TA) *was*, or *became*, *heavy*, *sluggish*, or *slow*. (Ḳ,* TA.) ═ See also 2, in two places.

2. ثبّطهُ عَنِ الأَمْرِ, (Lth, IDrd, Ṣ, Mṣb, Ḳ,) or الشَّىْءِ, (TA,) inf. n. تَثْبِيطٌ, (Ṣ, Mṣb,) *He hindered him, withheld him*, or *prevented him*, (IDrd, Mṣb, Ḳ, TA,) *and retarded him*, (IDrd, Ḳ, TA,) *from doing the affair*, or *thing*; (IDrd, Mṣb, Ḳ, TA;) as also ▼ ثَبَطَهُ: (IDrd, Ḳ:) *he diverted him from it, by occupying him otherwise:* (Lth, Ṣ, Mṣb:) or *he prevented him from doing it by inducing him to be cowardly and weak-hearted:* (Mṣb:) or تثبيط signifies one's *turning* a man *back*, or *away, from a thing that he would do:* (Aboo-Isḥáḳ:) or one's *intervening as an obstacle between a man and a thing that he desires.* (TA.) The verb occurs in the Ḳur ix. 46. (TA.) ═ ثبّطهُ عَلَى الأَمْرِ, inf. n. as above, *He made him to pause*, or *wait, at the thing*, or *affair;* (TA;) as also ▼ ثَبَطَهُ عَلَيْهِ, (Ḳ,* TA,) inf. n. ثَبْطٌ; (TA;) syn. وَقَّفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. تَثَبَّطَ immediately following in the Ḳ: in the CḲ, we find, erroneously, وَقَفَ عليه]. (Ḳ, TA.)

4. اثبطهُ المَرَضُ *The disease scarcely*, or *never, quitted him.* (Ṣ, Ḳ.)

5. تثبّط [quasi-pass. of 2, *He became hindered, withheld*, or *prevented*, &c.; عَنِ الأَمْرِ *from the affair*, or *thing*. This signification and that next following are well known. ═] *He paused*, or *waited;* [عَلَى الأَمْرِ at the thing, or affair; as is implied in the Ḳ and TA;] syn. تَوَقَّفَ. (Ḳ, TA.)

Q. Q. 3. اِثْبَأْطَطْتُ عَنِ الأَمْرِ *I held back*, or *hung back, from the affair*, or *thing, relinquishing it.* (TA.)

ثَبِطٌ *Stupid in his work*, or *action; and weak: heavy, sluggish*, or *slow;* applied to a man, and to a horse; (Ḳ;) to the latter, *with respect to covering:* (TA:) and a man *who will not move from his place:* (TA:) fem. with ة: (Ḳ:) and pl. [of pauc.] أَثْبَاطٌ and [of mult.] ثِبَاطٌ, (Ḳ,) and, applied to men, ثَبِطُونَ also. (TA.)

ثبن

1. ثَبَنَ الثَّوْبَ, aor. ـِ, inf. n. ثَبْنٌ and ثِبَانٌ, *He folded the extremity of the garment, and sewed it;* (Ṣ, Ḳ;) [*he made a tuck in the garment, to shorten it;*] like خَبَنَهُ: (Ṣ:) or, (Ḳ,) i. e. ثَبَنَ, (TA,) *he put a thing into the receptacle* [*thereof*] *and carried it before him;* as also ▼ تثبّن: and in like manner, *he folded and sewed over a thing the doubled upper border of his trousers in front:* (Ḳ,* TA:) or تثبّن ▼ شَيْئًا has this last meaning; and signifies also *he put a thing into a* ثِبَان [q. v.] *and carried it before him:* (Ṣ:) and ثَبَنَ فِى ثَوْبِهِ, aor. and inf. ns. as above; (M;) and ▼ اثبن فيه, (M, Ḳ, as in the CḲ,) accord. to [some of] the copies of the Ḳ اثتبن, but the former is the right reading; (TA;) and ▼ ثبّن; (M;) *he put a thing into the receptacle* [*thereof*] *and carried it before him* [*in his garment*]: (M, Ḳ:*) [see also أَخْبَنَ:] or you say, ثبّنهُ ▼ فِى ثَوْبِهِ *he made it a* ثِبَان (or *thing carried* [*before him*]) *in his garment:* (T:) and ▼ تثبّن ثِبَانًا *he made a receptacle in which he* [*so*] *carried a thing before him.* (T.)

2: see 1, in two places.

4: see 1.

5: see 1, in three places.

ثُبْنَةٌ: see what next follows, in four places.

ثِبَانٌ *A receptacle, such as when one folds the shirt of his shirt and puts in it a thing and carries it before him:* (Ṣ:) or the *part, of the garment, which is the place wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it;* as also ▼ ثُبْنَةٌ: (M:) or the *part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things:* as also ▼ ثَبِينٌ and ▼ ثُبْنَةٌ: (Ḳ:) and the *extremity of the* [*garment called*] رِدَآء, *when one folds it before him and sews it* [*and puts a thing in it to carry*]: (M:) or *a receptacle in which one carries a thing before him;* (T:) and ▼ ثُبْنَةٌ, of which the pl. is ثُبَانٌ, (T,) or its pl. is ثُبَنٌ, like as the pl of خُبْنَةٌ [which has a similar meaning] is خُبَنٌ, (Ḥar p. 427,) the *doubled upper border of the trousers or waist-wrapper, in which one carries* [*before him*] *fruit and other things:* [see also خُبْنَةٌ:] or, as some say, ثِبَانٌ does not signify a receptacle, but *dates that are put and carried in a receptacle or some other thing:* and sometimes *what a man carries in his sleeve;* and ▼ ثُبْنَةٌ signifies only *what one carries before him, that is little in quantity:* and what is great is not called ثِبَانٌ. (T.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثِبَانًا [*When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself*, or *make, a* ثبان]: i. e., when a necessitous hungry person passes by a man's garden of palm-trees, he may eat of their dates what will repel his hunger. (T. [See also another reading voce خُبْنَةٌ.]) And one says, قَدِمَ فُلَانٌ بِثِبَانٍ فِى ثَوْبِهِ مَا أَدْرِى مَا هُوَ [*Such a one came with a* ثبان *in his garment: I know not what it was*]. (T.)

