

(Mṣb.) And **المَجْلِسُ** **اطال** *He extended, or prolonged, the time of the assembly.* (Mṣb.) And **طَوَّلَ** *طَوَّلَ* **لِلْفَرَسِ**, (S, O,) or **لِلدَّابَّةِ**, (Mṣb, K,) *He slackened [or lengthened]* (S, O, Mṣb, K) *the tether, (S, O, K,) or rope, (Mṣb,) of the horse, (S, O,) or of the beast, (Mṣb, K,) in the place of pasture, (S, O, K,) or that it might pasture [more largely]:* (Mṣb:) and **طَوَّلَ** **لَهَا** *طَوَّلَ* and **طَوَّلَ** **الطَّيْلَ** [signify the same]. (TA, from a trad.) And [hence] **طَوَّلَ** **لَهُ** (inf. n. as above, S) *He granted him a delay, or respite;* (S, O, Mṣb, K;) said of God: (S:) and **طَوَّلَ** **فِي** **الْمُطَاوَلَةِ** **فِي** **طَاوَلَهُ** means **التَّطَوُّلُ** **فِيهِ**; (Mṣb;) [i. e.] **طَاوَلَهُ** signifies *he delayed, or deferred, with him,* (S, O, K, TA,) or **فِي** **الْأَمْرِ** [in the affair], (S, O,) or **فِي** **الدَّيْنِ** [in the case of the debt] and **العِدَّةِ** [the promise]. (TA.) [And **طَوَّلَ** **عَلَيْهِ** and **طَوَّلَ** **عَلَيْهِ** *He was prolix, or tedious, to him:* see 2 in art. **حَوَّزَ** and see an ex. of the former voce **بَسَقَ**.]

3. **طَاوَلْتَنِي** **طَاوَلْتَنِي** *He contended with me for superiority* (Ks, O, TA) in **الطُّوْلُ** [i. e. tallness], and also in **الطُّوْلُ** [i. e. beneficence, and excellence, &c.], and *I exceeded him, or surpassed him, therein.* (S, O, K.) **طَاوَلْتُ** **بِكَ** **أَطَاوَلُ** occurs in a prayer of the Prophet, and is from **الطُّوْلُ**, meaning [By means of Thee I contend for] superiority over the enemies. (O.) One says also, **طَاوَلَهُ** **بِالْكِبَرِ** **وَقَالَ**, **أَنَا** **أَكْبَرُ** **مِنْكَ** [He contended, or disputed, with him for superiority in greatness, and said, I am greater than thou]. (A in art. **كَبِرَ**.) [And **الْمُطَاوَلَةُ** **فِي** **الْحِفْظَةِ**, occurring in the TA in art. **سَمَوُ**, means *The contending, or vying, or competing, for superiority, in highness of rank.*] — See also 2, last sentence but one.

4. **اطال** and **اطول**, as trans.: see 2, in five places. — **اطال** **المرأة** *The woman brought forth tall children,* (S, A, O, K,) or *a tall child.* (K.) It is said in a trad., (S,) or in a prov., not a trad., (K,) but IATH declares it to be a trad., and in the trads. of the Prophet are many celebrated provs., (MF,) **إِنَّ** **العَصِيرَةَ** **قَدْ** **تَطِيلُ** [Verily the short woman sometimes brings forth tall children], (S, O, K,) and **وَأَنَّ** **الطَّوِيلَةَ** **قَدْ** **تَقْصُرُ** [and verily the tall woman sometimes brings forth short children]. (O.) — See also 1, last sentence but one. — One says also, **اطال** **لِفَرَسِهِ** *He tied his horse with the rope [or tether, called طَوَّلَ].* (TA.)

5: see 2, last sentence: — and see also 1, last two sentences.

