

fact or truth, or a settled, or an established, fact or truth: sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Msb: see 1:) dim., when it is used as an epithet, **ثَوْبِيَّت**; but when it is a proper name, its dim. is **ثَبِيَّت**. (T.) — **ثَابِتٌ بِمَكَانٍ** Continuing, remaining, dwelling, or abiding, in a place. (TA.) — **النَّوَابِثُ الثَّابِتَةُ** [and **النَّوَابِثُ**] The fixed stars. (Kzw &c.) — **سَنُونَ ثَابِتَةً** Years lasting long. (TA in art. **قَس**.) — **قَوْلٌ ثَابِتٌ** A sound, valid, true, right, correct, just, or proper, saying. (M.) **بِالْقَوْلِ الثَّابِتِ** in the Kur xiv. 32 means *By the assertion of the unity of God.* (Jel.)

مُثَبَّتٌ Bound with the strap, or thong, called **ثَبَات**; applied to a camel's saddle (**رَحْلٌ**). (M, K.) — **مُثَبَّتٌ** Motionless by reason of disease (T, K, TA) that has become violent, or by reason of a wound: (T, TA:) or the same, (M,) or in this sense **مُثَبَّتٌ**, (K, TA,) **ثَقِيلٌ** (M, K, TA) by reason of old age or some other cause, (TA,) and not quitting the bed. (M, K, TA.) — **كَلَامٌ مُثَبَّتٌ** lit. An affirmed sentence; i. q. **مَوْجِبٌ** as contr. of **مَنْفِيٌّ**; virtually the same as **كَلَامٌ مُثَبَّتٌ** an affirming, or affirmative, sentence.]

مُثَبَّتٌ: see **مُثَبَّتٌ**, in two places.

ثَبَجَ

1. **ثَبَجَ**, (S, K,) aor. **ثَبَجَ**, (K,) inf. n. **ثَبُوجٌ**, (S,) *He sat with his buttocks against his heels, resting upon the extremities of his feet, (S, K,) as one does in performing the act termed **اِسْتِنَاجًا**.* (TA.) — [see the next paragraph.]

2. **ثَبَجَ**, (S,) inf. n. **ثَبِيجٌ**; (S, K;) and **ثَبَجَ**, (A, K;) *He (a pastor, S, A) put the staff, or stick, upon, or against, his back, and put his arms, or hands, behind it: (S, A, K:) thus he does when he is fatigued. (TA.)* — **ثَبَجَهُ**, (S, A, TA,) inf. n. as above, (S, K,) *He made it obscure; (K;) he did not make it distinct, or plain; (S, A, K;) namely, writing, (S,) [i. e.] handwriting; (A, K;) and speech, or language: (S:) he did not express it in the proper mode, or manner, namely, speech, or language. (A.)* And **ثَبَجَ**, inf. n. as above; [and app. **ثَبِيجٌ**, aor. **ثَبَجَ**, inf. n. **ثَبِيجٌ**, q. v. infra:] *said of writing; [and of speech, or language:] It was, or was made, confused [&c.].* (Lth, TA.)

5: see 2.

ثَبِجٌ The part between the **كَاهِلٌ** [app. here signifying the base of the neck] and the back: (S, A, Msb, K:) or the circuit of the upper part of the **كَاهِلٌ**, extending to the breast; as is shown by the phrase **اَتْبَاجُ النُّقَطَا**: [see what follows:] (Abou-Malik, TA:) or the part between the shoulder-blades and the **كَاهِلٌ**: 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 **النُّقَطَا**: (K:) or the middle part of that bird: pl. **اَتْبَاجٌ**. (A, TA.) — **اَتْبَاجُ شَيْءٍ** The middle (S, K) of a thing, (K,) of anything: (S:) and the main part thereof; (K;) so of a heap, or tract, of sand: (A'Obeid, S:) and the higher, or highest, part of a thing: pl. [of pauc.] **اَتْبَاجٌ** and [of mult.] **ثَبُوجٌ**. (TA.) **اَتْبَاجُ** 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.) **اَتْبَاجُ الْمُسْلِمِينَ** † 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 **اَتْبَاجٌ**, q. v.; as also **ثَبِيجَةٌ**. (L.) — Incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K.) [App. an inf. n.: see 2, last sentence.]

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

ثَبِيجٌ Broad, or wide, in the part called the **جَوْفٌ** (S, K, Msb, TA;) and large in the **جَوْفٌ** [i. e. chest, or belly]: (TA:) or protuberant, or prominent, in the **جَوْفٌ**: (S, A, Mgh, Msb, K:) or humpbacked: (TA in this art., and in art. **عَجَرٌ** on the authority of Fr:) and having a projecting, or prominent, breast, or chest: (L:) dim. **اَتْبَاجٌ**, occurring in a trad. (S, Mgh, Msb, K.)

