

is termed ثوب. (T, Mgh, K.) — [Accord. to my copy of the Mgh, it also signifies She (a camel) became what is termed ثوب: but I think that, in this instance, it is a mistranscription, for ثوبت.] = [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 ثوب and ثوب.]

3. الخُطَّابُ يُرْجِعُونَهَا The suitors return to her (namely, a woman such as is termed ثوب,) time after time. (A, Mgh.)

4. ائتاب: 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.) = ائتاب الله جسمه † God restored him to fatness, after leanness; (A;) restored his body to a good state, or condition. (TA.) — ائتاب الدين لا إن عمود الدين لا Verily the column of the religion cannot be set upright again by women, if it incline: said by Umm-Selemeh to 'Aishah, when the latter desired to go forth to El-Başrah. (T, L.) — ائتابه الله, (T, S, M, A, Mṣb, K,) inf. n. ائتابه; (Mgh;) and ائتابه [dev. from rule]; (M, K;) and ائتابه, (T, A,) inf. n. ائتابه; (T, Mgh;) God recompensed, compensated, requited, or rewarded, him: (T, S, M, A, Mgh, Mṣb, K:) said in relation to good and to evil. (T.) And ائتابه, (Lḥ, M,) and ائتابه, (T,) ائتابه حسنة, (Lḥ, T, M,) and ائتابه, (Lḥ, M,) He (God) gave him a good recompense, compensation, &c. (M.) And ائتابه He gave him his recompense. &c. (M, K.) It is said in a trad., ائتابوا أخاكم, i. e. Recompense ye your brother for his good deed. (TA.) And in the Qur [lxxxiii. last verse], هل ائتابوا الكفار ما كانوا يفعلون Have the unbelievers been recompensed for what they did? (T, S, M.) And one says also, ائتابه من هيبته, meaning He gave him a substitute, something instead or in exchange, or a compensation, for his gift. (Mgh, * and TA in art. جنب.) And ائتابه من كذا, (M,) inf. n. ائتابه, (K,) He gave him a substitute, &c., for such a thing. (M, K.)* — ائتاب الثوب, inf. n. ائتابه, 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 ملة [and شله, i. e. "he sewed it in the manner termed 'running'"]. (T.) — ائتاب الخوض † He filled the watering-trough, or tank: (K, TA:) or nearly filled it. (K.)

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

6. ثوب: see ثوب, in art. ثوب.

10. استتاب مالا He restored to himself, or repossessed himself of, property; syn. استرجعه; (T, A, K;) his property having gone away. (T, A.) And استتابت بهالك 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 الْعَشِيرَةَ تَسْتَتِيبُ بِمَالِهِ •
• فَيَغِيرُ وَهُوَ مُؤْتِرُ أَمْوَالِهَا •

[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.) — استتابه He asked him to recompense, compensate, requite, or reward, him. (S, K.)

ثوب A garment, (M, Mgh, Mṣb, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, خز [q. v.], (Mgh, Mṣb,) silk, or the like; (Mṣb;) 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 (درج) and to a جبة &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 ائتابه);] app., as in the present day, a long gown, reaching to the feet, with very wide sleeves: pl. ثياب [the pl. of mult.] (T, S, M, A, Mgh, Mṣb, K) and ائتاب [a pl. of pauc.] (S, M, Mṣb, K) and ائتاب and ائتاب, (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ء by some of the Arabs because the dammeh immediately after و is deemed difficult of utterance; for which reason they substitute ء for و in all instances like this. (S.) — Curtains, and the like, are not [properly] called ثياب; but ائتاب (Mgh, Mṣb:) though Es-Sarakhssee uses the phrase ثياب البيت. (Mgh.) ثياب البيت [He clung to the curtains of the House of God], i. e., to the curtains of the Kaabeh, is a tropical expression. (A.) — Sometimes, ثوب is used metonymically to signify †A thing [of any kind] that veils, covers, or protects: as in the saying of a poet,

• كَثُوبِ ابْنِ بَيْضٍ وَقَاهِرٍ بِهِ •
• فَسَدَ عَلَى السَّالِكِينَ السَّبِيلَا •

[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. ببيض.) — In the same manner, also, ثياب is used to signify †Weapons. (Ham p. 63.) — And ائتاب is sometimes employed to signify †The wearers of garments; the wearers' bodies. (R, TA.) Esh-Shemmakh says, (T,) or Leylà, describing camels, (TA,)

• رَمَوْهَا بِأَثْوَابٍ خِفَافٍ فَلَا تَرَى •
• لَهَا شَبَهًا إِلَّا التَّعَامَ الْمُنْفَرَا •
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 ثياب is employed in the same manner. (TA.) You say, لله ثوبه, 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 لله دره [To God be attributed the good that hath proceeded from him! or his good deed! &c.: see arts. اله and در]. (K.) And في ثوبى أبى أن أفيه meaning †[On me and on my father it rests, or lies, or be it, that I pay it: or] في ذمتى وذمة أبى [on my responsibility and the responsibility of my father]. (K, TA.) And أسللت ثيابك من ثيابى † Withdraw, or separate, thyself from me. (A.) — [The following exs. are mostly, or all, tropical.] — إن الميت ائتاب, (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-Khattābee, 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.) — وئتابك فطهر, in the Qur [lxxiv. 4], means And purify thy garments: (Abu-l-'Abbās, 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-'Abbās, T, K:) or †purify thyself (IKt, T, TA) from sins, or offences: (IKt, TA:) or †rectify thine actions, or thy conduct. (TA.) —

You say, فلان نقي الثوب, meaning †Such a one is free from vice, or fault: (A:) and طاهر الثوب † [the same; or pure in heart, or conduct, or reputation]. (TA in art. نصح.) And دنس الثياب † 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.) — أعرض ثوب — متسبغ — كلابس ثوبى زور — ثوب الماء — عرض — see كلابس الثوب and الملبس. (K.) الغرس السلى and الغرس. (K.) See these two words.)

ثوب: see ثوب, in two places.

ثوب 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 ثوب: (S:) the ة is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being from ثاب, aor. يثوب: (L:) Aboo-Is-hāq infers that this is the case from its having for its dim. ثوبية: but it may be from ثوبت "I collected together:" (M:) it is