

Shiháb El-Khafájee says that لِ is understood [before the كِ] in طَوْبَاكِ; but MF has argued well against this assertion. (TA.)

**طَيْبٌ:** see the next preceding paragraph, former half, in three places.

**طَيَّابٌ:** A sort of palm-trees of *El-Baṣrah*, (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.)

**طَيْبٌ:** (S, M, Mgh, O, Mṣb, K) and طَيَّبٌ (S, M, O, K,) the latter originally طَائِبٌ and deprived of its medial radical letter, or of the measure فَعْلٌ, (M, TA,) *Contr. of خَيْبٌ*, (S, Mgh, O,) in two senses: (Mgh:) [i. e. good,] pleasant, delightful, delicious, sweet, or savoury; syn. نَدِيدٌ; (Mṣb, K;) or esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, (Mṣb,) in taste, and in odour: (Mgh:) and pure, (Mgh, K,) or clean. (Mgh.) You say طَعَامٌ طَيْبٌ Food [pleasant in taste; or] that descends easily [and agreeably] down the throat. (TA.) And طَيْبٌ مَاءٌ Sweet water; (O, TA;) or pure water. (TA.) [And رَائِحَةٌ طَيْبَةٌ A pleasant, sweet, or fragrant, odour.] And بَلْدٌ طَيْبٌ A country that has no salsuginous places in it: (O, TA;) or a land of good and fertile soil. (Mgh.) And صَعِيدٌ طَيْبٌ Pure ground. (Zj, Mgh, O.) And الْكَلِمُ الْطَيْبُ + [The good saying] i. e. لَا إِلَهَ إِلَّا اللَّهُ [There is no deity but God]. (TA.) And فُلَانٌ فِي بَيْتِ طَيْبٍ i. e. [Such a one is of a good house, or family; meaning,] of high, or noble, birth. (TA.) And فُلَانٌ طَيْبُ الْإِزَارِ + Such a one is continent, or chaste. (O.) And فُلَانٌ طَيْبُ الْأَخْلَاقِ + Such a one is [of good, or pleasant, dispositions;] easy in converse, conversable, or affable. (O, TA.) [And طَيْبُ النَّفْسِ + Cheerful, happy, pleased, or dilated, in mind. (See again, 1.)] — Also + *Lawful; allowable; allowable by, or agreeable to, law; legitimate; legal; or free.* (Mgh, Mṣb, K.)

لَا يَسْتَوِي طَيْبٌ، تَخْبِيثٌ وَالْطَيْبُ، in the Kur [v. 100], means + *The unlawful and the lanful 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.]

**طَيْبٌ** [fem. of طَيْبٌ: 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. طَيَّباتٌ] mentioned in this art. because held to be formed by transposition (in Freytag's Lex. with ط in each case)] *The sheep's lust for the male.* (AZ, O, K.)

أَنْفَقُوا مِنْ طَيَّباتٍ مَا كَسَبُوا, in the same [ii. 269], Expend ye of the good things that ye have gained: (Mgh:) or + of your lanful gains. (Mgh, O.)

كُلُوا مِنْ طَيَّباتٍ, in the same [xxiii. 53], + Eat ye of the things that are lawful; of any such lanful things as are esteemed good, or pleasant. (TA.)

الْطَيَّباتٌ مِنَ الْكَلَامِ means + The most excellent of words, or speech; (Mṣb, TA;) the best thereof: (Mṣb:) and is meant by تَسْهِيدٌ in [the words of] the تَسْهِيدٌ: [commencing with] التَّسْجِيمَاتُ لِللهِ وَالصَّلَواتُ وَالْطَّيَّباتُ [see تَسْجِيمَةٌ, in art. حِيٌّ] and likewise in the Kur [xxiv. 26], where it is said, الْطَّيَّباتُ لِلْمُطَهَّرِينَ; by the طَيَّابِينَ being meant the pure of men; accord. to Fr.: but these words of the Kur are otherwise expl., as meaning the good women are for the good men. (O.) — See also طَيْبَةٌ.

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

إِنَّا وَجَدْنَا مَاءَهَا طَيَّابًا

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

**أَطْيَبٌ** [Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury]: its fem. is طَوْبَى: (ISd, K;) and أَطَابِبٌ is its pl.: (S;) and أَيُّطَبُ is a dial. var. of طَيْبٌ, or is formed from the latter by transposition. (TA) in art. الْأَطْيَابَانِ — [The two best, or most pleasant, &c., of things,] means + *Eating and coitus: (IAar, S, A, O, K;) or sleep and coitus: (ISk, O, TA;) or the mouth and the vulva of a woman: (Yaqooib, A, O, K;) or fat and youthfulness: (A, K;) or strength and appetite: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88;) or fresh ripe dates and the حِيْزَرُ [or water-melon]: or milk and dates.* (TA.)

— And أَطَابِبٌ signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also مَطَابِبٌ, a pl. which has no sing., (K, TA,) of the same class as مَحَاسِنٌ and مَلَامِحٌ, (TA,) or its pl. is مَطَابِبٌ, (Ks, O, K,) or مَطَابِبٌ and مَطَابِبٌ: (M, K;) or you say, أَطْعَمْنَا مِنْ أَطَابِبِ الْجَزُورِ [He fed us from the best parts of the slaughtered camel], but not من مَطَابِبِ الْجَزُورِ [the best portions of the herbage]. (TA.) or you say, أَطَابِبِ الْجَزُورِ; (S, O;) or you say, أَطَابِبِ الْجَزُورِ; (Aṣ, A, O;) or the latter, but not the former; (Yaqooib, TA;) or you say, أَطَابِبِ الْجَزُورِ, and

أَطْيَبٌ مَطَابِبٌ [the best of fresh ripe dates]; (Iaar, K;) and AHn uses the phrase أَطَابِبٌ الْجَزُورِ [the best portions of the herbage]. (TA.)

أَطْيَبٌ مَطَابِبٌ

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

\* ولَ زَرَّتَنَا إِلَّا وَأَنْتَ مَطَابِبٌ \*

[Nor didst thou visit us save when thou wast a lanful wedder]: because, in the estimation of excessive lovers, what is unlawful is more sweet. (TA.)

أَطْيَبٌ مَطَابِبٌ

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

مَطَابِبٌ pass. part. n. of 2. (TA.) Hence, (TA) حَلْفُ الْمُطَهَّرِينَ [The covenant of the perfumed men]: (K, TA;) these were five tribes; Benoo-'Abd-Menaf and Benoo-Asad-Ibn-'Abd-El-Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Háirth and Benoo-Fihr: (TA;) and they were so called for the following reason: when Benoo-'Abd-Menaf desired to assume [the offices of] the حِجَابَةِ and the قَادِةِ and the لَوَاءِ and the سَقَائِةِ, [see arts. حِجَابٌ &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'an, 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 Ka'beh 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 Ka'b and Sahm, (TA,) concluded together another covenant, and were thence called الْأَخْلَافُ: (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 عمرة, having with him merchandise, and a man of Sahm bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Aboo-Kubeys, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'alibee: (TA;) Mohammad was one of the مُطَهَّرِينَ, (K, TA,) being then twenty-five years old; and so was Aboo-Bekr: and 'Omar was an أَحْلَافِيٌّ. (TA.) كَلِيلَةٌ: see المُطَهَّرَةُ —

طَيْبَةٌ: see المُطَهَّرَةُ