

مُثْنَاة; pl. مَثَانٍ: see ثُنِيَ: and ثِنَايَة; the latter in two places: and see also مَثْنِي.

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

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

مُثْنَوِي: see مَثْنَاة.

مُثْنَوِيَّة: see ثُنْيَا, in four places.

نو

نَوَّة [mentioned in the M under the head of نُو, as the radical letters, but in the T and K in art. نَوِي.] sing. of نَوِي, (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 نَوِي; (M, K;) which latter we hold to be from نُو because syn. with نَوَّة, 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. نَوِي: (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 ثِنَايَة, in art. نَوِي.)

نَوِي: see above.

نوا

نَوَانَةٌ 4. نَوَانَةٌ بِسِيمٍ 4. (S in art. نَا, [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. نَا) inf. n. نَوَانَةٌ, (S,) I shot him, or shot at him, with an arrow; (S, K;) so says AA, and Ks says the like; (S;) as also نَوَانَةٌ, and, accord. to As, نَوَانَةٌ, (TA in art. نَا,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. نَا;) and this is its proper place; (TA in the present art. ;) the verb, accord. to him, being like أَقَامَ: (TA in art. نَا:) A'Obeid has mentioned it in art. نَا,

(K in that art.,) as also Az; holding the verb to be like صَنَّ; and so IKṭṭ and IKoṭ 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,] ثَاءَاتٌ and ثَاءَاتٌ. (TA in اللينة اللينة) = It also stands for ثَنَاءٌ, and ثَوَابٌ, and the like. (Idem ubi suprâ.) = Also The best of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi suprâ.)

ثَاوِي and ثَائِي rel. ns. of ثَا and ثَا, the names of the letter ث; as also ثَوِي. (TA ubi suprâ.)

ثوب

1. ثَابٌ (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. ثُوبٌ: (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 ثَابَ. (T.) — ثَابَ also signifies + He returned to a state of adverbency, 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. ثَابَانٌ (M, K;) and ثَابَانٌ (IKṭ, M;) and ثَابَانٌ; (T, M, A;) and ثَابَانٌ, 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 حَلِمَهُ [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. ثُوبٌ, inf. n. ثُوبٌ: 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.) —

تَثْوِيْبٌ 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 تَثْوِيْبٌ in the إِذَانِ; (T, Mgh;) i. e., the saying of the مُؤَدِّنِ, after having, by the إِذَانِ, called the people to prayer, الصَّلَاةَ رَحِمَكُمُ اللَّهُ الصَّلَاةَ [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,) الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ [Prayer is better than sleep]; (S, TA;) for he resumes his call by saying this after he has said, حَتَّى عَلَيَّ الصَّلَاةَ [and حَتَّى عَلَيَّ الفَلَاحَ]; desiring the people to hasten to prayer: (TA:) or his saying, in the morning call to prayer, الصلاة خير من النوم, حَتَّى عَلَيَّ الصلاة, (T, K,) after having said, الصلاة خير من النوم, (T:) or the old تَثْوِيْبٌ was the saying of the مُؤَدِّنِ, in the morning call to prayer, الصلاة خير من النوم: and the modern, الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ; or قَامَتِ الصَّلَاةُ. (Mgh.) It also signifies The إقامة; (Mgh, K, TA;) [meaning, the chanting, by the مُبَلِّغُونَ, in a mosque, not by the مُؤَدِّنِ, the common words of the إِذَانِ, with the addition of قَامَتِ الصَّلَاةُ (The time of prayer has come), pronounced twice after حَتَّى عَلَيَّ الفَلَاحَ;] i. e. the إقامة of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثُوبَ بِالصَّلَاةِ [When the words of the إقامة 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; تَثْوِيْبٌ being only after the prescribed; being the praying after praying: (T:) and ثُوبٌ signifies the same. (K.) And ثُوبٌ بِرَكَعَتَيْنِ 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. — ثَبِيْبٌ (T, S, Mgh,) inf. n. ثَبِيْبٌ; (T, Mgh;) formed from ثَبِيْبٌ, upon supposition [that the medial radical letter of this word is ي, whereas many hold that letter to be و]; (Mgh;) or ثَبِيْبٌ; (K in art. ثَبِيْب;) [the author of which seems to have supposed that, for ثَبِيْبٌ, one should read ثَبِيْبٌ; and therefore he gives مُثَبِيْبٌ as syn. with ثَبِيْبٌ;] She (a woman) became what