

moist, or *moistened*: one says, طَلْتُ بِلَادَكَ, and طَلَّتْ; the former meaning *May thy countries*, or *tracts of country*, be rained upon; and the latter, *become moist*, or *moistened*: or, accord. to Aboo-Is-hák, [i. e. Zj.] طَلْتُ only, with *damm*; [and he adds,] one says, رَحَبْتُ بِلَادَكَ وَطَلَّتُ, with *damm*, [i. e. *May thy tracts of country be spacious to thee, and be moistened by the طَلَّ*, (or, as in art. رَحَبْ in the TA, وَطَلَّتُ عَلَيْكَ وَطَلَّتْ)], not طَلَّتْ; because the طَلَّ is not from them, [i. e. it is not from the tracts of country,] but they are the objects thereof. (TA.) [Golius mentions, among the significations of طَلَّ, as on the authority of Z, i. q. رَحَبْ, said of land, or the earth, and followed by على relating to a person: but I think it most probable that he inferred this signification from his finding, in a copy of the A, the phrase رَحَبْتُ عَلَيْكَ الْأَرْضُ وَطَلَّتْ (for وَطَلَّتْ), without any explanation. And Freytag mentions طَلَّ as meaning *It was watered by fine rain*; from the Deewán of the Hudhalees.] And [it is said that] طَلَّتِ السَّهَّا signifies اشْتَدَّ وَقْعَهَا [i. e. The rain fell vehemently]. (TA.) = طَلَّ دَمَةً, (AZ, S, O, Mṣb,) said of God, (S,) or of the ruling power, (Mṣb,) first pers. طَلَّتْهُ, (K,) aor. ۡ, (Mṣb,) inf. n. طَلَّ (Mṣb, K) and طَلَوْنُ, (K,) He made his blood to go for nought, unrelieved, and uncompensated by a mulct; made it to be of no account: (AZ, S, O, Mṣb, K, TA :) or held it to be of little account, as though it were but [the rain, or dew, termed] طَلَّ, in its result; this, accord. to Er-Rághib, being the proper meaning: (TA :) and طَلَّهُ signifies the same. (AZ, S, O, Mṣb, K.) And طَلَّ دَمَةً His blood was made to go for nought, &c.; (AZ, S, Mgh, O, Mṣb, K;) as also طَلَّ دَمَةً طَلَّ: (AZ, S, O, Mṣb, K:) and طَلَّ دَمَةً طَلَّ, (S, O, Mṣb, K,) with fet-h, accord. to Ks and AO, (S, O, Mṣb,) aor. ۡ [contr. to analogy], (Mṣb,) or - [agreeably with analogy]; (K;) and طَلَّ, originally طَلَّ, (Mṣb, K,*) aor. ۡ; (Mṣb, K;) [his blood went for nought, &c. ;] but this is disallowed by AZ; (S, O, Mṣb;) and it is more commonly with *damm*. (K.) — And طَلَّهُ حَلَّهُ, aor. ۡ, He diminished, or impaired, to him his right, or due; or deprived, or defrauded him of it, partly, or wholly: (K, TA :) or, accord. to Khálid Ibn-Jembeh, (TA,) he denied him, or refused him, his right, or due; (K, TA;) and withheld it [from him]: (TA :) and he annulled it; or made it to go for nought, as a thing of no account, or as a thing that had perished or become lost. (K, TA.) You say, طَلَوْا فَلَانًا طَلَّهُ, aor. ۡ, inf. n. طَلَّ, They denied, or refused, such a one his right, or due: so says Khálid Ibn-Jembeh. (O.) — And طَلَّ غَرِيمَةً, (K,) aor. ۡ, (TA,) inf. n. طَلَّ, (O, K,) He delayed, or deferred, with his creditor, or put him off, by promising time after time to pay him. (O, * K.) — And طَلَّ signifies also The driving of camels roughly, or rigorously. (K.) You say, طَلَّ الْأَيْلَ, inf. n. طَلَّ, طَلَّ الْأَيْلَ.

