

'Abbád, O,) or brought forth, (K,) her young one in an imperfect state. (Ibn-'Abbád, O, K.) — اطفه He put it, or brought it, near: 'Adee Ibn-Zeyd says, [using the verb in this sense,]

أطف لِأَنفِهِ الْمَوْسَى قَصِيرٌ

[Kaseer put the razor near to his nose]: (Ham p. 436:) or this means Kaseer put the razor near to his nose and cut it off. (TA.) — And i. q. مَكَّنَهُ. (TA.) [You say, مَكَّنَهُ مِنَ الشَّيْءِ, and app., in like manner, اطفه مِنَ الشَّيْءِ, i. e. He made him to have power over the thing; or to have the thing within his power or reach; and so, perhaps, اطفه لِلشَّيْءِ.] — And اطف له السيف He held forth the sword towards him, and struck him with it. (TA.) — And اطف الكيل He made the contents of the measure to reach to its uppermost parts: (S, K:) or, as some say, he took what was upon [or above] the measure. (TA. [See also الإناة.]

10. استطف, said of a camel's hump, It rose, or became high. (TA.) — And استطقت حاجته The thing that he wanted became prepared, and easy of attainment. (TA.) See also 1, in two places.

R. Q. 1. طفطف He (a man, TA) became lax [or weak] (Ibn-'Abbád, O, K) in the hands of his adversary (Ibn-'Abbád, O) or in the hand of his adversary. (K.)

طف The side (O, K) of a thing: (O:) [like دنى:] and the bank, or shore, (O, K,) of a great river or a sea; (O;) as also طفطاف: (O, K:) accord. to Lth, of the Euphrates: (O:) or, as some say, the elevated part of the side of the Euphrates. (TA.) And الطف is applied to The part of the land of the Arabs that overlooks the cultivated region of El-'Irak: (IDrd, O, K:) said by As to be so called because it is near to the cultivated region: (O:) or it is a place in the district of El-Koofeh. (S, O, K.\*) — And The exterior court or yard of a house. (TA.) — See also طفاف, in two places. — And see طفاف.

طفاف: see طفاف.

طفاة: see طفاة.

طفاف المكون (S, O, Mgh, \* K) and الإناة, (K,) and طفاة, (S, Mgh, \* O, Mgh, K,) and طففة, (S, Mgh, \* O, K,) The quantity sufficing for the filling (S, O, Mgh, K) of the [measure called] متوك (S, O, K) and of the vessel (K) to its uppermost parts: (S, O, Mgh, K:) or what remains in it after the wiping off of the head thereof: (M, K:) [the measure being generally in the form of a truncated cone, much smaller at the top than at the base, the quantity rising above the top is not much:] or the جمار or جمار or جمار (accord. to different copies of the K [generally meaning the quantity that rises above the top after the filling]) thereof: or the quantity sufficing for the filling thereof:

(K:) or the quantity nearly sufficing for the filling thereof: (TA: [and the like explanation is given of the third word in the S &c., as will be shown by what follows:]) or the quantity that falls short of the filling thereof. (Mgh. [See also طفاة.]) It is said in a trad. (S, Mgh, O) of the Prophet, (Mgh, O,) كلكم بنو آدم, (S, O,) or طف الصاع, (S, O,) or طف الصاع, (so in my copy of the Mgh,) All of you, sons of Adam, are like the quantity nearly sufficing for the filling of the صاع; (S, \* Mgh, O;) i. e. ye are all nearly alike; so says Az: (Mgh:) meaning, all of you, in being related to one father, are in one predicament in respect of defectiveness, like the thing measured that falls short of filling the measure: (IAth, Mgh, O:) the Prophet then proceeded to inform them that there is no excellence of one above another except by piety. (O.) — طفاف signifies also The blackness of night; (O, K;) and so طفاف. (K.) — See also 2.

طفاة: see طفاة, in two places.

طفاف: see طفاف, in two places: — and see 2.

طفيف Little in quantity: (S, O, Mgh, K:) and incomplete: (IDrd, O, K:) applied to a thing in this sense, (IDrd, O,) and in the former sense. (TA.) [See تغل.] — Also Low, base, vile, mean, paltry, or contemptible. (TA.)

