

طَبْرَزْدِي؛ سَكْرَ طَبْرَزْدِي (Mṣb;) and طَبْرَزْل and طَبْرَزْن : (Aḡ, S, L, Mṣb, K:) and Yaḡqoob says طَبْرَزْدِي and طَبْرَزْل and طَبْرَزْن : but ISd remarks upon these forms as being unknown to him. (L.)

طَبْرَزْدِي : see the preceding paragraph.

طبع

1. طَبَعَ, aor. ٤, inf. n. طَبَعَ, *He sealed, stamped, imprinted, or impressed*; syn. خَتَمَ: (Mṣb:) [and, as now used, *he printed a book or the like*:] تَبَعَ and خَتَمَ both signify the *making an impression* in, or upon, clay and the like: (S, Mgh, O, K:) or, as Er-Rághib says, the *impressing a thing with the engraving of the signet and stamp*: (TA in this art. and in art. خَتَمَ: [see more in the first paragraph of the latter art.]) and he says also that طَبَعَ signifies the *figuring a thing with some particular figure*; as in the case of the طَبَعَ of the die for stamping coins, and the طَبَعَ of coins [themselves]: but that it is *more general in signification than خَتَمَ, and more particular than نَقَشَ*; as will be shown by what follows: accord. to Aboo-Is-háḡ the Grammarian, طَبَعَ and خَتَمَ both signify the *covering over a thing, and securing oneself from a thing's entering it*: and IAth says [in like manner] that they held طَبَعَ to be *syn. with رَيْنَ* [inf. n. of رَانَ]: but Mujáhid says that رَيْنَ denotes less than طَبَعَ; and طَبَعَ, less than إِقْفَالَ [or the "closing with a lock":] this he says with reference to a phrase in the *Kur* xlvi. 26]. (TA.) You say, طَبَعَ الْكِتَابَ, (Mgh, Mṣb,) and طَبَعَ عَلَى الْكِتَابِ, (S, Mgh, Mṣb, K,\*) *He sealed (خَتَمَ, S, Mgh, Mṣb, K,) the writing, or letter.* (S, Mgh, Mṣb.) And طَبَعَ الشَّاةَ *He branded, or otherwise marked, the sheep, or goat.* (O. [See طَابَعَ.]) And طَبَعَ اللَّهُ عَلَى قَلْبِهِ † *God sealed [or set a seal upon] his [i. e. an unbeliever's] heart, so that he should not heed admonition, nor be disposed to that which is good*; (Mgh;) or *so that belief should not enter it*: (O:) [and in like manner, طَبَعَ عَلَيْهِ, q. v.:] in this, regard is had to the طَبَعَ, and the طَبِيعَةَ, which is the natural constitution or disposition; for it denotes the characterizing of the soul with some particular quality or qualities, either by creation or by habit, and more especially by creation. (Er-Rághib, TA.) — Also *He began to make, or manufacture, a thing*: and *he made [a thing] as in instances here following.* (Mgh.) You say, طَبَعَ مِنَ الطِّينِ جَرَّةً *He made, [or fashioned, or moulded,] of the clay, a jar.* (S, O, K.) And طَبَعَ اللَّيْنُ, (Mgh, TA,) and السِّيفُ, (S, Mgh, O, K,) and الدِّرْهَمُ, (S, O, K,) *He made (S, Mgh, O, K) [the crude bricks, and the sword, and the dirhem]:* or طَبَعَ الدِّرَاهِمَ *he struck (Mgh, Mṣb) with the die (Mṣb) [i. e. coined, or minted,] the dirhems, or money.* (Mgh, Mṣb.) And [hence] one says, طَبَعَهُ اللَّهُ عَلَى الْأَمْرِ, aor. and inf. n. as above, † *God*

*created him with an adaptation, or a disposition, to the thing, affair, state, condition, or case; or adapted him, or disposed him, by creation, [or nature], thereto.* (TA.) And طَبَعَ عَلَى الشَّيْءِ † *He (a man, O, TA) was created with an adaptation, or a disposition, to the thing; or was adapted, or disposed, by creation [or nature], thereto*; syn. جَبَلَ, (IDrd, O, K, TA,) or فُطِرَ. (Lh, TA.) — Also, (aor. as above, TA, and so the inf. n., O, TA,) *He filled (Er-Rághib, O, K, TA) a measure for corn or the like, (Er-Rághib, TA,) or a leathern bucket, (O, K, TA,) and a skin, (O, TA,) &c.; (O;)* and so طَبَعَ, (S, O, K,) inf. n. تَطْبِيعٌ: (S, O:) because the quantity that fills it is a sign that prevents the taking a portion of what is in it [without the act's being discovered]. (Er-Rághib, TA.) — And طَبَعَ قَفَاهُ, (IAḡr, O, K,) inf. n. as above, (IAḡr, O,) *He struck the back of his neck with his hand*; (IAḡr, O, K;) i. e. the back of the neck of a boy: if with the ends of the fingers, one says, قَدَّ قَفَاهُ. (IAḡr, O.) — مَا أَدْرِي مِنْ أَيْنَ طَبَعَ. (IAḡr, O.) — means *I know not whence he came forth*; syn. طَلَعَ. (TA.) — طَبَعَ, [aor. ٤,] inf. n. طَبَعَ, said of a sword, *It was, or became, rusty, or overspread with rust*: (S:) or *very rusty, or overspread with much rust.* (K, TA: from an explanation of the aor.: but this is written in the CK and in my MS. copy of the K, and in the O, يَطْبَعُ. [An explanation of طَبَعَ in the O and K confirms the reading يَطْبَعُ; and another confirmation thereof will be found in what follows in this paragraph.]) — Said of a thing, (Mṣb,) or of a garment, or piece of cloth, (TA,) inf. n. طَبَعَ, *It was, or became, dirty*; (Mṣb, TA;) and † طَبَعَ is likewise said [in the same sense] of a garment, or piece of cloth. (M and TA voce رَانَ, in art. رَيْنَ.) — Said of a man, † *He was or became, filthy or foul [in character].* (S.) And † *He was, or became, sluggish, lazy, or indolent.* (S.) One says of a man, يَطْبَعُ, (O, K,) like يَفْرَحُ, (K,) meaning † *He has no penetrative energy, sharpness, or effectiveness, in the affairs that are the means, or causes, of attaining honour, like the sword that is overspread with much rust.* (O, K.) — طَبَعَ, (O, K,) inf. n. طَبَعَ, (O,) said of a man, † *He was rendered [or pronounced] filthy or foul [in character]*; (O, K;) on the authority of Sh; (O;) and so طَبَعَ, like فَرِحَ; (TA as on the authority of Sh; [but this I think doubtful;]) and *disgraced, or dishonoured*: (K:) and † طَبَعَ, (O, TA,) inf. n. تَطْبِيعٌ, (TA,) *he was rendered [or pronounced] filthy or foul [in character], (O, TA,) and blamed, or discommended.* (O.)