He drove the camels roughly, or rigorously! (TK.)
طَلَّ, [sec. pers. طَلِيْتَ, aor. طَلَّ,] inf. n. طَلَّةً;
like مَلَّ, [sec. pers. مَلِيْتَ, aor. مَلَّ,] (K., TA,) inf. n. مَلَّةً; (TA;) [accord. to Freytag, followed by هُوَ, and in the Deewán of the Hudhalees by إِلَيْهِ; and so, accord. to him, استطَلَّ] **استطَلَّ**; (K., TA,) and goodly. (TA.) = And طَلَّةُ, (K.,) inf. n. طَلَّ, (TA,) is also syn. with طَلَّةً: (K.:) so in the phrase طَلَّةٌ بِالْوَرْسِ [He smeared it, or rubbed it over, with وَرْس, q. v.]; namely, a thing. (Ibn-'Abbád, O.)

4 : see 1, former half: — and the same, latter half, in two places. — اطَّلَ عَلَيْهِ He (a man, Mṣb) *looked upon it, looked upon it from above, looked down upon it, got a view of it, or saw it;* syn. أَشْرَفَ عَلَيْهِ, (S, O, K,) [i. e.] (Mṣb,.) or أَوْفَى عَلَيْهِ (Ham p. 208;) properly أَوْفَى عَلَيْهِ بِشَخْصِهِ, i. e. [meaning *he looked upon it, &c., with his body; not in imagination*]; (Er-Rághib, TA,); and استطلَّ + signifies the same: (K,.) and so also أَطْفَلَ عَلَيْهِ (O in art. طف.) [See also 6.] Hence, in a trad., the saying of Ṣafeeyah the daughter of 'Abd-El-Muṭṭalib, فَاطَّلَ عَلَيْنَا the daughter of 'Abd-El-Muṭṭalib, يَهُودِيَّ نَقْمَتْ فَضَرَبَتْ رَأْسَهِ بِالسَّيْفِ ثُمَّ رَمَيْتْ يَهُودِيَّ عَلَيْهِمْ [And a Jew looked upon us, and I arose, and smote off his head with the sword, then cast it upon them]. (O.) — [Hence, perhaps,] اطَّلَ عَلَى الزَّمَانُ + *The time drew near.* (Mṣb.) — And اطَّلَ عَلَى حَقِّي فَذَهَبَ بِهِ [He got possession of my right, or due, and took it away, or went away with it. (Ibn-'Abbád, O.) [See also أَطْفَلَ.] — And اطَّلَ عَلَيْهِ + *He importuned him,* (Ibn-'Abbád, O, TA,) [so that, or until, he overcame him]. (TA.) And اطَّلَ فُلَانْ عَلَى فُلَانْ بِالْأَذْدَى + *Such a one kept continually, or constantly, to the annoying, or molesting, or hurting, of such a one.* (TA.) — An Arab woman of the desert is related to have said, مَا أَطْلَ شِعْرَ جَمِيلٍ [How pleasing is the poetry of Jemeel, and how sweet is it!]. (TA.)

5. هَذِهِ الْأَرْضُ قَدْ تَطَّلَّتْ This land has pro-
duced herbage, and become replete, [for تَحِيرَتْ (to which I cannot assign any apposite meaning),
in my original; I read تَحِيرَتْ] and has not been
trodden by any one: so says AA. (O.)

6. طَوْلٌ (S, O, in the K in art. طَوْلٌ written
إِلَى الشَّيْءِ (O) He stretched out his neck,
looking at the thing, it being far from him : (S,
O :) or he stretched out his neck to look : (TA
in art. دَمْخٌ (:) تَطَالَتْ signifies I stood upon
my toes, and stretched my stature, to look at a
thing, (Tَطَاوِلْتُ, K, TA, both of these verbs
meaning thus, TA in art. طَوْلٌ,) and looked : (K,
TA :) or, accord. to AA, signifies the
looking from above a place, or from a curtain or
the like. (TA.) [See an ex. in a verse cited in

art. شرف, conj. 10: and see also 4 in the present art.]