ثَبِينٌ: see ثِبَانٌ.

مَثْبَنَةٌ *A bag in which a woman puts her mirror and apparatus:* (M, Ḳ:) of the dial. of El-Yemen. (M.)

ثبى or ثبو

1. ثَبَوْتُ لَهُ خَيْرًا بَعْدَ خَيْرٍ, or شَرًّا, *I sent him good after good*, or *evil* [after evil]. (TA.) [See also 2.]

2. تَثْبِيَةٌ, [inf. n. of ثبّى, mentioned in the T and Ḳ, in all its senses, in art. ثبى, and so in the M, except in the first of the following senses, which is there mentioned in art. ثبى and also in art. ثبو,] The act of *collecting* (Ḳ, TA) *in successive assemblages* (▼ ثُبَةً ثُبَةً). (TA.) You say, ثبّاهُ *He collected it*, namely, a thing, (M,) and water: (M* and TA in art. ثبو:) and *he added to it, and collected it.* (M, TA.) ═ The *collecting what is good:* and also, *what is bad*, or *evil:* thus bearing two contr. significations. (Ḳ.) ═ [And hence,] The *praising* a man *in his life-time:* (AA, Ṣ, Ḳ:) or *praising* him *time after time in his life-time:* (TA:) or *praising* him *much;* as though relating to him collections (▼ ثُبَات) of praise: (Z, TA;) or the *mentioning of the sundry good qualities or actions:* (Er-Rághib, TA:) and the *magnifying* [a person]; or *honouring* [him]. (T,* Ḳ.) You say, ثبّى الرَّجُلَ, (M,) or ثبّى عَلَى الرَّجُلِ, (T,) *He praised the man in his life-time:* (T, M:) because the doing so implies the collecting his good qualities or actions. (T,* M.) ═ [Hence also the contr. signification,] The *blaming*, or *censuring, much; collecting blame*, or *censure, from this and that source.* (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) ═ The act of *completing* [*and augmenting* a thing]. (Ḳ.) You say, ثَبِّ مَعْرُوفَكَ *Complete and augment* [*thy beneficence*, or *bounty*, or *favour*]. (T.) And ثبّى اللّٰهُ لَكَ النِّعَمَ [*May God complete and augment to thee benefits*, or *blessings:* or] *may God send to thee benefits*, or *blessings.* (TA.) [See also 1.] ═ The *putting* a thing *into a good, right*, or *sound, state, and augmenting it.* (T, Ḳ.*) ═ ثبّى المَالَ *He kept, preserved, guarded*, or *took care of, the property.* (Kr, M.) ═ ثَبَّيْتُ عَلَى الشَّىْءِ, (Aṣ, Ṣ,) inf. n. تَثْبِيَةٌ, (Aṣ, T, Ṣ, M, Ḳ,) *I kept constantly*, or *perseveringly, to the thing.* (Aṣ, T, Ṣ, M, Ḳ.) ═ The inf. n. signifies also The *keeping*, (T,) or *pursuing*, (Ḳ,) *the way, course, mode of acting*, or *the like, of one's father:* (T, Ḳ:) or the *doing*, or *acting, like one's father.* (M.) ═ Also The *complaining of one's state*, or *case, and of one's want; and asking aid*, or *assistance, and vengeance*, or *avengement.* (Ḳ.) [One of the meanings assigned to the verb by Golius, as on the authority of the Ḳ, and by Freytag after him, is "Disposuit paravitque se:" app. from the former's having found الإِسْتِعْدَادُ written in a copy of the Ḳ for الإِسْتِعْدَآءُ.] ═ أَنَا أَعْرِفُهُ تَثْبِيَةً *I know him*, or *it, with a seeming, not a certain, knowledge.* (T, TA.)

ثُبَةٌ *A company* (T, Ṣ, M, Ḳ) *of men;* (T, M;) as also ▼ أُثْبِيَّةٌ; (M, Ḳ; [in the CḲ erroneously written أَثْبِيَة;]) and أُثْيَّةٌ: (TA:) *a company in a state of separation* or *dispersion;* or *a distinct body*, or *company, of men:* (T:) and *a troop of horsemen; such as is termed* عُصْبَة: (M, Ḳ: [in the CḲ, العَصَبَةُ is erroneously put for العُصْبَةُ:]) the pl. is ثُبَاتٌ and ثُبُونَ (T, Ṣ, M, Ḳ) and ثِبُونَ (Ṣ, M) and (the pl. of أُثْبِيَّةٌ, TA) أَثَابِىُّ and أَثَابِيَةٌ, in which last the ة is a substitute for the last ى [of أَثَابِىُّ]: (M, TA:) or [accord. to some,] أَثَابِىُّ, which signifies *companies*, has no sing.; but, as some say, its sing. is ▼ أُثْبِيَّةٌ, of the measure أُفْعُولَةٌ, [originally أُثْبُوِيَةٌ,] which means *a numerous company:* (Ḥam p. 796:) [it is also said that] ثُبَى is