

to IB, is the right reading. (TA.) [See this verse explained in art. **اثر**.] IB adds that Aboo-Sa'eed [app. meaning **اثر**] disallowed **تَقَى**, aor. **تَقَى**, inf. n. **تَقَى**; saying that it would require the imperative to be **اتَّقِ**, which is not said; and this, he states, is right: [for] J says that the imperative used is **تَقِ** [Fear thou, or beware thou, &c.], as in **تَقِ اللَّهَ** [Fear thou God]; and to a woman, **تَقِي**; formed from the verb **اتَّقَى**, without teshdeed, by the suppression of the l. (TA.)

4. **مَا أَتَقَاهُ** (S, TA) *How great is his reverential, or pious, fear of God!* (TA.) — **مَا أَتَقَاهُ** is also said of a saddle, as meaning *How good is it for not galling the back!* (TA.)

8: see 1, in two places; and see also art. **وقى**.

تَقَى: see **تَقَوَى**.

تَقَاهُ: see **تَقَوَى**, in two places. — In the phrase in the *Kur* [iii. 27], **إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاهُ**, it may be an inf. n. [so that the meaning may be *Unless ye fear from them with a great fearing* (see 1)]: or it may be a pl. [app. of **تَقَى**, like as **كُمَاهُ** is pl. of **كَمَى**, so that the meaning may be *unless ye fear from them, being fearful*]: but it is better to regard it as an inf. n. because another reading is **تَقِيَهُ**. (M, TA.)

تَقَى, applied to a man, (Msb, K, TA,) i. q. **تَقَى** (TA) and **مَتَقَى** (S) [Fearing; cautious; &c.: (see 1:) and particularly having a reverential, or pious, fear of God: or simply pious: or one who preserves, or guards, himself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: (see 8 in art. **وقى**)] accord. to IDrd, one who preserves, or guards, himself from punishment [in the world to come], and from acts of disobedience, by righteous conduct: from **وَقَيْتَ نَفْسِي**: said by the grammarians to be originally **وَقَوَى**; then, **تَقَوَى**: or, accord. to Aboo-Bekr, [originally] of the measure **فَعِيل**, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure **فَعُول** says that it has that pl. because it has become like a word [originally] of the measure **فَعِيل**: (TA:) or *righteous, virtuous, just, or honest*; (Msb in art. **تَقَى**;) contr. of **فَاجِر**: (idem in art. **بر**;) pl. **أَتَقِيَاءُ** (Msb in art. **تَقَى**, and K) and **تَقَوِيَاءُ** (K,) which is extr., and of a class disallowed by Sb, (TA,) [and app. also **تَقَاهُ**, q. v. suprà.]

تَقِيَهُ: see what next follows.

تَقَوَى, or **تَقَوَى**, accord. to different readings in the *Kur* ix. 110, (Bd,) [of which readings the former is the more common,] is originally **تَقِيَاءُ**, (K,) [or **تَقِيَاءُ**,] or [rather **وَقِيَاءُ**, or **وَقِيَاءُ**, and then] **وَقَوَى**, of the measure **فَعِيل**, from **وَقَيْتَ**, (ISd, TA,) or, accord. to MF, the right opinion is that it is [وَقَوَى], of the measure **فَعُول**, (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as **خَزِيَاءُ** and **صَدِيَاءُ**: (K:) it is a subst. from **اتَّقَى** or **وَقَى**; (Msb, K;) [and signifies *Fear; caution; &c.*:

(see 1:) and particularly *reverential, or pious, fear of God: or simply piety: or the preservation, or guarding, of oneself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: or the preservation, or guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct: or righteousness, virtue, justice, or honesty*: (see **تَقَى**;) its explanations in relation to religion are many and various, but are all resolvable into *fear of God, or of sin; or the preservation, or guarding, of oneself from sin*:] and **تَقَاهُ** and **تَقَاهُ** are syn. with each other (S) and with **تَقَوَى**, (Msb,) and are used as inf. ns. of **اتَّقَى**: (S:) and **تَقَى** [also] is syn. with **تَقَوَى**; (S:) or it is pl. of **تَقَاهُ**, or a coll. n., (Kzz, IB, Msb,) like as **طَلَى** is of **طَلَاهُ**, (Kzz, IB,) and as **رُطِبَ** is of **رُطْبُهُ**. (Msb.) **وَأَتَاهُمْ تَقْوَاهُمْ**, in the *Kur* xvii. 19, means *And hath explained to them, (Bd,) or suggested to them, (Jel, TA,) what they should fear, or that from which they should preserve themselves: (Bd, Jel, TA:) or hath aided them to practise their تَقَوَى: (Bd:) or hath given them the recompense of their تَقَوَى. (Bd, TA.)* And **هُوَ أَهْلُ التَّقْوَى**, in the *Kur* lxxiv. last verse, means *He is entitled, or worthy, to be feared; or to be reverentially, or piously, feared. (Bd, Jel, K.)*

هُوَ أَتَقَى مِنْ فُلَانٍ [He is more fearing, or cautious, &c., than such a one; more reverentially, or piously, fearful of God; or more pious; &c.]; he has more **تَقَوَى** than such a one. (TA.)

