signifies *the looking from above a place, or from a curtain or the like*. (TA.) [See an ex. in a verse cited in

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

10: see 4. — **استَطَلَّ الْفَرَسُ بِذَنَبِهِ** is expl. by Ibn-'Abbád as signifying **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 **أَبَى نَاصِبَهُ**]. (O.) — See also 1, last sentence but one.

R. Q. 1. **طَلَّطَلَهُ** *He moved him, agitated him, shook him, or put him into a state of motion or commotion*; (K, TA;) like **تَلَّطَلَهُ**: (TA:) [or,] accord. to Ibn-'Abbád, **التَطَلَّطَلَةُ** 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,) **الطَّلَلُ** occurs for **الطَّلَلُ** [in the CK **الطَّلَلُ**]: or in this instance, as some relate it, the word is **الطَّلَلُ**. (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 Yaʿqoob 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 **دُو 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 **طَلِيئَةٌ** applied to a **خُطْبَةٌ**. (Ibn-'Abbád, O, TA.) And **أَمْرَأَةٌ طَلَّةٌ** means *A beautiful, elegant, or graceful, woman*. (TA.) And **عَمْرٌ طَلَّةٌ** *Pleasant, or delicious, wine*: (S, O, K:*) or, as