

mentioned in the **ك** in art. **ثوب** or **ثوبى**, and not here. (TA.) See also art. **ثوب** or **ثوبى**. — Also **أثيبة**: (T, M, L;) and so **أثيبة**: (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. **ثبات** and **ثبون** (T, M) and **ثبون**: (S and M in art. **ثوبى**, and M in art. **ثوب** also:) accord. to some, from **ثاب**, being originally **ثوبة**; and its dim. is **ثوية**: accord. to others, it is originally **ثيبة**; (T, L;) and its pl. is **ثوبى**. (L.) Hence, in the **ك**ur [iv. 73] **فَانْفِرُوا** **ثبات**, i. e. [And go ye forth to war against the unbelievers] in troops, (Fr, T,) or in distinct bodies. (Yoo, T.) See, again, art. **ثوب** or **ثوبى**.

ثوباء: see **ثوباء**, in art. **ثاب**.

ثواب (T, S, M, Mgh, Msh, K) and **مأبئة** (T, Msh) and **مأبئة** (T, S, M, K) and **مأبئة** (Et-Temeeme, T, M, K,) the last anomalous, (M,) and unknown to the Kilábees, who knew the second of these words, (T,) *A recompense, compensation, requital, or reward*, (T, S, M, Mgh, Msh, K,) of obedience [to God]: (S:) or absolutely; for good and for evil; as appears from the words of the **ك**ur, **هَلْ تُؤْتُونَ الْكُفَّارَ** [cited above, see 4]; but more especially and frequently, for good. (IAth, L, MF, TA.) — **ثواب** is also used as a quasi-inf. n., in the sense of **إثابة**; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying,

- لِأَنَّ ثَوَابَ اللَّهِ كُلَّ مُؤَدِّ
- جَنَانٍ مِنَ الْفِرْدَوْسِ فِيهَا يُحَدِّدُ

[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 **ثائب**].) — And † *Bees*; (M, K;) because they return [to their hives]. (M.)

ثوب, [like **سيد**; originally **ثوب**, or **ثوب**; i. e.] of the measure **فعل**, (Mgh,) or **فعل**; (Msh;) *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: (Msh:) applied to a man and to a woman; (As, S, M, Msh;) like **بكر** and **أبكر**: (Mgh, Msh:) from **ثاب**; (IAth, Mgh, Msh;) 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]; (Msh;) 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 **مُثَيِّب**; (M;) or **مُثَيِّب**, like **مُعْظَر**: (K: [but see 2, last sentence but two:]) the pl. of **ثيب** applied to a woman is **ثَيِّبَات**, (T, Mgh, Msh,) and the post-classical writers say **ثيب**, which has not been heard as genuine Arabic: (Mgh, Msh:) its pl. if applied to a man is **ثييون**. (Msh.) It is said in a trad., **الثَّيْبَانِ يُرْجَمَانِ وَالْبُكْرَانِ يُجْلَدَانِ وَيُعْرَبَانِ** [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 **ك** [and M] in art. **ثيب**; and its mention in art. **ثوب** is said by the author of the **ك** to be wrong: but IAth and many others decisively assert that it is from **ثاب**, aor. **ثوب**, “he returned.” (MF, TA.)

ثوية: see **ثبة**, in two places.
ثيوبة and **ثيابة**, as meaning *The state of being a ثيب*, are not of the genuine language of the Arabs. (Mgh.)

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

ثواب i. q. **ثواب** [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.)

† **بئر لها ثائب** † *A well into which water returns after one has drawn from it*; (A, TA;) see **مئاب**; and in like manner, [but in an intensive sense in the second of the following phrases,] † **ذات ثيب** † **وَعَيْب** and **بئر لها ثيب** † **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 (بئر) **مَا أَسْرَعَ ثَائِبَهَا** † *How quick is its returning supply of water!* (T.) — **ثائب البحر** † *The water of the sea when it flows after ebbing.* (K.) Hence, **كَلَامٌ مِثْلُ ثَائِبِ الْبَحْرِ** † *Fresh, sappy, [green,] herbage.* (T, L.) — **قَوْمٌ ثَائِبٌ** † *A people, or number of men, who come company after company.* (A, TA.) — **ثائب** also signifies † *A violent wind that blows at the beginning of rain.* (S, K, TA.)

مئاب: see **مئابة**, in four places: — and see **ثبة**. — Also † *The place from which the water returns [to supply the place of that which has been drawn, in a well]*: whence † **بئر لها ثائب** [see **ثائب**]. (TA.) — And † *The station of the water-drawer, (A'Obeyd, T, S, M, K,) above the عروش [which means the pieces of wood upon*

*which he stands], (A'Obeyd, T,) or at the brink, where is the عرش [sing. of عروش], (S,) or which forms part of the عروش, (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. **مئابات**. (T, M.) [See also **مئابة**.] — And † *The construction, or casing, of stones (طى الحجارة) that succeed one another from top to bottom [round the interior of a well]. (IAqr.) [See again **مئابة**.]**

مئابة (accord. to Aboo-Is-hák originally **مئوبة**, T) *A place to which people return, (Ish, Aboo-Is-hák, T, S, Msh,) or to which one returns, (Ish, S, Msh,) time after time; (S;) and مئاب signifies the same: (Aboo-Is-hák, 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 **مئابات**; [also mentioned above as pl. of **مئاب**]; (Ish;) or it is † **مئاب**; (S;) [or this is a coll. gen. n.]; or, accord. to Fr and others, **مئابة** and **مئاب** are the same: Th says that a house, or tent, (**بيت**) is called **مئابة**; and some say **مئوبة**; but no one reads thus [in the **ك**ur]. (TA.) It has the first of all these meanings in the **ك**ur ii. 119: (T, S, Bd, Jel, TA:) or it there means *a place of recompense or reward for the pilgrimage to the Kaqbeh and the visitation thereof.* (Bd.) — And, sometimes, *The place where the hunter, or fowler, puts his snare.* (S.) — † **مئابة البئر** † *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,] **جئت مئابة جهله** † *His ignorance became confirmed.* (A, TA.) And **كَانَ يَسْتَجِرُّ مئابة سَفِهِهِ** † *[He used to wait for his lightwittedness, 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 (دلو or عروب) may not strike against the side of the well: (M:) or the place where it is walled round within (موضع طيها): (K:) or, accord. to IAqr, it means **طى البئر**; but [ISd says,] I know not whether he mean thereby **موضع طيها**, or the building it [or walling it round within] with stones; though it is rarely that a word of the measure **مفعلة** [like **مئابة**] is an inf. n. (M.) [See **مئاب**: and see what is said of **تثويب** in the last sentence of the second paragraph of art. **ثوب**.] — **مئابات** [the pl.] also signifies † *The foundations of a house.* (IAqr, T.) — See also **ثواب**.**

ثواب: see **مئوبة**.
مئوبة: see **مئابة**, in two places: — and see also **ثواب**.
ثيب and **مئيب**: see **ثيب**.