

Shiháb El-Khafájee 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-Başrah, (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.)

طَبَّ (S, M, Mgh, O, Mšb, K) and طَاب (S, M, O, K,) the latter originally طَائِب and deprived of its medial radical letter, or of the measure فَعْل, (M, TA,) Contr. of حَبِيبٌ, (S, Mgh, O,) in two senses: (Mgh:) [i. e. good,] pleasant, delightful, delicious, sweet, or savoury; syn. نَدِيدٌ; (Mšb, K;\*) or esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, (مُسْتَلَذٌ,) in taste, and in odour: (Mgh:) and pure, (Mgh, K,) or clean. (Mgh.) You say طَبَّ طَعَامٌ Food [pleasant in taste; or] that descends easily [and agreeably] down the throat. (TA.) And طَبَّ مَاءٌ Sweet water; (O, TA;) or pure water. (TA.) [And رَائِحَةٌ طَبِيَّةٌ A pleasant, sweet, or fragrant, odour.] And بَدْوٌ طَبِيٌّ A country that has no salsuginous places in it: (O, TA:) or a land of good and fertile soil. (Mgh.) And صَعِيدٌ طَبِيٌّ Pure ground. (Zj, Mgh, O.) And الكَلِمَةُ الطَّبِيَّةُ [The good saying] i. e. لَا إِلَهَ إِلَّا اللَّهُ [There is no deity but God]. (TA.) And فُلَانٌ فِي بَيْتٍ طَبِيٍّ i. e. † [Such a one is of a good house, or family; meaning,] of high, or noble, birth. (TA.) And فُلَانٌ طَبِيٌّ الْإِزَارُ † Such a one is continent, or chaste. (O.) And فُلَانٌ طَبِيٌّ الْأَخْلَاقُ † Such a one is [of good, or pleasant, dispositions;] easy in converse, conversable, or affable. (O, TA.) [And طَبِيٌّ النَّفْسُ † Cheerful, happy, pleased, or dilated, in mind. (See طَابَتْ نَفْسُهُ.) And نَفْسٌ طَبِيَّةٌ بِشَيْءٍ † A mind cheerful, hoppy, pleased, or dilated, by means of a thing: or pleased, content, or willing, to grant, concede, give, or do, a thing: and طَبِيَّةٌ عَنْ شَيْءٍ † 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, Mšb, K.) لَا يَسْتَوِي وَالطَّبِيُّ وَالنَّحِيبُ, in the K̄ur [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 مِنَ. وَالطَّبِيَّاتُ مِنَ الرَّزْقِ, in the K̄ur [vii. 30], means And what are esteemed [good,] pleasant, delicious, sweet, or savoury, of foods and beverages. (Mgh.) And أَنْفَقُوا مِنْ 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 مِنَ 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; (Mšb, TA;) the best thereof: (Mšb:) and is meant by الطَّبِيَّاتُ in [the words of] the تَشْدِيدُ التَّحِيَّاتِ لِلَّهِ وَالصَّلَوَاتِ وَالطَّبِيَّاتِ: [commencing with] الطَّبِيَّاتِ وَالطَّبِيَّاتِ; [see تَحِيَّةٌ, in art. حى:] and likewise in the K̄ur [xxiv. 26], where it is said, الطَّبِيَّاتُ لِلطَّبِيِّينَ; by the طَبِيِّينَ being meant the pure of men; accord. to Fr.: but these words of the K̄ur are otherwise expl., as meaning the good women are for the good men. (O.) — See also طَبِيَّة.

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

إِنَّا وَجَدْنَا مَاءَهَا طَبَّابًا

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

أَطْيَبُ [Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury]: its fem. is طُوبَى: (ISd, K;) and أَطْيَابٌ is its pl.: (S;) and أَطْيَبُ is a dial. var. of أَطْيَبُ, 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: (Yaşkoob, A, O, K;) or fat and youthfulness: (A, K;) or strength and appetence: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88:) or fresh ripe dates and the خَرِبِز [or water-melon]: or milk and dates. (TA.) — And أَطْيَابٌ signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also † مَطَايِبُ, a pl. which has no sing., (K, TA,) of the same class as مَحَاسِنُ and مَلَامِحُ, (TA,) or its pl. is † مَطَابٌ, (Ks, O, K,) or † مَطَابٌ and † أَطْعَمَنَا مِنْ مَطَابَةٍ: (M, K;) or you say, مِنْ أَطْيَابِ الْجَزُورِ [He fed us from the best parts of the slaughtered camel], but not مَطَايِبِ الْجَزُورِ; (S, O;) or you say, مِنْ أَطْيَابِهَا and † مَطَايِبِهَا; (Aş, A, O;) or the latter, but not the former; (Yaşkoob, TA;) or you say أَطْيَابِ الْجَزُورِ, and مَطَايِبِ الرُّطْبِ [the best of fresh ripe dates]; (IAqr, K;) and AHn uses the phrase أَطْيَابُ الْكَلِّ [the best portions of the herbage]. (TA.)

أَيْطَبَتْهَا and أَيْطَبَتْهُ الْعَنْزُ [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 أَطْيَبُ.  
مَطْيَبٌ }

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

وَلَا زُرْتَنَا إِلَّا وَأَنْتَ مُطْيَبٌ

[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 أَطْيَبُ.

مَطْيَبَةٌ [A cause of pleasure or delight]. One says, هَذَا شَرَابٌ مَطْيَبَةٌ 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.)

مَطْيَبٌ pass. part. n. of 2. (TA.) Hence, (TA,) حُلْفُ الْمُطْيَبِينَ [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-Hārith and Benoo-Fihr: (TA:) and they were so called for the following reason: when Benoo-'Abd-Menáf desired to assume [the offices of] the حِجَابَةَ and the رِفَادَةَ and the لُؤَاءَ and the سِقَايَةَ, [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 Kaşbeh 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 Jumah and Makhzoom and Adee and Kaşb and Sahn, (TA,) concluded together another covenant, and were thence called الأَحْلَافُ: (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 عُمْرَةَ, having with him merchandise, and a man of Sahn bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Aboo-K̄ubays, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'alibee: (TA:) Moħammad was one of the مُطْيَبُونَ, (K, TA,) being then twenty-five years old; and so was Aboo-Bekr: and 'Omar was an أَحْلَافِيٌّ. (TA.) — طَبِيَّة: see طَبِيَّة.

طَبِيَّة: see طَبِيَّة.