

moist, or moistened: one says, **طَلَّتْ بِلَادُكَ**, 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-hāk, [i. e. Zj,] **طَلَّتْ** only, with damm; [and he adds,] one says, **رَحَبَتْ بِلَادُكَ وَطَلَّتْ**, with damm, [i. e. *May thy tracts of country be spacious to thee, and be moistened by the* **طَلَّ**, (or, as in art. رَحِب in the TA, **وَطَلَّتْ وَعَلَّتْ**), 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. رَحِب, said of land, or the earth, and followed by **عَلَى** 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 **وَطَلَّتْ 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 السَّمَاءُ** signifies **اِشْتَدَّ وَقَعَهَا** [i. e. *The rain fell vehemently*]. (TA.) = **طَلَّ دَمَهُ** (AZ, S, O, Mṣb,) said of God, (S,) or of the ruling power, (Mṣb,) first pers. **طَلَّنْتُهُ** (K,) aor. 2, (Mṣb,) inf. n. **طَلَّ** (Mṣb, K) and **طَلُّوْا** (K,) *He made his blood to go for nought, unretaliated, 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 **طَلَّ** signifies the same. (AZ, S, O, Mṣb, K.) And **طَلَّ دَمَهُ** *His blood was made to go for nought, &c.*; (AZ, S, Mgh, O, Mṣb, K;) as also **طَلَّ دَمَهُ**: (AZ, S, O, Mṣb, K;) and **طَلَّ دَمَهُ**, (S, O, Mṣb, K,) with fet-ḥ, accord. to Ks and AO, (S, O, Mṣb,) aor. 2 [contr. to analogy], (Mṣb,) or - [agreeably with analogy]; (K;) and **طَلَّ**, originally **طَلَّلَ**, (Mṣb, K,\*) aor. 2; (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 **طَلَّ حَقَّهُ**, aor. 2, *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, **طَلُّوا فَلَانًا**, **طَلَّ حَقَّهُ**, aor. 2, inf. n. **طَلَّ**, *They denied, or refused, such a one his right, or due*: so says Khálid Ibn-Jembeh. (O.) — And **طَلَّ غَرِيمَهُ** (K,) aor. 2, (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 الْإِبِلَ**, inf. n. **طَلَّ**,*

*He drove the camels roughly, or rigorously.* (TK.) = **طَلَّ**, [sec. pers. **طَلَّلْتُ**, aor. 2,] inf. n. **طَلَّ**; like **مَلَّ**, [sec. pers. **مَلَّلْتُ**, aor. 2,] (K, TA,) inf. n. **مَلَّ**; (TA;) [accord. to Freytag, followed by **لَهُ**, and in the Deewán of the Hudhalees by **إِيَّاهُ**; and so, accord. to him, **اسْتَطَلَّ**, followed by **لَهُ**;] *He, or it, was, or became, pleasing, (K, TA,) and goodly*. (TA.) = And **طَلَّ**, (K,) inf. n. **طَلَّ**, (TA,) is also *syn. with طَلَّه*: (K:) so in the phrase **طَلَّه بِالْوَرِيسِ** [*He smeared it, or rubbed it over, with الوريس, 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, (S, O, K,) [i. e.] **أَشْرَفَ عَلَيْهِ**, (Mṣb,) or **أَوْفَى عَلَيْهِ**; (Ham p. 208;) properly **أَوْفَى عَلَيْهِ**, i. e. **بَشَخِصَهُ** [meaning *he looked upon it, &c., with his body; not in imagination*]; (Er-Rághib, TA;) and **اسْتَطَلَّ** signifies the same: (K:) and so **أَطَفَ عَلَيْهِ**. (O in art. طَف.) [See also 6.] Hence, in a trad., the saying of Saʿeeyeh the daughter of 'Abd-El-Muṭṭalib, **فَاطِلٌ عَلَيْنَا يَبُودِي فَعَمَّتْ فَضْرَبْتُ رَأْسَهُ بِالسَّيْفِ ثُمَّ رَمَيْتُ بِهِ عَظْمِي** [*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 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 **أَطَفَ**.] — And **اطَّلَ عَلَيْهِ** + *He importuned him*, (Ibn-'Abbád, O, TA,) **حَتَّى غَلَبَهُ** [so that, or until, he overcame him]. (TA.) And **اطَّلَ فَلَانٌ عَلَى** + *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 أَطَّلَ شَعْرَجَمِيلَ وَأَحْلَاهُ** [*How pleasing is the poetry of Jemeel, and how sweet is it!*]. (TA.)*

5. **هَذِهِ الْأَرْضُ قَدْ تَطَلَّتْ** *This land has produced herbage, and become replete, [for تَخَيْرَتْ (to which I cannot assign any apposite meaning), in my original, I read تَحَيْرَتْ,] and has not been trodden by any one*: so says AA. (O.)

