

[Verily the ewe, or she-goat, emits a white fluid from her womb during ten nights, and then becomes pure,] is mentioned on the authority of Lh: but ISd says, whether he mentioned this as heard from the Arabs, or did so presumptuously, I know not. (TA.) — طَهَّرَهُ, aor. ط, (K,) inf. n. طَهَّرَ, (TK,) signifies *He made it, or caused it, to be, or become, distant, or remote*; syn. أَبْعَدَهُ: (O, K:) and so طَحَّرَهُ; (O, TA;) the ح being substituted for ط. (TA.)

2. طَهَّرَهُ, inf. n. تَطَهَّرَ, [He cleansed, or purified, him, or it:] (S:) and طَهَّرَهُ بِالْمَاءِ *he washed him, or it, with water*: (K:) and طَهَّرَهُ signifies the same as طَهَّرَهُ. (Bd in lvi. 78.) — طَهَّرَ بَيْتِي, in the Kur [ii. 119], *Cleanse ye my house [the Kaabeh] of the idols (Abou-Is-hák, Bd, Jel) and impurities; and what does not become it*: (Bd:) or *clear ye it*: (Bd:) or *cleanse ye my house from [pollution by] disobediences and forbidden actions*: (Az:) or, accord. to some, it means an incitement to purify the heart. (TA.) — وَطَّاهَكَ, in the Kur [lxiv. 4], means *And cleanse thy clothes from dirt*: (Jel:) or *shorten thy clothes, to prevent their being rendered dirty by trailing along the ground*: (Jel, TA:) or *purify thy heart*: or *thy soul*: or *make thy conduct right*: (TA:) and see other explanations voce ثَوْبٌ. — طَهَّرَ وَلَدَهُ + *He performed the rite of circumcision upon his son [and so purified him]*. (TA.) — طَهَّرَهُ اللَّهُ + *[God purified him from sin]*. (A.) — طَهَّرَهُ الْحَدُّ + *The prescribed punishment, such as stoning &c., cleansed him from his sin*. (TA.) — تَهَرَّدَ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ, in the Kur [v. 45], means *+ God hath not pleased to cleanse their hearts from infidelity*: (Bd, Jel:) or *to direct*. (TA.)

4: see 2, first sentence.

5. تَطَهَّرَ, inf. n. تَطَهَّرَ, is sometimes changed into أَطَهَّرَ, inf. n. أَطَهَّرَ, the ت being incorporated into the ط, and this requiring a conjunctive ل, (Sgh, K,) in order that the word may not begin with a quiescent letter: (Sgh:) and طَهَّرَ is also an inf. n. [or rather a quasi-inf. n.] (Sb, K) of تَطَهَّرَ, (Mgh, TA,) like as وَضُوْهُ is [said to be] of تَوَضَّأَ. (TA.) The meaning is, [He became cleansed, or purified: or he cleansed, or purified, himself: and] he washed himself. (Mgh.) You say, تَطَهَّرَ بِالْمَاءِ [He cleansed, or purified, or washed, himself with water]: (S:) he performed the ablution termed الوُضُوْءُ: and that termed الإِسْتِنْجَاءُ: (A;) as also تَطَهَّرَ alone, as used in the Kur ix. 109: (Mgh, TA:) and the same verb, alone, is expl. as signifying *he made use of water, or what supplied its place*; thus used in the Kur v. 9: (TA.) In the Kur vii. 80 and xxvii. 57, the verb is used derisively. (TA.) You say also, تَطَهَّرَتْ, (Mgh, Mṣb, K,) and أَطَهَّرَتْ, (Mgh,) meaning, *She cleansed, or purified, herself by washing, from [the pollution*

of] the menstrual discharge, (Mgh, Mṣb, K,) &c.; (K;) as also طَهَّرَتْ and طَهَّرَتْ; (Mṣb, K;) agreeably with what is said in the B, that طَهَّرَ and طَهَّرَ and أَطَهَّرَ and أَطَهَّرَ have the same signification: (TA:) or طَهَّرَتْ and طَهَّرَتْ have this signification; but the unaugmented verb has the signification first assigned to it, or “her discharge of blood stopped”: (Abu-l-Abbás, IAṣṣ:) in the Kur ii. 222, some read حَتَّى يَطَهَّرْنَ; and others, حَتَّى يَطَهَّرْنَ: but the latter reading is the preferable, on account of the difference between the two forms of the verb, just mentioned: (Abu-l-Abbás:) or the law which allows not the touching a woman until she has performed the ablution mentioned above shows the two forms of the verb to be the same in signification. (TA.) — Also + *He removed himself far from unclean things, or impurities*. (S, Mgh, K.) — + *He refrained from sin, (K, TA,) and from what was not good*: (TA:) he removed himself far from low, or ignoble, habits: and in this sense, accord. to some, it is used in the Kur vii. 80 and xxvii. 57. (TA.) And تَطَهَّرَ مِنَ الْإِثْمِ + *He removed himself far from sin*. (A.)

طَهْرٌ [see 1: —] Cleanness; freedom from dirt or filth; or pureness. (S, Mṣb.) — The state of pureness from the menstrual discharge: (S, A, Mgh, Mṣb:) pl. أَطْهَارٌ. (A, Mṣb.) And the pl. signifies *The days of a woman's state of pureness from the menstrual discharge*. (K.)

طَهْرٌ: see طَاهِرٌ, in three places.

