

[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.) — طَهْرَةٌ, aor. ط, (K,) inf. n. (TK,) signifies *He made it, or caused it, to be, or become, distant, or remote; syn. أَبْعَدَهُ*: (O, K:) and so طَحَرَهُ; (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 أَطْهَرَهُ signifies the same as طَهَّرَهُ. (Bd in lvi. 78.) — طَهَّرُوا بَيْتِي, in the Kur [ii. 119], *Cleanse ye my house [the Kaabah] of the idols (Aboo-Is-hāḩk, 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.) — وَثِيَابَكَ فَطَهَّرَ, 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.) — تَزِيدُ 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 ا, (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 وَضُوْأً. (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 تَطَهَّرَ have the same signification: (TA:) or *طَهَّرَتْ and تَطَهَّرَتْ have this signification; but the unaugmented verb has the signification first assigned to it, or "her discharge of blood stopped"*: (Abu-l-'Abbās, IAqr:) in the Kur ii. 222, some read *حَتَّى يَطَهَّرُونَ*; and others, *حَتَّى يَطَهَّرِنَ*: but the latter reading is the preferable, on account of the difference between the two forms of the verb, just mentioned: (Abu-l-'Abbās:) 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 التَطَهُّرُ [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 فَطَوْرٌ and سَحَوْرٌ and وَتَوْدٌ: (S:) and the author of the "Maṯāli' 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 وَضُوْهُ is performed*: (A, IAth:) or it has the signification next following. (K.) It is said, *التَّوْبَةُ 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 مَطَهَّرَةٌ.] — 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-Shāfi'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 فَعُوْلٌ is not formed from تَفَعُّلٍ: (Mgh, O:) it is also explained as signifying, simply, *cleansing, or purifying*: (B, TA:) also as *syn. with طَاهِرٌ*, as in the phrase *رَبِيضٌ طَهْرٌ* [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.

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

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

طَهْرِيَّةٌ *The quality of being طَهْرٌ*. (Mṣb.)

طَاهِرٌ *Clean; free from dirt or filth; or pure*; (Mṣb, K;) as also طَهْرٌ (IAqr, K) and طَهْرٌ: (M, K:) fem. طَاهِرَةٌ: (S, A, Mṣb:) pl. (of طَاهِرٌ, TA) أَطْهَارٌ (K) and طَاهِرَى (S, K,) which latter is anomalous, as though its sing. were طَاهِرَانٌ (S,) and, applied to men, طَاهِرُونَ: (TA:) and (of طَهْرٌ, TA) طَهْرُونَ; (K;) the only form; there being no broken pl.: (TA:) and of طَاهِرَةٌ (TA) طَاهِرَاتٌ (TA) and طَاهِرَةٌ. (A.) You say, *طَاهِرٌ رَجُلٌ* and طَهْرٌ [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 طَاهِرَى* [Clean clothes]. (S.) [See also طَهْرٌ.] — *Pure from the menstrual discharge*; in this sense without ط: (IAqr:) as also طَاهِرٌ مِنَ الْحَيْضِ. (S, Mṣb.) — *هو طَاهِرٌ الْعَرَضِ* + *He is clear from vice, or fault*. (Mṣb.) *امْرَأَةٌ طَاهِرَةٌ مِنَ الْعِيُوْبِ* + [A woman pure from vices, or the like]. (S.) And *طَاهِرٌ الْأَثْوَابِ*, (S, A, TA,) and *رَجُلٌ طَاهِرٌ الثِّيَابِ*, (TA,) † *A man free, or far-removed, from low, or ignoble, habits*: (S, A, TA:) and in like manner, *طَاهِرٌ الْخُلُقِ*, and *طَهْرٌ الْخُلُقِ*: fem. طَاهِرَةٌ. (TA.)

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

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