

cynths. (S.) 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 مِدِّ الْبَصْرَةِ and أَثْنَيْنِ مِدِّ الْبَصْرَةِ [I drank twice the quantity of the مِدِّ of El-Başrah]. (M.) And a poet says,

- فَمَا حَلَبْتُ إِلَّا الثَّلَاثَةَ وَالشُّبَى
• 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 الْإِثْنَيْنِ (S, Msb,) or الْإِثْنَانِ 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 الْيَوْمِ الثَّنَى, like الْيَوْمِ الثَّنَى; (K;) so in the copies of the K; [or,] accord. to some, الشُّبَى, [originally الشُّبَى], of the measure فَعُول, like ثُدَى [pl. of ثُدَى], is used in this sense; (TA;) or الْيَوْمِ 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 الْإِثْنَانِ, although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (S;) 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, إِنَّهُ لَيَصُومُ الْإِثْنَاءَ الْإِثْنَيْنِ [Verily he fasts on the Mondays]. (TA.) الْإِثْنَيْنِ in يَوْمِ الْإِثْنَيْنِ has no dim. (Sb, S in art. امس.) IJ says that the article ال in الْإِثْنَيْنِ is not redundant, though the word is not an epithet: Abu-l-'Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is الْيَوْمِ الثَّنَى [the second day]. (M.) The saying الْيَوْمِ الْإِثْنَانِ means The name of to-day [is the two days]; and is like the saying الْيَوْمِ يَوْمَانِ [to-day is two days] and الْيَوْمِ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يَوْمِ الْإِثْنَيْنِ, without the article ال, occurs in poetry. (M, K.) When a pronoun refers to الْإِثْنَانِ [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-Ziyád used to say, مَضَى الْإِثْنَانِ 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-Jarráh used to say, مَضَى الْإِثْنَانِ بِمَا فِيهَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهَا. (M.) — [ثَنَى عَشْرًا, fem. ثَنَى عَشْرًا, respectively, in a case of nasb and khafd, اثنى عشر and اثنى عشرة; and with ا when not immediately preceded by a quiescence; mean Twelve: see [عَشْرَةَ].

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

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

اثنوي (S, Mgh) and ثنأ (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 [مُثَلَّثٌ and ثَلَاثٌ], as explained in art. ثلث; (S, TA;) [because] changed from the original form of اثنان اثنان; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of اثنان; (Sb, S in art. ثلث, 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 اثنان اثنان.

(S ibid.) You say, جَاؤُوا مثنى and ثنأ (M, K) or مثنى مثنى, (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 مثنى مثنى, i. e. The prayer of night is two rek'ahs [and] two rek'ahs (رَكْعَتَانِ رَكْعَتَانِ). (TA.) [See also other exs. voce ثَلَاثٌ.] مثنى الأيادي The repeating a benefit, or benefaction; or reiterating it; conferring it twice, or thrice; (As, 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 الميسر, (A'Obeyd, T, S, K,) which shares a bountiful man used to purchase, and give for food to the أبرام, (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.) — مثنان [is pl. of مثنى 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 ثنى.)

—And, as pl. of مثنى, The chords of the lute that are after the first: (M, K:) or مثنى signifies a chord [of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244. See مُمَثَّلٌ.) — مثنى also signifies The زمار [or nose-rein] of a she-camel: and Er-Rághib says that the مثناة [i. e. مثناة or مثناة] is the doubled, or folded, part of the extremity of the زمار. (TA.) — مثنى as relating to the Kur-án is pl. of مثنى, (Mgh,) or of مثناة: (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; (S;) 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 فاتحة, (A'Obeyd, T, S, M, Mgh,) or الحمد, (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] رَكْعَةٌ, (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 السبع المثنى voce سبعة:] 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 (الطول, q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K, but in [most of] the copies of the K دون المئين is put in the place of دون المئين, which is the right reading, TA,) and more than [those of the portion called] the مَفْصَل, (A'Obeyd, T, Mgh, K,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn-'Abbás; (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 القصة and القصص and التهل and العنكبوت and مرير and الأفعال and النور and الحجر and الفرقان and ياسين and الروم and صاد and إبراهيم and الملائكة and سبأ and الرعد and المؤمن and الغرغرة and لقمن and محمد and الجانية and الأحقاف and السجدة and الزخرف and الدخان (T, K) and الأحزاب, (K,) which last has been omitted by the copyists of the T: (TA:) or the chapters of which the first is the بقرة, and the last is براءة: or what is repeated, of the Kur-án, time after time. (M, K.)

مثنى and ثنائة and ثنى; مثناة; pl. مثنان: see ثنى; 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 مثناة, (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 دو بيتى (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: (S:) it is what is known among the 'Ajam by the term مثنوى, as though this were a rel. n. from مثناة: the vulgar say [erroneously] دُو بَيْتٌ, with the pointed د. (TA.)