

this sense the verb has a single objective complement. (TA.)

4. أَطْنَنْتُهُ الشَّيْءَ I made him to think the thing. (M, TA.) — And أَطْنَنْتُ بِهِ النَّاسَ [I made the people to suspect him : or] I exposed him to suspicion ; (M, Mṣb, TA ; ) [and] so أَطْنَنْتُهُ [alone]. (K.) — See also 1, last quarter.

5. التَّطَنَّى means The exercising, employing, or using, of الطَّنَّ [i. e. thought, &c.]; originally التَّطَنُّنُ. (S, K.) A'Obeyd says, تَطَنَّتْ is from طَنَّنْتُ, and is originally تَطَنَّتَتْ; the نs being many, one of them is changed into ي: it is like قَصَّيْتُ, which is originally قَصَّصْتُ. (T.) — See also 1, first sentence.

8: see 1, first sentence: — and again, in the last quarter, in three places.

طَنُّ is a simple subst. as well as an inf. n.; (TA;) and signifies Thought, opinion, supposition, or conjecture: (Er-Rāghib, Mgh, TA:) or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munāwee, TA:) or a preponderating wavering between the two extremes in indecisive belief: (K:) or an inference from a sign, or mark, or token; when strong, leading to knowledge; and when weak, not exceeding the limit of وَهْمٍ: (Er-Rāghib, TA:) or doubt or uncertainty; (T, M;) or it has this meaning also; (Er-Rāghib, TA;) contr. of يَقِينٌ: (Mṣb:) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Mṣb,) of عِلْمٍ, (S, Mgh, K,) or يَقِينٌ, (Mṣb,) [i. e. knowledge, or certainty,] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also knowledge, or certainty, (يَقِينٌ, T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF:) and it also means suspicion, or evil opinion: (Er-Rāghib, TA: [but in this last sense, طَنَّةٌ is more common:]) as a subst., (TA,) its pl. is طُنُونٌ and أَطْنَانِيْنٌ, (M, K, TA,) the latter anomalous, or (as ISd says, TA) it may be pl. of أَطْنُونَةٌ, but this I do not know. (M, TA.) One says, هُوَ سَيِّئُ الظَّنِّ بِكُلِّ أَحَدٍ [He is evil in opinion of everyone]. (M.) [And سَاءَ ظَنُّهُ بِفُلَانٍ] His opinion of such a one was evil. And عِلْمُهُ بِالشَّيْءِ طُنُونٌ [His knowledge is but opinions]; meaning that no confidence is to be placed in him. (TA.)

طَنَّةٌ Suspicion, or evil opinion; (T, S, M, Mgh, Mṣb, K;) as also طَنَّةٌ; the ط being changed into ط, though there is no إِدْغَامٌ in this case, because of their being accustomed to say إِطْنٌ [for أَطْنٌ, which is for إِطْطَنْ]; an instance like الدِّكْرُ, which is made to accord with إِذْكَرٌ [for إِذْكَرٌ, which is for إِذْذْكَرٌ], as mentioned by Sb; (M;) and طَنَانَةٌ, (so accord. to a copy of

the M,) or طَنَانَةٌ, like كِتَابَةٌ, (TA,) signifies the same: (M, TA:) the pl. of طَنَّةٌ is طُنُنٌ. (S, K.) One says, هُوَ طَنَّتِي وَعِنْدَهُ طَنَّتِي, meaning He is the place [i. e. object] of my suspicion. (TA.) — And [hence] † A little [like the French “soupon”] of a thing. (TA.)

طَنَانٌ: see طُنُنٌ.

طُنُونٌ A man who thinks evil (S, M) of everyone. (M.) — A man possessing little good or goodness: or, as some say, of whom one asks [a thing] thinking that he will refuse, and who is as he was thought to be: (M:) [or] † طَنِينٌ has this latter meaning. (TA.) — A man in whose goodness no trust, or confidence, is to be placed. (M.) And Anything in which no trust, or confidence, is to be placed, (M, TA,) of water, and of other things; (TA;) as also † طَنِينٌ. (M, TA.) A well (بُئْرٌ) having little water, (S, M, K,) in the water of which no trust, or confidence, is to be placed: (M:) or a well, (S, K,) or a drinking-place, (M,) of which one knows not whether there be in it water or not: (S, M, K:) or water which one imagines, or supposes, to exist, but of which one is not sure. (TA.) كُلُّ مَنِيَّةٍ طُنُونٌ (TA.) إِلَّا القَتْلَ فِي سَبِيلِ اللَّهِ is a saying mentioned, but not expl., by IAq; [app. meaning Every death is doubtful as to its consequence except slaughter in the way, or cause, of God; but ISd says,] in my opinion the meaning is that it is of little good and profit. (M.) دَيْنٌ طُنُونٌ means A debt of which one knows not whether he who owes it will pay it or not: (A'Obeyd, T, S, M, \*K:) it is said in a trad. of 'Omar that there is no poor-rate in the case of such a debt. (TA.) — Also A man suspected in relation to his intellect, or intelligence. (Aboo-Tálib, TA.) And A woman suspected in relation to her grounds of pretension to respect, or honour, on account of lineage &c. (TA.) And A woman of noble rank or quality, who is taken in marriage, (M, K,) from a desire of obtaining offspring by her, when she is advanced in age. (M.) — Also A weak man. (K. [See also طَنِينٌ.]) — And A man having little artifice, cunning, ingenuity, or skill. (K.)

