the people of Mekkeh. (Z, TA.) ▬ And طَنَف signifies also *Thongs*, or *straps*; syn. سُيُور; (A'Obeyd, Ṣ, O, Ḳ;) and so ▼ طُنُف: (Ṣ, O:) or the *red skins that are* [*put as coverings*] *upon* [*receptacles of the kind called*] أَسْفَاط [pl. of سَفَط, q. v.]: (Ḳ:) or ▼ طُنُف has this meaning as well as that next preceding. (O.) El-Afwah El-Owdee likens a woman's fingers to ▼ طُنُف, (O,) or طَنَف, (TA,) used in the sense last mentioned above (O, TA) [or, more probably, I think, in the sense here next following]. ▬ Also (i. e. طَنَف [and probably ▼ طُنُف likewise]) *A kind of red tree* (شَجَر [or perhaps *fruit*, ثَمَر,]) *resembling the* غَنَم [q. v.]. (TA.) ▬ And *Suspicion*. (O, Ḳ.) [See also 1.]

طَنِف *Suspected* (O, Ḳ, TA) of a thing (بِأَمْرٍ); app. a possessive epithet; and ▼ مُطَنَّف signifies the same. (TA.) ▬ And *Intrinsically corrupt*. (Ḳ.) ▬ And One *who eats little*: (O, Ḳ:) thus expl. by Esh-Sheybánee. (O.)

طُنُف: see طَنَف, in five places.

طِنَاف: see طِيَاف, in art. طيف.

مُطْنِف, (Ṣ, O, Ḳ,) applied by Esh-Shenfarà as an epithet to bees (نَحْل) that have missed the cavity in a mountain [in which they are accustomed to hive], (Ṣ, O,) *That ascend upon a* طَنَف [*of a mountain*]: (Ṣ, Ḳ:* [in the latter, مَنْ is erroneously put for الَّذِى: and so in the explanation here following:]) or it signifies, (O,) or signifies also, (Ḳ,) *having a* طُنُف (O, and so in some copies of the Ḳ) or طَنَف. (So in other copies of the Ḳ.)

مُطَنَّف: see طَنِف. ▬ Also, [if not a mistake for مُطْلَف,] *i. q.* مُهْدَر [*Made to go for nothing, unretaliated*, or *uncompensated by a mulct*; or *to be of no account*]. (TA.)

طنفس

طِنْفِسَة and طَنْفَسَة, (M, Mṣb, Ḳ,) the former of which is the more approved, (Mṣb,) and طُنْفُسَة (Kr, M, Ḳ) and طِنْفَسَة, [which is a form often occurring,] (M, Ḳ,) and طَنْفِسَة, (Ḳ,) [variously written in different copies of the Ṣ, and in that lexicon, and in the Mṣb, mentioned in art. طفس, indicating that the ن is augmentative in the opinion of the authors of those two works,] *A carpet*: and *a piece of cloth* (ثَوْب): and *a mat of palm-leaves, a cubit in width*: (Ḳ:) or *a kind of carpet called in Persian* طَبَسَة (Ḥar p. 376) [*and* تَنْبَسَة]: or *a carpet having a fine nap*, or *pile*: or, as some say, *what is put beneath the* رَحْل [or *camel's saddle*], *upon the shoulders of the camel*: (Mṣb:) or the نُمْرُقَة [q. v.] *above the* رَحْل: (M:) pl. طَنَافِس. (Ṣ, Mṣb, Ḳ.)

طنى

1. طَنِىَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. طَنًى, (Ṣ,) said of a camel, *He had his spleen adhering to his side in consequence of vehement thirst*: (Ṣ:) or, said of a man, *he had his spleen and his lungs adhering to the ribs on the left side*, (Ḳ, TA,) *so that, sometimes, they become putrid and black*; but mostly this is the case in camels; (TA;) as also ▼ اطنى: (Ḳ:) or *he* (a man) *had a tertian fever, and his spleen in consequence became enlarged*: (Lḥ,* TA:) and, said of a camel, *his spleen became enlarged in consequence of the* [*disease of the lungs called*] نُحَاز. (Lḥ, TA.) [And طَنِئَ is a dial. var. thereof.] ▬ And, said of a man, *i. q.* ضَنِىَ [i. e. *He was*, or *became*, *slender*, *and small in body*: or *diseased*, *disordered*, or *sick*: or *lean*, or *emaciated*: &c.]. (TA.)

2. طنّاهُ, inf. n. تَطْنِيَة, *He treated him to cure him of the disorder of the spleen mentioned above*; (Ṣ, Ḳ;) namely, a camel, (Ṣ,) or a man: (Ḳ:) and *he cauterized him* (i. e. his camel) *in his side*; (Ḳ, TA;) or, as in the Nawádir of Lḥ, طنّى بَعِيرَهُ فِى جَنْبَيْهِ *he cauterized his camel* [*in his sides*] *by reason of the disorder above mentioned*: and the cure [or curing] of that disorder is [also] the *taking a wooden peg, and laying him* [i. e. the camel] *upon his side on the ground, and making, between his ribs, incisions* [*therewith*], *not penetrating through*. (TA.)

