

2. Lane's dictionary:

<http://www.tyndalearchive.com/tabs/lane/>

ثوب

1. ثَابَ, (T, S, M, &c.,) aor. يَتُوبُ, (S, Mgh, &c.,) inf. n. تَوْبٌ (S, M, Mṣb, K) and تَوْبَانُ (S) and تَوُّوبٌ, (M, K,) *He, or it, (a thing, M,) returned; (M, Mgh, Mṣb, K;)* as also † تَوْبٌ, inf. n. تَتَوَّبُ: (M, K:) *he returned to a place to which he had come before; or it returned &c.: (T:) he (a man) returned, after he had gone away. (S.) You say, تَفَرَّقُوا ثُمَّ تَابُوا i. e. [They became separated, or dispersed: then] they returned. (A.)— ثَابَ إِلَى اللَّهِ, like تَابَ, † He returned [from disobedience] to obedience to God; he repented; as also أَنَابَ. (T.)— ثَابَ also signifies † He returned to a state of advertency, or vigilance; or he had his attention roused. (Th, T.)— Also † He returned to a state of health, or soundness: (TA, from a trad. :) he became convalescent, and fat, after leanness. (Mgh.) And ثَابَ جِسْمُهُ, (M, A, K,) inf. n. تَوْبَانُ; (M, K;) and † ثَابَ جِسْمُهُ; (IKt, M;) and ثَابَ إِلَيْهِ جِسْمُهُ; (T, M, A;) and † ثَابَ, alone; (S, M, A;) † He became fat, after leanness; (A;) his good state of body returned to him; (S, M, K;*) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.)— ثَابَ إِلَيْهِ † [His reason, or intellect, returned to him]: and حَلَمَهُ [his forbearance, or clemency]. (A.)— ثَابَ الْمَاءُ † The water of a well returned, or collected again: (T:) the water attained again its former state after some had been drawn: (M:) the water collected [again] in a watering-trough, or tank. (S.)— ثَابَ النَّاسُ † The people collected themselves together, and came. (S.) And ثَابَ الْقَوْمُ † The company of men came following one another: the verb is not used in this sense in speaking of one person. (M.)— ثَابَ*

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2. ثَوْبٌ, inf. n. تَتَوَيْبٌ: see 1, first sentence.
 — ثَوْبٌ بَعْدَ خِصَابَةٍ [He returned to a state of
 richness, or competence, after poverty, or strait-
 ness, or being in an evil condition]. (A, TA.) —

Going through the meaning, we can surely say that popular understanding of *sawaab* is pretty different. While we assume that *sawaab* is something that is “earned”, the actual meaning conveys *sawaab* to be the evident result of actions.

C. Quranic use of *sawaab*.

1. *Sawaab* in *Duniya* and *Akhirah*

People usually think that *sawaab* is relevant for *akhirah* only. Quran has made clear that *sawaab* applies for both.

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

“... And whoever desires *sawaab* in (this) world, We shall give him of it; and whoever desires *sawaab* in the Hereafter, We shall give him thereof. And We shall reward the grateful.” Quran 3:145

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ

“Whoever desires *sawaab* in this life of the world, then with Allah (Alone and none else) is the *sawaab* of this worldly life and of the Hereafter...”. Quran 4:134

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“And Allah gave them *sawaab* in this world, and the excellent *sawaab* of the Hereafter. For Allah loves those who do good”. Quran 3:148

In the below Ayah *sawaab* is given in the form of victory. Victory is the result of good deeds – evident as *sawaab*.

فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

“...and He sent down As-Sakinah (calmness and tranquility) upon them, and He gave *sawaab* to them with a near victory.”. Quran 48:18

Similarly, there are many references in Quran where Allah has explained about the *sawaab* in the *akhrāh* or life hereafter. For ex- Quran 5:85, 3:195, 18:31

Some of the qualities of the people who get *sawaab* are:

- Those who are grateful - Quran 3:145. Being grateful means utilizing skills, blessings, faculties in constructive ways.
- Those who fought in the way of God without surrendering, they continued in spite of weakness, showed steadfastness. Quran 3:146
- They sought forgiveness from Allah for their sins. Quran 3:147
- Those who have real faith [in laws of God] and do constructive deeds. Quran 18:30. It means people who understand the laws of God and act as per them.

2. *Sawaab* as noun in sense of “A place of return”

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

“And [mention] when We made the House a place of return for the people and [a place of] security....” Quran 2:125

3. *Sawaab* as noun in sense of “garment”

Used in sense of clothes in Quran 11:5, 18:31, 22:19, 24:58, 24:60, 71:7, 74:4, 76:21

4. *Sawaab* can be negative also

Sawaab does not mean “earning reward” but it is actually “result of actions”. This result can be negative also. For bad deeds, there will be bad result.

- a. Distress in the form of *Sawaab*.

فَأَنَابَكُمْ غَمًّا بِغَمِّ

“... There did Allah give you *sawaab* (in the form of) one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you”. Quran 3:153

- b. *Sawaab* given to those who did *kufir*.

هَلْ تُؤْتَوْنَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ

“Have those who did *kufir* [not] been rewarded [this Day] for what they used to do?”. Quran 83:36

- c. Worse form of *Sawaab*.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَنُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

"Say, "Shall I inform you of [what is] worse than that *sawaab* from Allah? [It is that of] those whom Allah has cursed and with whom He became angry.... Quran 5:60

D. Walk the talk.

Quran makes it clear that for good deeds the results will be good. Look at the communities / races / nations who do constructive work for the benefit of mankind. They witness good results of their work in this world. All the development in the field of science, technology, medicine, agriculture, industries etc. that has brought relief, comfort and ease for the mankind is *sawaab* [desired result] of the work done by people.

If we want to raise the bar of the community; if we want to see good results in this worldly affairs, then we need to do constructive work. The *sawaab* of good deeds will be given to us in this world as well as in the hereafter.