6. **تَطَّلَّ** (S, O, in the K in art. طُول written **تَطَلَّلَ**) (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. دَمَخ:) or **تَطَلَّلْتُ** signifies *I stood upon my toes, and stretched my stature, to look at a thing*, (**تَطَاوَلْتُ**, K, TA, both of these verbs meaning thus, TA in art. طُول,) and *looked*: (K, TA:) or, accord. to AA, **التَّطَّلَّ** signifies *the looking from above a place, or from a curtain or the like*. (TA.) [See an ex. in a verse cited in

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

10: see 4. — **اسْتَطَلَّ الْفَرَسُ بِذَنَبِهِ** is expl. by Ibn-'Abbád as signifying **إِذَا نَاصَبَهُ فِي السَّمَاءِ** [app. meaning *The horse went along raising his tail toward the sky*: for I think that **إِذَا نَاصَبَهُ** should be **إِذَا كَانَ نَاصِبَهُ**, or **أَيُّ نَاصِبَهُ**. (O.) = See also 1, last sentence but one.

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

**طَلَّ** *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* (ندى, K, TA) *that descends from the sky in cloudless weather*: (TA:) or *above نَدَى and less than مَطَرٌ*: (K:) or, accord. to Er-Rághib, *rain that has little effect*; and so in the Kur ii. 267: (TA:) pl. **طَلَالٌ** (S, O, K) and **طَلَّلٌ** (O, K,) the latter mentioned by Fr, and said by him to be the only instance of the kind that has been heard except **حَرَفٌ** pl. of **حَرَفٌ** as meaning the **حَرَفٌ** of a mountain; (O;) [or] **طَلَّلٌ** is a contraction of **طَلَالٌ**: in a saying of a poet, cited by IAar, (TA,) **الطَّلَلُ** occurs for **الطَّلَّ** [in the CK **الطَّلَّ**]: or in this instance, as some relate it, the word is **الطَّلَلُ**. (K, TA.) — And **مِلْكٌ**: (K:) or so **طَلَّ**, with damm, in the saying **مَا بِأَنْتَاقَةَ طَلَّ** [*There is not in the she-camel any milk*], as Yaʿkoob says, and as is related on the authority of AA, (S,) and thus in the saying **طَلَّ مَا بِالْأَدَارِ طَلَّ** [*There is not in the house any milk*]: (O:) or **طَلَّ** signifies thus: or *blood*. (K.) [But see this word below.] — And **بَاقِيَةٌ** of milk of a camel; as also **طَلَّ**: (K.) — And **فَاتٌ**, or *fatness*; syn. **طَرَّقٌ** [in the CK **طَرَّقٌ**, and in my MS. copy of the K **طَرَّقٌ**]: thus in the saying **طَلَّ مَا بِأَنْتَاقَةَ طَلَّ** [*There is not in the she-camel any fat, or fatness*]. (M, K, TA: in the CK **طَلَّ**.) = [It is also used as an epithet.] You say **يَوْمٌ طَلَّ**, meaning **دُو طَلَّ**, 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 **مَطْلُونَةٌ**: (S, TA:) and [in like manner] **طَلَّ** signifies a meadow (رَوْضَةٌ) *moistened by طَلَّ*. (K.) And **طَلَّ** 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 **شِعْرٌ**]), and to water, &c.: (K, TA:) applied to these as meaning *good, or beautiful*; and so to discourse; (TA;) and thus **طَلَّ** applied to a **خُطْبَةٌ**. (Ibn-'Abbád, O, TA.) And **طَلَّةٌ** means *A beautiful, elegant, or graceful, woman*. (TA.) And **طَلَّةٌ** means *Pleasant, or delicious, wine*: (S, O, K:\*) or, as