

*cry or cries, or a loud cry or loud cries:] or* طَغِيًا with damm accord. to Aṣ, or طَغِيًا with fet-h accord. to Th, signifies a *youngling of the بقر الوحش*. (S.)

طَغِيًا: see what next precedes, in two places.

طَغِيَان: see طَغَوِي.

طَاغ Any exceeding his, or its, just limit [in an absolute sense or] in disobedience. (S, Mṣb.)

طَاغِيَةٌ i. q. جَبَّار [i. e. Insolent, tyrannical, &c.]; (K, TA;) who deviates from the right way or course, or transgresses the just limit: (TA;) and stupid, or foolish; proud; (K, TA;) wrongful, unjust, or injurious, in conduct: (TA;) or one who cares not what he does, devouring [the property of] men, and oppressing them, and who is not turned from his course by a disposition to shun sin or crime, nor by fear. (Sh, TA.) [Hence,] الطَاغِيَةُ is an appellation of *The King of the روم* [or *Greeks of the Lower Empire*]; (S, K, TA;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (TA.) — And A thunderbolt; syn. صَاعِقَةٌ. (S, K.) — And The cry of punishment; by which Thamood were destroyed, as mentioned in the *Kur* [lxix. 5]: (S, TA;) or, accord. to Zj, it there means their طَغِيَان [or exorbitance]; being a subst. like عَاقِبَةٌ and عَاقِبَةٌ. (TA.) — Also The flood denoted by the words of the *Kur* [lxix. 11] إِنَّا لَمَّا طَغَى الْبَاءُ. (Er-Rághib, TA.)

طَاغُوت is of the measure فَلَعُوتٌ, from طَغُوتٌ; (M, K;) formed by transposition, though like لَاهُوتٌ which is not so formed: (S;) it is originally of the measure فَعَلُوتٌ, which is changed to فَلَعُوتٌ, so that it becomes طَوغُوتٌ, and this is then altered to طَاغُوتٌ: (Mṣb, TA;) it is held to be altered from طَوغُوتٌ rather than from طَغِيُوتٌ because the transposition of و is more common than that of ي, as in شَاكٌ &c.: (M, TA;) or, as some say, the ت is a substitute for و, and the measure is فَاغُولٌ: and some say that the measure is فَاغَلُوتٌ, and that it is originally طَاغِيُوتٌ: (TA;) the pl. is طَوَاغِيَتٌ (S, K) and طَوَاغِي (K,) the latter mentioned by ISd. (TA.) It signifies A devil; (S, Mṣb, K, TA;) thus expl. by Abu-l-'Aliyeh and others, and said to be on the authority of 'Omar: (TA;) or one that is exorbitant in pride or corruptness or disbelief or disobedience, of the jinn, or genii: (Er-Rághib, TA;) or الطَاغُوتُ means [the idol called] اللات and [that called] العزى; (K;) or thus some expl. الجبوت and الطَاغُوتُ [together, in the *Kur* iv. 54]: (TA;) or whatever is worshipped instead, or to the exclusion, of God; (Zj, K, TA;) as also الجبوت: (Zj, TA;) and the idols [in general]: (K;) or it is of the idols, and of the jinn, or genii, and of mankind: (Akh, TA;) or he who turns from the good way: (Er-Rághib, TA;) and the diviner: (S, K, TA;) and the

enchanter: thus expl. by 'Ikrimah; and said to mean thus in the *Kur* iv. 63: and so الجبوت accord. to Zj: (TA;) and any head, or leader, of error: (S, K;) and the exorbitant in pride or corruptness or disbelief or disobedience, of the people of the Scripture: (K;) it is used as a sing., (S, K,) as in the *Kur* iv. 63; (S;) and as a pl., (S, K,) as in the *Kur* ii. 259; (S;) and masc. and fem., (Mṣb, TA,) as fem. in the *Kur* xxxix. 19: (TA;) or by الجبوت is meant Hoyeí Ibn-Akhtab; and by الطَاغُوتُ, Kaṣb Ibn-El-Ashraf: (IAb, K;) and [the pls.] طَوَاغِيَتٌ and طَوَاغِي signify [sometimes] idol temples: so says El-Háfídh in the preface to the "Fet-h" [i. e. his celebrated work entitled "Fet-h el-Bári"]. (TA.)