اَتْبَاجٌ: see what next precedes.

ثَبَر

1. **ثَبَرَهُ**, (M, TA,) aor. **ثَبَرَهُ**, (M,) or **ثَبَرَهُ**, (TA,) inf. n. **ثَبْرٌ**, (M, K,) *He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also **ثَبَرَهُ**, (M,) inf. n. **ثَبِيرٌ**. (K.)* You say, **ثَبَرَهُ بِالْأَمْرِ**, aor. **ثَبَرَهُ**, inf. n. as above, *He confined, restricted, or limited, him (a man) to the thing. (Msb.)* And **ثَبَرَهُ عَنْهُ**, (T, S, M,) aor. **ثَبَرَهُ**, (T,) or **ثَبَرَهُ**, (S, M,) inf. n. as above; (S, K;) and **ثَبَرَهُ**; (IAqr, TA;) *He, or it, restrained, withheld, hindered, or prevented, him from it; (IAqr, T, S, K;) turned him away, or back, from it. (AZ, IAqr, T, M, K.)* And **مَا ثَبَرَكَ عَنْ حَاجَتِكَ** What restrained, withheld, hindered, or prevented, thee, (T, S, A,) or retarded thee, (A,) or diverted thee, (T, A,) from [accomplishing, or attaining,] thy want? (S, A.) And **مَا ثَبَرَ 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, (TK,) inf. n. as above, (K,) *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 frus-*

trated, his desire, or hope. (K.) — *He drove him away, expelled him, or banished him. (K.)* — *He cursed him. (K.)* — Also, (M, A, Msb,) aor. **ثَبَرَهُ**, (Msb,) inf. n. **ثَبِيرٌ**, (Msb, K,) *He (God, M, A, Msb) destroyed him (M, A, Msb, K*) with a destruction from which he should not rise again. (M, A.)* — **ثَبَرَهُ**, aor. **ثَبَرَهُ**, (Msb,) inf. n. **ثَبِيرٌ**, (S, Msb, K,) *He perished: (S, Msb, K:) he suffered loss; erred, or went astray; or became lost. (S.)* [See also **ثَبِيرٌ** below.] — Also, (M,) inf. n. **ثَبِيرٌ**, (K,) *It (the sea) ebbd. (M, K.)*

2: see 1, in three places.

3. **مُتَابِرَةٌ**, (T, M, A, K,*) inf. n. **مُتَابِرَةٌ**, (T, S, A, Mgh, Msb,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it, (T, S, M, A, Mgh, Msb, K,*) namely, a thing, (S, M, Msb,) 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. **تَثَابَرَتِ الرَّجَالُ**, (K,) or **تَثَابَرَتِ الرَّجَالُ**, (M,) *They two, (K,) or the men, (M,) leaped, or sprang, (M, K,) each upon, or at, the other, (K,) or one upon, or at, another, in war, or fight. (M.)*

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

ثَبِيرٌ Perdition: (K, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (K, T, S, M, K:) destruction (M, A, K) from which there is no rising again. (M, A.) Hence it is said that the people of Hell will call out, **وَاِذَا ثَبِيرُهَا** Alas for destruction from which there is no rising again! (M, A.) In the Kur xxv. 14 and 15, **ثَبِيرًا ثَبِيرًا** is in the accus. case as an inf. n., as though they said, **ثَبِيرًا ثَبِيرًا**; 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-Kumeit,

• وَرَأَتْ قَضَاعَةً فِي الْاَيَا • مِنْ رَأَى مَثْبُورٍ وَثَابِرٍ •
And Kud'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.; **مَثْبُورٌ** here meaning **مُخْشَرٌ**. (S.)

مُثَبِّرٌ, as used in the Kur xvii. 104, *Overcome; withheld, or prevented, from attaining what is good: (Fr, T:) driven away; expelled; banished; outcast: punished; chastised: (IAqr, T:) cursed; accursed: (Fr, IAqr, 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-Kumeit cited above, voce **ثَابِرٌ**: (S:) in a state of destruction. (Mujahid, T.)*

ثَبَطَ

1. **ثَبَطَ**, aor. **ثَبَطَ**, [inf. n., accord. to rule, **ثَبِطَ**,] (K,) or, as Sgh says, [judging from the part n. **ثَبِطَ**,] 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, K and TA, said of a horse with respect to covering,*