

مُثْنَاة; pl. مَثَان: see ثُنَى: and ثِنَايَة; the latter in two places: and see also مَثْنَى.

مُثْنَى [pass. part. n. of 2. — Dualized: a dual. — مُثْنَاة مُثْنَاة مُثْنَاة Marked with two points above: an epithet added to ثَا to prevent its being mistaken for هَا or ثَا or يَا. And مُثْنَاة مُثْنَاة مُثْنَاة Marked with two points below: an epithet added to يَا to prevent its being mistaken for هَا or ثَا or يَا. — الطَّوِيلُ الْمَثْنَى + That which passes away [out of sight, or disappears,] by length; mostly used of a thing that is long without breadth. (TA.)

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

مُثْنَوِيَّة: see مَثْنَاة.

مُثْنَوِيَّة: see ثُنَايَا, in four places.

ثو

ثَوَّة [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, (IAqr, T, K,) which latter, (IAqr, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent: (IAqr, 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 ثَوو because syn. with ثَوَّة, like قَوَّة: (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 صَوَّة. (M. See also ثَايَة, in art. ثَوَى.)

ثَوَى: see above.

ثوا

4. أَثَاثُهُ بِسْمِ (S in art. ثَا, [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. أَثَا, inf. n. أَثَا, (S,) I shot him, or shot at him, with an arrow; (S, K;) so says AA, and Ks says the like; (S;) as also أَثَوْتُهُ, and, accord. to Aq, أَثَيْتُهُ, (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. أَثَا;) and this is its proper place; (TA in the present art. ;) the verb, accord. to him, being like أَقَامَ: (TA in art. أَثَا:) A'Obeyd has mentioned it in art. أَثَا, Bk. I.

(K in that art.,) as also Az; holding the verb to be like صَنَعَ; and so IKt and IKoot assert it to be. (TA.)

ثَا The name of the letter ث, q. v.; as also ثَا: pl. [of the former,] ثَاث; and [of the latter,] أَثَاث. (TA in باب الالف اللينة) — It also stands for ثَنَا, and ثَوَاب, and the like. (Idem ubi supr.) — Also The best of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi supr.)

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

ثوب

1. ثَاب, (T, S, M, &c.,) aor. يَثُوب, (S, Mgh, &c.,) inf. n. ثَوْب, (S, M, Mgh, K,) and ثَوْبَان, (S) and ثَوْب, (M, K,) He, or it, (a thing, M,) returned; (M, Mgh, Mgh, K;) as also ثَوْب, inf. n. تَثَوْب: (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, ثَابُوا 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 أَنَابَ. (T.) — ثَابَ also signifies + He returned to a state of adversity, 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 جَسَدُهُ, (M, A, K,) inf. n. ثَابَ جَسَدُهُ, (IKt, M;) and ثَابَ جَسَدُهُ, (T, M, A;) and ثَابَ جَسَدُهُ, 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 عَقْلُهُ [His reason, or intellect, returned to him]: and ثَابَ حُلْمُهُ [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. ثَوْب, (AZ, T, M, K,) and ثَوْبَان, (AZ, T) and ثَوْب, (M, K,) + It became full: (AZ, T, M, A, K:) or nearly full. (AZ, T, M, K.)

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

تَثَوْب meaning The calling, or summoning, (M, Mgh, K,) to prayer, (M, K,) and to other things, (M,) is said to be from ثَوْب "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, ثَوْب: (Mgh:) or it means the calling, or summoning, twice; (M, K;) or the repeating a call or summons; from ثَاب "he returned:" (Mgh:) you say, ثَوْب, 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 تَثَوْب in the أَذَان; (T, Mgh;) i. e., the saying of the مُؤَذِّن, after having, by the أَذَان, called the people to prayer, رَحِمَكُمُ اللَّهُ [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, حَيَّ عَلَى الصَّلَاةِ [and حَيَّ عَلَى الْفَلَاحِ]; desiring the people to hasten to prayer: (TA:) or his saying, in the morning call to prayer, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ twice, (T, K,) after having said, حَيَّ عَلَى الصَّلَاةِ: (T:) or the old تَثَوْب was the saying of the مُؤَذِّن, in the morning call to prayer, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ: and the modern, قَامَتْ الصَّلَاةُ; or قَامَتْ الصَّلَاةُ. (Mgh.) It also signifies The إقامة; (Mgh, K, TA;) [meaning, the chanting, by the مُبَلِّغُونَ, in a mosque, not by the مُؤَذِّن, the common words of the أَذَان, with the addition of الصَّلَاةُ قَامَتْ الصَّلَاةُ (The time of prayer has come), pronounced twice after حَيَّ عَلَى الْفَلَاحِ; i. e. the إقامة of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثَوَّبَ بِالصَّلَاةِ [When the words of the prayer are chanted]. (IAth, Mgh, TA.) And The praying after the prayer divinely ordained. (Yoo, T, K.) You say, ثَوْب, meaning He performed a supererogatory prayer after the prescribed; تَثَوْب being only after the prescribed; being the praying after praying: (T:) and تَثَوْب signifies the same. (K.) And ثَوْبٌ 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. — تَثَوَّبَ, (T, S, Mgh,) inf. n. تَثَوَّب; (T, Mgh;) formed from ثَوَّب, upon supposition [that the medial radical letter of this word is ي, whereas many hold that letter to be و]; (Mgh;) or تَثَوَّبَ; (K in art. ثَوَّب; [the author of which seems to have supposed that, for تَثَوَّب, one should read ثَوَّب; and therefore he gives مَثَوَّب as syn. with ثَوَّب;]) She (a woman) became what