

pl. of pauc., like أَصَابُ, (A) and طَلَبٌ, (S, A, O, K,) or this last, as is said in the M, is [properly speaking] a quasi-pl. n., (TA,) or, (Mgh, TA,) as IATH says, (TA,) it is either a pl. of طَالِبٌ or an inf. n. used as such, (Mgh, TA,) for أَهْلُ الطَّلَبِ: (TA:) fem., applied to a woman, طَالِبَةٌ; of which the pl. is طَالِبَاتٌ and طَوَالِبٌ. (Mṣb.) You say, هُوَ طَالِبٌ لَلشَيْءِ He is a seeker, &c., of the thing. (TA.) And هُوَلَاءُ أَطْلَابُهُمْ and طَلَبٌ أَطْلَابُهُمْ These are the troops that are the seekers [or pursuers] of their enemies. (A.) And هُوَ طَالِبٌ نِسَاءً, (A, K,) with kesr, (K,) He is a seeker, or desirer, of women: (A, K:) pl. أَطْلَابٌ and طَلِبَةٌ. (K.)

مَطْلَبٌ A place, (Mṣb, KL,) or time, (KL,) of seeking: (Mṣb, KL:) [and so مَطْلَبٌ:] pl. مَطْلَبَاتٌ. (KL.) [And particularly applied to A place in which treasure is buried and sought. And A place where anything remarkable is to be sought, or looked for, in a book.] — [And hence, † A person from whom one seeks a thing.] — [I have none from whom to seek the accomplishment of my desires but Thee] occurs in a trad. respecting prayer. (TA.) — See also مَطْلُوبٌ. — It is also an inf. n. of 1 [q. v.]. (A, MA, Mṣb.)

مَطْلَبٌ, applied to water, and to pasture, or herbage, Distant, or remote, (S, A, O,) so as not to be attainable but by seeking, (S, O,) or so that it is sought: (A:) or, applied to pasture, or herbage, distant, or remote: and, applied to water, distant, or remote, from the pasture or herbage: or between which and the pasture, or herbage, is twice the space termed a مِيلٌ, (K, TA,) or thrice that space, the مِيلٌ being the space from one عَمْرٌ [or sign of the way] to another; (TA;) or a day, or two days, (K, TA,) i. e. a day's journey, or two days' journey; in the latter case being termed مَطْلَبٌ إِبِلٌ [i. e. distant to be sought of camels]. (TA.) It is also applied to other things: a poet says,

أَهَاجَكَ بَرْقُ آخِرِ اللَّيْلِ مَطْلَبٌ

[Has distant lightning, in the latter part of the night, excited thee?]. (S, O.)

مَطْلُوبٌ Sought, desired, or demanded; and so مَطْلَبٌ [but app. as an epithet in which the quality of a subst. is predominant, and used in the sense of طَلِبَةٌ]. (KL.)

مَطْلَبٌ: see مَطْلَبٌ.

طلع

1. طَلَحَ, (S, A,) [aor. †,] inf. n. طَلْحٌ, (TA,) The camels had a complaint (S, A) of their bellies (S) from eating of the trees called طَلْحٌ. (S, A. [But see طَلْحَةٌ.]) — And طَلَحَ, aor. †, (K,) inf. n. as above, (TK,) He

(a man, TK,) was, or became, empty, or void of food, in his belly; as also طَلَحَ, like غَنِيَ. (K.) = طَلَحَ, (S, M, A, K,) aor. †, inf. n. طَلْحٌ and طَلَاحَةٌ, (M, K,) said of a camel, (S, M, A, K,) He was, or became, lean, or emaciated, by reason of fatigue, or of disease: (A:) or fatigued, or wearied: (ISK, S, K:) or injured, or hurt, by fatigue: (AZ, T, TA:) or he was, or became, fatigued, and fell down by reason of travel: (M, TA:) or طَلَحَ, aor. †, inf. n. طَلْحٌ; and طَلَحَ, aor. †, inf. n. طَلْحٌ; he was, or became, fatigued: or lean, by reason of fatigue, or of disease. (MA.) — And طَلَحَ, inf. n. طَلَاحٌ, † He (a man) was, or became, bad, corrupt, or vicious. (A, L. [See طَلَاحٌ below.]) = طَلَحَهُ, aor. †, [inf. n. طَلْحٌ,] He, or it, (a man, MA, Mṣb, or journeying, A,) rendered him lean, or emaciated him; (A, MA, Mṣb;) namely, a camel: (A, Mṣb:) [or] he fatigued him; (MA, K;) i. e., a camel; (S, K;) and (K) so † اَطْلَحَهُ; and † طَلَحَهُ, (S, K,) inf. n. of the latter تَطْلِيحٌ. (TA.)

2: see the last sentence above. — [Hence, app.,] طَلَحَ عَلَيْهِ, (A, K,) inf. n. تَطْلِيحٌ, (K,) † He importuned him, (A, K,) i. e., his debtor, so that he wearied him. (A.)