تلك

10. **اسْتَكَّ السَّكَّةَ**, (IDrd, K,) or **بِالسَّكَّةِ**, (Msb,) *He inserted the سَكَّةَ in [the double upper border of] the drawers, or trousers. (IDrd, Msb, K.)* You say also, **هُوَ يَسْتَكُّ بِالْحَبْرِ** *He makes use of a سَكَّةَ of silk. (A.)*

سَكَّةَ The band [that is inserted in the double upper border] of the drawers, or trousers; (IDrd, K;) [generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and] sometimes, of silk: (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA;) and I Amb says, I think it to be arabicized: (Msb:) pl. **سَكَكٌ**. (S, Msb, K.)

مَتَكٌ The thing by means of which the سَكَّةَ is inserted in [the double upper border of] the drawers, or trousers. (TA.) [It is generally a slender piece of wood, having at one end a loop through which a portion of the سَكَّةَ is passed.]

Quasi **تَأَ**

وَكَا &c.: see art. **تَبَيَّنَ**.

Quasi **تَل**

1. **تَكَلَ عَلَيْهِ**, aor. **تَكَلَ**, a dial. var. of **اَتَكَلَ**. (Ibn-'Abbád, K.) See art. **وَكَلَ**; where, also, see **تَكَنَنَ**, &c.

تل

1. **تَلَّه**, (T, S, * M, Msb, K,) aor. **تَلَّ**, inf. n. **تَلَّ**, (M, Msb,) *He prostrated him, or threw him down; (T, S, M, Msb, K;) [as some say,] upon the تَلَّ: (TA:) or he threw him down (M, K, TA) upon his تَلَّل, i. e., (TA,) upon his neck, and his cheek: (M, K, TA:) but the former is the more approved; and thus it is explained as used in the phrase **وَتَلَّه لَلْجَبِينِ** [in the *Kur* xxxvii. 103], (M,) and *he prostrated him, or threw him down, (Aboo-Is-hák, T, S, Bd,) upon his side, so that the side of his forehead fell upon the ground; (Bd;) or upon his mouth; (Katiúdeh, T;) or upon his face. (Bd.)* And **تَلَّ النَّاقَةَ** *He made the she-camel to lie down upon her breast. (TA.) — He threw it upon the ground: said of any corporeal thing. (M.) — تَلَّ, aor. **تَلَّ**, (IAqr, T, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] also signifies *He poured (IAqr, T, K, TA) into the hand of another. (TA.)* And **تَلَّ الشَّيْءَ فِي يَدِهِ** *He gave, or delivered, the thing to him: (M, K:) or he threw, or put, the thing into his hand. (K.)* The Prophet says, **بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ**, i. e. [While I was sleeping, I had the keys of the treasures of the earth brought to me,] and they were poured into my hand: (IAqr, T, M:) or were thrown, or put, into my hand. (IAmb, M.) — Also, (K,) inf. n. **تَلَّ**, (M,) *He lowered, or let down, the rope into the well, (M, K,) with the hand, on the occasion of drawing water. (M.) — تَلَّه بَيْتَةً سَوْءٌ, [aor. **تَلَّ**, accord. to rule,] *He charged him, or upbraided him, with an evil, or a foul, thing. (Th, M, K.) = تَلَّ, aor. **تَلَّ**, (IAqr, T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] *He was, or became, prostrated, or thrown down; (M, K;) he fell, or fell down. (IAqr, T, M, K.) = تَلَّ, (M, K,) aor. **تَلَّ**, (T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case also, and doubtful,] inf. n. **تَلَّ**, (T, M,) *The side of his forehead sweated, or exuded sweat. (M, K.)* And in like manner the verb is used in relation to a watering-trough. (Lh, M.) = **تَلَّلْتُ** is an imitative sequent to **ضَلَّلْتُ**. (M.)*****

4. **اَتَلَ السَّائِغَ** *He made the fluid, or liquid, to drop, or fall in drops. (K.)*

R. Q. 1. **تَلَّلْتَهُ**, (S,) inf. n. **تَلَّلْتُ**, (M, K,) *He moved him, agitated him, shook him, put him into a state of motion or commotion; (S, M, K;) or did so vehemently: (S, K, and Mgh in art. **تر**;) he shook him, or shook him violently, (namely, a drinker,) and ordered him to breathe in his face, that he might know whether he had drunk [wine or the like], or not; (TA in this art. and art. **تر**;) as also **تَرَّتَرَهُ**, and **مَزَمَزَهُ**. (TA in the latter art.) — **تَلَّلْتُ** also signifies *Hard journeying: and rough, or severe, or vehement, driving. (K.)* You say, **تَلَّلَ الرَّجُلُ** *The man was rough, or severe, or vehement, in his driving. (M.) = تَلَّلْتُ بَهْرَاءَ is [The tribe of] *Bahrá's pronouncing the ت of***