

mentioned in the K in art. ثوبى or ثوب, and not here. (TA.) See also art. ثوبى or ثوبى. — Also *A company of men*; (T, M, L;) and so *أَثْبِيَّة*: (M:) or *a company of men in a state of separation or dispersion*; (T;) *a distinct body, or company, of people*: (Yoo, T:) and *a troop of horsemen*: (M:) pl. ثَبَات and ثُبُون (T, M) and ثُبُون (S and M in art. ثوبى, and M in art. ثوب also:) accord. to some, from ثَاب, being originally *ثَوْبَة*; and its dim. is *ثَوْبِيَّة*: accord. to others, it is originally *ثَبِيَّة*; (T, L;) and its pl. is ثَبِي. (L.) Hence, in the Kūr [iv. 73], قَاتِرُوا, ثَبَات, i. e. [And go ye forth to war against the unbelievers] in troops, (Fr, T,) or in distinct bodies. (Yoo, T.) See, again, art. ثوبى or ثوبى.

ثَاب: see ثَوْبَة, in art. ثَاب.

ثَوْب (T, S, M, Mgh, Mṣb, K) and *مَثَابَة* (T, Mṣb) and *مَثَوْبَة* (T, S, M, K) and *مَثَوْبَة* (Et-Temeemee, T, M, K,) the last anomalous, (M,) and unknown to the Kilābees, who knew the second of these words, (T,) *A recompense, compensation, requital, or reward*, (T, S, M, Mgh, Mṣb, K,) of obedience [to God]: (S:) or absolutely; for good and for evil; as appears from the words of the Kūr, هَلْ ثَوْبَ الْكَفَّارِ [cited above, see 4]; but more especially and frequently, for good. (IAth, L, MF, TA.) — *ثَوْب* is also used as a quasi-inf. n., in the sense of *إِنَابَة*; and in this case, accord. to the Koofees and Baghdādees, it may govern as a verb, [like the inf. n.,] as in the saying,

- لِأَنَّ ثَوَابَ اللَّهِ كُلَّ مُوَحِّدٍ
- جَنَّاتٍ مِنَ الْفِرْدَوْسِ فِيهَا يُخَلَّدُ

[For God's rewarding every believer in his unity will be the giving gardens of Paradise, wherein he will be made to abide for ever]. (Expos. of the Shudhoor edh-Dhahab.) — It signifies also *Honey*; (K, TA;) i. e. (TA) the good that proceeds from bees. (A, TA.) — And in like manner, *† Rain*; i. e. the good that results from the winds. (A, TA. [See ثَائِب.]) — And *† Bees*; (M, K;) because they return [to their hives]. (M.)

ثَوْب, [like *سَيْد*; originally *ثَوْبِيَّة*, or *ثَوْبِيَّة*; i. e.] of the measure *فَعِيل*, (Mgh,) or *فَعِيل*; (Mṣb;) *A woman who has become separated from her husband* (Lth, T, M, Mgh, K) in any manner: (Lth, T, M, Mgh:) or *a woman whose husband has died, or who has been divorced, and has then returned to the marriage-state*: (AHeyth, TA:) or *one that is not a virgin*: (IAth, TA:) or *a woman to whom a man has gone in*; and *a man who has gone in to a woman*: (Ks, ISk, S, Mgh, K:) or *a person who has married*: (Mṣb:) applied to a man and to a woman; (Aṣ, S, M, Mṣb;) like *بَثْر* and *أَبْر*: (Mgh, Mṣb:) from *ثَاب*; (IAth, Mgh, Mṣb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to a woman; because she returns to her family in a manner different from the first [state]; (Mṣb;) or because the suitors return to her time after time: (Mgh:) or it is

not applied to a man (Lth, El-'Eyn, T, M, Mgh, K) except in the dual form, as when one says *وَلَدَ الثَّيْبَيْنِ*: (Lth, El-'Eyn, T, M, K:) and a woman is also termed *مَثَبِيَّة*; (M;) or *مَثَبِيَّة*, like *مُعْظَم*: (K:) [but see 2, last sentence but two:] the pl. of *ثَبِي* applied to a woman is *ثَبِيَّات*, (T, Mgh, Mṣb,) and the post-classical writers say *ثَبِيَّ*, which has not been heard as genuine Arabic: (Mgh, * Mṣb:) its pl. if applied to a man is *ثَبِيَّون*. (Mṣb.) It is said in a trad., *الْثَبِيَّانِ يَرْجَمَانِ وَالْبِكْرَانِ يُجْلَدَانِ وَيُغْرَبَانِ* [The two persons of whom each has previously had carnal intercourse in marriage with one of the other sex shall be stoned if they commit adultery together; and the two who have previously had no connubial intercourse with others shall be flogged and banished if they commit fornication together]. (T.) — It is also applied to *† A woman who has attained the age of puberty, though a virgin*; tropically, and by extension of its proper signification. (IAth, TA.) — This word is mentioned in the K [and M] in art. ثيب; and its mention in art. ثوب is said by the author of the K to be wrong: but IAth and many others decisively assert that it is from ثَاب, aor. يَثُوبُ, "he returned." (MF, TA.)

ثَوْبِيَّة: see *ثَبِيَّة* in two places.

ثَابَة and *ثَوْبَة*, as meaning *The state of being a ثَبِي*, are not of the genuine language of the Arabs. (Mgh.)

