

ك, TA) and *فِي مَالٍ* and *بِمَالٍ* and *فِي خَيْرٍ*; (TA;) and *طَلَقَهَا*, (S, O, K,) aor. *طَلَقَ*, (S,) or *طَلَقَ*, (K,) but expressly said in the S to be with *qamm*, inf. n. *طَلَقَ*; (TA;) + *He opened his hand [freely] with good*, (K, TA,) and *with property*. (TA.) And *اطلق له مالا* + *He gave him property*: (MA:) and *طَلَقَ* + *he gave* (Ibn-'Abbád, O, K) a thing. (K.) And *اطلق كذا* + *صاحب الدين كذا* + [The creditor remitted so much of the debt; being asked, or desired, so do so: see 10]. (Msb.) — *اطلقه* also signifies + *He made it allowable, or free, to be done, or taken, &c.* You say, *اطلق له فعل كذا* + *He permitted him, or gave him permission or leave, to do such a thing; i. q. اذن له فيه*. (Msb in art. اذن.) — [And + *He made it to be unrestricted*. Hence the saying, *اطلق بهم السيف* + *He made the sword to have unrestricted scope with them; i. e. he slew them without restriction.*] And *اطلقت البينة* + *I made the evidence, proof, or voucher, to be without any mention of the date; contr. of ارضتها*; (Msb in art. ارض.) or *I gave the evidence without restricting it by a date: from اطلقت الاسير*. (Msb in the present art.) And hence also *اطلقت القول* + *I made the saying to be unrestricted, and unconditional*. (Msb.) [And *اطلق لفظا* + *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, على معنى* to signify a particular meaning: thus in the saying *اطلق المصدر على الفاعل* + *He used, or applied, the infinitive noun without restricting it by the prefix ذو, or the like, to signify the active participial noun; as عادلا to signify عادلا: and thus in the saying اطلق اسم الكل على الجزء* + *He used, or applied, the name of the whole without restricting it by a prefix to signify the part; as القرآن to signify الآية: and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also ائف الاطلاق: see art. ا, p. 1, col. 3.] — *الاطلاق في القامة* [in which الاطلاق is inf. n. of the pass. v., اطلق,] is + *The freedom from [the whiteness termed] وضع [meaning تحجيل, q. v.,] in the leg [of a horse]: and some make الاطلاق to signify the having a fore leg and a hind leg in one side with تحجيل; and الإمساك [as inf. n. of امسك], the having a fore leg and a hind leg without تحجيل. (TA.) — اطلق عدوه* + *He dosed his enemy with poison.* (IAqr, O, K.) — And *اطلق نخله* + *He fecundated his palm-trees;* (IAqr, O, K, TA;) said when they are tall; (IAqr, O, TA;) as also *طلقه*, (IAqr, O, K,) inf. n. *تطليق*. (K.)**

5. *تطلى*, said of a gazelle, *He went along*, (S, O, Msb, K,) or *bounded in his running, or ran briskly in one direction, (استن في عدوه) and*

went along, (TA,) *not pausing nor waiting for anything*; (S, O, Msb, K, TA;) as also *استطلى*. (TA.) And *تطلت الخيل* *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, K.) — Said of the face: see 1, latter half.

7. *انطلق*, inf. n. *انطلاق*, of which the dim. is *انطليق*, the conjunctive *ا* being rejected, so that it becomes *نطلاق*, (S, O,) [*He was, or became, loosed from his bond: whence, [The rein's being let loose, or slackened,] is a phrase metonymically used to denote quickness in going along.* (Har pp. 355-6.) — [Hence,] + *He (a captive loosed from his bond) went his way: (Msb:) or [simply] he went away, or departed: (S, Mgh, O, K:) or he went removing from his place.* (Er-Rághib, TA.) Thus in the Kur [lxxvii. 29], *انطلقوا إلى ما كنتم به تكذبون* + [Depart ye to that in which ye disbelieved]; (TA;) meaning to the punishment: (Bd, 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 Kur, that] *الانطلاق* means *سرعة* (TA.) And one says also, *انطلق يفعل كذا* + *He went away doing, or to do, such a thing.* (TA.) *وانطلق املا منهم* + [in the Kur xxxviii. 5 may be expl. in a similar manner; *ان* being here used in the place of *ان يقولون*; 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 *ان*.) And one says, *انطلق به*, (S, O, K,) meaning *He, or it, was taken away*; (K;) like as one says, *انقطع به*. (S, O.) — *انطلق لسانه* means + *His tongue was, or became, free from impediment; and hence, eloquent, or chaste in speech.* See an ex. in the Kur xxvi. 12: and see also *طلى لسانه*. — *انطلق* said of the face: see 1, latter half, in two places.

