

than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-h for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Kur xxvi. 64], وَأَزَلْنَا ثُمَّ الْآخَرِينَ [And we brought near, there, the others]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Kur [lxxvi. 20], وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا, is in error: (Mughnee, K:*) Zj says that the meaning is, *And when thou castest thine eyes, or thy sight, there, thou shalt behold [scenes of] enjoyment: that Fr asserted the meaning to be, إِذَا رَأَيْتَ مَا ثُمَّ [when thou seest what is there]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) — [ثم من ثم is used by post-classical writers as meaning Therefore; for that reason; on that account.]*

ثم (T, S, M, &c.,) for which one also says ثم (M, Mughnee,) substituting ف for the ث (M,) and ثم (T, S, M) and ثم (M, TA,) but ثم is the more common, (Mughnee and K on the letter ت,) and ثم (M, TA,) [meaning Then, i. e., afterward, or afterwards,] a particle, (M, K,) or conjunction, (Zj, T, S, M, Mughnee,) denoting order (Zj, T, S, M, Mughnee) and a delay, (S, M, Mughnee) or having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K:*) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all; and they hold to accord with this assertion the saying in the Kur [ix. 119], حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمُ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ [Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them]: (Mughnee, K:*) but this has been resolved by the subaudition of the complement [of what precedes ثم, as though the meaning were, then (they betook themselves unto Him, begging forgiveness, and) He returned &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K:*) one of which is the saying in the Kur [xxxix. 8], خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا (Mughnee: [in which are added other similar exs., one of which is given in the K:]) but to this there are five replies: 1st, that this passage is elliptical; the meaning being, *He created you from one person (which He originated); then He made therefrom its mate:* 2nd, that the meaning is, *He created you from a person that was alone; then &c.:* 3rd, that the progeny of Adam were made to come forth from

his back like little ants; then Eve was created from his [rib called the] قُصْرَى: 4th, that the creation of Eve from Adam being unusual, ثم is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that ثم is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, inasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, *He created you from a person (which He created) single; then &c.;* and in like manner says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying, أَعْجَبَنِي مَا صَنَعْتَ الْيَوْمَ, ثُمَّ مَا صَنَعْتَ أَمْسٍ أَعْجَبُ [What thou didst to-day excited my wonder, or admiration, or pleasure; then (I tell thee) what thou didst yesterday was more wonderful, or admirable, or pleasing]; for ثم is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K:*) — [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of وَ [And], because it is used in cases in which there is no order; as in وَاللَّهِ ثُمَّ وَاللَّهِ لَا تَعْلَنَ [By God, and (I say again,) By God, I will assuredly do such a thing]: and when it conjoins propositions, it does not necessarily denote order, but has the meaning of وَ (M, Mughnee) it has the meaning of وَ (S, M, Mughnee) the conjunction, (S,) in the saying in the Kur [x. 47], ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ [And God is witness of what they do]. (S, M, Mughnee.) — The Koofees allow its being used in the manner of ف and وَ so as that the aor. immediately following it after a conditional verb may be mansoob: and Ibn-Malik allows its being thus used so as that the aor. immediately following it after the expression of a desire that the thing shall not be done may be marfooa and mejzoom and mansoob. (Mughnee.)

مَا لَهُ ثُمَّ وَلَا رُمْ ثُمَّ: see ثم. — In the saying مَا لَهُ ثُمَّ وَلَا رُمْ ثُمَّ, the former of these two nouns signifies *water-skins, or milk-skins, and vessels; (M;)* or *what is bad, or the worst, of those things, (S, K,)* accord. to ISk; (S;) or *men's household-goods, or furniture and utensils, and their water-skins, or milk-skins, and vessels; (T, TA;)* which last is the right meaning: (TA:) and the latter noun signifies *مرمة البيت* [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) *the means by which a house, or tent, is put into a good state; and therefore, good furniture and utensils*]. (ISk, S, M, K.) You say also, مَا يَمْلِكُ ثُمَّ وَلَا رُمْ, meaning the same: (S, TA:) or *he possesses not little nor much: it is not used save with a negation. (M, TA.)* An Arab of the desert said, جَعَجَعَ بِي الدَّهْرُ عَنْ نَيْهِ وَرَمِهِ, [thus in some copies of the S, and in the TA, in which

latter the last two nouns are expressly said to be with damm, but in two copies of the S, in this instance, erroneously written, نَيْهِ وَرَمِهِ,] i. e. [Fortune has debarred me] from its little and its much. (S, TA.) And hence the saying of the vulgar, جَاءَ بِالْثَمَرِ وَالرَّمِّ, except that they pronounce both these nouns with kesr, meaning *He brought little and much.* (TA.) — See also 1.

ثُمَّ: see ثم.

ثُمَّ A handful of dry herbage. (S, M, K.) —

Also n. un. of ثم, which is syn. with ثم: see the next paragraph in six places.

ثُمَّ [Panicum, or panic grass; applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written "tummâm," to panicum dichotomum; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written "temâm," pennisetum dichotomum; and described by him in the "explication des planches" accompanying his Flora, plate 8: *the Arabs use it for making thatch for their huts:*] a kind of plant, (T, S, M, K, [in the M termed شَجَرُ,]) well known in the desert, not desired, or not much eaten, by the camels, or cattle, except in a case of scarcity, or drought; (T;) weak, or frail; having what are termed خوص [q. v.], or what resemble خوص, sometimes used for stuffing, (S, TA,) and for stopping up the interstices of houses; (S, M, TA;) and sometimes used for removing whiteness from the eye: (K:) accord. to Az, it is of several species, one of which is the ضَعَّة, and another is the جَلِيلِيَّة, and another is the غَرْف, which resembles (أَسَل), and brooms are made of it, and mater-bags are covered with it to protect them from the sun, causing the water to become cool: (TA:) [see also أَمْصُوحَةٌ:] it is also called ثَمِيمٌ, (K,) and ثَمَّةٌ, [but see what follows,] (T, M,) which is sometimes contracted into ثَمَّة; (T;) or it is also called ثَمْرٌ, of which ثَمَّة is the n. un.: (AHn, TA:) the n. un. of ثَمَامٌ is [likewise] with ة. (S, M, M, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) هُوَ عَلَى طَرْفِ الثَّمَامِ (IAar, T, M, Z, K,*) i. e. †It is easy to thee, or within thy reach, no obstacle intervening between thee and it: (IAar, M:) because the ثَمَام is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هُوَ لَكَ عَلَى رَأْسِ الثَّمَّةِ [meaning the same]. (M.) And هُوَ عَلَى رَأْسِ الثَّمَّةِ (TA,) or لَكَ ذَلِكْ (M.) And [That is easy of attainment to thee], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, هُوَ أَبُوهُ عَلَى طَرْفِ الثَّمَّةِ, meaning †He is like his father: and some of them say هُوَ الثَّمَّةُ, with fet-h. (TA.) And it is said in a trad. of 'Omar, أَغْرَؤُوا وَالغَرْؤُ حَلْوٌ خَضِرٌ, [Engage ye in predatory warfare while it is sweet and fresh], meaning, while ye see, and make abundant, your spoils, before it become feeble like the ثَمَام;