

mentioned in the **ك** in art. **ثوب** or **ثوبى**, and not here. (TA.) See also art. **ثوب** or **ثوبى**. — Also **أُثْبِيَّة**: (T, M, L;) and so **أُثْبِيَّة**: (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. **ثُبَات** 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 **ثُوبَة**; and its dim. is **ثُوبِيَّة**: accord. to others, it is originally **ثُوبِيَّة**; (T, L;) and its pl. is **ثُوبِي**. (L.) Hence, in the **ك**ur [iv. 73] **فَاتَفَرُّوا** **ثُبَات**, 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**.

ثُوبَاء: see **ثُوبَاء**, in art. **ثَاب**.

ثُوبَاء (T, S, M, Mgh, Mṣb, K) and **مُثُوبَاء** (T, Mṣb) and **مُثُوبَة** (T, S, M, K) and **مُثُوبَة** (Et-Temeeme, T, M, K,) the last anomalous, (M,) and unknown to the Kilábecs, 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 **ك**ur, **هَلْ ثُوبَ الْكَفَّارِ** [cited above, see 4]; but more especially and frequently, for good. (IATH, L, MF, TA.) — **ثُوبَاء** is also used as a quasi-inf. n., in the sense of **إِثَابَة**; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying,

- **لَإِنَّ ثُوبَابَ اللَّهِ كُلَّ مُوحِّدٍ**
- **جَنَّاتٍ مِنَ الْفِرْدَوْسِ فِيهَا يُخَلَّدُونَ**

[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.)

ثُوبِيَّة, [like **سَيِّد**; originally **ثُوبِيَّة**, or **ثُوبِيَّة**; 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 **بُتْر** and **أَيْمَر**: (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 **مُثَيِّب**; (M;) or **مُثَيِّب**, like **مُعَظَّم**: (K: [but see 2, last sentence but two:]) the pl. of **ثَيِّب** applied to a woman is **ثَيِّبَات**, (T, Mgh, Mṣb,) and the post-classical writers say **ثَيِّب**, which has not been heard as genuine Arabic: (Mgh, * Mṣb:) its pl. if applied to a man is **ثَيِّبُونَ**. (Mṣb.) It is said in a trad., **الثَّيْبَانِ يَرْجَمَانِ وَالْبُتْرَانِ يُجَلَّدَانِ وَيَعْرَبَانِ** [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 **ثَاب**, aor. **يُثُوبُ**, "he returned." (MF, TA.)

ثُوبِيَّة: see **ثُوبَة**, in two places.

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

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

ثُوبَاب i. q. **ثُوبَاب** [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,] **ذَاتُ ثَيِّبٍ** and **وَعَيْبٍ** and **بُتْرُهَا ثَيِّبٌ** [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 (**بُتْر**), **مَا أَسْرَعَ ثَائِبَهَا**, † How quick is its returning supply of water! (T.) — **ثَائِبُ الْبَحْرِ** † The water of the sea when it flows after ebbing. (K.) Hence, **كَلَامٌ مِثْلُ ثَائِبِ الْبَحْرِ** † Fresh, sappy, [green,] herbage. (T, L.) — **قَوْمٌ لَهْمُ ثَائِبٍ** † 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 **ثُوبَة**. — Also † The place from which the water returns [to supply the place of that which has been drawn, in a well]: whence **بُتْرُهَا ثَائِبٌ** [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 (**طِي الْحِجَارَة**) that succeed one another from top to bottom [round the interior of a well]. (IAṣr.) [See again **مَثَابَة**.]

مَثَابَة (accord. to Aboo-Is-hák originally **مُثُوبَة**, T) A place to which people return, (ISH, Aboo-Is-hák, T, S, Mṣb,) or to which one returns, (ISH, S, Mṣb,) time after time; (S;) and **مَثَاب** 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 **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 **مُثُوبَة**; 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 Kaʿbeh and the visitation thereof. (Bd.) — And, sometimes, The place where the hunter, or fowler, puts his snare. (S.) — **مَثَابَةُ الْبَيْتْرِ** † 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,] **جَمَتْ مَثَابَةُ جِهْلِهِ** † His ignorance became confirmed. (A, TA.) And **كَانَ يَسْتَجِرُّ مَثَابَةَ سَفْهِهِ** † [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 (**دَو** or **عَرَب**) may not strike against the side of the well: (M:) or the place where it is walled round within (**مَوْضِعٌ طَيَّبٌ**): (K:) or, accord. to IAṣr, it means **طَيَّب** **الْبَيْتْرِ**; but [ISd says,] I know not whether he mean thereby **مَوْضِعٌ طَيَّبٌ**, 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 **تَثْوِيْب** in the last sentence of the second paragraph of art. **ثرب**.] — **مَثَابَات** [the pl.] also signifies † The foundations of a house. (IAṣr, T.) — See also **ثُوبَاب**.

ثُوبَاب: see **مُثُوبَة**.

مُثُوبَة: see **مَثَابَة**, in two places: — and see also **ثُوبَاب**.

ثَيِّب and **مُثَيِّب**: see **ثَيِّب**.