طف

1. طَفَّ (Aṣ, O, K,) [aor., app., َ, ُ] inf. n. طَفَّ (TK, [or, accord. to Freytag طُفُوفٌ, which see in what follows,]) It (a thing) was, or became, near. (Aṣ, O, K.) You say, أَخَذْتُ مِنْ مَتَاعِي مَا خَفَّ مَا خَفَّ and طَفَّ i. e. [I took, of my goods,] what [was light, and] was near to me. (Aṣ, O.) And طَفَّ الشَّيْءُ مِنْ مَتَاعِي The thing was, or became, near to the thing. (O, K.) And خُذْ مَا طَفَّ لَكَ, and أَطَفَّ لَكَ, (S, Meyd, O, K,) and أَطَفَّ لَكَ, (Meyd, O, TA,) Take thou what has risen to thee, and become within thy power or reach, (S, O, K, TA,) and become attainable [to thee], or prepared [for thee], (AZ, Meyd, TA,) and become near to thee: (K, TA;) or what has risen to view, and has appeared, [to thee,] to be taken: (TA;) [for] طَفَّ, inf. n. طُفُوفٌ, signifies it rose [app. so as to become visible]: and it was, or became, little in quantity: the saying is a prov., relating to a man's being content with a part of that which he wants: (Meyd;) and in like manner one says, خُذْ مَا دَفَّ لَكَ, and اسْتَدَفَّ: (AZ, Meyd, TA;) and Ks mentions, in relation to a man's being content with a part of that which he wants, the saying, خُذْ مَا طَفَّ لَكَ وَدَعَّ, and طَفَّ لَكَ مَا اسْتَطَفَّ [app. meaning, if the saying be correctly thus related, Take what is within thy power, or reach, and leave what has risen to thy view so as to invite approach]; i. e. be content with what is within thy power. (TA.) — طَفَّتِ الشَّمْسُ: — and طَفَّ said of a bird: see 2. — مَرَّطَفٌ [app. يَطْفُ] He passed by hastening, or going quickly. (O.) — طَفَّ النَّاقَةُ (O, K,) aor. َ, (O, TA,) inf. n. طَفَّ (TA,) He (a man, O) bound the legs of the she-camel, (O, K,) all of them. (O.) — طَفَّهَ He (a man, O) raised it (i. e. a thing, O) with his leg or foot, or with his arm or hand. (O, K.) And طَفَّ بِفُلَانٍ مَوْضِعًا He raised such a one to such a place; and made him to be on a level with it. (TA.) — And طَفَّ الحائطُ, inf. n. طَفَّ, He mounted upon the wall. (TA.)

2. طَفَّفَ He made defective, or deficient. (TA.) You say, طَفَّفَ (K,) or طَفَّفَ المِكْيَالَ, and المِيزَانَ (Mṣb,) inf. n. تَطْفِيفٌ (S, O, Mṣb,) He gave short measure, and short weight; (Mṣb;) he made the contents of the measure to be defective, (S, O, Mṣb, K,) and in like manner, of the balance; (Mṣb;) not filling the former to its uppermost parts: (S, TA;) i. e. he did thus, cheating his companion in measure or in weight. (TA.) [Hence,] طَفَّفَ عَلَى عِيَالِهِ † He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure. (TA.) And طَفَّفَ عَلَى الرَّجُلِ † He gave to the man less than he had taken from him. (TA.) And طَفَّفَ الإِنَاءَ He took what was upon [or above] the vessel [i. e. its طُفَافٌ, or طُفَافَةٌ]. (TA. [See also 4, last sentence.]) — Also He made full, or complete. (TA.) [Thus it has two contr. significations.] = طَفَّفَتِ الشَّمْسُ † The sun drew near to setting: (TA;) [but this may be a mistranscription for طَفَّتْ, mentioned by Golius in this sense on the authority of Z: or each may be correct: that the latter is correct, and that طَفَّافٌ or طَفَّافٌ is its inf. n., seems to be indicated by the fact that SM adds immediately after the explanation of the former phrase,] طَفَّفَ الشَّمْسُ أُنْتَانًا عِنْدَ طُفَافِ الشَّمْسِ † [He came to us] at the sun's drawing near to setting. (TA.) — طَفَّفَ, said of a bird, [or طَفَّ, mentioned by Freytag from Hamaker's Specim. catal. p. 49, l. 4, of the Arabic text, or both may be correct,] The bird expanded his wings: (O, K;) so says Ibn-'Abbád. (O.) — And طَفَّفَ بِهِ الفَرَسُ † The horse leaped with him. (Ibn-'Abbád, O, K. [Golius has omitted this; and has assigned to طَفَّفَ, followed by ب with the person who is the object, as on the authority of the S and K, the signification of ادنا (properly أدنى), meaning "prope admovit," a signification belonging to أَطَفَّ, but not assigned to either of these verbs in the S nor in the K.]) طَفَّفَ بِي الفَرَسُ مَسْجِدَ بَنِي زُرَيْقٍ, in a saying of Ibn-'Omar respecting a horse-race, means † The horse leaped with me (S, O, TA) so that he passed beyond the mosque of the Sons of Zureyk. (O, TA.)

4. طَفَّ لَهْ see 1. — And طَفَّ لَهْ He had knowledge of it, i. e. an affair; (Lth, O, K;) and of him, i. e. a person. (O.) — And He desired to deceive him: (O, K;) or he had knowledge of him, and desired to deceive him. (O.) — And أَطَفَّ عَلَيْهِ i. q. أَشْرَفَ (O, K) i. e. أَشْرَفَ عَلَيْهِ [meaning He looked upon it, looked upon it from above, looked down upon it, got a view of it, saw it, or got knowledge of it]; namely, a thing; as also أَطَفَّ عَلَيْهِ (O.) — And, (AZ, O, K, TA,) as also أَطَفَّ عَلَيْهِ (AZ, TA,) He got possession of it, (AZ, O, K, TA,) and took it away, or went away with it; (AZ, O, TA;) namely, the property of another person. (AZ, TA.) — أَطَفَّ عَلَيْهِ بِحَجَرٍ He reached, or hit, him, or it, (تَنَاوَلَهُ) with a stone. (Ibn-'Abbád, O, K.) — أَطَفَّتِ النَّاقَةُ The she-camel cast, (Ibn-