

‡ *What would suffice for the filling of the earth, of gold:* (Aṣ, Ṣ, O, TA:) or, accord. to Lith, *what the sun has risen, or appeared, upon, to which Er-Rághib adds and man.* (TA.) And you say *قَوْسٌ طَلَعُ الْكَفِّ* † *A bow of which the part that is grasped is sufficient in size for the filling of the hand.* (Ṣ, *O, *TA.) And *هَذَا طَلَعٌ هَذَا* † *This is of the quantity, or measure, or size, of this.* (TA.)

طَلُوْعٌ † *Aspiring to, or seeking the means of attaining, lofty things, or eminence.* (Ḥam p. 655.)

طَلِيْعَةٌ, of an army, † *[A scout; and a party of scouts;] a man,* (Ṣ, O, K, TA,) and *a party of men,* (O, K, TA,) *that is sent,* (Ṣ, O, K, TA,) *and goes forth,* (TA,) *to obtain knowledge of the state, or case, or tidings, or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy,* (طَلِيْعٌ طَلَعُ الْعَدُوِّ, Ṣ, O, K, TA,) *like the جَاسُوسُ;* (TA;) *a man,* (Mgh,) or *a party of men,* (Mgh, Mṣb,) *sent* (Mgh, Mṣb) *before another party* (Mṣb) *to acquaint himself, or themselves, with the tidings, or state, or case, of the enemy;* (Mgh, Mṣb;) accord. to the 'Eyn, applied to *a single man,* and to *a number of men when they are together;* and as used by [the Ḥanafee Imám] Moḥammad, *three, and four;* more than these being termed *سَرِيَّةٌ:* (Mgh:) pl. *طَلَائِعُ.* (Mgh, O, Mṣb, K.)

طَلَعُ الْأَنْجَادِ and *طَلَعُ الشَّائِبَا* † [lit. *A man went to ascend mountain-roads;* meaning] *a man experienced in affairs; went to surmount them by his knowledge and his experience and his good judgment: or who aspires to lofty things, or the means of attaining eminence:* (O, K, TA: [see also *تَنْبِيَةٌ*]:) *أَنْجَادٌ* being pl. of *أَنْجَدٌ*; which means "a road in a mountain," like *تَنْبِيَةٌ* [of which *كُنَائِبَا* is the pl.]. (TA.) An ex. of the former phrase is presented by a verse of Soḥeym Ibn-Wetheel cited in art. *جَلُو*: and an ex. of the latter by the saying of Moḥammad Ibn-Abbee-Shihádh Eq-Dabbee, said by ISk to be of Ráshid Ibn-Dirwás,

• *وَقَدْ يَقْضُرُ الْغُلَّ الْقَتَى دُونَ هَبِيهِ*
• *وَقَدْ كَانَ نَوَلًا الْغُلَّ طَلَعُ أَنْجَادِ*

[*Certainly, or sometimes, or often, poverty withholds the young man from attaining his purpose; and certainly, or sometimes, or often, but for poverty, he would be a surmounter of affairs by his knowledge &c.*] (O, TA.) — *أَقْدَحٌ طَلَعٌ* † *A full drinking-vessel.* (TA.) And *عَيْنٌ طَلَعٌ* [or *طَلَاعَةٌ*?] † *An eye filled with tears.* (TA.)

طَالِعٌ [Rising, or appearing, as a star &c.:] anything appearing from the upper part [of a thing, or that comes up out of a thing and appears]: (TA:) [or appearing by rising, or by becoming elevated. (See 1.)] — [Hence,] one says, *طَالِعُهُ سَعِيدٌ*, meaning *His star [is fortunate].* (TA.) — [Hence also,] *الطَّالِعُ* means *The false dawn:*

(Ṣ:) or so *الطَّالِعُ الْمُصْعِدُ.* (O.) — And *The هِلَالٌ* [or moon when near the sun, showing a narrow rim of light; probably the new moon, from the sight of which the commencement of the month was reckoned; as appears from what follows]. (O, K.) *مَا رَأَيْتَكَ مُنْذُ طَالَعَيْنِ* is mentioned as heard from some of the Arabs of the desert, meaning *مُنْذُ شَهْرَيْنِ* [i. e. *I have not seen thee for two months, or during the period since two new moons*]. (O.) — Also *The arrow that falls behind the butt:* (Az, O, K:) or *that passes beyond the butt, going over it:* (TA:) and Kt says that they used to reckon that falling above the mark as that which hit the butt: pl. *طَلَوَاعٌ.* (O, TA.) It is said of one of the kings, accord. to Ṣgh, [in the O,] *كَانَ يَسْجُدُ لِلطَّالِعِ* (TA,) meaning as expl. in art. *سَجَدَ:* (O, TA:*) or it may mean that *he used to lower himself, or bend himself down, to the rising هِلَالٌ*, by way of magnifying God. (O, TA.) — *طَالِعَةُ الْإِبِلِ* means † *The first, or foremost, of the camels.* (TA.)

