fact or *truth*, or *a settled*, or *an established*, *fact* or *truth*:] *sound*, *valid*, *substantial*, *real*, *sure*, *certain*, *true*, *right*, *correct*, *just*, or *proper*: (Mṣb: see 1:) dim., when it is used as an epithet, ثُوَيْبِتٌ; but when it is a proper name, its dim. is ثُبَيْتٌ. (T.) — ثَابِتٌ بِمَكَانٍ *Continuing*, *remaining*, *dwelling*, or *abiding*, *in a place*. (TA.) — الكَوَاكِبُ الثَّابِتَةُ [and الثَّوَابِتُ] *The fixed stars*. (Ḳzw &c.) — سِنُونَ ثَابِتَةٌ *Years lasting long*. (TA in art. قعس.) — قَوْلٌ ثَابِتٌ *A sound*, *valid*, *true*, *right*, *correct*, *just*, or *proper*, *saying*. (M.) بِالقَوْلِ الثَّابِتِ in the Ḳur xiv. 32 means *By the assertion of the unity of God*. (Jel.)

مُثْبَتٌ *Bound with the strap*, or *thong*, *called* ثِبَات; applied to a camel's saddle (رَحْل). (M, Ḳ.) — ‡ *Motionless by reason of disease* (T, Ḳ, TA) *that has become violent*, or *by reason of a wound*: (T, TA:) or the same, (M,) or in this sense ▼مُثْبِتٌ, (Ḳ, TA,) ‡ *heavy* (M, Ḳ, TA) *by reason of old age or some other cause*, (TA,) *and not quitting the bed*. (M, Ḳ, TA.) — [كَلَامٌ مُثْبَتٌ lit. *An affirmed sentence*; *i. q.* مُوجَبٌ as *contr. of* مَنْفِيٌّ; virtually *the same as* ▼كَلَامٌ مُثْبِتٌ *an affirming*, or *affirmative*, *sentence*.]

مُثْبِتٌ: see مُثْبَتٌ, in two places.

ثبج

1. ثَبَجَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. ثُبُوجٌ, (Ṣ,) *He sat with his buttocks against his heels, resting upon the extremities of his feet*, (Ṣ, Ḳ,) *as one does in performing the act termed* اِسْتِنْجَاءٌ. (TA.) — [ثَبِجَ: see the next paragraph.]

2. ثَبَّجَ بِالعَصَا, (Ṣ,) inf. n. تَثْبِيجٌ; (Ṣ, Ḳ;) and ▼تَثَبَّجَ بِهَا; (A, Ḳ;) *He* (a pastor, Ṣ, A) *put the staff*, or *stick*, *upon*, or *against*, *his back*, *and put his arms*, or *hands*, *behind it*: (Ṣ, A, Ḳ:) thus he does when he is fatigued. (TA.) — ثَبَّجَهُ, (Ṣ, A, TA,) inf. n. as above, (Ṣ, Ḳ,) *He made it obscure*; (Ḳ;) *he did not make it distinct*, or *plain*; (Ṣ, A, Ḳ;) namely, writing, (Ṣ,) [i. e.] handwriting; (A, Ḳ;) and speech, or language: (Ṣ:) *he did not express it in the proper mode*, or *manner*, namely, speech, or language. (A.) And ثُبِّجَ, inf. n. as above; [and app. ▼ثَبِجَ, aor. ـَ, inf. n. ثَبَجٌ, q. v. infrà;] said of writing; [and of speech, or language;] *It was*, or *was made*, *confused* [&c.]. (Lth, TA.)

5: see 2.

