

mentioned in the *K* in art. *ثوبى* or *ثبو*, and not here. (TA.) See also art. *ثبو* or *ثبى*. — Also *A company of men*; (T, M, L;) and so *أثبىة*: (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. *ثبى*, and M in art. *ثبو* also:) accord. to some, from *ثاب*, being originally *ثوبة*; and its dim. is *ثوبية*: accord. to others, it is originally *ثبئة*; (T, L;) and its pl. is *ثبى*. (L.) Hence, in the *Kur* [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. *ثبو* or *ثبى*.

*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 *Kur*, *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 *فِعْل*, (Mgh,) or *فِعْل*; (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 *ثَيَّبَات*, (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 *ثَيَّبُونَ*. (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 *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 *ثاب*, aor. *ثوب*, "he returned." (MF, TA.)

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

*ثيابى* 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.)

*ثاب* *† A well into which water returns after one has drawn from it*; (A, TA;) see *مأبئة*; and in like manner, [but in an intensive sense in the second of the following phrases,] *ثاب* *† ذات ثيب* and *وَعَيْب* and *بئر لها ثيب* and *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.)

*مأبئة*: see *مأبئة*, 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 ثاب* [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. *مأبئات*. (T, M.) [See also *مأبئة*.] — 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 *مأبئة*.]

*مأبئة* (accord. to Aboo-Is-hák originally *مأبئة*, 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 *مأبئ* 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 *مأبئات*; [also mentioned above as pl. of *مأبئ*]; (Ish;) or it is *مأبئ*; (S;) [or this is a coll. gen. n.]; or, accord. to Fr and others, *مأبئة* and *مأبئ* are the same: Th says that *a house, or tent, (بيت)* is called *مأبئة*; and some say *مأبئة*; but no one reads thus [in the *Kur*]. (TA.) It has the first of all these meanings in the *Kur* ii. 119: (T, S, Bd, Jel, TA:) or it there means *a place of recompense or reward for the pilgrimage to the Kaabeh and the visitation thereof*. (Bd.) — And, sometimes, *The place where the hunter, or fowler, puts his snare*. (S.) — *مأبئة 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 مأبئة جهله* *† His ignorance became confirmed*. (A, TA.) And *كَانَ يَسْتَجِرُّ مَأْبئةَ سَفَرِهِ* *† [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) (طبيها)*: (K:) or, accord. to IAqr, it means *طى البئر*; but [ISd says,] I know not whether he mean thereby *موضع طبيها*, or *the building it [or walling it round within] with stones*; though it is rarely that a word of the measure *مفعلة* [like *مأبئة*] is an inf. n. (M.) [See *مأبئ*: and see what is said of *تثويب* in the last sentence of the second paragraph of art. *ثوب*.] — *مأبئات* [the pl.] also signifies *† The foundations of a house*. (IAqr, T.) — See also *ثواب*.

*ثواب*: see *ثواب*.  
*مأبئة*: see *مأبئة*, in two places: — and see also *ثواب*.  
*ثيب* and *مُثَيِّب*: see *ثيب*.