

§, I Amb.) and طائر الله لا طائر لك, meaning *What God doth and decreeth, not what thou dost and causest to be feared*: (I Amb:) accord. to ISk, one should not say طائر الله: (§) but the Arabs are related to have said, also, لا طائر إلا طائر الله [There is no evil fortune but that which is of God]; like as one says, لا أمر إلا أمر الله. (As, §.) They also used to say, جرى له الطائر بأمر كذا, [Fortune brought to him such an event]: and hence fortune, whether good or evil, is called طائر. (TA.) And it is said in the Kur [vii. 128], إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ, meaning *Their evil fortune, which will overtake them, is only that which is threatened to befall them in the latter state, [with God,] and not that which befalls them in the present state of existence*: (TA:) or *the cause of their good and evil is only with God*; i. e., it is his decree and will: or *the cause of their evil fortune is only with God*; i. e., it is their works, which are registered with Him. (Bd.) It is said in a trad., that Mohammad liked what is termed فأل, and disliked what is termed طيرة: (§) and in another, that he denied there being any such thing as the latter. (TA.) = Also *The means of subsistence*; syn. رزق. (K:) or *misery*: or *happiness*: every one of these three significations has been assigned to it in the Kur xvii. 14: in which, accord. to AM, it is meant that God has decreed to every man happiness or misery, according as He foresaw that he would be obedient or disobedient. (TA.) [See also what immediately follows.] = Also *The actions of a man which are [as it were] attached as a necklace to his neck*. (§, Msb, K.) And this is [also said by some to be] its signification in the Kur xvii. 14. (Jel.) [The actions of a man are the cause of his happiness or misery.] = الطائر signifies also *The brain*. (AAF, L, K.)

أطير من عقاب [More swift of flight than an eagle] is a prov. said of an عقاب because it may be in the morning in El-'Irāk and in the evening in El-Yemen. (Meyd.)

مطار [A place to or from which a bird or other thing flies: in the phrase طار قلبى مطارة (see 1,) it lit. signifies a place to which one would fly:] a place of flying. (TA.) — أرض مطارة [and طيرة (see 4)] A land abounding with birds. (§, K.) = حفر مطار, (O,) and بئر مطارة, (O, K,) [A pit, or cavity, and a well,] wide in the mouth. (O, K.)

مطار Made to fly away: En-Nābighah says,

- وَلِرَهْطِ حَرَّابٍ وَقَدِ سُوْرَةٌ
- فِي الْمَجْدِ لَيْسَ غَرَابُهُ بِمَطَارٍ

[And to the family of Harrāb and Kadd belongs an eminence in glory of which they fear not any diminution: lit., of which the crow is not made to fly away; the greatness of their glory being likened to abundant seed-produce, as has been shown above: see 2]: (§) A'Obeid says that Harrāb and Kadd were two men of the Benoo-Asad. (TA in art. قد.) — See also طيار.

مطار: see مطيرة.

مطير A sort of [garment of the kind called] برد (O, K) having upon it the forms of birds. (O.) = And Aloes-wood: (K:) or a certain preparation thereof: (AHn, TA:) or such as is مطري [i. e. mixed with some other odoriferous substance]; formed by transposition from the latter word; (O, K;) but this pleased not ISd: (TA:) or aloes-wood split and broken in pieces. (O, K.)

مستطار [Made to fly. — And hence,] + A horse that hastens, or is quick, in running: (K:) that runs quickly. (TS, L.) It is contracted by the poet Adei into مُطَار, or مُصْطَار. (TA.) And مُطَار for مُسْطَار is applied as an epithet to wine. (TA. [No ex. is there given to indicate the meaning.]

مستطير: Spreading; applied to dust; as also طيار; (TA;) and to hoariness; and to evil: (L:) rising and spreading; (K;) whereof the light spreads in the horizon; applied to the true dawn, which renders it unlawful to the faster to eat or drink or indulge in other carnal pleasure, and on the appearance of which the prayer of daybreak may be performed, and which is termed مُسْتَبِيلُ الْاَيْتِضُ: that to which the epithet مُسْتَبِيلُ is applied is [the false dawn,] that which is likened to the tail of the wolf (ذَنَبُ السَّرْحَانِ), and is termed الْخَيْطُ الْاَسْوَدُ; and this does not render anything unlawful to the faster. (TA.) — Also A dog excited by lust; (Lth, O, K;) and so a camel; (K;) or the epithet applied in this sense to the latter is هَانِج. (Lth, O, TA.)

