

طائف; so says IF in art. طوف: (Msb:) both of these words signify alike; i. e. a thing like the خيال; and a thing that comes to one, or visits one: (Fr, TA:) and طيف, with kesr, signifies a خيال itself: (Kr, TA:) or [طيف is properly, or originally, an inf. n.; and] طيف الخيال signifies the coming of the خيال in sleep: (S, O, K:*) accord. to El-Mufaddal, (O,) one says طيف as meaning طائف خيال because it is originally [طوي, and then] طيف; like ميت and ميت from مات, aor. يموت. (O, K.) طيف الشيطان and طائفه signify The Devil's visitation, by touch, or madness or insanity, (بالتمس) or by vain prompting or suggestion: (Msb:) or طيف من الشيطان signifies A touch, or slight degree, or somewhat [of a taint or an infection], of insanity or possession, from the Devil; syn. تمير; occurring in the Kur vii. 200, accord. to one reading; another reading being طائف من الشيطان, which signifies the same. (S, O. [See also طوي.]) One says also طيف [A touch, or slight degree, of insanity, or diabolical possession]. (S, O.) And طيف [alone] signifies Insanity, or diabolical possession: (O, K:) so says A'Obeyd, on the authority of El-Ahmar: (TA:) and this is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) — And † Anger: (IAb, Mujahid, O, K:) because the intellect of the angry departs [for a time] so that he assumes the likeness of the insane, or possessed: (O, TA:) said by IAb to mean thus in the Kur vii. 200. (TA.)

طيف: see the next preceding paragraph.

طيف The blackness of night: or this is [طائف], with ن. (TA.)

طائف: see طيف, in four places: and see art. طوف.

Quasi طيل

طيل: طيل: طيلة: طيلة: طيل: and طيلة: see in art. طول.

طين

1. طينه, aor. يعطين, (S, *Msb,) inf. n. طين; (Msb;) or طينه, (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness; (Msb;) He plastered it, or coated it, with طين [i. e. clay, or mud], (S, *MA, Msb, K,*) namely, a roof, or flat house-top, (S, Msb, K,) and a house, or chamber, (Msb,) or a wall. (MA.) — And the former, (S, K,) and † the latter also, (TA,) He sealed it with طين [i. e. clay], namely, a writing; (S, K, TA;) and so † طينه. (TA in art. عنى.) — And [hence,] طينه الله على الخير † God created him with an adaptation, or a disposition, to that which is good; adapted him, or disposed him, by creation, or nature, thereto; (S, Msb;) as also طامه: so says ISk, and he cites as an ex.,

ألا تلك نفس طين فيها حياؤها

(S) meaning [Verily that is a soul] of which the sense of shame is the natural quality. (TA.) — And طان, said of a man, signifies also حسن عمله [i. e. He made his work, or deed, good; he performed, or executed, his deed, or work, well]; as also طام: thus expl. by IAqr: in the K, the former is erroneously expl. as meaning حسن عمل الطين. (TA.)

2: see the foregoing paragraph, in two places.

4: see the first paragraph.

5. تطين He (a man, TA) became defiled, or besmeared, with طين [i. e. clay, earth, or mud]. (K, TA.)

يومر طان, (S,) and مكان طان, (S, K,) and أرض طانة, (S,) A day, and a place, and a land, in which is much طين [meaning mud]. (S, K.)

— See also what next follows.

طين a word of well-known meaning, (S, Msb, K, TA,) of which † طان is a dial. var.; (TA;) Clay, earth, mould, soil, or mud: (MA, KL, &c. :) it differs in different layers, or strata, of the

earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are الطين المسنوم [Terra sigillata, or Lemnian earth], and الطين الأرمني [Armenian bole], &c.: (TA:) † طينه has a more particular signification, (S, Msb,) meaning a piece, or portion, thereof, (K, TA,) [as a piece of clay] with which a [writing of the kind termed] صك and the like are sealed. (TA.) [Hence,] شهوة الطين [The longing for clay; a sort of malacia]. (TA voce حماف.) And ابن الطين Adam. (T in art. بنى.)

طينه: see the next preceding paragraph. — Also [† A material substance considered as that of which a thing having form consists. — And hence,] † The natural, or native, constitution or disposition. (S, Msb, K.) One says, هو من الطينة الأولى † [app. meaning He is of the primitive kind of natural constitution or disposition]. (S, TA.) And إنه لباس الطينة † [Verily he is tough in respect of natural constitution or disposition;] meaning he is not easy [in disposition]. (TA.)

طيني Of, or relating to, الطين i. e. clay &c.; clayey, earthy, &c. — And † Of, or relating to الطينة i. e. the natural, or native, constitution or disposition; natural, or native.]

طيانة The art of working in, or with, طين [or clay &c.; and particularly the art of plastering with clay, or mud]. (K.)

طيان A worker in, or with, طين [or clay &c.; and particularly a plasterer with clay or mud]. (TA.) [طيان, imperfectly decl., belongs to art. طوي.]

مطين A roof, or flat house-top, [&c.], plastered, or coated, with طين [i. e. clay, or mud]. (S, K.)