ثَبَجٌ The *part between the* كَاهِل [app. here signifying the *base of the neck*] *and the back*: (Ṣ, A, Mṣb, Ḳ:) or the *circuit of the upper part of the* كاهل, *extending to the breast*; as is shown by the phrase أَثْبَاجُ القَطَا: [see what follows:] (Aboo-Málik, TA:) or the *part between the shoulder-blades and the* كاهل: and the *main part* of the back, and the *part in which are the places of curvature of the ribs*: or the *part between the buttocks and the base of the neck*: accord. to AO, the *part from the rump-bone*, or *root of the tail*, *to the hair of the withers* [of a horse]: (TA:) also the *breast* of the bird called القَطَا: (Ḳ:) or the *middle part* of that bird: pl. أَثْبَاجٌ. (A, TA.) — † The *middle* (Ṣ, Ḳ) of a thing, (Ḳ,) of anything: (Ṣ:) and the *main part* thereof; (Ḳ;) so of a heap, or tract, of sand: (A'Obeyd, Ṣ:) and the *higher*, or *highest*, *part* of a thing: pl. [of pauc.] أَثْبَاجٌ and [of mult.] ثُبُوجٌ. (TA.) ‡ The *middle* of the sea: the *main part* thereof; and of the night: (A,* TA:) the *height of the middle* of the sea, *where the waves meet one another*: the *higher*, or *highest*, *parts of the waves*. (TA.) † مِنْ ثَبَجِ المُسْلِمِينَ *Of the middle class of the Muslims*: or *of the higher*, or *highest*, or *chief*, *class of them*. (TA from a trad.) — The *quality denoted by the epithet* أَثْبَجُ, q. v.; as also ▼ثَبَجَةٌ. (L.) — *Incongruity and confusion of speech*, or *language*: and *obscurity*, or *indistinctness*, *of handwriting*. (Ḳ. [App. an inf. n.: see 2, last sentence.])

ثَبَجَةٌ A thing *of the middling sort*, *between good and bad*: (Ḳ, TA:) the fem. ة is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed صَدَقَة. (TA.) — See also ثَبَجٌ.)

أَثْبَجُ *Broad*, or *wide*, *in the part called the* ثَبَج; (Ṣ, Ḳ, Mṣb, TA;) and *large in the* جَوْف [i. e. *chest*, or *belly*]: (TA:) or *protuberant*, or *prominent*, *in the* ثَبَج: (Ṣ, A, Mgh, Mṣb, Ḳ:) or *humpbacked*: (TA in this art., and in art. عجر on the authority of Fr:) and *having a projecting*, or *prominent*, *breast*, or *chest*: (L:) dim. ▼أُثَيْبِجٌ, occurring in a trad. (Ṣ, Mgh, Mṣb,* Ḳ.)

أُثَيْبِجٌ: see what next precedes.

ثبر

1. ثَبَرَهُ, (M, TA,) aor. ـَ, (M,) or ـُ, (TA,) inf. n. ثَبْرٌ, (M, Ḳ,) *He confined him*; or *restrained*, *withheld*, *hindered*, or *prevented*, *him*; (M, Ḳ;) as also ▼ثَبَّرَهُ, (M,) inf. n. تَثْبِيرٌ. (Ḳ.) You say, ثَبَرَهُ بِالشَّيْءِ, aor. ـُ, inf. n. as above, *He confined*, *restricted*, or *limited*, *him* (a man) *to the thing*. (Mṣb.) And ثَبَرَهُ عَنْهُ, (T, Ṣ, M,) aor. ـَ, (T,) or ـُ, (Ṣ, M,) inf. n. as above; (Ṣ, Ḳ;) and ▼ثَبَّرَهُ; (IAạr, TA;) *He*, or *it*, *restrained*, *withheld*, *hindered*, or *prevented*, *him from it*; (IAạr, T, Ṣ, Ḳ;) *turned him away*, or *back*, *from it*. (AZ, IAạr, T, M, Ḳ.) And مَا ثَبَرَكَ عَنْ حَاجَتِكَ *What restrained*, *withheld*, *hindered*, or *prevented*, *thee*, (T,* Ṣ, A,) or *retarded thee*, (A,) or *diverted thee*, (T, A,) *from* [*accomplishing*, or *attaining*,] *thy want*? (Ṣ, A.) And مَا ثَبَّرَ ▼النَّاسَ *What hath turned the people away*, or *back*, *and withheld*, or *prevented*, *them*, from obeying God? or *what hath retarded them* therefrom? (TA from a trad.) — Also, (TḲ,) inf. n. as above, (Ḳ,) *He denied him*, or *refused him*, or *prohibited him from attaining*, or *debarred him from*, *what he desired* or *sought*; *he disappointed him*, or *caused him to fail of attaining his desire*; *rendered him unsuccessful*; *disappointed*, or *frustrated*, *his desire*, or *hope*. (Ḳ.) — *He drove him away*, *expelled him*, or *banished him*. (Ḳ.) — *He cursed him*. (Ḳ.) — Also, (M, A, Mṣb,) aor. ـُ, (Mṣb,) inf. n. ثُبُورٌ, (Mṣb, Ḳ,) *He* (God, M, A, Mṣb) *destroyed him* (M, A, Mṣb, Ḳ*) *with a destruction from which he should not rise again*. (M, A.) — ثَبَرَ, aor. ـُ, (Mṣb,) inf. n. ثُبُورٌ, (Ṣ, Mṣb, Ḳ,) *He perished*: (Ṣ, Mṣb, Ḳ:) *he suffered loss*; *erred*, or *went astray*; or *became lost*. (Ṣ.) [See also ثُبُورٌ below.] — Also, (M,) inf. n. ثَبْرٌ, (Ḳ,) *It* (the sea) *ebbed*. (M, Ḳ.)

