- [As an epithet in which the quality of a subst. is predominant, مُطَلُقُ (Ibn-'Abbad, O,) or بطُلُقُ (ibn-'Abbad, O,) or بطُلُقُ (K, [but this, as in the instances above, is questionable,]) signifies + A gazelle : (Ibn-'Abbád, O, K:) so called because of the quickness of its running: (O, TA:) pl. أَطُلَاقُ. (Ibn-'Abbad, O, K.) - And + A dog of the chase: (K:) because he is let loose; or because of the quickness of his running at the chase : (TA:) اطلاق is mentioned by Ibn-'Abbad as signifying dogs of the chase. (O.)

[A single divorce: used in this sense in law-books]. (T and Msb in art. بت, &c.)

.مطلاق see : طُلَقَةُ

said of a woman طَلَقَت is the inf. n. of طَلَاق (Th, S, Mgh, O, K:) or the subst. therefrom: (Msb:) or [rather] it is also a subst. in the sense of طَلَاقُ المَرْأَة (Mgh;) [whence,] تَطُليقُ significs + The letting the wife go her way: (Lth, O:) and it has two meanings: one is [the divorcing of the woman; i. e.] the dissolving of the wife's marriage-tie: and the other is the leaving, and dismissing, of the rife [either in an absolute scuse or as is done by a single sentence of divorce]. (O, TA.) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two; some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three: and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.)

A captive having his bond loosed from him, (S, O, K, TA,) and let go. (TA.) See also طَلْق, first sentence. _ And + A man freed from slavery; emancipated; i. q. عُتيق; i. c. who has become free : pl. 山道b. (TA.) _ It is الطُّلَقَاء مِنْ قُرَيْشِ وَالْعُتَقَاء مِنْ ثَقِيفٍ ,said in a trad + [The dish are of Kureysh; and the disc, of Thakeef]: الطلقاء being app. applied to Kureysh as it has a more special signification than العتقاء: but accord. to Th, Italia signifies those who have been brought within the pale of El-Islam against their will. (TA.) __ طَليقُ النَّسَانِ __ and and ـ : طَلِيقٌ اليَّدَيْنِ and ـ : لِسَانٌ طَلِيقٌ ذَلِيقٌ again ; the last in two places. طَلَيْقُ الْوَجْه _ طليق الاله means ; The wind. (O, K, TA.)

A she-camel not having having her fore shank and her arm bound together: (TA:) or not having upon her a خطام [or halter]: (IDrd, O, K:) or repairing to the water; and so مَطَلَاقُ ، (Aboo-Naṣr, K, TA;) of which latter the pl. is مطالبق: (TA:) or that is left a day

and أَطْلَاقُ and أَطْلَاقُ which last is expl. by AA as meaning she-camels that are milked in the place of pasturing. (TA.) See also طُلُق, first طَوَالَقُ .sentence : and for an explanation of the pl. applied to camels, see طُلُقْ, second sentence. Also (O) طَالِقَة (Ş, O,) or طَالِقَة, (K,) signifies A she-camel which the pastor leaves for himself, not milking her at the water: (S, O, K:) the former is expl. by Esh-Sheybance as meaning one which the pastor leaves [with her udder bound] with her ,oein the milking her in the place where she lies down to rest : (TA:) or the latter signifies, (Lth, O, K,) and the former also, (Lth, O,) a shecamel that is set loose among the tribe to pasture where she will in any part of the tract adjacent to their place of alighting or abode, (Lth, O, K, [من in the CK being erroneously put for ou ,]) that has not her fore shank and her arm bound together when she returns in the afternoon or evening, nor is turned away [from the others] in the place of pasturage: (Lth, O:) or signifies a she-camel, (S, Msb,) and a ewe, (S,) that is set loose, or dismissed, to pasture where she will: (S, Msb:) and also as first expl. in this sentence: (S:) it is mentioned by El-Fárábee as signifying a ewe left to pasture by herself, alone. (Msb.) _ [Hence,] مَالِقُ and (S, Mgh, O, Msb, K,) the former, without 5, used by all, (Msb,) the latter occurring in a verse of El-Aashà, (S, Mgh, O, Msb,) ending a hemistich, and pronounced مُثَالِقَه, (S, O, Msb, [which cite the verse somewhat differently,]) I A woman [divorced, or] left to go her way, (S, * Mgh, * O, Msb,*) or separated from her husband [by a sentence of divorce]: (S, Mgh, Msb, K, TA:) both mentioned by Akh: (O, TA:) accord. to IAmb, one says طَالَقُ only, because it applies only to a female: accord. to Lth and IF, dille means طَالَقَةَ غَدًا [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb. some, however, say that the o is affixed : طَلَقَتْ in the verse of El-Aasha by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to As, is related to have said طَالق [which equally completes the hemistich]: and the Basrees hold that the sign of the fem. gender is elided in طَالق because it is a poshaving ذَاتُ طُلُاق [having لَيْنَةُ and : أُوْجُهُ طُوَاتِي _ (Msb.) ... and and مَلْقُ see طَالِقَة , latter half.

