

مِثْنَةٌ; pl. مِثْنَانِ: see ثُنِيَ: and ثِنْيَةٌ; the latter in two places: and see also مِثْنَى.

مِثْنَى [pass. part. n. of 2. — Dualized: a dual. — مِثْنَةٌ مُثْنَةٌ فَوْقِيَّةٌ Marked with two points above: an epithet added to ثَاءَ to prevent its being mistaken for بَاءَ or ثَاءَ or يَاءَ. And مِثْنَةٌ تَحْتِيَّةٌ Marked with two points below: an epithet added to يَاءَ to prevent its being mistaken for بَاءَ or ثَاءَ or يَاءَ.] — الطَّوِيلُ المِثْنَى † That which passes away [out of sight, or disappears,] by length; mostly used of a thing that is long without breadth. (TA.)

مِثْنَى [pass. part. n. of 1; Doubled or folded &c.] — أَرْضٌ مُثْنِيَّةٌ Land, or ground, turned over twice for sowing, or cultivating. (Mgh, and A and TA in art. ثلث.)

مِثْنَى: see مِثْنَى.

مِثْنَى: see مِثْنَى, in four places.

ثو

ثَوَةٌ [mentioned in the M under the head of ثو, as the radical letters, but in the T and K in art. ثَوَى.] sing. of ثَوَى, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent: (IAar, T, K:) or the former, pieces of rag made in the form of a ball of thread or string, upon a peg, or stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated; as also ثَوَى; (M, K;) which latter we hold to be from ثو because syn. with ثَوَةٌ, like قُوَّةٌ: (ISd in the M:) or a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated: (T:) or it signifies, (K,) or signifies also, (M,) a piece of rag, (M, K,) or some wool wound upon the head of a peg, or stake, (IB, TA,) put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground; (M, IB, K;) pl. ثَوَى: (IB, TA:) or it signifies, (K,) or signifies also, (M,) an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; (M, K;) like صَوَةٌ. (M. See also ثَابَةٌ, in art. ثَوَى.)

ثَوَى: see above.

ثوا

ثَوَا، أَثَا، [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. اِثَا, inf. n. اِثَا، (S,) I shot him, or shot at him, with an arrow; (S, K;) so says AA, and Ks says the like; (S;) as also أَثَوْتَهُ, and, accord. to As, أَثَيْتَهُ, (TA in art. ثَا,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. اِثَا;) and this is its proper place; (TA in the present art. ;) the verb, accord. to him, being like أَقَامَ: (TA in art. اِثَا:) A'Obeyd has mentioned it in art. اِثَا,

(K in that art.,) as also Az; holding the verb to be like صَنَّع; and so IKṭṭ and IKooṭ assert it to be. (TA.)

ثَا The name of the letter ث, q. v.; as also ثَا: pl. [of the former,] ثَاءَاتٌ; and [of the latter,] أَثِيَاءٌ and أَثَوَاءٌ. (TA in اللبنة اللفظية.) — It also stands for ثِنْيَةٌ, and ثَوَابٌ, and the like. (Idem ubi suprà.) — Also The best of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi suprà.)

ثَاوَى and ثَاوَى rel. ns. of ثَا and ثَا, the names of the letter ث; as also ثَاوَى. (TA ubi suprà.)

ثوب

1. ثَابَ (T, S, M, &c.,) aor. يَثُوبُ (S, Mgh, &c.,) inf. n. ثُوبٌ (S, M, Mgh, K) and ثُوبَانٌ (S) and ثُوبٌ (M, K,) He, or it, (a thing, M,) returned; (M, Mgh, Mgh, K;) as also ثُوبٌ, inf. n. تَثُوبٌ: (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 ثَابُوا i. e. [They became separated, or dispersed: then] they returned. (A.) — ثَابَ إِلَى اللَّهِ, like ثَابَ, † He returned [from disobedience] to obedience to God; he repented; as also اِنَابَ. (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 جِسْمَهُ (M, A, K,) inf. n. اِنَابَ جِسْمَهُ; (M, K;) and اِنَابَ جِسْمَهُ; (IKṭ, M;) and ثَابَ اِلَيْهِ جِسْمَهُ; (T, M, A;) and اِنَابَ جِسْمَهُ; (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 اِلَيْهِ: † [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 said of a man's property, † It became abundant, and collected. (A.) — Said of dust, † It rose, or spread, or diffused itself, and became abundant. (A.) — Said of a watering-trough, or tank, (T, M, A, K,) inf. n. ثُوبٌ (AZ, T, M, K) and ثُوبَانٌ (AZ, T) and ثُوبٌ (M, K,) † It became full: (AZ, T, M, A, K:) or nearly full. (AZ, T, M, K.)

