َهُلُّ أَنْتُرُ مُطَّلُعُونَ [Hence,] أَشُرَفُتُ syn. أَشُرَفُتُ in the Kur [xxxvii. 52 and 53], means + Would ye [be of those who] look to see (تُحبُّونَ أَنْ تَطَلَعُوا) where is your place of abode among the people of Hell? and he (i.e. the Muslim) and see his [former] (فَأَطَلُعُ الْمُسْلَمُ) and associate in the midst of Hell-fire: but some read but (فاطَّلَعَ ڳin the CĶ) هل انتهر مُطَّلِعُونَ فَأَطَّلِعَ ♥ it is expressly said in the O that the hemzeh is with damm and the b quiescent and the J with kesr; the meaning being + Are ye of those who will make me to see? and he shall be made to see; as is indicated in the O and TA]. (K, O.) _ And † He saw. (KL.) You say, اطلع عليه meaning + He saw it. (MA.) [Hence,] it is said in a prov., بَعْدَ ٱطِّلَاعِ إِينَاسُ (O, TA) i. e. + After appearance [or rather sight, is knowledge, or certain knowledge]. (Fr, TA in art. انس. [See اطّلع Freytag's Arab. Prov. i. 181.]) __ And and رَطَلْعُهُ ♦ and اطلعه (Mab, TA,) and مَلْيُهِ أَطْلُعُ * inf. n. طُلُوعُ , (K, TA,) and عليه عليه, (TA,) ‡ He got, or obtained, sight and knowledge of it: (Msb, TA:*) or [simply] he knew it; namely, an affair, or a case, or an event. (K, TA.) One says, اطلع عَلَى بَاطِنِه (K,) or الطّلع عَلَى بَاطِنِ أَمْرِهِ $(\S,\,0,)$ became acquainted with, or obtained knowledge of, or knew, his inward, or intrinsic, state or circumstances, or the inward, or intrinsic, state or circumstances of his affair or case. (K,* TA.) means إطِّلاعُ الحِجَابِ means † The stretching out the head [and looking over the veil of Paradise or of Hell]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA voce جَاب, q. v.) [And one says also, اطلع , meaning + He looked into it: see an ex. voce إِمَّلُعَتْهُ عَيْنِي _ [.هَدَرُ means † My eye regarded him with contempt. (TA.) is used sometimes for اضْطَلَع, as is shown in art. ضلع: see مضطلع: and see an instance in the first paragraph of art. علو .] And accord. to Kr, الإطَّلَاء signifies also النَّجَاةُ. (TA. [But I think that both words are mistranscribed, and that Kr explained as meaning النَّجَال, i. e. The acquainting with a secret.])

10. التطاعة signifies التطاعة + [He sought, or desired, its, or his, coming forth, or appearance]. (Har p. 47.) [And hence, + He sought, or desired, to elicit, or to discover, it: he sought, or desired, information respecting it, of him: and he asked him to tell him a thing. (See Har pp. 134 and 82.)] You say, التطاع (S, O, K, TA) † He looked to see what was the opinion, or advice, of such a one, (O, K, TA,) and what would be shown to him [thereof] respecting his affair, or case. (O, K.) It is doubly trans. [as shown above]: you say,

استطلعت زَيْدًا رأيه ; as well as استطلعت زَاعَ زَيْدًا وَأَيهُ ; as well as استطلعت زَيْدًا رأيه ; as well as استطلعت زَيْدًا رأيه ; as well as استطلعت زَيْدًا رأيه ; I revealed, or showed, to him my secret. (O, (Har p. 322.) — And + He took it away, or k, TA.) — Also + An elevated place, above what is around it, from which one looks down say, مَالُهُ اللهِ السَّطلع مَالَهُ إِيَّالُعُ]; as also with, his property. (TA.)