2: see 1, in three places.

3. ثابر عَلَيْهِ, (T, M, A, Ḳ,*) inf. n. مُثَابَرَةٌ, (T, Ṣ, A, Mgh, Mṣb,) *He kept*, *attended*, or *applied himself*, *constantly*, *perseveringly*, or *assiduously*, *to it*, (T, Ṣ, M, A, Mgh, Mṣb, Ḳ,*) namely, a thing, (Ṣ, M, Mṣb,) or an affair, (TA,) as, for instance, learning: (A:) *he was eager to say it*, or *to do it*, *and kept to it constantly*, *perseveringly*, or *assiduously*. (IAth.)

6. تَثَابَرَا, (Ḳ,) or تَثَابَرَتِ الرِّجَالُ, (M,) *They two*, (Ḳ,) or *the men*, (M,) *leaped*, or *sprang*, (M, Ḳ,) *each upon*, or *at*, *the other*, (Ḳ,) or *one upon*, or *at*, *another*, in war, or fight. (M.)

11. اِثْبَارَرْتُ عَنْهُ *I was heavy*, or *sluggish*, *and held back from it*. (Ḳ.)

ثُبُورٌ *Perdition*: (Ḳatádeh, T, Ṣ, M, Ḳ:) *loss*; *a going astray*; or *becoming lost*: (Ṣ:) *woe*: (Ḳatádeh, T, M, Ḳ:) *destruction* (M, A, Ḳ) *from which there is no rising again*. (M, A.) Hence it is said that the people of Hell will call out, وَا ثُبُورَاهُ *Alas for destruction from which there is no rising again!* (M, A.) In the Ḳur xxv. 14 and 15, ثُبُورًا is in the accus. case as an inf. n., as though they said, ثَبَرْنَا ثُبُورًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

ثَابِرٌ *Suffering loss*; *erring*, or *going astray*; or *becoming lost*, or *perishing*; syn. خَاسِرٌ: so in the saying of El-Kumeyt,

• وَرَأَتْ قُضَاعَةُ فِى الأَيَا • مِنْ رَأْىَ مَثْبُورٍ وَثَابِرْ •

And Ḳuḍá'ah, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or *to err*, &c., *and one who is suffering loss*, or *erring*, &c.; مثبور here meaning مَخْسُور. (Ṣ.)

مَثْبُورٌ, as used in the Ḳur xvii. 104, *Overcome*; *withheld*, or *prevented*, *from attaining what is good*: (Fr, T:) *driven away*; *expelled*; *banished*; *outcast*: *punished*; *chastised*: (IAạr, T:) *cursed*; *accursed*: (Fr, IAạr, T:) *made to lose*, or *suffer loss*; *to err*, or *go astray*; or *to become lost*, or *to perish*: so in the saying of El-Kumeyt cited above, voce ثَابِرٌ: (Ṣ:) *in a state of destruction*. (Mujáhid, T.)

ثبط

1. ثَبِطَ, aor. ـَ, [inf. n., accord. to rule, ثَبْطٌ,] (Ḳ,) or, as Ṣgh says, [judging from the part. n. ثَبِطٌ,] thus analogy requires that it should be, (TA,) *He was*, or *became*, *stupid in his work*, or *action*; *and weak*: and *he* (a man, and a horse, Ḳ and TA, said of a horse with respect to covering,

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