8. *ما تطلت نفسي لهذا الامر*, (S, O, K,*) of the measure *تفتعل*, (S, O, K,) inf. n. *اطلاق*, of which the dim. is *طليق*, the [latter] *ط* being changed [back] into *ت* because the former *ط* becomes movent, (S, O,) + *My mind does not become free from straitness [for, or with respect to, this thing, or affair].* (S, O, K,*)

10. *استطلق* [primarily signifies *The desiring to be loosed, unbound, set loose or free, and let go*]: its dim. is *طليق*. (S, O.) — [Hence,] *استطلق بطنه* + *His belly [or bowels] became [unbound,] loosened, or relaxed; (Msb, TA;) or became moved; (S, O, K, TA;) and the contents thereof came forth.* (TA.) — Said of a gazelle, *i. q. تطلى*, 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 الراعي* *ناقة لثيبه* (S, 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 S: or] the pastor took, (PS,) or retained, [which is virtually the same,] a she-camel for himself. (PS, TA.) — And *استطلت كذا* + [I desired, or demanded, of the creditor, the remission of so much of the debt]. (Msb.) — See also 4, former half.

طلت [Loosed from his bond, set loose or free, or], as expl. by IAqr, *let go*; as also *طليق* and *مطلىق*: and a man not having anything upon him, as expl. by Ks: and *طلى الدين* a camel not having the fore legs bound. (TA.) You say, *حس طلقا*, (so in the CK,) or *طلقا*, (K accord. to the TA, [and this is agreeable with the preceding context in the K, but it requires confirmation which I do not find,]) and with *qamm*, [i. e. *طلقا*,] accord. to the K, but correctly with two dammehs, [i. e. *طلقا*,] (TA, and thus in the S,) *He was imprisoned without shackle and without bond.* (K, TA) See also *طلى*, first sentence. — [Hence,] *طلى اللسان*, and *طليق اللسان*, (S, O, Msb, K,) and *طلى اللسان*, (K,) and *طلى اللسان*, (TA,) + *Eloquent, or chaste, in speech, and sweet therein*: (Msb:) and *مطلق اللسان* and *مطلقه* + [free from impediment of the tongue; or] *eloquent, or chaste in speech.* (TA.) And *لسان طلى ذتى*, and *طلى ذتى*, and *طلى ذتى*, and *طلى ذتى*, (S, O, K,) but the last two of these were unknown to Aq, and the latter of them was disallowed by IAqr, (TA,) and *ذتى*, (O, K,) [expl. in the K as meaning *A tongue having sharpness; but correctly] meaning + a tongue free from impediment, or eloquent, or chaste in speech, (ذو انطلاق) and sharp.* (O, TA.) —

And *طلى الدين*, (S, Mgh, O, Msb, K,) and *طلى الدين*, (O, K,) and *الدين طلى*, (O, TA,) and *الدين طليق*, (L, TA,) + *Liberal, bountiful, munificent, or generous*; (S, Mgh, O, Msb, K;) applied to a man: (S, Mgh, O, Msb:) and in like manner, a woman: (TA:) [or] a woman is termed *طلىقة الدين*: (S:) and so, accord. to AZ, *طلى الوجه*; which [generally] has another meaning, expl. in what follows. (TA.) And *يد طلى* + *His hand is liberal*; syn. *بسط*; (TA in art. *بسط*;) and so *مطلقه*: (S and K and TA in that art.:) or the latter signifies *opened*; and so *مطلوقة*. (TA in the present art.) — And *طلى الوجه*, (S, O, Msb, K,) and *الوجه طلى*, (IAqr, O, K,) and *الوجه طلى*, (K,) and *الوجه طلى*, (IAqr, K,) and *الوجه طلى*, (S, O, K,) + *Laughing, or happy, or cheerful, and bright, in the face, or countenance: (K, TA:) or cheerful, or happy, displaying openness and pleasantness, in the face; and so طلى alone: (Msb:) and الوجه طلى open and pleasant, and goodly, in countenance: (AZ, TA:) and طلىق alone, joyful, and open or cheer-*