4. اطنى: see 1. ▬ Also *He inclined to suspicion*, or *evil opinion*: (Ḳ, TA:) and sometimes pronounced أَطْنَأَ. (TA.) ▬ اطناهُ *He* (a man) *hit him* (i. e. another man) *in that which was not a vital part*. (Ḳ, TA. In some copies of the Ḳ, فِى المَقْتَلِ is [erroneously] put for فِى غَيْرِ المَقْتَلِ.) And, said of a disease, *It left him* (i. e. a sick man) *with somewhat of life remaining in him*. (IAạr, TA.) One says, هٰذِهِ حَيَّةٌ لَا تُطْنِى *This is a serpent that will not suffer him who is bitten by it to survive*; (ISk,* Ṣ,* Ḳ;) *that kills instantly*: (ISk, Ṣ:) or *that will not miss*: (AHeyth, TA:) originally لَا تُطْنِئُ. (ISk, Ṣ.) And ضَرَبَهُ ضَرْبَةً لَا تُطْنِى *He struck him a blow that would not be slow in killing him*. (TA.) And لَدَغَتْهُ حَيَّةٌ فَأَطْنَتْهُ [*A serpent bit him and suffered him to survive*]. (TA.) And the subst. [used in the sense of the inf. n.] from this verb as expl. in all these phrases is ▼ طَنًى. (TA.)

طِنْئٌ *A bier*: [like طِنْءٌ:] one says, رُمِىَ فُلَانٌ فِى طِنْئِهِ, [and فِى طِنْئِهِ,] and فِى نَيْطِهِ, *Such a one was cast into his bier*; meaning, when he died. (TA.) ▬ See also the next paragraph.

طَنًى The *adhering of the spleen to the side in consequence of vehement thirst*. (Ṣ.) [See also طَنِى, of which it is the inf. n.] ▬ And *Disease* [in a general sense]. (Ḳ, TA.) [Accord. to the CḲ, in this sense, and in other senses mentioned in this paragraph, طَنْئٌ, which is wrong.] ▬ And *Ashes in a state of extinction*: (Ḳ, TA:) and so طِنْءٌ. (O and Ḳ in art. طنأ.) ▬ And *Doubt*, or *suspicion*, or *evil opinion*; or *a thing that occasions doubt* &c.; (Ḳ,* TA;) as also ▼ طِنْئٌ: and so طِنْءٌ, with ء. (TA.) ▬ And *Opinion*, of any kind. (TA.) ▬ See also 4, last sentence. ▬ And see the next paragraph.

طَنٍ A camel *having his spleen adhering to his side in consequence of vehement thirst*: (Ṣ:) or a man *having a tertian fever, and his spleen in consequence having become enlarged*: (Lḥ,* TA:) or a man *having his spleen and his lungs adhering to the ribs on the left side*, (Ḳ, TA,) *so that, sometimes, they become putrid and black*; but mostly this is the case in camels; (TA;) and so ▼ طَنًى, (Ḳ, TA.)

طه

R. Q. 1. طَهْطَهَ *He laughed immoderately*: (L voce كَذْكَذَ:) or you say طَهْطَهَ فِى ضَحِكِهِ, meaning *he laughed slightly*; like طَحْطَحَ. (O and TA in art. طح.)

طَهْ [at the commencement of the 20th chapter of the Ḳur-án] means اِطْمَئِنَّ [*Be thou still*, &c.]: (Ḳ, TA:) and thus it is expl. as occurring in a trad. respecting Moses' hearing the speech of the Lord of Might: (TA:) or, as some say, it is for طَأْ [imperative of وَطِئَ], meaning *tread upon the ground with the soles of both thy feet*; because the Prophet raised one of his feet in prayer: (TA in art. وطأ:) or it means *O man*, in the Abyssinian language; (Lth, Ḳ, TA;) or so in Syriac, accord. to Ḳatádeh; or so in Nabathæan, accord. to other authorities: (TA:) read طٰهٰ, with the two fet-ḥahs pronounced fully, it is two letters of the alphabet (مِنَ الهِجَاء [strangely misunderstood by Freytag as meaning "quibus maledicitur"]): (Lth, Ḳ, TA:) Ibn-Mes'ood is related to have read طِه, with the two kesrehs pronounced fully: and Fr says that some divided it, reading ط ه: (TA:) Abu-n-Nejm has called it طَهَا. (TA in art. طهو, q. v.)

طَهْطَهَة sing. of طَهَاطِهُ, (TA,) which signifies The *voices* [or *neighings*] of horses. (Ḳ, TA.)

طَهْطَاهٌ, as an epithet applied to a horse, *That excites admiration by his beauty*, or *swift and excellent*; *youthful*; *excelling in beauty*. (Lth, L, Ḳ, TA.)

طهر

1. طَهَرَ and طَهُرَ, (Ṣ, A, Mṣb, Ḳ,) aor. of each ـُ, (Mṣb, Ḳ,) inf. n. طَهَارَة, (Ṣ, Mṣb, Ḳ,) which is of each verb, (Ṣ, Mṣb,) and طُهْر, (Sb, Ḳ,) or the latter is a simple subst., (Ṣ, Mṣb,) *It was*, or *became*, *clean*, *free from dirt* or *filth*, or *pure*. (A,* Mṣb, Ḳ.*) طهارة is of two kinds; [properly] corporeal and [tropically] spiritual. (TA.) ▬ And طَهَرَتْ, (M, Mgh, Ḳ,) or طَهَرَتْ مِنَ الحَيْضِ, aor. ـُ; (Mṣb;) and طَهُرَتْ, (M, Mṣb, Ḳ,) which is allowable, (IAạr,) but of rare occurrence, (Mṣb,) and طَهِرَتْ, [which is of more rare occurrence;] (M, El-Ísnawee;) inf. n. طُهْر and طَهَارَة and طُهُور and طَهُور; (TA;) *She was*, or *became*, *pure from the menstrual discharge*; (Mgh;) *her discharge of blood stopped*. (Mgh, Ḳ.) See also 5. The saying, إِنَّ الشَّاةَ تَقْدِى عَشْرًا ثُمَّ تَطْهُرُ

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