اطّلاق dim. of اطّلاق. (Ş, O.) See 8.

. (Ş, O.) See 10 أَسْتَطْلَاقُ dim. of تُطَيْليقُ

see طُلُقْ, first sentence. _ [Hence,] again, former half. _ See طَلْقُ see عَدُهُ مُطْلَقَة also مَطْلَقُ means + Water that is means حَكُمْ مُطْلُقُ Means + [A judicial decision, or an ordinance or the like, or a rule, that is unrestricted, or absolute, and a night and then milhed: (K:) pl. طُوالَق or] in which is no exception. (TA.)

each applied to : مُطْلَقُ الْيَدَيْنِ and : اليِّد اليُّمْنَى a horse: see طُلُق. =[Golius, as on the authority of Meyd, explains it as signifying also A place where horses meet to be sent forth to run, or race: but what here next follows inclines me to think that it may be correctly .]

One desiring to outstrip with his horse in a race. (K.)

مطلاق : see طَالق . = Also, (S, O, Mab, K,) and أَطْلَقُهُ (O, Msb, K,) and أَطُلُقُهُ (S, O, K,) and أَطُرُّقُ لا , dhis last mentioned by Z, (TA,) ; One who oftentimes divorces, or dismisses, wives. (S, O, Mab, K, TA.)

: see what next precedes.

A + امْرَأَةُ مَطْلُوقَةًطَلَقُ see : مَطْلُوقَةً woman taken with the pains of parturition. (Mgh, Msb.)

(S.) مُنْطَائِقٌ and مُطَيِّلِينٌ dims. of مُطَيِّلِقٌ

: مُتَطَلِّقُ اللَّسَانِ sec طُلُقُ former half.

. (Ş, O.) See 7. اِنْطِلَاقُ dim. of نُطَيْليقُ

. طَلْم (K,) aor. 4, (TK,) inf. n. طُلُم النَّبْزَةَ (TA,) He made the cake of bread even, or equable. (K.)

2. طلّع, inf. n. تَطْلِيم, He beat a cake of bread baked in hot ashes with his hand, (K, TA) in order that it might become cool. (TA.) Hence the saying of Hassán.

(K, TA:) or, as some relate it, يُنَطَّهُن ; but this is weak, or repudiated: (K:) or this is the correct reading, and the more obviously appropriate in meaning, accord. to MF; and accord. to IAth, it is the reading commonly known, and the same as the former in meaning: (TA:) the meaning is, [Our coursers passing the day running like the pouring of rain,] the women wiping the sweat from them with the mufflers : (K, TA:) or, as some say, [the women with the mufflers] beating them with the hands in removing the dust that was upon them. (TA.)

A table upon which the bread is expanded [previously to the baking]. (K.)

Dirt of the teeth in consequence of neglect [of the use] of the well or tooth-stick]. (K.)

أَمْنُونَ A مُنْوَةً (S, K, TA,) [i. e. a cake of bread, or lump of dough,] baked in hot askes in a hollow in the ground; what people [now] call a ; but this is the name of the hollow itself: what is baked in this is [properly called] the