

cynths]. (§.) You say also, شَرِبْتُ أَثْنَاءَ الْقَدَحِ, and شَرِبْتُ أَثْنَى هَذَا الْقَدَحِ, meaning [I drank] twice as much as the bowl, and as this bowl: and in like manner, شَرِبْتُ أَثْنَى مَدِّ الْبَصْرَةِ and أَثْنَيْنِ [I drank twice the quantity of the مدِّ of El-Basrah]. (M.) And a poet says,

- فَمَا حَلَبْتُ إِلَّا الثَّلَاثَةَ وَالْثَنَى •
- وَلَا قِيلْتُ إِلَّا قَرِيبًا مَقَالَهَا •

meaning [And she was not milked save] three vessels and two, [nor was she given her midday-drink save when her midday-resting was near.] (IAqr, M.) — Hence, (Msb,) يَوْمُ الْاِثْنَيْنِ (S, Msb,) or الْاِثْنَانِ alone, (M, K,) One of the days of the week; [the second; namely, Monday;] because the first, with the Arabs, is الْأَحَدُ; (M;) as also الْثَنَى, like إِلَى; (K;) so in the copies of the K; [or,] accord. to some, الْثَنَى, [originally الثَّنَوَى,] of the measure فَعُول, like ثَدَى [pl. of ثَدَى], is used in this sense; (TA;) or الْيَوْمُ الثَّنَى, [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَاءُ and أَثْنَيْنِ, (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَاءُ form this pl. from الْاِثْنَانِ, although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (§;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَثْنَيْنِ: (S, Msb:) IB says that أَثْنَيْنِ has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَثْنَاءُ: Seer and others mention, as heard from the Arabs, اِنَّهُ لَيَصُومُ الْاِثْنَاءَ, [Verily he fasts on the Mondays]. (TA.) الْاِثْنَيْنِ in اِثْنَيْنِ يَوْمِ الْاِثْنَيْنِ has no dim. (Sb, § in art. اِثْنَانِ.) IJ says that the article اِثْنَيْنِ is not redundant, though the word is not an epithet: Abu-l-'Abbās says that the prefixing of the article in this case is allowable because the virtual meaning is الْيَوْمُ الثَّنَانِي [the second day]. (M.) The saying الْيَوْمُ الْاِثْنَانِ means The name of to-day [is two days] and الْيَوْمُ يَوْمَانِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, without the article اِثْنَانِ, occurs in poetry. (M, K.) When a pronoun refers to الْاِثْنَانِ [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Msb:) [thus,] Abou-Ziyād used to say, مَضَى الْاِثْنَانِ بِمَا فِيهِ [Monday passed with what occurred in it]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made الْجُمُعَةَ fem.: Abu-l-Jarrāh used to say, مَضَى الْاِثْنَانِ بِمَا فِيهِمَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهِمَا. (M.) — اِثْنَانِ عَشْرَةَ, fem. اِثْنَانِ عَشْرًا; respectively, in a case of nash and khafḍ, اِثْنَى عَشْرَ and اِثْنَتَى عَشْرَةَ; and with اِثْنَانِ when not immediately preceded by a quiescence; mean Twelve: see عَشْرَةَ.]

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اِثْنَوَى, [with اِثْنَانِ when not immediately preceded by a quiescence, in the CK erroneously written اِثْنَوَى] One who fasts alone on the second day of the week. (IAqr, Th, M, K.)

اِثْنَوَى [The doctrine of dualism: see ثَنَوَى]. (TA.)

مَثْنَى (S, Mgh) and ثَنَانٌ (T, S) [Two and two; two and two together; or two at a time and two at a time]: they are imperfectly decl., in like manner as [مَثْلُثٌ and ثَلَاثٌ], as explained in art. ثَلَاثٌ; (S, TA;) [because] changed from the original form of اِثْنَانِ اِثْنَانِ (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of اِثْنَانِ (Sb, § in art. ثَلَاثٌ, q. v.); or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to اِثْنَانِ اِثْنَانِ.