4: see 1, last sentence.

طَلْحٌ, [a coll. gen. n.,] (S, A, Mṣb, K, &c.,) and طَلَاحٌ; (S, A, K;) the latter said to be pl. of طَلْحٌ, (TA,) which is the n. un. of طَلْحٌ, (S,) or, accord. to Sb, the pl. of طَلْحَةٌ is طَلْحُونٌ, like as صَخُورٌ is pl. of صَخْرَةٌ; and طَلَاحٌ also; and the pl. of طَلْحٌ is أَطْلَاحٌ; (M;) [The acacia, or mimosa, gummifera; an appellation applicable also to the سَنْطُ, which produces the gum-arabic: (see صَنْغٌ:) the former tree is termed by Forskål (Flora Ægypt. Arab. p. cxxiv.) "mimosa gummifera;" but it is more commonly termed an "acacia:" its pods are termed عُلْفٌ, q. v.:] a species of large trees, (S, K,) of the kind called عِضَاهُ; (S, Mṣb;) growing in El-Hijáz [and Egypt and Nubia and other countries]; the fruit of which is like that of the سَمْرَةٌ; having curved thorns: the places in which it grows are the interiors of valleys; and it is that species of the عِضَاهُ which is the largest in its thorns, and the hardest in respect of its wood, and the best in respect of its gum: Lth describes it as above,

and says that it is the same as the أُمُّ غَيْلَانَ [and the like is said in the A]: ISh says that it is a tall tree, affording a shade in which men and camels repose, with few leaves, long and large branches, with many thorns, [more] than the prickles of the palm-tree, and a great trunk, which a man's arm cannot embrace; the same as the أُمُّ غَيْلَانَ; and grows in the mountains:

AHn says that it is, of the trees called عِضَاهُ, the largest, and that which has most leaves, and the greenest, and has thick and long thorns, but these are of the least hurtful of thorns, producing no heat in the foot; it has a fruit (بَرْمَةٌ) of pleasant odour; and there is not among the trees called عِضَاهُ any that produces more gum than it, nor any more bulky; and it grows only in rugged, hard, fertile ground. (TA.) By طَلْحٌ in the Kṣur lvi. 28 may be meant the trees called أُمُّ غَيْلَانَ, because they have a blossom of a very pleasant odour. (Zj.) [But see below.] — طَلْحٌ signifies also Banana-trees; syn. شَجَرُ الْمَوْزِ; and is said [by some] to have this meaning in the Kṣur lvi. 28: (Zj, T, TA:) or i. q. مَوْزٌ [which some expl. as meaning the trees above-mentioned; but others as meaning the fruit of those trees]: (Mṣb, K:) this, however, is said to be unknown in the [classical] language. (TA.) — And i. q. طَلْحٌ [generally meaning The spadix of the palm-tree; but sometimes the spathe thereof]: (K:) a dial. var. of the latter word: (S:) mentioned by ISk among words formed by the substitution of one letter for another: and this meaning, also, it is said [by some] to have in the Kṣur lvi. 28. (TA.) = And Remains of turbid water in a watering-trough or tank. (K.) = And Having the belly void of food. (K.) — See also طَلِيحٌ.

طَلْحٌ The tick; syn. فَرَادٌ; (S, A, K;) sometimes applied thereto; (S;) as also † طَلِيحٌ: (S, K:) or a large tick. (TA. [See حَمَانٌ.]) — [Hence,] طَلْحٌ مَالٍ † One who keeps to camels, or cattle, and to the care of them, like as cleaves the طَلْحٌ, i. e. tick: (A:) a manager, tender, or superintendent, of camels, or cattle; or a good pastor thereof. (K.) — And طَلْحٌ نِسَاءً † One who follows, or goes after, women (K, TA) much, or often. (TA.) — And طَلْحٌ is also expl. as signifying A pastor fatigued, or wearied: (K, TA:) and [its pl.] طَلْحٌ, as signifying [simply] pastors. (L.) El-Hoṣei-ah says, after mentioning certain camels and their pastors,

إِذَا نَامَ طَلْحٌ أَشَعَّتْ الرَّأْسَ خَلْفَهَا

فَدَاهُ نَهَا أَنْفَاسَهَا وَزَفِيرَهَا

When a pastor, dusty and shaggy or matted in the hair of the head, sleeps behind them, [and they become lost to him,] their breathing and their vehement respiration occasioned by the fulness of their bellies guides him to them, so that he finds them, even if they be distant. (S, L.) — See also طَلِيحٌ, in four places.

طَلْحٌ (thus correctly written, not طَلْحٌ as in [some of the copies of] the S, TA) Enjoyment of a life of ease and plenty. (S, K.)

طَلْحٌ an epithet applied to a camel. (A.) You say إِبِلٌ طَلْحَةٌ and طَلَاحَى [the latter being the pl.] Camels having a complaint (S, A, K) of