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, but when it is a proper name, its dim. is Continuing, remain- ثَابِتُ بِهَكَانِ ... (T.) ing, dwelling, or abiding, in a place. (TA.) The fixed stars. [الثُّوَابِتُ and] الكُواكِبُ الثَّابِتَةُ (Kzw &c.) _ atiet wiej Years lasting long. (TA in art. قُوْلُ ثَابِتٌ _ (.قعس A sound, valid, true, right, correct, just, or proper, saying. (M.) in the Kur xiv. 32 means By the assertion of the unity of God. (Jel.)

Bound with the strap, or thong, called applied to a camel's saddle (رُحل). (M, K.) __ ! 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 Vini, (K, TA,) theavy (M, K, TA) by reason of old age or some other cause, (TA,) and not quitting the bed. (M,K,TA.) __ [كُلَامٌ مُثْبَتُ as contr. مُوجَبُ as contr. مُوجَبُ ; virtually the same as أَمُؤِجُنُ an affirming, or affirmative, sentence.]

تُنبُثُ: see تُنبُثُ, in two places.

1. جُنُبُومِ , (Ṣ, Ķ,) aor. ج , (Ķ,) inf. n. جُنُبُومِ , (Ṣ,) He sat with his buttocks against his heels, resting upon the extremities of his feet, (S, K,) as one : see the next paragraph.]

2. اَتُثْبِيتْ ; (Ş, K;) and تثبع بها ; (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.) = , (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 inf. n. as above; [and app. گَنِيجَ , aor. -, inf. n. بُنَبُ , q. v. infra ;] said of writing ; [and of speech, or language;] It was, or was made, confused [&c.]. (Lth, TA.)

5: see 2.

The part between the غاهل [app. here signifying the base of the neck] and the back: (S, A, Msb, K:) or the circuit of the upper part of the extending to the breast; as is shown by the phrase أَثْبَاجُ القَطَا [see what follows:] (Aboo-Málik, TA:) or the part between the shoulderblades 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 القطا: (K:) or the middle part of that bird : pl. أثباج. (A, TA.) __+ 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'Obeyd, S:) and the higher, or highest, part of a thing: pl. [of pauc.] أَثْبَاجُ and [of mult.] ثُبُوجُ (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.) + 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 أثبَّت , q. v.; as also أثبَّت (L.) __ Incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K. [App. an inf. n.: see 2, last sentence.])

A thing of the middling sort, between good and bad: (K, TA:) the fem. 5 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 ...

: ثُبَے Broad, or wide, in the part called the (S, K, Msb, TA;) and large in the ii. e. chest, or belly]: (TA:) or protuberant, or prominent, in the تُبَيِّج: (Ṣ, A, Mgh, Msb, Ķ:) or humpbacked: (TA in this art., and in art. on the authority of Fr:) and having a projecting or prominent, breast, or chest : (L:) dim. اَتْمِيتِ عَلَيْهِ occurring in a trad. (S, Mgh, Msb,* K.)

see what next precedes.

1. مُبْرَهُ, (M, TA,) aor. ء, (M,) or ء, (TA,) inf. n. بُنْر, (M, K,) He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also بُثْبِيرٌ, (M,) inf. n. تُثْبِيرٌ. (K.) You say, تُبْبِرَهُ بِالشَّيْ, aor. أَ, inf. n. as above, He confined, restricted, or limited, him (a man) to the thing. (Msb.) And تُبَرّهُ عَنْهُ (T,S,M,) aor. - , (T,) or 2, (S, M,) inf. n. as above; (S, K;) and بُبُرهُ ([Aar, TA;) He, or it, restrained, withheld, hindered, or prevented, him from it; (IAar, T, S, K;) turned him away, or back, from it. مَا ثُبَرُكَ عَنْ حَاجَتك And (AZ, IAar, T, M, K.) What restrained, withhold, hindered, or prevented, thee, (T,* S, A,) or retarded thee, (A,) or diverted thee, (T, A,) from [accomplishing, or مَا ثُبَّرَ النَّاسَ attaining,] thy want? (S, A.) And 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- | K and TA, said of a horse with respect to covering,

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. -, (Msb,) inf. n. ثُبُورٌ, (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.) جُبُور, aor. الله , (Msb.) inf. n. بُبُرُ (Ş, Msb, K,) He perished: (S, Msb, K:) he suffered loss; erred, or went astray; or became lost. (S.) [See also ثُبُورُ below.] __ Also, (M,) inf. n. ثُبُورُ (K,) It (the sea) ebbed. (M, K.)

2: see 1, in three places.

3. مُثَابِرَةُ (T, M, A, K,*) inf. n. ثابر عَلَيْه (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. إِنَّابُرَت الرَّجَالُ or رَبُّابُرَت 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. اثْبَارْرَتْ عَنْهُ I was heavy, or sluggish, and held back from it. (K.)

Perdition: (Katadeh, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Katadeh, T, 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, Alas for destruction from which there is وَا تُبُورَاهُ no rising again! (M, A.) In the Kur xxv. 14 and 15, ثُبُورًا is in the accus. case as an inf. n., as though they said, أَبُورًا ثُبُورًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

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

 • وَرَأَتُ قُضَاعَةُ فِي الأَيا * مِن رَأْي مَثْبُور وَثَابِرْ * And Kudá'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 sufhere meaning مثبور ; here meaning (S.) .مُخْسُور

, 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: (IAar, T:) cursed; accursed: (Fr, IAar, 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 ثَابِرُ: (Ṣ:) in a state of destruction. (Mujáhid, T.)

ثبط

1. أَبُطُ , aor. ﴿, [inf. n., accord. to rule, أَبُطُ (K,) or, as Sgh says, [judging from the part. n. thus analogy requires that it should be, أبطُ (TA,) He mas, or became, stupid in his work, or action; and weak: and he (a man, and a horse,