10 : see 4. — استطَلَ الفَرْسُ بِذَنْبِهِ is expl. by
 مَرْمُطْلًا بِهِ إِذَا نَاصِبَهُ فِي السَّمَاءِ Ibn-'Abbád as signifying [app. meaning *The horse went along raising his tail toward the sky*] : for I think that إِذَا نَاصِبَهُ أَئِي نَاصِبَهُ or إِذَا كَانَ نَاصِبَهُ (O.).
 — See also 1, last sentence but one.

R. Q. 1. طَلْطَةٌ *He moved him, agitated him, shook him, or put him into a state of motion or commotion; (K, TA;) like تَلْتَةٌ: (TA:) [or,] accord. to Ibn-'Abbád, الطَّلْطَةُ signifies the moving about the arms in walking. (O.)*

طَلْ *Light*, (*Mṣb*), or *weak*, (*K*) [i. e. *drizzling*,] *rain*: (*Mṣb, K*) or the *lightest*, (*K*), or *weakest*, of *rain*: (*S, O, Mṣb, K*) or *dew* that descends from the sky in cloudless weather: (*TA*) or *above نَدَى* and less than مَطْرٌ: (*K*) or, accord. to Er-Rāghib, *rain that has little effect*; and so in the *Kur* ii. 267: (*TA*) pl. طَلَّاْنُ (*S, O, K*) and طَلَّلُ, (*O, K*), the latter mentioned by Fr, and said by him to be the only instance of the kind that has been heard except حَرْفٌ pl. of حَرْفٌ as meaning the حَرْفٌ of a mountain; (*O*); [or] طَلَّلُ is a contraction of طَلَّاْنُ: in a saying of a poet, cited by IAār, (*TA*) occurs for الطَّلَلُ [in the CK] الطَّلَلُ [in the CK]: or in this instance, as some relate it, the word is الطِّلَلُ. (*K, TA*) — And *Milk*: (*K*): ما بِالثَّاقَةِ طَلْلُ [There is not in the she-camel any milk], as Yaqoob says, and as is related on the authority of AA, (*S*), and thus in the saying ما بِالدَّارِ طَلْلُ [There is not in the house any milk]: (*O*); or طَلْلُ signifies thus: or *blood*. (*K*). [But see this word below.] — And *Paucity of milk of a camel*; as also طَلْلُ: (*K*). — And *Fat*, or *fatness*; syn. طَرْقٌ [in the CK, طَرْقٌ, and in my MS. copy of the K طَرْقٌ]: thus in the saying ما بِالثَّاقَةِ طَلْلُ [There is not in the she-camel any fat, or fatness]. (*M, K, TA*: in the CK طَلْلُ). — [It is also used as an epithet.] You say ذُو طَلْلٍ, يَوْمَ طَلْلٍ, i. e. [A day having drizzling rain, or dew; or] moist, or humid. (*TA*). And أَرْضٌ طَلَّةٌ Land moistened by dew [or by drizzling rain]; (*TA*); as also رَوْضَةٌ مَطْلُوْنَةٌ: (*S, TA*) and [in like manner] طَلَّةٌ رَوْضَةٌ (روضَةً) moistened by طَلْلٍ (*K*). And طَلْلُ signifies Anything moist. (*TA*) — [Hence, app.,] *Goodly*, or *good*, or *beautiful*, and *pleasing*: thus applied to a night, and to poetry شِعْرٌ [in the CK شَعْرٌ], and to water, &c.: (*K, TA*) applied to these as meaning *good*, or *beautiful*; and so to discourse; (*TA*); and thus طَلَّيْلَةٌ applied to a خطبةٌ. (*Ibn'Abbād, O, TA*) And اِمْرَأَةٌ طَلَّةٌ means A beautiful, elegant, or graceful, woman, (*TA*). And كَحْمَرٌ طَلَّةٌ Pleasant, or delicious, wine: (*S, O, K*) or, as