

is termed **تَيْب**. (T, Mgh, K.) — [Accord. to my copy of the Mgh, it also signifies *She* (a camel) *became what is termed ناب*: but I think that, in this instance, it is a mistranscription, for **تَيْبَت**.] — [See also the last sentence of the second paragraph of art. **ثوب**; and compare, with what is there said by SM, meanings assigned below to **مَنَاب** and **مَنَابَة**.]

3. **الخطاب يتأوبونها** *The suitors return to her* (namely, a woman such as is termed **تَيْب**,) *time after time*. (A, Mgh.)

4. **اثاب**: see 1, in two places. — It may also mean †*It* (a valley, or a well,) *had a return of water after a stoppage thereof*. (Ham p. 598.) — †**إِثَابَ اللَّهِ جَسَمَهُ** † *God restored him to fatness, after leanness*; (A;) *restored his body to a good state, or condition*. (TA.) — **إِنَّ عَمُودَ الدِّينِ لَا يَثَابُ بِالنِّسَاءِ** *Verily the column of the religion cannot be set upright again by women, if it incline*: said by Umm-Selemeh to 'Aisheh, when the latter desired to go forth to El-Basrah. (T, L.) — **إِثَابُهُ اللَّهُ**, (T, S, *M, A, Mgh, K,) inf. n. **إِثَابَةٌ**; (Mgh;) and **أَثَابَهُ** [dev. from rule]; (M, K;) and **أَثَابَهُ**, (T, A,) inf. n. **تَثْوِيْبٌ**; (T, Mgh;) *God recompensed, compensated, requited, or rewarded, him*: (T, S, *M, A, Mgh, *Mgh, K:) said in relation to good and to evil. (T.) And **إِثَابُهُ**, (Lh, M,) and **أَثَابَهُ**, (T,) **مَثُوبَةٌ حَسَنَةٌ**, (Lh, T, M,) and **مَثُوبَةٌ**, (Lh, M,) *He (God) gave him a good recompense, compensation, &c.* (M.) And **أَثَابَهُ مَثُوبَتَهُ** *He gave him his recompense, &c.* (M, K.) It is said in a trad., **أَثَابُوا أَخَاهُ**, i. e. *Recompense ye your brother for his good deed*. (TA.) And in the Kur [lxxxiii. last verse], **هَلْ لَكُمْ مِنْ أَشْيَاءٍ مَا كَانُوا يَعْمَلُونَ** *Have the unbelievers been recompensed for what they did?* (T, S, M.) And one says also, **إِثَابُهُ مِنْ هَيْبَتِهِ**, meaning *He gave him a substitute, something instead or in exchange, or a compensation, for his gift*. (Mgh, * and TA in art. **جنب**.) And **أَثَابَهُ مِنْ كَذَا**, (M,) inf. n. **تَثْوِيْبٌ**, (K,) *He gave him a substitute, &c., for such a thing*. (M, K, *) — **إِثَابَ الثَّوْبِ**, inf. n. **إِثَابَةٌ**, *He sewed the garment, or piece of cloth, the second time*: when one sews it the first time, [in a slight manner,] you say of him **مَلَّه** [and **سَلَّه**, i. e. “he sewed it in the manner termed ‘running’”]. (T.) — **إِثَابَ الْحَوْضِ** † *He filled the watering-trough, or tank*: (K, TA:) or *nearly filled it*. (K.)

5. **تَشْوَبٌ** — and **تَثْبِيْبٌ**: see 2, in the latter part of the paragraph. — The former also signifies *He gained, or earned, a ثَوَابٍ* [or *recompense, &c.*]. (K.) But this is said to be post-classical. (MF.)

6. **تَثَابُ**: see **تَثَابَ**, in art. **ثَاب**.

10. **استأب مَالًا** *He restored to himself, or repossessed himself of, property*; syn. **أَسْتَرْجَعَهُ**; (T, A, K;) his property having gone away. (T, A.) And **أَسْتَشْبَيْتُ بِمَالِكَ** *I restored to myself, or repossessed myself of, property, by means of that*

which thou gavest me; my property having gone away. (A.) El-Kumeyt says,

• **إِنَّ الْعَشِيْرَةَ تَسْتَشْبِيْبُ بِمَالِهِ**
• **فَيَغِيْرُ وَهُوَ مُوقَّرٌ أَمْوَالَهَا**

[*Verily the tribe restore to themselves wealth by means of his property; and he makes incursions into hostile territories at his own expense, making their property abundant by the spoil that they gain with him*]. (T, TA.) — **اسْتَشَابَهُ** *He asked him to recompense, compensate, requite, or reward, him*. (S, K.)

ثَوْبٌ *A garment*, (M, Mgh, Mgh, K,) [or *piece of cloth or stuff*,] *that is worn by men, composed of linen, cotton, wool, fur, خَزْ [q. v.], (Mgh, Mgh,) silk, or the like*; (Mgh;) but [properly] *not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c.*; (Mgh;) [though often applied to a shirt or shift (قميص) or (درع) and to a جُبَّة &c.]: it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh:) [also *a garment worn by women and girls over the shift*; (see **أَصْدَةٌ**); app., as in the present day, *a long gown, reaching to the feet, with very wide sleeves*]: pl. **ثِيَابٌ** [the pl. of mult.] (T, S, M, A, Mgh, Mgh, K) and **أَثْوَابٌ** [a pl. of pauc.] (S, M, Mgh, K) and **أَثْوَابٌ** and **أَثْوَابٌ**, (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with **و** by some of the Arabs because the dammeh immediately after **و** is deemed difficult of utterance; for which reason they substitute **و** for **و** in all instances like this. (S.) — **أَثْوَابٌ**, and the like, are not [properly] called **ثِيَابٌ**; but **أَثْوَابٌ**, (Mgh, Mgh:) though Es-Sarakhsee uses the phrase **ثِيَابُ الْبَيْتِ**. (Mgh.) **تَعَلَّقَ بِثِيَابِ اللَّهِ** † [He clung to the curtains of the House of God], i. e., *to the curtains of the Kaabeh*, is a tropical expression. (A.) — Sometimes, **ثَوْبٌ** is used metonymically to signify †*A thing* [of any kind] *that veils, covers, or protects*: as in the saying of a poet,

