

طَائِفٌ; so says IF in art. طوف: (Mṣb:) both of these words signify alike; i. e. a thing like the خيال; and a thing that comes to one, or visits one: (Fr, TA:) and طيف, with kesr, signifies a خيال itself: (Kr, TA:) or [طيف is properly, or originally, an inf. n.; and] طيف الخيال signifies the coming of the خيال in sleep: (S, O, K:*) accord. to El-Mufaddal, (O,) one says طيف as meaning طائف خيال because it is originally [طيف, and then] طيف; like ميمت and ميمت from مات, aor. يموت. (O, K:.) طيف الشيطان and طائفه signify The Devil's visitation, by touch, or madness or insanity, (بالتمس) or by vain prompting or suggestion: (Mṣb:) or طيف من الشيطان signifies A touch, or slight degree, or somewhat [of a taint or an infection], of insanity or possession, from the Devil; syn. لتمر; occurring in the Kṣur vii. 200, accord. to one reading; another reading being طائف من الشيطان, which signifies the same. (S, O. [See also طوف.]) One says also طيف [alone] signifies Insanity, or diabolical possession: (O, K:) so says A'Obeyd, on the authority of El-Aḥmar: (TA:) and this is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) — And † Anger: (I'Ab, Mujāhid, O, K:) because the intellect of the angry departs [for a time] so that he assumes the likeness of the insane, or possessed: (O, TA:) said by I'Ab to mean thus in the Kṣur vii. 200. (TA.)

طيف: see the next preceding paragraph.

طيف The blackness of night: or this is [طائف] with ن. (TA.)

طائف: see طيف, in four places: and see art. طوف.

Quasi طيل

طيل: طيل: طيلة: طيلة: طيل: and طيلة: see in art. طول.

طين

1. طانه, aor. يطين, (S, *Mṣb,) inf. n. طين; (Mṣb;) or طينه, (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness; (Mṣb;) He plastered it, or coated it, with طين [i. e. clay, or mud], (S, *MA, Mṣb, K,*) namely, a roof, or flat house-top, (S, Mṣb, K,) and a house, or chamber, (Mṣb,) or a wall. (MA.) — And the former, (S, K,) and † the latter also, (TA,) He sealed it with طين [i. e. clay], namely, a writing; (S, K, TA;) and so † طانه. (TA in art. عنى.) — And [hence,] طانه الله على الخير † God created him with an adaptation, or a disposition, to that which is good; adapted him, or disposed him, by creation, or nature, thereto; (S, Mṣb;) as also طامه: so says ISk, and he cites as an ex.,

• أَلَا تَلِكْ نَفْسٌ طِينٌ فِيهَا حَيَاؤُهَا •

(S) meaning [Verily that is a soul] of which the sense of shame is the natural quality. (TA.) — And طان, said of a man, signifies also حسن عمله [i. e. He made his work, or deed, good; he performed, or executed, his deed, or work, well]; as also طامر: thus expl. by IAḡr: in the K, the former is erroneously expl. as meaning حسن عمل الطين. (TA.)

2: see the foregoing paragraph, in two places.

4: see the first paragraph.

5. تطين He (a man, TA) became defiled, or besmeared, with طين [i. e. clay, earth, or mud]. (K, TA.)

يوم طان, (S,) and مكان طان, (S, K,) and أرض طانه, (S,) A day, and a place, and a land, in which is much طين [meaning mud]. (S, K.) — See also what next follows.

طين a word of well-known meaning, (S, Mṣb, K, TA,) of which † طان is a dial. var.; (TA;) Clay, earth, mould, soil, or mud: (MA, KL, &c. :) it differs in different layers, or strata, of the

earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are الطين المختوم [Terra sigillata, or Lemnian earth], and الطين الأرمني [Armenian bole], &c.: (TA:) † طينه has a more particular signification, (S, Mṣb,) meaning a piece, or portion, thereof, (K, TA,) [as a piece of clay] with which a [writing of the kind termed] صك and the like are sealed. (TA.) [Hence,] شهوة الطين [The longing for clay; a sort of malacia]. (TA voce حماض.) And ابن الطين Adam. (T in art. بنى.)

طينة: see the next preceding paragraph. — Also [† A material substance considered as that of which a thing having form consists. — And hence,] † The natural, or native, constitution or disposition. (S, Mṣb, K.) One says, هو من الطينة الأولى † [app. meaning He is of the primitive kind of natural constitution or disposition]. (S, TA.) And إنه ليابس الطينة † [Verily he is tough in respect of natural constitution or disposition;] meaning he is not easy [in disposition]. (TA.)

Of, or relating to, الطين i. e. clay &c.; clayey, earthy, &c. — And † Of, or relating to الطينة i. e. the natural, or native, constitution or disposition; natural, or native.]

طيانة The art of working in, or with, طين [or clay &c.]; and particularly the art of plastering with clay, or mud. (K.)

طيان A worker in, or with, طين [or clay &c.]; and particularly a plasterer with clay or mud. (TA.) [طيان, imperfectly decl., belongs to art. طوى.]

مطين A roof, or flat house-top, [&c.], plastered, or coated, with طين [i. e. clay, or mud]. (S, K.)