طَهْرَةٌ a subst. from التَّطَهُّرُ [and signifying *A cleansing, or purification*: and in this sense it was applied by the Christians to baptism]: (Mgh:) or from طَهَّرَهُ بِالْمَاءِ [and signifying *a cleansing, or purification, by water*]: (K:) or *cleanness, or pureness*. (TK.)

طَهْرٌ inf. n. of 1; as also طَهْرٌ: (TA:) and inf. n. [or rather quasi-inf. n.] of 5. (Sb, Mgh, TA.) — *A thing [such as water] with which one cleanses or purifies*: (T, S, Mgh, Mṣb, K:) a word similar to فَطَّرَ and سَحَّرَ and وَفَّرَ: (S:) and the author of the “Maṭāli’ el-Anwār” mentions طَهْرٌ also in this sense; but this is strange and anomalous: (En-Nawawee:) the former occurs in the Kur xxv. 50: (S:) or it signifies *water with which the ablution termed وَضُوْءُ is performed*: (A, IAṣṣ:) or it has the signification next following. (K.) It is said, اتَّوْبَةُ طَهْرٌ [Repentance is a means of purifying the sinner, or criminal]. (A.) Lth says that it is that which is [accompanied] by the execution of the prescribed punishment, such as stoning &c. (TA.) [See also مَطَهْرَةٌ.] — It is also an epithet, (Mgh, TA,) and signifies *Clean and cleansing, or pure and purifying*: (Th, T, Mgh, Mṣb:) whatever God has created descending from the sky, or welling forth from the earth as a spring or river or sea, in which a human being does nothing but drawing water, and of which the

colour is not changed by anything mixing with it, nor the taste thereby, is طَهْرٌ: and what is otherwise, as the water of roses and of the leaves of trees, and what flows from the grape-vine, though it be طَاهِرٌ, is not طَهْرٌ: (Esh-Sháfi’ee:) the former removes impurities: the latter, if not at the same time طَهْرٌ, does not: (TA:) or *very clean or pure*: (A, Mṣb:) the explanation by Th, if meant to show that the word signifies *of the utmost cleanness or pureness*, is correct and good: otherwise, it is not so; for فَعُولٌ is not formed from تَفَعُّلٌ: (Mgh, O:) it is also explained as signifying, simply, *cleansing, or purifying*: (B, TA:) also as *syn. with طَاهِرٌ*, as in the phrase رِيْقُهُنَّ طَهُورٌ [their saliva is pure]: but here it is either an intensive epithet or used for طَاهِرٌ for the sake of the measure. (Mṣb.)

طَهْرٌ: see طَاهِرٌ, in two places.

طَهَارَةٌ [see 1. —] The act of performing the ablution termed الْغُسْلُ, and that termed الْوُضُوْءُ, and that termed الإِسْتِنْجَاءُ. (Mṣb, TA.)

طَهَارَةٌ What remains of that with which one has performed the ablution termed طَهَارَةٌ. (TA.)

طَهْوَرِيَّةٌ The quality of being طَهْوَرٌ. (Mṣb.)

طَاهِرٌ Clean; free from dirt or filth; or pure; (Mṣb, K;) as also طَهَّرَ (IAṣṣ, K) and طَهَّرَ: (M, K:) fem. طَاهِرَةٌ: (S, A, Mṣb:) pl. (of طَاهِرٌ, TA) أَطْهَارٌ (K) and طَاهِرَاتٍ (S, K,) which latter is anomalous, as though its sing. were طَاهِرَاتٍ (S,) and, applied to men, طَاهِرُونَ: (TA:) and (of طَهَّرَ, TA) طَهَّرُونَ: (K;) the only form; there being no broken pl.: (TA:) and of طَاهِرَةٌ (TA) طَاهِرَاتٍ (A.) You say, طَاهِرٌ رَجُلٌ and طَهَّرَ [A clean, or pure, man]. (O.) And امْرَأَةٌ طَاهِرَةٌ مِنَ النَّجَاسَةِ [A woman pure from dirt or filth]. (S.) And طَاهِرٌ مَاءٌ Clean, or pure, water: and also, *fit to cleanse or purify with*. (Mṣb.) And ثِيَابٌ طَاهِرَاتٍ [Clean clothes]. (S.) [See also طَهْرٌ.] — Pure from the menstrual discharge; in this sense without ة: (IAṣṣ:) as also طَاهِرٌ مِنَ الْحَيْضِ. (S, Mṣb.) — هُوَ طَاهِرٌ الْعَرَضِ + *He is clear from vice, or fault*. (Mṣb.) + امْرَأَةٌ طَاهِرَةٌ مِنَ الْعَيُوبِ [A woman pure from vices, or the like]. (S.) And طَاهِرُ الْأَثْوَابِ, (S, A, TA,) and طَاهِرُ الْآثَابِ (TA,) + *A man free, or far-removed, from low, or ignoble, habits*: (S, A, TA:) and in like manner, طَاهِرُ الْخُلُقِ, and طَهَّرَ الْخُلُقَ: fem. طَاهِرَةٌ. (TA.)

أَطْهَرُ [More, and most, clean or pure]. — [Hence,] هُنَّ أَطْهَرُ لَكُمْ [Kur xi. 80] + *They are more lawful to you*. (O, TA.)

مَطَهْرَةٌ and مَطَهْرَةٌ (S, A, K, &c.) the former of which is the more approved, (S.) A vessel, (A, K,) or any vessel, (Mgh, Mṣb,) [for purification,