طفاة The quantity that is above the measure; (S, O, Mgh, K;) as also طفاف (S) or طففة: (O, K:) or the quantity that falls short of filling the vessel, (IDrd, O, K,) of beverage or wine, &c. (IDrd, O. [See also طفاف.]) And Somewhat, little in quantity, remaining in a vessel. (TA.) — And طفاة الإناة and طفافة The uppermost part of the vessel. (K.)

طفاف (O, K) and طف (K) and حف and دق, as epithets applied to a horse, are alike (O, K) in meaning (K) [app. signifying Light, brisk, or quick: (see طقف به الفرس:) in the TK, and hence by Freytag, expl. as meaning thus, but as an epithet applied to a man].

إناة طقان [in the CK طقان] A vessel in which the measuring [or thing measured] has reached its uppermost parts: (S, O, K:) [or] a full vessel. (IAgr, TA.)

الطفاة What is between mountains and plains. (Ibn-'Abbád, O, K.) — And طافة البستان What surrounds the garden: (Ibn-'Abbád, O, K:) pl. طواف. (Ibn-'Abbád, O.)

طفطفة (S, O, K) and طفطفة, (O, K,) the latter mentioned on the authority of AZ, (O,) The خاصرة [or flank]: (S, O, K:) or any quivering flesh: (Az, O, K: [see شدق:]) or the flaccid flesh of the soft parts of the belly; (O, K;) thus the former word is expl. by IDrd: (O:) or the extremities of the side, adjoining the ribs: (K.)

and said to mean the soft part of the liver; the pl. being used by Dhu-r-Rummeh in relation to the liver: (L, TA:) the pl. is طفاطيف. (O, K.)

طفاطيف The extremities of trees: (S, O, K:) or the soft, or tender, and succulent, of plants, or herbage: or, accord. to El-Mufaddal, the leaves of the branches. (TA.) — See also طف.

مطفف One who gives short measure, and short weight, (Zj, Mgh, TA,) thus cheating his companion; but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency: [or] accord. to Aboo-Is-hak [i. e. Zj], the مطفف is thus called because he seldom or never steals from the measure or balance save what is paltry, i. e. طفيف; for it is from طف الشيء, meaning "the side of the thing:" the pl. occurs in the Kur lxxxiii. 1. (TA.)

طفا

1. طفت النار, aor. ء, inf. n. طفوء (S, Mgh, K) and طفا; (TA;) and انطفأت; (S, K;) The fire became extinguished, or quenched: (Mgh:) or ceased to flame: (K, TA:) [or rather, ceased to flame and its live coals became cool; for] when the flame of the fire has become allayed but its coals still burn, it is said to be خامدة; and when its flame is extinct and its coals have become cool, it is said to be هامة and طافة. (TA.)

4. اطفأ النار He extinguished, or quenched, the fire. (S, \* Mgh, K, \* TA.) Hence, اطفأ الحرب † He extinguished the fire of the war. (TA.) And اطفأت الفتنة † I allayed the sedition, or conflict and faction, or the like. (Mgh.)

7: see the first paragraph.

نار طافة [Fire becoming, or become, extinguished]: see 1.

مطفئ الجمر [The extinguisher of the live coals;] one of the [seven] days called أيام العجوز; (S, O;) the fifth of those days; (K;) so in the M &c.: (TA:) or the fourth thereof: (O, K:) or the last thereof. (Har p. 295.) [Accord. to modern Egyptian almanacs, it is the fourth of those days on which the last of the three جمرات becomes extinct: see جمر: and see also عجوز.] — مطفئة الرضف (so in the M and O and L and in some copies of the K, in other copies of the K مطفئ, TA) A piece of fat which, when it falls upon the رصف [or heated stones], melts, and quenches them. (Lth, O, K.) And in the M and L, it is said to signify A lean sheep or goat: the Arabs, as is related by Lh, used to say, حدس لهم بمطفئة الرضف (TA) i. e. He slaughtered for them a lean sheep or goat, which extinguished the fire and did not become thoroughly cooked: (M and L and K in art. حدس:) or a fat sheep or goat, (AO