

Shiháb El-Khaffjé says that ط is understood [before the ك] in طوباك; but MF has argued well against this assertion. (TA.)

طَبِي: see the next preceding paragraph, former half, in three places.

طَبَاب *A sort of palm-trees of El-Basrah, (L, K, TA,) the dates of which, when the gathering has been delayed beyond the usual time, fall, one after another, from their stones, so that the raceme remains with nothing upon it but the stones hanging to the bases of the dates; though they are large; and if the fruit is gathered when fully ripe, the stone does not come off with it. (L, TA.)*

طَب (S, M, Mgh, O, Msh, K) and طَاب (S, M, O, K,) the latter originally طَابٌ and deprived of its medial radical letter, or of the measure فَعْل (M, TA,) Contr. of طَبِي (S, Mgh, O,) in two senses: (Mgh:) [i. e. good,] pleasant, delightful, delicious, sweet, or savoury; syn. نَدِيد (Msh, K;*) or esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, (مُسْتَلَذ) in taste, and in odour: (Mgh:) and pure, (Mgh, K,) or clean. (Mgh.) You say طَب طَعَام Food [pleasant in taste; or] that descends easily [and agreeably] down the throat. (TA.) And طَب مَاء Sweet water; (O, TA;) or pure water. (TA.) [And طَبِيَّة A pleasant, sweet, or fragrant, odour.] And بَدَن طَبِي A country that has no salsuginous places in it: (O, TA:) or a land of good and fertile soil. (Mgh.) And صَعِيد طَبِي Pure ground. (Zj, Mgh, O.) And الْكَلِم الطَّبِي + [The good saying] i. e. لَا إِلَهَ إِلَّا اللَّهُ [There is no deity but God]. (TA.) And فَلَانٌ فِي بَيْت طَبِي i. e. † [Such a one is of a good house, or family; meaning,] of high, or noble, birth. (TA.) And طَبِي الْإِزَار + Such a one is continent, or chaste. (O.) And فَلَانٌ طَبِي الْأَخْلَاقِ + Such a one is [of good, or pleasant, dispositions;] easy in converse, conversable, or affable. (O, TA.) [And طَبِي النَّفْسِ + Cheerful, happy, pleased, or dilated, in mind. (See طَابَتْ نَفْسُهُ.) And نَفْسٌ طَبِيَّةٌ بِشَىْءٍ + A mind cheerful, happy, pleased, or dilated, by means of a thing: or pleased, content, or willing, to grant, concede, give, or do, a thing: and طَبِيَّةٌ + pleased, willing, or content, to leave, give up, relinquish, or be without, a thing. (See, again, 1.)] — Also + Lawful; allowable; allowable by, or agreeable to, law; legitimate; legal; or free. (Mgh, Msh, K.) لَا يَسْتَوِي الطَّبِي وَالطَّبِي, in the Kur [v. 100], means † The unlawful and the lawful of property and the unrighteous and the righteous of deeds and the sound and the unsound of tenets or the like and the good and the bad of mankind [shall not be equal in your estimation]. (Mgh.) [See also the next paragraph.]

طَبِيَّة [fem. of طَبِي: and also a subst., made so by the affix ة; meaning A good, pleasant, delightful, delicious, sweet or savoury, thing: and

a pure, or clean, thing: pl. طَبِيَّاتٍ مِّنَ الطَّبِيَّاتِ. (Mgh.) And الرِّزْقِ, in the Kur [vii. 30], means And what are esteemed [good,] pleasant, delicious, sweet, or savoury, of foods and beverages. (Mgh.) And أَنْفَعُوا مِّنَ طَبِيَّاتِ مَا كَسَبْتُمْ, in the same [ii. 269], Expend ye of the good things that ye have gained: (Mgh:) or † of your lawful gains. (Mgh, O.) And كُلُوا مِّنَ الطَّبِيَّاتِ, in the same [xxiii. 53], † Eat ye of the things that are lawful; of any such lawful things as are esteemed good, or pleasant. (TA.) الطَّبِيَّاتُ مِنَ الْكَلَامِ means † The most excellent of words, or speech; (Msh, TA;) the best thereof: (Msh:) and is meant by الطَّبِيَّاتِ in [the words of] the تَشْدِيدِ: [commencing with] الطَّبِيَّاتِ وَالصَّلَوَاتِ وَالطَّيِّبَاتِ: [see تَحِيَّة, in art. حى:] and likewise in the Kur [xxiv. 26], where it is said, الطَّبِيَّاتِ لِلطَّيِّبِينَ; by the طَبِيَّاتِ being meant the pure of men; accord. to Fr.: but these words of the Kur are otherwise expl., as meaning the good women are for the good men. (O.) — See also طَبِيَّة.