• **كَثَوْبِ أَبْنِ بَيْضٍ وَقَاهِرٍ بِهِ**
• **فَسَدَّ عَلَى السَّالِكِينَ السَّبِيْلَا**

[*Like the means of protection adopted by Ibn-Beed: he protected them by it, and closed the way against the passengers*]. (TA.) Ibn-Beed was a wealthy merchant of the tribe of 'Ad, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. **بيض**.) — In the same manner, also, **ثِيَابٌ** is used to signify †*Weapons*. (Ham p. 63.) — And **أَثْوَابٌ** is sometimes employed to signify †*The wearers of garments; the wearers' bodies*. (R, TA.) Esh-Shemmakh says, (T,) or Leylâ, describing camels, (TA,)

• **رَمَوْهَا بِأَثْوَابٍ خِفَاتٍ فَلَا تَرَى**
• **لَهَا شَبَهَا إِلَّا النَّعَامَ الْمُنْقَرَا**

i. e. *They mounted them, namely, the travelling-camels, (T,) with their [light, or agile,] bodies*: [and thou seest not anything like them, except ostriches scared away.] (T, TA.) And in like

manner, also, the dual is employed to signify †*The wearer's body, or self; or what the garments infold*: and **ثِيَابٌ** is employed in the same manner. (TA.) You say, **لِلَّهِ ثَوْبَاهُ**, i. e. †*To God be he* [meaning his excellence] *attributed!* [for nothing but what is excellent is to be attributed to God:] (A:) or it means **لِلَّهِ دَرَّةٌ** [To God be attributed the good that hath proceeded from him! or his good deed! &c.]: see arts. **اله** and **در**. (K.) And **فِي ثَوْبِي أَبِي أَنْ أَفِيَهُ** meaning † [On me and on my father it rests, or lies, or be it, that I pay it: or] **فِي ذِمَّتِي وَذِمَّةِ أَبِي** [on my responsibility and the responsibility of my father]. (K, TA.) And **أَسَلُّ ثِيَابَكَ مِنْ ثِيَابِي** † *Withdraw, or separate, thyself from me*. (A.) — [The following exs. are mostly, or all, tropical.] — **إِنَّ الْحَيِّتَ** — **لِيَبْعَثَ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا** (K, *TA,) a saying of Moḥammad, repeated by Aboo-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on: (TA:) it means *Verily the dead will be raised in his garments in which he dies*; accord. to some; and was used in this sense by Aboo-Sa'eed: (El-Khattâbee, MF, TA:) or † [agreeably with] *his works* (K, TA) *with which his life is closed*: (TA:) or † *in the state in which he dies*, according as it is good or evil. (TA.) — **وَأَثَابَكَ فَطَهَرَهُ**, in the Kur [lxxiv. 4], means *And purify thy garments*: (Abu-l-'Abbâs, T:) or *shorten thy garments*; for the shortening them is a means of purity: (T:) or † *put not on thy garments in a state of disobedience or unrighteousness*: (I'Ab, T:) or † *be not perfidious*; for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, † *purify thy heart*: (Abu-l-'Abbâs, T, K:) or † *purify thyself* (IKt, T, TA) *from sins, or offences*: (IKt, TA:) or † *rectify thine actions, or thy conduct*. (TA.) — You say, **فَلَانَ نَعْيُ الثَّوْبِ**, meaning † *Such a one is free from vice, or fault*: (A:) and **طَاهِرُ الثَّوْبِ** † [the same; or *pure in heart, or conduct, or reputation*]. (TA in art. **نصح**.) And **دَسُ الثِّيَابِ** † *Vicious, or faulty*: (A:) or *perfidious*: (Fr, T:) or *foul, or evil, in reputation*, (T, TA,) *in conduct, or actions, and in the way that he follows [with respect to religion and morality]*. (TA.) — **أَعْرَضَ ثَوْبٌ** — **مُتَشَبِعٌ**: see **كَلَابِسٌ ثَوْبِي زُورٌ** — **ثَوْبُ الْمَاءِ** — **عَرَضٌ**: see **الْمَلْبَسُ** and **الْمَلْبَسُ** † [The membrane called] **السَّلَى** and **الغِرْسُ** (K). See these two words.)

ثَيْبٌ: see **ثَائِبٌ**, in two places.

ثُبَّةٌ *The place where the water collects in a valley or low ground*; so called because the water returns to it: (Aboo-Kheyreh, T:) and the *middle* of a watering-trough or tank, (T, S, M,) *to which the water returns when it has been emptied*, (S,) or *to which what remains of the water returns*; (T;) as also **مَنَابٌ**: (S:) the **ة** is a substitute for the **و**, the medial radical, which is suppressed; (S, L;) the word being from **ثَاب**, aor. **يَثُوبُ**: (L:) Aboo-Is-hâk infers that this is the case from its having for its dim. **ثَوْبِيَّةٌ**: but it may be from **ثَبِيْتُ** “I collected together:” (M:) it is