2. تَثُوبٌ, inf. n. تَثُوبٌ: see 1, first sentence. — † [He returned to a state of richness, or competence, after poverty, or straitness, or being in an evil condition]. (A, TA.) —

تَثُوبٌ meaning The calling, or summoning, (M, Mgh, K,) to prayer, (M, K,) and to other things, (M,) is said to be from ثُوبٌ “a garment,” (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (M, Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason of frequent usage of this word [as meaning the making a sign with a garment], came to be thus called; and one said of the caller, or summoner, ثُوبٌ: (Mgh:) or it means the calling, or summoning, twice; (M, K;) or the repeating a call or summons; from ثَابٌ “he returned:” (Mgh:) you say, ثُوبٌ, inf. n. as above, (T, Mgh,) meaning he called, or summoned, one time after another; (T;) he repeated his call, or cry: (Mgh:) and hence تَثُوبٌ in the اِذَانِ; (T, Mgh;) i. e., the saying of the مُؤَدِّن, after having, by the اِذَانِ, called the people to prayer, رَحِمَكُمُ اللَّهُ الصَّلَاةُ [Prayer: may God have mercy on you! Prayer!]; thus calling to it a second time: (T:) or his saying, (S, TA,) in the morning call to prayer, (S,) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ [Prayer is better than sleep]; (S, TA;) for he resumes his call by saying this after he has said, حَتَّى عَلَى الصَّلَاةِ [and حَتَّى عَلَى الْفَلَاحِ]; desiring the people to hasten to prayer: (TA:) or his saying, in the morning call to prayer, الصلاة خير من النوم twice, (T, K,) after having said, حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الْفَلَاحِ; (T:) or the old تَثُوبٌ was the saying of the مُؤَدِّن, in the morning call to prayer, الصلاة خير من النوم: and the modern, الصلاة خير من النوم: الصَّلَاةُ الصَّلَاةُ; or قَامَتْ قَامَتْ. (Mgh.) It also signifies The اِقَامَةُ; (Mgh, K, TA;) [meaning, the chanting, by the مُبَلِّغُونَ, in a mosque, not by the مُؤَدِّن, the common words of the اِذَانِ, with the addition of الصَّلَاةُ قَامَتْ الصَّلَاةُ (The time of prayer has come), pronounced twice after حَتَّى عَلَى الْفَلَاحِ;] i. e. the اِقَامَةُ of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثُوبَ بِالصَّلَاةِ [When the words of the اِقَامَةُ are chanted]. (IAth, Mgh, TA.) And The praying after the prayer divinely ordained. (Yoo, T, K.) You say, ثُوبٌ, meaning He performed a supererogatory prayer after the prescribed; تَثُوبٌ being only after the prescribed; being the praying after praying: (T:) and تَثُوبٌ signifies the same. (K.) And ثُوبٌ بِرُكْعَتَيْنِ He performed two rek'ahs as a supererogatory act. (A.) But this and the similar significations are said to be post-classical. (MF.) — See also 4, in four places. — تَثُوبٌ, (T, S, Mgh,) inf. n. تَثُوبٌ; (T, Mgh;) formed from تَثُوبٌ, upon supposition [that the medial radical letter of this word is ي, whereas many hold that letter to be و]; (Mgh;) or تَثُوبٌ; (K in art. ثَابٌ; [the author of which seems to have supposed that, for تَثُوبٌ, one should read تَثُوبٌ; and therefore he gives مُثِيبٌ as syn. with تَثُوبٌ;]) She (a woman) became what