6. **تَطَاوَلُ**: see 1, former half. — Also *It became high by degrees;* said of a building. (L in art. **شِيدَ**.) — And *i. q.* **تَطَالَ** or **تَطَالَ**, (S, K, TA,) meaning *He (a man, S, TA) stood upon his toes, and stretched his stature, to look at a thing:* (TA:) or **تَطَاوَلْتُ** **فِي** **قِيَامِي** *I stretched my legs, in my standing, to look.* (O.) One says, **تَطَاوَلْتُ** **لِلْأَفْنَانِ** **وَيَجْتَدِيهَا** **بِالْبَحْنِ** [He stretches himself up towards the branches, and draws them

to him with the hooked-headed stick]. (S in art. **تَطَاوَلُ** **عَلَيْهِمْ**, *And it is said in a trad.,* **تَطَاوَلُ** **الرَّبُّ** **بِفَضْلِهِ** *The Lord looked down upon them, or regarded them compassionately, (أَشْرَفَ) with his favour.* (O.) — Also *He made a show of* **الطُّوْلُ** [i. e. tallness], or **الطُّوْلُ** [i. e. beneficence, and excellence, &c.]. (TA.) — **تَطَاوَلُ** **عَلَيْهِ** and **تَطَاوَلُ** **عَلَيْهِ** signify the same; (Az, S, O, Mṣb, K, TA;) *He held up his head with a show of superiority over him;* (Az, TA;) [i. e. he behaved haughtily, arrogantly, overweeningly, overbearingly, domineeringly, or proudly, towards him; domineered over him; or exalted himself above him;] or *he overbore, overpowered, subdued, or oppressed, him:* (Mṣb:) **تَطَاوَلُ** **عَلَيْهِ** is also expl. as meaning *he arrogated to himself excellence over him, syn. تَفَضَّلَ;* (K, TA;) and **تَطَاوَلُ** **عَلَيْهِ** as meaning *they slew of them more than they [the latter] had slain* (S, O, K) *of them [the former]:* (O:) and **تَطَاوَلُ** **عَلَيْهِ** **فِي** **عِرْضِ النَّاسِ** occurs in a trad. as meaning *the contemning of men, and exalting oneself above them, and reviling them, vilifying them, or detracting from their reputation.* (TA.) One says also **تَطَاوَلُ** **بِمَا** **عِنْدَهُ** *He exalted, or magnified, or boasted, himself in, or he boasted of, what he possessed.* (TA in art. **فَتَحَ**.) And **الْفَحْلُ** **يَتَطَاوَلُ** **عَلَى** **إِبِلِهِ** [overbears, or] *drives as he pleases, and repels the other stallions from, his she-camels.* (O.) — And **تَطَاوَلُوا** *They vied, competed, or contended for superiority, each with the other [in the طُّوْلُ i. e. tallness, or in the طُّوْلُ i. e. beneficence, and excellence, &c.:* see 3]. (TA.)

10. **استطال**: see 1, first sentence. — Also *It extended and rose;* (K, TA;) said of a crack [in a wall]; like **استطار**: mentioned by Th. (TA.) [And likewise said, in the same sense, of the dawn, i. e., of the false dawn; in which case it is opposed to **استطار**: see **مُسْتَطِيلٌ**.] — See also 6, in four places. — This verb is also used, by Z and Bq, in a trans. sense; and **استطاله**, occurring in the “Mufaṣṣal” [of Z] is expl. as meaning **عَدَّهُ** **طَوِيلًا** [He reckoned it long, &c.]; and in like manner it is used by Es-Saʿd in the “Mutowwal:” but this usage is on the ground of analogy [only]; for, accord. to the genuine lexical usage, it is intransitive. (TA.)

