

pleasant, &c.: and] he perfumed himself, or made himself fragrant, (A, Mṣb, TA,) بالطيب [with perfume], (Mṣb,) or بالشئ [with the thing]. (TA.)

10. استطابه, (S, K,) and استطيبه, (Sb, Mṣb, K,) and اطابه, (TA,) and اطيبه, (K,) and طابه, (TA, [but this last I think doubtful,]) He found it, (S, K,) or saw it, (Mṣb,) to be طيب [i. e. good, pleasant, &c.]. (S, Mṣb, K.) One says, استطاب فلان الديمة, [Such a one found, or saw, to be good, or pleasant, the lasting and still rain]. (A.) — And استطاب, (S, A, O, Mṣb, K,) or استطاب نفسه, (TA,) and اطاب, (A, O, K,) or اطاب نفسه, (TA,) i. q. استنجى [i. e. He washed, or wiped with a stone, or a piece of dry clay, the place of exit of his excrement]. (S, A, O, Mṣb, K.) [This signification is said in the TA to be tropical; but it is not so accord. to the A.] — And استطاب He shaved his pubes. (O, K, TA.) — And He asked people for sweet water. (K.) Thus, accord. to IAar, the saying [of a poet]

• فَلَمَّا اسْتَطَابُوا صَبَّ فِي الصَّخْنِ نَصْفَهُ •

means And when they asked for sweet water [the half of it was poured forth into the bowl]: but it is also expl. agreeably with what here follows. (TA.) — He (a man) drank طابه [i. e. wine]: so in the M. (TA.)

طاب is an inf. n. of طاب, (K,) and syn. with طيب and also with طيب, q. v.: a poet says, praising 'Omar Ibn-'Abd-El-'Azeez,

• مُقَابِلُ الإِعْرَاقِ فِي الطَّابِ الطَّابِ •
• بَيْنَ أَبِي العَاصِي وَآلِ الخَطَّابِ •

[i. e. Rooted by the father's and the mother's side in unsullied goodness, or the like, between Abu-l-'Asee on the one side and the family of El-Khattab on the other: for it is evidently cited as an ex. of الطاب used as a subst. and as an epithet; so that by الطاب الطاب في is meant في الطيب الطيب: otherwise it might be supposed that the literal repetition is meant to denote simply corroboration, as appears to be the case in an instance which will be mentioned in what follows:] the object of praise being the son of 'Abd-El-'Azeez the son of Marwan the son of El-Hakam the son of Abu-l-'As [or 'Asee], and his mother being Umm-'Asim the daughter of 'Asim the son of 'Omar the son of El-Khattab. (S, O.) — عَدْقُ آبِنِ طَابٍ is the name of a sort of palm-trees in El-Medeeneh [app. so called because of the sweetness of their fruit, or طاب may in this instance be for طابه, a name of El-Medeeneh]: (K:) or, as also رَطْبُ آبِنِ طَابٍ, a sort of dates of El-Medeeneh: (S, O:) or آبِنِ طَابٍ is a name of a sort of fresh ripe dates: (K:) and عَدْقُ آبِنِ طَابٍ and رَطْبُ آبِنِ طَابٍ are two sorts of dates: (S:) accord. to IAth, رَطْبُ آبِنِ طَابٍ is the name of a sort of dates of El-Medeeneh

so called in relation to Ibn-Tāb, a man of its inhabitants. (TA.) — طاب طاب is [asserted to be] One of the names of the Prophet in the Gospel; [but where said to occur, I know not;] the interpretation of مَادَ مَادَ [app. a mistranscription for مَادَ مَادَ, meaning "very good in disposition," &c.]; the second word corroborating, and denoting intensiveness of signification. (TA.)

طوب, mentioned in this art. in the S and K, [as though it were originally طيب,] see in art. طوب.

طيب an inf. n. of طاب. (O, Mgh, * Mṣb, K.) [Used as a simple subst., Goodness, pleasantness, &c.] You say, مَا بِهِ مِنَ الطَّيِّبِ [There is not in him aught of goodness, &c.]: you should not say, مِنَ الطَّيِّبَةِ. (S, O.) [See also طاب: and طوبى.] — [Also] a word of well-known meaning; (K:) [A perfume; a fragrant, or an odoriferous, substance;] a substance with which one perfumes himself, (S, O, Mṣb,) of what is termed عطر. (Mṣb.) [The pl. accord. to Golius and Freytag is أَطْيَابٌ. Hence, جَوْزُ الطَّيِّبِ The nutmeg: see جوز.] — Also The most excellent of any sort of thing. (K.) [See also أَطْيَابٌ: and طَيِّبَةٌ.]

طابه Wine: (S, O, K:) as though meaning طيبة; and originally طيبة: (AM, TA:) or i. q. عَصِيرٌ [i. e. expressed juice]. (TA, from an explanation of a trad.) = طابه: see what next follows.