## طيش

1. طيش, aor. يطيش, (O, Msb, K,) inf. n. طيش (S, A, O, Msb, K) and طيشان, (TA, [there only said to be syn. with طيش, but it is well known, and often occurring, as an inf. n. of طاش in the first of the senses here explained,]) He was, or became, light, inconstant, unsteady, irresolute, or fickle, syn. of the inf. n. خفة, (S, A, Msb, K,) or contr. of جلمر, (IDrd, O,) and i. q. نَزَقَ, (S, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: (TA:) and he became bereft of his reason, or intellect, (Sh, A, O, K,) so as to be ignorant of that which he would endeavour to do. (Sh, O.) [And, said of a beast, He was, or became, restless, or unsteady.] — طاشت يده في طاشت يده في His hand was light, or active, in the bowl, and took from every side. (TA.) — طاشت رجله His legs were in a state of commotion. (TA.) — طاش السهم, (S, Msb,) inf. n. طيش, (A, Msb, K,) The arrow passed beyond the butt: (A, K:) or declined, or turned aside, عَنِ الْهَدَفِ from the butt; (S, Msb;) and did not hit it. (Msb.) — طاشت عن الأمر رجله His leg turned aside [from the root thereof]: a phrase used by Abou-Sahm El-Hudhalec, whose leg had been cut off. (TA.)

4. اطاشه [He, or it, rendered him light, inconstant, unsteady, &c.]. (TA in art. سغه.) — اطاش السهم He made the arrow to decline, or turn aside, عَنِ الْهَدَفِ from the butt. (§, K.)

طيش A fit of طيش, i. e. lightness, or levity, inconstancy, unsteadiness, irresoluteness, or fickleness; &c. See 1.]

طيش: see طاش, in three places.

طاش (A, O, K) and طاش, (S, A, O, K,) [but the latter has an intensive signification,] applied to a man, (S, O,) Light, inconstant, unsteady, irresolute, or fickle, (S, A, O, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: [&c.: see 1:] (TA:) and [so] طاش قوم طاشه (A:) and for the pl. you say طاش طاشه, (A, TA,) and طاشه: (TA:) and طاش signifies one who does not pursue one course, (A, O, K,) in consequence of the lightness of his intellect. (TA.) — [Also, applied to a beast, Restless, or unsteady.] — Also, both epithets, but the latter has an intensive signification, An arrow that declines, or turns aside, عَنِ الْهَدَفِ from the butt; and does not hit it. (Msb.)

الاطيش A certain bird: (Abou-Malik, K:) app. because of its lightness, or activity, and frequent state of commotion. (TA.)

## طبع

1. طبع, aor. يطبع, inf. n. طبع: see 1 in art. طوع.

## طيف

1. طيف, aor. يطيف, inf. n. طيف (S, O, Msb, K) and مطاف; (§, O, K;) thus says As: (TA:) and طاف, aor. يطوف, inf. n. طوف; (O, K;) thus says El-Mufaḍḍal: (O, TA:) The خيال [i. e. apparition, or phantom,] came (S, O, Msb, K) in sleep. (§, O, K.) And طاف به الخيال The خيال came to him, or visited him, (الأمر به,) in sleep. (TA in art. طوف.)

2. طيف, inf. n. تَطِيفٌ, He went round or round about, or circuted, much, or often; as also طوف: (K:) but, (TA,) IDrd says, طاف and تطيف are the same in meaning: (O, TA:) therefore what is said in the K requires consideration: تطيف signifies as above. (TA.)

4. اطاف: see the next preceding paragraph: and see also art. طوف.

5: see 2, in two places.

طيف An apparition, a phantom, a spectre, or an imaginary form, (خيال,) coming in sleep; (IDrd, O, K;) one says طيف خيال and طائف خيال [meaning thus]: (IDrd, O:) or anything that obscures the sight, [arising] from a vain suggestion of the Devil: (Lth, TA:) or a jinnee, and a human being, and a خيال, that comes to, or visits, a man [generally in sleep]; as also