(S ibid.) You say, جَاؤَا مَثْنَى and ثَنَانٌ (M, K) or مَثْنَى مَثْنَى (S,) but this is a repetition of the word only, not of the meaning, (Mgh,) and in like manner one says of women, (M, K,*) i. e. They came two [and] two. (S, M, K.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى, i. e. The prayer of night is two rek'ahs [and] two rek'ahs (رَكْعَتَانِ رَكْعَتَانِ). (TA.) [See also other exs. voce ثَلَاثٌ.] مَثْنَى الْاِيَادِي The repeating a benefit, or benefaction; or reiterating it; conferring it twice, or thrice; (Aq, T, K;) or twice, or more than twice: (K;) or the shares remaining of the slaughtered camel (A'Obeyd, T, S, M, K) in the game called الْهَيْسَرُ, (A'Obeyd, T, S, K,) which shares a bountiful man used to purchase, and give for food to the اَبْرَامَ, (A'Obeyd, T, S, M, K,) i. e., those who took no part in the game, not contributing: (M:) or the taking a portion time after time. (AA, T, S, M.) — مَثَانٍ [is pl. of مَثْنَى as signifying A place of doubling, or folding &c.: and hence means —] The knees and elbows of a horse or similar beast. (T, K.) — And The bends of a valley. (T, K. See ثَنَى.) — And, as pl. of مَثْنَى, The chords of the lute that are after the first: (M, K:) or مَثْنَى signifies a chord [of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244. See مَثْلُثٌ.) — مَثْنَى also signifies The زَمَامُ [or nose-rein] of a she-camel: and Er-Rāghib says that the مَثْنَةُ [i. e. مَثْنَةُ or مَثْنَةُ] is the doubled, or folded, part of the extremity of the زَمَامُ. (TA.) — مَثْنَى as relating to the Kur-án is pl. of مَثْنَى (Mgh,) or of مَثْنَةُ: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies The Kur-án altogether; (A'Obeyd, T, S, M, Mgh, K;) so in the Kur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the

verse of mercy is conjoined with that of punishment; (§;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) [the first chapter, called] the فَاتِحَةُ, (A'Obeyd, T, S, M, Mgh,) or الْحَمْدُ, (K,) which means the same; (TA;) so in the Kur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رَكْعَةً, (Fr, Zj, AHeyth, T, S,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see السَّبْعُ الْبَيِّنَاتِ voce سَبْعَةٌ:] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) the chapters that are less than those containing a hundred verses, (S, M, Mgh,) or that are less than the long ones (الطُّوْلُ, q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K,) but in [most of] the copies of the K دُونَ الْبَيِّنَاتِ is put in the place of دُونَ الْبَيِّنَاتِ, which is the right reading, TA,) and more than [those of the portion called] the مَفْصَلُ, (A'Obeyd, T, Mgh, K,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn-'Abbās; (AHeyth, T;) because, (Mgh,) or as though, (T,) occupying the second place after those containing a hundred verses: (T, Mgh:) or the chapters, (T, K,) six and twenty in number, (T,) entitled الْقَصَصُ and الْحَجَجُ and التَّهْلِيلُ and الْعَنْكَبُوتُ and مَرْيَمَ and الْأَنْعَامُ and التَّوْرَةُ and الْحَجَرُ and الْفُرْقَانُ and يَاسِينَ and الرُّومُ and صَادُ and إِبْرَاهِيمَ and الْمَلَائِكَةُ and سَبَا and الرَّعْدُ and الْمُؤْمِنُونَ and الْغُرَفُ and لُقْمَنَ and مُحَمَّدٌ and الْجَانَّةُ and الْأَحْقَافُ and السَّجْدَةُ and الزُّخْرُفُ and الدُّخَانُ (T, K) and الْأَحْزَابُ (K,) which last has been omitted by the copyists of the T: (TA:) or the chapters of which the first is the بَقَرَةُ, and the last is بَرَاءَةُ: or what is repeated, of the Kur-án, time after time. (M, K.)

مَثْنَى and ثَنَانَةٌ and ثَنَى: see مَثْنَى; pl. مَثَانٍ: the last in two places. — It is said in a trad. that one of the signs of the resurrection will be the public reading, or reciting, of the مَثْنَةُ, (T, S,) which means That which has been desired to be transcribed from a source other than the Book of God: (T:) or a certain book, (T, K,) [the Mishna,] which the learned men, and the recluses, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God, as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased: (K:) or what is sung: (K:) or what is called in Persian دُو بیتی (S, K,) which means two verses, each composed of a pair of hemistichs; (TA;) i. e. what is sung; but A'Obeyd explains it otherwise than thus: (§;) it is what is known among the 'Ajām by the term مَثْنَوَى, as though this were a rel. n. from مَثْنَةُ: the vulgar say [erroneously] دُو بَيْتٍ, with the pointed د. (TA.)