

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*. (§.)

طُغِيًا: see what next precedes, in two places.

طُغِيَانٌ: see **طُغَوِيٌ**.

طَاغَ Any exceeding his, or its, just limit [in an absolute sense or] in disobedience. (§, *Msb*.)

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,] **الطَّاغِيَةُ** is an appellation of *The king of the رُومِ* [or *Greeks of the Lower Empire*]; (§, *K*, *TA*;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (*TA*.) — And *A thunderbolt*; syn. **صَاعِقَةٌ**. (§, *K*.) — And *The cry of punishment*; by which *Thamood* were destroyed, as mentioned in the *Kur* [lxix. 5]: (§, *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: (§) it is originally of the measure **فَعْلُوتٌ**, which is changed to **فَلَعُوتٌ**, so that it becomes **طُغُوتٌ**, and this is then altered to **طَاغُوتٌ**: (*Msb*, *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** (§, *K*) and **طُغَاغِ** (*K*), the latter mentioned by *ISd*. (*TA*.) It signifies *A devil*; (§, *Msb*, *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 **الطَّاغُوتُ** means [the idol called] **اللاتُ** and [that called] **العزرى**; (*K*;) or thus some expl. **الجِبْتِ** and **الطَّاغُوتُ** [together, in the *Kur* iv. 54]: (*TA*;) or *whatever is worshipped instead, or to the exclusion, of God*; (*Zj*, *K*, *TA*;) as also **الجِبْتِ**: (*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*: (§, *K*, *TA*;) and the

enchanter: thus expl. by *'Ikrimah*; and said to mean thus in the *Kur* iv. 63: and so **الجِبْتِ** accord. to *Zj*: (*TA*;) and *any head, or leader, of error*: (§, *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., (§, *K*;) as in the *Kur* iv. 63; (§) and as a pl., (§, *K*;) as in the *Kur* ii. 259; (§) and masc. and fem., (*Msb*, *TA*;) as fem. in the *Kur* xxxix. 19: (*TA*;) or by **الجِبْتِ** is meant *Ḥoyeif Ibn-Akhtab*; and by **الطَّاغُوتُ**, *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**, (*As*, *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.* (*As*, *O*, *K*.) You say, **أَخَذْتُ مِنْ مَتَاعِي مَا خَفَّ** **طَفَّ** i. e. [I took, of my goods,] *what [was light, and] was near to me.* (*As*, *O*.) And **طَفَّ الشَّيْءُ مِنْ الشَّيْءِ** *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,* (§, *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**: (*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 وَدَع**, **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 بِفِلَانٍ 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**, (*K*;) or **طَفَّفَ المِكْيَالَ**, and **المِكْيَانَ**, (*Msb*;) inf. n. **تَطْفِيفٌ**, (§, *O*, *Msb*;) *He gave short measure, and short weight*; (*Msb*;) *he made the contents of the measure to be defective,* (§, *O*, *Msb*, *K*;) and in like manner, *of the balance*; (*Msb*;) *not filling the former to its uppermost parts*: (§, *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 طَفَّافٌ, or طَفَّافَةٌ].* (*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,] **أَتَانَا عِنْدَ طَفَّافِ 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. **اطْفَ لَكَ**: see 1. — And **اطْفَ لَهُ** *He had knowledge of it, i. e. an affair*; (*Lth*, *O*, *K*;) and *of him, i. e. a person.* (*O*.) — And **اطْفَ عَلَيْهِ** *He desired to deceive him*: (*O*, *K*;) or *he had knowledge of him, and desired to deceive him.* (*O*.) — And **اطْفَ 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 **أَطَّلَ عَلَيْهِ**. (*O*.) — And, (*AZ*, *O*, *K*, *TA*;) as also **أَطَّلَ 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*.) — **اطْفَ عَلَيْهِ بِحَجَرٍ** *He reached, or hit, him, or it, (تَنَاوَلَهُ) with a stone.* (*Ibn-'Abbád*, *O*, *K*.) — **اطْفَتِ النَّاقَةُ** *The she-camel cast,* (*Ibn-*