

the people of Mekkeh. (Z, TA.) = And **طَنَفَ** signifies also *Thongs*, or *straps*; syn. **سُيُورٌ**; (A'Obeyd, S, O, K;) and so **طَنَفٌ**: (S, O:) or the red skins that are [put as coverings] upon [receptacles of the kind called] **أَسْفَاطٌ** [pl. of **سَفْطٌ**, q. v.]: (K:) or **طَنَفٌ** has this meaning as well as that next preceding. (O.) El-Afwah El-Owdee likens a woman's fingers to **طَنَفٌ**, (O,) or **طَنَفٌ**, (TA,) used in the sense last mentioned above (O, TA) [or, more probably, I think, in the sense here next following]. — Also (i. e. **طَنَفٌ** [and probably **طَنَفٌ** likewise]) A kind of red tree (**شَجَرٌ** [or perhaps fruit, **ثَمَرٌ**]) resembling the **عَمر** [q. v.]. (TA.) = And *Suspicion*. (O, K.) [See also 1.]

طَنَفٌ Suspected (O, K, TA) of a thing (**بِأَمْرٍ**); app. a possessive epithet; and **مُطَنَفٌ** signifies the same. (TA.) — And *Intrinsically corrupt*. (K.) — And *One who eats little*: (O, K:) thus expl. by Esh-Sheybānee. (O.)

طَنَفٌ: see **طَنَفٌ**, in five places.

طَنَافٌ: see **طَيَافٌ**, in art. **طيف**.

مُطَنَفٌ, (S, O, K,) applied by Esh-Shenfarā as an epithet to bees (**نَحْلٌ**) that have missed the cavity in a mountain [in which they are accustomed to live], (S, O,) *That ascend upon a طَنَفٌ [of a mountain]*: (S, K:) [in the latter, **مَنْ** is erroneously put for **الَّذِي**: and so in the explanation here following:] or it signifies, (O,) or signifies also, (K,) *having a طَنَفٌ* (O, and so in some copies of the K) or **طَنَفٌ**. (So in other copies of the K.)

مُطَنَفٌ: see **طَنَفٌ**. = Also, [if not a mistake for **مُطَلَفٌ**], i. q. **مَهْدَرٌ** [Made to go for nothing, unretaliated, or uncompensated by a mulct; or to be of no account]. (TA.)

طنفس

طَنْفَةٌ and **طَنْفَةٌ**, (M, Mṣb, K,) the former of which is the more approved, (Mṣb,) and **طَنْفَةٌ** (Kr, M, K) and **طَنْفَةٌ**, [which is a form often occurring,] (M, K,) and **طَنْفَةٌ**, (K,) [variously written in different copies of the S, and in that lexicon, and in the Mṣb, mentioned in art. **طفس**, indicating that the ن is augmentative in the opinion of the authors of those two works,] A carpet: and a piece of cloth (**ثَوْبٌ**): and a mat of palm-leaves, a cubit in width: (K:) or a kind of carpet called in Persian **طَبَسَةُ** (Har p. 376) [and **تَبَسَةُ**]: or a carpet having a fine nap, or pile: or, as some say, *what is put beneath the رَحْلٌ [or camel's saddle], upon the shoulders of the camel*: (Mṣb:) or the **نُورَةُ** [q. v.] above the رَحْلٌ: (M:) pl. **طَنَافِسٌ**. (S, Mṣb, K.)

طنى

1. **طَنَى**, aor. ٤, (S, K,) inf. n. **طَنَى**, (S,) said of a camel, *He had his spleen adhering to his*

side in consequence of vehement thirst: (S:) or, said of a man, *he had his spleen and his lungs adhering to the ribs on the left side*, (K, TA,) so that, sometimes, they become putrid and black; but mostly this is the case in camels; (TA;) as also **اطْنَى**: (K:) or he (a man) had a tertian fever, and his spleen in consequence became enlarged: (Lh, TA:) and, said of a camel, his spleen became enlarged in consequence of the [disease of the lungs called] **نَحَازٌ**. (Lh, TA.) [And **طَنَى** is a dial. var. thereof.] — And, said of a man, i. q. **ضَنَى** [i. e. *He was, or became, slender, and small in body: or diseased, disordered, or sick: or lean, or emaciated: &c.*]. (TA.)

2. **طَنَاهُ**, inf. n. **تَطْنِيَةٌ**, *He treated him to cure him of the disorder of the spleen mentioned above*; (S, K;) namely, a camel, (S,) or a man: (K:) and he cauterized him (i. e. his camel) in his side; (K, TA;) or, as in the Nawādir of Lh, **طَنَى بِعَيْرِهِ فِي جَنْبَيْهِ** he cauterized his camel [in his sides] by reason of the disorder above mentioned: and the cure [or curing] of that disorder is [also] the taking a wooden peg, and laying him [i. e. the camel] upon his side on the ground, and making, between his ribs, incisions [therewith], not penetrating through. (TA.)

