

single knot, or] half a knot: the ن in تَنْ [and in مَشْتَن and وَحْشَن] is redundant: تَنْ being originally ت, which is a contraction [or rather the half, both as to the letter and the meaning.] of تَو. (T.) — A rope that is twisted of a single strand: pl. أَتَوًا. (T, M, K.) — [It is said that] it signifies also A thousand horses, or horsemen. (AZ, T, K.) [But this requires consideration: for] one says, وَجَهَ فُلَانٌ مِنْ خَيْلِهِ بِأَلْفِ تَوٍ, (AZ, T, S,) meaning [Such a one sent a troop of his horses] with a thousand men; i. e., with one thousand: (S, TA:) or, as some say, with one complete thousand. (TA.) = Also One who is unoccupied by the business of the present world and of the world to come. (AA, T, K. \*) = Also A structure elevated, reared, or erected. (T, K.)

تَوَّةٌ A period, or a short period, (سَاعَةٌ, AA, T, K,) of time. (AA, T.) You say, مَضَتْ تَوَّةٌ مِنَ اللَّيْلِ, and النهار, A period, or a short period, (سَاعَةٌ) of the night passed, and of the day. (TA.) And مَا مَضَى إِلَّا تَوَّةٌ حَتَّى كَانَ شَدَاً There passed not save a short period (سَاعَةٌ) to the time that such a thing happened. (IAnr, T.) Hence the saying of the vulgar, تَوَّةٌ قَامَ [commonly pronounced تَوَّةٌ] Just now (السَّاعَةَ) he rose, or stood. (TA.)

تَوَا

تَا The name of the letter ت, q. v.; as also تَا: pl. [of the former تَاتَات and of the latter] أَتَوَا: (TA in الالف اللينة.)

تَاوِي and تَائِي rel. ns. of تَا and تَا the names of the letter ت; as also تَائِي: (TA ubi suprà:) whence تَائِيَّةٌ and تَائِيَّةٌ and تَائِيَّةٌ (T, K, TA, ubi suprà, [the last written in the CK تَائِيَّةٌ,] and the second is also mentioned in the S) A قصيدة of which the رَوِي is ت. (TA ibid.)

توب

1. تَابَ (T, A,) or تَابَ إِلَى اللَّهِ (S, M, K,) nor. تَابُ (Msb,) inf. n. تَوْبَةٌ and تَوْبٌ (T, S, M, Msb, K,) both of these signifying the same, (T, S, M, Msb,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ (Msb,) or, as Akh says, تَوْبٌ is pl. [or a quasi-pl. n.] of تَوْبَةٌ, like as عَوْمٌ is of عَوْمَةٌ (S,) or like as لَوْزٌ is of لَوْزَةٌ, and this is the opinion of Mbr, (M,) and تَابَةٌ (M, K,) which is for تَوْبَةٌ (M,) and مَتَابٌ (S, M, A, K,) and تَتَوْبَةٌ (S, \* M, \* K,) of the measure تَفَعَّلَةٌ (S, M,) an anomalous form, (TA,) syn. with تَوْبَةٌ, mentioned in the Book of Sb; (S;) [He repented; or repented toward God; as will be shown by what follows:] originally, he returned unto God, (T, TA,) عَنْ كَذَا and مِنْ كَذَا [from such a thing]: (TA:) or he returned, [or returned unto God,] (S, M, A, K,) from sin, (S,) or from his sin, (A,) or from disobedience (M, K) to obedience: (M:) or تَابَ مِنْ ذَنْبِهِ signifies he desisted from his sin:

(Msb:) تَوْبَةٌ signifies the repenting of sin; i. e. the grieving for it, or regretting it, with the confession of having no excuse for the commission thereof. (Kull.) It is said in a trad., التَّدْمُ تَوْبَةٌ [Repentance is] a returning from sin. (S.) The time of El-Islám is termed زَمَنُ التَّوْبَةِ as being The time of returning from [or repenting of] the belief in a plurality of gods. (A.) A poet says,

تَبْتُ إِلَيْكَ فَتَقَبَّلْ تَابِي \*  
وَصُمْتُ رَبِّي فَتَقَبَّلْ صَامِي \*

[I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast]; meaning تَوْبِي and صَوْمِي. (M.) — تَابَ اللَّهُ عَلَيْهِ God returned to forgiveness towards him; became again forgiving to him: (T:) or disposed, or adapted, him to repentance, or returning from sin or disobedience: (S, K:) or reverted from severity to mildness towards him: or returned to him with his favour, or grace, and his acceptance, or approbation; became again propitious to him: (A, K:) all these meanings are correct: (TA:) or God forgave him, and saved him from acts of disobedience: (Msb:) or accepted his repentance: (Jel in ii. 35 &c.) or returned towards him with mercy, and acceptance of repentance. (Bd ibid.)

