Ḳ, TA) and فِى خَيْرٍ, and بِمَالٍ and فِى مَالٍ; (TA;) and ▼ طَلَقَهَا, (Ṣ, O, Ḳ,) aor. ـُ, (Ṣ,) or ـِ, (Ḳ,) but expressly said in the Ṣ to be with ḍamm, inf. n. طَلْقٌ; (TA;) † *He opened his hand* [*freely*] *with good*, (Ḳ, TA,) and *with property*. (TA.) And اطلق لَهُ مَالًا † *He gave him property:* (MA:) and ▼ طَلَقَ † *he gave* (Ibn-'Abbád, O, Ḳ) a thing. (Ḳ.) And اطلق صَاحِبُ الدَّيْنِ كَذَا † [*The creditor remitted so much* of the debt; being asked, or desired, to do so: see 10]. (Mṣb.) — [اطلقهُ also signifies † *He made it allowable*, or *free*, to be done, or taken, &c.] You say, اطلق لَهُ فِعْلَ كَذَا † *He permitted him*, or *gave him permission* or *leave, to do such a thing; i. q.* أَذِنَ لَهُ فيه. (Mṣb in art. اذن.) — [And † *He made it to be unrestricted.* Hence the saying, اطلق بِهِمُ السَّيْفَ † *He made the sword to have unrestricted scope with them;* i. e. *he slew them without restriction.*] And أَطْلَقْتُ البَيِّنَةَ † *I made the evidence, proof*, or *voucher, to be without any mention of the date; contr. of* أَرَّخْتُهَا; (Mṣb in art. ارخ;) or *I gave the evidence without restricting it by a date:* from أَطْلَقْتُ الأَسِيرَ. (Mṣb in the present art.) And hence also أَطْلَقْتُ القَوْلَ † *I made the saying to be unrestricted*, and *unconditional.* (Mṣb.) [And اطلق لَفْظًا † *He uttered*, or *mentioned*, or *used, a word*, or *an expression, without restriction:* and in like manner, اطلق alone is often employed. And † *He used*, or *applied, a word*, or *an expression, without restriction,* عَلَى مَعْنًى *to signify a* particular *meaning:* thus in the saying اطلق المَصْدَرَ عَلَى الفَاعِلِ † *He used*, or *applied, the infinitive noun without restricting it* by the prefix ذُو, or the like, *to signify the active participial noun;* as عَدْلًا to signify عَادِلًا: and thus in the saying اطلق اسْمَ الكُلِّ عَلَى الجُزْءِ † *He used*, or *applied, the name of the whole without restricting it* by a prefix *to signify the part;* as القُرْآن to signify الآيَة: and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also أَلِفُ الإِطْلَاقِ: see art. ا, p. 1, col. 3.] — الإِطْلَاقُ فِى القَائِمَةِ [in which الاطلاق is inf. n. of the pass. v., أُطْلِقَ,] is † *The freedom from* [*the whiteness termed*] وَضَح [meaning تَحْجِيل, q. v.,] *in the leg* [of a horse]: and some make الإِطْلَاق to signify *the having a fore leg and a hind leg in one side with* تحجيل; and الإِمْسَاك [as inf. n. of أَمْسَكَ], the having a fore leg and a hind leg without تحجيل. (TA.) — اطلق عَدُوَّهُ † *He dosed his enemy with poison.* (IAạr, O, Ḳ.) — And اطلق نَخْلَهُ ‡ *He fecundated his palm-trees;* (IAạr, O, Ḳ, TA;) said when they are tall; (IAạr, O, TA;) as also ▼ طلّقهُ, (IAạr, O, Ḳ,) inf. n. تَطْلِيقٌ. (Ḳ.)

5. تطلّق, said of a gazelle, *He went along*, (Ṣ, O, Mṣb, Ḳ,) or *bounded in his running*, or *ran brishly in one direction*, (اِسْتَنَّ فِى عَدْوِهِ,) *and went along*, (TA,) *not pausing nor waiting for anything;* (Ṣ, O, Mṣb, Ḳ, TA;) as also ▼ استطلق. (TA.) And تطلّقت الخَيْلُ *The horses went* [or *ran*] *a heat without restraining themselves, to the goal.* (TA.) — And, said of a horse, ‡ *He staled after running.* (AO, O, Ḳ.) — Said of the face: see 1, latter half.