4. **اطْنَى**: see 1. — Also *He inclined to suspicion, or evil opinion*: (K, TA:) and sometimes pronounced **أَطْنَاهُ**. (TA.) = **اطْنَاهُ** *He (a man) hit him (i. e. another man) in that which was not a vital part*. (K, TA. In some copies of the K, **فِي الْمَقْتَلِ** is [erroneously] put for **فِي** **غَيْرِ الْمَقْتَلِ**. And, said of a disease, *It left him (i. e. a sick man) with somewhat of life remaining in him*. (IAṣr, TA.) One says **لَا تُطْنِي هَذِهِ حَيَّةٌ لَا** **تُطْنِي** *This is a serpent that will not suffer him who is bitten by it to survive*; (ISK, S, K;) that kills instantly: (ISK, S:) or that will not miss: (AHeyth, TA:) originally **لَا تُطْنِي** **ضَرْبَهُ ضَرْبَةً لَا تُطْنِي** *He struck him a blow that would not be slow in killing him*. (TA.) And **لَدَغَتْهُ حَيَّةٌ فَأُطْنَتْهُ** [A serpent bit him and suffered him to survive]. (TA.) And the subst. [used in the sense of the inf. n.] from this verb as expl. in all these phrases is **طَنَى**. (TA.)

رُمِيَ فُلَانٌ طَنَى: [like **طَنَى**:] one says, **طَنَى** **فِي نَيْطِهِ**, [and **فِي طَنْبِهِ**], *Such a one was cast into his bier*; meaning, when he died. (TA.) = See also the next paragraph.

طَنَى The adhering of the spleen to the side in consequence of vehement thirst. (S.) [See also **طَنَى**, of which it is the inf. n.] — And *Disease* [in a general sense]. (K, TA.) [Accord. to the CK, in this sense, and in other senses mentioned in this paragraph, **طَنَى**, which is wrong.] — And *Ashes in a state of extinction*: (K, TA:) and so **طَنَى**. (O and K in art. **طَنَأَ**.) = And *Doubt, or suspicion, or evil opinion; or a thing that occasions doubt &c.*; (K, TA;) as also **طَنَى**: and so **طَنَى**, with ٤. (TA.) — And

Opinion, of any kind. (TA.) = See also 4, last sentence. = And see the next paragraph.

طَنَى A camel having his spleen adhering to his side in consequence of vehement thirst: (S:) or a man having a tertian fever, and his spleen in consequence having become enlarged: (Lh, TA:) or a man having his spleen and his lungs adhering to the ribs on the left side, (K, TA,) so that, sometimes, they become putrid and black; but mostly this is the case in camels; (TA;) and so **طَنَى**. (K, TA.)

طه

R. Q. 1. **طَهَّطَهُ** *He laughed immoderately*: (L voce **كَذَكَدَ**;) or you say **طَهَّطَهُ فِي ضَحِكِهِ**, meaning *he laughed slightly*; like **طَحَّطَحَ**. (O and TA in art. **طح**.)

طَهَّ [at the commencement of the 20th chapter of the Kur-ān] means **إِطْمَئِنَّ** [Be thou still, &c.]: (K, TA:) and thus it is expl. as occurring in a trad. respecting Moses' hearing the speech of the Lord of Might: (TA:) or, as some say, it is for **طَأْ** [imperative of **وَطْنَى**], meaning *tread upon the ground with the soles of both thy feet*; because the Prophet raised one of his feet in prayer: (TA in art. **وَطَأَ**;) or it means *O man*, in the Abyssinian language; (Lth, K, TA;) or so in Syriac, accord. to Kātādēh; or so in Nabathāzan, accord. to other authorities: (TA:) read **طَهَّ**, with the two fet-hahs pronounced fully, it is two letters of the alphabet **مِنْ الْجَهَاءِ** [strangely misunderstood by Freytag as meaning "quibus maledicatur"]]: (Lth, K, TA:) Ibn-Mes'ood is related to have read **طَهَّ**, with the two kesrehs pronounced fully: and Fr says that some divided it, reading **ط ه**: (TA:) Abu-n-Nejm has called it **طَهَا**. (TA in art. **طهو**, q. v.)

طَهَّطَةٌ sing. of **طَهَّاطَةٌ**, (TA,) which signifies *The voices [or neighings] of horses*. (K, TA.)

طَهَّاطٌ, as an epithet applied to a horse, *That excites admiration by his beauty, or swift and excellent; youthful; excelling in beauty*. (Lth, L, K, TA.)

طهر

1. **طَهَّرَ** and **طَهَّرَ**, (S, A, Mṣb, K,) aor. of each ٤, (Mṣb, K,) inf. n. **طَهَارَةٌ**, (S, Mṣb, K,) which is of each verb, (S, Mṣb,) and **طَهَّرَ**, (Sb, K,) or the latter is a simple subst., (S, Mṣb,) *It was, or became, clean, free from dirt or filth, or pure*. (A, Mṣb, K.) **طَهَارَةٌ** is of two kinds; [properly] corporeal and [tropically] spiritual. (TA.) — And **طَهَّرَتْ**, (M, Mgh, K,) or **طَهَّرَتْ** **مِنْ الْحَيْضِ**, aor. ٤; (Mṣb;) and **طَهَّرَتْ**, (M, Mṣb, K,) which is allowable, (IAṣr,) but of rare occurrence, (Mṣb,) and **طَهَّرَتْ**, [which is of more rare occurrence;] (M, El-Isnawee;) inf. n. **طَهْرٌ** and **طَهَارَةٌ** and **طَهْرٌ** and **طَهْرٌ**; (TA;) *She was, or became, pure from the menstrual discharge*; (Mgh;) *her discharge of blood stopped*. (Mgh, K.) See also 5. The saying, **إِنَّ الشَّاةَ تَقْدَى عَشْرًا ثُمَّ تَطْهَرُ**