طَبِي, with damm, means طَبِي جَدًّا [i. e. Very good, pleasant, delightful, delicious, sweet, or savoury]. (S, O, TA.) [In the K it is implied that it is simply syn. with طَبِي; like as many other intensive epithets are confounded therein with those that are not intensive.] A poet says,

إِنَّا وَجَدْنَا مَاءَهَا طَبِيًّا

[Verily we found its water to be very good, pleasant, or sweet]. (S, O.)

أَطْبَب [Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury]: its fem. is طَوْبَى (ISd, K;) and أَطْبَبُ is its pl.: (S;) and أَطْبَبُ is a dial. var. of أَطْبَبُ, or is formed from the latter by transposition. (TA in art. يطب.) — الأَطْيَابَانِ [The two best, or most pleasant, &c., of things,] means † Eating and coitus: (IAqr, S, A, O, K;) or sleep and coitus: (ISk, O, TA;) or the mouth and the vulva of a woman: (Yaqkoob, A, O, K;) or fat and youthfulness: (A, K;) or strength and appetite: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88:) or fresh ripe dates and the خَرْبِر [or water-melon]: or milk and dates. (TA.) — And أَطْبَبُ signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also مَطَابِ, a pl. which has no sing., (K, TA,) of the same class as مُحَابِسٌ and مَلَامِحٌ, (TA,) or its pl. is مَطَبٌ, (Ks, O, K,) or مَطَابٌ and أَطْعَمْنَا مِّنْ مَطَابَةٍ: (M, K;) or you say, أَطْبَبَ الْجَزُورُ [He fed us from the best parts of the slaughtered camel], but not الْجَزُورُ مَطَابِ; (S, O;) or you say, مِّنْ أَطَابِيَّاهُ and أَطَابِيَّاهُ; (As, A, O;) or the latter, but not the former; (Yaqkoob, TA;) or you say أَطَابِيَّ الْجَزُورِ, and أَطَابِيَّ الرُّطْبِ [the best of fresh ripe dates]; (IAqr, K;) and AHn uses the phrase أَطَابِيَّ الْكَلَامِ [the best portions of the herbage]. (TA.)

أَيْطَبَةُ الْعَنْزِ and أَيْطَبَتَا [mentioned in this art. because held to be formed by transposition (in Freytag's Lex. with ط in each case)] The she-goat's lusting for the male. (AZ, O, K.)

مَطَابٌ } see أَطْبَبُ.
مَطَبٌ }

مُطَبِّ [part. n. of 4: as such signifying] A lawful wedder: a woman said to her beloved,

وَلَا زُرْتَنَا إِلَّا وَأَنْتَ مُطَبِّ

[Nor didst thou visit us save when thou wast a lawful wedder]: because, in the estimation of excessive lovers, what is unlawful is more sweet. (TA.)

مَطَابَةٌ: see أَطْبَبُ.

مُطَبِّة [A cause of pleasure or delight]. One says, هَذَا شَرَابٌ مُطَبِّةٌ لِلنَّفْسِ This is a beverage [which is a cause of pleasure to the soul, or] with which the soul is pleased when drinking it. (S, O.) And in like manner one says of food. (TA.)

مُطَبِّ pass. part. n. of 2. (TA.) Hence, (TA,) حَلْفُ الْمُطَبِّينِ [The covenant of the perfumed men]: (K, TA:) these were five tribes; Benoo-'Abd-Menáf and Benoo-Asad-Ibn-'Abd-El-'Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Háirith and Benoo-Fihir: (TA:) and they were so called for the following reason: when Benoo-'Abd-Menáf desired to assume [the offices of] the حِجَابَةِ and the رِفَادَةِ and the لَوَاءِ and the بَقَايَةِ, [see arts. حجب &c.,] which belonged to Benoo-'Abd-ed-Dár, and these refused their consent, all of the above-mentioned, (K, TA,) having assembled in the house of Ibn-Jud'án, in the Time of Ignorance, (TA,) concluded a ratified covenant for the accomplishment of their affair, engaging not to fail in aiding one another: then they mixed some perfumes, and dipped their hands therein; after which they wiped their hands upon the Ka'beh in token of confirmation of the covenant: and Benoo-'Abd-ed-Dár, also, and their confederates, (K, TA,) composing six tribes, Benoo-'Abd-ed-Dár and Jumáh and Makhzoom and Ade'e and Ka'ab and Sahm, (TA,) concluded together another covenant, and were thence called الْأَحْلَافُ (K, TA:) this is the account commonly known and received: another account is the following: there came a man of the Benoo-Zeyd to Mekkeh for the purpose of [the religious visit termed] the عُمْرَةِ, having with him merchandise, and a man of Sahm bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Abou-Kubeys, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'álibee: (TA:) Mohammad was one of the مُطَبِّينَ (K, TA,) being then twenty-five years old; and so was Abou-Bekr: and 'Omar was an أَحْلَافِي. (TA.)

طَبِيَّة: see طَبِيَّة.

المُطَبِّة: see طَبِيَّة.