ثَائِبِي One who takes care of the clothes in the bath. (K.) [A post-classical word.]

ثَوَاب i. q. *ثَوَاب* [One who repents, or returns from disobedience to obedience to God, much or often]. (T.) = *A seller of garments, or pieces of cloth*: (AZ, T, L, K:) and *a possessor thereof*. (Sb, S, L, K.)

ثَائِب: *A well into which water returns after one has drawn from it*; (A, TA;) see *مَثَاب*; and in like manner, [but in an intensive sense in the second of the following phrases,] *ذَاتِ ثَبِي* and *وَعَيْب* and *بَثْر* *ثَاب* [in which *وَعَيْب* is an epithet]: (T, L, TA:) or the first of these three phrases means a well of which the water stops sometimes, and then returns. (Ham p. 598.) You say of a well (بَثْر) *ثَائِبًا*, *† How quick is its returning supply of water!* (T.) — *ثَائِبُ الْبَحْرِ* *† The water of the sea when it flows after ebbing*. (K.) Hence, *كَلَّا مِثْلُ ثَائِبِ الْبَحْرِ* *† Fresh, sappy, [green,] herbage*. (T, L.) — *أَقَوْمٌ ثَائِبُونَ* *† A people, or number of men, who come company after company*. (A, TA.) — *ثَائِب* also signifies *† A violent wind that blows at the beginning of rain*. (S, K, TA.)

مَثَاب: see *مَثَابَة*, in four places: — and see *ثَبِيَّة*. — Also *† The place from which the water returns [to supply the place of that which has been drawn, in a well]*: whence *بَثْر* *ثَاب* [see *ثَائِب*]. (TA.) — And *† The station of the water-drawer*, (A'Obeyd, T, S, M, K,) above the *عُرُوش* [which means the pieces of wood upon

which he stands], (A'Obeyd, T,) or at the brink, where is the *عُرُوش* [sing. of *عُرُوش*], (S,) or which forms part of the *عُرُوش*, (M,) of a well: (A'Obeyd, T, S, M, K:) or the middle of a well: (K:) or it has this meaning also: (M:) pl. *مَثَابَات*. (T, M.) [See also *مَثَابَة*.] — And *† The construction, or casing, of stones (طَيِّ الْحِجَارَةِ) that succeed one another from top to bottom [round the interior of a well]*. (IAqr.) [See again *مَثَابَة*.]

مَثَابَة (accord. to Aboo-Is-hāk originally *مَثَوْبَة*, T) *A place to which people return*, (ISH, Aboo-Is-hāk, T, S, Mṣb,) or *to which one returns*, (ISH, S, Mṣb,) time after time; (S;) and *مَثَاب* signifies the same: (Aboo-Is-hāk, T:) and the former, a place of assembly or congregation: (ISH:) or a place where people assemble, or congregate, after they have separated, or dispersed; as also *† the latter word*: (M, K:) and a place of alighting or abode; an abode; or a house; because the inhabitants thereof return to it (ISH, S) after having gone to their affairs: (S:) the pl. is *مَثَابَات*; [also mentioned above as pl. of *مَثَاب*]; (ISH;) or it is *مَثَاب*; (S;) [or this is a coll. gen. n.]; or, accord. to Fr and others, *مَثَابَة* and *مَثَاب* are the same: Th says that a house, or tent, (بَيْت) is called *مَثَابَة*; and some say *مَثَوْبَة*; but no one reads thus [in the Kūr]. (TA.) It has the first of all these meanings in the Kūr ii. 119: (T, S, Bd, Jel, TA:) or it there means a place of recompense or reward for the pilgrimage to the Ka'beh and the visitation thereof. (Bd.) — And, sometimes, *The place where the hunter, or fowler, puts his snare*. (S.) — *مَثَابَةُ الْبَثْرِ* *† The place where the water of the well collects*: (A, TA:) or the place reached by the water of the well when it returns and collects after one has drawn from it. (M, K.) [Hence,] *جَمْتُ مَثَابَةَ جَهْلِهِ* *† His ignorance became confirmed*. (A, TA.) And *يَسْتَجِرُّ مَثَابَةَ سَفْهِهِ* *† [He used to wait for his light-mindedness, or silliness, to attain its full degree]: a metaphorical phrase, occurring in a trad. (Har p. 68.) — Also † The stones that project, or overhang, around the well*, (M, K,) upon which the man sometimes stands in order that the bucket (دُو or غُرْب) may not strike against the side of the well: (M:) or the place where it is walled round within (مَوْضِعٌ طَيِّهَا): (K:) or, accord. to IAqr, it means *طَيِّ* *البَثْرِ*; but [ISd says,] I know not whether he mean thereby *مَوْضِعٌ طَيِّهَا*, or the building it [or walling it round within] with stones; though it is rarely that a word of the measure *مَفْعَلَة* [like *مَثَابَة*] is an inf. n. (M.) [See *مَثَاب*: and see what is said of *ثَوْبِيَّة* in the last sentence of the second paragraph of art. ثوب.] — *مَثَابَات* [the pl.] also signifies *† The foundations of a house*. (IAqr, T.) — See also *ثَوَاب*.

ثَوَاب: see *مَثَوْبَة*.

مَثَوْبَة: see *مَثَابَة*, in two places: — and see also *ثَوَاب*.

ثَبِي and *مَثَبِي*: see *ثَبِيَّة*.