طَوَّلَ [is originally an inf. n.: (see **طَالَ** **عَلَيْهِ**):] and, used as a simple subst.,] signifies *Beneficence; and bounty:* (S, TA:) and [a benefit, a favour, a boon, or] a gift. (Har p. 58.) — And, (O, K, TA,) as also **طَائِلٌ** and **طَائِلَةٌ**, (K, TA,) *Excellence, excess, or superabundance: and power, or ability: and wealth, or competence: and ample-ness of circumstances:* (O, K, TA:) and *superiority, or ascendancy.* (O, TA.) One says, **لِفُلَانٍ** **عَلَى** **طَوَّلَ** *To such a one belongs excellence, or superabundance, above such a one.* (O. [And the like is said in the Mgh.]) And it is said

in the Kur [iv. 29], **وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا**, meaning *And such of you as is not able to obtain superabundance so that he may marry the free women, let him marry a female slave;* (Mgh;) i. e. such as is not able to give the dowry of the free woman, (Mgh, O, TA,) as expl. by Zj. (Mgh, TA.) In the phrase **طَوَّلَ** **الْحُرَّةَ**, the former word is originally the inf. n. of the verb in **طَالَ** **عَلَيْهَا** meaning “he benefited her;” because, when one is able to give the dowry of the free woman, and pays it, he benefits her: or, as some of the lawyers say, this phrase means *The superabundance of the means of sustenance that suffices for the marrying of the free woman, agreeably with a saying of Az:* or, as some say, **طَوَّلَ** means *wealth, or competence;* and the phrase is originally **طَوَّلَ** **إِلَى** **الْحُرَّةِ**, i. e. *ampleness of wealth such as supplies the means of attaining to the free woman:* or originally **طَوَّلَ** **عَلَى** **الْحُرَّةِ**, meaning *power, or ability, for the marrying of the free woman:* (Mṣb:) Esh-Shaʿbee is related to have used the phrase **الطُّوْلُ** **إِلَى** **الْحُرَّةِ**; and in like manner are IʿAb and Jābir and Saʿeed Ibn-Jubeyr. (Mgh.) **ذِي** **الطُّوْلِ** in the Kur xl. 3 means *The Possessor of all-sufficiency, and of superabundance, or of bounty:* (O:) or *the Possessor of power: or of bounty, and beneficence.* (TA.) And **أُولُو** **الطُّوْلِ** in the Kur ix. 87 means *Those, of them, who are possessors of superabundance, and of opulence.* (Bd.) — See also **طَوَّلَ**, latter half, in two places.

طَوَّلَ [is originally an inf. n.: (see 1, first sentence:) and, used as a simple subst.,] signifies *Length; and tallness, or height; contr. of عَرَضَ;* (S, O, Mṣb;) or *قَصَرَ:* (M, TA:) pl. **أَطْوَالٌ**: (Mṣb:) it is in man and other animals, and in inanimate things: (TA:) in real things, or substances; and also in ideal things, or attributes, as time and the like. (Er-Rāghib, TA.) [One says, **قَطَعَهُ** **طَوَّلًا** and **بِالطُّوْلِ** *He cut it lengthwise.*] — And *The utmost extent of time.* (TA.) You say, **لَا** **أَكْتَلِمُهُ** **طَوَّلَ** **الدَّهْرِ**, (S, O, TA) and **طَوَّلَ** **الدَّهْرَ**, (S, O, K, TA,) both meaning the same, (S, O, TA,) i. e. [I will not speak to him] *during the utmost extent of time.* (K, TA.) — [In geography, *The longitude of a place:* pl. as above.] — See also **طَوَّلَ**, in two places.

طَوَّلَ *Length in the upper lip of the camel,* (M, K, TA,) *beyond the lower.* (M, TA.)

طَوَّلَ: see **طَوَّلَ**. — Also pl. of **طَوَّلَ**, fem. of **أَطْوَالٌ** [q. v.].

طَوَّلَ, for which **طَوَّلَ** occurs in poetry, (S, O, K,) and **طَوَّلَ**, for which also **طَوَّلَ** occurs in poetry, (K,) and **طَوَّلَ**, (Lth, O, K,) but this is disapproved by Az, (TA,) and **طَوَّلَ**, (K,) *A tether; i. e. the rope that is extended for a horse or similar beast, and attached to which he*