2. طَبَعَ, inf. n. تَطْبِيعٌ, *He sealed well [or much, or he sealed a number of writings &c.].* (KL: in which only the inf. n. is mentioned.) — And *He loaded [a beast heavily, or] well.* (KL.) — See also 1, a little after the middle. — تَطْبِيعٌ signifies also *The rendering unclean, dirty, filthy, or impure.* (O, K.) — See 1, last sentence.

5. طَبَعَ † *He affected what was not in his natural disposition.* (Har p. 236.) You say, طَبَعَ بِطَبَاعِهِ † *He affected, or feigned, his [i. e. another's] natural dispositions.* (O, K, TA.) — Also *It (a vessel) became full or filled*: (S, O, K:) quasi-pass. of طَبَعَهُ. (S.) And طَبَعَ بِالْمَاءِ *It (a river, or rivulet,) overflowed its sides with the water, and poured it forth abundantly.* (TA.) — See also 1, last quarter.

7. يَذُوبُ وَيَنْطَبِعُ, a phrase of Es-Sarakhsee, meaning [*It melts, and then*] *it admits of being sealed, stamped, imprinted, or impressed, is allowable on the ground of analogy, though we have not heard it [as transmitted from the Arabs of pure speech].* (Mgh.) — [Golius has erroneously expl. انطبع as meaning "Mansuetus, edoctus, obsequens fuit;" on the authority of the KL; evidently in consequence of his having found its inf. n. (انطباع) written in a copy of that work for انطباع, the reading in my own copy.]

8. الإِطْبَاعُ for الإِضْطِبَاعُ see in art. ضَمِعُ. طَبَعَ, originally an inf. n., (S,) signifies † *A nature; or a natural, a native, or an innate, disposition or temper or the like; or an idiosyncrasy*; syn. سَجِيَّةٌ (S, O, K, TA) or جِبِلَّةٌ (Mṣb) and خَلِيقَةٌ; (TA;) *to which a man is adapted by creation*; (S, O, Mṣb, K, TA;) [as though it were stamped, or impressed, upon him;] as also † طَبِيعَةٌ; (S, O, K, TA;) or this signifies his مَزَاجُ [i. e. constitution, or temperament, or aggregate natural constituents], composed of the [four] humours; (Mṣb; [see مَزَاجُ;]) and † طَبَاعٌ; (S, O, K, TA;) or this last signifies, (K,) or signifies also, (O,) with the article ال prefixed to it, *what is, or are, constituted in us in consequence of food and drink &c.* (مَا رُكِبَ فِيْنَا) [in which مَطْعَمٌ and مَشْرَبٌ are evidently used as inf. ns. agreeably with general analogy], (O, K, TA,) by غير ذلك being meant *such as straitness and ampleness [of circumstances], and niggardliness and liberality, (TA,) of the natural dispositions that are inseparable from us*; (O, K, TA;) and this word is fem., (O, TA,) like طَبِيعَةٌ, as is said in the M; or it is sing. and masc. accord. to Abu-l-Kásim Ez-Zejjájee; and it is also pl. of طَبَعَ, as it is said to be by Az; (TA;) [and those who have asserted it to be fem. may have held it to be a pl.;] and † طَبَاعٌ is syn. with طَبَاعٌ [as a sing.]; (K, TA;) or, as Lh says, it is syn. with † طَبِيعَةٌ; of which the pl. is طَبَائِعُ. (TA.) — Also † *Model, make, fashion, or mould*: as in the saying, اِضْرِبْهُ عَلَى طَبْعِ هَذَا † [*Make thou it, fashion it, or mould it, according to the model, make, fashion, or mould, of this*]. (IAḡr, O, L, K, TA.)

طَبَعَ *A river, or rivulet*; (Aḡ, T, S, O, K, TA;) so called because *first dug [and filled] by men; having the meaning of مَطْبُوعٌ, like قُطِفَ*