

pl. of pauc., like أَصْحَابٌ] (A) and طَلَبٌ, (S, A, O, K,) or this last, as is said in the M, is [properly speaking] a quasi-pl. n., (TA,) or, (Mgh, TA,) as IAth says, (TA,) it is either a pl. of طَلَبٌ or an inf. n. used as such, (Mgh, TA,) for اهْلُ الطَّلَبِ: (TA:) fem., applied to a woman, طَالِيَةٌ; of which the pl. is طَالِيَاتٌ and طَوَالِبٌ. (Msb.) You say, هُوَ طَالِبٌ لِلشَّيْءٍ He is a seeker, &c., of the thing. (TA.) And هُوَ مُؤْلَأٌ اهْلًا لِلشَّيْءٍ and طَلَبٌ أَعْدَاهُنَّ These are the troops that are the seekers [or pursuers] of their enemies. (A.) And هُوَ طَلَبٌ نِسَاءً (A, K,) with kesr, (K,) He is a seeker, or desirer, of women: (A, K:) pl. اهْلَتٌ and طَالِيَةٌ, (K.)

**مَطْلُبٌ** A place, (Msb, KL,) or time, (KL,) of seeking: (Msb, KL:) [and so مَطْلُبٌ:] pl. مَطَالِبٌ. (KL.) [And particularly applied to A place in which treasure is buried and sought. And A place where anything remarkable is to be sought, or looked for, in a book.] — [And hence, + A person from whom one seeks a thing.] تَهِيَّسٌ لِي مَطْلُبٌ سَوَاقٌ [I have none from whom to seek the accomplishment of my desires but Thee] occurs in a trad. respecting prayer. (TA.) — See also مَطْلُوبٌ. — It is also an inf. n. of 1 [q. v.]. (A, MA, Msb.)

**مَطْلُبٌ**, applied to water, and to pasture, or herbage, Distant, or remote, (S, A, O,) so as not to be attainable but by seeking, (S, O,) or so that it is sought: (A:) or, applied to pasture, or herbage, distant, or remote: and, applied to water, distant, or remote, from the pasture or herbage: or between which and the pasture, or herbage, is twice the space termed a مِيلٌ, (K, TA,) or thrice that space, the مِيلٌ being the space from one عَلْمٌ [or sign of the way] to another; (TA;) or a day, or two days, (K, TA,) i. e. a day's journey, or two days' journey; in the latter case being termed مَطْلُبٌ إِيلٌ [i. e. distant to be sought of camels]. (TA.) It is also applied to other things: a poet says,

\* أَهَاجَكَ برقُ آخِرِ اللَّيْلِ مَطْلُبٌ \*

[Has distant lightning, in the latter part of the night, excited thee?]. (S, O.)

**مَطْلُوبٌ** Sought, desired, or demanded; and so مَطْلُوبٌ [but app. as an epithet in which the quality of a subst. is predominant, and used in the sense of كُلِّيَّةٌ]. (KL.)

**مَطْلُبٌ**: see مَطْلُبٌ.

### طَلْعٌ

1. طَلْعٌ, (S, A,) [aor. ظَلَعَتْ إِلَيْنَا], inf. n. طَلْعٌ, (TA,) The camels had a complaint (S, A) of their bellies (S) from eating of the trees called طَلْعٌ. (S, A.) [But see إِيلٌ طَلْعَةٌ] — And طَلْعٌ, aor. ظَلَعَتْ, (K,) inf. n. as above, (TK,) He

(a man, TK,) was, or became, empty, or void of food, in his belly; as also طَلْعٌ, like عَيْنٌ. (K.) — طَلْعٌ, (S, M, A, K,) aor. ظَلَعَتْ, inf. n. طَلْعٌ and طَلَاحَةٌ, (M, K,) said of a camel, (S, M, A, K,) He was, or became, lean, or emaciated, by reason of fatigue, or of disease: (A:) or fatigued, or wearied: (ISk, S, K:) or injured, or hurt, by fatigue: (AZ, T, TA:) or he was, or became, fatigued, and fell down by reason of travel: (M, TA:) or طَلْعٌ, aor. ظَلَعَتْ, inf. n. طَلْعٌ; and طَلْعٌ, aor. ظَلَعَتْ, inf. n. طَلْعٌ; he was, or became, fatigued: or lean, by reason of fatigue, or of disease. (MA.) — And طَلْعٌ, inf. n. طَلْعٌ, i. e. He (a man) was, or became, bad, corrupt, or vicious. (A, L. [See طَلَاحٌ below.]) — طَلَاحَةٌ, aor. ظَلَعَتْ, [inf. n. طَلْعٌ,] He, or it, (a man, MA, Msb, or journeying, A,) rendered him lean, or emaciated him; (A, MA, Msb;) namely, a camel: (A, Msb:) [or] he fatigued him; (MA, K;) i. e., a camel; (S, K;) and (K) so طَلَاحَةٌ; and طَلَاحَةٌ, (S, K,) inf. n. of the latter تَطْلِيعٌ (TA.)

