

i. e.,] with which one washes himself, (A, Mgh, Mṣb, K,) and performs the ablution termed **وَضُوْءٌ**, such as a **سُطْلٌ**, or **رُخْوَةٌ**: (TA:) and (A, Mgh, Mṣb, K) i. q. **إِدَاوَةٌ** [a kind of leathern vessel for water]: (S, A, Mgh, Mṣb, K:) pl. **مُطَاهِرٌ**. (S, Mṣb.) Hence, [or from **مُطَهِّرَةٌ** as signifying, agreeably with analogy, *A means of cleansing or purifying*,] the saying, (Mṣb,) **السَّوَاكُ مُطَهِّرَةٌ لِلْفَمِ** [The tooth-stick is a means of purifying to the mouth]. (S, Mṣb.) — Also *A house, or chamber, in which one washes himself*, (K, TA,) and performs the ablutions termed **وَضُوْءٌ** and **غُسْلٌ** and **اسْتِنْجَاءٌ**. (TA.)

**صُحُفًا مُطَهَّرَةً**, in the Kṣur [xcviii. 2], signifies *Writings cleansed from impurities and falsehood*. (TA.) — And **أَزْوَاجٌ مُطَهَّرَةٌ**, in the same [ii. 23], *Wives purified from the pollution of the menstrual discharge and the other natural evacuations*. (O, TA.) — And **لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ**, in the same [lvi. 78], is said by some to mean, *None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct, and ignorances, and acts of disobedience*. (TA.)

**وَمُطَهِّرِكَ مِنَ الَّذِينَ كَفَرُوا**, in the Kṣur [iii. 48], signifies *And will take thee forth from those who have disbelieved, and make thee to be far from doing as they do*. (TA.)

**وَوَحِبُ الْمُتَطَهِّرِينَ**, in the Kṣur [ii. 222], signifies *And He loveth those who purify their spirits*. (TA.)

### طهى and طهو

1. **طَهُوْ**, aor. **يَطْهُو** and **يُطْهِي**, inf. n. **طَهْوٌ** (S, K) and **طَهُوْ** (K) and **طَهِيْ** (S, [so in both of my copies,]) or **طَهِيْ** (K,) and **طَهَائَةً**, thus app. accord. to the K, [and thus in my MS. copy and in the CK,) but in the M with kesr [i. e. **طَهَائَةً**], (TA,) *He cooked flesh-meat in the manner termed طَبَخٌ [meaning by boiling or stewing or the like], (S, K,) or by roasting or broiling or frying: (K:) and [he made, or kneaded and baked, bread; for] الخَبْزُ signifies also طَبَخٌ*. (TA.) — [And hence, *He performed, or executed, an affair firmly, soundly, or thoroughly; and matured it: see the pass. part. n., below; and see also طَهُوْ*.] — And **طَهُوْ** (S, K,) inf. n. **طَهُوْ** (TA,) said of a man, (S,) *He went away into the country, or in the land: (S, K:) like طَحَا: (S:) [or] you say, طَحَا فِي الْأَرْضِ, inf. n. طَهُوْ; and طَحَى فِي الْأَرْضِ, inf. n. طَهِيْ: both signify the same*. (TA.) And in like manner, **طَهَّتِ الْإِبِلُ**, (S, TA,) aor. **تَطْهِي**, inf. n. **طَهُوْ** and **طَهُوْ** (TA,) *The camels went away into the country, or in the land, (S, TA,) having become scattered, or dispersed: (TA:) or went away at random into the country, or in the land*. (Ham p. 12.) — And **طَهَا**, inf. n. **طَهُوْ**, *He leaped*. (IAqr, TA.) — And **طَهِيْ**, inf. n. **طَهِيْ**, *He committed a sin,*

*crime, fault, or misdemeanour*. (TA. [See also **طَهِيْ**].)

4. **اطهى** *He was, or became, skilled in his work, art, or craft*. (Az, K.)

**طَهْ** is used by Abu-n-Nejm for **طَهْ** meaning the Chapter of the Kṣur-ān [thus called, because commencing with these two letters, namely, the 20th,] in his saying,

مَدَّ لَنَا فِي عُمُرِهِ رَبُّ طَهَا

[May the Lord of **طَهْ** lengthen for us his life]. (TA.) [See art. **طَهْ**.]

**طَبُوْ** [The cooking of flesh-meat: see 1, first sentence. — And hence,] *† A deed, or a performance*. (S, K, TA.) Thus in a trad., (S, TA,) in which it is related that it was said to Abou-Hureyreh, “Didst thou hear this from the Apostle of God?” and he replied **طَبُوِيْ** وَمَا كَانَ **طَبُوِيْ** i. e. *† And what was my deed, or performance?* or, accord. to A’Obeyd, **أَنَا مَا طَبُوِيْ** [I, what is my deed, or performance?] (TA) or **فَمَا طَبُوِيْ** What then is my deed, or performance, (S,) if I have not made that relation to be soundly, or well, performed, (S, TA,) like as the cook does the cooking of food? (TA.) See also **طَبِيْ**.

