

i. e.,] with which one washes himself, (A, Mgh, Mṣb, K,) and performs the ablution termed **وَضُوءٌ**, such as a **سُطَّلٌ**, or **رُكُوءَةٌ**: (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 لِلْفَمِّ**, [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 **وَضُوءٌ** and **غُسْلٌ** and **اسْتِنْجَاءٌ**. (TA.)

صُحُفًا مُطَهَّرَةً, in the *Kur* [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 يَمْسُهُ 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 *Kur* [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.)

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

طهى and طهو

1. **طَهَى**, aor. **يَطْهِي** and **يَطْهِي**, inf. n. **طَهْوٌ** (S, K) and **طَهْوٌ** (K) and **طَهِي**, (S, [so in both of my copies,]) or **طَهِي**, (K,) and **طَهَائَةٌ**, thus app. accord. to the K, [and thus in my MS. copy and in the CK,) but in the M with kesr [i. e. **طَهَائَةٌ**], (TA,) He cooked flesh-meat in the manner termed **طَبَخَ** [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] **الخبزُ الطَهُو** signifies also **الخبزُ**. (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 **طَهُو**.] — And **طَهَى**, (S, K,) inf. n. **طَهْوٌ**, (TA,) said of a man, (S,) He went away into the country, or in the land: (S, K:) like **طَحَا**: (S:) [or] you say, **طَهَى فِي الْأَرْضِ**, inf. n. **طَهْوٌ**; and **طَهَى فِي الْأَرْضِ**, inf. n. **طَهِي**: both signify the same. (TA.) And in like manner, **طَهَبَتِ الْإِبِلُ**, (S, TA,) aor. **تَطْهِي**, inf. n. **طَهْوٌ** and **طَهْوٌ**, (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 **طَهَى**, inf. n. **طَهْوٌ**, He leaped. (IAḡr, TA.) — And **طَهَى**, inf. n. **طَهِي**, He committed a sin,

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

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

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

مَدَّ لَنَا فِي عُمُرِهِ رَبُّ طَهَا

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

طَهْوٌ [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 Aboo-Hureyreh, “Didst thou hear this from the Apostle of God?” and he replied **طَهْوِي** وَمَا كَانَ **طَهْوِي** وَمَا كَانَ **طَهْوِي** i. e. † And what was my deed, or performance? or, accord. to A’Obeyd, **أَنَا مَا طَهْوِي** [I, what is my deed, or performance?] (TA) or **فَمَا طَهْوِي** 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 **طَهِي**.

طَهِي: see **طَهِي**. — Also Thin clouds. (TA.) [See also **طَهَائَةٌ**.] — And it is said in the “*Nawādir*” that **سَمِعْتُ طَهِي**, as also **دَعَيْتُهُ** and **طَغِي**, means I heard their sound, or voice: [or their sounds, or voices:] and one says, **فَلَانٌ فِي** **طَهِي** [app. **طَهِي** وَنَهِي], as though meaning Such a one is engaged in clamour and prohibition]. (TA.)

طَهِي Broken bits of straw. (K, TA.)

طَهِي Cooked flesh-meat. (IAḡr, K.) [It is said in one place in the TA that **الطَهِي**, with damm, (as though it were **الطَهِي**, but I suppose **طَهَا** to be meant,) is the subst. from **الطَهْو**.] — 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 **طَهِي**: and **طَهْوِي** in the trad. of Aboo-Hureyreh [mentioned above] is expl. by some as meaning **مَا ذَنْبِي** [What is my fault?]. (TA.)

طَهَائَةٌ, (S, K, TA,) with the lengthened **ا**, (S, TA,) is like **طَحَائَةٌ**; (K, TA; [in some copies of the K, each of these is erroneously written with the shortened **ا**, without **ء**];) 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 **طَهِي**];) [and **طَهَائَةٌ** is the n. un.:] one says, **مَا فِي السَّمَاءِ طَهَائَةٌ**, meaning There is not in the sky a portion of cloud. (S.)

طَهَائَةٌ The thin skin that is upon milk or blood. (ISḡ, K.)

مَا أَدْرِي أَيُّ الطَّهَائَةِ 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 **بَرَادَةٌ** [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, **بُرَادَةٌ**: as is said in the TA, and shown by what here follows, it is with teshdeed; and it is written in my MS. copy of the K **بُرَادَةٌ**.]) — In the saying of El-Aḥwal El-Kindee,

فَلَيْتَ لَنَا مِنْ مَاءٍ زَمَزَمَ شَرِبْتَهُ

مُبَرَّدَةً 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 meanings, 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. **طَهَائَةٌ** and **طَهِي**: (K, TA: [in the CK the latter is written **طَهِي**, which is evidently wrong; whereas **طَهِي** is agreeable with analogy, being originally **طَهْوِي**];) the fem. is **طَاهِيَةٌ**, and its pl. is **طَوَاهٍ**. (TA.) — **لَيْلٌ طَاهٍ** 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 **ء**: 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, [the latter word] meaning **أُوبَةٌ** and **وُطْبَةٌ**, [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.)

طُوبِي: 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. **يَطْوِجُ** and **يَطْوِجُ**, (S, L, K,) inf. n. of the former **طَوَّحَ**, and of the latter **طَوَّحَ**, (L,) He, or it, perished, or came to nought; (S, A, K;) as also **تَطْوَحَ**: (A:) or