7. انطلق, inf. n. اِنْطِلَاقٌ, of which the dim. is ▼ نُطَيْلِيقٌ, the conjunctive ا being rejected, so that it becomes نِطْلَاقٌ, (Ṣ, O,) [*He was*, or *became, loosed from his bond:* whence,] اِنْطِلَاقُ العِنَانِ [*The rein's being let loose*, or *slackened*,] is a phrase metonymically used to denote quickness in going along. (Ḥar pp. 355-6.) — [Hence,] † *He* (a captive loosed from his bond) *went his way:* (Mṣb:) or [simply] *he went away*, or *departed:* (Ṣ, Mgh, O, Ḳ:) or *he went removing from his place.* (Er-Rághib, TA.) Thus in the Ḳur [lxxvii. 29], اِنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ † [*Depart ye to that in which ye disbelieved*]; (TA;) meaning to the punishment: (Bḍ, Jel:) or, accord. to IAth, [it seems to mean *go ye away quickly* into the lowest depth of misery or affliction; for he says, app. in explanation of this verse of the Ḳur, that] الاِنْطِلَاقُ means سُرْعَةُ الذَّهَابِ فِى أَصْلِ المِحْنَةِ. (TA.) And one says also, انطلق يَفْعَلُ كَذَا ‡ *He went away doing*, or *to do, such a thing.* (TA.) وَٱنْطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا [in the Ḳur xxxviii. 5 may be expl. in a similar manner; أَن being here used in the place of يَقُولُونَ: or this] means [*And the chief persons of them*] *broke forth*, or *launched forth, with their tongues*, [*saying*,] *Go ye on*, or *continue ye, in your course of action* &c. (Mughnee, voce أَنْ.) And one says, اُنْطُلِقَ بِهِ, (Ṣ, O, Ḳ,) meaning *He*, or *it, was taken away;* (Ḳ;) like as one says, اُنْقُطِعَ بِهِ. (Ṣ, O.) — [انطلق لِسَانُهُ means † *His tongue was*, or *became, free from impediment;* and hence, *eloquent*, or *chaste in speech.* See an ex. in the Ḳur xxvi. 12: and see also طَلُقَ لِسَانُهُ.] — انطلق said of the face: see 1, latter half, in two places.

8. مَا تَطَّلِقُ نَفْسِى لِهٰذَا الأَمْرِ, (Ṣ, O, Ḳ,*) of the measure تَفْتَعِلُ, (Ṣ, O, Ḳ,) inf. n. اِطِّلَاقٌ, of which the dim. is ▼ طُتَيْلِيقٌ, the [latter] ط being changed [back] into ت because the former ط becomes movent, (Ṣ, O,) † *My mind does not become free from straitness* [*for*, or *with respect to, this thing*, or *affair*]. (Ṣ, O, Ḳ.*)

10. اِسْتِطْلَاقٌ [primarily signifies The *desiring to be loosed, unbound, set loose* or *free*, and *let go*]: its dim. is ▼ تُطَيْلِيقٌ. (Ṣ, O.) — [Hence,] استطلق بَطْنُهُ † *His belly* [or *bowels*] *became* [*unbound*,] *loosened*, or *relaxed;* (Mṣb, TA;) or *became moved;* (Ṣ, O, Ḳ, TA;) and *the contents thereof came forth.* (TA.) — Said of a gazelle, *i. q.* تطلّق, q. v. (TA.) ═ [It is also trans., as such primarily signifying The *desiring* a person or thing *to be loosed, unbound, set loose* or *free*, and *let go.* — Hence,] one says, استطلق الرَّاعِى نَاقَةً لِنَفْسِهِ (Ṣ, O) [meaning *The pastor desired a she-camel to be left*, or he *left a she-camel, for himself, not milking her at the water;* as is plainly indicated by what immediately precedes it in the Ṣ: or] *the pastor took*, (PṢ,) or *retained*, [which is virtually the same,] *a she-camel for himself.* (PṢ, TA.) — And اِسْتَطْلَقْتُ مِنْ صَاحِبِ الدَّيْنِ كَذَا † [*I desired*, or *demanded, of the creditor, the remission of so much* of the debt]. (Mṣb.) — See also 4, former half.