طيبة a name of The city of the Prophet; (S, O, Mṣb, K;) as also طابه, (O, Mṣb, K,) and المطيبة, (K,) which last may be also written المطيبة. (TA.)

طيبة an inf. n. of طاب. (S, O, K.) — Also The clearest of wine: (K:) and the choicest of herbage. (TA.) = طيبة is a name of The well Zemzem. (O, K.)

سَبَى طَيِّبَةً † Persons (Aṣ, TA) made captive lawfully, (Aṣ, S, * A, O, * K, * TA,) without perfidy and breach of covenant, (S, A, O, K,) not made so when a covenant is existing with them, (Aṣ, TA,) nor when there is any doubt respecting their state of slavery: (O:) طيبة, in the sense of طيب, is [said to be] the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of فَعْلَةٌ, with kesr and then fet-ḥ, (TA,) i. e. with only fet-ḥ to the ع. (MF, TA.)

طوبى, of the measure فَعْلَى from الطيب, originally طيبى, (Zj, S, O, Mṣb,) an inf. n. of طاب, (Ksh and Bḍ in xiii. 28,) syn. with طيب: (Seer, K: [in my MS copy of the K طيب, a manifest mistake:]; and fem. of أَطْيَابٌ: (ISd, K:) and pl. of طيبة, (K,) accord. to Kr, who says that there is no word like it except كَوْسَى pl. of كَيْسَةٌ, and ضَوْقَى pl. of ضَيْقَةٌ; but ISd says that, in his opinion, طوبى and كَوْسَى and أَضَيْقٌ are fems. of أَطْيَابٌ and أَكْيَسٌ and أَضَيْقٌ

because فَعْلَى is not a pl. measure: Kr also adds that they did not say طيبى, like as they said كَيْسَى and ضَيْقَى; (TA; [see ضَوْقَى, in art. ضَيْقُ]; [but Sgh says that] طيبى is a dial. var. of طوبى: (O:) Aboo-Hātim Sahl Ibn-Moḥammad Es-Sijistānee relates that an Arab of the desert, reciting as a pupil to him, persisted in pronouncing طيبى for طوبى: (TA:) it signifies حَسَنٌ [as meaning A good final, or ultimate, state or condition]: and (some say, O, Mṣb) خَيْرٌ [meaning good, good fortune, and the like]: (O, Mṣb, K:) and خَيْرَةٌ [meaning God's blessing or favour, &c.]; (K:) as some say: (TA:) or eternal life: (Zj, TA:) or a pleasant life: (Mṣb:) and (O, K) a certain tree in Paradise; (S, O, K;) thus the Prophet is related to have said; and MF says that it is a proper name thereof, not admitting the article ال, and the like is said in the M: (TA:) or it signifies Paradise in the Indian language; (O, K;) or, accord. to Sa'eed Ibn-Jubeyr, in the Abyssinian language: (O:) as also طيبى. (K.) These different significations are assigned by different persons to this word in the phrase in the Qur [xiii. 28] طوبى لهم [which seems to be best rendered as an announcement, meaning A good final state, &c., shall be to them, or be their lot]: (Mṣb, TA:) Sb holds that it is an invocation of good, or a prayer, [as though قُلْ i. e. "say thou" were understood before it,] and that طوبى is virtually in the nom. case, i. e. مَرْفُوع, as is shown by the words immediately following وَحَسُنَ مَا يَ طُوبَى: but Th, who makes طوبى to be an inf. n. like رَجَعَى, says that one reading is طوبى لهم وَحَسُنَ مَا يَ طُوبَى, like the phrase سَعَى لَهُ: MF, however, [supposing Th to have said طوبى, though I think it indubitable that he said طوبى, and only meant that it was used as virtually, not literally, with tenween,] observes that رَجَعَى, with tenween, is not known to have been transmitted from any one of the leading authorities on the Arabic language. (TA.) Katādeh says that طوبى لهم is a phrase of the Arabs; who say, طوبى لَكَ إِنْ فَعَلْتَ كَذَا وَكَذَا [A good final state &c., be to thee, or be thy lot, or shall be to thee, if thou do such and such things]: and it is said in a trad. طوبى للشام, [May good, &c., betide Syria]; in which case, طوبى is of the measure فَعْلَى from الطيب, and does not mean "Paradise," nor "the tree." (L, TA.) One says, طوبى لك and طوباك; (S, K;) but not طوبيك: (Yaakoob, S, O: [in one of my copies of the S طوبيك:];) or طوباك is a barbarism: (O, K:) it is disallowed by the T, and by most of the grammarians: but Akh says that it is used by some of the Arabs; and Ibn-El-Moqtezz uses it in the following verse:

• مَرَّتْ بِنَا سَحْرًا طَيْرٌ فَعَلَتْ لَهَا •
• طُوبَاكَ يَا لَيْتَنَا إِثَاكَ طُوبَاكَ •

[A flock of birds passed by us a little before day-break, and I said to them, Good betide you: would that we were you: good betide you]: Esh-