2: see the last sentence above. — [Hence, app.,] طَلْعٌ عَلَيْهِ, (A, K,) inf. n. تَطْلِيعٌ, (K,) i. e. impertuned him, (A, K,) i. e., his debtor, so that he wearied him. (A.)

4: see 1, last sentence.

طَلْعٌ, [a coll. gen. n.,] (S, A, Msb, K, &c.,) and طَلَاحٌ, (S, A, K;) the latter said to be pl. of طَلَاحَةٌ, (TA,) which is the n. un. of طَلْعٌ, (S,) or, accord. to Sb, the pl. of طَلَاحَةٌ is طَلْوَجٌ, like صُخْرَوْنٌ is pl. of صَخْرَةٌ; and طَلَاحٌ also; and the pl. of طَلَاحَةٌ is طَلَاحٌ; (M;) [The acacia, or mimosa, gummifera; an appellation applicable also to the سُنْطَنْ, which produces the gum-arabic: (see صَمْغٌ:) the former tree is termed by Forskål (Flora Ægypt. Arab. p. cxxiv.) "mimosa gummifera;" but it is more commonly termed an "acacia:" its pods are termed عَلْفٌ, q. v.:] a species of large trees, (S, K,) of the kind called عَصَادٌ; (S, Msb;) growing in El-Hijáz [and Egypt and Nubia and other countries]; the fruit of which is like that of the سُمُّورة; having curved thorns: the places in which it grows are the interiors of valleys; and it is that species of the عَصَاد which is the largest in its thorns, and the hardest in respect of its wood, and the best in respect of its gum: Ith describes it as above, and says that it is the same as the أَمْ غَيْلَانْ [and the like is said in the A]: ISh says that it is a tall tree, affording a shade in which men and camels repose, with few leaves, long and large branches, with many thorns, [more] than the prickles of the palm-tree, and a great trunk, which a man's arm cannot embrace; the same as the طَلَاحٌ; and grows in the mountains:

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AHn says that it is, of the trees called عَصَاد, the largest, and that which has most leaves, and the greenest, and has thick and long thorns, but these are of the least hurtful of thorns, producing no heat in the foot; it has a fruit (بَرْمَةٌ) of pleasant odour; and there is not among the trees called عَصَاد any that produces more gum than it, nor any more bulky; and it grows only in rugged, hard, fertile ground. (TA.) By طَلْعٌ in the Kur lvi. 28 may be meant the trees called غَيْلَانْ, because they have a blossom of a very pleasant odour. (Zj.) [But see below.] — طَلْعٌ signifies also Banana-trees; syn. شَجَرَ الْمَوْزِ; and is said [by some] to have this meaning in the Kur lvi. 28: (Zj, T, TA:) or i. q. [which some expl. as meaning the trees above-mentioned; but others as meaning the fruit of those trees]: (Msb, K;) this, however, is said to be unknown in the [classical] language. (TA.) — And i. q. طَلْعٌ [generally meaning The spadix of the palm-tree; but sometimes the spathe thereof]: (K;) a dial. var. of the latter word: (S;) mentioned by ISk among words formed by the substitution of one letter for another: and this meaning, also, it is said [by some] to have in the Kur lvi. 28. (TA.) — And Remains of turbid water in a watering-trough or tank. (K.) — And Having the belly void of food. (K.) — See also طَلِيعٌ.

**طَنْعٌ** The tick; syn. قَرَادٌ; (S, A, K;) sometimes applied thereto; (S;) as also طَلِيعٌ: (S, K;) or a large tick. (TA. [See حَمَنَانٌ.]) — [Hence,] طَنْعٌ مَالٌ: One who keeps to camels, or cattle, and to the care of them, like as cleaves the طَنْعٌ, i. e. tick: (A:) a manager, tender, or superintendent, of camels, or cattle; or a good pastor thereof. (K.) — And طَنْعٌ نَسَوٌ: One who follows, or goes after, women (K, TA) much, or often. (TA.) — And طَنْعٌ is also expl. as signifying A pastor fatigued, or neared: (K, TA:) and [its pl.] طَنْعٌ, as signifying [simply] pastors. (L.) El-Hotei-ah says, after mentioning certain camels and their pastors,

\* إِذَا نَامَ طَنْعٌ أَشْعَثَ الرَّأْسَ حَلْفَهَا \*

\* هَذَا نَهَا أَنْفَاسَهَا وَزَفِيرَهَا \*

When a pastor, dusty and shaggy or matted in the hair of the head, sleeps behind them, [and they become lost to him,] their breathing and their vehement respiration occasioned by the fulness of their bellies guides him to them, so that he finds them, even if they be distant. (S, \* L.) — See also طَلِيعٌ, in four places.

طَلْعٌ (thus correctly written, not طَلْعٌ as in some of the copies of] the S, TA) Enjoyment of a life of ease and plenty. (S, K.)

طَلْعٌ an epithet applied to a camel. (A.) You say طَلَاحٌ and إِيلٌ طَلَاحَةٌ [the latter being the pl.] Camels having a complaint (S, A, K) of