10. اسْتَبَاهُ He proposed to him that he should return [to obedience unto God], (T, A,) and repent of that which he had committed: (T:) he asked him to return from sin, or disobedience: (S, K:) or he asked him to desist from his sin. (Msb.)

تَابُوتٌ, originally تَوْبُوتٌ, the ت not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فَعْلُوتٌ, and meaning A chest, or box, from التَّوْبُ, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تَابُوتَةٌ (S, K; [in the CK تَابُوتَةٌ];) the و being made quiescent, and the ة changed into ت: (S, K:) [in Chald. ܬܘܒܘܬܐ: in Hebr. תבואה:] it signifies also the ribs, with what they contain, as the heart and the liver &c.; as being likened to a chest, or box; (IATH, TA in art. تيمت;) the chest, breast, or bosom: (A in that art.) or [primarily] the ribs, with what they contain, as the heart &c.: and [hence] applied to a chest, or box: (Towshch, MF, TA:) also written تَبُوتٌ (K in art. تيمت.) [It is generally applied in the present day to a bier: a coffin: and an oblong case that is placed over a grave: the pl. is تَوَابِيْتٌ.] El-Kásim Ibn-Maʿan says that it is the only word in the Qur-án in respect of which the dialects of Kureysh and the Anshár differ; the former pronouncing it تَابُوتٌ; (S;) and the latter, تَابُوتَةٌ. (S, K.) But IB denies that its last letter is originally ة, the fem. termination; asserting the final ت to be a radical letter, the measure of the word to be فَاعُولٌ, and its proper place in art. تيمت: he says that the final ت is changed in a case of pause, but not generally, into ة, as is that of الفُرَاتُ [the Euphrates], in which the ت is not the fem. termination. (L, TA.) You say, مَا أُوْدِعْتُ تَابُوتِي شَيْئًا فَقَدْتُهُ, meaning I have

not deposited in my bosom anything of knowledge, or science, that I have lost. (A in art. تيمت.)

تَوَابٌ, applied to a man, [One who repents much or often;] returning from disobedience to obedience [to God] (M, K, TA) much or often. (TA.) — And applied to God, One who returns [much or often] to forgiveness towards his servant who returns unto Him: (T:) or who [often] disposes, or adapts, to repentance, or returning from sin or disobedience; or reverts from severity to mildness; or returns with his favour or grace, &c.: (A, K: [see 1, last sentence:]) or who forgives much, and saves from acts of disobedience. (Msb.)

تَائِبٌ [Repenting of sin: (see 1:) originally,] returning from disobedience (M, K) to obedience to God. (M.)

توت

تُوتٌ (ISk, T, S, M, Mgh, Msb, K) and تُوتٌ; (Mgh, and L and K in art. توت, q. v.;) the latter sometimes used; (Msb;) or this is not allowable; (ISk, T, S, Msb;) for the word, which is app. Persian, is pronounced by the Arabs with ت for the final as well as for the initial letter; (T, Msb;) [The mulberry; and especially the white mulberry;] i. q. فَرِصَادٌ: (ISk, T, S, M, Mgh, Msb, K:) or, accord. to the people of El-Basrah, (Msb,) or some of the people of El-Basrah, (Mgh,) توت is the name of the fruit, and فرصاد is that of the tree; (Mgh, Msb;) and this is what is commonly held: (Msb:) or, accord. to IDrd and others, توت is an arabicized word, and فرصاد is the Arabic name: (TA:) [توت is a coll. gen. n.:] the n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-'Atfúr, that there are three kinds: "توت حلو," i. e. حَلْوٌ, "the sweet and white mulberry, peculiarly called فرصاد; and توت حامض," i. e. حَامِضٌ, "the sour and black mulberry; and توت وحشى," i. e. العَلْبِقِيُّ, "the wild mulberry, i. e., with red fruit." In Egypt, توت is applied to the sweet mulberry, white and black, and especially to the former, as also توت بلدي; and توت شامي to the latter. In the present day, توت العَلْبِقِيُّ is applied to the raspberry; as also توت شوكتي: and توت وحشى, I believe, to the blackberry. توت افرنجي and توت ارضي are applied to the strawberry.]

تَوْتِيَاءٌ, [of the masc. gender, as is shown by the phrase توتياء معدني, and therefore perfectly decl.,] an arabicized word, (S, Msb,) [Tutia, or tutty; an impure protoxide of zinc;] a certain stone [or mineral], (S, K,) well known, (M, K,) employed as a collyrium. (S, Msb.) [It is also applied in the present day to several kinds of vitriol; the sulphates of zinc and of copper and of iron. De Sacy says, on the authority of Ibn-Beytár, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like cadmia; and this latter species is what the Greeks call pompholyx: of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest