1 What would suffice for the filling of the earth, of gold: (As, S, O, TA:) or, accord. to Lth, what the sun has risen, or appeared, upon, to which Er-Raghib adds and man. (TA.) And you say قُوسٌ طِلاعُ الكَفِّ A bow of which the part that is grasped is sufficient in size for the filling of the hand. (S, O, TA.) And is This is of the quantity, or measure, or size, of this. (TA.)

t Aspiring to, or seeking the means of attaining, lofty things, or eminence. (Ham p. 655.)

, of an army, +[A scout; and a party of scouts; ] a man, (S, O, K, TA,) and a party of men, (O, K, TA,) that is sent, (S, O, K, TA,) and goes forth, (TA,) to obtain knowledge of the state, or case, or tidings, or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy, (يَطُلعُ طِلْعُ الْعُدُوّ), S, O, K, TA,) like the جَاسُوس; (TA;) a man, (Mgh,) or a party of men, (Mgh, Msb,) sent (Mgh, Msb) before another party (Msb) to acquaint himself, or themselves, with the tidings, or state, or case, of the enemy; (Mgh, Msb;) accord. to the 'Eyn, applied to a single man, and to a number of men when they are together; and as used by [the Hanasee Imam] Mohammad, three, and four; more than these being termed : سرية (Mgh :) pl. طَلَائعُ (Mgh, O, Mab, K.)

lit. A man مُلَّاعُ الأَنْجُدِ and طَلَّاعُ الثَّنَايَا wont to ascend mountain-roads; meaning] a man experienced in affairs; wont to surmount them by his knowledge and his experience and his good judgment: or who aspires to lofty things, or the means of attaining eminence: (O, K, TA: [see also أَنْجُدُ being pl. of زُجُدُ; which means "a road in a mountain," like تُنيَّة [of which ثُنَايًا is the pl.]. (TA.) An ex. of the former phrase is presented by a verse of Soheym Ibn-Wetheel cited in art. جلو: and an ex. of the latter by the saying of Mohammad Ibn-Abee-Shihadh Ed-Dabbee, said by ISk to be of Ráshid Ibn-Dirwás,

وَقَدُ يَقْصُرُ القُلُّ الفَتَى دُونَ هَبِّه وَقَدُّ كَانَ لَوْلَا القُلُّ طَلَّاعَ أَنْجُدِ

[Certainly, or sometimes, or often, poverty withholds the young man from attaining his purpose; and certainly, or sometimes, or often, but for poverty, he would be a surmounter of affairs by his knowledge &c.]. (O, TA.) = قُدُحْ طُلَاعُ full drinking-vessel. (TA.) And عَينَ طَلَاءِ [or An eye filled with tears. (TA.)

[Rising, or appearing, as a star &c. :] anything appearing from the upper part [of a thing, or that comes up out of a thing and appears]: (TA:) [or appearing by rising, or by becoming elevated. (See 1.)] \_ [Hence,] one says, , meaning His star [is fortunate]. (TA.) (S:) or so الطَّالِعُ الْمُصْعِدُ (O.) \_\_ And The or moon when near the sun, showing a narrow rim of light; probably the new moon, from the sight of which the commencement of the month was reckoned; as appears from what follows]. (O, K.) مَا زَايْتُكُ مُنْدُ طَالِعَيْنِ is mentioned as heard from some of the Arabs of the desert, meaning مُنْدُ شُهْرِيْن [i. c. I have not seen thee for two months, or during the period since two new moons]. (O.) \_ Also The arrow that falls behind the butt : (Az, O, K :) or that passes beyond the butt, going over it: (TA:) and Kt says that they used to reckon that falling above the mark as that which hit the butt : pl. طوالع. (O, TA.) It is said of one of the kings, accord. to Şgh, [in the O,] كَانَ يَسْجُدُ لِلطَّالِعِ (TA,) meaning as expl. in art. سجد: (O, TA:\*) or it may mean that he used to lower himself, or bend himself down, to the rising , by way of magmeans طَالِعَةُ الإبلِ (O, TA.) طَالِعَةُ الإبلِ + The first, or foremost, of the camels. (TA.)

. طُلُعًا عُ see : طُولُعُ

are inf. ns.: and signify also The place [and the time] of rising of the sun [&c.]: (S, O, K: [see 1, first sentence:]) but by Fr the former is explained as meaning the rising, and the latter as meaning the place of rising: and some of the Başrees say that when one reads مَطْلِعِ الفَجْرِ [in the last verse of ch. xcvii. of the Kur], with kesr to the J, the meaning is, [until] the time of rising [of the dawn]: (O, TA:) [the pl.] مطالع signifies the places [and the times] of rising of the sun [&c.]. means + The place of ascent of the mountain. (TA.) And you say, meaning + This is present, هذا لَكَ مَطْلَعَ الرَّكَمَة before thee; i. e. as near to thee as if thou hadst مطلع القصيدة \_\_ (TA.) مطلع القصيدة means ! The beginning of the Emiliary [or ode]. .مُطلع See also مُطلع.

putting forth its (نَحْلَةُ) palm-tree مطلع مُطْلَعَةُ [q. v.]; and sometimes they said مُطْلَعَة (Msb.) - And the latter, + A palm-tree taller than the other palm-trees [around it or adjacent to it]. (S, O, K.)

†[A place to which one ascends: or] a place of ascent from a low spot to a place that overlooks. (As, TA.) Hence, (TA,) it is said in a trad. (O, K) of the Prophet, (O,) مَا نَزُلُ مِنَ القُوْآنِ آيَةُ إِلَّا لَهَا ظَهُوْ وَبَطْنُ وَلِكُلِّ حَرْفٍ حَدٌّ وَلِكُلِّ i. e. (O, K) + Not a verse of the Kur-án has come down but it has an apparent and known [or exoteric] interpretation and an intrinsic [or esoteric] interpretation, (TA voce , where see more,) [and every word has a scope, and every scope has] a place [meaning point] to which the knowledge thereof may ascend, (O, K, TA,) or, as some say, something that may \_ [Hence also,] الطالع means The false dawn : be violated, God not having forbidden a thing

that should be held sacred without his knowing that some one would seek to clicit it. (TA.) -مُطَّلَعُ الأُمْرِ (Ş, O, Ķ, TA;) ; مَأْتَي meaning مُطْلَعُ \* الأَمْرِ (S, O, TA;) as also مُطْلَعُ \* الأَمْرِ (TA;) i. e. + The way, or manner, of attaining to the doing, or performing, of the affair. (TA.) One says, مَا لَهُذَا الرُّمْرِ مُطَلَع + There is no may, or manner, of attaining to the doing, or performing, of this affair. (TA.) And أَيْنَ مُطَّلَعُ هُذَا i. e. مَأْتَاهُ + [Where is the way of attaining to the doing, or performing, of this affair?]. (S, O, TA.) \_ And \$ An elevated place from which one looks towards a low place. (S, O, Msb, K, TA.) To this is likened the scene of the events of the world to come, (S, O, Msb, K, TA,) after death, i. e. the station of the day of resurrection, (TA,) in the saying of 'Omar, وَوْ أَنَّ لِي مَا فِي [If] : الأَرْضِ جَمِيعًا لَأَفْتَدَيْتُ بِهِ مِنْ هَوْلِ الْمُطَّلَعِ all that is in the world belonged to me, assuredly I would ransom myself therewith from the terror of the place whence one will look down on the day of resurrection]: (S, O, Msb, K, TA:) or المطلع means that which is looked upon of such hardships as the interrogation of [the angels] Munkar and Nekeer, and the pressure of the grave, and its solitude, and the like; and is [for or] originally an inf. n. in the sense المُطلَع عَلَيْه of الاطّلاع: or it may be a noun of time, and thus applied to the day of resurrection. (Har p.

Strong, or powerful; high, or eminent; one who subdues, or overcomes: (K:) or strong, or powerful; as also مضطلع: or the latter has this meaning, from الضَّارُعَة; and the former signifies high, or eminent; one who subdues, or overcomes : (O :) accord. to ISk, one says, هُو مَضْطُلع ["he is one who has strength to bear it"]; but not مُطَّلِعُ بحمله (TA.) [See, however, [.ضلع .in art مُضْطَلع

[pass. part. n. of 3, q. v.]. One says, thus in my original, app. الشرتلقى مُطَالَعَ الإسْم i. e., if I) بَارِزًا مَكْشُوفًا meaning [,الشَّرَّ تَلْقَى الخ rightly read it, + Evil thou wilt find to be that whereof the name is manifest, or overt; so that, when it is mentioned, it is well known]. (TA.)

2. طَلْف عَلَيْه, inf. n. تُطْلِيفٌ; (O, K;) and is a dial. var. thereof; (TA;) He exceeded it; (O, K;) [meaning a certain number of years; for] it is like ذَرْفُ and مُثَّتُ and طُلُّتُ. (IAar, TA in art. ظلف.)

4. اطلف [He escaped being a victim of his adversary's blood-revenge; expl. as meaning] the blood-revenge of his adversary was ineffectual, or had not effect. (Ibn-'Abbad, O, K.) = Idlian He made it [i. e. a man's blood] to go for nothing