طَلُوْعٌ: see *طَلَعَاءُ.*

مَطْلَعٌ and *مَطْلِعٌ* are inf. ns.: and signify also *The place [and the time] of rising of the sun [&c.]:* (Ṣ, O, K: [see 1, first sentence:]) but by Fr the former is explained as meaning *the rising,* and the latter as meaning *the place of rising:* and some of the Baḡrees say that when one reads *حَتَّى مَطْلِعِ النَّجْمِ* [in the last verse of ch. xvii. of the Kṛ], with *kesr* to the *ج*, the meaning is, [until] *the time of rising [of the dawn]:* (O, TA:) [the pl.] *مَطْلَعَاتٌ* signifies the places [and the times] of rising of the sun [&c.]. (TA.) — *مَطْلَعُ الْجَبَلِ* means † *The place of ascent of the mountain.* (TA.) And you say, *هَذَا لَكَ مَطْلَعُ الْأَكْبَةِ*, meaning † *This is present before thee; i. e. as near to thee as if thou hadst to ascend for it the hill.* (TA.) — *مَطْلَعُ الْقَصِيدَةِ* means † *The beginning of the قصيدة [or ode].* (TA.) — See also *مَطْلَعٌ.*

مَطْلِعٌ † *A palm-tree (نَخْلَةٌ) putting forth its طَلْعٌ* [q. v.]; and sometimes they said *مَطْلِعَةٌ.* (Mṣb.) — And the latter, † *A palm-tree taller than the other palm-trees [around it or adjacent to it].* (Ṣ, O, K.)

مَطْلَعٌ † *[A place to which one ascends: or] a place of ascent from a low spot to a place that overlooks.* (Aṣ, TA.) Hence, (TA,) it is said in a trad. (O, K) of the Prophet, (O,) *مَا نَزَلَ مِنْ الْغُرَانِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ وَكَلِمٌ حَرْبٌ حَدٌّ وَكَلِمٌ* *الغُرَانِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ وَكَلِمٌ حَرْبٌ حَدٌّ وَكَلِمٌ* *مَطْلَعٌ* i. e. (O, K) † *Not a verse of the Kṛ-an has come down but it has an apparent and known [or exoteric] interpretation and an intrinsic [or esoteric] interpretation,* (TA voce *ظَهْرٌ*, where see more,) *[and every word has a scope, and every scope has] a place [meaning point] to which the knowledge thereof may ascend,* (O, K, TA,) or, as some say, *something that may be violated, God not having forbidden a thing*

that should be held sacred without his knowing that some one would seek to elicit it. (TA.) — And i. q. *مَطْلِعُ الْأَمْرِ*; (Ṣ, O, K, TA;) *مَطْلِعُ الْأَمْرِ*; (Ṣ, O, TA;) as also *مَطْلِعُ الْأَمْرِ*; (TA;) i. e. † *The way, or manner, of attaining to the doing, or performing, of the affair.* (TA.) One says, *مَا لِهَذَا الْأَمْرِ مَطْلِعٌ* † *There is no way, or manner, of attaining to the doing, or performing, of this affair.* (TA.) And *أَيْنَ مَطْلِعُ هَذَا الْأَمْرِ* i. e. *مَاتَاهُ* † *[Where is the way of attaining to the doing, or performing, of this affair?]*. (Ṣ, O, TA.) — And † *An elevated place from which one looks towards a low place.* (Ṣ, O, Mṣb, K, TA.) To this is likened the scene of the events of the world to come, (Ṣ, O, Mṣb, K, TA,) after death, i. e. the station of the day of resurrection, (TA,) in the saying of 'Omar, *لَوْ أَنَّ لِي مَا فِي الْأَرْضِ جَمِيعًا لَأَتَدَبَيْتُ بِهِ مِنْ هَوْلِ الْمَطْلِعِ* † *[If all that is in the world belonged to me, assuredly I would ransom myself therewith from the terror of the place whence one will look down on the day of resurrection]:* (Ṣ, *O, Mṣb, *K, *TA:) or *الْمَطْلِعُ* means *that which is looked upon* of such hardships as the interrogation of [the angels] Munkar and Nekeer, and the pressure of the grave, and its solitude, and the like; and is [for *الْمَطْلِعِ عَلَيْهِ*, or] originally an inf. n. in the sense of *الْإِطْلَاعُ*: or it may be a noun of time, and thus applied to the day of resurrection. (Ḥar p. 344-5.)

مَطْلِعٌ *Strong, or powerful; high, or eminent; one who subdues, or overcomes:* (K:) or *strong, or powerful;* as also *مُضْطَلِعٌ*: or the latter has this meaning, from *الضَّلَاعَةُ*; and the former signifies *high, or eminent; one who subdues, or overcomes:* (O:) accord. to ISk, one says, *هُوَ مُضْطَلِعٌ* ["he is one who has strength to bear it"]; but not *مَطْلِعٌ بِحِمْلِهِ*. (TA.) [See, however, *مُضْطَلِعٌ*, in art. *صَلَعٌ*.]

مُطَاعٌ [pass. part. n. of 3, q. v.]. One says, *الشَّرْتُلَقَى مُطَاعُ الْإِسْمِ*, [thus in my original, app. *الشَّرْتُلَقَى*,] meaning *بَارِزًا مَكْشُوفًا* [i. e., if I rightly read it, † *Evil thou wilt find to be that whereof the name is manifest, or overt; so that, when it is mentioned, it is well known.*] (TA.)

طف

2. *طَلْفٌ عَلَيْهِ*, inf. n. *تَطْلِيفٌ*; (O, K;) and *طَلْفٌ* is a dial. var. thereof; (TA;) *He exceeded it;* (O, K;) [meaning a certain number of years; for] it is like *ذَرَفٌ* and *رَمَتْ* and *طَلَّتْ*. (IAṣr, TA in art. *ظَلْفٌ*.)

4. *اطْلَفَ* [He escaped being a victim of his adversary's blood-revenge; expl. as meaning] *the blood-revenge of his adversary was ineffectual, or had not effect.* (Ibn-'Abbád, O, K.) — *اطْلَفُهُ* *He made it [i. e. a man's blood] to go for nothing*