طَنِينٌ Suspected; (T, S, M, Mgh, Mṣb, K;) applied to a man; (S, M;) i. q. † مَطْنُونٌ, (Mbr, Mṣb,) in this sense: (Mṣb:) pl. أَطْنَانِيْنٌ. (M, TA.) Thus in the saying in the Kur [lxxxii. 24], وَمَا هُوَ عَلَى الغَيْبِ بِطَنِينٍ, meaning And he is not suspected as to what he makes known from God, of the knowledge of that which is undiscoverable, as is related on the authority of Alee: or, accord. to Fr, it may mean weak; for طَنِينٌ may have this meaning like as طُنُونٌ has: (T:) some read بَطْنِينٍ. (TA in art. ضن, q. v.) سَهَادَةُ طَنِينٍ, which is said in a trad. to be not allowable, is The testimony of one who is suspected as to his religion. (TA.) And نَفْسٌ † طَنَانَةٌ means [A soul, or person,] suspected. (TA.) — Also One who treats, or regards, another, or others, with enmity, or hostility; (T,

M;) because of his evil opinion and the evil opinion of which he is an object. (M.) — See also طُنُونٌ, in two places.

طَنَّةٌ or طَنَانَةٌ: see طَنَّةٌ.

طَنِينٌ: see طَنَانَةٌ.

طَنَانٌ One who opines, or conjectures, much [and] in an evil manner; as also † طُنُنٌ. (TA.)

أَطْنٌ [Such as is more, or most, fit that one should think of him to do a thing]. You say, نَظَرْتُ إِلَى أَطْنِهِمْ أَنْ يَفْعَلَ ذَلِكَ I looked towards him who was the most fit of them that I should think of him to do that. (M, TA.)

أَطْنُونَةٌ: see طُنُنٌ, near the end.

مَطْنَةٌ, (M, Mgh, Mṣb, TA,) of which مَطْنَةٌ, mentioned by Ibn-Málik and others, and مَطْنَةٌ, are dial. vars., (TA,) or [rather] مَطْنَةٌ شَيْءٌ, (IF, S, Mṣb, K, TA,) signifies The place, (IF, S, Mṣb, K, TA,) and the accustomed place, (IF, S, Mṣb, TA,) in which is thought to be the existence, (S, K, TA,) of a thing; (IF, S, Mṣb, K, TA;) [a place] where a thing is thought to be: (M:) or it signifies, (Mgh, Mṣb,) or signifies also, (S,) a place where a thing is known to be: (S, Mgh, Mṣb:) [a thing, and a person, in which, or in whom, a thing, or quality, is thought, supposed, presumed, suspected, inferred, known, or accustomed, to be, or exist:] accord. to IAth, by rule it should be مَطْنَةٌ: (TA:) [it may therefore be properly rendered a cause of thinking, &c., the existence of a thing; and مَطْنَةٌ لَكَذَا may be well expl. as meaning a thing, and a person, that occasions one's thinking, supposing, presuming suspecting, inferring, or knowing, the existence of such a thing or quality, in it, or in him: and hence, an indication, or evidence, or a symptom, diagnostic, characteristic, sign, mark, or token, of the existence of such a thing or quality:] the pl. is مَطْنَانٌ. (M, Mgh, Mṣb, TA.) One says, مَوْضِعٌ مَطْنَةٌ مِنْ فُلَانٍ i. e. Such a place is a place in which such a one is known [&c.] to be. (S, TA.) And فُلَانٌ مَطْنَةٌ مِنْ كَذَا i. e. Such a one is one in whom such a thing, or quality, is known [&c.] to be. (Lh, T.) And فُلَانٌ مَطْنَةٌ لِلْخَيْرِ i. e. Such a one is one in whom good, or goodness, is thought [&c.] to be. (Ham p. 437.) And En-Nábigah says,

- فَإِنْ يَكْ عَامِرٌ قَدْ قَالَ جَهْلًا
- فَإِنَّ مَطْنَةَ الْجَهْلِ السَّبَابُ

[And if 'Amir has spoken ignorantly, verily youthfulness is a state in which ignorance is usually found to exist]: (S, Mṣb:\*) or, as some relate the verse, السَّبَابُ [so that the meaning is, mutual reviling is an act in which &c.]: (S:) or, accord. to another relation, the latter hemistich is

- فَإِنَّ مَطِيَّةَ الْجَهْلِ السَّبَابُ