t The طُلُع (i. e. spadix, or spadix in its spathe, and sometimes, the spathe alone,] of the palm-tree: (Ṣ, O:) the إغْريض [or spadix] of the palm-tree, from over which the گافور [or spathe] bursts open longitudinally; or the flowers of the palm-tree, while in the كافور; (TA;) a thing that comes forth from the palm-tree, as though it were two soles, or sandals, closed together, with the ___ [meaning flowers] compactly disposed between them, and having the extremity pointed; or the تُمَرَة [or produce] of the palm-tree, in the first stage of its appearance, the حُفْرَى covering [or spathe] of which is called the (K, TA) and the كَافُور, (TA,) and what is within this the إغْرِيض, because of its whiteness; (K, TA;) or the طُلُع is what comes forth from the palm-tree and becomes dates if the tree is female; and if the tree is male it does not become dates, but is eaten in its fresh state, or is left upon the palm-tree a certain number of days until there becomes produced in it a white substance like flour, [i.e. the pollen,] having a strong odour, and with this the female is fecundated; (Msb;) or a certain white thing that appears from the [or spathe] of the palm-tree, to the colour of which [that of] the teeth are likened, and to the odour thereof [that of] the sperma: and also, [sometimes,] the [or spathe] that comes forth from the palm-tree, before it bursts open longitudinally: [and this is also called the حُفْرى, for] the phrase is an instance of the prefixing of a noun to an explicative thereof: (Mgh:) [or this phrase may mean the spadix of the spathe of a palm-tree: طُلْع, it should be added, is sometimes used as a coll. gen. n.: and its n. un. is with thus in explanations of إغْرِيضُ c.] In the Kur xxxvii. 63, it is applied to 1 The fruit, or produce, of the tree called الزَّقُوم, in the bottom of Hell, metaphorically, because partaking of the form of the dates, or because coming forth from the tree. (Bd.) Also + i. q. مقدار [as meaning Number, or quantity]: (K, TA:) so in the phrase الجَيْشُ طَلْعُ أَلْفِ [The army consists of the number of a thousand]. (K,* TA). See also the next paragraph, in three

t a subst. from الإطّلاع: [meaning Know-ledge:] whence the saying, الإطّلاء العُدُوّ [He learned the knowledge of the enemy; meaning he obtained 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]; (Ṣ, O, K, TA;) [for] عَبُوهُ (PṢ,) or مَبُوهُ (PṢ,) or أَمُلُعُهُ عِلْمُ أَمْهُ وَمُعَى الْعَدُوّ [Har p. 82:) and [hence also] one says.

K, TA.) Also + An elevated place, above what is around it, from which one looks down (يَطْلُعُ [in the CK erroneously يَطْلُعُ); as also عَلُوتُ طِلْعَ الأَكْمَةِ, (K, TA.) You say, طَلْعُ الْ meaning + I ascended upon a part of the hill from which I overlooked what was around it. (IDrd, O, TA.) __ And + i. q. نَاحِيَة [A side, or an adjacent tract, or a region, &cc.]; as also الملغ. طَلْعِ لا and كُنْ بِطِلْعِ الوَادِي (K.) One says also, meaning, as is in- بطَلْع الوادي [i. e. الوادي dicated in the TA, + Be thou in the side, &c., of the valley]: (S, O:) and one says also, فَلَانَ طِلْع without ب [+ Such a one is in the side, &c., of the valley]. (O.) _ And + Any depressed piece of ground: or such as has in it a hill: (K:) [i. e.,] as expl. by As, any depressed piece of ground having in it a hill from which, when you ascend upon it, you see what is in it. (O.) Also the serpent: (AA, O, K:) like طلَّ . (TA.)

\$ [Desirous, eager, or vehemently eager]. طُلِعَةُ [in form], ike فَمْرَحَةُ [in form], mean † A soul, and souls, desirous, eager, or vehemently eager. (TA.) [See also مُلْعَةُ [See also

أَوْلُكُ ! The aspect; or countenance; syn. وَوُلِيُّ ! (S, O, K, TA:) or person and aspect: (L, TA:) or face: (K:) so in the saying, حَمَّا اللهُ طُلُعَتُهُ ! [May God preserve his aspect, &c.]. (O, K.)

المُنكَانَة (Ṣ,O, Ķ,) like غُلُوَات [in form], (Ṣ,O,) tomit: (Ṣ,O, Ķ, TA;) as also عُلُونُعُ (IAar,O, Ķ:) or the former signifies a little vomit. (Ķ voce رُقَنَسُ

أَسَابُ like وَلَاعُ [in form], the subst. from وطَلَاع [app. الإطْلاع i. e. a subst. syn. with وَسَادُ and وَسَلاح is with إطْلاع [أَفْسَادُ (TA.)

or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy]; (Ṣ, O, K, TA;) [for] طلاع العدو (Mṣb,) means طلاع العدو (PṢ,) or بياطن أمري (PṢ,) or بياطن أمري: (Ḥar p. 82:) and [an addition not always agreeable with usage]: (TA:) pl. طلاع الأرض ذَهَبًا (K.) الملغ الأرض ذَهَبًا (K.) علم الملاء الملاء

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