طَلْقٌ [*Loosed from his bond, set loose* or *free*, or], as expl. by IAạr, *let go;* as also ▼ طَلِيقٌ and ▼ مُطْلَقٌ: and a man *not having anything upon him*, as expl. by Ks: and طَلْقُ اليَدَيْنِ a camel *not having the fore legs bound.* (TA.) You say, حُبِسَ طَلْقًا, (so in the CḲ,) or ▼ طَلَقًا, (Ḳ accord. to the TA, [and this is agreeable with the preceding context in the Ḳ, but it requires confirmation which I do not find,]) and with ḍamm, [i. e. طُلْقًا,] accord. to the Ḳ, but correctly with two dammehs, [i. e. ▼ طُلُقًا,] (TA, and thus in the Ṣ,) *He was imprisoned without shackle and without bond.* (Ḳ, TA) See also طُلُقٌ, first sentence. — [Hence,] طَلْقُ اللِّسَانِ, and ▼ طَلِيقُ اللسان, (Ṣ, O, Mṣb, Ḳ,) and ▼ طِلْقُ اللسان, (Ḳ,) and ▼ طُلُقُ اللسان, (TA,) ‡ *Eloquent*, or *chaste, in speech, and sweet therein:* (Mṣb:) and ▼ مُنْطَلِقُ اللِّسَانِ and ▼ مُتَطَلِّقُهُ ‡ [*free from impediment of the tongue;* or] *eloquent*, or *chaste in speech.* (TA.) And لِسَانٌ طَلْقٌ ذَلْقٌ, and ▼ طَلِيقٌ, and ▼ ذَلِيقٌ, and ▼ ذُلْقٌ, and ▼ طُلُقٌ, (Ṣ, O, Ḳ,) but the last two of these were unknown to Aṣ, and the latter of them was disallowed by IAạr, (TA,) and ▼ ذَلِقٌ, (O, Ḳ,) [expl. in the Ḳ as meaning *A tongue having sharpness;* but correctly] meaning ‡ *a tongue free from impediment*, or *eloquent*, or *chaste in speech*, (ذُو اِنْطِلَاقٍ,) *and sharp.* (O, TA.) — And طَلْقُ اليَدَيْنِ, (Ṣ, Mgh, O, Mṣb, Ḳ,) and ▼ طُلْقُ اليدين, (O, Ḳ,) and ▼ طُلُقُ اليدين, (O, TA,) and ▼ طَلِيقُ اليدين, (L, TA,) ‡ *Liberal, bountiful, munificent*, or *generous;* (Ṣ, Mgh, O, Mṣb, Ḳ;) applied to a man: (Ṣ, Mgh, O, Mṣb:) and in like manner, a woman: (TA:) [or] a woman is termed طَلْقَةُ اليَدَيْنِ: (Ṣ:) and so, accord to AZ, طَلْقُ الوَجْهِ; which [generally] has another meaning, expl. in what follows. (TA.) And يَدُهُ طَلْقٌ ‡ *His hand is liberal;* syn. بِسْطٌ; (TA in art. بسط;) and so ▼ مُطْلَقَةٌ: (Ṣ and Ḳ and TA in that art.:) or the latter signifies *opened;* and so ▼ مَطْلُوقَةٌ. (TA in the present art.) — And طَلْقُ الوَجْهِ, (Ṣ, O, Mṣb, Ḳ,) and الوجه ▼ طِلْقُ, (IAạr, O, Ḳ,) and ▼ طُلُقُ الوجه, (IAạr, Ḳ,) and ▼ طَلِقُ الوجه, (Ḳ,) and ▼ طَلِيقُ الوجه, (Ṣ, O, Ḳ,) ‡ *Laughing*, or *happy*, or *cheerful, and bright, in the face*, or *countenance:* (Ḳ, TA:) or *cheerful*, or *happy, displaying openness and pleasantness, in the face;* and so طَلْقٌ alone: (Mṣb:) and ▼ طَلِيقُ الوجه *open and pleasant, and goodly, in countenance:* (AZ, TA:) and طَلِيقٌ alone, *joyful*, and *open* or *cheer-*

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