**طَهِيْ**: see **طَهِيْ**. — Also *Thin clouds*. (TA.) [See also **طَهَا**.] — And it is said in the “Nawādir” that **سَمِعْتُ طَهِيْرًا**, as also **دَغِيْرًا** and **طَغِيْرًا**, means *I heard their sound, or voice: [or their sounds, or voices:]* and one says, **فلان فى طَهِيْ** [app. **طَهِيْ وَنَهِيْ**, as though meaning *Such a one is engaged in clamour and prohibition*]. (TA.)

**طَهِيْ** Broken bits of straw. (K, TA.)

**طَهِيْ** Cooked flesh-meat. (IAqr, K.) [It is said in one place in the TA that **الطَهِيْ**, with damm, (as though it were **الطَهِيْ**, but I suppose **طَهَا** to be meant,) is the subst. from **الطَهِيْ**.] — Also *A sin, crime, fault, misdemeanour, or misdeed; syn. ذَنْبٌ*. (K, TA; [in some copies of the K, **الذَنْبُ** is put (erroneously, as is said in the TA,) in the place of **الذَنْبُ**; and in the CK, **الذَنْبُ**];] as also **طَهِيْ**: and **طَهِيْ** in the trad. of Abou-Hureyreh [mentioned above] is expl. by some as meaning **مَا ذَنْبِيْ** [What is my fault?]. (TA.)

**طَهَاءٌ** (S, K, TA,) with the lengthened **هَ**, (S, TA,) is like **طَحَاءٌ**; (K, TA; [in some copies of the K, each of these is erroneously written with the shortened **هَ**, without **هَ**];] i. e. it is a dial. var. of the latter word, signifying *High, or elevated, clouds: (S, TA:) or thin clouds: (Ham p. 12: [see also **طَهِيْ**];] and **طَهَاءَةٌ** is the n. un.:] one says, **مَا فِي السَّمَاءِ طَهَاءَةٌ**, meaning *There is not in the sky a portion of cloud*. (S.)*

**طَهَاءَةٌ** The thin skin that is upon milk or blood. (ISḍ, K.)

**مَا أَدْرِي أَيُّ الطَّهَاءَةِ هُوَ** means *I know not what*

*one of mankind, or of the people, he is: (K, TA:) like **أَيُّ الصَّخِيَاءِ**: mentioned by Az. (TA.)*

**طَهْيَانٌ** The top of a mountain. (K.) — And **أَبْرَادَةٌ** [meaning a stand, or shelf, upon which vessels of porous earth, containing water, are placed, in order that the water may become cool]. (K, TA. [In the CK, erroneously, **أَبْرَادَةٌ**: as is said in the TA, and shown by what here follows, it is with tesheed; and it is written in my MS. copy of the K **أَبْرَادَةٌ**].) — In the saying of El-Aḥwal El-Kindee,

فَلَيْتَ لَنَا مِنْ مَّاءٍ زَمَزَمَ شَرِبَتْ

مُبَرَّدَةٌ بَاتَتْ عَلَى الطَّهْيَانِ

[And would that there were for us, of the water of Zemzem, a cooled draught that had passed the night upon the **طَهْيَانِ**,] it has been expl. as having the former of these meaning, and as having the second thereof, and as meaning a certain mountain in El-Yemen. (TA.)

**طَاهٌ** A cook; (S, K;) a roaster, broiler, or fryer: and a maker, or kneader and baker, of bread: (K:) and, (K, TA,) as some say, (TA,) any dresser, or preparer, of food, (K, TA,) &c., who qualifies it well, rightly, or properly: (TA:) pl. **طَهَاءَةٌ** and **طَهِيْ**: (K, TA: [in the CK the latter is written **طَهِيْ**, which is evidently wrong; whereas **طَهِيْ** is agreeable with analogy, being originally **طَهْوِيْ**]) the fem. is **طَاهِيَّةٌ**, and its pl. is **طَاهَوَاهُ**. (TA.) — **لَيْلٌ طَاهٌ** A dark night. (TA.) — **أَمْرٌ مَطْهُوٌّ** An affair performed, or executed, firmly, soundly, or thoroughly; and matured. (TA.)

### طوب

**طُوبٌ** Baked bricks; syn. **أَجْرٌ**: (S, O, Mṣb, K:) n. un. with **ة**: so says Az, and El-Farábee says the like; and accord. to them it seems to be [genuine] Arabic: accord. to IDrd, it is of the dial. of Syria; but [Fei adds] I think it to be of the dial. of Room: (Mṣb:) or it is of the dial. of Egypt: (S, O:) [probably of Coptic origin. It is mentioned in the S and K in art. **طيب**.]

**الطَّيْبُ وَأُوبَةٌ**, [the latter word] meaning **الطَّيْبُ**, [and both together *A return and perfume*,] is a phrase which one says to the person entering and to him coming [as though he who said this meant I experience a return that is to me like perfume]. (O.)

**طُوبِيْ**: see art. **طيب**.

**طُوبٌ** A baker of bricks: from **طُوبٌ**: mentioned by Golius, in art. **طيب**, as occurring in the Hist. Sar.: and it is used in this sense in the present day.]

### طوح

1. **طَوَّحَ** (S, A, L, K,) aor. **يَطْوُحُ** and **يَطْوِيْ** (S, L, K,) inf. n. of the former **طَوَّحٌ**, and of the latter **طَوَّحٌ**, (L,) *He, or it, perished, or came to nought; (S, A, K;) as also **طَوَّحَ**: (A:) or*