

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,) طَرَحَةُ: (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 عَدْبَةٌ, meaning an end of a turban, when made to hang down between the shoulders: see عَدْبٌ: the pl. (of طيلسان and طيلسان and طيلس, M) is طيلاسة, (S, M, A, Mgh, Msh, 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 فَعِيلٌ, with kesr to the ع, except in infirm words such as سَيْدٌ and مَيْتٌ. (S.) Hence the expression, (Mgh,) يَا أَبْنَ العَيْلَسَانِ, [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 عَجَمَر 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 أَطْلَسُ A man whose garment is old and worn-out. (S.) — A dirhem [of which the impression is obliterated;] having no impression. (Msh, voce صَبِيح.) — A wolf whose hair has fallen off by degrees; (Az, TA;) as also طلس: (IAar, 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. كَوْسَجٌ [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.) = فَذَكَ الأَطْلَسِ: see أَثِيرٌ, 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. طلمس.) — And He (a man) bent down his head; or lowered his eyes, looking towards the ground; or was, or became, silent; syn. أَطْرَقَ: and so طرسر. (S in art. طوسر; and TA.) — [And, accord. to Golius, He receded, or drew back, from fight; followed by عَنَ: (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. طرمس (in which طرمسة is expl. as meaning الإِتْبَاعُ and التَّنْوِصُ), 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. طلسرات (TA) [and طلسرات or طلسرات &c.].

طلع

1. طلعت الشمس, (S, O, Msh, K,) aor. 2 [notwithstanding the faucial letter], (Msh, JM, TA,) inf. n. طلوع and مَطْلَعٌ and مَطْلِعٌ, (S, O, Msh, 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 أَطْلَعُ; (K;) [and أَطْلَعُ, for] أَطْلَعْتُ الثَّرِيًّا 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 أَطْلَعْتُ]; (IB, TA); and أَطْلَعُ is syn. with طلع in the saying of Ru-beh,

كَأَنَّهُ كَوْكَبٌ غَيْرُ أَطْلَعَا

[As though it, or he, were a star in the midst of clouds, that had risen]. (TA.) One says also, طلعت فيهِ الشَّمْسُ كُلُّ يَوْمٍ طلعتهُ الشَّمْسُ [i. e. I will come to thee every day in which the sun rises]: and it is said in a prayer, طلعتِ طلعتِ الشَّمْسُ وَلَا تَطْلُعْ 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, Msh.) It is said in the Ksh that الطلوع signifies The appearing by rising, or by becoming elevated. (TA.) One says, طلعت سنُّ 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) † طلعت النخلة; (Zj, S, Mgh, O, K;) or طلع النخل; (Msh;) † The palm-trees, or -tree, put forth the [q. v.]; (Zj, S, Mgh, O, Msh, K;) as also طلع, (L, K, TA,) inf. n. مَطْلِعٌ. (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 القَدَحَ حَتَّى يَكَادَ يَطْلُعُ مِنْ نَوَاحِيهِ [I filled for him the drinking-vessel until it nearly overflowed from its sides]. (TA.) And تَطْلَعُ فِي الإِنَاءِ † The water in the vessel poured forth [or overflowed] from its sides. (TA.) — And طلع الجبل, (Mgh, Msh, K,) aor. 2, (TA,) inf. n. طلوع, (Msh, TA,) † He ascended upon the mountain; (Mgh, Msh, K, TA;) the prep. [على] being suppressed; (Mgh;) as also طلع, with kesr; (K;) and طلع الجبل † طلعه signifies the same as طلعه: (TA: [see also مَطْلِعٌ, in art. ضلع.]) accord. to ISk, one says, طلعت الجبل, with kesr, meaning † I ascended upon the mountain; (S, O;) but others